

THE DUTCH

ANNOTATIONS

upon the whole

BIBLE

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Introduction to the Facsimile Edition

History prior to the translation of the Staten Bible
Much had transpired before the National Synod of Dordt 1618-1619 decided to translate the Bible directly from the original languages. More than one attempt had been made to improve on the translation of the Deux-*aes* Bible, which was used among the Dutch-speaking people at that time. A number of ecclesiastical meetings had tried to deal with this issue. Repeatedly this matter of the translation was discussed and decisions were taken at the ecclesiastical meetings with the intention to improve the Bible translation which was used up until that time.

Right from the beginning there had been criticism concerning the Deux-*aes* Bible, which was published in 1561-1562. The first official criticism, at the Synod of Emden, dates back to 1571. This was the first ecclesiastical meeting which made a statement concerning the desirability and the need for an improved translation of the Bible. Especially among the ministers and the somewhat more educated members there was dissatisfaction. They desired a more faithful rendition of the original text of the Bible. Because a better translation was as yet not forthcoming, the Deux-*aes* Bible remained the authoritative and beloved Bible for church and home from 1562 until 1637.

Significantly better translations than the one of the Dutch-speaking people were in use in Germany, France and England. It is noteworthy that initially there was no call for a translation of the Bible from the original languages. The first synodical decisions showed another way to come to an improved Bible translation. Either existing, or already nearly completed foreign translations were to be used.

It was the great Synod of Dordt in 1618 which finally ended the extended period of time of unsuccessful attempts to provide the Dutch people with a new Bible. This is not to say, however, that all the attempts and labour of those more than forty-five years – since 1571 – had been in vain. Not only were the translators of the Staten Bible able to make use of the work of some of the translators at a later date, but when the Synod of Dordt was to make decisions on this issue of such great importance, it had at its disposal the extensive and valuable experience which had been obtained through years of discussions and attempts. As a result of this, a common and firm conviction was already in place concerning several issues which had to be dealt with in providing a new Bible translation.

In the first place it was abundantly clear that a revision of the existing translation would not satisfy the church, but only a completely new translation from the original languages of the Holy Scriptures would be acceptable, even though such a new translation might be close to the existing one.

Furthermore, it had become evident that, in choosing men who would be entrusted with the work of Bible translation, the church desired to proceed with the

languages was to be considered, but their pious and holy walk of life counted at least as much.

In the third place there was no doubt that the great work of Bible translation could only be accomplished with the cooperation and help of the civil authorities, the Estates General. The financing of this extensive work would have to be their responsibility. The Estates General, on their part, has indeed complied with this reasonable request. In Dutch the Estates General were often referred to by an abbreviated name, namely "Staten".

National Synod of Dordt

On November 13 of the year 1618 the Synod was opened in a most solemn manner. Not only the delegates of the nine provincial, or particular, synods were present, but also the Church of England, and, upon request, a number of German and Swiss churches of Reformed confession had delegated a number of theologians. The theologians from France were refused permission to attend from their king. The first proposal that the moderamen presented for business, had been submitted by the delegates of the particular synods of Gelderland, Holland, Zeeland and Overijssel. It concerned a new translation of the Bible. In total the Synod spent eight sessions on this most important issue, which had been introduced by the president, Rev. Johannes Bogerman, on Monday November 19. Prior to presenting a knowledgeable explanation as to the necessity of a new Bible translation, he opened the session with an eminently solemn prayer.

Following upon this, the foreign delegates were requested to give advice to the meeting concerning this matter. It is remarkable that the English delegates decided that they were to do this in writing, so that the Synod would be able to make profitable use of the guidelines established under the influence of James I, concerning the work of the Authorized Version (1611). Next, the national delegates were permitted to speak.

With the exception of one Arminian minister, everyone agreed upon the necessity of a new translation, and that from the original sources. The translators were to adhere closely to the original text and preserve the manner of speaking of the original languages. However, where clarity would not allow this, or where the character of the Dutch language would be jeopardized, the Hebrew and Greek wording were to be carefully noted at the side. In order to avoid offence, which could possibly arise on account of changes of too great proportion, it was deemed desirable to preserve as much of the old translation as possible, provided the truth, the purity and the characteristics of the Dutch language would not be compromised. The translation would be from the original, and the best translations, commentaries, and compendiums would be used. When encountering very difficult passages, the opinion of learned men would be sought. If the translation would require additional words, then these words were to be printed in a different font, and placed in brackets, to distinguish them from the original text. Regarding these guidelines, which formed a pledge as to the precision and purity of the translation, it may be noted that these were a clear reflection of the adherence to the Scriptures on the part of the fathers of Dordt. They saw in the Hebrew and Greek text the Word of God, the language of the Holy Ghost Himself, both in the matter itself and in the form.

Six Dutch theologians were appointed, who were endowed with outstanding knowledge of theological matters and of languages, as well as with godliness; three were appointed for the Old and three for the New Testament.

Although the translators had many aids at their disposal, yet, with all their

knowledge, they encountered problems. The fact that they, in accordance with the decision of the Synod, asked others for advice, testifies of their humility and love to the pure Word of God.

At the end of August, 1635, the translators and revisors completed the New Testament. Meanwhile the Old Testament was in the process of being printed. Great haste was made with the printing. Upon the completion of the New Testament, three printing presses were used, with this effect that in the summer of 1636 the Old Testament, and in June of 1637 the New Testament was ready and printed.

A declaration of authorization was included in the new Bible, in name of the Estates General. From this declaration of authorization did the Staten Bible obtain its name. The work of Bible translation had been fully financed by the Estates General. However, this does not mean that the translation had come about under supervision of the government. The translators were altogether at liberty to work in accordance to their own responsibility. The translators were: Wilhelmus Baudartius (1565-1640), Johannes Bogerman (1576-1637) and Gerson Bucerus (c.1565-1631) for the Old Testament; Festus Hommius (1576-1642), Antonius Walaeus (1573-1639) and Jacobus Rolandus (1562-1632) for the New Testament.

The first copy of the new Bible was presented to the Estates General in a solemn session in the afternoon of September 17, 1637.

Marginal Notes

The Bible translators were the writers of the annotations next to the Bible text as well. They had received a number of guidelines from the Synod of Dordt for that purpose:

- In the event that a Greek or Hebrew way of speaking would be found which could not be translated entirely literally, they were to note this diligently in the margin.

- For each book and chapter they were to list a brief and clear summary of the contents, and in the margin next to the Bible text they had to note similar places in the Holy Scriptures.

- They were to add some brief explanations to these, by which they would justify the translation of unclear passages; however, to add elaborate discussion on points of doctrine was deemed neither necessary nor advisable.

It would be in error, however, to think that the annotators therefore avoided all doctrinal discussions. Numerous places can be pointed out where the differences in doctrine with, for example, Rome, the Socinians and the Arminians, are dealt with. The entire Reformed theology can be read in the marginal notes of the Staten translation. They clearly portray the translators of the Staten Bible as Reformed theologians. Especially the marginal notes in the letters of Paul demonstrate this clearly, but proof can likewise be found at whatever place the Staten Bible is opened.

The annotators were influenced in their labour by men of stature, such as John Calvin and Theodorus Beza, great expounders of the Scriptures. The way of formulating, found at many places, points to the fact that there was dependence on their commentaries. Some of the translators were personal students of Beza. The marginal notes also reveal influence by Johannes Piscator, a German. This professor from Herborn gradually began to think and teach theology in a Reformed, rather than a Lutheran way. The annotators were to be knowledgeable about many things. It becomes clear from the marginal notes that they were well versed in the writings of the church fathers and the classics, the heathen as well as the Christian historians, and even in the works of the Jewish rabbis. Philosophers, heretics, Roman Catholic

popes, councils, the reformers - they can all be found. Sporadically something from the Apocryphal books can be read in the marginal notes, as well as facts about weights and measures, illnesses, the art of singing, etc. The annotators commonly expressed themselves cautiously. At times they openly stated that the passage in question was somewhat obscure or difficult.

In the year 1636 Bogerman and Baudartius declared that the Christian, discerning reader had liberty in accepting the annotations. They did emphasize, however, that these notes had largely been taken from the books of the best and most eminent teachers of the Reformed churches. Moreover, the explanation of the Bible, which is found in the marginal notes, was an explanation approved by the Reformed Church of those days. It is exceptionally Scriptural in character, notably because of the principle of comparing Scripture with Scripture. The writers of the marginal notes were not infallable. Yet their notations in the realm of the civil and social, as well as the doctrinal sphere, testify of much Biblical wisdom. Therefore, to ignore the treasures that are found there, would only be to our own detriment.

Theodore Haak
The Staten Bible was translated into English already in the year 1657, twenty years after it was published in Dutch. This work was done by a German, who spent most of his life in England, by the name of Theodore Haak (1605-1690).

His grandfather on his mother's side was the famous French Huguenot Daniel Toussaint (Tossanus, born in the year 1541), who came to Heidelberg after escaping from the Bartholomew Massacre in 1572. He became a preacher in the congregation there and in the year 1594 he was appointed President of the university in that same city. He held this position until his death in 1602. Not only did his son Paulus study there, (1572-1634, he would later be one of the German delegates at the Synod of Dordt), but also the three sons of his younger brother Samuel, as well as the descendents from the famous Spanheim and Haak families. F. Spanheim Sr. (1600-1649) later became Professor in Leiden. These two families became affiliated through marriage. Paulus Tossanus, the Professor in Heidelberg mentioned previously, provided marginal notes for Luther's translation of the Bible. Later editions of this work depended heavily on the Dutch marginal notes. In addition to these, commentaries of others were used in these editions of the German Bible. It is not a literal translation of the notes, however, and neither would this have been possible with the Bible translation by Luther.

Not much is known about Theodor Haak, the father of Haak. As a young scholar he moved from Neuburg, the city where he was born, to Heidelberg, but did not obtain a degree. After his marriage to the daughter of the President of the university, Daniel Tossanus, he permanently took up residence in the Palatinate. Maria Tossanus and Haak were most likely already married by the year 1600. Out of this marriage a son was born in Neuhausen (near Worms) in the year 1605. He was named after his father but because of his lengthy stay in England later on, he then went by the name of Theodore.

It is very likely that he was sent to the Neuhausen Gymnasium when he was old enough to go to school. This school had been founded by the Calvinist Elector Frederik III in 1565. Thus Haak, the grandson of Daniel Tossanus, would have received a sound Calvinistic education both at home and at school. When Haak reached the age to go to university, the Thirty Years' War had already begun. As a result Heidelberg was emptied of its students and the university was virtually closed until its

years of age Haak decided to visit England, particularly the two universities, and in August 1625 he took up residence in Oxford. After having spent six months there, Haak went for another six months to Cambridge and then, in the summer of 1626, returned to Germany. Unable to go back permanently to Heidelberg, Haak spent the next year or two in Cologne. There he participated in secret religious meetings which were held in a private house. The group had no religious teacher or suitable books. From England Haak had brought the book *Mystery of Self-Deceiving* by the hand of Daniel Dyke. Haak set to work to translate it section by section, reading out to the group day by day the chapter which he had just finished. This first work of translation by Haak was published in Frankfurt in 1636 under the title of: *Nosce Teipsum, Das grosse Geheimnusz desz Selb-Betrugs etc.* It was printed several times.

Also from Daniel Dyke he translated *Two treatises, the one of repentance*, which was published for the first time in German in 1637 under the title *Eine nützliche Betrachtung und Beschreibung der Wahren Busse etc.* From Henry Scudder he translated *The christians daily walke in holy securitie and peace*. This was published in 1636 under the title *Eines wahren Christen tagliche Wallfahrt*.

In 1628 or 1629 Haak again went to England, where he probably studied both theology and mathematics at the university of Oxford until 1631, without obtaining a degree. Shortly after removing from Oxford he held an office as Deacon by the Bishop of Exeter, Joseph Hall (1574-1656), who had been present at the Synod of Dordt.

At the end of 1633 he again crossed over to the mainland, at which time he not only spent time in Germany but, from 1636, also in Holland in places such as Amsterdam, Utrecht and Leiden. In this last city he even enrolled as student at the university in March of 1638. Therefore it cannot be but that Haak, as a young man of thirty years old, was familiar with the Staten Bible when it first came out. He returned to England in the fall of 1638. He accepted a diplomatic appointment to Denmark from 1643-1644. In May of 1656, when he was already 51 years old, he married Elizabeth Genué, the widow of a Dutch man. Mention is made only of daughter Kateryne, whom she had with her first husband, but there possibly were more (step)children. In November of that same year Haak applied for citizenship and obtained the English nationality.

From 1661 to 1668 he was a member of the Royal Society, a society established by the King which consisted of a select group of 119 people, who met together to discuss arts and science, philosophy and religion. Until this day this is still an influential academic society in England. After the end of 1668, Haak's active participation in the meetings of the Royal Society ceased and the next record of his name in the Journal Books is not until the end of 1677. The initial reason for this silence can be found in the serious illness which he suffered in 1669. Hardly had he recovered from his illness when he was plunged into a troublesome law-suit. In 1669 his wife died as well.

The troubles had not embittered Haak, and in a letter to Governor Winthrop he praised God for His mercy in supporting him through his many sorrows. He felt now that he was in a position to illustrate from his own experience his belief that every single incident in life, whether joyful or sad, should bring a man back to his Maker. Much of his time was spent on the translation of *Paradise Lost* by John Milton, who could also be counted among his circle of acquaintances. This work probably occupied much of his time during the late sixties. While Haak was still occupied with this translation of Milton's epic, his name again appeared in the various

Haak passed away at the age of 85 in London, at the beginning of May of the year 1690. The exact date is unknown. It is certain that he was buried on May 8 of that year in the church of St. Andrew's, Holborn. A painted portrait was presented to the Royal Society a few months after his death.

The Haak Bible

Haak's work on the translation of the Staten Bible originated from a request from the Westminster Assembly, which reached him in 1645. Much against his will he agreed to undertake this task. In a letter dated June 16, 1657, Haak would complain that it had been an exceptionally difficult task, and that he had received little encouragement and even less reward during this whole project.

The Assembly praised Haak as being "every way fitted for such a Task, (...) about twenty years [Anno 1645] conversant in England, where not only his faithfulness is known in divers publick Employments, but this Dexterity also in Translating divers English Books of Practical Divinity into the German Tongue." It is not certain how the Assembly came to be acquainted with Haak's name and his qualifications as a translator, but it is worthy of note that one of the Divines of the Assembly was Henry Scudder, whose tract *The christians daily walke* Haak had already rendered into German. Since his mission to Denmark, too, Haak must have become quite well known in official circles.

In spite of the recommendation to Parliament, it seems that for a number of years very little help was given to Haak. From the House of Lords, of which only 18 members were present in 1646, Haak received the right to print and sell his translation during a period of 14 years (counted from the year it was assigned). Moreover, a committee of 20 people was appointed who were to review his work before it was sent to the printer.

Meanwhile Haak had already made a beginning, and in the spring of 1648 had reached I Kings. At this time he was persuaded to make a fresh start from the book of Genesis, employing a completely different method. What exactly the criticism had been is not known. Until that time Haak had strictly adhered to the way in which the Staten Bible was printed: the Bible text in two columns, with the marginal notes in the margin in a smaller typeset, and indicated by numbers, and cross-reference texts indicated by letters. From the English edition of 1657, however, may be concluded that the members of the committee desired an edition where the marginal notes, within square brackets, would be inserted directly after the particular portion of Scripture, which was to be printed in cursive. The cross-reference texts were to be eliminated.

From 1649 on, the translation of the Staten Bible came to a virtual standstill. Haak was again busy with foreign correspondence. Later he was busy with unofficial work of correspondence and translation for Parliament, and at the same time he became involved in a correspondence with Heidelberg for the benefit of the Elector of the Palatine. He accepted from Karl Ludwig the position of unofficial agent in London, who would send information of all kinds to Heidelberg, and form a link between the two countries.

Not until May of 1655 did he resume his work of translation, after a long interruption. In May of 1657 he was able to complete his task, and get the text printed in August.

The message of the Bible had, of course, long been available for English readers, and therefore the purpose of the Haak Bible would not be to replace the Autho-

which an English version of the Dutch Bible and Annotations would have, would be twofold. First of all it would be valuable to have the exact translation into English of the new and precise accuracy of rendering the Bible, which had been the main concern of the Dutch scholars. Secondly, but directly connected to the first, would be to have the marginal notes readily available in English. For that reason Haak strove for a literal translation, although he included clarifications at times. All things other than the text of the Bible and the marginal notes, could be omitted. This included the index of both the Testaments, the maps and more particularly the apocryphal books, which had not been annotated anyway. In order to distinguish between the text of the Bible and the marginal notes, the first was printed in cursive and the latter in Roman type.

Haak himself, and also his Calvinistic friends, had hoped that Cromwell, the Lord Protector of England at the time, whose weighty task as head of the government was "to repair and build up all the breaches and decayings of his Zion," would, guided by this translation, bring about a reformation in church and civil life. This hope was not fulfilled. Neither can any trace be found of any effect of this translation on the use and the exposition of the Bible in the Church of England. A reprint has, until now, never been considered, but may, in God's providence, now appear. May it be in His indispensable favour.

Whereas We are sufficiently assured by the Testimony of many of the Divines of both Kingdomes, sitting in the Assembly at Westminster, that the Compleat Translation of the Large Annotations on the Dutch Bible, set forth 1637. Will be of great Use and Benefit to these Realms, for the promotion of Piety; And the pains in finishing such a work exceeding great.

Be it Ordered and Ordained by the Lords and Commons Assembled in Parliament, for the Encouragement of the Undertaker thereof, Theodore Haak, That he or Whom he shall Assign, shall have the priviledge of Printing and Vending the said Annotations, for the space of Fourteen years; (Which Term shall begin from the time of the first Impression) so that none else under what pretence soever, shall be permitted to Intermeddle in Printing the Whole, or any part thereof, upon the pain of forfeiting a Thousand pounds to the said Theodore Haak; To be recovered by Action of Debt, Bill, Plaint, or Information, wherein no Essoign or Wager at Law to be admitted; and such other penalties as shall hereafter be thought fit.

Henry Elsyng Cleric. Parliamentorum.

I Have Assigned all my Right, Title, and Interest, by vertue of this Ordinance abovesaid, to the Compleat Translation of the Dutch Annotations upon the Old and New Testament, unto *Richard Tomlins* and *Henry Hills*.

August 24 1657.

T H E O D O R E H A A K.

THE DUTCH
ANNOTATIONS

Upon the whole

B I B L E:

Or, all the

Holy Canonical Scriptures

O F T H E

O L D and N E W

T E S T A M E N T,

T O G E T H E R

With, and according to their own Translation of
all the Text: As both the one and the other were ordered
and appointed by the SYNOD of DORT, 1618. and published
by Authority, 1637.

*Now faithfully communicated to the use of Great
Britain, in English.*

Whereunto is prefixed an exact NARRATIVE
touching the whole Work, and this Translation.

By THEODORE HAAK Esq.

L O N D O N:

Printed by Henry Hills, for John Rothwell, Joshua Kirton, and
Richard Tomlins, Anno Dom. 1657.



TO
HIS HIGHNESS
THE
LORD PROTECTOR
OF THE
COMMON-VVEALTH
OF

ENGLAND, SCOTLAND, and IRELAND, &c.

May it please Your Highness,



As they were the Publick and earnest Desires of many pious and worthy persons of all Sorts and Conditions (even of different Judgements) and those desires wel-approved of, both by Parliament, and by the Godly Ministry in these Nations, which engaged me to undertake the Englishing of this Work; (as appears by what followes after this Epistle) So having gone through with it now by Gods assistance, with like honest desire (subservient to theirs) of doing good, and communicating a Matter of that publick repute for Christian Edification to the publick View and Use of these Churches; I rest confident, it will be held no Presumption in me, but duty rather, to present the whole Account and Performance thereof, unto him, whom God, in his Wisdome, by so signal a course of Providence, (acknowledged all Christendom, yea the World over) and the Parliament of these three Nations, by Unanimous desire and consent, have fully entrusted with all concernments of their weal-publick; among which the con-

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The Epistle Dedicatory.

stant Profession and exemplary Practise of Your Highness, bears publick record, You count not this kinde the least, that hath so near and sure a Relation to the Temporal and Eternal Welfare of the great People committed to Your Charge; I mean the means of making them still more and better acquainted with the true Minde and Will of God, revealed in the holy Scriptures, (the principal aim of these Endeavours) which doubtless is the best way of propagating Gods Truth and Gospel, and was the thing mainly intended by Your Parliament, when they offered the Bible into Your Highnesses hands, at Your late Solemn Inauguration.

I spare to say more of the Present work, referring myself to the ensuing Narrative, and the perusal thereof to Your own best leisure, as perhaps not altogether unworthy of Your Princely Entertainment, in regard of that sweet Harmony therein represented, of so many Worthy Instruments and their Endeavours, right worthily advancing the publick and Soul-saving Interest of all professing Christ and true Christianity, by holding forth unto them Gods Light and Truth, every one according to their received Measures, hand in hand, in all plainness and sobriety.

Accept therefore, Most Gracious Sir, of this Present, so naturally and duely Presenting it self unto Your Place and Person, and of this my most humble handing it into Your Presence, thus to make up a full consort of commending it to the whole Houshold of God in these Nations, as an other hopeful means among so many by the good hand of Divine providence presented to Your Highness, at this Juncture, for the further advancing and full establishing of their so much desired, and much every way to be desired Unity and Concord, both among themselves, and with the word of his spirit.

And the Lord of his Mercy make Your Highness more and more Instrumental still to repair and build up all the breaches and decayings of his Zion, to the praise of her Founder, and the Immortal Renown and Reward of all Your Faithfull Labours in and for the Lord and his House; so prayeth

August 24. 1657.

Your Highnesses

*Ever Faithfull, and to his utmost,
Obedient Servant.*

THEODORE HAAR.



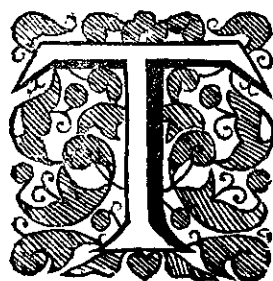
A Plain and True Narrative touching the late Ver-
sion of the Bible, out of the Original Tongues into the
Belgick or Netherlandish, and the Annotations
on the same, as they came forth together
in the year of Christ, 1637.

By the Advice of the Synod of *Dort*, and Authority
of the Lords, the States General of the

UNITED NETHERLANDS.

A S A L S O

A Word, concerning the present Translation thereof into English.



*T*He States General of the United Netherlands, having in the
year One thousand six hundred and eighteen, by reason of
the intestine differences then troubling their Churches, cal-
led a *National Synod* to be held at *Dort*, and, for to shew be-
fore all the World, that they desired a fair proceeding,
likewise invited thither, by application of their earnest de-
sires unto the Chief Magistrates and Governours of most
Reformed Churches, some of the eminentest Divines for
Parts and Piery, out of *England*, *France*, the *Palatinate*, *Brandenburgh*, *Hassia*,
Helvetia, (or *Swisserland*) *Geneva*, *Bremen*, *Embsen*, &c. men publickly known
and worthily famous in their Generations.

Being met and assembled together, before the Dissenters, who were likewise
fairly called, did appear, there was a solemn motion made in the Synod, of un-
dertaking a New Translation of the Bible, for the use of those Churches, out
of the Original Fountains.

Some Debate being had thereupon of the necessity of the work, the best *Me-
thod* of proceeding in it, and the *Qualifications* of the Persons to be imployed
therein; All the *Forreign Divines* there present, were asked their advice; The
English (who were *George Carleton*, then Bishop of *Landasse*, after of *Chichester*;

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John

John Davenant, Divinity Professor at Cambridge, afterwards Bishop of Down; Joseph Hall, afterwards Bishop of Exeter, and lastly of Norwich; Samuel Ward, Divinity Professor and Master of Sydney-Colledge in Cambridge) much approving so good a design, exhibited there in writing, what course and order was formerly taken in England about the last Translation in King James his time, and referred it to the Synod, what use to make thereof, for their then present occasion, whereof see more in the *Acta Synodalia*, Sess. 7. Those of other parts, gave likewise every one their best Advice, and so did the public Professours also of their own Universities at large, being expressly sent to for that purpose; Inasmuch that after mature deliberation and debate had about it among themselves, the Synod concluded at last from and upon the whole matter, that it was a thing most needfull for their Churches, and could not but prove very beneficial and
 “ edifying to them all, and as far as their Language extended, That a New and
 “ most Accurate Translation of the whole Bible of the Old and New Testament,
 “ together with the *Apocrypha*, should be taken in hand with all care and expen-
 “ dition, altogether out of and according to the Original Tongues, and Notes
 “ also added (to the Canonical Books onely) for the explaining of difficult and
 “ doubtfull words, phrases and passages; And that for the better and more sa-
 “ tisfactory effecting thereof, the best Versions of the Bible, in any Vulgar or
 “ Learned Language extant, as well as the Notes and Commentaries thereon,
 “ should carefully be consulted with for that purpose, besides the use to be made
 “ of the Advice and Judgement of other good Authors, and of living able men
 “ also both at home and abroad, by the undertakers continual address to and cor-
 “ respondence with them, upon the Emergency of any difficult matter.

Hereupon the Synod forthwith proceeded to make *Choice of six*, the ablest and best qualified men for such a task among them, appointing them to be the *Interpreters or Translators* of the Old and New Testament, besides the *Apocrypha*, viz. three of them for the Old Testament, all written in *Hebrew*, and three others for the New, &c. written in *Greek*. And forasmuch as this Employment of theirs was like to require divers years attendance, to be done as it ought; the Synod made a *Provisional choice of six other* able men, respectively, to supply the accidental failing or deceasing of any of the former Interpreters; and besides them, they held it fit, that of every Province of those Netherlands, there should be chosen *Two* of like abilities every way, for to *Revise* from time to time what the Interpreters got ready, first *at home*, every one his share, and at last (Revisers and Interpreters all) jointly *together*, at a full meeting: also it was judged very expedient and behoof-ful, the foresaid Interpreters should, by reason of this Employment, *repair to*, and during the time of it, *continue together*, in one of their *Universities*, to have the more means and opportunity of consulting both men and books for their purpose, and to this end it should be endeavoured to procure them *Dispensations* from their Ordinary Functions and Employments, their *Entertainments* nevertheless continuing, besides other due *Encouragements* and *Considerations* of this their great and publick *Labour*. In regard whereof, and not to precipitate a work of that weight and importance, the Synod thought it needless to limit their *time*, but referred the same wholly, and relied upon the unquestioned faithfulness and uprightness of the persons they had chosen, onely to satisfie the publick expectation, it was found meet, they should give notice and *account from Quarter to Quarter*, unto the Lords the States General, of their progress; Besides divers other *Instructions* about the Work it self to be seen at large in the *Acta Synodalia* before cited.

And because this was a work of publick concernment, and which stood in
 need

“ to effect the same; therefore the said Synod in their *humble Address and Petition*,
 “ presented to the Lords the States General, as their supreme Magistrate, *May 30.*
 “ 1619. among sundry other things of greatest weight and use for the Churches
 “ under their protection, recommended this matter as none of the least, from
 “ the necessity of their own, and the praise-worthy example of most Reformed
 “ Churches: That their Lordships would be pleased (approving the humble
 “ and faithfull advice of the Synod in this behalf) to procure Licence and Di-
 “ spensation for the persons chosen and appointed for this Employment from
 “ their ordinary pastoral charges, and to dispose their respective Churches, so as
 “ to get their places otherwise supplied in the Interim, without prejudice to their
 “ settled maintenance, as also to appoint one of their Universities for their meet-
 “ ing and constant abode together all the while, and to furnish and supply the
 “ whole work and management thereof with all Expences necessary and suitable,
 “ out of the publick Treasury: all which was very favourably received and en-
 “ tertained by the State, who, though they met with many *hindrances and oppositi-*
 “ *tions* for a time, in settling the *publick Distempers*, which somewhat retarded the
 “ publick prosecution of this good Work; (however the appointed Interpreters
 “ made provision for it the whiles at home) yet how *serious* and *zealous* they were
 “ in promoting of it, appeared sufficiently by their doubled endeavours afterwards,
 “ and their constant care and real assistance all along, to the end of the work, spa-
 “ ring for no pains nor cost on whatsoever might conduce to the advancing and
 “ compleating of it, by summoning the six persons, (as soon as they could) to
 “ repair to the University of *Leyden*, with their Books and Families, dispenced
 “ from their ordinary Functions in manner abovesaid, and liberally there provi-
 “ ding for all their Conveniences and Necessaries, ordinary and extraordinary,
 “ and taking care too, that the very children and heirs of any coming to de cease
 “ in the attendance of this work, should fully enjoy their due proportions of en-
 “ tertainment and reward, and lastly, in honourable sort rewarding all both In-
 “ terpreters and Revisers to their full content, (besides what the Interpreters had
 “ by agreement from the undertakers of the Impression) The Sum of the char-
 “ ges the State was at in this behalf, as may be shewed, if need be, by the par-
 “ ticulars, out of the publick Records, amounted to Twenty five thousand
 “ pounds Sterling, and upward.

One thing ought not to be forgotten, as a Testimony of their extraordinary
 care, nothing should be wanting, that might be any way usefull to further and
 improve the work. They were informed by a Noble Member of their own, that
 learned *Piscator*, had not long before his death, himself revised and much amend-
 ed his own formerly published *German Translation* of the Bible, upon occasion of
 several Advertisements given him by sundry learned men, about various passag-
 es. Hereupon the State ordered presently *November 8. 1625.* that Letters should
 be written to *Count Ernst Casimir of Nassaw*, Governour of *Friezland*, &c. to
 procure all the said amendments, then in the hands of the said *Piscators* children
 at *Herborn*, in the County of *Nassaw*, and to get them transmitted to the Lords
 the States General, for to be communicated by them to the Interpreters at *Ley-*
den, with promise to the said children, that they should be well rewarded for im-
 parting of the same.

The names of the Interpreters employed for the *Old Testament*, were *Johannes*
Bogermannus, Pastor of the Church at *Lewarden*, afterwards Divinity Professor
 at *Franecker*, who had been President of the Synod, *Guilhelmus Baudartius*, Pa-
 stor at *Zutphen*, *Gerson Bucernus* of *Vere in Zeland*, both Members of the Synod.

Of these three *Bogermannus* was held to excel in the *Text*, *Bogermannus* in judgement, and *Baudartius* in conferring all manner of Versions. The care of the *New Testament* was committed to *Antonius Walaus*, then Pastor at *Middleburg*, after, Divinity Professour at *Leyden*; *Festus Hommius*, Pastor at *Leyden*, and Regent of the Divinity-Colledge there for *Holland*, having been Scribe to the Synod; *Jacobus Rolandus*, Pastor at *Amsterdam*, formerly at *Frankendall*, one of the Assessors in the Synod. *Walaus* and *Rolandus* excelled for judgement, the former more readily, the latter more deliberately; But for Greek and Divinity none went before *Walaus*. *Hommius* was plain, found and solid, and had besides a singular dexterity in penning, and accurate pointing. The general care of them all, was to express and explain the Original *Text* as faithfully and impartially, as could be done, and their language would bear, without any prejudice or violence to the Truth.

In their *Notes*, they stooped to satisfy even the meanest *Capacity*; though sometimes the matters were such, as they could not but give *proofs* also of their great abilities in all manner of *Learning*, void of ostentation, and full of candor and ingenuity. Their method of proceeding was not all alike: The Interpreters of the *Old Testament* divided the *Books of Moses*, the *Historical*, the *Doctrinal*, and the *Prophetical*, each Division, into equal parts, whereof *Bogermannus* undertook the first, *Baudartius* the next, and *Bucerus* the last; And at their daily meetings they read and examined all in order. Those of the *New Testament* went every one through the whole Books apart, and when they met day by day, as the former, (*viz.* three hours in the forenoon, and as many in the afternoon, duly) they read it all over, every one marking, what was liked by all, which *Hommius* afterward transcribed. In the year One thousand six hundred thirty one, one of the Interpreters of the *Old Testament* deceased, *viz.* *Bucerus*, as also in the year following, *Rolandus*, one of those for the *New Testament*, whereupon addresses being made to the State, for to get their places supplied according to the provisional Order of the Synod abovementioned, it was judged more expedient, things being so far advanced, and the surviving Members so well versed and practised in the business, they should go on and finish the work themselves: It being otherwise also observed, that *Bogermannus* his parts and judgement prevailed most, throughout the *Old Testament*, and *Walaus* his, throughout the *New*. At the finishing of every Book the same was forthwith transmitted by the Interpreters from *Leyden* their assigned place of abode, unto the respective appointed *Revisers*, till all was done, and then the *Revisers* also themselves were summoned to *Leyden*, and dispenced from their ordinary functions in like manner, and every way well provided for, which happened in the year One thousand six hundred thirty four; they conferring there with the Interpreters, and Revising all the Books over in order, so as that within some fifteen or sixteen moneths time all was finished, and now made ready for the press. The *Revisers* for the *Old Testament* were, for *Gelderland*, *Antonius Thysius*, Divinity Professour at *Harderwyck*, and after at *Leyden*. For *Holland*, *Johannes Polander*, Divinity Professour at *Leyden*, *Abdias Witmaris*, Divinity Professour afterwards at *Harderwyck*; for *Zeland*, *Jodocus Lorenus*, Pastor at *Flushing*; for *Utrecht*, *Arnoldus Teeckmen*, Pastor there; for *Friesland*, *Bernhardus Tullenius*, Pastor at *Lewarden*; For *Over-Yssel*, *Jacobus Revius*, Pastor at *Deventer*, since Regent of the Divinity Colledge at *Leyden*; for *Groningen*, *Franciscus Gomarus*, afterwards Divinity Professour there. These, at their first meeting with the Interpreters of the *Old Testament*, constituted *Bogermannus*, their President, *Thysius* Assessor, and *Revius* Scribe: And here again *Bogermannus*

ander, *Thysius* and *Gomarus*, for profound knowledge and ability to determine. The Revisers of the *New Testament* and the *Apocrypha*, were, for *Gelderland*; *Sebastianus Dammannus*, Pastor at *Zutphen*, also Scribe to the Synod: For *Holland*, *Johannes Arnoldi Lindanus*, Pastor at *Delft*, *Guilielmus Nieuhusius*, Rector of the School at *Haerlem*: For *Zeland*, *Carolus Demaetsius*, Pastor at *Middleburg*, since Divinity Professour at *Utrecht*, For *Utrecht*; *Ludovicus Gerhardus à Renesse*, since Pastor and Divinity Professour at *Breda*: For *Friezland*, *Bernhardus Fullenius*, appointed also for the *Old Testament* before: For *Over-Yssel*, *Casparus Sibelius*, Pastor at *Deventer*: For *Groningen*, *Henricus Altingius*, Divinity Professour formerly at *Heidelberg*, and afterwards at *Groningen*. At their first meeting with the Interpreters of the *New Testament*, they made *Walaus* President, *Lindanus* Assessor, and *Festus Hommius* Scribe; and here again excelled *Walaus* his prudence and readiness in directing; *Demaetsius* and *Sibelius*, their care and vigilance in examining, and *Altingius* with *Walaus* their sound and solid judgement in determining. The work being finished, and ready for the Press, about the latter end of the year, One thousand six hundred thirty five, the *Revisers* returned home to their respective charges, but the Interpreters staid out and overlooked the printing, whereof the first proofs for the *Old Testament*, were corrected by *Baudartius* and *Hommius* respectively, and the last by *Bogermannus* and *Walaus*; the whole being fully printed and presented to the *State* and by their Authority published, in the year One thousand six hundred thirty seven, and the use thereof introduced into all the Churches and Schools of those Provinces, with general satisfaction and approbation, even of most of the dissecting parties themselves. They that desire more particulars, touching this matter, may peruse the fore-cited *Acta Synodalia*, and the Life of *Antonius Walaus*, before his works in *Folio*, besides the *Publick Records*.

And thus this great work being made publick, & extant in print, the great desires good men had to be made partakers of the benefit thereof, could not be bounded by the Limits of those Churches and Nation, for whom it was principally intended, but it was sought for and bought up far and near: And here in *England* it soon got into such a repute, that when, not long after, the Parliament found good, to get *New Annotations* made upon the whole Bible for general Edification, by those Reverend and able Divines, Mr. *Leigh*, Mr. *Downham*, Dr. *Gouge*, Mr. *Taylor*, Mr. *Gataker*, Mr. *Pemberton*, Mr. *Abbot*, Mr. *Reading*, Dr. *Featly* and Mr. *Tooker*, (placed here in order of the parts of the Bible, which they were to undertake) they (the Parliament) did then in especial manner recommend *this very Bible and Notes* unto them (as well as *Deodates Italian*) causing Copies of each to be divided and sent respectively unto them, for to make use thereof, which also they did. And my Lord Primate of *Armagh*, Dr. *Usher*, of happy memory, was often heard to wish very heartily, both before and after that time, that the whole work might be *Englised*, as finding it the plainest and impartiallest, and freest of *Excursions* and *Impertinencies*, of any he knew, that knew so many: Wherefore also, when he heard that it was undertaken, he rejoiced, and encouraged the undertaker much amidst his many discouragements. What value the principal Members of the late *Assembly of Divines*, together with the *Scottish Church-Commissioners*, did set upon it, their own words best express in that subscribed free *Attestation* of theirs, (set down hereafter) which by their means was presented to both Houses of Parliament, for the encouraging of him, with whom they had prevailed to undertake it; whereupon also the said both Houses were pleased to pass an *Ordinance of Parliament* by way of Approbation and further

encouragement, in such sort as then was conceived by them, might prove most effectual for the work, and beneficial for the painfull Undertaker, though afterwards it proved in this part, defective. The *Provincial Synod of London* testified their approbation and liking of it, by sending twice some worthy Members of theirs unto the said Undertaker, and recommending the business very seriously unto divers *Stationers*, and very many *pious and able Ministers else*, and other *godly and worthy persons, of all conditions*, (even of *different judgements*) in City and Countrey, upon all occasions, expressed their great longing for the coming forth of these labours. And much sooner indeed, and perhaps more exactly and accurately withall they might and would have come forth, but for the manifold publick *disasters* and *distractions* of late years, whereby the undertaker was left destitute of *seasonable and requisite helps and helpers*, according to the *vastness* and *importance* of the work, and the *publick concernment* in it; besides, that, after he had begun the work and proceeded as far as the first Book of *Kings*, he was advised and perswaded upon very good grounds and approbation, to *change* the way and *method* formerly approved of, and to begin quite anew, onely to give the more satisfaction to the publick; to say nothing here of sundry other great impediments and discouragements commonly incident to works of this nature, and ordinarily attending any single-hearted endeavours of serving God and our Neighbour.

As to the *whole work* here presented to the publick view and use, the *Christian and discreet Reader* may be pleased to observe, that by it there is imparted and communicated unto him, *all the Text*, as neer as could be done, according to the *Belgick Translation*, and all their *Notes or Annotations*, inserted, where they fall in naturally, betwixt the Text, by *Crotchets* [] in a *different Character*, all along, “by way of *Paraphrase*. The main *Reason or Necessity* rather of having thus “done it, was, besides the easing of the *Readers* understanding, that all the “*Notes* of those *Belgick Divines*, as also all their *Quotations* and *References* (in- “finite almost) are peculiarly *fitted to their own reading, pointing, versing, &c* of “the Text, and to no other: And really, without their entire reading of the “Text, one main aim and endeavour of their Translation would be missing; “that is to say, their very ground-work, and principal business, which could “not but much obscure and maim the Annotations themselves. Neither shall “any need to scruple at, much less be offended with the *differences* of *readings* “in several Translations, considering, that the *Hebrew* words and phrases espec- “ially, yea the *Greek* ones themselves also, for all the copiousness of that Lan- “guage, as well as those of most, or all the rest, have much ambiguity in them, “or admit much variety of signification, applied to various matters and intents, “whence it cometh to pass, that such a one takes them in this sence, and ano- “ther otherwise; but the comparing of both the one and the other, (were there “never so many) is so far from doing hurt, that it rather illustrates the true mean- “ing beyond any other means, and becomes a general Key to many hidden Treas- “ures laid up in the holy Scriptures.

A Copy of the Certificate or Attestation, about the
General desire in both Kingdomes (*England and
Scotland*) to have the *Belgick or Dutch* Annotations upon
the Bible (come forth first *Anno Domini 1637.*)
Translated into *English*, by THEODORE HAAK.



W whose Names are here under-written, Considering, that
ever since the year One thousand six hundred thirty seven,
at which time the New Translation of the Bible in the
Dutch Language, with large and continual Annotations
thereupon, was published; It hath been the uncessant Desire
and Longing of such, as for eternal Life search the Scrip-
tures, both Ministers and others in these Kingdomes, (which they have ex-
pressed upon all occasions) to have those Annotations translated into the Eng-
lish Tongue; promising unto themselves a rich Treasure of Knowledge and
spiritual understanding from the labours of so many eminent Divines, as by
the choice of the famous Synod of Dort were set a part for so good and great a
work, and with fervent and continual prayers unto the Father of Lights, and
extraordinary Care and Diligence (wherein they had all Helps and Encou-
ragements) were for the space of Nineteen years exercised therein: And
we, not only by Information of such as are skil'd in the Language, but
from our own Knowledge, of the Judicious, Sound and Satisfactory Interpreta-
tion of some more Obscure and Controverted Places, wherein we have used
the means to take Tryal and have made Proof; Being very Confident, that
the satisfaction of this earnest and pious Desire would prove profitable to all
the Godly in these Kingdomes; (desiring that the Word of God may dwell
plentifully in their hearts by Faith) And at this time most seasonable, when
so many are dangerously seduced by the mis-representation of the Will of God,
through the wresting of Scripture; Cannot but in our hearts acknowledge the
Wise and Gracious Providence of God, (who provideth bread for the hun-
gry, and doth not despise the desires of the humble, delighting to know his
Will, and to walk in his Paths) in directing and leading us at last to a learn-
ed

ed Gentleman, Theodore Haak, every way fitted for such a task, he being by Birth and Breeding a German, about twenty years [Anno 1645] conversant in England, where not only his faithfulness is known in divers publick Employments, but his Dexterity also in Translating divers English Books of Practical Divinity into the German Tongue; And whose affection and Zeal to the Glory of God, and good of the Church we know to be such, that he would willingly bestow himself upon the accurate and painfull prosecution of this Work, which he hath already entred upon, were he not hindered by such discouragements, as the Reciprocal Zeal of the Godly with the desire of their own spiritual Comfort, and of the Edification of the Church, may easily remove.

We therefore grieved, that the Churches of Christ in these Kingdomes have for so long a time wanted so inestimable a Benefit, and fearing, that if the present opportunity be not apprehended, the like, (all things considered) shall not readily be offered hereafter; Do in all earnestness of Spirit intreat, that such as in sincerity desire the sober and solid knowledge of the Will of God in Christ, revealed in Scripture, may with us joyn their prayers and endeavours for removing of all hindrances out of the way, that so necessary a work may be presently prosecuted, and with all speed for the use of the Church, and the honour of Jesus Christ, brought to perfection.

William Twiss,
Cornelius Burges,
Herbert Palmer,
George Walker,
Thomas Young,
Samuel Clark,
Francis Roberts,
Thomas Hodges,
Thomas Hill,
Stephen Marshall,
John White,
John Ward,

Anthony Tuckney,
Peter Smith,
Edmund Staunten,
Thomas Bayley,
Richard Heyrick,
Edward Corbet,
John Foxcroft,
Gaspar Hicks,
Henry Wilkinson,
John Bond,
John Philip,
William Greenhill,

Nicholas Proffet,
John Durey,
Thomas Goodwin,
Sydrack Simion,
Adoniram Byfield,
Alexander Henderion,
Samuel Rutherford,
Robert Bayley,
George Gillespy,
Cæsar Calendrine,
Jonas Proofft.



THE
STATES GENERAL
OF THE
UNITED NETHERLANDS.

To all that shall See or Hear the Reading hereof, Greeting.

BE it known ; That whereas from the very beginning of the Reformation in these Countries , We have ever seriously taken to heart, and endeavoured with all diligence and carefulness, to advance whatsoever might conduce to, or was found necessary for the good prosperity and propagation of the Orthodox, true, Christian, Reformed Religion , and the pure worship of God ; and withall, among the
rest

rent, that the holy word of God might be interpreted, taught and preached, according to the true meaning, scope and drift of the Original Text and Tongues, wherein it pleased the Lord God Almighty to reveal his Doctrine and VVorship, through the inspiration of the Holy Ghost; to the end, that the salvation of souls, and everlasting happiness, might thereby be furthered and advanced more and more: and thus, having observed, that there was never any Translation made yet of the holy Scriptures into the *Netherlandish* Vulgar Tongue, out of the Original Text; We long agoe thereupon, desired of and committed unto divers men of eminent learning, Divines and Ministers of the Reformed Church, to undertake the setting forth of a new *Netherlandish* Translation of the said holy VVord of God, out of the Original Fountains; by whom the work having been likewise praise-worthily begun and advanced from time to time, the prosecution nevertheless was retarded hitherto, by the said worthy mens untimely departure.

VVherefore, and that this so necessary and Pious work, might yet at length once attain the wished effect, and our Christian zeal and purpose therein, an happy accomplishment; we found it fitting, conformably to the example of the primitive Church, in the time of the Fathers, as likewise to that of our Neighbour and other Reformed Kingdomes, Principalities and Common-wealths; to desire, authorize and require those of the National Synod held at *Dort*, in the years 1618. and 1619. that they would take in hand the foresaid Translating, and depute some Learned and Experienced Divines for the perfecting, and others also for the Reviving of the same.

Now

Now this Translation being, through the Gracious Blessing of *Almighty God*, wholly finished by the said eminent and expert Men in the Hebrew and Greek Tongues, and yet further Revised by some other learned Divines; whose Judgements and Approbations being declared unto us, that in this same Translation there was nothing omitted of what the Truth, the Propriety of the Words, and the Genuine sense thereof could require.

So it is, that upon mature deliberation, and using withal the advice of the Council of State of these United *Netherlands*, We have approved of and authorized, as also by these We do approve of and authorize the forementioned Translation; to the end, that the same may be received, and the use of it introduced in all the Churches and Publick Schools of the United *Netherlands*, and other Dominions and Countries, resorting under Our Obedience: And accordingly, all Ecclesiastical Assemblies, Ministers of the Word, Professours and Readers of Divinity, Masters of Colledges; and whosoever else may any waies be concerned in this behalf, regulate themselves thereby in the exercise and administration of their several charges and functions, for the better maintaining and furthering the Unity, VVelfare and Service of the said Reformed Churches and Schools in these *Netherlands*; whereunto the Lord God *Almighty* be graciously pleased to vouchsafe his Blessing.

Given in the Haghe, July the 29. 1637.

T H E



The first book of *Moses* called

GENESIS.

The Argument of this Book.

THis first Book of Moses, is, by a greek word, termed Genesis; which is as much as to say, Birth, Source, Generations; seeing that in the same there are declared the Beginnings (which are in a manner the Generations, Gen. 2. 4.) of all things visible and invisible, which in the beginning were created by God, through his word, out of nothing; and amongst the same that of Man, endowed with the Image of God, and seated in Paradise, that persevering in obedience, he might have lived for ever, whereof the Tree of Life was a visible token to him. Here is laid down the ground of keeping the Sabbath, together with the institution of Marriage. Here we finde the originall rise of Sin, of Death, and of all manner of Miseries, poured out like a mighty Torrent upon all man-kinde, through the disobedience of Adam and Eve, in eating the forbidden fruit. Yet therewithall you have likewise here the first Promise of Grace, touching Mans Redemption, by the seed of the Woman, which God of his mercy would give in due time, for to bruiſe the Serpents head (who had seduced man to disobedience) together with Sin and Death, and to restore again the gifts of life and righteousness, which were quite lost and forfeited. Here we finde the first rudiments and fundamentalls of sound Doctrine, of the true Religion and worship of God, introduced together with the promise aforesaid; and consequently the history of the true Church, how the same was not onely carefully gathered by the Ministry of Adam, of Abell (whom Cain murdered) of Seth, Enoch, Noah and others, but graciously also preserved by God unto Noah. Besides there are in this Book set down, the beginnings of the Kainites Apostacy, who by rejecting of the truth, falsifying of Gods worship, and contempt of godliness, did separate themselves from that holy people, and by their enormous sins and pollutions, haled down at last upon themselves the punishment of a generall Deluge; wherein nevertheless God saved Noah and his Family. Thereupon follows the beginning of the worlds Restauration after the said Deluge, the Pedegree of the Nations, the first promise of calling the Gentiles; the beginning of the first Monarchie, the division of Languages, and the first Genealogies, serving for the calculation of times, and the distinguishing of Nations. The main aim of Moses in the mean time being, to shew forth the re-establishing of the Church, which, being sprung forth out of the small company of Noah's household, after that it had been preserved a long time in the generation of Sem; fell likewise away at length into Idolatry. And although Melchizedeck and his were yet a remnant of the Church, nevertheless it pleased God to single out a certain Lineage onely of Sems posterity, to set the same apart from all other Nations, and hallow it for his own peculiar people. For this end he received Abraham and his posterity of meer Grace, calling him out of Ur in Chaldea, where he had been an Idolater, into the land of Canaan; and making promise unto him, as of other temporall and spirituall blessings, so especially that the Messiah should be born of his seeds; and striking a Covenant with him, which he established by the sign of Circumcision. After that Isaac is born unto him, in whom that seed was to be called, and not in Ishmael, whom he had gotten before by Hagar; nor in the children which were born unto him after the death of Sarah by Ketura: Nevertheless he is commanded to offer up that Son in Sacrifice; and though God suffered him not to execute the same, yet he having shewed his obedience, God rewards him with a renewing of the former promises. From Isaac the inheritance of the promise descendeth upon Jacob, to whom the right of primogeniture (or first birth-right) is ordained by God; sold by Esau, avouched and ratified by the blessing of Isaac. From Jacob it is derived down on his posterity, as appeareth by his propheticall benediction. This chosen generation God maintained all along in the true doctrine of his pure worship, governing them by his word and Spirit, protecting them against their enemies, and exercising them with many troubles and afflictions, wherein nevertheless he comforted them ever and anon by his Oracles and Apparitions, and helpt them out of their thralls by singular deliverances. All this while there wanted not a discovery of divers humane frailties here and there, even in the chiefeſt of these holy Patriarchs, which God graciously forgave them for the Messias sake, whom they imbraced by upright Faith with true repentance. These things are very lively held forth to us in the severall adventures and encounters of Abraham and Isaac in Canaan, Egypt and Gerar; and in those of Jacob and Joseph in Canaan, Mesopotamia and Egypt. At last they all die, leaving behind them most excellent testimonies of their Faith in the promises of God, not onely for the temporal part, touching their living posterity; but likewise for the eternal, concerning their own dying persons: The last whose death we have recorded in this Book being Joseph, with whose life also this Book ends; comprehending a History of above 2300 years.

CHAP. I.

God createth the heaven and the earth, v. 1, 2. and the light, on the first day, 3. On the second, the firmament, or expansion, severing the lowermost and uppermost waters, 6. On the third, he severeth the drie land and the waters, 9. Creating grass and fruitfull trees, 11. On the fourth, the Sun, Moon and Stars, 14. On the fifth, small and great fishes, together with the fowles, blessing them, 20. On the sixth, the beasts of the earth, 24. And on the last, Man, male and female, according to his own image, 26. Likewise distinguishing the food of man and that of beasts, 29. And approving all his Creatures to be good, 31.

IN the Beginning [viz. of the creation of all creatures, which by creation received their beings; because there was none of them before; only God was and is without beginning, Ps. 90. 2. Prov. 8. 22, 23. Col. 1. 17. compare this with John 1. 1.] God created [to create, in this chapter and elsewhere, is as much as to say, to make some excellent thing, that was not before; whether it be out of nothing, v. 1. or out of somewhat else first created out of nothing, as v. 21, 27. Of the Hebrew word *Elohim*, rendred God here; See below ch. 20. on v. 13.] the Heaven & the Earth [by the Heaven, or Heavens (the Hebrews not using the word in the singular number) and Earth, there may be understood in this first verse, either the Heaven and the Earth as they were created on the first day; or, all this World, with all the creatures of Heaven and Earth therein contained, comp. Gen. 2. 1.]

2. Now the Earth [Understand here the Earth which now is, so namely, as in that beginning it was created on the first day; and not as it became or was fashioned afterwards, by the successive acts of creation.] was waste and void, [Heb. *wastness*, or deformity, and emptiness or vanity; which is said of the Earth, being destitute yet of that shape, order, distinctness, comeliness, usefulness and Inhabitants, which afterwards it was furnished and imbellished withall. The Hebrew words here used, do elsewhere in holy writ imply the utmost devastation and desolation, hideousness, vanity, nothingness or emptiness of any things; See Deut. 32. 10. 1 Sam. 12. 21. Job 12. 24. Ps. 107. 40. Is. 34. 11. & 44. 9. Jer. 4. 23.] and darkness was upon the Abyss, [Heb. *upon the face of the Abyss*, i. e. upon the deep and bottomless waters, which covered the earth like a garment, and stood above the mountains, Ps. 104. 6. see 2 Pet. 3. 5.] and the Spirit of God [understand here by the word *Spirit*, the holy Ghost, not the wind, which was not as yet created] hovered [or hovered, or bestirred himself, viz. for to sustain and foment the first being and condition of the earth and waters as they were then; that through the powerfull operation of the Spirit, there might be brought forth thence such excellent creatures. It seems to be an allusion to such fowles and birds as sit hatching on their eggs to bring forth young ones thence, and afterwards do hover and flutter over them, to tend, ease and cherish them in their feeble condition, see Deut. 32. 11.] upon the waters. [i. e. upon the surface, or uppermost part of the waters, that covered the earth.]

3. And God said [Gods saying is his will, command and deed, Ps. 33. 9. and 140. 5, which he did execute by his essentiall Word, which was God, and with God from eternity, John 1. 1, 2. Ps. 33. 6.] Let there be light; [i. e. a clear, bright, luminous substance, enlightning the dark lump, or Chaos, and by its circuit constituting day and night] and there was light.

4. And God saw the light, that it was good; [Spoken of God after the manner of men. The meaning is, God approved of his creatures: That is called good here, which is pleasing to God, goodly and lovely in it self, usefull

and serviceable to the creature, especially to man] and God made partition betwixt the light and betwixt the darknesses. [viz. so as that the light succeeded the darknesses, and the darknesses the light, to make up night and day by turnes.]

5. And God called the light day, and the darkness he called night; then it had been evening, and it had been morning, the first day. [Heb. *one day*. But it is very usual with the Hebrews to put one for first, as Gen. 8. 5. Num. 29. 1. Matt. 28. 1. 1 Cor. 16. 2. The meaning of these words is, that night and day had made up one natural day together, which with the Hebrews began with the evening (the darkness having been before the light) and ended with the approach of the next evening, comprehending twenty four houres.]

6. And God said; Let there be an expansion [The Heb. word here used, cometh from a root, that signifieth to spread forth, or stretch abroad, and by it there is to be understood here, all the space that is comprehended between the nethermost and uppermost waters] in the midst of the waters; and let that divide [Heb. *be making division*, or, partition] betwixt waters and waters. [which are explained in the next verse.]

7. And God made that expansion, and made partition betwixt the waters that are under the expansion, [viz. within and upon the earth. Heb. *that* (are) *from under* &c. and so ver. 9.] and betwixt the waters that are above the expansion; [Heb. *from above*, &c. understand the clouds, which are carried above the nethermost part of this expanded space: or, happily, some other waters, which may have taken their place in the upper region after the partition,] and it was thus.

8. And God called the expansion, Heaven: Then it had been evening, and it had been morning, the second day.

9. And God said, Let the waters from under the Heaven be gathered together in one place; and let the drie land be seen; [By this it appears, that the whole superficies, or surface, of the Earth, was all covered over before with water; even the Mountains themselves, as was noted above verse 2.] and it was thus.

10. And God called the drie land, Earth, and the gathering of the water he called Seas: [Not Sea, but Seas; in regard that the Hebrews do thereby understand, not onely the main Sea, as Eccles. 1. 7. but likewise all other particular and midland Seas, Lakes, Gulfs, and gatherings or confluences of waters; See Gen. 14. 3. Exod. 14. 23. Numb. 34. 11. Matt. 4. 18. John 21. 1. and elsewhere] and God saw that it was good.

11. And God said; Let the earth sprout forth grass-sprouts, seed-sowing herbs, [i. e. such as of it self doth yield, bring forth, bear, spread and shed seeds; see below, v. 12. & 29.] the fruitfull tree bearing fruit [Heb. *wood of fruit*,] according to its kind, whose seed shall be therein, upon the earth; and it was thus.

12. And the Earth brought forth grass-sprouts, seed-sowing herb, according to its kind; and the fruit-bearing tree, whose seed was therein: and God saw that it was good.

13. Then it had been evening, and it had been morning, the third day.

14. And God said; Let there be lights in the expansion of the Heaven; [See Ps. 74. 16.] to make partition betwixt the day, and betwixt the night, and let them be for signes, and for set times, and for daies and years. [That they may serve for the signing and marking out the different constitution of times and seasons; as spring, summer, autumn, winter, the lengthnings, shortning, & equallizing of night and day, the Ecclesies &c. together with the observation of set or certain daies, and weeks, and months, and years, in the behalf as well of Church as of State, civil and household affairs and actions in this life.]

15. And let them be for lights in the expansion of the Heaven, to give light upon the Earth; and it was thus.

16. Then God made the two great Lights: [viz. the Sun and

and the Moon, which are called great, in regard of their outward appearance, and as they come under the apprehension of our sight; and by reason likewise of their most singular influence and operation.] *That great light, for the dominion of the day; and that little light, [viz. in comparison of the Sun] for the dominion of the night; also the stars.*

17. And God put them [Heb. gave them] in the expansion of the heaven, to give light upon the earth.

18. And for to have dominion in the day and in the night; and for to make partition betwixt the light, and betwixt the darkness; and God saw that it was good.

19. Then it had been evening, and it had been morning, the fourth day.

20. And God said; Let the waters bring forth abundantly a crawling of living souls: [Heb. crawling, or creeping souls; meaning such creatures thereby, as have life and sense, and therefore move and stir about, especially in the Sea and other waters, by swimming, implied in this place; though otherwise the Hebrew word here rendered crawling, is likewise applied to creatures flying in the air, *Levit. 11. 20.* or creeping upon the earth, in the same chap. ver. 44.] and let the fowl fly above the earth, in the expansion of the heaven. [Heb. in, or to the face of the expansion of the Heaven.]

21. And God created [see the note above on verse 10.] the great Whales: & every living creeping soul, [the Heb. word signifieth not only the swimming creature, as here, and *Levit. 11. 46.* and *Pf. 69. 35.* but also that which creepeth upon the earth, or by lifting up the feet doth goe and tread on it, as below, ver. 24; 25, 26, 28, 30. and chap. 6. 20. and 7. 8. and *Pf. 104. 20.*] which the waters brought forth abundantly, after their kinds; and all winged fowl, [Heb. all (or) every fowl of the wings; and so likewise *Pf. 78. 27.*] after its kind; and God saw that it was good.

22. And God blessed them, [i.e. God gave them ability to maintain and increase their kind by propagation, see below ver. 28. and elsewhere also] saying; Be fruitful and multiply, and replenish the waters in the Seas: and let the fowl multiply upon the earth.

23. Then it had been evening, and it had been morning, the fifth day.

24. And God said; Let the earth bring forth living souls, [Heb. soul, see above ver. 20.] after their kind; cattle [the Hebrew word doth signifie here all manner of tame four-footed beasts, conversing among men, and serviceable for their work, food and raiment] and creeping [creatures] [see above on ver. 21.] and the savage beast of the earth after its kind; and it was thus.

25. And God made the savage beast of the earth after its kind, and the cattle after its kind, and all the creeping creature of the earth after its kind; and God saw that it was good.

26. And God said; Let us [God speaks here in the plural number, as he doth likewise immediatly after, saying, after our image, after our likeness; and as consulting with himself (after the manner of men;) to represent unto us the divine Trinity, and the excellency of this last creature, Man]. make man, [*hominem*, i. e. male and female, as appeareth by the sequel, let them have dominion, and by verse 27. and chap. 5. ver. 2.] after [Hebrew in] our image, after our likeness: [these two words seem to have one and the same signification, in regard that in this matter each one is sometimes put in lieu of both: see the next verse, and chap. 5. 1. By image and likeness there is principally to be understood, the true knowledge of God, *Col. 3. 10.* true righteousness and holiness, *Eph. 4. 24.*] and let them have dominion over the fishes [Heb. fish, as also ver. 28.] in the Sea, and over the fowl of the Heaven, and over the cattle, [This word is taken here in a larger sense then above ver. 24. where it is distinguished from the savage beasts, which here are comprehended under the

word *Behemah*] and over the whole earth, and over all the creeping creature that creeps upon the earth.

27. And God created man (*hominem*) after his image; after the image of God he created him: [i. e. not after the image of man created, as the foregoing words might be construed; but after the image of God that did create him; compare below chap. 5. 1. and 9. v. 6.] male and female created he them.

28. And God blessed them: [See the Annot. on verse 22. although this word be of a larger extent here, as the text it self sheweth.] and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fishes of the sea, and over the fowl of heaven, and over all the beast that creepeth [See above on ver. 21.] upon the earth.

29. And God said; Behold, I have given you all seed-sowing herb; that is upon the whole earth, [Heb. the face of &c.] and all the tree in which there is seed-sowing fruit; let it be unto you for food.

30. But unto all the beasts of the earth, and to all the fowl of heaven, and to all the creeping beast of the earth, wherein there is a living soul (have I given) all the green herb: [Heb. all the green or verdure of the herb. The words have I given, are inserted here out of the foregoing verse] and it was thus.

31. And God saw all that he had made, and behold, it was very good: [These words, behold, and very, are added here by Moses, the better to express the greatness and excellency of this work, and the extraordinary delight which God took in all his work, and especially in the creation of man.] Then it had been evening, and it had been morning, the sixth day.

CHAP. II.

God resteth upon the Seventh day, v. 1; 2. blesteth and balloweth it, v. 3. Appointeth natural means for the fruitfulness of the earth, 5. A more particular account of the creation of man, his body and soul, 7. God putteth man into Paradise, 8. which is described by the four Rivers of it, 9. The inhibition touching the Tree of the knowledge of good and evil, 17. Adam gives names to the beasts, 19. The further relation of the womans creation, 21. Who is known, and kindly received by Adam, 23. The state of Matrimony, 24. Mens nakedness, 25.

1. Thus are the Heaven [That is the Air, Heaven, Sun, Moon and Stars, together with the third Heaven, and the inhabitants thereof, the holy Angels, as also they are termed the Host of Heaven, *1 Kings 22. 19.* compare above chap. 1. ver. 1.] and the earth accomplished, and all their host. [The creatures comprehended in heaven and earth, are called an host, not onely by reason of their great multitude and diversity, their exact order, singular luster and decency; but also for that they are all entertained, and governed by God as their commander general; and must alwaies stand ready for his service, thus *Pf. 103. 21. Isai. 45. 12.*]

2. Now, when, on the seventh day, God had accomplished his work, that he had made, he rested [Spoken of God after the manner of men; for he is said here to have rested, not as being wearied with working, but onely for having ceased to create any new kinds of things; seeing that he worketh still hitherto, in the maintaining and governing of what he created, *Isaiab 40. 28. Job. 5. 17.*] on the seventh day, from all his work that he had made.

3. And God blessed the seventh day, [i. e. God exalted that day above the rest. Compare the word blessed with *Gen. 24. 31.* The excellency consists in the use, which is intimated by the word following, hallowed it, which implies the setting apart of something from a common to an holy use; so *Exod. 13. 2. Levit. 8. 10. Numb. 7. 1. 1 Kin. 8. 64. &c.*] and hallowed it; for that he had rested on the

same from all his work, which God had created, to perfect it. [i. e. to fit the same as now they are, to all such uses and ends as are suitable to the wisdom of God, in the comliest and most convenient manner to every ones kinde. Others, which God had made creating.]

4. These are the generations [i. e. the original sources, or beginnings; compare Ps. 90. 2. with the notes] of Heaven and Earth, as they were created; in the day when the LORD [After the fulfilling of the work of Creation, the Name of] E H O V A H is here first of all attributed to God, signifying one self-existing, self-subsisting, self-being, being and subsisting of himself from eternity to eternity, and the primordial, original cause of the being of all things; wherefore also this Name is attributed to none but to the true God alone. Observe here once for all, wherever you finde hence forward the word LORD written in capitall letters, that there in the Hebrew text stands the word E H O V A H, or shorter J A H, being all one] God made the Earth and the Heavens;

5. And every bush of the field, before it was in the earth, and every herb of the field, before it sprouted forth: [viz. before their creating, when they had no being yet] for the LORD God had not caused it to rain upon the Earth, and there had been no man to till (husband) the earth. [The meaning is, that God had made the plants, herbs, bushes, trees to come forth out of the earth, on the third day of the creation, meely by his almighty word, without any means, of either the rain of the air, or the labour and help of man, that were not existent yet.]

6. But there was gon up [viz. now, or after that. For Moses now relates the ordinary means appointed by God in nature, for the bringing forth of herbs, bushes and trees out of the earth; viz. the damp, which causeth the rain and moistneth the earth] a damp out of the earth: [which being through the heat of the Sun-drawn up out of the water and the earth, ascendeth into the middle region of the air, where by means of the coldness thereof it is turned into clouds, and thence afterwards returns again dissolved in rain, whereby the earth comes to be moistned] and moistned the whole earth. [Heb. whole face of the earth.]

7. And the LORD God had formed [or shaped, fashioned, viz. as a potter forms some vessel out of clay, Isa. 45. 9. Rom. 9. 28. Understand this in regard of the body of man] man, out of the dust of the earth. [Heb. dust out of the earth] and blown into his nostrils the breath of life; [This is said of God after the manner of men, and sheweth us, that the soul of man is not created out of any precedent matter, like the souls of beasts, Gen. 1. 20, 21, 24. but put into him from without, out of nothing, through the Spirit of God.] this man became a living soul. [i. e. a creature endued with life, consisting of a body, and a rational immortal Soul, making up man together.]

8. Also the LORD God had planted [viz. on the third day of the Creation, before man was created.] a garden [viz. the Paradise, or garden of pleasures, which God had appointed for mans habitation] in Eden, [Eden is the name of a Country in Thelassar the upper part of Chaldee, as may be seen 2 Kings 19. 12. and it is distinguished from another Eden, situated by Damascus in Syria, wherof see Amos 1. 5. The Hebrew word Eden signifieth pleasure, delight, recreation; and thus this land is called, by reason of the beauty, pleasantness, and excellency of it; as the same appeareth by the next verse of this chapter, as also by Ezek. 28. 13. and 31. 16, 18. Isa. 51. 3.] towards the East; [Heb. from the East, or out of the East, that is to say, in the Eastern part of Eden, or Eastward from the place where Moses was in writing this] and there be put the man whom he had formed,

9. And the LORD God had made every tree to sprout forth out of the earth, desirable for sight, and good for food: [Understand this of the fruit of the trees] and the tree of life [i. e. a token of life, signifying that man had received,

and should hold and continue his life at Gods hands, if he continued in his obedience, untill it should please God to take him up into his celestial immortality] in the midst of the garden; & the Tree of the knowledge of good & evil. [Thus called, for that man by eating thereof should finde (or hath found) experimentally, what good he was to forfeit, and into what evil he was to fall thereby.]

10. And a River [Some are of opinion, That this is to be understood of the River Euphrates, which riseth out of the Mountains of great Armenia, mixing it self afterwards with the River Hiddekel or Tigris, whence thereafter the two other Rivers (Pison and Gihon) do divide themselves, &c. But the proper and exact condition of these Rivers is somewhat uncertain now, and much diversity of opinions among the learned about them] was issuing forth out of Eden, [See above the notes on verle 8. it ran through Eden, to, in, and thorow the Garden, that lay in the land of Eden] for to water this garden; and was divided thence, and became four heads. [i. e. capital Rivers, principall streams. The word heads implies here the springs or sources of these four Rivers.]

11. The Name of the first (River) is Pison: [Heb. Pischon. This name occurs no where else in all the holy Scriptures but here. It is an arm of the River Euphrates, falling as some conceive into Tigris beneath Apames, and from thence into the Persian Sea, surnamed by the inhabitants thereabouts Pafitigris, or Pifotigris.] this is the same which runneth about [Heb. is running about] all the land of Havila, [Heb. Chavila; This is the name of a Country, otherwise (according to the conjecture of some learned men) called Susiana, from Susan the Metropolis, wherof see Ester 1. 2. Dan. 8. 2. See likewise of another Havila, Gen. 25. 18. 1 Sam. 15. 7.] there the gold is.

12. And the gold of this land is good: there is (likewise) Bedola, [This some hold to be the name of a certain Tree; others take it to betoken a precious stone, Numb. 11. 7. the colour of Mannah is likened to that of Bedola] and the stone Sardonix. [Heb. Schoham. The name of a precious stone, wherof there are likewise various opinions. This name is likewise found Exod. 25. 7. and 28. 9. Ezek. 28. 13. &c.]

13. And the name of the second River is Gihon: [Heb. Gichon: called by the Inhabitants, as some do write, Nabar-sares] this is the same which runneth about all the land of Cus. [This word otherwise comprehends Ethiopia, Arabia, & the whole tract towards the South in general, but here in particular it denotes onely Arabia deserta, bordering upon Chaldee.]

14. And the name of the third River is Hiddekel, [Heb. Cbiddekel. This properly is the River Tigris, Dan. 10. 4. having as yet the name of Diglats, or Tieglat, as some do write; but here it is an arm of Euphrates, running into the River of Tigris, & therefore also called Tigris] this same is going towards the East of Assur. [Heb. Asbichur. This is Assyria, called Assur, from Assur the son of Sem, Gen. 10. 22.] and the fourth River is Phrath. [Understand the principal arm of Euphrates, which, for being very great, retains the name of the whole River: of this River see below 15. 18. Deut. 1. 7. Jer. 13. 4.]

15. So the LORD God took the man, and put him in to the garden Eden, to husband the same, and to keep the same.

16. And the LORD God commanded the man [Heb. to, or over the man, viz. both male and female together, see Gen. 3. 1, 3.] saying, Of all (or, every) Tree of this Garden shalt thou freely eat: [Heb. eating shalt thou eat; this manner of speaking, where one verb is doubled thus, is very frequent in Scripture, and serveth to sharpen attention, to add speciall weight and efficacy to the expression, suitably to the matter treated of: so also in the next verse, item chap. 3. v. 4, 16. and 17. 13. and 18. 18. Josh. 24. 10. Jer. 24. 17. &c.]

17. But of the Tree of the knowledge of good and evil, of *that* thou shalt not eat; for on the day thou eatest thereof thou shalt die the death. [Heb. dying die: understand here a threefold death. 1. The corporal, together with all manner of preceding miseries. 2. The spiritual death of the Soul. 3. The everlasting one, of body and soul together.]

18. Also the LORD God had spoken: It is not good that the man should be alone; I shall make him a help to be as over against him. [or before him; i. e. one that may be always like him in his presence, well liking to him, and ready still to serve and succour him; and so below ver. 20.]

19. For when the LORD God had made out of the earth all the beasts of the field, and all the fowl of Heaven, he brought them [or made them come] to Adam, [otherwise, to the man, and so in the sequel] for to see, how he would call them: and so as Adam should call every living soul [See above chap. 1. 20.] that should be its name. [or that became, or, was its name.]

20. So Adam had named the Names of all the Cattel, and of the fowl of Heaven, and of all the beasts of the field: but for the Man [i. e. for himself] he found no help to be as over against him.

21. Then the LORD God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed the place thereof (with) flesh. [i. e. for, or instead of the rib he had taken forth, he made flesh, wherewith he closed the gap again.]

22. And the LORD God builded the rib, which he had taken from Adam, into a woman; [A comparison taken from the building of a house by a special Master-builder, for a worthy use and design] and he brought her to Adam.

23. Then said Adam, This now is bone of my bones, and flesh of my flesh: [or, Now is there &c. i. e. now at length I have gotten a companion like my self, which I sought formerly, but found not] they shall call her Man-ness, for being taken out of man.

24. Therefore shall the man forsake his Father and his Mother, and cleave unto his wife, [This doth not take away the love and honour we owe unto our parents, but differenteth onely the manner of cohabitation, and the strictness of the conjunction] and they shall be one flesh.

25. And they were both naked, Adam and his wife, and they were not ashamed. [By reason of their perfection and innocency, whereby they saw nothing dishonorable in their bodies, nor had any unclean motions in their souls.]

CHAP. III.

The Devil tempteth the Woman by the Serpent, v. 1. The woman is seduced, and trespasseth, as also the Man, v. 6. whereof they have an immediat apprehension, 7. upon both their confession God pronounceth Sentence upon the Serpent, the Woman, and the Man, with inserted promise of the Saviour, 8. Adam calleth his wife Heva, 20. God gets them both apparel, mocks them, debars them from the Tree of Life, and banisheth them out of Paradise.

1. **N**OW the Serpent was more subtil then all the beasts of the field, which the LORD God had made; [This creature, being very subtil, the Devil abused here, thereby to seduce man from God his Creatour, from whom he himself, together with all his evil Angels, was fallen away before, John 8. 44. 2 Pet. 2. 4. Jude ver. 6. for which reason he is likewise called a Serpent, and the Serpent, 2 Cor. 11. 3. Revel. 12. 2.] and he said [i. e. the Devil spake through her, using a most subtil and deceitfull way of reasoning; as the words of this text, & the sequel plainly shew] to the woman: Is it also that God said, Yee shall not eat of every tree of the garden? [The Devil plaies with Gods command; and labours by ambiguity to questi-

on the same, or to obscure it, and so to render it of no effect.]

2. And the woman said to the Serpent; Of the fruits of the trees of this garden we shall eat: [i. e. we are freely permitted to eat.]

3. But of the fruit of the tree, that is in the midst of the garden, God hath said; Ye shall not eat of that, nor touch the same [viz. to eat thereof] that ye die not. [otherwise, that peradventure ye die not; conceiving that Eva began to waver here already.]

4. Then said the Serpent to the woman; Ye shall not [A bold, shameless and palpable lie of the Devil; for which he is justly called a Lye, and the father of lies, John 8. 44.] die the death. [Heb. dying die; others read these words, ye shall not surely die:]

5. But God knows, that on the day when ye shall eat thereof, then shall your eyes be opened: and ye shall be as God, [or, as Gods,] knowing the good and the evil. [The word knowing, hath a double sense, viz. to get and comprehend wisdom, whereby one may attain to glory and happiness; or to finde and feel misery, whereby one becomes wretched and forlorn: The former sense Satan promisseth deceitfully, knowing well enough, that onely the latter was to ensue of necessity.]

6. And the woman saw, that the same tree was good for food, and that it was a pleasure for the eyes, yea a tree that was desirable [otherwise, to be wished, or, longed for] to give understanding; [or, for to get understanding] and shee took of its fruit and did eat, and shee gave also to her husband with her; [or, being with, or, by her.] and he did eat. [viz. being inticed to it by the woman, as appeareth below ver. 17.]

7. Then the eyes of them both were opened, [understand here not so much the eyes of their bodies, whereby they saw their nakedness; as those of the mind, whereby they came to discover their Sin, and the punishment, which thereby they had brought upon themselves and posterity, being sufficiently convinced thereof in their consciences] and they perceived that they were naked, and they plaigbtred figtree-leaves together, and made themselves aprons. [otherwise, coverings, to hide their nakedness.]

8. And they heard the voice of the LORD God [or the sound of &c.] walking in the garden, at the wind of the day: [that is to say, as some expound it, in the cool or windy part of the morning or evening; or at the blowing of a certain wind, on a set time of the day, whereby the voice of the LORD was conveyed to Adam] then Adam hid himself, and his wife, before the face of the LORD God in the midst of the trees of the garden.

9. And the LORD God called Adam, and said to him; where art thou?

10. And he said; I heard thy voice in the garden; and I was afraid, for I am naked, therefore I hid me.

11. And he said; Who hath made it known to thee that thou art naked? Hast thou eaten of that Tree, of which I enjoyned thee, that thou shouldest not eat thereof?

12. Then said Adam; The Woman, whom thou gavest by me, [otherwise, didst put by me, i. e. shee whom thou didst give or put to be, by or with me] the same hath given me of that tree, [i. e. of the fruit of the Tree; as above likewise ver. 6.] and I have eaten.

13. And the LORD God said to the woman; What is this (that) thou hast done? [or, what hast thou done that? or, why hast thou done that?] And the woman said, the Serpent deceived me, and I did eat.

14. Then said the LORD God to the Serpent: [as having been the Devils instrument: by reason of which this whole Curse doth corporally reach the Serpent it self, and spiritually the Devil: Yet the Serpent is not questioned or examined here, as Adam and Eve were before, the Devil being without excuse] Because thou hast done this, thou art [or, be thou, as chap. 4. 11.] cursed above all the cattel, and above all the beasts of the field: upon thy belly shalt

thalt thou go, and dust shalt thou eat, all the daies of thy life.

15. And I shall put Enmity betwixt thee and betwixt this woman. [This sentence is principally denounced against the Devil, as the chiefest cause of mans Fall, and betwixt thy Seed; understand hereby all the children of the Devil, John 8. 44.] and betwixt her Seed: [This Seed is properly the Lord Jesus Christ, alone, the onely begotten Son of God, who was to be born in the fulness of time, of a Woman, being a virgin, by the operation of the Holy Ghost, for to dispossess the Devil, through the merit of his death, and the power of his Spirit, of all his force, and to tread him under his, and his Churches feet; See Ps. 110. 1. and John 12. 31. Rom. 16. 20. Heb. 2. 14. and 1 John 3. 8. This is the first Gospel-promise of life, put in opposition to the first preceding denunciation of death,] that same shall bruise thy head, and thou shalt bruise its heels. [i. e. the Devil and his Seed shall persecute Christ and his Church, but never be able to extirpate or destroy them.]

16. To the woman he [viz. God] said, I shall much multiply [Heb. multiplying multiply] thy pain, namely of thy bearing; with pain shalt thou bring forth children, [Heb. Sons; which word is much used in Scripture to signifie children, i. e. both sons and daughters: So Ex. 22. 24. Ps. 128. 6.] and thy desire shall be to thy Husband, [i. e. thou shalt be obliged to bend to thy Husbands will, and seek for protection under him, and to be ruled by him] and he shall have Dominion over thee. [i. e. he shall have power to command thee, which shall be troublesome now for thy flesh, whereas before the fall it was not but delightful.]

17. And to Adam He said, Because thou hast hearkned [See the Annot. above on verse 6,] after the voice of thy wife, and eaten of that Tree, whereof I commanded thee saying, Thou shalt not eat thereof: Be the Earth therefore accursed for thy sake; [See Rom. 8. 19, 20, 21.] and with pain shalt thou eat thereof all the daies of thy life. [i. e. thou shalt not sustain thy self, but with a great deal of toil and trouble, upon the earth.]

18. Also it shall bring thee forth thorns and thistles; and thou shalt eat the herb of the field. [or the growth of the field, which thou shalt be put to finde without this Garden, whose fruits thou shalt be debarred of.]

19. In the sweat of thy countenance shalt thou eat bread, [i. e. get food and nourishment. Thus the word bread is taken for all manner of food and sustenance, below chap. 18. 5. and 28. 20.] untill thou return to the earth, [untill thou die.] because thou art taken out of it: for thou art dust, and unto dust thou shalt return.

20. And Adam called the name of his wife Hevah; [Heb. Chavah] for being the Mother of all living. [the Heb. hath it in the singular number, i. e. of all men, or of every humane person.]

21. And the LORD God made coats, to Adam and his wife, of skins, and appayrell'd them.

22. Then said the LORD God; Behold, the man is become as one of us, knowing the good and the evil: [God doth here exprobrate unto Man, his arrogancy of conceiting that he should be like God, whereas now on the contrary he had brought himself and all his posterity into the greatest misery and baseness.] Now then that he may not put forth his hand, and take likewise of the Tree of Life, and eat and live for ever: [God would not suffer man to make use of the token of life, having forfeited the same by his transgression.]

23. Therefore the LORD God dismissed him out of the garden of Eden, for to husband the ground out of which he was taken.

24. And he drove the man out: and put Cherubims [understand hereby Angels, called thus, and known by this Name to the Israelites, seeing the Ark of the Covenant, within the holy of holies, was covered with two

Cherubims in humane shape with wings spread abroad, Exod. 25. 18. 1 Kings 6. 23. 2 Chron. 3. 10.] toward the East of the garden of Eden, and a fiery blade of a sword, [Whether it was fiery indeed, or had the resemblance of a mounting flame] turning it self [or wavering, shaking to and fro] for to guard the way of the tree of life.

CHAP. IV.

Kain and Habel are born, v. 1. Both offer, but Habels offering is acceptable to the LORD, 3. at which Kain vexeth, and is reproved for it by God, 5. he slayeth his brother, 8. God questions him for it, and dooms him, 9. he wandreth from God, falls to building, and gets children, 16. Lamech takes two wives, &c gets children, 19. speaks haughtily and presumptuously, 23. Seth and Enos are born, and the publike worship of God is settled again, 25.

1. **A**ND Adam acknowledged Heva his wife: [Understand hereby the communion that is betwixt man and wife, for the propagating of children: See below v. 17. and 25. item chap. 19. 8. and 24. 16. 1 Sam. 1. 19. Matt. 1. 25.] and she conceived and bare Kain, [Heb. Kain: i. e. gotten.] and said, I have gotten a man [i. e. a Son.] of (or, from) the LORD. [The Hebrew particle *eth*, is sometimes taken for *meeth*, i. e. of, or from, out of; whereof see Jer. 51. on ver. 59. Others, with the LORD, i. e. through the grace and help of the LORD; Others, the LORD, as if Heva had conceived she had gotten the promised Messiah now.]

2. And she continued to bear his brother Habel: and Habel [Heb. Hebel.] became a Shepheard, [Heb. a herdsman of small cattell, such as are Sheep and Goates; the Hebrew word signifying both alike: So below verse 4. and chap. 13. 5. and 26. 14, &c.] and Kain became a husbandman.

3. And it happened at the end of (some) daies, [Heb. from the end of daies, i. e. after the time of some daies past. The word *daies*, standing alone, is sometimes taken in holy writ for to signifie some daies, as below chap. 24. 55. and 40. 4. Judg. 14. 8. Mark 2. 1.] that Kain brought an offering [Heb. Mincha, i. e. a gift, present, or meat-offering; See Levit. 2. on v. 1.] of the fruit of the ground.

4. And Habel, he brought likewise of the first-born of his Sheep, and of their fat: [Heb. their fatnesses: understand hereby, that Habel offered not onely the fat, but also the very best of his flock; and (as it seemeth) a good number of them; Fat, doth often betoken the best or choice of something, in the holy Scripture; as Numb. 18. 12, &c.] And the LORD looked on Habel, and his offering. [i. e. the person and offering of Habel was acceptable to God, because of his Faith, looking on the Offering of the promised Messiah: See Heb. 11. 4.]

5. But Kain and his offering he took not upon: [This the Apostle cleareth Heb. 11. 4. speaking of the testimony which God gave over Habels gifts. Whether it was by words, or by fire from Heaven, or by any other manifest token. Compare Levit. 9. 24. Judg. 6. 21. 1 Kin. 18. 38. 1 Chron. 21. 26. 2 Chron. 7. 1.] then Kain grew incensed very much, [Heb. And (it) viz. anger, incensed Kain, and so in the next verse. See the like manner of speaking, the word anger or wroth being added to it, below, chap. 39. 19. Exod. 32. 10, 11.] and his countenance grew dejected. [i. e. the aspect and favour of his countenance changed.]

6. And the LORD said to Kain, Why art thou incensed? and why is thy countenance dejected?

7. Is there not, whiles thou doest well, exalting? [i. e. shalt not thou (as the first-born) remain exalted and lifted up above thy brother? Others, shouldst not thou lift up thy head (or countenance) freely? Instead of being cast down or dejected now in this manner. Others, for

for exalting, read accepting, acceptableness, or forgiving, according to the various signification of the Hebrew word] and if thou dost not well, the sin [i. e. the punishment of sin; So below ch. 19. 15. Lev. 5. 1. Numb. 18. 1. See below the Annot. on verse 13.] lies at the door : [i. e. very near, and ready at hand; so that there can be no doubt of its ensuing : Compare Matt. 24. 33. Jam. 3. 9.] his desire is to thee, [This is to be understood of Habel, Kains brother, as if God said; But as for thy brother, thou hast no reason to be incensed against him, he being well-affected to thee, and content that thou shalt be preferred before him as the first-born : Compare above chap. 3. 16.] and thou shalt have dominion over him.

8. And Kain spake with his brother Habel : [That namely (as some conceive) by a pleasing look and insinuating words, he might allure him forth into the field alone, his heart harbouring the while nothing but hate and murder against him. Heb. said to his brother, viz. (as some understand it) that which pass betwixt God and him; so that it should be an abrupt discourse] And it happened as they were in the field, that Kain rose up against his brother Habel and slew him.

9. And the LORD said to Kain; Where is thy brother Habel? and he said; I know (it) not : [An impudent lie] am I my brothers keeper? [Presumptuous arrogance !]

10. And he [the LORD namely] said; What hast thou done? there is a voice of the blood [Heb. bloods in the plural. So the Scripture speaks of murder, because of the abundance of blood that is shed thereby] of thy brother which cryeth to me [Hebrew which are crying, in the plural again : Murder is one of those sins that cry for vengeance; Whereof see likewise below chap. 18. 20. and 19. 13] from the ground.

11. And now art thou accursed; from the ground; [Or by reason of the ground. See chap. 5. 29. as if he should say; The earth, which was created for thy blessing and service, shall execute this curse against thee in vengeance, not yielding thee the fruits, which otherwise it would have done; as is expressed verse 12.] which opened its mouth to receive thy brothers blood from thy hand.

12. When thou shalt husband the ground, it shall no more give thee its ability : [Heb. It shall not go on to give thee its ability] thou shalt be stragling and wandering upon the earth. [viz. betwixt two-fold disquiet, one bodily, he being to wander from one Country to another; the other spiritual, his conscience, which ever followed him, not suffering him to enjoy any rest, but keeping him in perpetual fear of vengeance.]

13. And Kain said to the LORD; My misdeed is greater then to be pardoned. [Otherwise the word Misdeed, or Iniquity, is taken by many for the punishment thereof; See Levit. 5. on ver. 1. and in this sense the text should be read thus; My punishment is greater then I shall be able to bear. Where Kain is represented as complaining.]

14. Behold thou hast expelled me this day from the ground, [Heb. from the face of the ground; viz. by that sentence of thine, which is as firm and sure as if it were executed already] and I shall be hid before thy face; [This may be understood of Kains being banished out of Gods grace and favour, and withall out of the communion of his Church and people] and I shall be stragling and wandering upon the earth, and it shall come to pass that all (or, every one) that finds me shall slay me.

15. Yet the LORD said to him; Therefore whoever slays Kain, shall (undergo) a seven-fold Revenge : [i. e. a manifold one, according to the usual expression of holy writ; Ps. 12. 7. & 79. 12. & this sentence is given, that Kain, wandering along time from Country to Country, he might be a warning example to others to beware of shedding blood, and have the more time of repentance, seeing that hitherto he was onely troubled at the punishment] And the LORD set a mark on Kain, [What kind of mark that was is un-

known; but it made him known who he was, and what he had done, and that none should adventure to kill him] that not all [or, every one] should slay him that found him.

16. And Kain went forth from the face of the LORD : [See above verse 14.] and he dwelt in the land of Nod [This Land is so called in regard of the punishment God laid upon Kain, ver. 12. for the Hebrew word used both here and there, doth signifie, to wander about] toward the East of Eden.

17. And Kain acknowledged his wife, and she conceived and bare Hanoah : [Heb. Chanoch] and he built a City, [Heb. he was building, &c. i. e. he busied himself with building of a City for his security, his conscience still terrifying him. The honest Patriarchs dwelt for the most part in Tents, not in Cities, Heb. 11. 9. 10.] and the name of that City he called after his Sons name, Hanoah.

18. And to Hanoah was born Hiram, and Hiram begat Methusael, and Methusael begat Lamech.

19. And Lamech took to himself two wives; [This Lamech is the first man recorded to have had two wives together, directly against Gods Ordinance; above chap. 2. 24. Mal. 2. 15.] the name of the first was Ada, and the name of the second Zilla.

20. And Ada bare Jubal : this hath been a Father of them that inhabited tents, and (kept) cattel. [i. e. he was the first inventor of making and using of tents, for the holding and keeping of cattel, as the following word seems to import, though otherwise it signifie also, possession, goods and chattels,]

21. And the name of his brother was Jubal : this was the Father of all them that handle the Harps [or Citterns] and Organs. [Heb. him that handleth &c. i. e. such as are conversant about the same. What manner of musical instruments they had in those daies is uncertain. The words are rendred here according to the opinion most current among the learned.]

22. And Zilla she likewise bare Tubalcain, a Teacher [The Heb. word doth properly signifie a grinder, whetter, and so by consequence an Instructor, Master or Teacher] of all (or every) workman in Copper and Iron : [Heb. of the copper, &c.] and the sister of Tubalcain was Naamah.

23. And Lamech said to his wives Ada and Zilla; Hear my voice ye wives of Lamech, listen unto my sayings; Verily I might well slay a man for my wound, and a young man for my sore : [i. e. if any should but offer to wound me, or to strike me sore, I should both well dare, and be as able to kill him outright. Lamech seemeth with this presumptuous boasting and vamping to have regard to some of those Arts invented by his Sons, as being better able now by that means to revenge himself, or offend his neighbour, then any other.]

24. For Kain shall be revenged seven-fold : [See the note above on verse 15.] but Lamech seventy times seven times. [This same kind of speaking Christ likewise useth Mat 18. 22.]

25. And Adam acknowledged his wife again, and she bare a Son, and she called his name [viz. with the consent of her husband, as appeareth below ch. 5. 3. where this giving of the name is attributed to Adam] Seth : [Heb. Seth, i. e. Setting] For God (said she) hath set me another seed, [i. e. hath given me another Seed. So below chap. 21. 23. and 38. 8. Matt. 22. 24, 25.] for Habel, who Kain slew him.

26. And to the same Seth there was likewise born a Son, and he called his name Enos : Then they began to call upon the name of the LORD. [The manner of speaking used in the Hebrew text here, is taken in divers places for the calling upon the Name of the LORD, as 1 Kings 18. 24, 25, 26. 2 Kings 5. 11. Joel 2. 32. Acts 2. 21. Rom. 10. 13. and so it is taken here likewise, comprehending nevertheless therewithall, as appeareth by some other

other places, as below chap. 12. 8. item chap. 2. 6. 25. the exercise of the whole worship of God. So that the sense here is, That they began then to settle and establish the Worship of God more openly, more solemnly & frequently; the same having formerly for a time been much corrupted and falsified by Kain and his progeny. Others, Then men began to call after the name of the LORD : i. e. then begun the true children of God to separate themselves from the rest, and called themselves the people or children of God. This same kind of speaking doth likewise elsewhere signifie, to proclaim the LORD by name, as Ex. 33. 19. and 34. 5.]

CHAP. V.

Mans creation summarily repeated, v. 1, 2. Adams posterity are born according to his Image, 3. The Catalogue of them by Seths line unto Noah, and their ages, 5. Henoch walketh with God, and is taken away, 22. Noah his birth and Sons, 28.

This is the Book of Adams Generation : [or, Rehearsal, Register, Account, Enumeration, of the Births or Generations : i. e. of them that were born of Adam; understand not of all, but those onely of whom the Lord Jesus Christ is born after the flesh, by the line of Seth, Luke 3. and who for the most part maintained the true worship of God among them untill the time of the Deluge] on the day when God created man, he created him after the likeness of God. [i. e. after his own likeness; See above chap. 1. 26, 27.]

2. Male and Female he created them, and blessed them, and called their Name Man, (Homo) [as well the womans as the mans : notwithstanding the difference of both their Originals, viz. that Adam was created of the Earth, and Eve of Adams rib] on the day when they were created.

3. And Adam lived one hundred & thirty years [Heb. thirty & hundred years; & so both here & elsewhere, in the Hebrew tongue, is the lesser number mostly set before, and the greater put after] and begat (a Son) [The meaning of these and the former words of the verse is, That when Adam had lived so long, or was so many years old, then he got a Son ; And so we are to understand the same phrase in the sequel] after his likeness : [In opposition to Gods image and likeness, after which Adam was created, here is put now the image & likeness of Adam, after which Seth is born. The image of God was perfect, but after the fall the image of Adam was wholly corrupted, whereby all men now, naturally born out of Adam, are sinful, miserable and subject to death; See Rom. 5. 12.] and called his name Seth. [viz. by reason of the words which Eva spake when she got this Son ; See above chap. 4. on ver. 25.]

4. And the daies of Adam, after that he had begotten Seth, have been eight hundred years : and he begat Sons and Daughters.

5. So all the daies of Adam, which he lived, were nine hundred years and thirty years : [The word years is put twice here, according to the custome of the Hebrews; but hereafter we shall put it but once, according to the use and propriety of our language] and he died.

6. And Seth lived one hundred and five years : and he begat Enos.

7. And Seth lived, after he had begotten Enos, eight hundred and seven years : and he begat sons and daughters.

8. So all the daies of Seth were nine hundred and twelve years : and he died.

9. And Enos lived ninety years : and he begat Kenan. [Luke 3. 37. he is called Kainan]

10. And Enos lived, after that he had begotten Kenan, eight hundred and fifteen years : and he begat sons and daughters.

11. So all the daies of Enos were nine hundred and five years : and he died.

12. And Kenan lived seventy years : and he begat Mahalaleel. [Luke 3. 37. the greek hath Malelaleel.]

13. And Kenan lived, after he had begotten Mahalaleel, eight hundred and forty years : and he begat sons and daughters.

14. So all the daies of Kenan were nine hundred and ten years : and he died.

15. And Mahalaleel lived sixty five years : and he begat Jered.

16. And Mahalaleel lived, after that he had begotten Jered, eight hundred and thirty years : and he begat sons and daughters.

17. So all the daies of Mahalaleel were eight hundred ninety and five years : and he died.

18. And Jered lived one hundred sixty and two years : and he begat Henoch [Heb. Chanoch : Compare Jude ver. 14, 15.]

19. And Jered lived, after that he had begotten Henoch, eight hundred years : and he begat sons and daughters.

20. So all the daies of Jered were nine hundred sixty two years : and he died.

21. And Henoch lived sixty five years : and he begat Methusalah. [Heb. Methuschalah.]

22. And Henoch walked with God, [i. e. he led a holy life before God, with great zeal and steadfastness, separating himself from the impiety and evil courses of the World : See below the like kind of speaking, chap. 6. v. 9. Mich. 6. 8. and compare Jer. 12. on ver. 3.] after that he had begotten Methusalah, three hundred years : and he begat sons and daughters.

23. So all the daies of Henoch were three hundred sixty five years.

24. Henoch then walked with God : and he was no (more;) [This is explained Heb. 11. 5. that he was taken away, and translated into eternal life] for God took him away.

25. And Methusalah lived one hundred eighty and seven years : and he begat Lamech. [Hebrew Lamech]

26. And Methusalah lived, after that he had begotten Lamech, seven hundred eighty two years : and he begat sons and daughters.

27. So all the daies of Methusalah were nine hundred sixty nine years : [This Methusalah was the oldest of all men that lived in the World, recorded in holy writ] and he died.

28. And Lamech lived one hundred eighty two years : and he begat a son.

29. And he called his name Noah, saying ; This same shall comfort us over our work, and over the pain of our hands, [Noah in the New Testament is called Noë, Luke 3. 36. and 1 Pet. 3. 20. Heb. 11. 7. The two Hebrew verbs Noah and Nicham, which are used here both of them, have some resemblance together ; The one signifies to rest; whence the name Noah is taken ; the other to comfort, wherewith the reason is shewed of giving that name. Lamech doubtless fore-saw, through the Spirit of the Lord, that Noah was to be employed for some special work] because of the earth which the LORD had cursed. [See above chap. 3. 17, 18, 19. and chap. 4. 11.]

30. And Lamech lived, after that he had begotten Noah, five hundred ninety five years : and he begat sons and daughters.

31. So all the daies of Lamech were seven hundred seventy seven years : and he died.

32. And Noah was five hundred years old : [Heb. a Son of five hundred years, i. e. Noah was so many years old, or was entering into the five hundredth year of his age. This phrase is very frequent in Scripture; See below chap. 7. 6. and 11. 10. and 17. 17. &c.] and Noah begat Sem, Cham, and Japhet. [i. e. he then began to beget : as chap. 11. 26. for these three Sons were not born

born in one year; but first *Japheth*, and then *Sem*, and at last *Cham*. See chap. 9. 24. and chap. 11. 10. *Sem* is put here in the first place, as a pious progenitor of our Lord Jesus Christ after the flesh, together with all the Hebrews. See chap. 10. 21. &c.]

CHAP. VI.

Common voluptuousness and great impiety among men do cause the Deluge, after one hundred and twenty years, v. 2. &c. Of Giants, 4. Noah finds grace with God, and receiveth a charge and model of making the Ark, 8. 14. Gods Covenant with Noah, 18. Orders for all manner of creatures and provisions to be put in the Ark, 19.

1. **A**ND it came to pass, when men began to multiply upon the earth, [Heb. upon the face of the earth, that is, they say, upon the plain or flat parts thereof] and daughters were born to them;

2. That Gods sons looked on the daughters of men, [By these sons of God are understood, the posterity of the faithful fore-fathers, making profession of the true Religion, and being with their families (which constituted the Church of God) separated from the unbelieving and carnal generation of *Kain*. As on the contrary, by the daughters of men, there are principally understood those of *Kains* posterity, practising Idolatry, and living after the flesh. See Deut. 14. 1. Job. 1. 12. Luk. 17. 27. Jude 19.] that they were fair, [Heb. good, i.e. fair. See ch. 24. 16. & 41. 22. Ex. 2. 2.] & they took them wives out of all they had chosen. [Regarding only the outward beauty & worldly pleasure, not the true Religion & fear of the Lord, nor their honest parents consent. See chap. 26. 34, 35. and 28. 8.]

3. Then said the LORD; My Spirit shall not for ever [i.e. allwaies] contend (or, strive) with man; [i.e. my holy Spirit shall argue it no longer with these stiff-necked men, to wit, by the mouth of the honest godly Remnant, and especially by Noah. Others, my minde (that is, I my self) shall not debate, or deliberate longer (spoken after the manner of men) what course namely I shall take with this evil generation, seeing that by no admonition nor punishment they will be reclaimed. See 2. Pet. 2. 5.] because also he is flesh: [i.e. corrupt; understand this not only of the children of men, but likewise of Gods children. Thus the word flesh is taken for the corrupt nature of man, 1 John 3. 6. Rom. 7. 18. & 8. 7.] yet his daies shall be one hundred and twenty years. [i.e. so much time I will allow them yet, and after that defer my Judgement no longer. See 1 Pet. 3. 20.]

4. In those daies there were Giants upon earth [i.e. men of taller stature and more strength then others. See Num. 13. 33. The Hebrew word signifying Giants is deduced from falling, in regard that they, being fallen off from God, fell upon men with all manner of violence and tyranny, fearing neither God nor man, whereby every one that saw them grew dejected, his heart and courage failing and falling to ground, as it were, before them. This matter is likewise brought in here as a particular cause and provocation of Gods wrath] and there-after also, when Gods sons were gon in to the daughters of men, [or, come, whereby is modestly and soberly implied, the cohabitation of man and wife. See below chap. 16. 2. & 30. 3. &c.] and had gotten to themselves (children:) [or, when they (those women namely) did bear (children to their husbands)] These are the mighty (or powerfull) ones, that have been of old, [Hebrew from eternity: See Jer. 2. on ver. 20.] Men of name. [i.e. famous and renowned men, who, according to the worlds accompt and judgement, had atchieved great things; as on the contrary Job 30. 8. it is said of others, that they are men of no name.]

5. And the LORD saw [In this verse there is con-

tained a very naked and fundamentall description of original Sin, and the fruits thereof] that the iniquity of men was manifold upon the earth, and all the imaginations of the thoughts of his heart all day (or alwaies) onely evil.

6. Then it repented the LORD, [Thus the holy Scripture speaks of God after a humane manner, when he altereth his work or doings, although in himself he remain unalterable: See the next verse, and Num. 23. 19. 1 Sam. 15. 11, 29. 2 Sam. 24. 16. Mal. 3. 6. James 1. 17. Acts 15. 18.] that he had made man upon the earth; And it pained him at his heart. [Likewise humanely spoken of God, to shew us the great displeasure of God against man, by reason of his perverseness. Compare Isa. 63. 10. thus sorrow likewise is attributed to God, Ephesians 4. 30.]

7. And the LORD said; I will destroy man, whom I have created, from off the earth; [Heb. blot out from the face of the earth] from man to the cattell, [The Hebrew word doth here signifie, not onely the tame, but also the wilde beasts of the earth: So below, verse 20. See above, chap. 1. on verse 26.] to the creeping creature, [viz. that is creeping upon the earth, and cannot live in the water. Thus the Hebrew word is taken above chap. 1. ver. 24, 25, 26, 28, 30.] and unto the fowl of the heaven: for it repents me that I made them.

8. But Noah found grace in the eyes of the LORD. [i.e. the Lord of his grace took pleasure in Noah, not for his worthiness. See of this phrase below, chap. 19. 19. Exod. 33. 13. &c.]

9. These are the births of Noah: [i.e. the generations and acts of Noah, or that which befell him in his generation: for the Hebrew word doth not onely signifie, offspring, descent, and posterity, but likewise that which beides and befalls them: which is as much as to say, the history or relation of such a one, and his affairs: Compare below, chap. 25. 19. and 37. 2. and Num. 3. 1.] Noah was a righteous upright man, [i.e. one that in matter of the true profession of Faith, and honest life and conversation, was without hypocrisy and falshood: See below chap. 17. 1. and 25. 27. Job 1. 1.] in his Generations: [i.e. among the men and people of his age; So also below chap. 7. 1.] Noah walked with God. [See above chap. 5. on ver. 22.]

10. And Noah begat three Sons, Sem, Cham and Japhet. [See above chap. 5. 32.]

11. But the earth [Understand the Men inhabiting the earth, See below chap. 41. 57. 2 Sam. 15. 23. 1 Kin. 10. 24. Ezek. 14. 13.] was corrupted before the face of God: i.e. sinning openly, daringly, presumptuously, without either shame before men, or fear of Gods presence: See below chap. 10. 9.] and the earth was filled with violence.

12. Then God saw the earth, and behold it was corrupted; for all flesh [i.e. all men. And thus the word flesh is to be taken likewise Isa. 40. 6. Ps. 78. 39. and elsewhere] had corrupted his way [that is to say, his purpose, manners, life and conversation: So Job 23. 10. Psal. 1. 1. Prov. 13. 15. &c.] upon the earth.

13. Therefore God said to Noah; The end of all flesh is come before my face, [i.e. the time of their destruction is at hand; as Ezek. 7. 2, 3, 6. Amos 8. 2.] For the earth is filled with violence by them: [Heb. from their face] and loe I will destroy them with the earth. [Oth. from the earth.]

14. Make thee an Ark [A covered Ship of wood, in manner almost of a Chest; fitted to float upon the water] of Gopher wood, [What kind of wood or tree this Gopher was, is uncertain.] with chambers [Heb. nests] shalt thou make this Ark; and thou shalt pitch it, within and without, with pitch. [The Hebrew word doth signifie a very tough glutinous and tenacious matter, not unlike to our pitch.]

15. And thus it is that thou shalt make it: Three hundred

dred ells, [or cubits, or ellbowes. Divers are of opinion, that this kind of measure was threefold, the common or vulgar, the holy one, and the geometrical. The Common to have contained five palms, each palm holding the breadth of four fingers. The Holy, six palms, *Eze.* 40. 5. (though some conceive the Common was of six palms, and the Holy one as long again) which was used in holy structures or buildings, as that of the Tabernacle & Temple. But the Geometrical they say, was six times as long; and in the building of the Ark some hold, that this latter sort was made use of] *be the length of the Ark; fifty ells the breadth of it, and thirty ells the height.*

16. *Thou shalt make a window* [*Oth. clear light, which by one or more windows may conveniently diffuse and spread it self throughout the Ark*] *on the Ark, and shalt perfect it* [the Ark namely] *to an ell from above,* [Some do understand this of the cover of the Ark, as if the same should have been from both sides atop sloping downwards one ell, for the falling off of the water] *and the door of the Ark thou shalt set in the side thereof; thou shalt make it with the lowermost, second and third (stories.)*

17. *For I, behold, I bring a water-flood* [*Heb. Mabbul, signifying a falling and overthrowing flood*] *over the earth, for to destroy all flesh,* [*viz. of man and beast, the fish excepted, and all that was in the Ark*] *wherein there is a spirit of life:* [*Oth. a living soul, see above ch. 1. 20.*] *all that is upon the earth shall give up the ghost.* [*Heb. expire, or breathe out.*]

18. *But with thee I will establish my Covenant:* [*Understand hereby, besides the common Covenant made with all the faithfull, a particular Covenant to preserve Noah in the Ark, on condition that Noah should trust and obey God*] *and thou shalt goe into the Ark, thou, and thy sons, and thy wife, and the wives of thy sons with thee.*

19. *And thou shalt cause to come into the Ark of all that lives* [*i. e. of all manner of earthly living Creatures*] *of all flesh two of each, to keep a live with thee: male and female they shall be.*

20. *Of the fowl after its kind, and of the cattel* [*See above on ver. 7.*] *after its kind; of all the creeping creatures of the earth after its kind; two of each shall come unto thee,* [*viz. by my instinct and ordering, without thy paines or carefulness. Compare this with chap. 2. 19.*] *for to keep the same alive.*

21. *And thou, take for thee of all food* [*i. e. all manner of food: See above chap. 1. 29, 30.*] *which is eaten, and gather it to thee, that it may be food for thee and them.*

22. *And Noah did according to all that God had commanded him, so did he.* [*i. e. Noah did execute and perform all that which, and in the same manner, as God had commanded him. Compare Exod. 40. v. 16.*]

CHAP VII.

God bids Noah to enter with his Family into the Ark, v.

1. *And of all kind of clean & unclean beasts to take in to him a certain number,* 2. *Noah performs all according to Gods command,* 5. *The Flood begins, with bursting of the fountains of the great Abyss from beneath, and a continued shovring of rain from above,* 10. *The waters encrease for one hundred and fifty daies together, cover the mountains, and all that hath life on earth doth perish.* 17.

1. **A**fter that said the LORD to Noah; *Goe thou and all thy house* [*i. e. family: So below, ch. 17. 12. and 24. 3. and 39. 11. Exod. 1. 1. Prou. 31. 17 Asl 16. 14. &c.*] *into the Ark: for thee I have seen righteous before my face* [*i. e. not onely outwardly in shew and profession, but inwardly also, in truth and in deed, and that through faith in the promised Seed, and sanctification of the Spirit: So Luke 1. 6.*] *in this Generation.* [*See above chap. 6. on ver. 9.*]

2. *Of all clean cattell* [*Clean in regard of Gods Ordinance, whereby he had severed these beasts from the rest for Sacrifice, and for mans food; whereof he had indeed revealed his will to the fore-fathers, but afterwards more perfectly declared the same by Moses: See Luke 11. 2.*] *thou shalt take to thee seven (and) seven;* [*Heb. seven, seven, as also in the sequel; that is to say, of each sort three couple, and one over for sacrifice after the flood. The Hebrews do often put one or more words twice down, when they make partitions: See below chap. 32. 16. Numb. 7. 11 and 29. 10. Mark 6. 39, &c.*] *the male and his female: but of the cattell, that is not clean, two, the male and his female.*

3. *Also of the fowl of the Heaven* [*viz. of the clean sort, as ver. 2.*] *seven (and) seven, the male and the female, to keep seed alive, on all the earth.* [*Heb. on the face of all the earth: and so in the sequel.*]

4. *For over yet seven daies* [*i. e. after or against the expiring of seven daies*] *I will cause it to Rain upon the earth forty daies and forty nights: and I will destroy from the earth, all that subsists,* [*All being, that is alive, viz. such, as for its preservation alive, must live and sustein it self upon the earth, and by vertue of the soul within, stands up as it were, and subsists of it self, whereas on the contrary, a dead body lies prostrate. See below ver. 23.*] *which I made.*

5. *And Noah did, after all that the LORD had commanded him.*

6. *Now Noah was six hundred years old,* [*Heb. a son of six hundred year. As above, chap. 5. 32, &c.*] *when the Flood of the waters was upon the earth.*

7. *So Noah went, and his Sons, and his wife, and the wives of his Sons with him, into the Ark, by reason of the waters of the Flood.* [*Heb. from the face of the waters, or, before &c. i. e. for to escape them.*]

8. *Of the clean cattel, and of the cattell that was not clean, and of the fowl, and of all that creeps on the earth,*

9. *There came* [*See ch. 6. 20.*] *two (and) two,* [*See above on v. 2.*] *to Noah, into the Ark, the male and the female, even as God had commanded Noah.*

10. *And it came to pass after those seven daies.* [*See above ver. 4.*] *that the waters of the Flood were upon the earth.* [*i. e. came or fell on it.*]

11. *In the six hundredth year of the life of Noah,* [*So above v. 6: This was the year one thousand six hundred fifty six after the creation of the World*] *in the second moneth,* [*What moneth this was, there are two several opinions, according as the Hebrewes had two several beginnings of the year; in holy matters, with the moneth Nisan, agreeing for the most part with our moneth of March, when daies & nights are of an equal length; in civil affairs, with the moneth Tisri, answering mostly with our September, when daies and nights are again of a like length. Of which year this second month here is to be understood, that we leave to the judgement of the intelligent Reader*] *on the seventeenth day of the moneth: on that same day all the fountains of the great Abyss* [*i. e. of the profound waters inclosed in the hollow parts of the earthly Globe, from whence all the Fountains, Rivers, Streams and water-floods do issue forth*] *were broken up, and the sluices of Heaven,* [*or, windowes, so the clouds of rain are called here, and below, ch. 8. 2. and 2 King. 7. 2, 19. Isa. 24. 18. Mal. 3. 10.*] *were opened.*

12. *And a shower of rain was upon the earth, forty daies and forty nights.* [*According to the threatning above ver. 4.*]

13. *Upon that very day* [*Heb. in (or, upon) the bone, or, the being, or, existence of that day. So below, ch. 17. 26. See Eze. 2. on v. 3.*] *went Noah, and Sem, and Cham, and Japheth* [*Heb. Jepheth*] *Noahs Sons; also Noahs wife, and the three wives of his Sons with them, into the Ark.*

14. *They, and all the beasts* [*i. e. all manner of beasts,*

as likewise in the sequel and elsewhere. Understand therefore not each particular beast, but of every sort such a proportion and certain number, as was expressed above v. 2.] after its kind, and all the cattell after its kind, and all the creeping beast, that creepeth upon the earth, after its kinde; and all the fowl, [The Hebrew word doth signifie all kinde of fowl or bird in general, but here properly are understood such onely as are of the greater sort, called fowls; seeing that there follows another word presently, which doth mostly signifie the smaller sort, called birds] after its kinde; all bird of all sort of wing. [Heb. all bird, all wing.]

15. And of all flesh, wherein there was a spirit of life, [See above ch. 6. 17.] there came two (and) two [Heb. two two, as above v. 2, 9.] to Noah into the Ark.

16. And those that came there, they came male and female of all flesh, according as God had commanded: And the LORD shut too after him. [Though Noah might have shut the dore from within, yet this implyeth a peculiar shutting up and securing the Ark, made by God, either without means, or by the ministry of the Angels.]

17. And that Flood [Understand this, not of the main force and prevalency of the waters, which lasted one hundred and fifty daies, below v. 24. But of the rain onely mentioned above v. 4. and 12.] was forty daies [viz. natural daies, consisting of twenty four hours apiece, and comprehending day and night; above v. 4, 12.] upon the earth; and the waters multiplied, and lifted up the Ark, so that it rose up above the earth.

18. And the waters prevailed, and multiplied much upon the earth: and the Ark went upon the waters. [Heb. upon the face of the waters.]

19. And the waters prevailed very much [Heb. much much] upon the earth: so that all high mountains, which are under all the Heaven, were covered.

20. Fifteen ells high [viz. above the mountains] the waters prevailed: and the mountains were covered.

21. And all flesh that stirred upon the earth, gave (up) the ghost, [According to the former threatening, above ch. 6. v. 13. and in this ch. v. 4.] of the fowl, and of the cattell, and of the wilde beast, and of all the creeping creature, that creeps upon the earth, and all man. [homo].

22. All that had the breath of the Spirit of life in its nostrils, [Compare with this the Annotations above ch. 6. v. 7.] of all that was upon the drie (or drie ground) died. [Thus the Fishes are clearly excepted. Compare with this the foregoing verse 21.]

23. Thus there was destroyed, all that subsisted that was upon the earth [Heb. face of the earth] from man unto the cattell, to the creeping creature, and to the fowl of the Heavens; and they were destroyed from the earth: Yet Noah alone remained over, and that which was with him in the Ark.

24. And the waters prevailed above the earth, one hundred and fifty daies. [In which are comprehended the daies of the rain, being forty. See above v. 17.]

CHAP. VIII

The Fountains of the Abyss and the Clouds are stopped again, whereby the waters come to be at a stand, and abate by degrees, v. 1. The Ark sits down upon Mount Ararat, 4. Noah lets forth a Raven, and afterwards a Dove returning with an olive branch, 7. The Earth dried up again, 13. Noah, on Gods command, comes forth out of the Ark with all that was with him, 16. Buildeth an Altar, and offereth Sacrifice, 20. God promiseth to destroy the Earth no more thus for mans sake, 21.

1. **A**ND God remembered Noah; [Spoken of God after the manner of men; God is said to think on, or remember, when after some delay, he either exhibites his mercies, below ch. 19. 29. Ex. 31. 13.

Nehem. 13. 14, 22. Job 14. 13. Ps. 132. 1. or executes his Judgements, Hos. 9. 9. Rev. 18. 5.] and on all the beast, and on all the cattell that was with him in the Ark: and God caused a winde to pass through over the earth, and the waters became still.

2. Also the fountains of the Abyss, and the sluices of Heaven were shut: [Which before were broken up and burst forth, to execute this terrible Judgement of God, above ch. 7. v. 11.] and the showing rain of Heaven was ceased. [which had continued forty natural daies together. See above ch. 7. v. 4. and 12.]

3. Whereby the waters returned from above the earth, floating to & again: [Heb. going & returning, i. e. more and more returning and lessening. So likewise in the next ver. Compare below ch. 26. 13. and see Jon. 1. on ver. 11.] and the waters decreased, at the end of one hundred and fifty daies. [To reckon from the beginning of the Flood. See ch. 7. 11. all which time the waters had been encreasing upon the earth. See likewise verse 24. there.]

4. And the Ark rested in the seventh moneth, on the seventeenth day of the moneth, upon the hills of Ararat. [i. e. upon one of the hills of great Armenia.]

5. And the waters were going and decreasing to the tenth moneth: in the tenth (moneth) on the first of the moneth, the tops of the mountains were seen. [Heb. the heads &c. So Deut. 3. 27. Jos. 15. 8. Judg. 9. 7.]

6. And it happened at the end of forty daies, [viz. after the end of the tenth moneth: whereof mention is made in the verse foregoing] that Noah opened the window of the Ark, which he had made. [See above chap. 6. 16.]

7. And he let forth a Raven: [viz. to discover whether the earth was cleared of the waters] who went of times to and fro, [Heb. went forth going forth and turning i. e. flew hither & thither, & especially about the Ark, the earth being for the most part yet covered with the waters] untill the waters were dried up from above the earth.

8. After that [To wit, seven daies after the Raven had been let forth, as is to be seen v. 10.] he let forth a Dove from him, [One that doth not easily abandon its companion, but is wont to return still to the same] for to see whether the waters were taken up [i. e. more lessened, further abated] from above the earth.

9. But the Dove found no rest for the hollow of her foot: so she turned again to him into the Ark, for the waters were upon the whole earth; [i. e. upon all the flat Country thereabouts. For otherwise the tops of the mountains had begun to be discovered, above v. 5.] and he put forth his hand, and took her, and brought her to him into the Ark.

10. And he stayed yet seven other daies: then he let the Dove forth out of the Ark again. [Heb. he added, or continued to let forth, or, to send: which kind of speaking we find likewise below v. 12. and 21. and elsewhere, frequently signifying, the doing of a thing over again, and the renewing or repeating of the same.]

11. And the Dove came to him against the evening, [Seeing she found no food for her self, and sought to be in her ordinary Cote] and loe, there was a pluckt olive leaf in her bill: [Heb. mouth. Whereby God comforted Noah, assuring him, that his deliverance out of the Ark was near at hand] so Noah perceived that the waters were taken up from above the earth.

12. Then he carried yet other seven daies: and he let forth the Dove; but she returned no more to him. [Having now found both rest and food for her self upon the earth]

13. And it came to pass in the six hundredth and first year, [viz. of the age of Noah, which was the year 1557. after the Worlds creation, compare above ch. 7. v. 11. where it is said, that the Flood began in the year of Noahs age six hundred] in the first (moneth) upon the first of the same moneth; that the waters were drying up from above the earth: then Noah put off the Cover of the

Ark, and behold, and loe, the ground was dried. [Heb. the face of the ground.]

14. And in the second month, upon the seven and twentieth day of the month, the earth was dried.

15. Then spake God to Noah, saying

16. Go forth out of the Ark: [This command Noah had waited for, as likewise he had gon into the Ark on Gods command, having continued in the same, one year and ten daies] thou and thy wife, and thy Sons, and the wives of thy Sons with thee.

17. All the beast that is with thee, of all flesh, of fowl and cattell, [See above ch. 6. on v. 7.] and of all the creeping beast, that creepeth upon the earth, cause to goe forth with thee: and let them abundantly propagate upon the earth, and be fruitful and multiply upon the earth.

18. Then Noah went forth, and his Sons, and his wife, and the wives of his Sons with him.

19. All the beast, all the creeping (creature,) and all the fowl, all that moves it selfe upon the earth, after their kindes, went forth out of the Ark. [i. e. they went very orderly, each coupled according to its sort or kind.]

20. And Noah built an Altar to the LORD, and took of all the clean cattell, [See above ch. 7. 2] and of all the clean fowl, and offered burnt-offerings [So named of being burnt altogether, and rising up with the smoak, till it was quite consumed; in which regard it might likewise be called a Rife-offering: See also Lev. 6. on ver. 9.] upon that Altar.

21. And the LORD smelt [Spoken of God after the manner of men, or comparatively; For even as a pleasant smell much recreates a man, so God took singular delight in the faith and thankfulness of Noah] that pleasant smell, [Heb. that smell of rest, or, rest-causing, viz. reconciling man with God, and settling him in rest and peace, not by the proper vertue of the offering, but by and through the betokened offering of our Lord Jesus Christ, whereby onely there hath been purchased an everlasting reconciliation, Heb. 9. 12, 13.] and the LORD said in his heart: [Or to, i. e. by himself, spoken of him after a humane manner, to declare unto us, that according to his own pleasure, he doth often reveal his secret counsel unto his servants] I will henceforth curse the ground no more [i. e. I will no more destroy the earth thus, by a general inundation. Heb. I will no more cause to curse, and so in the end of this verse. See above ver. 10.] for mans sake, for the imagination [Oth. bewbeit the imagination] of mans heart is evil from his youth: and I will no more smite all the living (creature) [viz. in the same manner with a Deluge. The word smite, among other significations, is sometimes taken for to slay or kill, or otherwise to endamage life, by what means soever the same may be brought to pass. See Ex. 21. 18. Num. 14. 12. and 35. 16. Deut. 28. 22, 27. 1 Sam. 17. 49. and 26. 8. 2 Sam. 3. 27. 1 Kin. 22. 34. Amos. 4. 9. &c.] so as I have done.

22. Henceforth, all the daies of the earth, [i. e. whilst the World is to stand] sowing and reaping, and cold and heat, the summer and winter, and day and night, shall not cease.

CHAP. IX.

God reneweth his blessing upon man after the Flood, v. 1. Alloweth and forbiddeth certain viands, 3. Ordains punishment for Murther, 5. Appoints the Rainbow for a token of his Covenant, that no Deluge shall cover the earth any more, 9. Noah plants a vine, 20. and in a drunken sleep is mocked by Cham for his nakedness, 22. who therefore is cursed with his posterity, 25. But Sem and Japheth are blessed, 26. Noah his age and death, 29.

1. **A**ND God blessed Noah and his Sons: and he said unto them; Be fruitfull and multiply, and replenish the earth: [God here reneweth the blessing, which

above ch. 1. 28. he had pronounced upon mankind, to shew, that the maintaining and multiplying of mankind, together with all the Dominion and power which man had retained after the fall, over the unreasonable creatures, as well after as before the Flood, depended on his blessing.]

2. And your fear, and your terror be upon all the beast of the earth, and upon all the fowl of heaven; upon all that stirs [Or creeps or moveth, as an unreasonable creature] upon the earth; and upon all the fishes of the Sea; they are given over into your hand.

3. All that stirs, [All manner of eatable creatures upon the earth, in the air, and in the waters] that is alive, [forbidding by this law, to eat what dieth either of itself, or an ill death] be meat unto you: I have given it all unto you, as the green herb. [Heb. verdure, or, the green of the herb, as above ch. 1. 30. that is to say, after the common opinion; besides, or, over and above the green herb, and the fruits, which I formerly appointed for your food, I do now give and allow you likewise all kinde of eatable living creatures.]

4. Yet the flesh with its soul, (that is) its blood, ye shall not eat. [God forbids the eating of bloody flesh, thereby to deter men from all cruelty & disposition of killing, and murdering one another. Compare Lev. 3. 17. and 17. 11. Deut. 12. 23.]

5. And verily I will require your blood; (the blood) of your souls; [i. e. of your persons, or bodily life: the meaning is, I will avenge it, either by the order instituted by me, or else without it] at the hand of every beast will I require it: [See Ex. 21. 28.] also at the hand of man [Let him be what he will, of high or low degree, rich or poor, man or woman, seeing man is his brother or sister and neighbour] at the hand of every ones brother will I require the soul of man.]

6. Whoso sheds mans blood, his blood shall be shed by man: [Here the Office of Magistracy is established, and the sword delivered into his hands, for the punishment of evil doers, Rom. 13. 1.] for God hath made man after (his) Image. [See above ch. 1. 27. And though the Image of God be much impaired and broken since the fall, nevertheless God hath, for considerable reasons, left some remainder thereof in man, which he will not have abused, but ordaineth every abuse thereof to be strictly punished.]

7. But ye, be ye fruitfull, and multiply: propagate [or engender] abundantly upon the earth, and multiply upon the same.

8. Moreover God said unto Noah, and to his Sons with him, saying:

9. But I, behold, I stablish my Covenant with you, [i. e. as for me, to assure you on my part, that I will no more destroy all men and beasts thus; I do binde my self to you by promise, and give you the ensuing pledge or token thereof] and with your seed after you. [i. e. with your posterity; which shall be propagated and born by and of you. Thus the word Seed is frequently taken; see below, ch. 12. 7. Ex. 28. 43. Lev. 22. 4. Deut. 4. 37. 1 Sam. 24. 22. 2 Kin. 2. 33. John 8. 33. Rom. 1. 3. and 11. 1. 2 Tim. 2. 8.]

10. And with every living soul, that is with you, of the fowl, of the cattell, and of all the beasts of the earth with you; of all that is gone forth out of the Ark, unto all the beasts of the earth.

11. And I establish my Covenant with you, that all flesh [i. e. all men; and what else is living, stirring and moving upon earth] shall no more be destroyed by the waters of the Flood: [See above ch. 8. v. 21, 22. understand this of such a flood, whereby the whole earth shall be covered with water, to the destruction of all men and beasts, that have their abode and maintenance upon the earth. Inasmuch that here are to be excepted all particular floods and inundations] and that there shall be no Flood more, to destroy the Earth.

12. And God said; *This is the token of the Covenant, that I give, betwixt me and betwixt you, and betwixt every living soul, that is with you: to everlasting generations.* [Heb. *to generations of eternity*, that is, as long as the World shall endure. See below v. 16.]

13. *My Bow have I given in the clouds:* [Understand the Rainbow, which though in its nature it be a token of rain, yet by the Ordinance of God, it is an assured testimony, that the World shall never perish again by rain and a general Deluge of waters] *that shall be for a token of the Covenant betwixt me, and betwixt the Earth.*

14. *And it shall come to pass, when I bring clouds over the earth;* [Heb. *when I cloud a cloud over the earth*; that is to say, when I am drawing clouds together about it] *that this Bow [or, and this bow] shall be seen in the Clouds;*

15. *Then shall I remember my Covenant,* [i. e. I shall perform my promise then. See above ch. 8. on v. 1. and here the next verse] *that is betwixt me and betwixt you, and betwixt every soul of all flesh, and the waters shall be no more for a flood to destroy all flesh.*

16. *When this bow shall be in the clouds, then I shall look upon it, to remember the everlasting Covenant,* [See above chap. 8. 21, 22. and in this ch. on ver. 12. Heb. *the Covenant of eternity*] *betwixt God [i. e. my self] and betwixt every living soul, of all flesh that is upon the Earth.*

17. *So God said to Noah;* *This is the token of the Covenant, that I have established, betwixt me, and betwixt all flesh that is upon the earth.*

18. *And the Sons of Noah that went forth out of the Ark, were Sem, and Cham, and Japheth; and Cham he is the Father of Canaan.* [Of whom the Canaanites issued, and the land of Canaan was denominated, which land became afterwards the inheritance of the Israelites, descending from Sem (the uncle of Canaan.)]

19. *These three were the Sons of Noah, and of these the whole earth is overspread* [viz. with inhabitants.]

20. *And Noah began to be a husbandman:* [(or countriman) Heb. *a man of the earth*, or, of the ground. that is to say, one that husbanded or tilled the ground. So below ch. 25. 27. *a man of the field*, i. e. one that keeps the field more then the house, or, home. 1 Sam. 16. 18. *a man of war*. Prov. 6. 11. *a man of the field*, i. e. such a one, as doth practise shield and arms in war, &c.] *and he planted a Vineyard* [Oth. *being a husbandman, he planted a vineyard.*]

21. *And he drank of that wine and was drunk: and he uncovered himself in the midst of his Tent,* [to wit, ignorantly, or unawares in the sleep of drunkenness, and not of set purpose.]

22. *And Cham the Father of Canaan* [This is again repeated here to the further punishment of Cham, and comfort of the Israelites, whom God was leading by Moses into the land of the Canaanites] *saw his fathers nakedness, and he made it known to both his brothers without.*

23. *Then Sem and Japheth took a Garment, &c put it upon both their shoulders, and went backward, and covered the nakedness of their Father: and their faces were (turned) backwards, so that they did not see their Fathers nakedness.*

24. *And Noah awaked from his wine;* [i. e. of the sleep into which he was fallen by his drinking of wine.] *and he perceived* [either by an instinct from God; or by the relation of his two other Sons; or also by his own enquiry] *what his youngest Son had done to him.*

25. *And he said:* [Not as a sinful man, transported with carnal passion or vexation, but as a Prophet, through the inspiration of the holy Ghost] *Cursed* [i. e. hateful before God, contemptible among men, unhappy upon earth, both in himself and all his] *be Canaan;* [Understand here not the Son onely, but the Father Cham also, together with the Sons off-spring] *let him be a servant of*

servants to his brethren [i. e. the most vile and abject slave: thus *vanity of vanities*, Eccl. 1. 2. *Wickedness of wickedness*, Hos. 10. 15. for the highest and most enormous, &c. Compare Lev. 24. the annot. on v. 3.]

26. *Furthermore he said; Blessed be the LORD, the God of Sem,* [Sem is named here in an extraordinary manner, not onely because he is first commended, for the honour shewed to his Father; above ver. 23. but likewise for that the Messias and the people of God should come forth out of his loines. See below ch. 10. on v. 21.] *and Canaan be servant to him.*

27. *God spread forth Japheth;* [Oth. *God allure, or, perswade Japheth.* Understand this as a prophecy of the calling of the Gentiles (*Japheths* posterity) which should be brought about by the pleasing and perswasive preaching of the holy Gospel] *and let him dwell in the Tents of Sem.* [i. e. his posterity shall come in and be admitted into the Communion of the Church and people of God] *and Canaan be servant to him.*

28. *And Noah lived after the Flood three hundred and fifty years,*

29. *So all the daies of Noah were nine hundred and fifty years, and he died.*

CHAP. X.

The Spreading of Mankind by the three Sons of Noah, whose posterity is recounted, together with their Habitations; Of Japheth, v. 2. Of Cham, 6. Amongst them there are Nimrod and Assur, 8. 11. Of Sem, 21.

1. **T**Hese now [The scope of this account is principally to shew, out of which Fathers or Progenitors the Messias sprung forth, after the flesh, among which people in the mean time the Church of God was maintained; and secondarily, to make known the original rise of the several Nations, and the division of the Countries which they inhabited; all which serves very much to the clearing of many Scripture-places, as will appear in the sequel] *are the Births [or, Generations] of the Sons of Noah; Sem, Cham and Japheth; and to them Sons were born after the Flood.*

2. *The Sons of Japheth are;* [These have spread themselves from the place of their habitation, mostly towards the North and West parts: for being first set down in the lesser Asia, they have by degrees almost filled the Northern Countries, and Europe] *Gomer,* [This mans posterity inhabited the North quarter of the lesser Asia, wherefore they are likewise ranked among the Northern Nations, Eze. 38. 6. and whereas they spread themselves West-ward also, they are held to be the progenitors with all of those people whose Countries the Gallo-Grecians afterwards inhabited] *and Magog,* [The Source of the Scythians, of whom see Eze. 38. 2. and 39. 6.] *and Madai,* [of whom the Medes came. See 2 Kin. 15. 6. Isa. 13. 17. Jer. 25. 25. Dan. 5. 6, 8.] *and Javan,* [The Father of the Greeks. See of these, Isa. 66. 19. Dan. 8. 21. Joel 3. 6. Eze. 27. 13, 19.] *and Tubal,* [From him it is thought the Iberians come forth, as from those the Spaniards. See Eze. 27. 13. and 38. 2, 3. and 32. 26.] *and Meshech,* [Heb. *Meshech*, who they be, that issued from him, is uncertain. Some conceive, the Cappadocians: others, those of Mysia, others, the Mosches, or Muscovites. See Eze. 38. 2, 3.] *and Tiras,* [Of him there is no further mention made in the holy Scriptures. Nevertheless by most opinions they should be the Thracians, neighbours to the Macedonians.]

3. *And the Sons of Gomer are;* *Askenaz,* [The Father of the inhabitants of Pontus and Bithynia, Countries lying in Asia the less. Some do hold the Dutch have come from him. See Jer. 51. 27.] *and Riphath,* [Oth. *Diaphath*, 1 Chron. 1. 6. he was the forefather of the Paphlagonians, a people likewise of the lesser Asia, formerly called Riphateses,

Riphaeans or Ripheans] and Togarma. [He is commonly held to have given beginning to the people in the lesser Armenia; Or, according to others, to the High Germans. See Eze. 27. 14. and 38. 6.]

4. And the Sons of Javan, are; Elifa, [Of whom the Æolians descend, a certain people of Greece: compare Eze. 27. 7.] and Tarsis, [Of whom Tarsis, the Metropolis in Cilicia, the Apostle Pauls place of Nativity, doth bear the name, Acts 22. 3. So that this Tarsis seems to have been the head-spring of the Cilicians. See Eze. 27. 12. Jon. 1. 3.] Chittim, [The Father of the Inhabitants of Macedonia, or of Italy, or of Cyprus, or of a part of Cilicia; the opinions differing about it. See Num. 24. 24. Isa. 23. 1. Jer. 2. 10.] and Dedanim, [Oth. Rodanim, 1 Chron. 1. 7. it is held the Rhodians and Doreans came from this man.]

5 By these were divided the Islands of the Nations in their Countries, [Understand the Countries situated on the Sea-side, West-ward of Syria, betwixt the Midland-Sea and the Ocean: namely, not onely those, properly called Islands, but those on the Continent likewise, which so lie along the Sea there, that they seem to be Islands] each according to its language: [The Division of Languages was not as yet introduced (See below, ch. 11.) but Moses speaks according to the time in which he wrote this. See the like example Gen. 12. 8. and 13. 3. &c.] according to their Families, among their people.

6. And Chams Sons are; [The posterity of Cham, divided themselves from Babel, for the most part Southwards, into a part of Asia and of Africk, and for a time in Palestine. See of these 1 Chron. 4. 40. Ps. 105. 27.] Cus, [Of whom came the Arabians, and the Moors or Ethiopians. See above, the annot. on ch. 2. 13. item 2 Kin. 19. 9. Job 28. 19. Jer. 13. 23. and 46. 9.] and Mizraim, [The Father of the Egyptians: whose name occurs frequently in holy Scriptures; and it is the name likewise, both of the Country and the Inhabitants of Egypt] and Put, [Who is conceived to have planted and inhabited a part of Libya (where the River of Put is) See Jer. 46. 9. Eze. 27. 10. and 38. 5.] and Canaan. [The fore-father of the Canaanites, sufficiently known in the Scriptures. See above chap. 9. 25. and below here v. 18.]

7. And the Sons of Cus, are; Seba, [From whom the Sabeans come, in Arabia deserta. See Ps. 72. 10. and Isa. 43. 3.] and Havila, [The father of the Inhabitants of Havila, a Countrey so named; See above chap. 2. 11.] and Sabta, [The Learned do hold, that this mans progeny inhabited the lower part of rich or happy Arabia.] and Raema, [Likewise one of the progenitors of a people in the same Arabia. See Eze. 27. 22.] and Sabtecha: [and this also is held to have been a planter of the same Nation] and the Sons of Raema, are Scheba, [Dwelling Southward in Ethiopia, whence it is conceived that the Queen of Sheba descended. See 1 Kin. 10. 1, 4. Eze. 27. 22. Matt. 12. 42. Acts 8. 27. Others do place him in rich Arabia] and Dedan. [Likewise an inhabitant of rich Arabia; or, as others conceive, of Ethiopia. See Eze. 27. 13. and 38. 23.]

8. And Cus began Nimrod: This man began to be mighty upon the earth. [See above ch. 6. v. 4.]

9. He was a mighty Hunter [Heb. mighty in hunting, viz. not onely of the wilde beasts, but of men also, with whom he dealt little otherwise, then the hunters do with Deer, killing and subduing them at their own pleasure. See the like expression Jer. 16. 16. Lam. 1. 3. 25.] before the face of the LORD: [i. e. openly, daringly, without either fear of God, or shame before men. Compare above ch. 6. 11.] therefore it is said: Like Nimrod, a mighty hunter before the face of the LORD.

10. And the beginning of his Kingdom [Nimrod is held to be the founder of the first Monarchy, and the first builder of Cities after the Flood: even as Kain was the

first that built a City, before the same] was Babel, and Erech, and Accad, and Calne, in the land of Sinear. [Heb. Schinbar, the land of Mesopotamia and Chaldeas, thus named from a hill lying by it. See further of this Sinear, below ch. 11. 2. and 14. 1. and Iosh. 7. 21.]

11. Out of this land Assur went forth [Oth. out of this land he (Nimrod namely) went forth (to) Assyria] and built Nineve, [The Metropolis of Assyria, Ion. 1. 2.] and Rehoboth, Ir and Cala. [Oth. Rehoboth the City; or the streets of the City, viz. of Nineve.]

12. And Resen, betwixt Nineve and betwixt Calab: that is that great City. [Nineve namely. See Ion. 3. 3. and 4. 11.]

13. Mizraim begat Ludim, [The planter of the people of Lydia in Mauritania. See of these Isa. 66. 19.] and Ananim, [Who is held the Source of the Cyrenians] and Lehabim, [The Father of the Lybians in Africk] and Naphtubim. [From whom some hold the Ethiopians to issue, or the Numidians.]

14. And Pathrusim, [Who dwelt about the City of Pathros in Egypt. Of whom see Isa. 11. 11.] and Caslubim, [The inhabitants of Cassiotis] From whence [as also from the Caphtorim. See Deut. chap. 2. 23. Jer. 47. 4. Amos 7. 9. It should seem, that some of the posterity of both these brothers, went forth together, out of their own habitation, and took possession of the land of Palestine, from whence they were called Philistines] the Philistines [i. e. the inhabitants of Palestine] went forth, [Oth. descended or issued] and Caphtorim. [Descending from Caphtor, of whom see Deut. 2. 23.]

15. And Canaan begat Zidon, [Heb. Tzidon, the builder of the City of Tzidon, or Zidon in Phenicia: whereof see Iosh. 11. 8. and ch. 19. 28. and Iudg. 1. 3, &c.] his first-born, and Hetib. [The father of the Hethites, of whom see Iosh. 1. 4. and 9. 1, &c.]

16. And [these following names are not onely the proper Names of persons, but of whole Nations besides, such as descended from them; and are therefore by others read & rendred, The Jebusite, the Amorite, &c.] the Jebusite, [of whose posterity see Iosh. 15. 8. and Iudg. 3. 9.] and the Emori, [of the Emorites, see Deut. 2. 24.] and the Girgasi. [See Matt. 8. 28]

17. And the Hivvi, [See Iudg. 3. 3.] and Arki, and the Sini, [mentioned Isa. 49. 12.]

18. And the Arvadi, [See Eze. 27. 8, 11.] and the Zemari, [See Iosh. 18. 22. and 2 Chron. 13. 4.] and the Hamathi: [See Amos 6. 2, 14. Zac. 9. 2. of some of these together, See Gen. 15. 19, 20, 21.] and, according to that, are the families of the Canaanites spread forth. [Understand here all the Canaanites in general, all the posterity and people of Canaan.]

19. And the Border of the Canaanites, was Zidon where you goe towards Gerar, [Here the borders or limits of the land of Canaan are described, which were, in length, on the West-side Zidon Northward, and Gaza Southward; on the East-side, Laza Northward, and Sodoma, Southward: thus the breadth, on the Northend, being Zidon and Laza. And on the South-end Gaza and Sodoma] unto Gaza: [Heb. Azza] where you goe to Sodoma. [Heb. Sedom, of which, and the three following places, See below, chap. 13. 10. and 14. 2.] and Gomorra, [Heb. Amora] and Adama, [Heb. Adma] and Zeboim, [Heb. Tzeboim] unto Laza. [Heb. Laschab.]

20. These are the Sons of Cham, after their Families, after their Languages; in their Countries, in their Nations.

21. Further, unto Sem (Sons) were born, [Heb. & (or, was) born. So ver. 25. These chose their habitation for the most part, Eastward, in Asia the greater, wherein Syria, Assyria, Mesopotamia, Chaldeas, &c. are situated] the same is likewise the Father [Not onely the first planter of them according to the flesh, in regard of primogeniture: but likewise a pattern and leader of them, according

according to the Spirit, in regard of Regeneration] of all the Sons of Heber, [i. e. of the Hebrews (who therefore are likewise called Heber, Num. 24. 24.) with whom the true Church of God, and the true Doctrine, Religion and Worship of God, continued for a long time: Oth. children of the passage, or, passing over, in regard of the River Euphrates, which Abraham past over, Iosh. 24. 3. See further of Sem above, ch. 6. v. 10.] brother of Iapheth, [Named here in particular, as having had a share in the blessing pronounced by God upon Sem, of which Cham was excluded. See chap. 6. 10.] the greater. [i. e. the eldest.]

22. The Sons of Sem [Of their habitation or plantation, see the verse foregoing] were Elam, [of whom are the Elamites, i. e. the Persians. See of these chap. 14. 1. 19. Jer. 21. 2. Jer. 49. 34. &c. Dan. 8. 2. Acts 2. 9.] and Assur [The father of the Assyrians, a Nation sufficiently known in holy writ. Compare above ver. 11.] and Arphaxad, [Of whom it is conceived the Chaldeans had their beginning, being called Caddim] and Lud, [Of whom are they of Lydia in Asia the less] and Aram. [The original of the Syrians. See of another Aram, below, chap. 22. 21. of both which it is held that the land of Syria and the Syrians had their denomination.]

23. And Arams Sons were Ux, [Heb. Uts. Who is supposed to be the progenitor of the inhabitants of the Countrey of Trachonitis, Though others assign him rather to some, that inhabited about Idumea. Of Uts see Iob 1. 1. Lam. 4. 21.] and Hul, [Who, it is thought, inhabited the Countrey of the Palmyrenians, or of Armenia] and Gether, [Of whom were the Bactrians, or the inhabitants of Apamene] and Mas. [Others Mesech, 1 Chron. 1. 17. who inhabited (as some think) the upper part of Syria, between Cilicia, and Mesopotamia, by a part of Mount Amans, called Masius. Oth. do place him in Mysia.]

24. And Arphaxad [Compare chap 21. v. 13, 15.] began Selah: and Selah began Heber.

25. And to Heber two Sons were born; the name of the one, was Peleg: for in his daies the earth is divided, [i. e. about the time of his birth it happened, that the inhabitants of the earth parted asunder, upon the division of the Languages, related in the next chapter] and his brothers name was Joktan.

26. And Joktan began Almodad, [Of Joktans posterity there is but little information to be found, in either the holy Scripture, or other writings] and Seliph, and Hazarmaver, and Iarab.

27. And Hadoram, and Uzal, and Dikla.

28. And Obal, and Abimaël, and Scheba. [This is a different one from him that was the Son of Cus, the Son of Cham. See above v. 7.]

29. And Ophir, [See 1 Kin. 9. 28. and chap. 22. 49. Ps. 45. 10. Isa. 13. 12.] and Havila, [Who is likewise to be distinguished from the other Havila, descending from Cus, the Son of Cham of whom see above ver. 7. Of this man here, some do hold that the Countrey of the Ifmaëlites and Amalekites is called thus, Gen. 25. 18. 1 Sam. 15. 7.] and Iobab: all these were Joktans Sons.

30. And their Habitation was from Mescha off as you goe towards Sepgar, the mountain of the East. [i. e. of Chaldea. See Num. 23. 7.]

31. These are the Sons of Sem, after their Families, after their Languages: in their Countries, according to their Nations.

32. These are the Families of the Sons of Noach, according to their births, [See above ch. 5. v. 1.] in their Nations: and by them are the Nations divided upon the earth, after the Flood.

CHAP.

All men hitherto had but one language, v. 1. The children of men undertake, of meer presumption, to build a City, with an exceeding high Tower, 3. God hinders their progress, by dividing their language, and scattereth them by that means abroad, throughout the World, 6. Babel retains the name thereof, 9. Sems posterity unto Abraham, 10. Who, together with his Father, with Sarai and Lor, departs from Ur of the Chaldeans, to Haran, 29.

1. And all the Earth [All the inhabitants of the earth, before and after the Flood, untill this division of languages happened] was of one language, [Heb. lip: and so in the sequel. And this language is supposed to have been the Hebrew (which hath its name since of Heber (it having continued in his posterity) among other reasons therefore, that the proper names of the first men, are of the Hebrew original and Etymology, as Adam, Heva, Kain, Abel, &c.] and of one sort of words.

2. But it came to pass, as they [This is most to be understood of Chams posterity, and their chieftain Nimrod. See above ch. 10. ver. 10.] journeyed towards the East, [From the place, whither they were first gone, when by reason of the great increase and multitude of people, they were driven to enlarge their quarters, from Mount Ararat, where the Ark rested. See ch. 8. v. 4.] that they found a plain, in the land of Sincar, [where Babel lay. See ch. 10. on v. 10.] and they dwelt there.

3. And they said, every one to his neighbour, Let us strike tiles, [or, make, prepare, brick] and thoroughly burn (them :) [Heb. burn with, or, unto burning, i. e. make, or bake hard, by much burning] and the tile (or, brick) was instead of stone unto them, and the slime was to them instead of lime (or mortar.) [That which is rendred slime, here, was a very tough bitumenous matter, cleaving and sticking faster on, then any pitch, of which there was great plenty in those parts: See chap. 14. v. 10. Historians tell us, that the walls of Babel were mortered with this matter, and grown as hard as Iron in time.]

4. And they said: Come on; Let us build us a City, and a Tower, whose top (or, uppermost) [Heb. head] be in the Heaven; [An expression serving for exaggeration and magnifying a thing. See Deut. ch. 1. v. 28. and 9. 1. Ps. 107. 25. Matt. 11. 23. this was a most wicked and presumptuous design: as if in despite of God and all men, they would raise such a fabrick, that should secure them against any power whatsoever] and let us work a name for us, lest we be scattered over all the Earth. [Heb. all the face of the Earth. And so below, v. 8, 9.]

5: Then the LORD came down for to behold the City and the Tower, [Spoken of God, infinite and omniscious, after the manner of men, and implying, God knew and saw all their presumptuous and wicked purpose, and made it known, that he was ready to punish the same accordingly] which the children of men did build. [See ch. 6. on v. 2.]

6. And the LORD said; Behold, they are one sort of people, and have all one sort of language, and this it is, that they begin to make; but now, [By this kinde of speaking is held forth the wrath of God, and his purpose to interrupt this work of theirs] should there not be cut off unto them, whatsoever they had projected to make? [Oth. there will nothing be cut off to them, or, they will be let in nothing: i. e. they are resolved to goe through with their business.]

7. Come on, let us descend, [Compare chap. 1. 26. the first annot. there] and let us confound their language there: that every one may not hear the language of his neighbour. [Not hear, i. e. not understand: thus the word bearing, is taken for understanding what is said. See chap. 42. 25. Deut. 28. 49. 1 Kin. 3. 9. Jer. 5. 15. 1 Cor. 14. 2.]

8. Thus

8. Thus the LORD scattered them thence over all the Earth: [That which they thought to prevent, came through Gods just Judgement, unavoidably upon them] and they ceased to build the City.

9. Therefore they called her name Babel; [Oth. he called, viz. the LORD. See chap. 10. 10. The word Babel signifies confusion, or; a confuse mingling, mixing together: or, confusion is come, or, in it is confusion] for there the LORD confounded the Language of all the earth, and from thence the LORD scattered them over all the earth.

10. These are the Births of Sem: Sem was a hundred year old, [Heb. a son of a hundred year, i. e. so old he was. See chap. 7. 6.] and begat Arphaxad, two years after the Flood.

11. And Sem lived [i. e. had lived, or was so old. See chap. 5. 3.] after that he had begotten Arphaxad, five hundred years, and he begat sons and daughters.

12. Arphaxad lived thirty five years, and he begat Selah. [Heb. Schelach.]

13. And Arphaxad lived, after that he had begotten Selah, four hundred and three years, and he begat sons and daughters.

14. And Selah lived thirty years, and he begat Heber.

15. And Selah lived, after that he had begotten Heber, four hundred and three years, and begat sons and daughters.

16. And Heber lived thirty four years, and begat Peleg.

17. And Heber lived, after that he had gotten Peleg, four hundred and thirty years, and he begat sonnes and daughters.

18. And Peleg lived thirty years, and he begat Rehu.

19. And Peleg lived, after that he had gotten Rehu, two hundred and nine years, and he begat Sonnes and daughters.

20. And Rehu lived two and thirty years, and he begat Serug.

21. And Rehu lived, after he had gotten Serug, two hundred and seven years, and he begat sonnes and daughters.

22. And Serug lived thirty years, and begat Nabor. [Heb. Nachor.]

23. And Serug lived, after he had gotten Nabor, two hundred years, and he begat sons and daughters.

24. And Nabor lived twenty nine years, and begat Terah. [Heb. Terach. Oth. Luke 3. 34. Thera.]

25. And Nabor lived, after he had gotten Terah, one hundred and nineteen years, and he begat sons and daughters.

26. And Terah lived seventy years, and begat [i. e. he began then to beget. See ch. 5. 32.] Abram, Nabor, and Haran. [Abram is put in the first place, not as being the eldest, but the worthiest; the like we read before of Sem, ch. 5. 32. and ch. 10. 1.]

27. And these are the births of Terah; Terah begat Abram, Nabor, and Haran.

28. And Haran died before the face of his Father Terah; [i. e. in his Fathers life-time and presence] in the land of his birth, in Ur of the Chaldees. [A City in the Countrey of the Chaldees. See Neh. 9. 7. Act. 7. 4.]

29. And Abram and Nabor took them wives: the name of Abram his wife was Sarai; and the name of Nabor his wife was Milca, a daughter of Haran, father of Milca, and father of Iisca. [Milca was married to her Uncle Nabor, which marriages were not yet expressly forbidden by the laws of those times. Iisca is taken by some for Sarai Abrahams wife: Oth. hold, that Sarai was not the daughter of Haran, but his own, and both Abrahams and Nabors Sister, by one and the same Father, Terah, but not by one Mother. Compare ch. 20. 12.]

30. And Sarai was barren: She had no child.

31. And Terah took Abram his son [viz. after that he had understood by his son Abram; that God had called him to go forth out of his own Countrey; according to the relation made thereof in the 12. chap.] and Lot Harans son, his sons son, and Sarai his daughter in Law, and wife

of his son Abram: and they journeyed [viz. Terah and Abram] with them [viz. with Lot and Sarai] out of Ur of the Chaldees, for to goe towards the land of Canaan: and they came to Haran, [Heb. Charan. Act. 7. 4. we read Charran: which was a City in Mesopotamia, well known in the Histories. See chap. 14. 10. and 29. 4.] and dwelt there.

32. And the daies of Terah were two hundred and five years: and Terah died at Haran.

CHAP. XII.

Abram removeth, upon Gods command and promise, with Sarai, Lot, and all he had gotten at Haran, from thence, to the land of Canaan, v. 1. Comes about Sichem and Beibei; and there, after Gods apparition to him, sets up the publick worship of God, 16. From thence he takes a journey into Egypt, in a time of dearth, and desireth Sarai to say, that she was his Sister; which caused her to be taken from him, but by Gods wonderfull and gracious providence, she was soon restored unto him, 14.

1. **N**OW the LORD had said to Abram. [viz. before he came away out of Chaldee: for this command was the cause of his removal, before he knew yet whither he was to goe, which was revealed to him afterwards. See ch. 11. 31, Compare Act. 7. 3, 4.] Go thou [or, goe for thee, or, get for thee, i. e. for thy own good. See ch. 22. 2. item; fly thee, or, for thee. ch. 27. 43. understand, or, acknowledge for thee. ch. 31. 32. Othw. the word thee is often used in the Heb. as a superfluous or redundant addition; & thus some take it likewise in this place] out of the Countrey, and from thy kindred, and from thy Fathers house, towards the land that I shall shew thee. [He names no countrey, thereby to make tryall of, to exercise and manifest Abram his Faith, obedience and patience.]

2. And I will make thee a great people, [Not only in regard of the multitude of people, whose Father thou shalt be after the flesh, but likewise for their excellencies sake, they being to be my own people and peculiar inheritance, to whom you shall be a Father after the Spirit. Rom. 4. 11, 12, 16, 17. and chap. 9. 6, 7, 8. Gal. 3. 7.] and blest thee, [The blessing of God doth signifie all manner of mercies and benefits, either in general, bodily and spiritual, earthly & heavenly, temporal & eternal. See chap. 24. 1. Deut. 28. 2, 3, 4, &c. or, in particular, any one sort of them. See chap. 1. 22, 28. and chap. 39. 5. Deut. 7. 13. Eph. 1. 3.] & make thy name great, & be thou a blessing [i. e. to exceedingly blessed, that thou shalt not only possess my blessing in thy self, but likewise that the same blessing shall, through thy seed, be spread abroad upon many others, without number.]

3. And I will blest them that blest thee, and curse him, that curseth thee: and in thee shall all generations of the Earth be blessed. [In thee, that is, in thy seed; See chap. 22. 18. and 26. 4. and 28. 14. which seed is Christ. Gal. 3. 16. who was to come forth out of Abrahams seed, according to the flesh, Matt. 1. 1. for to purchase and communicate the eternal blessedness to all true believers, whose Father, Abram is. Gal. 3. 28, 29. Oth. with thee, viz. through faith in Christ, as Gal. 3. 8, 9. in thee, is explained, with Abram. See likewise Rom. 4. 11, 12, 16.]

4. And Abram departed, as the LORD had spoken to him, and Lot went with him, and Abram was seventy five years old, [Heb. a son of five years & seventy years] when he went out of Haran. [Whither he was come before, with his Father Terah, out of Chaldee. See chap. 11. ver. 31.]

5. And Abram took Sarai his wife, and Lot his brothers son, and all their substance, which they had purchased, [These were the firstlings as it were of the promised blessing, which Abram and his received in Haran. The Hebrew word compriseth all manner of goods and chattels, consisting

consisting in either cattell, money, plate, or householdstuff & furniture] and the souls, which they had gotten, in Haran; [i.e. men and women, of servile condition, whom they had acquired, and such as were born after by the same: for Abram had no children as yet. The Hebrew word here, rendered souls, is taken thus for men, folks, or persons; ch. 17. 14. Exod. 12. 15. Lev. 2. 1. Num. 23. 10. Deut. 24. 7. Jud. 16. 30. Mark 3. 4, &c.] and they went forth to go toward the land of Canaan; [of the borders and limits of this land (called Palestina afterwards, and the land of promise, it being promised to Abrahams posterity, below v. 7.) See chap. 10. 19. and the annotat.] and they came into the land of Canaan.

6. And Abram passed through that land, till unto the place of Sichem [Heb. Schechem. Situated in the midst of the land of Canaan in mount Ephraim. Josh. 21. 21. Jud. 8. 31. and 1 Chron. 6. 67. Acts 7. 16. otherwise called Sichar John 4. 5.] unto the Oak-bush (or grove) [Oth. the plain. See Deut. 11. 30. for the Hebrew word signifieth either] Merch : [This may be the name of a man, of whom this place was so called] and the Canaanites [Heb. the Canaanite, an accursed idolatrous and godless people, descending from Canaan, the son of Cham. See Zach. 14. 21.] were then in that Countrey.

7. So the LORD appeared to Abram, [By a new revelation, to strengthen the faith of Abram, that saw all the land possest and inhabited before him, by the Canaanites] and said, Unto thy seed will I give this land : then he built an Altar there unto the LORD, that had appeared to him. [viz. to perform there his Sacrifices, prayers, and thankgivings, and so to exercise and practise the whole outward worship of God there among his own, in opposition of the Canaanites Idolatry. Which is called otherwise; the calling upon the name of the LORD. See v. 8. and ch. 4. 26.]

8. And he broke up from thence to the Mountain, toward the East of Bethel, [A City lying in that part of the land, which afterwards fell to the tribe of Benjamin; and was first named thus by Jacob, in his journey to Mesopotamia, before which time it was called Luz. See chap. 28. 19.] and he pitched his tent; Bethel being west-ward, [Heb. from Sea, whereby is understood the West, the west-side of Canaan lying to the Sea-ward. See chap. 13. 14. and chap. 28. 14. Num. 3. 23. Deut. 3. 27, &c.] and Ai East-ward: [Ai was a City of the land of Canaan, in the tribe of Benjamin, standing East-ward to Bethel. See Josh. 7. 2.] and he built there an Altar to the LORD, and called on the name of the LORD. [See chap. 4. on ver. 26.]

9. After that Abram departed, going and parting [i. e. travelling fairly on, and on still] South-ward.

10. And there was famine in that Countrey: [Here Abrahams faith is put to trial. Canaan was a very fruitful land indeed, Deut. 8. 7; 8. but now, for the iniquity of the inhabitants, visited with barrenness. Ps. 107. 34.] so Abram went down [not to tempt God, he resolved for a time to withdraw himself, to eschew the present dearth] to Egypt. [a Countrey called in the Hebrew Misraim, of Misraim the Son of Cham; lying in Africk, bordering East-ward, on the Red Sea, and a part of Arabia: South-ward on Ethiopia, West-ward on Libya, and North-ward on the Midland-Sea; a Countrey very frequently mentioned in the Scriptures. ch. 13. 10. and 39. 1, &c.] to sojourn there as a stranger, the famine being grievous in the Countrey.

11. And it came to pass, as he drew near to come into Egypt, that he said to Sarai his wife; behold yet, I know that thou art a woman fair of countenance; [here Abram falls into carnal fear, where he should have trusted in his God.]

12. And it shall happen, when the Egyptians shall see thee, they will say; This is his wife: and they will kill me, and keep thee alive.

13. Say yet; Thou art my Sister: that it may goe well with me for thee, and my soul may live for thy sake. [my soul, i. e. my person. See above on ver. 5.]

14. And it came to pass, when Abram came into Egypt, that the Egyptians saw this woman, that she was very fair.

15. Also Pharaohs Princes saw her, [i. e. the principal Lords, Nobles, and Officers of Pharaohs Court, who commonly seek to pleasure their princes with such kinde of services] and commended her before Pharaoh: [Pharaoh was a common Title of the Kings of Egypt, which they kept for many ages, till they got the name of Ptolomies] and that woman was taken away to Pharaohs house. [Not to the King, but to the Royall Seraglio, to be fitted and prepared there, according to the custome of those Countreies, that the King might take her to wife. See Esch. 2. 9. in the mean time God provided, for Abrahams entertainment and his wifes chastity together. So then she was taken away, viz. for to be brought or conducted to that house. The Hebrews do frequently comprehend under the signification of one word, another yet; as here and elsewhere the word lakach is used. See chap. 18. 5. chap. 24. 22. and chap. 27. 13. and other words in other places. See ch. 28. 7. and Ps. 143. 3. Ez. 28. 16.]

16. And he was beneficial to Abram, for her sake: [as having taken her to his house, with intent to marrie her, which he desired to do, rather with the good will of Abram, then otherwise] so that he had sheep, and Oxen, and Asses, and men-servants, and maid-servants, and shee-asses and Camels. [under the word of sheep and oxen, all kinde of small and great cattell is comprehended. So ch. 13. 5. and 20. 14. and 26. 14, &c. See likewise Lev. 1. on ver. 2.]

17. But the LORD plagued Pharaoh, with great plagues, also his houses, by reason of Sarai Abrahams wife. [What kinde of plagues those were, is uncertain; but doubtless they served as well to hinder and obstruct the abusing of Sarais body, as to punish the Kings and his domesticks, or Courtiers trespasses.]

18. Then Pharaoh called Abram, and said; what is this (that) thou hast done unto me? why didst thou not let me know, that she was thy wife? [Pharaoh knew it by this time, questionless, partly by the quality of the plague that was upon him, and the trouble of his conscience about it; and partly also, by an instinct and revelation from God, as the like happened another time with Abimelech. See ch. 20. 3.]

19. Why hast thou said; she is my Sister, so that I might have taken her for me to wife: and now, loe, there is thy wife, take her, and depart.

20. And Pharaoh charged (his) men concerning him; and they conducted him, and his wife, and all he had. [Here is no mention made of Abrahams reply, by way of excuse, he having doubtless been sensible of his weakness in this particular, and acknowledged the same freely, together with the special favour of the Lord, in managing the whole business to such an issue.]

CHAP. XIII.

Abram returns with Sarai, Lot and great riches out of Egypt into Canaan, and sits down by Bethel, v. 1. Abram and Lot, by reason of both their store, of wealth and cattell, and their mens debate and difference, part asunder, 5. Lot choosing the goodly tract of Sodom, 10. God appears to Abram, and repeats his promises, 14. Abram travels, on Gods command, to view the land of Canaan, and pitcheth his tents by Hebron, and builds an Altar to the Lord, 17.

Thus Abram came up out of Egypt toward the South [i. e. the South quarters of Canaan] he and his wife, and all he had, and Lot with him.

2. And Abram was very rich; [Heb. very heavy. Thus

Thus Abram already felt the truth of the divine promise. He intended but to keep himself from starving in Egypt, and returns thus laden with riches] in cattell, in silver and in gold.

3. And he went, following his journies, [Following the waies and places, through which he formerly descended into Egypt. See chap. 12. 9. Or he journeyed on, according as the transportation and carriage of his goods, and the march of his cattell would permit] from the South unto Bethel, [See chap. 12. on ver. 6, 8.] unto the place where his Tent had been in the beginning, betwixt Bethel and betwixt Ai. [See chap. 12. v. 6. 8.]

4. To the place of the Altar, which at first he had made there : and Abram called there upon the name of the LORD. [Compare ch. 4. 26. and 12. 8.]

5. And Lot, who went with Abram, had likewise sheep, oxen, and Tents.

6. And that land did not bear them, [i.e. : was not able to sustain them] to dwell together : for their substance was much.

7. And there was contention betwixt the herdsmen of Abrams cattell, and betwixt the herdsmen of Lots cattell : [See chap. 21. and 26. where you finde the like contention recorded] Also the Canaanites, and the Pherezites dwelt then in that Countrey. [Because the old inhabitants left but little room in one part of the Land for these strangers, therefore Abram and Lot, having great store of cattell, and being doubtless not a little envied by the Inhabitants, they could not well finde sufficient accommodation in one place, for such a quantity, whence not onely contention arole betwixt the Herdsmen, but further trouble likewise was to be feared might ensue from these Canaanites. See below ch. 21. 25. & 26. 15, 20, 21.]

8. And Abram said to Lot; Let there be no strife now, betwixt me and betwixt thee, and betwixt my herdsmen and betwixt thy herdsmen; for we are men brethren. [Heb. we are men brethren; not onely after the flesh, I being thy Uncle, and thou my Nephew; but also after the Spirit, we serving one and the same God, and giving scandal to the inhabitants, by such contentions, drawing reproach thereby upon the true worship of God and our profession.]

9. Is not [Such kinde of asking implies a strong affirmation. So chap. 20. 5. Ex. 14. 12. Jud. 4. 6.] the whole land before thy face ? [i. e. it lies open for thee, to be made use of or imploied by thee. See the like phrase ch. 20. 15. and chap. 34. 10, 21. and 47. 6.] part from me (I pray;) if thou (chuse) [This word is put in here out of the 11. verse following] the left hand, I will goe to the right; and if thou (goe) to the right, I will goe to the left.

10. And Lot lifted up his eyes : and behold all the plain of Jordan, [This is the name of a River, moistning the land of Canaan, and springing from two heads in Mount Lebanon, called For, and Dan] that the same wholly moistned it : before the LORD had destroyed Sodom and Gomorra, it was as the Garden of the LORD, [Hereby is understood the Garden of Eden which God had planted; or, the Garden of the LORD, that is to say, an extraordinary fair & pleasant Garden : as, the Camp of God 1 Chr. 12. 22. the Hills of God Ps. 36. 7. the Cedars of God Ps. 80. 11. The wraflings of God Gen. 30. 8. i. e. very great and mighty ones. The word God signifies here, a great excellency] as Egypt, [See Ez. 31. where the fruitfulness of Egypt and Assyria are compared together] coming to Zoar. [Heb. Tsohar; a City that lay about Sodom and Gomorra, which got that name, when Lot retreated thither. See chap. 19. 23. being formerly called Bela. See chap. 14. 2.]

11. So Lot chose for himself all the plain of Jordan, and Lot went to the East, and they were parted the one from the other. [Heb. the man from his brother.]

12. Abram (then) dwelt in the land of Canaan; and

Lot dwelt in the Cities of the plain, and pitched tents (even) unto Sodom.

13. And the men of Sodom were evil, and great sinners against the LORD. [Heb. sinners against the LORD much. Notwithstanding the great wickedness of the Sodomites, and neighbouring people, Lot chose this tract for the goodness of it. Oth. before the LORD. Compare chap. 6. 11. and 10. 9.]

14. And the LORD said to Abram, after that Lot was parted from him, [God here doth comfort Abram upon his Nephews parting from him, and choosung for himself that goodly Tract] Lift up thy eyes, and regard from the place, where thou art, North-ward, and South-ward, and East-ward, and West-ward. [Heb. to the Sea. as ch. 12. 8.]

15. For all this Land that thou seest, [Not that he then saw all, but all that was promised him] that will I give to thee, [viz. to thy self, the right to the earthly Canaan, and to thy Seed after the flesh, in due time, the reall possession; and afterwards to thee and thy spiritual seed together, here the right to the heavenly Canaan, and hereafter the everlasting fruition of the same, all of my own free gift and grace] and to thy Seed, [Not onely as an earthly habitation for thy fleshy seed, but likewise as a pledge and token of the heavenly Countrey and mansion place for thy spiritual Seed. Compare Heb. 11. 9, 10, 14, 15, 16.] in eternity. [i. e. for a long time, viz. untill the Messiah, the Seed of the blessing, shall be born of thy flesh, and have accomplished the work of Salvation upon the earth. The Hebrew word, among other significations, is oft taken for the whole time of the Law. See chap. 17. 13. and 48. 4. Ps. 132. 14. or, properly, in eternity, in regard namely of the spiritual Seed and Canaan.]

16. And I shall put thy seed, as the dust of the Earth : [Abrams seed is likened to the dust of the earth, in regard not of just the like quantity or number, but so great and vast a multitude of them, as is held numberless, or past account, among men. See the like phrase chap. 15. ver. 5. and 22. 17. and 32. 12.] so that if any shall be able to tell the dust of the earth, thy seed also shall be told.

17. Get thee up, Walk through this Land, in its length, and in its breadth; for I will give it thee.

18. And Abram pitched Tents, [i. e. in his journies and removings, he pitched his tents here and there] and came, and dwelt at the Oak-bushes. [(or, grove) Oth. in the flat fields, or, plain] of Mamre, [This Mamre was an Amorite, dwelling by Hebron. See chap. 14. ver. 13. and 24. and this name is to be distinguished from that of More above, chap. 12. ver. 6.] which are by Hebron; [or, who is at Hebron; which City at that time was called Kiriath Arbe, or the City of Arba. But afterwards Hebron. See chap. 23. 2. and 35. 27. Num. 13. 23. Josh. 14. 15. 2 Sam. 5. 5.] and he built an Altar there to the LORD.

CHAP. XIV.

The Kings of Sodom and the other four Cities revolt from Kedor Laomer, and are thereupon invaded and subdued by him, with the help of three Kings, v. 1. Sodom is plundered, and Lot together with others, carried away captive, 11. Abram hearing of it, marcheth with his own men and confederates, to pursue those Kings, and surprising and defeating them, sets Lot, and the rest of the prisoners at liberty, 14. after the victory he is refreshed and blessed by the King and Priest Melchizedek, to whom he gives the tenth of the spoil, 18. and swears, that of whatsoever belonged to the King of Sodom, he desired nothing for himself, 21.

And it came to pass in the daies of Amraphel the King [Understand here none of such great and mighty Kings and Monarchs, as got up afterwards, but such Chieftains

Chieftains and Governours onely, as had the command and government but of some Tracts or places, with some quantity of men resorting under their jurisdiction; which appears by this, that the five Cities, Sodom, Gomorra, &c. had each of them their King, ver. 2.] of Sinear, [See chap. 10. on ver. 10.] Arioch, the King of Ellasar, [upper-Sustana in Assyria. Compare chap. 2. the annot. on the name of Havila, ver. 11.] Kedor-Laomer, the King of Elam, [a Country in Perside, called Elymais, of Elam the son of Sem. See chap. 10. 22.] and Tidal the King of the Nations. [It should seem that this Kings Subjects and Souldiery consisted of several Nations. Though some take it, as if the word *Gojim* here, was but the name of a certain place or Countrey.]

2. *That they waged war* [This is the first war plainly set down and recorded in holy writ. Nor is there any other history extant in the World, that gives account of any war as old as this] with Bera King of Sodom; and with Birja King of Gomorra; Sinab King of Adama; and Semeber, King of Zchoim; and the King of Bela, this is Zoar. [See ch. 13. 10. Those Cities which here are visited with war, were all of them (Zoar onely excepted) not long after, consumed with fire and brimstone from Heaven, because of their intolerable wickedness.]

3. *All these assembled themselves in the vale of Siddim,* [Oth. toward, or, to. This was the plain, or low-countrey, wherein the foresaid Cities were situated] *that is, the salt-Sea.* [Thus called after the destruction of the said Cities; the same whole Tract (abounding before with abundance of salt or brackish slime-pits. ver. 10.) becoming afterwards, or turning, into a great stinking pool, otherwise called *Lacus Asphaltites*, i. e. pitch or glue, or slime-sea, as also the dead Sea, no living creature being able to remain alive in it.]

4. *Twelve years they had served Kedor Laomer* [Having been, it is like, subdued so far by him, in some former war, that they were become tributary to him] *but in the thirteenth year* [Heb. thirteen years. i. e. the thirteenth, and so in the next verse, fourteen, for fourteenth] *they fell off.*

5. *So Kedor Laomer came in the fourteenth year, and the Kings that were with him, and smote the Rephaim,* [A people descending from Canaan. See chap. 15. 20. Oth. Giants, who are conceived to be so called from their found vigor and strength] *in Aferoth Karnaim,* [a City beyond Jordan, called likewise Aferoth by it self. Deut. 1. 4. and Josh. 9. 10. & 13. 31. her surname is Karnaim, which it seems was given her from her situation (resembling two Rams horns)] *and the Zuzim in Ham, and the Emim* [a certain people, which likewise were reputed Giants. Deut. 2. 10, 11.] *in Schave Kiriathaim;* [a City, built afterwards in Gilead by the Reubenites, formerly, as it seemeth, called Schave. See ver. 17. Num. 32. 37. Josh. 13. 10. Oth. in the plain, or champion-field.]

6. *And the Horites* [Heb. the Chorite, a people that dwelt in Seir, as likewise Esau afterwards. See chap. 32. 3. untill the Edomites or Esaus posterity drove them out thence. See chap. 36. 20. and Deut. 2. 12, 22.] *upon their mount Seir, unto the plain field of Paran,* [This is the name of a City, Mountain and adjacent Countrey. See Num. 13. 1. Deut. 33. 2. and 1 Sam. 25. 1. Hab. 3. 3. hence the Desert or Wilderness of Paran hath its name. See chap. 21. 21. and Num. 10. 12.] *which is by the Desert.*

7. *Then they turned again, and came to En Mispah, that is, Kades.* [as viz. it was called in Moses time, lying in the desert of Sin. See Num. 20. 11, 14, 16, 22. a distinct place (as some do hold) from Kades Barnea, whereof may be seen Num. 32. 8. Deut. 1. 19.] *and smote all the Land* [i. e. the Inhabitants of the land] *of the Amalekites;* [A people descending from Esau, which inhabited the same afterwards. See chap. 36. 12.] *and the Emorite also,* [likewise a people of Canaans off-spring.

See chap. 10. 16.] *that dwelt at Hazekon Tamar.* [Heb. Charsatson, afterward called Engedi. See Josh. 15. 62. 1 Sam. 24. 1. and 2 Chro. 20. 2.]

8. *Then (there) went forth the King of Sodom, and the King of Gomorra, and the King of Adama, and the King of Zchoim, and the King of Bela, this is Zoar: and they put battail-array against them in the valley of Siddim.*

9. *Against Kedor Laomer the King of Elam, and Tidal the King of the Nations, and Amraphel the King of Sinear, and Arioch the King of Ellasar: four Kings against five.*

10. *Now the valley of Siddim was full of slime-pits:* [Heb. pits, pits. Thus one and the same word is doubled by the Hebrewes, to express the quantity or multitude of things. 2 Kin. 3. 16. Jer. 2. 13.] *and the King of Sodom and Gomorra fled, and fell there:* [A phrase of such as perish in the battail, or otherwise. See Josh. 8. 24, 25. Iud. 8. 10. and 12. 6. and 1 Chron. 21. 14. the fallen ones are here put in opposition to them that escaped. Oth. fell therein, or fell down] *and the remainder fled to the Mountains.*

11. *And they took all the substance of Sodom,* [See ch. 12. 5. and here v. 16, 21.] *and Gomorra, and all their vidual, and went away.*

12. *Also they took Lot, Abrams brothers son, and his substance, and went away: for he dwelt in Sodom.* [Lot namely. See chap. 13. 12.]

13. *Then there came one, that was escaped, and related it to Abram the Hebrew, that was dwelling by the oaken bushes* [See ch. 13. on ver. 18.] *of Mamre the Emorite, brother of Escol, and brother of Aner, who were Abrams confederates.* [Heb. Lords of Covenant. The word *Baal* doth in general signifie him, that is in possession of any thing, or useth it, or is inclined & affected to it, &c. as chap. 37. 19. Lord of dreams; one that hath many dreams. And chap. 49. 23. Lords of arrows; they that use many arrows. 2 Kin. 1. 8. Lord of hair, one that hath much hair. Prov. 29. 22. Lord of heat, or, wrathfulness; one that is given to that passion. Here in this place, Lords of Covenant, are those which were in Covenant together.]

14. *When Abram heard, that his brother* [i. e. his Nephew, his brother Harans Son. See chap. 11. 27.] *was taken prisoner, he armed his instructed (or, trained) ones* [or, apprentices. The Hebrew word doth signifie one that is instructed in something from his youth, whether it be in matters of Religion, or military affairs, or otherwise. Oth. his dedicated, or appropriated ones] *the in-born of his house, three hundred and eighteen, and he pursued them unto Dan.* [a little City, lying at the foot of Mount Libanus, and the North border of Palestine, formerly called Leshchem. Josh. 19. 47. or Laish, Iud. 18. 27.]

15. *And he divided himself against them by night, he and his servants,* [Together with the men of Aner, Escol, and Mamre, who were marched forth with him as Confederates. See ver. 24.] *and smote them: and he pursued them unto Hoba, which is on the left hand of Damascus,* [This is that famous Metropolis in Syria. See Isa. 7. 8. and 17. 1. Jer. 49. 25. Acts 9. 2.]

16. *And he brought all the (goods) substance back, and Lot likewise, his brother, and his substance he brought again, as also the women and the people.*

17. *And the King of Sodom went forth, to meet him* (after that he was returned from smiting Kedorlaomer, and the Kings that were with him) *unto the vale of Schave,* [See above ver. 5.] *that is, the Kings vale.* [Thus called, by reason of this encounter. See further of this vale, 2 Sam. 18. 18.]

18. *And Melchizedek,* [Heb. Melchisedek; who was a Type of Christ. See Psalm 110. 4. Hebrews 7. 1.] *King of Salem,* [Heb. Schalem, afterwards called Jerusalem] *brought forth bread and wine;* [to present Abram with, and to refresh his wearied Army; not to make an offering thereof to God. The Hebrew

verb here used being no where in Scripture taken for offering] and he was a Priest of the most high God.

19. And he blessed him, [as a Priest of the most High. See Heb. 7. 7.] and said; Blessed be Abram to the most High God, that possesseth Heaven and Earth. [i. e. the Lord be gracious unto him, and endue him with all manner of blessings in soul and body.]

20. And blessed be the most High God, [i. e. extold with praise and thanks, as chap. 9. 26. and ch. 24. 27.] that hath delivered thine Enemies into thy hand: and he gave him the tenth of all. [Abram gave the tenth to Melchizedek. See Heb. 7. 4, &c. and compare the same with the following verse here.]

21. And the King of Sodom said to Abram; give me the souls, [Heb. the soul; i. e. the men, or persons, or people. See chap. 12. 5.] but the substance take for thy self.

22. Yet Abram said to the King of Sodom; I have lifted up my hand to the LORD the most High God, that possesseth Heaven and Earth; [i. e. I have sworn with lifted up hands. See of this manner of swearing Ex 6. 8. Num. 14. 30. Deut. 32. 40. &c. 20. 5, 6. Rev. 10. 5, 6.]

23. If from a thred to a shoe-latchet, yea if of all that is thine I take (ought!) [This is an imperfect speech, very usual among the Hebrews, whereby they use to conceal the punishment which they make themselves lyable to, swearing falsely, shewing thereby, that they except no kind of punishment, but refer the same to the just Judgement of God. Understand therefore in such passages, woe be unto me, or, God do this or that, (thus and thus) with me, if I &c. See chap. 26. 29.] that thou do not say, I have enriched Abram.

24. (Be it) forth (or, without) me; [Because I will take nothing of what is thine. Others read it, besides onely what &c. See the like phrase chap. 41. ver. 16.] onely what the youths have spent, and a part of these men, that went forth with me, Aner, Eshcol, and Mamre: Let them take their share. [i. e. let not onely the young men pass away with what they spent of the Enemies prey, but those three men also be supplied with such a share as they shall demand.]

CHAP. XV.

Abram, growing faint-hearted, is comforted of God in a vision, by very glorious, spiritual and temporal promises, and justified through faith, v. 1. God establisheth his Covenant with Abram, in a peculiar manner, foretelling and typifying, what should befall his Seed after him, 9.

After these things the word of the LORD was (or happened) to Abram in a Vision, [A certain kinde of divine Revelation, whereby a man (that is not asleep) hath either outwardly something represented unto him by God; or his spirit taken up, thereby to see or understand inwardly, that which the Lord is pleased to make known to him. Num. 12. 6, 7, 8. and 24. 4. 1st. 1. 1. Acts 10. 10, 11. It should seem, that God in this vision appeared likewise outwardly to Abram. See ver. 5, &c.] saying; Fear not Abram, I am thy Shield, thy Reward, very great. [These words comprehend the fulness of all happiness, which God doth promise and give unto his Children; consisting, in the protection against all evil, and the grant of all good, to begin here, and to be completed hereafter.]

2. Then said Abram; Lord LORD, what shouldest thou give me, [i. e. what gift shall I take pleasure or comfort in, as long as I do not see the fulfilling of thy promise, touching my Seed, whence the Messiah is to proceed?] whiles I go along without children? [Oth. yet I goe without children] and the steward of my house [Heb. the son of the errand, or managing, or stewardship of my house. i. e. the steward, or bailly, of my house. So a son of strength is put 1 Kin. 1. 52. for, a strong or stout man. And sons

of captivity, &c. 4. 1. for those that were in captivity. Sons of oppression, Prov. 31. 5. for oppressed ones, and Jer. 48. 45. sons of uproar, for men making uproar] is this Damasco (man) [Heb. Damssek: i. e. man of Damascus, Damasco-man. This is an imperfect speech, which Abram compleats in the next verse] Eliezer. [the name of Abrams steward.]

3. Moreover Abram said; Behold, unto me thou hast given no seed, [i. e. no son. See chap. 4. on ver. 25.] and loe, the son of my house [i. e. my servant, that was born in my house, compare chap. 14. 14. by this expression the house-born servants are differenced from the sons of ones body, or proper children, as Job 19. 17. Prov. 31. 2. Jer. 2. 14.] shall be my heir. [Heb. shall inherit me, as also ver. 4.]

4. And behold, the word of the LORD was to him, saying; This (man) [This Eliezer namely of Damascus] shall not be thy heir: but he that shall come forth out of thy body, [Heb. out of thy bowels. See 2 Sam. 7. 12. compare Gen. 35. 11. and 2 Chron. 6. 9.] he shall be thy Heir.

5. Then he [God namely] led him [Abram] forth, [the Tent] and said: Look up now to Heaven, and tell the stars, if thou canst tell them, and he said unto him; Thus shall thy Seed be. [Compare chap. 13. 16. and 1 Kings 4. 20.]

6. And he believed in the LORD: [Not as if Abram had but then begun to believe, but that he grew stronger in his faith, overcoming the doubts of his flesh, and more and more embracing and relying on the great promises which God had made him, ver. 1, 4, 5. concerning his seed, and principally the Messiah, to his own souls comfort and salvation] and he imputed it to him (for) righteousness. [The particle (for) is put in here out of Psalm 106. 31. and Rom. 4. 3. Gal. 3. 6. James 2. 23. the sense is; God of his meer grace, held him righteous and justified, that had no righteousness in himself, whereby to subsist before his Judgement-seat, and that, through faith in his promises, and in the promised Mediatour. Rom. 4. 2, 3, &c.]

7. Moreover he said unto him; I am the LORD, that led thee forth out of Ur of the Chaldees, [See chap. 11. v. 31.] for to give thee this land, hereditarily to possess the same.

8. And he said; Lord LORD, whereby shall I know, that I shall hereditarily possess it? [Abram, though he believed, yet he desireth further information and confirmation of God, as other believers likewise have done in their times. Iud. 6. 37. 2 Kin. 28.]

9. And he said to him; Take me a three-years heifer, and a three years goat, and a three years ram, and a turtle-dove, and a young dove. [It is remarkable, that here such beasts or creatures onely are made use of, as were mostly used for sacrifices.]

10. And he brought all these unto him, [viz. unto God who formerly ver. 9. bid him, take me, i. e. take to bring unto me, &c.] and he [Abram namely, being doubtless instructed by God] divided them through the midst, and he laid each ones part over against the other: [Heb. the man of his part over against his neighbour, or, friend. That is to say, he laid the pieces that belonged together, right over against one another, as the right side of the heifer, over against the left, &c.] but the fowl he divided not.

11. And the wilde fowl came down upon the carcass but Abram chased it away. [by blowing, as the property of the Hebrew word doth imply.]

12. And it came to pass, when the Sun was going down, there fell a deep sleep on Abram, and behold, a terrour (and) great darkness fell upon him. [darkness doth often, in Scripture signifie, terrour, affliction, adversity, tribulation. Ps. 35. 14. and 38. 7, &c.]

13. Then said he to Abram: Know for certain, [Heb. knowing thou shalt know] that thy Seed shall be forrein (or a stranger) in a Countrey, that is not theirs; [understand the

the land of Canaan, but principally Egypt] and they shall serve them, [i. e. the inhabitants or owners thereof] and they shall oppress them four hundred year. [The number of these four hundred years (after the plainest sense) is here set down in gross, not in the exactness, the round number being made use of, and the odd number left out ; as is usual in the like relations. See *Iud.* 11. 26. and 20. 46. 2 *Sam.* 5. 5. 1 *Kings* 15. 25. The full number is four hundred and thirty years, *Exod.* 12. 41. *Gal.* 3. 17. beginning from the time of the Covenant made here by God with Abram, in confirmation of his former promises, as doth appear by the words of Saint Paul, *Gal.* 3. 17. The end of the foresaid years, is the going forth of the children of Israel out of Egypt ; or the giving of the law. Oth. begin these years from Abrams going forth out of Ur in Chaldee ; or out of Haran : or from the birth of Isaac ; or from that time, when Ishmael mockt Isaac, which mocking is termed a persecution by Paul, *Gal.* 4. 29.]

14. Yet I shall likewise judge the people [to judge, implyeth many times as much as to judge and shew or determine a mans cause, either to his damage by punishing of him, as here, and *Psal.* 51. 6. or to his advantage, by protecting of him, as chap. 30. 6. *Psal.* 7. 9. *Ier.* 5. 28. and 22. 16.] whom they shall serve : and after that they shall goe forth with great substance.

15. And thou shalt goe to thy fathers with peace, [i. e. thou shalt die a bodily death, whiles thy soul shall be gathered to others, into life everlasting. Compare chap. 25. verse 8. and 17.] thou shalt be buried in good age. [Heb. in good grayness. A good age properly consists not only in length of life, and temporal happiness, but in a life past and transacted in piety before God, justice towards men, sobriety and contentedness in and by ones self. So chap. 25. 8. and *Iud.* 8. 32. 1 *Chron.* 29. 28.]

16. And the fourth generation shall turn hither again : [Oth. in the fourth generation, they shall return, &c. i. e. after the end of four hundred years, the age of a man being at that time ordinarily reckoned about a hundred years] for the unrighteousness of the Amorites [and those other wicked Nations, rehearsed below ver. 19. 20. 21. So chap. 48. 22. 1 *Kings* 21. 26. 2 *Kings* 21. 11.] is not perfect as yet. [God having given this land unto the Amorites, and determined not to drive them out thence, untill they should have deserved it in the highest degree, he is resolved to let them spend and make up that time accordingly, and in the interim to prove & exercise his own people. *Ier.* 51. 13. *Matt.* 23. 32.]

17. And it came to pass, that the Sun went down, and it grew dark : and loe, there was a smoking furnace, [Heb. furnace of smook. The oppression of the people of Israel in Egypt, is compared to an iron furnace. *Deut.* 4. 20. and 1 *Kings* 8. 51. *Ier.* 11. 4.] and fiery torch, [Heb. torch of fire, signifying the presence of God, and the future deliverance from the oppression. See *Iud.* 6. 21. *Isa.* 62. 1. *Zach.* 12. 6.] which pass through betwixt those pieces. [God makes up his Covenant here with Abram in a most peculiar and solemn, though very friendly, manner, like as the custome was to doe at that time, betwixt one man, friend and confederate with the other ; namely, by slaying of beasts, and dividing of the parts or pieces, the confederates passing thorow the midst of them, in token, that the Covenant-breaker deserved to be cut in pieces thus. See *Ier.* 34. 18, 19.]

18. At (or, on) that same day the LORD made [Heb. cut or stroke. A borrowed phrase from the slaying of the beasts and dividing of the pieces, mentioned v. 17.] a Covenant with Abram, saying ; Unto thy seed have I given this land, [viz. by my determined purpose and declared promise. chap. 13. 15. however the performance and execution thereof must be deferred yet, untill the time aforesaid. verse 13.] from off the River of Egypt, [Hereby is understood the River of Sicho, which divideth Egypt from Canaan. *Num.* 34. 5. *Iosh.* 13. 3. 2 *Chron.* 13. 15.

Others doe understand here the River Nilus] unto that great River, the River Phrath. [See ch. 2. 14. and the fulfilling hereof 2 *Sam.* 8. 3. and 1 *Kings* 4. 21. and 9. 21. and 1 *Chron.* 18. 3. 2 *Chron.* 9. 26.]

19. The Kenite, and the Kenezite, and the Kadmonite. [The Rowl of the Nations, which did possess the land of Canaan before the Israelites. Compare the same with chap. 10. 15, 16, &c. and the Annotations there.]

20. And the Hethite, and the Pherizite, and the Rephaim. [See of these, ch. 14. 5.]

21. And the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

CHAP. XVI.

Sarai, being barren, giveth Hagar her Maid-servant unto Abram for a Concubine, v. 1. Hagar being with child, begins to despise Sarai, who complains thereof, and gets leave to humble Hagar, and she flieth from Sarai into the Wilderness, 4. where God speaks unto her, sending her back to Sarai, with temporal promises, touching her son Isaac, whom she bare to Abram, when he was eighty six years old, 7.

YEt Sarai Abrams wife did not bear to him, (or brought not forth unto him) and she had an Egyptian Maid-servant, whose name was Hagar :

2. Therefore Sarai said to Abram ; Behold (I pray) The LORD hath shut me up, [i. e. made me barren. Compare chap. 20. on ver. 18.] that I bear not : go in (I pray) to my maid-servant, [See chap. 6. 4. and so below verse 4. Sarai despairing of her own bodily issue, and yet heartily longing for the promised Seed, she doth so far here forget herself, that without asking Gods advice, she counsels her Husband, to endeavour the fulfilling of Gods promise, by such a means, which though of common practise in those daies, was nevertheless contrary to the first institution of Marriage] peradventure shall I be built up out of her : [Thus then Sarai did, for to make trial, whether Abram might get a son by Hagar, whom she might count her own, as born of her own Maid-servant, in her own house. See chap. 30. 3. *Ex.* 21. 2. As for the phrase of building, or, building the house, the same is likewise used chap. 30. 3. *Ruth* 4. 11. *Deut.* 25. 9. and by it is meant, the maintaining and propagating of a Family] and Abram hearkned to the voice of Sarai. [Abram without once asking God about it, whose promise it concerned, suffers himself to be perswaded by Sarai, not through any base lust, but through the reasons she alledged, and himself much affected : the rather for that as yet it was hid to him, whether the promised seed should be born of Sarai, or some other.]

3. So Sarai, Abrams wife, took the Egyptian Hagar, her Maid-servant, at the end of ten years, that Abram had dwelt in the land of Canaan ; [viz. since he had quitted Haran, and was come into the land of Canaan] and she gave her to Abram her Husband, [abusing the power (which otherwise she had) over her Maid-servant, and the body of her husband. 1 *Cor.* 7. 4.] for a wife to him. (or, to be a wife for him) [Understand such a one, as was of less worth and esteem then the first ; Hagar continuing a servant still, and under the command of her Mistress Sarai, ver. 4, 8, 9. See further of the like Concubines, chap. 25. 6. and 30. 3, 9. and of the spiritual sense of this match. *Gal.* 4. 22, &c.]

4. And he went in to Hagar, and she conceived ; now when she saw that she had conceived, then her Mistress was despised in her eyes. [Heb. light in &c. i. e. undervalued, slightly or little regarded.]

5. Then said Sarai to Abram ; My wrong [i. e. the wrong I suffer : this Sarai spake out of impatience] is upon thee ; [or, for thee, for thy sake, it is to be imputed to thee, since thou canst not but take notice of Hagar's violating

lifying of me, and yet doest not reprove or chastise her for it] *I have given my Maid-Servant into thy bosom, now she sees, that she hath conceived, I am despised in her eyes, the LORD judge betwixt me and betwixt thee.* [out of infirmity, she commends the business to Gods judgement, to punish the wrong-doing party, not making amends. Compare 1 Sam. 24. 13, 16.]

6. *And Abram said to Sarai; Behold thy Maid-servant is in thy hand; [under thy power, authority and command; so below ch. 24. 10. & 39. 4, 6, 8. Num. 31. 49. Jos. 9 25. 1 Sam. 14 48. 2 Kings 8. 20. Abram implies thus much, although I have taken her for my second (or secondary) wife, yet I have not withdrawn her from thy command; therefore if she do amiss, use thy authority, as over one, that is still under thee] do to her, what seems good in thy eyes; and Sarai humbled her, and she fled from her face.*

7. *And the Angel of the LORD [i.e. the head of the Angels, the Lord Jesus Christ, who therefore is likewise called the LORD, v. 13. and ch. 18. 26, 33. Jud. 6. 14. and ch. 13. v. 19, 22.] found her [this expression doth set forth the watchful eyes of the Lord over this straying and distressed Hagar] by a fountain of water in the wilderness by the fountain on the way of Sur. [Heb. Schur, in the road or way to Egypt, whence she was, see below ch. 25. 18. & Ex. 15. 22. 1 Sam. 15. 7.]*

8. *And he said: Hagar, thou Maid-Servant of Sarai, whence comest thou, and whither wilt thou go? and she said: I am flying from the face of my Mistress Sarai.*

9. *Then the Angel of the LORD said to her: Turn again unto thy Mistress, and humble thyself under her hands.*

10. *Moreover the Angel of the LORD said to her: I will greatly multiply thy seed, [Heb. multiplying I will multiply. Here a Divine work is attributed to the Angel, whence it appears that it was not a Creature, but the Creator himself.] So that by reason of the multitude it shall not be numbered. [Note, That this temporal Blessing is to be differenced from the spiritual, which remained with the seed of the promise.]*

11. *Also the Angel of the LORD said unto her: Behold, thou art with child, and shalt bear a Son, and thou shalt call his name Ismael, for that the LORD hath heard thy distress [Heb. heard after thy affliction.]*

12. *And he shall be a Wild ass (of a) man: [i.e. he shall be a Savage, rude man, like unto a wild ass, implying withall, that he should be an undaunted, dreadful Warriour; see below ch. 21. 20.] his hand shall be against all, and the hand of all against him: [i.e. he shall provoke every one to fighting and warring, and by reason thereof shall be as much troubled by others; which is to be understood not of his person onely, but likewise of his posterity.] and he shall dwell before the face of all his Brethren. [The sense is, that he should exceedingly spread and enlarge the limits of his habitation, to and among his kindred, of whom he should not stand in fear; but stoutly face them every where: see chap. 25. 18.]*

13. *And she called the name of the LORD that spake unto her, [Here the Angel abovementioned is expressly called J E H O V A H, the LORD. Compare above v. 7.] Thou God of regard: [i.e. he that seeth all things, and hath now also been pleased favourably to regard me in this my grievous affliction, putting me into the right way again, and reviving me with his comfort.] for she said; Have I also seen here after him, that regardeth me? [i.e. is it not a wonder, that I do yet regard the light now, and still remain alive, after that he appeared to me, who looked after me in this my sad condition? she thought she must needs dy, for having seen the Lord. Compare below ch. 32. 30. Exod. 24. 11. Jud. 13. 22.]*

14. *Therefore they called that well, the well Lachai Roi: [i.e. of the Living one, that seeth me. She denominates that well from her self, for having remained a-*

live, after that she had seen the LORD; and from the LORD likewise, for having so favorably regarded her: yet some are of opinion, that both denominations have regard to God, that liveth and seeth all things.] *Behold the same is betwixt Cades, [see above ch. 14. v. 7. and the Annotations.] and betwixt Bered.*

15. *And Hagar bare a Son unto Abram; and Abram called the name of his Son, whom Hagar had born, Ismael. [doubtless being informed of Hagar, that God himself had named the child thus in the Womb. See above v. 11.]*

16. *And Abram was 86. years old, [Heb. a son of eighty year and six years. So in the first verse also of the next chapter] when Hagar bare Ismael to Abram,*

CHAP. XVII.

God appears to Abram, and renews his promise and Covenant, v. 1. changeeth his name of Abram into Abraham, 5. instituteth Circumcision for a sign of the Covenant, 9. changeeth the name of Sarai into Sarah, with promise of a Son, and a mighty seed by her, 15. at which Abraham rejoiceth very much; yet prayeth for Ismael, and obtaineth a Temporal blessing for him, 17. Abraham, and all the male of his house are circumcised, 23.

NOW when Abram was ninety nine years old; [Heb. a son of ninety year, and nine years. This was the twenty fifth year, after that he had received the promise of the multiplying of his seed at Haran. Above ch. 12. 2, 3, 4.] *The LORD appeared unto Abram and said to him: I am God the Almighty [i.e. being not only strong and able to defend and protect thee against all evil, but likewise as sufficient, to provide all good things for both thy body and soul, as being a God, that in my self do everlastingly and unchangeably possess an all sufficiency; insomuch that he must needs be in a happy condition, whom I accept of to be in Covenant with me] walk before my face and be upright [without simulation, and with an upright relying upon me, and standing continually in fear and awe of me as in my presence. So below ch. 24. 40. compare ab. ch. 5. 22, 24. of the word upright, see ch. 6. v. 9.]*

2. *And I will put my Covenant betwixt me and betwixt thee; [i.e. I will renew the same and establish it with a holy Sacrament. See vers. 10.] and I will multiply thee very much [Heb. in much much.]*

3. *Then Abram fell upon his face: [testifying thereby not only his nothingness and unworthiness, but likewise his revering humble and thankful heart towards the Almighty and gracious God, so below, v. 17. Lev. 9. 24: Ezech. 43. 3.] and God spake with him, saying.*

4. *As for me, behold my Covenant is with thee, and thou shalt become a Father of a multitude of people [not only, according to the flesh, of all the Israelites, Ismaelites, Idumeans, Kethureans, but especially, according to the spirit, of all true Believers throughout the World, of what stock, nation or condition soever they may be, Rom. 4. 16, 17. compare above ch. 12. 2. and the Annotations.]*

5. *And thy Name shall no more be called Abram: but thy Name shall be Abraham; [in this Name the Letter, He is inserted, being the first letter of the word Hamon; which God alludes unto, signifying multitude, or a main quantity. This is the first name God changed, and hence the custome obtained of giving names at the Circumcision.] for I have put thee a Father of a multitude of nations.*

6. *And I will make thee exceeding fruitful: and I will put (or establish) thee to (or, for) Nations: [see above on v. 4.] and Kings shall come forth out of thee.*

7. *And I will erect (or establish) my Covenant, betwixt me and betwixt thee, and betwixt thy seed after thee*

in their generations for an everlasting Covenant: [everlasting for all believers in Christ, in regard of the spiritual part; but for the Israelites temporally unto the coming of Christ, in regard of the corporal part, together with the dependances thereof, and especially this Sacrament of Circumcision.] for to be a God unto thee, [i. e. thy Saviour, through the Messiah to come. This manner of speaking comprehends all the good, and benefits which this Covenant of Grace brings along with it. See Lev. 26. 12. Ps. 33. 12. & 144. 15. Jer. 31. 33.] and unto thy seed after thee.

8. And I will give to thee and to thy seed after thee, the land of thy (sojournings) strangerships, [into which thou art come, and wherein thou hast travell'd and sojourned hitherto, and yet shalt sojourn for a time: see below ch. 28. 4. & 36. 7. & 37. 1. the word strangerships, or sojournings, is set down in the plural number, to shew forth the continuance and length of time of his being a stranger in that land] the whole land of Canaan, for an everlasting possession; [Heb. possession of eternity. See above on ver. 7.] and I shall be a God unto them.

9. Moreover God said to Abraham: Thou now, [i. e. As for thee, or concerning thy part of the Covenant. After that God had given and past his promises, he requireth likewise his peoples duty, as the second compleating part of the Covenant. Compare this with ver. 4.] shalt keep my Covenant: thou and thy seed after thee, in their generations.

10. This is my Covenant [i. e. the sign and seal of my Covenant, as is declared ver. 11. See Rom. 4. 11. This kind of speech, whereby the sign doth bear the name of the thing signified, is frequently used about the Sacraments, not only to signify and declare unto us the spiritual benefits, but likewise to seal and confirm the same, to every partaker of the Covenant. Compare herewith Ex. 12. 11. Mat. 26. 17. Act. 22. 16. & 1 Cor. 10. 16. & ch. 21. 24, 25. Tit. 3. 7.] that you shall keep betwixt me and betwixt you, and betwixt thy seed after thee: that all, that is male, be circumcised to you. [Even as the natural impurity was common to both men and women; so the promise of grace belonged likewise to both: nevertheless God ordained a Sacrament here, which could only be administered unto men, because that the men are the principal cause of progeny, and consequently also of propagating that natural impurity and corruption. This was sufficient for that time, until the Messiah should come, and institute another sign, applicable to both sexes. That the women themselves are otherwise equally interested in the Covenant, appears; ch. 34. 14. Exod. 12. 3, 4. Joel 2. ver. 15, 16.]

11. And ye shall circumcise the flesh of your foreskin; [See Jos. 5. 2, 3.] and that shall be for a token of the Covenant betwixt me and betwixt you. [Here God speaketh properly of the Circumcision: being that the same was properly a sign of the Covenant, and not the Covenant it self; as likewise he speaketh of the other Sacraments, as of the Passover, Exod. 13. 9. of the holy Baptisme, Mat. 3. 11. and of the holy Supper, 1 Cor. 11. 28.]

12. A sonne then of eight daies shall bee circumcised to you, all that is male in your generations: the in-born of the house, (see above ch. 14. 14. & ch. 15. 3.) and the bought one with money, [Heb. the getting, or, buying of money, i. e. those gotten, or bought for money.] of all (or every) stranger, [Heb. son of the stranger] who is not of thy seed.

13. The in-born of thy house, and the bought with thy money, shall surely be circumcised: [Heb. circumcising circumcised.] and my Covenant shall be in your flesh, for an everlasting Covenant, [See above on ver. 7.]

14. And that which is male, having fore-skin, whose fore-skins flesh shall not be circumcised, [understand; he being of age, and, through unbelief or contempt neglect-

ing the Circumcision; or, not amending afterwards his parents neglect about him in that behalf, by receiving Circumcision. Oth. that shall not circumcise the flesh of the fore-skin.] that same soul shall be destroyed (or cut off) out of her people (the plural) [i. e. the same man shall be excommunicated from the communion of Gods people. This phrase doth likewise (according to the opinion of some) imply a corporal punishment to be inflicted by the Magistrate. Compare Exod. 31. 14. Lev. 17. on ver. 4.] he hath broken my Covenant, [see 1 Cor. 11. 27, 29.]

15. Moreover God said to Abraham: Thou shalt not call the name of thy wife Sarai, Sarai; but her name shall be Sarah. [As the name of Abram was changed into Abraham by inserting the letter He; so the name of Sarai is altered by exchanging the letter Sod or J into He or H. at the end. Sarai, doth signifie (according to some) My Princess, but properly My Princes. Sarah doth properly signifie a Princess, whereof the reason is given in the next verse.]

16. For I will blesse her, [see ch. 1. 28.] and give thee likewise a son out of (or, by) her: yea, I will blesse her, so that she shall become Nations; Kings of Nations shall grow (or be) out of her.

17. Then Abraham fell upon his face, [see v. 3.] and he laughed: [viz. not doubting, as Sarah, ch. 18. v. 12. but wondring and rejoicing at it, being strong in faith, and fully periwaded, God could and would make good his promise. See Rom. 4. 19, 20, 21.] and he said in his heart; shall one that is an hundred years old have (a child) born? [Heb. a son of an hundred year, &c.] and shall Sarah, that is 90. year old, [Heb. a daughter of 90. year] bear?

18. And Abraham said to God, Ah, that Ismael might live before thy face! [Abraham wisheth that Ismael might not wholly be abandoned of God, but that God would have his eyes upon him, to protect and to blesse him.]

19. And God said: Indeed, Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac; [Heb. Jitschak. God gives him this name, by reason of the fathers laughing, see ver. 17.] and I will establish my Covenant with him: for an everlasting Covenant, [see ver. 7.] to his seed after him.

20. And concerning Ismael, I have heard thee; behold, I have blessed him, and will make him fruitful, and exceedingly multiply (him): Twelve Princes he shall get, [see the names of those Princes, ch. 25. 13, 14, 15, 16.] and I will put him to (be) a great people.

21. But my Covenant I will establish with Isaac; [observe this difference: Ismael hath corporal, or outward good promised him; but Isaac the Covenant, comprehending not only the corporal benediction, but the spiritual also.] whom Sarah shall bear (or bring forth) unto thee on this set time, in the second year [i. e. the next ensuing.]

22. And he finished speaking with him: and God went up from Abraham. [viz. to Heaven in that form or shape, in which he had appeared to him, ver. 1.]

23. Then Abraham took his son Ismael, and all the in-born of his house, and all the bought (ones) with his money, all that was male among the men of the house of Abraham: and he circumcised the flesh of their fore-skin, on that very day, according as God had spoken with him.

24. And Abraham was 99. years old, [Heb. a son of 99. year, and so in the sequel.] when the flesh of his fore-skin was circumcised.

25. And Ismael his son was 13. year old, when the flesh of his fore-skin was circumcised.

26. And on that same day, Abraham was circumcised, and his son Ismael. [i. e. that very same day, on which God had enjoined Abraham the Circumcision: so that he made no delay at all. Compare ver. 23.]

27. And all the men of his house, the in-born of his house, and the bought (ones) with money, even from the stranger, were circumcised with him, [Heb. from with the son of the stranger.]

stranger. The sense is that not only the in-born of *Abraham's* house, and the bought ones were circumcised, but the strangers also, that served him, being neither in-born nor bought. Oth. (being) of the stranger, and not of *Abraham's* family. Oth. bought of the stranger, Heb. from the son or child of a stranger, as elsewhere.]

CHAP. XVIII.

Two Angels, and the Lord himself, appear unto Abraham, in the shape of three men, whom he friendly invites and entertains, ver. 1. receives the promise of a son by Sarah the next year, 10. Sarah laughs at it, and is reproved, 12. The two Angels go on to Sodom, but the Lord stais, speaking with Abraham, to whom he declares his purpose of destroying Sodom, Gomorrah, &c. 16. Abraham intercedes fervently for those of Sodom, and God answers and satisfies him, 23.

After that, the Lord appeared unto him, [*viz.* to Abraham] at the oak bushes, (or grove) of Mamre, [see ch. 13. on v. 18. Here Abraham had chosen him out his habitation, after that Lot was departed from him; ch. 13. ver. 18.] as he sat in the door of his Tent, when the day grew hot.

2. And he lifted up his eyes, and saw, and behold, there stood three men over against him; [*viz.* three, in the shape of men, and men in Abraham's apprehension; but indeed, two Angels, and the third, the LORD himself; who for the time of this employment, appeared with humane bodies, wherewith they did walk, sit down, discourse, and eat. See Heb. 13. 2. That the one of them was the LORD God, is plain, out of the first verse, and by the sequel of this story.] when he saw them, he ran to meet them, from the door of his Tent, and bowed himself to the ground, [*viz.* to exhibit them civil honour and respect. So ch. 23. 7. 12. 1 Sam. 25. 24. 2 Sam. 14. 2. 1 Kings 1. 23. Esth. 3. 2.]

3. And he said (my) Lord, [Oth. my Lords] have I now found grace, [*i. e.* if you count me worthy of so much favour, honour, and friendship. To finde grace with men, is to get their favour, affection, and friendship. See ch. 32. 5. & 34. 11. & 39. 4. &c.] in thy eyes, [Abraham addresseth his speech to one of them that had the best presence; whom afterwards he found to be the LORD.] when (I pray) do not passe by from thy servant.

4. That yet a little water may be brought, [Heb. taken. See ch. 12. 9, 10.] and wash your feet, [according to the custome of those Countries, to cleanse and refresh the same; being, that by reason of the heat, they used there to go with soles only fastned to their feet, or barefoot altogether. See ch. 19. 2. & 24. 32. 43. 24. & John 13. 4. 5.] and lean under this tree, [*i. e.* rest your selves there.]

5. And I will fetch a bit of bread; [The Hebrews call all manner of meat, bread, 1 Sam. 14. 24. Mat. 6. 11. & 15. 2. Luke 14. 11, 15. compare ch. 3. 19.] that you (may) strengthen your heart; [see of this manner of speaking, Jud. 19. 58. Psal. 104. 15 1 Kings 13. 7. To strengthen is here, to refresh and nourish, which is the effect of bread, Psal. 104. 15. not of it self, but through the blessing of God, Deut. 8. 3. Mat. 4. 4.] then ye shall go on; therefore, because you are come over to your servant: [Oth. for therefore are you, &c. not, that hee thought they had come of purpose to him; but, that God had led them thitherwards by his Providence. See ch. 33. ver. 10.] and they said, Do as thou hast spoken.

6. And Abraham hastened to the Tent, to Sarah; and he said, Hasten thee; knead three measures. [Heb. Seim, which was a certain measure for dry wares holding as much as 144. hen-egg-shells, the third part of an Ephah: of which measure, see likewise Exod. 16. on v. 36.] of flower, and make cakes, [the Heb. word doth signifie such cakes, as are

baked on an hot hearth, under, or upon the coals, or in hot embers. See Ex. 12. 39. Num. 11. 8. 1 Kings 17. 3. & 19. 6.]

7. And Abraham ran to the beeves, and he took a calf. [Heb. a bulls son, that is, a calf or young bullock.] tender and good, and he gave it to the servant, who hastened to make it ready.

8. And he took butter and milk, and the calf which he had made ready, and he set it before them, [Heb. before their face] and stood by them, [to wait upon and serve them] under that Tree, and they did eat. [See v. 2.]

9. Then they said unto him: where is Sarah thy wife? [not, as if they knew it not, but to take occasion thereby to come upon the following discourse.] and he said, Behold, in the Tent. [Abraham pointeth at his wives Tent, as appears by the next verse; for the father of the family, and the mother of the family, had each of them their Tent apart, chap. 23. 2. and 24. 67. and 31. 33.]

10. And he said; [the LORD, namely] I shall assuredly return unto thee [Heb. I shall returning return. This return must not be understood of just such another apparition as this was, but of the fulfilling of this promise, called a Visitation, ch. 21. 1.] about this time of life. [*i. e.* the next year; about this time of mens living. Oth. when this time shall live, or, be living. See the same phrase likewise, v. 14. and 2 Kings 4. 16.] and behold, Sarah thy wife shall have a son: and Sarah heard it, at the door of the Tent, which was behinde him, [either behinde him that spake; or, behinde Abraham as he stood there.]

11. Now Abraham and Sarah were old and (full of daies) well be-dayed; [Heb. going in daies. The like phrase you have ch. 24. 1. Jos. 13. 1. and 23. 1. 1 Ki. 1. 1. Luke 1. 7, 18.] it had ceased to go [Heb. to be] with Sarah, after the manner of women. [or, custome, Heb. the way, going, or, path. Thus the way is put by the Hebrews for custome, use, manner. See also chap. 19. 31. and 31. 35.]

12. So Sarah laughed [not out of faith, as Abraham had done before; but out of weakness and diffidence, looking more upon nature than upon the power of God] by her self, [Heb. in her midst] saying; shall I have pleasure, after that I am grown old, and my Lord is old?

13. And the LORD said to Abraham, [Observe, that he which hitherto was the spokesman, and called man before, ver. 9. is here called Jehovah; the LORD.] Why did Sarah laugh, saying; should I indeed bear, now I am grown old?

14. Should there be ought too wonderfull for the LORD? [*viz.* to compass or perform, having past his promise once: Oth. should there be any thing hid before the LORD; *viz.* that he should not know it] at the set time I shall return unto thee, about this time of life, [see ver. 10.] and Sarah shall bear a son.

15. And Sarah denied it, saying; I have not laughed; for she was afraid: [by reason of her discovered sin against God, shame before the guests, and ungratefulness toward her husband] and he said; No; but thou hast laughed.

16. Then the men arose from thence, and looked toward Sodom: and Abraham went with them, for to conduct them, [by way of civility. See the like readiness, Acts 20. 38. and 21. 5. Rom. 15. 24. and 1 Cor. 16. 11. Tit. 3. 13.]

17. And the LORD said: Shall I hide before Abraham, what I do? [*i. e.* sure, I shall not hide it before him. See the like asking, implying a strong Negative. 2 Sam. 7. 5. compared with 1 Chron. 17. 4. and Mat. 7. 16. compared with Luke 6. 44. see likewise Amos 3. 7.]

18. Because that Abraham shall certainly become [Heb. shall being be] a great and mighty people; and all nations of the earth shall be blessed in him? [*i. e.* in his seed, Jesus Christ. See ch. 12. 3. and 22. 18.]

19. For I have known him, [*i. e.* I have chosen, affected, and tendred him, as my own. Thus the word know-

ing,

ing, is taken in divers places, as Ps. 1.6. Jer. 1. 5. and 24. 5. Hof. 13. 5. Amos 3. 2. John 10. 27. 2 Tim. 2. 19.] that [thus the Hebrew particles, used here, are taken, Lev. 17. 5. Deut. 20. 18. and 27. 3, &c.] he should command his children, and his house after him, and they keep the way of the LORD, [i. e. the pattern of Gods Word, instructing us in all things concerning our Faith and Conversation. See Psal. 51. ver. 15. &c.] for to do righteousness and judgement: [a phrase frequently occurring in holy Scripture, signifying whatsoever is good and right, comprehended in the first and second Table of the Law, and appertaining to the private or publick life of man. Compare Psalm 119. 121.] that the LORD may bring upon Abraham, that which he hath spoken over him.

20. Further said the LORD: Because the cry of Sodom and Gomorra is great, [see ch. 4. on ver. 10.] and because their sin is very heavy, [or grievous.]

21. I will descend now, [see c. 11. on v. 5.] and view, whether [God knows all things most perfectly of himself, but he speaks here after the manner of men, as one that hath no minde to punish, without enquiry and full knowledge of the fact and matter.] according to her cry, [viz. Sodoms, or, according to the cry of him, that, &c.] that is, come to me, they have done the utmost, [Heb. done, or, made the accomplishing, i. e. fulfilled, or filled up the measure of their sins. See ch. 15. 17. and 1 Sam. 20. 7, 9. Oth. Whether they have deserved the utmost destruction by their works.] and if not, I shall know it.

22. Then those men [understand the two Angels. See ch. 19. 1. for the LORD staid, speaking with Abraham.] turned their face from thence, and went to Sodom: but Abraham he remained standing yet, before the face of the LORD.

23. And Abraham slept on, and said, wilt thou destroy likewise the righteous with the wicked?

24. Peradventure there are 50. righteous in the City: Wilt thou likewise destroy them, and not spare the place for the sake of the 50. righteous that are within her?

25. Far be it from thee, to do such a thing; [Heb. Be it far from thee, to do after this thing. Hereby it appears, that Abraham had no minde at all, by the preceding Queries, to suspect God of unrighteousness, or punishing the righteous; for he takes not upon him to minde God of his office, and to shew him what he ought to do, but declares, that he was confidently assured of the Nature of God, that he could not do otherwise but right] to kill the righteous with the wicked; that the righteous should be like the wicked; far be it from thee; should the Judge of all the earth do no right? [Here Abraham acknowledgeth the person speaking with him, for the Judge of the world, which is the Lord Jesus Christ, John 5. 22, 27. Acts 10. 42. and 17. 31.]

26. Then the LORD said: If at Sodom, within the City, I shall finde fifty righteous, then I will spare all the place for their sake.

27. And Abraham answered, and said; Behold yet, I have presumed to speak to the Lord, though I am dust and ashes: [viz. according to the body, in regard of my beginning and ending in this world. See ch. 3. 19. Job 4. 19. Eccles. 12. 7. 1 Cor. 15. 47, 48. and 2 Corin. 5. 1.]

28. Peradventure the fifty shall want five, shalt thou for five then destroy the whole City? and he said; I will not destroy her, if I shall finde forty five there.

29. And he continued yet to speak to him, and said; Peradventure shall forty be found there: [viz. forty righteous persons, and so in the next verse] and he said; I will not do it for the sories sake.

30. Further said he: Let the Lord not be incensed (I pray) [Heb. that (it) not incense the Lord. His wrath, namely, see ch. 4. 5, 6. and v. 31. and 32. 36.] that I speak, Peradventure shall thirty be found there: and he said; I will not do it, if I shall finde thirty there.

31. And he said: Behold yet, I have presumed to speak to the Lord: Peradventure shall twenty be found there: and he said, I will not destroy her for twenties sake.

32. Yet (adhuc) said he; Let not the LORD be incensed (I pray) that I speak onely this time: Peradventure shall there be found ten: and he said, I will not destroy them for the ten sake.

33. Then the LORD departed, having finished speaking with Abraham, and Abraham returned to his place.

CHAP. XIX.

The two Angels come in humane shape to Sodom, and are lodged and entertained by Lot, ver. 1. The Sodomites surround the house by night, and intend abominably to abuse those guests, 4. Lot goes about to dissuade them, but in vain, and not without danger to himself, 6. From which the Angels withdraw him, and strike the Sodomites with blindness, that they were faine to quit the house, 10. Lot with his wife and two daughters (the sons in Law making a mock of it) are led forth out of Sodom, and charged to save themselves on the mountain, 17. but Lot entreats and obtains to steller himself in Zoar, 18. the 4 Cities and all the Territorie about, together with the inhabitants and growth thereof, are consumed with fire and brimstone from heaven, 24. The Lord punisheth Lots wife, 26. Abraham considers the destruction of these Cities, 27. Lot retires to the mountain, where through drink he is ignorantly abused by both his daughters, 31. from whence issued Moab and Ammon.

AND the two Angels [of whom mention was made above, ch. 18. 22. where they are called men, as below, ver. 5, &c. the Hebrew word doth signifie Ambassadors, sent ones, messengers, as also doth the word Angels, taken from the Greek tongue.] came to Sodom in the evening; and Lot saie in the gate of Sodom: and when Lot saw them, he arose to meet them, and bowed himself with the face to the ground. [Compare above, ch. 18. ver. 1, 2.]

2. And he said; Lo now, my Lords, turn in (I pray) into the house of your servant, [i. e. into my house.] and overnight (lodge) there, and wash your feet: and yee shall arise early, and go your way: and they said; No, but we will overnight in the street, [namely, in case Lot should not perswade them to the contrary by his importunity, and to take up their lodging in his house, as came to pass. Compare Luke 24. ver. 28, 29.]

3. And he pressed them very much, so that they turned in to him, and came into his house: and he made them a feast, and baked unleavened cakes, [which could soon be made ready, that they might betake themselves so much the sooner to their rest. Compare above, ch. 18. 6.] and they did eat. [See above, ch. 18. on v. 2.]

4. Before they lay down to sleep, [Hebr. before they lay down, or, were laid down, viz. for to sleep. So below, ch. 28. 13. Lev. 14. 47. and 26. 6, &c.] the men of that City, the men of Sodom, from the youngest to the oldest, had surrounded the house: [a most shameless and abominable insolence; wherein they all conspired, young and old, from all parts of the City, and that by night too.] all the people from the utmost end. [of the City namely: understand, from the one and the other end of it.]

5. And they called upon Lot, and said to him, where are those men that came this night unto thee? bring them forth to us, [they are not ashamed to proclaim their sin and abomination in publick, and to have it known by all men. This Sodomitical boasting in evil God reproacheth to the Israelites, Isa. 3. 9. where he saith, They boast themselves of their sins like those at Sodom, and do not hide them.] that we may acknowledge them. [What kinde of abomination they mean by this expression, is plain enough by

Lot's answer. See Lev. 18.22. and 20.13. Ro n. 1.26, 27. and 1 Cor. 6.9. and Jud. v.7.]

6. Then Lot went forth unto them at the door, and he shut the door after him.

7. And he said, My brethren, do no evil (I pray) [Thus courteously Lot spake to these wretched men; calling them brethren, in regard of the common brotherhood of nature, compare above, ch.9. 5. and below, ch. 29. 4. and Levit. 19. 17.]

8. Behold yet, I have two daughters, who acknowledged no man, [see of this phrase below, ch.24.16. Numb.31.18. Jud.11.39. Luke 1.34.] I will now bring them forth unto you, and do unto them [Lot endeavouring to hinder one abominable sin, he gives way here, through humane fearfulness, and unadvisedness, unto another sin, contrary to his fatherly duty, and the Rule, Rom.3.8.] as it is good in your eyes; [even what you will your selves, at your own pleasure; see of this phrase below, ch. 20.15. and 41. 37. Numb.24.1.&c.] only do nothing to these men, for therefore they are gone in under the shadow of my roof. [viz. to be free and safe from all harm and violence. To come under ones shadow, is to betake ones self under his protection and safeguard. Compare Jud 9. 15. Psalm 36. 8. Jer. 48. 44.]

9. Then they said; Come farther on: [as threatening him, if they could but get him into their hands.] Moreover said they; This (such a) one is come for to dwell here as a stranger, and should he be judge altogether? [Hebr. should he judge judging? or, he would judge judging. See the Annot. above, ch.2.16. compare 2 Pet.2.8. now shall we do thee more evil, then them: and they pressed much upon the man, upon Lot, and they slept on to break open the door.]

10. Yet the men [the two Angels, Lot his guests] put forth their hand, and caused Lot to come in to them into the house, and shut the door.

11. And they smote the men, that were at the door of the house with blindnesses, [viz. not onely corporal, but spiritual also. This miraculous punishment was such upon the sight of their eyes, not that they could not see at all, but that they were blinded chiefly in the judgement and apprehension of their understanding, and disabled thereby to discern and distinguish what they saw in some measure. See the like 2 Kings 6.18.] from the least to the greatest; so that they grew weary for to finde the door. [seeking the door with much labour, and not able to finde it, they were so tired, that they were fain to give over, and shift away.]

12. Then said those men to Lot: whom hast thou here yet more? a son in law, or, thy sons, or thy daughters, and all whom (or, what) thou hast in this City, bring out of this place.

13. For we go to destroy this place: for that her cry [understand, that of the inhabitants of Sodom, is become (or, grown) great [see above, ch.4. on v.10. and 18. 20.] before the face of the LORD; [thus made known unto him, that, according to his Justice, he was now about to avenge it. For the face of the LORD is over them that do evil, that he may destroy their remembrance from the earth, Psa.34.17.] and the LORD hath sent us forth to destroy her.

14. Then Lot went forth, and spake to his sons in law, that were to take his daughters, [viz. to marry them: So above, ch. 6.2. and below, ch. 24.3. and 28. 6. and 34.9. Deut.7.3.] and said; get yee up, go forth out of this place, for the LORD goeth to destroy this City: but he was in the eyes of his sons in law, as jesting. [a lively image of reckless and carnal men, in time of approaching judgements. See Mat. 24. 38. Luke 17. 28, 29. 1 Theff. 5.3.]

15. And when the dawning arose, the Angels pressed Lot, saying: get thee up, take thy wife, and thy two daughters which are present, [Heb. which are found. Hence some

conjecture, that Lot had more daughters, which remained and perished with their husbands in Sodom.] that thou perish not in the unrighteousness of this City. [or, in the punishment of the unrighteousness, &c. See above, ch. 4. on v. 13.]

16. But he delayed; [doubtless being troubled & distracted with manifold carnal thoughts and cares.] So the men apprehended his hand, and the hand of his wife, and the hand of his two daughters, for (or, because of) the sparing of the LORD over them: [which Lot acknowledgeth, below, v.19.] and they brought them forth, and put them without the City.

17. And it came to passe, when they had brought them forth without, then he said: [He, viz. the LORD, that had stayed with Abraham, ab. ch. 18. 22. and was gone from him, v.33. though some do hold, that this was one of the two Angels, that appeared unto Lot.] save thee, [or, escape, and so in the sequel] for thy lifes sake [Heb. Soul. So below, ch.37.21. Deut. 22.16. Jof. 2.13. 1 Ki. 19.3. 2 Kings 7.7. Mat.2.20. The meaning is, that he should forget the care of his goods, and look onely to the saving of his life.] and look not about thee back, and stand not upon all this plain: save thee, toward the mountain, that thou perish not.

18. And Lot said to them; [viz. to the Angels, addressing himself nevertheless in the sequel to the LORD, who it seems was present now with the two Angels, as before, at Abrahams,] ch. 18. Nay (I pray) Lord.

19. See yet, thy servant hath found grace in thy eyes; [see above, ch. 6. on v.8.] and thou hast made thy bounty great, which thou hast done to me, for to save my soul alive: but I shall not be able to be preserved towards the mountain, lest peradventure that evil cleave to me, and I should die. [by the evil, understand here, that of punishment, as this word is frequently used; see Deut.31. v.17. 1 Kings 9.9. and 14.10. Isa.45.7. Jer.6.19 Amos 3.6. Lot is afraid, that the mountain would be too far for him, and that he might be surpris'd with that destruction by the way.]

20. Behold yet, this City is neer, to escape thither, and she is little: [Otherwise, it is but a small (thing), and so in the sequel.] Let me (I pray) be saved thitherwards: (is she not little?) [Otherw. is not that a small matter?] that my soul may live.

21. And he said to him; Lo, I have received thy face, also in this matter: [i. e. I shall be favourable to thee, and in mercy grant thee this request also. See this phrase below, ch.32.20. and compare the Annot.] that I do not destroy this City, whereof thou hast spoken.

22. Make haste, save thee thitherwards; for I shall not be able to do ought, until thou be come in there: [forasmuch as I have decreed in mercy to spare thee.] therefore they called the name of this City, Zoar, [i. e. small, or, little, formerly called Bela. Above, ch.14.2. See likewise above 13. on v.10.]

23. The Sun arose above the earth; when Lot came in, at Zoar.

24. Then the LORD [viz. the Son of God, of one and the same essence, power and glory with the Father, and before, both in this and the preceding Chapter, often called JEHOVAH, or the LORD; to whom the Father hath surrendered all Judgement, John 5.22.] made it to rain brimstone, and fire [before, God executed a general Judgement by the water: here he maketh use of a terrible and particular judgement by fire, thereby to consume the hot, lust-burning Sodomites. A type of the everlasting Judgement, Rev. 19.20. This happened (as some do calculate) in the year after the Creation 2048.] over Sodom, and over Gomorra, [to which adde Adama and Zeboim, out of Deu. 29.23. Hof. 11. 5. for all these four Cities were burnt together.] from the LORD, [i. e. (according to the judgement of many excellent Interpreters.) from the Father, who worketh by the Son, John. 5.19.] out of heaven.

25. And

25. And he destroyed the same Cities, and all the plain; and all inhabitants of these Cities, also the growth of the land.

26. And his wife looked about, [contrary to the express charge, v. 17. in which transgression, unbelief and disobedience were mixed with covetousness and unthankfulness.] from behind him; [namely, from Lot, as the Leader and fore-man of the Company, hastening toward the place where he might be saved.] and she became a salt-pillar. [her body, namely, which was turned into a saltish matter, the harder to grow, and the longer to stand and endure there. See Luke 17. 32. Josephus recordeth, that the same salt-pillar stood yet in his time, see the first Book of his Antiquities, ch. 12. The Tract of this Countrey was afterwards called the Salt-sea; see above, ch. 14. v. 3.]

27. And Abraham got himself up that morning very early, toward that place, where he had stood before the face of the LORD. [See above, ch. 18. 22.]

28. And he looked towards Sodom and Gomorra, and towards all the land of the plain: and he saw, and behold, there went up a smoke from the land, like the smoke of a furnace.

29. And it came to pass, when God destroyed the Cities of this plain, that God remembered Abraham, [partly, the intercession he had made, above, ch. 18. 22, 24. and partly the promises made unto him; abo. ch. 12. 3.] and he led forth Lot out of the midst of this destruction, in the destroying of those Cities, in which Lot had dwelt. [i. e. in one of which. See the like phrase, above, ch. 18. 9. and 19. 12. Jon. 1. 5. Mat. 27. 44.]

30. And Lot went up out of Zoar, and dwelt upon the mountain, and his two daughters with him; for he was afraid to dwell within Zoar, [notwithstanding that before he had thought it the safest place of retreat; see v. 20. but now he fears, God would likewise destroy that City, or else, that the inhabitants might do him some mischief and violence.] and he dwelt in a Cave, he and his two daughters.

31. Then said the first-born to the youngest; [Heb. the little (one) and so in the sequels, that is, the youngest.] Our Father is old, and there is no man in this land, [They knew well enough, that there were men at Zoar, but they were afraid, that these would perish like the rest.] to go in to us, [see of this phrase above, ch. 6. 4. and 16. 2, 4. item, Deut. 25. 5.] after the manner of all the earth. [Heb. the way of, &c. see above, ch. 18. on v. 11.]

32. Come let us give wine [which doubtless they had brought along with them from Sodom, or Zoar, for provision] to drink to our Father, and lie with him, [an abominable enterprise and grievous fall in Lot's family.] that we may keep seed [a son, or, child; so below, v. 34. see above, ch. 4. on v. 25.] alive, of our father.

33. And they gave their father wine to drink that night: and the first-born came, and lay with her father, and he was not aware of it, in her lying down, nor in her rising.

34. And it came to pass the second day, that the first-born said to the youngest: Behold, I lay yesternight with my father: let us give him likewise this night wine to drink; go in then, lie with him, that we may keep seed alive of our father.

35. And they gave their father that night also wine to drink: and the youngest arose, and lay with him; and he was not aware of it, in her lying down, nor in her rising.

36. And the two daughters of Lot conceived of their father.

37. And the first-born bare a son, and called his name Moab: this is the father of the Moabites, [Heb. Moab. A people sufficiently known in holy Scripture, having inhabited on the East-side of Jordan, and the dead sea, betwixt the river of Arnon and Jabbok.] unto this day.

38. And the youngest, she likewise bare a son, and called his name, Ben Ammi: This is the Father of the children of Ammon, [i. e. of the Ammonites: a people like-

wife well known in holy Scripture; having likewise dwelt East-ward of Palestina, though North-ward of the Moabites.] unto this day.

CHAP. XX.

Abraham removes to Gerar, and saith Sarah is his Sister, v. 1. which causeth Abimelech to fetch her away for to marry her, 2. But God hinders him by plagues, and warning in a dream, 3. whereupon he restoreth her back to Abraham, not without civility and presents, 9. Abimelech and his, are cured again, through the intercession of Abraham, ver. 17.

AN D Abraham journeyed from thence [viz. from the oak-bushes (or grove) of Mamre, by Hebron. See ch. 13. 18. and 14. 13. and 18. 1.] toward the South Countrey, [Hebron and Mamre lay indeed themselves in the South-end of Palestina, but Abraham removed more Southerly, for reasons not mentioned in the Scriptures.] and dwelt betwixt Kades [see above ch. 14. 7.] and betwixt Sur: [see above ch. 16. 7.] and he sojourned as (a) stranger at Gerar. [A City situated in the South-borders of Canaan, not far from Bersaba and Zicklag. See above ch. 10. 19. and below ch. 26. 1. and 2 Chron. 14. ver. 13.]

2. Now when Abraham had said of Sarah his wife, she is my sister; [out of like fear, as had seized on him before, in his travel to Egypt. See above ch. 11. 29. and 12. 13. and in this chap. ver. 12.] then Abimelech, [this name is held to have been common to the Kings of that Countrey; even as the name of Pharaoh in Egypt: See above ch. 12. 15. compare below ch. 26. 1. and Psalm 24. 1.] the King of Gerar sent, and took Sarah away.

3. But God came to Abimelech in a dream by night: [God revealed himself in former times by dreams, not onely to his own, but also to such as were none of his people, and that in the behalf and for the good of his. See below ch. 28. 12. and 31. 24. and 40. 8. and 41. 1. Dan. 2. 1. and 4. 2.] and he said to him; Behold, thou art dead [Oth. thou goest to die, i. e. thou shalt die presently (thou art a dead man) if thou do not immediately restore this woman untouched. Compare below ver. 7. and see the like phrase, below ch. 30. ver. 1. and 48. 21. and 50. 24.] because of the woman, which thou hast taken; for she is married to an husband.

4. Yet Abimelech had not approached to her: [i. e. hee had not lain with her; this phrase is synonymous (or, equall) with knowing or acknowledging of a woman, above ch. 4. 1. going in to a woman, above ch. 6. 4. or, to touch a woman, Prov. 6. 29. and 1 Cor. 7. 1. and below here, ver. 6. understand that he was hindered by God, through sickness. See below, ver. 6. 17.] therefore he said, Lord, wilt thou then also put to death a righteous [i. e. innocent and guiltlesse in this matter, compare 2 Sam. 4. 11.] people? [i. e. not onely those of my own family, as ver. 17. but others also of my subjects, as ver. 9.]

5. Did not himself tell me, she is my sister? and she also said; He is my brother; in uprightness of my heart, and in purity of my hands [Heb. palms, or, the hollow of my hands. See Job 17. 9.] have I done this. [i. e. in this matter my heart is clear from any adulterous purpose, and my body from any unchaste action. Thus the inward and outward-innocence, and unfainedness, either in general, of the whole course of the godly, or in particular, of, or, in any, thing or action, is expressed elsewhere also, as 1 Kings 9. 4. 1 Chron. 29. 17. Psalm 24. 4. and 73. 13. and 78. 72. and 101. 2.]

6. And God said to him in the dream: I knew it likewise, that thou didst this in uprightness of thy heart, [hereby God doth not mean to pronounce him guiltlesse altogether in the taking of Sarah away, but onely in regard of the purpose and act of adultery. A very single unfeigned

E 2 purpose

purpose in a bad action, but proceeding out of unadvisedness, or ignorance, is expressed in such terms as these. See 2 Sam. 15. 11. and 1 Kings 22. 34. and 2 Chron. 18. 33.] and I likewise did hinder thee to sin against me: [The trespass against Sarah and Abraham God reckons as done to himself, compare Psalm 51. 6. and 105. 14, 15. Acts 9. 5.] therefore I did not permit thee [Heb. give thee] to touch her. [See above ver. 4. the Annotation.]

7. Therefore now restore this mans wife, for he is a Prophet, [i. e. a man of God, of singular knowledge and piety, to whom I do very freely reveal myself, and whom I love and tender very much.] and he shall pray for thee, [or, let him pray for thee:] that thou maist live: but if thou restore her not, know that thou shalt die assuredly, thou and all what is thine. [or, all that are thine.]

8. Then Abimelech rose up early in the morning, and called all his Servants, [understand his Counsellours, principal Officers and Courtiers. So 1 Kings 1. 2. and 10. 5. 2 Kings 6. 8. 2 Chron. 24. 25.] and shake all these words, [or, things, matter, that happened to him in the dream, so likewise below ver. 10. and chap. 24. 66. &c.] before their ears: [i. e. that they heard them, (in their hearing)] and those men were greatly afraid. [as having themselves much furthered the taking away of Sarah, for their Kings service, compare above, ch. 12. 15.]

9. And Abimelech called Abraham, and said to him, what hast thou done to us? and what have I sinned against thee, that thou hast brought a great sin over me, and over my kingdom? [i. e. thou wouldst, by thy inconsiderateness, have brought over us all, (or involved us all in) the great sin of adultery, and the punishments thereof. It is remarkable, that this Heathen King even in those days, before the Law, did hold adultery to be such an abominable sin, as might justly have brought a plague or great judgement upon his whole Kingdom for his sake; see below chap. 38. 24. Levit. 20. 10. Deut. 22. 22. 2 Sam. 12. 5, 10, 11. Jer. 29. 22, 23. Ezek. 16. 38, 40. and 23. 45, 47. John 8. 5.] thou hast done deeds with me, which ought not to be done. [i. e. such as are both unwarranted and ill-becoming thee. See the like phrase, below ch. 34. 7, Lev. 4. 2, 13.]

10. Moreover Abimelech said to Abraham; What hast thou seen, [or, what hast thou looked into, or observed, that moved thee thus to deal with me?] that thou didst this thing?

11. And Abraham said; for I thought, [Heb. I said: i. e. I thought, according as the word is oft times taken, see Exod. 2. 14. Jos. 22. 14. 1 Kings 5. 5. 2 Chron. 2. 1. Isa. 8. 12. Acts 7. 28] Onely the fear of God is not in this place, [As if he would have said; here is a goodly Country indeed, and plenty of all things; but onely there wants the fear of God among these people. Oth. sure there is no fear] so, that they will put me to death for my wifes sake. [Heb. for the matter of my wife.]

12. And verily also is she my sister, she is my fathers daughter, but not my mothers daughter, [see above ch. 11. on ver. 29.] and she became (a) wife to me.

13. And it was so, when God made [although the name of God E L O H I M, being of the plural number, is commonly joined with a Verb of the singular, signifying the Unity of the divine Essence; nevertheless here it is construed with a plural Verb too, for (as some Learned do conceive) to signifie the Trinity of the Persons. Heb. when my E L O H I M (they) did or made, &c. See the like phrase, below ch. 35. 7. Jos. 24. 19. 2 Sam. 7. 23. Psalm 58. 12. Jer. 10. 10.] me wander out of my fathers house; then I spake to her: This be thy kindnesse, which thou shalt do by me; in every place where we shall come, say of me, He is my brother. [Hereby Abraham seems to imply, that, departing from his Fathers house, he doubted much, whether he should finde any fear of God among any people where he was to come; so that those of Gerar should have no reason to take exception, as if he held this of themselves onely in particular.]

14. Then Abimelech took sheep and oxen, also men-servants, and maid-servants, and gave them to Abraham, [this together with the former and following passages, argue a great deal of civility in a Heathen King; God so disposing and ordering the same.] and he restored him Sarah his wife.

15. And Abimelech said; Behold my Country is before thy face: [i. e. open for thee, to dispose of thy abode therein at pleasure. Pharaoh did otherwise, above ch. 12. 19, 20. See above ch. 13. on ver. 9.] dwell, where it is good in thy eyes.

16. And to Sarah he said; Behold I have given thy Brother [hereby he mindes Sarah covertly, that she had given occasion herself to this mishap, by saying that Abraham was her Brother.] a thousand silverlings, (or, pieces of silver) [Heb. a thou (and) silvers, that is, according to the common opinion, a thousand silver shekels, or silverlings: and, the shekel being twofold; the Civil; in value somewhat more then the fourth part of a Rix-dollar, (which is about thirteen pence half peny) and that of the Sanctuary, of double weight; it is conceived, that here the common or civil shekel is to be understood: these thousand silverlings amounting, by that account, to somewhat more then two hundred and fifty Rix-dollars, (or, fifty six pound sterling, five shillings) behold, let him be a cover of the eyes, to all that are with thee: [i. e. acknowledge freely hereafter that he is thy husband, and cover thy face, in token that thou art a married woman; and that consequently he is the shield and defence of thy chastity; See of this covering of the face, in women, below ch. 24. v. 65. and 1 Cor. 11. ver. 10. Oth. let it be for a cover to thee, &c. i. e. the money be given to thee, to buy thee such a cover.] Tea with all, [i. e. not onely with and among these that converse with thee, but also with and among the strangers.] and be taught. [i. e. let it be a lesson and warning to thee, to be more circumspect hereafter; or else: and all this, that thou maist be taught. Some take these to be Moses his words, reading; thus she was reproved.]

17. And Abraham pray'd to God: [see above verse 6.] and God healed Abimelech, [so that he did not die of his sickness, as God had threatned him, ver. 3. and 7.] and his wife, and his maid-servants, so that they bare. [i. e. were able to bear and bring forth children.] See the next verse.]

18. For the L O R D had wholly shut up all the wombs of the house of Abimelech [Heb. had shutting shut, over every womb, i. e. he had made them barren. See this phrase 1 Sam. 5. 6. on the contrary, the opening of the womb doth imply the gift of fruitfulness; below ch. 29. 31.] because of Sarah Abrahams wife. [Heb. for the sake of Sarah.]

CHAP. XXI.

Isaac, according to Gods promise, is born at length; and circumcised, v. 1. &c. Abraham makes a great feast at the time of Isaacs weaning, 8. Ismael mocks at it, and is thereupon, at the instance of Sarah, (ratified by God) expelled, 9. Hagar goeth astray in the wilderness, and Ismael is in danger of starving, 15. but God provides for him, and comforteth Hagar, 17. Isaacs education and marriage, 20. Abimelech makes a Covenant with Abraham at Bersheba, 22. Abraham doth worship God, 33.

AND the L O R D visited Sarah, [Gods visiting is twofold; either by special mercies, and fulfilling of his promises, as below, ch. 50. 24. Exod. 4. 31. Ruth 1. 6. Psalm 8. 5. and as it is likewise taken in this place: or, by executing of his threatnings and judgements, Exod. 20. 5. Deut. 5. 9. Psalm 59. 6. Isa. 27. 1.] according as he had said: and the Lord did, according as he had spoken.

2. And Sarah conceived, and bare a son to Abraham in his

his old age, [Oth. for his old age, and so likewise ver. 7.] at the appointed time, which God had told him. [See above chap. 18. 10. and 14.]

3. And Abraham called the name of his son that was born him, whom Sarah bare unto him, Isaac. [according to Gods command, above ch. 17. 19. see the Annot. there.]

4. And Abraham circumcised his son Isaac, being eight days old, [Heb. a son of eight days, and so in the next verse] according as God had commanded him.

5. And Abraham was an hundred year old, when Isaac his son was born to him.

6. And Sarah said, God hath made me to laugh, [partly, for wondring at so strange a matter as this; and partly, for joy, because many will rejoice at this mercie of God.] every one that hears it, will laugh with me. [partake of my rejoicing. See Luke 1. ver. 58.]

7. Moreover she said; who should have told Abraham? Sarah gave suck to sons; [i. e. to a son, the plural number being sometimes in Scripture-phrases put for the singular, as below, chap. 46. ver. 7, 23. and Numb. 26. ver. 8.] for I have born a son in his old age.

8. And the child grew up, and was weaned; then Abraham made a great feast on that day when Isaac was weaned.

9. And Sarah saw the son of Hagar, the Egyptian woman, whom she had born to Abraham, mocking: [doublets sawcily gybing at this, that they kept so much ado, or busied themselves so much, with Isaac, born so long after him. This mocking proceeded from such a bitterness, that the Apostle terms it a persecution, Gal 4. 29.]

10. And she said to Abraham: Drive out this maid-servant and her son: for the son of this maid-servant, shall not inherit with my son Isaac. [Hence it appeareth, that Ismael (doublets through the instigation or instruction of his mother) had likewise boasted of his right of primogeniture, and that he, as the first-born, ought to inherit Abrahams goods. And this was the matter, that provoked Sarah so much, as well against the mother, as against the son.]

11. And this word was very evil in Abrahams eyes, because of his son. [i. e. it displeased him exceedingly, for the great loves sake which he bore to Ismael, and in regard likewise of the promises which God had given him in his behalf: above ch. 17. 18, 20. To be evil in ones eyes, is as much as to say to displease one and be very unacceptable to him. So in the next verse also, and below chap. 28. 8. Exod. 21. 8. Numb. 11. 10.]

12. But God said to Abraham: [viz. in the night ver. 14.] let it not be evil in thy eyes, touching the youth, and touching thy maid-servant: all that Sarah shall say unto thee, [concerning this business of Ismael and Hagar] hearken after her voice, for in Isaac shall thy seed be named. [Oth. called; i. e. the people of God, with whom Gods Covenant shall abide, and especially the Messiah, they shall not issue from Ismael, but from Isaac; withal, the true posterity and generation of Abraham shall be, not they that issue carnally from him, according to the course of nature, like Ismael, but those that shall be his children, through the grace and efficacy of the spiritual promises made to him; as Isaac was. See Rom. 9. 6, 7, 8.]

13. Yet I shall likewise put the son of this maid-servant to (be) a people, [see above chap. 16. 10. and 17. 20.] for that he is thy seed [i. e. because he is thy sonne, and off-spring.]

14. Then Abraham rose up early in the morning, and took bread, and a bottle of water, [by bread and water is to be understood, all necessary provision for the Journey.] and gave them to Hagar, laying the same upon her shoulder; also (he gave her) the child, [Ismael namely, called a youth above ver. 11. and below ver. 17. Of the spiritual type and signification of this whole business, see Gal. 4. 23, 24. &c.] and sent her away: and she went forth,

and strayed in the wilderness of Berseba. [lying in the South-border of Palestina, not far from Gerar; though at this time not so called yet, but afterwards, when King Abimelech made a Covenant with Abraham thereabouts. See below ver. 31.]

15. Now when the water of the bottle was spent, then she threw the child, [she being not able to lead him further by the hand, by reason of his faintness, and he too big for her to carry him, as being about seventeen years of age then. See below verse 18.] under one of the bushes. [viz. to be shelter'd there against the heat of the Sun, and the more quietly to expire, as she thought in the shadow.]

16. And she went, and set herself over against, going down so far, as they that shoot with a bow: [i. e. as far as an Archer goeth off from his mark: or, about a bow-shot.] for she said; That I may not see the child die; Heb. that I see not when the child dies, or, the dying of the child. [and sat over against, and lifted up her voice, and wept.]

17. And God heard the voice of the youth; [who doubtless cryed no less than the mother, in this desolate condition.] and the Angel of God called upon Hagar, out of Heaven, and said unto her: what is (or, ailes) thee Hagar? be not afraid, for God hath heard the voice of the youth, at the place where he is. [Heb. in which, or, in that where he is.]

18. Arise, take up the youth, and hold him fast by thy hand, for I will put him to (be) a great people.

19. And God opened her eyes, [not as if she had not seen before, but that God had so ruled and kept her eyes, that she took no heed of that well. Compare Luke 24. 31.] that she saw a well of water: and she went, and fill'd the bottle with water, and gave the youth to drink.

20. And God was with the youth, [God was favourable to him, and blessed him, according to the tenor of his promise, in temporal things. Compare below the Annotations on verse 22.] and he grew tall: and he dwelt in the wilderness, and became an Archer. [Heb. a shooting bow-shooter, i. e. a valiant hunter and warrior. See above ch. 16. 12.]

21. And he dwelt in the wilderness of Paran: [see above chap. 14. on verse 6.] and his mother took him a wife out of Egypt. [Observe here the right and authority of parents in bestowing or marrying their children, even the mothers alone; Compare below ch. 24. v. 3, 4, &c.]

22. Further it happened at that time, [i. e. about the time of Abrahams forementioned feast, and the expelling of Hagar and her son.] that Abimelech, [King of Gerar, spoken of before, chap. 20. 2.] together with Pichol his Chief Captain (or, Chieftain of his host) spake to Abraham, saying; God is with thee in all that thou doest. [God is with his, blessing them not only in outward and temporal, but also and chiefly in spiritual concerns; though Abimelech and Pichol had their eyes principally fixed upon the bodily and temporal blessings which Abraham enjoyed. See the like phrase, below chap. 39. 3. Jos. 3. 7. and 7. 12. 2 Chron. 1. 1.]

23. Therefore swear now unto me, by God, if thou shalt lie [or, deceitfully speak, or, deal] to me, or my son, or my nephew: [understand hereupon, that then woe, or punishment, shall come upon thee; or, God do thus and thus, or, this and that unto thee. See above chap. 14. 23.] according to the kindness which I have done by thee, shalt thou do by me, and by the land wherein thou doest sojourn as a stranger.

24. And Abraham said; I will swear.

25. Yet Abraham taxed Abimelech [before Abraham swears, he will take away all scrupling] because of a water-well [which himself had digged; the water having been very hard to come by otherwise, in regard of the dry soil of those parts, and therefore very needful and behoofful, and much to be valued. Compare below chap. 26. 19, 20, 21, &c. Jud. 1. 15.] which Abimelech's servants had taken by force.

26. Then

26. *Then said Abimelech; I wist it not, who did this feat,* [Heb. word, thing, matter.] *and also thou hast not made it known to me, and I likewise have not heard of it, but this day.*

27. *And Abraham took sheep, and oxen, and gave them to Abimelech,* [viz. in token 1. of his gratefulness to the King, for the friendship received from him; 2. of being satisfi- ed with the Kings answer touching the Well; 3. of his readines and promise to be true and faithful to him and his.] *and those two made* [Heb. cut, struck] *a Cove- nant.* [See above ch. 15. ver. 18.]

28. *Yet Abraham put seven ew-lambs of the flock apart.* [Heb. them alone, and so ver. 29.]

29. *Then said Abimelech to Abraham; what shall (or, mean) these seven ew-lambs here, which thou hast set apart?*

30. *And he said; That thou shalt take these seven ew- lambs from my hand; that it may be for a witness to me, that I have digged this Well.* [and that consequently the same doth lawfully appertain to me and mine. *Abra- hams* care proved not in vain: see below ch. 26. 15.]

31. *Therefore they called that place Bersheba,* [which name, both here, and above, ver. 14. is attributed to this place, and the Territory about it: but below ch. 26. ver. 33. appropriated to a City lying in that Tract, which was afterwards allotted to the Tribe of Judah, *Jos.* 15. 28. *1 Kings* 19. 3. yet inhabited by the Tribe of Simeon, *Jos.* 19. 2. and was the South border of the land of Canaan, as *Dan* was the North-border, *2 Sam.* 17. 11. and 24. 2] *because these two had sworn there.*

32. *Thus made they a Covenant at Bersheba: after that, Abimelech arose, and Pichol his chief Captain; and they returned to the Countrey of the Philistines.* [understand to Gerar, not far distant from this place.]

33. *And he* [viz. Abraham] *planted a grove in Ber- sheba, and called there upon the name of the LORD* [hav- ing received new cause of thankfulness, he there set up and exercised the publick worship of God. See above ch. 4. 26.] *the eternal God.* [Heb. the God of eternity.]

34. *And Abraham dwelt as (a) stranger in the land of the Philistines many days.* [i. e. for a long time; the LORD affording him good security and rest there.]

CHAP. XXII.

God tempteth Abraham, charging him to offer up his son I- saac, v. 1. Abraham obey's, and is ready to the utmost for to slay Isaac, 3. but hindered by God from heaven, highly commended, and rewarded with renewed promises, and the oath of God, 11. Abraham receives good tidings of his brother Nahors welfare, and issue, 20.

AND it came to passe after these things, [after that Abraham had received so many promises, even of the Birth of the Messiah himself, whereof none could be ful- filled, if Isaac had died without issue: the LORD was pleased to put Abraham to this trial, as if he would have rescinded and nulled all the former promises at one blow.] *that God tempted Abraham;* [God is said to tempt his, when he makes trial of their weakness or graces, either to humble or exalt them by the manifestation of the same. See *Deut.* 8. 2. and 13. 3. *Jud.* 2. 22. *2 Chron.* 32. 31. *Psal.* 139. 23, 24. As for Abraham, God knew him per- fectly, but intended to manifest the strength of his Faith, and the unfeignedness of his Obedience, in an extraordi- nary manner; as for his own glories sake, so both for Abrahams and the whole Church of God, their benefit and improvement. See below ver. 16, 17.] *And he said unto him, Abraham, and he said; (here) I am.* [Heb. Lo, I, viz. am here. Such a kinde of answer, which implieth a great deal of readinesse and attentivenesse in them, that are called upon. See below, ver. 7. and 11. and ch. 27. 1. and *1 Sam.* 3. 4, 6, &c.]

2. *And he said; Take now thy son, thy onely, thy beloved, Isaac,* [each word had been enough, to pierce the fathers heart. This, and that which is rehearsed below,

ver. 6. 9, 10. can in some sort represent unto us, the great mysterie of Gods Grace and Salvation, he having not spared his onely begotten and well-beloved Son, but delivered him up for us all, to bear our sins upon the Tree, *Rom.* 8. 32. *1 Pet.* 2, 24.] *and go thy way towards the land of Morija;* [thus called, after the common opi- nion, from the issue of this temptation. See below ver. 14. and the Annotations. This is the Land wherein Je- rusalem lay, and the Temple was built upon the hill of Morijah. *1 Chron.* 22. 1. *2 Chron.* 3. 1. side-wards of Mount Zion, about three daies journie from Bersheba. See below ver. 4.] *and offer him there;* [i. e. slay him first with thine own hand, and afterward burn his dead bodie to ashes: as the manner was to proceed with burnt- offerings, *Levit.* 6. 9, 10, &c. This Commandement was not to be construed or examined with natural sense and understanding, but, onely through faith; with Gods promise, and Abrahams fatherly duty and affection to his onely son: but of Gods hidden Counsel and purpose in this Command. See the first verse of this Chapter, and below ver. 12.] *for a burnt-sacrifice,* [see the Annot. above, chap. 8. on ver. 20.] *upon one of the hills which I shall tell thee.*

3. *Then Abraham rose up early in the morning,* [Abra- ham is instantly ready, overcoming flesh and bloud, and firmly believing, that notwithstanding all this, God would perform his promises, as being able to restore him Isaac even from the dead, which also, after a manner was done, as the Apostle testifies, *Heb.* 11. 19.] *and saddled his asse and took two of his youths with him, and Isaac his son, and he cleft wood for the burnt-offering.* [Heb. woods of the burnt-offering.] *and got himself up,* (or, made him- self ready) *and went toward the place which God had told him.*

4. *On the third day* [this great distance from the place, of about three daies journey, served to the further mani- festation of Abrahams singular steadfastnesse.] *then Abra- ham lifted up his eyes, and saw the place afar off.*

5. *And Abraham said to his youths; stay ye here with the asse, and I and the youth* [this word is not onely at- tributed to little children, but to young men likewise full grown, as above, to Abrahams armed or trained men, ch. 14. ver. 14. and to the young man of Sichem, that abused *Dina*, below, chap. 34. 19. and to *Joseph*, when he was called to interpret *Pharaos* dreams, below ch. 41. 12. to *Joshua*, serving *Moseh*, *Exod.* 33. 11. to *Abalom*, making war against his father, *2 Sam.* 18. 29. and here, both to Isaac and Abrahams servants. Compare the next verse] *shall go on yonder; when we shall have worshipped,* [see be- low ch. 24. 26.] *then we shall return unto you.* [Though Abraham intended to offer up his son, and the special issue of this work was unknown to him, he nevertheless belie- ved, that God was able to restore him his son again; and thus without knowing what should be done, he foretold what came to pass.]

6. *And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son,* [Although it be uncertain how old Isaac was by this time, (some guessing 25 years, some less, some more) yet hence may well be gathered, that he was of a ripe age, seeing he was able to bear all the wood the asse was charged with, and to carry it up the hill. See above on ver. 5.] *and he took the fire and the knife in his hand, and both they went together.*

7. *Then spake Isaac to Abraham his father, saying; My Father:* [This sweet appellation of Isaac might well have been able, according to the flesh, to have much hindered Abraham; but through the Spirit of the LORD, it raiseth up in him so much the more confidence of a good issue, as appeareth by his answer.] *and he said, See (here) I am, my son: and he said; Lo the fire, and the wood, but where is the Lamb, for the burnt-offering?*

8. *And Abraham said; God shall provide* [Heb. see, compare below ver. 14.] *himself a lamb for burnt-offering, my son: so they both went together.*

9. *And*

9. And they came to the place which God had told him, and Abraham built there an Altar, and disposed the wood, &c. bound his son Isaac, [even as the beasts for burnt-offering were bound by their four legs; so Abraham bound his son Isaac, hands and feet; (as some conceive) the Hebrew word, being used about sacrifices, often signifying the same. Observe here the singular patience and obedience of Isaac, being doubtless first exhorted and persuaded to it by his father.] and laid him upon the Altar, atop the wood.

10. And Abraham stretched forth his hand, and took the knife, for to slay his son. [Oth. to cut the throat of &c.]

11. But the Angel of the LORD [understand the Son of God, as appears by the latter end of verse 12. and the whole series and drift of this story. Compare ch. 18. ver. 1, 17, 22. and ch. 19. verse 18, 19, 21, 24.] called unto him from heaven, and said: Abraham, Abraham: [The name is doubled thus, the matter requiring haste and prompt attention, Abraham being even ready to give the stroke, and to dispatch the execution.] and he said, see (here) I am.

12. Then said he: Do not stretch forth thy hand on the youth, and do nothing to him: [By this command God now reveals his secret counsel and purpose in this temptation; which in the former command, ver. 2. he had not done.] for now I know [said after the manner of men, as verse 1. for Abraham was sufficiently known to God before; but now he is said to take knowledge of it, in regard that by this temptation, he made the same fully known to his whole Church. Thus the Hebrew word is taken, Psalm 139. 23. prove me, and knew my thoughts. For before he had said, ver. 2. thou understandest my thoughts afar off.] that thou art fearing God, and hast not withheld thy son, thy only (one) from me. [Hence it is plain, that it is God himself that speaketh here.]

13. Then Abraham lifted up his eyes, and looked about; and behold, behind there was a ram, [it should seem that the Angel called upon Abraham from behind, so that he turning himself about, did spie the ram withall; instantly apprehending, that he was to slay and offer the same there in his sons stead.] fast by his horns in the intricate thickets: [viz. of some briar or thorn-bush] and Abraham went, and took that ram, and offered it to him for (a) burnt-offering in his sons stead.

14. And Abraham [comparing his confidence, ver. 8. with this issue] named the name of that place, The LORD shall provide it: [understand that the mountain of Morijah, had that name given it from the answer which Abraham gave unto his son, ver. 8. as likewise the word Morija it self, doth signifie almost the same thing, that is, the sight or vision of God.] wherefore to this day it is said, On the Mount of the LORD it shall be provided. [A proverbial speech, used by those, who being in the greatest extremity, and seeing no human issue, cast themselves altogether upon the faithful providence of God.]

15. Then the Angel of the LORD called upon Abraham the second time from Heaven:

16. And said; I swear by my self, [having none greater to swear by, Heb. 6. 13. see likewise Jer. 22. 5. Elsewhere God swears by his great Name, Jer. 44. 26. or, by his Soul, Jer. 51. 14. and by his holiness Amos 4. 2. i.e. by himself] speaketh the LORD: [Heb. Neum. Of this word see Jer. 23. 31.] Therefore, because thou hast done this thing, and not withheld thy son, thy only (one): [understand hereby no meriting cause of the ensuing promise, which was already before made to Abraham; but the fruit and the end of Abrahams obedience, which God was pleased of his grace to remunerate and reward with the renewing of his promise, and with this Oath here, to the further strengthening of the faith of Abraham, and of all true believers, the whole Church of God. See hereof, Heb. 13. 14, 17, 18.]

17. Affuredly I will greatly bless thee, and multiply thy seed very much, [Heb. blessing, blasse, and multiplying, I will multiply, &c.] as the stars of Heaven, and as the sand, which is on the Sea-shore: [Heb. at the lip of the Sea. So below chap. 41. 3. Ios. 11. 4. 1 Sam. 13. 5.] and thy seed shall hereditarily possess the gates of his enemies. [i.e. the Jurisdiction, power, and authority, Cities, and Countries; for of old, the place or Courts of publick Judicature and Administration of Justice was in the Gates, Deuteronomy 21. 19. and 22. 15. Amos 5. 12, 15. Zachary 8. 16. item, the strength of the Cities. See Iud. 5. 8. Psalm 147. 13. Isa. 22. 7. Ezech. 26. 22. therefore the Cities themselves also are called Gates, Deut. 12. 15. and 18. 6. even the Cities of a whole land, Jer. 14. ver. 2. This was fulfilled as to the temporal part, in Joshua, David, &c. but especially and spiritually in the Messiah, Psalm 2. 8, 9. and 110. 1, 2, 3. Col. 2. 15. who makes his Church and servants partakers of his Conquest. 1 Cor. 15. 57. and 2 Cor. 2. 14. and 10. 5, 6.]

18. And in thy seed [i.e. in Christ, who is to proceed out of thy seed, after the flesh. See above chap. 12. 3.] all nations of the earth [not onely the off-spring of thy own flesh, but all other people likewise, that shall believe in thy seed, the Messiah. See Gal. 3. 29.] shall be blessed: [See Acts 3. 25. Gal. 3. 8, 16.] since thou hast been obedient to my voice. [See above on ver. 16.]

19. Then Abraham returned to his youths, and they got themselves up, and they went together toward Bersaba: [see above chap. 21. on ver. 31.] and Abraham dwelt at Bersaba.

20. And it happened after these things, that word was brought to Abraham, saying: Behold Milca [who was not come along with Abraham from Ur of the Chaldees, into Canaan; but had removed her habitation into Mesopotamia. See above chap. 11. 29, 31. and 24. 10.] she likewise hath born sons to Nabor thy brother.

21. Uz his first-born, [This Uz, Nabors son, is to be distinguished from two others of that name: the one was the son of Aram, Sems son, above ch. 10. 23. the other the son of Dischan the son of Seir the Horite, below ch. 36. 28.] and Buq his brother, [from whom some conceive Elihu the Buqite descended. See of him, Job 32. 2.] and Kemuel the father of Aram. [See of another Aram, above ch. 10. 22. it is thought, that from the one, or both of these the Countrey of Syria was called Aram.]

22. And Chesed, and Haze, and Pildas, and Iidlaph, and Bethuel.

23. And Bethuel begat Rebecca: [Heb. Ribka, married afterwards to Isaac, below ch. 24.] these eight Milca bare to Nabor, the brother of Abraham.

24. And his by-wife (or, Concubine) [understand such a wife, which was taken indeed for propagation of children, (according to the abusive custome of those daies,) but without any dowry, or matrimonial contract, she being subordinate and subject in a manner to the lawful and principal wife; her children likewise could not inherit, but had onely some gifts or legacies bestowed upon them, above ch. 21. 14. and 25. 6. the Hebrew word signifieth a divided or half wife.] whose name was Reunia, the same bare likewise, Tebah, and Gaham, and Tabas, and Maacha. [This seems to be a mans name here: as also 2 Sam. 10. 6. the name of a certain King. And thus likewise the mother of King Asa was named, 1 Kings 15. 13.]

CHAP. XXIII.

Sarah dieth, and is bemoan'd by Abraham, ver. 1. Abraham doth solemnly purchase the field of Ephron the Hethiite, with the cave of Machpela, for an hereditary burying-place, 3. and there he burieth his wife Sarah, 19.

And

AND the life of Sarah was an hundred and twenty seven year: those were the years of the life of Sarah.

2. And Sarah died at Kiriath-arba, [Oth. in the City of Arbu. Some do hold, it had this name from a Giant so called, the builder thereof. See *Jos.* 14. 15. and 15. 13.] this is Hebron, [a City, afterwards allotted to the Tribe of Judah, lying not far from the Oak-field of Mamre, where Abraham had lived a long time. See further, above chap. 13. on ver. 18.] in the land of Canaan: and Abraham came, [viz. into the Tent of his wife; see above chap. 18. 6, 9.] for to bemoan Sarah, and to bewail her. [This was an ancient custome amongst the godly, to manifest their grief and sorrow, in general, for the miserable condition of mankind, and in particular, for the temporal loss of their friends, or any eminent persons. See hereof, below chap. 50. ver. 3. *Deut.* 34. 8. 1 *Sam.* 25. 1. 2 *Sam.* 3. 32. *Acts* 9. 39, &c. which custome was superstitiously afterwards imitated by unbelievers. See *Mark* 5. ver. 38, 39, &c.]

3. After that, Abraham arose from the face of his dead: [like a believing Patriarch, moderating his grief and mourning over Sarah, and going about now, to provide her an honourable interment, in a strange Countrey.] and he spake to the sons of Heth, [Oth. to the children of Heth, &c. as also ver. 5, 7, 10, 11, 16, 18, 19. i. e. to the Governours or principal men of the Hebites, who were Canaanites, of the race of Heth, the grand-child of Cham. See above ch. 10. 15.] saying:

4. I am a stranger and inhabitant with you, give me an hereditary burying place with you: that I may bury my dead (one) from before my face. [The burying of dead bodies hath been a very ancient custome among men, as appears by this and the next verse; nature it self teaching, that the one part of the reasonable creature, man, ought not to be thrown away, to be dishonoured or abused by any other: and Religion minding us, to lay up and safe-keep the same against the day of the resurrection from the dead. See below, chap. 50. 5, 6. *Numb.* 33. 4. *Deut.* 21. 23. *Job* 5. 26.]

5. And the sons of Heth, answered Abraham, saying to him:

6. Hear us, my Lord; Thou art a Prince of God in the midst of us, [i. e. with whom God is; as above chap. 21. 22. or, a Prince of God: i. e. an excellent or very eminent Lord and Prince. See above chapter 13. on verse 10.] bury thy dead (one) in the choice of our graves; [i. e. in the best and choicest we have. Compare *Jeremy* 22. 7.] none of us shall keep his grave from thee, that thou shouldest not bury thy dead (one).

7. Then Abraham stood up, and bowed himself down before the people of the land, before the sons of Heth.

8. And he spake with them, saying: is it with your will? [Hebr. is it with your soul? or, if it be with your soul: The word Soul doth oft-times signifies will, content, allowance, approbation; as *Deut.* 21. 14. 1 *Kings* 19. 3. 2 *Kings* 9. 15. *Psalms* 27. 12. and 41. 3. and 105. 22.] that I do bury my dead from before my face? then hear me, and speak for me with Ephron the son of Zohar, [Heb. Tsochar, an Hebitite, who is to be distinguished from another Zohar, that was the son of Simeon afterwards, chap. 46. 10.]

9. That he would give me the Cave of Machpela, [the proper name of this Cave, as appears verse 17. and 19.] which he hath, which is at the end of his field, that he would give it me, for the full money, [in regard of the price of the ground, and the weight, or the value of the money] for an hereditary burying place in the midst of you.

10. Now Ephron sat in the midst of the sons of Heth: [He was not onely a Citizen and Native of the Hebites, but one of the principal men among them, sitting in the Assembly, before which Abraham had presented himself: thus the word sitting, is taken for the state or place of the publick Counsellours or Governours of a

people; as *Psalms* 119. 23.] and Ephron the Hebitite answered Abraham, before the ears of the sons of Heth, of all those which entered the gate, [i. e. that were Citizens or Inhabitants of the City; so below ver. 18. Compare chap. 34. 24.] of his City, [either where he was born, as *Luke* 2. 3, 4. or, where he dwelt, as below ch. 24. ver. 10. *Mat.* 9. 1.] saying:

11. No my Lord, hear me: the field I give thee, also the Cave that is in it, I give thee the same; before the eyes of the sons of my people do I give thee the same; bury thy dead.

12. Then Abraham bowed himself down before the face of the people of the land.

13. And he spake to Ephron, before the ears of the people of the land, saying; troth, art thou it? [Oth. buy, or indeed, good now, if thou be it, &c. viz. the man of whom I speak? viz. Ephron. It should seem that Abraham knew him by Name, though not by face, and that Abraham did not know that Ephron was sitting there] I pray hear me: I will give thee the money of the ground, [Heb. I have given, i. e. I am ready to give it, and lay it down.] take it of me; so shall I bury my dead there.

14. And Ephron answered Abraham, saying to him:

15. My Lord, hear me: a land of four hundred shekels of silver; [Shekel, was a certain kind of Coin, having the name from weighing, and it was twofold: the common, weighing about as much as the fourth part of a Rix-dollar (or thirteen pence half penny); and the holy one, of double the value. See above chap. 20. 16. where mention was made of the silverling (being of the same price). The sum here then, amounts to a matter of an hundred Rix-dollars and somewhat better, (about two and twenty pound ten shillings) the speech being here of the common or civil shekel.] what is that betwixt me, and betwixt thee? do but bury thy dead.

16. And Abraham hearkned to Ephron: and Abraham weighed Ephron the money wherof he had spoken, [of old it was the custome to weigh the money one to another in payments, buying and selling, as now the use is, to tell it out one to another.] before the ears of the sons of Heth, four hundred shekels of silver, currant among the Merchants.

17. Thus the field of Ephron, that is, in Machpela, that (lay) over against Mamre, the ground and the cave that was therein, and all the Trees that (stood) upon the ground that was round about in the woole border thereof, was established [Heb. stood, or stood up, i. e. it became and remained Abrahams, and so below ver. 20.]

18. On Abraham, for a possession, before the eyes of the sons of Heth, with all that went into his City-gate. [See above on ver. 10.]

19. And after that, Abraham buried his wife Sarah, in the Cave of the field of Machpela, over against Mamre, [Heb. against the face of Mamre] which is Hebron [see above on ver. 2.] in the land of Canaan. [Which indeed was given of God to Abraham and his seed, hereditarily to possess the same in due time; but he having been hitherto and still continuing a stranger in it, therefore (like to other faithful Patriarchs) he desires to be buried in it, in token and testimony that they believed the promise of God touching the possession of this land, which was a pledge unto them of the heavenly Canaan.]

20. Thus that ground, and the Cave that was therein, was established on Abraham, for an hereditary burying-place, from the sons of Heth.

CHAP. XXIV.

Abraham being old and rich, takes an Oath of his eldest servant, and sends him to Mesopotamia, to his kindred, for to fetch his son Isaac a wife thence, v. 1. The servant being well instructed and furnished, parteth and dispatcheth the businesse faithfully and piously, 10. and through a wonderful

wonderful providence, very successfully obtaining Rebecca forthwith with full consent of her friends, 50. He thereupon returneth thence with Rebecca, and brings her to Isaac, 61. who receiveth, marieth, and loveth her, 67.

Now Abraham was old, [See above ch. 18. 11. Abraham was by this time about an hundred and forty years old, for he was an hundred when Isaac was born: above chap. 21. 1. and Isaac was forty when he married Rebecca, below chap. 35. ver. 20.] and well be-dayed. [Heb. going in days. See of this phrase above ch. 18. 11.] and the LORD had blessed Abraham in all(things). [See above ch. 12. 2.]

2. Then Abraham spake and his servant, the eldest of his house [Heb. the old (one): understood the Steward, or Bailiff, and upper-servant of his family, by name Eliezer of Damascus: See above chap. 15. 2.] ruling over all that he had: Lay thy hand (I pray) under my thigh. [A kind of practise used by Masters of Families in taking an oath from any of their household in token of their subjection and faithfulness. See likewise below chap. 47. 29. Otherwise it was also the custome in swearing to lift up the hands. See above chap. 14. 22. and Rev. 10. 5.]

3. That I may swear thee by the LORD the God of heaven and the God of earth, that thou shalt take no wife for my son of the daughters of the Canaanites, [Heb. of the Canaanite. Of whom see above ch. 10. 15, 16, &c. Abraham would have none of those to be matched with his son, because they were wholly given up to Idolatry and all manner of wickedness, and without the Covenant of God. Compare below, chap. 28. 1, 2. Exod. 34. 16. Deut. 7. 3. Jos. 23. 12. Ezra 9. 1, 2, 3. Nehem. 13. 23, 25, &c. 2 Cor. 6. 14, 15. Of this right of the parents in general in marrying their children: see above ch. 6. on ver. 2. and chap. 21. 21.] in the midst of whom I dwell.

4. But that thou shalt go to my Countrey, [which was *the* of Chaldee, being a part of the whole land that lay betwixt the River Euphrates and Tigris, wherein Mesopotamia also, in which Nabor lived, was comprehended.] and to my kindred, [of whom he had lately received news, above chap. 22. ver. 20. Those were indeed likewise somewhat tainted with the Idolatry of the people, among whom they lived, as appears below chap. 31. 19, 30, 32, 35. and Jos. 24. 2. but yet not so abominably and grossly given up to the same and other grosse sins, as the reprobate Canaanites were: see Deut. 12. 30, 31.] and take a wife for my son Isaac.

5. And that servant said to him; peradventure [by this and the sequel the singular prudence and piety of this servant appeareth, who before he takes the Oath, will first be fully satisfied of his Masters intent and purpose.] that woman shall not be willing to follow me, [Heb. go after me; so below v. 8.] into this land: must I then bring thy son into the land out of which thou art gone? [Heb. shall I bringing back bring back, &c. this is said not in regard of Isaac, who never was there; but of Abraham, in whose loins Isaac had been shut up.]

6. And Abraham said to him; Take heed to thy self, that thou do not bring my son back thither. [Partly, because God had called him and his seed to come, out of Chaldee into Canaan, with promise that they should inherit the same; and partly to avoid the danger of Idolatry, into which Isaac might have been seduced. [Heb. be guarded or kept, or, beware thee, look to thee.]

7. The LORD of Heaven, that hath taken me out of my Fathers house, and out of the land of my kindred; and that hath spoken to me; and that hath sworn to me, saying; Unto thy seed will I give this land; the same shall send his Angel before thy face, that thou maist take a wife for my son thence.

8. But if so be, that the woman will not follow thee, thou

shalt be clean of this my Oath: [i. e. discharged, free and clear of the engagement which I am putting upon thee by this Oath.] only do not bring my sonne thither again.

9. Then the servant laid his hand under Abraham his Masters thigh; and he swore to him over this matter.

10. And that servant took ten Camels of his Masters Camels, and went his way, and all the goods of his Master were in his hand: [i. e. he took along with him, (with his Masters good liking) all manner of necessary and precious goods and commodities, as well for his Journey, as for bestowing gifts and presents, where it should be expedient, in this affair; see ver. 53.] and he got up, and went on to Mesopotamia, [Heb. Syria of the two Rivers, called thus, by reason of its lying betwixt two Rivers, Tigris, on the East, and Euphrat on the West. See of this name likewise, Deut. 23. 4. Jud. 3. 8.] to the City of Nabor. [i. e. where Nabor dwelt. See chap. 23. on v. 10. understand the City of Haran, as is to be gathered, by chap. 28. 10. and 29. 4.]

11. And he caused the Camels to kneel down [for to rest themselves, or to bait them, according to the nature and condition of those beasts, when they are weary] without the City, by a well of water, in the evening time, at the time when the (women) drawers came forth.

12. And he said, LORD, God of my Master Abraham, Make (her) (I pray) [viz. the young woman, or daughter, or, Make (it) i. e. my wish and desire] to meet me [Heb. before my face] this day, and shew kindness to Abraham my Master.

13. Behold, I stand by the fountain of water, and the daughters of the men of this City, are going forth to draw water.

14. Let it come to passe, that the young maid, to whom I shall say, incline thy pitcher (I pray) that I may drink, and she shall say; Drink, I will likewise water thy Camels, that she (be) the same. [This token he desireth, not out of any diffidence, or presumption, but out of a singular confidence, which God himself wrought in him, who by his providence had disposed all things accordingly, which the event verified, as appears in the sequel. See the like examples, Jud. 6. 17. and 1 Sam. 14. 9, 10.] Thou hast [Oth. ordained, prepared, determined.] to thy servant Isaac, and that I may acknowledge thereby, that thou hast done kinnesse to my Master.

15. And it came to passe, before he had made an end to speak, behold, Rebecca came forth, she that was born to Bethuel, the son of Milca, Nabors wife, the brother of Abraham, and she had her pitcher upon her shoulder.

16. And the young maid was very fair [Heb. good. See chap. 8. on verse 2.] to look on, a Virgin, and no man had acknowledged her: [see of this manner of speaking, chap. 19. ver. 8.] and she went down to the Fountain, and filled her pitcher, and came up.

17. Then that servant ran to meet her, and he said: Let me drink a little water (I pray) out of thy pitcher.

18. And she said; Drink, my Lord; And she made haste, and let down her pitcher upon her hand, and gave him to drink.

19. Now, when she had done giving him to drink, she said; I will likewise draw for thy Camels, till they have done drinking.

20. And she made haste, and poured her pitcher out into the trough, and ran again to the well, for to draw, and she drew for all his Camels.

20. And the man was amazed over her, [viz. for great joy, and admiring how readily and exactly the token, which he had desired from the Lord, was presented to his eyes.] holding his peace [pondering with himself how wonderful Gods Providence did here shew forth it self, and resolving to observe whether the sequel and success should be answerable in all things to this beginning.] to observe

(bserve, whether the LORD had made his way prosperous, or not.

22. And it came to pass when the Camels had done drinking, that that man took a golden frontlet, [The Hebrew word here doth signifie an ornament of the forehead, as appears below ver. 47. Isa. 3. 22. Ezek. 16. 12. sometimes indeed it doth likewise betoken an ear-ring, or, ornament for the ear, chap. 35. 4. and Exod. 32. 2, 3.] whose weight was half (or, the moiety of) [the Hebrew word here used is rendred by it self, half a shekel, Exod. 38. 28.] a shekel [of the silver shekel; see above chap. 20. on ver. 16. The golden and the silver shekel were both of one weight, the common containing an hundred and sixty barley-grains, or a quarter of an ounce; the holy one, as much again, viz. three hundred and twenty grains, that is to say, half an ounce; one ounce of gold was valued at ten times the quantity silver; one ounce of silver was as much as a Rix-dollar, and consequently one ounce of gold was worth ten Rix-dollars, or five and twenty Gilders (two pound ten shillings)] and two bracelets on her hands, [understand he bestowed them, or put them on her hands: like as the word to take, used in this verse, doth oft times imply an other signification besides its own. See above chap. 12. on verse 15.] whose weight was ten shekels of gold, [six pound two shillings six pence.]

23. For he had said, [compare below, ver. 47.] whose daughter art thou? let me know it (I pray) is there room also for us in thy fathers house to over-night? (or, lodge.)

24. And she had told him; I am the daughter of Bethuel, the son of Milca, whom she bare to Nabor. [This is added here, that Abrahams servant might know that she was the true and lawfully begotten daughter of Bethuel, born likewise of the true and lawful principal wife of Nabor, and not of the Concubine Reüma; [see above chap. 22. ver. 23, 24.]

25. Moreover she had said to him; There is straw like-wise, and store of provender with us; also room to over-night.

26. Then that man bowed his head, [The Hebr. word doth properly signifie to bow (or, incline) the head downwards] and worshipped the LORD. [The Hebr. word here signifies the bending and bowing down of the whole body; which doth imply here, a very religious and devout reverend posture of the body, accompanied with adoration and prayer. See likewise above chap. 22. 5. Item Psalm 66. 4. Nehem. 9. 3, &c.]

27. And he said; Praised [or blessed. See above ch. 14. 20.] be the LORD, the God of my Master Abraham, that hath not withheld his kindnesse and truth [i. e. the faithfulness, in keeping of his promises. So below chap. 32. 10. Psalm 143. 1. Isa. 38. 18, 19.] from my Master: [Hebr. from with, or, from by my Master, understand, to shew or exhibit, and perform the same.] (as) touching me, [Heb. I, i. e. as for me, or touching, concerning my self. Thus it is taken likewise above, ch. 9. 9. and 17. 4. 1 Chron. 28. 2. Psal. 35. 13. and 41. 13. and elsewhere.] the LORD hath conducted me upon this way, to the house of my Masters brethren, [i. e. kindred, consanguinity. See ch. 13. 8. and in this chapter, ver. 48. Mark 3. 31, 32.]

28. And the young maid ran, and made it known, at her mothers house, so as these things were.

29. And Rebecca had a brother, whose name was Laban: and Laban ranne to that man forth to the Fountain.

30. And it came to passe, when he had seen that frontlet, and the bracelets on his sisters bands; and after he had heard the words of his sister Rebecca, saying; Thus that man spake to me; then he came to that man, and lo, he stood by the Camels, by the Fountain.

31. And he said; Come in Thou Blessed of the LORD,

[This is a very honourable Title, which the Israelites used to attribute to Gods special friends, implying, that God had done singularly well by them, and was still with his Grace and Favours about them. See chap. 26. 29. Ruth 3. 10. Psalm 115. 15.] why shouldst thou stand without? for I have prepared the house, and the place for the Camels. [prepared, or cleansed, fitted, dressed, the same, and removed or rid away all impediments; thus the Hebrew word is taken, Lev. 14. 36.]

32. Then that man came unto the house, and they did ungird the Camels, and they gave the Camels straw, and provender: and water for to wash his feet; [see above ch. 18. 4. and the Annotations] and the feet of the men that were with him.

33. Then they set (meat) before them to eat: [Heb. and before his face was set to eat.] but he said; I shall not eat, until I have spoken my words, (or, delivered my errand): and he said; [Laban namely] Speak. (or, say on)

34. Then said he; I am Abrahams Servant. [See above verse 2.]

35. And the LORD hath blessed my Master greatly, so that he is become [or, grown] great; [i. e. very rich and wealthy] and he hath given him sheep and oxen, and silver and gold, and men-servants, and maid-servants, and Camels and Asses.

36. And Sarah my Masters wife, hath born a son to my Master, after that she was grown old: [Heb. after her old age, i. e. by a supernatural operation of the LORD, from whence there is to be expected an extraordinary blessing, according to his promise.] and he hath given him all he hath. [i. e. he hath made him the sole and full heir of all.]

37. And my Master made me swear, saying, Thou shalt take no wife to my son of the daughters of the Canaanites, among whom I dwell. [See above ver. 3.]

38. But thou shalt go [Oth. shalt, or shouldst thou not go? or, if thou goest not, &c. understand hereupon, woe be to thee then, or, then God do thus and thus by thee. See above chap. 14. 22, 23. and 21. 23.] to my Fathers house, and to my kindred, and shalt take a wife to my son.

39. Then said I to my Master; peradventure, that woman will not follow me.

40. And he said to me; The LORD, before whose face I have walked, [see above ch. 17. on ver. 1.] shall send his Angel with thee, and he shall make thy way prosperous, that thou maist take a wife to my son, out of my kindred and out of my Fathers house.

41. Then shalt thou be clean (or, clear) of my oath, [Oth. curse, or, oath of the curse, i. e. free of the punishment, which a forsworn person makes himself liable unto.] when thou shalt have gone to my kindred: and if they shall not give her to thee, then shalt thou be clean of my oath.

42. And I came this day to the Fountain; and I said, O LORD, God of my Master Abraham, if now thou shalt make my way prosperous, whereon I go:

43. Behold, I stand by the Fountain of water; let it come to passe, that the Virgin coming forth to draw, and to whom I shall say, Give me a little water to drink (I pray) out of thy pitcher;

44. And she shall say to me, Drink thou also, and I shall likewise draw (for) thy Camels; that this same be that woman, which the LORD hath appointed for my Masters son.

45. Before I had done speaking in my heart, behold there came Rebecca forth, and had her pitcher upon her shoulder, and she went down to the Fountain, and drew: and I said unto her, Give me to drink (I pray.)

46. Then she made haste, and let down her pitcher from her, and said, Drink thou, and I shall likewise water thy Camels: and I drank, and she likewise watered the Camels.

47. Then

47. Then I asked of her and said; *Whose daughter art thou? and she said: The daughter of Bethuel the sonne of Nabor, whom Milca bare unto him: then I laid the frontlet upon her face; [or, upon her nose, so namely, that it was hanging from her forehead downward on the nose.] and the bracelets on her hands:*

48. And I bowed down my head, and worshipped the LORD, and I praised (or, blessed) the LORD the God of my Master Abraham, that had guided me upon the right way, [Heb. the way of Truth, i. e. the true, or right way] for to take the daughter of my Masters brother [i. e. near kinsman, nephew here, for Bethuel was the son of Nabor Abrahams brother; see above ver. 27.] for his son.

49. Now then, if you will do [Heb. if you be doing] kindnesse and faithfulness [Heb. truth] to my Master, make it known to me; and if not, make it (likewise) known to me, that I may turn my self [or, look about] to the right or to the left hand. [i. e. that I may be able to resolve one way or other, what course to take in my Masters behalf.]

50. Then answered Laban and Bethuel, [The Son is put before the Father here, in regard that Laban, as is thought, was ordered by his Father, to speak in, and manage that affair, as he did most of the household, the Father being not only well-be-dayed or very aged, but perchance sickly too.] and said; This business hath proceeded from the LORD, [Hence it appears, that there was yet some knowledge and fear of the true God among them. See here, and ver. 51.] we can speak neither bad nor good unto thee. [i. e. we have nothing at all to gain-say in this matter. Compare below chap. 31. 24. 29. and 2 Sam. 13. 22.]

51. Behold Rebecca is before thy face, take her [see above on ver. 3.] and go thy way; let her be thy Masters sons wife, even as the LORD hath spoken.

52. And it came to passe, when Abrahams Servant heard their words, he bowed himself to the ground before the LORD.

53. And the Servant reached forth silver jewels, and golden jewels, [Heb. vessels of silver and vessels of gold, i. e. all kind of gold and silver plate and manufacture.] and garments; and he gave them to Rebecca: also he gave preciousnesses (or, precious things) [the Heb. word doth signifie whatsoever is choice and precious, but especially choice and rare fruits and spicerie. See Deut. 33. 13, 14, 15. and 2 Chron. 21. 3. and 32. 23. Ezek. 1. 6.] to her Brother and to her Mother.

54. Then they did eat and drink, he and the men that were with him, and they over-nighted: and they rose up early in the morning, and he said; Let me go to my Master.

55. Then said her Brother and her Mother; Let the young maid tarry with us (some) dayes, or, ten, [see above chap. 4. on ver. 3. Some do understand by days, or ten, a full year, (which is called a year of days) or ten moneths time. The particle or is sometimes also taken for at least.] after that thou shalt go (or, then goe.) [Oth. she shall goe.]

56. But he said unto them; Stay me not, because the LORD hath made my way prosperous: Let me part (or, dismissee me) that I may go to my Master.

57. Then said they; Let us call the young maid, and ask her mouth. [i. e. let us hear, what she will say to this hasty departure: for the marriage she had already yielded unto, upon her parents and kindreds pleasure, and in token thereof, accepted of the presents.]

58. And they called Rebecca, and said to her; Wilt thou go with this man? and she answered, I (will go.)

59. Then they [i. e. all the kindred] let her Sister [or, Kinswoman, for not Laban onely her brother, but all the Kindred took their leave from her; and so in the next verse,] and her Nurse [Deborah by name, below,

chap. 35. 8.] goe; together with Abrahams Servant and his men.

60. And they blessed [see above chap. 14. 19.] Rebecca, and said unto her; O our Sister, be (or, become) thou to thousands of Millions [or, ten thousands: they wish that she may become the mother of an innumerable or numberless posterity. Compare Dan. 7. 10.] and let thy Seed possess the Gate [see above cha. 22. on ver. 17.] of his Haters. (or, those that hate him).

61. And Rebecca rose up, with her young maids, [whom the friends sent along with her, for company and service.] and they rode on Camels, and followed the man: and that Servant took Rebecca, and went his way.

62. Isaac now came, from whence one comes to the well Lachai-roi: [of this well see above chap. 14. and 25. 11.] and he dwelt in the South-Country. [in the South-part of Canaan, about Berseba and Gerar.]

63. And Isaac was gone forth to pray [or, to meditate, contemplate, that is to say, He went forth there, to take up and exercise his mind, with pious meditations and prayers before the Lord.] into the field, against the approaching of the evening: [Heb. against or towards or with the look, or, aspect of the evening. Solikewise Exod. 14. 27. towards, or, with the aspect of the morning.] and he lifted up his eyes, and beheld, and see the Camels came on.

64. Rebecca likewise lifted up her eyes, and she saw Isaac: and she fell off from the Camel [i. e. she let her self suddenly down, being surprised in her thoughts, whether this might not be Isaac, and therewithal asking the Servant about it. Others conceive, she lighted not, before she had understood by the Servant, that it was Isaac, and in that sense the following verse is read by some, For she had said unto the Servant, &c.]

65. And she said to the Servant: Who is that man, that walks to meet us in the field? and the Servant said; That is my Master: then she took the vail, and covered herself. [in token of shamesfastnesse and subjection.]

66. And the Servant related unto Isaac all the things which he had done.

66. And Isaac brought her into the Tent of his mother Sarah. [See above chap. 18. 10. and 23. 1.] and he took Rebecca, and she became his wife, and he loved her: thus Isaac was comforted, after his mothers (death.) [which happened three years before. This long grief for the losse of his mother, was a sign of the great love and respect he bare to her.]

CHAP. XXV.

After the death of Sarah, Abraham takes Ketura, and gets children by her, and childrens children, v. 1. &c. He makes Isaac the sole heir of all his estate, and the Concubines children he dismisseth, with presents to the East-Country. 4. Abrahams age, death, and buriall. 6. Isaac is blessed after his Fathers death, 10. Isaacs offspring, age, and death, 12. Isaac prays to God in his wifes behalf, who conceives, and bears him Esau and Jacob; both their conditions are set down, v. 21. Esau sells his birth-right, or primogeniture, to Jacob, 29.

AND Abraham went on (or, proceeded) and took a wife, whose name was Ketura; [The meaning is, That after the death of his wife Sarah, and the marriage of his son, he did not continue widower, but went on to marry again.]

2. And she bare him [Though Abraham was now about an hundred and forty years old, and his body was much decayed already, at an hundred years, above chap. 17. 17. Rom. 4. 19. nevertheless he got children by this Ketura, not as being miraculously strengthened thereunto, as he was, for the begetting of Isaac; but having retained much of that miraculous vigour, to this age.] Zimran,

[This man and the following were most of them inhabitants of *Arabia*, and some other parts lying East from *Canaan*.] and *Foksan*, and *Medan*, and *Midian*; [the Father and Original of the *Midianites*, of whom see below chap. 36. 35.] *Jud.* 6. 2. *Isa.* 10. 26. they were neighbours to the *Moabites*; *Num.* 22. 4. and fell soon away from *Abraham's* faith to Idolatry, *Numb.* 25. 16, 17, 18. their Countrey likewise is called *Midian*, *Exod.* 2. 16. and *1 Kings* 11. 18.] and *Fisbak*, and *Suah*. [*Heb.* *Schuah*, of whom it should seem that *Bildad*, *Jobs* friend, issued, *Job* 2. 11.]

3. And *Foksan* begat *Seba* [*Heb.* *Fokshan*] and *Dedan*: and the sons of *Dedan* were, *Assurim*, and *Letusim* and *Leummim*.]

4. And the sons of *Midian*, were, *Epha* [of *Epha* see *Isa.* 60. 6.] and *Epher*, [of whom some conceive that *Africk* bears the name.] and *Hanoch*, and *Abida*, and *Eldaa*: All these were sons of *Ketura*. [The sons, and sons sons, or grand-children, being all comprehended under one name.]

5. Yet *Abraham* gave all that he had, unto *Isaac*. [See above chap. 15. 4. and 24. 36.]

6. But unto the sons of the Concubines [of the word Concubine (or, By-wife) see above chap. 22. 24. understand here by *Abraham's* Concubines both *Hagar* and *Ketura*, though they are likewise expressly called wives,] whom *Abraham* had, *Abraham* gave presents: and sent them away from his son *Isaac*, while he was alive yet, East-wards, to the East-Countrey. [understand the Countreys lying East from *Canaan*; such as are *Arabia* and *Asia* the greater, &c.]

7. These now are the days of the years of the life of *Abraham*, which he lived, an hundred seventy and five years. [*Heb.* an hundred year, and seventy year, and five years. Thus *Abraham* lived a stranger, since he came from *Ur*, an hundred and five years, and left grand-children behind him, of fifteen years of age, viz. *Jacob* and *Esau*, as may be gathered from ver. 26. During all this time *Abraham* never fainted in his Faith in *God's* promises, nor in the obedience to his Commands, nor in patience under many adversities, nor in the hope of the glory to come; notwithstanding, that he left likewise some examples of humane frailty behind him. He died, as some do calculate, in the year after the Creation of the world 2124. and the 38 after his wife *Sarah*.]

8. And *Abraham* expired, and died in a good old age, [*Heb.* grayness (canities,) according to *God's* promise to him, above chap. 15. 15.] old and satisfied (Satur) (of life:) [i. e. being wearied of the toils and troubles of this life, and longing for the rest of that to come.] and he was gathered to his people. [Compare above chap. 15. the Note on ver. 15. See this phrase likewise below ver. 17. and ch. 49. 29. *Num.* 20. 24. and ch. 27. 13. *Jud.* 2. 10.]

9. And *Isaac* and *Ismael* his sons, buried him in the Cave of *Macpela*, in the field of *Ephron*, the son of *Zohar*, the *Hebrite*, which is over against *Mamre*: [See above chap. 23. 9, 17, 19, 20.]

10. (In) the field, which *Abraham* had bought from the sons of *Heth*: There *Abraham* is buried and *Sarah* his wife. [and there also were *Isaac* and *Jacob* buried, with their wives after them, below chap. 49. 29, 31.]

11. And it came to pass after *Abraham's* death, that *God* blest his son *Isaac*: [according to the promises formerly made to *Abraham*, above chap. 17. 7, 19.] and *Isaac* dwelt by the well *Lachai roi*. [See above chap. 16. 14. and 24. 62.]

12. These now are the births of *Ismael*, [i. e. the posterity issued from him. This is related here, as a confirmation of the truth of *God's* promises, made above ch. 16. 12. and 17. 20.] the son of *Abraham*, whom *Hagar*, *Sarah's* Egyptian hand maid did bear to *Abraham*.

13. And these are the names of the sons of *Ismael*,

with their names, according to their births: whereby they are called, according to the order of their births. It is thought that these twelve sons of *Ismael* inhabited the land of *Nabathea*, betwixt *Euphrates* and the Red Sea.] the first-born of *Ismael*, *Nebajoth*, [see *Isa.* 60. 7.] then *Kedar*, [see *Psal.* 120. 5. *Cant.* 1. 5. *Isa.* 21. 16. *Jer.* 49. 28. *Ezek.* 27. 21.] and *Adbeel*, and *Mibsam*, [see of another *Mibsam* the son of *Simeon*, *1 Chron.* 4. 25.]

14. And *Misma*, and *Duma* [see *Isa.* 21. 11. it is the name likewise of a City in the Tribe of *Judah*, *Jos.* 15. 21.] and *Massa*. [Thus is the place also called by Mount *Horeb*, where the people of *Israel* contended with *Mohseh*.]

15. *Hadar* and *Thema*, [see *Iob* 6. 19. *Ier.* 25. 23.] *Iethur*, *Naphis*, and *Kedma*.

16. These are the sons of *Ismael*, and these are their names in their Villages and Palaces, twelve Princes. [This is the fulfilling of the promise made above chap. 17. 20.] according to their nations.

17. And these are the years of the life of *Ismael*, an hundred seven and thirty years, and he expired and died, and he was gathered to his people. [See above chap. 15. 15. and in this ch. on ver. 8.]

18. And they dwelt from *Havila* off [see above chap. 2. 11. and the Annotations thereupon.] unto *Sur*, [see above chap. 16. 7. and 20. 11.] which is over against *Egypt* as thou goest to *Assur*. He pitched himself down [viz. with his abode and habitation. See *Num.* 34. 2. *Jud.* 7. 12. *Heb.* he fell, viz. by his lot and inheritance, *Ios.* 23. 4. and *Psal.* 78. 55.] before the face of all his brethren. [See above chap. 16. 12.]

19. These now are the births, [i. e. issue and posterity] of *Isaac* the son of *Abraham*: *Abraham* begat *Isaac*.

20. And *Isaac* was forty year old. [*Heb.* a son of forty year] when he took him *Rebecca* to wife, the daughter of *Bethuel* the Syrian, out of *Paddan Aram*, [or the Countrey of *Mesopotamia*, called, *Syria* of the two rivers, above chap. 24. 10. or a City, or Tract of that Countrey] the Sister of *Laban* the Syrian.

21. And *Isaac* earnestly entreated the LORD in the presence of his wife, for she was barren; [*Oth.* *Isaac* insisted praying the LORD. In which exercise it seems *Isaac* held on for a long time, in regard he got his two sons, but in the sixtieth year of his age, below ver. 26. having been married twenty years with *Rebecca*, ver. 20. it seems to have been a solemn or set prayer, which both of them together unanimously and constantly offered up to *God*, for the obtaining of children from him. Others take and understand it, as if *Isaac* had prayed alone thus by himself, for, or in behalf of *Rebecca*, as having her before him in his mind.] and the LORD was entreated by him, [*Heb.* for, or, on him, i. e. the LORD was entreated for his good and advantage.] so that *Rebecca* his wife conceived.

22. And the children [*Heb.* sons] thrust one another in her body: [viz. in an extraordinary, strange and painful manner, betokening the division and enmity of these two children, and both their posterities. *Heb.* in the inmost of her.] Then said she; Is it so? Why am I thus? [*Heb.* why I thus, or, what for I this? abrupt expressions, proceeding of impatience and distemper upon this strange and painful accident. The meaning seems to be; Is this the course? What should make me wish for children? or, why doth *God* give me any? or, to what end have I conceived? or, what do I live for yet?] and she went to enquire of the LORD. [viz. in some private retired place, fervently to call upon the LORD in this distress: or, to learn and understand his meaning by some Prophet, either *Abraham* himself, or some other pious Patriarch, yet living.]

23. And the LORD said to her: [viz. either by some present speech and allocution, or, by a vision, or, in a dream, by an inward instinct and inspiration, in either her

her own person, or some Prophet, that acquainted her with it as from God.] *Two Nations there are in thy belly* [i. e. the Fathers of two Nations, to wit, the Edomites, and the Israelites] *and two sorts of people shall separate themselves asunder out of thy bowels* [which is fulfilled, not onely corporally or literally, in regard of Jacob and Esau, together with the Israelites and Edomites; but spiritually likewise, in regard of the true Church and people of God, and the enemies of the same.] *and the one people shall be stronger then the other people*; [meaning, That the one Brother, and so likewise the one nation and people should be more mighty and powerfull then the other] *and the greater shall serve the less*. [These words declare the fore-going, By the greater we are to understand Esau, who in regard of primogeniture, of strength of body, and of outward means and abilities, was doubtless the greater and more considerable; as also his posterity, having a long time posselt Mount Seir, and reigned there, while the children of Israel were yet strangers and sojourners in Canaan, slaves and bond-men in Egypt, and a despicable wandering people in the wilderness. Nevertheless this greater people should be made subject to and serve the lesser; which was fulfilled, first in Jacob, when having gotten the prerogative of primogeniture, he became thereby Lord over his brother; and afterwards in his posterity, when they inherited the land of Canaan, and made the Edomites Tributaries to them, see 2 Sam. 8. 14. And this is likewise fulfilled in the true Church, who, notwithstanding her small appearance for the most part in outward glory and power, compared with the false one, doth nevertheless still keep Christ in the midst of her, by his Word and Spirit, exercising his Dominion over all his and her enemies.]

24. *Now when her daies were fulfilled to bring forth, behold there were twins in her belly.*

25. *And the first came out, red; he was wholly like a hairy garment*: [The Hebrew word doth signifie an upper garment, such as a cloak or coat.] *Therefore they called his name Esau*. [i. e. made up, perfected, being hairie, like a man full grown.]

26. *And after that, his brother came forth, whose hand was holding Esaus heel, therefore they called his name Jacob*: [Heb. *Jaaqob*, as if one should say, heel-holder, see below, chap. 27. on ver. 36.] *and Isaac was sixty year old*, [Heb. a son of sixty year. As Abraham, being an hundred year old, had stayed thirty five for the fulfilling of Gods promise, above chap. 12. 4. So Isaac being now threescore, he was fain to tarry twenty years for the further fulfilling of the same promise. Thus God knowes how to try and exercise his children.] *when he begat them*. [or, when she bare them, for the word of the Text bears either signification.]

27. *Now when the youths grew up, Esau became a man expert in hunting* [Heb. understanding the hunting, i. e. a good huntsman, a crafty hunter.] *a man of the field*; [i. e. one that loved rather to be in the fields then at home. See above chap. 9. on ver. 20.] *but Jacob became an upright man*, [See above chap. 6. on ver. 9.] *dwelling in Tents* [i. e. he led a peaceable quiet life, being not wild and ranting abroad, like his brother, but minding the household affairs, and the herds and flocks of his Father; in both regards whereof Tents were requisite. See above chap. 4. 20. and Heb. 11. 9.]

28. *And Isaac loved Esau, for the Venison was to his mouth*; (or, palat) [i. e. it was very grateful meat to him; he found a special relish in it. A piece of humane frailty in this good Patriarch, that for so vain a thing he loved him most, of whom he was sufficiently instructed before, that God did love him least.] *but Rebecca loved Jacob*.

29. *And Jacob had boild a boiling*, [The Hebrew word doth signifie in general any kind of meat drest, broth, pottage, frumenty, &c. but below ver. 34. it is called, a

boiling (or dish) of lentils] *and Esau came from the field, and was weary*.

30. *And Esau said to Jacob; Let me sop (I pray) of that red, that red there*; [The word is doubled, to shew the greediness of his appetite to this dish, whose colour and taste seem'd so pleasing and enticing to him: or else, for that it was exceeding red: so good, good, is put for very good, *Ind. 11. 25. bad, bad*, for very bad, *Prov. 20. 14.*] *for I am weary; therefore they called his name, Edom* [i. e. red, partly, because he was red of skin himself, ver. 25. and partly, for being so besotted with longing for this red pottage.]

31. *Then Jacob said; Sell me this day thy first-birth*, (primogeniture, or, being first-born,) [i. e. the right and prerogative of being first-born; consisting, 1. In the honour and lordship over his brethren, above chap. 4. 7. and 49. 3. and 2 Chron. 21. 3. Psalm 89. 28. 2. In the double portion of the goods to be inherited, *Deut. 21. 17.* 3. In the right of the Priesthood after the decease of the Father, especially after the slaying of the first-born in Egypt, untill the Priesthood was transferred upon the Tribe of Levi, *Num. 8. 16, 17, 18, 19.*]

32. *And Esau said; Behold, I am going to die*, [i. e. I am daily abroad a hunting, and in continual danger to lose my life one time or other. Or else, I must die once I know; What shall I be the better then for all my birth-right? Some referre this answer of his, to his present faintness and hunger] *and what for the primogeniture to me?* [Thus doth Esau, with an ungracious heart reject this great and excellent right of primogeniture. See Heb. 12. ver. 16. and here below ver. 34.]

33. *Then said Jacob; Swear unto me this day*, [Heb. as to day] *and he swore unto him: and he sold his primogeniture to Jacob*.

34. *And Jacob gave bread to Esau, and the boiling of lentils; and he did eat and drink; and he rose up and went his way. Thus Esau despised the primogeniture*.

CHAP. XXVI.

Isaac is driven by famine to remove to Gerar, v. 1, &c. where God bids him to stay, and not to go into Egypt, renewing unto him the promises made to Abraham, 2. Isaac gives out Rebecca to be his Sister, 7. King Abimelech discovering the contrary, reproves him, and forbids his subjects to wrong this married couple in the least kind, 8. Isaac is greatly blessed by God, which draws envy upon him, from the Philistines, that they stop his wells, 12. upon an intimation from Abimelech, he removeth thence, towards the lower grounds of Gerar, and is at some pains to get spring-water, but finds it at length, 18, 19, 22, &c. He removeth to Bersheba, and is comforted there by an apparition of God, to whom he returneth thanks, by publick worship, 23. Abimelech enters into Covenant with him, 26. Esau marrieth to the vexation of his old age, 34.

AND there was Famine in that Country, [to wit, in that part of the land of Canaan; where Isaac dwelt at this time] *besides the first Famine, which had been in the daies of Abraham*: [see above 12. 10.] *therefore Isaac went to Abimelech* [see above chap. 20. on ver. 2. it may be doubted whether this was the same person spoken of in that Chapter, or else he must have been very old by this time; so that it is more likely it was his successour] *the King of the Philistines to Gerar* [see above 10. 19. and chap. 20. on ver. 1.]

2. *And the Lord appeared to him, and said, Do not goe down to Egypt*: [as thou didst intend, according to the example of thy Father, above chap. 27. ver. 8.] *dwell in the land that I shall tell thee of*: [see the next verse.]

3. *Dwell as a stranger in this land, and I shall be with thee, and shall blesse thee: for unto thee and to thy seed will I give all these Countries*, [which were rehearsed and

all set down by name above chap. 15.] and will establish the oath, which I have sworn to thy Father Abraham. [see above chap. 22. ver. 16, 17.]

4. And I will multiply thy seed, as the stars of Heaven, and will give all these Countries to thy seed: and in thy seed all Nations of the earth shall be blessed: [see the Annotations above chap. 22. on ver. 16.]

5. Therefore, that Abraham hath been obedient to my voice, [see above chap. 22. on ver. 16.] and hath kept my Commandment, [Heb. entertaining, keeping, or guarding, observation: i. e. that which I commanded him to keep and observe. So Lev. 18. 30. Deut. 11. 1.] my precepts, my institutions, (or statutes) and my laws [These four several terms are held to be thus distinguished; the first of all to be the general term, signifying whatsoever God commanded and ordained; and the latter three to respect things particular; as the precepts on the moral law; the institutions or statutes on the Ceremonial law, the laws on the doctrine of what we are obliged to believe, &c. Elsewhere there are added unto these, the rights, whereby are understood the Civil or Political Laws, Deut. 11. 1.]

6. Thus Isaac dwelt at Gerar.

7. And when the men of that place asked him of his wife, he said; she is my Sister: [See the like examples in Abraham, above chap. 12. 13. and 20. 2.] for he was afraid to say, my wife, lest (said he) [this is inserted out of verse 9. See the like insertions, Ios. 24. 23. 1 Kings 20. 34. 2 Cor. 9. 6.] the men of this place perchance kill me, for Rebecca: for she was fair of aspect.

8. And it came to pass, when he had been there a long time, [Heb. when the days were lengthened (or become long) to him there] that Abimelech the King of the Philistines looked out at the window, and he saw, that, behold, Isaac was sporting with his wife Rebecca; [understand, that he was using some familiar, though honest, gesture, by which the King might easily conjecture, that they were man and wife together.]

9. Then Abimelech called upon Isaac, and said; Truly loe, she is thy wife; how hast thou said then; she is my sister? and Isaac said to him; for I said, [viz. by my self; that is, I thought; see above chap. 20. on ver. 11.] lest peradventure I die for her sake.

10. And Abimelech said; what is this, (that) thou hast done to us? lightly one of this people might have lain by thy wife, so that thou wouldest have brought a guilt over (or, upon) us. [i. e. a misdeed or iniquity, deserving punishment. See above chap. 20. 9.]

11. And Abimelech commanded all the people, saying: Who so toucheth [i. e. doth hurt or wrong unto, whether in words or deeds, in body honour or goods: Touching is likewise used thus for damming, or wronging, below ver. 29. Ios. 9. 19. Ruth 2. 9. Job 1. 11. Psal. 105. 15. and Zach. 2. 8.] this man, or his wife, shall surely be put to death. [Heb. dying, be put to death, or, put to death by death.]

12. And Isaac sowed in that same land, and he found, [i. e. he got, received, reaped] in that same year an hundred measures; [i. e. for one measure which he had sowed, he received an hundred in the harvest. The Hebrew word doth signify a publick known measure of dry wares.] for the LORD blessed him.

13. And that man became great; [i. e. rich and mighty, as above chap. 24. 35.] yea, he became (or waxed) greater throughout, [Heb. and he went going and becoming great. See the like phrase, chap. 8. 3. 2 Sam. 3. 1. and Jon. 1. 11. in the Annotations] until he was become very great.

14. And he had possession of sheep, and possession of oxen, [i. e. store of small and great cattle; see above chap. 12. on ver. 16.] and a great household-service: [i. e. abundance of servants and attendants for his several employments about his cattle, his grounds, pastures, Corn-fields, Vineyards, Gardens, Orchards. See Job 1. 3.] so that the Philistines envied him.

15. And all the wells, which his Father's Servants had digged in the days of his Father Abraham, [see above ch. 21. 25.] those the Philistines stopp'd, and fill'd them up with earth. [Heb. with dust.]

16. Also Abimelech said to Isaac; go from us, [Heb. from with us] for thou art grown much mightier then we.

17. Then Isaac went from thence: and he leagu'd himself [see the like phrase below, chap. 33. 18. and elsewhere] in the vale of Gerar [i. e. in a lower Country at some distance thence,] and dwelt there.

18. Now when Isaac was return'd again, he digged up again [Heb. and Isaac returned and digged up. Oth. and Isaac digged up again] those wells of water, which they had digged in Abrahams his Father's time; and which the Philistines had stopp'd up after the death of Abraham: and he called their names after the names whereby his Father had named them.

19. The servants of Isaac then digg'd in that Vale, and they found a well there of living waters, [i. e. such as came forth from hidden veins under ground, and were ever springing with clear, fresh, and wholesome water for drink. Compare Levit. 14. 5, 50. and chap. 15. 13. Num. 19. 17. Cant. 4. 15.]

20. And the herdsmen of Gerar contended with Isaacs herdsmen, saying; This water belongs to us: therefore he called [Isaac namely] the name of that well Esek [i. e. strife, contention] because they had been striving and contending about it.

21. Then they digg'd another well, and there they likewise contended over, therefore he called its name Sitna [i. e. enmity, hate, resistance. From this word Satan hath his name, signifying an Adversary, a Hater.]

22. And he broke up from thence, and digged another well, and they contended not over the same; therefore he called the name of it Rehoboth, [i. e. enlargements, spreadings] and said; For now the LORD hath made room for us, and we are grown in this land. [Oth. thus we may grow, or, we shall grow.]

23. After that he went up from thence, [viz. out of the Valley of Gerar] to Bersheba. [where his Father had lived a long time. See above chap. 21. 31, 32, 33.]

24. And the LORD appeared to him in that night; [to wit, when he was new come to Bersheba. God tarried not long behind with his comfort.] and said; I am the God of Abraham [see above chap. 17. 7.] thy Father, [to whom I have past my word and promise, as likewise he hath accepted of the same; see below chap. 31. ver. 5. 42.] be not afraid, [to wit, of these Philistines. Compare above ch. 15. 1.] for I am with thee; [see chap. 21. on ver. 22.] and I will bless thee, and multiply thy seed, for the sake of Abraham my servant. [i. e. not for his merit, but for the Covenants sake, which I have made with him.]

25. Then he built an Altar there, [To shew thereby that he would serve and worship no other God, but the God of his Father Abraham.] and called upon the name of the LORD; [see above ch. 4. on verse 26.] and he pitched his Tent there; and Isaacs servants digg'd a well there.

26. And Abimelech went to him from Gerar; with Ahuzzah his friend, and Pichol his Chiefstain of war. [See above ch. 21. v. 22. This Pichol should seem to have been another of the same name. Some are of opinion, that this name Pichol was common to the Commanders in chief or Generals of that Country, even as the name Abimelech to the Kings thereof.]

27. And Isaac said to them; wherefore are ye come to me, seeing you hate me, and have sent me away from you? [see above verse 16.]

28. And they said, we have apparently seen, [Heb. seeing we have seen] that the LORD is with thee, therefore we said, Let there be an oath now betwixt us, [an oath or curse. See above chap. 14. 23. and chap. 24. on ver.

41.] *betwixt us and betwixt thee : and let us make a Covenant with thee :* [See above chapter 15. on verse 10. 17, 18.]

29. *If thou do ill by us, even as we have not* [or, according as we have not, &c. and according as we have, &c. a form of swearing, wherein the imprecation or punishment is omitted, see above chap. 14. on verse 23.] *touch- ed thee* [i. e. have not done thee the least hurt ; see above verse 11. but of the contrary see verse 14, 15, 16.] *and even as we have only done good to thee, and have suffered thee to goe away in peace !* [i. e. we did no hurt neither to thy self, nor to thy family, nor to thy goods.] *Thou art now the Blessed of the LORD.* [This seems to be an abrupt speech, implying thus much. Since God hath blest thee so abundantly, thou oughtest not to remember the small annoyance shewed thee.]

30. *Then he made them a feast, and they did eat and drink.*

31. *And they rose up early in the morning, and swore the one to the other.* [Heb. the man to his brother.] *after that Isaac let them go, and they went from him in peace.*

32. *And it happened on that day, that Isaacs servants came, and brought him word about the well, which they had digg'd ;* [see ver. 25.] *And they said to him ; we have found water.*

33. *And he named the same Seba :* [Heb. Schiba, i. e. oath, see above chap. 21. ver. 31.] *therefore the name of that City is Ber-Seba,* [the oath-well, or well of the oath, above chap. 21. ver. 31. It is said that the Country was called *Ber Seba*, for the oaths sake, which Abraham and Abimelech made there the one to the other : but here mention is made of a City in that Country, which likewise got this name from the oath of Isaac and Abimelech.] *unto this same day.*

34. *Now when Esau was forty year old,* [Heb. a son of forty year, the same age his Father Isaac was of when he married ; above chap. 25. 20.] *he took to wife Judith* [Heb. Jehudith. Some hold this to have been the same, which below chap. 36. v. 2. is called *Aholibama*. So that it seems she had two names, as her Father likewise had, being called *Beer* here, and chap. 36. 2. *Anah*. Yet they may well have been two several women ; it being plain that Esau was sufficiently given to the abuse of having several wives together] *the daughter of Beeri the Hethite* [one of the Nations of Canaan, see above chap. 10. 15. These matches Esau entred into without and contrary to the will and pleasure of his parents : see above chap. 24. ver. 3. and below chap. 27. 46. and chap. 28. 2.] *and Basemath,* [below ch. 36. verse 2. called *Adab*] *the daughter of Elon the Hethite.*

35. *And these were a bitterness of spirit to Isaac and Rebecca.* [In regard, namely, of 1. their abominable Idolatry. 2. Their ill, vain, worldly, spiteful and headstrong conditions. And 3. That they were the issue of an accursed nation and generation, whom God was determined to destroy and extirpate.]

CHAP. XXVII.

Isaac being old and dim-sighted, intends to blesse Esau, as the first-born, but is deceived therein by the prudent managing of Rebecca, insomuch that he blesseth Jacob instead of Esau, ver. 1. &c. Esau coming from hunting, and understanding this, is much distempered at it, and so is Isaac himself, who neverthelesse provideth Esau upon his great lamenting, with a temporal blessing, 30. For this Esau hates his brother, and purposeth to slay him, 41. which being perceived by Rebecca, she adviseth Jacob to depart toward her brother Laban, and dispossess Isaac, to approve of the same, 42.

AND it came to passe, when Isaac was grown old, [as some conjecture, about 137. years now.] and his

eyes become dim, [not without Gods wonderful providence, who by this blindness or dim-sightedness did not only exercise his servant Isaac, but likewise brought it about that the right of primogeniture was conferred upon Jacob.] *that he could not see : then he called Esau his greatest son,* [i. e. the first-born] *and said to him : My son : and he said to him ; Loe (here) I am.* [See above chap. 22. on verse 1.]

2. *And he said ; Behold now, I am grown old : I do not know the day of my death.* [i. e. I have so small a time to live left me, that I know not how soon death may surpris me, and must look for him every hour and moment.]

3. *Now then, take (I pray) thy instruments, thy quiver of arrows* [Heb. pendant-quiver or any kind of bandelier] *and thy bowe, and goe forth into the field, and hunt me (some) Venison.* [Heb. hunt me a hunting. Take any kind of Venison for me, such as thou knowest I love to eat, as below ver. 5, 7.]

4. *And make (or dresse) me savoury meats (or dishes)* [or, some dainties.] *so as I love the same, and bring them to me, to eat ; that my Soul* [i. e. my self with full intent and purpose of mind] *may blesse thee, ere I die.* [understand this not of a common and ordinary blessing, which parents are able to give their children upon any occasion ; but of a most singular extraordinary and excellent solemn Propheticall blessing, drest and solemnized in manner of a last Will and Testament, declaring his son the heir apparent of all the spiritual and corporal promises made to him and his father ; and so below chap. 28. 1.]

5. *Now Rebecca hearkned to it, when Isaac spake to his son Esau ; and Esau went into the field, for to hunt (some) Venison, that he might bring it in.*

6. *Then Rebecca spake to Jacob her son, saying ; Behold, I have heard thy Father speak to Esau thy brother, saying ;*

7. *Bring me (some) Venison, and dresse me savoury meats (or dishes) that I may eat, and I will blesse thee before the face of the LORD,* [that is to say, with such a blessing, as shall be pronounced in his name, and as in his presence, and confirmed by his guidance and direction] *before my death.*

8. *Now then, my Son, hear my voice* [Howbeit Rebecca makes use of means in this business, which cannot wholly be excused, nevertheless the matter it self, that she endeavoured to derive the right of primogeniture upon Jacob, did agree with Gods will and declaration, see above chap. 25. 23.] *in that which I command thee.*

9. *Go to the flock now, and fetch (or, bring)* [Heb. take. But the Hebr. word doth likewise here comprehend the signification to bring, and both they together imply as much as to fetch, see above chap. 12. on verse 15.] *me thence two good kids of the he-goats,* [i. e. two fat ones, well-liking, and well fed. Compare below, chap. 41. 5.] *and I will make (or dresse) them for savoury meats to thy Father, such as he loves,*

10. *And thou shalt bring the same to thy Father, and he shall eat ; that he may blesse thee before his death.*

11. *Then said Jacob to Rebecca his mother ; Behold my brother Esau is a hairy man,* [i. e. rough-skinn'd] *and I am a smooth man* [i. e. soft-skinn'd.]

12. *Perhaps my Father will feel me, and I shall be in his eyes as a deceiver :* [Heb. seducer. The particle *as*, is sometimes used, not for that which only seems so, but which is so indeed : See Nehem. 7. 2. John 1. 14. 2 Cor. 3. 18.] *so should I bring a curse upon me, and not a blessing.* [Compare Deu. 27. 18.]

13. *And his mother said to him ; Thy curse be upon me my son :* [Rebecca speaks thus confidently, not out of any levity, but as it seems, out of an assured hope of a good issue, arguing and concluding with her self, not only from the clear Oracle of God, but likewise from the ungracious life and conversation of Esau, that the right

of primogeniture, did not belong to him, but to his brother Jacob;] only hearken to my voice, and go fetch them me. [Heb. take me, i. e. take and bring them me, to wit, the two young he-goats, as I bad thee, see above verse 9.]

14. Then he went, and hee fetched them, and brought them to his mother: and his mother made savoury meats, such as his Father loved.

15. Then Rebecca took Esau's best sons' precious garments, [Heb. desirable garments, or, garments of desirableness, i. e. such as are much desired and delighted in, i. e. fair and costly ones.] which she had by her in the house: [i. e. which she kept and laid up in well-scented presses or wardrobes, as appears by verse 27.] and she put them upon Jacob her least son. [This and the following action verse 16. which Rebecca made use of to compass her design, is indeed a kind of deceit, but so much the less to be found fault with, as her intent was, thereby to help to reduce him into the right way, to fulfill the will of God, and to put Jacob in the possession of that which by God's intimated decree belong'd unto him.]

16. And the skins of the kids of the hee-goats shee put on his hands, and upon the smoothness of his neck.

17. And she gave the savoury meats, and the bread, which she had prepared, into the hand of Jacob her sonne.

18. And he came to his Father, and said, My Father: and he said; Loe (here) I am; Who art thou, my son?

19. And Jacob said to his Father: I am Esau thy first-born; [it is indeed commendable in Jacob, that he did highly esteem and earnestly long for the right of primogeniture: but the way he goeth deserves no praise, making use of untruth; the former was in him from God, through faith in his promises; the latter was from himself, through the frailty of human corruption.] I have done as thou hast spoken to me: get thee up, sit and eat of my Venison; that thy soul may bless mee, [see above verse 4.]

20. Then said Isaac to his son; How is this, (that) thou hast found it so soon my son? [Heb. (that) thou didst hasten so much to finde?] These words may likewise be rendered thus, what is this (that) thou hast found so soon? or, how hast thou found that so soon? and he said; Because the LORD thy God made (that) to meet (or, occurre) before my face.

21. And Isaac said to Jacob; Draw near (I pray) that I may feel thee, my son? whether thou be my son Esau himself, or not?

22. Then Jacob came nigh to his father Isaac, who felt him; and he said; The voice is Jacobs voice, [i. e. the sound is just as if it were the voice of Jacob] but the hands are Esau's hands. [i. e. as rough as if they were Esau's hands, as it is declared verse 23. hereby it appears that Isaac began to doubt whether this carriage was right: nevertheless God's purpose proceeded.]

23. Yet he knew him not; [notably, by a wonderful direction of the Providence of God, who besides the blindness of his eyes, suffers such a dulness of minde to surprise him in this particular, that he proceeds to the blessings, although he knew the voice of Jacob, and was doubtful still, as appears by the next verse.] because his hands were hairy as his brother Esau's hands: and he blessed him.

24. And he said; Art thou my son Esau himself? and he said, I am.

25. Then said he, Put it near me, that I may eat of the Venison of my son, [to wit, of that which thou hast taken and dressed for me] that my soul may bless thee; and he put it near him, and he did eat: he brought him wine also, and he drank.

26. And his Father Isaac said to him; Come near (I pray) and kisse me, my son. [The kisse was used of old in such solemn Benedictions, as a pledge of honour

and affection. See below chap. 48. verse 10.]

27. And he came near, and he kist him: then he smelt the smell of his garments, [whereby he was the more persuaded that Jacob was his son Esau; as if the same had said, My apparel doth not smell of the stables and cattle, but of the fields and woods of pleasure.] and blessed him: and he said, Behold the smell of my son, [i. e. the smell of my sons garments] is like the smell of the field, which the LORD hath blessed. [Which smell is chiefly caused by the temperateness of the air, the goodness of the soil, and the precious abundance of all manner of growing things. The meaning is, That like as the pleasant smell of a field is a token of its goodly situation, precious fruits, and rich abundance; so the smell of my sons garments, is a token unto me, of his and his posterities future blessedness, which shall more then deserve to be compared to such a goodly field.]

28. Thus then God give unto thee. [This is not to be understood as a wish only, that it may be so, but as a prophecy, that it should be fulfilled thus; according to the letter indeed not so much in Jacobs person, as in his posterity; nevertheless the spiritual benefits typified thereby, were common to him with all true believers.] of the dew of Heaven, [under the name of the dew, which was very necessary in the land of Canaan to supply the scarcity of rain, he comprehends all manner of blessings conveyed and bestowed upon the earth by means of the air and the heavens. Compare Deut. 33. verse 13, 14.] and the fatnesses of the earth, [i. e. abundance of good and precious things, produced out of a good and fruitful soil. Compare Levit. 8. 8. and 32. 13, 14. and 33. 24.] and abundance of wheat and must.

29. People (populi) shall serve thee, and Nations shall bow down before thee: [This wish, or blessing was especially fulfilled in the times of David, Solomon, and the Kings of Judah unto Ioram, see above chap. 25. on verse 23.] be thou Lord over thy brethren, and thy mothers sons shall bow down before thee: [according to the right of primogeniture: see above chap. 25. on verse 31.] cursed must he be, who so curseth thee; and who so blessing thee, let him be blessed. [See above ch. 12. on v. 3.]

30. And it happened, when Isaac had finished blessing Jacob; it happened then when Jacob was just gone forth from his Father Isaacs face; [Heb. going forth, was gone forth] that Esau his brother came from his hunting.

31. He now likewise made (drest) savoury meats, and brought them to his Father: and he said to his Father; Let my Father arise, and eat of the Venison of his son, that thy soul may bless me.

32. And Isaac his Father said to him; Who art thou? And he said, I am thy son, thy first-born, Esau.

33. Then Isaac was astonished with very great astonishment exceedingly, [The Hebrew word doth signifie a very great fright and terror, accompanied with shaking and trembling; as below chap. 42. 28.] Exod. 19. 16, 18. This terror God suffered to seize upon him, partly to restrain him from being angry with Jacob, and partly to make him consider, that the issue and success of the blessing pronounced, was a thing proceeding from Gods Decree, and his everlasting purpose. See above ch. 25. 23.] and said; Who is he then, that hunted the Venison, and brought it to me? and I have eaten of all before thou camest, and have blessed him, also he shall be blessed.

34. When Esau heard the words of his Father, he cried out with a great and bitter cry exceedingly; and he said to his Father, Bless me, me also my Father. [Oth. I am likewise my Fathers; or, I am likewise (thy son) my Father: so ver. 38.]

35. And he said, Thy brother is come with deceit; [Isaac indeed calleth Jacobs action deceit, as indeed it was; but now he understood plainly, that himself had been the cause of it, by his foregoing inadvertency; as the same appears

appears, by his ratifying and firmly adhering to what, (being deceived thus) he had done upon it. See above ver. 23.] and hath taken thy blessing away [i. e. that which by nature appertained to thee, and I was fully resolved to have bestowed upon thee.]

36. Then said he; Is it not, because they call his name Jacob, that he hath deceived me twice now? [Wherefore hee was called Jacob, that is to be seen above chap. 25. ver. 26. to wit, because he laid hold on his brother's heel, at his birth; but Esau interprets this name, as if he had tript up his heel, i. e. had coufened and cheated him; which signification the Hebrew name may bear well enough; see Jer. 17.9.] my first-birth he hath taken away; [this is false, for he had freely and of his own accord sold the same unto him. See above chap. 25. 32, 33.] and behold now he hath taken away my blessing; [the blessing belonged to the right of primogeniture; but he having sold the same, the blessing did not appertain unto him.] moreover he said, Hast thou then kept no blessing for me?

37. Then Isaac answered, and said to Esau; Behold, I have set him (to be) Lord over thee, and all his brethren [i. e. all the progeny and posterity of Esau] have I given him for servants; and I have supported him with corn and must: [i. e. I have so furnished and well provided for him, that he shall have enough, not only to supply the common wants and necessities, but likewise to cheer and comfort himself abundantly] what shall I now do unto thee, my Son?

38. And Esau said to his Father; hast thou (but) this one blessing, my Father? [understand by this one blessing, the chief and principal, whereby Jacob was now the declared heir of the divine Covenant, and of the land of Canaan.] bless me, me also, my Father: and Esau lifted up his voice and wept.

39. Then his Father Isaac answered, and said to him; Behold, the farnesses of the earth shall be thy habitations, and of the dew of heaven (shalt thou be blessed) from above.

40. And thou shalt live upon thy sword, [i. e. thou shalt be put to it, to maintain thy people, Country, and substance, by force of arms, and by reason thereof, live a troublesome life in the midst of many wars.] and shalt serve thy Brother: [see above chap. 25. on ver. 23.] nevertheless it shall come to pass, when thou shalt bear sway, then shalt thou withdraw his yoke from thy neck. [See 2 Sam. 8. 14. and the fulfilling hereof, 2 Kings 8. 20, 22.]

41. And Esau hated Jacob for that blessing, wherewith his Father had blessed him: [this hatred descended as by inheritance, upon the children and posterity: See Ezek. 35. 5. Amos 1. 11. Obad. ver. 10.] and Esau said in his heart; [i. e. by himself, howbeit he not only thought so, but either by words or gestures, made it sufficiently known afterwards, so that it came to his mothers ears, as appears ver. 42.] The days of my Fathers mourning draw near; and I will kill my brother Jacob.

42. When Rebecca was made acquainted with these words of Esau her greatest Son, she sent and called Jacob her least Son, and said to him; Behold thy brother Esau comforts himself over thee, that he shall kill thee. [Rebecca reveals unto her son Jacob, what she had understood of Esaus design, for to encourage him thereby to undertake the Journey, she had thought on, as a means of his safety.]

43. Now then my Son, hearken to my voice, and get thee up; flee [or, flee thee, or, for thee. See above chap. 12. on verse 1.] to Haran, [see above chap. 11. on ver. 31.] unto my brother Laban.

44. And tarry with him for some days, [i. e. for a while; or, certain time: Heb. (hath the plural dies unus) and so below, likewise chap. 29. 20.] until the fervent wrath [the Hebrew word doth signifie a hot burning wrath, such as this of Esaus was.] of thy brother turn.

45. Until the wrath of thy brother turn away from thee, and

he shall have forgotten that which thou didst to him; then I will send, and take thee thence: why should I be bereaved of you both, in one day? [i. e. of thee, if Esau should chance to kill thee; and of Esau, if for his murder he should be put to death by the Magistrate, or otherwise destroyed by a just Judgement of God upon him, or should be driven away from the presence of God, like Cain.]

46. And Rebecca said to Isaac; I am vexed to live (or, in my life) because of the daughters of Heth: [Heb. from, or, before the face of &c. understand Esaus wives: see above chap. 26. 34.] if Jacob take a wife of the daughters of Heth, such as these are, of the daughters of this land; what shall I live for?

CHAP. XXVIII.

Isaac sends for Jacob and chargeth him to travel into Mesopotamia, and to take him a wife of the daughters of Laban; wishing him good speed for his journey, with the renewing and confirming of the Benediction which he had given him before without knowing him, v. 1. &c. Esau perceiving that his design was frustrated, and that his Canaanitish wives were not acceptable to his Father, he goes and marries another yet, of Isaacs family, 6. Jacob undertakes the Journey, and by the way, seeth that most remarkable vision of a Ladder, in a dream, receiving there most excellent promises of God, 12. whereby, being strengthened and encouraged, he sets up a memoriall there, and engageth himself in a vow of thankfulness to God, 16.

AND Isaac called Jacob, and blessed him: [i. e. the Benediction, which before he had given him unknowingly, he now upon better light, wittingly and willingly confirmed and ratified unto him; wishing Jacob withall a prosperous and happy Journey; as Ios. 22. 7.] and commanded him, and said to him, Take no wife of the daughters of Canaan.

2. Get thee up, go to Paddan Aram [see above chap. 25. on ver. 20.] to the house of Bethuel, [see above ch. 22. ver. 22, 23.] thy Mothers Father: and take thee a wife thence of the daughters of Laban thy Mothers Brother.

3. And God Almighty bless thee, [see above chap. 17. ver. 1. and the Annot.] and make thee fruitful, and multiply thee, that thou mayst be a heap of people. (acervus, or, coetus populorum.)

4. And he give unto thee the blessing of Abraham, [i. e. promised to Abraham abo. ch. 12. 3, 7. and ch. 15. 1, 4, 5, 7, & ch. 17. 5, 6, 7, 8.] and to thy seed with thee; that thou mayst hereditarily possess the land of thy strangerships, (or, sojournings) [see above chap. 17. on ver. 8.] which God gave unto Abraham.

5. So Isaac sent Jacob away, that he went to Paddan Aram, to Laban Son of Bethuel, the Syrian, [Heb. Aramean, or Aramite] the brother of Rebecca, Jacobs and Esaus mother.

6. Now when Esau saw, that Isaac had blessed Jacob, and sent him away to Paddan Aram, to take him a wife from thence, (and) when he blessed him, had commanded him, saying, Take no wife of the daughters of Canaan;

7. And that Jacob had been obedient to his Father and to his Mother, and was gone for Paddan Aram:

8. And that Esau saw, that the daughters of Canaan were evil in the eyes of Isaac his Father: [i. e. unacceptable, displeasing to him: See above chap. 21. on verse 11.]

9. Then Esau went to Ismael, [i. e. to Ismaels house, or family & off-spring, Ismael being dead already by this time, as some do gather from chap. 25. 17.] and took him a wife, above his wives, [i. e. over and above the wives he had before, which were two; above chap. 26. 34. so that this was the third. It should seem, that Esau did

did this, as thinking to please his Father by matching in- to his kindred.] *Mahalath, the daughter of Ismael the son of Abraham the sister of Nebajoth.* [*Ismaels first-born :* see above chap. 25. 13.]

10. *Jacob then went forth from Bersēba,* [see above ch. 21. on verse 31.] *and journeyed to Haran.*

11. *And he lighted on a place where he overnighied,* [see below verse 19.] *for the Sun was gone down : and he took of the stones of that place* [*i. e. one of the stones, as is to be gathered by v. 18.*] *and made his head-pillow, and laid himself to sleep at the same place.*

12. *And he dreamt ;* [to wit, a dream which God sent him extraordinarily, for to reveal thereby some hidden and holy matters or mysteries unto him. See of the like divine revelation above chap. 20. on verse 3.] *and loe, a Ladder was set upon the earth, whose top (or, uppermost) [Heb. Head] did reach to Heaven : and behold, the Angels of God* [*i. e. the good and blessed ones*] *ascending and descending thereon.*

13. *And behold, the LORD stood upon the same, and said ; I am the LORD,* [see above verse 3. and 4.] *the God of thy Father,* [*i. e. grand-father, or grand-father*] *Abraham, and the God of Isaac : this land whereon thou liest asleep will I give to thee and to thy Seed.*

14. *And thy Seed shall be as the dust of the earth,* [see above chap. 13. v. 16.] *and thou shalt break forth (in multitude)* [*i. e. spread and multiply exceedingly in a short time. So likewise below chap. 30. ver. 30. Isa. 54. 3.] west-wards,* [Heb. *Sea-wards* ; or to the Sea. See above chap. 12. 8.] *and East-wards, and North-wards, and South-wards ; and in thee, and in thy Seed shall all Generations of the earth be blessed.* [See above chap. 12. 3. and 22. 18.]

15. *And behold, I am with thee ;* [see above chap. 21. on verse 22. and chap. 26. on verse 24.] *and I will keep thee every where, whither thou shalt go, and I will bring thee back into this same Country : for I will not forsake thee, until I shall have done that which I have spoken unto thee* [*i. e. never, according to the usual purport of this phrase, 2 Sam. 6. 23. Mat. 1. 25. and 18. 34.*]

16. *Now when Jacob awaked out of his sleep, he said ; Assuredly the LORD is in this place ;* [*viz. in a peculiar manner, in regard of the precedent apparition. Otherwise God is every where*] *and I knew it not* [*i. e. I did not think or imagine, that such a divine Revelation should happen to me.*]

17. *And he was afraid, and said ; How dreadful is this place ?* [in regard of the glorious Majesty of God, which was manifested here to Jacob in a very extraordinary manner.] *this is nothing but an house of God, and this is the gate of Heaven.* [*i. e. this is a place, where God dwelleth in a singular manner, to declare and reveal himself unto men, by speaking to them, and to be spoken unto by men, praying to and worshipping of him, whereby they may from hence, as by a gate, ascend up into heaven, to converse with him.*]

18. *Then Jacob rose up early in the mornings, and he took that stone, which he had laid for his head-pillow, and set it up for a Monument, and poured forth oil,* [which he had taken along with him for provision by the way, to use with his meat and for anointing, according to the custom of those Countries. Oyl was likewise used in offerings and consecrations of things to God. See Exod. ch. 29.] *upon the top* [Heb. *head*] *of it.* [This Jacob did in token, that he consecrated or hallowed this stone there, both to testify his thankfulness to God, at present, and to leave a memorial behinde, for time to come, that God had there appeared to him.]

19. *And he named the name of that place Bethel,* [*an house of God. See above chap. 12. verse 8. and chap. 13. verse 3.*] *whereas the name of that City formerly was, Luz.* [See below chapter 35. verse 6. and chap. 48. verse 3.]

20. *And Jacob vowed a vow* [as desiring some special mercies of God, for the which he engaged himself to be thankful.] *saying ; when God shall have been with me, and shall have kept me upon this way, wherein I go, and shall have given me bread to eat* [see above chap. 3. on v. 19.] *and apparel to put on ;*

21. *And I shall be return'd to the house of my Father in peace :* [Compare above chap. 26. the Annotations on ver. 29.] *then the LORD shall be a God to me.* [*i. e. I shall evermore profess and acknowledge him the true God and onely Saviour, and accordingly set up his publick worship, as followeth.*]

22. *And this stone, which I have set up for a Monument, shall be an house of God,* [*i. e. a place, which I shall hallow and consecrate for me and mine, to serve and worship God there. Compare above verse 17. and see the performance thereof, below chap. 35. verse 1, 3, 7.*] *and whatsoever thou shalt give me, thereof will I surely give thee the tenth.* [Heb. *I will tithing tith thee* (*decimando decimabo tibi*) *i. e. pay the tenth thereof assuredly, viz. for the entertainment and maintenance of the worship of God, and for the practise and exercise of all manner of pious and charitable uses. Compare below chap. 35. ver. 3, 7.*]

CHAP. XXIX

Jacob being near Haran, by a wonderful Providence of God becomes acquainted with Rachel, Labans daughter, v. 1. &c. who runs to tell it her Father, 10. Laban comes running forth to meet Jacob, and brings him to the house ; hears all what happened to him, and entertains him, 13. They bargain together, that Jacob shall serve seven years for Rachel, 15. but when he thought to marry Rachel, Lea, Rachels elder sister is coupled with him, 21. yet he gets Rachel too, for the service of yet other seven years, 27. Rachel is beloved, but barren : Lea, on the other hand, bears Reuben, Simeon, Levi and Judah, 31.

Then Jacob lifted up his feet ; [hereby is shewed, that Jacob, being comforted and strengthened thus by the late vision and heavenly Oracles, he now went on cheerfully and courageously in his Journey.] *and went to the land of the children of the East.* [*i. e. of the people that inhabited the Country lying East from Canaan. So Jud. 6. 33. 1 Kings 4. 30. Job 1. 3. Jer. 49. 28.*]

2. *And he looked, and behold, there was a well in the field ; and behold there were three flocks of sheep lying down by it ; for out of that well they watered the flocks, and there was a great stone on the mouth of that well.*

3. *And thitherwards all the flocks were gathered, and they rolled the stone from the wells mouth, and watered the sheep ; and laid the stone again upon the mouth of that well, on his place.*

4. *Then said Jacob to them ; My brethren,* [Compare above chap. 19. the Annotations on verse 7.] *whence are ye ? and they said, we are of Haran.*

5. *And he said to them : Know yee Laban the Son of Nabor ?* [his grand-sonne] *and they said, we know (him.)*

6. *Further said he to them ; Is it well with him ?* [Heb. *is peace to him ? or, hath he peace ?* So above chap. 27. 23. 2 Sam. 18. 32. 2 Kings 4. 26. &c. See of the word peace below chap. 37. on verse 14.] *and they said, it is well, and loe Rachel his daughter, that comes with the sheep.*

7. *And he said ; Behold, it is high day yet,* [Heb. *great day yet*] *it is no time, that the cattel be gathered ; water the sheep, and goe (your way,) feed (them.)*

8. *Then they said ; we cannot* [Heb. *we shall not be able, viz. by reason of the stones heaviness, which a few of us cannot remove ; and, because of our custome, to wait one for another.*] *till all the flocks shall be gathered together, and that the stone be rolled off from the wells mouth ;*

mouth; that wee may water the sheep.

9. When he was yet speaking with them; there came Rachel with the sheep, belonging to her Father, for she was a Shepheardess. [See the like examples; Exod. 2. 16. Cant. 1. 7; 8.]

10. And it came to passe, when Jacob saw Rachel; the daughter of Laban his mothers brother, and the sheep of Laban, his mothers brother; that Jacob stept on, and rowled the stone from the mouth of the well, [i. e. he helped the rest of the Shepherds to rowl it off, in Rachels stead; for alone, he was not able to do it. See backwards verse 8.] and watered the sheep of Laban his mothers brother.

11. And Jacob kist Rachel: [After the manner of those Countries, kissing by way of salutation, as well at the first meeting, as here verse 13. and below chap. 33. verse 4. Exod. 4. 27. and 18. 7. as at parting, Ruth 1. 14. and 1 Sam. 20. verse 41. and 1 Kings 19. 20.] and he lifted up his voice and wept. [viz. for joy to have met his Couzen there so soon and opportunely. See of the like weeping below chap. 33. on verse 4.]

12. And Jacob acquainted Rachel, that he was her Fathers brother, [see above chap. 13. verse 8.] and that he was the Son of Rebecca: then she ran and acquainted her Father with it.

13. And it came to pass when Laban heard the newes [Heb. the hearing] of Jacob, his Sisters Son, that he ran to meet him, and embraced him, and kist him, and brought him to his house: and he related all these things to Laban. [To wit, the reason and occasion of his Journey, and what happened to him by the way; all which it was fit Laban should understand, for the preventing of all sinister surmises, as might be occasioned by such an unusuall and slender arrival, in comparifon of Eliegers formerly, chap. 24.]

14. Then said Laban to him; Verily, thou art my bone and my flesh: [i. e. my near kinsman and nephew. See the like phrase above chap. 2. 23. and Iud. 9. 2. and 2 Sam. 19. 12, 13. and 1 Chron. 11. 1. and so likewise in the spiritual sense, Eph. 5. 30.] and he tarried with him a full moneth. [Heb. a moneth of days, i. e. a compleat moneth, or so many dayes as goe to the making up of a moneth. So a year of days, below chap. 41. verse 1. is as much as to say, a whole or full year.]

15. After that, Laban said to Jacob; because thou art my brother, shouldest thou therefore serve me for nought? declare unto me, what shall be thy wages?

16. And Laban had two daughters; the name of the greatest [i. e. eldest] was Lea; and the name of the leaft [i. e. the youngest] was Rachel.

17. Yet Lea had tender eyes: [i. e. weak ones and defective] but Rachel was fair of feature, and fair of aspect.

18. And Jacob loved Rachel, and he said; I will serve thee seven years for Rachel thy leaft daughter. [Jacob bids a long time to serve; both in regard, that his uncles greediness was not unknown to him; and likewise for the great love he bare to Rachel, desiring thus to pay the dowry withal, which the Bridegrooms were obliged to give in those times; as appears by Exod. 22. 17. and 1 Sam. 18. 25.]

19. Then said Laban, It is better I give her to thee, then that I give her to an other man: [a doubtful and subtil answer, as the event taught Jacob.] stay with me.

20. So Jacob served for Rachel seven years: and those were in his eyes, as some (few) days, [Heb. one, or, single days. See of this manner of speaking, before chap. 27. v. 44. the meaning is, all that time did seem very short to Jacob.] because he loved her.

21. Then Jacob said to Laban; Give my wife; [i. e. my betrothed wife, by vertue of our matrimoniall contract: See the like phrase Mat. 1. 18, 19. and Luke 2. 5.] for my days are fulfilled, [viz. the conditioned seven years of my service.] that I may go in unto her. [See above

chapter 6. on verse 4. and 16. verse 2.]

22. So Laban gathered all the men of that place [i. e. very many, viz. all his friends, or kindred, and acquaintance, and the principal men of the City, according to the custome, see Iud. 14. 12. John 2. 1, 2, &c. and he invited the more, that Jacob should the less dare to disannul the vileplot he had devised, to intangle and deceive him withal.] and made a feast.

23. And it came to pass in the evening, that he took his daughter Lea, and brought her to him: [it seems, that it was the custome in those days, to bring the Bride into the Bridegrooms bed-chamber, being covered with a vail or scarf, for her modesties sake: but under this pretence Jacob is deluded.] and he went in unto her.

24. And Laban gave her Zilpa, his hand-maid, unto Lea his daughter, (for) an hand-maid. [The particle for is put in here out of the following twenty ninth verse; it was the custome of those times, that the parents giving out their daughters in marriage, gave a maid-servant, or other woman with her. See above chap. 24. v. 59.]

25. And it happened in the morning, and behold, it was Lea: therefore said he to Laban; what is this, (that) thou hast done to me? have not I served thee for Rachel? Why hast thou deceived me then?

26. And Laban said; It is not practised thus in this our place, [if it were so, Laban ought to have told Jacob so much before-hand; and not so basely circumvented and abused him.] that the leaft [Heb. the little (one) i. e. the youngest] be given out before the first-born.

27. Fulfill the week of this; [i. e. hold out these seven days of Lea's wedding-feast. See the like example of a seven days wedding, Iud. 14. 12. and 15. 17. Some take this week for a year-week.] then we shall give thee that also, [viz. after the end of this week, as appears by the next verse,] for the service, which thou shalt serve with me seven other years yet.

28. And Jacob did so, and he fulfilled the week of this: then he gave him Rachel his daughter, for a wife to him. [Though it seems, that this liberty of marrying two sisters to one man, was not prohibited yet by human laws, yet was it repugnant to nature it selfe, and to the expresse Law given afterwards by Moyses, Leviticus 18. 16.]

29. And Laban gave unto his daughter Rachel, his hand-maid Bilha for an hand-maid to her.

30. And he went likewise in unto Rachel; [Jacob suffers himself to be perswaded to take two wives together at a times which though it was customary in those days, was contrary to Gods institution, above chap. 2. verse 24. Malach. 2. 15. See likewise the Annotations on chapter 4. verse 19.] and loved Rachel likewise more then Lea: and he served with him seven other years yet.

31. Now when the LORD saw, that Lea was hated, [i. e. that she was not so much beloved, tendred, and cared for as Rachel was. See above verse 20. The word to hate, is sometimes used for to love lesse. See Deut. 21. 15. Mar. 6. 24. and Luke 14. 26.] he opened her womb: [i. e. he made her fruitful: see above chap. 20. on verse 18.] but Rachel was barren.

32. And Lea conceived, and bare a Son, and she called his name Ruben: [i. e. behold (videre) a Son, or, a Son of Regard; As if she would have said, Behold how God hath given me a Son now in my affliction; which was, that her husband did not love her so well as her sister.] for she said, Because the LORD hath regarded my affliction, therefore my husband shall love me now. [i. e. more then before.]

33. And she conceived again, and bare a Son, and said; Because the LORD heard, that I was hated, therefore he hath given me this also: and she called his name Simeon. [Heb. Schimon. This name comes from a word that signifies to hearken or hear, (exaudire) God having heard and granted her prayers and sighings.]

34. And she conceived yet, and bare a Son, and said; Now this time shall my husband join himself to me, because I have born him three Sons: therefore He [viz. Jacob] called his name Levi [i. e. joined, or, joining, or, my joining. The reason of this name is given in the Text.]

35. And she conceived again, and bare a Son, and said; This time I will praise the LORD: therefore she called his name Judah: [Heb. Ichudah, signifying praise, thanksgiving, confession, profession] and she ceased to bear. [Heb. she stood from bearing, and so below chap. 30.9.]

CHAP. XXX.

Rachel being impatient by reason of her barrenness, gives Jacob her hand-maid Bilha, who bears him Dan and Naphtali, v. 1, &c. Lea likewise, ceasing to bear, gives Jacob her hand-maid Zilpa, who bears him Gad and Aser, 2, &c. Ruben findes Dudaim, and Lea conceives again, and bears Issachar, Zebulon, and a daughter, Dinah, 14. at last Rachel likewise bears Joseph, 22. Now when Jacob was desirous to return to his own Country, Laban stays him, with a new bargain of wages, 25. whereby Jacob, contrary to Laban's expectation, was very richly blessed of God.

NOW when Rachel saw, that she did not bear to Jacob, then Rachel envied her sister: [or, grew jealous.] and she said to Jacob; Give me children; or if not, I am dead. [i. e. then I must die for grief of heart; words of human frailty, proceeding from impatience; see the like phrase above chap. 20. 3.]

2. Then Jacobs anger was kindled against Rachel, and he said; am I then in the place of God, [i. e. am I Almighty then, to make thee fruitful; God alone is he, that can bestow children. See 1 Sam. 2. 5. Psalm 113. 9. and 127. 3. the like words Joseph useth below chap. 50. 19.] who hath withheld the bellies fruit [i. e. children, Deut. 7. 13. and 28. 4. Psalm 132. 11. Isa. 13. 18. thus Christ himself also is called in regard of his human nature, Luke 1. 42.] from thee?

3. And she said, Behold, there is my hand-maid Bilha, go in, to her, [she rather follows the example of Sarah, above chap. 16. 2. then the commendable example of Isaac and Rebecca, above chap. 25. v. 21.] that she may bear upon my knees, [i. e. that I may receive the children she shall get by thee, into my bosom, and hold and tender them as my own. See the like phrase below chap. 50. 23.] and I also may be built out of her. [See of this kinde of speaking above chap. 16. 2.]

4. So she gave him her hand-maid Bilha, to wife: [see above chap. 16. 3.] and Jacob went in to her.

5. And Bilha conceived, and bare a Son to Jacob.

6. Then said Rachel; God hath judged me, [i. e. he hath determined the cause to my advantage; see above ch. 15. verse 14.] and likewise heard my voice, and hath given me a Son, therefore she called his name Dan, [i. e. one that pleads a cause, or shews the right, or pronounceth sentence in judgement.]

7. And Bilha Rachels hand-maid conceived again, and bare the second Son to Jacob.

8. Then said Rachel, I have wrestled wrastlings of God with my sister, [i. e. very great, extraordinary hard and difficult ones: See above chap. 13. on verse 10. the sense is, I and my sister, have (in a manner) striven and fought for getting of children; and I got my wish at length, beyond my sisters expectation: or, wrastlings of God, i. e. prayers to God, wherewith I have wrestled against my sister, and through his grace and favour have overcome now.] also I have prevailed: and she called his name Naphtali [i. e. my wrestling.]

9. Now when Lea saw, that she ceased to bear, she likewise took her hand-maid Zilpa, and gave the same to Jacob to wife. [out of humane emulation, not con-

tending herself with the former benediction.]

10. And Zilpa Leas hand-maid did bear a Son to Jacob.

11. Then said Lea, There comes a company: [or, there is a company come, i. e. this conjoined to the former, will make a company, or troop of men. In the Hebrew there is a word compounded of two, as if one should say, company-come, or, troop-come.] and she called his name Gad. [i. e. company, troop, band (of men).]

12. After that, Zilpa Leas hand-maid, bare the second Son to Jacob.

13. Then said Lea, To my luck; [or with my luck, viz. is this son born to me] for the daughters i. e. the women in general] shall count me lucky, (or fortunate) and she called his name Aser, i. e. lucky, fortunate, or one that makes lucky, or brings luck.]

14. And Ruben went in the days of the wheat-harvest, and he found Dudaim [This word signifieth a certain pleasant fruit, or flowers, very acceptable and grateful for smell, colour, and taste; such as with us are called the love-flowers, or love-apples. The Hebrew word here used, is no where to be found but in this place, and Cant. 7. 13.] and he brought them to his mother Lea: then said Rachel to Lea; Give me (I pray) of thy Sons Dudaim.

15. And she said to her; Is it little (or, a small thing) that thou hast taken away my husband, that thou wilt likewise take my Sonnes Dudaim? then Rachel said, therefore shall he lye with thee this night, for thy Sonnes Dudaim.

16. Now when Jacob came out of the field in the evening, Lea went to meet him, and said; Thou shalt come in to me; for I have surely hired thee [Heb. hiring, I have hired thee, i. e. firmly, certainly, expressly. Oth. for bargain'd or conditioned wages have I hired thee.] for my Sonnes Dudaim: and he lay that night with her.

17. And God heard (exaucliebat) Lea; [of his grace, notwithstanding her human weakness and frailty.] and she conceived and bare the fifth Son to Jacob.

18. Then said Lea: God hath given my wages, after that I have given my hand-maid to my husband: [i. e. I count my self well rewarded for my sons Dudaim, since my God, (after that I got children by my hand-maid,) hath yet given me this son of my own body, beyond my own expectation, for the words after that, some read for that.] and she called his name Issachar. [Heb. Ischafchar. i. e. there is wages, or hire.]

19. And Lea conceived again, and she bare the sixth Son to Jacob.

20. And Lea said, God hath me, me (he hath) begifted (or presented) with a good gift. [The Heb. Verb with the Noun following, gift, is no where else to be found in holy Scripture. Most opinions concur, that thereby is signified an extraordinary and most excellent gift.] this time my husband shall co-habit with me: for I have born him six Sons: and she called his name, Zebulon. [Heb. Zebulun, i. e. habitation, or co-habitation.]

21. And after that she bare a daughter: and she called her name Dinah [i. e. a law-case, or Judgement.]

22. God remembred Rachel likewise; [see above chap. 8. on verse 1.] and God heard her, and opened her womb, [see above chap. 20. on ver. 18.]

23. And she conceived, and bare a Son: and she said; God hath taken away [Heb. contracted, gathered together, drawn in, withdrawn] my reproach. [Which in that time lay upon barrenness, See 1 Sam. 1. 6. Isa. 4. 1. Luke 1. ver. 21. and that principally for two reasons: 1. Because that those that were barren, did seem to be excluded from the promise made unto Abraham, touching the multiplication of his seed. 2. Because they were without hope, that the Messiah, (who was to proceed out of the seed of Abraham) should be one of their posterity.]

24. And she called his name Joseph, [This name seems to reflect upon two Hebrew words; one, used in the former

former Verse, signifying to draw back or take away; and the other here expressed, signifying to add or adjoin [saying: The LORD add me another Son thereto.

25. And it came to passe, when Rachel had born Ioseph, that Iacob said to Laban; [viz. when the other seven years of his service were now past, and he had quit scores with his father in law.] Let me depart, that I may goe to my place, and to my Country.

26. Give my wives and my children, for the which I have served thee, [understand this properly of the wives.] that I may be gone: for thou knowest my service, which I have served thee. [viz. the time of fourteen years, with much pains and faithfulness.]

27. Then said Laban to him; if now I have found grace in thine eyes: [see concerning such phrases, above chap.

18. on verse 3. it is an abrupt speech, usual on such occasions; and may be supplied and made up, with, then I pray tarry with me, and tell me but the wages, thou desirest at my hands.] I have observed, that the LORD hath blessed me for thy sake.

28. He said then; name me expressly [Heb. over, or upon me, as who should say, Lay upon me what wages thou pleasest. The Hebrew word here used doth signifie to pierce or boar through, to fix or set down, and consequently to name expressly (down-right)] the wages, that I shall give thee, [or, and I shall give thee (the same.)]

29. Then said he to him; Thou knowest how I have served thee, and how thy cattel hath been with me. [or, what service I have done thee, and what thy getting, or, acquiring, hath been (by me) i. e. how well thou didst thrive and prosper by my service.]

30. For the little, that thou hadst before me [i. e. before my coming to thee, and so below chap. 32. 3.] is broken out [see of the propriety of this word, above chap. 28. on verse 14.] to a multitude; and the LORD hath blessed thee by my foot: [i. e. by my careful and painful going about thy affairs; or, ever since I put my foot within thy doors.] now then when shall I work likewise for my house? [or doe something for my own family?]

31. And he said; What shall I give thee? Then Iacob said, Thou shalt give me nothing at all, [viz. no wages set or determined by thy self, but such onely as Gods Providence shall vouchsafe and dispose for me.] if thou wilt doe me this thing, I will keep (and) feed thy flock again, [Heb. I shall return, I shall feed, &c.]

32. I will go this day through thy whole flock, severing there from all the speckled [i. e. those marked with small sprinklings as it were] and spotted [i. e. marked with broad or large spots or stains.] cattel, [understand here only the smaller sort, such as sheep, lambs, goats.] & all the brown cattel [or burnt colour'd. The Hebrew word comes from burning, heat, warmth.] among the lambs, and the speckled and spotted among the goats; and such (or, this) shall be my wages. [i. e. those shall be my wages, which being cast, or brought forth by the single-coloured, or all-white ones, under my keeping, shall prove speckled, or spotted, or brown.]

33. So my righteousness shall on the day of the morrow [i. e. in time to come. Thus the word, Morrow is often taken in Scripture, as Exod. 13. 14. Deut. 6. 20. Ios. 4. 6. Math. 6. 34.] testifie with me, [the meaning hereof is, when to day or to morrow (i. e. at any time hereafter) thou shalt come to view, what sell to my wages, then it shall plainly and evidently appear, what is my clear and upright due; or the contrary.] when thou shalt come over my wages, [Oth. when she shall come (viz. righteousness) for my wages.] before thy face: all that is not speckled and spotted among the goats, and brown among the lambs, that be stolen with me.

34. Then said Laban; Doe, yea, be it according to thy word.

35. And he [viz. Laban:] severed that same day the ring-straked [about the legs, in fashion of a band, as

the propriety of the word used here, implies.] and spotted hee-goats, and all the speckled and spotted goats, all where (some) white was on, and all the brown among the lambs: and he gave them into the hand of his sons.

36. And he put a way of three days [or, three days journey] betwixt them and betwixt Iacob: [i. e. he put a distance between them of three days journey. Understand betwixt the flocks of Labans sons, and the rest which Iacob kept; lest in any wise the white ones might come to be intermixed with the spotted or brown.] and Iacob kept (pascabat) the rest of Labans flock.

37. Then Iacob took him rods [or, sticks, wands] of green [or fresh] poplar-wood, and of hasell, and of chestnuts: and he peeled thereon white strakes, making bare the white, which was on the rods. [This Iacob did by the instinct and direction of God. See below chap. 31. ver. 9. Thus God took care for Iacob, that Laban should not let him return home empty. See below chapter 31. verse 42.]

38. And he laid these rods, which he had peeled, in the gutters, (and) in the water-troughs, where the flock came to drink, over against the flock; and they were heated [i. e. being heated they conceived] when they came to drink.

39. When the flock then was heated by (or, with, or at) the rods, then the flock lambed, (or, brought forth) ring-straked [viz. on the legs, as above verse 35.] speckled and brown (ones.)

40. Then Iacob severed the lambs [of various colors] and he turned the face of the flock upon the speckled and all the brown among Labans flock; [These he caused to go before, and the others to follow, that they might have them in their sight when they went a rutting.] and he put his flocks apart, and he set them not by Labans flock. [viz. lest by looking on them, they should bring forth their like, i. e. single-coloured (ones.)]

41. And it happened each time when the flock of the primelings [i. e. Those that are cast in the Spring-time of the year, being according as the Hebrew word implies well girt as it were i. e. firm and compact of body and strength] was heated, then Iacob put the rods in the gutters before the eyes of the flock; that they might be heated by the rods.

42. But when the flock was heated late [i. e. in the fall of the year; when they proved weak and feeble of body] then he put them not: so that the lamblings became Labans, and the primelings Iacobs.

43. And that man brake forth [See above chap. 18. on verse 14.] very much (in abundance) [Heb. much much] and he had many flocks, and maid-servants, and men-servants, and camels, and asses.

CHAP. XXXI.

Iacob observing Labans envy, departs with all he hath, on Gods command, and with the consent of his wives, without Labans privy, towards the land of Canaan, and Rachel steals her fathers idols, ver. 1. &c. Laban hearing of it, pursues Iacob, and overtakes him on Mount Gilead, where he is married, not to deal otherwise then friendly with him: nevertheless he taxeth him sharply for this secret departure, and the stealing away of his Idols, 22. Iacob excuseth himself, and when Laban could finde his Idols no where, Iacob rebukes him vehemently, upbraiding him with all the discourtesies he had suffered at his hands, 31. howbeit at last they make a Covenant betwixt them, and part asunder in peace, 24:

Then heard he the words of Labans sons, saying, Iacob hath taken away all that was our Fathers; and of that which was our Fathers, he hath made (up) all this glory. [i. e. all this wealth, which usually is attended with honour and glory.]

2. *Jacob likewise looked on the face of Laban; and behold, that was not towards him as yesterday (and) ereyesterday.* [i. e. as formerly it was; thus the same words are likewise taken, below verse 5. and *Exod.* 4. 10. and 5. 7, 8. and 21. 29. and *Iof.* 3. 4. and 4. 18. &c.]

3. *And the LORD said to Jacob; Return to the land of thy Fathers,* [i. e. the land of Canaan, which I promised to thy Father Isaac, and Grandfather Abraham: although as yet they possessed nothing in it, but the field and cave, wherein Sarah was buried.] *and to thy kindred: and I will be with thee.* [See above ch. 21. 22. and 26. 24. Item, below 32. 9. where Jacob doth declare these words.]

4. *Then Jacob sent, and called Rachel and Lea, into the field to his flock.* [There to confer with them about this matter, without neglect of his calling, and with the more freedom and secrecy.]

5. *And he said to them; I see your Fathers face, that it is not towards me as yesterday or ereyesterday: yet the God of my Fathers* [see above ch. 28. 13.] *hath been with me.* [i. e. he appeared to me, and commanded me to return into my own Country, see below ver. 13.]

6. *And ye know, that I have served your Father with all my might.* [As well of the minde with care and forecast; as of the body, by watching, running, drudging, compare below verse 40. and 42.]

7. *But your Father hath dealt deceitfully with me,* [oth. *hath mocked me*] *and hath changed my wages ten times:* [i. e. oft-times. Thus the word *ten* is taken for *often*, or frequently, below verse 41. *Levit.* 26. 26. *Num.* 14. 22. and 1 *Sam.* 1. 8. *Iob* 19. 3.] *yet God hath not permitted him to do me ill.*

8. *Whenever he said thus; The speckled shall be thy wages, then all the flock lambed (or brought forth) speckled: and whenever he said thus, the ring-straked shall be thy wages; then all the flocks lambed straked (ones.)* [Observe here, that the conditions which Jacob made with Laban, above chap. 30. 32. were often altered through Labans greediness, and the alteration long born through Jacobs meekness.]

9. *Thus God withdrew all the cattel from your Father, and gave it me.* [Hence it appears, that all this practise of Jacob did not proceed from any sinister and deceitfull device of Jacob, but from Gods direction.]

10. *And it happened, at what time the flock was heated, that I lifted up my eyes, and I saw in the dream; [see above ver. 5.] and behold the bee-goats [oth. rams; it may be understood of both] which back'd the flock, were straked, speckled, and hail-spotted.* [i. e. such as had spots of about the bigness and colour of common hail-stones, distinguished from the speckled, which had black stains upon the white skin.]

11. *And the Angel of God [Understand the LORD Jesus Christ; as appears above ver. 5. and below verse 13.] said to me in the dream; Jacob: and I said; See (here) I am;*

12. *And he said, Do but lift up thy eyes and behold, all the bee-goats, which back the flock, are straked; speckled and hail-spotted: for I have seen all what Laban doth to thee.*

13. *I am the God of Bethel,* [which did appear to thee at Bethel, and promised to be with thee, to keep thee, and to bring thee back into Canaan.] *where thou didst set up the Monument; where thou vowedst me a vow: Get thee up now, depart out of this land, and return into the land of thy kindred.* [See above verse 3. and below verse 18.]

14. *Then answered Rachel and Lea, and said to him: is there a share yet for us, or inheritance in our Fathers house?* [they imply, none at all; seeing he doth grudge us the condition'd wages, having so often chang'd and alter'd them.]

15. *Are not we counted strangers of him?* [He hath not put us forth like daughters, with honest dowries, but thrust us forth like servants for hired wages.] *for he hath*

sold us: [to wit, for thy fourteen years service; which indeed was a kinde of sale.] *and he hath likewise still consumed (or, eaten up)* [Heb. *eating eaten*, i. e. continually and all along.] *our money.* [By this money they understand the fruit and gain of Jacobs service, which Laban not only kept from them, but also consumed and spent it for himself, without imparting ought of it unto them.]

16. *For all the riches (or wealth) which God hath withdrawn from our Father;* [See above on ver. 9.] *the same is ours, and our sons?* [i. e. childrens, as frequently.] *Now then doe all what God hath said unto thee.*

17. *Then Jacob got himself up, and put his sons [children] and his wives upon Camels.*

18. *And he led away all his cattel, and all his substance, that he had gotten; the cattel which he possesseth,* [Heb. *the cattel of his possession*] *which he had gotten at Paddan Aram;* [See above chap. 25. 20.] *for to come to Isaac his Father, to the land of Canaan.*

19. *Laban now was gone to shear his sheep: then Rachel stole the Teraphim which her Father had.* [The Teraphim, were a sort of Images, of the shape of men; 1 *Sam.* 19. 13, 18. for Idols, *Gen.* 31. 30, 32. to enquire of them of things to come: *Ezech.* 21. 21. and by whom they received the Devils answer, true, or false, *Zach.* 10. 2. of the Teraphims you may likewise see *Iud.* 17. 5. and 18. 14, 17, 18; 20. 1 *Sam.* 15. 15, 23. and 2 *Kings* 23. 24. and *Hof.* 3. 4. These Teraphims Laban (though otherwise the true God was not unknown to him, above chap. 30. verse 27. and in this chap. verse 24. and 29.) honoured with divine worship, endeavouring thus to serve both God and the Idols together, or, altogether to keep under and suppress the true worship of God, through Idolatry in unrighteousness. This is the first place where the Scripture makes mention of Idols; although they were in use long before.]

20. *And Jacob stole himself away from the heart of Laban the Syrian:* [i. e. he got away secretly and stealthily, as it were, without Labans leave and privity, as the following words declare, and verse 26. and 27. in this sense the like phrase is also used, 2 *Sam.* 19. 3. but in another sense, 2 *Sam.* 15. 6. The reason and ground of this sudden and private withdrawing, seems to have been an instinct and expresse command from God, ver. 13.] *inasmuch as he had not made it known to him, that he fled.*

21. *And he fled, and all that was his, and he got him up and passed over the River:* [*viz.* Phrath, or Euphrates, running betwixt Chaldee and Canaan, above chap. 2. 14. and 15. 18. without the apposition of the proper name, the same is called the River, for its greatnesse and famous sake, both here, and *Exod.* 23. 31. *Iof.* 24. 2, 3. &c.] *and he set his face* [or directed, or put, i. e. he purposed and resolved to take that way homewards. See *Ier.* 50. 5. and *Luke* 19. 51. and 53.] *to mount Gilead.* [lying behinde Phenicia beyond Jordan, and bordering on mount Libanus; At the bottome of this mount there lay a very spacious Country, likewise called Gilead, or Galad, being very fruitful and full of pasture, below chap. 37. 25. *Deut.* 34. 1. *Ier.* 8. 22. and 22. 6. This land was afterwards taken from the Amorites, and did fall in the partition to the Tribes of Gad and Ruben, and half the Tribe of Manasseh, See *Num.* 32. 1. &c. *Deut.* 3. 12, 13, 15, 16. *Iof.* 13. 8, 9, 10, 11, &c.]

22. *And the third day news was brought to Laban,* [whose flock was kept at three days distance from Jacobs, above chap. 30. 36.] *that Jacob was fled.*

23. *Then he took his brethren with him* [i. e. some of his kindred, or kinsmen, and so in the sequel.] *and pursued after him a way of seven days:* [i. e. seven days journey. See above chap. 30. verse 36.] *and he apprehended him on mount Gilead.*

24. *Yet God came to Laban* [*viz.* before he overtook Jacob, or, was come up to him.] *the Syrian, in a dream by night:*

night: [See above chap. 20. on verse 3.] and he said unto him; Take heed, that thou speak not with Jacob, either good or ill. [Heb. from the good to the bad, i. e. Thou shalt not go about to withdraw him from his journey, by any fair or foul means, but suffer him to march on, and perform it. Compare above chap. 24. 50.]

25. And Laban overtook Jacob: Jacob now had pitched his Tent, [Heb. fastened, fixed] on that mount: Laban also with his brethren, pitched (his) on mount Gilead.

26. Then said Laban to Jacob; what hast thou done, that thou hast stolen thyself away from my heart, [See above ver. 20.] and carried away my daughters, as captives (taken) with the sword? [i. e. such as are carried away, by force, against their wills; which Laban wrongfully laies to Jacobs charge. See above verse 14, 15, 16.]

27. Why art thou fled secretly, [Heb. wherefore didst thou hide thyself to flee?] and hast stolen (thee) away from me? [i. e. why didst thou depart from me in such a stealing manner, without my knowledge and consent? Compare this with verse 20. before. Others read, Why hast thou stolen from me, [viz. my own, (or robbed me of my own?) and hast not acquainted me with it, that I might have conducted thee. See above chap. 18. on verse 16.] with joy, and with songs, with the drum and with the harp? [See above Gen. 4. on verse 21.]

28. Neither hast thou permitted me to kiss [See above chap. 29. on verse 13.] my sons and my daughters: Now, thou hast done foolishly (so) doing.

29. It were in the power of my hand to do the ill: but thy Fathers God spake to me yesternight, saying; Take heed of speaking with Jacob, either good or bad; [See above on verse 24.]

30. And now (since) thou wouldest needs depart, [Heb. art going gone] for that thou wast so desirous [Heb. desiring desiredst] after thy Fathers house: why hast thou stolen away my Gods? [A strange blindness in Laban, that hee held his Idols for Gods, which nevertheless, according to his own opinion, could be stolen away. Compare above ver. 19.]

31. Then answered Jacob, and said to Laban: Because I was afraid; for I said [viz. with myself, i. e. I thought or considered, see above chap. 20. 11. Others, I said to my wives; or, to my family] lest peradventure thou force away thy daughters from me. [Heb. from with mee.]

32. With whom thou shalt find thy Gods, let him not live; discover (or make known, or discern.) [Heb. make known for thee. See above chap. 12. on verse 1.] before our brethren, what is with me, [viz. of thy goods] and take it to thee: for Jacob knew not that Rachel had stolen them.

33. Then Laban went into Jacobs Tent, and into Leahs Tent, and into both the hand-maids Tent, and he found nothing: and when he was gone out of Leahs Tent, he came into Rachels Tent.

34. But Rachel had taken the Teraphim, and she had put them in the Camels saddle-furniture [oth. litter] and she sate upon the same: and Laban felt all the Tent over, and he found nothing.

35. And she said to her Father, Let not (anger) kindle in my Lords eyes; [i. e. let it not provoke my Lords displeasure, which discovers it self most readily in the eyes] that I cannot rise up before thy face; for it (goeth with) me after the manner of women: [Heb. the way of women is (upon) me.] and he searched thoroughly, but he found not the Teraphim.

36. Then Jacob grew incens'd, and contended with Laban: and Jacob answered and said to Laban; what is my trespass? what is my sin? that thou hast (so) hotly pursued me? [Heb. that thou didst burn after me? the word doth oft-times signifie to pursue one with a burning, eager fierce and hostile minde, as 1 Sam. 17. 53. Psal. 10: 2. Lam. 4. 19.]

37. When thou sellest all my household-stuffe; [Heb. all my vessels, and so by and by; of all the vessels of thy house.] what hast thou found of all the vessels of thy house? Lay it (down) here before my brethren and thy brethren; and let them judge betwixt us both.

38. These twenty years have I been with thee, thy ewes and thy goats have not miscarried; and the rams of thy flock I have not eaten.

39. The torn I have not brought to thee, I made amends for (or, expiated) it; thou hast required it at my hand; whether it was stolen by day, or stolen by night. [That Jacob was made to make good to Laban, what was torn by the wilde beasts, was unjust and contrary to the Law, Ex. 22. 13.]

40. I was, that by day the heat consumed me, and the frost by night; and my sleep retired from my eye. [Oth. fled, or, ran. The like phrase we have, Esth. ch. 6. 1.]

41. I have been twenty years now in thy house; Heb. These are twenty years to me in thy house; I have served thee fourteen years for thy two daughters, and six years for thy flock: [i. e. for such a portion of thy flock as should fall to my share, by the wages condition'd on between us.] and thou hast changed my wages ten times. [See above on verse 7.]

42. Were it not that the God of my Father, the God of Abraham, and the fear of Isaac [i. e. that same God, whom my Father Isaac serves with so much fear and reverence. Thus God is called, our fear, Isa. 8. 13. by reason of the filial awe and fear we ought to stand in before him.] had been with me, assuredly thou wouldest have sent me now empty away: God hath looked upon my affliction, and the labour of my hands, [the looking on, or, regarding of God, betokens his present mercy and assistance, as above chap. 16. 13. and 29. 32. Ex. 3. 7. 9. Psalm 31. 8. and here, or his judgement and the execution of it, above chap. 11. 5. and 1 Chron. 12. 17, &c.] and rebuked thee yesternight.

43. Then Laban answered and said to Jacob; These daughters are my daughters, and these sons are my sons, and this flock is my flock, yea all what thou seest, is mine: and what should I doe this day to these my daughters? [i. e. how should I be able to go about, to hurt or trouble them, seeing they are my own flesh and blood: he now makes shew of seeking friendship, seeing he was not able to doe any hurt or mischief to Jacob and his. This was by the special over-ruling of the Lord, who had appeared unto Laban for this very end.] or to their sons, (oth. children) whom they bare?

44. Now then, come, let us make a Covenant, [See above chap. 15. on ver. 18.] I and Thou. that it may be for a witness betwixt me and betwixt thee.

45. Then Jacob took a stone: [shewing thereby, that letting passe by all former complaints, he was very ready to accept of, and enter into the Covenant offered.] and he raised it (for) a monument.

46. And Jacob said to his brethren, [Kinsmen, friends, that were with him. See above verse 32. and 37. and below verse 54.] Gather stones; and they took stones, and made an heap; and they did eat there upon that heap: [viz. after the making and establishing of that Covenant.]

47. And Laban called it, Iegar Sahadutha: [i. e. in the Syrian language, Labans own, an heap of witnesses, regarding the Covenant which they made together.] but Jacob called the same Gilead. [Heb. Gilead. This name doth signifie the same thing which the former Syrian name did. For Jacob being an Hebrew, would likewise give this heap a name in his own language.]

48. Then Laban said; This heap be a witness to day betwixt me and betwixt thee; therefore they called the name of it Gilead.

49. And Mizpa; [Heb. Mizpah, i. e. a place of inspection, or, surveying, or, guard, watch, being, that (as followeth)

followeth) God was to have the care and oversight how this Covenant should be observed.] because he said ; The LORD take inspection (or insight) betwixt me and betwixt thee ; when we shall be hid the one from the other. [Heb. the man from his neighbour , or friend , [i. e. when we shall be so farre parted , and out of sight one of another.]

50. If thou afflict (or, oppresse) my daughters, and if thou take wives above my daughters, nobody is with us : [i. e. There is none else with us, to bear witness and to punish the transgressor. Oth. none shall be with us, viz. when we are parted once afunder, but God, &c.] Behold, God shall be witness betwixt me and betwixt thee.

51. Laban said moreover to Jacob : Behold there is this same heap, and behold there is this Monument, which I have cast up betwixt me and betwixt thee.

52. This same heap be witness, and this Monument be witness, that I shall not come to thee (passing) by this heap [Oth. if I, &c. viz. conceiving myself to be wrong'd, and passing by here, that I shall not doe it in any hostile, but in a friendly way : and thou in like manner : or otherwise thus, in case it be I, that passe by here to thee, that I shall not do it for evil, nor thou neither.] and that thou shalt not come to me (passing) by this heap and Monument, for evil.

53. The God of Abraham, and the God of Nabor, the God of their Father judge betwixt us : [He intermixeth here the God of Abraham, the onely true God, with the Idols, which Terah, Nabor, and Abraham himself (before his conversion) had served in Chaldee, Ief. 24. 2. not only to comply a little with Jacob : but also like an Idolatrous dissembler, to halt on both sides. Others hold, that Laban spake right out in an idolatrous manner, The Gods of Abraham, and the Gods of Nabor, and the Gods of their Father, &c. By which words he should reproach Jacob, that he had forsaken the religion of his forefathers, and that in opposition thereunto, there is put down Jacobs oath apart likewise ; which he made by the true God alone.] and Jacob swore by the fear of his Father Isaac. [See above verse 42.]

54. Then did Jacob slay a slaying [i. e. beasts fit for slaughter, preparing for the ensuing joyful feast. The Hebrew word indeed is used for offering sacrifice, but for slaying toward a feast likewise, as 1 Sam. 28. 24. and 1 Kings 1. 9. 2 Chron. 18. 2. &c.] on that mount ; and he invited his brethren, for to eat bread : [i. e. to the feast he had made, to take their repast with him. See below chap. 37. 25. Exo. 18. 12. and 2 Kings 6. 22. and Luke 14. 1. &c.] and they did eat bread, and overnighed on that mount.

55. And Laban rose up early in the morning, and kiss [see above chap. 29. on verse 11.] his sons and his daughters, and blessed them : and Laban went (his way) and returned to his place. [By Labans blessing is to be understood that he wished them all happiness and prosperity at their parting ; as it was the received custome, when people met, thus to greet one another, not onely at parting, but in arriving. See below chap. 47. 7, 10. and Ruth 2. 4. 1 Sam. 13. 10. 2 Sam. 8. 10.]

CHAP. XXXII.

Jacob being encouraged by having met the host of the holy Angels, sends messenger toward his brother Esau, ver. 1, &c. but understanding that he was marching down to him with a great number of men, he divides his people, and cattel, for fear, in two bands, and prays to God in a very fervent and humble manner, for succour and deliverance, v. 6. Then he sends presents before to Esau, with certain order and charge, and gets his wives and children over the Ford by night, 13. but staies behinde himself on this side, where God wrestleth with

with him, gives him the name Israel, blesseth him, and toucheth his thigh, so that he halted, 24.

Jacob also went his way, and the Angels of God met him. [The more to assure Jacob of Gods presence and assistance.]

2. And Jacob said, as he saw them ; This is Gods camp of hosts : and he called the name of that place, Mahanaim. [i. e. two camps of hosts, or, a double camp of hosts. Whether the Angels had divided themselves in two leaguers, for Jacob to pass through betwixt them both ; or, that the one leaguer consisted of Angels, and the other of Jacobs retinue. Hereabouts there was a City afterwards, which was called by the name of Mahanaim, Joshua 13. 26. and 21. 38.]

3. And Jacob sent forth messengers, before his face [i. e. before his arrival, or before he should come thither, viz. for to prepare the way to re-gain his brothers favour : the like phrase we finde also Mal. 3. 1. Mat. 11. 10. Luke 9. 52. and 10. 1.] to his brother Esau : unto the land of Seir [See above chap. 14. 6.] the Countries of Edom. [viz. Idumea, bordering on the South-end of Judea, and having its name from Esau, who is likewise called Edom, above chap. 25. 30. and was now dwelling in this Country, below ch. 36. v. 8. having driven out thence the former inhabitants the Horites, Deutor. 2. 12. 22.]

4. And he charged them, saying ; Thus shall ye say to my Lord, [Though Jacob himself was the Lord of Esau, by right of his purchased primogeniture, above chap. 27. 29. nevertheless, he calls his brother by the title, keeping the right to himself, the better to recover his favour and friendship, by this submissive carriage ; the rather, because he was not as yet put into the possession of his right, which chiefly regarded the time to come. Thus did David likewise towards Saul, 1 Sam. 24. ver. 7. 9. and chap. 25. throughout.] to Esau : Thus saith Jacob thy servant ; I have dwelt as (a) stranger (or sojourned) with Laban, and tarried there till now.

5. And I have oxen and asses, sheep, and men-servants, and maid-servants ; and I have sent to inform my Lord [viz. of my coming and condition] that I may finde grace in thy eyes : [See above chap. 18. on verse 3. He sues for friendship, partly, to procure an amnesty or oblivion of all former distaste ; and partly, that he may pass safely and peaceably through the Country.]

6. And the messengers came back to Jacob, saying : We are come to thy brother, to Esau ; and he likewise is marching to meet thee, and four hundred men with him. [doubtless armed, as may be gathered by verse 8. and 11.]

7. Then Jacob was sore afraid, and (:) distressed him : [out of human frailty, viz. because the messengers brought no other news back from Esau, then that he was coming against him with four hundred men, without any other message.] and he divided that people that was with him, and the sheep, and the oxen, and the camels, in two hosts.

8. For he said ; If Esau comes upon the one host, and smites it ; then shall the remaining host escape. [Heb. be to, or, for escaping, or, saving.]

9. Moreover said Jacob ; O God [Jacob being in distress, he doth not call upon the hosts of Angels, whom he had seen so lately before, but hath his recourse to the true God alone.] of my Father [i. e. Grand-father here] Abraham, and God of my Father Isaac : O LORD ; that hast said unto me ; Return unto thy Country, and to thy kindred, and I will deal well by thee.

10. I am lesse then all these benefits, and then all this faithfulness [Heb. truth. See above chap. 24. 27.] which thou hast performed to thy servant : [i. e. I am altogether unworthy of the good thou hast shewed me already, and that I now am craving of thee, casting my self and relying onely upon thy mercy and grace, and not at all upon any

any worth or merits of my own.] *for I pass over this Jordan* [see above chap. 13. 10.] *with my staffe* [understand a plain walking staff (or shepherds crook staff)] Hereby *Jacob* acknowledgeth the mean and poor condition he was in formerly.] *and now I am become two hosts.*

11. *Rescue me (I pray) out of my brothers hand, out of the hand of Esau: for I am afraid of him, lest he come, and smite me, the mother with the sons.* [Or, upon the sons. A phrase most lively representing the tenderness of a mother, when seeing her children in distress, she spares not her own body nor life, to hazard the same for her childrens preservation, by interposing herself, even to be massacred together with & upon them. See *Hos.* 10. 14.]

12. *Thou hast said indeed; I will assuredly do well by thee,* [Heb. *well-doing do well, &c.*] *and I will put thy feed as the sand of the sea, which cannot be numbred by reason of the multitude.*

13. *And he overnighed there that same night: and he took of that which came into his hand, a gift for Esau his brother.* [i. e. He took in haste some of all his catrel, for a present to his brother, being surprised partly by the approaching night, and partly by fear of the instant danger, that he could not stand upon it to make a curious choice. Oth. of that which was come to him, i. e. of that which he had acquired and gotten.]

14. *Two hundred goats, and twenty he-goats: two hundred ewes, and twenty rams.*

15. *Two hundred milch-camels, with their colts,* [Heb. *sons,*] *forty Comes, and ten buls; twenty she-asses, and ten young asses.* [or, *asse-calts.*]

16. *And he gave (or put) them into the hand of his servants* [A notable present indeed of so many hundred beasts, great and small, of different sorts, which would come to a round price nowadays.] *each flock apart:* [Heb. *flock, flock, alone by it self.* See the like expression above chap. 7. on verse 2.] *and he said to his servants; Pass ye over before my face, and put space* [Heb. properly *breath*, and consequently *space, room*, that giving freedom to breath. This served, that his presents, being every one viewed apart by his brother *Esau*, it might make the better shew, and by little and little assuage his violent humour. See below verse 20.] *betwixt flock, and betwixt flock.*

17. *And he charged the first* [To wit, the servant that led the first or foremost flock or drove, and so in the sequel of the second, third, &c.] *saying; When my brother Esau shall meet thee, and ask thee, saying; Whose (art) thou? and whither dost thou go? and, whose are these before thy face? [i. e. the beasts thou art driving before thee, or, which are passing on before thee.]*

18. *Then thou shalt say; That is a present of thy servant Jacob sent to my Lord, to Esau; and behold, he himself is also behinde us.* [This he added of purpose, that his brother should not think, he was afraid to come in his fight, or had peradventure taken another way to avoid him.]

19. *And he charged likewise the second, also the third, and all that went after the flocks, (or droves) saying: After this same word [i. e. according to what I said before] shall ye speak to Esau, when ye shall finde him.*

20. *And ye shall likewise say; Behold thy servant is behinde us; for he said* [viz. by himself, i. e. thought, conceived. See abo. ch. 20. on v. 11.] *I will reconcile his face [i. e. appease his wrath, which commonly is seen much in the face. See *Prov.* 21. 14.] with this present, that goes before my face, and after that shall I see his face, peradventure he will accept my face.* [This kinde of expression, being taken in the good sense, signifies, to be favourable to another, and to do him good, out of a friendly and rational observation of some good in him. And it is spoken of *God*, when of meer mercy and grace

he looketh favourably upon the good in any, which came from him alone into him, above chap. 19. 21. and of *Men*, when for any considerable reasons, they are favourable to their neighbour, as here, and *1 Sam.* 25. 35. *2 Kings* 3. 14.]

21. *Thus the present went on before his face: yet himself overnighed that same night in the camp.*

22. *And he arose in that same night, and he took his two wives, and his two maid-servants, and his eleven children, and he pass over the Ferry (or, ford, wading-place) of Jabbok.* [This is the name of a brook or river, springing by *Rabba*, the Metropolis of the *Ammonites*, and issuing into *Jordan* beneath the Sea of *Galilee*. See *Num.* 21. 24. *Deut.* 2. 37. and chap. 3. 16. *Ios.* 12. 2. *Jud.* 11. 13.]

23. *And he took them, and he made them passe over that brook, and he made passe over what he had.*

24. *Yet Jacob was left behinde alone:* [i. e. he alone remained on this side the brook, by *Mount Gilead*, for to pray to *God* in private.] *and a man [i. e. the Son of God, who appeared in the shape of a man here; as may be gathered by verse 28. and 30, &c. and *Hos.* 12. 3, 4.] wrestled with him until the dawning arose.*

25. *And when he saw, that he could not prevail against him,* [This is said after the manner of men. The Lord complying with humane infirmity, suffers himself to be overcome, to assure *Jacob* of a good issue, about the instant danger; onely he gave him a touch for to teach him to be sensible and mindeful still of his own weakness.] *he touched, (or, hit) the joint of his thigh; [Oth. the hollow, or, panne, blade, plate] so that the joint of Jacobs thigh was wrung about when he wrestled with him.*

26. *And he said; Let me goe, for the dawning is risen up: but he said; I will not let thee goe, unlesse thou blesse me.* [As beginning to feel and apprehend now, that he wrestled not with a man, but with one far surpassing, therefore it is that he desireth to bee blessed by him.]

27. *And he said to him; How is thy name?* [This *God* doth not ask, as if the name of *Jacob* was unknown to him, but to get occasion thereby of changing his name, for an everlasting remembrance of this wrestling.] *and he said, Jacob.*

28. *Then said he; Thy name shall not be called Jacob henceforth,* [not, implies as much here, as not onely, or, not so often, not so much. For he is likewise called *Jacob* afterwards, (but the posterity for the most part by the name here given) See the like manner of speaking, *1 Sam.* 8. 7. *Iohn* 7. 16. and *1 Cor.* 1. 17. and *1 Iohn* 3. 18.] *but Israel:* [i. e. a *Prince of God*, or, one having Princely power with *God*, as appears by the following words. This name *God* gives unto *Jacob* the second time, below chap. 35. 10.] *For thou hast carried thy self Prince-like with God,* [having undergone that combat, which *God* put him too, and overcome.] *and with men,* [viz. first with *Esau*, and afterwards with *Laban*, and being now about to enter the lists again with *Esau*] *and hast overcome.* (or, prevailed)

29. *And Jacob asked and said; Let me know thy name (I pray): and he said; Wherefore dost thou ask for my name?* [This is a question of refusal, as *Jud.* 13. 17, 18. He refuseth to reveal his name unto him, to assure him the more, that he had not wrestled with a man.] *and he blest him there.* [This was that, which *Jacob* had desired before verse 26. and whereby he was now fully assured, that *God* had appeared to him. See the next verse.]

30. *And Jacob called the name of that place, Pniel:* [Gods face: or, aspect. See *1 Kings* 21. 25. in the sequel it is *Pniel*.] *for (said he); I have seen God from face to face,* [not in his divine Essence, but in such a shape, whereby he hath more clearly manifested

himself unto me, then ever before.] and my soul hath been rescued. [He admitteth, that he died not in having seen God. See above chap. 16. on verse 13. Compare *Exod. 20. 19. Iud. 6. 22, 23. and 13. 22.*]

31. And the Sun arose to him, when he was past Pnu-el, and he was halting on his thigh.

32. Therefore the children of Israel do not eat the distorted sinew which is upon the joint of the thigh, to this day. [distorted, or dislocated, or shunk, wrung, wrested, i.e. that, which hath lost its vigour, and is dull'd or spain'd, or split, and hath in a manner forgot its proper place, being wrung & wrested out of it: the Jews call these sinews likewise thus, in the beasts, according to what happened here to Jacob. Oth. the sinew leaned on, for passing off from the panne, or hollow of the Os sacrum, unto the thigh, or being leaned on, or leaning thereon from the Os sacrum. As for the not eating of the sinew, there is to be understood the flesh also about the sinew; and this they did, not out of superstition, or conceit to doe God service thereby, but in remembrance onely of that wonderful combate, and the victory granted to Jacob, and his posterity, upon it. The practise herof was usefull before the coming of the Messiah, but since that cannot be used any more without Superstition] because he had touched the joint of Jacobs thigh [i.e. touching it had hurt the same.] on the distorted sinew.

CHAP. XXXIII.

Jacob having marshalled his wives and children, goeth to meet his brother, ver. 1. &c. who demeans himself courteously to him and his wives and children, 4. and after civil refusal and reply doth accept of Jacobs present, parting thus in a friendly maner, 8. Jacob comes to Succoth, and from thence to Sichem; where he pitcheth his Tents, and builds an Altar to the Lord, 17.

AND Jacob lifted up his eyes, and looked, and behold, Esau came, and four hundred men with him: then he divided the children under Lea and under Rachel, and under the two maid-servants.

2. And he put the maid-servants and their children before: and Lea and her children were behinde; but Rachel and Ioseph the hindmost. [The best beloved he placeth hindmost and safest, that if the foremost were hurt, they might escape yet in some sort. See above chap. 32. 7, 8.]

3. And he past on before their face: and he bow'd himself [See above chap. 18. on ver. 2.] seven times, [i.e. several times, a certain number for an uncertain: See *Lev. 26. on verse 8.*] down to the ground, untill he came to his brother.

4. Then Esau ran to meet him, and embraced him, and fell upon his neck, and kiss him; [See above chap. 29. on verse 11] and they wept. [This often happened at the meeting of friends, as here and above chap. 29. 11. and below chap. 43. 30. and 46. 29. or, at parting, *Ruth 1. 14. Acts 20. 37.*]

5. After that, he lifted up his eyes and saw the wives, and the children, and said; Who are these by thee? and he said; The children whom God graciously bestow'd upon thy servant.

6. Then the maid-servants drew neer, they and their children, and they bowed themselves down.

7. And Lea too came on with her children, and they bow'd down themselves: and after that Ioseph stept on. [Oth. he was made, or, bid, to approach, being but about six years of age at this time.] and Rachel, and bowed down themselves.

8. And he said; (For) whom is all this host to thee, that I met? [or, what is all this host to thee, &c. i.e. what serves it for? what dost thou mean by it? he had

doubtless understood it already by the servants, that led or drave the flocks, but he takes occasion, that upon Jacobs own reply, he may courteously wave the accepting of his presents.] and he said; for to finde grace in the eyes of my Lord.

9. But Esau said; I have store of it, my brother; [i.e. I have store enough my self of all this. Here we see Gods promise made good to him, above ch. 27. 39.] be it thine what thou hast. [Keep what thou hast for thy own self.]

10. Then said Jacob; Nay (I pray) if now I have found grace in thy eyes, then take my present at my hand: therefore, because I have seen thy face, as if I had seen the face of God, [as if he should say, Even as the favour of God doth much revive and comfort a man; so do I finde my self much chear'd and refreshed by this thy kind and peaceable meeting of me, holding the same for a sure pledge of Gods favour to me ward, as if God himself had appeared thus favourably and friendly unto me] and thou hast taken pleasure in me. [Oth. Take pleasure in, or, be pleased with me (I pray) or, so friendly, or, kindly hast thou received me.]

11. Take, I pray, my blessing [i.e. the present, which is called thus, *Jos. 15. 19. and 1 Sam. 25. 27. and 30. 26. and 2 Kings 5. 15. and 2 Cor. 9. 5, 6.* in regard that the same consists in things, which through Gods bountiful blessing are bestowed on men, and are given away with appreciation of all happinels, and received with thankfulness and reciprocal wishes of welfare.] which is brought to thee; because God graciously gave it me, and because I have of all: and he pressed him, so that he took it.

12. And he said; [viz. Esau] Let us travell and march on: and I will march before thee [i.e. by thee, over against, or with, or along with thee, in thy company, accommodating my self to thy pace and progresse, although my people be more expedite, fresh, and strong then thine.]

13. But he [viz. Jacob] said to him; My Lord knows, that these children are tender, [Ruben the eldest was about twelve or thirteen years of age then] and that I have ewes, and Cowes giving suck [or, with young] by me, [or, upon me, i.e. under my care and custody.] if one should over-drive them but one day, the whole flock (or, drove) would die:

14. Let my Lord passe by, (I pray) before the face of his servant: and I shall at my ease [or, softly, at leisure,] apply my self as leader, according to the gate (or pace) [Heb. foot, and so in the sequel] of the business, (or work) [thus Jacob calls his carrel, the providing and tending whereof was his daily task and emploiment. So likewise *Exod. 22. 8. and 36. 6.*] which is before my face; and according to the gate of these children, until I come to my Lord to Seir.

15. And Esau said: Let me (I pray) put (some) of this people by thee, that is with me: and he said; to what end that? let mee finde grace in my Lords eyes. [i.e. shew me this favour, and do that which I desire, without leaving any of thy men with mee now.]

16. So Esau returned that day on his way unto Seir.

17. But Jacob journied to Succoth, [not so called, yet at that time, but afterwards, as appears by what followeth at the end of this verse.] and he built him an house, and made Huts for his carrel; therefore he called the name of that place Succoth. [Huts, Tents, Booths, this place lay beyond Jordan, in the Tribe of Gad, not far from Pnu-el; See *Jos. 13. 27. and Iud. 8. 5. 14, 15.* another Succoth we read of *Exod. 12. 37.*]

18. And Jacob came safe [Heb. Salem, which others take to be the name of a City, by the River of Jordan, about the place where Iohn baptized afterwards:] and

and so distinct from another *Salem*, called afterwards *Jerusalem*. See above chap. 14. 18. and *Psalms* 76. 3.] (10) the City of *Sichem*, [See above chap. 12. 6.] which is in the land of *Canaan*; when he came from *Paddan Aram*: and he camped himself in the face of the City. [or right before the City.]

19. And he bought a part of the field whereon he had extended his Tent, from the hand of the sons of *Hemor*, [*Heb.* *Chamor*, *Acts* 7. 16. he is called *Emmor*.] the Father of *Sichem*, for an hundred pieces of money. [called *lamb*s. The Coin bearing the stamp or figure of a *lamb*. See *Ios.* 24. 32. *Iob* 42. 11. and compare *Acts* 7. 16. Others doe understand natural sheep; and that he had given so many for that piece of ground, it having likewise been the custome to buy and sell, by such exchanging, and trucking of commodities.]

20. And he erected an Altar there; [to offer up offerings of thanksgiving, and to exercise the whole publick worship and service of God there, according to the example of his Fathers. See above chap. 12. 7. and 13. 18.] and called the same; The God of *Israel* (is) God [*Heb.* *El Elohe Israel*.]

CHAP. XXXIV.

Dina being gone forth to see the daughters of the Country, comes to be abused and defiled by *Sichem*, son of the Lord of that Country, v. 1. &c. who loves her and desireth to marry her: whereupon his Father conferring with *Jacob* and his sons, the sons of *Jacob* give him a deceitful answer, making the condition, that all the males of the *Sichemites* should be circumcised, 6. That being yielded unto and performed by *Hemor*, *Sichem*, and their subjects, while they lay in the pain of the Circumcision, they are surprised and murdered by *Simeon* and *Levi*, the City plundered by *Jacob's* sons, and women and children carried away captives, 18. for which *Jacob* is exceedingly troubled and afraid.

AND *Dina* the daughter of *Lea*, whom she had born to *Jacob*, went forth, [viz. from the place where their parents dwelt, which was neer *Sichem*, above chap. 33. 18. where the might have done better to have staid, *Tru.* 2. 5. the rather, that she was but about fourteen years of age yet.] for to see (or visit) the daughters of that Country. [Some do hold, that about this time, there was kept some great Feast, or Fair, or some such like solemnity, at *Sichem*, with a great concourse of people.]

2. *Sichem* now, *Hemors* the *Hevite*, [See above chap. 16. on verse 17.] the Prince of the Country, his son, saw her: and he took her, and lay with her, and forced her. [The Hebrew word doth properly signifie, to oppress, or, bumble, debase, and so the holy Scripture calleth the abusing and defiling of women, *Iud.* 19. 24. 2 *Sam.* 13. 14.]

3. And his soul did cleave to *Dina*, *Jacob's* daughter; [i. e. his heart, minde, delight and desire depended all on her, (having no other object in a manner)] and he loved the young maid, and spake according to the heart of the young maid. [i. e. whatever he thought might bee pleasing and acceptable unto her, to pacifie and comfort her: she being doubtles much troubled and perplexed at it, that she was so unawares overtaken thus. See the like kinde of expression, below chap. 50. 21. *Iud.* 19. 3. *Isa.* 40. 2. *Hos.* 2. 13.]

4. *Sichem* spake likewise to his Father *Hemor*, saying; Take me this daughter to wife. [An example among very Heathen people, that children ought to marry with the consent and direction of their parents.]

5. When *Jacob* heard, that he had defiled his daughter *Dina*, his sons were with the cattel in the field then; And *Jacob* held his peace, till they came.

6. And *Hemor*, *Sichems* Father went forth, unto *Jacob*, to speak with him.

7. And the sons of *Jacob* came from the field, when they heard this, and it pained those men, and they were much incensed, [*Heb.* and it (wrath namely) incensed them much. See above chap. 4. verse 5, 6.] for that he had practised folly, [or, a base part, or baseness, falling off, madness. This word betokens such a sin, as proceeding out of a base and shameles lust, is committed not only against Gods Commandement, but even against civil honesty, and sometimes against nature it self, being the cause of great scandall and offence, and ending in shame and confusion. Compare *Deut.* 22. 21. *Ios.* 7. 15. *Iud.* 19. 40. and 20. 6. 2 *Sam.* 13. 12.] in *Israel*, [i. e. in, or, against the house of *Israel*, or the people of God, which issued from *Jacob*, lately named *Israel*.] lying with the daughter of *Jacob*; which ought not to be done thus. [or, thus it is not done, i. e. this was not the manner, nor ought to be the practise among them. See the like phrase chap. 20. 9.]

8. Then *Hemor* spake with them, saying; My son *Sichems* soul is enamoured with your daughter: Give her him to wife (I pray.)

9. And ally your selves with us [or, marry yours &c. to *Deut.* 7. 3.] give us your daughters [viz. in marriage to our sons; so below chap. 38. 14. *Deut.* 7. 3. &c.] and take for you our daughters [viz. in marriage to your sons. See above chap. 19. on verse 14.]

10. And dwell with us: and the land shall be before your faces; [See above chap. 13. on verse 9.] dwell and traffick therein, and put your selves possessours therein. [Or, take firm possession therein, or, maintain your selves therein.]

11. And *Sichem* said to her Father [viz. *Dina's*] and to her brethren; Let me finde grace in your eyes: [See above chap. 18. on verse 3.] and what ye shall say unto me, I will give.

12. Enlarge the Dowry much upon me, and the Present, and I will give it, even as you shall tell me, [i. e. Ask never so much of me in these regards, yee shall have your demand. The Dowry which the man gave to the woman, remain'd her own, even after his death; the present, or gift, was that which the Bridegroom gave to the Bride at the time of the betrothing, in pledge of his plighted troth; the like we now call with us (in the Netherlands) a Troth-penny. See further of the Bride-Dowry, *Exodus* 22. 16, 17. and of the present, above chapter 24. ver. 53.] give me but the young maid to wife.

13. Then answered *Jacob's* sons to *Sichem* and *Hemor* his Father, deceitfully, [*Heb.* in, or, with deceit; for they had no minde at all to yield to the match, as appeared afterwards too plain] and spake: (seeing he had defiled their sister *Dinah*.)

14. And they said to them; we shall not be able to doe this business, that we should give our sister to a man, that hath the fore-skin: for that were a reproach to us. [They speak truth indeed, but therein they sin, that they the Sacrament of Circumcision, for a cover of their deceitful plot, when as the Circumcision was not the thing they aimed at, but as a means of compassing their revenge the better by murder.]

15. Yet, herein we shall agree with you, if yee will become like unto us, that all what is male [or, man] among you, be circumcised.

17. Then shall we give you our daughters, and we shall take us your daughters, and we shall dwell with you, and we shall be one people.

17. But if yee shall not hearken to us, for to be circumcised: then shall we take our daughter, [i. e. the daughter of our Father, or, of our House, as above verse 8.] and be gone.

18. And their words were good in the eyes of *Hemor*,
H 2 and

and in the eyes of Sichein Hemors son, [i. e. they were well pleased with them. That is said to be good in ones eyes, which doth content and please him, above chap. 16. 6. 1 Sam. 29. 6. &c.]

19. And the youth (or, young man) delay'd not to doe this thing, for he delighted in Jacobs daughter, and hee was honoured above all of his Fathers house. [i. e. his family, children, retinue, courtiers, officers. So below ch. 41. 40. 1 Kings 2. 24. and 4. 6. it seems he was indeed very much beloved, regarded and esteemed, not only because the City was called by his name, but likewise that his very Father was made known by him, being called the Father of Sichein. See above chapter 33. 18, 19.]

20. So Hemor and Sichein his son came to the gate of their City. [Where the Civil affairs were usually transacted by the Governours and Magistrates, even as with us in the Guild-halls, or Town-houses. See above ch. 22. on verse 17.] and they spake to the men of their City, saying:

21. These men are peaceable with us, therefore let them dwell in this land, and trade therein, and let the land (behold, it is large of compass) [Heb. large of hands. So Jud. 18. 10.] be before their face: [i. e. let it be open for them, to choose their abode where they please. See above chap. 13. on verse 9.] we will take us their daughters to wives, and we shall give them our daughters.

22. Yet herein these men will agree with us, to dwell with us, for to be one people, when all that is male among us, shall be circumcised, like as they are circumcised.

23. Their cattle, and their possession, and all their beasts, shall they not be ours? only let us agree with them, and they will dwell with us. [They propound the matter so to the people, as if Jacob and his sons had fought this at their hands, concealing that it was but the condition, of what they fought themselves: and besides that, they cover their particular aim and interest, with the pretence of the common good, and thus, deceiving their own Citizens, they were themselves likewise deceived by Simeon and Levi soon after.]

24. And they hearkned to Hemor, and to Sichein his son, [They suffer themselves to be perswaded to change their Religion, not by means of instruction, nor out of any love to the truth, but merely through fair promises, and by conceived hopes of outward profit.] all they that went forth at his City gate: [i. e. all the Citizens of the City, who are described, to be going forth out of the City; as here, or, to go into the City, as above ch. 23. 10. and Jer. 17. 20.] and they were circumcised, all that was male, all that went forth at his City gate.

25. And it came to passe on the third day, when they were in the pain, [i. e. when they were in their greatest pain; wounds commonly smarting more the third day then before.] that the two sons of Jacob Simeon and Levi, brethren of Dina, [these two were the ring-leaders of this plot, and were full brothers of Dina, by the same father and mother. It is true, Ruben and Iuda, Issachar, and Zebulon, stood in the self-same relation with her, but yet had no communion with them in this bloody act, as well because that the two last, were too young yet, as that the two other were more inclined to meekness then to cruelty. See below chap. 37. 21, 22, 26.] took each one his sword, and came stoutly (or, confidently, daringly) into the City, and killed all that was male.

26. They likewise put to death [of this word, see above chap. 18. on ver. 21.] Hemor, and his son Sichein, with the edge of the sword: [Heb. at, or, in the mouth of the sword.] and they took Dina out of Sicheins house, and departed.

27. The sons of Jacob came upon the slain, and plundered the City: [many doe understand this of the rest of Jacobs sons, as, that having heard of the murder com-

mitted by their brethren, they ran all to prey upon the dead, and plunder the whole City.] because they had defiled their sister. [That which Sichein alone, had done, is imputed to the Citizens in general; inasmuch as, they did not speak against nor hinder the offence committed, taking rather pleasure therein, or else, they, i. e. one of them, viz. Sichein. So Exod. 4. 19. Mat. 2. 20.]

28. Their sheep and their oxen, and their asses, and that which was in the City, and that which was in the field, they took away.

29. And all their substance, and all their little children and their wives, they carried away captives, and plundered them, and all that was within the house.

30. Then said Jacob to Simeon and to Levi; [Hence it appears, that Jacob knew nothing of the plot of his two sons, much less had given his consent to it. Compare below chap. 49. 5, 6, 7.] Tee have troubled me; [or, yee have disquieted, disturbed me, not onely distemp'ring my minde by this act of yours, but likewise exposing me and all my affairs thereby into eminent danger, hazard, and confusion, having lived before in peace and quiet in this Country. See Jos. 7. 25. and 1 Kin. 18. on verse 17.] making me to stink [i. e. odious and hateful, that the people will not be able to endure my sight or abode among them. A comparison from things of ill and noisome sent, which make men turn away their face from among them. See Exod. 5. 21. and 1 Sam. 13. 4. and 27. 12. and 1 Chron. 19. 6.] among the inhabitants of this land, [Heb. inhabitant.] among the Canaanites, and among the Pherizites; [Heb. Canaanite and Pherizite] and I am few people in number; [Heb. folks of number: i. e. but of a small number, soon told: as Num. 9. 20. Deut. 4. 27. and 33. 6.] if they assemble against me, they will smite me, and I shall be destroyed, I and my house.

31. And they said; should be [viz. Sichein, or should one] then doe (with) our sister, as (with) a whore? [viz. without vengeance or punishment.]

CHAP. XXXV.

Jacob having purged his house, and prepared it for the worship of God, he removes on Gods command to Bethel. v. 1, &c. whither being safely come, he builds an Altar, 6. The death and burial of Debora Rebecca's Nurse, 8. God appears to Jacob, giving him the name of Israel the second time, with the renewing of his promises, 9. for which Jacob sets up a memorial and changeth the name of the place, 14. going thence, Rachel dies in labour of Benjamin, and is buried there, 16. Ruben commits incest in his Fathers house, 21. the catalogue of Jacobs sons, 23. Jacob at length comes to his Father Isaac, who dieth, and is buried by him and Esau, 27.

After that, God said to Jacob; Arise, go up to Bethel, and dwell there: and make an Altar there, to that God, who appeared to thee, when thou fledst before the face of thy brother Esau. [That thou maiest call to minde there, what promises I past unto thee, and what vows thou madest unto me then, above chap. 28. verse 13, 14, 20. This seems to have served to comfort and encourage Jacob, against the fears that had seized on him. See before chap. 34. 30.]

2. Then said Jacob to his household [Heb. house. See above chap. 7. on verse 1.] and to all that were with him; [i. e. all his men and maid-servants, and such as were come to him from without and lived in his Family.] Put away the strange Gods [Heb. Gods of the stranger. Understand the images of the Idols, whom the strangers served, being not the true God, that had revealed himself to Abraham, Isaac, and Jacob. Thus the Idolls are called Deut. 31. 16. and 32. 12. Jos. 24. 20. Psalm 81. 10. Those are called other Gods, Deut. 6. 14. Ios.

Iof. 23. 16. Jud. 10. 13. Item new Gods, Ind. 5. 8.] which are in the midst of you, [Hence it seems, that there were some such Images kept in secret yet among his family, whether they were the Idols of Laban; above chap. 31. 19. or some costly Images, which they had gotten in the plundering of Sichem, or some of their prisoners had brought thither with them.] and cleanse you and change your garment. [To shew by this outward ceremony, the inward cleansing and reforming of the heart, which they stood in need of, not onely by reason of that Idolatrous defilement, but especially also, in regard of that base murder, committed upon the Schemites; thus to prepare themselves for that solemn worship of God, which Iacob was commanded now to set up and exercise with his Family at Bethel. See Ex. 19. 10, 15.]

3. And let us arise, and goe up to Bethel: and I will make an Altar there unto that God, that answereth me in the day of my distress; [i. e. who doth use to hear and help me: God answers his people, when he makes it appear by words or deeds, that he hath heard them. See 1 Kings 18. 24. Isa. 41. 17, 18. Psalm 22. 22.] and hath been with me upon the way, that I have walked. [i. e. upon my Journey from Haran hitherto.]

4. Then they gave unto Iacob all those strange Gods, which were in their hands [i. e. such as they had or kept among them. See 2 Sam. 8. on verse 10.] and the ear-ornaments, which were on their ears, [Those Iacob took away, it being probable, that they had gotten them in their plundering from the Idols at Sichem, or had been worn by that people in honour of them; or otherwise might have caused abuse or scandal in his family.] and Iacob hid them [without his peoples knowledge, that none might finde and further abuse them for Superstition and Idolatry.] under the oak by Sichem.

5. And they journeyed on: and Gods Terrour [i. e. A very great one, sent by God into their apprehension. See Exod. 23. 27. 2 Chron. 14. 14. and 17. 10. The word God is sometimes used to express the greatness and excellency of a thing. See above chap. 13. on verse 10. without this terrour upon the people round about them, Iacob might easily have been set upon and destroyed with all his, by reason of that enormous fact of Simeon and Levi; above chap. 34. 25.] was upon the Cities, that were round about them, so that they did not pursue after the sons of Iacob.

6. Then Iacob came to Luz, [See above chap. 12. 8. and 28. 19.] which is in the land of Canaan, (that is Bethel) [called so by Iacob (v. 7.)] he and all the people that was with him.

7. And he built an Altar there, and named that place, El Beth-El: [i. e. God is (at) Bethel. Thus he calleth this place the second time. See chap. 28. 19. and compare chap. 33. the Annotat. on verse 20.] for God had appeared there unto him, when he fled before his brothers face. [See above chap. 28. 13. and of Gods appearing, chap. 20. 3.]

8. And Debora the Nurse of Rebecca died, [viz. she that was sent with Rebecca out of Mesopotamia, to the land of Canaan. See above chap. 24. 59.] and she was buried beneath Bethel, under the Oak, whose name he called Allon Bachuth. [i. e. the Oak of weeping, for having there bewailed and wept over Deborah.]

9. And God appeared again to Iacob when he was come from Paddan Aram: and he blessed him.

10. And God said to him; Thy name is Iacob: [God here confirms to Iacob what he had spoken of before unto him. See above chap. 32. 28.] thy name shall not be called Iacob henceforth, but Israel shall be thy name, and he called his name Israel.

11. Moreover, God said unto him: I am God the Almighty, [See above chap. 17. ver. 1.] be fruitful and multiply; [Here God doth ratifie the blessing of his Fa-

ther Isaac, which he gave him when he fled into Mesopotamia. See above chap. 28. 3, 4.] a Nation, yea an heap of Nations shall become of thee, and Kings shall come forth out of thy loins; [i. e. be born out of thy own flesh and blood. So 1 Kings 8. 19. 2 Chron. 6. 9. Alt. 2. 30. Compare chap. 40. 26.]

12. And this land which I gave to Abraham and Isaac, the same I will give to thee, and to thy seed after thee will I give this land.

13. Then God went up from him; [Heb. went up from above him. God is said to goe up and come down, without changing of places, as being every where present; and therefore that is onely to be understood of the tokens of his presence, which he manifests by his descending, as above chap. 11. 5. Exod. 3. 8. and Numb. 11. 17. and takes away again, by his ascending; as here and above chap. 17. 22. Jud. 13. 20.] in that place, where he had spoken with him.

14. And Iacob set up a Monument, [Iacob reneweth the Monument here, which he had erected formerly, abo. chap. 28. 18. it being probably much decayed, through length of time, or the neighbouring peoples abusing of it, or overthrowing it: that it might serve for a perpetual Memorial of Gods goodness to him, and his reciprocal Duty and Engagement.] in that place, where he had spoken with him; a Monument of stone: and he poured forth thereupon drink-offering, [understand hereby, either the oil, as immediately follows; or wine, or some other liquid matter; that was usuall in drink-offerings, or in offerings of effusion for thanksgiving.] and poured oil thereon.

15. And Iacob called the name of that place, where God had spoken with him, Beth-El. [Being upon the performance of his vow he renues not onely the Monument, but the name likewise formerly given to the place; and this seems to be a distinct place from that of El Bethel before verse 7.]

16. And they journeyed from Bethel, and there was a little tract of land yet, [Oth. about a bait, or baitway of land, as much land as usually they went at one baiting, about a league. See chap. 48. 7. 2 Kin. 5. 19.] for to come to Ephrath: [this is the name of the City, commonly called Bethlehem. See both these names below verse 19. and Mich. 5. 1.] and Rachel bare, and she had a hard labour.

17. And it happened, when (it went) hard with her in her labour; then the Midwife said to her, Fear not, for thou shalt likewise have this son. [Or, hast likewise this son, viz. besides Ioseph, according to thy own former wish, that there might be one more added to him, abo. chap. 30. 24.]

18. And it came to passe, when her soul went forth, [a clear description of death, whence it appears that the same is a parting of the soul, which remaineth over for another life, and goeth forth out of the body, which by death is consumed; for which cause it is said of them that live yet, that their soul is in them; 2 Sam. 1. 9. and of those that die, that their spirit goeth forth, Psalm 146. 4. and of those that rise again from the dead, that their spirit returns into them, 1 Kin. 17. 21, 22.] (for she died) that she called his name, Ben-oni [i. e. son of my pain, smart, aking] but his father called him, Ben-jamin. [i. e. son of the right hand, i. e. he that shall always be most near and dear to me, as to a man his right hand is, Psalm 80. 18.]

19. Thus Rachel died: and she was buried by the way to Ephrath. [This name seems to have been given to Bethlehem by Calebs wife. See 1 Chron. 2. 19, 24. and thereby also is this Bethlehem, lying in the Tribe of Judah, (Mich. 5. 2. Mat. 2. 6.) differenced from another Bethlehem, in the Tribe of Zebulon, Iof. 19. 15.] that is, Bethlehem. [Bethlehem signifies an house of bread.]

20. And Iacob erected a Monument above her grave; This

This is the Monument of Rachels grave, until this day. [viz. of Moses his writing this Book: yea it stood yet in the time of Samuel and Saul, 1 Sam. 10. 2. of the Infants murder, which Herod practised hereabout, at the time of Christs Nativity, see Jeremy 31. 15. and Mat. 2. 16, 17.]

21. Then Israel departed: [Here Jacob is called Israel the first time, according to Gods command, above verse 10.] and he extended his Tent on yon-side of Migdal Eder. [i.e. a tower of the flock, see likewise Mich. 4. 8.]

22. And it fell out, when Israel dwelt in that land, that Ruben went and lay with Bilha, his Fathers Concubine; (or, By-wife) [See above chap. 22. 24.] and Israel heard it. [Doubtless with a great deal of heart-grief, seeing, that by this fact of Ruben, God must needs be highly offended, his own Family much dishonoured, and cause was given of great scandall and reproach; so that Jacob had reason, even when he lay on his death-bed, to complain of this foul transgression, below chap. 49. 3, 4. and to deprive Ruben of the right of primogeniture for it, 1 Chron. 5. 1, 2.] and the sons of Jacob were twelve.

23. The sons of Lea were, [Here the sons of Jacob are reckoned up, because now since Benjamins birth and Rachels death, the number of them was compleat; no sons more being born unto him; and because these twelve were the Fathers of the twelve Tribes of Israel, of whom much mention will be made afterwards.] Ruben Jacobs first-born, then Simeon, and Levi, and Juda, and Issachar, and Zebulon:

24. The sons of Rachel, Joseph and Benjamin:

25. And the sons of Bilha, Rachels maid-servant, Dan and Naphtali.

26. And the sons of Zilpa, Lea's maid-servant, Gad and Aser: these are Jacobs sons; which were born to him in Paddan-Aram. [Except Benjamin, who was born by Ephrath in the land of Canaan, above verse 16. Moses speaketh thus in regard of all the rest, that were born there. This is a kind of speech, whereby a thing is not expressed, nor precisely and exactly what it is, but in gross, and in a certain respect. See above chap. 15. 13. and below 46. 15. Jud. 20. 46. and 1 Cor 15. 5.]

27. And Jacob came to Isaac his Father in Mamre, [of which place see above chap. 23. 17 bearing the name of one of Abrahams confederates, who was called Mamre. See above chap. 13. on verse 18. and chap 14. verse 13. 24.] at Kiriath-Arba [see above chap. 23. 2.] which is Hebron, [see above 13. 18. and 23. 2, 19.] where Abraham had sojourned as (a) stranger, and Isaac, [who was yet living and dwelling there as a stranger.]

28. And the days of Isaac were an hundred year, and eighty year.

29. And Isaac gave up the ghost (or, expired) [Compare above chap. 25. 8.] and died, and was gathered to his people, [see above chap. 15. on verse 15.] old and satisfied (Satur) of days: and his sons Esau and Jacob, buried him. [viz. in the cave whereof ye read, above, chap. 23. wherein Abraham likewise lay buried, above chap. 25. 9. The same was in Hebron where Isaac died. This happened a great while after the things before related, Jacob having lived in Canaan about twenty three years since his return out of Mesopotamia, before his Father died. But it is brought in here by Moses, to sum up here the History of Isaac, and to prosecute that of Jacob.]

CHAP. XXXVI.

Esaus wives and children, born in Canaan, verse 1, 2, &c. His removal to Seir, 6. his posterity, 19. as also that of Seir the Horite, 20. among whom there is Anah that first found out the Mules, 24. a Catalogue or list of the Kings and Princes in Edom, 31.

These now are the births of Esau, [i.e. his posterity, issue, or off-spring. Oth. generations.] which is Edom. [See above chap. 25. 30.]

2. Esau took his wives [See above chap. 26. 34. and 32. 3. and 33. 14. 16.] out of the daughters of Canaan: [i.e. of the Canaanites. See above chap. 10. verse 18, 19. and 12. 6.] Ada, the daughter of Elon [Heb. Adab, above chap. 26. 34. called Basmath] the Hethite; [one of the people of Canaan, descending from Canaan the son of Cham, above chap. 10. 15.] and Abolibama, [see above chap. 25. on ver. 34.] the daughter of Ana, [Heb. Anah. Otherwise called Beri, above ch. 26. 34. at leastwise, if Judith there mentioned, and this Abolibama, were one and the same woman.] the daughter of Zibeon the Hivite: [his grand-child. Thus Athalia is called as well the daughter of Amri, her grand-father, as of Achab her immediate father. Of the surname Hivite, see above chap. 10. verse 15, 17. The Hethites, and the Hivites seem to have lain so contiguous one to another, and permixed, that their names might easily be taken the one for the other.]

3. And Basmath, [Above chap. 28. 9. called Mahalath.] Isaacs daughter, Nebajoths sister. [of this woman, see above chap. 28. on verse 9. and of Nebajoth, chap. 25. 13.]

4. Now Ada bare to Esau, Eliphaz [This same name one of Jobs friends had called Eliphaz of Teman, or the Temanite, Job 2. 11. so that some conceive him to be issued from this Eliphaz here, by means of his son Teman, whose name is recorded, below verse 11. among the children of Eliphaz] and Basmath bare Reuel. [this name Iethros father likewise had, the grand-father of Moses wife, Exod. 2. 18. Num. 10. 29.]

5. And Abolibama bare Iehus, and Iaelem, and Korah: [of an other Korah we read, Exod. 6. 21. Num. 16. 1.] These are Esaus sons, [he had daughters likewise ver. 6. but their names are not registred] which were born to him in the land of Canaan.

6. Now Esau had taken his wives and his sons, and his daughters, and all the souls [i.e. persons, as above ch. 12. 5.] of his house, and his cattel, and all his beasts, [by cattel here understand the lesser sort, and by beasts the bigger: as likewise above chap. 34. 23. and 2 Kings 3. 17.] and all his possession, which he had gotten in the land of Canaan; and was gone to an (other) land, [viz. to the land of Seir, as followeth] from the face of his brother Jacob. [Or, before the face; i.e. by reason of Jacob. This was brought to pass by Gods secret disposing and ordering it thus, since his father had according to Gods command promised Jacob the inheritance of the land of Canaan, which Esau therefore stood obliged to clear for his brother.]

7. For their substance, (or, wealth) [viz. Jacobs and Esaus] was too great, for to dwell together: [though Esau dwelt in Seir at this time; nevertheless it should seem, that being reconciled with his brother, he returned and took up his habitation in the land of Canaan; but being both strangers in the Country, and not having room enough for all their cattel, Esau afterwards returned again into Seir.] and the land of their stranger-ships, (or, sojournings) [i.e. the land of Canaan. See above chap. 17. on verse 8.] could not bear them, by reason of their cattel.

8. Therefore Esau dwelt upon Mount Seir: [see above chap. 14. on verse 6.] Esau is Edom. [i.e. Esau is the same man, who elsewhere is called Edom.]

9. These now are the births of Esau, the father of the Edomites; [Heb. of Edom] upon Mount Seir.

10. These are the names of the sons of Esau: [i.e. of his children, childrens children and progeny] Eliphaz the son of Ada Esaus wife, Reuel the son of Basmath, Esaus wife.

11. And the sons of Eliphaz are, Teman, Omar, Zepho

pho [Heb. Tsepho, called likewise Tsephi, 1 Chron. 1. 36.] and Gaetam, and Kenaz.

12. And Timna, was Eliphaz, the son of Esau his Concubine, and she bare to Eliphaz Amalek; [the father of the Amalekites, of whom we read, Exod. 17. 8. Deut. 25. 17. and 1 Sam. 15. 2.] these are the sons of Ada, Esau's wife. [See above verse 10. and so in the sequel.]

13. And these are the sons of Rehucl, Nabath and Zerah, [See below verse 33.] Samma, and Mizra; these were the sons of Basmath, Esau's wife.

14. And these were the sons of Abolibama, daughter of Ana, daughter of Zibeon, Esau's wife: and she bare to Esau Ichus, and Iaclam, and Korah.

15. These are the Princes of the sons of Esau: [These Princes did not reign successively after one another's death, but much together at one time, each one over their peculiar people: nevertheless they were no very great or mighty Princes, but the heads and chief among their generations or families, as the Governours and Leaders of the rest.] the sons of Eliphaz, the first-born of Esau; were Prince Teman, Prince Omar, Prince Zepho, Prince Kenaz,

16. Prince Korah, [This Korah is to be distinguished from the other the son of Abolibama, verse 5, 14, 18. he may have been the grand-child of Eliphaz.] Prince Gaetam, Prince Amalek: these are the Princes of Eliphaz in the land of Edom: these are the sons of Ada.

17. And these are the sons of Rehucl, the son of Esau, Prince Nabath, Prince Zerah, Prince Samma, Prince Mizra: these are the Princes of Rehucl, in the land of Edom: these are the sonnes of Basmath, the wife of Esau.

18. And these are the sonnes of Abolibama, Esau's wife; Prince Ichus, Prince Iaclam, Prince Korah: these are the Princes of Abolibama, the daughter of Ana, Esau's wife.

19. These are the sons of Esau, and these are their Princes: that is Edom.

20. These are the sons of Seir the Horite, [This Horite had been the first Prince there, from whom the land also was denominated. This Generation or Genealogy is inserted here, because of Esau and Eliphaz, with their posterities, their alliance with them, by means of marriages; and that the Dominion of the land of the Horites, was devolved afterwards, unto the off-spring of Esau, by comparing of this verse with verse 2. it seems that the Horites and Hewites are taken for one and the same people.] inhabitants of that land: Lothan and Sobal, and Zibeon, and Ana,

21. And Dizan, [who likewise is called Disan, verse 26.] and Ezer, and Dizan. these are the Princes of the Horites, [Heb. the Horite] sons of Seir, in the land of Edom,

22. And the sons of Lothan, were Hori and Heman [1 Chron. 1. 39. he is called Hemam.] and Lothans sister was Timna. [See above verse 12.]

23. And these are the sons of Sobal, Altan [called Alian, 1 Chron. 1. 30.] and Manahat, and Ebal, and Sepho, [called Sephi, 1 Chron. 1. 40.] and Onam.

24. And these are the sons of Zibeon, Aia, and Ana: he is that Ana, which found the mules in the wilderness, as he fed (or, kept) his father Zibeon's asses [i. e. he was the first, that devised the joining of a Mare to an Ass, whence issued a third sort, half ass, half horse, called mules, the use whereof continued ever since; notwithstanding that God hath forbidden the mixing of several kinds of beasts, Levit. 19. 19.]

25. And these are the sons of Ana, [i. e. Sons or children; thus the plural is taken for the singular. See above chap. 2. 1. verse 7.] Disan: and Abolibama [see above ver. 2. and 5.] was the daughter of Ana. [This is another then was mentioned above ver. 20.]

26. And these are the sons of Disan: Hemdam [cal-

led Hemtan, 1 Chron. 1. 41.] and Esban, and Iisbran, and Cheran.

27. These are the sons of Ezer: [Heb. Etsar.] Bilban, and Sarvan, and Acan. [Oth. Jaacan, 1 Chron. 1. 41.]

28. These are the sons of Disan: Uz [Heb. Uts.] and Aran.

29. These are the Princes of the Horites [Heb. of the Chorite, and so in the sequel] Prince Lothan, Prince Sobal, Prince Zibeon, Prince Ana,

30. Prince Disan, Prince Ezer, Prince Disan: these are the Princes of the Horites, according to their Princes [Oth. under their Princes, or, according to their principalities] in the land of Seir.

31. And these are the Kings that reigned in the land of Edom [viz. of Esau's posterity, who dispossessed the Horites, and changed their Principalities into a Kingdom.] before there reigned a King over the children [or, sons, or, posterity] of Israel. [Esau's off-spring blossomed early, and soon decayed; Jacobs issue being long a growing, endured much longer, nay lasteth for ever in his blessed Seed our Lord Jesus Christ.]

32. Bela then the son of Beor, reigned in Edom, and the name of his City, [viz. where he was born; and so in the sequel, the names of the Cities joined to these Kings were the places of their Nativities; which having been divers, it should seem those Kings came not to the Government by order of succession, but by election, or the prevalency of power.] was, Dinhaba.

33. And Bela died, and Jobab, the son of Zerah of Bozra, [He. Botra, a principal City in Idumea. See of it in Isa. 34. 6. and 63. 1. and Amos 1. 12.] reigned in his place.

34. And Jobab died, and Husam, out of the land of the Temanites, [Heb. the Temanite: so called from Teman, the son of Eliphaz, of whom see above verse 4. 11, 15. and of the Country, Jer. 49. 7, 20. Hence also, it should seem, was that Eliphaz of Teman, one of the friends of Job, chap. 2. 11.] reigned in his stead.

35. And Husam died; and in his stead there reigned Hadad, the son of Bedad, who smote Midian, [i. e. the Midianites. See above chap. 25. on verse 2.] in the field of Moab; and the name of his City was Avith.

36. And Hadad died; and Samla of Masreka reigned in his stead.

37. And Samla died; and Saul of Rehoboth [This distinguisheth him from Saul the son of Kis, the first King of Israel] on the River; [i. e. situated by the Rivers side, to difference it from another Rehoboth, above chap. 10. 11.] reigned in his place.

38. And Saul died: and Baal-Hanan, the sonne of Achbor, reigned in his stead.

39. And Baal-Hanan the son of Achbor died; and Hadar reigned in his stead; and the name of his City was Pahu; and the name of his wife was, Mehetabeel, a daughter of Matred, the daughter [i. e. grand-child, compare above ver. 2.] of Mezchab.

40. And these are the names of the Princes of Esau, [i. e. descending from him, who after the Kings, had the Government in Idumea, either together at one time, or successively.] according to their generations, according to their places, by their names, [i. e. not only of their persons, but likewise of their generations, families, and habitations, which were much varied according to the persons.] Prince Timna, [this is a mans name here, as also verse 41. Abolibama is, different persons from them abovementioned, verse 2. 5. 12.] Prince Alva, Prince Jetheth.

41. Prince Abolibama, Prince Ela, Prince Pinon.

42. Prince Kenaz, Prince Teman, Prince Mibzar, [Heb. Mibsar.]

43. Prince Magdiel, Prince Iram: these are the Princes of Edom, according to their habitations, in the land

of

of their possession: he is Esau, the father of Edom. [i. e. of the Edomites.]

CHAP. XXXVII:

Joseph, being better beloved of Jacob, than the rest of his brethren, is therefore hated by them, v. 1, &c. especially upon the relation of his dreams, 9. which makes them conspire together, (as he came to Dothan by his father's command) to kill him, 12. but upon the intercession of Ruben, they throw him into a pit, 21. and afterwards, by Judah's advice, they sell him to the Ishmaelites passing by there, who carry him into Egypt, 26. his brethren cover their face with deceit before Jacob, 31. who takes on grievously for the loss of Joseph, 33. whom the Ishmaelites in the mean while sell to Potiphar, 36.

AND Jacob dwelt in the land of the strangerships of his father; [See above chap. 17. on verse 8.] in the land of Canaan.

2. These are Jacobs acts: (or, occurrences) [Heb. Births: i. e. (here) that which happened unto Jacob in his generation and posterity. Thus the Hebr. word is taken sometimes. See above chap. 6. on verse 9.] Joseph, being a son of seventeen year, fed the flock with his brethren, and he was a youth, with the sons of Bilha, and the sons of Zilpa his father's wives: and Joseph brought their bad report to their father. [i. e. all such things, as they either said or did, tending to the discredit and disrepute of themselves and the whole family.]

3. And Israel loved Joseph above all his sons, for he was to him a son of old age, [whom he had gotten, being about ninety one years of age; as also because hee was the first-born of Rachel, of whom he was born after a long and tedious time of barrenness. Compare below 44. verse 20.] and he made him a coat of many colours. [Heb. of various pieces, being of divers colours. Compare 2 Sam. 13. 18.]

4. Now when his brethren saw, that their father loved him above all his brethren, they hated him: and could not speak peaceably to him. [Heb. to peace, or, for peace, i. e. they could not finde that meekness and peaceableness in their hearts, which is requisite for the maintaining of love and peace.]

5. Likewise Joseph dreamed a dream, which he told his brethren; wherefore they hated him the more. [Heb. they did, or added, or continued him yet, or, the more, to hate, and so below verse 8. They hated him for three reasons, 1. For bringing their bad report to their father Jacob, ve. 2. 2. For being better beloved by his father, then the rest of his brethren, verse 4. 3. For his dreams sake, which he told them.]

6. And he said unto them; Hear this dream (I pray) which I dreamt.

7. And behold, we were binding of sheaves, in the midst of the field, and behold my sheaf stood up, [God was pleased to declare by this and the following dream, what should come to pass afterwards, for to shew and make known, that those things did not happen by chance, but by his own direction and appointment.] and remained likewise standing [Heb. stood likewise erect.] and behold [this word behold, is thrice repeated here by Joseph, to shew, that this dream seem'd very strange to him, and had left a singular impression upon him. See the fulfilling thereof below chap. 42. 6.] your sheaves came round about, and bowed themselves even before my sheaf.

8. Then said his brethren to him; Shalt thou then wholly [or assuredly] rule over us [Hebr. shalt, or, shouldest thou ruling rule, and so in the sequel, lording lord. Joseph's brethren interpret this dream upon themselves, much like unto the Midianites; Jud. 7. 13.] shalt thou then wholly lord it over us? so they hated him yet the more,

for his dreams and his words sake.

9. And he dreamed yet another dream, and related it to his brethren, and he said; behold, I have dreamt another dream yet; and behold the Sun and the Moon, and eleven stars bowed themselves down before me. [See the fulfilling thereof, below chap. 45. 29. &c.]

10. And when he related it to his father, and to his brethren, his father rebuked him, [more to allay his brethrens envy, then for any anger towards Joseph; for he observed well enough, that this dream did signifie some extraordinary matter, as appears, by the next ver.] and said to him; what a dream is this, that thou dreamst? shall we then wholly come, I and thy mother [understand his step-mother Lea, or Bilha Rachels hand-maid; if we shall take it for his own mother, who was dead already, then Jacobs meaning must be as if he said, shall thy mother rise out of her grave, to bow her self down before thee to the ground?] and thy brethren, for to bow our selves down to the ground before thee?

11. Then his brothers envied him; yet his father kept (or observed) this thing. [Oth. this word, i. e. these words (or this relation.) The meaning is, he weighed the dreams of Joseph, and lockt them up in his heart; judging that they must needs betoken something, and waited observing, what it would produce and prove in time. Compare Luke 2. 19.]

12. And his brethren went to feed their fathers flock by Sichem. [See above chap. 12. on verse 6. about this place Jacob had formerly bought a piece of ground, above chap. 33. 19.]

13. Then Israel said to Joseph; Doe not thy brethren feed the flock by Sichem? (feed the flock) [the Hebrew hath but one word signifying pascere. Annon pascunt fratres tui, &c. (implying the keeping and feeding of sheep.)] come, let me send thee to them; and he said to him; Behold here I am. [See above chap. 22. verse 1. and the Annotation.]

14. And he said to him; (I pray goe;) look after the welfare [Heb. peace. This word doth signifie all manner of welfare and prosperity of men; not only in general, Levit. 26. 6. 1 Kings 2. 33. Psalm 125. 5. Jer. 29. 7. but also in particular, in regard of their bodily health and strength, 2 Sam. 18. 32. Psalm 38. 4. and here. Item, of their souls good estate, Num. 6. 26. Isa. 48. 22. Luke 2. 14. John 14. 27. together with that of all their goods and chattels, moveable and unmoveable, 1 Sam. 25. 6. Job 5. 24. and here in the words following.] of thy brethren, and after the welfare of the flock, and bring me word again: [or, bring me the business over again, i. e. bring me news, or an account of all, how things go there.] So he sent him out of the Vale of Hebron, [see above chap. 23. on verse 2.] and he came to Sichem.

15. And a man found him, (for he was straying in the field); so the man asked of him; what seekest thou?

16. And he said; I seek my brethren, (I pray) acquaint me where they feed: (the flock.)

17. Then the man said; They are gone from hence, for I heard them say; Let us go to Dothan, [A place not far distant from Sichem and Samaria, where some time after a city was built of that name, 2 Kings 6. 13.] so Joseph went after his brethren, and found them at Dothan.

18. And they saw him afar off: and before he approached to them, they plotted a crafty design against him [the Hebrew Verb doth signifie, to devise, or finde out, or practise some evil against any with malicious subtilty.] for to put him to death. [A sad and grievous scandall in Israels family; though God, who draweth light out of darkness, did wonderfully rule and direct the same, to his own glory, and the accomplishment of his Counsel about Jacobs household, as appears by the succeeding story.]

19. And

19. And they said the one to the other; [Heb. the man to his brother] Behold there comes this master-dreamer on. [or, the upper-dreamer. Heb. Master of dreams. See above chap. 14. on verse 13.]

20. Now come then, and let us slay him, and throw him into one of these pits; and we will say [viz. to our father and to others that shall ask us. Thus they go about to conceal their vile act with lies.] An evil beast hath eaten him up: so we shall see, what shall become of his dreams. [Heb. what his dreams shall be.]

21. Ruben heard that; [or, when Ruben had heard that; and so in the sequel. It should seem, that Ruben perceiving that his brethren would kill Joseph, he was the more willing to yield to this manner set down in the precedent verse; his design being, to save him afterwards out of the pit, as followeth.] and delivered him out of their hands: [i. e. he endeavour'd to deliver him] and he said; Let us not smite him in his life. [Heb. soul, i. e. life; as if he had said, let us not take away his life by our own hands. The word Soul is likewise used thus elsewhere. See above chap. 19. on ver. 17.]

22. Also Ruben said to them; Spill no blood, throw him into this pit that is in the wilderness, and lay not hand on him: [i. e. put him not to death by your own hands. See the like phrase above chap. 22. 12. where to lay the hand on any, is as much as to lay, to kill him with ones own hand: even as Abraham intended it with his son; and this is the same phrase with the phrase below here v. 27. let not our hand be on him.] that he might deliver him out of their hand, for to bring him again unto his father.

23. And it came to passe, when Joseph came to his brethren, that they stript him of his coat, the coat of many colours, which he had on. [See above verse 3. why they did this, see below, v. 31.]

24. And they took him, and threw him into the pit: [How Joseph behaved himself in this case, see below ch. 42. 21.] yet the pit was empty, there was no water in it.

25. After that, they sat down to eat bread [viz. to take their ordinary repast. See above chap. 31. on v. 54.] and lifted up their eyes, and saw and behold, a travelling company of Ismaelites [a people descending from Ismael the son of Abraham, by Hagar, of whose Country, see abo. c. 25. on v. 18. below there is mention made likewise of Midianites, and Medanites, verse 28. 36. whence it appears that it was a mixt company of several nations dwelling in Arabia.] came out of Gilead: [See above chap. 31. on verse 21.] and their Camels carried spices, [the Hebrew word doth signifie all manner of spices in general.] and balsam, (or, balm) [Oth. Rosen, or, Terpentinc.] and myrrhe, [Oth. Mastix, or, staks, see of this spicery likewise chap. 43. 11.] travelling to bring that down to Egypt, [See above chap. 12. ver. 10.]

26. Then said Iuda to his brethren; what gain shall it be that we slay our brother, and hide his blood? [i. e. his death, or, his being kill'd and murdered by us. Thus the word blood is taken, Deut. 17. 8. 2 Sam. 1. 16. and 3. 28. 2 Kings 9. 7. &c.]

27. Come and let us sell him unto these Ismaelites, and let not our hand be on him, [see above verse 22.] for he is our brother, our flesh: and his brethren hearkned (to him.)

28. Now when the Midianite Merchants [people descending from Midian the son of Abraham by Ketura. [See abo. ch. 25. on verse 2. and 36. on v. 35.] were passing by, then they pull'd and lifted up Joseph out of the pit, and sold Joseph to these Ismaelites; for twenty silverlings. [Heb. twenty shekels, i. e. about five Rix-dollars (or, twenty two shillings six pence,) see above chap. 20. on verse 16. and chap. 23. on verse 15.] (and) they brought Joseph into Egypt.

29. Now when Ruben returned to the pit, [for he had withdrawn himself from his brethren, that he might have

the more private opportunity afterwards, to get Joseph out of the pit again; but in the mean time he was sold away.] behold, Joseph was not in the pit: then he rent (or tore) his clothes. [This was a custome of old, when people heard, or there happened some sad and grievous thing to them. See below verse 34. Num. 14. 6. 2 Kings 19. 1. Ezr. 9. 3. Job 1. 20. and 2. 12. Mat. 26. 65.]

30. And he returned to his brethren, and said; The youth is not: [Joseph was about seventeen years old at this time. See above verse 2.] and I, whither shall I goe? [Ruben is greatly troubled, in regard of his father, who doubtless would call him to account, as the eldest, about the loss of Joseph, and take the same so much the worse at his hands, because of his late trespass, whereby he had so highly provoked his father, above chapter 35. verse 22.]

31. Then they took Josephs coat, and they slew a he-goat, and they dipped the coat in the blood, [not doubting, but the father would judge thereby, that Joseph was torn by a wilde beast, as also he did, below verse 33.]

32. And they sent the coat of many colours, and did bring it unto their father; and said: This we found; acknowledge, (or discern) (we pray) whether this be thy sons coat, or not?

33. And he acknowledged it, and said, 'tis my sons coat; an evil beast hath devoured him: assuredly Joseph is torn in pieces. [Heb. tearing torn, i. e. certainly, without all peradventure; or wholly and irrecoverably. See above chap. 2. 15, 16.]

34. Then Jacob rent his clothes, [see above verse 29.] and laid (or put) a sack about his loins; [i. e. a very coarse, sleight and worthless garment or weed (not just a sack) wherewith they were wont of old to wrap themselves about, as with a sack, in token of their great grief and sadness. See 2 Sam. 3. 31. 1 Kings 20. 32. and 21. 27. Psalm 35. 13. Lam. 2. 10. Mat. 11. 21.] and he went [or, wore, so 1 Sam. 15. 35. and 2 Sam. 13. 38.] mourning over his son, many days. [i. e. for a long time, more then he was wont to do, upon other sad occasions.]

35. And all his sons, and all his daughters, [his daughter Dina, his daughters in law, and his sons daughters.] arose to comfort him: but he refused to be comforted, [Not as if Jacob neither had nor admitted any spiritual comfort, but that, through humane infirmity, and the greatness of his love to Joseph, he was not able so to give over his mourning, nor to moderate the same, but a remainder of it would, or was like to hang upon him while he lived.] and said; for, mourning shall I go down to my son [Oth. for my son, for my sons sake. Compare 1 Sam. 4. 19, 21. 2 Sam. 21. 1.] into the grave: [the Hebrew word signifies sometimes the grave, as here and below, chap. 42. 38. and 44. 29, 31. and Psalm 6. 6. and 10. 10. Eccles. 9. 10. Isa. 38. 18. Item, all manner of great depths, or profound hidden places, Job 26. 6. Psalm 139. 8. Amos 9. 2. sometimes hell, or the place of the damned, as Job 11. 8. Prov. 15. 11. but thus it cannot be taken here; Jacob believed the contrary of his son. Some whiles it likewise denotes, extraordinary great anguishes and distresses, with the sensible apprehension of Gods wrath and displeasure; as 1 Sam. 2. 6. Psalm 18. 6. and 86. 13.] thus his father wept over him.

36. And the Medanites [see above chap. 25. 2.] sold him in Egypt, to Potiphar, Pharaohs Courtier, [The Hebrew word doth properly signifie an Eunuch, as Isa. 56. 3, 4. and consequently a Chamberlain, or Groom of the Chamber, the great Ladies in those times and countries, being allowed none but such to attend them, Esth. 4. 4. from thence the signification began to extend to all kinde of Courtiers or Officers in Princes Courts, as here and below, chap. 40. 2. and 2 Kings 8. 6.] Captain of the Guard. [Such as were appointed and entertain-

ed to punish the evil doers at the Kings command. See below, chap. 40. verse 3. 1 Sam. 22. 17. Mark 6. 27. The Hebrew word signifies, *slayers of beast, and slayers of men.*]

CHAP. XXXVIII.

Juda marries a Canaanite woman, who bears him three sons, v. 1, &c. the first whereof he bestows on Tamar, as also (after the same was put to death by God) the second, who being likewise put to death by God, he doth promise her the third, 6. but not performing his promise, Tamar by a subtill practise, committeth incest with Iuda, 13. and escaping the punishment thereof, for his sake, she bears two sons at once; Perez, and Zerah, 27.

AND it came to passe at the same time, [*i. e.* in the time, whiles Iacob being returned out of Mesopotamia, was dwelling in the land of Canaan. For here are mentioned divers things, which hapned, some before, some after the selling of Ioseph; but Moses joins them together, as having relation to one Patriarch, and being of that nature, that they might conveniently be related together.] that Iuda went down from his brethren: and he returned in to a man of Adullam; [which was a small Town about Hebron, allotted afterwards to the Tribe of Iuda, Ios. 12. 15. and 15. 34.] whose name was Hira.

2. And Iuda saw there the daughter of a Canaanite-man, whose name was Sua, and he took her [*viz.* to wives against Gods command and the good example of his progenitors, as doubtless also without, if not against, his fathers advice and consent. See of the like matches, above chap. 6. 2, 4. and 26. 34. and 27. 46.] and he went in to her [see above chap. 6. on verse 4.]

3. And she conceived and bare a son: and he called his name, Er.

4. After that, she conceived again, and bare a son, and she called his name, Onan.

5. And she continued yet, and bare a son; and called his name Sela: yet he was [*viz.* Iuda.] at Chetib, [The name of a place or City in the land of Canaan, afterwards in the Tribe of Iuda, not far from Adullam: elsewhere called Achib, Ios. 19. 29. Iud. 1. 31. Mich. 1. 14.] when she bare him.

6. Now Iuda took a wife for Er his first-born: and her name was Tamar.

7. But Er, the first-born of Iuda, was evil in the LORDS eyes: [*i. e.* he displeased the Lord, see above chap. 21. on verse 11. for he was inclined and broke out into very gross and hainous sins, which provoked Gods just judgement against him. Compare chap. 6. 11. and 10. 9.] therefore the LORD slew him. [*viz.* in such a manner, that by his death the just Judgement of God did manifestly appear; so below verse 10.]

8. Then said Iuda to Onon, Go in to thy brothers wife, and marry her in thy brothers name, [The Hebrew word implies to marry ones deceased brothers widow, according to the use of that time, confirmed afterwards by an expresse law, Deut. 25. 5, 6. Ruth 1. 11. Mat. 22. 24. &c.] and raise seed to thy brother. [For the condition of such a marriage was, that the first-born was to be counted the deceased brothers son.]

9. Yet Onan, knowing [See the notes on the precedent verse] that this seed, [*i. e.* Son; see above cha. 4. on ver. 25.] should not be for him, it happened, when he went in to his brothers wife, that he spoild it against the ground, [or, defiled it, &c.] The Hebr. word signifying both the one and the other: this was even as much, as if he had (in a manner) pulled forth the fruit out of the mothers womb, and destroyed it.] not to give seed to his brother.

10. And it was evil in the eyes of the LORD that he

did: [in the Lords eyes, in his Judgement, see Iob 11. on verse 4.] therefore the LORD likewise slew him.

11. Then said Iuda to Tamar his daughter in law; Abide [or, sit, or, remain sitting, and so in the sequel.] widow in thy fathers house, until my son Sela grow up: [making shew, as if he intended to give her this son also in marriage, but by what follows it appears, he meant no such thing.] for, [Other. but] he said; [*viz.* by himself; *i. e.* he thought thus. See above cha. 20. ver. 11.] lest perchance this die likewise, as his brothers did: So Tamar went, and abode in her fathers house.

12. Now when many days were run by [Heb. when the days were multiplied, *i. e.* after much time past, when nevertheless Sela was not given to Tamar in marriage.] the daughter of Sua Iuda's wife, died: after that, Iuda comforted himself; [he gave over his mourning. Compare above chap. 37. verse 35.] and went up to his sheep-sheavers, [for in sheep-shearing time, they used to make feasts, and to rejoyce with friends, 1 Sam. 25. 38.] unto Timna. [A place not far distant from Adullam, which fell afterwards to the Tribe of Iuda, Ios. 15. 57. we read likewise of another Timna in the Tribe of Dan, Ios. 19. 43.] he, and Hira his friend, the Adullamite.

13. And they told Tamar, saying; Behold thy father in law goes up to Timna, to shear his sheep.

14. Then she put off the apparel of her widowhood; [for widows went in very sleight and mean habits, in comparison of other women.] and she covered herself with a veil, and muffled herself, [Tamar, the better to resemble a light dishonest woman, dresseth, disguiseth or masketh herself in this manner, sitting by the high-way side, that remaining unknown, she might allure and beguile her father in law. Compare Prov. 7. 12. and 9. 14. Ezek. 16. 24, 25.] and sate at the entry of the two fountains [or, of Enaim, which some doe hold for the name of a certain place; some render it, at the crosse way; called, as they conceive, the door of the eyes, for that on a crosse way, the eyes are opened as it were, to look this way and that way.] that is upon the way to Timna: for she saw, that Sela was grown up; and she not given to him to wife.

15. When Iuda saw her, he took (or held) her for a whore: seeing she had covered her face.

16. And he turned to her toward the way [*viz.* where she sate,] and said; come (I pray) let me goe in to thee; for he knew not, that it was his daughter in law: and she said; what wilt thou give me, to go in to me? [she demands the hire of a whore, not for the gains sake, but to have something in hand to convince him afterwards with, as appears below verse 25. and Iuda was so transported with the fervency of carnal lust, that he knew not the voice of his daughter in law.]

17. And he said; I will send thee a Kid from the flock: and she said; if thou wilt give pledge, untill thou send. [understand, I shall be ready to yield to thee, if so be thou, &c. Otherwise, wilt thou give pledge, till thou send?]

18. Then said he; what pledge is it, that I shall give thee? and she said; thy Seal-ring, and thy string, [Oth. Kerchief, Handkerchief. The Hebrew word signifies properly, turned, or wrested, twisted, twined yarn, and is taken for strings, laces, and clothes, and Kerchiefs made of such twisted threed,] and thy staff, that is in thy hand: which he gave her, and went in to her, and she conceived by him.

19. And she got her up, and went (her way) and put off her veil: and she put on the garments of her widowhood.

20. And Iuda sent the Kid by the hand of his friend the Adullamite, for to take the pledge out of the womans hand: but he found her not.

21. And he asked the people of her place, [*i. e.* of the place

place where Tamar late before,] saying; where is the Whore that was by the two fountains, [Heb. by Enaim. See above verse 14. on the way? and they said, Here hath been no whore.

22. And he return'd to Judah, and said: I have not found her, and also the people of that place said, Here hath been no whore.

23. Then said Judah; let her take it for herself, lest we perhaps do grow despised. [i. e. lest we being too eager with enquiry for our goods, our committing of whoredome be discovered, which might bring us in disrepute. And it is observable that among the very Heathens and Idolaters, such as were the Adullamites, whoredome was held a vile blemish.] Behold, I have sent this Kid, but thou hast not found her.

24. And it fell out about three moneths after; that they told Iuda, saying; Tamar thy daughter in law hath plaid the whore; and lo, likewise, she is with childe of whoredome: then said Iuda; Bring her forth [viz. to the City-gate, to be condemned by the Magistrate there, for an adulteress, as being betrothed to my son Selah.] that she may be burnt. [Then, it seems, Adultery, was even in those times, before the law, held for a transgression worthy of death. See above cha. 20. on verse 3. Item verse 7. and 9.]

25. When she was brought forth, she sent to her father in law, for to say, By the man, whose these things are, am I with childe: and she said, acknowledge (I pray) whose this Seal-ring, and these strings, and this staff, are.

26. And Judah knew them, and said; she is more righteous than I, [His conscience checks him, not onely, for not having kept his promise with Tamar, (which is the reason mentioned here in this verse) but likewise that wittingly he committed whoredome, and unwittingly, incest.] therefore that I have not given her to my Son Selah: and he acknowledged her thenceforth no more [Heb. he continued not to acknowledge her. Of this phrase see above chap. on ver. 1.]

27. And it came to passe on the time when she was in travel; behold, then there were twins in her belly.

28. And it happened when she was in delivery, that (one) put forth the hand: and the midwife took it, and she tied a scarlet (thread) [the Hebr. word properly signifies such stuff, as is twice dyed in Scarlet colour. See Exod. 25. 4. and Lev. 14. 4. with the Annot.] about his hand, saying; This comes out first. [So she was persuaded he should, and prove the first-born.]

29. But it happened, when he drew his hand in again, behold, then his brother came forth: and she said; How didst thou break through? [i. e. how didst thou thrust forward and pass through before thy brother, to come forth into the world?] upon thee the breach is: [i. e. it is to be ascribed or imputed to thee; or, thou hast made it, for to put thy brother back, and to disappoint him of the prerogative of primogeniture, which he seemed to have gotten already. Oth. how didst thou rend the rent over thee?] and they called his name Perez. [Heb. Perez, i. e. a thorow-breach, or rent.]

30. And after that his brother came forth, about whose hand the Scarlet (thread) was: and they called his name, Zerah. [i. e. ascent, or rising up, (as that of the Sun) because he was the first that appeared at their coming forth.]

CHAP. XXXIX.

Joseph is so blessed of God in his service with Potiphar; that his Master sets him over all the house, v. 2. &c. his Masters wife, being taken with his beauty, falls in love with him, and tempts him to uncleanness; which he constantly refusing, she falsely accuseth him, first before the family, and afterwards before his Master, who therefore casts him into prison, 13. where

where God is likewise with Joseph, so that he is set over the prisoners, 20.

NOW Joseph was carried down to Egypt: and Potiphar, Pharaohs Courtier, a Captain of the Guard, [see above chap. 37. on verse 36.] an Egyptian, bought him out of the hand of the Ismaelites, [see above chap. 37. on verse 25.] who had carried him down thither.

2. And the LORD was with Joseph; [see above chap. 21. on verse 22. and 26. verse 24.] so that he was a prosperous man: and he was in his Masters house the Egyptian; [i. e. he ran not away again to his father or elsewhere, but applied himself patiently and faithfully to the low estate whereinto God had put him by his Providence. In the Hebrew, his Masters, in the plural, implying the singular onely, and so likewise in the sequel, and above chap. 24. 10. and 2 Sam. 12. 8.]

3. Now when his Master saw, that the LORD was with him, and that the LORD made all what he did to prosper by his hand: [i. e. by his service and attendance, Exod. 4. 13. Lev. 8. 36. Prov. 26. 6, &c.]

4. Then Joseph found grace in his eyes, [see above ch. 18. 3.] and served him: [i. e. he attended his person. At first he was but a common servant, or drudge: then he came to be a Groom of the Chamber to his Master, and soon after the Steward of all his house.] and he put (or set) him over his house, and all he had he put into his hand. [See above chap. 16. verse 6.]

5. And it came to passe, that sithence he had set him over his house, and over all that was his, that the LORD blessed the Egyptians house, for Josephs sake: [wicked and meer worldly men are blessed for honest and pious ones living amongst them: [See above cha. 30. 27, 30. Isa. 45. 3, 4.] yea the blessing of the Lord was in all that he had, in the house, and in the fields.]

6. And he left all he had in Josephs hand, so that he took knowledge with him of nothing, but the bread he did eat: [i. e. Potiphar troubled himself, or took care for nothing at all, but eating and drinking, remitting all the household-affairs to Josephs care and managing. Some are of opinion, that these words, but the bread he did eat, have regard to the superstition of the Egyptians, who would not eat with the Hebrews. See thereof below, chap. 43. verse 32.] and Joseph was fair of feature, and fair of face, (or aspect).

7. And it fell out after these things, that his Masters wife did cast her eyes upon Joseph: [Heb. that she lifted up her eyes to Joseph: the meaning is, she looked upon him with dishonest and lustful eyes. See Mat. 5. 28. and 2 Per. 2. 14. the contrary practise was in Job, chap. 31. verse 1.] and she said; Lie with me. [after that doubtless she had used many ways and devices, to entice and allure him to uncleanness.]

8. But he refused it, and said to his Masters wife; Behold, my Master hath no knowledge with me of what there is in the house; and all what he hath, he hath given (or put) it into my hand.

9. There is none greater in this house, than my self; [viz. in regard of the power, which Joseph had received from his Master, for the guiding and governing of the house in his stead. Oth. He himself is not greater in this house.] and he hath withheld nothing from me, but thee, therein, that thou art his wife: [i. e. he hath likewise given charge to me, to take care of and provide for thee, in regard of thy bodily sustenance, but in no wise to have any bodily communion with thee. Oth. therefore that then, &c.] how should I then do this, so great an evil, and sin against God?

10. And it happened, that when day by day, [Heb. day, day. One and the same word twice put down, doth sometimes imply a continuance of time, Exod. 16. 5, 22; Lev. 6. 12. Deut. 2. 27. and 14. 22.] she shake to him, and he hearkned not after her, to lie with her, (and) so he

with her: [for to hear her solicitation; he knowing well enough, that evil communication or reasoning corrupt good manners, 1 Cor. 15. 33.]

11. So it fell out on such a day, that he came into the house, to do his work: and there was none of the people of the house [i. e. none of the household, or family. So below verse 14. and Mich. 7. 6.] within the house:

12. And she apprehended him by his garment, [doubtless by some upper garment, as cloak, or coat, &c.] saying; lie with me: and he left his garment in her hand, and fled, and went forth abroad.

13. And it happened, when she saw, that he had left his garment in her hand, and was fled forth:

14. Then she called the people of her house; [viz. those that were abroad, or in the interim come in again, to the end she might pack and prepare her witnesses against the time of her accusing of Joseph before her husband.] and spake to him, saying; Behold, [it seems, that she held Joseph's garment in her hand yet, and shew'd it forth to her people in speaking to them] He [viz. my husband; she names him not otherwise, as making shew as if she were much offended with him.] hath brought us in the Hebrew man [thus she calleth Joseph scornfully, and the more to incense the household against him, the Egyptians bearing otherwise but small good will to the Hebrews. See below, chap. 43. 32.] for to mock us: [This vile woman saith not here, with me, but with us; as if she would say; if he dare be so bold with me, what villany and baseness shall not he dare to put upon any of the house?] He came to me, for to lie with me, and I cried out with a loud voice. [Heb. great voice.]

15. And it came to pass, when he heard that I lifted up my voice, and cried out: then he left his garment with me, and fled, and went forth.

16. And she laid his garment by her, till his Master came into his house.

17. Then spake she to him, according to those same words, [viz. which she had used towards the household, repeating the same over again to her husband.] saying; The Hebrew servant, whom thou hast brought us in here, came to me to mock me.

18. And it came to pass, when I lifted up my voice, and cried; that he left his garment with me, and fled forth.

19. And it came to pass, when his Master heard the words of his wife, which she spake to him, saying; according to these same words hath thy servant done unto me; [i. e. just as I told thee, so he did] then his anger kindled. [He believes his wife, without hearing Joseph first. Compare the phrase with above chap. 4. 5. 6. and see the Annot. on ver. 5.]

20. And Joseph's Master took him, and delivered him into the prison-house [Heb. to the house of roundness, or the round Tower. This prison is likewise called a pit, or dungeon, below chap. 40. 15. and 41. 14.] to the place where the Kings prisoners were kept in prison: [Heb. the Kings bound (ones) were bound: understand here such prisoners, as had trespassed against the King himself, or committed some hainous crime, lying there for life and death.] thus was he there in the prison-house.

21. Yet the LORD was with Joseph, and turned (his) kindness towards him: and gave him grace in the eyes, [Heb. gave him grace, i. e. he made him gracious and acceptable, see above chap. 18. on verse 3.] of the chief of the prison-house.

22. And the chief of the prison-house gave (or, put) all the prisoners, that were in the prison-house, into Joseph's hand, and all what they did there, he did. [i. e. whatsoever they used to do, and all that was done, was done by his command and ordering.]

23. The chief of the prison-house, looked upon nothing at all [Heb. was not seeing all (i. e. any) thing.] that was in his hand, because the LORD was with him: and what he did, the LORD did make to thrive.

CHAP. XL.

The chief Cup-bearer and Baker of Pharaoh, are put in prison, and committed to Joseph, v. 1, &c. they dream each one his dream, which Joseph interprets, praying the Cup-bearer, being restored to his place, according to his dream, to be mindful of him, 5. Joseph's interpretation of both the prisoners dreams, is made good by the event: but the Cup-bearer forgets Joseph, 20.

AND it happened after these things, that the Cup-bearer of the King of Egypt, and the Baker, [i. e. the chief, or master of the rest, as appears verse 2.] sinned against their Lord, against the King of Egypt.

2. So that Pharaoh grew very wroth with his two Courtiers; [see above chap. 37. on verse 36.] with the chief of the Cup-bearers, and with the chief of the Bakers.

3. And he delivered them into custody, to the house of the chief of the Guard, [see above chap. 37. 36.] into the prison-house. [See above chap. 39. on verse 20.] at the place where Joseph was kept prisoner [Heb. was bound, as also above chap. 39. 20. and below here, ver. 5.]

4. And the chief of the Guard appointed Joseph with them, to serve them: and they were (some) days in custody, [Oth. many days, see above chapter 4. on verse 3.]

5. Now they dreamed both a dream, each his dream, in one night, each according to the interpretation of his dream: [i. e. they were no vain dreams, but each had its peculiar signification, which Joseph, through Gods inspiration declared unto them, and were confirmed afterwards by the event. See below verse 12, 18, 19, 20, &c.] the Cup-bearer, and the Baker, that were the Kings of Egypt [or, belonged to him formerly, were of his retinue and service; but now prisoners.] who were prisoners in the prison-house.

6. And Joseph came to them in the morning, and he looked on them, and behold they were troubled. [or, dismayed, or, perplexed. The Hebrew word signifies great distemper of the minde, proceeding out of care, fear, anxiety, sadness, perplexity, or great vexation and anger. This now is such a kinde of dreaming, which God sends upon men to trouble and perplex them. See below chap. 41. 8. Dan. 2. 1. Mat. 27. 19.]

7. Then he asked the Courtiers of Pharaoh, that were with him in the hold [Heb. custody, keeping] of the house of his Masters, saying; why are your faces ill-disposed [Heb. evil, i. e. sad, drooping, cast down; thus this word is taken, Neh. 2. 1, 2, 3. Prov. 25. 20.] to day?

8. And they said to him; we have dreamt a dream, and there is none to interpret the same: [i. e. we are destitute here of a sooth-sayer, wizzard, or interpreter of dreams, and we are not permitted to enquire abroad; for they had otherwise abundance of such profest people among them, as appears below chap. 41. ver. 8.] and Joseph said to them; Are not the interpretations Gods? [Joseph draws them off from those abusive interpreters of dreams, unto God, as from whom immediately such dreams, and their true interpretations are derived.] tell (them) me I pray.

9. Then the chief of the Cup-bearers told Joseph his dream, and said to him: In my dream, [i. e. as I was dreaming, when I lay in my dream.] behold, [this word is much used in relating of dreams, to shew their strangeness and wonderfulness, not only in regard of the Relation, but the Hearer also. See above chap. 37. 7, 9. and below verse 16. and 41. 2, 3. Jud. 7. 13. Dan. 4. 7.] there was a Vine then before my face;

10. And at the Vine there were three branches; and it was as budding, its blossomes went up, its bunches brought forth ripe grapes. [Heb. its bunches ripened,

ned, matured, or, full-cook'd the grapes.]

11. And Pharaoh's Cup was in my hand, and I took the grapes, and prest them out into Pharaoh's Cup, and I gave the Cup upon Pharaoh's hand.

12. Then said Joseph to him: This is the interpretation of it: The three branches are three days; [i. e. they betoken three days, as also below, ch. 18. and ch. 41. 26, 27. and Dan. 2. 38. and 4. 22. Mat. 13. 19. Luke 8. 11. and 1 Cor. 10. 4.]

13. Within three days yet Pharaoh shall lift up thy head, and restore thee into thy estate, [i. e. in the review, or, survey of his Officers, he shall reckon thee among them; that shall continue, or be restored to their office; phrases not much unlike to this, we finde likewise Exod. 30. 12. Num. 1. 2. and 26. 2. &c. where the lifting up of heads, is as much as to reckon them up, and to summe up, or count such a sort of men.] and thou shalt give Pharaoh's Cup into his hand, according to the former manner, [the Hebrew word is likewise taken thus, Leviticus 5. 10. and 9. 16. and Num. 15. 24. and 29. 18. 2 Chron. 35. 13, &c.] when thou wast his Cup-bearer.

14. Yet remember me with thy self [Heb. with thee] when it shall go well with thee, and shew kindness on me, and make mention of me unto Pharaoh, and help to get me out of this house.

15. For I have been theevisly stolen [Heb. being stolen I was stolen] out of the Hebrews Country, i. e. out of the land of Canaan, where the Hebrews at that time sojourned as strangers, and which was promised them of God.] and likewise I have done nothing here, that they put me in this pit, (or dungeon.)

16. When the chief of the Bakers saw, that he had made a good interpretation; [Heb. that he had interpreted the good, i. e. to the good and advantage of the Cup-bearer.] then said he to Joseph; I was likewise in my dream; [Compare above verse 9. and the Note thereon] and behold three grated [Oth. white, or, wreathed, plaighted, full of holes, like net-work.] baskets were upon my head;

17. And in the uppermost basket there was of all [i. e. all manner of] meat, of Bakers work; and the fowl did eat them out of the basket from above my head.

18. Then Joseph answered and said; This is the interpretation of it; the three baskets are three days. [See above verse 12.]

19. Within three days yet Pharaoh shall lift up thy head from above thee, [Joseph useth here the same words which he had used ver. 13. but in another sense: which appears in the addition of the words from above thee: implying, that the chief of the Bakers should likewise come into the account, in the survey of the Officers, but so, as that his office should be taken from him.] and he shall hang thee, [i. e. cause thee to be hanged, and so verse 22. Oth. lift up thy head, &c. taking the same a way from thee.] on a tree, and the fowl shall eat thy flesh from above thee.

20. And it came to pass on the third day, on Pharaoh's birth-day, [Heb. the day when Pharaoh was born,] that he made a feast to all his Servants: [See of the like feast, Mat. 14. 6.] and he lifted up the chief of the Cup-bearers, and the head of the chief of the Bakers, in the midst of his Servants:

21. And he made the chief of the Cup-bearers return to his Cup-bearing office; [Heb. his giving to drink, or cup-bearing.] so that he gave the Cup upon Pharaoh's hand.

22. But the chief of the Bakers he hanged up [viz. by his Executioner: what men do by others, that they are said to do themselves, whether it be bad, as above chap. 20. 3. 1 Sam. 22. 21. 2 Sam. 12. 9. and 24. 10. 1 K. 21. 19. or good, and indifferent, as below ch. 46. 29. 1 Kings 3. 4. and 7. 1, 2.] as Joseph had interpreted to them.

23. Yet the chief of the Cup-bearers did not remember Joseph, but forgot him. [viz. with Pharaoh, and that for two whole years together, as appears by the first verse of the next chapter.]

CHAP. XLI.

Pharaoh having had two dreams, and finding none among his own people, that could interpret them, it happened that the chief Cup-bearer remembreth Joseph, v. 1. &c. whom Pharaoh causeth to be brought before him, and tells him his dreams, which Joseph interprets, and gives good counsel withall to Pharaoh against the dearth to come, 14. Therefore Pharaoh appoints him Governour, next to himself over the whole Kingdom, presents him stately, gives him another name, and a wife too, 37. Joseph being now thirty years of age, makes a progresse through all Egypt, and lays up provision in the seven good years, 46. gets two sons, Manasse and Ephraim, 50. The bad years are coming on, wherein Joseph sells off the provision of corn, unto the people, 54.

AND it came to passe, at the end of two full years, [Heb. two years of days, i. e. two compleat years. The same phrase is found likewise 2 Sam. 14. 28. and 1er. 28. 3. so also a moneth of days doth betoken a full moneth, above chap. 29. 14.] that Pharaoh dreamed, and behold he stood by the River. [understand the famous river of Nilus: which moistens and makes fruitful the land of Egypt in a most singular manner, by his yearly over-flowing of it; Therefore in regard of the excellency of it, it is called the River, without any other addition, or apposition. See Exod. 1. 22. and 2. 3. and 7. 24, 25. so also is Euphrates called the River, by way of excellency, without the name added to it, above ch. 31. 21.]

2. And behold, there came up out of the River, seven Cows, fair of aspect, and fat of flesh, and they fed in the grass. [Oth. brook-land, moist meadow, marshes.]

3. And behold, seven other Cows came up after them, out of the River; ugly of aspect, [Heb. evil, or bad of aspect, i. e. ill-favoured, deformed, mishapen; so also below ver. 4. 20, 21. the fair ones on the contrary, are called good, ver. 22. 26.] and thin (or, lean) of flesh; and they stood by (the other) Cows, at the bank [Heb. lip] of the River.

4. And the Cows, ugly of aspect, and thin of flesh, did eat up the seven Cows, fair of aspect, and fat: then Pharaoh awaked.

5. After that, he slept, and dreamt (a) second time, and behold, seven ears arose up in one stalk (or, blade) fair and good [i. e. fair, full, plump.]

6. And behold, seven thin and by the East-wind blasted (or singed) ears, [the property of the East-wind is, to burn and singe the fruits and grains, especially in those Countries: See Ezech. 17. 10. and 19. 12. Hos. 13. 15.] did shoot forth after them.

7. And the thin ears swallowed up the seven fat and full ears: [i. e. full of sap and moisture] then Pharaoh awaked, and behold, it was a dream. To wit, not a natural, but a divine dream, proceeding from God, and not from any natural causes. Oth. this was the dream.]

8. And it came to passe in the morning, [after he had been roused awhile] that his spirit was troubled, [see above ch. 40. on v. 6.] and he sent, and called all the Magicians, [or, Astrologers, Sorcerers, or Sooth-sayers, as commonly they are wrongfully called. Understand such as practised either meer natural, or superstitious, if not many times Diabolical Arts, to foretell or interpret hidden and abstruse things, and to doe several strange feats: of such, see Exo. 7. 11. and 8. 19. & 9. 11. Dan. 2. 2. 10.] of Egypt, and all the wise men, [understand

stand all such, as excell'd in any Sciences, or acutenesse of wit and judgement; or much experience. See Exodus 7. 11. Daniel 2. 12.] that were in it: and Pharaos told them his dream; but there was none, that interpreted them to Pharaos. [them, the dreams namely, though the singular go before; for there were two dreams, or a twofold dream.]

9. Then the chief of the Cup-bearers spake unto Pharaos, saying; I remember my sins to day, [i. e. those which at such a time I committed against the King.]

10. Pharaos, [i. e. the King; for the name of Pharaos was a name common to all the Kings of Egypt; so that Pharaos signified as much with the Egyptians, as when we say, The King, or, his Royal Majesty, or as they say in Germany, The Emperour, and Sire in France. See above chap. 12. 14.] was very wroth with his Servants, and delivered me into custody, at the house of the chief of the Guard. [See above chap. 37. 36.] me and the chief of the Bakers.

11. And in one night we dreamed a dream, I and he: we dreamed, each according to the interpretation of his dream. [See above chap. 40. on verse 5.]

12. And there was with us an Hebrew youth, [viz. of about 28. years, as appears below, v. 46.] a Servant of the chief of the Guard: and we told them unto him, and he interpreted us our dreams: he interpreted them, unto each according to his dream.

13. And even as he interpreted to us, so it came to pass; [Heb. and it came to passe, even as he interpreted unto us, so it came to passe, Psalm 105. 20.] me he hath restored into my estate, and him he hang'd.

14. Then Pharaos sent, and called Ioseph, and they made him come hastily [Heb. run] out of the pit [or, dungeon:] and they cut his hair, [Oth. he caused his hair to be cut. Ioseph let his hair grow in prison, in token of sadness. See 2 Sam. 19. 24. or, after the custome of prisoners; but now he gives way to be trimmed, and to have his apparel changed, not to appear in a ghastly and mournfull habit and condition before the King, which was both undecent, and unlawful. See Est. 4. 2.] and they changed his clothes, and he came to Pharaos.

15. And Pharaos spake to Ioseph; I have dreamt a dream, and there is none to interpret it; but I heard say of thee, (when) thou hearest a dream, that thou dost interpret it.

16. And Ioseph answered Pharaos, saying; it is without me: [Oth. without me God shall, &c. or, it is not in me, Thus Ioseph endeavoureth with discretion, to turn away Pharaos's eyes, which now were fixt on him, from thence to God, from whom the interpretation of dreams is to be had. See above chap. 40. 8. and Dan. 2. 28.] God shall declare Pharaos's welfare. [Heb. answer Pharaos's peace, i. e. that which shall serve to the peace and welfare of him and his. See above chap. 37. on verse 14.]

17. Then Pharaos spake to Ioseph; Behold, in my dream I stood at the bank of the River; [Heb. at the lip, &c.]

18. And behold, there came up out of the River, seven Cows, fat of flesh, and fair of feature, and they fed in the grasse. [See above verse 2.]

19. And behold, seven other Cows came up after these, lean and very ugly of shape. [Heb. ill, or, bad of shape, and so in the sequel.] slender [Oth. empty, starveling, rascal] of flesh: I have not seen the like for ugliness in all the land of Egypt.

20. And those slender and ugly Cows, did eat up the first seven fat Cows.

21. Which came into their belly, [Heb. into their inmost, or, into the midst of them] but one perceived not, that they were come into their belly; for their look was ugly, as in the beginning: then I awaked.

22. After that, I saw in my dream, and behold, seven

cows rose up in one stalk, full and good. [i. e. fair, and so in the sequel.]

23. And behold, seven dry, thin, and of the East-wind blasted (or, singed) ears did shoot up after them:

24. And the seven thin ears swallowed up the seven good ears: and I have told it the Magicians, [see above verse 8.] but there was none that declared it me.

25. Then said Ioseph to Pharaos; Pharaos's dream is one; [i. e. of one sort or kinde, for matter of interpretation,] that which God is doing, [i. e. that which he shall, or, is about to doe. Things to come are often set down in the Present Tense, as now in being, or doing, being as sure with God, as if they were past or done already: as below verse 28. Exod. 9. 14. Ios. 11. 6. Mat. 24. 40. and 26. 28.] he hath made known to Pharaos.

26. The seven fair [Heb. good, see above on ver. 3.] Cows, are seven years; [i. e. signifie seven years. See above chap. 40. on verse 12.] the seven fair ears are likewise seven years; the dream is one.

27. And the seven slender and ugly Cows, which came up after those, are seven years; and the seven slender, of the East-wind blasted ears, shall be seven years of famine. [i. e. types and tokens of seven such years to come, whereby God gives us to understand, that in those years he will send a dearth into the land.]

28. This is the word, which I spake unto Pharaos: that which God is doing, he hath shew'd to Pharaos.

29. Behold, for the seven years to come, there shall be great abundance [Heb. satiety, i. e. store of all manner of things, whereby men may satisfie themselves, and much superfluity besides.] in all the land of Egypt.

30. But after them, there shall rise up seven years of famine; then all that abundance shall be forgotten in the land of Egypt [for commonly that which is removed from the eye, abides not long in the thoughts of the heart. See ver. 31.] and the famine shall consume the land. [i. e. both men and beasts, that are in the land, so also below ver. 36.]

31. Also the abundance shall not be perceived in the land, by reason of that famine, [Heb. from the face of that famine] that shall be thereafter; for it shall be very grievous.

32. And concerning that the same dream is reiterated to Pharaos: [it is worth observing, that the Repetition here doth imply and signifie the firmness of Gods Decree, and Acceleration of the Execution.] it is because the thing is firmly decreed [Oth. established] of God, [Heb. from with, or, by God. Oth. for Gods sake, or in Gods behalf] and that God hasteneth to do the same.

33. Therefore let Pharaos look now for an understanding and wise man: and let him over the land of Egypt.

34. Let Pharaos do (so), and appoint over-seers over the land; and take the fifth part of the land of Egypt [Heb. let him give the land, i. e. let him receive the fifth part of the fruit of the land, to wit, at a reasonable rate, to sell it afterwards again to the subjects in the time of dearth, at a rate proportionable.] in the seven years of abundance.

35. And let them gather all food [i. e. all manner of provision the ground affords, which may serve for food] of these approaching good years, and lay up corn, under the hand of Pharaos [i. e. by his command, authority, and order. So Exod. 4. 13. and 9. 35. and Num. 7. 8. &c.] for food in the Cities, and keep it.

36. Thus shall the food be for store for the land, for seven years of famine, which shall be in the land of Egypt: that the land perish not of famine. [Heb. be not cut off, or destroyed]

37. And this word was good in the eyes of Pharaos, and in the eye of all his servants. [i. e. they were well pleased with this advise. See above chap. 19. on verse 8.]

38. Then

38. Then Pharaoh said to his Servants, should we (be able) to finde such a man as this (is) in whom the Spirit of God may be? [i. e. such Wisdome and Providence, as God by his Spirit hath bestowed on this man, in such a singular manner. Thus God wrought and disposed the heart of Pharaoh, for the executing of his Counsel.]

39. After that, did Pharaoh say to Ioseph; since God hath made all this known unto thee, there is none (so) understanding and wise, as thy self.

40. Thou shalt be over my house, [see above chap. 34. on ver. 19.] and on thy command [Heb. on, or, after, or according to thy mouth. Thus the word mouth is taken for command, Exod. 17. 1. and 38. 21. Num. 3. 16. 39. and chap. 4. 45. and 9. 20. Deut. 17. 10, &c.] all my people shall kisse (the hand;) [in token of reverence and submission. It was the custome then, as it is to this day, in most parts, that the subjects brought the hand to the mouth, or kist the same, when any great ones spake unto them, or laid their commands upon them. Compare Job 31. 27. Hof. 13. 2. where this phrase is used for an idolatrous exhibition of honour or worship. And thus there is likewise by kissing intimated a willing obedience, as 1 Kings 19. 18. Psalm 2. 12. Oth. at thy mouth shall all my people kisse.] only (in) this Throne shall I be greater then Thou. [Compare this phrase with ch. 36. 9.]

41. Moreover Pharaoh spake to Ioseph; Behold, I have set thee over all the land of Egypt. [i. e. observe and consider to what dignity and power I have exalted thee.]

42. And Pharaoh took his ring from off his hand, and put it on Iosephs hand; [in token of impowring him, to seal all things in his name.] and got him to be arrayed in fine linnen; [a sort of linnen, or cloth, which was held very precious among the Egyptians, being very fine and white; see thereof Exod. 25. 4. and 39. 27, 29. Proverbs 31. 22.] and laid a golden chain on his neck.

43. And he made him to ride upon the second Chariot which he had; [the second next the first, of the Kings own; in token that he was exalted next to the King above all the Lords of the land, Esth. 10. 3.] and they called before his face, kneel: [some render the word Abrech, tender father; tender, by reason of his youth, and father, for his office sake; even as the Lords of the land are called, The fathers of the fatherland. (patres patriæ)] Thus he set him over all the land of Egypt.

44. And Pharaoh said to Ioseph, I am Pharaoh: [i. e. in regard of the Roial Majesty I am above thee. Oth. take these words to be an oath, as if he should have said, as true as I am King, or by my Roial Majesty, none shall, &c.] yet without thee none shall lift up his hand, or his foot, in all the land of Egypt. [i. e. they shall not dare to do or enterprise any thing without thy leave and liking.]

45. And Pharaoh called Iosephs name, Zaphnath Paneah [i. e. interpreter of secrecy, or biddenesse.] and gave him Asnath, the daughter of Potiphra, the chief (or Governour) [The Hebrew word doth indeed signifie a Priest, but likewise in general the chief or principal or President in Political affairs, and a person of great respect and authority. See 2 Sam. 8. 18. and 9. 4. 1 Chron. 18. 17: Job 12. 19. Ioseph was necessitated by his present employment and engagement to accept of this match; the children thereof being nevertheless accounted by Jacob, as the fathers of two Tribes in Israel, below chap. 48. 16.] of On, [the name of a City in Egypt.] to wife: and Ioseph went forth through the land of Egypt.

46. Ioseph now was thirty year old, [Heb. a son of thirty year] when he stood before the face of Pharaoh King of Egypt: and Ioseph went forth from the face of Pharaoh, and he past throughout all the land of Egypt. [viz. in

purfuance of the Kings command, to appoint Officers every where, and to prepare store-houses against the dearth to come.]

47. And the land brought forth [Heb. made] in the seven years of the abundance, by handfulls. [i. e. as much, as if for one grain, one had gotten whole handfulls.]

48. And he gathered all the food of the seven years, [i. e. all manner of eatable grains and fruits; and so in the sequel. Understand this of the fifth part, as above verse 34.] and put the food into the Cities: the food of the field of every City, which was round about her, he did put within there. [Heb. into her midst.]

49. Thus Ioseph brought together very much Corn, as the sand of the Sea, [this phrase implies an exceeding great quantity, past counting, above chap. 22. 17. Jud. 7. 12. 1 Sam. 13. 5.] until they ceased to tell (or, count); for there was no number. [i. e. it was past numbring. So likewise Jud. 6. 5. Job 21. 33.]

50. And unto Ioseph two sons were born, before a year of the famine came, whom Asnath, the daughter of Potiphra, the Chief, (or, Governour) of On, did bear unto him.

51. And Ioseph called the name of the first-born, Manasse: [Heb. Menasseh, i. e. making to forget] for, (said he), God hath made me to forget all my toil, and all my fathers house, [i. e. the vexation and toil and trouble I have been exercised with, as well here in Egypt, as in my fathers house.]

52. And the name of the second, he called Ephraim: [i. e. double fruit.] for, (said he;) God hath made me to grow in the land of my oppression. [i. e. in this very land, wherein I have been much oppressed before.]

53. Then the seven years of abundance, that had been in the land of Egypt, ended.

54. And the seven years of famine began to come on; even as Ioseph had said: and there was famine in all countries [viz. lying round about; such as were Canaan, Syria, Arabia, &c. as below verse 57.] but in all the land of Egypt there was bread. [i. e. all manner of eatable grain, and fruits for the food of man.]

55. Now when all the land of Egypt suffer'd famine, [viz. when the particular provision of the inhabitants was spent] the people cryed to Pharaoh for bread: and Pharaoh said to all Egyptians; Goe to Ioseph, do what he tells you.

56. And when the famine was over all the land, then Ioseph opened all, where there was (somewhat) in, [viz. all the store-houses, where the corn and provision was gathered and laid up.] and sold to the Egyptians: for the famine grew strong in the land of Egypt.

57. And all Countries, [viz. the neighbouring countries round about, as before verse 54.] came into Egypt to Ioseph for to buy: for the famine was strong in all Countries. [The Hebr. hath it, and all the earth (or land) came, &c. (veniebant,) i. e. the inhabitants of all the bordering Countries,]

CHAP. XLII.

Jacob hearing, that there was Corn to be had in Egypt, sends all his sons thither, but Benjamin, v. 1, &c. They bow before Ioseph, whom they knew not, but he knew them well enough; he speaks harshly to them, and imprisons them for spies, 6. yet at last conditioning, they should bring Benjamin to him, and keeping Simeon in custody, he lets them return home with Corn and their money to boot: in the mean time, their sin committed on Ioseph, awakes and checks them, 18. by the way homeward, one findes his money in his Sack, 27. at home they tell Jacob what happened to them, and finde all their money returned, 29. They labour hard to persuade Ia-

cob,

ebb, that he would let Benjamin go back with them to Egypt, but he makes great complaint, and cannot resolve on it, 36.

When Jacob saw, [i.e. heard and understood, by common fame, and observed by what was bought and brought thence] that there was Corn in Egypt, [or, provision, victual. The Hebrew word comes from a root signifying to break, it being provision and victual, but especially bread, which breaks the force of hunger and famine.] then said Jacob to his sons; why look yee one upon another? [as men destitute of help and advice, who sit musing and plodding, wasting much time, but come to no certain resolution, nor set about the work before them.]

2. Moreover he said; behold I have heard, that there is Corn in Egypt: go yee down thither, and buy us (corn) thence, that we may live, and not die.

3. Then Josephs ten brethren went down for to buy Corn out of Egypt.

4. Yet Benjamin, Josephs brother, Jacob did not send with his brethren: for he said, [viz. by himself, i.e. he thought thus. See abo. ch. 20. on v. 11.] lest peradventure mischief [i.e. some deadly accident such as befell his brother Joseph before, whom he still supposed to be dead.] meet him.

5. Thus Israels sons came to buy, among those that came there: [Heb. in the midst of the coming, i.e. together with, or, in company along with others, that were coming from the land of Canaan for to buy provision. The reason is presently given in the words following.] for there was famine in the land of Canaan.

6. Joseph now was Ruler over that land; he sold to all people of the land: and Josephs brethren came, and bowed themselves before him: [to shew him civil honour and respect. See above chap. 18. on verse 2. and compare herewith, the former dreams [of Joseph, chap. 37. 7, 8.] (with) the faces to the ground.]

7. When Joseph saw his brethren, he knew them; but he shew'd himself strange towards them, [thereby the better to discover their state and condition, especially that of his father and brother.] and spake harsh with them; [see below verse 9, 11, 12.] This he did, partly to understand the truth the better, how it fared with his father, and his brother Benjamin; partly to rouze them up to an acknowledgment of the sin, they had committed against him.] and said to them; whence come yee? and they said; out of the land of Canaan, to buy food.

8. And Joseph knew his brethren, but they knew him not.

9. Then Joseph remembered the dreams, which he had dreamt of them; and he said to them, yee are Spies, yee are come to view, where the land is bare. [Heb. the bareness, or, nakedness of the land, i.e. to see where the Countrie lies most open and naked, or is least provided and fenced, for an enemy to invade the same, or to surprise some places, or to over-run the land to spoil and plunder it.]

10. And they said to him; No my Lord, but thy servants are come to buy food.

11. We are all of us the sons of one man, we are honest; thy servants are no Spies.

12. And he said to them; No; but yee are come to view, where the land is bare.

13. And they said; we thy servants were twelve brethren, one mans sons in the land of Canaan: [here now Joseph begins to learn, what he aimed at by all this strict examination.] and behold, the least [Heb. the little (one) i.e. the youngest, viz. Benjamin. Compare above chap. 19. on verse 31.] is this day with our Father: yet the one, he is no (more). [meaning Joseph, whom they held to be dead, as appears below verse 22. and ch. 44. 20.]

14. Then said Joseph to them: that is it; that I spake unto you, saying; Ye are Spies. [They having made mention already, of two other brethren, whereof the one should be alive yet; he is the more eager to press his former charge upon them, seeking by that means, to get his brother Benjamin to him.]

15. Herein shall ye be tried: [i.e. By this I shall see, whether yee speak the truth, and deal uprightly with me, or whether ye are Spies indeed.] (as true as) Pharaoh liveth; [Heb. Pharaoh's life, or, Pharaoh liveth. This is an imperfect speech, which may be supplied thus; as sure as it is that Pharaoh lives, so certain is that which I tell you. Compare 1 Sam. 1. 26. Others take these words to be an oath, made after the manner of the Egyptians, by Pharaoh's life; so that Joseph, out of humane frailty, (as may happen to good men) should have followed them therein.] if yee shall go forth hence.

16. Send one of you to fetch your brother: but be yee prisoners, [Heb. bound, i.e. as for you, yee shall remain my prisoners the while in this place.] and your words shall be tried, whether the truth be with you: and if not, (as true as) Pharaoh lives, [See the Note on the verse fore-going.] then yee are Spies.

17. And he put them together [Heb. gathered them] into custody for three days.

18. And, on the third day, Joseph said to them: do this, then yee shall live: [i.e. do what I shall tell you; then shall yee take care for your lives, and welfare, that ye may not be taken for Spies, and suffer accordingly.] I fear God.

19. If ye be honest, let one of your brethren [Heb. one brother of you, or, your brother one] be bound in the house of your custody: and go your ways, bring [or, carry] the Corn for the famine of your houses. [Heb. the Corn of the famine of your houses; i.e. that which is needfull for the famine of your households and families.]

20. And bring your least brother unto me, so shall your words be made true, and ye shall not die: and they did so.

21. Then said they the one to the other; Verily, we are guilty in (regard of) our brother, [Oth. however, howbeit: as if they said; though we seek to hide it, yet we finde and feel now, that God comes to call us to an account for it.] whose souls distress we saw, when he intreated us for mercy, but we hearkned not unto him: [this passage is not rehearsed indeed by Moses, above chap. 37. but here they confess it themselves, that it was thus.] therefore comes this distress upon us.

22. And Ruben answered them, saying; did not I tell it you, when I said; Sin not in this youth, but ye hearkned not: and his blood also, it is sought? [By the blood, is understood the guilt and punishment of his death. See 1 Kings 2. 32, 33, &c. thus, to seek, or, require blood, is to punish and avenge it. See 2 Chron. 24. 22. Ezech. 3. 18. Luke 11. 50. It seems they all thought that Joseph was dead now, though they had made Ruben believe it formerly, when he came to draw him out of the pit and found him not, they having sold him away. See above chap. 37. 29.]

23. And they knew not, that Joseph heard [i.e. understood what they said; see above chap. 11. on ver. 7.] for there was an interpreter betwixt them. [Joseph made shew, as if he did not understand the Hebrew tongue, for to be the lesse suspected or discovered by his brethren.]

24. Then he turn'd himself about from them, and wept: [partly;

[partly, out of natural affection, being of the same blood and birth with them; and partly for the discourse and debates sake which his brethren had had together concerning him.] afterwards, he turned to them again, and spake to them, and took Simeon, [the eldest but one among the sons of Jacob: whom some conceive to have been the rudest against Joseph, as he had been the principal in the murder of Simeon. Ruben the eldest is spared, for having been less guilty in the case of Joseph, and being the fittest man, to conduct his brethren home again.] and bound him [viz. by his servant or guard, upon his order.] before their eyes.

25. And Joseph gave charge to fill their sacks [The Hebrew word signifies all manner of vessels, sacks, bags, packs, or the like; wherein something is put in, or packed up.] with Corn, and to return them their money [Heb. their silverlings, or monies] to every one in his sack, and to give them provision for the way; and they did so to them. [Or, thus he did to them.]

26. And they laded their Corn upon their asses; and went from thence.

27. When one (of them) opened his sack, for to give his ass provender in the Inn, he saw his money, for, behold it was in the mouth of the sack.

28. And he said to his brethren; My money is returned withall, loe it is in my sack: then their heart fail'd them, [Heb. their heart went out, i. e. the vigour of their heart forsook it, as it happens in faintings and swoonings. Compare 1 Kings 10. 5. and the Annotation.] and they were frighted, [see above chap. 7. on verse 33.] saying one to another; [Heb. the man to his brother.] What is this (that) God hath done to us? [Or, how hath God done this to us? they judged both by this accident, and all the former, lately happened to them, that God was displeased with them.]

29. And they came into the land of Canaan, to Jacob their Father: and they gave him to understand all what happened to them [besides what they concealed, not to frighten their father too much.] saying:

30. That man, the Lord of that land, spake harsh with us: and he held us [Heb. he gave, delivered, or, put us] as Spies of the land.

31. But we said to him; we are honest, we are no Spies.

32. We were twelve brethren, our fathers sons; the one is no (more) and the least is to day with our father in the land of Canaan.

33. And that man, the LORD of that land, said to us, Hereby shall I acknowledge, that ye are honest: leave one of your brethren with me, and take for the famine of your houses, [Heb. take the famine of your houses. See above verse 19.] and go your way.

34. And bring your least brother with you, then shall I know, that ye are no Spies, but that ye are honest: your brother I shall restore unto you, and ye shall traffique in this land. [See above chap. 34. verse 10.]

35. And it came to passe, when they emptied their sacks, behold then every one had the bundle of his money in his sack; and they saw the bundles of their money, they and their father, and they were afraid. [viz. lest they should be charged with theft, or cheating. Compare below chap. 43. 18.]

36. Then said Jacob their father to them; Ye bereave me of children: Joseph he is not, and Simeon, he is not; [He counts him likewise already lost, fearing he would not easily get free again out of his prison, and might perhaps be in danger of his life there.] now ye will take away Benjamin; all these things are against me.

37. Then said Ruben to his Father, saying; put to death [This Proposition was altogether unlawful and unnatural, therefore Jacob doth not accept thereof.] two of my sons, [viz. two of four, namely below, ch. 46. 9.] if I do not bring him to thee back again. Give

(or, put) him into my hand, and I shall bring him again to thee.

38. But he said; My son shall not go down with you: for his brother is dead [as he conceived. See above ch. 37. on verse 33. and 35.] and he is left over alone [viz. of the children of Rachel.] if a mischief [see above v. 4.] should meet him on the way, which ye shall go, ye would make my gray hairs [Heb. my graininess, (canities)] to go down into the grave [see above ch. 37. on v. 35.] with grief.

CHAP. XLIII.

Jacob being prest by famine, and his sons importunity, especially the remonstrance of Juda; he gives way at length for Benjamins going along with them into Egypt, with presents for the Governour, and double money to satisfy the former mistake, v. 1. &c. Joseph seeing Benjamin among the rest, causeth them to be brought to his house; whereat they being troubled, and afraid it was about the money they had back in their sacks, they make their application to Josephs Steward, who bids them be of good cheer, 16. They prepare and bring in the presents to Joseph, who speaks kindly to them, especially with Benjamin, whereby he is so moved, that he must retire to weep; after which he entertains them with a very solemn Feast, but Benjamin in an especial manner, 23.

THE famine now grew heavy in that Country: [viz. the land of Canaan, and others thereabout.]

2. So it happened, when they had eaten up the Provision [Heb. when they ended, or, made an end to eat, i. e. when their provision was neer spent] which they had brought out of Egypt, that their father said to them: Turn again, buy us a little food.

3. Then Juda spake to him, saying: That man [viz. the Lord of Egypt, as also above chap. 42. 33. and here verse 5, 6, 7, &c.] hath in the biggest manner testified unto us, [Hebr. testifying hath testified] saying; Ye shall not see my face, [i. e. ye shall not be admitted into my presence. See this phrase likewise, 2 Sam. 14. 24, 28, 32. Acts 20. 25, 38.] unless your brother be with you [Benjamin namely.]

4. If thou sendest our Brother with us, we will go down, and buy thee food.

5. But if thou send (him) not, we shall not go down: for that man told us: Ye shall not see my face, unless your brother be with you.

6. And Israel said; wherefore did ye so ill by me: that ye told that man whether [or, telling that man, that] ye had a brother yet?

7. And they said: That man enquired very narrowly after us [Heb. asking he asked] and after our kindred, saying; lives your father yet? have ye a brother yet? so we told him according to the same words. [Heb. after the mouth of the same words, i. e. according as those questions did require.] did we know justly, that he would say, bring down your brother?

8. Then said Juda to Israel his Father; Send the youth with me; then we shall get us up and journey; that we may live, and not die, [viz. of famine] neither we, nor thou, nor our little children.

9. I will be surety for him; from my hand shalt thou require him: if I do not bring him to thee, and set him before thy face, I shall have sinned against thee all days [i. e. be guilty and blame-worthy all the days of my life. Thus the word, to sin, or be a sinner, is taken below ch. 44. 32. 1 Kings 1. 21.]

10. For had we not delay'd, verily, we might have been returned twice.

11. Then said Israel their father to them; Is it thus now? then do this; [as if he said: If this be the case, or

K if

if things be thus condition'd, then let it be done in Gods name.] *Take of the most commendable* [i. e. that which for its worth and goodness is most commended and esteemed. Some hold this to be meant of very rare and excellent fruit, which were to be cut off from the trees.] *of this land, into your vessels, and carry down a present to that man; a little balm,* [see of this and some following spices, above chap. 37. on verse 25.] *and a little honey, spices, and myrrhe, turpentine, nuts,* [Oth. pine-apple-nuts, or, hazel-nuts.] *and almonds.*

12. *And take double money* [i. e. as much again as formerly, the dearth being much encreased since, above verse 1.] *in your hand: and the money which return'd in the mouth of your sacks, carry again in your hand; peradventure it is a failing.* [i. e. it may have come to pass by some mistake or other, that the money was returned into your sacks thus.]

13. *Take likewise your brother along: and get you up, return to that man.*

14. *And God the Almighty* [see above chap. 17. ver. 1.] *give you mercy before the face of that man, that he may let your other brother and Benjamin go with you: and as for me, if I am bereft of children, I am bereft.* [as if he said: if it must be so, that my children be kept from me, the Lords will be done, I remit the issue of this business wholly unto him. See the like kinde of expression, *Esth. 4. 16.* Oth. *as I am bereft of children, (viz. of Joseph and Simeon) to I am bereft.* [viz. of Benjamin too.)]

15. *And those men took that present, and took double money in their hand, and Benjamin: and they gave them up, and went down to Egypt, and they stood before the face of Joseph.*

16. *When Joseph saw Benjamin with them, he said to him, that was over his house; Bring these men home, and slay slaughter-cattel,* [Heb. *slay slaying*, i. e. of such cattel as is used to be slain for mans food. Compare *Prov. 9. 2.*] *and make it ready: for these men shall dine with mee.*

17. *The man now did as Joseph had said, and the man brought these men to Josephs house.*

18. *Then these men were afraid, for being brought to Josephs house,* [They knew not that they were invited to dinner there, but conceived, they should be secured in the house, and be charged with, or punished for the money carried back.] *and said; we are brought in by reason of that money that was return'd into our sacks at the beginning:* [i. e. in our first Journey hither. See above chap. 42. 25.] *that he may surprise us* [or, *rowl*, or *welter himself over us*, i. e. cast an heavy charge upon us to our confusion and ruine, even as a body remains oppressed, when an heavy burden lights upon him,] *and fall upon us, and ensnare us* [it is held, that the Egyptians were wont to punish theft with slavery] *together with our asses.*

19. *Therefore they drew near to that man, that was over Josephs house:* [viz. for to excuse themselves, before any charge should be laid against them for that money] *and they spake to him, at the door of the house.*

20. *And they said; O my Lord:* [The Hebrew phrase here is commonly used by those, who being in any distress, address themselves for advice or relief to a greater. So *Exod. 4. 10.* *Num. 12. 15.*] *we were indeed come down* [Heb. *descending, we descended*] *in the beginning,* [see above on verse 18.] *for to buy food.*

21. *Now it happened, when we came into the Inn, and we opened our sacks, behold every ones money was in the mouth of his sack, our money in its weight:* [They relate the matter here not just so, nor so distinctly, as the same did happen; for, but one of them had found his money in his sack by the way, and the rest at home, above chap. 42. verse 27, 35. but it seems, they did it

here in this manner, either for brevities sake, or in subtilty.] *and we have brought the same again in our hand.*

22. *We have likewise brought down other money in our hand, to buy food: we know not who laid our money in our sacks.*

23. *And he said; Peace be unto you;* [or, *peace shall be to you*, i. e. your case is safe and good, ye need not fear, be of good cheer.] *Your God, and your Fathers God* [it should seem that this servant was instructed in the true Religion by Joseph] *hath given you a treasure* [or, *some hidden matter*] *into your sacks; your money is come to me:* [i. e. I have received your money] *and he brought Simeon forth unto them.*

24. *After that, the man brought these men into Josephs house, and he gave water, and they washed their feet:* [see above chap. 18. verse 4.] *he gave likewise provender to their asses.*

25. *And they prepared the present, untill Joseph came at noon: for they had heard, that they should eat bread there.* [i. e. stay at dinner, or take their repast there. See above chap. 31. on verse 54.]

26. *Now when Joseph was come home, they brought him the present, which was in their hand, into the house: and they bowed themselves down* [see above chap. 37. verse 7.] *before him to the ground.*

27. *And he enquired after (their) welfare,* [Heb. *asked them after the peace*, i. e. concerning their welfare; or, how it went with them since. So *Exod. 18. 7.* *Jud. 18. 15.* *1 Sam. 25. 5.* of the word *peace*. See above ch. 37. on verse 14.] *and said; is it well with your Father* [Heb. *hath he peace?* and so in the sequel. See above ch. 29. on verse 6.] *the old (man) of whom ye spake? doth he live yet?*

28. *And they said; it is well with thy servant our Father, he lives yet: and they inclined the head, and bowed themselves down.*

29. *And he lifted up his eyes, and saw Benjamin his brother, his mothers son, and said; is this your least brother, of whom ye spake to me? then he said; God be gracious to thee, my son.* [Thus he calls him, out of kindness and affection, after the manner of them, who, being more advanced in age and gravity, or authority, finde cause to speak friendly and kindly to those of younger years and meaner condition.]

30. *And Joseph made haste: for his bowels were kindled toward his brother,* [the bowels of a man do properly signifie his inward parts, such as are the heart, lungs, liver, stomach, &c. and so much as these, and especially the heart are much moved, and heated, when one hath an object of pity or compassion before his eyes; therefore the bowels are taken for pity and compassion it self, as proceeding from the inmost of the heart of man, *1 Kings 3. 26.* *Phil. 2. 5.* *Col. 3. 12.*] *and he sought to weep: and he went into a Chamber and wept there.*

31. *After that, he washed his face, and came forth: and he forced himself* [viz. from weeping. See *chap. 45. verse 1.*] *and said; Set up the bread.* [i. e. serve in the meat, bring up dinner.]

32. *And they set up before him* [Joseph] *apart,* [in token of his dignity, and for the respect, due to his place.] *and for them* [Joseph his brethren] *apart; and for the Egyptians, that did eat with him, apart: for the Egyptians may eat no bread with the Hebrews, because the same is an abomination to the Egyptians.* [in regard of their idolatrous Religion, whereby they exhibited divine worship to calves, oxen, &c. whom the Hebrews did slay and eat. Compare below, chap. 46. verse 34. *Ex. 8. 26.*]

33. *And they sate before his face,* [i. e. over against him.] *the first-born according to his primogeniture, and the younger according to his youth:* [Heb. *the little (one) according to his littleness.*] *of which the men marvelled* [not

[not onely that Ioseph shewed them so much honour, but especially, that they were placed all, every one according to his age and seniority, which they conceived, was altogether unknown to him.] among themselves [Heb. the man to his neighbour.]

34. And he reached them of the messes, that were before him: but Benjamins messe was five times greater, then the messes of them all: [Heb. he multiplied the messes of Benjamin above the messes of them all, five bands, i. e. by five parts, five times as much.] and they drank, and they were drunk with him [i. e. they were merry and chearful. The Hebrew word doth not always signifie to over-charge ones self with excess of wine; but sometimes onely to be cheared with the drinking of it. See Psalm 104. 15. Cant. 5. 1. Hag. 1. 6. as also the Greek word is taken, John 2. 10.]

CHAP. XLIV.

Ioseph dismisseth his brethren, having caused every ones money to be put into his sack again, and his own up into Benjamins besides, v. 1. &c. after that they are pursued and charged with theft by him, wherewith being greatly perplexed, they ignorantly make themselves and the guilty one, liable to punishment, 4. The Cup is found in Benjamins sack, wherewith being much astonished, they return to Ioseph, submitting themselves to his punishment: yet Iuda speaks much and earnestly in Benjamins behalf, assaying to remain in his stead, 12.

AND he [Ioseph namely] charged him that was over his house, saying; Fill the sacks of these men with food, according as they shall be able to carry, and put each mans money into the mouth of his sack.

2. And my Cup, [This seems to have been a Cup, high, large, and deep, and of great value, having its name, from the roundness and height.] the silver Cup thou shalt put into the mouth of the least his sack, [i. e. Benjamins] with the money of his corn, [i. e. that money which he had brought to buy provision withal.] and he did according to Iosephs word, which he had spoken.

3. In the morning when it grew light, these men were let go, (or dismissed) they and their asses.

4. They went forth the City, they were not gone farre, when Ioseph said to him, that was over his house: Get thee up, and pursue after these men, and when thou shalt have overtaken them, thou shalt say to them, wherefore have yee required evil for good?

5. Is it not the same [Cup, namely] out of which my Lord drinketh? and whereby he shall surely observe (some-what) [or whereby he shall surely try or finde out, viz. what manner of men ye are. Heb. observing should observe. The Hebrew word doth sometimes indeed signifie to observe something by vain and unwarranted arts, thus to discover or foretell secret and hidden things, as Lev. 19. 26. 2 Kings 21. 6. but it likewise often signifies, prudently to observe and finde out things, and by certain marks and evidences to trace and discover them, as above chap. 30. 27. 1 Kings 20. 33. and so it is taken here. Oth. whereof he shall surely be informed, and so verse 15.] ye have done ill, (in) that ye have done.

6. And he overtook them; and spake to them the same words. [viz. which Ioseph had charged him with.]

7. And they [i. e. one of them in all their names, therefore it follows, My Lord, not, our Lord.] said to him; why doth my LORD speak such words? [Heb. after those words] far be it from thy servants, that they should do such a thing. [Heb. from doing after this word, or thing.]

8. Behold, the money which we found in the mouth of our sacks, we have brought back again unto thee out of the land of Canaan: how then should we steal silver or gold

out of thy Masters house?

9. With whom of thy servants it shall be found, let him die: and we also shall be slaves to my Lord [i. e. not onely the thief, whoever he be, shall die, but we will all be made slaves besides. See above chap. 43. 17. Thus not being conscious of any guilt, they speak more confidently, then warily, not dreaming, nor suspecting of any trick or deceit that might have been put upon them, as formerly the money was conveyed into their sacks; nor weighing or considering what grief might seile upon their father by such a case.]

10. And he said; Be this now also thus, [Oth. This is right now likewise, &c.] according to your words: [understand this concerning the search to be made; for the punishment, which they had made themselves liable to, he did moderate.] with whom it shall be found, the same shall be my slave, but ye shall be guiltlesse. [i. e. free from punishment, and at liberty to return home unmolested. See Exod. 20. 7. and 34. 7.]

11. And they made haste; and every one set his sack upon the ground, and every one opened his sack.

12. And he searched, beginning with the greatest, [This he did of purpose, to hold them the longer in pain about the issue, and to be the lesse suspected by them; for he knew well enough, where he should finde the Cup, having put it up himself.] and ending with the least: and that Cup was found in Benjamins sack.

13. Then they rent their garments [viz. for grief over the trespass which Benjamin seemed to have committed, and for fear as well of that punishment, which Ioseph was like to inflict on him, as of the heaviness, which would redound thence upon their father; of rending of garments, see above chap. 37. on verse 29.] and every man laden his asse, and they returned to the City.

14. And Iuda came with his brethren into Iosephs house, for he was yet there himself: [Ioseph namely, waiting for the success and issue of this affair, above verse 5.] and they fell down before his face to the ground.

15. And Ioseph said to them, what deed is this, which ye have done? know ye not, that such a man as I, should surely observe (that)? [see above on verse 5.]

16. Then said Iuda; what shall we say to my Lord? what shall we speak? and what shall we justifie our selves? [Other. wherewith shall wee justifie our selves? The Hebrew Verb here used, (as likewise another coming from the same root) signifies to count, or speak (one) free, and declare him guiltlesse, after what manner a person arraigned for a certain misdeed, is pronounced clear, and acquitted by the Judge. See this signification, Exod. 23. 7. Deut. 25. 1. Psalm 31. 6. Prov. 17. 15. Isa. 5. 23. Compare Mat. 11. 19. Rom. 3. 20. Gal. 2. 16. and chap. 3. 8. &c.] God hath found the unrighteousnesse of thy servants; [i. e. he hath observed the same by his Providence, and brought it to light now. Understand this not of the present deed, wherein they knew themselves not guilty, but of some other, for which their conscience checked them, and which God now punished in them.] behold we are my Lords bond-slaves, both we, and he, in whose hand [i. e. with whom] the Cup was found.

17. But he said; far be it from me to do this: the man in whose hand the Cup is found, he shall be my bond-slave; but, go ye up in peace [i. e. with friendship and concord, without any prejudice and detriment to your persons or goods. Compare above chapter 26. 29, 31. 2 Sam. 3. 21.] to your father.

18. Then Iuda drew neer to him, and said; O my Lord, [See above chap. 43. 20.] let thy servant, I pray, speak one word before the ears of my Lord, and let not thy wrath be kindled against thy servant; for thou art even as Pharao. [Heb. like thou, like Pharao, i. e. Thou art of as great authority and power as Pharao is, whose person thou dost represent; in which regard I owe thee

as much respect and awe, as to the King himself. See this kinde of speaking, above chap. 18. 25. *Juda* calleth his brother *Ioseph* here & in the following verses, his Lord: and ten times he calleth himself, his Father, and all his Brethren, *Iosephs Servants*; which he doth indeed of humility and reverence, but withall fulfills thereby the dreams of *Ioseph*, above chap. 37. 7. 9.]

19. My Lord did ask his Servants, saying; Have ye a Father, or Brother?

20. Then said we to my Lord; we have an old Father, and a youth [Compare above chap. 37. 3. The word *jeled* betokens indeed very young children, even such are new-born, as above chap. 21. 8. *Exod.* 1. 17. and 2. 8. but it is likewise used of reasonably aged persons; as of *Ioseph*, when he was seventeen years old, above chap. 37. verse 30. of all the children of *Iacob*, when *Ruben* was about fourteen, above chap. 33. 1. and here of *Benjamin*, being about twenty four.] of old age, [i. e. one that was born in the fathers old age] the least: whose brother is dead, and he is alone left over of his mother, and his father loves him.

21. Then saidest thou to thy Servants; Bring him down to me; that I may cast my eye upon him: [or, set my eye upon him, i. e. that I may see him my self, and discover the truth of your sayings: See above chap. 41. v. 15, 16. sometimes this phrase is used for to shew grace and favour, as *Jer.* 39. 12. and chap. 40. 4.]

22. And we said to my Lord; That youth shall not be able to forsake his father: [for the father would not give way to it] if he forsake his father, he [viz. the father] shall die.

23. Then saidest thou to thy Servants; If your least brother come not down with you, ye shall see my face no more. [Heb. not adde, or continue to see my face, see above chap. 43. 5.]

24. And it came to passe, when we went up to thy Servants, my Father, and we related my Lord his words unto him:

25. And that our father had said; Return, buy us a little food:

26. We then said; we shall not dare to go down: if our least brother be with us, then we shall go down; for we shall not be able to see that mans face, if our least brother be not with us.

27. Then said thy Servant, my Father, to us; Ye know, that my wife [viz. *Rachel*, see below chap. 46. on verse 19.] bare me two: [viz. two sons, *Ioseph* and *Benjamin*.]

28. And the one is gone forth from me; and I said; Indeed, he is assuredly torn; [Heb. *tearing torn*, here *Ioseph* begins to understand, what his brethren had made *Iacob* believe concerning himself. Inasmuch that to this day he knew not otherwise, but *Ioseph* was torn by wilde beasts.] and I have not seen him hitherto.

29. Now, if ye take this also away from my face, and a mischief meet him, then shall ye cause my gray hairs to go down with grief into the grave, [see above chap. 37. verse 35. and below verse 31.]

30. Now then, when I come to thy Servant, my Father, and the youth is not with me, (being, that his soul is bound to this his soul). [i. e. being he loves him so intirely and tenderly, even as his own heart: so the like phrase, 1 *Sam.* 18. 1.]

31. Then shall it come to passe, when he seeth, that the youth is not there, that he shall die: and thy Servants shall cause the gray hairs of thy Servant, our Father, to go down into the grave with heavinesse.

32. For thy Servant, [i. e. I my self] is Surety for this youth, with my Father, [Heb. from by my Father; that is, as some interpret it, when he departed from his Father] saying; If I bring him not again unto thee, then I shall have sinned against my Father all days: [i. e. I shall be esteemed guilty and worthy of punishment, by

my Father, all the days of my life, as above chap. 43. 9. see the note there.]

33. Now then, let thy Servant [i. e. my self] (I pray) remain my Lords bond-slave, for this youth; and let the youth go up with his brethren. [Juda shews here a most singular tenderness towards his Father, and no small love to his brother *Benjamin*.]

34. For how should I go up to my Father, if the youth were not with me? that I may not see the woe which shall come upon my Father. [Heb. finde him, i. e. surprise, invade, happen to, light upon him. See this phrase, *Ex.* 18. 8. *Deut.* 4. 30. *Ezth.* 8. 6. *Job* 31. 29, &c. All this relation of *Juda*, did so touch and affect the heart of *Ioseph*, that he was not able to refrain himself any longer from tears, and discovering of himself unto his brethren.]

CHAP. XLV.

Ioseph at length discovers himself to his brethren, and comforts them with Gods wonderfull Providence; chargeth them to acquaint his Father with all the occurrences, and to bring him into Egypt, w. 1, &c. the like *Pharao* also himself doth, 16. *Ioseph* dispatcheth them with Charets, Provision, and Presents, especially for his Father, and gives them good instructions, 21. Coming home, they relate all to their Father, who at last believes it, and prepares himself with joyfulness for the journey, 25.

Then *Ioseph* was not able to constrain himself [viz. from weeping, as formerly he had done, chap. 43. 31.] before all those that stood by him; and he cried, Cause all men [This he doth to preserve his own and his brethrens honour, and credit, lest they should hear by him, that he was told, and by his brethren, that they told him] go forth from me; [Heb. from with, or, beside me, i. e. out of my presence.] and there stood none by him [but only his brethren] when *Ioseph* made himself known to his brethren.

2. And he did lift up [Heb. give] his voice with weeping; so that the Egyptians heard it, [those, viz. which but newly withdrew themselves, and were not far off yet from the place.] and that *Pharao's* house heard it. [i. e. his Courtiers, who presently had the news imparted to them, as below verse 16.]

3. And *Ioseph* said to his brethren; I am *Ioseph*: doth my Father live yet? and his brothers were not able to answer him; [by reason of the consciousness of their trespass against *Ioseph*, and his present power, and authority, to be avenged upon them, if he pleased.] for they were terrified before his face.

4. And *Ioseph* said to his brethren; Draw neer unto me, I pray; and they drew neer: then said he; I am *Ioseph* your brother, whom ye sold for Egypt. [See above chap. 37. 28.]

5. But now, be not dismayd, and let not (anger) [or, sadness, or, spitefulness, or any other evil passion: Compare above chap. 31. 35.] kindle in your eyes, [or, let it vex, nor trouble, nor perplex or displease you. Or, do not shew your selves disaffected in your carriage and behaviour.] that ye sold me hither: for God hath sent me before your face [viz. by his wife, good, and Almighty Providence, turning your evil intent to a good end; as he did likewise in after-times, with the proceedings and practises of *Saul*, 1 *Sam.* 19. 9. of *Abshalom*, 2 *Sam.* 12. 12. of *Simei*, 2 *Sam.* 16. 10. of *Achitophel*, 2 *Sam.* 17. 14. of the enemies of *Iob*, chap. 1. 21. of the Jews, *Acts* 2. 23. &c. See 2 *Sam.* 12. on verse 12.] for the preservation of life [viz. of your own. Oth. for livelihood; as *Jud.* 6. 4. and 17. 10.]

6. For there are now two years of famine (past) in the midst of the land; [i. e. throughout the whole land]

and

and there are five years yet (to come), in which there shall be no ploughing, nor reaping, (or, harvest.)

7. Yet God hath sent me before your face, [Compare above chap. 32. the Annot. on verse 3.] to set you a remainder upon the earth, [i. e. that ye may be preserved in this general calamity, and your posterity may remain after you. Oth. that there might remain somewhat, whereby to sustain your selves.] and to keep you alive by a great deliverance. [Oth. to, or, for a great deliverance, or escaping, which is called great, in regard of the extraordinary and wonderful work of divine Providence, so clearly shewed forth, in compassing the same ; as also by reason of the great mercy exhibited hereby to the Israelites, that should be preserved in great number.]

8. Now then, Ye have not sent me hitherward, but God himself, [i. e. it was not your intent, nor purpose, to make me a Governour of Egypt ; but God hath done it, directing your work to your own good.] who set me to (be) a Father to Pharaoh [i. e. his principal Counsellour of State, who should steer and guide his affairs with a Fatherly care, and whom he should regard as a Father.] and a Lord over all his house, and Ruler in all the land of Egypt :

9. Make haste, and go up to my Father, and say to him, Thus saith thy son Joseph : God hath set (or sealed) me a Lord to all the Land of Egypt ; come down to me, and delay not. [Heb. stand not, or, do not abide standing.]

10. And thou shalt dwell in the land of Gosen, [a Country, situated in Egypt, neer the land of Canaan, very fruitful, and abounding with pastures, and therefore very commodious for such as abounded and dealt in cattel.] thou, and thy sons, and thy sons sons, and thy sheep, and thy oxen, and all that thou hast.

11. And I will entertain thee there : for there shall be five years of famine yet, that ye impoverish not [i. e. perish not through poverty.] thou, and thy house, and all that thou hast.

12. And behold, your eyes see it, and the eyes of my brother Benjamin ; that my mouth speaks to you. [i. e. that I speak unto you now my self, not by an Interpreter, in a strange tongue, but by my own tongue in your own language.]

13. And relate unto my Father all my glory in Egypt, and all what ye have seen, and make haste, and bring my Father down hither.

14. And he fell upon Benjamin his brothers neck, [Heb. necks. Compare above chap. 33. verse 4.] and wept : and Benjamin wept on his neck.

15. And he kiss [See above chap. 29. 11. and 31. 28.] all his brethren, and he wept over them : [viz. while he lay on their necks and kissed them] and after that, his brethren spake with him. [Seeing now Josephs upright and hearty affection, they cheer up, and begin to speak somewhat more freely and familiarly with him.]

16. When this report [Heb. voice. Thus the same word is taken likewise, Jer. 10. 22. Acts 2. 6. &c.] was heard in Pharaoh's house, that they said ; Josephs brethren are come ; it was good in the eyes of Pharaoh, and in the eyes of his servants. [i. e. they were well pleased with it.]

17. And Pharaoh said to Joseph ; Tell your brethren ; Do this, lade your beasts, and go your way, get you to the land of Canaan :

18. And take your father, and your households, [Heb. houses, as verse 11.] and come to me ; and I will give you the best of the land of Egypt, [Heb. the good, i. e. the best and most fruitful part of it.] and ye shall eat the fat of this land. [i. e. the most pleasant, and most excellent things, which God produceth out of and upon the earth for the sustenance and comfort of mans life.

Compare Num. 18. 12, 29, 30. Deuter. 32. 14. Psalm 147. 14.]

19. Thou hast indeed the charge [thou, viz. Joseph, i. e. thou hast commission & sufficient authority for it, to see all this performed, in my name.] do this, [this is again in the plural number, and hath respect to Josephs brethren.] take you chariots out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20. And let not your eye spare your household-stuff ; [i. e. let it not be grievous to you, to leave somewhat of your household-stuff and implements behind ; or, that it may spoil by the way ; or, that ye may not be able to put it off, in this time of dearth, according to its worth and value.] for the best of all the land of Egypt, that shall be yours.

21. And the sons of Israel did so : and Joseph gave them chariots, according to Pharaoh's command [Heb. mouth] also, he gave them provision for the way.

22. He gave to all of them, to each (man) changing garments : [Heb. change, or exchange of garments ; i. e. such as were not for daily and ordinary use ; such as great Lords and Princes were wont to give and present to them, whom they meant to honour or reward, Jud. 19. verse 12, 19. 2 Kings 5. 5. (as is still in use in the Oriental Countreys, giving veils, on all such occasions)] but unto Benjamin he gave three hundred silverlings, [see above chap. 10. on verse 16. (about sixteen pound seventeen shillings six pence,) and five changing garments.

23. And to his father likewise [Heb. as this, i. e. likewise, or in like manner, or, thus, i. e. as followeth.] he sent ten asses, carrying the best of Egypt, and ten she-asses, carrying corn, and bread, and food, (or, meat) [Oth. opsonium (i. e. all manner of meat besides bread.)] for his father upon the way.

24. And he dismissed his brethren, and they went their way : and he said to them ; do not disturb your selves by the way. [viz. by falling out and quarrelling one with another about your former trespasss against me.]

25. And they went up out of Egypt : and they came into the land of Canaan, to their father Jacob.

26. Then they related unto him, saying ; Joseph lives yet ; yea he is Ruler likewise in all the land of Egypt : Then Jacob fainted in his heart ; [by a transport of joy and excessive wonderment, seeing he had not heard of him for two or three and twenty years together.] for he believed them not.

27. But when they had spoken unto him all the words of Joseph, which he had spoken to them, and that he saw the chariots, which Joseph had sent to carry him, then their father Jacobs spirit revived. [i. e. he was so cherished and revived with the singular joy he conceived of all this strange and unexpected relation and reality, that thereby he recovered new vigour and strength of spirit and body.]

28. And Israel said ; it is enough [or, it is much, or, a great matter.] my son Joseph lives yet : I will go and see him ere I die.

CHAP. XLVI.

Jacob going down to Egypt with all his family & substance, is strengthened of God at Bersheba, by a renewing of the promises, v. 1, &c. he comes into Egypt with all his, whose names are re-counted, 6. He sends Juda before unto Joseph, who goes to meet him to Gosen, where they receive one another with much affection, 28. Joseph communeth with his brethren, what he shall intimate to Pharaoh, and what they, coming before him, shall have to say, 31.

AND

AND *Israel departed* [This happened about the year after the Creation of the world, 2239. ten years after *Isaac's* death, when *Ioseph* was thirty five years of age. See above chap. 35. 1.] *with all that he had, and he came to Bersheba* : [See above chap. 21. on verse 31.] *and he offered sacrifices to the God of his father Isaac* : [i. e. to that God, whom his father *Isaac* did worship and adore; testifying thereby his stedfast faith in the promises of God, and his thankfulness for all his mercies, and praying unto him for his counsel and direction, help and assistance, in regard of this Journey.]

2. *And God spake to Israel, in visions of the night*, [The visions taken in the general, whereby God in those times used to reveal himself to men, happened sometimes without sleep, by seeing some shape or figure, [which was represented either to the eyes of the body, as above ch. 25. 1, 5, &c. or to the apprehension of the spirit, *Zach.* 3. 1. Otherwhiles in the sleep, by some kinde of dreams, as above chap. 20. verse 3. *Iob* 33. 15, 16. Both sorts might happen, either by day, as *Acts* 10. verse 9, 10. or by night, as above chap. 15. verse 5. and here.] *and said; Jacob, Jacob: and he said; (here) I am.* [See above chap. 22. verse 1. He calls him twice together, to rouze him up to the more ready and accurate attention; as above chap. 22. 11. and *1 Sam.* 3. 10.]

3. *And he said; I am that God, thy fathers God: fear not to go down to Egypt*, [in regard namely, that thou and thy seed, shall for a time depart now out of that land, which I promised to thee and thine, above chap. 28. verse 13. into a land, wherein thy grand-father hath conversed heretofore with a great deal of fear and perplexity; above chap. 12. verse 12.] *for I shall set, (or, settle) thee there a great people.*

4. *I will go down to Egypt with thee* [viz. to guide, conduct, and assist thee; understand this likewise of the return. Compare above chap. 24. 7. *Exod.* 25. 20. and chap. 32. 34. Observe here once for all, That the going up, or ascending, &c. and going down, or descending, are used in regard of the situation of the Countries, Cities, and places, high or low, going up or down to them accordingly, as above chap. 12. 10. and chap. 13. 1. and chap. 35. 1. *Exod.* 19. 3. *Mat.* 20. 18. *Lu.* 10. 30. *Acts* 3. 1. both are said of God, after the manner of men] *and I shall make thee to come up again, coming up along*: [this was indeed fulfilled in part, as to the dead body of *Iacob*, below chap. 47. ver. 29, 30. and chap. 50. 23. but chiefly in his posterity, when *Moseh* led them forth out of Egypt, and *Ioshua* brought them into the land of Canaan.] *And Ioseph shall lay his hand upon thy eyes*, [i. e. *Ioseph* shall be with thee at thy last departure, and (according to the custome of many nations) shall shut thy eyes after thy decease. Here *Iacob* is ascertained of God, that his dear son *Ioseph* was alive yet indeed, and that he should die in peace in *Ioseph's* life-time and presence.]

5. *Then Iacob arose from Bersheba: and the sons of Israel carried Iacob their father, and their little ones, and their wives, upon the chariots which Pharao had sent to carry them.*

6. *And they took their cattel, and their substance, which they had gotten in the land of Canaan*, [understand withal, and in *Mesopotamia* besides] *and they came into Egypt, Iacob, and all his seed with him*:

7. *His sons, and the sons of his sons with him, his daughters, and his sons daughters*; [*Iacob* had but one daughter, to wit, *Dinah*, verse 15. and but one sonnes daughter, verse 17. the holy Scripture doth sometimes make use of the plural for the singular: as also above chap. 21. verse 7. and below here verse 23. and *Numb.* 26. 8. *1 Chron.* 2. 8, 31.] *and all his seed he brought with him into Egypt.*

8. *And these are the names* [This Genealogy is fo

carefully set down here and elsewhere by *Moseh*. First to shew the wonderful working of God in multiplying the seed of *Abraham*. Secondly, to distinguish the Tribes, in regard of the Priesthood, the Royal Dignity, and the Division of the land of Canaan. Thirdly, and principally, to trace the coming forth of the Messiah, after the flesh, of the sons of *Israel* [i. e. sons, and sons sons; Item the daughter, and grand-daughter.] *that came into Egypt: Jacob and his sons; The first-born of Jacob, Ruben*:

9. *And the son of Ruben, Hanoch*, [Compare the names of this Register, with repetitions thereof *Num.* 26. and *1 Chron.* 6. and 7. and 8. chap.] *and Pallu, and Hezron, and Carmi.*

10. *And the sons of Simeon, Jemuel*, [called likewise *Nemuel*, *Num.* 26. 12.] *and Jamin, and Ohad*. [who is not recorded among the children of *Simeon*, neither *Num.* 26. 12. nor *1 Chron.* 4. 24. it should seem that he and his were all dead before that time] *and Iachin*, [called likewise *Iarib*, *1 Chron.* 4. 24.] *and Zohar*: [Otherwise *Zerah*, *Num.* 26. 13.] *and Saul the son of a Canaanite woman*. [being of an accursed nation, with whom Gods people were forbidden to marry. This is recorded to the disgrace of *Simeon*; as likewise *Juda* his case, above chap. 38. and to the honour of the rest, that did not follow these examples.]

11. *And the sons of Levi, Gerson, Kohath, and Merari.*

12. *And the sons of Juda; Er, and Onan, and Sela, and Perez, and Zera*: yet *Er* and *Onan* died in the land of Canaan. [See above chap. 38. 7. 10. These indeed are named here, but not to make up the number specified, below verse 15.] *and Perez his sons were Hezron and Hamul.*

13. *And the sons of Issachar; Tola, and Pua, and Iob*, [Otherwise called *Iasubub*, *Num.* 26. 24. This *Iob* is to be distinguished from him, whose life and history is recorded in the book of *Iob*; The names are likewise differently written in the Hebrew] *and Simron.*

14. *And the sons of Zebulon, Sered, and Elon, and Tabeel.*

15. *These are Lea's sons, whom she bare to Iacob in Paddan Aram*; [See above chap. 35. 26. *Lea* her children were all born in *Paddan Aram*; but the progeny of their sons recounted here, were born afterwards in Canaan.] *with Dina his daughter: all the souls* [i. e. the men or persons. See above chap. 12. on verse 5.] *of his sons and of his daughters were thirty and three.* [*Iacob* himself counted in the number, and *Er* and *Onan* excluded. See above verse 12.]

16. *And the sons of Gad; Ziphion*, [Heb. *Tsiphion* Oth. *Tsephon*, *Num.* 6. 15. and so in the sequel *Ezbon*, for *Etsbon*, and above verse 10. *Zohar*, for *Tjohar*, &c.] *and Chaggi, Schuni, and Esbon, Eri and Arodi*, [Oth. *Arod*, *Numb.* 26. 17.] *and Areli.*

17. *And the sons of Aser, Imna, and Ischva, and Ischvi, and Beria, and Sera their sister: and the sons of Beria; Heber, and Malchiel.*

18. *These are the sons of Zilpa, whom Laban had given to his daughter Lea*, [viz. for an hand-maid; See above chap. 29. 24.] *and she bare unto Iacob, these fifteen souls.* [viz. thirteen sons, two grand-sons, and one daughter.]

19. *The sons of Rachel Iacob's wife*; [Thus *Rachel* is called particularly, forasmuch as *Iacob* had chosen her, and sought her at *Laban* her fathers hand, according to Gods Institution. See above chap. 29. 18.] *Ioseph and Benjamin.*

20. *And to Ioseph there were born in the land of Egypt; Manasse and Ephraim, whom Asnath bare to him, the daughter of Potiphera, the Governour of On.* [See above chap. 41. 50. and 48. 5.]

21. And the Sons of Benjamin; Bela, Becher, and Asbel, Gera, and Nauman, Echi, and Ros, Muphim, and Huphim, and Ard.

22. These are Rachels Sons, that were born to Jacob, in all fourteen Souls.

23. And the Sons of Dan, [i.e. Son. See above on verse 7.] Chusim. [Called likewise Suhm, Numb. 26. 42.]

24. And the Sons of Naphtali; Iachzeel, and Guni, and Ieser, and Sillem.

25. These are the Sons of Bilha, whom Laban had given to his daughter Rachel, and she bare the same to Jacob: in all seven Souls.

26. All the Souls that came with Jacob into Egypt, [Oth. belong'd to Jacob; or thus, All the Souls of Jacob, that came into Egypt.] sprung forth out of his thigh, [i.e. that were born out of his flesh and blood. See the same phrase Exod. 1. 5. Iud. 8. 30. which is as much, as to be come forth out of ones loins. See above chap. 35. 11.] except the wives of the Sons of Jacob, were in all sixty six Souls. [The fore-mentioned four sums, viz. of 33. v. 15. of 16. v. 18. of 14. v. 22. and of 7. v. 25. do make up seventy together. But here are only cast up, those that were born out of Jacob, and came with him into Egypt; so that here must be excepted, first Jacob himself, who was not born out of himself, and Joseph with his two sons, who were not come into Egypt with Jacob.]

27. And Josephs sons, which were born to him in Egypt, were two Souls: all the Souls of the house of Jacob, which came into Egypt, were Seventy. [In this summe, now Jacob and Joseph, with his two sons, are comprehended.]

28. And he sent Juda before his face away to Joseph; for to give direction before his face to Gosen: [to wit, how and where they might best pitch down in the Country] and they came into the land of Gosen: [see above chap. 45. verse 10.]

29. Then Joseph made ready his Charet, and went up, to meet his father Israel, to Gosen: and when he shewed himself unto him, [it should seem, that Joseph being come near his father, shewed him self extraordinary friendly and respectfull, that he might be known of him] he fell about his neck. [See above chap. 33. 4. and chap. 45. 14. Luke 15. 20. Acts 20. 37.] and wept long on his neck. [Oth. for a time. Heb. yet.]

30. And Israel said to Joseph; Let me die now, [Heb. this time; The sense is, I am now willing and ready to die.] after that I have seen thy face, that thou art alive yet. [or, because, by reason.]

31. After that, Joseph said to his brethren, and to his fathers house; I will go up and relate to Pharaoh, and tell him: My brethren, and my fathers house, which were in the land of Canaan, are come unto me:

32. And those men are Shepherds; for they are men, that deal with cattel, [Heb. men of cattel; or, cattel-men, i.e. such as deal and negotiate with cattel. So below ver. 34. and thus men of Ships, 1 Kings 9. 27. i. e. such as live by Shipping, Mariners, or Sea-faring men. Compare likewise above chap. 9. the Annot. on verse 20.] and they have brought their sheep, and their oxen, and all that they have, with them.

33. When it shall happen now, that Pharaoh shall call you, and say, what is your employment?

34. Then ye shall say, Thy Servants are men, that from our youth up have dealt with cattel; both we, and our fathers: that ye may dwell in the Land of Gosen; for every (omnis) Shepherd is an abomination to the Egyptians. [See above chap. 43. 32. This contemptible occupation, hath, through Gods Providence and guidance, procured the Israelites a threefold advantage, 1. That they got a very good fat pasture-Country for their beasts: 2. That they were kept all together in a body,

and so might live quietly and peaceably among themselves. 3. That being separated from the idolatrous Egyptians, they might with the more freedome exercise the pure worship of God.]

CHAP. XLVII.

Joseph acquainteth Pharaoh with his fathers arrival, and presenteth five of his brethren before him, v. 1, &c. who, after some enquiry, enstateth them in the land of Gosen, 3. Joseph brings his father likewise before Pharaoh, who asketh him concerning his age, and is blessed by Jacob, 7. Joseph maintaineth his father and all his house in Gosen, 11. The Egyptians having spent all their money for Corn, they sell away their cattel, by reason of the famine, and after that both body and land to Pharaoh, for Corn, 13. (the Priests excepted, 22. 26.) the land is left to the people to till and husband the same, giving Pharaoh the fifth part of the Crop, 23. Jacobs life in Egypt, and full age, 27. he takes an oath of Joseph, touching his burial, 29.

Then came Joseph, and related unto Pharaoh, and said; My father, and my brethren, and their sheep, and their oxen, with all that they have, are come out of the land of Canaan: and behold, they are in the land of Gosen.

2. And he took some of his brethren; [Heb. the end, or, the extremity, or, the uttermost; that is, as some doe understand it, some of the youngest, and some of the eldest. Oth. of the most presentable, those of the best presence; Compare Iud. 18. 2. 1 Kings 12. 31. Isa. 56. 11. Ezek. 33. 2.] (to wit,) five men, and he put them before Pharaoh's face.

3. Then said Pharaoh to his [viz. Josephs] brethren; what is your employment? and they said to Pharaoh; Thy Servants are Shepherds, both we, and our fathers. [Heb. Shepherd, or, Herdsman, (for the Hebrew word is sometimes taken in a larger sense; see Amos 7. verse 15.) in the singular number, implying thus much: we are every one of us a Shepherd.]

4. Further said they unto Pharaoh; we are come to dwell as strangers (or, to sojourn) in this land: [as if they should have said, They were come there, not to desire or enjoy the right of the Citizens, or Native inhabitants of the Country; but only as strangers, to procure some harbour and shelter there for a time, in regard of the grievous famine in their own Country, until they should have opportunity to return thither again.] for there is no pasture for the sheep, which thy Servants have, because the famine is grievous in the land of Canaan; and now let thy Servants (we pray) dwell in the land of Gosen.]

5. Then Pharaoh spake to Joseph, saying; Thy father and thy brethren are come unto thee.

6. The land of Egypt is before thy face [See above 13. on verse 9.] cause thy father, and thy brethren, to dwell in the best of the land: let them dwell in the land of Gosen: and if thou know that there be able men among them, [Heb. men of strength, or, valour. The Hebrew word generally signifies power or ability; and it is used of temporal means, Psalm. 49. 7. Ezek. 28. 5. of strength of body, Ezra 4. 23. of understanding, faithfulness, and steadfastness in any Government, Exod. 18. 21, and 25. of valour and experience in war, Dent. 3. 18. Iud. 11. 3. and 1 Sam. 18. 17. Item, of care, diligence, and expert readinesse in household affairs, Ruth 3. 11. Prov. 31. 10.] Set them to (be) Cattel-masters, over that which I have.

7. And Joseph brought his father Jacob along, and put him before Pharaoh's face: and Jacob blessed Pharaoh. [After a peculiar manner, as a Patriarch, giving thanks to the King in his greatness, for all the honour

honour and friendship shewed to himself and his, and wishing him all prosperity from God. Compare 1 Sam. 13. 10. and 2 Sam. 8. 10. as also below ver. 10.]

8. And Pharaoh said to Jacob; *How many are the days of the years of thy life?* [i. e. how old art thou? See above chap. 25. 7.]

9. And Jacob said to Pharaoh; *The days of the years of my strangerships,* [i. e. wherein I have often been constrained to travel and wander to and fro like a stranger: See above chap. 17. on verse 8.] *are, an hundred and thirty years: few and evil have been the days of my life,* [i. e. it hath been full of labour and toil, trouble and vexation, more then my fore-fathers had in theirs.] *and they have not reached to the days of the years of the lives of my fathers in the days of their strangerships.* [for his father Isaac had lived an hundred and eighty years, above chap. 35. 28. his grand-father Abraham an hundred seventy five, above chap. 25. 7. his great grand-father Thara two hundred and five years, above chap. 11. 32. Jacob died at the age of an hundred fourty seven.]

10. And Jacob blessed Pharaoh: and went forth from Pharaoh's face.

11. And Joseph appointed Jacob and his brethren habitations, and he gave them a possession in the land of Egypt, in the best (part) of the land, in the land of Rameses; [being a part of the land of Gosen, wherein, as some do hold, the City of Rameses was situated. Compare Exo. 1. 11. See also Exod. 12. 37.] so as Pharaoh had commanded.

12. And Joseph entertained his father, and his brethren, and all the house of his fathers, [according to his promise made, above chap. 45. 11. and repeated below, ch. 50. verse 21.] with bread, unto the mouth of the little (ones?) [or, according to the mouth of the little ones, or, the little childe, i. e. according to the necessity of the number of their children. Oth. according to the condition or manner of little children; i. e. even as children are used to be fed, who must have bread and meat put in their mouths, without any labour or desert of theirs.]

13. And there was no bread in all the land; [i. e. There was an excessive want of all manner of sustenance. This great necessity was most among the common people, there being no bread to be had for money. Of the Word Bread, see above chap. 3. 19.] for the famine was very grievous; so that the land of Egypt, and the land of Canaan, rag'd, because of that famine. [Understand this of the Inhabitants of those Countries, who were so oppress'd by that famine, that they became very troublesome, and distracted as it were, ready to make general uproars. See below verse 18, 19.]

14. Then Joseph gathered all the money that was found in the land of Egypt, and in the land of Canaan, for the Corn which they bought. and Joseph brought that money into Pharaoh's house.

15. Now when all the money out of the land of Egypt, and out of the land of Canaan was spent, all the Egyptians came to Joseph, saying; Give us bread; for why should we die in thy presence? [i. e. why wilt thou suffer us to be famished, and perish before thy eyes, now we have no money left us? thou mightest help us yet, if thou wouldst.]

16. And Joseph said; Give your Cattel, and I shall give it you for your Cattel, if the money fail.

17. Then brought they their Cattel to Joseph; and Joseph gave them bread for horse, and for the Cattel of the Sheep, [Hence it appears, as also by verse 6. above, that though the Shepherds were an abomination to the Egyptians, they nevertheless kept cattel, for other uses.] and for the cattel of the oxen, and for asses: and he fed them [Heb. gently led them] with bread that year, for all their cattel.

18. When that year was ended, then they came to him

in the second year [not, of the famine, but the second after the precedent, wherein they had truckt their beasts for corn: this second year was the seventh and last of the famine.] and said to him; we shall not hide it before my Lord, the money being spent, and the possession of beasts (come) to my Lord, [viz. being past over to thee for corn] that there is nothing left over, before the face of my Lord, [i. e. that my Lord can see about us, and that he can require or receive at our hands: or, that we should be able to produce, for to buy corn withal.] but our body and our land.

19. Wherefore shall we die before thy eyes, both we, and our land? [understand here by the dying of the land, the lying waite and desolate of it, as is declared in the latter end of the verse. Oth. we and our land are (yet) viz. remaining, buy us, &c.] buy us and our land for bread: so shall we and our land be subject to Pharaoh's service, [Heb. be Pharaoh's servants, or slaves, bond-men] and give seed [viz. to sow] that we may live and not die, and that the land become not desolate.

20. So Joseph bought the whole land of Egypt for Pharaoh, for the Egyptians sold every one his field, because the famine was grown strong upon them: this the land became Pharaoh's own. [The land indeed did formerly appertain to Pharaoh, by right of the Supream command or Government, but now he was made the Proprietour of it.]

21. And as for the people, he transported the same [Heb. he made them passe over] in the Cities, [The meaning is, he made the people throughout all the land to change the places of their abode and habitations, out of the one City and quarter of the land, where their goods and estates lay, into another, where Pharaoh was pleas'd to appoint and assign them; that so it might effectually appear, they had no claim left to any propriety, but that whole land, from one end to the other, was become the Kings own.] from the uttermost of the borders of Egypt, to the other uttermost of it. [i. e. from the one uttermost border, to the other.]

22. Only the land of the Priests he bought not: [By the Priests understand such persons as were employed about the publick (Heathen) worship, and the wisdom (or philosophy) of the Egyptians; who, forasmuch as they had their maintenance by the King, needed not to sell their land. Some render the word rendred Priests here, civil officers, or, commanders. The Hebrew word signifying the same likewise, though but seldom, see above chap. 41. 45.] for the Priests had an appointed part from Pharaoh; and they did eat their appointed part, which Pharaoh had given them; therefore they did not sell their land.

23. Then said Joseph to the people; Behold, I have bought you and your land this day for Pharaoh: loe, there is seed for you, to sow the land withal. [Hence it appears, that this happened in the last year of the famine. Compare Annot. above on verse 19.]

24. Yet with the revenue it shall be, that yee shall give Pharaoh the fifth part: and the four parts [Heb. hands, i. e. parts, as above chap. 43. 34.] shall be for you, for the sowing of the ground, and for your food, and of those that are in your houses, and for to eat for your little ones.

25. And they said; Thou hast preserved our lives, [Heb. made us live, i. e. kept us alive; so above chap. 6. verse 19. and chap. 45. 7.] The Egyptians declare, that they are very well contented with the condition of tilling Pharaoh's grounds, now agreed on; and they held themselves much graced and favoured by it, besides. [let us but finde grace in my Lords eyes, [See of this manner of speaking, above chap. 18. on verse 3.] and we shall be Pharaoh's servants. [i. e. his bond-men.]

26. Then Joseph set (or, settled) this for a law [or, ordinance, statute, right, usage, custome,] until this day, [i. e.

[i. e. which is kept in use and practice still among them hitherto.] over the land of Egypt, that Pharaoh should have the fifth part, [i. e. that the land should be all the Kings own with the fifth part of the revenue, or crop thereof.] save that only the Priests land became not Pharaoh's.

27. So Israel dwelt in the land of Egypt, in the land of Gosen; and they put them to (be) possessours therein, and they became fruitful, and multiplied much.

28. And Jacob lived in the land of Egypt, seven score years: so that the days of Jacob, the years of his life were an hundred forty and seven years.

29. Now when the days of Israel drew near, that he should die, he called his son Joseph, and said to him; If I have found grace now in thy eyes, then (I pray) lay thy hand under my thigh; [see above chap. 24. on verse 2.] and shew kindness and faithfulness unto me; and bury me not in Egypt (I pray). [Hereby he strengthened himself in his faith in Gods promises, and by his example exhorts all his to constancy and steadfastness in the same. The like did Joseph, below chap. 50. verse 21, 25.]

30. But let me lie by my Fathers; for that, thou shalt carry me out of Egypt, and bury me in their Grave: [to wit, in the grave of Abraham, and Isaac, in the land of Canaan, in the cave of Machpela, in Hebron. See above chap. 23. 19. and 25. 8. and 35. 29.] and he said, I will do according to thy word.

31. And he said; [Jacob namely] Swear unto me, and he [Joseph] swore unto him; and Israel bowed himself, [viz. before the LORD, i. e. he called upon God, giving him thanks for the strengthening of his faith, which he had obtained by Joseph his promise and oath] at the beds head. [sitting up in the bed, by reason of his infirmity, which disabled him to rise, and to pray kneeling or standing.]

CHAP. XLVIII.

Jacob being sick, Joseph comes and visits him, v. 1, &c. to whom he represents Gods promises, and adopteth his two sons Manasse and Ephraim, as his own, and as the fathers of two distant Tribes in Israel, 5. In the laying on of the hands, Jacob purposely prefers the younger, viz. Ephraim, before the elder, Manasse, 13. notwithstanding Josephs interpellation, 17. blessing them thus together with their father Joseph, and prophesying of their return into the land of Canaan, 21. he giveth Joseph a piece of land apart, 22.

NOW it happened after these things, that they told Joseph, Behold, thy father is sick; then he took his two sons with him, [viz. in going to his father, to see and visit him.] Manasse and Ephraim.

2. And they told Jacob, and said; Behold, thy son Joseph comes to thee: so Israel strengthened himself, and sat up in the bed.

3. Then said Jacob to Joseph; Go d the Almighty [see above chap. 17. on verse 1.] appeared to me at Luz [otherwise called Bethel, see above chap. 28. 19. and 36. 6.] in the land of Canaan, and he blessed me: [i. e. he there renewed and confirmed unto me, the blessing promised to my father, and grand-father; which is to go on still, and to be delivered from hand to hand, to our posterities.]

4. And he said to me; Behold I will make thee fruitful, and multiply thee, and set (or settle) thee an heap of Nation; and I will give that land [viz. the land of Canaan] to thy seed after thee for an everlasting possession. [Heb. a possession of eternity, i. e. during all the time of the law, as to the earthly Canaan, but for times without end, in regard of the heavenly. See above chap. 13. 15. and 17. 7, 13. with the Annotat.]

5. Now then, thy two sons, which were born unto thee

in the land of Egypt, before I came into Egypt to thee, are mine: [i. e. my will and meaning is, that in the sharing of my goods, and the land of Canaan, each of them shall be accounted an immediate co-heir, a peculiar Tribe, as if they were begotten by my self, and not by thee, Jos. 14. 4. and 15. 1. and 17. 17. Thus Joseph, who was to have otherwise but a single share of the inheritance, as the rest of his brethren, obtained a double portion here, which appertained to Ruben, as the first-born. See above chap. 29. 32. but it was taken from him, and transferred on Joseph, 1 Chron. 5. verse 1, 2. for the reason mentioned below, chap. 49. verse 3, 4.] Ephraim and Manasse shall be mine, [Ephraim is already preferred here; see the reason below, verse 19.] as Ruben, and Simon.

6. But thy Generation, which thou shalt beget after them [i. e. the children whom thou shalt get hereafter, besides Manasse and Ephraim] shall be thine: [i. e. they shall be counted thy off-spring, or proper issue, and my grand-children by thee.] they shall be called after the name of their brethren, in their inheritance, [i. e. they shall be comprehended, in the division of the land, with either of these two brethren, and not make peculiar Tribes by themselves, as these two shall. To be called after, or by, or over a name, is to be denominated by the same, and accounted or comprehended under or together with the same. See Deut. 28. verse 10. Amos 9. 12. and compare below, verse 16.]

7. Now when I came from Paddan [Oth. Paddan Aram: See above chap. 25. 20. and 35. 9.] Rachel died by me; [Oth. over me: as if one should say, in my bosom, within my arms. Oth. before me, i. e. in my presence, before my eyes.] in the land of Canaan, upon the way, when there was yet a little tract of land, [see above chap. 35. on verse 16.] to come to Ephrat: [see above ch. 35. on verse 16. & 19.] and I buried her there by the way of Ephrat, which is Bethlehem.

8. And Israel saw the sons of Joseph: and said; whose are these? [Jacobs sight was grown dim with age, verse 10. so that casting his eyes upon these sons of Joseph, he could not exactly discern and know who they were.]

9. And Joseph said to his father, They are my sonnes whom God hath given me: and he said; bring them to me (I pray) [Heb. take them, i. e. take them and bring them. The word to take, is frequently used thus. See above ch. 12. verse 15.] that I may blesse them, [i. e. that I may declare unto them the promises of God, how he will bless them, and confirm it to them with the laying of my hands upon them; according to the manner of the Patriarchs blessing. See above chap. 27. on ver. 4.]

10. Howbeit Israels eyes were heavy [i. e. dull and dim, not able to discern distinctly] of age, he could not see: [i. e. not well, as verse 8.] and he made them approach to him: then he kissed them, [see above chap. 27. on verse 26. and embraced them. [See above chap. 29. v. 13. and chap. 33. 4.]

11. And Israel said to Joseph; I had not thought to have seen thy face: but behold, God hath made me like-wise see thy face.

12. Then Joseph made them go forth from his knees, [viz. from Jacobs knees, between which he held the youths embracing them. But Joseph meant to place them orderly before him, one by one, that so they might receive his blessing, in the accustomed manner.] and he bowed himself before his face down to the ground. [shewing civil respect to his father, and returning him thanks for the honour and affection testified to him and his.]

13. And Joseph took them both, Ephraim in his right hand, over against Israels left hand, and Manasse, in his left hand, over against Israels right hand, and he made them approach to him.

14. But Israel stretched forth his right hand, and laid [Heb. set (put)] it on Ephraims head, though he was the least; [i. e. the younger] and his left hand up-

on Manasse's head : he guided his hands understandingly ; [Heb. *he made his hands wise* : i. e. he did it not by hazard, or by mistake, but of good fore-going knowledge, as a Prophet, performing the will of God, without regard to the primogeniture. The laying on of hands, here first mentioned in the Scripture, was usual at this time, and afterwards : First, in *blessings*, as here, and *Mat. 19. 15.* Secondly, in *sacrifices*, *Lev. 1. 4.* See the Annotat. there. Thirdly, in *judging, condemning and punishing*, *Lev. 24. 14.* Fourthly, in *consecrating and ordaining for offices*, *Num. 8. 20. Deut. 34. 9. Acts 6. 6. 1 Tim. 4. 14.* Fifthly, in doing of *Miracles*, *Mark 6. 5. Luke 4. 40. Acts 28. 8. &c.*] for Manasse was the first-born. [Oth. howbeit Manasse, &c.]

15. And he blest Joseph, [viz. in his children, as appears verse 16.] and said ; The God before whose face my fathers, Abraham, and Isaac have walked, that God which hath fed me, since I was, to this day.

16. That Angel which delivered me from all evil, [Jacob requesting of this Angel the same thing he sues to God for verse 15. therefore this cannot be understood of a Created Angel, but must be meant of the Son of God. See above chap. 12. on verse 11.] he blest these youths, and let my name be called in them, and my Fathers, Abraham, and Isaac's name ; [i. e. let them be accounted my own progeny, and called Abrahams, Isaacs, and my own children. This happened so, for they were ever after held and esteemed among the twelve Tribes of Israel, as Jacob's own immediate issue : Compare abo. the Annot. on verse 6.] and let them multiply as fishes in the multitude, in the midst of the land.

17. When Joseph saw, that his father laid his right hand upon Ephraim's head ; it was evil in his eyes [i. e. it displeased him : See above chap. 21. on verse 11.] and he took hold of his father's hand, to bring the same off from Ephraim's head upon the head of Manasse.

18. And Joseph said to his father ; not so my father : for this is the first-born ; lay thy right hand on his head.

19. But his father refused it, and said ; I know it my son, I know it ; he shall likewise be a people, and he shall likewise wax great : but yet his least brother, shall be greater than he, [when the Israelites were first numbered in the wilderness, Ephraim was first brought in, and had eight thousand three hundred men more than Manasse, as is to be seen, *Num. 1. 32, 33, 35. and 2. 19, 21.*] and his seed shall be a full multitude of Nations. [Heb. *fulnes*.]

20. Thus he blessed them on that day, saying ; In thee [Oth. after thee, i. e. by thy example, as if he said ; The Israelites blessing or wishing prosperity one to another, they shall take thee for an example or pattern, as the following words do plainly hold forth. See the like manner of blessing, *Ruth 4. 11. and of cursing, 1er. 29. 22.*] shall Israel [i. e. my posterity the Israelites.] bless, saying ; God set thee like Ephraim, and like Manasse : and he placed Ephraim before Manasse.

21. Then said Israel to Joseph ; behold, I die : [i. e. I am near and ready to die. The Present Tense or time being used for the Future, or that near at hand. Compare above chap. 19. 13. and 20. 3. and *John 14. 2.*] but God shall be with you, and he shall bring you again into the land of your fathers. [i. e. into the land of Canaan.]

22. And I have given thee one piece of land [The Hebrew word doth properly signifie a shoulder, or back, as above chap. 9. 23. and afterwards by likeness, a piece, part or portion of land, somewhat high or elevated, as here. But Jacob, as a Prophet, aims likewise at the name of the City of *Sichem*, which lay in that land by the hill side. See above chap. 12. 6. and fell afterwards to the Tribe of *Ephraim*, *Ios. 20. 7.* wherein Joseph's bones were likewise buried, *Ios. 24. 32.* as in the land, which

his father had Prophetically assigned and bestowed upon him, *Iohn 4. 5.* understanding not only the piece of land, which he had bought for an hundred pieces of money, *ab. ch. 33. 19.* but likewise all the land or Territory of the city of *Sichem*, which *Simeon* and *Levi* took by force of arms, and plundered ; above chap. 34. 25, 26.] above thy brethren ; [viz. in regard of the primogeniture, *Deut. 21. 17.* which *Ruben* had forfeited, and was devolved upon *Joseph*, *1 Chron. 5. 1.* (as to the double portion of inheritance) he being the first-born by the worthier wife.] which I took with my sword and with my bowe [viz. when after the Massacre of the *Sichemites*, I was fain to stand upon my armed guard, for fear of the neighbouring *Canaanites*, not to be surprised by them. Now God having blest my care and watchfulness, by sending a terror upon all the inhabitants round about, I kept that piece of land, which now through Gods blessing I hold and account of as my own, as hereafter also it shall appertain to thy posterity in this use and possession : or otherwise, which I shall take by the sword and the bowe of my posterity.] out of the land of the *Amorites*. [Heb. the *Amorite*. He puts down the name of one of the Nations of the land of *Canaan*, which was a very powerful and considerable one, as appears, *Amos 2. 9.* So likewise above chap. 15. verse 16. and *Ios. 10. 5.*]

CHAP. XLIX.

Jacob calleth his Sons, to blest them before his death, v. 1. &c. rebuking first the hainous acts of *Ruben*, *Simeon*, and *Levi*, 3. then he falls upon the extolling of the glory of *Juda*, prophesying of the time of *Christ* his birth, after the flesh, out of him, together with his kingdom, and the calling of the *Gentiles*, 8. of *Zebulon*, 13. *Issachar*, 14. *Dan*, 16. *Gad*, 19. After, 20. *Naphtali*, 21. Joseph's peculiar blessing, 22. of *Benjamin*, 27. at last Jacob gives charge concerning his burial place, 29. and dieth, 33.

After that Jacob called his Sons : and he said ; Assemble your selves, and I shall declare unto you, that which shall betide you in the following days. [Heb. in the aftermost, last, or sequel of days, i. e. in the times to come, to wit, from about two hundred years hence, all along, until the coming of the Kingdom of the *Messiah*.]

2. Come together and hearken, ye Sons of Jacob, and hearken unto Israel your father.

3. *Ruben*, Thou art my first-born, my vigour, [i. e. a child begotten in the principal vigour of my age] and the beginning of my power ; [viz. in begetting of children. Thus the first-born are called, *Deut. 21. 17. Psalm 78. 51.*] the most eminent [Heb. *eminency*] in exaltation, and the most eminent in strength.

4. Swift descent (or fall, ebbe) [Heb. *Swiftnesse*] as of waters, [viz. in the defiling of his fathers bed : even as the water suddenly gusherh down from some eminent place, into the lower ; so hast thou, through thy base lust, accompanied with great levity and presumption, precipitated thy self into a most abominable villany and vilenes] thou shalt not be the most eminent : for thou hast mounted thy fathers Gouch : [i. e. thou hast defiled thy fathers bed with incest :] then thou defilest (it) : he hath got up into my bed. [this Jacob spake turning himself away to his other sons.]

5. *Simeon* and *Levi* are brethren : [To wit, not only by nature, but likewise in manners and conditions, and wicked practices : which they shewed sufficiently by their cruel exploit against the *Sichemites*, abo. chap. 34.] their dealings [or employments, or according to some, their swords] are instruments of violence.

6. *Let not my Soul come into their secret counsel; let not my honour* [honour is here as much as Soul before, it being the worthiest and most honourable part of man. Thus the word *honour* may likewise be taken, Ps. 16. 9. and 30. 13. and 57. 9. Oth. tongue, wherewith a man is bound to honour God, and to spread forth his praise. Also by the word *honour*, there may be understood a mans good name] *be united with their assembly: for in their wrath they have slain the man* [Heb. the man. Understand the Schemites. See above ch. 34. 25, 26.] *and in their mischief they have removed the oxen.* [Heb. the ox. Understand hereby likewise all manner of other beasts and cattel: which in plundering of the City of Schem, they dispoiled the inhabitants of. The Hebrews do frequently use the singular in stead of the plural number, above chap. 32. 5. and 1 Chron. 10. 1. compared with 1 Sam. 31. 1.]

7. *Accursed be their wrath;* [To be accursed, is to be subject and liable to all manner of bodily and spiritual, temporal and eternal punishment, or to be subject to any of these; as above chap. 3. 14. and 4. 11. and 5. 29. Deut. 28. 16, 17. Mat. 25. 41. Understand here the temporal punishment.] *for it is fierce, and their fury, for it is bar: I will divide them in Jacob, and scatter them in Israel.* [Jacob speaks here in the Name of God, as a Prophet, and his prophecy was fulfilled accordingly in the posterity; for the Tribe of Simeon in the land of Canaan was intermixed with the Tribe of Juda, Ios. 19. 1. and the Tribe of Levi, dispersed among all the Tribes of Israel.]

8. *Juda thou art (he), thy brethren shall praise thee, thy hand shall be upon the neck of thy enemies:* [i. e. thou shalt pursue and suppress them. Compare Psalm 18. 41.] *before thee thy fathers sons shall bow down themselves.* [Hereby he intimates, that his posterity shall be exalted to the Sovereignty, the second part of the right and prerogative of the Primogeniture.]

9. *Juda is a Lions whelp, Thou art mounted up my Son from the prey: he croucheib, he coucheth down like a Lion, and like an old Lion:* [All this is spoken by way of similitude, to betoken and shew forth the temporal dominion and power of the posterity of Juda, Iud. 1. 2. and 1 Sam. 17. 51. and 2 Sam. 8. 12, 13. and 1 Kings 9. verse 20. &c. and the everlasting of the Messiah, that was to issue from Juda, Mat. 28. 18. Luke 1. 32, 43. Ephes. 1. 20, 21.] *who shall rouse him?* [as if he had said; his enemies shall stand in that fear of him, that they shall not easily dare to provoke him without their apparent ruine and destruction.]

10. *The Scepter shall not recede (or turn off) from Juda* [The Scepter, i. e. the power of the Government or the Sovereignty, Isa. 14. 5. Ezek. 19. 11, 14. Zach. 10. 11. it being the manner of chief Governours and Rulers to bear Staves or Scepters in their hands, in token of their command and authority, Esth. 8. 4. Others, the Tribe: i. e. the Tribe of Juda shall not be confounded with others, nor removed out of its place, before, &c.] *nor the Law-giver* [understand him that hath power to make, and give, and prescribe Laws of Government. See Prov. 8. 15.] *from between his feet;* [i. e. issuing from Juda. Oth. who shall be instructed as a disciple at the feet of the Master in the Law: so Deut. 33. 3.] *until Silo* [hereby doubtless the Messiah is to be understood: and by some it is rendred, his Son, or fruit; to wit, the son of Juda: for the Hebrew word doth signifie the skin or membrane, wherein the children are born; & thence also the very childe therein contained, and which was to come forth out of the Tribe of Juda, of which the Virgin Mary, the Mother of Christ, was to descend. Otherw. the Saviour, Preserver, Prosperity-giver, &c.] *come,* [Oth. shall be come, both is true, in regard of the twofold form of Government, the one, having power in matters criminal, over life and death;

the other only determining Civil and Ecclesiastical differences: for some years before the coming of Christ, the Jews were deprived of the first form of Government by Pompeius: but the other was yet remaining in their hands, when Christ was come in the flesh, Iohn 18. 31.] *and to the same the Nations shall yeeld obedience.* [Heb. and to (or, unto) him shall the obedience of the Nations be: i. e. The true believers, among all Nations, shall yeeld obedience unto him, acknowledging him for their Lord and Saviour, &c. Oth. and unto him shall be the gathering of the Nations.]

11. *He tieib his young ass to the Vine, and the colt of his ste-ass to the noblest Vine:* [Hereby is intimated the abundance and excellency of the Wine, that should be planted in Juda his inheritance.] *He washeth his garment in wine, and his cloak,* [Oth. his upper garment.] *in the bloud of grapes,* [i. e. in the juice of grapes, or in wine: so Deut. 32. 14.]

12. *He is ruddy of eyes through the Wine, and white of teeth through the Milk.* [By this phrase he implies the great abundance and strength of the Wine, and the Milk, which should be in the land of Juda. Oth. redder of eyes then Wine, and whiter of teeth then Milk.]

13. *Zebulon shall dwell at the Havens* [i. e. he shall have his habitation on the Sea-coast. See the fulfilling hereof, Ios. 19. 10, 11, &c.] *of the Seas* [Oth. Lakes] *and he shall be at the Havens of the Ships, and his Side shall be toward Zidon.* [See of this City, above chap. 10. 19.]

14. *Issachar is a strong- (or raw-) boned ass,* [Heb. an ass of the bone, i. e. an ass of huge and strong bones. By this allusion of a strong, yet lazie and ease-loving ass, he foretelleth, that the posterity of Issachar, should be strong indeed, and of great abilities, by reason of the goodness of their soil, but so given up to their ease and peace, that they should atchieve nothing of any moment, but rather suffer themselves to be ridden and burthened by others. See Jud. 5. 13. and compare Deut. 33. 18.] *lying down betwixt two packs.*

15. *When he saw the rest, that it was good, and the land, that it was pleasant: then he bowed down his shoulder for to bear, and was serving under Tribute.*

16. *Dan shall judge his people,* [i. e. Govern them, by giving and executing of laws: so 1 Sam. 2. 10. Ps. 96. 13. Zach. 3. 7. This same Jacob likewise understands of the other Tribes, issuing from the hand-maids, that they shall have the full dominion in their inheritance and allotment, as well as any of the rest.] *as one of the Tribes of Israel.*

17. *Dan shall be a Serpent by the way* [The sense and meaning of this prophecy is, Dan shall, after the nature and condition of Serpents, slyly and subtilly assault his enemies, as is to be gathered likewise by Deut. 33. v. 22. See the examples of the fulfilling hereof, Iud. 14. and 15. and 16. and 18. chap.] *an adder-Serpent beside the path,* [Oth. an arrow-Serpent (Serpens jaculus), who hiding themselves in the Trees, do with great force and swiftness shoot forth thence from betwixt the boughs upon the passengers, as also they do on the plain ground by the ways side. The Hebrew word occurs only in this place.] *biting the horses heels that his rider may fall backwards.*

18. *LORD, I wait* [Jacob addresseth himself to God, to recommend unto him the welfare of his posterity, foreseeing through the Spirit of God the troubles and difficulties which were like to befall them both in general, and the Tribe of Dan in particular; in regard as well of their inheritance, Iud. 1. 34. Ios. 19. 47. as of the true Religion and pure worship of God, which they did soon forsake in turning to Idolatry, Iud. 18. 17.] *on thy Salvation.* [The Hebrew word signifies either temporal deliverance, and preservation, Iud. 5. 18. and 2 Sam. 10. 11. or the everlasting, Ios. 45. 17. Luke 19. 9. or

both of them together, as *Psaln 37. 39.* and here. *Oth. 10.* (or, for,) *thy Salvation,* (or, preservation) *do I wait on the LORD.*]

19. Concerning *Gad*; a company (or, troop) shall fall upon him [The Heb. Verb signifies properly to make excursions with parties here and there for depredation. And *Iacob* implies here, that *Gad* shall be somewhat troubled in the beginning with his enemies, but should conquer them himself at length. See *Deut. 33. 20, 21.*] but he shall fall on (them) in the end.

20. Of *Aser*; his bread shall be fat, [Meaning, that the posterity of *Aser* should enjoy very good wheat, oil, and other sustenance in abundance, in the Country to be allotted unto them.] and he shall deliver Royal dainties, [i. e. the land of *Aser* shall be exceeding fruitful, yielding not only necessary food, but likewise all manner of precious, delicious, rare, and dainty fruits, such as may grace any Kings Table, and please his palate. See *Deut. 33. 24.* and *Ios. 19. 24, 25.* &c.]

21. *Naphtali* is a hind let loose [i. e. nimble and expedite in warlike achievements, *Iud. 4. 6, 10.* and *5. 18.* and as pleasant and acceptable in civil conversation, as followeth.] he gives goodly words.

22. *Ioseph* is a fruitful branch, a fruitful branch by a fountain. [Heb. Son of the fruitful (Vine) &c. each of the branches [Heb. the daughters] runs (or, proceeds) over the wall. [Ioseph, in this verse, is compared to a fruitful stock or stem of a Vine, shooting forth her branches, which should multiply and spread themselves exceedingly.]

23. The Archers [Heb. Lords (or, Masters) of arrows, i. e. such as use them in shooting; see above ch. 14. on verse 13. understand by these all such, as wronged and troubled *Ioseph*, as his brethren selling him; his mistress by her false accusing, causing him to be put in prison, &c. all which made him the mark of their narrow-eyed and spiteful persecution to split and ruine him.] indeed have practised bitterness on him [Heb. have embittered, or, exaggerated him] and shot at him [see of the Hebrew Verb here used, *Iob 16. 13.* *Ier. 50. 29.* also *Psaln 18. 15.*] and hated him:

24. But his bowe remained in stiffnesse (or, vigour) and the arm: of his hands were strengthened [i. e. his strength and prosperity remained entire, that he could not be hit nor hurt by his enemies. Some do understand by the bowe the faith of *Ioseph*; and by his arms, his virtuous practise.] through the hands [the hands of God betoken his Almighty power and strength, *Exod. 13. 3.* *Psaln 10. 12.* *Ezek. 39. 21, &c.*] of the mighty (one) of *Jaacob*; [i. e. of God, who through his might defended and protected *Iacob* and his family.] from whence [viz. from God, the only Fountain and Giver of all good things.] he is a Shepherd, [understand this of *Ioseph*, whom God appointed a Shepherd, to provide food for the Egyptians, and other Nations about them; but especially for the house of *Iacob*: by reason whereof he is likewise called in the following Text, a stone, or rock of refuge.] a stone of *Israel*.

25. From thy Fathers God, who shall help thee, and from the Almighty, who shall blesse thee with blessings of the Heaven from above: with blessings of the abyse, that lieth underneath it [understand by this the profound depth under the earth; from whence the Seas, Fountains, Rivers, Lakes, Brooks, &c. take their sources. Compare above chap. 1. 2.] with blessings of the breasts, and of the womb. [This Verse hath respect to *Iosephs* posterity, to whom *Iacob* prophetically bequeatheth here a fourfold blessing from God, I. By means of the Heaven; seasonable Summer, and Winter, Sun-shine, Rain, Dew, Winds. See *Deut. 33. 13.* *Ezek. 34. 26.* II. Out of the Abyse; Fountains, Rivers, and all manner of flowing or standing waters, and their productions. Compare *Deut. 8. 7.* and *33. 13.* III. By

means of mankind; the fruitfulness and multiplication of their posterity, *Deut. 33. 17.* I V. By the beasts; Food, Clothing, helpful service, and gainful abundance of the same. Compare *Deut. 28. 4.*]

26. The blessings of thy Father exceed the blessings of my fore-fathers, [not only as being anew confirmed unto me, more clearly revealed, and more nearly fulfilled, but likewise extending over all my children, who likewise are more in number, then those of my father, and grand-father were, belonging to Gods Covenant.] unto the end of the everlasting hills, [i. e. those that were from the beginning. Compare *Deut. 33. 15.* *Ezek. 36. 2.* *Hab. 3. 6.* and farther, *Psaln 72. 5, 7, 17.* and *98. 37, 38.*] those shall be upon the head of *Ioseph*; [i. e. they shall be abundantly poured forth over him, that from him they may in like measure descend and flow down upon all his posterity.] and upon the Crown of the head of him that was separated from his brethren. [to be exalted to that dominion and power, whereby he became the Preserver of the whole Generation of all his kindred, from whom he was separated.]

27. *Benjamin* shall tear (like) a wolf; in the morning shall he eat (the) prey, and in the evening shall he divide the spoil. [of the *Benjamites* it is foretold here, that in disposition, condition, and practice, they shall in some sort be like unto the ravening wolves, who are always abroad, and about, to prey upon what they can, to tear what they seize, and to devour, and swallow all they have torn, they and their young ones between them. For they shall be mightily given to wars; and prove excellent in the use of arms, the means, and instruments, and incitements of all such violence, which will never let them be at rest, following their warlike designs, and practises, from morning till night. See the fulfilling hereof, *Iud. 3. 15.* Item, chap. 19. and chap. 22. and 1 *Sam. chap. 12.* and 14. and 15.]

28. All these Tribes of *Israel* are twelve: and this is that, which their Father spake to them, when he blessed them; he blessed them every one, according to his peculiar blessing.

29. After that, he commanded them, and said unto them; I am gathered to my people, [see above chap. 15. on verse 15. and 25. 8.] bury me by my fathers, [of the use of Burials, see above chap. 23. verse 4.] in the cave which is in the field of *Ephron the Hethite*: [See above chap. 23. on verse 10.]

30. In the cave, which is [He describeth this cave so carefully, not only to shew his great desire of being buried there, but likewise, that they might be sure of remembreing the place exactly, for *Ioseph* had been absent out of the land of *Canaan*, by this time, about thirty nine years, and his brethren about seventeen.] in the field of *Machpela*, [see above chap. 23. on verse 9.] which is over against *Mamre* [otherwise called *Hebron*, in the Tribe of *Juda*, above chap. 23. 19. and 35. 27.] in the land of *Canaan*, which *Abraham* bought with that field of *Ephron the Hethite* for an hereditary burial-place.

31. There they buried *Abraham*, and *Sarah* his wife: there they have buried *Isaac* and *Rebecca* his wife; and there have I buried *Lea*: [This *Jaacob* relates here at length thus; partly, to draw off his childrens affection from *Egypt*, and to kindle a desire and expectation in them of enjoying once that land of promise; and partly, also to testify thereby openly and solemnly, that he stedfastly remained in the footsteps of the faith of *Abraham* and *Isaac*.]

32. The field and the cave, that is therein, is bought of the sons of *Heth*. [Heb. the buying of the field, and of the cave, that is therein, is of, &c. Otherw. (in) the possession, [or, the inheritance of the field, and the cave that therein is, (bought) of &c.]

33. When *Iacob* had made an end of charging his sons, he laid his feet together upon the bed, [It seemeth, that *Iacob*

made all the fore-going speech, sitting up in his bed, in honour of the Word of God, which he was then and there to declare unto his children, and the better to utter the same; afterwards having done, and through the increase of his weakness upon him, being disabled to continue longer in that posture, he laid himself down again, and stretching forth his feet together, disposed himself gently and quietly to wait for death, and to commend his spirit to God.] and he gave up the ghost, (or expired) and he was gathered to his people. [See above on verse 29.]

CHAP. L.

Joseph bewails his father, and embalms him, v. 1. &c.
After that the Egyptians had bewailed him, Joseph carries him with Pharaohs leave, and stately accompanied into Canaan, 4. where, after the mourning solemnity, he is buried in Abrahams grave, 10. Joseph being returned into Egypt, is humbly sought unto by his brethren for forgiveness, 14. His age, and off-spring to the third and fourth generation, 22. He encourageth and takes an oath of his brethren touching the carrying away of his bones, and thereupon he dies, and is embalmed, 24.

Then Joseph fell upon his fathers face: and he wept over him, and kissed him. [and no doubt likewise shut his eyes, according as God had promised unto Jacob, above ch. 46. 4.]

2. And Joseph commanded his servants the Physicians that they should embalm his father: [i. e. the dead corpse of his father. This embalming was a very ancient custome of those Eastern Nations, whereby they bestowed and filled the exenterated corpse with fragrant herbs and odoriferous spices, and anointed it all over within and without, with ointments made of the same; which custome the Gentiles kept up out of superstition, but the Israelites retained it with a sanctified remembrance, as a testimony of the future immortality and incorruptibility of our bodies. See 2 Chron. 16. 14. and 21. 19. Mark 16. 1. John 19. 14.] and the Physicians embalmed Israel.

3. And forty days were fulfilled on him [viz. on Jacobs embalming, to the end, that by this continued application, the vertue and efficacy of those precious herbs, drugs, and ointments, might so much the better diffuse themselves, and penetrate and incorporate through all the parts of the subject in hand] for thus the days of those that are embalmed are fulfilled, and the Egyptians bewailed him, seventy days. [longer then the Israelites after bewailed Aaron and Moses, which dured but thirty days, Num. 20. 29. Deut. 34. 8. though some conceive, that in these seventy days the foresaid forty for embalming are to be comprehended, in which sense the bewailing it self should have lasted but thirty days.

4. Now when the days of his bewailing were past, Joseph spake to the house of Pharaoh, [understand the Princes, and Counsellours, and friends of Pharaoh, who were daily about his person; for Joseph being in mourning himself, he might not come into the Kings presence, according to the custome of Egypt, and other Countries. Compare Esab. 4. 2.] saying; If now I have found grace in your eyes, [see above chap. 18. on verse 2.] speak (I pray) before the ears of Pharaoh, saying;

5. My father hath made me swear, saying; Behold, I die; [See above chap. 48. on verse 21. and here below verse 24.] in my grave, which I have digged me in the land of Canaan, [so did others likewise, while they were alive yet, cause their graves to be made ready against

their dying time: See 2 Chron. 16. 14. Isa. 22. 16. Mat. 27. 60.] there thou shalt bury me: now then let me go up (I pray) that I may bury my father, then shall I come again.

6. And Pharaoh said; Go up and bury thy father, according as he hath made thee swear.

7. And Joseph went up, for to bury his father, and (there) went with him all [i. e. a great many, or the most part, or all such as were not presently employed, and could be spared from home; compare Matth. 3. 5.] Pharaohs servants [i. e. Courtiers, Gentlemen, Attendants, see above chap. 20. on verse 8.] the most Ancient [i. e. his Counsellours, Senatours, and Statesmen] of his house [i. e. Court-family. See above chap. 34. on verse 19.] and all the most ancient of the land of Egypt [i. e. the principal men, the Governours, chief Officers, and other Venerable persons of the land.]

8. Besides the whole house of Joseph, [i. e. all his Family, Retinue, Servants, and Attendants. Compare the Annot. on the verse fore-going, and above ch. 7. on verse 1.] and his brethren, and the house of his fathers: only their little children, and their sheep, and their oxen [i. e. their cattel, both great and small; see above chap. 12. on verse 16.] they left in the land of Gosen.

9. And with him there went up, as well chariots as horsemen, and it was a very heavy host [i. e. a very great and numerous company. Thus we read of an heavy people, Numbers 20. 20. and 1 Kings 3. 9. which 2 Chron. 1. 10. is explained a great people. See likewise 1 Kings 10. 2. and 2 Kings 6. 14.]

10. Now when they came to the plain of the thorn-bush, [understand here a plain Champion field, or Country lying bare and open, over-grown, or perhaps hedged in, with thorns, or about which there grew a great quantity of thorn-bushes. The same word that here is rendreu thorn-bush, we finde likewise Jud. 9. 14. and Psalm 58. 10. Others retain the Hebrew word *Arad*, as the proper name of this place] that which is on yonside [viz. in regard of the place where Moses was when he wrote this] of the Jordan, [See above chap. 13. on verse 10.] there they kept a great and very heavy lamentation: [Hebr. then they lamented a lamentation there very great and heavy] and he made his father a mourning there of seven days. [i. e. Joseph appointed seven days, for the fitting and accommodating all things requisite for the solemnity of the mourning and Funeral of his father. See Eccles. 22. 13.]

11. When the Inhabitants [Heb. the inhabitant, and so by and by, the Canaanite.] of the Country, the Canaanites, saw this mourning in the plain of the thorn-bush, then said they, This is an heavy mourning of the Egyptians, therefore the name thereof [viz. of the foresaid place] was called *Abel Mizraim* [i. e. the mourning of the Egyptians; or the mourning Egyptian, or mourning Egypt.] which is by the foord of Jordan. [See above ver. 10.]

12. And his sons did unto him, [viz. Jacob] according as he had commanded them. [See above chap. 49. 29.]

13. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpela: [See above chap. 49. 30.] which Abraham had bought together with the field, for an hereditary burying place, of Ephron the Hethite, over against Mamre. [See above chap. 43. on verse 30.]

14. After that, Joseph returned into Egypt, he and his brothers, and all that were gone up with him for to bury his father; after that he had buried his father.

15. When Josephs brethren saw, that their Father was dead, they said; Peradventure Joseph will have us: and

and he shall assuredly requite [Heb. requiring requite, or return] us all the evil we did him. [Heb. requited, or returned him. To wit, for all those humble and submissive requests and friendly entreaties, whereby when he was in our hands he besought us to spare him, we rejecting them all. See above chap. 42. 21. and so below verse 17.]

16. Therefore they sent to Joseph, [Heb. they charged to him, i. e. they dispatched some persons to him, whom they charged to acquaint Joseph with their apprehensions and desires] saying; Thy father hath given in charge before his death, saying; [They desire a full pardon at Joseph's hands, using four main arguments, to enforce the grant thereof: First, that their father (say they) desired it before his death. Secondly, because they were brethren. Thirdly, they were sorry for, and confessed their sins. Fourthly, because they were all of one Religion.]

17. Thus shall ye say to Joseph, Forgive (now I pray) the trespass of thy brethren, and their sin, for they have done evil against thee, but now (I pray) forgive the trespass of the servants of the God of thy father; [serving the same God with thee, who hath commanded us to forgive one another's trespasses, as we desire him to forgive ours. See of the attribute here given to God, above chap. 26. on 22. 24. and chap. 31. on v. 42.] and Joseph wept as they spake to him. [Doubtless because they spake in very feeling terms, of a matter which he could not hear, but be sensible of it, the rather that he perceived thereby their apprehension of revenge and punishment, and their instructing of his goodness.]

After that, his brethren also came [viz. After they heard the report of their Messengers, whom they had sent to Joseph, above verse 16.] and fell down before him, and said; Behold, we are servants to thee.

19. And Joseph said to them; Fear not: for, am I in the place of God? [i. e. am I God, that I should have any power to do you any hurt or ill, since God is pleased to do you good, and preserve you by me?]

20. Ye indeed, ye thought evil against me; (yet) God thought that for good; to do, as it is at this day [i. e. as is now apparent and manifest before all the world] to

save a great people alive.

21. Now then fear not; I shall maintain you and your little children: Thus he comforted them, and spake according to their heart. [See above chapter 34. on verse 3.]

22. Joseph then dwelt in Egypt, he and his fathers house: and Joseph lived an hundred and ten years.

23. And Joseph saw children of Ephraim, of the third generation, [Heb. children of the third, i. e. in the third generation, that is, children of children's children. See of the like blessing, Job 42. 15. and Psalm 128. 6. here begins the fulfilling of Jacobs prophecy, above chap. 48. 19.] also the sons of Machir, Manasse's son, were born on Joseph's knees, [i. e. Joseph took pleasure in their infancy, to let them sit upon his lap to dandle them, after the manner of sporting with children, compare above chap. 30. 3.]

24. And Joseph said to his brethren, I (am) dying: [See above ver. 5.] but God shall assuredly visit you, [Heb. visiting visit you, i. e. for certain, viz. in mercy, to do you good, and to make good his promises unto you. See above chap. 21. on ver. 1. and here the next verse.] and he shall make you to goe up out of this land, into the land which he hath sworn to Abraham, Isaac and Jacob.

25. And Joseph made the sons of Israel swear, saying; God shall visit you assuredly; then shall ye carry up my bones from hence. [This he chargeth upon them, not out of any superstition, but out of the assurance of his faith, whereby he was sure, that his posterity should possess the land of Canaan, and that the same was to them all, a Type and pledge of the heavenly Canaan; desiring for these reasons, that his bones might at last be transported thither. See Heb. 11. 22.]

26. And Joseph died, being an hundred and ten years old: [Heb. a son of an hundred and ten years.] and they embalmed him [see above on ver. 2.] and they laid him into a chest, [wherein his dead body was kept, until in due time it might be carried into the land of Canaan, which happened within an hundred fifty and five years after, when the children of Israel went forth out of Egypt] in Egypt.



The Second Book of *MOSEH*,
CALLED
EXODUS.

The Argument of this B o o k.

THE Greeks call this Book *Exodus*, i. e. a going forth, or coming forth; which name most Interpreters of the Bible do retain and make use of, it agreeing so well with the principal matter therein contained; for, after that the holy Ghost hath shewed in the beginning of this Book the great increase of the children of Israel in Egypt, and how Pharaoh sought to suppress them; he goes on describing the Birth of Moseh, with his wonderful preservation and education; and how God did call and send both him and his Brother Aaron, for to lead forth, and deliver his people of Israel out of the house of bondage in Egypt; which Pharaoh, (being and abiding hardened of God) refusing to assent unto, God visited the land of Egypt with ten grievous plagues, and after them he led forth his people by Moseh, with great wealth, and by a stretched out hand, out of Egypt after that they had eaten the Paschal Lamb; leading them through the Red Sea, (wherein Pharaoh, pursuing them, was drowned with all his host) into the wilderness, and guiding them, in and through the same with a pillar of cloud, and a pillar of fire; giving them Manna for their food, and Quails for their appetite: and water out of a Rock, for their drink. In this Wilderness they were put to it to fight with the Amalekites, whom they overcome and subdue. In this wilderness Jethro comes to Moseh, and gives him good instructions, which he followeth: In this wilderness God likewise gave unto the people of Israel the Ten Commandments, through Moseh, upon Mount Sinai, having written them with his own finger upon two Tables of stone: besides many other laws, statutes, rites, and ordinances. Also God commanded Moseh to make a Tabernacle, with the Ark, and other holy furniture, and offices thereunto belonging. Moreover there is related in this Book the Israelites Idolatry with the Golden Calf, for which transgression God was ready to destroy them, but that Moseh his intercession prevailed with him to spare them. Moseh desireth to see the face of God. After that, God reneweth his Covenant with the Israelites by Moseh, whose face was become shining. Further, Moseh rehearseth the gifts and presents, which the people brought for the making of the Tabernacle, even more then enough for all things requisite thereunto. And after that, all was made ready, according to the command and pattern; which God shew'd Moseh in the Mount, the Tabernacle was set up, anointed, and filled with the glory of God.

This Book contains an Historical Relation of what did happen to the Israelites, in the space of an hundred forty and two years, after the computation of some.

EXO-



EXODVS.

CHAP. I.

The names and number of the children of Israel, that were come into Egypt, and their multiplication, v. 1. &c. how Pharaoh went about to suppress them, but in vain, 14. Pharaoh commands the Midwives, to kill all the male-children, as soon as they were born, 16. but they do save them alive, 17. for which God blesseth them, 21. Pharaoh commands all the male-infants to be drowned, 22.

THese now are the Names of the Sons of Israel, that came into Egypt with Jacob; they came in (there) each with his house. [i. e. with his family or household. Heb. Man, and his house came.]

2. Ruben, Simcon, Levi and Juda.
3. Issachar, Zebulon, and Benjamin: [Benjamin was the youngest of all the sons of Jacob; and yet he is placed here before the sons of the Concubines, (or, By-wives).]
4. Dan and Naphtali, Gad and Aser.
5. All the souls now, [Heb. all (or every) soul, i. e. all the persons. See Gen. 12. on verse 5.] that came forth out of Jacobs thigh, [See Gen. 46. on verse 26.] were seventy souls: [See Gen. 46. on verse 27.] yet Joseph was in Egypt. [Joseph and his two sons, were likewise indeed come forth out of Jacob, but they were in Egypt before Jacob came there.]
6. Now when Joseph was dead, and all his Brethren, and all that Generation, [i. e. all the people of that age, or time, wherein Joseph and his Brethren were alive yet; and thus the word Generation is taken for the time of a mans life; See Gen. 15. on verse 16.]
7. Then the children of Israel became fruitful, and grew abundantly in great number, and they multiplied, and waxed exceeding mighty: [Heb. mighty in much much.] so that the land was filled with them.
8. After that, there stood up a new King over Egypt, who had not known Joseph.
9. The same said to his people: behold, the people of the children of Israel are many, yea mightier then we.
10. Come on, let us deal wisely against them, [Oth. let us out-wit them] that they do not multiply, and it happen, when any wars fall out, that they join themselves to our enemies, [Heb. haters] and fight against us, and go up out of the land.
11. And they set over the same Rulers of Task, [i. e. Such as required and exacted of every one his appointed days-work.] to oppress the same with their burthens: [viz. which they had imposed and laid upon them] for they were building [Oth. they (viz. the children of Israel) builded.] unto Pharaoh Cities of Treasure, [Oth. of Ammunition] Pithom and Raamses. [This City must be distinguished from the land of Rameses, Gen. 47. 11.]
12. But the more they oppressed them, the more they multiplied, and the more they grew: [Heb. even as they did oppress it (viz. the people) so it multiplied, and so

it grew, or, brake forth. See Gen. 28. on verse 14.] so that they were vexed by reason of the children of Israel.

13. And the Egyptians made the children of Israel serve with hardship. [Therefore Egypt is justly called an house of bondage, Exod. 20. 2. and an Iron face, Deut. 4. 20.]

14. So that they made them (their) life bitter with hard service, in clay, and in bricks, (or tile-stones) and with all (manner of) service in the field. with all their service, which they made them-serve [Oth. which they did serve under them] with hardship.

15. Besides that, the King of Egypt spake unto the Mid-wives of the Hebrew-(women) [Oth. to the Hebrew Mid-wives.] (the name of one whereof was Siphra, and the name of the other Pua); [These two were the principal, for doubtless among so numerous a people, there were many more.]

16. And said; when ye help the Hebrew women in labour, and see them upon the stools: if it be a son, then kill him, [see the reason above verse 9, 10.] but if it be a daughter, let her live.

17. Yet the Mid-wives feared God, and did not as the King of Egypt had spoken to them, but they saved the male-infants alive.

18. Then the King of Egypt called the Mid-wives, and said unto them, wherefore have ye done this thing? that ye did save the male-infants alive?

19. And the Mid-wives said to Pharaoh: Because the Hebrew women are not like the Egyptian women, for they are strong; [Heb. alive, or lively] before the Mid-wife comes to them, they have brought forth, (or, born.)

20. Therefore God did the Mid-wives good: [Not for their lying, but for their fearing God; and saving their children alive; see the next verse.] and that people multiplied, and became very mighty.

21. And it came to passe, because the Mid-wives feared God, that he builded their houses. [Heb. made, i. e. God did to bless them, that they saw a fair posterity and offspring. This may be referr'd unto the Israelites, or to the mid-wives, or to both together.]

22. Then Pharaoh commanded all his people, saying: All the sons [Heb. every son, &c.] that are born, [viz. by the Hebrew women.] ye shall cast into the River, but save all the daughters [Heb. every daughter] alive.

CHAP. II.

Moses is born, and in a coffer of rushes, put into the River, v. 1, &c. where he is found out, and brought up by Pharaoh's daughter, 5. seeing his brother wrong'd, he slaies an Egyptian, 11. This an Israelite upbraids him with, 13. he flieth to Midian, 15. there he rescues Iethro's daughters from the violence of the Shepherds, 16. he serves Iethro, and marries his daughter Zippora, 21. who bears him Gersam, 22. God beareth the cry of the Israelites, 24.

AND

AND a man [whose name was Amram, the son of Kehath, the son of Levi, Exodus 6. 16, 18. Num. 26. 59.] of the house of Levi [i. e. of the Family and Tribe of Levi] went, and took [viz. to wife, i. e. married] a daughter of Levi, [born to Levi himself, called Jochebed, Num. 26. 59. Kehats sister, Amram, her own husbands aunt, that is, his fathers sister, Exod. 6. 20. such marriages were forbidden afterwards, Levit. 18. 12.]

2. And the woman conceived, and bare a son: when she saw, that he was fair, [Heb. good, see Gen. 6. on verse 2.] then she hid him three months.

3. Yet when she was able to hide him no longer, [for the Israelites did live intermixed with and among the Egyptians, Exod. 3. 22. and the Kings command was strict, and the transgressing of it dangerous, Exod. 1. 22. Heb. 11. 23.] then she took for him a coffer, [or, chest, box] of bull-rushes [of which the Egyptians were wont to make light boats, Isa. 18. 2.] and lined it with lime, and with pitch, and she put the lad in there, and put it in the bull-rushes, at the bank of the river. [Heb. lip; this the mother did, that the child might the sooner be heard and seen and found.]

4. And his sister [By name Miriam, Exod. 15. 20. Num. 26. 59.] put her self afar off, to know what should be done with him.

5. And Pharaoh's daughter went down to wash her self in the river, and her damsels walked by the rivers side; [Heb. hand] when she saw the coffer in the midst of the bull-rushes, she sent her maid-servant there for to fetch it. [Heb. and took it.]

6. When she opened it, she saw that lad, [Heb. and she saw him, the lad, (or, male-infant)] and behold, the lad wept: and she was moved with compassion over the same, and she said, This is one of the Hebrewes male-infants.

7. Then said his sister to Pharaoh's daughter, Shall I goe and call a nurse [Heb. a suckling woman] of the Hebrew women to thee, to suckle that lad?

8. And the daughter of Pharaoh said unto her, goe; and the young maid went, and called the lads mother.

9. Then Pharaoh's daughter said unto her, Take this lad, and suckle it me, I will give (thee) thy wages; and the woman took the lad, and suckled it.

10. And when the lad was grown up, she brought him to Pharaoh's daughter, and he became a son to her: [i. e. and she took him for her son: causing him to be brought up in all the wisdom of the Egyptians, Acts 7. 21.] and she called his Name Moseh, [i. e. drawn forth, viz. out of the water.] and said; for I have drawn him out of the water.

11. And it came to passe in those days, when Moseh was grown up, [Moseh was at this time forty years of age; mighty in words and deeds, Acts 7. 21.] that he went forth to his brethren, and viewed their burthens: and he saw that an Egyptian man smote an Hebrew man, of his brethren. [i. e. kins-men, or countrey-men.]

12. And he looked hitherwards and thitherwards, and when he saw that there was no body, he smote [or, slew] the Egyptian, and hid him in the sand. [This Moseh did, to make his brethren understand, that God would deliver them through his hand; but they understood it not, Acts 7. 25.]

13. The second day he went forth again, and behold, two Hebrew men were striving together: and he said to the unrighteous; [i. e. to the wrong-doer, or to him that was in the wrong.] why dost thou smite thy neighbour?

14. Then he said, who hath set thee Chief (or, President) [Heb. a man, a Prince, i. e. a Princely; or principal man] and Judge over us? Sayest thou (this) to kill me, as thou hast killed the Egyptian? then Moseh was afraid, and said, verily, this matter, (or fact, business) is made known.

15. Now when Pharaoh heard this matter, [i. e. the killing of the Egyptian by Moseh:] he sought to put Moseh to death: but Moseh fled before the face of Pharaoh, and dwelt in the land of Midian, [Acts 7. 29. Midian. See Gen. 25. verse 2.] and he sat by a well of water.

16. And the Priest [Oth. the Prince or Ruler, President. See of the Hebrew word Cohen, Gen. 41. 45. his name was Jethro, Exo. 3. 10. and Hobab, Num. 10. 29.] in Midian had seven daughters, which came to draw (water), and filled the troughs to water their fathers flock.

17. Then the herdsmen came and drove them away: howbeit Moseh stood up and delivered them, and watered their flocks.

18. And when they came to their father [i. e. grandfather; so the word is taken, 2 Kings 14. 3. and 16. 2. and 18. 3.] Rehuel, [This was a Midianite, Hobabs or Jethro's father, Num. 10. 29.] he said; wherefore are ye return'd so soon to day? [Heb. why have ye halted to come to day?]

19. Then they said, An Egyptian man delivered us out of the hand of the herdsmen, and he likewise drew us (water) abundantly, [Heb. drawing he drew] and watered the flock.

20. And he said to his daughters, [i. e. grand-daughters, as appears by Num. 10. 29. See the Annot. on 1 Chronicles 1. 50.] where is he now? why did ye let the man goe thus? [viz. it being so late already] call him, that he may eat bread. [i. e. that he may take his repast with us. See Gen. 31. 54.]

21. And Moseh agreed to dwell with the man: and hee gave Moseh his daughter [his grand-daughter, the daughter of his sonne Jethro, Exodus 3. 1.] Zippora.

22. Who bare him a sonne, and hee called his name Gersom: for he said; I am become a stranger, in a strange Countrey; [After these words there are divets others in our old Translation, not extant in the Hebrew Text here, but inserted out of the Greek Translation, and extant elsewhere in the Hebrew Text, viz. Exodus 18. 4. whence they were borrowed.]

23. And it happened after many of these dayes, [viz. About forty years after, Exodus 7. 7. Acts 7. 30. Moseh lived forty years in Pharaoh's Court, forty years he was a stranger and Shepherd in Midian, and forty years he spent with the Israelites in the wilderness.] when the King of Egypt was dead, [and with him all the rest that sought Mosehs life, Exod. 4. 19. whereby Moseh got liberty to return into Egypt.] that the children of Israel sighed and cryed over the service; and their cry over their service came up to God.

24. And God heard their groans, and God remembered his covenant [See Genesis 8. on verse 1.] with [i. e. made, or established with] Abraham, and with Isaac, and with Jacob.

25. And God looked on the children of Israel, and God knew them [i. e. he took notice of and pity on them to help and deliver them.]

CHAP. III.

Mosch feeding Jethros flock, v. 1, &c. God appeareth unto him in a burning bramble bush, 2. and commissions him to deliver Israel, 9. The Name of God is made known to him, 14. What Mosch was to say to the children of Israel, 15. and to Pharaoh likewise, 18. prediction of Pharaoh's obstinacy, 19. and the plagues of Egypt, 20. and the going forth of the Israelites with great riches, 21.

AN D Mosch kept the flock of Jethro his father in law the Priest in Midian. [Above chap. 2. 16, 18. it is said, That Reuel was Priest or Chief in Midian; now the same is said here of his son Jethro, who doubtless, after his death, succeeded him. Of the word here rendred Priest, see Gen. 41. on verse 45.] and he led the flock behinde the wilderness, and he came to the Mount of God, [thus called by reason of this divine apparition; and the LORDS giving his laws upon the same to Mosch, Exodus 18. 5. and 19. 3. and 1 Kings 19. 8.] to Horeb. [Otherwise called Sinai, Exod. 19. 1. Acts 7. 30.]

2. And the Angel of the LORD [This was the LORD himself, as appears, verse 4. and 6. Deut. 33. 16. Compare Gen. 16. on verse 7.] appeared unto him in a flame of a fire, out of the midst of a bramble bush: and he saw, and behold, the bramble bush burned in the fire, and the bramble bush was not consumed.

3. And Mosch said; I will now turn [Heb. turn off] my self thitherward, and view that great Vision, [or, the great apparition, which was shewed forth there, not to the apprehension of the spirit, but to the outward sense of his bodily eyes.] why the bramble bush is not burned.

4. Then the LORD saw, that he turn'd himself thitherwards, for to view; and God called to him out of the midst of the bramble bush, and said; Mosch, Mosch; and he said, Lo, here I am.

5. And he said; Draw not near here: pull off thy shoes from off thy feet, [This served to excite Mosch to an holy humility; as it did Joshua in another place, Jos. 5. 15.] for the place whereon thou standest, is holy land. (or, ground) [Heb. is earth of holiness, viz. made holy through the presence and apparition of God, without which it was but like other ground.]

6. Moreover he said; I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob; and Mosch hid his face, for he was afraid to look upon God. [See the like examples of fear, 1 Kings 19. 13. Isa. 6. 2, 5. See also Job 13. 20. Luke 5. 8. proceeding from consideration of his own unworthiness and Gods transcendent Majesty.]

7. And the LORD said; I have very well seen [Heb. Seeing I have seen] the oppression of my people, which is in Egypt: and have heard their cry, by reason of their Drivers; for their pains are known to me.

8. Therefore I am come down [See Gen. 11. 7. and 18. 21. and 35. 13.] to deliver it out of the hand of the Egyptians, and to carry them up out of this land, to a good and large land, [see Gen. 13. 14, 15.] to a land flowing with milk and honey: [understand and comprehend hereby all manner of temporal blessings. This affluence and abundance is often testified of the land of promise; as Exodus 13. 5. and 33. 3. Leviticus 20. 24. Deuter. 6. 3.] to that place of the Canaanites, and the Hittites, and the Pherezites, and the Hevites, and the Jebusites. [The Hebrew hath all

these names in the singular number.]

9. And now, behold, the cry of the children of Israel, is come unto me; and I have likewise seen the oppression, wherewith the Egyptians do oppress them.

10. Therefore come now, and I shall send thee to Pharaoh: that thou mayest carry forth my people the children of Israel, out of Egypt.

11. Then said Mosch to God; Who am I, that I should go to Pharaoh, and that I should carry forth the children of Israel, out of Egypt?

12. Then he said; I shall assuredly be with thee; and this shall be a token unto thee, that I have sent thee, [viz. This apparition of mine; or, that which here follows immediately in the Text.] when thou hast led forth this people out of Egypt, then ye shall serve God [i. e. offer up sacrifice, as appears verse 18. see the fulfilling thereof, Exod. 19.] upon this mountain.

13. Then said Mosch to God; Behold, when I come to the children of Israel, and say to them, The God of your fathers hath sent me unto you: and they tell me; what is his name? what shall I say then?

14. And God said to Mosch; I shall be (hec) that I shall be. Also he said; Thus shalt thou say to the children of Israel, I SHALL BEE hath sent me unto you. [Oth. read here, I am that I am, or, I shall be that I was; and afterwards, I AM hath sent me, &c. The Hebrew words here and their several significations well agreeing with the Name JEHOVAH, which implieth, that God here sending Mosch, is eternal in his being, faithful in his promises, and Almighty in the performance thereof. Compare Rev. 1. 4, 8. and 16. 15. Heb. 13. 8.]

15. Then God said farther to Mosch; Thus shalt thou say to the children of Israel; The LORD God [See Genesis 2. on verse 4.] of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: that is my Name everlastingly; and that is my Memorial, from Generation to Generation. [Heb. to Generation of Generation. As if God had said, By this name all Generations shall remember me: See Psalm 102. 13. and 135. 13. Oth. This is my memorial for ever, at all times.]

16. Go, and assemble the eldest of Israel [Hereby are understood the Governours and Teachers of the people: these declared unto the people, what they understood by Mosch: See Exodus 12. 3, 21. and 19. 3.] and say to them, The LORD your father's God hath appeared to me, the God of Abraham, Isaac, and Jacob, saying; I have faithfully visited you, [Hebrew, visiting I have visited you. See Genesis 21. on verse 1.] and that which is done unto you in Egypt.

17. Therefore I have said, I will carry you forth out of the oppression of Egypt, to the land of the Canaanites, [Hebrew, the Canaanite, &c.] and the Hittites, and the Amorites, and the Pherezites, and the Hevites, and the Jebusites: to the land flowing with milk and honey.

18. And they shall hear thy voice: and thou shalt go, thou and the eldest of Israel, unto the King of Egypt, and ye shall say unto him: The LORD, the God of the Hebrews hath met us, [i. e. appeared to us without our expectation; and spake unto us, commanding us, what now we are presenting and requesting.] therefore let us go now (we pray) the way of three dayes [or, a three dayes journey] into the wilderness [to wit, unto Mount Horeb, verse 12. which without lets and impediments by the way, was but a three days journey distant from Egypt.] that we may sacrifice to the LORD our God.

19. Yet I know, that the King of Egypt will not let you goe: no not by a strong hand. [not for divers great and heavy plagues. See Exod. 14. 31.]

20. For I will stretch out [Heb. send, send forth] my hand, [i. e. my strong and smarting plagues.] and smite Egypt with all my wonders, [Hereby he understands the ten plagues, wherewith he was resolved to smite Egypt.] which I shall do in the midst of them: after that, [i. e. after the last, or tenth plague, viz. the slaying of the first-born.] he shall let you goe.

21. And I will give this people grace in the eyes of the Egyptians: [i. e. favour among them. See Gen. 18. 3.] so that they shall be willing and ready to lend unto the Israelites, before their going forth, whatsoever they shall desire at their hands. [and it shall come to passe, when ye shall go forth, ye shall not go forth empty. [according to Gods promise, Gen. 15. 14. of the fulfilling whereof see below chap. 12. 35, 36.]]

22. But (each) woman shall ask of her neighbour, and of the hostesse of her house, vessels of silver, and vessels of gold, and garments: them ye shall lay (or, put) upon your sons, and upon your daughters, and shall bereave the Egyptians. [This was no theft, nor sin: God having commanded the act, which is the owner Paramount of all, and likewise intended thereby to recompence his people by this means, their heavy labour hitherto.]

CHAP. IV.

Moseh is encouraged by the changing of his staff into a Serpent, v. 1. &c. and by the leprosie of his hand, 6. as also by the turning of the water into blood, 9. Moseh pretends difficulty to goe to Pharaos, 10. provoking God to anger thereby, who appoints Aaron to be his spokesman, 14. Jethro gives leave to Moseh to return to Egypt, 18. The LORD tells Moseh, what he is to doe and speak to Pharaos, 21. The LORD is ready to slay Moseh by the way, 24. Zippora circumciseth her son, 25. God sends Aaron to meet Moseh, 27. They both declare their charge unto the Israelites, 29. and are believed, 31.

Then Moseh answered, and said; But, loe, They [viz. the Israelites,] will not believe me, nor hear my voice; for they will say, The LORD hath not appeared to thee.

2. And the LORD said unto him, what is there in thy hand? and he said; A staff [verse 20. it is called, the staff of God, because, that through Gods power, great things were done by the same.]

3. And he said; throw it on the ground: and he threw it on the ground; then it became [Exod. 7. 15. it is said, it was changed into] a Serpent: [Exod. 7. 10. it is called a Dragon.] and Moseh fled from it [viz. for fear.]

4. Then said the LORD to Moseh, Stretch forth thy hand, and lay hold on her by her tail. Then he stretched forth his hand, and apprehended her, and she became a staff in his hand, [Heb. palm.]

5. That they may believe, that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.

6. And the Lord said further to him, Now put thy hand into thy bosom: and he put his hand into his bosom. After that, he drew it forth, and behold, his hand was leprous, (as) white as snow.

7. And he said, Put thy hand again into thy bosom; and he put his hand again into his bosom: after that, he drew it forth out of his bosom, and behold, it was again as his (other) flesh.

8. And it shall come to passe, if they believe thee not, nor hearken to the voice of the first token, [i. e. to the word,

confirmed by the first token. Here a voice is attributed to the token, (as Gen. 4. 10. to the blood) God speaking as it were, and making his minde known unto men by such tokens.] they will believe the voice of the last token.

9. And it will come to passe, if likewise they believe not these two tokens, nor hearken to thy voice; then take of the waters of the river, and pour them out on the dry (ground:;) then shall the waters which thou shalt take forth out of the river, the same shall become blood upon the dry (ground.)

10. Then said Moseh to the LORD, Ab [see of the Hebrew particle here used, Gen. 43. 10] Lord, I am no man of language, [Heb. no man of word, i. e. I am no well-spoken man; I want utterance.] neither of yesterday, nor ere yesterday, nor since the time, thou hast spoken to thy servant: for I am heavie of mouth, and heavie of tongue. [Moseh despaired altogether of the amendment of his tongue, since he found no improvement thereof, whiles God was instructing him for this embassie. Psal. 94. 9.]

11. And the LORD said to him, Who hath made [Heb. set or put] the mouth to man? or, who hath made the dumb, or deaf, or seeing, or blinde? am not I the same, the LORD?

12. And now go (thy way) and I shall be with thy mouth, and shall teach thee, what thou shalt speak, [viz. by my Spirit; as Christ likewise promised the same to his Apostles, Mat. 10. 19, 20. Mark 13. 11. and Luke 12. 11, 12.]

13. Yet he said, Ab Lord! send by the hand [i. e. service, as Exod. 9. 35. Psal. 77. 21. Hag. 1. 1. Mal. 1. 1. Acts 7. 35.] (of him whom) thou wilt send. [Heb. send (I pray) by the hand thou shalt send: i. e. send such a one, whom thou knowest fitter to be sent, then I am, for such a message or employment.]

14. Then the anger of the LORD was kindled against Moseh; and he said, Is not Aaron the Levite thy brother? I know, that he shall speak very well. [Heb. that speaking he shall speak; i. e. that he is well-spoken, that he can and will speak to good purpose.] and behold, likewise, he shall go forth to meet thee. [oth. he goeth forth] when he seeth thee, he shall rejoyce in his heart

15. Thou then shalt speak unto him, and put the words [viz. those which I have, or yet shall speak unto thee] into his mouth: [i. e. thou shalt clearly instruct, and strictly charge him, faithfully to declare my words, where it shall be requisite. See Isai. 51. 16. Deut. 2. 30. Jer. 1. 9. & 5. 14.] and I shall be with thy mouth, and with his mouth; and I shall teach you what ye shall do.

16. And he shall speak for thee unto the people: and it shall come to passe, that he shall be a mouth to thee, [i. e. he shall be thy spokes-man or interpreter: otherw. in stead of the mouth] and thou shalt be a God to him. [i. e. thou shalt have the direction of all, and enjoin, and command him in my Name, what he shall say: and he shall hear and obey thee, as my self. Comp. bel. Chap. 7. 1.]

17. Take then this staff into thy hand, whereby thou shalt do those tokens. [Whereof mention will be made, Ch. 7. 8, 9, 10, 11.]

18. Then Moseh went, and returned to Jethro his father in law, and said to him, Let me go, I pray, that I may return to my brethren, that are in Egypt, and see, whether they are alive yet. Jethro then said to Moseh, Go in peace.

19. Also the LORD said to Moseh [or, had said] in Midian, Go, return into Egypt: for all the men are dead, which sought thy soul. [i. e. thy life. See Gen. 19. 17. that is, those which sought to put thee to death. See the like phrase, 1 Sam. 22. 23. and 1 King. 19. 14. Psal. 54. 5. Mat. 2. 20.]

20. So Moseh took his wife, and his sons, and carried them upon an asse, and returned into the land of Egypt: and Moseh took the staff of God into his hand. [The same staff namely, which God had bidden him to take along, v. 17. and by the means whereof God would work tokens,

Exod. 17. 9. This staff is likewise called, the staff of God, to shew, that the power of working miracles, was not in the staff, nor in Moses, but only in God.]

21. And the LORD said to Moses, Because thou goest to return into Egypt, look to it, that thou do all the wonders before Pharaoh, which I have put into thy hand: [i.e. which I am resolved and about to perform, through thy service, and my power] yet I shall stiffen his heart, [oth. stiffen, harden it, with-holding my grace from him, and delivering him over to his own evil will and affections, to that of his own malice, and through the devils instigation, he shall take occasion and motives from these very wonders, to withstand my Commandments but so much the more. The like phrase see bel. Chap. 10. 1. and Deut. 2. 20. Josh. 11. 20.] that he shall not let the people go.

22. Then shalt thou say to Pharaoh, Thus saith the LORD, My son, my first-born, is Israel: [i. e. the people or posterity of Israel; who are called Gods first-born son, for being chosen the first, of grace, out of all nations, to be the people and children of God; and being as acceptable therefore unto God, as the first-born are unto their parents.]

23. And I have said to thee, [oth. I tell thee] Let my son go, that he may serve me; but thou hast refused to let him go: behold, I shall slay thy son, thy first-born.

24. And it came to pass upon the way, [viz. toward Egypt] in the inn, that the LORD came against him, and sought to slay him. [for having neglected the circumcising of his son. See Gen. 17. 14.]

25. Then Zippora took a stone. [knife] [oth. a sharp stone] and circumcised the fore-skin of her son; and threw it before his feet, [oth. made it (the reflected fore-skin namely) touch his (viz. Moses his) feet. Others take it, as if Zipporah had thrown her son before her husbands feet] and said, Verily, thou art a bloody husband to me. [Heb. a bridegroom of bloods, (sanguinum, in the plural.) Understand these words, as if Zippora should have said to her husband, I was fain to ransom thy life with the blood of my son, whom now I circumcised; and thus thou art become, in a manner, a new bridegroom unto me.]

26. And he [viz. God, or, the Angel that was about to slay Moses] ceased from him. Then said she, Blood-bridegroom, [Heb. a bridegroom of bloods] because of the circumcisions. [It seems he was not well pleased with the circumcising of her sons.]

27. The LORD said likewise to Aaron, Go to meet Moses in the wilderness. And he went and met him, at the mount of God, [called Horeb ab. Chap 3. 1.] and he kissed him.

28. And Moses made known unto Aaron, all the words of the LORD, that had sent him; and all the tokens, which he had commanded him.

29. Then Moses and Aaron went, and they gathered all the eldest of the children of Israel.

30. And Aaron spake all the words which the LORD had spoken to Moses: and he did the tokens before the eyes of the people.

31. And the people believed, and heard, that the LORD visited the children of Israel, and that he saw their oppression, [viz. with compassion, as Exod. 3. 7.] and they enclined their heads, and worshipped.

CHAP. V.

Moses and Aaron declare unto Pharaoh, what God had charged them to deliver unto him, v. 1, &c. He withstands and checks them, 4. The Israelites burdens are increased, 5. They murmur against Moses and Aaron, 20. Moses complains of it to God, 22. God promiseth to deliver them, 24.

And after that, Moses and Aaron went, and said to Pharaoh, Thus saith the LORD, the God of Israel, Let my people go, that they may keep me a feast in the wilderness.

2. But Pharaoh said, Who is the LORD, whose voice I should obey, for to let Israel go? I do not know the LORD, neither shall I let Israel go.

3. Then they said, The God of the Hebrews hath met us; therefore let us go (we pray) the way of three days into the wilderness, and to sacrifice unto the LORD our God, that he do not seize on us with pestilence, or with the sword.

4. Then the king of Egypt said unto them, Thou Moses and Aaron, wherefore withdraw ye the people from their works? go (your ways) to your burthens.

5. Moreover, Pharaoh said, Behold the people of the land [he speaketh of the people of Israel in the land of Egypt] is (too) many already; and should ye make them to rest from their burdens? [By these words, Pharaoh gives to understand, wherefore he laid such heavy burdens upon the Israelites, namely, to exhaust and waste all their vigour, and thus to hinder and impair their propagation.]

6. Therefore Pharaoh commanded on that same day the exactors among the people, [these were Egyptians, v. 14. that were set over the Israelite-officers] and the officers of the same, [these were Israelites, v. 14. under the command of the forelaid Egyptians exactors] saying,

7. Ye shall henceforward give these people no straw more [Heb. ye shall not add to give, &c.] for the making of bricks, (or, tile-stones) [Heb. to brick bricks, or tile tile-stones] as yesterday, and ere yesterday: let them go themselves, and gather straw for themselves.

8. And ye shall impose them the number [or, sum, measure] of the bricks, which they made yesterday and ere yesterday; ye shall not lessen the same: for they go (or, grow) idle; therefore they cry, saying, Let us go, let us sacrifice to our God.

9. Let the service be made heavy upon these men, that they may have (enough) of it to do, and gape (or, gad) not about, on lying words, [Heb. words of lying, or, falsehood. This wicked king calls the words of God, lying words: or else, he would be understood, they were lyes, what Moses and Aaron spake of being sent by God.]

10. Then the exactors of the people, and their officers, went forth, and spake to the people, saying, Thus saith Pharaoh, I shall give you no straw.

11. Go ye (your selves) fetch you straw, where ye finde it: yet of your service nothing shall be lessened. [Heb. no word, i. e. no thing.]

12. Then the people scattered themselves in all the land of Egypt, to gather stubble in stead of straw.

13. And the exactors pressed on, saying, Complete your works, (each) days work upon its day, as when there was straw.

14. And the officers of the children of Israel, whom Pharaoh's exactors had put over them, were beaten, and told, [Heb. saying] Wherefore have ye not completed your set work (or, your task) in making of bricks, as formerly, [Heb. as yesterday, ere yesterday] so also yesterday and to day?

15. Therefore the officers of the children of Israel went, and cried to Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16. Thy servants have no straw given them, and they say to us, [they, viz. the exactors] Make the bricks: [oth. the bricks, they tell us, Ye shall make] and behold, thy servants are beaten; yet the fault is thy peoples, [viz. the Egyptians, delivering no straw to us, and nevertheless requiring the ordinary task and days work at our hands. Otherwise, And thy people, to wit, the Israelites, must be blamed, or faulty.]

17. Then he said, Ye are idle, idle are ye; therefore ye say, Let us go, let us sacrifice unto the LORD.

18. Go

18. Go to now then, (labour) yet no straw shall be given you; however, ye shall deliver the number of bricks.

19. Then the officers of the children of Israel saw that it stood (or, went) ill with them, [Heb. that they were in the evil] being they were told, Ye shall not lessen your bricks from the task on its day. [As ab. v.13. Oth. (deliver) the days work (or task) on its day.]

20. And they met Moses and Aaron, who stood over against them, when they went forth from Pharaoh;

And said unto them, The LORD look upon you, [i. e. the LORD take notice of this, and consider what ye have brought upon us. See Gen. 31. on v. 42.] and judge (it): [See Gen. 15. v. 14. & 16. v. 5.] because ye have made our favour to stink before Pharaoh, and before his servants, [Heb. before the eyes of Pharaoh, and before the eyes of his servants] giving a sword into their hands, to slay us, [viz. by having made us hateful to Pharaoh. See Gen. 34. 30.]

22. Then Moses returned to the LORD, [i. e. he betook himself to a certain retired place, where, by prayer and hearty sighs, he might pour out and present his own and the peoples distress and extremity unto the LORD] and said, Lord, why hast thou done evil to this people? wherefore hast thou sent me now?

23. For since the time that I went in to Pharaoh, for to speak in thy Name, [i. e. in thy behalf, on thy command: to Exr. 5. 1. Psal. 118. 26. Jer. 11. 21. Job. 5. 43.] he hath dealt ill with this people: and thou hast in no wise delivered thy people. [Heb. delivering not delivered.]

24. Then [the LORD said to Moses, Now thou shalt see, what I will do to Pharaoh: for he shall let them go, through a mighty hand, [i. e. through my own power, by meer force and compulsion: see the fulfilling thereof, Exod. 12 and 13 Chap.] yea, through a mighty hand shall he drive them out of his land.

CHAP. VI.

God encourageth Moses by repeating of his Name unto him, and the covenant made with the fathers, v. 1, &c. He promiseth again to deliver his people, 7. But they will not hearken unto Moses, 9. God sends Moses again to Pharaoh; who is loth to go, 10. The genealogie of Ruben, 14. of Simeon, 15. of Levi, 16. and of his children, down to Aaron and Moses, 17. and some others, 21. Aarons marriage and children, 22. and childrens children, 23. The sending of Moses and Aaron is related again, 25. together with Moses his unwillingness, 29.

Further God spake to Moses, and said to him, I am the LORD. [See Gen. 2. 4.]

2. And I have appeared to Abraham, Isaac and Jacob, as God the Almighty, [Heb. in God the Almighty: oth. with, (or, by) (the Name of) God Almighty; i. e. such a one as is able and sufficient to do good, and to perform all his promises, Gen. 17. 1.] yet by my Name LORD, have I not been known unto them. [God implieth here, that this Name of his, JEHOVAH, and that which the same imports and signifies, was not so fully known unto them, as it should be made known henceforward to their posterity, by the real fulfilling of his promises, and especially by the wonderful deliverance of them out of Egypt, and bringing them at length into the land of promise. Otherwise God called himself JEHOVAH long before, and by that Name confirm'd his promises, as is to be seen, Gen. 2. 4, 7, 8, 9. and 15. 7. and 26. 24. and 28. 12, &c.]

3. And I have likewise set up my covenant with them, that I should give them the land of Canaan, the land of their stranger-ships, wherein they were strangers.

4. And I have heard also the groaning [or, moan, complaint] of the children of Israel, whom the Egyptians hold

in bondage, [or, make to serve, enslave] and have remembered my covenant. [This is spoken after the manner of men, as Gen. 8. 1.]

5. Therefore say unto the children of Israel, I am the LORD, and I will lead you forth from under the burthens of the Egyptians, and I will rescue you out of their bondage, and will deliver you, through a stretched-out arm, [i. e. through a very great and extraordinary power: spoke after the manner of men] and through great judgements: [i. e. executing great and terrible punishments upon the Egyptians, to the manifestation of my just and righteous judgements.]

6. And will accept you for my people, [i. e. such a one as shall know and serve me, and by me enjoy all manner of temporal and spiritual mercies and benefits, to their everlasting salvation.] and I will be a God unto you: and ye shall acknowledge, [oth. finde, or know, or, get experience] that I am the LORD your God, leading you forth, from under the burthens of the Egyptians.

7. And I will bring you into that land, over which I have lifted up my hand, [i. e. made an oath: see Gen. 14. 22. and Isai. 62. 8.] that I would give it to Abraham, Isaac and Jacob: and I will give it you for an inheritance. I the LORD. [Oth. I am the LORD: as if God said, I am both able and ready to give you what I have promised. See ab. v. 1.]

8. And Moses spake thus unto the children of Israel: yet they hearkened not to Moses, because of the distress of spirit, and because of the hard bondage. [The Israelites were so dismayed, and kept under, that they would rather continue under the Egyptian slavery, then desire Moses to proceed for their deliverance; fearing worse yet would come upon them. See Exod. 14. 12. & Job 21. 4.]

9. Moreover, the LORD spake unto Moses, saying,

10. Go on, speak to Pharaoh the king of Egypt, to let the children of Israel go forth out of his land.

11. Yet Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened to me, how then should Pharaoh hear me? besides, I am uncircumcised of lips; [i. e. I am not well-spoken. Hence Moses would infer, that God ought not to send him to Pharaoh, but one that was more able and eloquent. See ab. Chap. 4. 10.] The like complaint Isaiah likewise made, Chap. 6. 5. and Jeremiah, Chap. 1. 6.]

12. Howbeit the LORD spake to Moses and to Aaron, and gave them charge to the children of Israel, and to Pharaoh the king of Egypt, for to lead the children of Israel out of Egypt.

13. These are the heads [i. e. the chiefest, or principal] of (each) house, their fathers: the sons of Ruben, the first-born of Israel, are Hanoch and Pallu, Hezron and Charmi: these are the families [or, generations] of Ruben.

14. And the sons of Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Saul, the son of a Canaanite-(woman:) these are Simeons families.

15. These are the sons of Levi, according to their births: Gerson, and Kehath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.

16. The sons of Gerson, Libni and Simeï, according to their families.

17. And the sons of Kehath, Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kehath, were an hundred thirty and three years.

18. And the sons of Merari, Mahali, and Musi: these are the families of Levi, after their births.

19. And Amram took him Jochebed his aunt [the daughter of Levi, Exod. 2. 1. Num. 26. 59. the sister of Amrams father] to wife; and she bare him Aaron and Moses: and the years of the life of Amram, were an hundred thirty and seven years.

20. And the sons of Izhar, Korah, [this is the same Korah, that rebelled against Moses, Num. 16. 1.] and Ne-

Nepheg, and Zichri.

21. And the sons of Uzziel, [he is called Aaron's uncle, Lev. 10. 4.] Misael, and Elzaphan, and Sibri.

22. And Aaron took him to wife Eliseba, [this woman was of the tribe of Judah, prince Nahessons sister, Num. 1. 7. and 2. 3. and 1 Chron. 2. 10.] the daughter of Amminadab, Nahessons sister; and she bare him Nadab and Abihu, [both these are joyed here together, being both of them consumed together by fire, Lev. 10. 1.] Eleazar, [who succeeded his father in the high-priests office, Num. 20. 25.] and Ithamar.

23. And the sons of Korah, were Assir, and Elkana, and Abiasaph: these are the families of the Korhites.

24. And Eleazar, Aaron's son, took for him to wife one of the daughters of Putiel: and she bare him Pinchas: [of whom, see Num. 24. 7.] These are the heads [i.e. the chieftest] of the fathers of the Levites, according to their families.

25. This is Aaron and Moses, unto whom the LORD said, Lead the children of Israel forth out of Egypt, according to their hosts. [God would have Moses to lead forth the people, not in a confused tumultuary manner, but according to the order of their present abodes and habitations: for they were not as yet divided according to their tribes.]

26. These are they, which spake to Pharaoh, the king of Egypt, that they might lead forth the children of Israel out of Egypt. This is Moses and Aaron.

27. And it came to pass on that day, when the LORD spake to Moses in the land of Egypt.

28. Then the LORD spake to Moses, saying, I am the LORD: speak to Pharaoh the king of Egypt, all that I speak unto thee.

29. Then said Moses before the face of the LORD, Behold, I am uncircumcised of lips, how then shall Pharaoh hearken to me?

CHAP. VII.

Moses and Aaron are encouraged of God to go to Pharaoh, v. 1, &c. whose heart is hardened, 3. Moses and Aaron their age, when they were sent to Pharaoh, 7. Aaron's staff is turned into a dragon, 10. The Magicians do the like, 11. Pharaoh remains obdurate, 14. Moses is sent again to him, 15. The waters of Egypt are turned into blood, 19. whereof the fishes die, 21. The Magicians do the like, 22.

Then the LORD said to Moses, Behold, I have set thee a god [see ab. chap. 4. 16.] over Pharaoh, and Aaron thy brother shall be thy prophet. [that is, (here) thy interpreter, or spokes-man. Exod. 4. 16, it is said, He shall be a mouth unto thee.]

2. Thou shalt speak [viz. to Aaron] all that I shall command thee; and Aaron thy brother shall speak to Pharaoh, that he dismiss the children of Israel out of his land.

3. Yet I shall harden Pharaoh's heart, [see Exod. 4. on v. 21.] and I shall multiply my tokens and wonders in the land of Egypt.

4. Pharaoh now shall not hearken to you; and I shall lay [Heb. give] my hand [i.e. my plagues and punishments: see the like phrase, Exod. 9. 3. Judg. 2. 15. and 1 Sam. 12. 15. Lam. 3. 3.] on Egypt, [or, upon the Egyptians] and carry my hosts, my people, the children of Israel, out of the land of Egypt, through great judgements. [i.e. punishments. See ab. ch. 6. 5.]

5. Then the Egyptians shall know, that I am the LORD, when I stretch forth my hand over Egypt, and lead forth the children of Israel out of the midst of them.

6. Then Moses and Aaron did: as the LORD had commanded them, thus did they.

7. And Moses was eighty years old, and Aaron was eighty and three years old, [Heb. a son of eighty, a son of

eighty three, &c.] when they spake to Pharaoh.

8. And the LORD spake to Moses and to Aaron, saying,

9. When Pharaoh shall speak to you, saying, Do a wonder-token for you, [Heb. give a wonder for you; viz. for to shew that ye are sent to me of God] then shalt thou say to Aaron, Take thy staff, [Exod. 4. 20. it is called, The staff of God; and Exod. 4. 2. Moses his staff: but here, and v. 12. Aaron's staff; the same being now in Aaron's hand] and throw (it) down before Pharaoh's face, it shall become a dragon.

10. Then Moses and Aaron went in to Pharaoh, and did thus, as the LORD had commanded: and Aaron threw his staff down before Pharaoh's face, and before the face of his servants; and it became a dragon.

11. Pharaoh now called likewise the wise-(men) and the jugglers, [i.e. them who by the devils arts and flights used to bewitch mens eyes, that they thought they saw that, which indeed was not; and were counted wise-men, and highly esteemed by the Egyptians] and the Egyptian Magicians [see Gen. 41. 8. the chieftest of these, Paul calls by their names, 2 Tim. 3. 8. Jannes and Jambres] did likewise so [viz. in outward semblance, but not in true reality] with their incantments.

12. For every one threw his staff down, and they became dragons: but Aaron's staff [i.e. the dragon, into which his staff was turned] swallowed up their staves.

13. Yet Pharaoh's heart was stiffened, [see Exod. 4. 21.] so that he hearkened not unto them, according as the LORD had spoken.

14. Then the LORD said to Moses, Pharaoh's heart is heavie: [so that it cannot rouse or raise it self up to obedience] he refuseth to let the people go.

15. Go to Pharaoh in the morning; behold, he will go forth toward the water: put thy self over against him, at the bank of the river: and the staff, that was turn'd into a serpent, thou shalt take in thy hand,

16. And thou shalt say unto him, The LORD, the Hebrews God, hath sent me to thee, saying, [i.e. for to denounce unto thee] Let my people go, that they (may) serve me in the wilderness: yet behold, thou hast not hearkened unto me hitherto.

17. Thus saith the LORD, Thereby thou shalt know, that I am the LORD: behold, I shall smite with this staff, that is in my hand [it was Aaron that smote with the staff, as is plainly exprest bel. v. 19. but God commanded the doing of it by Moses. See the like, Mat. 20. 32. compared with Mark 10. 49. and Mark 15. 45. with Mat. 27. 58.] upon the water that is in this river, and it shall be changed into blood.

18. And the fish in the river shall die, so that the river shall stink: and the Egyptians shall be wearied (or, turmoil'd, cumbred) to drink the water out of the river. [Hereby it appears, that not the Israelites; but the Egyptians onely were in want of good water; who would take very wearisome pains, with digging and running for good water all about the river, as vers. 24.]

19. Moreover, the LORD said to Moses, Say unto Aaron, Take thy staff, and put forth thy hand over the waters of the Egyptians, over their streams, over their rivers, and over their pools, [moors, bogs, standing waters] and over every gathering of their waters, that they may become blood: and let there be blood in all the land of Egypt, both in wood- and in stone-(vessels) [Heb. in woods and in stones.]

20. Moses now and Aaron did thus, according as the LORD had commanded: and he [viz. Aaron] lifted up the staff, and smote the water that was in the river, before the eyes of Pharaoh, and before the eyes of his servants: and all the water in the river was changed into blood.

21. And the fish that was in the river, died; [This plague was so much the greater, because the Egyptians and people dwelling in those parts, fed much on fish, and traded

traded and maintained themselves with them : see Num. 11.5 for they obtained from the flesh of divers beasts, out of superstition, *Exod. 8.26.* and the river stunk, [and this made the plague very great likewise : for the Egyptians, whose daily drink was water, and had no other, but what they fetched out of the great river Nile, and the outlets thereof, there falling no rain in that country, as is to be gathered by *Deut. 11.10, 11.*] so that the Egyptians could not drink the water out of the river : and there was blood in all the land of Egypt. [viz. not onely in the great river, but likewise in all other waters throughout the land.]

22. Yet the Egyptian magicians did (likewise) thus by their enchantings : [see ab. v. 11. the water which they turned into blood, they got by digging about the river, v. 24. or, they fetched it out of the land of Gosen, out of the houses of the Israelites, dwelling here and there intermixed with the Egyptians] so that Pharaoh's heart grew obdurate, and he hearkened not to them, according as the LORD had spoken.

23. And Pharaoh turned himself about, and went to his house : and he set his heart not thereon neither. [i. e. he heeded it no further ; he took it not to heart at all. See the like phrase, *Exod. 9.21.* and *1 Sam. 4.20.* & *2 Sam. 18.3.* and *Prov. 22.17.*]

24. Yet all the Egyptians digged round about the river, for to drink water : for they were not able to drink of the water of the river.

25. Thus seven days were fulfilled, [Heb. and the week of days was fulfilled : so long this plague continued] after that the LORD had smitten the river.

CHAP. VIII.

God threatens Pharaoh to plague him with frogs, if he would not let Israel go, v. 1, &c. Aaron stretcheth forth his hand, and there came frogs over all the land of Egypt, 5. the magicians do the like, 7. Pharaoh calls Moses and Aaron, and promiseth, if the Lord take away the frogs, that he will let Israel go, 8. but he performs it not, 15. The third plague comes over Egypt, the dust being turned into lice, 16. which the magicians are not able to imitate, 18. yet Pharaoh remains hardened, 19. The fourth plague comes, to wit, a mixture of all sorts of insects, 21. Israel sees thereof in Gosen, 22. Pharaoh seems ready to let the people go, 25. Moses prays to God, and he takes these insects away, 29. Pharaoh remains hardened, 32.

After that, the LORD said to Moses, Go in to Pharaoh, and tell him, Thus saith the LORD, Let my people go, that they may serve me.

2. And if thou refuse to let them go, then shall I smite [i. e. plague, afflict] all thy border [i. e. the whole land, from one end to the other] with frogs :

3. That the river shall crawl of frogs, [or, shall abundantly bring forth frogs : understand likewise all other waters and pools here, as v. 5.] they shall get up, and come into thy house, and into thy bed-chamber, yea upon thy bed ; also into the houses of thy servants, and upon thy people, and into thy ovens, and into thy kneading troughs. (or, dowlumps.) [In that manner namely shall they come everywhere, that no doors, locks or bolts ; no gates, walls, or fences, shall be able to free either thy self or servants from the trouble of them.]

4. And the frogs shall come up, upon thee, and upon thy people, and upon all thy servants. [By this particular naming of Pharaoh, and his people and servants, Moses shews plainly, that the Israelites were free, and not molested with this plague. See bel. v. 21. & 22.]

5. Further said the LORD to Moses, [viz. after that Moses had done what God commanded him, v. 1. and Pharaoh had refused to give ear to it.] Say to Aaron,

Stretch forth thy hand with thy staff over the streams, and over the rivers, and over the pools ; and cause frogs to come up over the land of Egypt.

6. And Aaron stretched forth his hand over the waters of Egypt, and there came up frogs, [Heb. and the frog came up : and so likewise elsewhere] and covered the land of Egypt.

7. Then the magicians did so likewise [see ab. ch. 7. v. 11.] with their enchantings ; and they made frogs to come up over the land of Egypt.

8. And Pharaoh called Moses and Aaron, and said, Pray fervently to the LORD, [see Gen. 25. on v. 21. The plagues and the sensible smartings make Pharaoh to know God now, whom before he would not know. See *Exod. 5. 2.* and *1 Sam. 6.2, 3.* &c.] that he take away the frogs from me and from my people, [the Magicians could indeed seemingly imitate Gods plagues, v. 7. but they were not able to remove or assuage them] then shall I let the people go, that they may sacrifice to the LORD.

9. Yet Moses said to Pharaoh, Have the honour upon me : against when shall I pray fervently for thee and for thy people, for to destroy these frogs from thee and from thy houses, that they remain onely in the river ? [As if Moses should say, I will do thee the honour, and suffer that thou appoint me the time, wherein the LORD, upon my prayer and intercession, shall deliver thee and thine from this plague of the frogs. See the like expression, *Judg. 7. 2.* *1 Sam. 10. 15.*]

10. Then he said, [viz. Pharaoh] Against to-morrow. And he said, [viz. Moses] Be it according to thy word, that thou mayest know, that there is none like unto the LORD our God :

11. Then the frogs shall withdraw from thee and from thy houses, and from thy servants, and from thy people ; they shall onely remain in the river.

12. Then Moses and Aaron went forth from Pharaoh : and Moses called to the LORD because of the frogs, which he had laid on Pharaoh. [i. e. which God had brought as a punishment upon Pharaoh and his, by Moses.]

13. And the LORD did according to the word of Moses ; and the frogs died, out of the houses, out of the streets, [or, out-houses, out-courts. The meaning is, that the frogs dying in the houses, rooms, court-yards, &c. they were swept and shovelled forth thence] and out of the fields.

14. And they gathered them together by heaps, [they, viz. the Egyptians. Heb. heaps, 'heaps'] and the land stank.

15. Now when Pharaoh saw, that there was breathing, [i. e. that the plague was assuaged ; oth. room] he aggravated his heart, (or, made it heavier) [i. e. he remained hardened in his wicked and refractory purpose : see ab. 7. 14. and *1st. 26. 10.*] that he hearkened not unto them, according as the LORD had spoken.

16. Moreover the LORD said to Moses, Say to Aaron, Stretch out thy staff, and smite the dust of the earth, that it become lice in all the land of Egypt.

17. And they did so ; for Aaron stretched his hand forth with his staff, and smote the dust of the earth, and there grew abundance of lice on men, and on cattle : all the dust of the earth became lice ; in all the land of Egypt.

18. The Magicians did likewise so [i. e. They smote the dust on the ground, as Aaron had done, but in vain.] by their enchantings, that they might bring forth lice ; [or, that they might cause lice to come forth] yet they could not : so the lice were on the men, and on the cattle.

19. Then the Magicians said to Pharaoh, This is Gods finger : [i. e. This is the immediate power and work of God ; Compare *Luke 11. 20.* with *Matt. 12. 28.* See the like manner of speaking, *Jud. 2. 15.* and *1 Sam. 6. 3.* *9. Acts 13. 11.*] bowest Pharaoh's heart was stiffening

ning (or hardning), so that he hearkned not unto them, according as the LORD had spoken.

20. Moreover, the LORD said to Moses; Get thee up early to morrow, and put thy self before Pharaohs face; behold, he shall goe forth unto the water, and tell him; Thus saith the LORD; Let my people goe, that they may serve me:

21. For if thou do not let my people goe, lo, then shall I send a mixture of insects [Such as are all manner of flies, gnats, walps, hornets, beetles, caterpillers, pis-mires, spiders, snails, mice, and such like vermin, which destroy and waste the grasse, and fruits, and corn in the fields, gardens, meadows, and houses.] upon thee, and upon thy servants, and upon thy people, and into your houses; so that the houses of the Egyptians shall be filled up with this mixture, and the earth likewise, upon which they are. [they, viz. the Egyptians, he would imply, that this vermine should be every where where the Egyptians were, and no where else, as appears by verse 21.]

22. And in that day will I [separate the land of Gosen, wherein my people dwelleth, [Hebr. stands upon] that there be no mixture of insects there, [viz. although the Magicians shall doe and assay their utmost to compass it.] that thou mayest know, that I am the LORD in the midst of this land. [or, of the earth, i. e. that I am Lord and Master in Egypt, though Pharaoh imagineth there is none other but himself. See above chapter 5. 2.]

23. And I shall set a deliverance, betwixt my people, and betwixt thy people [viz. which shall make a difference betwixt the one and the other.] this token shall happen against to morrow.

24. And the LORD did so, and there came an heavy mixture of insects into Pharaohs house, and into the houses of his servants, and over all the land of Egypt; the land was spoiled [i. e. all that the land brought forth] by this mixture.

25. Then Pharaoh called Moses and Aaron, and said; Goe and sacrifice unto your God in this land. [understand; but not in the wilderness, as ye would have it. See chap. 5. verse 1.]

26. Moses then said: It is not right so to do; for we should possibly offer the Egyptians abomination unto the LORD our God, [to wit, oxen, cowes, calves, bullocks, whom the Egyptians exhibite divine honour unto, and slay none of them, and cannot endure the slaying of them for sacrifice. See Gen. 43. 32. and 46. 34.] behold, if we should sacrifice the Egyptians abominations, would they not stone us?

27. Let us go the way of three days into the wilderness, that we may sacrifice unto the LORD our God, according as he shall tell us. [They knew not, what they were to sacrifice or slay, until they should be come into the wilderness. See below chap. 10. 26.]

28. Then said Pharaoh; I shall let you goe, that ye may sacrifice unto the LORD your God in the wilderness, onely (so as) that in going ye in no wise goe too far off: [Hebr. going far, ye goe not far] pray fervently for me. [to wit, That the plague might be taken from me; see above verse 8. and Acts 8. 24.]

29. Moses now said, Behold I goe from thee, and shall pray fervently unto the LORD, that this mixture of insects withdrawn from Pharaoh, from his servants, and from his people (by) to morrow: onely, let Pharaoh deal no more deceitfully, [to wit, as he had done before, when the plague of the frogs tormented him, verse 15.] not letting this people go to sacrifice unto the LORD.

30. Then Moses went forth from Pharaoh, and pray'd fervently unto the LORD.

31. And the LORD did according to the word of Moses, and the mixture of insects retired from Pharaoh, from his servants, and from his people: there remained not one over.

32. Yet Pharaoh aggravated (or hardned) his heart also at that time: and he did not let the people go.

CHAP. IX.

God threatens to smite the cattel with a grievous pestilence, which is the fifth plague, v. 1, &c. yet he spares the Israelites, 4. Pharaoh remains obstinate, 7. The sixth plague, to wit, boils over men and beasts, 8. so that the Magicians were not able to stand before Moses, 12. and yet Pharaoh remains hardned, 12. God threatens him with more grievous plagues yet, 13. The seventh plague, to wit, hail and fire, 18. only the land of Gosen is spared, 26. Pharaoh confesseth his sin, and Moses prayeth for him, 27. the plague ceaseth, 33. Pharaoh remains hardned, 34.

After that the LORD said to Moses, Go in to Pharaoh: and speak to him; Thus saith the LORD the God of the Hebrews; Let my people goe that they may serve [i. e. offer sacrifice unto] me.

2. For if thou refuse to let them goe, and that thou forcibly retain them yet;

3. Behold, the hand of the LORD [i. e. the extraordinary immediate power of God, without the intervening of any humane operation. See above chap. 8. v. 19.] shall be over thy cattel, that is in the field, over the horses, over the asses, over the camels, over the oxen, and over the small cattel; by a very grievous pestilence.

4. And the LORD shall make a separation, betwixt the cattel of the Israelites, and betwixt the cattel of the Egyptians: that nothing shall die of all that is (belonging to) the children of Israel.

5. And the LORD appointed a certain time, saying; To morrow shall the LORD doe this thing in this land.

6. And the LORD did this thing the next day, and all the cattel of the Egyptians [i. e. All sorts of them, some of every sort; or, all the beasts that were in the field, verse 3. for there remained some over, as appears below, verse 19. and 25. and chap. 10. 5.] died; but of the cattel of the children of Israel there died not one.

7. And Pharaoh sent thither, and behold, of the cattel of Israel, there died not one; yet the heart of Pharaoh was aggravated, and he did not let the people go.

8. Then said the LORD to Moses and to Aaron, Take yee your fists full [Heb. the fulnesse of your fists] of ashes out of the oven; and let Moses strew the same towards Heaven before Pharaohs eyes.

9. And it shall become small dust over all the land of Egypt, and it shall become boils on men and on cattel, breaking [or, budding, blossoming] out with small blains, in all the land of Egypt.

10. And they took ashes out of the oven, and stood before Pharaohs face, and Moses strewed them towards heaven; then there were breaking out boils with small blains, on men, and on cattel.

11. So that the Magicians were not able to stand before Moses, because of the boils, [Heb. from, or, before the face of the boil. See of this manner of speaking, Isa. 17. on verse 9.] for there were boils upon the Magicians, and upon all the Egyptians.

12. Yet the LORD did obdurate (or, stupifie) the heart of Pharaoh, that he hearkned not to them, according as the LORD had spoken to Moses.

13. Then the LORD said to Moses, Get thee up early to morrow, and put thee before Pharaohs face; and tell him; Thus saith the LORD, the Hebrews God; Let my people go, that they may serve me.

14. For, this time, I shall send all my plagues [i. e. All those which I have determined to send over thee, until thou shalt let my people go.] into thy heart, [meaning

ing, that those which he should send after this would not trouble, or pass his skin onely, but pierce and strike through his heart.] and over thy servants, and over thy people, that thou mayest know, that there is none like me in all the earth.

15. For now I have stretched forth my hand [Heb. sent forth, viz. by pestilence among the cattel, verse 3. 6.] to smite thee and thy people with the pestilence; and that thou shouldest be destroyed from the earth. [i. e. I should have smitten thee too with the same pestilence, as thou didst well deserve; but for another reason mentioned verse 16. I have spared thee yet.]

16. But verily, therefore I raised thee. [Thus wee read it, Heb. 9. verse 17. Hebr. Therefore I made thee to stand] to shew forth my power (on) thee, and that my Name may be spoken of upon all the earth.

17. Doeſt thou yet lift up thy self against my people, that thou wilt not let them go?

18. Behold, to morrow about this time, I will cause a very grievous hail to rain [This miracle was so much the more wonderful in Egypt, where no rain nor hail used to fall.] (as) the like never was in Egypt from that day off, that it was founded hitherto.

19. And now send, gather [Of the Hebrew word used here, see Jer. 4. 6.] thy cattel, and all that thou hast upon the field: all men and beast that shall be found in the field, and not be gathered in the house, when this hail shall fall upon them, they shall die.

20. Whoſe feared the word of the LORD among Pharaoh's servants, the same made his servants and his cattel to flee into the houses.

21. But he that set not his heart on the word of the LORD; [i. e. he that did not regard the Word of the LORD, nor laid it to heart. See above chap. 7. 23.] the same left his servants and his cattel, in the field.

22. Then said the LORD to Moſeh: Stretch forth thy hand toward Heaven, and there shall be an hail in all the land of Egypt: over the men, and over the cattel, and over all the herb of the field in the land of Egypt.

23. Then Moſeh stretched his staff towards Heaven, and the LORD gave thunder [The Hebrew word doth properly signifie voices, and it is used likewise for thunder, sounds, noises.] And the fire shot toward the earth [Heb. walked, or went to and fro] towards the earth: understand here the fire of the blixon, or lightning which was intermixed with the hail.

24. And there was hail, and fire comprehended [or comprehending-grasping it self] in the midst of the hail; [the hail, consisting of water, intermingled it self with the fire; so that this was one miracle in another] it was very grievous, the like never was in all the land of Egypt, since it was a people. [i. e. since any people lived or dwelt in Egypt.]

25. And the hail smote in all the land of Egypt all which was in the field from the men unto the beast; the hail likewise smote all the herb of the field, and brake all the trees of the field. [i. e. the greater part, or, all sorts of them; for below chap. 10. 5. it appears, that there were some left still, that were not consumed by this plague.]

26. Onely, in the land of Gosen, where the children of Israel were, there was no hail.

27. Then Pharaoh sent, and he called Moſeh and Aaron, and said to them; I have sinned this time: [Pharaoh making shew here of confessing his sin, in an hypocritical manner, saith, (this time) as if he had not sinned often or before] the LORD is righteous, I, on the contrary and my people are wicked:

28. Pray fervently unto the LORD; (for it is enough) [Oth. for it is too much that there should be (more) thundering of God and hail,] that there may be no more thunder of God [i. e. coming down from God; or, such great and terrible thunder-claps and

lightnings.] nor hail, then I shall let you goe, and ye shall stay no longer. [Heb. and ye shall not add, (or continue) to stand.]

29. Then said Moſeh to him, when I shall be gone forth the City, I will spread forth my hands before the LORD: the thunder shall cease, and the hail shall be no more, that thou mayest know, that the earth is the LORDS: Oth. that this land is the LORDS. As being the Creator, Governour, and Maintainer thereof, Deut. 10. 14. 15. Ps. 24. 1. and 135. 6. and 1 Cor. 10. 26.]

30. Nevertheless, as for thee and thy servants, I know, that ye will not yet fear before the face of the LORD: [This was found true and manifested afterwards, below verse 35.]

31. The flax now, and the barley were smitten; [viz. by the hail] for the barley was in the ear, [Oth. blade, Heb. the barley was green ears, or blade] and the flax was in the blade. [Heb. was blade.]

32. But the wheat and the spelt (or, white wheat) (a sort of grain somewhat like to wheat, more white and dry then Ry) were not smitten; [viz. by the hail] for they were covered. [Heb. dark, or, obscure, meaning they had gotten neither blades nor ears yet.]

33. So Moſeh went forth the City from Pharaoh, and spread his hands unto the LORD: and the thunder and the hail ceased, and the rain was no (more) poured out upon the earth.

34. When Pharaoh saw, that the rain and hail, and the thunder ceased, he sinned yet further: and he aggravated his heart, he and his servants.

35. Thus Pharaoh's heart was stupified, that he did not let the children of Israel goe, according as the LORD had spoken by Moſeh. [Heb. by the hand of Moſeh, i. e. by the ministry of Moſeh, as being the Instrument, which God made use of. See of this manner of speaking, Exodus 35. 29. Levit. 4. 13. and 2 Sam. 11. 14. 2 Kings 17 13. Hag. 1. 1. and Malachi 1. 1. and elsewhere.]

CHAP. X.

God gives Moſeh to understand, why he hardened the hearts of Pharaoh and his servants, v. 1, &c. and threatens them with Grasshoppers, 4. Pharaoh's servants perswade him to let the Israelites goe, 7. He makes shew of yielding to it, 8. but alters his minde, 10. the light plague, to wit, the Grasshoppers, comes over Egypt, 12. Pharaoh confesseth his sins, 16. entreath Moſeh to pray for him, 17. which Moſeh doth, 18. and the Grasshoppers are taken away, 19. Pharaoh remains hardened, 20. The ninth plague, to wit, darkness comes over Egypt, 21. Pharaoh would let Israel goe, but without cattel, 24. Moſeh will not leave a claw behinde, 25. Pharaoh remains hardened, 27. and chargeth Moſeh on pain of death never to appear in his sight any more, 28. which also came to passe, 29.

After that, the LORD said unto Moſeh: Go in to Pharaoh, for I have aggravated his heart, (as) also the heart of his servants, that I might set these my tokens in the midst of him, [i. e. of his kingdom, or, of him, i. e. before them. Otherw. before him.]

2. And that ye might relate before the ears of your children, and childrens children, what I have performed in Egypt, and my tokens, which I have set amongst them; that ye may know I am the LORD.

3. So Moſeh and Aaron went to Pharaoh, and said to him: Thus saith the LORD; How long doeſt thou refuse to humble thy self before my face? Let my people go, that they may serve me.

4. For if thou refuse to let my people goe; behold, to morrow I shall bring Grasshoppers into thy border [i. e.

N into

into thy land, countrey, kingdome, as chap. 8. verse 2.]

5. And they shall cover the sight of the land, [Heb. the eye, i. e. all the land, which at other times lies open to the view of the beholder] so that one shall not be able to see the earth: and they shall eat up the remnant of that which escaped [i. e. the wheat and spelt, as above ch. 9. 32.] that which was left over of the hail; also they shall eat up all the trees [i. e. all the fruits and leaves of them.] which come forth unto you out of the field.

6. And they shall fill up thy houses, and the houses of all thy servants, and all the Egyptians houses, which neither thy fathers, nor thy fathers fathers ever saw, from that day off, that they were upon the earth, unto this day: and he turned about, and went forth from Pharaoh.

7. And the servants of Pharaoh said to him, [understand this of his Nobles, Grantees, his Counsellors, and Courtiers.] How long shall this (man) be a snare to us? [i. e. our ruine and destruction, viz. by these many plagues, he brings upon us.] let the men go, that they may serve the LORD their God: dost not thou know yet that Egypt is spoiled. (or, wasted)? [viz. unless thou dismiss them speedily.]

8. Then Moses and Aaron were brought again to Pharaoh, and he said to them. Go serve the LORD your God: Who and who are they that shall go? [Here Pharaoh limits his grant already, allowing not all but some onely to go, whom he would have named and specified unto him.]

9. And Moses said; we will go with our young and with our old (folks), with our sons, and with our daughters, with our sheep, and with our oxen we shall go; for we have a feast of the LORD. [on which we shall have occasion to slay some of our cattel.]

10. Then he said to them; The LORD be with you so as I shall let you and your little children to go: [implying, That he would upon no terms yield to it, that they should go together with their children.] look to it; for there is evil before your face. [as if he had said, Take heed, lest some mischief and disaster befall you, if you forbear not to be thus troublesome unto me.]

11. Not so; Go ye now, ye men, and serve the LORD, for that is it ye sought: [This King is not ashamed to lie, or to pervert the words of Moses and Aaron] and they drave them out from Pharaoh's face.

12. Then the LORD said to Moses; Stretch forth thy hand over the land of Egypt, for the Grasshoppers, that they may come up over the land of Egypt: and eat up all the herb of the field, all what the hail left over.

13. Then Moses did stretch forth his hand, over the land of Egypt, and the LORD brought an East-wind [which bloweth very fiercely in these parts, so that great ships are often broken by it: see Exod. 14. 21. Num. 11. 31. Psalm 48. 4.] into that land, that whole day, and that whole night: it happened in the morning, that the East-wind brought up the Grasshoppers.

14. And the Grasshoppers came up over all the land of Egypt, and let them down in all the borders of the Egyptians [i. e. all the land over, in all the parts and quarters thereof] very grievous, [in regard of the vast multitude covering all the ground, and the excessive damage which they did] there were never such Grasshoppers before, as these, nor shall there ever be such after these.

15. For they covered the sight [See above verse 5.] of the whole land, so that the land was darkned, and they did eat up all the herb of the land, and all the fruits of the trees, which the hail had left over: and there remained no green (thing) on the trees, nor on the herbs of the fields, in all the land of Egypt.

16. Then Pharaoh hastned, for to call Moses and Aa-

ron: and said; I have sinned against the LORD your God, and against you. [viz. Against the LORD by my disobedience; and against you, by my last uncivil dismissing and expelling of you.]

17. And now (I pray) forgive me my sin, onely this time, [As if he should say, if ever I trespass again in this kind, pray no more for me.] and pray fervently to the LORD your God, that he take but this death from me. [this death, i. e. this deadly plague, which consumes and destroys all, and will make us to famish and perish utterly. So it is said, 2 Kings 4. 40. Death is in the pot, i. e. deadly herbs.]

18. And he went forth from Pharaoh, and pray'd fervently unto the LORD.

19. Then the LORD turned a very strong West-wind, which took up the Grasshoppers, and cast them into the Red Sea. [Or, apprehended, comprehended, concluded them: i. e. God did so cast and confine them there; that there they must perish, and were not able to return, or get out again. This same sea Pharaoh himself was drown'd in afterwards, Exod. 14.] there was not one Grasshopper left over in all the borders of Egypt.

20. Yet the LORD stupified Pharaoh's heart, that he did not let the children of Israel go.

21. Then the LORD said to Moses; Stretch forth thy hand towards heaven, and there shall darkness come over the land of Egypt, that one shall see the darkness. [i. e. the air, which shall be so thick, that it will exclude all light whatsoever.]

22. When Moses stretched forth his hand towards heaven, there was a thick darkness [Heb. Obscurity of darkness] in all the land of Egypt, (for) three days. [Moses could well tell how long this darkness lasted, in regard that the day-light held its ordinary course still among the Israelites, as follows.]

23. They saw not the one the other, [Heb. the man his brother; there was no Sun, nor Moon, nor Star-light.] also there stood none up from his place, in three dayes: but with all the children of Israel it was light, [to wit, in the day-time, when it used otherwise to be light.] in their dwellings. [Understand this only of the land of Gosen: or likewise, as some conjecture, of all the places where Israelites dwelt.]

24. Then [viz. when the three days darkness was past] Pharaoh called Moses, and said; Go (your ways) serve the LORD; only your sheep and your oxen shall abide fast: your little ones also shall go with you. [understand hereby the women also, whose help and tendance the little ones could not be without.]

25. Yet Moses said; Thou shalt likewise give into our hands [i. e. give way to take along with us] slay-offerings (or, sacrifices) and burnt-offerings, that we may do them to the LORD our God.

26. And our cattel shall likewise go with us, there shall not a claw remain behinde: for of that we shall take, for to serve the LORD our God: for we know not wherewith we shall serve the LORD our God, [i. e. what sort and number of cattel we shall be ordered to sacrifice to our God] till we come there.

27. Yet the LORD hardened Pharaoh's heart, and he would not let them go.

28. But Pharaoh said unto him; Get thee from mee; Take heed thou see my face no more: for on that day, in which thou shalt see my face, thou shalt die. [i. e. I will be thy death, or cause thee to be put to death.]

29. Then Moses said, Thou hast spoken aright; [This is no testimony that Pharaoh spake well and righteously, but Moses gives him to understand hereby, that it should come to pass thus, as Pharaoh had spoken, as touching his return, and seeing Pharaoh's face, Moses knowing before, what God had determined over him] I shall see thy face no more.

CHAP. XI.

God commands the Israelites to ask or borrow gold and silver vessels from their neighbours, v. 1, &c. Moseh threatneith Pharaos with the death of all the first-born, 4. and foretelleth, that with the Israelites, all should be well and quiet, 7. Pharaos remaineith hardned, 9.

FOR the LORD had spoken to Moseh, [Before Pharaos had driven away Moseh from him with threats, before chap. 10. 20. and this was the reason, that Moseh gave Pharaos such a resolute answer, ibid. verse 29.] I shall bring one plague yet [see below verse 4. and 5.] over Pharaos and over Egypt; after that, he shall let you go hence: when he shall wholly let (you) go; then he shall drive you out hence, hastily. [Heb. thrusting out he shall thrust you out. See the fulfilling hereof, Exod. 12. 31, 32, 33.]

2. Speak now before the ears of the people, [viz. of Israel] that every man ask [i. e. borrow] of his neighbour, and every woman of her neighbouresse, silver vessels, and golden vessels. [See Exo. 3. 22.]

3. And the LORD gave the people grace [i. e. favour; see of this phrase, Gen. 39. 21.] in the eyes of the Egyptians: also the man Moseh was very great in Egypt, [i. e. in very great repute; that was the reason, that Pharaos durst not meddle with Moseh, fearing it might cause an Insurrection among the people.] before the eyes of Pharaos's servants, and before the eyes of the people. [viz. of Egypt.]

4. Moreover, Moseh said, [viz. to Pharaos, before he parted from him last, verse 8. for this is the prosecution of Moseh his reply, above chap. 10. verse 29.] Thus the LORD hath said; viz. when he sent me to thee this last time.] about midnight I will go forth, through the midst of Egypt.

5. And all the first-born in the land of Egypt shall die: [That which God here threatneith, he afterwards executeth by his Angel, Exod. 12. 23.] from the first-born of Pharaos, that should sit upon his throne [i. e. that should succeed him in the kingdome; as 1 Kings 2. 24. and 1 Chron. 28. 5:] unto the first-born of the maid-servant, that is behinde the mill: [understand the hand-mills, where those that grinded, had both the mill-stones, (or grinding-stones) before their whole body, steeling and turning the same about with their hands. See Exodus 12. 29. Judg. 15. 21. 1 Sam. 14. 47. 1, 2.] and all first-born of the cartel.

6. And there shall be a great cry in all the land of Egypt, the like never was, and the like never shall be. [Both among the parents, whose children shall die thus; and among the children, who hearing and seeing it, shall be afraid of the like turn themselves, as it useth to happen in such dreadful plague-times.]

7. But with all the children of Israel, not a dog shall stir his tongue; [i. e. it shall be so still and quiet among them, that the very dogs, who are roused by the least noise, shall not so much as bark once. See the like expression, Jos. 10. 21.] from the men, unto the beasts; [i. e. neither against men, nor against the beasts.] that ye may know, that the LORD makes a separation betwixt the Egyptians, and betwixt the Israelites.

8. Then shall all these thy servants come down to me; [viz. being sent unto me from thee] and encline (or bowe) themselves before me, saying; Go forth (now), thou and all the people, that follows thy footsteps; [Heb. which is at thy feet, i. e. which follow thee, or are guided and governed by thee, obeying thy commands. See the like phrase, Judg. 8. 5. 1 Kings 20. 10. 2 Kings 3. 9.] and after that I shall go forth: [understand with all, and all the people of Israel with me, together with all

that we have, and that we shall be pleased to take along with us.] and he went forth from Pharaos in heat of anger. [Moseh is zealous for the glory of God: otherwise he was a very meek man, Num. 12. 3.]

9. The LORD then had spoken to Moseh; [Exod. 3. 19. and chap. 10. 1. and elsewhere] Pharaos shall not hearken to you, that my wonders [i. e. wonderful plagues] may be multiplied in Egypt.

10. And Moseh and Aaron did all these wonders before the face of Pharaos; yet the LORD hardned Pharaos heart, that he did not let the children of Israel go forth out of his land. [but being forced thereunto. See Exod. 3. 19. and chap. 6. verse 1.]

CHAP. XII.

God commands the Israelites, that the month, wherein they went forth out of Egypt, should be the first month of the year with them, v. 1, &c. they are enjoined to chooseth out a spotlesse lamb for the passover, 3. how they were to eat the same, 11. and unleavened bread for seven days, 15. and to sprinkle the posts of their doors with the blood of the lamb, 22. All the first-born of Egypt are slain, 29. Pharaos drives the children of Israel out of the land, 31. they rob the Egyptians, 35. They come to Succoth, strong six hundred thousand men, 37. how long they dwell in Egypt, 40. The manner of eating the Paschal lamb, and who might eat it, 43. All the children of Israel do, according as the LORD commanded them, 50.

THE LORD now had spoken to Moseh and to Aaron, in the land of Egypt, [viz. before Moseh departed out of Pharaos's presence, Exod. 11. 4. either before the three days darkness, chap. 10. 21. or after above 11. 1.] saying;

1. This same month, [Called Abib by the Hebrews, Exod. 13. 4. otherwise called Nisan, Neh. 2. 1. Esth. 8. 7.] shall be unto you the head of the months; [i. e. the beginning, thus Exek. 40. verse 1. the head of the year, i. e. its beginning.] it shall be unto you the first of the month of the year... [this is to be understood of Church or Ecclesiastical affairs; for in civil matters, the year began with the seventh month. See Ex. 34. 22. and Lev. 25. 9.]

2. Speak unto the whole congregation of Israel, saying; On the tenth of this month, every one take a lamb, [lamb, or kid, verse 5. this lamb was a figure or type, pointing at Christ the true Lamb of God, John 1. 29. and 1 Cor. 5. 7.] according to the houses of the fathers, [i. e. according to the families which are named according to the fathers.] a lamb for an house.

4. But if an house be too little for a lamb, [i. e. if there be too few to eat it all up on that eve] then let him [viz. the house-father, or master of the family] and his neighbour the next to his house, take it, according to the number of the souls; [i. e. persons; see Gen. 12. 5.] every one as he is able to eat. [Heb. the man according to the mouth of his eating.] ye shall make account according to the lamb. [i. e. ratably and proportionably, to the lamb, and the persons that are to eat thereof, having a care, that there may not be too few, nor too many, for it.]

5. Ye shall have a perfect lamb, [Such a one Christ was to be; 1 Pet. 1. 19.] a male, of a year old, [Heb. the son of a year, i. e. a lamb of one year.] ye shall take it from the sheep, or from the hee-goats.

6. And ye shall have it in custody, [i. e. ye shall let it apart, separated from the flock, for four days, from the tenth day to the fourteenth.] to the fourteenth day of this month; and all the congregation of the assembly of Israel shall slay it, betwixt two Eves. [i. e. betwixt

the beginning and the ending of the evening, that is, betwixt our three a clock after noon, and sun-set: about the same time our Saviour Jesus Christ, the true Paschal Lamb, was likewise put to death; *Mat. 27. 46, 50.*

7. And they shall take of that blood, [*viz.* of the said Lamb slain.] and strike it [*Hebr.* give it, or, do it, *viz.* with a bunch of hyssop, as it is verse 22. of this ceremony there is no mention made elsewhere, as neither of some other here following, but they were onely to be observed in this first passeeover.] on both the side-postes, and on the upper door-posts of the houses, where they shall eat it.

8. And they shall eat that flesh in the same night: roasted at the fire, with unleavened bread, (*loaves*). [*The Israelites* did eat the Paschal lamb with unleavened bread, in remembrance, that they carried their unleavened dough in haste out of the land of Egypt, below *ve. 34.*] they shall eat it with bitter sauce. [*Oth.* bitter herbs. *Heb.* with bitternesse, or, bitter (*things*)].

9. Ye shall eat nothing raw of it [*or,* not being sufficiently or thorough-roasted] nor in any wise boiled in water: *Heb.* boiling, boiled, (*or,* cooking, cooked) in water] but roasted at the fire, his head with his legs, and with his purtenance. (*or,* entrails.)

10. Neither shall ye let ought to remain over till to morrow: but that which doth remain over till the morrow, ye shall burn (*up*) with fire. [*that it may not be put to any other use, whether for Idolatry, or common food.*]

11. Thus now ye shall eat it: [*viz.* At this time; for afterwards these things, (*or* circumstances) were no more observed, no not by Christ himself, nor by his Apostles; see above verse 7.] Your loins shall be girt up, your shoes on your feet, and your staff in your hand: [*This betokens readines in travel, or, haste and earnestness in any business one is about, as 2 Kings 4. 29. and 9. 1. Jer. 1. 17. Luke 12. 35, 39.*] and ye shall eat it in haste, it is the LORDS passeeover. (*or,* Pascha) [*Heb.* Pesach, signifying, a passing through, or passing by, or skipping over, because the destroying Angel pass by, or skip over, the houses of the Israelites, *verse 13. and 23. and 27.* The Lamb is called Pesach here, that is, a passing by, as being the token thereof, see of this Sacramental phrase, *Gen. 17. 10.* and the proper phrase, below here, *verse 13. and chap. 13. 9.*]

12. For I shall passe this night through the land of Egypt [*That which God did by the destroying Angel, he attributeth here unto himself.*] and smite all the first-born [*viz.* of the Egyptians] in the land of Egypt, from the men, unto the beasts: and I shall exercise judgments on all the Gods of the Egyptians, I the LORD. [*As if God had said, I shall make it appear, that their Idol-gods are vain and helpeless.*]

13. And that blood [*wherewith ye sprinkled the postes of your doors, verse 7.*] shall be a token unto you, [*to put you in minde of my promise for the strengthening of your faith.*] on the houses, wherein ye are, when I see the blood I shall passe you by: and there shall be no plague among you for destruction, when I shall smite the land of Egypt. [*i. e.* the first-born in the land of Egypt.]

14. And this day shall be unto you for a Remembrance, (*or,* Memorial) [*viz.* of the received mercy, when I delivered you out of Egypt.] and ye shall solemnize it to the LORD for a feast: ye shall solemnize it among your Generations, for an everlasting institution. [*viz.* until the coming of the Messiah, who is the end and fulfilling of the Law; see *Genesis 13. 15.* and *chap. 17. 7, 13.*]

15. Seven days shall ye eat unleavened (*bread*), [*this time was to begin after the day of the passeeover, it being a peculiar feast.*] but on the first day ye shall put away [*Heb.* cause to cease] the leaven out of your houses: for he that eateth the leavened from the first day until the seventh day that same soul [*i. e.* man, or person] shall

be destroyed out of Israel. [*See Gen. 17. v. 14.*]

16. And on the first day there shall be an holy congregation: also ye shall have an holy congregation. [*Hebr.* congregation of holiness, and so, both before and after] on the seventh day: there shall be no work done in the same; but that which shall be eaten of every soul, the same only may be prepared of you. [*this was not allowed to be done upon the Sabbath day, Exod. 16. 23, 29. and chap. 35. 2, 3.*]

17. Observe you therefore the unleavened (*bread*) [*or,* cakes, according to the custome of the Jews.] because that on the self-same day I shall have led your hosts forth out of the land of Egypt: therefore ye shall keep this day, among your generations, for an everlasting institution.

18. In the first (*month*), on the fourteenth day of the month, in the evening, shall ye eat unleavened bread: until the one and twentieth day of the month, in the evening.

19. That for seven days along there be found no leaven in your houses: [*See above verse 15. and 1 Cor. 5. 8.*] for whosoever shall eat the leavened, the same his soul shall be destroyed out of the congregation of Israel, whether he be a [*Heb.* in, at, or among the] stranger, or an in-born of the land.

20. Ye shall eat nothing that is leavened, [*neither bread, nor cakes, nor any thing else*] in all your habitations ye shall eat unleavened (*bread*) (*or* loaves).

21. Then Moses called all the Eldest of Israel, and said to them; Choose out [*Heb.* draw out, to wit, out of the flock or fold] and take you lambs [*or,* small cattel, *viz.* either of sheep or goats] for your families, and slay the passeeover. [*i. e.* the lamb which was a token of the passeeover (*Pascha*) or passing through or by of the destroying Angel.]

22. Take then a bunch of hyssop, and dip it in the blood that shall be in a bason. [*of the hyssop, see 1 Kings 4. on verse 33. this is one of the ceremonies which was to be observed only at the first Passeeover; see above on verse 7.*] and strike on the upper door-poste, and on both the side-postes [*Heb.* make (*it*) touch, &c.] of that blood which shall be in the bason: but as for you, none shall go forth out of the door of his house, until to morrow.

23. For the LORD shall passe through, for to smite the Egyptians; [*Oth.* Egypt, understand the first-born of the Egyptians] yet when he shall see the blood on the upper door-poste and on the two side-postes, then the LORD shall passe by the door, [*or,* skip by the door,] and not suffer the destroyer [*i. e.* that destroying Angel] to come within your houses, for to smite.

24. Therefore observe this thing [*Save only the ceremonies that were peculiar to the first Passeeover. See above v. 7. 11, 12.*] for an institution for you and for your children for ever. [*understand until Christ. See above v. 14.*]

25. And it shall come to passe, when ye come into that land, which the LORD shall give unto you, according as he hath spoken, [*i. e.* the land of Canaan. In the wilderness they kept the Passeeover but once, *Num. 9. 5.*] that ye shall keep this service. [*i. e.* this part of Gods worship and service. So also verse 26. as appears verse 27.]

26. And it shall come to passe, when your children shall say to you; What service have ye there? [*Heb.* what (*is*) (*i. e.* signifies) this service unto you?]

27. Then ye shall say; This is a Passeeover-sacrifice [*viz.* this Paschal Lamb] unto the LORD, who pass by before the houses of the children of Israel in Egypt, when he smote the Egyptians, and freed our houses. Then the people bowed themselves down and worshipped.

28. And the children of Israel went and did it; according as the LORD had commanded Moses and Aaron, so did they.

29. And it came to passe at midnight, that the LORD smote all the first-born in the land of Egypt, [*this God* did

did to punish and requite the wrong which Pharaoh and his subjects committed on Israel, Gods first-born, *Exod. 4. 22, 23.*] from the first-born of Pharaoh, that was to sit upon his Throne, unto the first-born of the prisoner, [Compare this with chap. 11. verse 5.] that was in the prison. [Heb. in the house of the pit, or, dungeon] and all the first-born of the beast.

30. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt: so there was no house, wherein there was not one dead.

31. Then he called Moses and Aaron in the night, [Moses and Aaron came not unto Pharaoh this time, but the Kings Deputies were fain to come unto them, and submissively to beseech them, that they would go forth, as it appeareth by *Exod. 10. 29.* and chap. 11. verse 8.] and said; Get you up, Go forth from amidst of my people, both ye, and the children of Israel: and go (your way), serve the LORD according as ye have spoken. [To wit, without any of these conditions, or exceptions, which the King formerly stood upon.]

32. Take also with you, your sheep and your oxen [i. e. all your cattel, small and great.] so as ye have spoken; and go (your ways), and blesse me likewise. [i. e. pray unto God for me, to deliver me of this great plague. This Pharaoh likewise desireth, *Ex. 8. 8. & 9. 28.* and *10. 16, 17.* it seems Pharaoh was convinced in his heart, that he had abominably prevaricated against the LORD, sinning thus obstinately against his own conscience.]

33. And the Egyptians solicited the people much, hastening to drive them out of the land: for they said; we are all dead (men). [See *Gen. 20. 3.*]

34. And the people took up their dough, before it was leavened: their dough-lumps, bound up in their clothes, upon their shoulders.

35. Now the children of Israel had done according to the word of Moses, and had asked [i. e. borrowed] of the Egyptians, silver vessels, and golden vessels, and garments.

36. Which the LORD had given the people grace in the eyes of the Egyptians, that they did (satisfie) their desire: and they robbed the Egyptians. [thus was that fulfilled which God foretold to Abraham, *Gen. 15. 14.* and to the Israelites afterwards, *Exod. 3. 22.*]

37. Thus the children of Israel journeyed out of Rameses [See *Gen. 47. verse 11.*] to Succoth: [a place so called from the Huts the children of Israel made there, at their coming thither, of boughs; and this was their first stage, or resting-place after their coming forth out of Egypt. Compare *Lev. 23. 43.* This Succoth is to be distinguished from an other, spoken of, *Gen. 33. 17.*] about six hundred thousand on foot, men only, [among which mighty number, there was not one sick or feeble person, *Ps. 105. 37.*] besides the little children. [and the women, without whose help the children would not have been able to subsist. As also; *Exod. 10. 24.*]

38. And much mixt people [viz. Egyptians and others, being moved and excited by all these wonders and tokens they had seen, to go along with the Israelites, though afterwards they fainted, *Num. 11. 4, 5.*] went up with them likewise; and sheep and oxen, very much [Heb. heavy] cattel.

39. And they baked [viz. when they were come to Succoth] of the dough which they had brought forth out of Egypt, unleavened cakes, for it was not leavened: they being driven out of Egypt [as the LORD had foretold it, *Exod. 11. 1.*] so that they could not tarry, nor make provision ready for them.

40. The time now of the inhabiting which the children of Israel inhabited in Egypt, is four hundred year, and thirty year. [See *Gen. 15. 13.*]

41. And it came to passe, at the end of the four hundred and thirty years; that it happened on that same

day, that all the hosts of the LORD went forth out of the land of Egypt.

42. This night shall be observed to the LORD most diligently, for having led them forth out of the land of Egypt: [Otherw. this is the night which the LORD observed, to lead them forth out of the land of Egypt. Heb. this is a night of observations to the LORD, &c.] This is the night of the LORD that ought to be observed most diligently, of all the children of Israel, among their generations.

43. Moreover, the LORD said to Moses and Aaron; This is the institution of the Passeeover; no strangers son shall eat thereof. [viz. unless he be circumcised, as is to be gathered by verse 44. and 48.]

44. Yet every servant of every one, being bought for money, after that ye shall have circumcised him, then shall he eat thereof. [viz. being formerly well instructed in, and having embraced the true Religion.]

45. No foreigner, [understand such a foreigner here, as dwelleth in a land, whereof he is not native, or inhabites with another.] nor hireling shall eat thereof [viz. unless he be circumcised.]

46. In one house it shall be eaten, [i. e. each lamb shall be eaten in its proper house; each house or family eating up their own lamb, as was said above verse 3.] ye shall not carry (ought) of the flesh forth out of the house: and shall break no bone of it. [this reflects on Christ the true Paschal Lamb, who had no bone broken, *John 19. 33, 36.*]

47. The whole congregation of Israel shall do it. [i. e. Prepare and eat the Passeeover, as the LORD commanded it: he that neglected it, was cut off, *Numbers 9. 13.*]

48. Now when a stranger sojourneth with you, and shall keep [Heb. do] the Passeeover to the LORD, let all that is male be circumcised by (or with) him, and then let him come to it for to keep it: and he shall be as an in-born of the land: [i. e. he shall enjoy the same right and benefit, which the Natives do] but none uncircumcised shall eat thereof.

49. One (manner of) law be to the in-born and the stranger, that sojourneth as a stranger in the midst of you.

50. And all the children of Israel did it: according as the LORD had commanded Moses and Aaron, so did they.

51. And it happened on the self-same day, that the LORD led forth the children of Israel out of the land of Egypt, by (or according to) their hosts.

CHAP. XIII.

God commands all the first-born to be hallowed or consecrated, v. 1, &c. that the day of the going forth out of Egypt, shall be had in remembrance, 3. that the feast of unleavened bread shall be kept in the land of Canaan, 6. and that they shall tell their children the reason thereof, 8. that the firstlings of the beasts shall be set apart for the LORD, 12. that they shall make memorials, 16. which way God did lead them into the wilderness, 17. they take Joseph his bones along with them out of Egypt, 19. Israel incampeth at Escham, 20. God conducteth them with a pillar of cloud and a pillar of fire, 21.

Then the LORD spake unto Moses, saying;

2. Hallow me all the first-born [viz. of male, i. e. command the people, that they do separate or appropriate them to my peculiar holy service. See *Lev. 8. 10.*] opening any womb [Heb. the opening of all (or every) womb] among the children of Israel, of men and of beasts: the same is mine. [therefore namely, that I did

did spare your first-born, when I destroyed all the first-born of Egypt. See below verse 15.]

3. Moreover, Moses said unto the people; Remember that same day, wherein ye went forth out of Egypt, out of the house of bondage: for the LORD hath carried you forth hence, by a strong hand, [Hebr. in the power of the hand] therefore that which is leavened shall not be eaten.

4. This day ye go forth in the month of Abib. [This month falls partly in March, and partly in April, when in Spring-time days and nights are of an equall length. The Hebrew word *Abib* doth signifie a green ear, whereof this month is denominated; because the corn sowed in the ground, had green ears about that time, and in those Countries.]

5. And it shall come to passe, when the LORD shall have brought thee into the land of the Canaanites, and the Hethites, and the Amorites, and the Hevites, and the Jebusites, which he sware unto your fathers to give you, a land flowing with milk and honey, [see Exod. 3. 8.] then shalt thou keep [Heb. serve] this service [mentioned in the verses following] in this month.

6. Seven days shalt thou eat unleavened (bread-) loaves, and on the seventh day, there shall be a feast to the LORD.

7. Seven days unleavened (bread-) loaves shall be eaten: and the leavened shall not be seen with you; yea there shall be no leaven seen with you in all your borders.

8. And thou shalt make known to thy son [i.e. children] on that same day, saying; (this is) for that which the LORD hath done unto me, when I went forth out of Egypt.

9. And it shall be for a token upon thy hand, and for a memorial betwixt thy eyes, that the law of the LORD may be in thy mouth: because the LORD did carry thee forth with a strong hand out of Egypt.

10. Therefore keep this institution, at the appointed time [see above chap. 12. verse 6.] from year to year. [Heb. from days to days. Thus days are likewise taken for a year, Lev. 25. 29. Amos 4. 4.]

11. It shall come to passe also, when the LORD shall have brought thee into the land of the Canaanites, [understand withal here all the rest of the nations, named above verse 5. and Gen. 15. 19, 20, 21.] according as he hath sworn to thee and to thy fathers; and he shall have given it unto thee.

12. Then shalt thou come to passe over unto the LORD, [viz. from thy self unto the LORD, that thou claim no more propriety therein, but it remains the LORDS own.] what openeth the womb, [Hebr. all opening of the womb, above verse 2.] also whatever openeth (the womb) of the fruit [Heb. propagation, or, encrease] of the beast which thou shalt have: the males shall be the LORDS.

13. Yet whatsoever openeth (the womb) of the she-ass, [Hereby understand likewise all other beasts, that were unfit for sacrifice] the same thou shalt redeem with a lamb: [understand either a kid or lamb, as above ch. 12. verse 5.] now, if thou redeem it not, thou shalt break the neck of it: [to the end, that what once is appropriated to the LORD, may not be used for other ends and services.] but all the first-born of man among thy sons, thou shalt redeem: [viz. with five shekels of the sanctuary, Numb. 18. 16.]

14. When it shall come to passe, that thy son shall ask thee to morrow, [See above chap. 6. verse 10.] saying: What is that? [i.e. what signifies that] then thou shalt say unto him: The LORD hath carried us forth out of Egypt, out of the house of bondage with a strong hand.

15. For it came to passe, when Pharaoh hardened himself to let us go, that the LORD slew all the first-born in the land of Egypt, from the first-born of man, to the

first-born of the beasts: therefore do I sacrifice (or slay) unto the LORD, the males of whatsover openeth the womb, yet all the first-born of my sons I do redeem.

16. And it shall be for a token upon thy hand, and for frontlets betwixt thy eyes: [it should seem they were some written schedules of remembrance, which were fastened to the fore-head, to have the law of the LORD in remembrance: [see Deut. 6. verse 8.] for the LORD hath carried us forth out of Egypt by a strong hand.]

17. And it happened, when Pharaoh let the people go, that God led them not (up) the way of the Philistines land, although that was the nearer; [viz. to come into the land of Canaan] for God said [viz. by himself, see Gen. 8. 21.] that the people do not, [or, lest peradventure, spoken after the manner of men.] repent, [viz. of having abandoned the land of Egypt] when they shall see the combat, and return to Egypt.

18. But God led the people about, through the way of the desert of the Red Sea: [understand the wilderness of Etham, verse 20. and Num. 33. 8.] Now the children of Israel went. (or, marched) forth out of Egypt by fives. [Heb. fived, i.e. by fives, five a breast, or, in five bodies, or brigades: Oth. armed, or, cuttrassed, as Josh. 1. 14. and 4. 12. Judg. 7. 11.]

19. And Moses took Josephs bones with him: for he had adjured the children of Israel with an heavy oath, [Heb. adjuring adjured, i.e. sworn them very seriously and strictly] saying; God shall assuredly visit you, [Heb. visiting visit you.] carry my bones then up with you from hence.

20. Thus they journeyed out of Succoth, and they camped in Etham, at the end of the wilderness.

21. And the LORD went before their face, [ch. 14. 19. he is called the Angel of God. This was the eternal Son of God, 1 Cor. 10. 9.] by day, in a cloud-pillar, [Psalm 105. 39. it is said, that this pillar was spread forth as a covering, so that it shaded the Israelites against the heat of the Sun.] to lead them upon the way, and by night in a fire-pillar, to light them; that they might advance day and night.

22. He removed not the cloud-pillar by day, nor the fire-pillar by night, from the face of the people.

CHAP. XIV.

God shews the Israelites the way which they are to goe, v. 1, &c. Pharaoh pursues them, 5. They are mightily frightened hearing of it, and murmure, 10. Moses comforteth and encourageth them, 13. The Angel of the LORD shews them the way by the cloud-pillar, 19. Moses divides the Sea asunder, 21. The children of Israel passe it dry foot, 22. The Egyptians follow after them, 23. God commandeth Moses to stretch forth his hand again over the Sea, 26. which returns and drowns Pharaoh with all his host, 27. so that there remained not one of them over, 28.

Then the LORD spake to Moses, saying:

2. Speak to the children of Israel, that they return and camp themselves before Pihachiroth, [Oth. before the mouth of Chiroth, i.e. before the freight, or entry among the hills of Chiroth] betwixt Migdol, [the name of a City of Egypt, Jer. 44. 1.] and betwixt the Sea: before Baal Zephon, over against which ye shall camp your selves at the Sea.

3. Then Pharaoh shall say of the children of Israel, [viz. When he shall hear, that ye are returned back, and lie camped in a very inconvenient place.] They are entangled in the land; the wilderness hath shut them in. [Heb. the wilderness hath shut up over them.]

4. And I will stupifie the heart of Pharaoh, that he pursue after them, and I shall be glorified upon Pharaoh and all

all his host: [God acquires himself honour and glory, as well in punishing of the wicked, as in shewing mercy to his choien, Exod. 28. 22. Rom. 9. 22, 23.] so that the Egyptians shall know, [viz. as well those that shall now perish in the Sea, as those that shall remain alive at home.] that I am the LORD: and they did so. [i.e. they marched back, according as the LORD commanded.]

5. Now when the King of Egypt was told, that the people fled: then the heart of Pharaoh and of his servants was altered against the people, and said, Why have we done that, that we let Israel go, that they should not serve us? [Heb. from serving us.]

6. And he made ready his charet: and took his people with him.

7. And took six hundred choice charets, yea, all the charets of Egypt; [which could be gotten together in haste] and the Captains over them all. [the Hebr. word rendred Captain is deduced from another signifying three, or third, so that some do understand here, those of the third sort, or order and rank, with the King.]

8. For the LORD stupified the heart of Pharaoh the King of Egypt, that he pursued after the children of Israel: yet the children of Israel were gone forth by an high hand: [i.e. through the power of God, compare Exod. 13. 16. Oth. openly, courageously, in good order, see Exod. 13. 18. and in the sight of the Egyptians, Num. 33. 3.]

9. And the Egyptians pursued after them, and overtook them, where they had camped themselves by the Sea, all the horse of Pharaoh (and) charets, and horsemen, and his host: beside Pihahiroth, before Baal Zephon.

10. When Pharaoh was come near, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them [Oth. Egypt went, or, journeyed on, i.e. the Egyptians.] and they were sore afraid: then the children of Israel cried unto the LORD.

11. And they said to Moses; Hast thou therefore taken us away, because there were no graves in Egypt, that we should die here in this wilderness? wherefore hast thou done that to us, that thou hast carried us forth out of Egypt?

12. Is not this the word, which we spake unto thee in Egypt, saying; Keep off from us (or, let us alone) and let us serve the Egyptians? for it had been better for us, to serve the Egyptians, then to die in the wilderness.

13. Yet Moses said to the people, Fear not, stand firm [i.e. waver and stagger not in your heart] and behold the salvation of the LORD, which he shall do (or, shew) unto you: [i.e. the victory which God shall work for you. See Gen. 49. 18.] for the Egyptians, whom ye saw this day, [Oth. as ye have seen them to day] ye shall not see them again in eternity. (or for ever.)

14. The LORD shall fight for you, and ye shall be still, [As if he should say, Ye shall be merely passive, and do nothing at all towards the subduing of your enemies, neither in words, nor deeds, the LORD shall fight and defeat them himself. Or, it may imply, be ye but quiet, and forbear to murmur against God and me.]

15. Then said the LORD to Moses, why doest thou cry unto me? tell the children of Israel, that they march on.

16. And thou, lift up thy staff, and stretch forth thy hand over the Sea, and cleave it, that the children of Israel may goe through the midst of the Sea, on the dry (ground.)

17. And I, behold I shall [Oth. As touching me, behold, I shall] stupifie the heart of the Egyptians, to go in after them [viz. into the Sea.] and I shall be glorified upon Pharaoh, and upon all his host, upon his charets, and upon his horsemen.

18. And the Egyptians shall know, that I am the

LORD, when I shall be glorified upon Pharaoh, upon his charets, and upon his horsemen.

19. And the Angel of God [Exod. 13. 21. he is called the LORD] that went before the host of Israel, withdrew, and went behinde them: the cloud-pillar likewise withdrew from their face, and stood behinde them.

20. And it came betwixt the camp of the Egyptians, and betwixt the camp of Israel, and the cloud was, both darkness, and lightned the night: [darkness to the Egyptians, coming after, and lightning the Israelites, that went before] so, that the one did not approach to the other all that night.

21. When Moses stretch'd forth his hand over the Sea, then the LORD made the Sea to passe away, by a strong East-wind, all that night, and made the Sea dry, [Heb. set the Sea to drougt] and the waves were cleft.

22. And the children of Israel went in, into the midst of the Sea, on the dry (ground): and the waters were a wall to them, on their right and on their left hand. [The children of Israel were in a readier way before, and could have gone a more convenient one, then by the Red Sea, but that God was pleased to make them take this way, that so he might drown Pharaoh in the same with all his host, and make his own power and judgements known.]

23. And the Egyptians pursued after them, and went in after them, all Pharaohs horses, his charets, and his horsemen, into the midst of the Sea.

24. And it came to passe in that morning-watch, that the LORD, [The Prophet David relates this with many circumstances, Psalm 77. 18, 19. testifying, that the LORD shew'd himself with lightnings, and thunder, and rain, against the Egyptians] in the pillar of fire and cloud, [this pillar was fiery and light before, but cloudy and dark behinde.] looked upon the camp of the Egyptians: [i.e. caused his power to be seen in extraordinary manner, out of the pillar of fire wherein he was.] and he terrified [or, troubled, discomfited, disordered] the camp of the Egyptians.

25. And he thrust off the wheels of their charets [Heb. of his] and made them [Heb. him, or, it, i.e. each one, or the camp] to draw heavily: [Heb. he led them with heaviness.] then the Egyptians said, Let us [Heb. the Egyptians said, let one] flee from the face of Israel, for the LORD fights for them against the Egyptians. [Here is that fulfilled which was foretold, ab. v. 18.]

26. And the LORD said to Moses: Stretch forth thy hand over the Sea: that the waters may return over the Egyptians; over their charets, and over their horsemen, [this the LORD did by a mighty wind, Exodus 15. 10.]

27. Then Moses stretched forth his hand over the Sea, and the Sea returned against the approach of the morning, Heb. against the face, (or, return) of the morning, i.e. against day-break.] unto his force, [i.e. unto his usual course; for before it was bound up.] and the Egyptians fled against it: [viz. against the Sea, i.e. which way soever they turned themselves to flee, the Sea came still against them] and the LORD overthrew [Heb. shook, cast, or, flung them out] the Egyptians into the midst of the Sea. [this was a righteous judgement of God upon the Egyptians, who had cast and flung the poor infants of the Israelites into the water to drown and perish there, without remorse.]

28. For when the waters returned, [viz. By falling off and recoiling from that height and heap they were run up to before] they covered the charets and the horsemen of all the host of Pharaoh, that had followed them, [viz. the Israelites] into the Sea: there was not one of them left over.

29. But the children of Israel went upon the dry (ground) in the midst of the Sea: and the waters were a wall

to them, on their right and on their left hand.

30. Thus the LORD delivered Israel on that day, out of the hand of the Egyptians: and Israel saw the Egyptians dead [oth. dying] on the shore of the Sea. [Heb. lip.]

31. Also Israel saw the great hand [i. e. the mighty and glorious work of the LORD, as Psalm 109. 27.] which the LORD had shewed [Heb. done.] upon the Egyptians: and the people feared the LORD, and believed in the LORD, and on Moses his servant. [i. e. they believed the word which Moses did speak unto them in the name of the LORD, as Exod. 19. 9. and 2 Chr. 20. 20. the phrase rendered here, believing on- is one and the same in the Hebrew Text; the difference expressed is taken from the nature of the thing.]

CHAP. XV.

The Song of Praise sung by Moses and the children of Israel upon their deliverance, and Pharaoh's drowning in the Sea, v. 1, &c. Miriam and the rest of the women of Israel answer thereunto, likewise praising the LORD for this deliverance, 20. In the wilderness they come to Sur, where they find no good water to drink, 22. at Marah they meet with bitter water, 23. The people murmure, 24. A tree is shewed to Moses to sweeten the water with, 25. The LORD gives laws to them, and makes fatherly promises to them, 26. At Elim they find twelve wells of water, and seventy palm-trees, 27.

Then Moses and the children of Israel sang this Song unto the LORD, and spake, saying: I will sing unto the LORD, for he is highly exalted, [Heb. exalting exalted] the horse and his rider, he hath thrown into the Sea.

2. The LORD is my power and song; [i. e. the matter and subject of my song; or, he that hath given me cause to sing praises to him] and he hath been a salvation to me: [see above chap. 14. verse 13.] this is my God, therefore I will make him a pleasant habitation; [or barely, an habitation. Oth. I will glorify him] he is my fathers God, therefore I will exalt him.

3. The LORD is a man of war: LORD is his Name. [See Gen. 2. 4. and Exod. 3. 15. and chap 6. 2.]

4. He hath thrown Pharaoh's chariots and his host into the Sea. and the choice of his Captains are drowned in the reed Sea. [i. e. the Red Sea.]

5. The abysses (depths) have covered them: [i. e. the high waters which stood raised up like unto high walls, are fallen down upon them, Exod. 14. 22.] they sunk into the depths like a stone.

6. O LORD, thy right hand hath been made glorious in power: thy right hand, O LORD, hath broken the enemy:

7. And through thy great excellency, [Heb. through the greatness of thy highness,] thou hast overthrown them that rose up against thee. [i. e. them, that rose up against thy people: for that which is done against the people of God, God accounts of as done against himself. See Zach. 2. 8. Matth. 25. 45. Acts 9. 4.] Thou hast sent forth thy burning wrath, which hath consumed them as stubble. [this is an abrupt speech, and may be supplied or completed thus. Which hath consumed them, as the stubble is consumed by the fire.]

8. And through the blast of thy nose [A description of the wind: See Exod. 14. 21.] the waters have been heaped up, the streams have stood upright like a heap: the abysses were grown stiff [or, propt up] in the heart of the Sea. [i. e. in the greatest depth, or, the midst of the Sea: as Psalm 18. 16. and 46. 3. and Eccch. 28. 2. Compare Deut. 4. 11.]

9. The Enemy said, I will pursue, I will overtake, I

will divide the spoil: [This useth to be done with a great deal of rejoicing, Isa. 9. 2. Pharaoh and his men promised themselves an easie and full victory, but it failed them.] My soul shall be filled of them; [i. e. as some likewise do render it, my lust shall be satisfied upon them. See Job 16. on verse 10.] I will draw forth my sword, [Heb. I will empty (or, void) my sword] my band shall destroy them. [or, bring them back into (my) possession, or, make them poor.]

10. Thou didst blow with thy wind, the Sea covered them; they sunk down like lead in mighty waters.

11. O LORD, who is like thee among the Gods? who is like thee, glorified in holiness [i. e. adorned and surrounded with incomparable holiness.] terrible in songs of praises, [he that ought to be worshipped, honoured and praised with a great measure of filial fear, reverence, and awfulness] doing wonders?

12. Thou didst stretch forth thy right hand, the earth swallowed them up. [i. e. the bottom of the Sea.]

13. Thou didst through thy kindness lead this people, that thou hast redeemed; thou carriedst them softly through thy strength, to the pleasant Habitation of thy Holiness. [understand the land of Canaan; where God would give unto his people, his holy worship. See Psalm 78. v. 52, 53, 54.]

14. The Nations heard it, they shall tremble: [See the fulfilling, Num. 22. 3, 6. and Josh. 2. 10, 11. and 5. 1. Psalm 68. 3.] We hath seized the inhabitants of Palestina.

15. Then the Princes of Edom shall be abashed, quaking shall seize the mighty ones of the Moabites: all the inhabitants of Canaan shall melt away.

16. Terror and fear shall fall upon them; through the greatness of thy arm they shall become dumb, like a stone: untill thy people, LORD, passe thorough, untill thy people passe thorough, which thou hast purchased.

17. Them thou shalt introduce, and plant them upon the Mount of thine Inheritance [i. e. In the Mountainous Countrey, such as Canaan is, Deut. 11. 11. Others understand here Mount Moria, whereon the Temple was built afterwards.] at the place, which thou hast made, O LORD, thine habitation: the Sanctuary, which thy hands consecrated, O LORD.

18. The LORD shall reign in eternity and evermore. [i. e. Both here and hereafter, world without end.]

19. For Pharaoh's horse, with his chariot, with his horsemen, came into the Sea, and the LORD hath made the waters [which just before stood up like mighty walls on both sides, chap. 14. 22.] to return over them: but the children of Israel went on dry (ground) in the midst of the Sea.

20. And Miriam the Prophetess, Aarons sister, [She was likewise sister to Moses, but having lived a long time with Aaron, during Moses his absence, she is therefore called, (as she was most taken notice to be) Aarons sister.] took a Timbrel into her hand; and all the women went forth, after her, with timbrels and with dancings. [Oth. with flutes, or, pipes.]

21. Then Miriam [Together with other women] answered them; [viz. the men, who sung before, as above verse 1. the women singing the same thing over again after the men.] Sing unto the LORD; for he is highly exalted, [as above verse 1.] the horse and his rider he hath thrown into Sea.

22. After this Moses made the Israelites to march on from the Reed Sea off; and they went forth into the wilderness of Sur, [the Name of a Desert, betwixt Egypt and Arabia. See Gen. 16. verse 7.] and they went three days in the wilderness, and found no water.

23. Then they came to Marah, [When Moses came to this place with the Israelites, the name of it was not Marah yet, but it got that name then first, from the bitter-

bitterness of the water there, Marah signifying bitterness as the Text it self sheweth] yet they were not able to drink the water of Marah, for it was bitter ; therefore the name of it was called Marah.

24. Then the people murmured against [Moseh, [To murmur, is to conceive evil thoughts of God, his words, and works, in the heart, and to speak unworthily thereof with the tongue.] saying ; What shall we drink ?

25. Then he cryed unto the LORD, and the LORD shewed him a Tree (or piece of wood) which he threw into that water, then the water became sweet : [This water became sweet for the use and service of the Israelites, for a time only, and remained not always sweet after ; as appears by Plinies Natural History, lib. 6. chap. 29. making mention of those bitter waters in his time. See 2 Kings 2. 21.] There be [viz. God] set (the people) [viz. of Israel] an Institution and Right, and there he proved the same ;

26. And said ; if so be, that thou wilt earnestly hearken [Heb. bearing hear.] to the voice of the LORD thy God, and do what is right in his eyes, and incline thine ears to his Commandements, and keep all his Institutions ; then shall I lay none of the diseases upon thee, which I laid upon the land of Egypt, for I am the LORD thy healer, (or, Physician) [i. e. I am he that is able to heal and help thee in body and soul, and to keep and preserve thee from all hurt and misery present and to come.]

27. Then they came to Elim, and there were twelve water-fountains, and seventy palm-trees : and they camped themselves there by the waters.

CHAP. XVI.

The children of Israel come into the wilderness of Sin, v. 1, &c. they murmur for having no bread, 2. God doth promise and give them bread from Heaven, 4. and quails too, 8. Manna is not found on the Sabbath day, 25. whence Manna had the name ; the form of it, 31. a Gomer of it is laid up for posterity, 32. how long this Manna continued, 35. what a Gomer is, 36.

When they were gone from Elim, the whole congregation of the children of Israel came into the wilderness of Sin, which is betwixt Elim and betwixt Zinai : [Before they went from Elim towards Sin, they had been once again at the Red Sea, of which Journey Moseh makes no mention here, but recordeth it, Numb. 33. 10, 11. Sin is the name of a wilderness in Arabia the stony, where was the eighth camping or leaguer-place of the Israelites, Numb. 33. 10, 11. Mount Zinai is otherwise called Horeb, the same whereon Moseh received the Law.] on the fifteenth day of the second month after that they were gone forth out of the land of Egypt.

2. And all the Congregation of the children of Israel murmured against Moseh, and against Aaron in the wilderness.

3. And the children of Israel said to them : O that [Heb. who shall give that : Compare Deut. 5. verse 29.] we had died in the land of Egypt, by the hand of the LORD, when we sate by the flesh-pots, when we did eat bread to satiety (ad saturitatem) ! for ye have led us forth into this wilderness to kill this whole Assembly with famine.

4. Then said the LORD to Moseh, Behold, I will rain bread for you, [i. e. something (called Manna) whereof the Israelites afterwards made bread] out of heaven, [i. e. it shall fall down from Heaven in the manner of a rain] and the people shall go forth, and gather each day (a) measure on his day, [Hebr. word, or thing which signifieth here such a quantity or proportion, as was needful for one mans daily sustenance.] that I may prove them, whether they go in my Law, or not.

5. And it shall come to pass on the sixth day [viz. the day before the Sabbath ; then the Israelites were to prepare and make ready their meat for the Sabbath day, on which they were allowed no manner of work, not so much as the kindling of a fire, as may be seen, Exod. 35. 3.] that they shall make ready what they shall have brought in : the same shall be double [see below ver. 22.] above what they shall gather daily. [Hebr. day, day, as Gen. 39. 10.]

6. Then said Moseh and Aaron to all the children of Israel : in the evening, [See verse 13.] then shall ye know, that the LORD hath led you forth out of the land of Egypt. [not we, of our own device, and purpose, as the people ever and anon upbraided them : See verse 3. and above chap. 14. 11.]

7. And to morrow ye shall see the Glory of the LORD, because he hath heard your murmurings against the LORD : for what are we, that ye murmur against us ?

8. Moreover, said Moseh, when the LORD shall give you flesh in the evening, and in the morning bread unto satiety, it shall be, because the LORD hath heard your murmurings, which ye murmur against him : for what are we ? your murmurings are not against us, but against the LORD. [Meaning, it was not against them alone ; or, not so much against them, as against the LORD. See the like phrases, Gen. 32. 28. and 1 Sam. 8. 7. Iohn 12. 44.]

9. After that, Moseh said to Aaron ; Say to the whole Congregation of the children of Israel ; Draw near before the face of the LORD, [i. e. assemble together before the cloudy pillar, in and by which the LORD did manifest his glorious presence, verse 10.] for he hath heard your murmurings.

10. And it came to pass, when Aaron spake to the whole Congregation of the children of Israel, and that they turned themselves toward the wilderness, then behold, the Glory of the LORD appeared in the cloud.

11. Also the LORD spake unto Moseh, saying ;

12. I have heard the murmurings of the children of Israel : speak to them, saying ; Betwixt the two evenings, [see Exod. 12. 6.] ye shall eat flesh ; and in the morning ye shall be satisfied with bread ; and ye shall know, [finding it verified by your own experience.] that I am the LORD your God.

13. And it came to pass in the evening, [viz. of that day] that there came up quails, [Heb. the quail : So Exod. 8. verse 6. the frog, for frogs.] and covered the camp ; and in the morning the dew lay round about the camp. [Heb. there was a laying of dew.]

14. Now when the dew that lay, was gone up, [viz. into the air, evaporating through the heat of the Sun : The Manna lay covered and hidden under the dew, which went upwards with the rising of the Sun. See Numb. 11. 9.] behold, then there was over the wilderness [Heb. upon the face of the wilderness :] a small [Heb. thin] round thing, small as the hoar-frost upon the earth.

15. When the children of Israel saw it, they said the one to the other, [Heb. the man to his brother.] it is MAN ; [i. e. it is food, or gift prepared and appointed for us. Oth. What is this ?] for they knew not what it was : Moseh then said unto them ; this is the bread which the LORD hath given you to eat.

16. This is the Word, which the LORD commanded ; Gather of it every one, according as he [and his whole family] may eat : [Heb. according to the mouth of his food, i. e. according to what his own and families sustenance requireth.] a Gomer for an ephah, [Heb. pate or brain, i. e. person.] after the number of your souls ; every one shall take for those that are in his Tent. [These words declare the fore-going, in this verse.]

17. And the children of Israel did so, and gathered the one much, the other little. [Heb. multiplying, and diminishing.]

18. Yet when they measured it with the Gomer, [See below, verse 35.] he that had gathered much, had nothing over, and he that gathered little, had no lack : [The sense is, every one brought home what he gathered, and then the father, or head of the family measured it out, and gave every one his Gomer, or due share and proportion, so that none got more than his due and ordinary allowance.] every one gathered as much as he could eat. [Heb. according to the mouth of his eating, or food, as verse 16.]

19. And Moses said to them; Let no man leave (ought) of it to the morning.

20. Yet they hearkened not to Moses, but some men left of it to the morning : [This they did, some out of a fruitless care, and diffidence, and others it may be, out of curiosity, to try and see whether the Manna would keep so long.] then there grew worms in it, and it became stinking; for which Moses was very wroth with them.

21. This now they gathered every morning, [Heb. in the morning, in the morning.] every one according as he could eat : for when the sun grew hot, it melted. [viz. that which remained lying on the ground; so that here is rendered the reason, why they gathered it always in the morning.]

22. And it happen'd on the sixth day, that they gathered double bread, two Gomers for one : and all the chief of the Congregation came, and acquainted Moses with it. [for they doubted whether the people did well or ill, Moses having commanded, that there should be gathered but a Gomer a piece.]

23. Then he said unto them, This is that which the LORD hath spoken; To-morrow is the rest, the holy Sabbath of the LORD; That which ye should bake, [viz. against to-morrow] bake that, and boil, what ye should boil, and all that which remaineth over, [viz. on the sixth day; the moiety of the double Gomer which they had gathered on the sixth day, remained over] lay it up for you in custody, until to-morrow.

24. And they laid the same up, until to-morrow, as Moses had commanded, and it stank not, [As it happened before, when they had laid it up, against Moses his command. See above, verse 20.] nor was there any worm in it.

25. Then said Moses, Eat that to-day [Moses here teacheth the people, what they ought to do, not only on that day, but from week to week, on every Sabbath day, as long as it should rain Manna] for to-day is the Sabbath of the LORD : [Moses spake the words of this verse and the next, on that evening, when the Sabbath began, or was entering; which we, according to our custom, use to call Saturday-evening; for the Sabbath day began with the evening of the sixth day, and ended with the evening of the seventh.] ye shall find none in the field to-day.

26. Six days ye shall gather it : but on the seventh day is the Sabbath; on the same there shall be none.

27. As it came to pass on the seventh day, that some of the people went forth to gather (Manna) [These believed neither God himself, nor Moses his servant.] yet they found nothing.

28. Then the LORD said to Moses : [i. e. He commanded him to say unto the people.] How long do ye refuse to keep my Commandments, and my Laws? [One kind of transgression, is set down here as the transgression of all Commandments.]

29. Behold, therefore, because the LORD hath given you the Sabbath, he gives you the sixth day two days' bread : Let every one remain in his place, that none go forth but of his place on the seventh day. [viz. for to gather Manna; or to do any other work, Lev. 23. 3. they are charged to repair to the holy Assembly, and Act. 1. 12. mention is made of a Sabbath-days Journey.]

30. So the people rested on the seventh day.

31. And the house of Israel, called its name MAN : and it was like Coriander-seed, [viz. For shape and bigness, but it was white like Bedolub, or crystal, Numb. 11. 7.] white, and the taste of it, was like honey-cakes, [viz. being taken up from the ground, undressed; but when it was caked, it tasted like fresh oil, Numb. 11. 8.]

32. Moreover, Moses said, This is the Word, which the LORD commanded : Fill a Gomer thereof, to keep [viz. in the Tabernacle, which shall be set up] for your Generations (or, posterity) that they may see the bread which I have given you to eat in this wilderness, when I led you forth out of the land of Egypt.

33. Moses likewise said to Aaron, Take a pot [Heb. 9. 4. it is called the golden vessel. Oih. dish, plate] and put a Gomer full [Heb. the fulness of a Gomer] of Man into it : and set it before the face of the LORD, [who manifested his presence above the Ark of the Covenant.] to be kept for your Generation.

34. According as the LORD commanded Moses, so Aaron set it (up) before the Testimony [Understand before the Ark of the Covenant, wherein the Tables of the Law of God were kept : See Exod. 25. 16, 21. which are called the Testimony, because they witnessed or testified the will of God. The Ark indeed was first commanded to be made upon Mount Sinai, (after the giving of the Law) but Moses here contracteth the matter, for to conclude the History of the Manna therewith.] to be kept.

35. And the children of Israel did eat Man forty years, until they came into an inhabited Country : [This is said in opposition to the wilderness, wherein they lived all this while] they did eat Man, until they came to the borders of the land of Canaan.

36. Now a Gomer is the tenth (part) of an Ephah : [This is a measure of dry wares, containing as much as four hundred thirty two hen-eggs-shells; so that the Gomer, as some conceive, was twice as large as the Chenix, Rev. 6. 6. being a corn or grain-measure, holding as much as would serve to feed a man a day. See Lev. 5. 11. and 19. 36. Deut. 25. 14, &c.]

CHAP. XVII.

The people murmured at Raphidim for water, v. 1, &c. Moses crying unto the LORD, giveth water out of the stone at Horeb, 4. the place is called Massa and Meriba, 7. Amalek fighteth against Israel, 8. as long as Moses prayeth with his hands lifted up, Israel prevaileth, 11. God commandeth the destruction of Amalek, 14. Moses buildeth an Altar, which is called, The LORD is my Banner, 15.

After that, the whole Congregation of the children of Israel went, according to their Journeys out of the wilderness of Sin, [Their Journeys were these; from Sin, to Dophka; from Dophka, to Alus; from Alus, to Raphidim, Numb. 33. 12, 13, 14. Moses doth not make mention in this Chapter of all the Journeys, and resting-places of the people; but only of those, in which there happened something extraordinary.] upon the Commandment of the LORD; [Heb. upon, or, after the mouth of, &c.] and they camped themselves at Raphidim : [this is a place in the wilderness, by Mount Horeb; this was the first camping, or leaguer-place.] now there was no water for the people to drink.

2. Then the people contended with Moses, and said; Give us water ye [viz. ye Moses and Aaron] that we may drink : then Moses said to them; what contend ye with me? why do ye tempt the LORD? [viz. by your unbelief; for they doubted still whether the LORD was among them, verse 7. which they would have him make to appear by Miracles. This is to tempt God, Ps. 78. 18, 19. Mat. 16. 1.]

3. Now

3. Now when the people thirsted after water, then the people [understand not all, but some ill-disposed ones among them] murmured against Moses, and said; *Why hast thou made us go up out of Egypt, to make me, and my children, and my cattle die of thirst?*

4. Then Moses cried unto the LORD, saying; *What shall I do to this people? there wants not much, but they will stone me.* [Heb. yet a little, and they will stone me: the like he was threatened with, Numbers 14.10.]

5. Then the LORD said to Moses: *Go (thy ways) before the face of the people, [viz. unto Mount Horeb,] and take with thee of the eldest of Israel, [that they may be witnesses of what shall happen there.] and take thy staff into thy hand, wherewith thou smitest the River, [i. e. wherewith thou didst command Aaron to smite the same.] and go (thy ways.)*

6. Behold, I shall stand there before thy face, upon the Rock in Horeb, and thou shalt smite upon the Rock, then water shall issue, that the people may drink. Now Moses did thus, before the eyes of the eldest of Israel.

7. And he called the name of that place Massa, [i. e. tempting, or temptation] and Meriba, [i. e. strife, contention. See of another Meriba, Num. 20.13.] because of the contention of the children of Israel, and because they had tempted the LORD, saying; *Is the LORD in the midst of us, or not?*

8. Then came Amalek [i. e. The Amalekites, the posterity of Esau, Jacob's brother, Gen. 36.15,16. that which is related here, happened when Moses was marching with the Israelites towards Horeb. See Deut. 25.17, 18.] came and fought against Israel [i. e. the Israelites.] in Raphidim.

9. Then Moses said to Joshua: *Chuse us out men, and go forth, fight against Amalek: to morrow I will stand upon the height (or top) [Heb. head] of the hill; and the staff of God [i. e. that staff, whereby God wrought so many and great wonders.] shall be in my hand.*

10. Joshua now did as Moses had said unto him, fighting against Amalek; yet Moses, Aaron, and Hur, [This Hur is to be distinguished from Hur the father of Bezaleel, and the son of Caleb, 1 Chron. 2.19.] did climb (or, get) up, on the top of the hill.

11. And it came to pass, while Moses held up his hand, that Israel prevailed; but while he let down his hand, Amalek prevailed.

12. Yet Moses his hands were heavy, therefore they took a stone, and laid the same underneath him, that he sat thereon, and Aaron and Hur under-proped his hands, the one on this, and the other on the other (side). [Heb. hence one, and thence one.] So his hands were sure, till the Sun went down.

13. So that Joshua discomfited [or, weakened, infected, broke] Amalek and his people, [It seems, that by Amalek here is to be understood the King, or, chief leader of the Amalekites, and by his people, their camp or army: others understand by Amalek the Amalekites, and by his people, other Nations, that were come in to their assistance.] by the edge of the sword. [Heb. the mouth of.]

14. Then said the LORD to Moses; *Write this for a Remembrance in a Book, [viz. Wherein thou shalt describe the History of the Israelites.] and lay it (up) in the ears of Joshua: [i. e. repeat it often, imprint it well in thy successful apprehension, by his ears.] that I will wholly extirpate [Heb. extirpating extirpate] the remembrance of Amalek, from under Heaven. [i. e. every where, as [far as the Heaven doth extend it self.]*

15. And Moses builded an Altar, and he called its name; *The LORD is my Banner.* [Heb. Ichovah Nissi. Thus Moses called this Altar, in remembrance of the victory over Amalek.]

16. And he said; *Because the hand is upon the throne of the LORD, the war of the LORD shall be against A-*

malek, from generation to generation. [Understand by the Hand here, the Hand of God, i. e. his great and mighty power, which he stretcheth forth from Heaven (that being his Throne) for the Protection of his people, and the suppression of his enemies. By the Throne there may likewise be understood the Church of God. Some interpret it of Gods swearing an oath. Others read it, *Because the hand (viz. of Amalek) is against the throne of the LORD, i. e. was against him, and his people; the place is somewhat obscure.]*

CHAP. XVIII.

Ichbro brings Moses his wife and his two sons, v. 1, &c. Moses relates unto Ichbro, what great things the LORD had done for Israel, 7. Ichbro bleisseth God, and offers sacrifice unto him, 10. He counselleth Moses, to set up Judges, for the judging of small matters, 13. Moses followeth this counsel, 24. Ichbro returneth to his own Country, 27.

Then Ichbro, the Priest of Midian, Moses his father in law, heard all what God had done to Moses and to Israel: that the LORD had carried Israel forth out of Egypt.

2. So Ichbro Moses his father in law, took Zippora Moses wife (after that he had sent her back.) [Heb. after her sending back.]

3. With her [viz. Zippora's] two sons, whereof the ones name was Gersam, (for he said, [viz. Moses, when he gave the child that name.] *I have been a stranger in a strange Country.*) [to wit, in Midian.]

4. And the name of the other was Eliezer, for (said he) *The God of my father hath been my help, and hath delivered me from the sword of Pharaoh.*

5. Now when Ichbro, Moses his father in law came to Moses, with his sons and his wife, into the wilderness, at the Mount of God, [This was Mount Horeb, whereon God gave the law to Moses.] where he had camped himself.

6. Then said he to Moses: [i. e. He sent word to him by some Messenger before his arrival.] *I, thy father in law come unto thee, with thy wife, and both her sons with her.*

7. Then Moses went forth, to meet his father in law, and he bowed himself, and kissed him, and they asked the one the other [Heb. the man his neighbour, or, companion] of the welfare: [Heb. peace. See Gen. 37.14.] and they went to the Tent. [to wit, that of Moses.]

8. And Moses related to his father in law, all that the LORD had done to Pharaoh, and to the Egyptians, for Israel's sake. all the toil that had met [Heb. found] them upon that way, and that the LORD had delivered them.

9. Now Ichbro rejoiced over all the good, which the LORD had done to Israel; that he had delivered them out of the hand of the Egyptians.

10. And Ichbro said; *Blessed be the LORD, that redeemed you out of the hand of the Egyptians, and out of the hand of Pharaoh; that redeemed this people from under the hand of the Egyptians.*

11. Now I know, that the LORD is greater, then all gods: [Understand here the Idols of the Heathen nations, called Gods by name, but being none in deed.] for in the thing wherein they dealt proudly, [the sense of these words is, That when the Egyptians conceived, that through the help of their Gods, they would soon suppress and destroy the people of God, they were by God precipitated into the Red Sea, to the scorn and shame of all their Idol-Gods, in whom they trusted.] *he was above them.* [i. e. he prevailed against, subdued and destroyed them.]

12. Then Jethro, Moses his father in law, took burnt-offering, and *slay-offerings* to God, [i. e. to offer them up in sacrifice to God.] and Aaron came, and all the chief of Israel, for to eat bread with Moses his father in law [to eat bread doth here signifie, to be at a festi- vally-meal together.] before the face of God. [i. e. in the fear of the LORD: having the LORD before their eyes, or, before the Majesty of God appearing in the cloudy pillar. Compare Deut. 12. 7. and 27. 7.]

13. Yet it happened on the next day; that Moses sat to judge the people: and the people stood before Moses, from the morning to the evening.

14. When Moses his father in law saw all that he did to the people; [i. e. How he did carry and demean him- self towards them] he said; what thing is this, that thou doest to the people? why doest thou sit thy self alone, [without any assessors, and assistants in Judgement.] and all the people stands before thee from the morning to the evening?

15. Then said Moses to his father in law: because the people comes to me, to ask counsel of God. [Oth. to seek God, i. e. they enquire, what doth agree with the will and command or law of God; see 1 Sam. 9. 9.]

16. When they have a cause, then they come to me, to judge between the man and his neighbour: and that I may make known (unto them) Gods institutions and his laws.

17. Yet Moses his father in law, said to him: the thing is not good which thou doest. [To wit, in that manner, that thou doest all alone thus.]

18. Thou wilt wholly decay [This is a phrase compara- tively taken from flowers, leaves, or herbs; see Deut. 1. 9; 12. Jethro's meaning is, That Moses wore himself out; hearing and judging all business of the people himself: the people likewise was tired and ill-satisfied, with wearisome attendance, before they could be admitted and heard. Oth. wear away, fall away, faint. Hebr. thou shalt withering wither.] both thou, and this people, [Heb. also thou, also this, &c.] that is with thee: for this thing is too heavy for thee; thou alone art not able to do it.

19. Hear now my voice, I will counsel thee, and God shall be with thee: be thou for the people with God, and bring thou the things before God. [As if he should say, it is enough, that thou be employed in great and weighty affairs, wherein Gods own advice or decision must be had, whereof we read, Numb. 15. 33, 34. and 27. 5, 6. other smaller matters may be dispatched by others.]

20. And declare unto them the institutions and the laws; and make known unto them the way wherein they are to walk, and the work which they are to do.

21. Yet look thou about among all the people, for vali- ant men, [Oth. strong, able, courageous men; see Gen. 47. 6.] fearing God, true men, [Heb. men of truth, or faithfulness;] hating covetousness: [unto these qualificati- ons required in Governors of Nations, Cities, and Coun- tries, Moses adds some others yet, Exod. 23. 6. Deut. 1. 16. and 16. 18. see likewise, 2 Chro. 19. 7. and 1 Sa. 33. 15.] set them over them, Chief of thousands, chief of hundreds, chief of fifties, chief of tens:

22. That they may judge this people at all times; yet so, that they bring all great matters to thee, but that they judge all small matters: thus ease thy self; and let them bear with thee.

23. If thou do this thing, and God command it thee, then shalt thou be able to subsist; then shall likewise all this people come to their place in peace. [viz. Into the land of Canaan, or each one to his own home; getting their business dispatched; without that tedious atten- dance from morning to night. Thus a mans house is called his place, Judg. 7. 7. and 9. 55. and 19. 28, 29.]

24. Moses now hearkened to the voice of his father in law: and he did all that he had said. [viz. After that God had commanded him the same, Numb. 11. 16. and having likewise propounded it unto the people, Deut. 1. 14.]

25. And Moses chose out valiant men, out of all Israel, and made them heads over the people; [What Instru- ction and charge Moses gave unto these men, see Deut. 1. 16, 17.] Chieftains of thousands, Chieftains of hun- dreds, Chieftains of fifties, and Chieftains of tens.

26. That they should judge the people at all times; bringing the hard matters to Moses, but judging them- selves every small matter.

27. Then Moses let his father in law depart; and he went to his Country. [viz. Into Midian.]

CHAP. XIX.

The Israelites come into the desert of Sinai, in the third month after their coming forth out of Egypt, v. 1, &c. Moses went up to God upon that mount, 3. There God enjoined him what to say unto the people, 3. The people promise to obey the words of God, which Moses reports again unto the LORD, 8. The people is hallowed a- gainst the third day, 10. they must not approach the mount, 12. The dreadful and terrible presence of God upon the mount, 16. God speaks with Moses, 19. the people, 21. yea and the Priest: too are again forbidden to approach the mount, until they were hallowed, 22. Moses and Aaron only are commanded to go up to the LORD, 24. which also they do, 25.

IN the third month [or, (new moon) called Sivan by the Hebrews, falling partly, in our May, and part- ly, in June. This was four hundred and thirty years after the Covenant established with Abraham, Gen. 15. and 17.] after the going forth of the children of Israel, out of the land of Egypt: on that same day [viz. when they broke up from Raphidim, which was the first day of the month; (Compare Ezek. 46. 1, 6.) forty se- ven days after the Passover, or coming forth out of E- gypt.] they came into the wilderness of Sinai. [This is a Mountain in Arabia, Gal. 4. 25. lying in a wilder- ness, Acts 7. 30, 38.]

2. For they went from Raphidim, and came into the wilderness of Sinai, and they camped themselves in the wilderness: now Israel camped themselves there, over a- gainst that Mount. [viz. Sinai.]

3. And Moses went up to God, [i. e. To the pillar of cloud upon the Mount] and the LORD called unto him from the Mount, [i. e. from the top of it, Moses being yet in a lower part thereof] saying; Thus shalt thou speak to the house of Jacob, and declare unto the chil- dren of Israel.

4. Ye have seen, what I have done to the Egyptians; how I have born you upon Eagles wings, [Implying, that like unto an Eagle, bearing her young ones upon her back, so God had carried them both speedily and safely out of Egypt. See Deut. 32. 11.] and brought you to me. [i. e. to the place of my presence, and conveniency of serving me.]

5. Now then if ye will carefully obey [Heb. obeying obey] my voice, and keep my Covenant, ye shall be my pe- culiar (people) out of all nations; for all the earth is mine. [viz. with all that is therein contained.]

6. And ye shall be unto me a Priestly Kingdome, [Heb. a Kingdome of Priests, i. e. a Kingdome consisting of Priests and Kings.] and a holy people, [i. e. dedicated to the service of God.] These are the words, which thou shalt speak to the children of Israel.

7. And Moses came, [viz. down from the mount un- to the people] and called the eldest of the people, and put before

before their faces all these words [or, things, matters] which the LORD had commanded him.

8. Then all the people answered with one accord, and said; All that the LORD hath spoken we will do: and Mosch brought the words of the people back unto the LORD.

9. And the LORD said to Mosch; Behold, I shall come unto thee in a thick cloud, [Heb. in the thicknes of the cloud] that the people may hear when I speak with thee, and that likewise evermore [i. e. all their lifetime] they may believe thee: [see above chap. 14. 31.] for Mosch had declared the words of the people unto the LORD.

10. Also the LORD said to Mosch, Go unto the people, and hallow (or, sanctifie) them, [i. e. command them, and lock thou and the eldest of the people carefully to it, that they do holily prepare themselves for the receiving of my Commandments: see further, Lev. 11. on verse 45.] to day and to morrow, and let them wash their clothes,

11. And be ready against the third day: for on the third day, [This was the fiftieth day after the Paschever, which therefore is called *Pentecost* by the Greeks, i. e. the fiftieth day.] the LORD shall come down [appearing in the pillar of cloud, verse 9. and 16.] before the eyes of all the people upon mount Sinai.

12. And set bounds to the people round about, saying; Beware of ascending the mount, and touching his end: [or, pale, border.] every one [or, every thing] that toucheth the mount, shall assuredly be put to death. [Heb. dying be made to die.]

13. No hand shall touch him, but he [man or beast, that shall have touched the mount] shall surely be stoned, or surely shot through, [implying, that if he be near, he shall be stoned, but if farther off, he shall be shot.] whether it be a man, or a beast, he shall not live: when the rams-horn [there was no rams-horn but there was heard a Sound, like unto that of a rams-horn.] goeth slowly, [i. e. sound a long unison, as is usual in the end of Musick-long.] then they shall go up on the mount, [remaining nevertheless upon the foot or lower part of it, verse 17. to wit, that they might the better hear the promulgation or proclamation of the Law.]

14. Then Mosch went down from the mount unto the people: and he hallowed the people: [i. e. he commanded, that they should sanctifie themselves, as verse 10.] and they washed their clothes:

15. And he said to the people: Be ye ready against the third day, [Heb. after three days] and approach not to the wife.

16. And it came to pass on the third day, when it was morning, that upon the mount there were thunders and lightnings, and an heavy cloud, and the sound of a very strong Trumpet, [see above verse 13.] so that all the people that were in the camp, were terrified.

17. And Mosch led the people forth out of the camp to meet God: and they stood at the nethermost (part) of the mount. [yet so as they touched not the mount it self, nor transgressed the bounds, verse 12.]

18. And all the mount of Sinai smoked, because the LORD came down upon the same in fire; and the smoke thereof went up, as the smoke of a furnace, and all the mountain trembled much.

19. When the sound of the Trumpet was going, and grew very strong: Mosch spake, and God answered him with a voice. [or, in a voice, i. e. in a softer way than by thunder, and the terrible noise of the Trumpet. Then God did to encourage Mosch, who at first, was much terrified and frightened, Heb. 12. 21.]

20. When the LORD was come down upon mount Sinai, upon the top [Heb. head] of the mount: then the LORD called Mosch up, on the top of the mount, and Mosch ascended.

21. And the LORD said to Mosch, Go down, Testifie unto this people, [i. e. Charge them most strictly and seriously] that they break not through to the LORD, [viz. passing the bounds which are set them.] for to gaze, and many of them fall. [i. e. be put to death by the LORD, according to the threatening, above verse 12. See the phrase, Gen. 14. 10. 1 Cor. 10. 8. &c.]

22. And let the Priests also, [Understand here the first-born, whom God had hallowed unto himself, and who before the separating of the Tribe of Levi, for the Priesthood, used to administer that office in their families, Exod. 13. 2. and 24. verse 5: in whose stead he afterwards chose the Tribe of Levi, Numb. 8. 14, &c.] who draw near unto the LORD, [see Lev. 10. 3.] sanctifie themselves; that the LORD break not forth against them.

23. Then Mosch said unto the LORD: The people shall not be able to get up on the mount: for thou hast testified unto us, saying; Set bounds to the mount, and hallow it. [i. e. Let the people know, that they are to hold this mount holy, by reason of my presence, and that therefore they ought to forbear approaching the same.]

24. The LORD then said unto him, Go (thy way), descend, [viz. to acquaint the people with my inhibition, after which thou and Aaron shall return up to me.] then thou and Aaron with thee shall get up: yet let not the Priests and the people break thorow, for to get up to the LORD, lest he break out against them.

25. Then Mosch descended to the people, and told it them. [To wit, that which the LORD had commanded him.]

CHAP. XX.

God gives Mosch the ten Commandments upon mount Sinai, v. 1, &c. with thunder, lightnings, sound of Trumpet, &c. wherewith the people are terrified, 18. Mosch cheers them up, 20. God forbids them all Idolatry most earnestly, 23. what kinde of Altar God will have built unto himself, 24.

Then [viz. After that Mosch and Aaron were gone up the mount. See above chap. 19. 24.] God spake all these words, [i. e. these following ten Commandments] saying;

1. I am the LORD thy God, that led thee forth out of the land of Egypt, and out of the house of bondage: [Heb. out of the house of the servants, or, bond-men, slaves.]

2. Thou shalt have no other Gods before my face. [Oth. no other God, &c.]

3. Thou shalt make no carved Image, nor any likeness to thy self [To this Law is not repugnant, that Mosch, on Gods command, caused the Cherubims, Exod. 25.

18. and afterwards the brazen Serpent, Numb. 21. 8, &c. to be made; the same being not at all made to exhibit any divine worship unto them] (of that) which is above in the Heaven, [as Sun, Moon, Stars, Fowls, Deut. 4. 19. understand likewise hereby the Angels, Col. 2. 18.] nor (of that) which is beneath upon the earth, [as men, four footed beasts, and creeping things, Deut. 4. 16, 17. Isa. 44. 13. Ezek. 23. 14.] nor (of that) which is in the waters under the earth, [as fishes, snakes, serpents, dragons, crocodiles, tortoises, &c. See Deut. 4. 18. and Isa. 41. 29.]

4. Thou shalt not bow down thy self before them, nor serve them; [viz. Neither the Idols themselves, nor me by them, as Exod. 32. 4, 6. they pretended to do by the golden calf; and afterwards the ten Tribes, by the two golden calves, 1 Kings 12. 28.] For I the LORD thy God am a jealous God, [God is called the husband of his people, 1 Cor. 2. 2. Hof. 2. 19. Idolatry is called *Whoredome* and *Adultery*, Deut. 31. 16. Judg. 2. 17. Jer. 3.

9, 20. therefore the wrath and displeasure of God for that sin, is called *Jealousie*.] *that visit the iniquity of the fathers upon the children* [i. e. their posterity, to wit, such as walking in their fathers footsteps; do commit the sin of Idolatry likewise.] *on the third and on the fourth (member)* [or, generation] *of them that hate me.*

6. *And do (or, shew) compassion on thousands of them that love me, and keep my Commandments.*

7. *Thou shalt not vainly use the Name of the LORD thy God;* [Heb. *take up for vanity the Name, &c.* See Psalm 15. 3. and 16. 4. and 50. 16.] *for the LORD shall not hold guiltless* [or, clean, pure] *him that doth vainly use his Name.*

8. *Remember the Sabbath day, that thou ballow the same;* [i. e. Separate that day from thy usual and common employment, or daily labour, such as belongs to thy temporal life; and bestow the same in serving God with holy works, tending more eminently to the glory of God, and thy own spiritual life and everlasting welfare.]

9. *Six days thou shalt labour, and do all thy work:*

10. *But the Seventh day is the Sabbath of the LORD thy God: (then) thou shalt do no work, thou, nor thy son, nor thy daughter, (nor) thy man-servant, nor thy maid-servant, nor thy cattel,* [as, Oxen, Asses, Horses, Camels, Elephants, &c.] *nor thy stranger, that is in thy gates:*

11. *For in six days the LORD made the Heaven and the Earth, the Sea and all that therein is, and he rested the Seventh day; therefore the LORD blessed the Sabbath day, and hallowed the same.* [See Gen. 2. 3.]

12. *Honour thy Father and thy Mother, that thy days may be lengthened,* [Oth. *that they may lengthen thy days:* they, to wit, thy father and thy mother, by their prayer, or blessing, which prevail much with God, as on the contrary their curse is seldom in vain.] *in the land which the LORD thy God giveth thee.*

13. *Thou shalt not kill.*

14. *Thou shalt not commit adultery.* [Or, *break wedlock.*]

15. *Thou shalt not steal.*

16. *Thou shalt speak* [Oth. *answer*] *no false witness against thy neighbour.* [By the word neighbour here are to be understood all men, all mankind, as Gen. 11. 3. Esth. 1. 19. Prov. 18. 17. See Luke 10. 29, 30. not thy very enemy excepted.]

17. *Thou shalt not cover (or, desire) thy neighbours house,* [Compare, Deut. 5. 21.] *thou shalt not cover thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor ought that is thy neighbours.*

18. *And all the people saw the thunders and the lightnings,* [Properly, lamps, torches, i. e. lightnings] *and the sound of the trumpet, and the smoking mountain: when the people saw that, they withdrew,* [viz. from the mount] *and stood afar off.*

19. *And they said to Moses: Speak thou with us, and we will hearken: and let not God speak with us, lest we die.*

20. *And Moses said to the people; Fear not, for God is come to prove you,* [viz. to know whether you will obey his Commandments, as you promised to do, above chap. 19. 8. See Gen. 22. 1.] *and that his fear (or, dread) may be before your face, that ye sin not.*

21. *And the people stood afar off: But Moses drew near the darkness where God was.*

22. *Then the LORD said to Moses: Thus shalt thou say to the children of Israel: Ye have seen that I have spoken with you from Heaven,* [viz. upon mount Sinai. See Deut. 4. 36. and Nehem. 9. 13.]

23. *Ye shall make no silver Gods besides me, neither shall ye make you golden Gods.*

24. *Make me an Altar of earth, and offer thereupon thy burnt-offerings,* [See Gen. 8. 20.] *and thy thank-offerings,* [see Lev. 3. 1.] *thy sheep, and thy oxen: in every place, where I shall set up the remembrance of my Name,* [Heb. *where I shall cause my Name to be remembered.*] *will I come unto thee* [viz. to manifest my love and favour to thee.] *and will bless thee.*

25. *But if thou wilt make me an Altar of stone,* [Afterwards the Altar was made of Sittim-wood, Exod. 27. 1. and after that of Copper, 1 Kings 8. 64.] *thou shalt not build the same of hewen (stone); if thou list thy graving tool over it, thou wilt un-hallow (or, profane) it.*

26. *Neither shalt thou ascend with steps unto my Altar,* [And yet this Altar was to be three cubits high, Exod. 27. 1. and Salomons Altar was ten cubits high, 2 Chron. 4. 1. there were no steps indeed made to ascend, but the ground was raised, so that the Priests went up to the Altar higher and higher, insensibly as it were, as upon a raised bank, or natural small hill, where they might be seen of every one present] *that thy shame (or nakedness) be not uncovered before it.* [viz. before the Altar. Afterwards the Priests were ordered by God to wear linnen drawers, Exod. 28. 42, 43.]

CHAP. XXI.

Laws concerning bond-men, or slaves, v. 1, &c. Servants bored through the ear, 5. Ordinances for bond-women, 7. of murderers, 12. of men-stealers, 16. of them that curse their parents, 17. of strikers, 18. of them that hurt a woman with child, 22. of a master of a family, that strikes out an eye or tooth of his man- or maid-servant, 26. of a pushing ox, 28. of them that hurt their neighbours ox, by digging a pit, 33.

These now are the Rights (or, Ordinances) [i. e. Civil Constitutions and Orders, according to which the Judges were to judge the people of God.] *which thou shalt put before them.* [viz. before the people of Israel, but especially the Magistrates.]

2. *When thou shalt buy an Hebrew servant,* [Man- or maid, as appears by Deut. 15. 12. and Jer. 34. 9. Observe, that none might buy an Hebrew servant in Israel, but such as sold themselves, or their children for poverty, Deut. 15. 12. Lev. 25. 39. or that the Magistrate sold any for theft committed, when there could be made no restitution or recompence, Exod. 22. 3.] *the same shall serve six years: but in the seventh year he shall go out free, for nothing.*

3. *If he shall be come in with his body,* [i. e. In his person only, without a wife] *he shall go out with his body: if he was a married man,* [Heb. *a wives Lord.* See Gen. 14. 13.] *his wife shall go out with him.*

4. *If his Master have given him a wife,* [viz. A Heathen, or, foreign slave, or, bond-woman, for onely such might be kept in bondage, Lev. 25. 44. but with an Hebrew woman they could not deal thus, as appears by verse 7.] *and she shall have born him sons or daughters, the wife and her children shall be her Masters, and he shall go out with his body.* [for the children born of a bond-woman, were likewise subject to bondage, as appears, Gen. 21. 10. Gal. 4. 24, 25, &c.]

5. *But if the servant shall roundly say,* (or, declare) [Heb. *saying shall say*] *I love my Master, my wife, and my children; I will not go out free.*

6. *Then his Master shall bring him to the Gods,* [i. e. Before the Magistrate, Judges, Governors, as Psalm 82. 1, 6. and elsewhere.] *after that, he shall bring him to the door,* [viz. of his masters house.] *or to the post: and his master shall bore his ear through with an awl,* [shewing

[showing thereby, that he was made fast, and tied unparably thenceforward to serve & obey the master of that house.] and he shall serve him for ever. [See Deut. 15. 16.]

7. Now if any shall have sold his daughter [Heb. if a man, &c. understand this of an Hebrew] for a bond-woman: she shall not go out as the bond-men go out. [of whom see before, verse 6.]

8. If she be ill-pleasing [Heb. if she be evil] in the eyes of her Master, that he hath not betrothed her [oth. after that he betrothed her to himself] he shall cause her to be redeemed: to sell her to a strange people, he shall not be able, because he dealt unfaithfully with her.

9. But if he betroth her to his son, he shall do with her, according to the right of daughters. [i. e. He shall give her a dowry, or matrimonial goods, such as fathers were wont to give unto their daughters, Exodus 22. 16.]

10. If he take an other for himself, he shall not withdraw from this, her food, [Heb. her flesh, i. e. her food, or alimony] her covering, nor her marriage-duty. [See 1 Cor. 7. 3. oth. matrimonial co-habitation.]

11. And if he do (or, perform) not these three (things) unto her, [viz. whereof the former ver. spake] then she shall go out for nothing, without money.

12. Whoso striketh any, that he dieth, the same shall surely be put to death. [Heb. dying be made to die.]

13. Yet he that lay not in wait for (him), [viz. with malicious intent and purpose, seeking and watching opportunity to do him mischief.] but God made him to meet his hand; I shall appoint thee a place, whither he may flee. [of the Cities of refuge, whither such, as committed a murder at unawares, might betake and save themselves; see Numb. 35. 11. Deuteronomy 19. 2. Jos. 20. 2.]

14. But if any have dealt wilfully against his neighbour, to slay him craftily; then thou shalt take him from before mine Altar, [i. e. Although he should have taken sanctuary at my own Altar, to save himself, thou shalt not spare, nor scruple to take him thence: see 1 Kings 2. 25.] that he may die. [viz. by course of law, and according to the sentence of the Magistrate.]

15. So he that striketh his father or his mother, shall surely be put to death.

16. Moreover, whoso stealeth a man, [Deut. 24. 7. it is, a son of Israel, i. e. any Israelite.] whether he have sold him, or, that he be found in his hand, he shall surely be put to death.

17. Whoso likewise curseth his father, or his mother, he shall surely be put to death.

18. And if men strive together, and the one strike the other, [Heb. a man (i. e. any one) strike his neighbour] with a stone, or with a fist: and he die not, but keepeth his bed:

19. If he rise again, and go in the street with his staff, he that struck him, shall be guiltless, [i. e. he shall not be punished by death] only he shall give that which he neglected, [Heb. his sitting, i. e. all the damage he sustained, by being disabled to go about his labour or employment; the meaning is, he shall give him satisfaction, for having been kept so long from following his business, and earning his daily bread and livelihood.] and he shall get him perfectly healed. [Heb. recovering recover, or, healing heal.]

20. Also when any striketh his man-servant, or his maid-servant, with a stick, [This is meant of such a servant, as he bought with his money, wherefore also in the next verse the same is called his money; with an Hebrew servant, the condition differed much, as you may see, Lev. 25. 38, 39, 40.] that he die under his hand; [viz. while he is beating of him] the same shall surely be avenged. [viz. by the Magistrate, who is Gods avenger, Rom. 13. 4.]

21. Nevertheless if he keep up [Heb. if he stand] a day, or two days, he shall not be avenged, for it is his money. [i. e. His master bought him with his own money, and therefore he is his own, which makes it probable, that he intended not to kill, but only to chastise him. Oth. as he is his money, i. e. being such a servant, as was bought with his own money.]

22. Now when (any) men strive, and strike a woman with child; [Whether both together, or one or either of them do it.] that the fruit [Heb. her children] go off from her, yet (it) be no mortal mischief, [understand neither to the mother, nor to the child, but both be saved alive] then he [viz. that did strike or hurt that woman] shall surely be punished, [Heb. punishing be punished] even as the husband of the woman layeth upon him, and he shall give it by the Judges. [i. e. according to the sentence of the Judges.]

23. But if there shall be a mortal mischief [viz. Either to mother, or child] thou shalt give soul for soul: [i. e. life for life.]

24. Eye for eye; tooth for tooth; hand for hand; foot for foot:

25. Burning for burning; wound for wound; sore for sore.

26. Also when any strikes his man-servants eye, or his maid-servants eye, and spoileth it; he shall let him go free for his eye. [i. e. He shall set him at liberty from his bondage.]

27. And if he strike out his man-servants tooth; or his maid-servants tooth; he shall let him go free for his tooth. [The like is to be understood of the maiming, laming, or spoiling of other members and parts of the body.]

28. And when an ox doth push a man or woman; [Under the name of an ox ought to be understood likewise, bulls, cows, heifers, bullocks, goats, rams, horses, asses, and other beasts, which may hurt a body by their horns, teeth, heels, claws, &c.] that he die; the ox shall surely be stoned; [Heb. stoning stoned; God avengeth the blood of man upon the very beasts, see Gen. 9. 5.] and his flesh shall not be eaten; but the master of the ox shall be guiltless. [viz. if so be that he knew not the pushing condition of his ox.]

29. But if the ox were pushing before, [Heb. from yester-(day) and ere-yester-(day), to v. 36. and elsewhere] and it was testified to his master, and he had not guarded him, and he kill a man or woman, that ox shall be stoned, and his master shall likewise be put to death [not having hindered, or prevented the death of his neighbor, as well he might have done.]

30. If (a) ransom be laid upon him, [viz. By the Judges, they having narrowly examined all the circumstances, and finding cause to save his life, and to fine him] he shall give for the redemption of his soul, according to all that shall be laid upon him,

31. Whether he had pushed a son, or pushed a daughter, it shall be done to him, according to that right.

32. If the ox push a man-servant, or a maid-servant: he [the owner of the ox] shall give unto his master [i. e. that mans, or maids master] thirty silverlings. [See Gen. 20. 16.]

33. And when any one openeth a pit, or, when any one diggeth a pit, and he covers it not: and an ox or ass [understand likewise any other beast or cattle] fall into the same;

34. The master of the pit shall recompence it, he shall return the money to its master; [viz. So much as the Judge, or Umpire shall estimate the beast that fell into the pit] yet the dead (beast) shall be his. [viz. the masters or owners of the pit.]

35. Now when any ones ox doth hurt his neighbours ox, that he dieth, the living ox shall be sold, and the money thereof divided half and half, and the dead shall

shall likewise be divided half and half.

36. Or, was it known, that the same ox was pushing formerly, and his master hath not guarded him, then he shall by all means recompence [Heb. recompencing recompence] ox for ox, yet the dead (one) shall be his. [to wit, his whose ox did kill the other.]

CHAP. XXII.

Of theft, v. 1, &c. of the hurt any ones beast doth in another mans ground, 5. of hurt coming by fire, 6. of hurt coming to goods, committed to ones trust, or keeping, 7. of hurt befalling things borrowed, 14. of a maid seduced to commit whoredome, 16. of forcery, or witchcraft, 18. of uncleanness with beasts, 19. of idolatry, 20. that none shall hurt strangers, widows, and orphans, 21. of usury, 25. of pawning clothes, 26. of honouring Magistrates, 28. of the first-fruits, 29. of eating flesh torn by beasts, 31.

When any one stealeth an ox, or small cattel, and slayeth it, or selleth it, the same shall give back five oxen for one ox, and four sheep for (one of the) small cattel.

2. If a thief be found in digging thorow, [As Mat. 24. 53. Heb. in the digging thorow, or, with a thorow-digging, (under-mining Instrument)] and he (come to) be beaten, that he die, it shall be no blood-guiltiness to him [Heb. it shall be no bloods (in the plural, Sanguines) to him. To him, viz. that killed the thief: it shall not be imputed to him; he shall not answer, nor suffer for it, as if he had committed a murder. Thus the word Bloods (Sanguines) is taken, Numb. 35. 27. and elsewhere.]

3. If the Sun be risen over him, [viz. Over the thief while he is beaten] then it shall be blood-guiltiness to him: [viz. that killed him: The meaning is, If it be bright day, or the Sun be fully up once, when the thief is breaking in; who so kills him then, his blood must be shed again] he shall perfectly restore it: [Heb. restoring restore; He, viz. the thief mentioned, verse 1. whose case is prosecuted here] if he have nothing, he shall be sold for his thievery.

4. If the theft be surely found, [Heb. being found be found] alive in his hand; [i. e. with him, whether it be in his house, or stable, or ground, before he have slain or sold it] be it ox, or asse, [Heb. from the ox to the asse] or small cattel; he shall restore it double.

5. When any causeth a field or vineyard to be eaten up, [Understand this likewise of gardens, orchards, nurceries, meadows, and the like] and he drive his beast (into it), that it may feed in another mans (field), he shall make restitution of the best of his (own) field, and of the best of his vineyard.

6. When a fire cometh out, and seisseth [Heb. findeth] the thorns, [or, straw, or hay, or some such like combustible matter] so that the corn-stack, or the standing corn, or the field, shall be consumed: he that set it on fire, shall restore it completely.

7. When any one giveth his neighbour money, or vessels [i. e. any kinde of household-stuff] in custody, (or, to keep), and it (cometh to) be stollen out of that mans house; if the thief be found, he shall restore it double.

8. If the thief be not found, the master of the house shall be brought to the Gods, [i. e. The Magistrates, as Exod. 21. 6.] whether he have not laid his hand on his neighbours goods. [understand, to search and try it]

9. In all cases of wrong, about an ox, about an asse, about small cattel, about clothes, about every lost (thing) which any one saith (or, claimeth) to be his: [oth.

who saith that it is that, or, he is it] the case of both [plaintiff and defendant] shall come before the Gods. he whom the Gods do sentence, (or, convince), he shall restore it double to his neighbour.

10. When any one giveth an asse, or ox, or small cattel, or any beast in custody to his neighbour; [viz. for money] and it (cometh to) die, or to be hurt, or driven away, that none seeth it; [to witnesse the fact.]

11. Then the oath of the LORD [i. e. The oath whereby God is called upon as witness] shall be betwixt them both, whether he have not laid his hands on his neighbours goods: and the master thereof shall accept of (the same), [i. e. content himself, and rest satisfied with that oath] and he [viz. the keeper, that had the goods in custody] shall not restore it.

12. But if it be surely stollen by him, [Heb. stealing stollen] he shall restore it to its master.

13. If it be surely torn, let him bring it [i. e. something, or part of that which is torn, as Amos 3. 12.] for witness: then he shall not restore what is torn.

14. And when any one, desireth something of his neighbour, [understand, and that his neighbour lets him have it, or lends it him] and it (comes to) be hurt, or dieth, its master not being by, he shall restore it completely. [Heb. he shall restoring restore it; i. e. pay it and make it good.]

15. If his master were by it, he shall not restore it: if it were hired, it came for its hire. [i. e. he that hired it ought to be free, paying the conditioned hire.]

16. Now, when any one enticeth a maid, that is not betrothed, and he lie with her, [To lie with a betrothed one was death, Deut. 22. 23.] he shall without delay give her a dowry, for to be his wife.

17. If her father utterly refuse [Heb. refusing refuse] to give her unto him, then he shall give money, [Heb. weigh, according to the custome of those days, weighing their payments one to another] according to the dowry of Virgins. [this was fifty silverlings, or shekels of silver, Deut. 22. 29. about twelve Rix-dollars, and an half. (two pound sixteen shillings three pence.)]

18. The Witch thou shalt not suffer to live. [Nor the man that practiseth witchcraft, Deut. 18. 10.]

19. Whosoever lieth with a beast, he shall surely be put to death. [Lev. 20. 15. God commands that beast likewise to be put to death.]

20. He that sacrificeth to the Gods, [Under the tearm of offering sacrifice, there must be understood likewise all manner of other service and worship, Deut. 17. 3.] besides the LORD alone, the same shall be excommunicated, (or, anathematized). [i. e. he shall be held accursed, and he shall be destroyed, or rooted out.]

21. Neither shalt thou over-burthen the stranger, nor oppress him: for ye have been strangers in the land of Egypt.

22. Ye shall afflict no widow, nor fatherless.

23. If thou afflict them any way, [Heb. afflicting afflicting them] and if they cry unto me in any kinde, [or, earnestly; Heb. crying cry] I shall surely hear [Heb. hearing hear, (exaudiendo exaudiam)] their cry. [oth. his cry.]

24. And my anger shall be kindled, and I shall slay you with the sword: and your wives shall become widows, and your children fatherless.

25. If thou lend money to my people that are poor with thee, thou shalt not be towards the same, as an usurer: thou shalt lay no usury [The Hebrew word Neshech hath its signification from biting; usury biting, consuming and devouring poor people] upon the same.

26. If in any sort thou take in pawn [Heb. if taking in pawn thou take in pawn] the garment [understand

stand likewise the covering] of thy neighbour; [understand wical, if he be so poor, that he have but one garment to put on or cover himself with, as appears verse 27. and Deut. 24. 12, 13.] thou shalt restore it to him, before, [or, against, the while] the Sun goeth down. [Heb. goeth in; viz. into her bed-chamber as it were, as David expresth it, Psalm 19. 6.]

27. For that only is his covering, it is his garment over his skin: wherein should he lie? it shall come to pass then, when he crieth to me, that I shall hear it, for I am gracious.

28. Thou shalt not curse the Gods: [See Exod. 21. 6. and understand hereby the Heads and Governours as well Ecclesiastical as Civil of that time: as appears by the words of Paul, Acts 23. 3:] and the chief in thy people, thou shalt not revile.

29. Thy fulness [i. e. Thy full-ripe fruits, or the fruits being full and ripe, as Numb. 18. 27.] and thy tears [thus the wine and oil is called, because of their trickling and running forth, being prest] thou shalt not put off: [understand; but thou shalt pay, or offer them to me in due time] The first-born of thy sons thou shalt give unto me. [or, redeem him with five shekels of silver, which were to be given to the Priests of the LORD, Numb. 18. 16.]

30. The like shalt thou do with thine ox, (and) with thy sheep: seven days they shall be with their mother, (or, dam) on the eighth day thou shalt give them unto mee.

31. Ye now shall be holy (folks) unto me: [Heb. Men of holiness; i. e. a people leading a more holy, and pious life then all other people and nations] therefore ye shall eat no flesh, that is torn in the field, [Lev. 17. 15. there are added hereunto, such beasts as die of themselves.] ye shall cast it to the Dog.

CHAP. XXIII.

Of false report and witness, v. 1, &c. Right must not be wrested, 2. Men ought to do good to their enemies, 4. Judges may take no bribes, 8. nor oppress the strangers, 9. of the seventh year, which was to be a year of rest, 10. Of the Sabbath-day, 12. The Name of other Gods should not be named, 13. Of the three high feasts in the year, 14. No sacrifice was to be offered with leavened bread, 18. God promiseth the people, that an Angel should go before them, whom they were to obey, 20. the honouring of strange Gods forbidden, 23. God promiseth to bless them that serve him, 25. The Hornets should expel the enemies of the Israelites, 28. The Borders and Limits of the land of the Israelites, 31. they are forbidden to make a Covenant with the Heathen, or their Gods, 32. or to let them inhabit among them, 33.

THou shalt take up [Oth. receive, carry forth, spread] no false report: [Heb. no report of lying, or, no hearing of falsehood] nor set thy hand with the wicked, [i. e. be not of their company, join not with them, to help them carry on their wicked enterprise] for so be a witness for violence, [Heb. of violence.]

2. Thou shalt not follow the multitude [Heb. many, oth. the mighty, the great, or powerful] for evil things: and thou shalt not speak in a striving cause, (or, controversy) inclining after the multitude, to bow (or, wrest) (the right).

3. Neither shalt thou advance [Heb. glorify, honour] the mean (one), in his controversy.

4. When thou meetest thine enemies ox, or his straying ass, thou shalt by all means bring the same back to him. [Heb. bringing back, bring back.]

5. When thou seest thy haters ass to lie under his

burthen, shouldest thou be negligent then, for to neglect thy own for him? [Oth. thou shalt forbear to let him the same there, and forsaking shalt forsake it with him, i. e. no looner then he himself forsaketh the same] thou shalt by all means forsake it with him. [Heb. forsaking thou shalt forsake. Oth. thou shalt by all means get it up (or, raise it) with him. Compare Nehem. 3. 8. and 4. 2. The meaning is, As he that hateth thee must neglect his other business, to rescue his ass, so thou shalt likewise neglect thy own, to help it up again, together with him.]

6. Thou shalt not wrest the right of thy poor, [viz. Sitting as Judge of the people, in Judgement] in his controversy.

7. Be far from false matters: [or, words] and the guiltless and righteous thou shalt not put to death. [i. e. not sentence, cast, or condemn him to die, for the speech here is to Magistrates] for I will not justify the wicked. [viz. a wicked and unjust Judge, that pronounceth an unrighteous Judgement over a guiltless person.]

8. Also thou shalt take no gift; [viz. From persons, pleading in Judgement, or having any cause before the Judge] for the gift blindeth the seeing, and perverteth the cause [or, words] of the righteous.

9. Neither shalt thou oppress the stranger: for ye know the minde (or, soul) of the stranger. [Oth. ye know, how a strangers heart stands affected] having been strangers your selves in the land of Egypt.

10. Also thou shalt sow thy land six years, and gather its in-come; (or, revenue.)

11. But in the seventh thou shalt let it rest and lie still, [i. e. Remain untill'd, and unmanured. Compare Jer. 17. 4.] that the poor of thy people may eat, [that namely, which shall grow in the seventh year of it self, Lev. 25. 5, 6. understand, that they may eat, together with thee and thine, in regard that such a years provision was to grow, without any humane labour, by Gods especial blessing.] See Lev. 25. 6, 7.] and the remainder thereof the beasts of the field may eat: thus thou shalt (likewise) do with thy vineyard, (and) with thy Olive-trees.

12. Six days thou shalt do thy works, but on the Seventh day thou shalt rest, that thy ox and thy ass may rest, and that the son of thy maid-servant, [i. e. the servant of thy bond-woman] and the stranger, may draw breath.

13. In all that I have said unto you, ye shall be upon your guard: and the Name of other Gods ye shall not mention: it shall not be heard out of your mouths. [neither in oaths, nor to any such like purpose.]

14. Three times in the year shalt thou keep me (a) Feast.

15. The Feast of the unleavened (breads) shalt thou keep, [The Feast of the Pascheover, and the Feast of the unleavened bread, is one and the same indeed, only there is this difference betwixt them, that that day only is called the Pascheover, in which the Paschal Lamb was eaten, the other seven days were called the days of unleavened bread.] seven days shalt thou eat unleavened (bread), (as I commanded thee) at the appointed time, in the month of Abib; [see Exod. 12. 2. and 13. 4.] for in the same thou didst go forth out of Egypt, yet one shall not [this is only spoken to men, as appears verse 17. and Deut. 16. 16.] appear empty before my face. [i. e. without some gift, or offering.]

16. And the Feast of the Harvest, [Understand the Wheat-harvest here. This feast was afterwards by the Grecians called Pentecost, falling fifty days after the Pascheover, Lev. 23. 15, 16. Deut. 16. 9. Acts 2. 1.] During the time of this Feast, God gave the ten Commandements, Exod. 19. and after he sent the holy Ghost, at the same time of the year, upon his Apostles,

Acts 2.] of the first-fruits of thy labour [i. e. of thy fruit or corn, for the enjoying whereof thou didst labour, and till and husband the ground; and which God hath bestowed upon thee by thy labour;] which thou shalt have sowed in the field: and the feast of the gathering in, at the going out of the year, when thou shalt have gathered in thy labour out of the field. [This Feast came in the seventh month of the year; to wit, in September, beginning on the fifteenth of that month, and lasting seven days. It is otherwise called, The Feast of the Tabernacles, or *Leave-huts*, *Lev.* 23. 34. *Deut.* 16. 13.]

17. *Thrice a year* [viz. On the foresaid three solemn and festival times] all thy males [unless they have some lawful impediment, as sickness, dotage, and other the like infirmities or disabilities] shall appear before the face of the Lord; LORD. [which afterwards was the Temple at Jerusalem, 1 Kings 14. 21.]

18. Thou shalt not suffer the blood of my sacrifice with any leavened (bread): [i. e. having any leavened bread at home in your houses, *Exod.* 12. 15.] nor shall the fat of my feast [i. e. of the sacrifice of my feast, viz. of the lamb that was to be sacrificed then] be kept till the morning.

19. The firstlings of the first-fruits [Heb. the beginning of the first-fruit] of thy land, thou shalt bring into the house of the LORD thy God: [i. e. into the Tabernacle at first, 1 Chron. 9. 29. and afterwards into the Temple at Jerusalem. See *Deut.* 26. 1, 2, &c.] Thou shalt not cook (or, dress, boil) the kid in his mother's milk.

20. Behold, I send an Angel before thy face, [Ex. 23. 21. The same is called the LORD, viz. Christ, whom the Israelites provoked in the wilderness, 1 Cor. 10. 9. He is called an Angel, that is to say, a messenger, because he is sent by the Father] for to guard thee upon this way, and for to bring thee to the place which I have prepared. [viz. into the land of Canaan.]

21. Take heed before his face, [i. e. By reason of his presence with you] and be obedient to his voice, and exasperate him not; for he shall not forgive your transgressions; for my Name is in the inmost of him. [i. e. he is true God together with me, being likewise called JEHOVAH. See *Ier.* 23. 6. *John* 10. 30, 38. and *2 Cor.* 5. 19. and *Heb.* 1. 8. Item, compare *John* 14. 10.]

22. But if thou diligently obey [Heb. hearing hear] his voice, and do all that I shall speak; then will I be thine enemies' enemy, and thine adversaries' adversary.

23. For my Angel shall go before thy face, and he shall bring thee in, to the Amorites, [i. e. into the land of the Amorites, &c.] and Hethites, and Pherefites, and Canaanites, Hevites, and Jebusites: and I will destroy them.

24. Thou shalt not bow down before their Gods, nor serve them; also thou shalt not do after their works, but thou shalt wholly break them down, [Hebr. breaking down break down], and utterly bruise [Heb. bruising bruise] their standing Images:

25. And thou shalt serve the LORD thy God, then thou wilt bless thy bread and thy water: and I will keep off sicknesses out of the midst from thee.

26. There shall be no miscarrying nor barren (female) in thy land: I will fulfill the number of thy days: [Those namely, which are according to the course of nature, thou art to live; whereas the wicked man shall not live out half his days, *Psal.* 55. 24.]

27. I will send my terror [i. e. A very great one] or, a terror, which I myself shall bring upon them: See examples hereof, *Gen.* 35. 5. 1 Sam. 14. 15. and *2 Chron.* 20. 29:] before thy face, and make all the people, to whom ye come, faint-hearted; and I will

cause all thine enemies to turn the neck [i. e. their back] to thee. [Heb. I will give all thine enemies the neck to thee-wards.]

28. I will likewise send hornets before thy face; the same shall expel the Hevites, the Canaanites, and the Hethites, [Understand likewise, the rest of those Nations mentioned before, verse 23.] from before thy face.

29. I will not expel them from thy face in one year, that the land be not laid waste, [i. e. destitute of inhabitants] and the wilde beasts be not multiplied above thee.

30. I will drive them out from thy face by degrees: till thou be grown, and inherit the land.

31. And I will set thy borders, from the Sea Zuph to the Sea of the Philistines, and from the wilderness, [understand the wilderness of Sin, in the way to Egypt] unto the River: [viz. of Euphrates] for I will give the inhabitant of that land into your hand, that thou mayest drive them out before thy face.

32. Thou shalt make no Covenant with them, nor with their Gods.

33. They shall not dwell in thy land, that they do not make thee sin against me: if thou serve their Gods, it will assuredly be a snare unto thee.

CHAP. XXIV.

God commandeth Moses, Aaron, Nadab and Abihu, to come to him upon the mount, v. 1, &c. the people promise obedience to the Laws of the LORD, 3. Moses buildeth an Altar, and twelve pillars, 4. He sprinkles the Altar with the blood of the sacrifices, 6. Moses and the elders of the people see the LORD, 9. God promiseth to give Moses the two Tables of stone, 12. Aaron and Hur are to take care in the mean time of the people, 14. God appeareth upon the mount as a consuming fire, 16. Moses remains forty days and forty nights upon the mount, 18.

After that, He [viz. God] said to Moses; Ascend [viz. After that thou shalt have acquainted the people with the above-rehearsed Commandments] unto the LORD, [i. e. to me] thou and Aaron, Nadab and Abihu, [the two eldest sons of Aaron, which were afterwards devoured by the fire of the LORD, *Lev.* 10. 1, 2. for offering strange fire to the LORD] and seventy of the Eldest of Israel, and bow your selves down afar off.

2. And let Moses alone draw near to the LORD; but let not them draw near: neither let the people climb up with him, [viz. With Moses: or, with the elders; the people was to remain below at the foot of the hill. The Elders went about half way up, and saw the glory of God in some sort, more evidently, verse 9, 10. but Moses went up to the very top of the mount into the dark cloud, verse 18.]

3. When Moses came [viz. down from the hill, into the camp] and related unto the people all the words of the LORD, and all the rites: then all the people answered with one voice; and they said; All these words, which the LORD hath spoken, we will do. [This the people spake, not knowing the impossibility of keeping the Law, which is sick through the flesh, *Rom.* 8. 3.]

4. Now Moses described all the words of the LORD, [viz. After that he had made them known to the people by word of mouth, verse 3.] and rose up early in the morning, and he built an Altar, [viz. for a Memorial, or in remembrance of the Covenant made there betwixt God and the people, as *Gen.* 31. 45.] beneath at the mount [i. e. at the foot of the mount] and twelve

twelve pillars, [to put them in minde of the Covenant] according to the twelve Tribes of Israel.

5. And he sent the young men of the children of Israel, [i. e. The first-born, who were the Priests and Officers, until the Levites (who came to supply the place of the first-born, Numb. 3. 41.) were ordained for the Priestly function. The Hebrew word rendied young-men (or, youth) here, doth not always signifie such as are young of years, but often likewise such as are fit and able to do good and special services, whether it be in Ecclesiastical, Civil, or Military affairs, or for their parents or friends] and offered thank-offerings unto the LORD of young oxen. [and likewise other beasts, Heb. 9. 19.]

6. And Mosch took the moiety of the blood [viz. of the beasts there slain to be sacrificed] and put it into basons, and the moiety of the blood he sprinkled upon the Altar. [and upon the book also, Heb. 9. 19.]

7. And he took the book of the Covenant. [See verse 4.] and he read it before the ears of the people: and they said; All that the LORD hath spoken, we will do and obey.

8. Then Mosch took that blood, [To wit, the other moiety of the blood] and sprinkled it upon the people: and he said; Behold (this is) the blood of the Covenant, which the LORD hath made with you, over all these words. [viz. which are written in the book of the Covenant.]

9. Mosch now and Aaron went upwards, (as) also Nadab and Abihu and seventy of the eldest of Israel.

10. And they saw the God of Israel, [To wit, some tokens of the presence of God, verse 15, 16. for no man ever saw God in his Essence, Exod. 33. 20. and 1 Tim. 6. 16.] and under his feet like a work [i. e. structure, fabrick] oth. like the work of a pavement [of Saphir-stones; and as the likeness [Heb. of the body] of Heaven, in (its) brightness.]

11. Yet did he not stretch forth his hand [i. e. He did destroy none of them that were come up on the mount at this time, as he had threatned above, chap. 19. verse 12. for that now they were come up by his particular command, verse 1. and 9.] to the separated of the children of Israel: [understand the eldest of the people, of whom mention is made, verse 1. and 9. oth. Princes, Chieftains] but they did eat and drink after they had seen God; [i. e. they remained alive, and in good health and temper, testifying the same by their eating and drinking.]

12. Then the LORD said to Mosch; Come to me upon the mount, and be (or, stay) there: and I will give thee Tables of stone, and the Law and the Commandments, which I have written, for to instruct them.

13. Then Mosch arose, with Joshua his servant; and Mosch went up, on the mount of God. [to wit, upon mount Sinai]

14. And he said to the eldest, [viz. When he was ready to go forth out of the camp, and to ascend the mount] Tarry ye us here; until we return unto you: and behold, Aaron and Hur are with you; He that hath any business, [Heb. he that is master of words, or, business] let him come to them.

15. When Mosch was gone up to the mount; a cloud did cover the mount. [This was a token of the presence of God, although it happened not without some terror and affrightment: 2 Chro. 6. 1. Heb. 12. 18. See likewise Exod. 19. 9.]

16. And the glory of the LORD dwelt upon mount Sinai, and the cloud covered him six days; [Either the LORD, Mosch, or the Mount] and on the seventh day he called Mosch out of the midst of the cloud [viz. Mosch all alone: so that Mosch had not Joshua himself with him, when God spake unto him.]

17. And the regard of the glory of the LORD, was as a consuming fire, [This served to terrifie the transgressors of the Law, Deut. 4. 24.] upon the top [Heb. head] of that mount, in the eyes of the children of Israel.

18. And Mosch went into the midst of the cloud, after that he had gone up into the mount; and Mosch was upon that mount forty days and forty nights. [viz. without eating and drinking, Exod. 34. 28. Deut. 9. 9, 18.]

CHAP. XXV.

The LORD bids Mosch to take up a free-will heave-offering to set up a Sanctuary, v. 1, &c. God chargeth him, how and whercof to make the Ark, 10. as also the cover of expiation, with the Cherubims, 17. The Table for the shew-bread, and other utensils, 23. the golden Candlestick with its employments, 31. All was to be made answerable to the pattern which Mosch had seen upon the mount, 40.

Then the LORD spake unto Mosch, saying;

2. Speak to the children of Israel, that they take [i. e. Take and give, or offer] me [i. e. for my service and worship] an heave-offering: [i. e. an offering, which they used to elevate at the giving, or presenting thereof: Heb. an elevating, or lifting up, or separating, severing; it being a gift separated, or set apart from the rest, and consecrated to the LORD] from every man whose heart shall freely move him, shall ye take my heave-offering. [Ye, viz. Thou Mosch and the rest of the men, whom I commanded, above ch. 24. 1. to come up on the mount.]

3. This now is the heave-offering, which ye shall take from them; [viz. for the making and setting up of the Tabernacle, and what belongs to it] gold, and silver, and copper.

4. As also, sky-colour, and purple, and scarlet, [Hereby are understood certain stuffs of these colours, as silks, cotton, wooll, flax, and the like] and fine linnen, and goats-(hair). [whereof there was made a cover or vail to be spread over all the Tabernacle, Exod. 26. 7, 13.]

5. And red-died rams-skins, and badgers-skins, [Of these the uppermost, or out-most cover of the Tabernacle was made, Exod. 26. 14.] and sittim-wood. [it is conceived, that this is a kinde of Cedar-wood, not subject to Corruption. See Isa. 41. 19. and Joel 3. 18.]

6. Oyl for the Candlestick, [For the use of the lights that were to burn thereon, verse 37.] spices for the anointing oyl, [wherewith the holy things, the Tabernacle, and things pertaining to it, were to be anointed, as also the Priests themselves] and for perfuming sweet smelling spices. [oth. precious herbs for perfumes.]

7. Sardonyx-stones, [Exod. 28. 4.] and filling stones, [i. e. Such as being in their ouches filled them up, Heb. stones of fulfillings, or, in-fillings, up-fillings] for the Ephod, [this is rendred by some body-coat, it being the principal and most sumptuous Priestly upper garment, unto which was fastned the breast-plate, with the Urim and Thummim] and for the breast-plate. [This was made of silk, gold, and precious stones, and covered the breast of the High Priest.]

8. And they shall make me a Sanctuary, [i. e. An holy habitation, commonly called the Tabernacle, which was the place, where the publique worship of God was to be celebrated then, as afterwards in the Temple of Salomon] that I may dwell in the midst of them.

9. According to all that I shall shew thee for a pattern of this Tabernacle, and for a type of all the furniture thereof, even so shall ye make the same.

10. Thus shall they [viz. The artificers, or workmen] make an Ark of Sittim-wood: two ells (or, cubits) and an half [See Gen. 6.15.] shall be the length of it: and an ell and an half the breadth thereof, and an ell and an half the height thereof.

11. And thou shalt over-lay it with fine gold; within and without shalt thou over-lay it: and thou shalt make a golden garland, [or, border, list, crown] round about the same. [viz. the Ark.]

12. And cast for it, [viz. for the Ark] four golden rings, and set them [Heb. give them] on the four corners of it; so that there may be two rings on the one side of the same, and two rings on the other side of it.

13. And make hand-bars [Oth. bearing- or, supporting-slaves] of Sittim-wood, and over-lay them with gold.

14. And put the hand-bars into the rings, which are at the side of the Ark; [There were two rings on the one side of the Ark, and two rings on the other side, through which the hand-bars were to be put] that they may bear the Ark therewith. [They, viz. the Levites, who, and none else were to carry the same upon their shoulders, Numb. 7. 9. 2 Chron. 35. 3. See likewise 1 Chron. 13. 7, 10, 11. and 15. 12, 15.]

15. The bearing-bars shall be in the rings of the Ark, they shall not be drawn out.

16. After that shalt thou lay into the Ark the Testimony, which I shall give thee [viz. The two stone Tables where the ten Commandments were written upon; being an express testimony of the will of God, whence the Ark was called, the Ark of the Testimony, below verse 22. and elsewhere frequently.]

17. Thou shalt likewise make an expiation-cover of pure gold. two ells and an half shall be the length thereof, and an ell and an half its breadth.

18. Thou shalt also make two Cherubims of gold: of massy (gold) shalt thou make them, out of both the ends of the expiation-cover. [As if he should have said; The Cherubims shall be coming forth at both ends of the cover, as if they were growing forth thence; so that the Cherubims and the Cover were to be all of a piece, without being in-laid, or sother'd together.]

19. And make thee one Cherub, out of the one end on this side, and the other Cherub out of the (other) end on yon side: Ye shall make the Cherubims out of the Expiation-Cover, out of both the ends thereof.

20. And the Cherubims shall spread forth both their wings on high, covering with their wings the Expiation-cover: and their faces shall be over against one another; [Heb. the man to his brother] the faces of the Cherubims shall be towards the Expiation-Cover.

21. And thou shalt put the Expiation-Cover above upon the Ark, after that thou shalt have laid the Testimony, [i. e. the Tables of the Covenant] which I shall give thee, into the Ark. [To the end that the Ark should not be opened afterwards, the LORD commands, that the Testimony should be put into the Ark, before he commands the making of the Cover, verse 16.]

22. And there I will come unto thee, and I will speak with thee from above the Expiation-Cover, from between the two Cherubims, (which shall be upon the Ark of the Testimony) all that I shall command thee to the children of Israel.

23. Thou shalt likewise make a Table of Sittim-wood: [This Table stood in the holy place, that is to say, within the tabernacle before the Vail] two ells shall be the length of it, and one ell the breadth of it; and one ell and an half shall be the height thereof.

24. And thou shalt over-lay it with pure gold; also thou shalt make a golden garland, (or, fringe) at it, round about it.

25. Thou shalt likewise make a list at it [viz. At

the said Table; Heb. to it] round about, a hand-breadth: and thou shalt make a golden garland, round about the list thereof.

26. Also thou shalt make four golden rings on it: and thou shalt set the four rings on the four corners, which shall be at the four feet thereof.

27. The rings shall be over against the list, for places [Heb. for houses] for the hand-bars to bear the Table.

28. These hand-bars now thou shalt make of Sittim-wood, and thou shalt over-lay them with gold: and the Table shall be born thereby.

29. Thou shalt likewise make the dishes [Which were twelve in number, according to the twelve bread-loaves] Levit. 24. 5.] thereof, [viz. of the Table] and its perfuming-vessels, [the Hebrew word signifieth all manner of hollowneses or concavities, or vessels which are hollow, as the palm of the hand: these vessels served to put in perfumes. See Lev. 24. 7.] and the plates thereof [understand, covers, or covering-plates, as they are called, Numb. 4. 7. Heb. plates of coverings, or, sprinklings] and the pots thereof, [oth. besoms, leaving to keep the Table clean] (wherewith it shall be covered) [the Table namely, which was to be beset or deckt with all these vessels] of pure gold shalt thou make them.

30. And thou shalt always lay the shew-bread before my face upon this Table. [These bread-loaves were to lie a week upon this Table, and to be changed every Sabbath-day, Lev. 24. 8. Heb. Bread of the face; as lying exposed there before the face of the LORD.]

31. Thou shalt likewise make a Candlestick of pure gold: of massie work shall this Candlestick be made, [i. e. It shall neither be cast, nor pieced and sothered together, but it shall be beaten with the hammer out of one piece or lump. This Candlestick weighed a talent, verse 39.] his shaft and his reeds: [i. e. arms, or branches; and so likewise in the sequel] his bowles, his knops, and his flowers, shall be out of him. [See the first Annot. on this verse.]

32. And six reeds shall issue out of his side; three reeds of the Candlestick out of his one side, and three reeds of the Candlestick out of his other side.

33. In the one reed there shall be three bowles, (like) almond-nuts, [i. e. in the shape and form of almonds] a knop and a flower: and three bowles (like) almond-nuts in another reed: a knop and a flower: thus shall the six reeds be, issuing forth out of the Candlestick. [i. e. they shall all six of them be alike the one to the other, as is declared, verse 35.]

34. But on the Candlestick it self [i. e. on the shaft, stem, or body of it] there shall be four bowles, (like) almond-nuts, with his knops, and with his flowers.

35. And there shall be a knop under two reeds (issuing forth) out of the same; [The Parenthesis put into the Text here, is taken from the latter end of this verse] also a knop under two reeds, (issuing forth) out of the same, [Candlestick namely] yet a knop under two reeds (issuing forth) out of the same: (thus shall it be) with the six reeds, issuing forth out of the Candlestick.

36. Their knops and their reeds shall be out of him: it shall be altogether a single massie work of pure gold.

37. Thou shalt make him seven lamps likewise, [Hebr. thou shalt likewise make his seven lamps] and they shall kindle [Heb. cause to ascend] his lamps, and make them to light (or shine) on his sides. [or, over against him. Heb. on the side of his faces.]

38. His snuffers, and his extinguishers shall be of pure gold.

39. Out of a Talent [or, hundred weight: understand the hundred weight of the Sanctuary, containing one

one hundred twenty five pound of gold, for an hundred weight weighed three thousand shekels, (as may be gathered, by *Exodus* 38. 25, 26.) which makes up the aforesaid summe. (Howbeit others conceive it did weigh but one hundred and twenty pound.) The civil hundred weight, is thought to have weighed about the moiety.] of pure gold shall they make the same, with all this furniture.

40. Look to it then, [*Exod.* 39. 43. it is said, that *Moseh* observed all this very strictly and accurately] that thou make it, according to their type, [*i. e.* the pattern, model and fashion, or likeness and resemblance] which is shewed thee upon the mount.

CHAP. XXVI.

God commandeth *Moseh* to make the Tabernacle of ten Curtains, v. 1, &c. and a Deck over the same of eleven Curtains, made of Goats-hair, of rams-skins, and of badgers-skins, 7. The Tabernacle was to be made of *Sittim*-wood, 15. The feet of silver, 19. The bars of *Sittim*-wood, 26. The Vail, of artificial work, betwixt the holy place, and the most holy, 31. The Cover at the door of the Tent, 36.

The Tabernacle now thou shalt make of ten Curtains: [This Tabernacle or Habitation was made for to be the Receptacle of the Ark, the golden Table with the shew-bread and the golden Candlestick] of fine twined linnen, and sky-colour, and purple, and scarlet [see *Gen.* 38. 28.] (with) Cherubims of the artificial work [otherw. the most understanding work, Heb. the work of an Artificer] shalt thou make them.

2. The length of one Curtain shall be twenty eight ells, and the breadth of a Curtain four ells: all these Curtains shall have one measure.

3. There shall be five Curtains joined together, the one to the other, [Heb. the woman to her sister: so likewise verse 5, 6.] again there shall be five Curtains joined together, the one to the other.

4. And thou shalt make sky-coloured loops, at the edge [or, border, self-edge. Heb. lip: as also below, verse 10.] on the uttermost, in the joining: so shalt thou do likewise on the utmost edge of the Curtain, on the second joining. [This must be understood of the two utmost Curtains, which by their loops made both the fives to be coupled together.]

5. Fifty loops shalt thou make on the one Curtain, and fifty loops shalt thou make, on the utmost of the Curtain, that is on the second joining: these loops shall take hold the one of the other, together.

6. Thou shalt likewise make fifty golden taches, and shalt join the Curtains together, the one to the other, with these taches, that it may be one Tabernacle.

7. Also thou shalt make Curtains out of Goats-(hair) [Heb. Curtains of she-goats] for a Tent over the Tabernacle; [*i. e.* for a cover or deck over it, as verse 9, 11, 12, 13. This was the second Cover of the Tabernacle, serving to fence the same against winds and rain] of eleven Curtains shalt thou make the same.

8. The length of one Curtain [*i. e.* Of every one of them] shall be thirty ells, [these Curtains were two ells longer then the other spoken of above, verse 2.] and the breadth of one Curtain four ells; these eleven Curtains shall have one measure.

9. And thou shalt join five of these Curtains together apart, [viz. by their loops] and six of these Curtains apart; and the sixth of these Curtains thou shalt double, [*i. e.* fold it, or turn it about by the middle, or the one half] right before upon the Tent. [Heb. right before upon the face of the Tent.]

10. And thou shalt make fifty loops at the edge [Heb. lip. Oth. self-edge] of the one Curtain, the uttermost in the joining: and fifty loops, at the edge of the Curtain, which (is) the second joining together.

11. Thou shalt likewise make fifty copper taches; and thou shalt put the taches into the loops, and thou shalt join the Tent together, that it may be one.

12. Now the remainder, that shoots over of the Curtains of the Tent, half of the Curtain. [Understand this of the last or eleventh Curtain] that shoots over, shall hang over at the hindmost parts of the Tabernacle. [where the most holy place was, and the Ark of the Covenant stood.]

13. And one ell of this, and one ell of yon-side of that which shall remain over of the length of the Curtains of the Tent, shall hang over at the sides of the Tabernacle, on this and on yon-(side) to cover the same.

14. Thou shalt likewise make a Cover for the Tent of red-died rams-skins: and over that a Cover of badgers-skins. [These Covers served only to cover the roof or uppermost part of the Tabernacle.]

15. Thou shalt likewise make standing planks for the Tabernacle of *Sittim*-wood.

16. The length of a plank, shall be ten ells; and one ell and an half shall be the breadth of each plank.

17. Two Tenons [Heb. hands] one plank shall have, set (in) as steps in a ladder [Other. set ladder-wise, *i. e.* at an even distance asunder, after the manner of the steps of a ladder] the one by the other. [Heb. the woman by her sister] Thus thou shalt make it with all the planks of the Tabernacle.

18. And the planks for the Tabernacle thou shalt make (thus): Twenty planks to the south-side southwards.

19. Thou shalt likewise make forty silver feet under the twenty planks: [These were the feet or supporters of the planks, whereon they stood, each one weighing a Talent of silver, *Exod.* 38. 27.] two feet under one plank on his two tenons; and two feet under another plank on his two tenons.

20. There shall be likewise twenty planks [Each plank being one cubit and an half in breadth, verse 16. whence it appears, that the length of the whole Tabernacle was thirty cubits] on the other side [Heb. rib] of the Tabernacle, on the North-corner.

21. With their forty silver feet: two feet under one plank, and two feet under another plank.

22. Yet on the sides of the Tabernacle toward the West, [See *Gen.* 12. verse 8. Heb. Sea-ward, or toward the Sea-side] thou shalt make six planks. [These six planks were nine cubits broad, each plank being one cubit and an half broad: and they were all joined together, to make the Tabernacle close and tight behind.]

23. Thou shalt likewise make two planks, for the corner-planks of the Tabernacle, on both sides.

24. And they shall be joined from beneath, (as) twins; The meaning is, they shall be made alike fast to the planks of the sides, and to the farther end of the Tabernacle, coupling or fastning them together in this manner: they shall likewise be joined together (as) [Heb. perfect] twins at the upper end of the same, with a ring: thus shall it be with the two (planks), they shall be for two corner-planks.

25. Thus shall the eight planks be with their silver feet, being sixteen feet: two feet under a plank; again two feet under a plank.

26. Thou shalt likewise make bars; [Oth. ribs, rafters, lattices] five on the planks of the one side of the Tabernacle:

27. And five bars on the planks of the other side of the

the Tabernacle: as also five bars on the planks of the side of the Tabernacle, on both the sides West-ward. [or, West-ward, (looking) to both sides.]

28. And the middlemost bar shall be in the midst on the planks, shooting through, from the one end to the other end.

29. And thou shalt over-lay the planks with gold, and their rings (the places for the bars) [Heb. houses for, &c. i. e. serving for the bars to be put through and rest in them] thou shalt make of gold: the bars thou shalt likewise over-lay with gold.

30. Then thou shalt set up the Tabernacle [When all the parts of the Tabernacle were fitted and perfected, then there remained nothing but to bring it in a frame together, and rear up the Tabernacle, as it was to stand] according to its manner, which hath been shewed thee on the Mount.

31. After that, thou shalt make a Vail [This Vail was instead of a separation, or partition-wall, betwixt the Holy place, and the most Holy, or Holy of Holies, into which only the High Priest might enter once a year; and this is the Vail, which the Apostle, Heb. 9.3. doth call the second Vail. There was another Vail, at the door or entrance of the Tabernacle. See likewise Lev. 4. 6.] of sky-colour, and purple, and scarlet, and fine twined linnen; they [or he, viz. Bezaleel, or the master workman] shall make it of the most artificial work with Cherubims. [See Gen. 3. 24.]

32. And thou shalt hang [Heb. give, and so ver. 33.] it on four pillars [i. e. on the hooks which shall be fastened to the pillars] of Sittim-wood, over-laid with gold; their hooks shall be of gold; standing on four silver feet.

33. And thou shalt hang the Vail under the hooks, [whereof see verse 6.] and thou shalt bring the Ark of the Testimony [See above ch. 25. 16.] thither, within the Vail; and this Vail shall make a separation unto you, betwixt the Holy, and betwixt the Holy of Holies. [Heb. Holiness, (and) Holiness of Holiness, and so in the next verse. The Vail was peculiarly made for this end, to keep men out, and hinder their going in, yea, and their very looking into the most holy place, where the Ark was, Exod. 40. 3. See likewise Heb. 6. 8.]

34. And thou shalt put the Expiation-cover upon the Ark of the Testimony, in the Holy of Holies.

35. The Tables now [Understand the Table whereon the Shew-bread was to lie] thou shalt set without the Vail, [viz. into the holy place, where the Priests administered] and the Candlestick over against the Table, on the one side of the Tabernacle, South-wards; but the Table thou shalt set on the North-side.

36. Thou shalt likewise make a cover at the door of the Tent, [This was at the entrance of the door, yea it was in a manner the door itself at the entry of the Tabernacle, before it, where the Priests went daily in and out, to serve and administer within the holy place; but the people might not enter therein, Heb. 9. 2. 6.] of sky-colour, and purple, and scarlet, and fine twined linnen, embroidered work.

37. And for this cover, thou shalt make five pillars of Sittim-wood, and over-lay them with gold, [not that they were to be over-laid with gold all over but only the Chapters and the fillets thereof, Exod. 36. 38.] their hooks shall be of gold; and thou shalt cast five copper feet for them.

CHAP. XXVII.

The Copper (or, brazen) Altar for burnt-offerings with its furniture, v. 1, &c. the Court of the Tabernacle, 9. the measure of the Court, 18. oil for the lamps of the Candlestick, which the Priests daily lighted, 20.

Thou shalt likewise make an Altar of Sittim-wood: five ells shall be the length, and five ells the breadth, (this Altar shall be four square) [viz. for its length and breadth, but the height of it was but three cubits] and three ells the height thereof.

2. And thou shalt make his horns [These horns served not only for an ornament to the Altar, but likewise as it seemeth, to keep things laid upon it, from falling down] on his four corners; his horns shall be out of him (self); [i. e. out of the same piece, not pieced, nor joined together; this phrase occurs often in this Relation] and thou shalt over-lay him with copper. [this Altar was so covered with copper all over, both without and within, that there was no wood to be seen about it, for to be and remain the more free and safe from the fire upon it.]

3. Thou shalt likewise make pots for him, for to receive his ashes; also his shovels [or, spades, oth, besoms] and his sprinkling basins, [therein to receive the blood of the burnt-offerings, and to make the sprinklings with it] and his flesh-hooks, [or, forks, instruments with teeth, fit for to take up the flesh out of the pots, as 1 Sam. 2. 13, 14.] and his chafing-dishes: all his furniture thou shalt make of copper. [Heb. 10, (or, for) all his vessels thou shalt make (or, prepare) copper.]

4. Thou shalt make him a grate of copper net-work, [This was a broad copper plate, with many small holes in it, for the blood, and the ashes and small coals, or the like, to pass easily through; and this was the hearth of the Altar, whereon the fire was laid to burn] and on that net thou shalt make four copper rings, at his four ends.

5. And thou shalt lay it on under the circumference of the Altar from beneath: so that the net be to the midst of the Altar.

6. Thou shalt likewise make hand-bars for the Altar; hand-bars of Sittim-wood: and thou shalt over-lay them with copper.

7. And the hand-bars shall be put into the rings: so that the hand-bars be on both sides of the Altar, when they carry him.

8. Thou shalt make him hollow of planks, according as he [viz. the LORD] hath shewed thee upon the Mount, so they shall do. [viz. the Master-workmen, or, artificers.]

9. Thou shalt likewise make the Court of the Tabernacle: [This was an open place to which the people daily resorted, to offer sacrifice, and to exercise the publique worship, Psalm 100. 4. and 116. 17, 18, 19.] At the South corner South-wards, there shall be hangings at the Court, of fine twined linnen; the length of one side shall be an hundred ells:

10. Also his [viz. the Courts] twenty pillars [These pillars served to fasten the hangings thereto with silver hooks; as also for ornament, Exod. 38. 17, 19. it is said that their Heads or Chapters were silvered over.] and the twenty feet thereof, shall be of copper: the hooks of these pillars and their fillets shall be of silver.

11. So the hangings on the North-corner, shall likewise be an hundred ells (long): and the twenty pillars thereof, and the twenty feet thereof, of copper: the hooks of the pillars and fillets thereof shall be of silver.

12. And in the breadth of the Court, on the West-corner, [Heb. at the Sea-side, or, on the side of the Sea; see Gen. 12. 8.] there shall be hangings of fifty ells: their pillars, ten; and their feet, ten.

13. In the like manner the breadth of the Court on the East-corner East-wards, shall be of fifty ells.

14. So that there shall be fifteen ells of the hangings, on (the one) side, [Heb. shoulder: understand here, and in the next verse the sides of the Court]

Court.] their pillars three, and their feet three.

15. And fifteen ells of the hangings on the other side; their pillars three, and their feet three.

16. In the gate now of the Court there shall be a cover of twenty ells; sky-colour, and purple and scarlet, and fine twined linnen, embroidered work: their pillars four, and their feet four.

17. All the pillars of the Court shall be compassed round about with silver fillets: their hooks shall be silver; but their feet shall be copper.

18. The length of the Court shall be an hundred ells, and the breadth throughout fifty, [Heb. fifty and fifty, i. e. fifty on each side.] and the height five ells, [half the height of the Tabernacle, Exod. 26. 16.] of fine twined linnen: but their [viz. the pillars] feet shall be copper.

19. As for all the furniture of the Tabernacle in all the service of it: yea all the pins thereof [or nailes, serving to fasten and close the whole frame, and all the parts thereof compleatly together.] and all the pins of the Court shall be of copper.

20. Now thou shalt charge the children of Israel, that they bring thee [Heb. take thee. i. e. take and bring. See Gen. 12. v. 15.] pure oyl of Olives, beaten, for the Candlestick, [whereon there were seven burning lamps or lights, Exod. 25. 37.] to light (or, kindle) the lamps continually.

21. In the Tent of the Congregation from without the veil, which is before the Testimony [i. e. before the Ark of the Testimony.] Aaron and his Sonnes shall prepare the same, from the evening to the morning, before the face of the LORD: This shall be a perpetuall institution for their Generations, because of the children of Israel.

CHAP. XXVIII.

Aaron and his Sons are ordained for the High-Priests office, v. 1. &c. their holy attire, 2. the Ephod, 6. the curious girdle, 8. two Sardonix stones, on which the names of the sons of Israel were engraven, 9. The breast-plate with twelve precious stones in it, whereon the names of the twelve Sonnes of Israel were engraven 15. golden chains at the breast-plate, 22. and golden rings on them, 23. The Urim and Thummim, 30. The cloak of the Ephod, 31. the golden plate whereon was engraven, THE HOLINES OF THE LORD, 36. the Coat full of eyes; the Hat, the Girdle, the Coats of Aarons Sons, their Girdles and Caps, and their linnen drawers, 39. &c. These garments Aaron and his Sonnes were to put on, when they served in the Holy place. 41.

After that, [viz. when the Tabernacle and furniture thereof shall be made ready and accomplished] thou shalt cause Aaron thy brother, and his Sonnes, to draw near unto thee, out of the midst of the children of Israel, for to administer the Priestly Office unto me: namely, Aaron, Nadab, and Abihu, Eleazar and Ithamar, the Sonnes of Aaron.

2. And thou shalt make holy Garments for thy brother Aaron: [i. e. such Garments as he shall put on and wear, when he goeth about to administer his Priestly office in the Sanctuary. Heb. clothes of holiness.] for Glory and for Ornament.

3. Thou shalt speak likewise to all that are wise of heart, [See Job 9. 4.] whom I have filled with the spirit of wisdom: that they make garments for Aaron to sanctifie him, that he may administer the Priestly office unto me.

4. These now are the Garments which they shall make: A breast-plate (or, stomacher) and an Ephod, [or body-coat, waist-coat, see above chap. 25. 7.] and a cloak;

[or, upper-vest, upper-garment, whereon the bells hung, see verse 32.] and a Coat full of eyes, [understand curiously wrought with imbellishments, in fashion of eyes. This is held to be the under-coat, being longer then the former and upper, termed cloak here.] a hat, [this was a cover which was as it were wound round about the head, after the manner of the Turkish Turbans or Tulibands; it was the head-cover and ornament for Kings and Priests.] and girdle: they then shall make holy garments, for thy brother Aaron and his Sonnes, to administer the Priestly office unto me.

5. They [viz. the wife men, or skilfull artificers, spoken of verse 3.] shall likewise take that gold, [which the children of Israel shall have freely brought in, whereof mention is made above chap. 25.] and sky-colour, and purple, and scarlet, and fine linnen.

6. And shall make the Ephod of gold, [The golden Ephod was onely to be worn by the High Priest; but there were likewise ephods made of linnen, which other Priests and other people also did wear. See 1 Sam. 22. 18. and chap. 2. 18. and 2 Sam. 6. 14.] sky-colour, and purple, scarlet, and fine-twined linnen, of most artificial work.

7. It shall have two joyning shoulder-bands on both ends thereof, whereby it may be joyncd together.

8. And the artificial girdle of his Ephod [viz. where by the Ephod was to be girded about. Whether this Ephod did hang from the shoulder both before and behind down to the loins, and under this girdle; or else, whether it hung onely back-ward, down to the girdle; or upon, or over it: or, whether being open before and behind, and fastned to the shoulders, it hung from the loins down to the feet; Opinions do much vary: Yet the latter is embraced by the most Learned Hebrew Rabbies] which is upon him, shall be like its work, of the same, [stoffe, viz. whereof the Ephod is made. Oth. out of it, i. e. of the very same piece] of gold, sky-colour, and purple, and scarlet, and fine-twined linnen.

9. And thou shalt take two Sardonix-stones, and engrave the names of the sons of Israel thereon.

10. Six of their names upon the one stone; and the six remaining names upon the other stone, according to their births.

11. According to (the) Engravers work, as the seals are graven, [Heb. the graving of a seal] so shalt thou engrave these two stones, [i. e. as neatly and compleatly as may be done by the art of man] with the names of the sons of Israel: thou shalt make them to be compassed about in ouches of gold. [thus the concavities, or hollow places are called, in rings, or jewels, wherein precious stones use to be set for to be seen.]

12. And thou shalt set the two stones on the shoulder-bands of the Ephod, being stones for Remembrance, to the children of Israel: and Aaron shall bear their names on both his shoulders, for remembrance before the face of the LORD. [The sense of these words is, that Aaron standing before God with these stones upon his shoulders, it would make God, as it were, still mindefull of the children of Israel.]

13. Thou shalt likewise make ouches of gold.

14. And two small chains of pure gold; a-like-ending thou shalt make them, [i. e. of a like size and length; and so below, verse 22.] turned work [Oth. wreathed, or wrested work] and the turned (or wreathed) chains thou shalt fasten to the ouches.

15. Thou shalt likewise make a Breast-plate of Juagement, [Thus called, because the High Priest put it on, when there fell out any thing of great weight and concernment, which withal was very doubtful and difficult, for to ask Gods advice and direction in the same] of most artificial work, like the work of the Ephod shalt thou make it; of gold, sky-colour, and purple, and scarlet, and fims

fine twined linnen shalt thou make the same.

16. It shall be four-square, and doubled : a span shall be its length, and a span its breadth.

17. And thou shalt fill filling stones therein : four rows of stones : one rowe [i. e. The first, as Gen. ch. 1. 5. and chap. 22, 11.] of a Sardis, [about the interpreting of the names of these stones the most Learned Translators differ much ; we followed the most and chiefest, both ancient and modern] a Topaz, and a Carbuncle ; this is the first row.

18. And the second Row, of an Emerald, a Sapphir, and a Diamond.

19. And the third Row, of a Hyacinth, Agate and Amethyst.

20. And the fourth row of a Turquoise, and a Sardonyx, and a Jasper. [The Hebrew names of all these twelve stones stand thus ; 1. row. Odem, Parda, Barekeith. 2. row. Nopheeth, Sappir, Fahaleem. 3. row. Leshchem, Schebo, Achlamah. 4. row. Tarschish, Schoham, Fafse] They shall be encompassed with gold in their filings. [i. e. in the ouches wherein they shall be set. Compare above chap. 25. on verse 7.]

21. And these stones shall be with the twelve names of the sons of Israel, by their names : they shall be engraved like seals, each one with his name ; they shall be for the twelve Tribes.

22. Thou shalt likewise make for the breast-plate little chains alike-ending of turned (or, wreathed) work, of pure gold.

23. Thou shalt likewise make two golden rings on the breast-plate, and thou shalt set the two rings on the two ends of the breast-plate.

24. Then shalt thou put the two turned golden (chains) into the two rings, on the ends of the breast-plate.

25. But the two ends of the two turned (chains) [Hebr. of both the turnings, or, wrappings, wreaths] thou shalt put to the two ouches, and thou shalt set them on the shoulder-bands of the Ephod, right upon the foremost side [Heb. face] of the same.

26. Thou shalt make two golden rings yet, and shalt set them on the two ends of the breast-plate ; inwardly on the edge [Heb. lip] thereof, which shall be at the side of the Ephod.

27. Yet shalt thou make two golden rings, which thou shalt set on the two shoulder-bands of the Ephod, beneath, on the fore-most side, over against its jointure [or, joining together] above the artificial girdle of the Ephod.

28. And they shall tie the breast-plate with its rings to the rings of the Ephod upwards ; with a sky-colour string, that it may be upon the artificial girdle of the Ephod : and the breast-plate shall not be separated from the Ephod.

29. Thus Aaron shall bear the names of the sons of Israel on the breast-plate of Judgement, upon his heart, when he is to go into the holy (place), for (a) remembrance before the face of the LORD continually.

30. Thou shalt likewise set the Urim and Thummim [These words might be rendered, lights and perfections : God was pleased by them to impart his clear and perfect answers to the high Priest : Nevertheless what they were, is uncertain. We read no where, that God commanded Moses to make the same, much less how and whereof they were made. Compare Lev. 8. 8.] into the breast-plate, that they may be upon the heart of Aaron, when he is to go in before the face of the LORD : thus Aaron shall bear that Judgement of the children of Israel upon his heart continually, before the face of the LORD.

31. Thou shalt likewise make the cloak of the Ephod, [To wit, the cloak or coat, which was to be worn under the Ephod] altogether of sky-colour.

32. And the top-hole of it, [i. e. The open place above, whereby it was to pass the Priests head, to hang

or sit on his shoulder. Heb. the mouth of its head] shall be in the midst thereof : this hole shall have a seam round about of woven work : as the hole of a coat of mail shall it be thereon, that it may not be rent. [i. e. viz. the hole, others make it relate to the Ephod.]

33. And on its seams thou shalt make pomegranates, of sky-colour, and of purple, and of scarlet, on its seams round about : and golden bells round about betwixt them. [Oth. in the midst of them.]

34. That there be a golden bell, after that a pomegranate ; (again) a golden bell and a pomegranate : on the seams of the cloak round about.

35. And Aaron shall have the same on for to serve : that his sound may be heard, [Understand the sound or noise of his bells] when he goeth into the Holy (place) before the face of the LORD, and when he goeth forth, that he die not. [to wit, being smitten by the LORD.]

36. Moreover thou shalt make a plate [Heb. a flower, which is fair in the eye] of pure gold, and thou shalt engrave thereon, as they grave the seals, [Heb. with the graving of a seal] THE HOLINESS OF THE LORD. [Oth. Holiness to the LORD.]

37. And thou shalt fasten the same with a sky-colour string, so that it be on the hat ; [See above verse 4.] it shall be on the foremost part of the hat.

38. And it shall be on the fore-head of Aaron, that Aaron may bear [i. e. bearing, remove, or take away] the unrighteousness of the holy things, which the children of Israel shall have hallowed, in all the gifts of their hallowed things ; [Here Aaron is a type of Christ, who by his own Holiness hath taken away the sins of his people, which they do frequently commit, even in their most holy acts and services, John 1. 29. and 2 Cor. 5. 19. and 1 John 2. 1.] and it shall be upon his head continually ; [understand whensoever the high Priest was to wear his hat, serving and administering his office] for to make them acceptable before the face of the LORD.

39. Thou shalt likewise make a coat full of eye-lets, of fine linnen ; also the hat thou shalt make of fine linnen ; but the girdle thou shalt make of embroidered work.

40. Unto the sons of Aaron, thou shalt likewise make coats, [viz. of fine linnen, as those of the high Priest were, Exod. 39. 27. understand this likewise of their hats, caps, or bonnets, which were not much different from the high Priests] and thou shalt make them girdles ; thou shalt make them caps also [or, raised caps, which were bound to, or wound about the head, Lev. 8. 13.] for glory and ornament.

41. And thou shalt draw them on to thy brother Aaron, and his sons also ; [Heb. with him] and thou shalt anoint them, [viz. with the holy oyl, which God commanded to be made. See Exod. 30. 23. and 29. 7.] and fill their hand, [see Lev. 8. 33.] and hallow them, that they administer unto me the Priests office.

42. Make them likewise linnen drawers, to cover the flesh of the shame ; [or, nakedness] they shall be from the loins to the thighs.

43. Aaron now and his sons shall have them on, [Heb. And they shall be upon Aaron and upon his sons] when they go into the Tent of the Congregation ; or when they shall step to the Altar, for to serve in the holy (place), that they may bear no iniquity [i. e. no punishment of, or for iniquity, see Lev. 5. 1.] and die : (This) shall be an everlasting Institution to him, and to his seed after him.

CHAP. XXIX.

Of the consecration of Aaron and his sons, v. 1. &c. how the bullock of the sin-offering was to be offered, 10. and the one ram of the burnt-offerings, 15. also the other ram for the hallowing of the Priests, 19. Aaron and his sons did eat the flesh of the ram, wherewith they

they were consecrated, 32. The Altar was to be expiated for the space of seven days, 36. Two Lambs were daily to be offered for burnt-offering, 38. God promiseth to hallow the Tabernacle, and Aaron likewise with his sons, 44. and to dwell in the midst of the children of Israel, 45.

THis now is the thing, which thou shalt do for to hallow them, that they may administer (or serve) the Priests office unto me: Take one bullock, a young one, and two perfect Rams: [See Exod. 12.5.]

2. And unleavened bread, and unleavened cakes, mixed with oil, and unleavened wafers, rubbed over with oil: [Understand here, oil of olives] of wheat-flower shalt thou make the same.

3. And thou shalt put them into one basket, and shalt bring them on [Or, offer them] in the basket with the bullock, and with the two rams.

4. Then shalt thou make Aaron and his sons to approach to the door of the Tent of the Congregation: and thou shalt wash them with water. [viz. of the holy Laver, Exod. 30.18.]

5. After that thou shalt take the garments, [To wit, the holy or hallowed garments; spoken of before, chap. 28.] and put on Aaron the coat and cloak of the Ephod, and the ephod and the breast-plate; and thou shalt gird him about, with the artificial girdle of the Ephod.

6. And thou shalt set the hat upon his head: the crown of Holiness thou shalt set on the hat. [The Hebrew word rendered Crown here, viz. Nezer, doth properly signify separation, setting apart. This Crown is called thus, because the same was a token of separating Aaron from all other men; and therefore also the Crown of Kings is called Nezer, 2 Sam. 1. 10: and Psalm 89. 40. Here it is the ornament of the high Priest, to shew his dignity, Exod. 28. 36. Lev. 8.9. it doth appear, that the Plate there mentioned, and this Crown, are one and the same thing.]

7. And thou shalt take the anointing oil, [Whereof see below, Exod. 30. 25.] and pour it upon his head: [that it may run down by his beard, Psalm 133.2.] thus shalt thou anoint him.

8. Then thou shalt cause his sons to approach, and shalt make them put on the coats.

9. And thou shalt gird them with the girdle, (namely) Aaron and his sons, and thou shalt binde them on the caps, that they may have the Priesthood, for an everlasting institution. [i. e. until the Messiah his coming; for then Aarons service together with all the ceremonies were finished] Moreover thou shalt fill the hand of Aaron, and the hand of his sons. [See Lev. 7. on 37. and Lev. 8. from verse 22. to 35.]

10. And thou shalt bring the bullock near before the Tent of the Congregation: and Aaron and his sons shall lay their hands [Heb. lean with their hands] upon the bullocks head.

11. And thou shalt slay the bullock before the face of the LORD, [See Lev. 1. verse 3.] before [or, by] the door of the Tent of the Congregation.

12. Thus thou shalt take of the blood of the bullock, and with the finger do (it) upon the horns of the Altar, and all the blood [i. e. all the rest of the blood, as also below, verse 10.] thou shalt pour forth on the bot-tomes of the Altar. [where there was a sink or hole, through which it ran away.]

13. Thou shalt likewise take all the fat which covers the bowels, and the caul over the liver, and both the kidneys, and the fat which is thereon: and thou shalt kindle the same (or, make it to smoke) upon the Altar.

14. But the flesh of the bullock, and his skin, and his dung, thou shalt burn with fire, without the Camp: it is a sin-offering.

15. Then thou shalt take the one ram, and Aaron and

his sons shall lay their hands on the rams head:

16. And thou shalt slay the ram: and thou shalt take his blood, and sprinkle round about upon the Altar.

17. And thou shalt divide that ram into his parts, [or, cut him into his pieces, viz. after that his skin shall be fleeced off, Lev. 1.6.] and thou shalt wash his intrals, and his legs, and lay (them) upon his parts, and upon his head.

18. Thus shalt thou kindle the whole ram upon the Altar: it is a burnt-offering to the LORD, for a pleasant smell; it is a fire-offering to the LORD. [It is a sacrifice, which is wholly to be consumed by fire, see Lev. 1.9.]

19. After that, thou shalt take the other ram: and Aaron and his sons shall lay their hands upon the rams head.

20. And thou shalt slay the ram, and take of his blood, and do (it) upon the (right) ear-tip of Aaron, and upon the right ear-tips of his sons; (as) also upon the thumb of their right hand, and upon the great toe of their right foot: and that blood [see above verse 12.] thou shalt sprinkle upon the Altar round about (it).

21. Then thou shalt take of the blood that is upon the Altar, and of the anointing oil, [described, Exod. 30. 22.] and thou shalt sprinkle upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: that he may be hallowed, and his garments, likewise his sons, and his sons garments with him.

22. After that thou shalt take the fat from the ram, together with the tail; also the fat which covereth the intrails, and the caul of the liver, [i. e. that which is upon, or over the liver, as above, verse 13.] and both the kidneys, with the fat that is on them, and the right shoulder; for it is a ram of the fill-offerings. [Heb. of the fillings, replenishings, and so in the sequel; see Lev. 7. 37.]

23. And one loaf of bread, and one cake of oiled bread, [i. e. tempered with oil] and one wafer; out of the basket of the unleavened (bread) which shall be before the face of the LORD.

24. And lay them all upon the hands of Aaron, and upon the hands of his sons: and wave them for (a) wave-offering [see Lev. 7. 30.] before the face of the LORD.

25. After that take them off of their hand, and kindle them upon the Altar. [Or, beside, by the Altar.] upon the burnt-offering, for a pleasant smell before the face of the LORD; it is a fire-offering to the LORD. [see above, verse 18.]

26. And take the breast of the ram of the fill-offerings, which is Aarons, [i. e. shall serve for his consecration] and wave it for a wave-offering before the face of the LORD: and it shall be for a part to thee. [viz. for Moses. See Lev. 8. 29.]

27. And thou shalt hallow the breast of the wave-offering, [See Lev. 7. on verse 30.] and the shoulder of the heave-offerings, [see Exodus 25. 2.] which shall be waved, and which is heaved up, of the ram of the fill-offering, of that which is Aarons, and of that which is his sons.

28. And it shall be Aarons and his sons, for an everlasting institution; because of the children of Israel, [i. e. that which shall be offered (in this kinde) by the children of Israel, shall belong to Aaron and his sons] for it is a heave-offering: and the heave-offering because of the children of Israel, shall be of their thank-offerings; their heave-offering shall be for the LORD.

29. Now the holy garments [Whatsoever is used for the service of God, is called holy] which shall have been Aarons, shall be his sons [understand one of his sons, to wit, his, who shall be high Priest after him] after him, [i. e. after his decease and death] that they may be

be anointed therein, and that their hand may be filled [i. e. that they may be consecrated, as verse 22.] in the same.

30. Seven days shall he of his sons, that shall be Priest after him, [viz. high Priest] put them on in his stead: [understand that the successour was to wear these garments seven days, one after the other; there being so many days required for his Consecration. See v. 35.] who shall go into the Tent of the Congregation for to serve in the holy (place).

31. Thou shalt take the rams of the fillings, and thou shalt boil his flesh in the holy place, [To wit, at the door of the Tent of the Congregation, as it is set down verse 32. and Lev. 8. 31. Here every one might come in, and those that offered the sacrifice, did eat their part.]

32. Aaron now and his sons shall eat this rams flesh, and the bread that shall be in the basket, at the door of the Tent of the Congregation.

33. And they shall eat those things wherewith the expiation shall be made, for to fill their hand, (and) to hallow them; but a stranger [viz. any one that is not of the progeny or posterity of Aaron; the Levites themselves were not allowed to eat thereof. See Lev. 10. 14.] shall not eat the same; for they are holy. [i. e. holy food, consecrated to God. Heb. Holiness.]

34. And if there shall remain (ought) over of the flesh of the fill-offerings, or of this bread, until the morning; then thou shalt burn the remainder with fire: it shall not be eaten, [The Priests themselves might not eat of such remainders] for it is holy.

35. Thus then thou shalt do to Aaron to his sons, according to all that I commanded thee: seven days shalt thou fill their hand.

36. Thou shalt likewise prepare a bullock of sin-offering a day, for the propitiation, and thou shalt un-sin (or, expiate, cleanse, mundifie) the Altar, [or, thou shalt make expiation for the Altar, with the sin-offering; see further, Lev. 8. on verse 15.] by making the expiation over the same: and thou shalt anoint it for to hallow it.

37. Seven days shalt thou make expiation for the Altar, and shalt hallow it, [viz. with the holy oil] then shalt the Altar be a Holiness of Holinesses, [as being not only hallowed it self, but hallowing likewise the gifts offered on it; and in this regard the Altar was greater than the Sacrifice, as Christ testifieth, Matth. 23. 19.] all that [oth. all who, or whosoever, and so below, chap. 30. verse 29.] toucheth the Altar, shall be holy. [to wit, Ceremonially.]

38. This now is it that thou shalt prepare upon the Altar; two lambs a day which are a year old, continually.

39. The one lamb thou shalt prepare; [viz. for to be offered, or sacrificed] but the other lamb thou shalt prepare betwixt the two evenings. [See Exodus 12. verse 6.]

40. With a tenth part of [viz. of an Ephah, i. e. with a Gomer: see Exod. 16. 36.] meal-flower, mixt with a fourth part of a Hin [i. e. as much as eighteen Hen-eggshells do contain] of beaten oil, [see above chap. 27. 20.] and for drink-offering, a fourth part of a Hin of wine for the one lamb.

41. The other lamb now thou shalt prepare betwixt two evenings; thou shalt do therewith as with the morning-meal-offering, and as with the drink-offering of the same, for a pleasant smell, it is a fire-offering to the LORD.

42. It shall be a continual fire-offering with your generations, at the door of the Tent of the Congregation, [Here stood the Altar for burnt-offerings, Exod. 40. 29.] before the face of the LORD: there I shall come (together) with you, to speak with you there.

43. And there I shall come (together) to the children of Israel; that they [Heb. he, i. e. every one of them; or, the people of Israel] may be hallowed through my glory.

44. And I will hallow the Tent of the Congregation [To wit, by my glorious presence and apparition] together with the Altar: I will likewise hallow Aaron and his sons, that they may administer the Priests office unto me.

45. And I will dwell in the midst of the children of Israel: and I will be a God unto them.

46. And they shall know that I am the LORD their God, that hath carried them forth out of the land of Egypt, that I might dwell in the midst of them: I am the LORD their God.

CHAP. XXX.

God commands the making of the Incense-Altar, v. 1. &c. whereupon the high Priest was to kindle Incense (or perfumings) every morning, 7. and to make expiation once a year upon the horns of the same, 10. All the children of Israel were to give every one half a shekel for the expiation of their souls, 12. the Copper Laver is commanded to be made with his foot, and water to be put into it; that the Priests should daily wash their hands and feet there, 17. How the holy anointing oil was to be made, 22. what was to be anointed therewith, 26. None might make the like, 32. the preparing of the Incense, 34. How it was to be used, 36. None was allowed to make the like for himself, 37.

THOU shalt likewise make an Incense-Altar (for) Incense: [For to kindle daily Incense upon it. This Altar stood in the fore-most part of the Tabernacle, before the Vail. It was indeed peculiarly made for the Incense; yet sometimes there was also expiation made upon it with blood, as appears, below verse 10. and Lev. 4. 7.] of Sittim-wood shalt thou make it.

2. An ell shall be the length of it, and an ell its breadth (it shall be four square) but two ells the height thereof: out of the same shall be his horns.

3. And thou shalt over-lay it with pure gold, [Numb. 4. 11. it is called the golden Altar, but Ezek. 41. 22. the wooden Altar] its roof and the walls [i. e. the sides; for as by the roof is understood the cover or upper-plank of the Altar, where the Incense was set, so by the walls here must be understood the sides of this Altar] thereof round about, as also its horns; and thou shalt make it a golden garland round about.

4. Thou shalt likewise make two golden rings thereon, underneath its garland; on the two sides thereof shalt thou make the same, on both sides thereof; and they shall be places for the hand-bars; [i. e. to put them through those rings; to wit, when the Tabernacle was to be removed, or brought to another place, Num. 4. 5, 11, 15.] that they may carry it [viz. the Altar] thereby.

5. The bearing-bars now thou shalt make of Sittim-wood; and thou shalt over-lay them with gold.

6. And thou shalt set it before the Vail, that shall be before the Ark of the Testimony, [This Vail was a partition betwixt the place where the Priests officiated, and the Holy of Holies where the Ark stood] before the expiation-cover, which shall be above the Testimony, whither I shall come together with thee.

7. And Aaron shall kindle [Heb. cause to smok] sweet-smelling spices, every morning, [Heb. in the morning, in the morning] when he shall have well prepared the Lamps, he shall kindle the same.

8. And when Aaron shall kindle the Lamps betwixt the two evenings, he shall kindle that: [viz. the Incense] it shall be a continual Incense, [or, perfuming, smoking]

[smoking] before the face of the LORD with your Generations.

9. Ye shall kindle no strange Incense [i. e. brought from any place else, or prepared otherwise then is appointed, verse 34, 35, and 36.] upon the same; neither burnt-offering, nor meat-offering: [for the burnt-offering or meat-offering, that Altar was ordained; whereof mention was made, Exod. 27. 1.] also ye shall pour no drink-offering thereon.

10. And Aaron shall once a year [viz. on the tenth day of the seventh month, which is therefore called the day of expiation, Lev. 23. 27.] make expiation [or, the expiation] over the horns of the same, with the blood of the sin-offering of the expiations: [i. e. of the sin-offering whereby the expiation is made] once in the year shall he make expiation thereupon by (or in) your Generations: it is the Holiness of Holinesses to the LORD.

11. Moreover the LORD spake to Moses, saying;

12. When thou shalt take up the sum [Heb. the head] of the children of Israel, according to the numbred (among) them; [i. e. according to those which of them are to be numbred] then every one shall give [viz. once for all, not yearly, or every year] the expiation [i. e. the price whereby every one saved his life] of his soul [i. e. of his life, or of his person, and so in the sequel] to the LORD, when thou shalt sell them; that there may be no plague among them, when thou shalt sell them.

13. This they shall give every one that passeth over to the numbred [viz. from them which are to be numbred, unto those which are numbred] the moiety of a shekel, according to the shekel of the Sanctuary, [of the value whereof, see Gen. 20. 16.] (this Sikel is twenty Gera) [see Lev. 2. 7. 25.] the moiety of a shekel is an heave-offering to the LORD.

14. Every one that passeth over to the numbred, from twenty year old [Heb. a son of twenty year; i. e. entering into his twentieth year: what sum this numbering of men did mount unto, see Exod. 38. 25, 26.] and upwards, shall give the heave-offering of the LORD.

15. The rich shall not enlarge, and the poor shall not diminish of the moiety of the shekel, when ye give the heave-offering of the LORD, to make expiation for your souls.

16. Then thou shalt take the money of the expiations from the children of Israel, and shall lay it (up) for the service of the Tent of the Congregation, [Or, for the work, or, furniture, &c. see below, chap. 38. 27, 28.] and it shall be for (a) remembrance to the children of Israel, before the face of the LORD, to make expiation for your souls.

17. And the LORD spake to Moses, saying;

18. Thou shalt likewise make a copper laver, [This was made of the womens looking-glasses, Exod. 38. 8.] with its copper foot, for to wash: and thou shalt set it betwixt the Tent of the Congregation, and betwixt the Altar, [viz. the Altar of burnt-offerings, mentioned above chap. 27.] and thou shalt put water into it.

19. That Aaron and his sons may wash themselves out of it, their hands and their feet.

20. When they are to go into the Tent of the Congregation, they shall wash themselves with water, that they die not: [i. e. lest God put them to death, as afterwards he did the sons of Aaron, Lev. 10. 1, 2.] or when they approach to the Altar, for to serve, kindling the fire-offering to the LORD.

21. Then shall they wash their hands and their feet, that they die not: and this shall be an everlasting institution to him [viz. to Aaron] and his seed, by their generations.

22. Moreover the LORD spake to Moses, saying;

23. Take thee now the principallest spices, [Hebr. head-spices; i. e. of the very best and principal sorts,

so also Cant. 4. 14. Ezek. 27. 22.] the purest myrrhe [Heb. myrrhe of freedom, i. e. upright, and unsoftened; free and clear of all impurity. It is a gum, flowing forth out of the myrrhe-tree, the most excellent of all other gums] five hundred (shekels) [i. e. the weight of so many] and spice-cinnamon half so much, [Heb. the moiety of that, viz. of the five hundred shekels] (namely) two hundred and fifty (shekels) also spice-calmus two hundred and fifty (shekels).

24. Likewise Cassia, five hundred, according to the shekel of the Sanctuary: and oil of Olive trees a Hin. [See Lev. 19. 36.]

25. And make thereof an oil of holy ointment, an ointment very artificially made, according to Apothecaries work: [Oth. oil-preparers, ointment-makers, see 1 Chron. 19. 30.] it shall be an oil of holy anointing.

26. And with the same thou shalt anoint the Tent of the Congregation, and the Ark of the Testimony.

27. And the Table with all the furniture thereof, and the Candlestick with his furniture, and the Incense-Altar:

28. And the Altar of the burnt-offering, with all his furniture, and the laver with its foot.

29. Thou shalt so hallow them [viz. by or with the oil spoken of before, verse 23, 24, 25.] that they may be Holiness of Holinesses: all that toucheth them shall be holy.

30. Thou shalt likewise anoint Aaron and his sons: and thou shalt hallow them, [viz. by anointing them with the holy oil] for to administer unto me the Priests office.

31. And thou shalt speak to the children of Israel, saying: This shall be an oil of holy anointing unto me by your generations.

32. It shall be poured on no mans flesh; [To wit, besides the bodies of Aaron, and his sons, and their posterity] Thou shalt likewise make none the like, according to the making thereof: it is Holiness, it shall be Holiness unto you.

33. That man that shall make such an ointment as this, or that puts of it upon any strange (thing) [Oth. any stranger] the same shall be destroyed out of his people.

34. Moreover the LORD said to Moses, Take unto thee sweet smelling spices, Juice of Myrrhe, [Or, Balm-drop] and Onycha, [a sort of spices used in perfumings] and Galban; (these) sweet smelling spices, and pure frankincense: let each be apart. [Heb. that alone be alone; i. e. every ingredient, is to be beaten apart, without being intermixt with any other liquid matter, and being pure thus, to be mixed together afterwards into one mass.]

35. And thou shalt make [Moses namely, who made the first] an Incense of ointment thereof, according to the work of the Apothecary, mixed, [Oth. salted, or tempered] pure, holy.

36. And of the same thou shalt bear very small powder, and thereof thou shalt lay before the Testimony [i. e. upon the Incense-Altar, that stood before the Ark of the Testimony] whither I shall come unto thee: it shall be Holiness of Holinesses unto you.

37. Yet according to the making of this Incense, which thou shalt have made, you shall make none for your selves, it shall be Holiness to you, [viz. to both Priest and people] for the LORD. [i. e. for the service of the LORD.]

38. The man that shall make the like for to smell thereon, [i. e. to have and keep it for his own private use in perfuming] he shall be destroyed out of his people.

CHAP. XXXI.

Bezaleel and Aboliab are called by God for the making of the Tabernacle, the whole frame and furniture of it, v. 1, &c. the hallowing of the Sabbath day is commanded again, 12. Mosch receiveth the two Tables of the Law, 18.

After that the LORD spake unto Mosch, saying:

2. Behold, I have called by Name, Bezaleel the son of Uri, the son of Hur, of the Tribe of Judah. [i. e. I have chosen this man before all the rest, and fitted him for this employment: as below, chap. 35. 30.]

3. And I have replenished him with the Spirit of God, with wisdom, and with understanding, and with knowledge, [i. e. with the gifts of the Spirit of God, such as are related here; whereby it doth plainly appear, that skill in honest handicrafts and manufactures, is a special gift of God] namely, in all handicraft. [i. e. in all kinde or manner of the same, and so verse 5.]

4. For to devise understanding labour: [Heb. devisings] to work in gold, and in silver, and in copper.

5. And in artificial stone-cutting, [Understand this of precious stones] for to set them, [Heb. to fill] and in artificial wood-cutting; for to work in all (or every) handicraft.

6. And I, behold, I have joined to him [Heb. given with (or by) him] Aboliab the son of Abisamach, of the Tribe of Dan, and into the heart of every one that is wise of heart, I have given wisdom, [i. e. understanding and ability in the art which they profess and practise] and they shall make all that I commanded thee.

7. (Namely) the Tent of the Congregation, and the Ark of the Testimony, and the expiation-cover, that shall be thereupon: and all the furniture of the Tent.

8. And the Table with the furniture thereof, and the pure Candlestick, [That is, which is to be made of pure gold: see Exod. 25. 31:] with all his furniture, and the Incense-Altar.

9. Also the burnt-offering-Altar, with all his furniture; and the laver with its foot.

10. And the officiating garments, and the holy garments, [Understand by them, not only the Priests habits and cloaths, but also the Tapestry and Hangings of the Tabernacle, whereof mention is made, above ch. 26. and below, chap. 36. Item, the coverings wherewith they used to cover the Table, the Ark, the Altar, and other holy furniture, and utensils, winding and wrapping them about, when the Camp broke up, and the Tent was to be removed: see Num. 4. 5, 9, 11, 12.] of Aaron the Priest, [i. e. the high Priest] and the garments of his sons, for to administer the Priestly office. [i. e. those which they put on, and wore while they were administering the Priestly office.]

11. Likewise the anointing oil, and the Incense of sweet smelling spices for the Sanctuary: according to all that I commanded thee shall they make it.

12. Further the LORD spake unto Mosch, saying;

13. Speak now unto the children of Israel, saying; However, ye shall keep my Sabbaths: [Instituted for my service. The meaning here is, That although the business of the Tabernacle was to be dispatched and completed out of hand, nevertheless ye shall not labour about it on the Sabbath day] for this is a token betwixt me and betwixt you, in your generations: that men may know that I am the LORD that sanctifieth you.

14. Keep the Sabbath then, because it is holy to you, [Heb. Holiness] He that prophaneeth it shall surely be

put to death; for every one that doth any work upon the same, that soul [i. e. person] shall be destroyed [see Gen. 17. v. 14.] out of the midst of her people.

15. Six days shall men do the work, but on the seventh day is the Sabbath of Rest, a Holiness of the LORD: he that doth labour on the Sabbath-day, shall surely be put to death.

16. Let the children of Israel then keep the Sabbath; observing the Sabbath in their generations for an everlasting Covenant. [See Gen. 17. v. 7.]

17. It shall be betwixt me, and betwixt the children of Israel, a token in eternity; [Compare Gen. 17. 11.] because the LORD in six days made Heaven and Earth, and on the seventh day he rested, [see Gen. 2. 2.] and refreshed himself, [God, being a Spirit, grows never weary; therefore this is but a comparison taken from men, who after long and much pains taking, use to breath and refresh themselves, by rest.]

18. And he [viz. the LORD] gave unto Mosch, when he had made an end of speaking with him on Mount Sinai, the two Tables of the Testimony, [i. e. the Law, wherein God testifieth how he will be honoured, served, and worshipped by the people] Tables of stone inscribed by the finger of God. [The finger of God doth here signify the power and work of God. Compare above chap. 8. verse 19. Luke 11. 20. compared with Matth. 12. 28. and elsewhere.]

CHAP. XXXII.

The people causeth Aaron to make a golden calf, v. 1, &c. unto which they offer sacrifice, 6. God makes this known to Mosch, and threatneth to destroy them, 7. Mosch prays for them, 11. and persuades God to have mercy on them, 14. Mosch cometh down from the Mount with the two stone Tables, 15: which he breaks in pieces, bearing and seeing the idolatry of the people, 19. He burns the calf into powder, 20. Aarons excuse, 22. Mosch causeth many of those that had committed this Idolatry, to be put to death by the Levites, 25. Mosch prayeth to the LORD, either to pardon Israel this sin, or to blot him out of his book, 32. God spares the people for the present, but punisheth them afterwards, 34.

When the people saw, that Mosch delayed to come down from the Mount, then the people gathered themselves [Understand here a great part of, but not all the people; for those are not to be counted of the number here, who afterwards on Moschs command, did put the Idolaters to death, verse 26. see 1 Cor. 10. 7.] to Aaron, [Oth. against] and they said to him, Arise, make us Gods, [i. e. a visible Token, or Image of the invisible God, as verse 4.] that may go before our face; for this Mosch, that Man, that carried us forth out of Egypt, we know not what happened to him.

2. Aaron now said unto them, pluck off the golden pendants, (ear-ornaments) which are in the ears of your wives, of your sons, and of your daughters, and bring them to me. [It is probable, Aaron did conceive, the Israelites would rather have forborne the golden calf, then to deliver up their precious jewels in this manner; but he was much deceived.]

3. Then all the people pluckt off their golden pendants, which were in their ears, and they brought them to Aaron.

4. And he took them out of their hand, and he cast it [viz. the calf] with a graver, [or, pen; as Isa. 8. 1. the meaning seems to be, that Aaron first projected or drew the figure and shape of a calf, by a pen, or pencil, or graver upon some other matter, to hold it forth unto the people, and to ask them how they liked it] And he made

made a molten calf out of it : [Heb. he made it a calf of founding. Oth. a molten ox. The Idol Apis is worshipped by the Egyptians, in the shape of an ox, or a calf; and this it should seem the Israelites here imitated] Then they said, These are thy Gods, Israel, which brought thee up out of the land of Egypt.

5. When Aaron saw that, [viz. that the people was ready to yield divine worship to the calf] he built an Altar for the same : and Aaron proclaimed, and said ; To-morrow (there) shall be a feast to the LORD. [Aaron here makes use of the Name of the true God, as intending to serve him by this calf ; and yet all was Idolatry in Gods account.]

6. And they rose up early the next day, and offered burnt-offering, and brought thank-offering to it : [viz. to the Altar newly set up, i. e. they offered and sacrificed to the calf] and the people sat them down to eat and to drink ; after that, they rose up for to play. [See on ver. 19.]

7. Then the LORD spake unto Moses ; Go, get thee down, for thy people [God doth disdain to call the Israelites his people any more, having made themselves a calf for their God] whom thou hast carried forth out of Egypt, hath spoiled (or, corrupted) it. [Oth. hath corrupted it self, or, have corrupted themselves, i. e. they have by their Idolatry undone and brought destruction upon themselves.]

8. And they are soon departed [viz. immediately after the Covenant made with them ; Exod. 19. and 24 chap.] from the way which I had commanded them ; They made themselves a molten calf ; [Aaron made it, or caused it to be made, verse 4. at the instance, or at the command of the people, verse 1.] and they have bowed themselves down before the same, and have made sacrifice to it ; [viz. to the calf, and not to me, whatever they pretend to the contrary, as if they did it to the LORD, verse 5.] and said ; These are thy Gods, Israel, which carried thee up out of the land of Egypt.

9. Moreover the LORD said to Moses : I have seen this same people, and behold it is a stiff-necked people. [i. e. wilful, obstinate, unruly, that will not bow nor bend his neck to the Laws and will of the LORD. It is a comparison taken from such beasts, as use to stretch forth or keep up their neck so stiff, that they will not bend nor bow to him that would lay on the yolk upon them, or rule and govern them with bit or bridle. See Deut. 10. 16. Prov. 29. 1. Acts 7. 51.]

10. And now permit me, [And hinder me not by thy intercession, for the prayer of the faithful prevaileth much with God, Jam. 5. 16.] that my wrath may kindle against them, and consume them : then shall I make thee a great people.

11. Yet Moses adored the face of the LORD his God : and he said, O LORD ; Why should thy wrath kindle against thy people, which thou hast carried forth out of the land of Egypt with great power and with a strong hand ?

12. Why should the Egyptians speak, saying ; In evil [i. e. with a subtil and ill intent. Oth. for evil, or, mischief, i. e. to their ruine and destruction] hath he carried them forth, that he might put them to death on the mountains, and that he might destroy them from the face of the earth, [i. e. from remaining any longer upon the earth] turn off from the fervency of thy wrath, and let it repent thee over the evil of thy people. [Moses prayeth here, that God would repent, i. e. that he would not let the evil, i. e. the punishment which they had deserved, and he threatened, to light upon them. See Gen. 6. verse 6.]

13. Remember Abraham, Isaac, and Israel thy servants, [i. e. remember the promises which thou hast made to Abraham, &c.] to whom thou hast sworn by thy self, [God having none greater to swear by, he sweareth

by himself, Heb. 6. 13, 17.] and hast spoken unto them, I will multiply your seed as the stars of Heaven ; [see Gen. 15. 5.] and this whole land, wherof I spake, i. e. promised] I will give unto your seed, that they shall possess it hereditarily for ever.

14. Then it repented the LORD over the evil, which he had spoken to do unto his people. [i. e. he did not destroy the people, according as he had threatened, but contented himself with the slaying three thousand onely of them.]

15. And Moses turned him (self) about, and went down the Mount, with the two Tables of the Testimony in his hand : these Tables were inscribed on both their sides, they were inscribed upon the one and upon the other side. [Heb. from hence and from thence.]

16. And these Tables were Gods work, the writing also was Gods writing it self, graven in the Tables.

17. Now when Joshua [Who remained upon the mount with Moses, Exod. 24. 13. heard the voice of the people, when it shouted : he said to Moses, There is a shout of war in the Camp.

18. But he [viz. Moses] said ; It is no voice of the cry of Victory, it is no voice neither of the cry of Defeat : [Heb. it is no voice of the crying of Strength, and it is no voice of the crying of weakness] I hear a voice of singing by turns.

19. And it came to pass, when he drew near to the Camp, and saw the Calf, and the dance ; [Understand such a dance, wherat there was piping and sporting, according to the manner of the Heathen] that wrath incensed Moses, and that he threw the Tables out of his hands, and brake the same [viz. before the peoples eyes] beneath at the Mountain.

20. And he took that Calf which they had made, and burnt it in the fire [i. e. he melted the Calf, and reduced it into a lump again] and ground it till it was small, and scattered it upon the water, and made the children of Israel to drink it. [that thereby they might learn to understand the vanity of such Gods, that could be swallowed up thus, as also to minde the Israelites, that they had deserved to drink up the curse and wrath of God. See Numb. 5. 18.]

21. And Moses said to Aaron ; What hath this people done to thee, that thou hast brought such a great sin over (or, upon) the same.

22. Then Aaron said ; Let not the anger of my Lord kindle : thou knowest this people, that it (lieth) in evil.

23. They then said to me ; Make us Gods, that may go before our face ; for this Moses, that man which carried us up out of Egypt, we knew not what happened to him ;

24. Then I said to them, Who so hath gold, let him pluck it off, and give it me : [Oth. and they gave it me] and I cast it into the fire, and there came this Calf forth. [Aaron doth not confess his own sin so uprightly and plainly, as he had done the peoples transgression : he speaketh of the Calf here, as if it had been made and produced, rather by accident, then by his design and forecast ; but above verse 4. the matter is described far otherwise. See Deut. 9. 20. Aarons excuse here, is much like to Adams, Gen. 3.]

25. When Moses saw, that the people was made bare, (or stript) [Not so much of their ornaments, as of Gods protection, being now as so many naked and disarmed men, who might easily in that case be surprised and destroyed by their Enemies. Compare this with Gen. 3. 10. Rev. 3. 18. and 16. 15.] (for Aaron had made them bare) [this making and exposing the people bare thus is ascribed unto Aaron, for that he not only gave his consent to the wicked desire of the people, but likewise furthered and advanced it] to (an) undervalue among those that might have risen up against them.

26. Then *Moseh* stayed in the gate of the Camp, [The Camp was furrounded with a Trench, or Pallisadoe, or some such way, and had its gates here and there. Otherwise gates were also the places of Judicature, as *Gen. 24. 20. Deut. 17. 5. Ruth 4. 1, 11.*] and said, *Whoso be-longeth to the LORD, let him (come) to me* : [or, to me who is the LORDS. *Moseh* speaking in zeal and haste, and leaving out words of circumstance. See the like, *Gen. 13. 9. and 23. 13, &c.*] then (there) gathered themselves unto him all the sons of *Levi*. [*i. e.* almost all; for some had likewise defiled themselves with this Idolatry, even *Aaron* himself. See *ver. 29. and Deut. 9. 20. and chap. 33. 9.* Oth. and they which gathered themselves unto him, were all (of them) children of *Levi*, who having staid at home, and remained in their Tents, committed no Idolatry in worshipping the Calf]

27. And he said unto them; Thus saith the LORD, the God of *Israel*, [*viz.* the true God of *Israel*, not the Calf, whereof they said, above *ver. 5.* These are thy Gods, *Israel*] Every one put his sword upon his thigh: go thorough, and turn again from gate to gate in the Camp, and every one kill his brother, every one his friend, and every one his neighbour. [*i. e.* let every one of you slay the next man he meets with, sparing no relation, of either brother, friend, or neighbour.]

28. And the sons of *Levi* did according to the word of *Moseh*; and there fell [*viz.* by the edge of the sword] of the people on that day, about three thousand men.

29. For *Moseh* had said; [Here is shewed, what it was that made the Levites so stout and so undaunted, that they spared not their next and very friends; namely, because they had understood by *Moseh*, that they should do God an acceptable service, and that thereby they should acquire and receive a special blessing at Gods hands] Fill your hands to day unto the LORD; [*i. e.* hallow or consecrate to day unto the LORD; that is to say, perform this holy service unto him. See *Lev. 7. 37.* God doth witness here, that the executing of Justice and punishment upon the evil doers, is as acceptable to him, as sacrifice. See *1 Sam. 15. 18. 22.* This action of the Levites *Moseh* repeateth, *Deut. 33. 9.*] for every one shall be against his son, and against his brother: and this, that he [*viz.* the LORD] may give to day a blessing over you.

30. And it came to pass the next day [*viz.* after the slaying of these three thousand men] that *Moseh* said to the people; Ye have sinned a great sin; yet now I will go up to the LORD, peradventure I shall make an expiation for your sin.

31. So *Moseh* returned to the LORD, [*Moseh* stayed again forty days upon the Mount, without food, praying for the people to the LORD, *Deut. 9. 18.*] and said, Ah, this people hath sinned a great sin, that they made themselves golden Gods. [Oth. a God of gold, *i. e.* the golden Calf.]

32. Now then if thou wilt forgive their sins; [Understand then it is well. Compare this abrupt manner of speaking, with *Luke 13. 9.*] but if not, then blot me out of thy book, which thou hast written. [Being once chosen by God for eternal life, there is no casting out again: But *Moseh* sheweth by these words his inward zeal for the glory of God, and his great love to the people of *Israel*. Compare herewith the zeal of *Paul*, *Rom. 9. 3.* The Book of God is otherwise called the Book of Life, being that therein stand recorded all those whom God hath ordained for eternal life, *Phil. 4. 3. Rev. 3. 5. and 20. 12. and 21. 27.* and *Psalms 69. 29.* yet this is spoken of God after the manner of men: for by this Book there is nothing else to be understood, but his eternal Counsel, and unalterable Decree of Election.]

33. Then the LORD said to *Moseh*: Him I should blot out of my Book, that sinneth against me. [Understand hereby, if so be that any one might be blotted out

thence. Oth. him I shall, or, will blot out.]

34. Yet go (thy way) now, lead this people, whither I told thee, [*viz.* towards the Land of *Canaan*] Behold, my Angel shall go before thy face: [thus God threatneth in his wrath, to give over this people to *Moseh*, and to an Angel; whereof see farther, *chap. 33. on verse 2.*] yet on the day of my visiting, shall I visit [*see Gen. 21. verse 1.*] their sin [especially this sin of Idolatry committed with the golden Calf] upon them.

35. Thus the LORD plagued this people: [Other. smote, &c. by the sword of the Levites, *verse 28.*] for having made that Calf, which *Aaron* made, [*i. e.* for that they had solicited and pressed *Aaron* thus to make them this Calf. That which one doth by another, is all one as if he did it himself; though in the mean time, he be not guilty, that suffers himself to be made by an Instrument.]

CHAP. XXXIII.

The LORD refuseth to go with the people, as he had promised formerly, *v. 1. &c.* the people mourneth over it, and layeth by their ornaments, 4. *Moseh* causeth the Tabernacle to be brought forth without the Camp, 7. He goeth into it, and God speaks with him in it, 9. He prayeth the LORD, to shew him his way, 12. and that he would be pleased to go with the people, 15. which God doth promise again unto him, 17. He desireth to see the glory of God, 18. God promiseth to proclaim his Name abroad, 19. But his face could be seen by no man, 20.

Moreover the LORD spake to *Moseh*, Go, get thee hence, thou and the people which thou hast brought up out of the land of *Egypt*, to the land which I have sworn to *Abraham*, *Isaac*, and *Jacob*, [*i. e.* promised unto them by oath; whence also the Land of *Canaan* was called the land of promise] saying, [*viz.* to each one of those three Patriarchs in particular, and at several times] Unto thy seed will I give it.

2. And I will send an Angel before thy face, [He doth not speak here of the Son of God, as before, *Exod. 23. 20.* but of another created Angel] and I will drive out the *Canaanites*, the *Amorites*, and the *Hittites*, and the *Pherezites*, the *Hivites*, and the *Jebusites*; [understand likewise the *Girgashites*, expressed, *Deut. 7. 1.*]

3. Unto the land that floweth with Milk and Honey; for I shall not go up in the midst of thee; [*i. e.* I shall not conduct you henceforward any longer by a visible token of my presence, as hitherto I did by the cloudy pillar: nevertheless God of his goodness was entreated again, and did continue marching along before and with his people as formerly] for thou art a stiff-necked people, that I consume thee not upon this way.

4. When the people heard this evil word, they mourned, and none of them put on his ornament.

5. And the LORD had said to *Moseh*, Say unto the children of *Israel*, Thou art a stiff-necked people; in a moment I should go up in the midst of thee, and should destroy thee; [Oth. in a moment, if I did go up in the midst of thee, should I destroy thee. The sense is, If ye should chance to trespass once again so abominably against me, as ye did with the setting up of the golden Calf, I should assuredly destroy you altogether on a sudden] yet now, put off thy ornament from thee, and I shall know what I shall do.

6. Then the children of *Israel* bereaved themselves of their ornaments, (as far off) [This parenthesis is inserted here out of the next verse] from Mount *Horeb*.

7. And *Moseh* took the Tent, [Oth. a Tent: not the Tent where the people was to assemble together, for the exercise of the publique worship; for the same was not made

made yet, as appears by *Exodus* 36. But this was Moses his own Tent, or an other, which was made of purpose for Moses to take up his abode for a time in the same, where the people might repair unto him, until they should be reconciled with God. And pitched him (the same) without the Camp, removing far off from the Camp, God being departed from the Camp, verse 3. Moses would not remain there neither, and he called it, the Tent of the Congregation: and it came to pass, that every one that sought the LORD [or, enquired counsel of the LORD, viz. by Moses] went forth to the Tent of the Congregation, which was without the Camp.

8. And it came to pass, when Moses went forth to the Tent, [viz. out of the Camp, to his new-erected Tent without the Camp, to intercede with God for the people] all the people stood [Heb. they stood] up, and every one put himself in the door of his Tent: and they looked after Moses, until he was entred into his Tent.

9. And it came to pass, when Moses was entred into the Tent, that the cloud-pillar came downwards [viz. from the Mount] and stood in the door of the Tent: and He [viz. the LORD, as verse 11.] spake with Moses, [viz. out of the cloud-pillar, which was an assured token of Gods grace and favour, Psalm 99. 7.]

10. When the people saw the cloud-pillar to stand in the door of the Tent; then all the people rose up, and bowed themselves, every one in the door of his Tent.

11. And the LORD spake to Moses face to face, [i.e. familiarly, plainly, by a clear and articulate voice; this was a special priviledge, which no other Prophets had, Deut. 5. 4. and chap. 34. 10. and Num. 12. 6, 7, 8.] even as a man speaketh with his friend: after that, he [viz. Moses] returned again to the Camp; yet his servant Joshua, the son of Nun, that young man, departed not out of the midst of the Tent [i.e. he came not into the midst of the Camp, but remained constantly in the tent without the Camp.]

12. And Moses said to the LORD; Behold, Thou sayest to me, [Above verse 1.] Carry this people up, but Thou test me not know, whom [Oth. what] Thou wilt send with me: whereas Thou hast said; I know thee by name, [i.e. I have known and chosen thee in love before others, and take a very particular care of thee; Compare Gen. 18. 19. Exod. 31. 2.] and likewise Thou hast found grace in mine eyes. [see Gen. 6. 8.]

13. Now then, I pray, if I have found grace in thine eyes, then let me know thy way now, [i.e. shew me the means, whereby Thou intendest to guide and guard this people; or, how Thou wilt deal with them] and I shall know Thee, that I may finde Grace in thine eyes: [oth. because I found grace, &c. or, that I may finde grace, &c.] and regard, that this Nation is thy people.

14. Then he said, Must my face go along, for to set thee at rest? [Oth. My face shall, &c. by the face of God here, is understood the visible token of his gracious presence, such as was the cloud-pillar, and the fire-pillar.]

15. Then he [viz. Moses] said to him; If thy face shall not go along, do not make us go up hence.

16. For whereby should it be made known now, that I found grace in thine eyes, and thy people? is it not thereby, that Thou goest with us? thus shall we be separated, I and thy people from all the people that is upon the face of the earth.

17. Then the LORD said to Moses: This same thing likewise which thou hast spoken, I will do: [i.e. I will go up along with you] because thou hast found grace in mine eyes, and I know thee by name. [see above verse 12.]

18. Then said he, shew me now thy glory.

19. But he said; I will cause all my goodness to pass

by before thy face, and will proclaim the Name of the LORD [or, the Name JEHOVAH; see the fulfilling hereof, Exod. 34. 6.] before thy face: but I will be gracious to whom I will be gracious, and I will have mercy on whom I will have mercy.

20. He said moreover; Thou shalt not be able to see my face: [i.e. my own Essence and proper Being, nor my Glory in its perfection, by reason of thy sinfulness, Rom. 3. 23. We cannot see God in this mortal and corruptible life. See Gen. 16. 13. but hereafter we shall see him as he is, 1 Cor. 13. 12. and 1 Jo. 3. 2.] for no man shall see me, and live. [Hence arose the common opinion among the Israelites, that they must die, if they should see the LORD, Deut. 5. 24, 25. Jud. 13. 22. Isa. 6. 5. Dan. 10. 8. and Rev. 1. 17.]

21. The LORD said further; Behold, there is a place by me, [viz. upon mount Sinai, or Horeb] there thou shalt place thy self upon a Rock.

22. And it shall come to pass, when my Glory shall pass by before thee, [i.e. when I shall pass by thee there in my Glory] then I will set thee in a cleft of the rock: and I will cover thee with my hand, until I shall be passed by.

23. And when I shall have taken away my hand, then shalt thou see my hindmost parts, but my face shall not be seen. [See above verse 20.]

CHAP. XXXIV.

God commandeth Moses to hew two Tables of stone, where-in he was ready now to write his Law again, v. 1, &c. with these two Tables Moses goeth up into the Mount.

4. The LORD comes down in a cloud, and proclaimeth his Name abroad, 5. Moses prayeth the LORD that he would go with them, 8. which he promiseth, and makes a Covenant with them, and he warneth them to beware of the Idolatry of the Canaanites, and of marrying with them, 10. The Commandement touching unleavened bread, and the first-born is renewed, as also that for the Sabbath and other feasts, 18. some other laws yet, 26. After that Moses had been other forty days upon the Mount, he cometh down with the two Tables, 28. His face shineth; which he covereth, 29. He acquainteth them with all that the LORD had spoken with him, upon Mount Sinai, 32. Moses was fain to have his face covered, while he spake with the people, 33.

Then the LORD said to Moses, Hew thee two stone-Tables, as the first were: and I shall write upon the Tables the same words, which were upon the first Tables, which thou brakest.

2. And be ready against the morning; that in the morning Thou come up on Mount Sinai, [This is the second time, that Moses was upon Mount Sinai, continuing each time forty days and forty nights there] and put thy self there before me on the top of the Mount. [Heb. head, &c.]

3. And none shall come up with thee, [When Moses went up into the mount the first time, there were with him Aaron, Nadab and Abihu, together with seventy more of the Elders of Israel; but now they were grown stinking before the LORD, by reason of the Idolatry they had committed with the golden Calf] also let none be seen upon the Mount; neither shall the small cattle, nor the oxen feed over against this Mount.

4. Then he did hew two stone-Tables, like unto the first, and Moses arose early in the morning, and went up on Mount Sinai, according as the LORD had commanded him; and he took the two stone-Tables into his hand.

5. Now the LORD came down in a cloud, [To wit,

wit, that cloud, which was a sure token of the presence of the LORD] and put himself there by him: and he [viz. the LORD, see above chap. 33. 19.] proclaimed the Name of the LORD.

6. Now when the LORD passed by before his face, then he [viz. the LORD] cried; LORD, LORD, God, merciful and gracious, long-suffering, [Heb. long of wrathfulness, i. e. slow to anger, not hasty to execute his wrath; so Numb. 14. 18. Eccl. 7. 8 & c. the contrary hereof is, short of wrathfulness, i. e. hasty and prone to wrath, Prov. 14. 17.] and great of beneficence (or kindness) and truth, [see Gen. 24. 27.]

7. Who keepeth beneficence (or, kindness) to many thousands, who forgiveth iniquity, and transgression, and sin; who in no wise doth hold the (guilty) guiltless, [Heb. who doth not holding guiltless, hold guiltless] visiting the iniquity of the fathers, [viz. wicked and ungodly parents] upon the children, [viz. walking in the wicked footsteps of their fathers] and on the childrens children, in the third and in the fourth (generation) [Heb. on the third and on the fourth, Exod. 20. 6. Deut. 5. 9.]

8. Moses now hastened, and inclined the head to the ground, and he bowed himself.

9. And he said, Lord, if now I have found grace in thine eyes, let the LORD now go in the midst of us: [viz. with the cloud-pillar, conducting and refreshing us thereby] for this is a stiff-necked people, yet forgive our iniquity, and our sin, and receive us for an inheritance.

10. Then he said; Behold, I make a Covenant, Before all thy people I will do wonders, which were not created upon all the earth, nor among any people: so that all this people, in the midst whereof thou art, shall see the work of the LORD, that it is terrible, which I do with thee, [viz. O Israel. Oth. with thee, viz. O Moses.]

11. Observe thou that which I command thee this day: [Here now follow the conditions of the Covenant, which God requireth on the peoples part] behold, I shall drive out before thy face, the Amorites and the Canaanites, and the Hittites, and the Pherezites, and the Hivites, and the Jebusites. [understand likewise the Girgassites.]

12. Take heed to thy self, that thou make not any Covenant with the Inhabitants of the Land, into which thou shalt come; that the same become not a snare perdition in the midst of thee.

13. But their Altars ye shall overthrow, and their erected images ye shall break in pieces, and their groves [viz. those wherein they did commit Idolatry] thou shalt cut down.

14. (For thou shalt not bow thy self before any other God, for the LORDS Name is Jealous, he is a Jealous God.)

15. Lest thou make a Covenant with the Inhabitant of that Land, and they go a whoring after their Gods, [viz. by committing Idolatry, which is called spiritual whoredome, Jer. 3. 9. see Lev. 17. on verse 7.] nor suffer sacrifice to their Gods, and be inviting thee, thou eat of their sacrifice.

16. And thou take thy sons (wives) of their daughters, and their daughters whoring after their Gods, make thy sonnes also to goe a whoring after their Gods.

17. Thou shalt make thee no molten Gods. [Understand hereby likewise the painted, pictured; hewen, cut and carved Gods. Here the molten ones are expressed by Name, in regard of the molten Calf which they had worshipped.]

18. The feast of the unleavened (bread) [see Exod. 13. 4.] thou shalt keep; seven days shalt thou eat unleavened (bread) (or, loaves) as I commanded thee, at the

appointed time, in the moneth of Abib: for in the month of Abib, thou didst go forth out of Egypt.

19. All that openeth the womb [Heb. all, (or, every) opening of the matrix, i. e. all, or every first-born male, see Exod. 13.] is mine: yea all thy cattel that shall be born male, opening (the womb of) the great and small cattel. [Heb. opening of the Oxe, i. e. of the Cows, or great Beasts, and of the twenty cattel.]

20. Tet the ass [or, she-ass] opening (the womb) thou shalt redeem with a small beast; [The ass, whether he or she, might not be offered in sacrifice, being unclean] but if thou wilt not redeem him, thou shalt break his neck: [or, head him; or, cut his neck thorow] All the first-born of thy sons thou shalt redeem; and before my face one shall not appear empty. [i. e. without a gift or present; that which was given to the Priests, was accounted as given to God himself.]

21. Six days thou shalt labour, but on the Seventh day thou shalt rest: in the plough-time, and in the harvest thou shalt rest. [viz. during the Sabbath-day.]

22. Thou shalt likewise keep [Heb. do, and so Exod. 31. 16. and Deut. 16. 1.] the feast of the weeks, [understand here the Pentecost-feast, which was celebrated seven weeks after the Pascheover, Lev. 24. 15. Acts 2. 1.] being the feast of the firstlings of the wheat-harvest: and the feast of the in-gathering, [i. e. at the time, when thy fruits are all gathered in by thee, and brought home out of the field] when the year is (come) about. [Heb. the running about of the year.]

23. All that is male among you shall appear thrice a year before the face of the Lord LORD, the God of Israel.

24. When I shall expel the Nations out of possession before thy face, and enlarge thy borders: then no body shall desire thy Land, the whiles thou shalt go up to appear before the face of the LORD thy God thrice in the year.

25. Thou shalt not offer the blood of my Slay-offering with leavened (bread) [i. e. as long as there is any leavened (bread) in thy house] the Slay-offering of the Pascheover-feast shall likewise not be left till the morning.

26. The firstlings [i. e. the beginnings] of the first-fruits of thy Land, thou shalt bring into the house of the LORD thy God: Thou shalt not boil the Kid in his mothers milk.

27. Moreover, the LORD said to Moses; Write thee these words: for according to the tenour [Heb. mouth] of these words have I made a Covenant with thee, and with Israel.

28. And he was there with the LORD forty days and fourty nights; he did eat no bread, and he drank no water: [by the word bread, there is understood all manner of food, as by the word water, all manner of drink] and he [viz. the LORD, as verse 1. and Deut. 10. 2. plainly shew. That God doth charge Moses in the precedent verse, is to be understood of his writing it into the Book of the Law, as Exod. 17. 14. but not that he should write the Law into the two Tables of stone] wrote upon the Tables, the words of the Covenant, the ten words. [i. e. the Ten Commandements: as Galat. 3. 14.]

29. And it came to pass, when Moses came down from Mount Sinai, (Now the two Tables of the Testimony were in the hand of Moses, when he came down from the Mount) Moses knew not the skin of his face did shine, [i. e. was casting forth beams, like unto the Sun; The Hebrew Verb is derived from a word signifying horns; and thence came the mistake of painting Moses with horns] when he spake with him. [or, since he [viz. the LORD] had spoken with him: or, because he had, &c.]

30. Now when Aaron and all the children of Israel looked

looked on Moses, behold, then the skin of his face did shine; therefore they were afraid to step near to him. [It should seem, that at first they did not know him perfectly, supposing it was some Angel, that appeared to them.]

31. Then Moses called upon them: and Aaron, and all the chief [or, Princes, Governours, Rulers] in the Congregation, turned again unto him, [knowing him now the better by his voice] and Moses spake unto them:

32. And after that [viz. When the chief and eldest of the people had first been with Moses, and they had seen Moses communing with them] all the children of Israel stood near, and he commanded them all that the LORD had spoken with him, upon Mount Sinai.

33. Thus Moses made an end of speaking with them; and he had put a Vail (or, cover) upon his face.

34. Yet when Moses came before the face of the LORD to speak with him, he took off that cover, until he went forth: and after that he was come forth, he spake so to the children of Israel that (which) was commanded him.

35. So then the children of Israel saw the face of Moses, that the skin of Moses' face did shine: [Moses let the people see the lustre of his face, that they might give his words so much the more credit; and afterwards he put the cover on again, when he was to speak with them, that they should not turn away from, nor seek to avoid him] therefore Moses put the cover again upon his face, until he went in to speak with him. [viz. with God.]

CHAP. XXXV.

Moses commanded the people again to observe the Sabbath day, *ver. 1.* That they should bring a free-will heave-offering to the LORD, of gold, silver, and copper, for the Tabernacle, and the Furniture thereof, 4. Men and women bring in their Jewels, and other things for the same, 20. The understanding women spin the stuff, 25. The chief of the people bring in precious stones, and spices, 27. Bezaleel and Aholiab are the men, whom God endowed with the spirit of wisdom to make this work, 30.

Then Moses caused all the congregation of the children of Israel to assemble, and said unto them; These are the words [oth. things, matters, and so likewise *ver. 4.* and elsewhere] which the LORD commanded to be done.

2. Six days work shall be done, but on the seventh day there shall be holiness unto you, [i. e. an holy day] a Sabbath of rest to the LORD, all (or every one) that doth work therein, shall be put to death.

3. Thou shalt kindle no fire [viz. for to dress meat, *Exod. 16. 23.*] or, to work by, but the kindling of the fire for burnt-offering was lawful enough] in any of [Heb. in all] your habitations upon the Sabbath-day.

4. Moreover Moses spake to all the Congregation of the children of Israel, saying; This is the word which the LORD hath commanded, saying;

5. Take of that which ye have [Heb. which is by, (or with) you] a heave-offering to the LORD; every one whose heart is willing, [see *Job 12.* on verse 21.] shall bring it for a heave-offering of the LORD: gold, and silver, and copper.

6. As also sky-colour and purple, and scarlet, and fine linnen, and goats (hair.)

7. And red coloured rams-skins, and badgers-skins, and Sittim-wood.

8. And oil for the Candlestick; and spices for the

anointing oil, and for perfuming sweet smelling spices.

9. And Sardonix-stones, and filling stones for the Ephod, and for the breast-plate.

10. And all (those) that are wise of heart among you, shall come, and make all that the LORD commanded.

11. The Tabernacle, his Tent, and his Cover: his books, and his planks, his kars, his pillars, and his feet.

12. The Ark, and her hand-bars, [Whereby the Ark was born up and carried or removed from one place to another] the expiation-cover, and the vail of the Cover. [This Cover was made of goats-hair, *Exodus 26. 7.*]

13. The Table, and its hand-bars, and all its furniture, and the shew-bread-(loaves) [See *Exodus 25. 30.*]

14. And the Candlestick for the light, [Oth. of the light; i. e. giving light. Thus *Psalms 148. 3.* Stars of the light. i. e. shining Stars] and his furniture, and his lamps, and the oil for the light.

15. And the Incense-Altar, [Understand this of the golden Altar, *Exod. 30. 1.*] and his hand-bars, and the anointing oil, and the Incense of sweet-smelling spices: and the cover of the door, at the door of the Tabernacle.

16. The Altar of the burnt-offering, and the copper Grate, which he is to have, his hand-bars, and all his furniture: the Laver, and its foot.

17. The hanging of the Court, its pillars, and its feet, and the cover of the gate of the Court.

18. The nails of the Tabernacle, and the pins of the Court, [Whereby they fastened the lower ends of the Covers, and hangings to the ground, that the wind might not stir or remove them] with their ropes. [These ropes served likewise for the tying and fastening of the hangings or covers of the Tabernacle.]

19. The officiating-garments for to serve in the holy (place): the holy garments of Aaron the Priests, and his sons garments, to administer the Priests office. [viz. the high Priest, his office, as *Exod. 31. 10.*]

20. Then all the Congregation of the children of Israel went forth from before the face of Moses.

21. And they came every man whose heart moved [Oth. exalted, elevated] him: and every one whose spirit made him willing, They brought the LORDS heave-offering for the work of the Tent of the Congregation, and for all the service thereof, and for the holy garments. [Heb. garments of holiness.]

22. Then the men came with the women, all willing of heart: they brought hooks, and pendants, (or, ear-ornaments) and rings, and laces, [oth. hanging girdles] all golden vessels; and every man which offered a golden wave-offering to the LORD. [Offered, Heb. moved, (or waved) in regard that that gold which the men brought, was moved and lifted up as they offered it to the LORD, wherefore it is called a move or wave-offering both here, and *Exod. 38. 24.*]

23. And every man, with whom there was found [i. e. with whom there was, or that had, as *Eslh. 1. 5.* *Malach. 2. 6.*] so likewise, There was no guile found in his mouth, i. e. there was no guile in it] sky-colour, and purple, and scarlet, and fine linnen, and goats (hair), and red-died rams-skins, and badgers-skins, those they brought.

24. All (or, every one) that offered a heave-offering of silver or copper, they brought it for a heave-offering of the LORD: and all, with whom there was found Sittim-wood, brought it for all the work of the service. [understand the service of Gods publique worship.]

25. And all women, which were wise of heart, did spin with their hands, [i. e. they spun themselves, and did not put it out for hire, or let their maids do it] and they brought that which was spun, the sky-colour (filk)

and the purple, and the scarlet, and the fine linnen.

26. And all women, whose heart moved them in wisdom, they spun the goats (hair).

27. The Chieftains now (they) brought Sardonyx-stones, and filling-stones, for the Ephod, and for the breast-plate.

28. And spice, and oil for the Candlestick, and for the anointing oil; and for perfuming well-smelling spices.

29. Every man and woman whose heart moved them willingly to bring for all the work which the LORD had commanded to make, by the hand of Moses: [i. e. by his direction, order, and command] that the children of Israel brought (for) a free-will-offering to the LORD.

30. After that Moses said to the children of Israel; Behold, the LORD hath called by Name, Bezaleel, the son of Uri, the son of Hur, of the Tribe of Judah.

31. And the Spirit of God hath filled him with wisdom, with understanding, and with knowledge, namely, in all (or, every) handy-craft.

32. And for to devise rational labour, to work in gold, and in silver, and in copper.

33. And in artificial stone-cutting, to set them in, and in artificial wood-cutting: for to work in all (or, every) rational handy-craft.

34. He hath likewise given into his heart, to instruct (others): him and Aboliab, the son of Abisamach of the Tribe of Dan.

35. He hath filled them with wisdom of heart to make every work of a work-master, and of the most rational (crafts-man) and the embroiders in skie-colour, and in purple, in scarlet, and in fine linnen, and of the Weaver, making every work, and devising rationall labour.

CHAP. XXXVI.

The stuff and materials which was brought by the children of Israel for a heave-offering to the making of the Tabernacle, is committed to the hands of Bezaleel and Aboliab, v. 1, &c. The people are forbidden to bring more, 5. The Artificers fall a work, and make all ready that belongeth to the Tabernacle, as the Curtains with the Cherubims, 8. the Curtains of goats (hair), 14. the covers of the rams-skins, and badgers-skins, 19. the planks, with their tenons, and the bars, the Vail, 20, &c.

Then Bezaleel wrought, and Aboliab, and every man that was wise of heart, into whom the LORD had given wisdom and understanding for to know, how they should make all the work for the service of the Sanctuary, according to all that the LORD had commanded.

2. For Moses had called Bezaleel and Aboliab, and every man that was wise of heart, in whose heart God had given wisdom: every one whose heart moved him to step to the work, for to make the same.

3. They then took from before the face of Moses, all the heave-offering [viz. the gold, silver, copper, &c. which was offered] which the children of Israel had brought to the work of the service of the Sanctuary, for to make the same: howbeit they brought to him every morning yet [Heb. in the morning, in the morning] free-will-offering.

4. Therefore all the wise (men) came, which made all the work of the Sanctuary: every one [Heb. man, man] from his work which they made.

5. And they spake to Moses, saying; The people brings too much: [Heb. the people multiplieth to bring, or, multiplying the people bringeth.] more then sufficeb

for the service of the work which the LORD commanded to make.

6. Then Moses commanded that a voice should be made to go [i. e. a Proclamation should be made, a publique notice given] throughout the Camp, saying: Let no man nor woman [i. e. prepare, furnish] more work [i. e. stuff or materials for the work] for (a) heave-offering of the Sanctuary: so the people were kept back from bringing (more).

7. For of the stuff [Heb. of the work, i. e. of the stuff or materials for the work, as verse 6.] there was enough to them [viz. to the Artificers or workmen, i. e. they had stuff enough for all this work] for all the work that was to be made, yea there was over.

8. Thus every one wise of heart among them which made the work, did make the Tabernacle of ten Curtains: [The Tabernacle was first made, although chap. 25. the Ark, and the Table, and the Candlestick were first mentioned; because the Tabernacle was to contain all the furniture] of fine twined linnen, and skie-colour, and purple, and scarlet, (with) Cherubims, of the most artificial work he made them.

9. The length of one Curtain was twenty eight ells, and the breadth of one Curtain four ells: all these Curtains had one measure. [viz. both for length and breadth.]

10. And he joined five Curtains, the one to the other: and he joined (other) five Curtains, the one to the (other).

11. After that, he made loops of skie-colour at the edge of one Curtain, on the uttermost in the joining-(place): he did it likewise at the uttermost edge of the second joining Curtain.

12. Fifty loops he made at the one Curtain, and fifty loops he made at the uttermost of the Curtain, that was at the second joining: these loops took hold the one of the other.

13. He made likewise fifty golden (little) books, and joined the Curtains together, the one to the other, by these books: that it became one Tabernacle.

14. Moreover he made Curtains of goats (hair) for a Tent [The word Tent signifieth here as much as a Roof or upper Cover] over the Tabernacle; he made it of eleven Curtains.

15. The length of one Curtain was thirty ells, and four ells the breadth of one Curtain: these eleven Curtains had one measure.

16. And he joined five Curtains together apart: again six of these Curtains apart.

17. And he made fifty loops at the edge of the Curtain, the uttermost in the joining together: he made likewise fifty loops at the edge of the Curtain of the other joining.

18. He made likewise fifty copper books, to join the Tent together, for to be one.

19. Also he made a Cover for the Tent of red-died rams-skins: and over that a cover of badgers-skins.

20. He made likewise planks on the Tabernacle of standing Sittim-wood.

21. The length of one plank was ten ells: and one ell and half an ell was the breadth of each plank.

22. Two Tenons [Heb. hands] one plank had, set as degrees in a ladder, the one by the other: thus he did with all the planks of the Tabernacle.

23. He made also the planks for the Tabernacle: twenty planks to the South-side South-wards.

24. And he made forty silver feet under the twenty planks: two feet under one plank, and its two tenons; and two feet under an other plank, and its two tenons.

25. He made likewise twenty planks on the other side of the Tabernacle, on the North-corner.

26. With their forty silver feet: two feet under

one plank, and two feet under an other plank.

27. But on the sides of the Tabernacle towards the West, he made six planks.

28. Also he made two planks, for corner-planks of the Tabernacle on both sides.

29. And they were joined together from beneath (like) twins: they were also joined together (like) twins at the upper end of the same with a ring: thus he did with them both at the two corners.

30. Thus there were eight planks with their silver feet, being sixteen feet: two feet under each plank. [Heb. two feet, two feet, under one plank.]

31. He made likewise bars of Sittim-wood: five on the planks of the one side of the Tabernacle.

32. And five bars on the planks of the other side of the Tabernacle: as also five bars on the planks of the Tabernacle on both sides West-ward.

33. And he made the middlemost bar shooting through in the midst of the planks from the one end to the other end.

34. And he over-laid the planks with gold, and their rings (the places for the bars) he made of gold: the bars he likewise over-laid with gold.

35. After that, he made a Vail, [This Vail made a partition betwixt the holy (place) and the Holy of Holies] of skie-colour, and purple, and scarlet, and fine twined linnen: of the most artificial work he made the same with Cherubims.

36. And he made four pillars for it of Sittim-(wood), which he over-laid with gold; their hooks were of gold, and he cast four silver feet for them.

37. He made also on the door of the Tent, a cover of skie-colour, [This was an other cover, distinguished from the Vail, verse 35.] and purple, and scarlet, and fine twined linnen, embroidered work.

38. And the five pillars thereof, and their hooks, and he over-laid their heads, and their fillets with gold: and their five feet were of copper.

CHAP. XXXVII.

Bezaleel makes the Ark of Sittim-wood, v. 1, &c. and the expiation-cover of pure gold, 6. also the two Cherubims of gold, 7. The Table with all the furniture thereof, 10. The Candlestick with the Lamps and other furniture, 17. the incense-altar, 25. the anointing-oil, &c. and the incense or perfuming-stuff, 29.

THUS Bezaleel made the Ark of Sittim-wood: two ells and a half was the length of it: and one ell and a half the breadth of it, and one ell and a half the height of it.

2. And he over-laid it with pure gold within and without: and he made a golden garland to it round about.

3. And he cast for it four golden rings, at the four corners thereof: so that there were two rings on the one side thereof, and two rings on the other side thereof.

4. And he made band-bars of Sittim-wood, and he over-laid them with gold.

5. And he put the band-bars into the rings, on the sides of the Ark, for to carry the Ark.

6. He likewise made an Expiation-cover of pure gold: two ells and a half was the length thereof, and one ell and a half the breadth thereof.

7. Also he made two Cherubims of gold: of massie work he made them, out of both the ends of the Expiation-cover.

8. One Cherub out of the one end on this side, and the other Cherub out of the other end, on that side: out of the Expiation-cover he made the Cherubims, out of both the ends thereof.

9. And the Cherubims were spreading forth both the wings on high, (or, aloft) covering the Expiation-cover with their wings, and their faces were over against one another: the faces of the Cherubims were towards the Expiation-cover.

10. He made likewise a Table of Sittim-wood, two ells was the length thereof, and one ell the breadth thereof, and one ell and a half the height thereof.

11. And he over-laid it with pure gold: and he made a golden garland on it, round about.

12. He made likewise a list on it round about, a hand-breadth: and he made a golden garland round about the list thereof.

13. He cast likewise four golden rings on it: and he set the rings on the four corners, which were at the four feet thereof.

14. Over against the list were the rings for places for the hand-bars [i.e. where the hand-bars were put in] to carry the Table.

15. He made likewise the hand-bars of Sittim-wood, and he over-laid them with gold, for to carry the Table.

16. And he made the furniture which should be upon the Table, the dishes thereof, and the perfuming plates of it, and the cruets thereof, and the trenchers thereof (where-with they should be covered) of pure gold.

17. He made likewise a Candlestick of pure gold, of massie work he made this Candlestick, his stem, and his branches, his bowles, his knops, and his flowers were out of him.

18. Six branches now went forth out of his sides: three branches of the Candlestick out of his one side, and three branches of the Candlestick, out of his other side.

19. In the one branch there were three bowles (like) almond-nuts, a knop and a flower: and three bowles (like) almond-nuts, in another branch, a knop and a flower: thus were those six branches, which went forth of the Candlestick.

20. But on the Candlestick it self there were four bowles (like) almond-nuts, with its knops and with its flowers.

21. And there was one knop under two branches (issuing) out of the same: also a knop under two branches, (issuing) out of the same: yet a knop under two branches, (issuing) out of the same: Thus it was with the six branches, that issued forth out of the same. [Candlestick namely, as it is expressed, Exod. 25.35.]

22. Their knops and their branches were out of him: it was altogether one entire massie work of pure gold.

23. He made (for) it seven Lamps, its snuffers and its extinguishers were of pure gold.

24. He made the same of one Talent of pure gold: with all the vessels thereof.

25. And he made the Incense-Altar of Sittim-wood: one ell was his length, and one ell his breadth, four square, but two ells his height: his horns were out of him (self.)

26. And he over-laid them with pure gold, his roof and his walls round about, as also his horns, and he made him a golden garland round about.

27. He made also two golden rings thereon, under his garland, on his two corners, on both his sides, for places for the hand-bars, to carry him withal.

28. And he made the hand-bars of Sittim-wood: and he over-laid them with gold.

29. He made also the holy anointing-oil, and the Incense of the purest fragrant spices, Apothecary-work.

CHAP. XXXVIII.

The Altar for burnt-offerings, is made of Sittim-wood, v. 1, &c. as also the furniture thereof, 3. the copper Laver with the foot, 8. The Court and the hangings thereof, 9. The copper nails, 20. Bezaleel and Aholiab make all ready, 22. The sum of all what the people had brought and contributed, in gold, silver, copper, and what was made thereof, 24, &c.

HE made also the Altar of the burnt-offerings of Sittim-wood: five ells was the length thereof, and five ells his breadth, four square, and three ells his height.

2. And he made his horns out of his four corners; his horns were out of him; and he over-laid him with copper.

3. He made likewise all the furniture of the Altar, the pots, and the shovels, and the sprinkling-basons, and the flesh-hooks, and the chafing-dishes; all his vessels he made of copper.

4. Also he made to the Altar a grate of copper net-work; under his circuit, from beneath to his middle.

5. And he cast four rings on the four ends of the copper grate: for places for the hand bars.

6. And he made the hand-bars of Sittim-wood: and he over-laid them with copper.

7. And he put the hand-bars into the rings at the sides of the Altar, to be carried by the same: he made him hollow, of planks.

8. He made likewise the copper Laver, with its copper foot of the looking-glasses of the gathering women which did gather themselves before the door of the Tent of the Congregation. [To wit, for to be employed in the service of the Tabernacle, as the women, 1 Sam. 2. 22. or, assembling there, to exercise themselves with fasting and prayer, as Hannah the Prophetess, Luke 2. 37. but especially to bring their upper looking-glasses thither at this time, for the use of this work.]

9. He made likewise the Court at the South-corner, South-wards; the curtains of the Court, were of fine twined linnen; of an hundred ells.

10. The twenty pillars thereof [viz. of the hangings] and their twenty feet, were of copper: the hooks of the pillars, and their fillets were of silver.

11. And on the North-corner, an hundred ells, their twenty pillars, and the twenty feet of them were copper, the hook of the pillars, and the fillets of the same, were of silver.

12. And on the West-corner there were hangings of fifty ells, their pillars ten, and the feet of them ten: the hook of the pillars and their fillets were of silver.

13. And on the East-corner towards the East (there) were fifty ells.

14. The hangings on this side were fifteen ells: the pillars thereof three, and their feet three.

15. And on the other side of the door of the Court, hence and thence, [i. e. on both sides] there were hangings of fifteen ells: their pillars three, and the feet thereof three.

16. All the hangings of the Court, were round about of fine twined linnen.

17. Now the feet of the pillars were of copper, the hooks of the pillars and their fillets, were of silver, and the covering of their heads was of silver, and all the pillars of the Court were encompassed with silver.

18. And the covering of the gate of the Court, was of embroidered work, of skie-colour, and purple, and scarlet, and fine twined linnen: and twenty ells was the length, and the height in the breadth was five ells, over against [or, like as] the hangings of the Court.

19. And their four pillars, and their four feet, were of copper: their hooks were silver; also the cover of their heads, and their fillets, were silver.

20. And all the pins of the Tabernacle and of the Court round about, were of copper.

21. These are the numbred things of the Tabernacle, of the Tabernacle of the Testimony, which are numbred according to the mouth of Moses, [i. e. according to his saying, or, by his order and command] for the service of the Levites, by the hand of Ithamar [see Numb. 4. 33.] the son of Aaron the Priest.

22. Bezalcel now the son of Uri, the son of Hur, of the Tribe of Judah, made all that the LORD had commanded Moses.

23. And with him Aboliab, the son of Ahisamach of the Tribe of Dan, a work-master, and rational artificer: [See Exod. 35. 35.] and an embroiderer in skie-colour, and in purple, and in scarlet, and in fine linnen.

24. All the gold that was wrought off in the whole work of the Sanctuary; to wit, the gold of the wave-offering, was twenty nine Talents, [See Exod. 25. on verse 39.] and seven hundred and thirty shekels, according to the shekel of the Sanctuary. [see Num. 3. 47.]

25. The silver now of the numbred of the Congregation, was an hundred Talents, and 1775. shekels, according to the shekel of the Sanctuary.

26. One Beke, [i. e. a half, or a cleft shekel] for each head [Heb. brain-pain; i. e. person: as Exod. 16. 16.] (that is) half a shekel, according to the shekel of the Sanctuary: of every one that past over to the numbred, from 20. year old and upwards, [Hebr. a son of 20. year] (namely) six hundred thousand, and three thousand, and five hundred and fifty.

27. And there were an hundred Talents of silver, for to cast the feet of the Sanctuary, and the feet of the Vail: to an hundred feet, there were an hundred Talents, a Talent for a foot.

28. Cut out of the 1775. (shekels) he made the hooks on the pillars, and he over-laid their heads [viz. those of the pillars] and compassed them with fillets.

29. The copper now of the wave-offering, [i. e. the copper which was offered] was seventy Talents, and 2400. shekels.

30. And he made thereof the feet of the door of the Tent of the Congregation, and the copper Altar, and the copper grate it had, and all the furniture of the Altar.

31. And the feet of the Court round about: and the feet of the gate of the Court: likewise all the pins of the Tabernacle, and all the pins of the Court, round about.

CHAP. XXXIX.

The officiating garments, and the holy garments of the Priests are made, v. 1, &c. the Ephod, 2. the Breast-plate, 8. with twelve stones therein, 10. the chains and rings thereof, 15. the cloak of the Ephod with pomegranates, and bells at the hems thereof, 22. The coats of fine linnen, the hat and the girdle, 27, &c. Item, the plate of the Crown, 30. all the work is finished, 32. and is brought to Moses, 33. when Moses saw, that all was made according to Gods command, he blessed it, 43.

They made likewise officiating garments for to serve in the holy (place), of skie-colour, and purple, and scarlet: they also made the holy garments, which were for Aaron, according as the LORD had commanded.

1. Thus he made the Ephod: of gold, skie-colour, and purple, and scarlet, and fine twined linnen.

3. And they extended the thin plates of gold and cut them to threds, to put it in the midst of the skie-colour; and in the midst of the purple, and in the midst of the scarlet, and in the midst of the fine linnen, of the most artificial work.

4. They made joining shoulder-bands on it: [viz. on the Ephod] on both the ends thereof, it was joined together.

5. And the artificial girdle of his Ephod, which was upon it, being like to the work thereof, of the same, of gold, skie-colour, and purple, and scarlet, and fine twined linnen, according as the LORD had commanded Moses.

6. They likewise prepared the Sardonix-stones, encompassed in golden ouches: graven like seal-graving, with the names of the sons of Israel.

7. And he set them upon the shoulder-bands [he, viz. the work-master, and so verse 8.] for stones of Remembrance for the children of Israel, according as the LORD had commanded Moses.

8. He

8. He made likewise the Breast-plate of the most artificial work, like the work of the Ephod: of gold, skie-colour, and purple, and scarlet, and fine twined linnen.
9. It was four square; they made the breast-plate double: a span was its length, and a span was its breadth, being double.
10. And they filled therein [viz. into the breast-plate] four rows of stones; one row of a Sardis, a Topaz, and a Carbuncle; this is the first row.
11. And the second row; of an Emerald, a Saphyr, and a Diamond.
12. And the third row; of an Hyacinth, Agat, and Amethyst.
13. And the fourth row; of a Turkoise, and a Sardonyx, and a Jasper, encompassed in golden ouches in their fillings.
14. These stones now with the names of the sons of Israel, were twelve, by their names, with seal-graving, every one by his name, according to the twelve Tribes.
15. They made likewise on the breast-plate like-ending (little) chains of turned work, out of pure gold.
16. And they made two golden ouches, and two golden rings: and they set the two rings on both the ends of the breast-plate.
17. And they set the two turned golden chains on the two rings, at the ends of the breast-plate.
18. Yet the two (other) ends of the two (turned) chains, they set on the two ouches: and they set them on the shoulder-bands of the Ephod, right on the foremost side of the same.
19. They made likewise two golden rings, which they set on the two (other) ends of the breast-plate, inwardly on his border, that is on the side of the Ephod.
20. Yet made they two golden rings, which they set on the two shoulder-bands of the Ephod, beneath at the foremost side of it, over against its (other) joinings, above the artificial girdle of the Ephod.
21. And they tied [Oth. lifted up, bore up] the breast-plate with its rings, on the rings of the Ephod, with a skie-coloured lace, that it was upon the artificial girdle of the Ephod: that the breast-plate might not be severed from the Ephod; according as the LORD had commanded Moses.
22. And he made the cloak of the Ephod, of woven work, altogether of skie-colour.
23. And the hole of the cloak was in the midst of it, as the hole of a coat of male; this hole had a border round about, that it might not be torn.
24. And at the hem of the cloak they made pomegranates of skie-colour, and purple, and scarlet, twined.
25. They made likewise (little) bells of pure gold, and they put the bells betwixt the pomegranates at the hem of the cloak round about betwixt the pomegranates.
26. That there was a bell, after that a pomegranate; (again) a bell and a pomegranate, at the hem of the cloak round about: for to serve, according as the LORD had commanded Moses.
27. They made likewise the coats of fine linnen, of woven work, for Aaron and for his sons.
28. And the hat of fine linnen, and the decent caps of fine linnen; and the linnen drawers of fine twined linnen.
29. And the girdle of fine twined linnen, and of skie-colour, and purple, and scarlet of embroidered work: according as the LORD had commanded Moses.
30. They made likewise the plate of the Crown of Holiness of pure gold, and they wrote a writing upon it, with seal-graving, THE HOLINES OF THE LORD.
31. And they fastned a lace of skie-colour thereon, to fasten to the bar from above, according as the LORD had commanded Moses.
32. Thus all the work of the Tabernacle of the Tent of

the Congregation was finished, and the children of Israel had made it according to all that the LORD had commanded Moses, so they had made it.

33. After that brought they the Tabernacle unto Moses; the Tent and all the furniture thereof: the (little) hooks thereof, the planks thereof; the bars thereof, and the pillars thereof, and the feet thereof.

34. And the covering of red-died rams-skins, and the covering of badgers-skins, and the vail of the covering.

35. The Ark of the testimony and her hand-bars, and the Expiation-cover.

36. The Table with all the furniture thereof, and the shew-bread-(loaves).

37. The pure Candlestick [i. e. made of pure gold] with his lamps, the lamps which were to be fired, and all the furniture thereof, and the oil for light.

38. Moreover the golden Altar, and the anointing-oil, and the incense of sweet-smelling spices, and the cover of the door of the Tent.

39. The copper Altar, and the copper Grate it hath; the hand-bars thereof, and all its furniture: the Laver and its foot.

40. The hangings of the Court, the pillars thereof; and its feet; and the cover of the gate of the Court, its ropes, and its pins; and all the furniture of the service of the Tabernacle, for the Tent of the Congregation.

41. The officiating garments, for to serve in the holy (place): the holy garments of Aaron the Priest, and the garments of his sons; to administer the Priests office.

42. According to all that the LORD had commanded Moses, so the children of Israel had made the whole work.

43. Moses now viewed the whole work, and behold, they had made it; according as the LORD had commanded, so they had made it; Then Moses blessed them. [i. e. he commended their work, and prayed for the blessing of God upon them.]

CHAP. XL.

God commandeth Moses, to set up the Tabernacle, v. 1, &c. and to put all things in order, 4. with the Court thereof round about it, 8. Item to anoint the Tabernacle with oil, and all the furniture thereof, as also the Altar and the Laver, 9. to wash, to apparel, and to anoint, and hallow or consecrate Aaron, and his sons, 12. Moses performeth all this, 16. He brings the Ark into the Tabernacle, 21. and sets the Table, 22. the Candlestick, 24. the golden Altar, 26. the copper Altar, 29. and the Laver, 30. He likewise sets up the Court, and thus finisheth the whole work, 33. A cloud covereth the Tabernacle, and the glory of God doth fill the same, 34. which was upon the Tabernacle by day, and the Fire by night, 38.

Moreover the LORD spake unto Moses, saying:

2. Upon the day of the first moneth, [to wit] on the first of the moneth: shalt thou [viz. Moses, by the service of the Levites] set up the Tabernacle, the Tent of the Congregation.

3. And there thou shalt set the Ark of the Testimony, and thou shalt cover the Ark with the Vail. [The sense is, thou shalt hang the Vail before the Ark, that the same may not be seen, making a partition betwixt the Holy of Holies, and the holy (place) Exod. 26. 33-34.]

4. After that, thou shalt bring in the Table, and thou shalt fit (or dispose) that which is to be fitted (or disposed) thereupon: [i. e. thou shalt see all things orderly set and disposed; especially the shew-bread-(loaves)] thou shalt likewise bring in the Candlestick there, and light his Lamps.

5. And thou shalt set the golden Altar and incense before the Ark of the Testimony: then shalt thou hang up the cover of the door of the Tabernacle.

6. Thou

6. Thou shalt likewise set the Altar of the burnt-offering before the door of the Tabernacle of the Tent of the Congregation.

7. And thou shalt set the Laver betwixt the Tent of the Congregation, and betwixt the Altar: and thou shalt put water therein.

8. After that thou shalt set the Court round about, and thou shalt hang up the cover at the gate of the Court.

9. Then shalt thou take the anointing oil and anoint the Tabernacle, and all that is therein: and thou shalt hallow the same, with all the furniture thereof, and it shall be a Holiness.

10. Thou shalt likewise anoint the Altar of the burnt-offering, and all its furniture: and thou shalt hallow the Altar, and the Altar shall be Holiness of Holinesses.

11. Then shalt thou anoint the Laver, and the foot of it: and thou shalt hallow it.

12. Thou shalt likewise cause Aaron and his sons to draw near, to the door of the Tent of the Congregation; and thou shalt wash them with water.

13. And thou shalt put the holy garments on Aaron: and thou shalt anoint him, and hallow him, to administer me the Priests office.

14. Thou shalt likewise cause his sons to approach, and shalt put the coats upon them.

15. And thou shalt anoint them, as thou shalt have anointed their father, that they may administer me the Priests office: and it shall come to pass, that their anointing shall be unto them for an everlasting Priesthood by their generations. [So namely, that it shall not be needful to renew the anointing, when their posterity shall come to be consecrated Priests, for in after-times onely the high Priest was anointed at his Entrance.]

16. Moses did it: according to all that the LORD had commanded him, so did he.

17. And it came to pass in the first moneth, in the second year, [viz. after their coming forth out of Egypt] on the first of the moneth, that the Tabernacle was set up.

18. For Moses set up the Tabernacle [viz. by the hands of the Levites] and set the feet thereof, and set up its planks, and put its bars thereon: and he set up the pillars thereof.

19. And he spread forth the Tent over the Tabernacle, and he put the cover of the Tent on the top of it, according as the LORD had commanded Moses.

20. Moreover he took and laid the testimony [i.e. the two Tables of the Law of God, Exo. 25. 16.] into the Ark, and put the hand-bars on the Ark: and he set the Expiation-cover above upon the Ark.

21. And he brought the Ark into the Tabernacle, and he hung up the Vail of the cover, and covered the Ark of the Testimony, according as the LORD had commanded Moses.

22. He set likewise the Table in the Tent of the Con-

gregation, at the side of the Tabernacle towards the North: without the Vail.

23. And he fitted (or disposed) thereon the bread, in order, [Heb. the order of bread, to wit, the twelve shew-bread-loaves, representing the twelve Tribes of Israel, and by them all true believers.]

24. He set likewise the Candlestick in the Tent of the congregation, right over against the Table: on the side of the Tabernacle Southward.

25. And he lighted the Lamps before the face of the LORD: according as the LORD had commanded Moses.

26. And he set the golden Altar in the Tent of the Congregation, before the Vail. [Which made the partition betwixt the Holy and most Holy (place).]

27. And he kindled thereupon incense of sweet smelling spices: according as the LORD had commanded Moses.

28. He hung likewise the cover of the door of the Tabernacle.

29. And he set the Altar of the burnt-offering at the door of the Tabernacle of the Tent of the Congregation: and he offered thereupon burnt-offering, and meat-offerings, according as the LORD had commanded Moses. [This clause is so often repeated, to shew that in things appertaining to God and his worship, they did nothing, but what God expressly commanded them.]

30. He set likewise the Laver betwixt the Tent of the Congregation, and betwixt the Altar: and he put water therein, for to wash.

31. And Moses, and Aaron, and his sons, washed thereout their hands and their feet.

32. When they went into the tent of the congregation, and when they drew near to the altar, they washed themselves: according as the LORD had commanded Moses.

33. He likewise set up the court, round about the Tabernacle and the altar, and he hung up the cover of the gate of the court: Thus Moses finished the work.

34. Then the cloud covered the tent of the congregation, and the glory of the LORD replenished the Tabernacle. [Here now is fulfilled that which the LORD had promised, Exod. 25. verse 8. See the like, 2 Chron. 5. 14. and Ezek. 43. 4, 5.]

35. So that Moses could not enter into the tent of the congregation, whilst the cloud abode thereon, and the glory of the LORD did fill the Tabernacle.

36. Now when the cloud was lifted up from above the Tabernacle, then the children of Israel journeyed on in all their journeyings.

37. But when the cloud was not lifted up, they journeyed not, until the day that it was lifted up.

38. For the cloud of the LORD was upon the Tabernacle by day, and the fire [i.e. the pillar of fire, or fiery pillar] was thereon by night, before the eyes of all the house of Israel, in all their journeyings. [viz. during their abode in the wilderness, until they came into the land of Canaan.]



The Fourth Book of *MOSEH*, CALLED **NUMBERS.**

The Argument of this Book.

THE Greek Interpreters called this Book *ARITMOI*, which accordingly the Latins rendred *NUMERI*, i.e. The Number and the Reason of this Name given it is, that therein are set down and rehearsed many Numbringings, which according to Gods command were made among his People, as they journeyed through the Wilderness; namely of the Israelites and of the Levites. Nevertheless, there are many other things yet recounted in this Book besides the said Numbringings: for here we find the Orders, according to which the twelve Tribes were to camp themselves round about the Tabernacle, and which they were to observe in their removing and marches. Here likewise is spoken of the Offices of the Priests and Levites, of their maintenance, and of the wonderful confirmation of their Priesthood: here you meet with sundry Ceremonial, Moral and Civil Lawes, and some of a mixt sort; herein is described the most strange and wonderful manner, how it pleased God to lead and conduct the Israelites through the Wilderness unto the land of Canaan: Several Accidents also are related here which hapned in those journies; the causes, occasions, means and issues whereof yeeld manifold instructions and warnings unto all men, as well for civil as ecclesiastical affairs and conversation. After the setting up and hallowing of the Tabernacle, the Chief of the twelve Tribes came and solemnly presented the same with their Gift and Sacrifices. Of sundry murmurings and mutinies of the ungrateful people, rising up against God and his servant Moses, and of the punishments ensued, very notable and terrifying examples are set before our eyes here. In the mean time Moses comes to be supported in the burthen some charge of his Government, by the subordinate assistance of seventy ancient men (or Senators) And yet he meets with many incumbrances, yea some from his own brother Aaron, and from his sister Miriam. Upon the discovery made of the land of Canaan by the Spies, and the ill report by most of them, and the murmuring of the people thereupon, divers grievous plagues ensue, either suddenly surprizing and seizing some of the people, or hanging still over the rest, who were to wander and die in the wilderness, until the fourtieth year after their coming forth out of Egypt: Besides divers other sins and prevarications, as well of particular persons, as of many together, together with their punishments recorded in this Book. Neither are the Vertues and good works of Godly and pious men concealed therein, together with their promised reward. Moreover there is set forth in this Book most eminently, the incomprehensible mercy of God, in bearing the intercessional prayer of Moses his faithful servant, and pardoning the sins of a most refractory and rebellious generation of men, and in the continual shewing of so many mercies and favours unto them; some whereof were spiritual, consisting in the maintenance of Gods pure Religion in Doctrine and worship; others temporal, in the delivering of them from mighty Enemies, by glorious overcoming and subduing of them, and in a most liberal bestowing of many other outward benefits and temporal blessings upon them. At last there is related here the manner how the Israelites prepared themselves, for to enter into the possession of the land of Canaan, whose limits and borders are described withall; this they did according to Gods command, by appointing the Tribes of Reuben and Gad and half the Tribe of Manasseh their inheritance in the land, which they had conquered on this side Jordan, and setting order, as about the division of the land of Canaan in general, so about the setting apart of some Cities and places therein (whereof some were to belong unto the Levites, others to serve for City of Refuge.) This Book comprehends the historical Acts of thirty eight years and nine months, viz. from the second month of the second year after the Israelites coming forth out of Egypt, until the beginning of the eleventh month of the fourtieth year.

NUM.



NUMBERS.

CHAP. I.

God commandeth Moses and Aaron to number the Israelites, from twenty years old and upward, being fit for the fight, verse 1. &c. And that under the conduct of twelve Chieftains, of every Tribe one, 4. whose names are set down, 5. this is performed, 17. the numbers are expressed in particular of each Tribe, 20. and in general of all, 45. whereof nevertheless the Levites are exempted, 47. who are charged to take care of the Tabernacle, 50. together with an appointment, where they were to camp themselves, viz. the Levites round about the Tabernacle, and the rest of the Tribes round about them, 52.

Moreover the LORD spake unto Moses, in the desert of Sinai, in the Tent of the Congregation, on the first of the second month, [called, Ziv, and agreeing most with our April, as the first month most with our March, see 1 King. 6. on verse 1.] in the second year after that they were come forth out of the Land of Egypt, saying;

2. Take up the sum [Hebr. the head, so likewise, Exod. 30. 12. and below verse 49. and Num. 4. 2. Understand a short comprisal of a great multitude of men] of the whole Congregation of the children of Israel by their families, according to the house of their Fathers, in the number of the names of all that is male, head for head: [Heb. by, or, according to their heads, or, skulls, brain-pans.]

3. From twenty year old, [Heb. from a son of twenty year, so frequently in this chapter] and upward, all that march forth with the host in Israel: [i. e. all such as were made use of in time of war to bear arms, and were fit to be led against the Enemy to fight him; and consequently there were excepted here all such as through sickness, and indisposition of body or age were unfit for such service, and so below oft times. See this manner of speaking likewise, Deut. 24. 5. 2 Chron. 26. 11.] then ye shall number [The Heb. verse signifieth not onely to number barely; but likewise, to take good heed and careful view and inspection about those that are told, the which in our military phrase we call mustering] according to their hosts, Thou and Aaron.

4. And with you there shall be of every Tribe a man: that is a Chieftain [Hebr. a man of the head, i. e. the most principal and chiefest man of every Tribe, the first by birthright, and consequently the head of it, see below on verse 16.] over his Fathers (the plural) house.

5. These now are the names of the men, which shall stand by you, of Reuben [i. e. of the Tribe of Reuben, and so likewise in the following verses] Elizur, the son of Sedeur.

6. Of Simeon Selumiel, the son of Zurisaddai.

7. Of Juda Nabeshon the son of Amminadab.

8. Of Issachar, Nethaneel, the son of Zuhar.

9. Of Zebulon, Eliab the son of Helon.

10. Of the Children of Joseph; of Ephraim, Elisama the son of Ammihud; of Manasseh, Gamaliel the son of Pe-daïour.

11. Of Benjamin, Abidan the son of Gideoni.

12. Of Dan, Abiezzer, the son of Ammisaddai.

13. Of Aser, Pagiel the son of Ochran.

14. Of Gad Eliasaph the son of Dehuel [Otherwise Rehuel, below chap. 2. verse 14.]

15. Of Naphtali, Ahiras the son of Enan.

16. These were the called (ones) [i. e. those that were summoned, or called together, viz. the chief and principal men, or Princes of the people of each Tribe, who were wont to be called together, when there fell out any matters of moment to be transacted in publick affairs, comp. below chap. 16. 2. and 26. 9. Otherwise renowned (ones) [the chief of the Tribes of their Father, they were the Heads, [see the annot. Job. 12. on verse 24.] of the thousands of Israel [see Jud. 6. on verse 15.]]

17. Then Moses and Aaron took the men, which are expressed by names.

18. And they gathered the whole Congregation, upon the first day of the second month, and those declared their descent by their families, according to the house of their Fathers, [i. e. they made it appear by their Genealogies and Pedegrees, from what forefathers they were descended. Otherw. they were written down, and they made a Register (or muster-roll) of them; or they were marked (prickt) and registred] in the number of the names of him that was twenty year old and upwards, head for head. [see above on verse 2.]

19. According as the LORD had commanded Moses, so he numbred them in the wilderness of Sinai.

20. So there were the sons of Ruben the first born of Israel, their births by their families, according to the house of their Fathers, in the number of their names head for head, all that was male, from twenty year old and upwards, all those that marched forth with the host. [see above on verse 3.]

21. Their numbred (ones) of the Tribe of Ruben, were fourty six thousand and five hundred.

22. Of the sons of Simeon, their birth by their families according to the house of their Fathers, his numbred (ones) in the number of the names, head for head, all that was male, from twenty years old and upwards, all that marched forth with the host.

23. Their numbred (ones) of the Tribe of Simeon were fifty and nine thousand, and three hundred.

24. Of the sons of Gad, their births by their families, according to the house of their Fathers, in the number of the names of twenty year old and upwards, all that marched forth with the host.

25. Their numbred (ones) were of the Tribe of Gad fourty and five thousand, and six hundred and fifty.

26. Of the sons of Judah, their births, by their Families,

lies, according to the house of their Fathers, in the number of the names of twenty year old and upwards, all that marched forth with the host.

27. Their numbred (ones) were of the Tribe of Judah, seventy and four thousand and six hundred.

28. Of the sons of Issachar, their births by their Families, according to the house of their Fathers; in the number of the names, of twenty year old and upwards, all that marched forth with the host.

29. Their numbred (ones) were, of the Tribe of Issachar fifty and four thousand, and four hundred.

30. Of the sons of Zebulon, their Births, by their Families, according to the house of their Fathers, in the number of their names, of twenty year old and upward, all that marched forth with the host.

31. Their numbred (ones) were of the Tribe of Zebulon, fifty and seven thousand, and four hundred.

32. Of the sons of Joseph, of the sons of Ephraim, their Births by their Families according to the house of their Fathers, in the number of the names, from twenty year old and upwards, all that march'd forth with the host.

33. Their numbred (ones) were, of the Tribe of Ephraim, forty thousand and five hundred.

34. Of the sons of Manasseh, their births by their Families, according to the house of their Fathers, in the number of the names, from twenty year old and upwards, all that marched forth with the host.

35. Their numbred (ones) were, of the Tribe of Manasseh, thirty and two thousand and two hundred.

36. Of the sons of Benjamin, their Births, by their Families, according to the house of their Fathers, in the number of the Names from twenty year old and upward, all that marched forth with the host.

37. Their numbred (ones) were, of the Tribe of Benjamin, thirty and five thousand and four hundred.

38. Of the sons of Dan, their Births, by their Families, according to the house of their Fathers; in the number of the names from twenty year old and upward, all that marched forth with the host.

39. Their numbred (ones) were, of the Tribe of Dan, sixty and two thousand, and seven hundred.

40. Of the sons of Aser, their Births by their Families, according to the house of their Fathers; in the number of names, from twenty year old and upwards, all that marched forth with the host.

41. Their numbred (ones) were, of the Tribe of Aser, forty and one thousand, and five hundred.

42. (Of) the sons of Naphtali, their birth by their Families, according to the house of their Fathers; in the number of the names from twenty year old and upwards, all that marched forth with the host.

43. Their numbred (ones) were of the Tribe of Naphtali, fifty and three thousand, and four hundred.

44. These are the numbred (ones) which Moses numbred and Aaron and the chief of Israel: twelve men they were [viz. the twelve Chieftains, or chief Commanders of Israel, see above verse 4. and 16.] each one over the house of his Fathers (the plural.)

45. Thus were all the numbred (ones) of the sons of Israel, according to the house of their Fathers; from twenty year old and upwards, all that marched forth with the host in Israel.

46. All the numbred (one) were they, six hundred thousand, and three thousand and five hundred and fifty.

47. But the Levites, according to the Tribe of their Fathers, were not numbred amongst them. [Heb. in the midst of them, i. e. Howbeit that the Levites were likewise a Tribe by themselves, yet their Tribe was not reckoned, nor brought into account in this numbring.]

48. For the LORD had spoken to Moses, saying;

49. Only the Tribe of Levi ye shall not number, nor take up their sum, among the sons of Israel.

50. But thou, put the Levites over the Tabernacle of

the Testimonie, [Thus the Tabernacle is likewise called below ver. 53. and Exod. 38. 21, &c. in regard that therein was kept the Testimony of Gods will, viz. the Law, written in two Tables of Stone, and lying in the Ark of the Covenant. See Exod. 25. 21. and Heb. 9. 4] and over all the furniture thereof, and over all that belongs unto it; they shall carry the Tabernacle, and all his furniture, and they shall administer the same, and they shall camp themselves round about the Tabernacle.

51. And when the Tabernacle shall remove, the Levites shall take the same off; and when the Tabernacle shall camp, the Levites shall set up the same, and the stranger, that approacheth thereunto shall be put to death. [Understand any one that was not of the Tribe of Levie; for such might not come near it, nor lay any hand on for to help take it down, or carry, or set it up.]

52. And the children of Israel shall camp themselves every one by his camp, and every one by his banner, by their hosts.

53. But the Levites shall camp themselves round about the Tabernacle of the Testimony, that there be no indignation [viz. of almighty God, who will not suffer the transgression of his Lawes, especially those touching his worship, to go unpunished] over the congregation of the Children of Israel; therefore the Levites shall observe the watch of the Tabernacle [see Lev. 8. on verse 35.] of the testimony.

54. Thus the Children of Israel did, according to all that the LORD had commanded them, so did they.

CHAP. II.

Orders for the Tribes camping round about the Tabernacle and their marching, ver. 1. &c. The Tribe of Juda was to camp on the East-side of the Tabernacle with Issachar and Zebulon, who led the Van in marching, 3. The Tribe of Reuben on the South-side, with Simeon & Gad, marching in the second rank or body, 10. Upon them the Tabernacle was to follow, and the Levites were to camp round about the same, 17. The Tribe of Ephraim with Manasseh and Benjamin kept the West-side, and the third rank in the March, 18. Dan with Aser and Naphtali had the North quarter in the Camp, and brought up the rear in marching, 25. The conclusion of this Chapter, 32.

AND the LORD spake unto Moses and unto Aaron saying;

2. The Children of Israel shall camp themselves every one under his Banner [Of these there were four, as appears by verse 5. 3, 10, 18, 25. They were divided according to the fourth parts of the world; under each Banner there were three Tribes, whereof one was the Chief, as Juda, Reuben, Ephraim and Dan; Juda was camped Eastward, together with Issachar and Zebulon; Reuben, Southwards, with Simeon and Gad; Ephraim Westward, with Manasseh and Benjamin; Dan Northwards, with Aser and Naphtali: See the strength of every ones host, verse 9. 16, 24, 31.] according to the signes (or Tokens) [or, Ensignes, it should seem hence, that besides the four capital Ensignes or Standards, there were likewise other smaller Colours or Ensignes made use of according to the quantity or number of the Families] of the house of their Fathers, round about over against the Tent of the Congregation shall they camp themselves. [It is conceived, that the Tribes camped themselves round about the Tabernacle, at a distance of about 2000 Cubits, and that from that which is related, Josh. 3. 4. The Priests now and the Levites, according to their Orders, camped betwixt the camps of the Tribes and the Tabernacle, above chap. 1. 53. and below verse 17. Moses and Aaron were on the East-side, the Gersonites on the

the West-side, the Kohathites on the South-side, and the Merarites on the North-side of the Tabernacle.]

3. They now that shall camp Eastward towards the rising [Namely of the Sun] shall be the Banner of the camp of Judah, according to their hostes; and Nahashon the son of Amminadab, shall be the chief of the sons of Judah.

4. His host now, and their numbred (ones) were seventy and four thousand, and six hundred.

5. And next to (or, by) him shall camp the Tribe of Issachar; and Nathanael the son of Zuar shall be the Chieftain of the sons of Issachar.

6. His host now, and his numbred (ones) were fifty and four thousand, and four hundred.

7. (Besides) [This particule is inserted out of the sequel, verse 14. 22. and 29.] the Tribe of Zebulon [viz. shall camp themselves by Judah there, as in the foregoing fifth verse, and in the following twelfth, &c.] and Eliab the son of Helon shall be the Chieftain of the sons of Zebulon.

8. His host now, and his numbred were fifty seven thousand and four hundred.

9. All the numbred of the camp of Judah [Comprehending those of the Tribes of Issachar and Zebulon, whereof Judah was the chief: and so afterwards for the rest, as the camp of Ruben, vers. 16. of Ephraim vers. 24. of Dan vers. 31.] were an hundred thousand and eighty-six thousand [Heb. eighty thousand, and six thousand] and four hundred, according to their hostes; they shall march up before. [i.e. have or lead the Van in marching.]

10. The Banner of the camp of Ruben, according to their hostes, shall be toward the South; and Eliazar the son of Sedcur, shall be the Chieftain of the sons of Ruben.

11. His host now, and his numbred were forty-six thousand and five hundred.

12. And by him shall camp the Tribe of Simeon; and Selumiel the son of Zurisaddai shall be the Chieftain of the sons of Simeon.

13. His hoste now and their numbred were fifty-nine thousand and three hundred.

14. Besides the Tribe of Gad, and Eliasaph the son of Reuel [Above chap. 1. 14. he is called Dehuel] shall be the Chieftain of the sons of Gad.

15. His host now, and their numbred, were forty and five thousand, and six hundred and fifty.

16. All the numbred in the camp of Ruben, were an hundred thousand, and fifty one thousand, and four hundred and fifty according to their hostes, and they shall march up the second, [i.e. in marching be the second brigade.]

17. After that the Tent of the Congregation shall march up, with the Camp of the Levites, in the midst of the Camps, even as they shall camp themselves, so shall they march up, every one in his place, [Heb. at his hand, i.e. in his place with his party (company, squadron, brigade)] according to their Banners.

18. The Banner of the Camp of Ephraim, according to their hostes, shall be against the West [Heb. Scamards, See Gen. 12. on verse 8. and below 3. 23.] and Elisama the son of Ammihud shall be the Chieftain of the sons of Ephraim.

19. His host now, and their numbred, were forty thousand and five hundred.

20. And by him [viz. shall camp, as above verse 7. and below verse 22.] the Tribe of Manasseh, and Gamaliel the son of Pedazur, shall be the Chieftain of the sons of Manasseh.

21. His host now and their numbred were thirty two thousand and two hundred.

22. Besides [See above on verse 7.] the Tribe of Benjamin, and Abidan the son of Gideon shall be the Chieftain of the sons of Benjamin.

23. His hoste now, and their numbred were thirty five thousand and four hundred.

24. All the numbred in the Camp of Ephraim, were an hundred and eight thousand [Heb. and hundred thousand and eight thousand, compare above verse 9.] and one hundred, according to their hostes, and they shall march the third, [i.e. in marching they shall have the third brigade.]

25. The Banner of the camp of Dan shall be toward the North, according to their hostes: and Athieser the son of Ammaisaddai, shall be the Chieftain of the sons of Dan.

25. His host now and their numbred were sixty two thousand and seven hundred.

26. And by him shall camp the Tribe of Aser: and Pagiel the son of Ochran shall be the Chieftain of the sons of Aser.

28. His hoste now and their numbred, were forty one thousand and five hundred.

29. Besides the Tribe of Naphtali, and Abira the son of Enan shall be the Chieftain of the sons of Naphtali.

30. His host now and their numbred, were fifty three thousand and four hundred.

31. All the numbred in the camp of Dan, were an hundred thousand and fifty seven thousand and six hundred, they shall march up the hindmost [i.e. in marching they shall bring up the rear] by (or, according to) their Banners.

32. These are the numbred (ones) of the Children of Israel, according to the house of their Fathers; all the numbred of the Camps according to their hostes, were six hundred thousand and three thousand and five hundred and fifty.

33. But the Levites were not numbred among the sons of Israel; [Heb. in the midst of the sons of Israel] according as the LORD had commanded Moses.

34. And the Children of Israel did according to all that the LORD had commanded Moses; so they camped according to their Banners, and so they marched up, every one according to his Families, according to the house of his Fathers.

CHAP. III.

The Genealogie of the Priests, verse 1. &c. with whom the Levites are joined in the Administration of the Tabernacle, 5. and their three Families are numbred, and the places of their habitations assigned by the Tabernacle, as also their offices, 14. The first born of the Israelites, into whose place the Levites were substituted, are numbred by Gods command, 40. and forasmuch as their number was greater then that of the Levites, the rest are redeemed, 44. and the mony made of it, given to Aaron and his sons, 51.

These now are the Births (Generations) of Aaron and Moses; [Understand hereby the relation or rehearsal not onely of some particular persons, as Moses and Aaron, together with his sons and the Levites, but likewise of that which through Gods Ordinance fell out and came to pass amongst them: Thus the Word Birth, or Generations is likewise taken, Gen. 6. 9. and 25. 18. see likewise chap. 37. 2. with the Annotations thereon] on the day (when) the LORD spake with Moses, on Mount Sinai.

2. And these are the names of the sons of Aaron, the first-born Nadab; after that Abihu, Eleazar and Ithamar.

3. These are the Names of the sons of Aaron the Priests (in the plural) which were anointed, whose hands were filled to administer the Priesthood. [i.e. who were consecrated for the service of the Priesthood. See the explaining of this kinde of speaking, Lev. 7. on verse 37. item see Exod. 28. 41. and 29. 9.]

4. But Nadab and Abihu died before the face of the LORD,

LORD, [see Lev. 10 on 2.] when they brought strange fire before the face of the LORD, [see Lev. 10. on verse 1.] in the wilderness of Sinai, and had no children, but Eleazar and Ithamar administered the Priestly office, before the face of their father Aaron. [i. e. in their fathers lifetime, see the like phrase, Gen. 11. 28.]

5. And the LORD spake to Moses, saying;

6. Cause the Tribe of Levi to approach, and put him before the face of Aaron the Priest, that they may serve him.

7. And that they observe his guard [Or, keep his orders and command. Heb. keep his keeping, see the like below, ver. 8. 28. 32. 38. and chap. 9. 19. item see Lev. 8. on verse 35.] and the guard of the whole Congregation, [i. e. which the whole Congregation otherwise was to observe and keep, in whose name the first born of the Israelites had formerly attended this charge, as appears Exod. 19. 22. but now it was laid on the Levites, see above chap. 1. 53. and compare below here verse 38. and chap. 16 9.] before the Tabernacle of the Congregation, for to administer the service of the Tabernacle.

8. And that they take care of all the furniture of the Tent of the Congregation, and the Guard of the Children of Israel, [i. e. that which formerly belonged to the care of the Children of Israel, by their first-born] to administer the service of the Tabernacle.

9. Thou shalt then give the Levites unto Aaron and his Sons; they are given, they are given him out of the Children of Israel.

10. But Aaron and his sons thou shalt place, that they take care of their Priests office, and the stranger which approacheth shall be put to death. [i. e. He that is not of the Priestly house or off-spring, to whom it was not at all permitted; to administer the Priests office, see likewise below verse 38. and chap. 16. verse 40. Item compare Lev. 22. verse 10.]

11. And the LORD spake to Moses, saying;

12. And I, behold, I have taken the Levites out of the midst of the Children of Israel; in stead of all the first-born that openeth the womb, [Heb. the opening of the womb: thus both men and beast, the first that come forth out of the womb of their mothers and dams, are called in Scripture, Exod. 13. 2. and 34. 19. and below chap. 18. 15] out of the Children of Israel, and the Levites shall be mine.

13. For all (or, every) firstborn is mine; from that day that I smote all the first-born in the land of Egypt, have I hallowed me all the first-born in Israel, from the men to the beasts: they shall be mine, I am the LORD.

14. And the LORD spake to Moses in the Wilderness of Sinai, saying;

15. Number the sons of Levi, by the house of their Fathers, according to their Families; all that is male, from one month old and upwards, them thou shalt number. [Heb. from a son of the month. The numbering of the Levites was threefold. 1. from one month old and upwards, at which time they were hallowed to the LORD, whereof our text here speaketh, and below verse 40. 2. from 25. year old and upward, when they were admitted as Novices, for to administer the common services of the Tabernacle, whereof see below chap. 8. verse 24. 3. from thirty year old and upwards who were the principal, not only in the administration of the Tabernacle, but likewise in the transportation thereof and its furniture, of which see below chap. 4. 3. who having attained to the fiftieth year, they then were exempted from further attendance in this kinde, and onely obliged to assist the rest with their authority, inspection, direction and advice, below chap. 8. verse 25. 26.]

16. And Moses numbered them according to the LORDS command, [Heb. mouth, see Gen. 41. on verse 40. and Exo. 17. 1. and below here verse 39.] according as it was enjoined him.

17. These now were the sons of Levi, by their names: Gerson and Kahath, [Heb. Kehath otherwise also called Kohath, as in the following 19. verse, &c.] and Merari.

18. And these are the names of the sons of Gerson, by their Families, Libni and Simeï.

19. And the sons of Kahath, by their Families, Amram and Izhar, Hebron and Uzziel.

20. And the sons of Merari by their Families, Maheli and Musi, these are the Families of the Levites, according to the house of their Fathers..

21. Of Gerson was the Family of the Libnites, and the family of the Simeites, these are the families of the Gersonites.

22. Their numbred (ones) were in number, of all that was male, from a month old, [Heb. from a son of the month and so in the sequel] and upwards, their numbred ones were seven thousand and five hundred.

23. The families of the Gersonites shall camp themselves behind the Tabernacle westward. [Heb. seaward, see above chap. 2. on verse 18.]

24. The principal now of the fatherly house of the Gersonites, shall be Eliazaph the son of Lael.

25. And the Guard [Heb. keeping, or observation, beeding, i. e. that which they were to keep or observe and take care for] of the sons of Gerson in the Tent of the Congregation, [Here the charge of these and the rest of the Levites is pointed at, but afterwards more largely described] shall be the Tabernacle and the Tent: [whereby understand all the Curtains, Hangings, Coverings and Deckings of the same belonging to any part thereof, which were to be carried by the Gersonites] its cover, and the cover at the door of the Tent of the Congregation.

26. And the hangings of the Court, and the Deck of the door of the Court, which are by the Tabernacle and by the Altar round about, together with its cords, for all the service thereof.

27. And of Kahath is the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites, these are the families of the Kahathites.

28. In the number of all that was male; from a month old and upwards (there) were eight thousand and six hundred, taking care of the Guard of the Sanctuary. [See above on verse 7.]

29. The families of the sons of Kahath shall camp themselves, on the side of the Tabernacle southward. [The south hath its name in the Hebrew from the right hand, because that they which turn themselves with their faces towards the East, have the South in that posture on the right hand.]

30. The principal now of the Fatherly house of the Families of the Kahathites, shall be Eliazaphan, the son of Uzziel.

31. Their Guard now shall be the Ark, and the Table, and the Candlestick, and the Altars, [Understand the Incense Altar and the Altar of the burnt offerings, as may be seen below, chap. 4. verse 11, 13. whereof the latter stood in the Court, and the former within the holy place] and the furniture of the Sanctuary, wherewith they do service, [they viz. the Priests] and the Cover, [hereby understand the Vail of partition between the holy place, and the most holy, together with the Covers we read of below, chap. 4. verse 5, 6, 7, &c.] and all (that belongs to) his service. [Heb. and all his service, i. e. all the furniture, utensils and implements belonging thereunto, compare below chap. 4. verse 26.]

32. The principal now [Who was to be put over the principals of the Levites, and the next in Dignity after the High-priest, whose place he supplied in time of exigency, see 1 King. 4. on verse 4. being therefore called the second Priest, 2 King. 25. 18.] of the principals of Levi, [whereof there were three of each family, One, viz. Eliazaph of

Gersons family, above verse 24. and Elizaphan of Kohath's, verse 30. and Zurriel of Merari's, verse 35. shall be Eleazar, the son of Aaron the Priest (his) inspection [viz: Eleazars, who was the principal of the Levites principals] shall be over them that take care of the Guard of the Sanctuary, [i.e. which have any charge or employment about the service of God there: Otherwise, instead of his inspection, &c. the text may be read thus; *this is the office (or, function) of them that take care of the Guard of the Sanctuary, taking these words to be the conclusion of what is said touching the office of the Kohathites.*]

33. Of Merari, is the family of the Mabelites, and the family of the Musites, these are the families of Merari.

34. And their numbred (ones) in the number of all that was male, from a month old and upwards, were six thousand and two hundred.

35. The Principal now of the fatherly house of the families of Merari shall be Zurriel, the son of Abihail; they shall camp themselves on the side of the Tabernacle Northwards.

36. And the inspection of the guards of the sons of Merari, shall be over the planks of the Tabernacle and the bars thereof, and the pillars thereof, and the feet thereof, and all the furniture thereof, and all (that belongs to) his service. [In regard that the Merarites had a greater burden to carry than the Gersonites, as appeareth by comparing this and the next verse, with the former 25. and 26. therefore the Merarites were allowed four Wagons for their service, and eight Oxen; whereas the Gersonites were to have but two Wagons and four Oxen, see below chap. 7. 8.]

37. And the Pillars of the Court round about, and their feet, and their pins, and their cords.

38. Those now, that are to camp themselves before the Tabernacle Eastward, before the Tent of the Congregation towards the rising, shall be Moses and Aaron with his sons, taking care of the Guard of the Sanctuary, for the guard of the Children of Israel: [In stead of that guard which the Children of Israel ought otherwise to have taken care of themselves, see above on verse 7.] and the stranger that approacheth, shall be put to death. [see above on verse 10.]

39. All the numbred of the Levites, whom Moses and Aaron numbred by their families on the LORDS command, all that was male from a month old and upwards were twenty and two thousand. [Viewing the precedent verses 22, 28, 34. We finde that the number of the Gersonites was seven thousand & five hundred, that of the Kohathites eight thousand and six hundred, and the Merarites, six thousand and two hundred, making in all two and twenty thousand and three hundred, full three hundred more then are mentioned in this verse here; but it must be remembred, that unto the number of two & twenty thousand, the Priests, being of the Family of the Kohathites, and the first-born of the Levites themselves were to be added, who (making up three hundred together) not being given to the Priests, but remaining Gods own in a peculiar manner, Exo. 13. 2. and not being able to serve for the redeeming of others, being themselves first-born, and therefore there are justly summoned up two and twenty thousand onely, because no more were given to the Priests.

40. And the LORD said to Moses, number all the first-born that is male, among the Children of Israel from a month old and upwards, and take up the number of their names.

41. And thou shalt take for me the Levites (I am the LORD) instead of all the first-born among the Children of Israel, and the beasts of the Levites instead of all the first-born among the beasts of the Children of Israel.

42. Moses then did number as the LORD had commanded him, all the first-born among the Children of Israel.

43. And all the first-born, being male, in the number of the names from a month old and upwards, according to their numbred (ones) were twenty and two thousand two hundred seventy and three.

44. And the LORD spake to Moses, saying;

45. Take the Levites [Namely those two and twenty thousand numbred ones, of whom see above verse 39.] instead of all the first-born among the Children of Israel, and the beasts of the Levites, instead of their beasts: for the Levites shall be mine, I am the LORD.

46. As for the two hundred seventy and three, which shall be redeemed, exceeding the Levites [Who were but two and twenty thousand (capable of entering the account) above verse 39. and the first-born two and twenty thousand, and two hundred seventy three, verse 43.] of the Children of Israel.

47. Thou shalt take for each head five shekels [Heb. five five shekels by the head or skull] according to the shekel of the Sanctuary [see Gen. 20. on vers. 16. and 23. on vers. 15.] shalt thou take them, that shekel is twenty Gerah [see Lev. 27. on verse 25.]

48. And thou shalt give that money to Aaron and his sons (the money) of the redeemed, which exceed (the number) among them.

49. Then Moses took that redemption money of those which exceeded above (the number of) them that were redeemed by the Levites. [viz. by 273. mentioned before verse 46. and consequently, so many first-born were to be redeemed with money, compare the Annotations on verse 46.]

50. Of the first-born of the Children of Israel [viz. which, or so many as exceeded the number of the Levites] he took that money; one thousand and three hundred and sixty and five (shekels) according to the shekel of the Sanctuary. [Each head of two hundred seventy three first-born, exceeding the number of the Levites, was to pay five shillings for his redemption, above verse 47. and the foresaid number of two hundred seventy three, being multiplied with five, produceth just the sum set down here.]

51. And Moses gave that Money of the redeemed unto Aaron and his sons, according to the LORDS command: [Heb. month] according as the LORD had commanded Moses.

CHAP. IV.

God commands the numbring of the Levites, such as were fit for the service of the Tabernacle, with a further instruction touching their charges, and first of the Kohathites, vers. 1. &c. then of the Gersonites, 22. and lastly of the Merarites, 29. also the number of each party is rehearsed in particular, as of the Kohathites, 34. of the Gersonites, 38. of the Merarites, 42. and of all in general, 46.

And the LORD spake to Moses and to Aaron, saying;

2. Take up the sum [Heb. the head, see above chap. 1. on verse 2.] of the sons of Kohath, out of the midst of the sons of Levi; by their Families, according to the house of their Fathers.

3. From thirty year old, [Heb. from a son of thirty year, and so in the sequel, see above chap. 3. on verse 15.] and upwards, untill fifty year old; all (or, every one) that comes into this warfare [or host or army, and so below vers. 30 and 43. Understand a holy and Ecclesiastical warfare, in which the service of the Tabernacle was to be exactly observed according to the orders once instituted; even as the Souldiers in military affairs, each one must discharge his duty and service, according to his orders and commands. Thus the Ministry of the Church is called a War or Warfare, Combate, here and below vers. 23, 39, 35.]

35. and chap. 8. 24. because that the Ministers thereof are bound to keep good orders, and unceasingly to work and watch, and fight against the Enemies of mens salvation, see 1 Cor. 9. 7. and 2 Cor. 10. 3. 1 Tim. 1. 18. 2 Tim. 2. 3, 4.] for to do the work in the Tent of the Congregation.

4. This shall be the service of the sons of Kohath, in the Tent of the Congregation (to wit) the holiness of holinesses. [Understand hereby the Ark of the Covenant, the Table for the Shew-bread, the Candlestick, the Incense-altar, the Vessels and the furniture of the Sanctuary, and the Altar of burnt-offerings; of which thing somewhat was said before, chap. 3. v. 31. but now a fuller declaration is made, and all these things were to be carried by the Kohathites in their removings, see below verse 15.]

5. In the marching of the Camp, Aaron and his sons shall come, and take off the Vail of the Cover, [See Exod. 26. 31, 32, 33. and Lev. 4. on vers. 6. and Heb. 9. 3. where it is called the second Vail] and therewith they shall cover the Ark of the Testimony.

6. And thereupon they shall lay a Cover of Badgers-skins, [Of these, see Exod. 25. 5.] and spread a whole sute of skie-colour abroad upon it, and they shall put on the hand-bars thereof. [i. e. so fit and accommodate them unto the same, that it might conveniently be born up and carried thereby; for otherwise the said hand-bars were alwaies to remain in the rings of the Ark, Exod. 25. 15. comp. 1 King 8. 8.]

7. They shall likewise spread a skie-colour sute abroad upon the shew Table, [Heb. Table of the faces, to wit, of the bread of the faces, otherwise called the Shew-bread (Loaves) which lay upon this Table, and were called thus, because they were alwaies laid upon the Table before the face of the LORD for shew as it were; and thence is the name here of Shew-Table] and shall set thereupon the dishes (wherein the Shew-bread-loaves were laid, of these, see Exod. 25. 29.) and remained there all the week, untill new ones were made and laid in their stead, Lev. 24. 8.] and the incense-plates [which were placed above upon the Shew-bread with incense, Lev. 24. 7.] and the Cruets [wherewith they sprinkled and poured forth liquors: Otherw. besoms, wherewith the Table was made and kept clean] and the covering plates, [Hebr. plates of covering, wherewith the Shew-bread was covered, of these there were twelve, according to the number of the Shew-bread (loaves) see Exod. 25. 29. Otherwise, the dishes of sprinkling] also the continual Bread shall be upon it, [i. e. the twelve Shew-bread (loaves or Cakes) which were to be renewed every Sabbath, Lev. 24. 8.]

8. Then they shall spread a scarlet sute over it, and shall cover the same with a cover of Badgers-skins, and they shall put on the hand-bars thereof.

9. Then shall they take a sute of skie-colour, and cover the Candlestick of the light, and his lamps, and his snuffers, and his extinguishers, and all his oyl-vessels wherewith they serve the same, [viz. the candlestick. See of furniture for the candlestick and the lamps thereof, Exod. 25. 38. and 35. 14.]

10. They shall likewise put the same, and all his furniture into a Cover of Badgers-skins, and shall lay him upon the Bear. [Understand an Ensigne of staves, where something might be hung to be transported from one place to another, compare below verse 12. and chap 13. 24. Otherw. planks, or bearing, supporting boards.]

11. And over the golden Altar [Understand the Incense-Altar, which stood in the holy place, and was overlaid with gold. See Exod. 30. verse 3. 4.] they shall spread forth a sute of skie-colour, and shall cover the same with a cover of Badgers-skins, and they shall put on the hand-bars thereof.

12. They shall likewise take all the furniture of the service, [Understand hereby all the holy Vestments,

wherein the Priests were to officiate; whereof see Exod. 31. 10. and 35. 19, and 39. vers. 41. where they are likewise called Garments of the service. Hereunder some do likewise comprehend all manner of Vessels, and Utensils of the Tabernacle, whereof see Exod. 25. 29. and 27. 3. 2 King. 25. 14, 15.] wherewith they serve in the Sanctuary, and shall lay them in a sute of skie-colour, and shall cover them with a cover of Badgers-skins, and shall put them upon the Bear.

13. And they shall scoure off the ashes from the Altar, [viz. of the Burnt-offerings] and they shall spread over it a sute of purple.

14. And they shall lay upon it all his furniture, [Whereof see Exod. 27. vers. 3. & c.] wherewith they serve at it, the chafing-dishes, the flesh-hooks, and the shovels, and the sprinkling basons, all the furniture of the Altar: and they shall spread forth over it a Cover of Badgers-skins, and shall put on his hand-bars.

15. Now when Aaron and his sons shall have accomplished the covering of the Sanctuary, and of all the furniture of the Sanctuary, in the marching of the Camp, then shall the sons of Kohath come after them, [In after-times the Priests likewise themselves being multiplied, did carry these things, see Deut. 31. 9. Josh. 3. 6. and 8. 33. 1 Sam. 4. 4. 1 Chron. 15. 11, 12. though it seemeth the Levites were not altogether excluded, 2 Chron. 5. 5.] for to carry, [viz. upon their own shoulders, see below chap. 7. 9. and not upon Wagons, which order the Israelites observed not, 2 Sam. 6. 6, 7. 1 Chron. 13. 7. and chap. 15. vers. 12, 13, 14, 15.] but they shall not touch that holy (thing) [see below verse 20.] that they die not; see 1 Sam. 6. 19. what punishment lighted upon the Bethshemites, for having seen the Ark of the LORD, and 2 Sam. 6. 6, 7. what befell Uzza, for touching of it] this is the charge of the sons of Kohath [i. e. that which they are to take care of for to carry] in the Tent of the Congregation.

16. The inspection now of Eleazar the son of Aaron the Priest, shall be over the oil of the Candlestick, and the incense of the fragrant spices, and the continual meat-offering [Which was offered every morning and evening, see hereof Exod. 29. 38, 39.] and the anointing oil, the inspection of all the Tabernacle, and all that is in it, on the Sanctuary, and on his furniture.

17. And the LORD spake to Moses, and to Aaron, saying;

18. Ye shall not suffer the Tribe of the families of the Kohathites to be destroyed out of the midst of the Levites. [viz. by my righteous judgment, when as by your heedlessness or carelesnes, ye should cause the holy things to be uncovered in the sight of the Kohathites, who seeing them, and laying hold on them, or onely touching them, might come to die for it by the hand of the LORD.]

19. But this ye shall do to them, that they may live and not dy, when they shall draw near to the holiness of holinesses; Aaron and his sons shall come and place them every one [Hebr. man, man, and so below verse 49. see Lev. 15. on verse 2.] over his service and on his charge. [viz. appointing and ordering every one of them what he should bear.]

20. Yet they shall not come in for to see, when they wrap in the Sanctuary, that they die not: [viz. in such a manner, as happened unto the two sons of Aaron, Nadab and Abihu upon another trespass, Lev. 1. 10. and yet upon another unto Korah and his company, below chap. 16. verse 32. 33. & c.]

21. And the LORD spake to Moses, saying;

22. Take up likewise the sum of the sons of Gerson, according to the house of their Fathers by their Families.

23. Thou shalt number them from thirty year old [Heb. from a son of thirty year; and so in the sequel. See likewise of this numbring above, chap. 3. on verse 15.] and upwards, untill fifty year old; all (or, every one) that comes

comes in to fight the combat, [see above the Annot. on verse 3. Otherw. for to gather (or) assemble in the host, comp. Exod. 38.8.] to administer the service in the Tent of the Congregation.

24. This shall be the service of the Families of the Gersonites, in the serving and in the charge. [See above on verse 15.]

25. They then shall carry the Curtains of the Tabernacle, and the Tent of the Congregation; [Understand the the Curtains made of Goats-hair, and covering all the Tent; for as for the Planks and Pillars, &c. them the Merarites were to carry, below vers. 31.] (10 mir) her cover, and the Badgers cover [Hebr. the cover of the Badger, i.e. of the Badgers-skins] which is above upon it, and the cover of the door of the Tent of the Congregation. [understand the Tapestry or Hangings, which hung at the door of the Tabernacle betwixt the Court and the holy place.]

26. And the hangings of the Court, and the Cover of the door of the Gate of the Court, which is by the Tabernacle and by the Altar round about, and their Coards, and all the furniture of their service, together with all that is prepared for the same to serve.

27. The whole service of the sons of the Gersonites in all their charge, and in all their service, shall be according to the command [Heb. mouth, see Gen. chap. 41. on vers. 40. and so here below, vers. 37. 41. 45. 49.] of Aaron and his sons, and ye shall command them all their charge for observation.

28. That is the service of the Families of the sons of the Gersonites in the Tent of the Congregation, and their Guard [i.e. their charge and office, which they must be very regardful of, that they may execute the same faithfully in all the parts and circumstances thereof] under the hand of Ithamar the son of Aaron the Priest. [i.e. under his inspection and direction, it belonging to his care, to look to it, that every one faithfully discharged his office, so also below, vers. 33. item. chap. 31. 49. item Lev. 8. 36.]

29. As for the sons of Merari, thou shalt number them by their Families, and according to the house of their Fathers.

30. Thou shalt tell them from thirty year old and upwards untill fifty year old, all that comes in to this Warfare (or Combat) [See above on vers. 3.] for to administer the service of the Tent of the Congregation.

31. This now shall be the observation of their charge, according to all their service in the Tent of the Congregation; the Planks of the Tabernacle, and his Bars, and his Pillars, and his Feet. [viz. whereon the Pillar stood, whereof there were made an hundred in number, each one of a Talent of silver, see Exod. 38.27.]

32. Together with the Pillars of the Court round about, and their Feet, and their Pins, and their Coards; [Understand the Coards of the Pillars of the Court; as the Gersonites carried the Coards and Wapes of the hangings of the Court, and of the covering of the door of the gate of the Court, see above vers. 26. and chap. 3. vers. 26.] with all their furniture, and with all their service, and the furniture of the observation of their charge thou shalt tell by name. [i.e. thou shalt count and deliver them piece by piece into their hands, keeping a register of it, that nothing may be lost.]

33. That is the service of the Families of the sons of Merari, according to all their service, in the Tent of the Congregation, under the hand of Ithamar the son of Aaron the Priest.

34. Mosch then and Aaron, and the chiefs of the Congregation, numbered the sons of the Kohathites; by their Families, and according to the house of their Fathers.

35. From thirty year old and upwards, untill fifty year old, all (or, every one) that came into this warfare, for

the service in the Tent of the Congregation.

36. Their numbred (ones) now were, by their families, two thousand seven hundred and fifty.

37. These are the numbred of the Families of the Kohathites, of all that served in the Tent of the Congregation whom Mosch and Aaron numbred, according to the LORDS command, by the hand of Mosch. [See above on vers. 28. and so in the sequel.]

38. As likewise the numbred of the sons of Gerson, by their Families and according to the house of their Fathers.

39. From thirty year old and upward, untill fifty year old, all that came into this warfare, for the service in the Tent of the Congregation.

40. Their numbred (ones) by their Families, according to the house of their Fathers were two thousand six hundred and thirty.

41. These are the numbred of the Families of the sons of Gerson, of all that served in the Tent of the Congregation, whom Mosch and Aaron numbred according to the LORDS command.

42. And the numbred of the Families of the sons of Merari; by their families according to the house of their Fathers.

43. From thirty year old and upwards, untill fifty year old: all that came into this warfare, for the service in the Tent of the Congregation.

44. Their numbred now were by their families three thousand two hundred. [This vers. being compared with the foregoing thirty six and fourty, it appeareth that among the Levites, which were fit for the service of the Tabernacle, the Merarites were the most in number, although they were the fewest in their general account or total number, see above chap. 3. on vers. 39. which hapned thus by the all-wise providence of God; the Merarites having the heaviest burden to carry, required more and stronger middle-aged men then the Kohathites and Gersonites, compare above chap. 3. on vers. 36.]

45. These are the numbred of the Families of the sons of Merari whom Mosch and Aaron numbred at Gods command, by the hand of Mosch.

46. All the numbred, whom Mosch and Aaron, and the chief of Israel numbred of the Levites, by their Families, and according to the house of their Fathers.

47. From thirty year old and upwards, till fifty year old, all that came in for to serve the service of the Administration, and the service of the charge, in the Tent of the Congregation. [i.e. for to serve and assist the Priests, who administered the service of the Tabernacle; for the common Levites were onely to be subservient unto the Priests in their office.]

48. Their numbred were, eight thousand and five hundred and eighty.

49. They numbred them (or they were numbred) according to the LORDS command by the hand of Mosch, every one according to his service, and according to his charge; and his numbred (ones) were those whom the LORD had commanded Mosch. [or as the LORD. &c.]

CHAP. V.

A special command of God to remove all unclean persons forth the Camp, vers. 1. &c. which is executed; 4. laws of restoring such things as were taken away or purloined from any, 5. of hallowed things, that they belong to the Priests, 9. of a husbands jealous apprehension about his wives honesty, and the ceremonies to be used for the clearing thereof, 11. and a declaration of the same, 27. with a conclusion of that law, 29.

And the LORD spake to Mosch.

2. Command the Children of Israel, that they distinguish

miss out of the camp all Leprous, and all running (persons,) [comp. Lev. 15.2.] and all those that are unclean of a dead (body) [Heb. of a soul, see Lev. 19. on vers. 28.]

3. From the man to the woman [i.e. whether it be man or woman] thou shalt dismiss them, thou shalt dismiss them without the Camp; that they [viz. the rest of the Israelites] do not pollute their camps [viz. by suffering such unclean persons to have their abode amongst them. There were (as some do hold) three Camps; the Camp of the LORD, which was the Tabernacle, the Camp of the Levites, and the Camp of the Israelites: the leprous persons were excluded out of them all; but those with running issues, out of the two former] in the midst of whom I dwell. [i.e. among whom I continue with my grace and favour, whom I do keep and protect by my special providence, and whom withall I guide and govern by my word and spirit, guiding and conducting them to everlasting Salvation, comp. Lev. 26. 11, 12. with the annotat. and Ezech. 37. 28. 2 Cor. 6. 16.]

4. And the children of Israel did so, and sent them without the Camp, according as the LORD had spoken to Moses, so did the children of Israel.

5. Moreover the LORD spake to Moses, saying;

Speak unto the Children of Israel, when a man or woman shall have done ought of any humane sins, [Heb. sins of man; understand such sins as men commit of humane frailty, proceeding from the inherent corruption of Nature, comp. Lev. 5. 2, 3. and this kind of trespass is opposed to sin committed of purpose, wilfully, presumptuously and with a high hand, below chap. 15. 30. Or understand the sin which is committed after the manner of men, who by nature are very propense and much enclined to them. Otherw. sins of men, i.e. committed against such and such men, or our Neighbour] having transgressed by transgression against the LORD, then that same soul is guilty [soul, i.e. person, see Gen. 12. on vers. 5.]

7. And they shall confess their sin which they have done: [viz. before the Priest, as who was to offer the sacrifice for him, and might receive the goods offered in the LORDS behalf, there being no redeemer at hand, vers. 8. and comp. vers. 5. 6, 21, 22, 23, 24.] after that he shall [viz. the guilty] turn out his guilt again, [i.e. that which he hath purloined or taken from his brother, whereby he made himself guilty] according to the capital sum (or the principal) thereof, and shall add therunto the fifth part of the same above it, [thereby to requite the damage which the owner sustained the whiles for having been deprived of the use of his goods] and shall give it to him, on whom he made himself guilty.

8. But if that man shall have no Redemer, [viz. he to whom the wrong was done, he being dead, or having left no kindred, nor special heir, nor any one else that might lawfully own and claim the goods, and to whom it might be restored: In such a case the goods fell to the LORD, and by that means unto the Priests] for to turn out the guilt back unto him (then) that guilt which is returned unto the LORD shall be the Priests, except the ram of the expiation, wherewith he shall make expiation for him.

9. Besides all the hearing [This word is not taken here in particular, as opposed to the wave-offering, Exod. 29. 27. but in general for the things which are given by any to the Priest, and thereby are consecrated to the LORD, and may thenceforth be destinated to no other use, then is commanded, see Exod. 25. 2. Num. 15. 19. Neh. 10. 39.] of all hallowed things of the Children of Israel, which they bring unto the Priest shall be his [namely the Priests, and so in the next verse, see Lev. 6. on vers. 16.]

10. And every ones hallowed things shall be his, whatsoever any shall have given to the Priest shall be his.

11. Moreover the LORD spake to Moses, saying.

12. Speak to the children of Israel; and say to them; When ever any ones [Heb. man man, as above chap. 4. 19. &c.] wife, shall have turned aside; [in the opinion

or suspicious conceit of her husband, he charging her of breach of Wedlock by Adultery, and being so possessed with jealousy in that behalf, that he cannot be at rest in his minde] and by trespass shall have trespassed against him.

13. That a man shall have lain with her by copulation of seed, [See of this same phrase, Lev. 15. 18, 19, 20.] and it shall be hid before the eyes of her husband, and she shall have concealed her self, being nevertheless become unclean, [viz. by Adultery] and there is no witness against her, and she is not surprized.

14. And the spirit of jealousy is come upon him, [Understand hereby the passion of Jealousie in a man doubting his wifes honesty, and entertaining very ill opinions of the same: The word Spirit doth often signifie the affections or passions, whereby a man is either inwardly inclined, or outwardly instigated to the committing of some sins or infirmities, or to the performance of some vertues and good works, see Isa. 19. 14. Hos. 4. 12. 1 Cor. 4. 21. Gal. 6. 1. 2 Tim. 1. 7.] that he is jealous of his wife, she being become defiled, or that the spirit of jealousy is come upon him, that he is jealous of his wife although she be not defiled.

15. Then shall that man bring his wife unto the Priest, and shall bring her sacrifice along for her, a tenth part of an Ephah, [See Exod. 16. 36.] of barley meat, he shall power no oil upon it, nor lay frankincense upon it, [the reason is as some conjecture, that the oil was a token of grace and spiritual gifts, and the frankincense a token of a pleasing and acceptable smell, neither of which agreed with this case] because it is a meat-offering of jealousies, a meat-offering of remembrance, which bringeth iniquity to remembrance.

16. And the Priest shall make her approach, and shall put (or place) her before the face of the LORD. [i.e. before the Tabernacle wherein the Ark was, as a token of the presence of God, see Lev. 1. on vers. 3.]

17. And the Priest shall take holy water [Which was taken forth out of the holy Laver, standing by the Altar of burn-offering wherein the water was kept, which they were to make use of about any holy service there. See Exo. 30. 18. and 40. 30.] into an earthen Vessel: the Priest shall take of the dust, which is upon the floor of the Tabernacle, and put (it) into the water.

18. After that shall the Priest place the woman before the face of the LORD, and shall uncover the head of the woman, [This was done. 1. to declare that the woman was free, and at her own liberty and disposing, and had power to take an oath: as on the contrary, the covering of her head was a token, that she stood under the power of her husband, 1 Cor. 11. 5, 10. 2. that she might be the better seen and known, and her words and behaviour the better observed by the whole Congregation. 3. that she might be so much the more ashamed and afraid, to utter and declare any thing but the very truth, as standing bare and uncovered there before the presence of God and all the Assembly] and shall lay the meat-offering of remembrance upon her hands, which is the meat-offering of jealousies, and in the hand of the Priest (there) shall be that bitter water [so called, by reason of the many and bitter (or grievous) paines the woman was bringing upon her self by the heavy curse and imprecation she made against herself, in case of being guilty, see vers. 24. and 27. comp. Exod. 32. 20.] which bringeth the curse with it [i.e. the punishment of God mentioned vers. 22. see likewise below, vers. 24.]

19. And the Priest shall swear her, [i.e. he shall make her to declare by oath, whether she committed Adultery, yea or no. Otherw. adjure her] and shall say to that woman; If none have lain with thee, and if, being under thy husband [Otherw. instead of thy husband, i.e. those having lain with him instead of thy husband, and so vers. 20. and 29.] thou have not turned aside to uncleanness; (then)

(then) be free from this bitter water, which doth bring the curse with it. [i. e. thou shalt be guiltless and free from the punishment, which would otherwise light upon thee, by the drinking of this water.]

20. But if being under this husband thou be turned aside, and if thou be become unclean, that a man have lain with thee [see of the Hebrew phrase here used, Lev. 18. 20, 23. and chap. 20. 15.] besides thy Husband.

21. (Then shall the Priest swear (or adjure) that woman with the oath of a cursing (or imprecation,) [The LORD would have this Law confirmed three manner of waies. 1. By an oath of imprecation, to be made by the woman accused, in this verse and the next. 2. By the writing down of this act, which was to be done by the Priest, yet so nevertheless, that the note or parchment, was to be dipt and washed in the water, vers. 23. 3. By the drinking of the bitter water (into which the written note or schedule, containing the curse and imprecation was washed off as it were) which was likewise to be performed by the woman, whose case it concerned, vers. 24.] and the Priest shall say to the woman) the LORD set thee for a curse, and for an oath in the midst of the People, [i. e. he make thee become a pattern of cursing and perjury; that other people shall take thee for an example of an accursed person, having not onely committed to soul a sin, but likewise denied it so stoutly with a solemn oath and imprecation] the LORD causing thy thigh to fall away, and thy belly to swell.

22. That this same water, which bringeth the accursing with it enter into thy bowels, to make thy belly to swell, and thy thigh to fall away, then the woman shall say, Amen, Amen. [Amen is a word, which the Hebrews use, 1. in assenting to any thing, Deut. 27. 15, 16. Neh. 8. 7. Rev. 5. 14. 2. in confirming and assevering of any relation, Mat. 5. 18. and 6. 21, &c. 3. in wishing for any good, Jer. 11. 5. and chap. 28. 8. Rev. 22. 20. 4. in receiving and expecting of any evil threatned as here; it is doubled sometimes to increase and strengthen the signification, as here, and Psal. 89. 53. John 3. 3, 11. and c. 5. 1 c. &c. The Word doth properly signifie, be it true, or, it is true, or be it thus, so be it done.]

23. After that shall the Priest write these same curses into a schedule, [Or small note paper] and he shall blot it out, [or, wipe it off, wash it out] with the bitter water.

24. And he shall give that bitter water, which bringeth the accursing with it, unto that woman to drink, that the water which bringeth the accursing with it [See above on vers. 18.] enter into her for bitterness. [i. e. that the bitter punishments of God may seize upon her, being guilty.]

25. And the Priest shall take out of the hand of that woman the meat-offering of Jealousies, and he shall wave the same meat-offering before the face of the LORD, and shall offer the same upon the Altar.

26. The Priest shall likewise gripe a handful of that meat-offering, the same offering of remembrance, [Understand a part of the same offering, which was to be kindled and burnt, comp. Lev. 2. 2. and the Annot.] and shall kindle it upon the Altar, and after that shall he give that woman, that water to drink.

27. When now he shall have given her that water to drink, it shall come to pass, if she were unclean, and have transgressed by transgression against her husband, that the water which bringeth accursing with it, shall enter into her for bitterness, and her belly shall swell and her thigh decay, [this water had not this operation by nature, but by the special ordinance of God, who by the same, either executed his just judgement upon the guilty person, or manifested his promise on the guiltless] and that woman shall be for a curse [see above vers. 21.] in the midst of her people.

28. Yet if the woman be not defiled, but is clean; she shall be free, and shall conceive seed (be sowed with seed)

[i. e. become fruitful and bear Children.]

29. That is the law of the jealousies; when a woman being under her husband shall have turned aside and become unclean.

30. Or when the spirit of jealousy shall have come upon a man, and he shall have been jealous of his wife, that he put the woman before the face of the LORD [See above on vers. 16.] the Priest fulfill this whole Law on her.

31. And the husband shall be guiltless of the iniquity, [i. e. although the husband shall have accused his wife upon wrong surmizing, yet shall not he be punished for it; or the husband having performed this, shall be guiltless of the Adulterie of his wife; whereas on the contrary, if he should connive and wink at it, he should be guilty] but that same woman shall bear her iniquity. [see Lev. 5. on vers. 1.]

CHAP. VI.

Laws touching the Nazarites, vers. 1. &c. of the cleanness required of them, 3. of the manner how a Nazarite becoming unclean was to be purified, 9. of the Ceremonies to be used, upon the Vowes accomplished, 13. of the form of blessings, which the Priests were to observe and follow in blessing of the Congregation, 22.

AND the LORD spake to Moses, saying;
2. Speak unto the Children of Israel, and say to them; when a man or woman shall have separated (themselves) vowing the vow of a Nazarite, [The Hebr. word Nazir, written with the letter Zain doth signifie one separated, viz. from the world, to give himself wholly up to the meditation of holy and heavenly things, and the observation of Gods worship and service: These Nazarites were a figure which was spiritually, though not literally fulfilled in Christ. Of these see likewise, Jud. 13. 5. Lam. 4. 7. and Amos 2. 11. They are to be distinguished from Nazarites, written with the Letter Tzade, as called so from the City of Nazareth, whence Christ also was called a Nazarite, Mat. 2. 23. and the Christians also Nazarites, Act. 24. 5. Of the Nazarites there were two sorts: 1. Those whom God expressly chose and appointed to be such, as Samson, Jud. 13. 5. and (as some do hold) John the Baptist, Luk. 1. 15. 2. such as of their own accord became such, as those here spoken of] for to separate themselves to the LORD.

3. He shall separate himself from wine and strong drink, wine-vinegar, and vinegar of strong drink [See Lev. 10. on vers. 7.] he shall not drink, neither shall he drink any moisture (or sap, juice) of grapes, nor eat fresh or dried grapes.

4. All the daies of his Nazirite-ship shall he eat nothing of ought that is made of the Vine of Wine. [So Jud. 13. 14. i. e. which beareth grapes and bringeth forth wine; the contrary is a Vine, that beareth and bringeth forth none, Hag. 2. 20.] from the kernels unto the husks.

5. All the daies of the Vow of his Nazirite-ship, the razor shall not go over his head; until these daies shall be fulfilled, which he shall have separated himself unto the LORD, shall he be holy [i. e. dedicated and consecrated to the LORD] letting the locks of his hair to grow.

6. All the daies he shall have separated himself to the LORD, shall not he go to the corps: [Heb. Soul, see Lev. 19. on vers. 28. and here below vers. 11.] of a dead (person.)

7. For his Father or for his mother, for his brother, or for his sister, for them he shall not defile himself, they being dead; for the Nazirite-ship of his God is upon his head. [i. e. the token of his Nazirite-ship or separation, to wit, the long hair, which during his vow, he was not to cut or shorten, comp. below vers. 9. and 19.]

8. All the daies of his Nazirite-ship is he holy unto the LORD.

9. And

9 And if the dead (person) were (or had) died unawares suddenly by him, that he should have defiled the beard of his Nazirite-ship: [See above, on v. 7] then shall he shave his head, [viz. close to the skin with a razor:] on the day of his cleansing; on the seventh day shall he shave it. [so long was he that had touched a dead body to be held unclean: See Levit. 15. 13. Compare below, chap. 12. v. 14.]

10 And on the eighth day shall he bring two Turtle Doves, or two young Pigeons, [Hebr. sonnes of Doves.] unto the Priest, to the doore of the Tent of the Congregation.

11 The Priest now shall prepare one for a sin-offering, and one for a burnt-offering, and shall make expiation for him, from that which he sinned on [Or by, at, about] the dead bodie: [Hebr. the Soul. Understand this sinning here, of the Ceremoniall uncleanness, which he had contracted, by being touched of a dead body, or having been near it, though against his will and knowledge] thus shall he hallow, [see Levit. 8. on v. 30.] his head on that day.

12 After that shall he separate the dayes of his Nazirite-ship unto the LORD, A new abstaining and refraining himself from those things mentioned above, v. 3. 4. 5. 6. 7. beginning his Nazirite-ship again, as if there had been nothing done before; to continue in it for so many dayes, as he had vowed at the first] and shall bring a Lamb of one year [Hebr. a son of his year] for a guilt-offering: and the former dayes shall fall, [i. e. be lost and vain, and come not into the account of the dayes that were vowed] because his Nazirite-ship was defiled:

13 And this is the Law of the Nazirite: [i. e. of the offering of the Nazirite] On that day, when the dayes of his Nazirite-ship shall be fulfilled, shall he bring this [offering namely, mentioned in the following 14. and 15. verses] to the doore of the Tent of the Congregation.

4 He then shall offer for his sacrifice unto the LORD, a perfect Lamb of one year, [Hebr. a lamb, a sonne of his year] for a burnt-offering, and a perfect Ewe-lamb of one year; [Hebr. an Ewe-lamb, a daughter of her year] for a sin-offering, and a perfect Ram for a thank-offering.

15 And a basket of unleavened (Cakes,) Cakes of meal-flower, mixt with Oyle and unleavened Wafers stricken with Oyle: together with their meat-offering, and their drink-offering. [Meat-offerings and drink-offerings, are thus distinguished. The former was of drie things, the latter of moist of the meat-offerings, see Levit. 2. on verse 1. and of the drink-offerings, Levit. 23. on verse 37. and of both distinctly named, as here Joel 1. v. 9. 13.]

16 And the Priest shall bring [i. e. offer] it before the face of the LORD; and shall prepare his sin-offering and his burnt-offering.

17 He shall likewise prepare the Ram for a thank-offering to the LORD, with the basket of the unleavened (Cakes,) and the Priest shall prepare his meat-offering, and his drink-offering. [Compare Genesis 35. the Annot. on v. 14.]

18 Then shall the Nazirite shave the head of his Nazirite-ship [See above on v. 9.] at the doore of the Tent of the Congregation; and he shall take the hair of his Nazirite-ship, and he shall lay it upon the fire, that is under the thank-offering.

19 After that shall the Priest take a boyled shoulder of the Ram, and an unleavened Cake out of the basket, and an unleavened wafer; and he shall lay it upon the hands of the Nazirite, after that he hath shewed off his Nazirite-ship. [i. e. the hair which was grown in his head, during his Nazirite-ship.]

20 And the Priest shall wave the same for a wave-

offering, [How the wave-offering is to be distinguished from the heave-offering. See Levit. 7. on v. 30.] before the face of the LORD; it is a holy thing for the Priest; with the breast of the wave-offering, and with the shoulder (or legg) of the heave-offering: and after that, that Nazirite shall drink wine.

21 That is the Law of the Nazirite, that shall have vowed his sacrifice unto the LORD, for his Nazirite-ship, besides what his hand shall get: [i. e. except that, which over and above the aforesaid sacrifice, he shall be willing of his own accord, to vow and offer according to his means and abilitie. More he was allowed to do, but not less; the sacrifice prescribed in this Law, being enjoined the poor as well as the rich] according to his vow, which he shall have vowed, so shall he doe, according to the Law of the Nazirite-ship; [others, above, beyond, besides.]

22 And the LORD spake unto Moses, saying:

23 Speak unto Aaron and to his sons, saying: Thus shall ye bless the children of Israel, [viz. as Priests and Ministers of God in the generall Congregation, with the Congregation all prosperitie, happineis and salvation from God] saying unto them:

14 The LORD bless you, [See Genesis 12. on v. 2.] and keep you.

25 The LORD cause his face to shine over you. [The face of God doth signifie his presence and providence, either to bless or to punish; of the face punishing or avenging, see Levit. 17. 10. Psalm 34. 17. and 51. 11. of the face of favour and blis, the Text here speaketh; as also, 2 Chronicles, 30. 3. Psalm 13. 2. &c. Now God is said to let his face to shine, when he sheweth forth and exhibiteth his grace and blis, and benefits actually, Psalm 31. 17. item, 80. 4. 8. 20. and 119. 135. Dan. 9. 17.] and be gracious unto you.

26 The LORD lift up his face over you, [i. e. let the eyes of his gracious Providence continually be over you, to protect your coming and going forth, for your good, which God doth not, when he is said to hide or turn away his face, Deut. 32. 2. Ezech. 7. 22.] and give you peace. [see Gen. 37. on v. 14. Heb. set, i. e. fit and dispose, or bestow peace upon you.]

27 Thus shall they lay my Name upon the children of Israel; [This was performed, partly with calling upon the Name of God, and partly, with stretching forth their hands over the Congregation, as if they were ready forthwith actually to impart and bestow the blessing of the LORD, which they prayed for, upon the whole Congregation, in Gods stead] and I will bless them.

CHAP. VII.

A description of what the twelve Chieftains of the Tribe did offer, after the setting up and hallowing of the Tabernacle, in the generall, verse 1. &c. which was given to the Gersonites and the Merarites. 4. What they offered every one in particular of silver and gold vessels, and of beasts, for the consecration of the Altar. 10. The summe of what was offered. 84. The manner how God spake with Moses from the expiation-cover, 89.

And it came to pass on that day, [Understand the first day of the first moneth of the second year after their coming forth out of Egypt. See Exod. 40. v. 17: 18.] When Moses had made an end to set up the Tabernacle, and had anointed the same, and had hallowed it same, and all his furniture: together with the altar and all his furniture: and he had anointed them and hallowed them.

2 That the chief of Israel, [See above ch. i. on v. 16.] the heads of the house of their fathers, offered; these were

the chief of the Tribes which stood over the numbered]

3 And they brought their sacrifice before the face of the Lord : six covered waggons, [Arched and vaulted as it were with their covering, for the better keeping of things to be carried there] and twelve Oxen : one Waggon for two Chieftains, and one Ox for each one; and brought them; [others, offered the same] before the Tabernacle.

4 And the LORD spake to Moses, saying :

5 Take them from them, that they may be for to administer the service of the Tent of the Congregation : and thou shalt give the same to the Levites; unto every one [i.e. unto each family of the Levites, i.e. to the Gersonites, the Kohathites, and the Mararites, whose offices and charges were described above, Chapter 3. and 4.] according to his service.

6 So Moses took those Waggons and those Oxen, and gave them to the Levites.

7 Two waggons and four Oxen he gave to the sons of Gerson, according to their service.

8 And four Waggons and eight Oxen he gave to the sons of Merari, according to their service, [The reason why he gave more Waggons and Oxen to the Merarites, than to the Gersonites, See above, chap. 3. on verse 36.] under the hand of Ithamar the son of Aaron the Priest. [i.e. under his direction and inspection. See Gen. 41. on v. 35.]

9 But unto the sons of Kohath he gave nothing; for the service of the holy things [Expressed above, chapter 4. 4. 5, 6, &c.] was upon them, (which) they bare upon their shoulders. [See above, chap. 4. on v. 15.]

10 And the chief offered for the consecration of the Altar [The Hebrew word rendred consecration here, doth properly signify the Action whereby something is consecrated to the LORD for a singular use, by certain Ceremonies, 2 Chron. 7. v. 9. Ex. 6. 16. and here in the sequel] on the day, when the same was anointed; the chief then offered their sacrifice before the Altar. [viz. the Altar of burnt-offering.]

11 And the LORD said to Moses : Each chief shall (every one upon his day) [Hebr. Each chief upon one day, each chief upon one day shall &c. See of this manner of speaking, Gen. 7. v. 2.] offer their sacrifice for the consecration of the Altar.

12 He now that upon the first day offered his sacrifice, was Naheshon the son of Amminadab, for the Tribe of Juda. [i.e. he offered not for himself in particular, but in the Name and behalf of the whole Tribe of Juda. The same is likewise to be understood of the rest of these Heads or Chieftains, viz. that they offered on their Tribes behalf.]

13 And his sacrifice was one silver dish, whose weight was an hundred and thirtie (shekels,) one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuary. [Of the value of half a Rixdollar (or two shillings three pence sterling.) See Gen. 20. v. 16. and 23. on v. 15.] they were both full of meal-flower mixed with Oyle, for a meat-offering : [of which, see Lev. 2. on v. 1.]

14 One incense-plate [Others, Cooking pan, or Spoon (ladle)] of ten golden (shekels) [of the value of the golden shekel. See Genesis 24. on verse 22.] full of Incense.

15 One Bullock, a yong one, [Hebr. the son of a Bull, and so in the sequel] one Ram, one Lamb of one year old, [Hebr. son of his year] for a burnt-offering : [See Gen. 8. on v. 2. and Levit. 6. on v. 9.]

16 One He-kid for a sin-offering : [See Levit. 4. on verse 3.]

17 And for a thank-offering. [See Levit. 3. on v. 1.] two Bullocks, five Rams, five He-goats, five Lambs of a year old, [Hebr. sons of one year, and so in the sequel, i.e. such as were one year old] that was the sacrifice of Naheshon the son of Amminadab,

18 On the second day (there) offered Nathaniel the son of Zuar, [Hebr. T'suar] the chief of Issachar.

19 He offered his sacrifice : one silver dish, whose weight was an hundred and thirtie (shekels;) one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuary, they were both full of meal-flower, mixed with Oyle, for a meat-offering.

20 One Incense-plate, [To wit, a golden one. See below, v. 84. of ten golden shekels full of Incense:]

21 One Bullock, a yong one, one Ram, one Lamb of one year old : for a burnt-offering :

22 One He-kid for a sin-offering :

23 And for a thank-offering, two Bullocks, five Rams, five He-goats, five Lambs of a year old : that was the sacrifice of Nathaniel, the son of Zuar.

24 On the third day (there offered) [This is inserted here out of v. 18. above, and so in the sequel] the chief of the sons of Zebulon, Eliab the son of Helon.

25 His sacrifice was one silver dish, whose weight was an hundred and thirtie (shekels,) one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuary; they were both full of meal-flower mixed with Oyl for a meat-offering :

26 One Incense-plate of ten golden (shekels) full of Incense :

27 One Bullock, a yong one, one Ram, one Lamb of one year old for a burnt-offering :

28 One He-kid for a sin-offering :

29 And for a thank-offering two Bullocks, five Rams, five He-goats, five Lambs of a year old, that was the sacrifice of Eliab the son of Helon.

30 On the fourth day (there offered) the chief of the children of Reuben, Elizur, [Hebr. Elitzur] the son of Sedeur.

31 His sacrifice was one silver dish; whose weight was an hundred and thirtie (shekels,) one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuary: they were both full of meal-flower, mixed with Oyl, for a meat-offering.

32 One Incense-plate of ten golden (shekels,) full of Incense :

33 One Bullock, a yong one, one Ram, one Lamb, of a year old for a burnt-offering.

34 One He-kid for a sin-offering :

35 And for a thank-offering, two Bullocks, five Rams, five He-goats, five Lambs of a year old : that was the sacrifice of Elizur, the sonne of Sedeur.

36 On the fifth-day (there offered) the chief of the children of Simeon, Selumiel, the sonne of Zuri-saddai. [Hebr. Tzuri-schaddai.]

37 His sacrifice was one silver dish, whose weight was an hundred and thirtie (shekels;) one silver sprinkling-bason of seventie (shekels) after the shekel of the Sanctuary: they were both full of meal-flower mixed with Oyl, for a meat-offering :

38 One Incense-plate of ten golden (shekels) full of Incense :

39 One Bullock, a yong one, one Ram, one Lamb of a year old for a burnt-offering :

40 One He-goat for a sin-offering :

41 And for a thank-offering, two Oxen, five Rams, five He-goats, five Lambs of a year old : that was the sacrifice of Selumiel the son of Zuri-Saddai.

42 On the sixth day, (there offered) the chief of the children of Gad, Eliasaph the son of Dehuel.

43 His sacrifice was one silver dish, whose weight was an hundred and thirtie (shekels;) one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuary; both full of meal-flower, mixed with oyl, for a meat-offering.

44 One Incense-plate of ten golden (shekels) full of Incense :

45 One

44 One Bullock, a yong one, one Ram, one Lamb of a year old, for a burnt-offering.
 45 One he-goat, for a sin-offering.
 47 And for a thank-offering, two Oxen, five Rams, five he-goats, five Lambs of a year old: that was the sacrifice of Elisaph, the son of Dehuel.
 48 On the seventh day (there offered) the chief of the children of Ephraim; Elişama, the sonne of Ammihud.
 49 His offering was one silver dish, whose weight was one hundred and thirtie (shekels); one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuary, both full of meal-flower mixed with Oyl for a meat-offering.
 50 One Incense-plate of ten golden (shekels) full of Incense:
 51 One Bullock, a yong one, one Ram, one Lamb of a year old for a burnt-offering:
 52 One he-goat, for a sin-offering.
 53 And for a thank-offering, two Oxen, five Rams, five he-goats, five Lambs of a year old; that was the sacrifice of Elişama the son of Ammihud.
 54 On the eighth day (there offered) the chief of the children of Manasseh, Gamaliel, [Heb. Gamliel] the son of Pedazur; [Heb. Pedatzur].
 55 His sacrifice was one silver dish, whose weight was one hundred and thirtie (shekels); one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuary, both full of meal-flower, mixed with Oyl for a meat-offering:
 56 One Incense-plate of ten golden shekels, full of Incense:
 57 One Bullock, a yong one, one Ram, one Lamb, being a year old for a burnt-offering.
 58 One he-goat, for a sin-offering:
 59 And for a thank-offering, two Oxen, five Rams, five he-goats, five Lambs of a year old: that was the sacrifice of Gamaliel the son of Pedazur.
 60 On the ninth day (there offered) the chief of the children of Benjamin, Abidan the son of Gideoni.
 61 His sacrifice was a silver dish, whose weight was one hundred and thirtie (shekels) one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuary: they were both full of meal-flower, mixed with Oyl, for a meat-offering.
 62 One Incense-plate of ten golden (shekels) full of Incense:
 63 One Bullock, a yong one, one Ram, one Lamb being a year old for a burnt-offering:
 64 One he-goat, for a sin-offering.
 65 And for a thank-offering two Oxen, five Rams, five he-goats, five Lambs of a year old: that was the sacrifice of Abidan the son of Gideoni.
 66 On the tenth day (there offered) the chief of the children of Dan, Abiezzer, the son of Ammishaddai.
 67 His sacrifice was a silver dish, whose weight was one hundred and thirtie (shekels) a silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuary: they were both full of meal-flower, mixed with Oyl for a meat-offering.
 68 One Incense-plate of ten golden (shekels) full of Incense:
 69 One Bullock, a yong one, one Ram, one Lamb being a year old for a burnt-offering.
 70 One he-goat for a sin-offering:
 71 And for a thank-offering, two Oxen, five Rams, five he-goats, five Lambs of a year old, that was the sacrifice of Abiezzer, the son of Ammishaddai.
 72 On the eleventh day [Heb. on the day of the eleven dayes, and so below, v. 78.] (there offered) the chief of the children of Aser: Pagiel the son of Ochran.
 73 His sacrifice was one silver dish, whose weight was one hundred and thirtie (shekels); one silver sprinkling-

bason of seventie shekels, after the shekel of the Sanctuary, both filled with meal-flower, mixed with Oyl, for a meat-offering.

74 One Incense-plate of ten golden (shekels) full of Incense:

75 One bullock, a yong one, one Ram, one Lamb, being a year old, for a burnt-offering.

76 One he-goat, for a sin-offering

77 And for a thank-offering two Oxen, five Rams, five he-goats, five Lambs of a year old, that was the sacrifice of Pagiel, the son of Ochran.

78 On the twelfth day, [Heb. on the day of the twelve dayes] (there offered) the chief of the children of Naphtali: Ahira the son of Enan.

79 His sacrifice was one silver dish, whose weight was one hundred and thirtie (shekels) one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuary: they were both full of meal-flower mixed with Oyl, for a meat-offering:

80 One Incense-plate of ten golden (shekels) full of Incense:

81 One Bullock a young one, one Ram, one Lamb of a year old, for a burnt-offering:

82 One he-goat for a sin-offering:

83 And for a thank-offering two Oxen, five Rams, five he-goats, five Lambs of a year old: that was the sacrifice of Ahira, the son of Enan.

84 That is the consecration of the Altar of the chief of Israel, on the day when the same was anointed: twelve silver dishes, twelve silver-sprinkling-basons, twelve golden Incense-plates.

85 One silver dish, was of one hundred and thirtie shekels, and one sprinkling-bason of seventie shekels. All the silver of the vessels was four and twentie hundredeth (shekels) after the shekel of the Sanctuary.

86 Twelve golden Incense-plates full of Incense; each Incense-plate was of ten shekels, after the shekel of the Sanctuary: all the gold of the Incense-plate, was an hundred and twentie shekels.

87 All the Oxen for burnt-offering were twelve Bullocks, twelve Rams, twelve Lambs of a year old, with their meat-offering, and twelve he-goats for a sin-offering.

88 And all the Oxen for thank-offering, were twenty four Bullocks; the Rams sixtie, the he-goats sixtie, the Lambs of a year old sixtie, that is the consecration of the Altar, after the same was anointed.

89 And when Mosch went into the Tent of the Congregation, [viz. after the same was dedicated and consecrated to the service of the LORD: before that time God spake to Mosch upon mount Sinai, and elsewhere] for to speak with him, [viz. with the Lord] then he heard a voice speaking to him from above the expiation-cover, which is upon the Ark of the Testimonie, from betwixt the two Cherubims, [therefore God is said, to sit or dwell between the Cherubims, 1 Sa 4. 4. 2 King. 19. 25. Ps. 80. 2.] thus he spake to him. [viz. according as he had promised to do, Exod. 25. 21.]

CHAP. VII

Lawes concerning the lighting of the Lamps upon the Candlestick, ver. 1. &c. and the cleansing of the Levites, 5. who are put into the place of the first-born, and joynd to the Priests to serve them, 16. Of the age wherein the Levites were to enter into their Ministrie and, when to go out, 23. shewing withall, what they were to do after, 26.

And the LORD spake to Mosch, saying:

2 Speak to Aaron, and say to him: when thou shalt kindle the Lamps, [Heb. cause the Lamps to arise] the

the seven Lamps shall shine right over against the Candlestick, [Heb. over against the face of the Candlestick, i.e. on both the sides of the body of the Candlestick, which had six reeds or branches issuing forth the same, and on a top which being lighted, they cast their light on the sides of the Candlestick. See Exod. 25.37.]

3 And Aaron did so; he kindled the Lamps thereof, over against before the Candlestick, even as the LORD had commanded Moses.

4 This work now of the Candlestick was of massie gold, [i.e. wrought all out of one lump or massie of gold, and not joined or sothered together by piece-meal, of several parts or joints. See Exod. 25. on v. 31.] unto his stem unto his flowers it was massie, according to the fashion [Heb. regard, aspect, hue, i.e. fashion or pattern] which the LORD had shewed Moses, [viz. on the mount Exod. 25. 40.] so he had made the Candlestick.

5 And the LORD spake to Moses, saying;

6 Take the Levites out of the midst of the children of Israel, and cleanse them. [Which was done when the Levites, being solemnly set apart for the service of the LORD, and separated from the rest of the Tribes, were sprinkled with the sin-water, and shaved, and their cloaths washed, and sacrifices offered for them. See further hereof in the following verses.]

7 And thus shalt thou do to them to cleanse them, sprinkle upon them water of expiation, [i.e. water for to unfin, i.e. to cleanse and purifie them from sins, according to the Ceremonial Law. Of this water see below v. 19. where it is called a water of separation] and they shall let their razor go over all their flesh, and shall wash their cloaths and cleanse themselves.

8 After that shall they take a bullock, a young one: [Heb. the son of a bullock, and so in the sequel] with his meat-offering of meal-flower, mixt with oyl, and another bullock, a young one, thou shalt take for a sin-offering.

9 And thou shalt cause the Levites to approach before the Tent of the Congregation, and thou shalt cause the whole Congregation of the children of Israel to assemble?

10 Yea thou shalt cause the Levites to approach before the Tent of the Congregation: and the children of Israel shall lay their hands upon the Levites: [Understand the chief of the Tribes, and some of the principal rank among them, who were used to transact and execute such publick affairs in the name and behalf of all the Congregation. Of the laying on of hands, see Gen. 48. 14. and Lev. 1. on v. 4.]

11 And Aaron shall wave the Levites, [i.e. offer up, give and dedicate them] for a wave-offering [See of the wave-offering properly called thus, Lev. 17. on v. 30. but it seemeth the Hebrew word is generally taken for any thing offered and dedicated to God, in which sense ye find it used, Exod. 35. 22. and chap. 28. 24, 29. and here in the following verses, 13, 15, and 21. although the first signification (according to some) may likewise take place here, viz. that they were waved towards the four parts of the world] before the face of the LORD, in the behalf (or because) of the children of Israel, that they may be for to administer the service of the LORD.

12 And the Levites shall lay their hands upon the head of the bullocks, after that prepare thou one for a sin-offering, and one for a burnt-offering to the LORD, to make Expiation over the Levites.

13 And thou shalt put the Levites before the face of Aaron, and before the face of his sons, and thou shalt wave them for a wave-offering to the LORD.

14 And thou shalt sever forth the Levites out of the midst of the children of Israel, that the Levites may be mine.

15 And after that the Levites shall come in to serve

the Tent of the Congregation: and thou shalt cleanse them, and shalt wave them for (a) wave-offering. [Oth. when thou shalt have cleansed them, &c.]

16 For they are given [So above chap. 3. v. 9.] they are given me, out of the midst of the children of Israel: for the opening of every womb [see above chap. 3. on v. 12.] for the first-born of every one of the children of Israel, have I taken them to me.

17 For all the first-born among the children of Israel is mine, among men and beasts, on that day when I smote all the first-born of the land of Egypt, have I hallowed them unto me.

18 And I have taken the Levites, for all the first-born among the children of Israel.

19 And I have given the Levites, Aaron and his sons, for a gift [Heb. given, given them] out of the midst of the children of Israel, for to administer the service of the children of Israel in the Tent of the Congregation, and to make expiation for the children of Israel: [i.e. that by their persons they may supply the place & function of the first-born of the Israelites. See above, ch. 3. on v. 7. and by their ministerie administer the expiatory offerings. Which above all others were to be performed on all occasions] that there may be no plague among the children of Israel, if the children of Israel should draw near to the Sanctuary. [which the Levites therefore were to perform in their behalf; an example of such a plague we have in King Uzziah 2 Chron. 26. 16.]

20 And Moses and Aaron and all the Congregation of the children of Israel did on the Levites: according to all that the LORD had commanded Moses of the Levites, so the children of Israel did on them.

21 And the Levites unfinned themselves, [Which according to the Ceremonial Law, was done by washings, sprinklings and sacrifices, Lev. 15. 13, 14, 15. Num. 19. 11. 12, &c.] and washed their cloaths, and Aaron waved them for a wave-offering [see above on v. 11.] before the face of the LORD; and Aaron made expiation over them to cleanse them.

22 And after that the Levites came to administer the service in the Tent of the Congregation, before the face of Aaron, and before the face of his sons: according as the LORD had commanded Moses of the Levites, so they did on them.

23 And the LORD spake to Moses, saying:

24 This is that which concerneth the Levites of five and twenty years old and upward, shall they come in to fight the fight [See above chap 4. on v. 3.] in the service of the Tent of the Congregation. [the Levites in regard of their age were divided into four ranks or degrees; The first sort from their infancie to their five and twentie year were Schollers and Apprentises, and instructed in the things concerning the Law and their functions. The second, from twenty five to thirty years, began to put their hands to the work, and to practice what they had learned. The third sort from thirty years to fifty, administered the whole service of the Levitical Office completely. The fourth sort being come once to fifty and upwards, were free of the handy-work of the Ministry, having nevertheless the care and oversight of those which were in actual service. Compare above chap. 3. the Annot. on v. 15.]

25 But from being fiftie years old, he shall go off from the Warfare of this service, and he shall serve no more.

26 Yet he shall serve with his brethren, [viz. the rest of the Levites, employed in the Tabernacle, and not being come to that age of fifty years] in the Tent of the Congregation, for to take care of (or, observe) the Guard. [i.e. for to look to, and have an inspection on those which did serve in the Tabernacle, to the end, that all things might be done and performed with good order and edification, according to the Lawes of God, in that behalf.

half. Others, to be helpfull to them in their Ministerie] but he shall not administer the Service : thus shalt thou do to the Levites in their Guards.

CHAP. IX.

A relation of the Pasſover kept in the wilderness, verse 1. &c. and of those which could not keep the Pasſover on the ordinary day, by reason of their uncleanness, 6. A late ordaining what they were to do, which were gone long journeyes, declaring the time when, and the manner how, 9. Punishment of those, who having no let, shall neglect it on the set time 13. a command for the strangers and Proselytes, that they were to observe the same, 14. The manner how God manifested his presence to the Israelites, 15. wihall, how they knew, when they were to journey, and where to Camp. 17.

AND the LORD spake unto Moses in the wilderness of Sinai, in the second year after that they were gone forth out of the land of Egypt, [Others, And the LORD had spoken, &c. (and so likewise in the sequel of this Text, to verse 7.) to wit, before the numbring of the Israelites, above chap. i. v. 1. which happened in the second month of the second year : but this relation is now inserted after here, by reason of the unclean and travelling persons, who could not keep the Pasſover in the first month, and were therefore remitted to the second month. See below, v. 11.] in the first month, [called Nisan by the Hebrewes, Nehem. 2. 1. Esth. 3. 7. and Abib. See Exod. chap. 13. on v. 4. and chap. 23. 15. and agreed for the most part with our March] saying :

2 Let the children of Israel keep the Pasſover [See of this word, Exod. 12. on v. 11. and Lev. 23. on v. 5.] on its set (or appointed) time ; [See Exod. 12. 6.]

3 On the fourteenth day of this month betwixt the two Evens [See concerning this expression, Exod. 12. on v. 6.] shall ye keep the same, on its set time : according to all the institutions thereof, [whereof see Exod. chap. 12. and 23. and Levit. 23.] and according to all its rights shall ye keep the same.

4 Moses then spake unto the children of Israel, that they should keep the Pasſover.

5 And they kept the Pasſover, on the fourteenth day of the first month, betwixt the two Evens in the wilderness of Sinai, according to all that the LORD had commanded Moses, so did the children of Israel.

6 Then there had been people [Under the Hebrew word here rendered people, properly signifying men, there are likewise women comprehended in this passage, as Gen. 39. 11. 14.] which were unclean [viz. according to the Ceremoniall Law, betokening the spirituall uncleanness : understand therefore such as were unclean, for having touched a dead body, or had gone into a house, where a dead body was, or had accompanied the dead body to the grave. See Leviticus, 11. verse 1. and 11.] over the dead body of a man, [Hebrew, the soul. See Leviticus, 19. on verse 28. and so likewise, in the ensuing verse here] and had not been able to keep the Pasſover ; [See Levit. 7. 2. where the unclean (ones) are forbidden to eat of the thank-offerings] on the same day : [i. e. upon the ordinary appointed and set day] therefore they drew near before the face of Moses, and before the face of Aaron, on that same day.

7 And these people said to him, we are unclean over the dead body of a man : why should we be abridged, [Or kept back, or, off] that we should not offer the sacrifice of the LORD, [understand hereby the Pasſover, which is so called both here and verse 13. and Exod. 12. 27. partly, because the slaying thereof was done by, and according to Gods speciall command, for to keep their deliverance

out of Egypt in continuall remembrance, and to offer God thanksgiving for it. Exod. 12. 27. partly, also because that slaying of the Pasſover-Lamb had been a Type and Figure, pointing at the sacrifice of our LORD Jesus Christ, 1 Cor. 5. 7.] in its set time, in the midst of the children of Israel :

8 And Moses said to them : Abide standing, that I may hear what the LORD shall command you.

9 Then the LORD spake unto Moses, saying :

10 Speak unto the children of Israel saying : when any one among you, among your families shall be unclean over a dead body, or absent a great way, he shall notwithstanding keep the Pasſover to the LORD :

11 In the second month on the fourteenth day, between the two Evens shall they keep the same : with unleavened (bread-loaves) and bitter sauce, [Heb. bitterneß] shall they eat the same. [viz. the Pasſover. See this manner of speaking likewise. Deut. 16. 7. 2 Chron. 30. 18. John 18. 18. and understand thereby the Paschal-Lamb, which is called the Pasſover, or Passing-by, for the reasons given, Levit. 23. on verse 5. the like is to be understood of the phrase to slay the Pascha, or Pasſ-over, Exod. 12. 21. Deuteronomie 16. 26. to cook, or, dress the Pasſover, Deut. 16. 7.]

12 They shall leave nothing of it over untill the morning, and they shall break no bone thereon ; according to all (or every) Institution of the Pasſover, shall they keep the same.

13 When a man that is clean, and is not upon the way, (or journey) and shall neglect to keep the Pasſover, then that soul shall be rooted out, out of her people. [See Gen. 17. on verse 14.] for he hath not offered the sacrifice of the LORD, on its set time : that same man shall bear his sin. [See Levit. 5. on v. 1.]

14 And when a stranger sojourneth with you, and he will likewise keep the Pasſover unto the LORD, according to the Institution of the Pasſover, and according to the manner of it, [See Levit. 5. on v. 10.] thus he shall keep it : there shall be one kinde of Institution for you, both to the stranger and to the in-born of the land.]

15 And on the day of the setting up of the Tabernacle, the cloud [Whereof see Exod. 13. on v. 31.] covered the Tabernacle upon the Tent, [i. e. not properly over the court, but in some sort over the Holy place, especially, over the most Holy, where the Ark of the Testimony was] of the Testimony : [See above, ch. 1. on v. 50.] and in the evening (there) was over the Tabernacle as a shape of fire, untill the morning.

16 Thus it happened continually the cloud covered the same : [i. e. the Tabernacle, viz. by day, as appeareth by, Exod. 13. 21. and is to be gathered likewise from the verse foregoing] and by night there was a shape of fire.

17 But after that the Cloud was lifted up from above the Tent ; thus the children of Israel likewise journeyed after that : and in the place where the cloud stayed, there the children of Israel encamped themselves.

18 After (Or, according to) the mouth of the LORD the children of Israel journeyed, and after the mouth of the LORD they camped themselves : [i. e. thus they did, according to the Order or Precept of the LORD : understand, according as God made it known by the Cloud, which was a token of his Presence, whether the same was lifted up, or stood still. For that same was unto the Israelites instead of a command of the LORD, according to which they were to govern themselves, in their removing and aboards] all the dayes wherein the Cloud remained over the Tabernacle, they camped themselves.

19 And when the Cloud stayed, [Heb. prolonged] many dayes over the Tabernacle, then the children of Israel took care, (or, observed) the Guard of the LORD. [i. e. they diligently then attended the whole publick Service or Worship of God ; Compare Levit. 8. 35. and above, chap.

chap. 3 ver. 7. They likewise observed what the LORD was doing, viz. whether he was lighting up the cloud, or caused it to rest; according to which they were either to journey, or stay] and journeyed not.

20 Now when it was that the Cloud was a few dayes, [Hebr. dayes of number, i. e. few. See the like expreffion, Gen. 34. 30. and the Annot.] upon the Tabernacle, according to the mouth of the LORD, they camped themselves, and according to the mouth of the LORD, they journeyed.

21 But in case that the cloud was there from the evening to the morning, and the cloud was lifted up in the morning; then they journeyed: or by day, or by night, when the Cloud was lifted up, they journeyed.

22 Or, when the Cloud delayed two dayes, or a moneth, or (many) dayes, [Hebr. dayes. This word placed alone thus, significth some or many dayes. See Gen. 4. on v. 3. or a whole year. See Levit. 25. on v. 29.] upon the Tabernacle, staying upon it, then the children of Israel camped themselves and journeyed not; and when it was lifted up, they journeyed.

23 According to the mouth of the LORD they camped, and according to the mouth of the LORD, they journeyed: they observed the Guard of the LORD, according to the mouth of the LORD, by the hand of Moſeh. [i. e. by his service or Miniftrie. See Exod. 4. on v. 13. and Lev. 8. on v. 36.]

CHAP. X.

Command of making two silver Trumpets, with a direction, to what end, when, how, by whom, and with what good success they should be used, verse 1. 2. &c. a relation of the Israelites removing out of the wilderness of Sinai, to that of Paran, 11. In what order they marched, 14. Moſeh his endeavour to get Hobab his father in Law, to go along with him. 29. The prosecution of the journey 33. The prayer of Moſeh, which he used, when the Ark was removed, and set down again, 35.

Moreover, the LORD spake unto Moſeh, saying:

2 Make thee two silver Trumpets; [The use whereof was threefold. First, to call the Congregation together, v. 2. to wit, the Ecclesiastical, verse 3. 7. 10. and the Civill, verse 4. Secondly, to make the Camp to break up to journey, v. 2. 5, 6. Thirdly, to arm the Militia, and couze them up to fight against the enemies, verse 9.] of sight (or masse) [or beaten work. See above, chap. 8. and verse 4. where mention is made of the golden Candlestick, which was of pure beaten masse gold] and they shall be unto thee, for the Congregation, and for the marching of the Camps. [i. e. to call the Congregation together, and to make the Camp to march.]

3 When they [viz. the priests, whose office it was; See below verse 8.] shall blow [viz. not with a broken tune, as below v. 5, 6, 7. but with a plain long produced unison; as appears by the comparing of those verses] with the same, [i. e. with both of them, as appeareth by comparing the next verse] then shall the whole congregation be gathered unto thee, at the door of the tent of the Congregation.

4 But when they shall blow with the one, then the chief the Heads of the Thousands of Israel shall be assembled to thee.

5 When ye shall blow, [viz. for the first time (or journey) as appears by comparing this vers with the next] with a broken sound, [understand such a one as doth not make a steddie, plain unison, but a differing, enter-changing, quavering and uneven tune; and thus the Hebrew word is taken in the following verses, 6, 7, 9.] then the Campes which are camped Eastwards, shall march.

6 But when ye shall blow the second time, with a broken sound, then the Camps, which Camp Southward shall march: they shall blow with a broken sound for their marches.

7 But in assembling the Congregation, ye shall blow, yet make no broken sound.

8 And the sons of Aaron the Priest, shall blow with these Trumpets: and they shall be unto you for a perpetuall institution, [Hebr. institution of eternitie. See Gen. 13. on v. 15.] by your generations.

9 And when you shall march in your Land to fight against your Enemy that distresseth you, ye shall likewise make a broken sound with these Trumpets: then shall ye be had in remembrance before the face of the LORD your God, and ye shall be delivered from your enemies: [Understand, not as if the deliverance and good success of the people of God depended on the blowing of those Trumpets; but that they were not to blow or sound the same, nor march forth to battell, but according to Gods command, and relying on him alone for help: in which cases, the sounding of the Trumpets was a token to them of Gods assistance. How remembrance is attributed unto God, See Gen. 8. on v. 1.]

10 Likewise on the day of your rejoycing, [i. e. when the LORD shall have removed any notable judgement from, or bestowed any extraordinary mercy upon you; over which they were wont to rejoyce, and to give God publick and solemn thanks in the Assembly. See Psalm 48. and 118.] and in your set high times [wherein honestly rejoycing and cheefulness was not onely allowed, but also enjoyed them, Deut. 16. 14.] and in the beginnings of your moneths, [Hebr. heads of, &c. to below, chap. 28. 11. See hereof an example, Neh. 8. comparing the first verse with the tenth and the eleventh] ye shall likewise blow with the Trumpets, over your burnt-offering, &c. over your thank-offerings; and they shall be for a remembrance unto you, before the face of the LORD your God; [the sense is, that the LORD would be gracious unto them, and do them good, if they should assemble according to his command, for to return him praise and thanks for his mercies and benefits. Compare this with the Annot. on the former verse] I am the LORD your God.

11 And it came to pass in the second year in the second moneth, [Of which see above, chap. 1. on v. 1.] on the twentieth of the moneth, that the Cloud [spoken of before, chap. 9. verse 15.] was lifted up from above the Tabernacle of the Testimony. [See above, chap. 1. on verse 50.]

12 And the children of Israel marched up by (Or, according to) their marches, [i. e. in such order and aray, as God had commanded and prescribed them to march, above, chap. 2.] out of the wilderness of Sinai: and the Cloud remained [Hebr. dwelled, i. e. rested] in the wilderness of Paran. [See Gen. 14. on v. 6. before the children of Israel fully arrived in this wilderness, they had yet another camping or leaguer place called Tabera bel. chap. 11. v. 3. and a second called Kibroth Taava, below, chap. 11. 34. and a third called Hazeroth, below, chap. 11. 35. from whence they arrived at last in the wilderness of Paran, below, chap. 12. v. 16.]

13 Thus they marched for the first (time) according to the mouth [i. e. command. See Gen. 41. on v. 40.] of the LORD by the hand [i. e. ministerie or direction and conduct, see Exod. chap 4 13.] of Moſeh.

14 For at first (there) marched the Banner of the Camp of the children of Judah, according to their hosts: [i. e. according to the orders and marshallings settled in the Camp of Juda, under their respective Commanders of their thousands and their hundreds, and so in the sequel] and over his Host, (there) was Nabesson the son of Amminadab.

And over the Host of the Tribe of the children of Issachar, (there) was Nathaniel the son of Zuar.

16 And over the host of the Tribe of the children of Zebulon, (there) was Eliab the son of Helon.

17 Then the Tabernacle was taken off, and the sons of Gerson, and the sons of Merari marched, carrying the Tabernacle. [These marched immediately after the banner of the children of Juda, that they might set up the Tabernacle where they were to camp, against the arriving of the Kohathites, who were to carry the Sanctuary, or the holy vessels and furniture themselves in person. See verse 21.]

18 After that, (there) marched the banner of the Camp of Reuben, according to their hosts: and over his host (there) was Elizur the son of Sedeur.

19 And over the host of the Tribe of the children of Simeon, (there) was Selamiel, the sonne of Zurisaddai.

20 And over the host of the Tribe of the children of Gad, (there) was Eliasaph the son of Dehuel.

21 Then (there) marched the Kohathites, carrying the Sanctuary: and (the others) [viz. the Gersonites and Merarites, being gone before, and marched away with the Camp of the Tribe of Juda, as may be seen by the 17. verse] did set up the Tabernacle, against that these [viz. the Kohathites] came.

22 After that marched the Banner of the Camp of the children of Ephraim, by their hosts, and over his host (there) was Elisama the son of Ammiud.

23 And over the host of the Tribe of the children of Manasseh, (there) was Gamaliel the sonne of Pedazur.

24 And over the host of the Tribe of the children of Benjamin, (there) was Abidan the sonne of Gideoni.

25 Then (there) marched the Banner of the Camp of the children of Dan, concluding all the Camps together by their hosts: (Hebr. gathering all the Camps. This is set down thus, in regard that Dan with the two other Tribes joyned to his Banner, did bring up the Rear, and so concluded all the rest that marched before, that none should tarry behinde. Thus the Rear is likewise spoken of Jos. chap. 6. 13.] and over his host was Abiezzer the son of Ammishaddai.

26. And over the host of the Tribe of the children of Aser, (there) was Pagiel the son of Ochran.

27. And over the host of the Tribe of the children of Naphthali, (there) was Abira the son of Enan.

28. These were the marches of the children of Israel, by their hosts when they journeyed. [i. e. these were the Orders, according to which the Israelites did march, when they removed and journeyed.]

29. Moseh now said, [Or, had said, for some hold that this happened when he was first come to him in the wilderness, Exod. 18. 27.] to Hobab [this is held to be the same, that Exod. 18. 1. was called Jerthro] the son of Reguel, [Heb. Reuel, or Reuel.] the Midianite Mosehs father in law: We journey toward that place, whereof the LORD said, I will give thee that: go with us, and we shall do well to thee, for the LORD hath spoken the good (or, that which is good) over Israel. [compare Gen. 18. 19.]

30. But he said to him, I will not go: but I will goe to my Countrey, and to my kindred. [Some are of opinion, that this absolute refusal was but for that time, and that he would first return homewards, but came again afterwards unto the Israelites, seeing the Scripture maketh mention of his posterities dwelling among them, Jud. 1. 16. and chap. 4. 11, 17. 1 Sam. 15. on v. 6. 2 Kings 10. v. 15. 1 Chron. 2. 55. Jer. 35. 2.]

31. And he said: forsake us not (I pray) for since thou knowest, that we camp in the wilderness, thou shalt be eyes to us. [Heb. two eyes; i. e. a good guide and leader, to conduct us most conveniently through these untroubled, unknown, and over-grown ways, which thou

art better acquainted with then any of us. Oth. and thou hast been our eyes.]

32. And it shall come to passe when thou shalt go with us; and that same good shall happen, whereby the LORD shall doe well by us, that we shall likewise do well unto thee.

33. So they marched three days journey from the mount of the LORD; [Understand Mount Sinai, and Horeb, called the Mount of the LORD, because that there the LORD had revealed himself, and given his Law upon the same. See Exod. 3. 1. and 33. 6. Deut. 1. 2. 1 Ki. 19. 8.] and the Ark of the covenant of the LORD [so, called, because that therein were laid up the two stone Tables by Moseh, when the LORD had made a Covenant with the children of Israel, as they were coming out of Egypt, and marching towards the land of Canaan, Exod. 25. 16. 1 Kings 8. 9. 2 Chron. 5. 10.] journeyed [viz. being carried by the Priests, Deut. 31. 9.] three days journeys to spie out a resting place for them.

35. And the cloud of the LORD was over them by day, when they marched forth out of the Camp.

35. Now it came to passe in the marching of the Ark, that Moseh said; Arise, LORD, and let thine enemies be scattered, [Hebr. thine enemies shall be scattered, &c.] and thy haters flee from thy face.

36 And when it rested, he said; Return, LORD (to) [Oth. with, by] the ten thousands of the thousands of Israel. [i. e. to the great number of the children of Israel, being almost numberless.]

CHAP. XI.

The murmuring of the people, with the punishment and issue thereof, v. 1, &c. an other murmuring yet, proceeding from a lusting after flesh and other meat, Lusting the Man, 4. which is withal described here, 7. Mosehs complaint hereupon, wishing he might be released of his charge, 10. God commands him to gather 70. of the ancientest of Israel before the Tabernacle, for to help him bear the burden, 16. He promiseth to give the people flesh to eat, 18. rebuketh Moseh for holding it an impossible thing, 21. The seventy men are called, and endowed with necessary gifts, 24. God giveth quails to the Israelites, which they feed on, 31. but yet a grievous plague withal, 33. and journey on, 35.

And it came to pass, when the people were complaining, [Oth. and the people were as complaining. (or, bemoaning themselves) i. e. full of complaints; or shewing themselves sullen, much displeased, disgusted and unsatisfied, full of grumbling, and finding fault with every thing. The reason hereof seemeth to have been the frequent troubles and inconveniences of their journeyings] (that) it was evil in the ears of the LORD, [i. e. much displeased him: thus men or things are said to be evil in the sight, or eyes of the LORD: when they displease him greatly. See Gen. 38. on v. 7. compare bel. verse 10. and the note.] for the LORD heard it, so that his anger kindled, and the fire of the LORD began to burn, and consume in the uttermost of the Camp. [this fire the LORD had caused to fall down from heaven in a wonderful manner, either by lightning or otherwise: so that they well perceived, that it came from the LORD, punishing their evil and refractorie complainings. Compare 2 Kings 1. 12. and the Annot.]

2 Then the people cried to Moseh, and Moseh prayed to the LORD, and the fire was quenched.

3 Therefore he called the name of that place Tabeëra: [This word doth signifie a kindling, or brand. In this place the Israelites had pitched their Camp, and it was otherwise called Kibroth-Taava, below verse 34, and 35. and

and Numb. 33. 16. the diversitie of the names implieth the diversitie of the situations *Tabera*, lying nearer to Egypt, and *Kibroth Taava* nearer unto Canaan. In the rehearsal of the camping-places, *Tabara* is past over, and *Kibroth Taava* onely mentioned, below chapter 33. 16.] because that the fire of the LORD had burned among them.

4 And the common people [Or the concourse, or gathering root of the multitude, understand hereby such as were come forth with the Israelites out of Egypt, and used to the diet of that Countrey, continually talking of it, whereby they had caused the Israelites to murmur now. See of these, *Exod. 12. 38.*] which was in the midst of them, was seized with lusting; [Hebr. were lusted with lusting, or, lusted the lusting, i.e. they lusted exceedingly to eat flesh again, see 2 Chron. 36. on v. 14.] therefore also the children of Israel wept again. [Hebr. therefore the children of Israel also turned and wept, i.e. wept again. The Verb to turn, being joined to another active Verb, doth often signifie but a renewing and repeating of the same action] and said, who shall give us flesh to eat?

5 We remember the fishes which we did eat in Egypt for nothing; the Cucumbers and the Pompions, and the Leeks, and the Onions, and the Garlick.

6 But now our soul [i.e. our life. See *Gen. 19. on v. 7.* is drie (or withered) i.e. faint, through want of that refreshing we had by change and varietie of diet] there is nothing at all, besides this Man, before our eyes. [Hebr. besides our eyes to the Man, i.e. our eyes see nothing but Man.]

7 The Man now was like Coriander-seed, and its colour [Hebr. eye for the colour is discerned by the eye] was as the colour of the Bedelah. [the meaning is, that the Man in its outward shape and hue, had the colour of the Bedelah; whereof see *Gen. 2. on v. 12.* it is probable, that the name Bedolah here signifieth the gum dropping from the tree of that name, and being very transparent.]

8 The people ran to and fro, and gathered (it) and ground it with mills, or pounded it in mortars, and boild it in pots, [Or kettles] and made cakes of it; [see *Gen. 18. on v. 6.*] and the taste of it was as the taste of the best myofsure of Oyl. [i.e. the uppermost part of the Oyl, which was altogether free from dregs, and had a certain sweet favour. See *Exod. 16. on v. 31.*]

9 And when the Dew fell down by night upon the Camp, the man did fall down upon the same.

10 Then Moses heard the people weep by their households and every one at the doore of his Tent: and the anger of the LORD was much incensed, also it was evill in the eyes of Moses. [i.e. it much displeased him. See of this manner of speaking, *Gen. 21. on v. 11.* and compare above the Annot. on v. 1.]

11 And Moses said to the LORD; why hast thou done, (dealt) ill by thy servant, and why have I found no grace in thine eyes, [See *Gen. 6. on v. 8.* as also below, v. 15.] that thou layest the burthen of all this people upon me?

12 Have I then conceived all this people? have I brought them forth? [Or, begotten (engendred) them] that thou shouldst say to me: Bear them in thy bosome, like as a foster-father beareth the suckling, unto the land, which thou hast sworn unto their fathers?

13 Whence should I have the flesh, to give unto all this people? for they weep against (or toward) me, saying, Give us flesh that we may eat.

14 I alone am not able to bear all this people: [i.e. the whole burthen of all this people. See above v. 4.] for it is too heaوية for me.

15 And if thou do (deal) thus by me, kill me outright [Hebr. killing, kill me, or, putting to death, put me to death, i.e. let me die rather forthwith, that I may be rid of this burthen] if I have found grace in thine eyes:

and let me not be old my misfortune. [Hebr. my evil, i.e. my vexation, and continuall grievous trouble; compare *Gen. 19.* the Annot. on v. 19.]

16 And the LORD said to Moses: gather me severitie men out of the ancientest of Israel. [Of these, see *Exod. 3. on v. 16.* and *Lev. 4. on v. 15.*] whom thou knowest to be [viz. not onely by name and calling, but in deed and practise] the Ancientest of the people, and the Governours of them: [understand the chief Officers and Commanders. Compare *Exod. 5. 6.* *Deut. 16. 18.*] and thou shalt bring [Hebr. take, i.e. having taken or made choice of, and bring] them before the Tent of the Congregation, and there they shall put themselves by thee.

17 Then will I come down [Spoken of God after the manner of man; See *Gen. 11. 5.* and *35. 13.* with the Annotations. So likewise below, v. 25 and chap. 12. 5.] and speak with thee there: and I will separate of the spirit, [i.e. of the same gifts of the Spirit, and that without impairing the gifts of Moses. The Word Spirit, is frequently used for the gifts of the Spirit; as below, chap. 27. v. 18. *Psal. 51. 14.* *Joel 2. 28.* *John 7. 39.* &c.] which is upon thee, and lay upon them: and they shall bear the burthen of this people (together) with thee, that thou bear (it) not alone.

18 And to the people thou shalt say, Hallow your selves, [See *Lev. 11. on v. 44.*] against to morrow, and ye shall eat flesh, for ye have wept before the ears of the LORD, saying, who shall give us flesh to eat? for we sared well. [Hebr. it was well, or, good with us] in Egypt, therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day; nor two dayes, nor five dayes, nor ten dayes, nor twentie dayes.

20 For a whole moneth [Hebr. moneth of dayes, i.e. a full compleat moneth, every day thereof. See *Gen. 29. on v. 14.* and so in the next verse] untill it come forth at your nose, and become a loathing to you, because that ye rejected the LORD, that is in the midst of us, and wept before his face, saying: why did we come forth out of Egypt now? [or thus, or hitherwards.]

21 And Moses said, This people is six hundred thousand foot, [Above chap. 1. 46. there is added to this number, three thousand five hundred and fiftie more; whence it should seem, that since that telling, the number was now diminished, or that Moses contented himself to make use of the round summe, in lieu of the odde. See the like, *Exod. 12. 37.* compare *Gen. 15. 2.* and the note there] in whose midst I am; and thou hast said, I will give them flesh, and they shall eat a whole moneth. [Hebr. a moneth of dayes.]

22 Shall there then be killed Sheep and Oxen for them, to satisfie them? [Hebr. to find before them, viz. flesh to satisfie them: the Hebrew word doth properly signifie to finde, but here it is taken for to be enough, or sufficient; as also *Jos. 17. 16.* *Jud. 24. 14.*] shall all the fishes of the Sea, be gathered for them to suffice them?

23 But the LORD said to Moses; should the LORDS hand be shortned then? [i.e. his power so small and confined, that he should not be able to perform, what he foretold? [Thou shalt see now, whether my word shall come to pass to thee or not?

24 And Moses went forth, and spake the words of the LORD unto the people; and gathered severitie men out of the ancientest of the people, [According as God had commanded him; above v. 16. though two of them stayed behind; below v. 26. and put them round about the Tent. [viz. of the Congregation. See above v. 16.]

25 Then the LORD came down in the cloud [Which covered the Tabernacle; *Exod. 40. 38.* Others, in a cloud. This cloud was a token of the Majestie and present apparition of God, so likewise below, ch. 12. on v. 5.] and spake unto them, and separated of the Spirit, [see above on v. 17.] that was upon him, laid (him) upon the severitie men, whose ancientest: and it came to pass, when the Spirit rested upon

upon them, that they prophesied, [this word signifieth here, to utter and declare through the inspiration of the spirit the great virtues and mighty deeds of God. See the same word used in the like sense, 1 Sam. 10. 5, 6. Joel 2. 28. Acts 2. 15.] but afterwards no more. [i.e. afterwards they prophesied no more; this visible token being sufficient for once, to render them assured within themselves of their calling unto this charge, and to get them established before the people: as likewise hapned to Saul, 1 Sam. 10. 6, 10, 13. Others, and ceased not, viz. to prophesie, i. e. from that day forwards the spirit of Prophecie forsook them not.]

26 But two men did remain in the Camp: the name of the one was Eldad, and the others name was Medad; and that spirit rested upon them; (for they were among the enrolled,) [i. e. the number of those whom Moses had called in unto his assistance: as appeareth above, verse 24. 25. though they were not come forth to the Tent] and they prophesied in the Camp.

27 Then (there) ran a youth, and brought word to Moses, and said: Eldad and Medad prophesie in the Camp.

28 And Joshua the son of Nun the servant of Moses, one of his chosen young men; [Others, from his very youth] answered and said, My LORD Moses forbid them.

29 But Moses answered to them; Art thou zealous for me? [i.e. dost thou envie seize upon thee, or dost thou grudge unto any that he hath the same or like gifts of the holy spirit with me? Compare herewith the jealousy of John the Baptist his disciples, John 3. 26.] O that [Heb. Who shall give that, &c. a Hebrew phrase of wishing ought, whereof see Deut. 5. on v. 29.] all the people of the LORD were Prophets, that the Lord would give his spirit over them

30 After that Moses gathered himself to the Camp, he and the ancientest of Israel.

31 Then (there) went forth a wind from the LORD, and raked Quails from the sea, and scattered them by the Camp about a dayes journey this way, and about a dayes journey that way, round about the Camp; and (they) were about two ells above the earth.

32 Then the people arose, all that day and all that night, and all the next day, and gathered the Quails; he that had least had gathered ten Homers: [Of the word Homer, signifying a certain measure, see Lev. 27. on v. 16, oth. heaps] and they spread them aunder for themselves [Hebr. spreading they spread them] round about the Camp.

33 That flesh was yet betwixt their teeth, before it was chewed, [By the former twentieth verse it appeareth that this hapned at the end of a moneth, thus long they satisfied their lusting after flesh-meat] then the anger of the LORD, kindled against the people, and the LORD smote the people with a very great plague.

34 Therefore they called the name of that place, Kibroth-Taavah, [i.e. lust-graves, a camping-place so called by reason that there were so many buried there, who having loathed the Man, had glutted themselves with flesh, which the LORD indeed had given them, but in his anger] for there they buried the people, that had been lusting.

35 From Kibroth-Taava the people journeyed to Hazeroth, [Another camping-place of the Israelites in the wilderness. See of this likewise, Num. 33. 17. and Deut. 1. 1.] and they staid [Hebr. were] in Hazeroth.

CHAP. XII.

Miriam and Aarons murmuring against Moses, v. 1. &c. for which they are both rebuked of God, 6. and Miriam besides punished with leprosie, 10. Aaron humblyeth himself before Moses, who intercedeth for Miriam to the LORD, 11. and is heard in her behalf, she remaining seven dayes without the Camp, 14.

Miriam now spake, and Aaron, against Moses, [Miriam is placed before Aaron here, for that it should seem she was the first raiser of this murmuring; for which cause she was likewise punished in an especial manner, below, v. 10.] by reason of the woman the Cusite, whith he had

taken; [her proper name, as some conceive was Zippora, Exod. 2. 21. but she is called a Cusite, from the people of whom she descended; understand not the Cusites issued from Cham, Gen. 10. 6. but of the Midianites: it seems the scripture doth comprehend under the name of Cusites, not only the Moors or Ethiopians, but also the Egyptians, & the Arabians, and the Midianites, and the people inhabiting southward. See Gen. 2. on v. 13. and 10. on v. 6. others, the Moore or Ethiopian] for he had taken a Cusite to wife.

2 And they said, hath the LORD then spoken only by Moses? hath he not likewise spoken by us? [Miriam is called a Prophetess, Ex. 15. 20 and God hath promised to be with Aarons mouth, that he should be a mouth to his brother Moses, Exod. 4. 15, 16.] and the LORD heard it.

3 But the man Moses was very meek; [Or patient, slow to anger, tenderly affected; i.e. he bore this upbraiding patiently, wherewith his sister and brother had provoked him; as also otherwise he was of a very mild and patient disposition to bear with all men, for the injuries done to his person] more then all men that were upon earth.

4 Then the LORD spake on a sudden to Moses, and to Aaron, and to Miriam, ye three come forth unto the Tent of the Congregation; [viz. out of your own Tents] and they three came forth.

5 Then the LORD came down [See above ch. 11. on v. 17. in the cloud pillar, see above chap. 11. on verse 25. and stood at the doore of the Tent: then he called Aaron and Miriam, and they both came forth.

6 And he said, Hear now my words: If there be a Prophet (among) you; I the LORD shall make my self known unto him by a vision, [See of Prophetically visions, Gen. 15 on v. 1. and 46. on v. 2.] by a dream shall I speak unto him. [of Gods appearing in a dream, see Gen. 20. on v. 3. and 28. on v. 12.]

7 Thus is not my servant Moses: who is faithfull in all my house.

8 (From) mouth to mouth do I speak with him, [i.e. by mutuall presence, familiarly without interpreter or interlocution, very plainly, clearly, and by an articulate voice comp. Jer. 3. 2. 4. 2. John 12. in like sense it is said, to speak with one face to face. See Exod. 33. 11. and Deut. 5. 4. with the Annot.] and (by) beholding, [viz. not of the divine essence (which is invisible, Exod. 33. 20. 23. John 1. 18. and 1 Tim. 6. 16.) but some extraordinary token of his Glory. And although he likewise appeared to the rest of the Prophets divers wayes, nevertheless, those wherein he appeared to Moses, were clearer then any other, in which regard Moses here is preferred before all other Prophets. Exo. 33. 11, 20, 22, 23. and Deut. 34. v. 10.] and not by dark words: and he regardeth the likeness of the LORD: [these and some of the former words are read thus by others, and (by) face, and not by dark words, or likeness of the LORD doth he see] wherefore then were ye not afraid to speak against my servant, against Moses?

9 Then the anger of the LORD did kindle against them; and he went away.

10 And the Cloud withdrew from above the Tent; and loe Miriam was leprous, (white) as snow: [This was not a common, and vulgarly every where known leprosie, but a special malignant kind thereof, which reigned much in Egypt, and clave to the Israelites for their sins, whereof ye may read at large, Levit. 13. and those which were smitten or visited with it, became altogether bloodles as it were, and as wan and pale as a dead body, all the blood being corrupted and tainted, see likewise of the phrase here used, Exod. 4. 6. and 2 King. 5. v. 27.] and Aaron beheld Miriam, and lo, she was leprous.

11 Therefore Aaron said to Moses, ah my Lord, lay not the sinne upon us (I pray) wherewith we have done foolishly, and wherewith we have sinned.

12 Let her not be, as a dead (one,) of whose flesh when he cometh forth out of his mothers body, the moytte almost is consumed: [Understand this of an untimely fruit of the

B b wombs

the womb, whose flesh cometh forth half consumed. Heb. whole moytie of his flesh is nigh consumed, in the coming forth out of his mothers body.]

13 Moseh then cried unto the LORD, saying; O God heal her (I pray.)

14 And the LORD said to Moseh; if her father had reproachfully spit into her face, should she not be ashamed seven dayes? [Hebr. *spitting had spet*. The meaning is; Like as a daughter, whose father from some extraordinary miscarriage of hers, had spet in her face, deserved to be debarred of his presence for seven dayes at least; so, and much more doth one of Gods daughters, she having highly trespassed against him, and being therefore defiled with leprosie by him all her face over, deserve to be shut out and separated from the Camp, wherein God dwelt; that others might take warning by her] let her be shut out seven dayes without the Camp, and after that received again. [Hebr. gathered together again, viz. to the Camp from which she was to be separated by reason of her leprosie, *Levit. 13. 46.* and *Numb. 5. 2.* and afterwards received again, being made whole, *Levit. 14. 8.* and so in the next verse. Compare 2 Kings 5. the Annot. on v. 3.]

15 Thus Miriam was shut out without the Camp, seven dayes, and the people journeyed not, untill Miriam was received. [Hereby the reason may be gathered, why the Israelites stayed at Hazeroth, as was said before, chapter 11. v. 35.]

16 But after that the people journeyed from Hazeroth, and they camped themselves in the wilderness of Paran. [viz. in *Rithma*, which was in the Wilderness of Paran. See below, chap. 33. 18. and of Paran it self, see *Gen. 14. on v. 6.*]

CHAP. XIII.

Gods command that twelve spies, of every Tribe one, should be sent for to take a view of the Land of Canaan, verse 1. &c. Their Names, 5. Their charge and instruction, 15. The execution thereof, 22. Their Return and Report, together with the exhibition of the fruits of the Land, 26. Caleb encourageth the people for to go and take possession of the Land, 31, but ten of his fellow-spies dissuade it, and dishearten the people, 32.

And the LORD spake unto Moseh, saying: [viz. after they had journeyed so long in the Wilderness of Paran, untill they were come to Kades-barnea, a Citie that lay at the North-end of the Wilderness, close to the Southern hills of the Land of Canaan.]

2 Send the men forth to spie (or discover) the Land of Canaan, which I will give to the children of Israel: [This command the LORD gave unto Moseh, after that the people had desired of him, that it might be done, as appeareth, *Deut. 1. 12.*] of each Tribe of his fathers one man; [Hebr. one man, one man, i. e. of every Tribe one; See *Genesis 7. on verse 2.*] every one being a chief among them.

3 Moseh then sent them out of the Wilderness of Paran: according to the mouth [i. e. command, so above, chap. 9. 18.] of the LORD: all those men were heads of the children of Israel.

4 And these are their Names: of the Tribe of Reuben Sammua, the son of Zaccur.

5 Of the Tribe of Simeon, Saphat the son of Hori.

6 Of the Tribe of Juda, Caleb the son of Jephunne.

7 Of the Tribe of Issachar, Iigael the son of Joseph.

8 Of the Tribe of Ephraim, Hosca [Otherwise called Josua, verse 16. and for the most part throughout] the son of Nun.

9 Of the Tribe of Benjamin, Palti the son of Rapha.

10 Of the Tribe of Zebulon, Gaddiel, the sonne of Sodi.

11 Of the Tribe of Joseph, for the Tribe of Manassch, Gaddi the son of Sufi.

12 Of the Tribe of Dan, Ammiel the son of Gemalli.

13 Of the Tribe of Assir, Seibur the son of Michael.

14 Of the Tribe of Naphthali, Nabbi, the son of Vofsi.

15 Of the Tribe of Gad, Guel [Hebr. Guel,] the son of Machi.

16 These are the names of the men whom Moseh sent; [Twelve in number according to the number of the twelve Tribes to spie that land i. e. to find out and discover the condition, not only of the Countie, but also of the inhabitants thereof. See the following verses, 18. 19. &c.] and Moseh called Hosca the son of Nun Josua.

17 Moseh sent them for to spie out the Land of Canaan; and he said to them: Go up this way towards the South, [In regard namely, not of the Camp of the Israelites, which was at Kades-Barnea; and had the Land of Canaan Northwards before them, but in respect of the situation of Canaan it self] and get up the hills.

18 And take a view of the Land how it is conditioned, and the people that dwell therein, whether they be strong, or weak, whether there be few or many.

19 And how the Land is conditioned wherein they inhabit; whether it be good or bad; and how the Cities are conditioned, wherein they dwell; whether in Camps [i. e. in open fields without walls, as Camps use to be: and this hath reference to the custome of the Arabians, who have no strong nor certain places of abode, but remove and pitch now here now there, as their occasions lead them] or in strong holds.

20 Also how the land (or soil) is conditioned, whether it be fat or lean; whether there be Trees in it or not; and strengthen your selves, [i. e. be of good cheer and undaunted] and take of the fruit of the Land: those dayes now were the dayes of the first fruits of the Vine-Grapes. [i. e. it was just about the time, when the first Grapes ripened.]

21 Thus they went up and spied out the Land, from the Wilderness of Zin, [Hebr. *Tsin*. The name of a certain Wilderness, called Kadesb, otherwise lying on the borders of Palestina; below chap. 33. verse 36.] (even) unto Rebob, [a Citie which lay on the North-border of the Inheritance allotted afterwards unto the Tribe of Assir, *Jos. 19. 28.*] where one goeth to Hamath. [the name of a Citie likewise on the North-border of the East-part of Canaan, which afterwards fell to the share of Naphthali, *Jos. 19. 35.* (where it is called Hammath) 2 King. 14. 25. and 17. 24.]

22 And they went up into the South, and came unto Hebron, [The name of a Citie, of which see *Gen. 23. on v. 2.*] and there were Abiman, Sefai, and Talmai, children of Enak: [the name of a great and famous Giant, which name is common to others, and so some would have it also in this place; and *Gen. v. 28. and 33.*] See *Deut. 1. 28.*] now Hebron was built seven years before Zoan in Egypt. [Hebr. *Tsoan*, which is the name of a very ancient Citie, which is held to be the same Citie with Tanis, one of the principall Cities of Egypt, wherein the Kings and Princes used to keep their residence. See *Psalm 78. 12.*]

23 After that they came to the Vale [Or Brook, for the Hebrew word signifieth either] of Escol; [see the reason, of this denomination in the next verse, and compare *Deut. 1. 24.*] and cut off a branch thence with a cluster of Grapes, which two of them carried upon a bearing-staff: likewise of the Pomegranates and of the figs.

24 That same place was called the vale of Escol, by reason of the cluster, [The Hebrew Word *Escol*, signifying grapes, or, a cluster of grapes] which the children of Israel cut off thence.

25 Then they returned from spying of the land, at the end of fourtie dayes;

26 And they went (their way) and came to Moseh and to Aaron, and to the whole Congregation of the children of Israel, in the Wilderness of Paran.

children of Israel in the Wilderness of Paran, [See Gen. 14. on verse 6.] unto Kades: [understand Kades Barnea, which lay in the wilderness of Paran, by the camping place of Ribma, and is to be distinguished from Kades in the Wilderness of Zin. Whereof see Genesis 14. on verse 7.] and brought report again unto them, and unto the whole Congregation, and caused them to see the fruit of the land.

27 And they related to him, [viz. to Moses, as the chief of the Congregation, yet in the presence and audience, not only of Aaron, but also of the whole Congregation, whence arose the uprore or mutinie described in the sequel here] and said: We came to that land, whither thou didst send us, and verily, it is flowing with milk and honey; [see Exod. 3. on v. 8.] and this is the fruit thereof.

28 Besides that it is a strong people, [viz. in bodies, means and number] which dwell in the Land, and the Cities are fenced, (and) very great, and we likewise, saw the children of Enak there. [see above, verse 22.]

29 The Amalekites, [Of which people see Gen. 14. 17.] inhabit in the South-countrey: but the Hethites [of these see Gen. 10. on verse 15. and of the rest together, Gen. 15. on v. 19.] and the Jebusites, and the Amorites dwell on the hills; and the Canaanites dwell at the Sea, and at the banke of Jordan. [Hebr. at the hand.]

30 Then Caleb quieted the people, [i. e. he made them hold their peace that he might be heard. There is no mention made here of Josua, not that he fainted through fear, or that he was not like affected with Caleb; but that either he was absent, during this mutinie; or (being Moses his servant) held his peace then for other considerable reasons. As for his faithfulness in this matter, the same is recorded below, Chapter 14. 6, 7. &c. and of his being rewarded for it, in the same Chapter, verse 30.] before Moses: [others, toward Moses, viz. clamouring or murmuring against him] and said; Let us march up courageously [Hebr. marching up, march up] and hereditarily possess that; [viz. the land of Canaan] for we shall assuredly subdue the same. [Hebr. subduing subdue, &c.]

31 But the men that were gone up with him, [To wit, the other ten, which together with Caleb and Josua had been discovering of the land of Canaan] said; We shall not be able to march up to that people, for they are stronger then we.

32 Thus they brought forth an evill report of the land, which they had spied, unto the children of Israel, saying; That land, through which we passed for to spie it, is a land that consumeth its inhabitants, [Implying, that it was a land in the cultivating and husbanding whereof, men were faine to waste and consume all their vigour by hard and continuall labour for the enjoying of some fruit: or that the fruit it self was so ill conditioned, that it devoured and consumed the inhabitants, which nevertheless was untrue; some do understand this consuming of the intestine warres which were ever and anon amongst the inhabitants of Canaan. Compare Ezech. 36. on verse 12, 13.] and all the people which we have seen in the midst thereof are men of great tallness. [Hebr. of measure, as 1 Chronicles, 12. 23. and 20. 6. Isaiah 45. 14.]

33 We likewise saw the Giants there, [Hebr. Nephilim, of which word, see Gen. 6. on verse 4.] the children of Enak the Giants, [viz. descending] and we were like Grasshoppers in our eyes, and so we were in their eyes.

CHAP. XIV.

The people murmur against Moses and Aaron, verse 1,

&c. What Moses, Aaron, Caleb and Josua did to appease the people 5. what did insue thereupon, in regard as well of the people remaining obstinate in their rebellion, as of God, ibreaining to destroy them, 10. Moses intercedeth for them. 13. God heareth him, 20. yet with condition that the murderers should not enter into the Land of Canaan, commanding them to turn back into the Wilderness. 21. A further setting forth of this judgement upon the murderers, shewing their age, and excepting these which were to be free of this punishment, 35. together with the relation of them, which would not return, but goe on forthwith to invade and take possession of the land of Canaan, 39.

Then all the Congregation raised themselves, and lifted up their voice: [Hebr. then all the Congregation raised, and gave their voice] and the people wept in that night.

2 And all the children of Israel murmured against Moses, and against Aaron: [And consequently against God himself, whose Ministers they were] and the whole Congregation said to him; O that we had died in the Land of Egypt, or, O that we had died in this Wilderness!

3 And wherefore doth God bring us to that Land, [They seem to charge God with unadvisedness, as if he had not considered, what he had undertaken; or, with unfaithfulness, as if he had no mind or intent to perform what he promised; or, with weakness and insufficiency, as if he were not able to effect it] that we shall by the sword [see Levit. 26. on verse 7.] (and) our wives, and our little ones become a prey? [viz. to our enemies the Canaanites] should it not be good for us to return to Egypt?

4 And they said the one to the other; [Hebr. the man to his brother] Let us cast up [Hebr. set, put, make] a Head, and return to Egypt.

5 Then Moses and Aaron fell upon their faces, before the face of the whole assembly of the Congregation of the children of Israel. [viz. for to pray and intreat the people, to desist from their evil purpose and designs of returning into Egypt: or for to call upon God, as well in the peoples behalf, that he would convert them, as in their own, that he would preserve and rescue them, from the imminent danger.]

6 And Josua the sonne of Nun, and Caleb the sonne of Jephunne, being of those, which had spied that Land, rent their garments. [Of rending their cloathes in time of great trouble and distress, see Genesis 37. on verse 29.]

7 And they spake to the whole Congregation of the children of Israel, saying; The land through which we went, to spie the same, is an exceeding good Land. [Hebr. very, very good. See the doubling of this word very; likewise Gen. 17. v. 2, 6. 20. and Ezech. 16. 13.]

8 If the LORD take pleasure in us, [i. e. if we doe not turn away Gods favourableness from us by our wicked and rebellious courses: see the beginning of the next verse] he shall bring us into that Land, and shall give us the same; a Land that floweth with milk and honey.

9 Only be not rebellious against the LORD, and fear not ye the people of this Land, for they are Bread to us: [i. e. they shall be as easily subdued by us, as bread is chewed in a sound mans mouth, and consumed in his stomach. Compare, Deut. 31. on v. 17.] their shadow, i. e. their defence and protection. See Psalm 91. 1. Isa. 25. 4. Jer. 48. 45. &c.] is withdrawn from them, and the LORD is with us, [viz. with his fatherly grace and favour, watchfull providence, and powerfull assistance. See Genesis 21. on verse 22. and chapter 26. on v. 24.] fear them not.

10 Then all the Congregation said, they ought to be stoned with stones: but the Glory of the LORD appeared in the Tent of the Congregation, before all the children of Israel. [viz. by the outward token of the Cloud, wherein God used to appear now and then unto the Israelites in a very glorious manner, Exod. 16. 7. 10. and chapter 24. 15, 16. and chap. 40. 34. and Lev. 9. on v. 6. 2 Chron. 5. 14.]

11 And the LORD said to Moses; How long shall that people provoke me? and how long will they not believe on me through all the tokens, which I did in the midst of them? [i. e. will they never trust and rely on me, and leave quite unregarded those manifold and wonderful works, which through my power and goodness I have from time to time, wrought so abundantly among them.]

12 I will smite them with pestilence, and I will cast them off: [Understand this, not as a full Decree and Determination, but as a conditionall threatening, which the LORD was pleased to represent to Moses, to kindle his zeal, and stir up his intercession for the peoples welfare; inasmuch, that these words doe not betoken what God determined by his unalterable Decree, but onely what punishments the Israelites had well deserved] and I will make thee a greater and stronger people then this is.

13 And Moses said to the LORD: Then the Egyptians shall hear it: [The Arguments which Moses maketh use of in his intercession for the people are three: The first is taken from the enemies of God and his people, who would reproach Gods honour, if he should destroy his people; in this verse and the following, 14. 15, 16. The second, from the Nature and gracious Covenant of God, verse 17, 18. The third, from the former mercies, and examples of Gods speciall favour, so frequently exhibited to this people, verse 19.] for through thy power didst thou cause this people to march forth out of the midst of them:

14 And they shall say to the Inhabitants of this land, (who) [This word is inserted here out of the next verse] heard, that thou LORD art in the midst of this people: that thou LORD art seen eye to eye: [i. e. most apparently, manifestly and familiarly. Compare Gen. 32. on v. 30. Exod. 33. on v. 11. above chap. 12. on v. 8. Deut. 5. on v. 4. 1 Kings 22. on v. 19.] that thy cloud stands over them, and thou goest before their face in a cloud-pillar by day, and in a fire-pillar by night?

15 And if thou shouldst put this people to death as a single man, [i. e. all the people, as if they were but one man. So Jud. 6. 16.] then would the heathen, which heard thy fame, [Heb. hearing] speak saying:

16 Because the LORD was not able to bring this people into that land, which he had sworn to them; therefore did he slay them in the wilderness.

17 Now then let the power of the LORD wax great (I pray) [By joyning his Mercie to his Justice] according as thou hast spoken, saying:

18 The LORD is long-suffering [Hebr. long of wrathfulness, see Exodus, 34. on verse 6.] and great of bountie, (or bounteousness, beneficence,) forgiving the iniquitie and transgression, holding (the guiltie) in no wise guiltless, [unto the mercy of God, his Justice likewise is added, they being inseparably in him: in which regard Moses doth not simply desire and beg for mercy here, but so, as that the Justice of God, should likewise have some place; and onely that in judging and punishing of his people, he would remember Mercy. See Exod. 34. 7. Jer. 30. 11. Nah. 1. 3.] visiting the iniquitie of the Fathers on the children [see Gen. 21. on v. 1. and Exod. 20. 5.] in the third and in the fourth (generation.) [Hebr. on the third and on the fourth. (in the plurall super tertios & super quartas) to wit, descendants, or off-springs from the stock.]

19 Forgive (I pray) the iniquitie of this people, according

to the greatness of thy tenderness: and according as thou hast forgiven the same unto this people, from the land of Egypt hitherto.

20 And the LORD, said; I have forgiven them according to thy Word.

21 Yet assuredly, (as true as I live:) all the earth shall be filled with the glory of the LORD. [Understand the Justice and Power of the LORD, which should be made known throughout all the earth before all men.]

22 For all the men, which saw my Glory and my Tokens, which I did in Egypt, and in the wilderness; and have tempted me ten times now, [i. e. oft times; a certain number for an uncertain. See Gen. 31. on v. 7. and Lev. 26. on v. 8.] and were not obedient to my voice.

23 If they shall see the land, which I swore unto their Fathers, [i. e. they shall never see it, as the following words of this verse do plainly declare: understand therefore hereupon to perfect the sense, then I shall not live, or, the like. For here God is introduced speaking after the manner of men, it being usuall among the Hebrews, when they took an oath to conceal the issue or imprecation, in case of swearing falsely. Compare Genesis 41. on verse 23. The like kind of swearing is likewise attributed to God elsewhere, as below, v. 28. and 35. and Chapter 32. verse 11. 12. Deuteronomy, 1. 35. 2 Kings 9. 26. Psalm 89. 36.] Nay, none that provoked me shall see the same.

24 Yet my servant Caleb, [Josua is not named here, God pronouncing this sentence over the people, that were in the Camp, where Caleb had his abode, but Josua was with Moses and Aaron, at the Tent of the Congregation; therefore also he is not reckoned nor sentenced with the people, which was in the Camp (wherefore also he is expressly named afterwards, v. 30.) and thus Moses and Aaron likewise are excepted, having not sinned with the people; although for another particular default related below, chapter 20. v. 12. they likewise died without entering into the land of Canaan] because there was another spirit with him, and he held on to follow after me: [Hebr. and hath fulfilled (to go) after me, i. e. he hath shewed his obedience constantly, faithfully, and with an upright heart. So Deuteronomy, 1. 36. and 1 Kings 11. 6.] therefore shall I bring him to the land, into which he was come, and his seed shall hereditarily possess it.

25 The Amalekites now, and the Canaanites dwell in that vale: [viz. on the other side of that mountain, in the bottome. Hereby the Israelites were warned of the danger of advancing further, they being come to the Borders of their Enemies, who stood upon their guard against them, and whom they should not be able to subdue, God going not along with them: See below, v. 43.] turn your selves to morrow, and take your journey toward the wilderness, on the way to the Reed-Sea. [understand the red-sea, called thus, by reason of the abundance of Reeds and Bul-rushes, which grew in and especially about, or at the shore of it. See further of this sea below, chap. 21. v. 4. Psalm 106. 7, 19, 22. and 136. 13. Heb. of the reed-sea.]

26 After that, the LORD spake to Moses and to Aaron, saying:

27 How long shall (I) be with this evil Congregation, which are murmuring against me? [See the like expressions, Matth. 17. 17. otherwise, how long shall I (forbear, or forgive) this evil congregation, which are, &c. or, how long shall I hear this evil congregation, which is murmuring against me, (and) the murmuring of the children of Israel, whereby they, &c. ?] I have heard the murmurings of the children of Israel, whereby they are murmuring against me.

28 Say unto them; (As true as I live, saith the LORD, if I doe not unto you, [See above, on verse 23.] as ye have spoken in my eares: [what they

they spake when they murmured. See above, verse 2.]

29 Your dead bodies shall fall in this wilderness, and all your numbred (ones,) [Of whom see above, chapter 1. verse 1, 2, &c.] according to your whole number, from twentie years old and upwards, ye that murmured against me :

30 If ye come into that land, over which I lifted up my hand; [The manner of sweating used among men calling God to witness, by lifting up their hand, is attributed to God here, by the usual phrase among men, of this manner of sweating, see Gen. 14. on v. 22.] that I wou'd cause you to dwell therein, except Caleb the son of Jephunne, and Josua the son of Nun,

31 And your little ones, of whom ye said; They shall become a prey, them I will bring therein, and they shall know that Land, which ye reproachfully have rejected.

32 But as for you, your dead bodies shall fall in the wilderness.

33 And your children shall go feeding in this wilderness [Hebr. be feeding &c. The Hebrew word implieth, to be shepherds, or, to remove to and fro with the flock, to find out good Pasture; whereby is understood any uncertain and unsettled kind of life here on earth. Compare Isa. 38. 12.] fourtie year, [counting from the time of their coming forth out of Egypt, as it appeareth below, chapter, 33. 38. and Deuteronomy, 1. 3. and chapter 2. 14.] and shall bear your whoredomes: [i. e. the punishments due to your manifold spirituall whoredomes, and revolts: Spirituall whoredome is Idolatrie, whereof see Exodus, 34. 15, 16. And howbeit, those children suffered the punishment of their parents, wandering so many years in the wilderness, yet was not God unjust, they having likewise committed, and committing manifold sins deserving punishment.] untill your dead bodies shall be consumed in this wilderness.

34 According to the number of thy dayes, in which ye spied that land, forty dayes; each day for each year shall ye bear your iniquities, [i. e. the punishments of them, see Gen. 4. on v. 13.] fourtie year: [the time since their departure out of Egypt, being comprehended in the number; see above verse 33.] and shall perceive (or, be sensible of) my breach. [this may be understood in respect of God, who, by reason of their continuall rebellion would separate himself from among them; or, in regard of the people, deserving this punishment by their withdrawing from God.]

35 I the LORD have spoken; if I do not this [See above on v. 23.] to all this evill Congregation of them which gathered themselves against me! they shall be reduced to nothing in this Wilderness, and shall die there.

36 And those men whom God sent, for to spie out that land; and, being returned did cause all the Congregation to murmur against him, bringing forth a bad report over that land;

37 Those very men, that had brought forth a bad report of that Land, died [Others, shall die] by a Plague: [some doe understand this plague of the pestilence threatned above, verse 12. others, of a hastie and sudden death, by comparing their case with that of Josua and Caleb, who are said to have remained alive, in the very next verse] before the face of the LORD. [that is to say; God hath executed his judgement upon them in a very remarkable manner, as if for that end and purpose he had been visibly sitting in the seat of judgement against them.]

38 But Josua the son of Nun, and Caleb the sonne of Jephunne remained alive of the men that were gone to spie out the land.

39 And Moses spake these words to all the children of Israel: Then the people mourned greatly.

40 And they rose up early in the morning, and got up

on the top [Hebr. head] of the mount, saying; Behold here we are, and we will march up to the place, which the LORD said; for we have sinned. [this was no true sorrow for, nor confession of their sins; they cannot be said truly to repent, who ceasing from one kind of evill, fall to the committing of another, as these Israelites here did: for they ceased indeed to murmur against the LORD, but immediately resolve to go on and invade the Land of Canaan, against the expresse command of God.]

41 But Moses said; Why transgress ye thus the command of the LORD? [Hebr. the mouth of the LORD, i. e. Gods expresse command, whereof see above, v. 25.] for that shall have no success.

42 Do not go up; for the LORD shall not be in the midst of you [viz. with his favourable help and assistance,] lest ye be smitten before the face of your Enemies.

43 For the Amalekites and the Canaanites are there before your face, and ye shall fall by the sword: for because ye have turned your selves away from the LORD, therefore the LORD shall not be with you.

44 Nevertheless, they strove presumptuously, [The Hebrew Verb here used doth properly signifie to rush upon a business with a great deal of ill grounded daring and impetuosity, especially striving to get upward] for to get up to the top of the hill: but the Arke of the Covenant of the LORD, and Moses, departed not out of the midst of the Camp.

45 Then the Amalekites came down, and the Canaanites, which dwell in that mountain, and smote them, and defeated them (down) to Herma. [The name of a place afterwards so called by reason of this defeat. See Numbers, 21. verse 3.]

CHAP. XV.

Of adding meat-offerings and drink-offerings to other oblations, verse 1, &c. Oblation of the first-lings of the dough. 19. Sin-offering for all the congregation having transgressed through straying or unadvisedness, 22. for a single soul. 27. The punishment of a wilfull sinner, 30. of him, which gathered wood on the Sabbath-day, 32. Of laces with skie-colour thred upon the garments.

After that, the LORD spake to Moses, saying: Speak unto the children of Israel and say to them: when ye shall be come into the land of your habitations, [i. e. into the land of Canaan, wherein ye are to take up your habitation hereafter] which I shall give unto you.

3 And you will do (or make) a fire-offering to the LORD, a burnt-offering, or slay-offering, for to set a vowe apart, [i. e. having set something apart, which ye vowed to the LORD by way of thankfulness, or, &c.] for a free-will-offering, or in your set festivals, [i. e. in the sacrifices which were to be offered by the Law of God at the solemn Feasts] to make a pleasing smell to the LORD, of Bullocks, or of small cattell:

4 Then he that offereth his sacrifice unto the LORD, shall offer a meat-offering of a tenth, [See Leviticus, 14. on verse 10.] of meal-flowre mixt with a fourth (part) of a Hin [see Lev. 19. 36.] of Oyl.

5 And of wine for a drink-offering shalt thou prepare a fourth part of a Hin, for a burnt-offering, or for a slay-offering for one Lamb;

6 Or for a Ram, shalt thou prepare a meat-offering of two tenths meal-flowre, mixed with oyl, a third part of a Hin.

7 And for a drink-offering shalt thou offer a third part of a Hin of wine, for a pleasing smell unto the LORD.

8 And

8 And when thou wilt prepare a young bullock, [Hebr. a son of a Bullock: and so in the sequel] for a burnt-offering, or a stay-offering, for to set a vow apart, or for a thank-offering to the LORD:

9 Then shall he [viz. that intendeth to offer the sacrifice, the person is changed here, thou into hee] offer for (or, to) a young Bullock, a meat-offering of three tenths of meal-flower, mixed with Oyl, the moyetic of an Hin.

10 And of wine, for a drink-offering, shalt thou offer the moyetic of an Hin for a fire-offering of a pleasing smell to the LORD.

11 Thus it shall be done with the one Bullock, or with the one Ram: or with the small cattel of the Lambs, or of the Goats:

12 According to the number which thou shalt prepare, shalt thou doe thus with every one according to their number.

13 Every In-borne (or, Native) shall doe these things; thus; offering a fire-offering for a pleasing smell to the LORD.

14 Likewise, when a stranger sojourneth with you, [viz. having his firm habitation without your Countre, and onely for a time taken up his abode among you, and embraced the true Religion, as the matter it self doth evidence] or is in the midst of you in your Generations; [being indeed a stranger born but come to dwell and inhabit amongst you] and he will prepare a fire-offering for a pleasing smell to the LORD; even as ye shall do, so shall he do.

15 Ye (the) Congregation, be it for you, and for the stranger that sojourneth (with you) one kind of institution: for an everlasting institution, [Hebr. an institution of Eternitie Compare Gen. 17. v. 7.] with your Generations: even as your (elves) so shall the stranger be before the face of the LORD: [the meaning is, that the Israelites and the converted strangers shall be held in like esteem, and enjoy one manner of right in matters of Religion before God.]

16 One manner of Law, and one manner of Right shall be for you, and the stranger that sojourneth with you.

17 Moreover, the LORD spake unto Moses, saying:

18 Speak unto the children of Israel, and say to them; Being come into the land, whereinto I shall bring you;

19 It shall come to pass, when ye shall eat the bread of the land; then shall ye offer a heave-offering unto the LORD;

20 The first-lings of your dough; ye shall offer a cake for your heave-offering: ye shall offer the same according to the heave-offering of the threshing-floor. [i. e. according as your dough shall be great or small, in like manner as ye are commanded to do with the first-fruits, which afterwards is threshed out in the threshing-floor; such as are Wheat, Rye, Barley, &c. See Leviticus, 2. 14, 15, 16.]

21 Of the firstlings of your dough, ye shall give an heave-offering to the LORD, by your Generations.

22 Furthermore, when ye shall have erred, and not done all these Commandements, which the LORD spake to Moses.

23 Of all that the LORD commanded you, by the hand of Moses; from that day that the LORD commanded it: [i. e. ever since, he gave you this Law] and forward by your Generations.

24 It shall come to pass then, if ought be done through error, [viz. by the whole Congregation] (and is hid) [This Parenthesis is put in here out of Levii 4. 13.] before the eyes of the Congregation, [This some do understand of the particular Congregations or assemblies in the Land of Canaan afterwards, in the severall Cities, Towns and Villages thereof, and that Lev. Chapter 4.

verse 13, &c. by the whole Congregation, there is understood, as the same was yet together, without the land of Canaan, being charged then to offer onely a young Bullock for a sin-offering, and to bring forth the same, and burn it without the Camp, Lev. 4. 21. when as here beside the young Bullock, there is likewise a he-goat prescribed for the sin-offering] that the whole Congregation shall prepare a Bull, a young bullock for a burnt-offering, for a pleasing smell unto the LORD, together with his meat-offering, and a drink-offering, according to the manner: and an He-goat for a sin-offering.

25 And the Priest shall make the propitiation for the whole Congregation [See the note upon these two words in the former verse] of the children of Israel, and it shall be forgiven to them: for it was an error, (or straying) and they brought their sacrifice, a fire-offering to the LORD, and their sinne-offering before the face of the LORD over (or because of) their straying.

26 It shall be forgiven then to the whole Congregation of the children of Israel, (as) also to the stranger that sojourneth in the midst of them; for it (happened) to all the people through error.

27 And if a soul [i. e. any man, or person apart: and so in the sequel] shall have sinned through error, the same shall offer a Goat of a year [Hebr. a Goat a daughter of her year] for a sin-offering.

28 And the Priest shall do the propitiation over the erring soul, having sinned through error, before the face of the LORD; making the propitiation over her, and it shall be forgiven to her.

29 The In-born (or native) of the children of Israel, and the stranger that sojourneth in the midst of them, there shall be one Law for you, to him that committeth it through error.

30 But the soul that shall have done ought with a lifted up hand, [i. e. daringly, presumptuously, wilfully, and in defiance as it were, without any fear and reverence of the most High and his Lawes. This phrase is elsewhere otherwise used. See Exod. 14. 8. Num. 33. 3.] whether it be by in-born (or natives) or strangers; the same reproacheth the LORD, and that same soul shall be cut off [see Gen. 17. on v. 14.] out of the midst of her people;

31 For she hath despised the Word of the LORD, and annihilated his Commandement; that same soul shall be utterly cut off; her iniquitie is upon her. [Or, be upon her, i. e. let her bear the punishment of her iniquitie, which she hath brought upon herself by her own guilt. Compare Lev. 20. on v. 9.]

32 Now the children of Israel being in the wilderness, they found a man gathering wood upon the Sabbath-day.

33 And those which found him gathering wood, brought him to Moses, and to Aaron, and to all the Congregation, [i. e. to the chief Rulers or Judges.]

34 And they [viz. those that had apprehended him, or some others, by order from Moses] put him into custody: for it was not declared, what should be done to him. [viz. what kind of death he should die; though Exodus 35. 2. command was given, that such as did any servile work on the Sabbath-day should be put to death.]

35 Then the LORD said unto Moses: That man shall surely be put to death: [See the last note in the former verse] all the Congregation shall stone him with stones without the Camp.

36 Then the whole Congregation brought him forth without the Camp, and they stoned him with stones, that he died: according as the LORD had commanded Moses.

37 And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and say to them, that they make themselves small laces on the corners of their garments, [Compare Deut. 22. 12. and Math. 23. 5.]

from Exod. 13. 16. Deut. 6. 8. and chap. 11. 18.] by their Generations : and upon the lives of the corner they shall set a sky colour thread.

39 And it [viz. the said thread] shall be unto you, on the lives, that ye (may) look upon it and remember all the commandments of the LORD, and do them : and ye shall not trace according to your heart and according to your eyes, which ye are whoring after. [i.e. ye shall not seek to follow the thoughts of your hearts and the desirebleness of your eyes, for to go a whoring after the Idols of the Heathen, as through your carnal sensuality ye are much inclined to do, which proved too apparent in them.]

40 Thus ye may remember and do all my commandments, and be holy unto your God.

41 I am the LORD your God, which led you forth out of the Land of Egypt, for to be a God unto you; [See Gen. 17. on v. 7.] I am the LORD your God.

CHAP. XVI.

Korah, Dathan and Abiram, raise a sedition against Moses and Aaron. v. 1. &c. How Moses carried himself against it, 4. The seditions are fearfully punished by God, 31. Their perjurings Censers are kept for remembrance and warning, 36. the people murmur over the destruction of the seditions, by reason whereof fourteen thousand and seven hundred are consumed by fire, 41. Aaron by Moses his order maketh the plague to cease, 46.

NOW Korah the son of Fihbar, the son of Kabath, the Son of Levi, [This Korah was the head and ring-leader of the sedition and mutiny (v. 22. and 49.) who had least reason for it, himself being a Levite as appeareth here, and below v. 5. 6. See also Num. 26. 9. and 27. 3. and Jude 2. v. 11.] took to himself both Dathan and Abiram sons of Eliab, and On [which man is named no more hereafter : whence some conjecture, that he became better advised, and repented himself of the Enterprize] the Son of Peleth, Sons of Reuben. [or children of Reuben, i.e. such as were of his posterity. This is to be understood of Dathan, Abiram and On. Reuben indeed was the first-born, but had forfeited the right of primogeniture by his abominable trespasses : howbeit it seemeth these were made so much the forwarder by it, as Korah was by his descent from Levi.]

2 And they rose up before the face of Moses [i.e. they rose up in conspiracy against him, daring him to his very face, and shewing their malice in his presence] together with two hundred and fiftie men of the children of Israel : Chief (ones) of the Congregation, [such he had drawn in unto him, to make their designe the more taking and authorized among the commons] the called (ones) of the Assembly ; [see Numb. 4. on v. 16.] men of name. [see Gen. 6. 4.]

3 And they gathered themselves together against Moses, and against Aaron, and said unto them ; It is too much for you ; [Hebr. much for you : or, so you much, i.e. it is enough, or too much for you both : (Compare Ezek. 44. 6.) for the rest of the Israelites are as good, and have as good a right and interest in the Priesthood and Government, as you two can have, which the sense of the following words in the Text] for this whole Congregation, they all, are holy, and the LORD is in the midst of them : wherefore then do ye exalt yourselves over the Congregation of the LORD ? [meaning, that Moses took upon him the Government, and Aaron the Priesthood.]

4 When Moses heard this, he fell down upon his face. [As being much troubled and grieved hereat, and sighing to God, for the appealing of this dreadfull sedition,]

5 And he spake to Korah, [Inspired and encouraged

by God, with a strong confidence of a good issue in this affair, and being thereupon well advised, and resolved how to carry himself] and to his whole Congregation, [i.e. to all that had gathered themselves to and about him, the whole fray of them] saying, To morrow morning the LORD shall make it known, who is his, and the holy one, whom he shall cause to approach unto himself, [i.e. he whom God hath chosen for the Priesthood] and him whom he shall have chosen, [Hebr. shall chuse, i.e. shew and manifest to have chosen : and so in the sequel] him he shall cause to approach to himself.

6 Do this : take ye Censers of Frankincense, Korah and all his Congregation :

7 And put fire therein to morrow, [viz. in the morning, as was said above, v. 5.] putting incense thereon before the face of the LORD ; and it shall come to pass, that the man whom the LORD shall chuse, the same shall be holy : it is too much for you ye children of Levi. [i.e. Ye ought to rest satisfied and contented with your allotted share, (spoken of in the verses following :) or it is high and far enough, cease from, and give over this evill purpose and practise of yours.]

8 Moreover, Moses said to Korah ; Hear, I pray, ye children of Levi.

9 Is it too little for you, that the God of Israel hath separated you from the Congregation of Israel, for to administer the service of the Tabernacle of the LORD, and to stand before the face of the Congregation, for to minister unto them ? [See above, Chapter, 3. 6, 7, 8, 9, 11, 12, &c.]

10 When as he hath made thee, and all thy brethren the children of Levi with thee, to approach ; do ye now also seek the Priesthood ?

11 By reason whereof, thou and all thy Congregation, have assembled your selves against the LORD ? for Aaron, What is he that ye murmur against him ?

12 And Moses sent, to call Dathan and Abiram, the sons of Eliab : [As desirous to try whether he might reclaim and withdraw them by his reasoning the case with, and warning and rebuking of them, as he hath endeavoured to doe with Korah and the rest, though in vain] but they said ; [i.e. they sent word unto him, or returned him this answer] We will not come up.

13 Is it too little, that thou hast brought us up out of a Land flowing with milk and honey, [Understand here the Land of Egypt] for to kill us in the Wilderness ; that thou likewise makest thy self altogether a Sovereign over us ? [Hebr. makest thy self a Sovereign (or Prince,) making thy self a Sovereign ?]

14 Also thou hast not brought us into a Land flowing with milk and honey, [viz. whereof thou hast been speaking so much, to allure us. See Exodus, 13. 5. Leviticus, 20. 24, &c.] nor hast given us Fields and Vineyards to inherit : Wilt thou dig out the eyes of these men ? [i.e. blend or blind-fold them, as we say ; bereaving them of all sense and understanding, not to take notice of thy deceitfull dealings] We will not come up.

15 Then Moses was incensed very much, [Hebr. (it) incensed or kindled Moses, viz. the anger ; understand an holy anger proceeding out of a singular zeal for the the honour of God, against these enemies of God, and his holy institutions. Compare Gen. 4. on v. 5.] and he said to the LORD ; Do not regard their offering : [compare Gen. 4. 4. otherwise, meat-offering] I have not taken one Asses from them, nor have I done evil to (any) one of them. [implying, that he had not done the least wrong or prejudice to any of them, but on the contrary, he had wished and done them all the good he could. Comp. 1 Sam. 12. 3.]

16 Moreover, Moses said to Korah ; Be thou and all thy Congregation before the face of the LORD ; thou and they, also Aaron to morrow.

17 And take ye every one his Censer of Frankincense, and

and put incense therein, and bring before the face of the LORD every one his censer, two hundred and fifty censers: also thou and Aaron, every one his censer.

18 So they took every one his censer, and put fire therein, and laid incense therein, and they stood before the door of the Tent of the Congregation; also Moses and Aaron.

19 And Korah caused all the Congregation to gather against them [viz. against Moses and Aaron] at the door of the Tent of the Congregation; Then the Glory of the LORD [in the pillar of cloud, which was a wonderful sign or token of Gods singular presence, and so below v. 42.] appeared to all this Congregation?

20 And the LORD spake to Moses and Aaron, saying;

21 Separate your selves out of the midst of this Congregation, and I will consume them as in a moment. [i.e. very suddenly, and so below v. 45.]

22 But they fell upon their faces and said; O God, God of the Spirits [i.e. of the souls whom thou hast created, being thereby the Author of life. Thus spirit is taken for life, Psal. 31. 6. and 146. 4. Eccles. 12. 7. Luke 8. 55. and chap. 23. 46. Acts 7. 59. Heb. 12. 9.] of all flesh: [i.e. of all men or mankind, see Gen. 6. on v. 12.] one onely man [viz. Korah: see above, v. 1. and below, v. 49.] shall have sinned, and wilt thou be greatly wroth over all this Congregation?

23 And the LORD spake to Moses, saying;

24 Speake unto this Congregation, saying; Goe up from round about the habitation of Korah, Dathan and Abiram.

25 Then Moses arose, and went up to Dathan and Abiram: and after him went the eldest of Israel.

26 And he spake to the Congregation, saying; Turn off I pray, from the Tents of these wicked men, and touch nothing of what is theirs; that peradventure ye perish not in all their sins. [i.e. in the punishment, which is ready to light upon them, by reason of all their sins. See Gen. 4. on v. 13.]

27 So they went up from the habitation of Korah, Dathan and Abiram, from round about: but Dathan and Abiram went forth standing in the door of their Tents, with their Wives, and their Sonnes, and their little Children: [i.e. with all their Families and households.]

28 Then Moses said, hereby shall ye acknowledge, that the LORD, hath sent me, to doe all these deeds; that they are not of my (own) heart. [i.e. that they are not of my own devising, nor done and performed by my own will and pleasure, or of my own authority: Compare below, chapter 24. 13. Ezek. 13. 2. and the Annot.]

29 If these shall die as all men die, [i.e. after the common known and usuall manner] and a visitation shall be made over them, according to all mens visitations; [i.e. if God shall punish them by a common, known, and usuall judgement, or plague] then the LORD hath not sent me. [i.e. thence it shall appear, that the Lord hath not sent me.]

30 But if the LORD shall create some new thing, [Hebr. create a creation, i.e. by his Divine Almighty Power, doe a new and hitherto unheard-of miracle. See Gen. 1. on v. 1.] and the earth shall open her mouth, and swallow them up with all that is theirs, and they goe down alive into Hell, [or into the Grave, into the Pit, i.e. into the Cleft, which by the power of God shall be made in the Earth; of the Hebrew Word, Scheol: See Gen 37. on v. 35. and compare Psal. 55. 16.] then shall ye acknowledge, that these men have provoked the LORD.

31 And it came to pass, when he had made an end of speaking all these words, that the earth which was under them, was cloven:

32 And the earth opened her mouth, and swallowed them up, with their houses, and all men, appertaining to Korah, [Except the sonnes of Korah, who perished not,

serving peradventure at this time in the Tabernacle or Tent of the Congregation, and being ignorant of their fathers rebellious design, or at leastwile not approving of it: See below, chapter 26. 11. 1 Chron. 6. 22. 37.] and all the substance.

33 And they went down, and all that was theirs [Or, all that belonged to them] alive to hell: and the earth covered them, and they perished out of the midst of the Congregation.

34 And all Israel, that were round about them, fled before their crie: for they said; lest the earth do swallow us up.

35 Besides there went forth a fire from the LORD, and consumed the two hundred and fiftie men, [See above, v. 2. 17, 18.] which offered Incense,

36 And the LORD spake to Moses, saying;

37 Say to Eleazar, the son of Aaron the Priest, that he take up the Censers out of the Embracement, and scatter the fire far away: [Or, yonder-ward, yonder-way, i.e. let him cause or order it to be done; viz. forth the camp, where the ashes were strewed forth; as some conceive.] for they are holy. [they, viz. the Censers (as followeth) wherein these men had brought Fire and Incense, before the LORD, according to Moses order and command.]

38 (To wit) the Censers of these, which sinned against their souls, [i.e. which by this hainous sin of theirs, did hale down this destruction upon themselves. Compare 1 King. 2. 23. Prov. 20. 2.] that extended Plates to be made thereof, [Hebr. extension of Plates. Understand that they were to be beaten and hammered out at large to make flat Plates thereof] for a cover for the Altar: for they have brought them before the face of the LORD, therefore they are holy; and they shall be for a token to the children of Israel. [i.e. for a token of Remembrance, to put them in mind of this revengefull judgement of God upon the Authours of such a rebellion against his Ordinance, to make every one take heed of meddling in that kind; See v. 40.]

39 And Eleazar the Priest took the copper Censers, which the burned (ones) had brought, and they extended them for a covering of the Altar:

40 For a remembrance to the children of Israel; that no stranger nor being of the seed of Aaron, do approach to kindle Incense before the face of the LORD: lest he become as Korah and his Congregation: [i.e. lest the like judgement light upon him, as did befall Korah, &c.] according as the LORD had told, [i.e. foretold, threatned,] him by the Ministerie [Hebr. hand] of Moses.

41 But the second day all the Congregation of the children of Israel murmured against Moses, and against Aaron, saying; you have put to death the LORDS people.

42 And it came to pass, when the Congregation assembled themselves against Moses and Aaron, and turned themselves towards the Tent of the Congregation, behold that Cloud did cover it, [i.e. the pillar of Cloud covered the Tent of the Congregation: See above v. 19.] and the Glory of the LORD appeared.

43 Now Moses and Aaron came unto the doore of the Tent of the Congregation.

44 Then the LORD spake unto Moses, saying;

45 Get [Or lift] you up out of the midst of this Congregation; and I will consume them, as in a moment: then they fell upon their faces: [they, viz. Moses and Aaron. See above, v. 4 and 22.]

46 And Moses said to Aaron: Take the Censer, and put fire in it from the Altar, and lay Incense upon it, hastily going to the Congregation, make atonement over them: [See Levit. 1. on v. 4.] for a great wrath is gone forth from before the face of the LORD, the plague hath begun. [i.e. a very great judgement, or punishment is sent forth by God, and beginneth to be put in execution.]

47 And Aaron took it, according as Moses had spoken, and ran into the midst of the Congregation, and behold the Plague had begun among the people; and he layed Incense therein, and made atonement over the people.

48 And he stood between the dead and between the living; thus the plague was ceased. [Or stayed, withheld, kept in, viz. by God; Compare 2 Sam. 24. 21, 25.]

49 Those now which died of that Plague, were fourteen thousand and seven hundred, besides those which died for the matter of Korah. [i. e. about and for the rebellion; whereof Korah was the author and ring-leader.]

50 And Aaron returned again to Moses, to the door of the Tent of the Congregation: and the Plague was ceased.

CHAP. XVII.

God confirmeth Aarons calling by the miraculous blowing of his staffe alone, verse 1. &c. Which is laid up for a memorie, 10. the people are much terrified, by reason thereof, and seek for comfort at Moses's hand, 12.

Then the LORD spake unto Moses, saying;

2 Speak unto the children of Israel, and take from them, for each fatherly house a staffe, [Hebr. Take from by them staffe, staffe, according to the fathers house, &c.] from all their chieftains [see above, Chapter 2.] according to the house of their Fathers, twelve staffes: Thou shalt write every ones name upon his staffe.

3 But Aarons name thou shalt write upon the staffe of Levi: for one staffe there shall be for the head of the house of their fathers: [i. e. for each Head, Prince or Chieftain of the fatherly or paternal house: The meaning is; although I have divided or parted the Tribe of Levi in two, to wit, the Priestly line of Aaron, and that of the Levites; yet in this case they shall be jointly accounted under one Head, viz. Aaron.]

4 And thou shalt lay them aside in the Tent of the Congregation: before the Testimonie, [i. e. Before the Ark of the Covenant, wherein the Tables of the Covenant were laid up, being a Testimonie of the will of God] whither I shall come together with you. [Or, shall be assembled, or assemble with, unto, or by you, viz. for to speak with you, of whatsoever you are to make known to the Children of Israel: whereof the Tent of the Congregation or Assembly, had its denomination principally. See Exodus, 25. 22.]

5 And it shall come to pass, that the staffe of the man, whom I shall have chosen, [viz. for the Priesthood] shall blossom: [Or bud forth, sprout, blow, and so verse 8.] and I shall still the murmuring of the children of Israel against me, [Heb. from over, or from against me, or still from me, or cause to cease, i. e. stop and quiet; there being more such like words in the Hebrew Tongue, which carrie and imply the sense of two at once, see Genesis 12. on verse 15. The meaning is; I shall make them to cease and give over their murmuring against me, and you also; for as much as their murmuring against you, is an actuall murmuring against my self; see below, verse 10.] which they murmure against you. [viz. against Moses and Aaron.]

6 Moses then spake unto the children of Israel, and all their chieftaines gave unto him a staffe, for each chieftain a staffe, [Hebr. for a Chief, or Prince

a staffe, for a chief one] according to the house of their Fathers, twelve staffes: Aarons staffe was also among. [Hebr. in the midst their staffes.]

7 And Moses laid their staffes aside, before the face of the LORD, [See above on verse 4.] in the Tent of the Testimonie.

8 Now it happened on the second day, that Moses went into the Tent of the Testimonie: and behold, Aarons staffe, for the house of Levi, blossomed: for it brought forth Budds, and bloomed Blossomes, and bore Almonds. [Others, riped Almonds, id est, bare Almonds, that were ripening, or growing on to ripeness and maturitie by degrees.]

9 Then Moses brought forth all these staffes, from before the face of the LORD [i. e. out of the most holy place, where they had lain before the Ark] unto all the children of Israel: and they saw it, and took each his staffe.

10 Then said the LORD to Moses; Bring the staffe of Moses again before the Testimonie in custodie, to (be) a token for the rebellious children: [Hebrew, children of Rebellion] thus shalt thou make an end of their murmuring against me, [Hebrew, and their murmurings from me, or, from ever against me, id est, make an end, and keep it from me, cause it to cease, and make them give over murmuring against me: see above, on v. 5.] that they die not.

11 And Moses did it: according as the LORD had commanded him, so did he.

12 Then the children of Israel spake unto Moses, saying; Behold, we give up the ghost, [Or, we faint, swoon, are in agonie, expiring, and so in the sequel; Thus they speak out of great terrour and astonishment, fearing they should perish all of them like Korah; whereas the LORD on the contrarie, by this very means did warn them to beware of destruction, shewing his mercie and long-suffering thereby. See verse 5. and 10.] we perish, we perish all.

13 Whosoever draweth nigh in any wise, [Hebrew, who so draweth nigh, who so draweth nigh] unto the Tabernacle of the LORD, shall die: shall we then perish, giving up the ghost? [others, shall we then utterly, totally, altogether, (or,) all at once, perish; or, have they made an end of perishing, i. e. shall there be no end then of perishing?]]

CHAP. XVIII.

God sheweth Aaron and his sonnes their Office, appointing them the Levites for their service, verse 1. &c. setteth the maintenance of Aaron, and his sonnes, 8. As also the Levites, 21. Who were to pay Tenths of their Tenths, to the High-Priests, 25.

Then the LORD said to Aaron; [viz. to dispossesse the people of the fear that was upon them, mentioned in the two last verses of the foregoing Chapter; and to prompt them with the means of preventing the like mischiefe hereafter] Thou and thy sonnes, and thy Fathers house with thee, shall bear the iniquitie of the Sanctuary: [id est, the punishment of what is done amisse in the Sanctuary, and the Ceremonies thereof; therefore ye ought to looke well to it, that every one remain within the Verge and limits of his function: otherwise; you must undergoe the punishment. See Leviticus, 9. on verse 1.] and thou and thy sonnes with thee shall

shalt bear the iniquitie of your Priestly Office. [i. e. the punishment of what is done amiss in the Priestly Office; when ye shall not carry your selves in it as ye ought, or suffer a stranger to meddle and transgresse therein.]

2 And also thy brethren, the Tribe of Levi, the Tribe of thy Father, shalt thou cause to approach with thee, that they may be joyned to thee, and serve thee: but thou and thy sonnes with thee, shall be for the Tent of the Testimonie. [See above, Chapter 17. on verse 4.]

3 And they shall observe thy Guard, and the Guard of all the Tent; yet to the furniture of the Sanctuary, and to the Altar, they shall not approach, that they die not; as well they, as your selves. [Hebr. also they, also your selves; viz. when you prevent it not, or suffer it to be done through carelesnesse, or connivance.]

4 But they shall be joyned unto thee, and observe the Guard of the Tent of the Congregation, in all the service of the Tent: and a stranger shall not approach unto thee. [i. e. he that is not of the Tribe of Levi, shall not be admitted to serve and minister unto thee.]

5 Ye now shall observe the Guard of the Sanctuary, and the Guard of the Altar: that there may be no indignation [viz. of the LORD] more, over of the children of Israel. [i. e. no such Plague or Judgement, as formerly befell Korah and his complices.]

6 For, I, behold, I have taken your brethren the Levites, out of the midst of the children of Israel: they are a gift unto you, given to the LORD, [Others, given (ones) to, or of the LORD, i. e. they that are given unto you for your service, and thereby given up and dedicated to the service of the LORD] for to administer the service of the Tent of the Congregation.

7 But thou and thy sonnes with thee shall observe your priestly Office, in all matters of the Altar, and in that which is within the Vail, [Whereby the Holy place is divided from the Court] that ye shall administer: your Priests Office I give (unto you) for a ministrie of a gift, [i. e. this that you and your posteritie are made choice of for the Priestly Office before others, and are appointed to administer the same, is a meer gift and grace of my own; as also I have given to the Levites their Office: neither you, nor they, deserved it at my hands. And thus likewise is the spirituall estate, betokened and typified hereby, to wit, our communion with our High Priest, Jesus Christ, together with his merits and saving mercies, a meer gift of the grace and favour of the LORD, Isa. 9. 5. Rom. 3. 24. and 8. 32. and 11. 35. Eph. 2. 7, 8, 9. and 2 Tim. 1. 9. 1 Pet. 2. 9, 10. 1 John 4. 10. Rev. 1. 5, 6.] and the stranger that approacheth, [not being of Aarons line, and going about to intermeddle with the Priestly Office. See above, Chapter 16. 40. and 2 Chronicles 26. 19.] shall be put to death.

8 Moreover, the LORD spake to Aaron; and I, bebold, I, have given thee the Guard of my heave-offerings, [See above, chapter 5. on verse 9.] with all holy things [Hebr. Holinesses. See Leviticus 5. on verse 15.] of the children of Israel, have I given you them, for the anointings sake, [i. e. for that thou art anointed to this Holy Office. See Leviticus 8. 11. &c.] and to thy sonnes for an everlasting Institution. [viz. untill the coming of the Messiah, see Genesis 13. on verse 15. and 17. 7.]

9 This thou shalt have of the Holinesse of Holinesse. [See Levit. 2. on v. 3.] out of the fire: [i. e. that which is no burnt-offering, or appointed to be wholly burnt with fire upon the Altar, but is remaining over

of the fire-offerings, &c.] all their sacrifices, with all their meat-offering, and with all their sinne-offering, and with all their guilt-offering that they shall render unto me; it shall be a Holinesse of Holinesses, to thee, and to thy sonnes. [i. e. thou and thy sonnes ought to account of it as a very holy thing; others, an Holinesse of Holinesses, it shall be thine and thy sonnes; i. e. therefore, because it is a very holy thing, shalt thou and thy sons have it.]

10 At the most Holy place shalt thou eat the same: [Either within the Holy place it self, or without by the Altar of burnt-offerings, which also it self is called an Holinesse of Holinesses, Exodus 29. 37. See further, Leviticus 6. 16, 26, and chapter 7. verse 6. and chapter 8. 31. and 14. 13. this place is called, The Holy of Holies; or most or very Holy place, in comparison of all the Court, where all the Congregation assembled. God would have the Priests to eat all these things in this place, to shew the Holinesse of these sacrifices, and withall, to refrain the Priests thereby from all gluttony and distemper; eating there as in the presence of God, and guests at his Table: of what they might otherwise in their private houses eat, and who, see verse 11. 13, 19.] all the male shall eat that; it shall be an Holinesse unto you.

11 Also this shall be yours; the heave-offering of their gift, with all the wave-offerings of the children of Israel; I have given them to thee, and thy sonnes and thy daughters with thee, for an everlasting Institution: every one that is cleane in thy House, shall eat the same.

12 All the best [Hebr. fat, and so in the sequel, and below, verse 29, 30, 32. See Gen. 45. on v. 18.] of the Oyl, and all the best of the Must and of Corn, their firstlings, which they shall give unto the LORD, to thee have I given them.

13 The first-fruits of all that is in their Land, which they shall bring unto the LORD, shall be thine: every one that is cleane in thy house, shall eat the same.

14 Every banned (thing) [See Levit. 27. 28.] in Israel shall be thine.

15 All that openeth the womb, [Hebr. All, or every opening of the womb, see Exodus 13. 2, 12, 13, 15. and Numbers 3. verse 12.] of all flesh, which they shall bring unto the LORD, among men, and among beasts, shall be thine: But the first-born of men thou shalt wholly redeem: [Hebr. redeeming redeem; i. e. cause to be altogether redeemed; and thus the redeeming is likewise to be understood in the following verses, for causing, or, letting, permitting to be redeemed] also, thou shalt redeem the first-borne of the unclean beasts.

16 Those now among them which are to be redeemed, thou shalt redeem from a moneth old, [Hebrew, from a sonne of a moneth] according to thine estimation, [which thou art to square according to my precept, as appeareth in the sequel] for the money, [or silver] of five shekels, according to the shekell of the Sanctuary; [See Genesis 20. on v. 16. and chap. 23. on verse 15. the same is twentie Gerahs; see Leviticus 27. on verse 25.]

17 But the first-born of a Cow, or the first-born of a Sheep, or the first-born of a Goat, thou shalt not redeem; they are Holy: [Hebrew Holinesse, i. e. an Holy thing] their blood shalt thou sprinkle upon the Altar, and their fat shalt thou kindle for a fire-offering of a pleasing smell to the LORD.

18 And their flesh shall be thine: as the wave-breast, [See Lev. 7. 34.] and as the right shoulder, [or, leg] shall it be thine.

19 All the heave-offerings of the holy things, which the children of Israel shall offer unto the LORD, have I given

I given unto thee, and to thy sonnes, and to thy daughters with thee; for an everlasting Institution: [With these and the following words, God would prevent and refrain all further murmurings, exceptions, and disputes among the Israelites] It shall be an everlasting Covenant of Salt, [i. e. a lasting and constant one; as we see the things which are salted, endure longer, and are preserved from rotting and corruption. See *Leviticus* 2. on verse 13. and *2 Chronicles* 13. 5.] before the face of the LORD; for thee, and for thy seed with thee.

20 Also the LORD said unto Aaron; Thou shalt not inherit in their Land, and thou shalt have no portion in the midst of them; I am thy Portion, and thine Inheritance: [Compare, *Deuteronomy* 10. on verse 9.] in the midst of the Children of Israel.

21 And behold unto the children of Levi, [Or, as for the children of Levi, behold, &c.] have I given all the Tenth in Israel for an Inheritance: [See *Leviticus* 27. on verse 30.] for their service which they administer, for the service of the Tent of the Congregation.

22 And the children of Israel shall no more approach to the Tent of the Congregation, to bear sinne, [i. e. to draw guilt upon themselves, and incur punishment; See above on verse 1. and below, v. 32.] (and) to die. [as happened unto Korah, and his followers, see above, chapter 16.]

23 But the Levites, [Hebr. Levi] They shall administer the service of the Tent of the Congregation; and they shall bear their iniquitie: [i. e. they shall bear the punishment themselves, if they transgress in their Ministerie; see above, verse 1.] it shall be an everlasting Institution for your Generations; and they shall inherit no Inheritance in the midst of the children of Israel.

24 For the tenths of the children of Israel, which they shall offer unto the LORD for a heave-offering, have I given unto the Levites for an Inheritance; therefore, have I told them; They shall inherit no Inheritance in the midst of the children of Israel.

25 And the LORD spake unto Moses, saying;

26 Thou shalt likewise speak unto the Levites, and say unto them; when ye shall have received the Tithes of the children of Israel, which I have given you of them for your Inheritance; then shall ye offer thereof an heave-offering of the LORD, the tenths of these tenths.

27 And it shall be imputed unto you, for your heave-offering, as corn of the threshing floor; [i. e. it shall be accounted, and be as acceptable, as if ye had Land of your own, and did offer the Tenths or Tithes thereof like unto the rest of the Tribes] and as the fulness of the press. [understand the Wine-press, and Oyl-press; see *Joel* 2. 24.]

28 So also shall ye offer an heave-offering of the LORD, of all your Tithes, which ye shall have received of the children of Israel: and ye shall give the LORDS heave-offering thereof unto the Priest Aaron.

29 Of all your gifts, [i. e. of all the Tithes which are given you] shall ye offer every [i. e. all manner of] heave offering of the LORD; of all the best [Hebr. fat as above, verse 12. and in the next verse] thereof, its hallowing thereof. [i. e. that portion thereof whereby your Tithes are hallowed, so that ye may use and enjoy the same with a good Conscience. See below v. 32. others, its holy part thereof.]

30 Thou then shalt say unto them: when ye offer the best thereof, then shall it be imputed to the Levites, as an

in come (or revenue) of the threshing floor, and as an in-come of the presse: [See above on verse 27.]

31 And ye shall eat the same in all places, ye and your house: for it is a reward unto you, for your service in the Tent of the Congregation.

32 So shall ye bear no sinne over it, [See above, verse 1. and 22.] when ye offer the best of it: [Hebr. the fat, as above, verse 12. See the Note there] and ye shall not unhallow (or prophane) the holy things of the children of Israel, that ye die not.

CHAP. XIX.

Orders about the Water of Separation, to be made with the ashes of a red, slain and burnt Heifer, verse 1. &c. Of sundrie pollutions, and cleansings by the said water, 11. Lawes against the contemners of this cleansing, 20.

Further, the LORD spake to Moses and to Aaron, saying;

2 This is the institution of the Law, which the LORD commanded, saying: speake to the children of Israel, that they bring to you [Hebr. take to you, i. e. take and bring to you. See of the like use of such words, *Genesis* 12. on verse 15.] a red perfect Heifer, wherein there be no defect; [Compare *Hebrews* 7. 26. *1 Peter* 1. 19. &c.] on which no yoke hath come.

3 And the same ye shall give to Eleazar, the Priest; and he shall bring her forth without the Camp, [See the signification hereof, *Heb.* 13. 11, 12.] and they shall slay her before his face.

4 And Eleazar the Priest, shall take of her blood, with his finger: and of her blood he shall sprinkle seven times, right over against the Tent of the Congregation.

5 Further, they shall burn this Heifer before his eyes; her skin and her flesh, and her blood with her dung shall be burnt.

6 And the Priest shall take Cedar-wood, and Hyssop and Scarlet; and cast it into the midst of the burning of this Heifer.

7 Then the Priest shall wash his clothes, and bathe his flesh with water, and afterward goe into the Camp: and the Priest shall be unclean untill the Even.

8 Also he that burnt her, shall wash his clothes with water, and bathe his flesh with water, and be unclean untill the Even.

9 And a clean man shall gather the ashes of this Heifer, and lay them aside without the Camp in a cleane place: and it shall be to keep, [i. e. these ashes shall be kept and preserved] for the Congregation of the children of Israel, for the Water of separation; [where-with those were to be sprinkled, who by means of any ceremoniall uncleanness, were to be separated and secluded from the Tabernacle, or meeting of the Congregation; in token of their Purification] it is an Expiation [or, unspinning, Hebr. *sin*; i. e. Expiation, or cleansing from sinne: see verse 12, 13, 19, 20. The meaning is: This Water, and the sprinkling thereof, shall be a token of the cleansing and Purification from sinne, made, or to be made, onely by the blood of the Messiah our LORD and Saviour Jesus Christ, the same being sprinkled upon (i. e. imputed and appropriated unto) the souls of all true children of God, whereof all the ceremony, was but a type and figure: See *Heb.* 9. 12, 13, 14. and *ch.* 1. 2, 3, 4, 12, 14. *1 Pet.* 1. 2. *1 John* 1. 7. &c. So the word *Sin*, is also very frequently taken, for sacrifice for sin, or sin-offering. See

and compare above, chapter 8. on verse 7. where this water is called *water of sin*; and in this chapter v. 17. ye have the burning of sin.]

10 And he that gathered the ashes of this Heifer, shall wash his clothes and be unclean untill the Even: this shall be unto the children of Israel, and unto the stranger, that sojourneth in the midst of them, for an everlasting institution.

11 Whoso toucheth a dead, any dead body of a man, [viz. whether he be a born Israelite, or stranger, Hebr. Soul. See Lev. 19. on v. 28.] the same shall be unclean seven dayes.

12 On the third day he shall un-sin (or purifie) himself therewith, [viz. with the water of separation spoken of before] so shall he be clean on the seventh day: but if he doe not un-sin himself on the third day, he shall not be clean on the seventh day.

13 Whosoever toucheth a dead, the dead body of a man, that shall be dead, and shall not have un-sinned himself, the same defileth the Tabernacle of the LORD; [viz. while being unclean yet, he nevertheless presumeth, and dreads not to appear in the Court of Gods holy habitation, contrary to the expresse command of God] therefore shall that soul [i.e. man, or person] be rooted out from Israel: [as having wilfully despised, not onely the Ceremoniall precept of the LORD, but likewise the thing betokened thereby; to wit, the cleansing through the blood of Christ; as the following words shew forth, compared with the note above, on v. 9. compare likewise, Heb. 10. 26, 27, 28, 29. And see further, Gen. 17. on v. 14. and below here, v. 20.] because the water of separation is not sprinkled upon him, he shall be unclean; his uncleanness is yet in him. [or, shall be further in him, or abide in him.]

14 This is the Law, when a man shall have died in a Tent: [i.e. in the Camp, in his habitation or dwelling place] Every one that goeth into that Tent, and every one that is in that Tent, shall be unclean seven dayes.

15 (As) also all open furniture, whereon no covering [Hebr. *wrung*, or *wrested work*, or piece of cloib, or band wherewith things are bound up] is bound, [Hebr. *joyned*, *fastned*, *coupled*; the fence is, such things as are not covered, kept close, bound or wrapped up] the same is unclean.

16 And whosoever shall have touched in the open field, one slain with the sword, or a dead (person) or the bones of a man, [Being dead] or a grave, shall be seven dayes unclean.

17 Now for an unclean (one) [Here now God ordereth the manner of preparing and applying the water of separation] they shall take of the dust, [i.e. of the preserved ashes of the red Heifer above mentioned, verse 9.] of the burning of the unspinning, [or expiation, purification, Heb. *sin*, i.e. serving for the expiation or abolition of and purifying from sin. See above, on v. 9.] and put living water [i.e. spring, or running water, taken out of a fountain or river, see Gen. 26. on v. 19. and Levit. 14. 5.] thereupon in a vessel.

18 And a clean man shall take hyssop, and dip into that water, and sprinkle it on that Tent, and on all the furniture, and on the souls that were there: (as) likewise, on him that touched a bone, or a slain, or a dead (person) or a grave.

19 And the clean shall sprinkle the unclean on the third day, and on the seventh day: and on the seventh day he shall un-sin, (or expiate) him; and he shall wash his clothes, and bathe himself with water, and be clean in the Even.

20 He on the contrarie, that shall be unclean, and shall not un-sin (or expiate) himself, that soul [i.e. man, or person] shall be extirpated out of the midst of the Congregation: for he hath defiled the Sanctuary of the LORD, [see above, on v. 13.] the water of separation is not sprinkled upon him; he is unclean.

21 This shall be unto them for an everlasting institution: and he that sprinkleth the water of separation, shall wash his clothes; also he that toucheth the water of separation, shall be unclean untill the Even.

22 Yea, whatsoever shall have touched that unclean (one) shall be unclean; and the soul that shall have touched the same [Or, him] shall be unclean untill the Even.

CHAP. XX.

The children of Israel come into the Wilderness of Zin; there Miriam dieth, verse 1. and the people murmure for water, 2. The LORD commandeth Moses to speak to the rock, for to yield water, 7. Moses smiteth on it, 11. The LORD is displeased with Moses and Aaron, by reason of their unbelief, 12. Moses desireth passage through Edom, 14. which is denied him, 18, 20. Aaron by Gods command, surrendreth his high-Priestly office unto his son Eleazar, upon mount Hor, 23. and there he dieth, 28. All the Congregation bemoan him.

When the children of Israel, the whole Congregation, were come into the wilderness of Zin, in the first moneth, [viz. of the fourtieth year after their coming forth out of Egypt, below, ch. 33. 38.] the people abode at Kades: [this Kades lay on the borders of Edom, v. 16. and is a distinct place from Kades Barnea, Deut. 1. 19.] and Miriam [the sister of Moses and Aaron, a Prophetess; see Exod. 15. 20] died there, [and so did, in this same fourtieth year since the Israelites coming out of Egypt, Aaron likewise: below, chapter 33. 38. and Moses himself also, Deuteronomie 34. 5.] and she was buried there.

2 And there was no water for the Congregation: then they gathered themselves against Moses, and against Aaron.

3 And the people contended with Moses; and they spake, saying, Ah, [This particle sets forth the greatness of their hearts-grief, making the same to break out into the ensuing wish, or imprecation] thus we had given (up) the ghost when our brethren gave up the ghost, before the face of the LORD! [see above, Chapter. 16, 32, 49.]

4 Wherefore have ye brought the Congregation of the LORD into this wilderness? that we should die there? we and our cattell?

5 And wherefore have ye made us come up out of Egypt, for to bring us into this evill place? [See Jer. 2. 6.] it is no place of seed, nor of Figs, nor of Vines, nor of Pomegranates; nor is there any water to drink.

6 Then Moses and Aaron went from the face of the Congregation, [viz. being struck with an apprehension of fear, what violence and trouble they might be put to by the people] unto the doore of the Tent of the Congregation, and they fell upon their faces: [they viz. Moses and Aaron, calling upon the LORD, as Exod. 17. 14.] and the glory of the LORD appeared unto them. [viz. in the pillar of Cloud.]

7 And the LORD spake to Moses, saying;

8 Take that staff [viz. the staff of Aaron, which was kept before the Ark of the Covenant. See above chap. 17. 10. Some understand Moses his staff here, wherewith he had wrought so many wonders formerly] and gather the Congregation, thou and Aaron thy brother, and speak ye to the rock before their eyes; so he shall give them water. Thus shall ye bring them forth water out of the rock. [Psalm 78. 15, 16. and 105. 41. and 114. 8. Nehem. 9. 15.] and thou shalt make the Congregation and their beasts to drink.

9 Then Moses took the staff from before the face of the LORD

LORD, [i.e. out of the Tabernacle] according as he had commanded him.

10 And Moses and Aaron assembled the Congregation before the rock: and he [viz. Moses] said unto them [he had received no command to address his speech unto the people, but to speak unto the rock, v. 8.] Hear now, ye rebellious, shall we bring forth water for you out of this rock: [of this they needed not to have doubted, God having promised it, v. 8.]

11 Then Moses lifted up his hand, and he smote the rock [of the spirituall signification of this rock, see 1 Cor. 10. 4.] twice [which likewise sheweth Moses his haughtiness and anger] with his staff: and there came forth much water, so that the Congregation drank and their beasts.

12 Therefore the LORD said to Moses and to Aaron; because ye have not believed me, [i.e. because ye did not believe my words, to do and perform what I commanded you, as doubting whether I was sufficiently able to accomplish what I had commanded you to do] to have hallowed me before the eyes of the children of Israel: [cheerfully at my command, charging the rock to yield forth water; and thus giving the people a good example, of believing and obeying my words] therefore ye shall not introduce this Congregation into the land which I have given them. [that which God here threatened, came also to pass; for Aaron died on mount Hor, below, verse 28. and Moses on mount Nebo, Deut. 34.]

13 These are the waters of Meribah, [i.e. waters of strife, or contention] for which the children of Israel contended with the LORD, [i.e. with Moses the servant of the LORD, v. 3. See Exod. 16. 8.] and he was hallowed on them, [to wit, on Moses and Aaron; for punishing their disobedience, he hallowed himself thereby; see Lev. 10. 3. and 22. 32. Others apply this to the Israelites, to whom God made good his holy Word, when he brought forth water out of the rock.]

14 After that Moses sent forth Messengers from Kades unto the king of Edom, (saying;) Thus saith thy brother Israel; [Edom, or Esau, and Jacob, or Israel were brethren indeed; and those that speak here together, their respective posterities] Thou knowest all the toyl that met us: [Heb. that found us.]

15 That our fathers went down to Egypt, and we dwelt many dayes [i.e. for a long time] in Egypt: and that the Egyptians have done evil to (or, dealt ill with) us and our fathers.

16 Then we cried unto the LORD, and he heard our voice, and he sent an Angell [See Exodus 14. 19.] and he led us forth out of Egypt: and behold, we are at Kades, a Citie on the utmost of thy border.

17 Let us we pray, pass through thy land, [That being then their next and ready way into Canaan] we will not pass thorow the Corn-field, nor thorow the Vineyards, nor wil we drink the water of the Wells: [viz. without paying for it, as appears, v. 19.] we will go the Kings (high-) way, [Hebr. the Kings way. Others, the high-way, the common road] we will not turn to the right, nor to the left hand, untill we shall have passed thorow thy borders.

18 But Edom said unto them; [viz. to Moses, or to Israel] Thou shalt not pass thorow me, [i.e. thorow my land, as v. 17. See the like expression, Deut. 2. 30. and Rom. 15. 28.] lest I go forth to meet thee with the sword, [i.e. with force of arms, in hostile manner.]

19 Then the children of Israel said to him; we will march the beaten way, and if we drink of thy water, I and my cartel, I will give its price for it: [This God commands expressly, Deut. 2. 6. 7.] I will onely pass thorow on foot, without any thing else.

20 But he said, Thou shalt not pass thorow; and Edom went forth to meet him, with a heauie (or numerous) people, and with a strong hand.

21 Thus Edom refused Israel [i.e. the Israelites] to pass thorow his border: therefore Israel turned away from him. [This the Israelites did by Gods command, Deut. 2. 4. 5. notwithstanding that the way, which they passed afterwards thorow the wilderness proved very toilsom and difficult to them, Numb. 21. v. 4. 5.]

22 Then they journeyed from Kades: and the children of Israel, the whole Congregation came to mount Hor. [See Numb. 33. 37.]

23 Now the LORD spake to Moses, and to Aaron, by mount Hor, at the border of the land of Edom, saying;

24 Aaron shall be gathered to his people; [i.e. he shall die, as verse 26.] for he shall not come into the land, which I have given to the children of Israel: because ye were rebellious to my mouth [i.e. to my command] at the waters of Meriba.

25 Take Aaron and Eleazar his son, and make them come up to mount Hor: [Numbers, 33. 38. Deuteronomy 32. 50.]

26 And pull off Aaron his garments, [To wit, his Priestly habit described, Exodus 28. 2.] and put them on Eleazar his son: for Aaron shall be gathered, [viz. to his people as above, v. 24.] and die there.

27 Moses now did, according as the LORD had commanded, for they went up on mount Hor, [Moses, namely, Aaron, and Eleazar] before the eyes of all the Congregation.

28 And Moses pulled off Aaron his garments, and he put them on Eleazar his son: and Aaron died there; [See Deut. 10. 6. and 32. 50.] on the top of that mount: then Moses and Eleazar came down (from) that mount.

29 When all the Congregation saw, [i.e. perceived by the relation of Moses and Aaron, and seeing Aaron was not returned, and Eleazar invested in his Priestly habit, See the like phrase, Gen. 42. 1. compared with Acts 7. 12.] that Aaron was deceased; [Aaron died in the hundred twentieth and third year of his age, Numb. 33. 38. on the first day of the fifth moneth, in the fortieth year, since the coming forth out of Egypt. Of his buriall, see Deut. 10. 6.] then all the house of Israel bewailed [i.e. they mourned for] Aaron thirtie dayes. [and so long they mourned likewise afterwards for Moses, Deut. 34. 8.]

CHAP. XXI.

The Canaanites fight against Israel, and overpower some of them, verse 1. &c. but through Gods assistance they subdue them again, and destroy both them and their Cities. 3. The people murmur again, 5. for which they are plagued with fierie Serpents, 6. They repent, 7. God commands the erecting of a copper Serpent, 8. which Moses setteth up; and who so looketh on it, recovered, 9. Severall journies of the Israelites, 10. Their Hymne at Beer, for the water, which God had given them, 17. The Israelites sue for passage to the Amorites, 21. Sihon refuseth it, 23. The Israelites defeat them, with their King, and take their Cities, 24. Some sayings of Sihons oppression, 27. Og the King of Basan, fights against the Israelites, and is overcome, and his land possessed by the Israelites, 33.

When the Canaanite the King of Harad; [This seemeth to be the name of the Citie where this King had his residence, see Jos. 12. 14. Others are of opinion, that the King himself was called Harad] inhabiting toward the South, [viz. of the land of Canaan, whither the spies went, Numb. 13. 17. see also Numb. 33. 40.] heard that Israel came by the way of the spies: [i.e. the same way, which the spies had taken, whom Moses had sent forth. Some conceive the word Aitharim (rendred spies here) to be the name of a certain place] he fought against

against Israel, and he carried away some captives of them away captive.

2 Then Israel vowed a vow unto the LORD, and said: if thou dost give this people wholly into my hand, then I will banne their Cities. [i. e. I will not keep the same for my own use and advantage, but hallow them unto thee, or destroy them for thine honour; see Isa. chap. 6. 17, 19, 21, 24. and Lev. 27. 28, 29.]

3 The LORD then heard the voice of Israel, and gave the Canaanites over, [viz. into his hands, as v. 2.] and he banned them, and their Cities: [this was not completely performed in Moses's time, but by Joshua afterwards Jos. 12. 14. and Jud. 1. 16, 17.] and he, [viz. Israel, i. e. the Israelites] called the name of that place Horma. [i. e. banning, utter destruction.]

4 Then they journeyed from mount Hor, on the way of the reed-sea, [See Exod. 13. 18.] that they might march about the land of the Edomites: yet the peoples soul grew vexed, [Hebr. perverted, see Jud. 10. on v. 16.] upon this way [or, by reason of this way.]

5 And the people spake against God, and against Moses; wherefore have ye made us to come up out of Egypt? that we should die in this Wilderneck? for here is no bread nor water, and our soul loatheth this very light bread. [Thus they call the bread of heaven, or the Manna which was still continued to them]

6 Then the LORD sent fierce Serpents [Heb. Burning Serpents, thus called from the effect of their biting, which caused a mortall burning, and consequently an excessive thirst] among the people; these bit the people: and there died much people of Israel.

7 Therefore the people came to Moses, and said: We have sinned, for having spoken against the LORD, and against thee; pray to the LORD that he take away these Serpents from us; then Moses prayed for the people.

8 And the LORD said to Moses, make thee a fierce Serpent, [Verse 9. it is called a copper Serpent; the meaning here is, make a copper Serpent like unto one of these fiery ones] and put it upon a pole, [Or, stake, spear; others, for a sign, or upon a banner] and it shall come to pass, that every one that is bitten, when he looketh on it, he shall live. [i. e. recover and remain alive.]

9 And Moses made a copper Serpent, and put it upon a pole; and it came to pass, when a Serpent did bite any one, he looked upon the copper Serpent, and he remained alive.

10 Then the children of Israel journeyed, and they camped themselves at Obobh.

11 After that, they journeyed from Obobh, and camped themselves by the hills of Abarim, in the Wilderneck, which is over against Moab, towards the rising of the Sunne.

12 From thence they journeyed and camped themselves by the brook Zered:

13 From thence they journeyed and camped themselves on this side of Arnon, [Others, at the ferry of Arnon] which is in the Wilderneck coming forth out of the border of the Amorites; for Arnon is the border of Moab, between Moab, and between the Amorites; [of Arnon, see Jud. 12. 18.]

14 Therefore it is said [Others, it shall be said, viz. in future ages, or time to come] in the book of the Wars of the LORD: [i. e. of such Wars as were made by the appointment and manifest power of the LORD: this Book, or Writing, or Relation, is no more extant now, though without any prejudice or detriment of the Canonick Scriptures] against Hahab [viz. (as it may be understood, were those Wars of the LORD, or (fighting) against Hahab, &c., or the like. The words following, as also of verse 15. are hard to be understood, and are variously interpreted; We set them down here, as they are rendred by the most learned. Hahab is thought to have been the King of the Moabites, whom Sihon sub-

dued, verse 26.] in a whirle-winde, [Hebr. Besupha. Some take this to be the name of a certain place; otherwise called Suph, Deut. 1. 1. others, the red Sea] and against the brooks of Arnon.

15 And the descent of the brook, turning it self toward the situation of Ar, [a Citie so called in the land of the Moabites, v. 28.] and leaneth, [or bordereth, toucheth, is situated] on the borders of Moab.

16 And from thence (they journeyed) to Beer: This is the Well, whereof the LORD said unto Moses; gather the people, and I will give them water.

17 (Then Israel sang this song, [Praising the goodness of God in providing this good Well, or Fountain for them] Spring up thou Well, sing thereof by turns; [or sing it by turns: See Exodus 15. 21. and 1 Sam. 18. 7. and Psalm 147. 7.]

18 Thou Well, which the Princes digged, which the Nobles of the people delved by the Law-giver, [i. e. by his advice and direction; understand the Law-giver Moses, as also Deut. 33. 21. or, by the Law-giver, God himself may be understood here, as Isa. 33. 22.] with their staves: [understand this of the staves of Moses and Aaron; or, of the staves of authoritie, which the Princes and Governors did usually bear in their hands in token of their office, place and authoritie, wherein God had put them, and from the Wilderneck (they journeyed) to Mattana.

19 And from Mattana to Nabaliel: and from Nabaliel to Bamoth.

20 And from Bamoth to the valley, that is in the field [i. e. Land] of Moab, to the top of Pisgab, and that which looketh toward the Wilderneck, [Others, toward Jeshimoth.]

21 Then Israel sent messengers to Sihon the King of the Amorites, saying; [Deut. 2. 26. Jud. 11. 19.]

22 Let me pass thorow the Land; we will not turn aside into the Corn-fields, nor into the Vineyards, we will not drink the water of the Wells: we will goe on the Kings (high-)way, till we shall be marched thorow thy border.

23 But Sihon did not let Israel pass thorow his borders; but Sihon gathered all his people, and he went forth to meet Israel, to the Wilderneck and he came to Jahza, [The name of a Citie likewise mentioned, Dexteronomie 2. 32. Jud. 21. 20. Jer. 48. 21. 34.] and fought against Israel.

24 But Israel smote him with the edge [Heb. mouth] of the sword; and took his Land in hereditarie possession, even from Arnon unto Jabbok, [these are names of rivers in those parts] even unto the children of Ammon; (for the border of the children of Ammon was strong) [this is the reason why Sihon could not take the border as he had taken the Land of the Moabites.]

25 Thus Israel took in all these Cities: and Israel dwelt in all the Cities of the Amorites, at Hesbon, and in all her dependant places. [Hebr. daughters, i. e. small Cities, Towns and Villages resorting under and subjected to Hesbon, as their Metropolis, or chief Citie. Moses calleth them elsewhere unwall'd Cities, or Towns, Deut. 3. 5.]

26 For Hesbon was the City of Sihon the King of the Amorites, and they had fought against the former King of the Moabites: [i. e. with him that was King there, immediately before Balak] and he had taken all his land out of his hand, even to Arnon.

27 Therefore those that use Proverbs, say; Come to Hesbon, let them build and fortifie the Citie of Sihon. [i. e. greater and stronger then she was before.]

28 For there is a fire gone forth from Hesbon; A flame out of the Citie of Sihon: [i. e. Sihon after that he had subdued Hesbon brake forth thence, and like a fire, over-run and embraced all the Land of Moab] it hath devoured Ar of the Moabites, [viz. their Metropolis, from which the

the whole land got its Denomination] (and) the Lords of the high places (or heights) of Arnon ; [understand the Priests and Princes, which were not able to save or defend the City by their idoll. See Jer. 48. 7. otheis, the Citizens of Bamoth, at Arnon.]

29 *Woe unto thee Moab, thou people of Chamoꝝ art undone :* [i. e. thou people which serve and worship Chamoꝝ : thus the Idoll of the Moabites was called, 1 Kings 11. 33.] *He [viz. Chamoꝝ] hath delivered his son :* [i. e. Moabs sons, or the Moabites, which ran away] *and his daughters into captivity,* [i. e. Chamoꝝ, in stead of protecting and defending them, hath suffered them to be led away captive] *to Sihon the King of the Amorites.*

30 *And we have fell (or thrown) them down :* [Or shot them, viz. with arrows, others, their lamp, i. e. glory is perished] *Hesbon is lost even unto Dibon,* [one of the high places or Cities in the Land of Moab, Isa. 15. 2. Jer. 48. 18. 22.] *and we have laid it waste, even unto Nophah, which (reacheth) unto Medeba.* [likewise a City in the land of Moab, Isa. 15. 2.]

31 *Thus Israel dwelled in the land of the Amorites.*

32 *After that Mosch sent to spie out Faazer,* [The name of a City having formerly appertained to the Moabites, (spoken of Numb. 32. 1. 3. 34. 35. and Jer. 48. 32.) and they took in their dependant places : [See above verse 25] and he drave the Amorites, that were there out of the possession.

33 *Then they turned themselves, and marched up, the way of Basan :* [This was a good fat pasture-countrey, (spoken of Deut. 32. 14. Psalm 22. 13. Jer. 50. 19. Amos 4. 1. Mich. 7. 14.) and Og the King of Basan went forth to meet (or encounter) them, and all his people, to the battell, in E[drei. [Og was likewise a King of the Amorites, a Giant, of whom see further, Deut. 3. 1. 11. E[drei, was a Citie situated in Ogs Kingdome, Deuteronomie 3. 10.]

4 The LORD now said to Mosch ; *Fear him not ; for I have given him into thine hand, and all his people, also his Countrey : and thou shalt do to him, according as thou hast done to Sihon, the King of the Amorites, that dwelt at Hesbon.*

35 *And they smote him, and his sons, and all his people, so that none was left him over :* [Hebr. no remaining (oncs) remained] *and they took his [viz. King Ogs] land into hereditary possession.*

CHAP. XXII.

Balak the King of the Moabites sendeth for Bileam to curse Israel, verse 1. &c. Bileam enquireth of the LORD, what he should do, 8. who forbids him to go, 12. Balak sends for him the second time, 15. and the LORD lets him go, 20. The Angell would have killed him, had not his she-Asse stept out of the way, 21 and lay down under him, 27. Bileams eyes are opened that he saw the Angel, 31. who rebuketh him, 32. and he confesseth his fault, and is ready to return, 34. but the Angel permits him to go on, 35. Balak comes to meet Bileam and receives him stately, 36. but what honour soever he bestoweth upon him, he cannot move him to curse Israel, 38.

After that the children of Israel journeyed, and camped themselves in the plain fields of Moab on this side the Jordan of Jericho. [i. e. that part of it which passeth near by Jericho, or which had a Ferry or Foord by Jericho.]

2 When Balak the son of Zippor [This Balak was at this time King of the Moabites, verse 4. see more of him,

Jud. 11. 25. and Mich. 6. 5.] saw all that Israel had done to the Amorites.

2 *Then Moab was sore afraid before the face of this people, for they were many :* [Here is fulfilled that which was foretold, Exodus 15. 15.] *and Moab was distressed [or grew vexed, as Exodus 1. vers. 12.] before the face of the children of Israel.*

4 *Therefore Moab said to the eldest of the Midianites ; [Called Princes, below, v. 7. 8.] Now will this company lick up [i. e. consume and devour] all that is round about us,* [Hebr. all our round-about, or round aboutnesses] *as the Oxe licketh up the verdure of the field :* *At that time now Balak the son of Zippor was King of the Moabites.*

4 *The same sent messengers to Bileam* [Jos. 13. 22. he is called a fore-teller : See below, chap. 24. 1. The Apostle Peter calls him a Prophet, 2 Pet. 2. 16.] *the son of Beor at Petbor,* [a Citie in Mesopotamia, below, c. 23. 7. Deut. 23. 4.] *which is by the river, [viz. Euphrates] in the land of the children of his people,* [i. e. in his, viz. Bileams own countrey, or fatherland, which was Mesopotamia, as appeareth below, chap. 23. 7.] *for to call him ; saying ; Behold there is a people come forth out of Egypt ; behold, they have covered the face [Hebr. eye. See Exod. 10. 3, 15. and below v. 11.] of the Land, and they remain lying right over against me.*

6 *And now, come I pray, curse this people ; for they are mightier then I, peradventure I shall be able to smite them, or shall drive them out of the Land : for I know that whom thou blessest, the same shall be blessed, and whom thou cursest, the same shall be cursed.*

7 *Then the eldest of the Moabites, and the eldest of the Midianites went, and had the (wages of) the sooth-sayings :* [2 Pet. 2. it is called the wages of unrighteousness. See Jer. 22. on v. 13.] *so they came to Bileam, and spake unto him the words of Balak.*

8 *He then said unto them, tarrie here this night, and I shall return you an answer, according as the LORD shall have spoken unto mee :* *then the Princes of the Moabites stayed with Bileam.*

9 *And God came to Bileam, [viz. in the night] and said, who are the men that are with thee ?*

10 *Then Bileam said to God ; Balak the son of Zippor, the King of the Moabites, hath sent them to me, saying ;*

11 *Behold, there is a people come forth out of Egypt, and they have covered the face of the Land : come now, curse me them ; peradventure I shall be able to fight against them, or drive them out.*

12 *Then God said to Bileam ; Thou shalt not goe with them : thou shalt not curse that people, for they are blessed.*

13 *Then Bileam arose in the morning, and said to the Princes of Balak, Go to your Land : for the LORD, refuseth to permit me to go with you.* [Or, refuseth me leave to go with you.]

14 *Then the Princes of the Moabites arose, and came to Balak : and they said ; Bileam hath refused to go with us.* [As Bileam said lesse to the Moabitish Princes, then God hath spoken to him ; so these messengers tell their master, King Balak, les then Bileam had told them.]

15 *Yet Balak went on to send Princes, more and more honourable then those were.* [viz. That were sent first.]

16 *Who came to Bileam and told him ; Thus saith Balak, the son of Zippor ; Let nothing I pray, let thee to come to me.*

17 *For I shall very highly honour thee,* [Hebr. honouring I shall honour thee] *and whatsoever thou shalt say unto me, I will doe ; come then I pray, curse me this people.*

18 *Then answered Bileam, and said to the servants of Balak ; If Balak gave me his house full of silver and gold,* [Hebr. the fulness of his house] *yet should I not be able to transgress the command [Hebr. the mouth] of the LORD my God ; [hence it appeareth that Bileam had some*

some knowledge of the true God, in regard of this trans-
action; yet neither wholly nor uprightly] to do small
or great (matters.)

19 And now tarry ye likewise here, I pray, this night,
[viz. as former Ambassadors had done] that I may
know what the Lord shall further speak to me. [Bileam
makes shew that he would do nothing in this matter,
but what God should be pleased to command him, whereas
he knew well enough, that God had already forbidden
him to curse Israel, in expresse and plain termes.]

20 Now God came to Bileam by night, and said to him;
Because those men are come to call thee, arise go with
them: and nevertheless thou shalt do that, which I shall
speak unto thee [God permits Bileam to go indeed at
length with Balaks Ambassadors, not that he was plea-
sed therewith, as appears by v. 22. but the more to disco-
ver the evil disposition of Bileam, and to manifest his
own glory therein, that Bileam was constrained still to
bless the people, which he intended to curse.]

21 Then Bileam rose in the morning, and saddled
his shee-asse, and he went along with the princes of Moab.

22 But the anger of God was kindled because [Others as]
he went along, [viz. with such an intent and purpose to
curse the people of God.] and the Angel of the Lord put
himself in the way, for an adversary [Heb. Satan]
to him: now he rode upon his shee-asse, and two of his
youths were with him.

23 The shee-asse now saw the angel of the Lord stand-
ing in the way, with his drawn sword in his hand, [This
was a token of wrath and vengeance as. Jos. 5. 13. &c.
[Chro. 21. 16.] Therefore the shee-asse turned out of the
way, and went into the field: then Bileam smote the shee-
asse [viz. with his rod or staff] to make her turn into
the way.

24 But the angel of the Lord stood in a path of the
vineyards, (there) being a wall on this, and a wall on
that side.

25 When the shee-asse saw the angel of the Lord, shee
thrust (or pressed) her self to the wall, and crusht Bile-
ams foot on the wall, therefore he held on to beat her.

26 Then the angel of the Lord went further yet, and
stood in a narrow place, where there was no way for
to turn to the right or to the left hand.

27 When the shee-asse saw the angel of the Lord, shee
lay down under Bileam: and the wrath of Bileam kind-
led, and he smote the shee-asse with a staffe.

28 Now the LORD opened the mouth of the shee-asse
that she said to Bileam, what have I done thee, that thou
hast smitten me three times now?

29 Then said Bileam to the shee-asse; because thou hast
mocked me: O that I had a sword in my hand! for I
would kill thee now.

30 The shee-asse now said to Bileam; am not I thy shee-
asse, whereon thou hast ridden, (ever) since thou wast (my
master) untill this day? have I ever been wont, [Heb.
have I having the manner, had the manner] to do thus unto
thee? then he said no.

31 Then the LORD uncovered the eyes of Bileam, so
that he saw the Angel of the LORD standing in the way,
and his drawn sword in his hand: therefore he inclined
the head, and bowed himself upon his face.

32 Then the Angel of the LORD said unto him, why
hast thou smitten thy shee-asse three times now? behold I
am gone forth for an adversary (to thee) because this way
[which thou art in] turneth away from me. [Heb. over a-
gainst me, i. e. in my presence, under mine own eyes; the
meaning is, God was offended with Bileam, because he
went about another way and course of proceedings, then
God had declared and commanded. See 2 Pet. 2. 15.]

33 But the shee-asse hath seen me, and shee hath turned a-
side before my face, three times now: had she not turned a-
side before my face assuredly I should now also have put thee to
death, and saved her alive.

34 Then Bileam said to the Angel of the LORD, I
have sinned, for I knew not that thou stoodst in the way to
meet me: and now is it evil in thine eyes? [i. e. displeas-
ing unto thee] I will return. [Heb. I will return me.]

35 The angel of the LORD now said to Bileam, go thy
way with these men, but onely that word which I shall
speak to thee, that thou shalt speak: thus Bileam went with
the princes of Balak.

36 When Balak heard that Bileam came, then he went
forth to meet him, to the city of the Moabites, which (li-
ch) on the border of Arnon, that is at the utmost
border.

37 And Balak said to Bileam: have not I earnestly
sent unto thee, [Heb. sending] for to call thee?
wherefore didst thou not come unto me? am not I able to
honor thee aright?

38 Then Bileam said to Balak; Behold I am come unto
thee; shall I be any ways able now [Heb. being able be
able] to speak ought? [to wit, according to my own will,
besides or contrary to Gods?] the word, which God shall
put into my mouth, that shall I speak.

39 And Bileam went with Balak; and they came to
Kirjath-Huzoth [Oth. the city of the streets, or into the
city that lay without.]

40 Then Balak slew bullocks and sheep; [viz. for sa-
crifice, and the remaining pieces they did eat themselves
at their publick meales: see below, chap. 25. 2.] and he
sent to Bileam, and to the princes that were with him.

41 And it came to passe in the morning, [To wit, of the
second day, after the feast of the sacrifices] that Balak
took Bileam, and carried him up to the high places of Baal:
that from thence he might see the utmost (part) of the
people. [viz. of Israel.]

C H A P. XXIII.

Balak and Bileam slay and offer oxen and rams, v. 1. &
God putteth a blessing over Israel into Bileams Mouth,
5. which Balak is troubled at, 11. They go to another
place to curse the people of God, 13. and there they of-
fer again sacrifice, 14. God meets Bileam again, and
putteth yet a greater blessing into Bileams mouth,
16. Balak bringeth Bileam to a third place, where
they offer sacrifice again, 27.

Then said Bileam to Balak; build me here seven al-
tars; and prepare me here seven oxen and seven
rams.

2 Balak now did according as Bileam had spoken;
and Balak and Bileam offered a bullock and a ram upon e-
very altar.

3 Then Bileam said to Balak; abide standing by thy
burnt-offering, and I will see, [viz. to enquire of God;
but that he did in an undue manner see chap. 24.] pre-
adventure shall the LORD meet mee, [Heb. meeting
meet me] and that which he shall shew, the same shall I
make known unto thee: then he went up to the high (place)
[others alone.]

4 When God met Bileam, he said to him, Seven altars
here I prepared, and have offered a bullock and a ram on each
altar.

5 Then the LORD put, (or layd) the word in
Bileams mouth, and said, return to Balak, and speak
thus:

6 Now when he returned to him, behold he stood by
his burnt-offering, he and all the princes of the Moa-
bites.

7 Then he lifted up his sentence, [By the word lifting
up, is implied here, that Bileam raised and lifted up his voice
to make a loud and audible proclamation, of what he had
to say] and said: out of Syria [i. e. from Mesopotamia,
which lay in Syria, Deuteronomie 23. 4. Heb. out of Aram]
hath Balak the king of the Moabites caused me to be fetched;
from

from the mountain towards the East (saying,) Come curse me Jacob, rebuke Israel. [i.e. the posterity of Jacob or Israel, that is to say, the Israelites.]

8 *What*, (Or, why, how,) shall I curse, whom God doth not curse? and what shall I rebuke, where the LORD doth not rebuke?

9 For from the top of the rocks do I see him, and from the hills do I behold him: behold, that people shall dwell alone, [i.e. they shall be separated from all other Nations, and have no communion with them, in either Ecclesiasticall or Civil governments or affairs: See Mich. 7. 14. with the Annot.] and they shall not be reckoned among the Heathen (Nations.)

10 Who shall number the dust of Jacob? [i.e. his children, seed, posterity; See Gen. 13. 16. and ch. 28. 14.] and the number, (yea) the fourth part of Israel? [others, the number of a quarter. It should seem that Bileam had looked upon the Camp of Israel, which was divided in four principall quarters, round about the Tabernacle, Numb. 2.] Let my soul die the death of the upright, [or, of those that are right, i.e. let me die the death of righteous or just men; but Bileam perished among Gods enemies, below, chap. 31. 8. Jos. 13. 22. See also 2 Cor. 11. 15.] and let my uttermost be like his, [to wit, Israels.]

11 Then Balak said to Bileam; What hast thou done to me? I took thee to curse mine enemies, but loe, thou hast altogether blessed them. [H.b. blessing hast thou blessed them.]

12 And he answered and said: Shall not I observe to speak that, which the LORD hath put into my mouth?

13 Then Balak said to him; Come with me, I pray, to another place, whence thou shalt see him; thou shalt see nothing but his end (or utmost part,) but not see him altogether, and curse me him from thence. [As if he had said; Thou maist perhaps have been daunted before, with the sight of such a multitude, and therefore didst not dare to curse them in that place; others, read it thus; Whence thou shalt see him, (thou sawest onely his end but thou hast not wholly seen him, &c.)]

14 Thus he took him along to the field of Zophim, on the top of Pisga: and he built seven Altars, and he offered a bullock and a ram upon each Altar.

15 Then he said to Balak, abide standing here by thy burnt-offering: and I will meet him [viz. the LORD, to enquire of him] there.

16 When the LORD met Bileam, he put the word into his mouth; [See above, ch. 22. 35.] and he said; return to Balak, and speak thus:

17 When he came to him, behold, he stood by his burnt-offering, and the Princes of the Moabites by him: Balak now said unto him, What hath the LORD spoken?

18 Then he lifted up his sentence, [See above, v. 7.] and said: arise Balak and hear. [viz. to receive the Word of the LORD with due reverence. See Jud. 3. 20.] incline thine ear to me thou son of Zippor.

19 God is no man that he should lie, nor a child of man, that it should repent him; should he say, and not do it? or speak, and not make it stedfast? [Heb. to stand.]

20 Behold, I have received to bliss: [viz. this people of Israel; for this he saith he received Gods command, and could not but obey the same] because he blesteth, I shall not reverse it. [he, viz. the LORD.]

21 He, [viz. the LORD] regardeth not the iniquitie in Jacob, [The meaning is, God is so kind and gracious to the Israelites, that he doth in a manner not see or heed, at least not impute their sins unto them] nor doth he look upon the malice [oth. perversnes, or, toyl, trouble, labour] in Israel: the LORD his God is with him, and the sound [viz. of Trumpets, having regard to the silver Trumpets, whereof see ab. ch. 10. 9. Jos. 6. 16. 20. Jud. 7. 20. and 2 Chr. 13. 12.] of the king [i.e. of God the King of all kings. This passage may well be applyed to the preaching of the word of God, 'tis with him, [viz. with Jacob, or Israel.]

22 God hath carried (or led, brought) them forth out of

Egypt: his powers are as an Unicorns. [The Unicorn is especially commended for his strength in the Scriptures, below, ch. 24. 8. Deut. 33. 17. Job 39. 12. Psal. 22. 22. and 92. 11. This creature was known in those dayes, but what it was properly, is now unknown.]

23 For their enchantment (or witchcraft) against Jacob, nor soothsaying against Israel, i.e. those acts and practices avail nothing against the Israelites. Others, in Jacob, &c. in Israel] At this time it shall be said of Jacob and of Israel, what God wrought. [i.e. it shall not onely be recorded and related in times hereafter, what strange and wonderful works God wrought among this people, but even now at this present time, it will be the matter of discourse and admiration: orh read, what is that which God hath done?]

24 Loe, the people shall rise up like an old Lion, and they shall exult, themselves like a Lion: they will not lie down, till they have eaten the prey and drunk the blood of the slain.

25 Then Balak said to Bileam, Thou shalt neither curse it wholly, nor blest it in any kind. [Heb. cursing, not curse, and blessing, not blest.]

26 But Bileam answered, and said to Balak: did I not speak unto thee, saying, Whatsoever the LORD shall speak, the same I shall do?

27 Further, Balak said to Bileam, Come, I pray, I will take thee along to another place: peradventure shall it be right in the eyes of that God, that thou curse it [viz. the people of Israel] me thence.

28 Then Balak took Bileam along, to the top of Peor, [The name of a mountain, called Phogor by the Greeks, whereon the Moabites used to offer sacrifices to their Idol, called Baal-Peor, below ch. 25. 2, 3, 18. and where they had a Temple, called Beth Peor, Deut. 3. 29. also there was a Citie of that name, which afterwards fell to the share of the Reubenites, Jos. 13. 15, 20.] which looketh towards the wilderness.

29 And Bileam said to Balak; build me here seven altars, and prepare me here seven bullocks, and seven rams.

30 Balak now did, according as Bileam had said: and he offered a bullock and a ram upon each altar.

CHAP XXIV.

Bileam laying aside his hypocrisie, foretelleth the prosperitie of Israel, v. 1. &c. Balak leaves him in anger, 10. but before, Bileam had prophesied of the star that was to go forth out of Jacob, and of the ruine and destruction of some nations, 14. after that, Balak and Bileam parted asunder, 25.

WHEN Bileam saw, that it was good in the eyes of the LORD, that he blessed Israel, he went not this time as formerly, [Heb. as once in once,] to the enchantment, or witch-craft, forcerie. Understand the undue manner of prophesying, which he made use of, and God countereth no better then witch-craft; but he set his face toward the Wilderness. [viz. where the children of Israel lay encamped, in the field, or plains of the Moabites.]

2 When Bileam lifted up his eyes, and saw Israel dwelling, according to his Tribes: [viz. ranked in such order, as God had commanded them, Num. 2.] then the spirit of God was upon him. [i.e. God inspired him what he should utter.]

3 And he lifted up his sentence, and said: Bileam the son of Beor, speaketh, and the man, whose eyes are opened. [Understand the eyes of his understanding to see, and discern, what was to happen to the children of Israel in future ages. Heb. whose eye speaketh.]

4 The heaver of the speeches of God speaketh; he that seeth the vision of the Almighty, that falleth in a trance (or extasie) [Heb. the falling (one)] and to whom the eyes are uncovered.

5 How good (or goodly) are thy Tents, Jacob! thy habitations; Israel!

6 They [viz. the children of Israel] spread themselves forth like the brooks, like the gardens by the rivers: the

LORD hath planted them, like the Sandle-trees [or Aboc-trees, whose wood being dried, yeelds a pleasant smell] like the Cedar trees by the water. [the wood of these trees is very fair; they grow very high and large, and do not easily rot or waste; of this wood the Temple of Solomon was built, 1 Kings 6.9, 10.]

7 There shall flow waters out of his [viz. Israels] buckets, and his seed shall be into many waters: [i. e. it shall multiply abundantly] and his King shall be exalted above Agag, [this is the name of the King, yea, and of all the Kings of the Amalekites, whose Kingdom at that time was very great and glorious; see 1 Sam. 15.8.] and his Kingdome shall be heightened.

8 God hath carried him forth out of Egypt, his powers are as an Unicorn; [See above, chap. 23. 22.] he shall devour the heathen his enemies, and break their bones; [Heb. out-bone their bones, i. e. pull out, or draw forth the bones, out of their flesh] and shoot (them) through with his arrows.

9 He hath bended himself, he laid himself down like a Lion, and like an old Lion, who shall rouse him up? [Or awake him] So blessed be he that blesteth thee, & cursed be he, that curseth thee, [according to Gods promise, Ge. 12.3.]

10 Then the anger of Balak kindled against Bileam, and he smote his hands together; [In token of anger and vexation] and Balak said to Bileam; I have called thee to curse mine enemies, but behold, thou hast now three times continually blessed them. [Heb. blessing hast thou blessed them.]

11 And now pack thee away, [Heb. flee thee] to thy place: [viz. into Mesopotamia, to thy Citie of Pethor] I had said, that I would highly honour thee, [Heb. honouring, honour thee, viz. with great gifts and presents] but loe, the LORD hath guarded (or kept) that honour from thee. [Heb. the LORD hath guarded thee from that honour.]

12 Then said Bileam to Balak; have not I also spoken to thy Messengers, whom thou sentest to me, saying:

13 If Balak gave me his house full of silver and gold, I cannot transgress the command of the LORD, doing good or evil, out of my (own) heart; [i. e. of my self, see Numb. 16. 28.] that which the LORD shall speak, that I shall speak.

14 And now behold, I go to my people, Come, I will give thee counsel (and say) what this people shall do to thy people. [i. e. I shall give thee both advice and warning. Some by this counsel here do understand the ensuing prophetic; and others that wicked counsel, whereof below, ch. 25. compared with Num. 31. 16 and Rev. 2. 14.] in the last daies. [to wit, in Davids time, as is described, 2 Sam. 8. 2.]

15 Then he listed up his sentence, and said: Bileam the son of Beor speaketh, and that man whose eyes are opened, speaketh.

16 The hearer of the speeches of God, speaketh, and he that knoweth the knowledge of the most high: that seeth the vision of the Almighty, that falleth in a trance, and whose eyes are uncovered.

17 I shall [Or I do] see him, [Or This a prophetic regarding Christ, the Messia to come, whereof David was a Type] but not now, [i. e. not yet] I shall behold him, but not near; There shall go forth a star out of Jacob, and there shall come up a Scepter out of Israel; [by the Star & Scepter, Bileam understandeth the glorious kingdom of the people of God, which was fulfilled, partly, temporally in David, but chiefly in the spirituall Kingdom of our LORD Jesus Christ, See Revel. 22. 16.] the same shall smite down the borders [Heb. corners, sides, i. e. the limits, borders or frontiers] of the Moabites, [see the fulfilling hereof, 2 Sam. 8. 2., yet principally it was fulfilled by the calling of the Gentiles by the Apostles: some do understand by the borders or corners, the Princes of the Countrey] and shall destroy [properly, un-wall, dismanle] the children of Seir. [i. e. all the other Nations, out of which Christ was to gather himself a Church; for the posteritie of Cain, perished in the flood.]

18 And Edom shall be an hereditarie possession. [See the

fulfilling, 1 Chr. 18. 13. and consequently, the spirituall effect in the calling of the Gentiles, and subduing of the enemies of the Church of God] and Seir [this is the name of the mountain where the Edomites inhabited, Gen. 36. 7, 8.] shall be an hereditarie possession to his enemies: [viz. to the children of Israel] yet Israel shall do (or, shew) power. [i. e. deal valiantly.]

19. And (one) out of Jacob shall bear sway, [Understand David, 2 Sam. 8. 14. and Christ] and he shall destroy the remnant out of the Cities. [Heb. out of the Cities; i. e. out of every one, or all the Cities, viz. of the Edomites, verse 28.]

20 When he saw the Amalekites; he listed up his sentence, and said; Amalek is the firstling, (or first-born) of the heathen, [Or the first, i. e. a most excellent Kingdom; or the first that waged war against the Israelites] but his uttermost is for destruction. [i. e. the Amalekites shall be destroyed, according to Gods counsel and decree. See Exod. 17. 14. and 1 Sam. 19.]

21 When he saw the Kenites, [These dwelt among the Amalekites; See 1 Sam. 15. 6.] he listed up his sentence, and said: Thy dwelling is strong, and thou hast put thy nest [i. e. habitation and abode, as Job 29. 18.] into a rock.

22 Nevertheless Kain [Others, the Kainites, or Kenites, descending from one, who it seems was called Kain] shall be consumed until Assur shall carrie thee away captive [others, as long as Assur shall keep thee captive.]

23 Further, he listed up his sentence, and said: Oh, woe shall live, [i. e. who shall remain alive then? as if he had said; alas, what a deal of trouble and misery shall befall many people in those dayes!] when God shall do [Heb. seer, appoint, ordain] this? [viz. that followeth here, v. 24. others, when God shall appoint him, viz. Israel, or shall set (up) himself.]

24 And the ships of (or from) the shore (or coast) [Heb. hand, i. e. coast or shore] Chittim, Kittim or Chittim was one of the sons of Javan, the son of Japhet, Noahs son, Gen. 10. 4. his posterity seated themselves in Cilicia, Macedonia, Cyprus and Italy, Joseph. l. 4. Antiq. So that by the word Chittim, there is understood sometime the one, and sometime the other Nation] those that shall plague Assur; also they shall plague Heber; [i. e. the Hebrews, or posterity of Heber, of whom see Gen. 10. 22, 24. All the Jews or Israelites are Hebers posteritie, who were glagued, much both by the Romans and the Greeks] and he [viz. the Chittim] shall likewise be for destruction.

25 Then Bileam arose, and went (his way) and returned to his place: [viz. to Mesopotamia. This indeed was Bileams intent and purpose, but he was detained by the Midianites, and slain with the sword afterwards by the Israelites, Numb. 31. 8. others, conceive, that Bileam went indeed home, but returned to the Midianites afterwards, and perished among them] Balak went also his way.

CHAP. XXV.

The Israelites commit whoredome at Sittim, with the daughters of the Moabites, and idolatrie with Baal-Peor, v. 1. &c. The LORD commandeth Moses to put the Idolaters to death, 4. Phinchas killeth Zimri and Cozbi, 7. therefore God promisseth him the Priesthood for ever, 11. God commands the slaying of the Midianites, 17. for having dealt guilefully with the Israelites.

And Israel abode at Sittim, [A place in the wilderness, in the lower countie of the Moabites, by Jordan, Num. 33. 48, 49. it is called Abel Sittim here Israel made their abode till after the death of Moses, when Josuah brought them thence to Jordan, which they passed at Gilgal, Jos. 2. 1. and 3. 1.] and the people began to whore [viz. many of the people of Israel; (1 Cor. 10. 8.) for all these that committed this sinne, were destroyed; but those that cleaved to the LORD, were kept alive, Deut. 4. 3. 4.] with the daughters of the Moabites. [understand likewise, and of the Midianites, as appears by v. 6. and 17. 18.]

2 And they [viz. the daughters of the Moabites] invited the people to the *slay-offerings* of their gods; [Others, of their God, viz. Baal-Peor] and the people [i. e. some, or a part of the people of Israel] did eat, and bowed themselves before their gods. [participating thus with their idolatry, 1 Cor. 10. 18. notwithstanding, that God had warned them of the like, Exod. 34. 14.]

3 Now when Israel coupled themselves to Baal-Peor, the anger of the LORD kindled against Israel.

4 And the LORD said unto Moses; Take all the heads of the people; [viz. those which are guilty of this sin; see an example verse 14. Some understand, as if these heads of the people were taken, or appointed to be Judges, and to see the execution done upon the guilty] and hang them to the LORD, [others, before the LORD, to the LORD; i. e. to the honour of the righteous God, that hates and punisheth sin] against the Sun, [i. e. publicly, openly, before all the world, as long as the Sun shall be above the Horizon that day] thus shall the fervencie of the LORDS wrath be turned away from Israel.

5 Then said Moses to the Judges of Israel; every one put his men to death, those that coupled themselves to Baal-Peor. [His men, i. e. such as belonged to, or were under his government, according to the orders given, Exod. 18. 25.]

6 And behold, a man came out of the children of Israel, and bought a Midianitish (woman) to his brethren, [viz. to the Israelites that were in the Camp] before the eyes of Moses, and before the eyes of all the Congregation of the children of Israel, as they wept, before the door of the Tent of the Congregation.

7 When Phineas, the son of Eleazar, the son of Aaron the Priest saw (that) he arose out of the midst of the Congregation, and took a spear in his hand:

8 And he went after the Israelitish man into the stew, and thrust them thorow, the Israelitish man, and the woman through her belly: then the plague was ceased from over the children of Israel.

9 Those now that died of the plague, were twenty and four thousand. [The Apostle, 1 Cor. 10. 8. sets but twentie three thousand. It is to be supposed that the Judges executed one thousand, according to v. 5. and that God smote twentie three thousand with the plague; or, one thousand were hang'd up, the rest were smitten by Gods own hand.]

10 Then the LORD spake unto Moses, saying;

11 Phineas the son of Eleazar, the son of Aaron the Priest, hath turned away my fierce anger from over the children of Israel, having been jealous (with) my jealousy, in the midst of them, so that I have not destroyed the children of Israel in my jealousy.

12 Therefore speak; Behold, I give him my Covenant of peace, [Or, (to wit) peace: the sense is, I give him the Priest-hood to possess it peaceably and prosperously he and his posteritie, he having pacified my wrath by his zeal.]

13 And he shall have, and his seed after him, the Covenant of the everlasting Priest-hood: [i. e. an everlasting Priest-hood established by an everlasting Covenant; but understand by everlasting, to the coming of the Messiah; see Heb. 7. 11.] therefore because he hath been jealous for his God, and made expiation for the children of Israel.

14 Now the name of the slain Israelitish man, that was slain with the Midianitish (woman,) was Zimri, the son of Salu, a chief of a fatherly house of the Simeonites.

15 And the name of the slain Midianitish woman, was Cozbi, a daughter of Zur, who was a head of the people of a fatherly house among the Midianites; [This Zur is reckoned among the kings of the Midianites, bel. c. 3. 1. 8.]

16 Moreover, the LORD spake to Moses saying:

17 Deal hostile-like with the Midianites, & smite them.

18 For they have dealt hostile-like with you, by their wiles, which they devised guilefully against you in the matter of Peor, and in the matter of Cozbi, the daughter of the chief of the Midianites, their sister, [Being of their own

Nation and Parentage] which was slain in the day of the plague, for the matter of Peor, [or Peors sake.]

CHAP. XXVI.

The numbring of the Israelites, from twenty year old and upwards, such as were fit for war, verse 1, &c. particularly, of every Tribe, saving the Tribe of Levi, 5. in generall of all the numbred, 51. to whom the land of Canaan was to be distributed according to the proportion of every Tribes greatness or smallness, 52. the numbring of the Levites by themselves, 57. yet in all this numbring there was none left of those which had been numbred in the Wilderness of Sinai, after their coming forth out of Egypt, but Josua and Caleb, 65.

Now it came to pass after that plague, [Understand the plague mentioned in the precedent Chapter, whereby twenty four thousand Israelites perished, by reason of their committed whoredome with the Moabitish women, and idolatry with Baal Peor. After this plague there were none (but Josua and Caleb) left of those above twenty years old, that for their murmurings sake were condemned to die in the Wilderness, before the children of Israel should enter into the possession of the land of promise; see above ch. 14. 33. 34. 35. Item, in this chapter v. 63. 65. and Deut. 2. 14.] that the LORD spake to Moses, and to Eleazar, the son of Aaron the Priest, saying;

2 Take up the sum of the whole Congregation of the children of Israel; [This numbring is held to be the third, after their coming out of Egypt. The first was in the same year of their coming forth, Exod. 30. 12. &c. The second in the beginning of the second year, Numb. 1. 2: The third is here spoken of] from twentie year old. [Heb. a son of twenty year, and so in the sequel] and upward: according to the house of their fathers: all (or every one) that goeth forth to the hoste, [see above, c. 1. on v. 3.] in Israel

3 Moses then, and Eleazar the Priest, spake to them, in the plains of Moab, [See above, ch. 22. v. 1. and below in this chapter, v. 63. and ch. 33. 48.] at the Jordan of Jericho, [where this river turneth it self near to Jericho; so above, ch. 22. and below here, v. 63.] saying:

4 (Let the sum be taken up) from twenty year old and upwards; [The parenthesis is inserted to compleat the sense out of verse 2. nevertheless it may be remitted, the words being rendred and read in this manner; From twenty year old and upward, &c. so that this should be the beginning of the muster-roll it self, which Moses made, and shewed unto the people] according as the LORD had commanded Moses, and the children of Israel, that were come forth out of Egypt. [see above, chap. 1. v. 2. and compare Exod. 30. 12.]

5 Reuben was the first-born of Israel: the sons of Reuben, were Hanoch; of whom was the family of the Hanochites; [The particle of or from, are inserted here, to hold an answerableness to the phrase following; so likewise below, v. 27. &c. the other word, them, must often be admitted and added to compleat the sense, according to the propriety of the Hebrew Language] of Pallu, the Family of the Palluites:

6 Of Hezron, [Heb. Chesron] the Familie of the Hezronites; of Carmi, the Family of the Carmites.

7 These are the Families of the Reubenites: and their numbred (ones) were fourtie and three thousand, and seven hundred and thirtie.

8 And the sons of Pallu were Eliab. [The plural for the singular, see Gen. 21. on v. 7. and 46. on v. 7.]

9 And the sons of Eliab, were Nemuel, and Dathan, and Abiram: these Dathan and Abiram were the called (ones) [Numb. 1. on v. 16. and chap. 16. 2:] of the Congregation, that made contention against Moses and against Aaron, in the Congregation of Korah, [understand that mutinous and rebellious assembly, wherof Korah was the ring-leader; see above chap. 16. 1. 2. 3:] when they made contention against the LORD.

10 And the earth opened her mouth, [i.e. did split asunder; making a very broad and deep gap] and swallowed them up with Korah, [Understand with Korah's family, which was with them then, above, ch. 16. 33. for as for Korah himself he was burnt together with the two hundred & fiftie men; see the same cha. v. 35.] when the Congregation died: when the fire consumed two hundred and fiftie men, and became a token. [Heb. a banner, i. e. a remarkable example of the righteous judgement of God upon those which cause uproar, division and sedition, against the order established by God, in Church and Commonwealth.]

11 But the children of Korah died not. [viz. neither by the fire, which consumed their father and his company; nor by the sinking into the earth, with their father's family; which happened, because they consented not to their father's mutiny, and peradventure were the whiles employed in the service of the Tabernacle.]

12 The sons of Simeon, according to their families; of Nemuel, [Otherwise called Jemuel, Genesis 46. 10.] the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, [Called also Zochar, Gen. 46. 10.] the family of the Zerabites: of Saul, the family of the Saulites.

14 These are the families of the Simeonites; twenty and two thousand and two hundred. [Observe that their number is much diminished here, from what it was above chap. 1. 23. possibly, because they were addicted much to Simei, the son of Sallu, that was a chief ruler of the Simeonites, and consequently, they may have both approved of his lewd fast, mentioned above, chap. 25. 14. and were as ready to follow his example.]

15 The sons of Gad, according to their families; of Zephon, [Heb. Tsephon, called elsewhere Ziphon, Gen. 46. 16. compare these names here further with the said chapter. Item, with 1 Chron. 1. 2, 3, 4, 5, 6, 7, 8, &c.] the family of the Zephonites: of Haggai, the family of the Haggites: of Suni, the family of the Sunites:

16 Of Ozni, [Who seemeth likewise to be called Ezbon, Gen. 46. 16.] the family of the Oznites: of Heri, the family of the Herites:

17 Of Ardi, [Gen. 46. 16. called Arodi] The family of the Arodites: of Arel, the family of the Arelites.

18 These are the families of the sons of Gad, according to their numbred ones, fourtie thousand, and five hundred.

19 The sons of Judah were, Er and Onan: but Er and Onan died in the land of Canaan, [viz. by a just judgement of God, upon their gross and enormous sins. See Gen. 38. on v. 7.]

20 Thus the sons of Judah were, according to their families; of Selu, the family of the Selanites: of Perez, [Heb. Peres] the family of the Perezites: of Zerah, the family of the Zerabites.

21 And the sons of Perez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These are the families of Juda, according to their numbred ones, seventie and six thousand and five hundred.

23 The sons of Issaschar, according to their families, were; (of) [See above, on verse 5.] Tola the familie of the Tolaites; of Puva of the family of the Puvites.

24 Of Jasub [Called Job, Gen. 45. 13.] the families of the Jasubites: of Simeon, the family of the Simeonites.

25 These are the families of Issaschar, according to their numbred (ones) sixtie and foure thousand, and three hundred.

26 The sons of Zebulon, according to their families

were; of Sered, the family of the Seredites: of Elon, the Family of the Elonites: of Jahleel, the Family of the Jahleelites.

27 These are the Families of the Zebulonites, according to their numbred (ones): sixtie thousand and five hundred.

28 The sons of Joseph according to their Families, were Manasseh, and Ephraim.

29 The sons of Manasseh were; of Machir, the Family of the Machirites: Machir now begat Gilead: of Gilead was the Family of the Gileadites.

30 These are the sons of Gilead; (of) [This particule is inserted here and in the two following verses out of the foregoing and ensuing manner of speaking in this Chapter. See above, on v. 5.] Jezer, [otherwise called Abiezer, Jos. 17. 1. and elsewhere] the Family of the Jezerites: of Helck, the Family of the Helekites.

31 And of Asriel, the Family of the Asrielites: and of Sechem the Familie of the Sechemites.

32 And (of) Semida, the Family of the Semidaites: and (of) Hepher, the Family of the Hepherites.

33 Yet Zelaphead [Heb. Tselophead] the son of Hepher had no sons, but daughters; and the names of the daughters of Zelaphead, were, Machla, and Noa, Hogla, Milca and Tirza.

34 These are the Families of Manasseh: and their numbred (ones) were fiftie and two thousand and seven hundred.

35 These are the sons of Ephraim, according to their Families; of Suteiah, the Family of the Suteiahites: of Becher, the Family of the Becherites: of Tahan, the Family of the Tahanites.

36 And these are the sons of Suteiah: of Eran, the family of the Eranites.

37 These are the Families of the sons of Ephraim, according to their numbred (ones) thirtie and two thousand and five hundred. These are the sons of Joseph, according to their Families.

38 The sons of Benjamin, according to their Families, of Bela, the Family of the Belaites: of Asbel the Family of the Asbelites: of Ahiram, the Family of the Ahiramites. [Ahiram seemeth to be likewise called Ebi, Gen. 46. 21. and Achrah, 1 Chron. 8. 1.]

39 Of Sephupham, the Family of the Sephuphamites: of Hupham, the Family of the Huphamites.

40 And the sons of Bela, were Ard, and Naaman: (of Ard) the Family of the Ardites: of Naaman, the Family of the Naamites.

41 These are the sons of Benjamin, according to their Families, and their numbred (ones) were fourtie five thousand and six hundred.

42 These are the sons of Dan, according to their Families; of Suham, [Gen. 46. 23. called Chusim] the Family of the Subamites; these are the Families of Dan, according to their Families.

43 All the Families of the Subamites, according to their numbred (ones) were sixtie foure thousand and foure hundred.

44 The sons of Aser, according to their Families, were of Imna, the Family of the Imnaites: of Isui, the Family of the Isuites: of Beria, the Family of the Berites.

45 Of the sons of Beria were; of Heber, [Heb. Cher with the letter Cher] the Family of the Hebrites; of Malchiel, the Family of the Malchielites.

46 And the name of the daughter of Aser was Serah.

47 These are the Families of the sons of Aser, according to their numbred (ones) fiftie and three thousand, and four hundred.

48 The sons of Naphtali, according to their Families; of Jahzeel [Heb. Fachzeel, or Fachistiel, 1 Chronicles 7. 13.] the Familie of the Jahzeelites: of Guni, the family of the Gunites.

49 Of Jezer, the Family of the Jezerites: of Sillem, [1 Chron.

¹ Chro. 7. 13. Schullun] the familie of the Scillemites.

50 These are the families of Naphtali, according to their families, and their numbred (ones) were forty five thousand and four hundred.

51 These are the numbred (ones) of the sons of Israel, six hundred thousand, one thousand seven hundred and thirty. [Marke here the unfayling truth, and mighty power of God; in the promised multiplication of Abrahams seed : for there having died, within the space of thirty eight yeeres, more then Six Millions & three thousand Israelites in the wilderness, yet God brought it about, that the same number remained, which was formerlycherished Numbers, 1.46, onely a thousand and od hundreds excepted.]

52 And the LORD spake unto Moses, saying :

53 Unto these [viz. families of the Tribes] the land shall be distributed for an inheritance, according to the number of the names. [i. e. proportionably according as the families be great or small, consisting of many or few men, whose names were all enrolled, compare the next verse.]

54 To them that are many, thou shalt make their inheritance more, and to them that are few, shalt thou make their inheritance less : unto every one his inheritance shall be given, according to his numbred (ones). [All this was performed accordingly, on this side Jordan, by Moses, among the tribes of Reuben, and Gad, and half the tribe of Manasseh. bel. ch. 32. v. 35. and beyond Jordan among the rest of the Tribes, and the other half of Manasseh, by Joshua, Jos. 14. &c.]

55 Nevertheless, the land shall be divided by lot : [the land was first divided by lot into twelve tribes, and the Tribes afterwards into their families, and that according to the Judgement of their respective ruling Heads, and the high priest] they shall inherit, according to the names of the tribes of their fathers. [i. e. the families of each Tribe shall step into their possessions, according to the manner prescribed in the former verse.]

56 The inheritance of every one [Understand in regard of the division to be made among the Tribes] shall be divided according to the lot, [Heb. according to the mouth of the lot, for the lot is the LORD, declaring his pleasure] between the many and the few.

57 These now are the numbred ones of Levi, according to their families ; of Gerson the family of the Gersonites ; of Kehath, the familie of the Kehathites, of Merari the familie of the Merarites.

58 These are the families of Levi ; the familie of the Libnites [Descending from Gerson] the Familie of the Hebronites, [issuing from Kahath, ab. ch. 3. 19.] the Familie of the Mahlites, the Familie of the Musites ; [these two had their descent from Merari ; ab. ch. 3. 20.] the Familie of the Korhites ; [of the posterity of Kahath ab. chap. 16. 1.] and Kehath begat Amram.

59 And the name of Amrams wife was Jochebed the daughter of Levi, whom Levi (his wife) [Heb. when she i. e. Levi his wife, not Jochebed (the person born) but her mother, Aunt to Amram who was the grandson of Levi,] brought forth in Egypt, and this (woman) bare Amram, Aaron, Moses and Miriam their sister.

60 And unto Aaron were born, Nadab, Abihu, Eleazar, and Ithamar.

61 Nadab now and Abihu died ; when they brought strange fire before the face of the LORD.

62 And their numbred (ones) were twenty and three thousand, all that were male from a moneth old, [Hebr. the sons of a moneth.] and upward : for these were not told among [Heb. in the midst, and so in the sequel of this verse] the children of Israel, there being no inheritance given them, among the children of Israel :

63 These are the numbred ones of Moses & Eleazar the priest who numbred [See ab. chap. 1. v. 12, &c.] the child-

dren of Israel, in the plains of Moab, by Jordan of Jericho ;

64 And among these there was none of the numbred (ones) of Moses, and Aaron the Priest, when they numbred the children of Israel in the wilderness of Sinai. [See of this numbering, Ex. 30. 12, 13, 14.]

65 For the LORD had said of them, that they should surely die in the wilderness, [Hebr. dying dye. i. e. assuredly depart this life, either by some plague, or their naturall death, and that by reason of their rebellion and stiff-neckedness, see ab. chap. 14. 28, 29, 30. and bel. chap. 27. 3.] and there was none remained, but Caleb the son of Jephunneh, and Joshua the son of Nun. [these two remained faithful to God themselves, and exhorted the people to the like ; ab. chap. 14. 6. &c.]

C H A P. XXVII.

The daughter of Zelaphead sue for an inheritance among the brethren of their father. 4. 1. &c. God grants their suite, 5. makes a civil case on this occasion, touching the right of succession, in any inheritance 8. Moses being charged by God to overlook or take a view of the land of Canaan from a mountain, for to die upon it, without entering into the land, 12 whereof the reason is given. he prayeth the Lord to give the people an able leader, in his stead, 15. and God orders Joshua to be chosen, for that purpose, and to be confirmed in that office of his, by the imposition of hands before all the people, 18. which is performed by Moses. 22.

Then drew near the daughters of Zelaphead, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, among the families of Manasseh, [To whom appertaining, they appear among them, before Moses for to sue for their deceased fathers inheritance] the son of Joseph : (and these are the names of his [viz. Zelapheads daughters] Machla, Noa, and Hogla, and Milka, and Tirza.)

2 And they stood before the face of Moses, and before the face of Eleazar the priest, and before the face of the chief (Rulers) and of all the Congregation, at the door of the Tent of the Congregation, saying,

3 Our father died in the wilderness, and he hath not been in the midst of the congregation of those which gathered themselves against the LORD, in the congregation of Korah : [i. e. they were not mixt with them, nor had any hand in, or communion with their evil enterprize and doings, in that mutiny and insurrection, described ab. cha. 16. 1. 2, 3, &c. i. e. but he died in his (own) sin, [though he was not guilty of partaking in the conspiracy of Korah, yet he] was not clear of the former generall murmuring of the people, for which God had threatned them, they should all die and perish in the wilderness : see Numbers 14.] and had no sonnes.

4 Why should our fathers name be taken away [Hebr. lessened] out of the midst of his familie, because he hath no son ? give us a possession in the midst of the brethren of our father.

5 And Moses brought their case [Heb. the judgement i. e. their case, plea, business, being to be brought before, and determined by Gods own sentence, it being then a doubtfull matter yet, whether daughters in case of the male-line failing, might be admitted to inherit, or, by onely receiving a dowrie quit the inheritance to others] before the face of the LORD. [i. e. in the tent of the congregation where Moses heard the voice of the LORD speaking to him from above the Expiation-cover, between the Cherubims, see Ex. 25. 22. and Num. 7. 89. or else it may be, that Moses understood the minde and will of God in such like cases, by certain signs and tokens of the Urim and Thummim, that was in the breast-plate of the high-priest ; comp. bel. v. 21.]

6 And

6 And the LORD spake to Moses, saying :
 7 The daughters of Zelaphead speak aright ; thou shalt wholly give them [Heb. giving give them] the possession of an inheritance in the midst of the brethren of their father ; [understand, that part or portion of inheritance, which should have fallen to their fathers share if he had lived] and thou shalt cause the inheritance of their father to come upon them.
 8 And unto the children of Israel thou shalt speak, saying : when any dyeth, and hath no son, then ye shall cause his inheritance to come upon his daughter.
 9 And if he have no daughter, then shall ye give his inheritance to his brethren. [viz. after the decease of him that hath no son nor daughters ; and so also in the latter end of the next verse.]
 10 Now if he have no brethren, then shall ye give his inheritance to the brethren of his father.
 11 If his father also have no brethren, then shall ye give his inheritance to his nearest kindred, to him that is the nearest to his family, [viz. his fathers, from whom the sons are denominated.] that he may hereditarily possess it : this shall be for an institution of right to the children of Israel, [i. e. this shall be the rule and square in their courts of Judgement, for to decide and determine the like cases and differences] according as the LORD commanded Moses.
 12 After that the LORD said to Moses : Ascend on this mount Abarim : [The LORD sheweth him a certain hill from mount Abarim : at this mount there was the one and fortieth (i. e. the last saving one) resting, or camping-place of the children of Israel, in their journeying toward the land of Canaan, together with mount Nebo, whereon Moses died, Deut. 32. 49, 50. and 34. 1, 5.] and see that land, which I have given to the children of Israel.
 13 When thou shalt have seen the same, then shalt thou be gathered to thy people [See Gen. 15. on v. 15. and 25. on v. 8.] thy self also, according as thy brother Aaron was gathered.
 14 After that thou hast been rebellious to my mouth in the Wilderness of Zin, [Heb. Tsin, above, chap. 20. 12.] in the contention of the Congregation, for to hallow me at the waters before their eyes : [we do hallow or sanctifie God, when we conceive aright of his Holiness, virtues and operations, when we speak reverently of them, and by our works and actions cause his Name to be praised and magnified, Lev. 22. 2. also above, chapter 20. 12. Job. 8. 13. and 29. 23.] those are the waters of Meribah ; [i. e. of contention, distinguished by the place from those at Raphidim, where they (viz. Moses and Aaron) had not sinned against the LORD with unbelief, Exod. 17. 7.] of Kadesh in the wilderness of Zin.
 15 Then Moses spake unto the LORD saying :
 16 Let the LORD, the God of the spirits of all flesh, [i. e. he that hath created the souls of all men, and poureth forth into the same such gifts of both nature and grace, as are fit and requisite for them, to go through the work of their calling : see above, chapter 16. on verse 22.] put (or, set, place) a man over this Congregation.
 17 That may go forth before their face, and that may come in before their face, [i. e. such a one as may carefully observe and courageously perform the works of his calling, both at home and abroad, upon all occasions. See Deut. 28. 6. and 31. 2. with the Annot.] and that may lead them forth, and that may lead them in : [i. e. guide and command them by his authority, prudence and discretion, and faithfully govern and protect them, so that every one may discharge the duty of his Calling, and enjoy both spirituall and temporall blifs and welfare, under him] that the Congregation of the LORD be not as sheep that have no shepherd.
 18 Then the LORD said to Moses ; Take unto thee Josua,

the son of Nun, a man in whom the spirit is ; [i. e. such a measure and portion of the Spirit as is needfull for him to manage so great a Government ; viz. the Spirit of the fear of the LORD, of wisdom, of power, of righteousness, of patience, of temperance, which are the special graces of my spirit] and lay thy hand upon him : [by this Ceremony he was to be consecrated and dedicated unto God, faithfully to administer his Office, and to receive the necessary gifts for it ; see of the various use of this Ceremony, Gen. 48. on v. 14. Lev. 1. on v. 4. Numb. 3. on verse 10.]

19 And set him before the face of Eleazar the Priest, and before the face of the whole Congregation ; and give him charge before their eyes : [viz. of what he is to do or forbear in the administration of his Office.]

20 And lay upon him [Compare above, chap. 11. 17. and the Annot. there] of the glory : [understand hereby, not onely the outward luster of authority and respect, but especially the inward endowment and worthy qualification for the Office] that they may hear, [i. e. obey him] to wit, the whole Congregation of the children of Israel.

21 And he shall stand before the face of Eleazar the Priest, that shall ask counsell for him, according to the manner of Urim ; [See hereof, Exod. 28. on v. 30. Lev. 8. on v. 8. By means hereof Gods counsell was asked extraordinarily in very doubtfull and weighty cases ; see above the notes on v. 5. But otherwise the Rulers were to square their actions according to the written Word, and revealed Will of God ; Deut. 17. 19. Josua, 7. 8.] before the face of the LORD ; according to his mouth shall they go forth, and according to his mouth shall they come in, he and all the children of Israel with him, and the whole Congregation. [i. e. both he and they shall perform the duties of their calling, according to the command and precept of the LORD. Compare above, the Annot. on v. 17.]

22 And Moses did, according as the LORD had commanded him : for he took Josua, and set him before the face of Eleazar the Priest, and before the face of the whole Congregation.

23 And he laid his hands upon him, [See above, on v. 18.] and gave him charge : according as the LORD had spoken, by the ministrie [Heb. hand] of Moses.

CHAP. XXVIII.

Laws touching sacrifices to be offered at certain set times, verse 1. &c. as the dayly burnt-offering in the morning, 3. together with its meat and drink-offering, 7. and that of the evening, verse 8. the Sabbaths-offering, 9. the burnt-offering of the new-Moons, with its meat, drink, and sin-offering, 12. the Pasovers, 16. Sacrifices, 19. and continuance, 24. the Pentecost, and the sacrifices thereof, 26.

Moreover, the LORD spake unto Moses, saying :
 2 Command the children of Israel, and say to them : My sacrifice, my meat [Heb. bread. see Lev. 3. on v. 11. and below here v. 24.] for my fire-offerings ; [See Lev. 1. on v. 9.] my pleasant smell ; [see Gen. 8. on v. 21.] shall ye observe to offer unto me on its set time.

3 And thou shalt say unto them ; This is the fire-offering, which ye shall offer unto the LORD : two perfect Lambs of one year ; [Heb. sons of one year, and so in the sequel, v. 9. 11. 19. 27.] by the day, for a continuall burnt-offering ; [see below, v. 6. and the Annot. Item Gen. 8. on v. 20. and Lev. 6. on v. 9.]

4 The one Lamb shalt thou prepare in the morning ; and the other Lamb shalt thou prepare betwixt the two Evenings : [i. e. betwixt the two ends of the Evening ; or between the beginning and the ending of the Evening.]
 Now

Now the even was entering at the ninth hour of the day, i. e. three hours before the going down of the sun, and with the going down thereof it ended. These two ends of the evening, are called *two Evenings*, the former being the end of the decaying day, & the other the beginning of the night to come, see likewise Ex. 12. on verse 6.]

5 And a tenth part of an Ephah of meal-flour [This portion of an Ephah is called by the Hebrews, Gomer, or Homer, or Omar, see Ex. 16. on verse 36. and Lev. 5. on verse 11. hence it appeareth, that when there is mention made of one, or three, or parts of meal-flower, that it is to be understood of so many parts of an Ephah] for a meat-offering, [see Lev. 2. on verse 1.] mingled with the fourth part of an Hin [a measure of liquid wares among the Hebrews, whereof see Lev. 19. on verse 36.] of beaten oyl.

6 It is the continuall burnt-offering, which was instituted upon Mount Sinai, [Heb. made on mount Sinai. See of the continuall burnt-offering, Ex. 29. 38, 39. &c. and of the other offerings, Lev. 23. which by reason, that for the space of 39. yeares after in the wilderness, they were not well kept, God was pleased then to renew the lawes thereof, when they were ready now to enter in to the land of Canaan, partly, that they might be neglected no more thus, and partly, that thence it might appear, that notwithstanding that peoples manifold backslidings, and turnings aside, God like a gracious indulgent father, held them still, for his peculiar people, and was desirous to be still known and served by them] for a pleasing smell, a fire-offering to the LORD.

7 And its drink-offering [See Lev. 23. on verse 37.] shall be the fourth part of a Hin, for the one lamb : in the sanctuary [i. e. in the court of the Tabernacle, upon the Altar of the burnt-offerings, so called likewise, 2. Chron. 29. 7. See the account there] shalt thou offer, [the Hebr. verb here signifieth the offering of liquid, or moist things, as Gen. 35. 14. Ex. 30. 9.] unto the LORD, the drink-offering of strong-drink. [Heb. Schechar, see Lev. 10. 9. Understand wine, as appeares bel. verse 14. and Ex. 29. 40. and 35. 14. and chap. 30. 9.]

8 And that other lamb shalt thou prepare between the two evenings ; like unto the meat-offering of the morning, and like its drink-offering shalt thou prepare it, for a fire-offering of pleasing smell to the LORD.

9 But on the sabbath-day, two perfect Lambes of one year ; and two tenths of meal-flour, for a meat-offering mingled with oyl, together with its drink-offering.

10 It is the burnt-offering of the sabbath, on each sabbath, [Heb. in his sabbath, and so bel. verse 14. in his moneth, for in each, or every moneth] besides (or above) the continuall burnt-offering, and its drink-offering.

11 And in the beginnings, [Heb. heads ; so Exod. 12. 2. and above, ch. 10. on v. 10.] of your Moons, shall ye offer a burnt-offering to the LORD : two young bullocks, [Heb. the sons of a bullock, as also below v. 19. and 27. see Lev. 1. on v. 14.] and one ram, seven perfect Lambes of one year.

12 And three tenths of meal-flower for a meat-offering, mingled with oyl, for the one bullock : and two tenths of meal-flower, for a meat-offering, mingled with oyl, for the one ram.

13 And each time a tenth [Hebr. a tenth, a tenth. See Gen. 7. on verse 2. and below verse 21, and 29.] part of meal-flower for a meat-offering, mingled with oyl, for the one lamb. [i. e. for each lamb, and so below chap 29. 4. and 1. Kings 10. 14. in one year, for each year, &c.] it is a burnt-offering, for a pleasing smell, a fire-offering to the LORD.

14 And their drink-offerings shall be half an Hin to a bullock, and a third part of an Hin to a ram, and a fourth part of an Hin of wine to a lamb : That is the burnt-offering of the new moon, in each moneth, [Heb. in her moneth] according to the moneths of the year. [or, throughout the moneths of the yeare, i. e. which are to be offered in the beginning of each moneth of the year.

15 Beside there shall be prepared a kid-be-goat for a sin-offering to the LORD [see Lev. 4. on verse 3.] above the continuall burnt-offering, together with its drink-offering.

16 And in the first moneth, on the fourteenth day of the moneth, is the passover to the LORD. [Oth. of the LORD. See Lev. 23. on verse 5.]

17 And on the fifteenth day of the same moneth it is feast : seven dayes shall unleavened (bread) be eaten.

18 On the first day, there shall be an holy convocation. [And consequently an holy assembly for divine worship. Heb. a convocation of holiness, and so below verse 25.] See Lev. 23. on verse 2. [ye shall do no servile work.

19 But ye shall offer a fire-offering, for a burnt-offering to the LORD, two young bullocks [Heb. sons of a bullock] and one ram ; besides seven lambs of a year : they shall be perfect.

20 And their meat-offering shall be meal flour mingled with oyl : three tenths for a bullock, and two tenths shall ye prepare for a ram.

21 Each time ye shall prepare a tenth part to a lamb, unto the seven lambs.

22 After that a he-goat for a sin-offering, to make expiation for you.

23 Besides the mornings burnt-offering, which is for a continuall burnt-offering ; shall ye prepare these things.

24 In pursuance of these things shall ye by the day, for seven dayes space, prepare the meat of the fire-offering for a pleasing smell to the LORD : it shall be prepared above (or, besides) the continuall burnt-offering, with its drink-offering.

25 And on the seventh day shall ye have an holy Convocation : ye shall doe no servile work.

26 In like manner, on the day of the first-fruits, when ye shall offer a new meat-offering [See Lev. 23. on verse 16.] unto the LORD, according to your weekes, [i. e. after that the 7. weeks, whereof we read Lev. 23. 15, 16. shall be past] shall ye have an holy convocation : ye shall do no servile work.

27 Then shall ye offer unto the LORD a burnt-offering [This offering belonging to this day, is to be distinguished from an other, whereof see Lev. 23. 18. that served properly for the keeping of the Pentecost : this was accellarie, as prescribing the manner of offering the first-fruits to the LORD, inasmuch that both were to be offered, and not the one to be taken away by the other] for a pleasing smell, two young bullocks, one ram, seven lambs of one year.

28 And their meat-offering of meal-flour mingled with oyl, three tenths to one bullock, two tenths to one ram.

29 Each time a tenth and a lamb, unto the seven lambs.

30 One kid-be-goat, to make expiation for you :

31 Besides the continuall burnt-offering, and its meat-offering, shall ye prepare the same ; they shall be perfect to you, with their drink-offerings :

CHAP. XXIX.

Lawes touching the sacrifice of the feast of the Trumpets, v. 1. &c. its burnt-offering, 2. and sin-offering, 5. of the feast of Atonement 7. its offerings, 8. of the feast of the leave-takings during seven dayes, 12. with each dayes offering ; the first, v. 13. the second, 17. the third, 20. the fourth, 23. the fifth, 28. the sixth, 29. the seventh, 32. of the eighth day, which was a great holy day, 35. its offerings, 36. the conclusion of this chapter, consisting in a command, and the execution thereof, 39.

Likewise in the seventh moneth, [See of this moneth, Lev. 23. on v. 24.] on the first of the moneth, ye shall have an holy convocation, ye shall doe no servile work ; it shall

it shall be unto you a day of resounding. [this Feast is thus called, because of its being published and known by the sounding of Trumpets, see Lev. 23. on, ver. 23.]

2 Then shall ye prepare a burnt-offering for a pleasing smell to the LORD; one young bullock, [Heb. son of a bullock, and so bel. ver. 8. and 13. 17. See Lev. 1. on v. 14.] one ram, seven perfect lambs of one year; [Heb. sons of the year, i. e. one year old, so, bel. v. 8. and 13. and 17, &c. see Lev. 23 on v. 17.]

3 And their meat-offering, of meal-flour mingled with oyl; three tenths [viz of an Ephah, and so in the sequel: See ab. 5. chap. 28. on ver. 5.] to the Bullock, and two tenths to the Ram;

4 And one tenth to one lamb [i. e. to each one, see above, chap. 28. on verse. 13. and so below, here verse 10. and 15.] for (all) the seven lambs.

5 And a Kid-be-goat for a sin-offering: to make expiation for you.

6 Besides the burnt-offering of the month, [Which was to be offered on the first day of each month, above chap. 28. 11, 12. &c. 2. Chro. 2. 4. so that this ordinary offering of the new moones was not to be neglected for the sake of this fore-mentioned] and its meat-offering; and the continuall burnt-offering, [see above, chap. 28. on verse. 6. and below, verse. 11 and 16. &c.] and its meat-offering, with their drink-offerings, after their manner: [i. e. according to the law and order, which God had commanded and appointed, in that behalf. See Lev. on verse 10.] for a pleasant smell, a fire-offering to the LORD.

7 And on the tenth of this seventh month [This day was the day of expiation, or atonement, whereof ye may read, Lev. 16. 29. 30. and ch. 23. 27.] ye shall have an holy Convocation; and ye shall humble your selves: [i. e. your persons before the LORD, by calling to minde and confessing your sins, by fasting and prayer, & by full purpose of heart, to amend your lives. See Lev. 16. on v. 29.] ye shall do no servile work.

8 But ye shall offer a burnt-offering for a pleasant smell to the LORD, one young bullock, one ram: seven lambs of a year; [See above verse 2.] they shall be perfect unto you.

9 And their meat-offering of meal-flour mixed with oyl: three tenths to the bullock; two tenths to the one ram,

10 Each time one tenth to one Lamb, [Heb. one tenth, one tenth to one lamb, and so below, verse 15. and above chap. 28. 13.] for (all) the seven lambs.

11 One kid-be-goat for a sin-offering; besides the sin-offering of the expiations, [Whereof ye may see Lev. 16. 11. 15. which notwithstanding the other sacrifices commanded here, on the expiation-day, were to be offered in course still; as ever and anon it is inculcated, that the daily sacrifice must be continued, however on certain dayes, sundrie other sacrifices were appointed besides the same: see bel. verse. 16. 22, 25, 28, 31, 34, 38: 39.] and the continuall burnt-offering, and its meat-offering, with their drink-offerings.

12 Likewise on the fifteenth day of this seventh month [Understand the feast of the Tabernacles of leave-huts, whereof see Lev. 23. 34. and Deut. 16. 13.] shall ye have an holy Convocation: ye shall do no servile worke: but ye shall celebrate a feast to the LORD, seven dayes.

13 And ye shall offer a burnt-offering a fire-offering, for a pleasant smell to the LORD, thirteen young bullocks, [To wit on the first day of this feast; for on the second there were but twelve to be offered; on the third but eleven; and so on, each day following one lesse then was offered the day before, See below v. 17, 20, 23, 26, 29, 32.] two rams; fourteen lambs of a year; they shall be perfect.

14 And their meat-offering of meal flour, mixt with oyl, three tenths to one bullock, [i. e. to each bullock, as ab. verse 4. and so in the sequel] for (all) the thirteen bullocks, two tenths to one ram, among those two rams.

15 And each time one tenth to one lamb, for all those fourteen lambs;

16 And one kid-be-goat for a sin-offering, besides the continuall burnt-offering, its meat-offering, and its drink-offering.

17 Then on the second day, [viz. of the feast of the Tabernacles, and so in the sequel] twelve young bullocks, two rams: fourteen perfect lambs of one year;

18 And their meat-offering and their drink-offering to the bullocks, to the rams and to the lambs, in their number: after the manner. [See above on verse. 6.]

19 And one kid-be-goat for a sin-offering: besides the continuall burnt-offering, and its meat-offering, with their drink-offerings.

20 And on the third day [viz. of the forelaide Feast] eleven bullocks, two rams, fourteen perfect lambs of one year.

21 And their meat-offerings, and their drink-offerings, to the bullocks, to the rams and to the lambs, in their number, after the manner:

22 And one be-goat for a sin-offering: besides the continuall burnt-offering, and its meat-offering, and its drink-offering.

23 Further on the fourth day, ten bullocks, two rams fourteen perfect lambs of one year.

24 Their meat-offering, and their drink-offerings, to the bullocks, to the rams, and to the lambs, in their number, after the manner.

25 And one kid-be-goat for a sin-offering: besides the continuall burnt-offering, its meat-offering, and its drink-offering.

26 And on the fifth day, nine bullocks, two rams, and fourteen perfect lambs of one year;

27 And their meat-offering, and their drink-offerings, to the bullocks, to the rams and to the lambs, in their number, after the manner;

28 And one be-goat for a sin-offering; besides the continuall burnt-offering, and its meat-offering, and its drink-offering.

29 Then on the sixth day, eight bullocks, two rams, fourteen perfect lambs of one year.

30 And their meat-offering, and their drink-offerings to the bullocks, to the rams, and to the lambs, in their number, after the manner;

31 And one be-goat for a sin-offering, besides the continuall burnt-offering, and its meat-offering, and its drink-offerings.

32 And on the seventh day, seven bullocks, two rams, fourteen perfect lambs of one year;

33 And their meat-offering, and their drink-offerings, to the bullocks, to the rams, and to the lambs, in their number, after the manner;

34 And one be-goat for a sin-offering, besides the continuall burnt-offering, its meat-offering, and its drink-offering.

35 On the eighth day ye shall have an inhibition-day: [Heb. inhibition, or ceasing, forbearance, because that on this day all manner of servile work was forbidden. See. Leviticus 23. on verse 36. This was the great day of the feast, on which Christ stood up in the temple, and called the thirtie souls unto him, promising them refreshment, John 7. 37.] ye shall do no servile work.

36 And ye shall offer a burnt-offering, for a fire-offering, (for) a pleasant smell to the LORD, one bullock, one ram, seven perfect lambs of one year;

37 Their meat-offering and their drink-offerings, to the bullock, to the ram, and to the lambs, in their number after the manner:

38 And one be-goat for a sin-offering: besides the continuall burnt-offering, and its meat-offering, and its drink-offering.

39 These things ye shall doe to the LORD on your set high times, (or Festivalls): besides your vowes, [These

vowes and the offerings following here in the Text, were the ordinary services of Gods worship, which were not to be neglected or left undone, for any of the extraordinary ones, mentioned in this Chapter, which were to be offered, according to Gods command, on certain dayes of the year: see above, on verse 11.] *and your free-will-offerings, with your burnt-offerings, and with your meat-offerings, and with your drink-offerings, and with your thank-offerings.*

40 And Moses spake to the children of Israel, according to all that the LORD had commanded Moses.

CHAP. XXX.

Laws concerning the Vowes made by a male-person, declaring that they ought to be kept, verse 1. &c. or by a daughter of the Family, shewing when their vowes were to be kept, 3. or not; 5. or by a married woman; when they were to keep them, 6. or not, 8. or by a widow, or divorced, or forsaken woman, that they were binding. 9. Again, of a married woman, 10. the conclusion of the Chapter, 16.

AND Moses spake unto the heads of the Tribes, [Which were out of each Tribe one, the Ruler or Governor thereof; See above, ch. i. v. 4. and 16. with their Annot.] of the children of Israel, [unto whom these Heads or Rulers were to impart the ensuing Ordinance, each one to his Tribe] saying: *This is the thing which the LORD hath commanded.*

2 *When a man shall have vowed a vow, [viz. barely, without an oath, either to give or do something freely for the honour of God. Of vowes, what they be; see Rev. 7. on v. 16.] or sworn an oath, [viz. thereby engaging and binding himself to do or leave such a thing] binding his soul with a bond, [Heb. binding a bond upon his soul, i. e. on himself, or his person; and so in the sequel, as bodies are tied with ropes and cords to abide in a certain place, so the souls of men are tied by vowes, made unto the LORD to keep firm and steadfast to what they vowed unto him] he shall not unhallo w his word: [i. e. not cause the same to become a reproach, and matter of blasphemy, and reviling by breaking of his vow] he shall doe according to all that proceeded out of his mouth. [provided the same be in his power to perform, and lawfull, not contrary to the Law of the LORD, such as was the vow of those that resolved to take away the life of Paul, Acts 23. 14.]*

3 *But when a woman shall have vowed a vow unto the LORD: [Understand here, not a married woman, as below, v. 6, 7, 8. but a woman-like person, as a young daughter, being yet under the command of her father, as appeareth by this verse, and the last of this Chapter; Thus Mary the mother of the LORD, is called among women, and a woman, Luke 1. 42. Gal. 4. 4.] and shall have bound her self with a bond, in her fathers house, in her youth.*

4 *And her father shall hear her vow and her bond, wherewith she bound her soul, and her father shall hold his peace towards her; [viz. either openly approving of it, or silently giving way to it, for (as the saying goeth) He that holds his peace, seemeth to assent and approve of what he heareth] then all her vowes shall stand, and every binding wherewith she shall have bound her soul, shall stand. [id est, she shall be bound to perform that which she vowed unto the LORD without intermission.*

5 *But if her father shall break the same in the day when he heareth it, all her vowes and her bonds, wherewith she bound her soul, shall not stand: [Understand here-*

by two things; first that the father having understood his daughters vowes, he was not to take into any long deliberation, what he should approve, or disannull: secondly, that the daughter was to desist of her vowes immediately upon the fathers disapproving of the same. Compare below, verse 7. and 8.] but the LORD shall forgive it her, [to wit, that she did vow so unadvisedly without her fathers knowledge. Secondly, that she was forced to abandon her vow. So below, v. 8.] for her father made her to break it.

6 *But if indeed she have a husband, [Heb. being a husbands, shall be, i. e. being firmly betrothed, or married to a man, and consequently made subject to his Authoritie. See the like expressions likewise below, Chapter 35. 3.] and her vowes be upon her; [id est, when she stands engaged by any vow, which she promised to performe, either simply by solemne words, or, with the addition of an Oath: as above, verse 2. and below also, verse 8. 10.] or the utterance of her lips, wherewith she bound her soul:*

7 *And her husband shall hear the (same,) and in the day when he heareth it, shall hold his peace towards her; then her vowes shall stand, and her bonds, wherewith she hath bound her soul, shall stand: [Compare above the note on verse 5. and see the verse following.]*

8 *But if her husband, on that day, when he heard it, shall break the same, and shall disannull her vow that was upon her, together with the utterance of her lips, wherewith she bound her soul; then the LORD shall forgive it her.*

9 *As for the vow of a widow, [Whose husband was dead, when she made her vow; so that being at her own disposing, she had power to make vowes, without being accountable thereof to others] or of a divorced (woman): [understand such a one, as having received a letter of divorce is abandoned by her husband. See Levit. 21. 7. Such a one was likewise at her own free disposing, because the husband resigned all the right and command he had over her, into her own hands back again, by the Act of Divorce. And therefore their vowes were to stand.] all shee bound her soul with, shall stand over her.*

10 *But if in her husbands house she made a vow; or bound her soul with an oath by a bond.*

11 *And her husband shall have heard (the same,) and shall have held his peace towards her, not breaking the same; then all her vowes shall stand, and all the binding wherewith she bound her soul, shall stand.*

12 *But if her husband utterly disannull [Heb. disannulling, disannull: and so below, verse 15.] those things, in the day when he heareth it; nothing of all that proceeded out of her lips, of her vow, and of the binding of her soul, shall stand: her husband hath disannulled the same, and the LORD shall forgive it her.*

13 *Every vow, and every oath of obligation, for the humbling of the Soul; her husband shall establish the same, or the same her husband shall disannull.*

14 *But if her husband altogether hold his peace towards her from day to day, [Hebr. holding his peace, hold his peace, &c.] Then he confirmeth all her vowes, or all her bonds, which are upon her; he hath confirmed them, for having held his peace towards her, in that day he heard it.*

15 *Yet, if he shall wholly disannull the same: [Heb. disannulling, shall have disannulled them; viz. not on the same day when he heard them, but one or more dayes after] then he shall bear her iniquitie. [i. e. he shall be*

E c guilty

guiltie of the punishment, deserved, by the breach of the foresaid vowes. See of this kind of speaking, Lev. 5. on v. 1. others render the Hebrew Verb here, *take away*; viz. the iniquitie of the woman, that by the breach of her vow, she shall not be held guiltie, or punishable; as v. 5, 8, and 12. is intimated.]

16 These are the institutions which the LORD commanded Moses betwixt a man and his wife; betwixt a father and his daughter, being in her youth, at the house of her father.

CHAP. XXXI.

The Israelites are commanded to wage warre against the Midianites, v. 1. &c. with an Hoste of twelve thousand men, and Phinehas the son of Eleazar, 4. Who overcome the Midianites, 7. return to their own with the prisoners and booty, 12. are entertained by Moses with a check for what they had done amiss, 14. and a charge of what they ought to do, 17. a Law about the parting of the bootie, 25. together with the execution of the Law, and the sum of the bootie, 31. and the portion of the LORD, which fell to the share of the Priests and Levites, 41. The Chieftains of the Hoste make an offering to the LORD, 48. which is laid up in the Tabernacle for a memoriall, 54.

And the LORD spake unto Moses, saying:

2 Take the vengeance of the children of Israel from the Midianites: [Heb. *avenge the vengeance of* &c. viz. by reason of the evil, which craftily they caused among the Israelites, when they seduced them to bodily and spirituall whoredom, of which see above, ch. 25. 1, 2, &c. below verse 15. 16.] after that shalt thou be gathered to thy people. [i. e. shall die and depart out of this world. See of this manner of speaking, Genesis, 15. on verse 15. and 25. on verse 8. and above, chapter 20. 24, 26.]

3 Then Moses spake unto the people, saying; let men be prepared for battell, [Or, for the Hoste, and so in the sequel] and let them be against the Midianites, to do the vengeance of the LORD on the Midianites. [viz. that which the LORD had commanded to be executed upon the Midianites, see above, chap. 25. 17, 18. whereby God declared that the enmity shewed to his people, is taken by him as committed against himself. Compare Zach. 2. 8. and Acts 9. 4.]

4 Of each Tribe among all the Tribes of Israel, shalt ye send one thousand to battell. [Heb. *a thousand of one Tribe, a thousand of one Tribe.* See of this phrase, Lev. 24. 8. and above, 132. &c.]

5 Thus there were delivered out of the thousands of Israel, a thousand of each Tribe: twelve thousand prepared for battell.

6 And Moses sent them to battell a thousand of each Tribe; them, and Phinehas the son of Eleazar the Priest to battell, [viz. not properly for to fight, or to be the generall or chief Commander of the army, but to assist the camp as a good counsellor and director, and to exhort the same to courage according to his speciall zeal, formerly testified, above chap. 25. 13. comp. Deut. 20. 2, 3, &c.] with the holy vessels, [which were according to the opinion of some, the Ark of the Covenant, and things appertaining to it; the same having accompanied the Camp on sundrie occasions, as may be gathered, by Numb. 14. 44. Jos. 4. 11. 1 Sam. 4. 4. others understand thereby onely the Trumpets mentioned immediately after here in this verse, and were to be used in war] and the Trumpets of resounding in his hand.

7 And they fought against the Midianites; according

as the LORD had commanded Moses: and they put to death all that were male.

8 Withall they put to death above their slain, the Kings of the Midianites; [Who were King Sihon his Tenants or Vassals, Jos. 13. v. 21. before he was destroyed by Moses, but afterwards took a kind of King-ship upon themselves. See above chapter 25. v. 15.] Evi and Rekem, and Zur [Heb. *Tsur*] and Hur and Reba, five Kings of the Midianites: also they put to death by the sword Bileam, [Heb. *Bilam*] the son of Beor. [to wit, when he was upon the way to return into his Countrey of Mesopotamia. See above, ch. 24. v. 25.]

9 But the children of Israel took the wives of the Midianites and their little children prisoners: also they spoiled (them of) all their beasts and all their cattell, and all their substance.

10 Moreover, all their Cities with their dwelling places; [Others, in or through their dwelling place] and all their strong holds, they burned with fire.

11 And they took all the prey, and all the booty; of men and of beasts.

12 After that, they brought the Captives [Heb. *the captivitie*, to wit, the Midianite women and children, whom they had taken captive. See above v. 9. the word Captivity is often taken for captives, or prisoners. So below v. 19. 26. Item, Exod. 12. 29. 2 Chron. 28. 5. Eph. 4. 8.] and the bootie and the prey, unto Moses, and to Eleazar the Priest, and to the congregation of the children of Israel in the Camp: in the plain fields of Moab, which are at the Jordan of Jericho. [i. e. that which runneth over against, or along by, or not far from Jericho, or half a ferry or passage near that City, compare above chapter 22. verse 1.]

13 But Moses and Eleazar the Priest, and all the chief of the Congregation went forth to meet them, without the Camp.

14 And Moses was very wroth against the Commanders of the Hoste, the Captains of the thousands, and the Captains of the hundreds, which came out of the battell of that war.

15 And Moses said unto them; Have ye then left all the women alive? [By this question he implieth that they ought not to have done so. See the like manner of asking, strongly denying or implying the contrarie of what is demanded, Gen. 18. 17. with the Annotations.]

16 Behold these were through Bileams counsell, [Heb. *word*, understand the base device and subtil contrivance whereby the Israelites were made to fall into whoredome and idolatrie. See above, chap. 24. verse 14.] for to give cause of trespass against the LORD, in the busines of Peor: whereby that plague was among the Congregation of the LORD: [see above, Chapter 25. verse 9.]

17 Now then, put to death all that is male among the little ones; and put to death every woman which by mans copulation hath known a man. [See Gen. 4. on v. 5. and 19. on v. 8. and compare the next verse. Item Levit. 18. 22. and 20. 13.]

18 But all the little ones of Female kind, [Heb. *among the women*] which have not known the copulation of man; let them live for your selves.

19 And ye camp your selves without the Leguer seven dayes: [According to the Ordinance and Law of God given in regard of unclean persons, Leviticus 15. 13. and above, Chapter 19. 11. &c. and observed in Miriam above, Chapter 12. 14.] every one that did put a man [Heb. *a Soul*] to death, and every one that shall have touched a slain (body) shall expiate (or un-finne) your selves, [See above, Chapter 8. on verse 21.] on the third day, and on the seventh day, ye and your captives.

20 Also ye shall expiate every garment, [i. e. cleanse them according to the Ceremonial Law, and so fit the same for a good and civill use; Compare *Leviticus* 8. 15. and 14. 49. and Chapter 16. verse 16. with the Annotations thereupon] and every furniture of skins, and every worke of (Goats hair) and every furniture of wood.

21 And Eleazar the Priest said to the men of Warre, [Or, Hoste, i. e. such as bore Armes, and were practised and employed in the Wars] which were gone to that War; This is the institution of the Law, which the LORD commanded Moses.

22 Onely the gold, and the silver, the copper, the iron, the tinne and the lead: [viz. which they had taken from the (Midianites).]

23 Every thing that endureth the fire [Heb. that is to go into the fire, i. e. that being made to pass the fire, is not damified, and is not consumed by it, and so in the sequel] ye shall cause to pass through the fire, that it may be cleansed; howbeit, it shall be expiated by the water of the separation: [whereof see above chapter 19. 9.] but all that endureth not the fire, ye shall cause to pass through the water.

24 Ye shall likewise wash your garments on the seventh day, that ye may be clean, and after that ye shall come into the Camp.

25 Moreover, the LORD spake unto Moses, saying:

26 Take up the sum of the bootie of the Captives [Heb. Captivitie: see above on verse 12.] of men, and of beasts; thou and Eleazar the Priest, and the Heads of the fathers of the Congregation.

27 And divide the bootie in two moyeties, between those which undertook the fight, which went forth to the War, and between the whole Congregation. [Which order David also followed in sharing out the booty between those that fought, and the rest that stayed with the baggage, to guard the same, 1 *Sam.* 30. 24.]

28 After that shalt thou heave a Tribute to the LORD, [Or, an appointed part, which was a kind of Tribute to be given unto the LORD, in testimonie of thankfulness, and was the appointed part for the Priests, which served the LORD in the Tabernacle] from the men of War, which were gone forth to this War; of five hundred, one Soul, of Men and of Oxen, and of Asses, [the word Soul, in regard of men doth signifie here a Man, or, Person, and in regard of the other creatures named, a beast or head of cattell; of each five hundred the men of War were to assign one for the LORD: according as the Israelites, which were not gone forth to War, out of their moyety of fiftie, were to give one to the Levites; that is, ten times more, then the men of Warre were to give to the Priests] and of the sheep. [The Hebrew word doth not onely signifie Sheep, but Goats also; and so in the sequel. See *Gen.* 26. on verse 14. and *Levit.* 1. on verse 2.]

29 Of their moyety shalt thou take, and give it unto the Priest Eleazar, for an heaving of the LORD. [i. e. for to offer and hallow it unto the LORD, in token of thankfulness, thus below verse 41. and 52. The Hebrew word is generally taken here, for an offering or gift. see above, ch. 5 on v. 9.]

30 But of the moyety of the children of Israel [i. e. that portion which belonged unto the children of Israel, according to the division mentioned above, v. 27. see of the same moyety below, v. 42. and 47.] thou shalt take one Captive of fiftie [or a share that is kept fast] of the Men, of the Oxen, of the Asses, and of the Sheep; of all the beasts: [i. e. of all sorts of beasts, compare, *Gen.* 7. 14.] and thou shalt give them to the Levites, which observe the guard of the tabernacle of the LORD. [see *Num.* 3. on v. 7.]

31 And Moses and Eleazar the Priest did, according as the LORD had commanded Moses.

32 The bootie now, the surplus of the prey, [i. e. that which clearly remained over after the slain women and mail-children, above, v. 17. besides what the Camp had consumed, during the seven dayes they were to lie without the Camp, above, v. 19.] which the men of Warre, [see above, on v. 21.] had preyed, was; six hundred thousand, and seven hundred thousand, and five thousand sheep: [see above, on v. 28.]

33 And seven hundred and two thousand Oxen:

34 And one hundred and sixtie thousand Asses:

35 And of humane Souls, of the women that had known no copulation of man, all the Souls were two hundred and thirtie thousand.

36 And the moyety, (to wit) the share of those, which were gone forth to this Warre, were in number three hundred thousand, and thirtie thousand, and seven hundred and five hundred sheep.

37 And the Tribute for the LORD: [Understand the assigned portion, which the men of War were to contribute unto the LORD. See above, verse 28. and the Annotation thereupon] of Sheep was six hundred seven hundred and five.

38 And the Oxen were six hundred and thirtie thousand; and their Tribute for the LORD seven hundred.

39 And the Asses were thirtie thousand and five hundred, and their Tribute for the LORD was sixtie one.

40 And the humane Souls were sixteen thousand; and their Tribute for the LORD two hundred and thirtie Souls.

41 And Moses gave unto Eleazar the Priest, the Tribute of the heaving of the LORD: according as the LORD had commanded Moses.

42 And of the children of Israel moyety [Of which see above, v. 30. and below, v. 47.] which Moses had divided off from the men that had fought:

43 (The half share now of the Congregation [Heb. the moyety of the Congregation, i. e. the half share which fell to the Congregation] was of the sheep, three hundred thousand and thirtie thousand, seven thousand and five hundred,

44 And the Oxen were six hundred and thirtie thousand.

45 And the Asses, thirty thousand and five hundred:

46 And of humane Souls sixteen thousand.)

47 Of that moyety of the children of Israel, Moses tooke one captive [See above on v. 30.] out of fiftie, of Men and of Beasts, and he gave them to the Levites, which observed the guard of the Tabernacle of the LORD, according as the LORD had commanded Moses.

48 Then (there) stept to Moses the Commanders which were over the thousands of the Hoste; the Chieftains of the thousands, and the Chieftains of the hundreds:

49 And they said to Moses; Thy servants have taken up the sum of the men of War, which were under our bands; [i. e. under our command, see *Gen.* 16. on v. 6.] and of us [others, thereof] (there) faileth not one man.

50 Therefore we have brought an offering of the LORD, every one that which he got, [Heb. found] a golden vessel [or, furniture, or Jewell] a chain [others, arm or leg, ornament or golden garter] or a bracelet, a finger ring or an ear-ring, or a hanging girdle, [See *Exod.* 5. 32.] to make expiation for our Souls, [by reason of their sins mentioned above, v. 14. 15, 16.] before the face of the LORD.

51 Then Moses and Eleazar the Priest took from them the gold; all well-wrought vessels, [Heb. every vessel, or furniture of work. Understand hereby all manner of golden stuff, vessel, workman-ship, jewels and the like artificially and costly wrought and elaborated.]

52 And all the gold of the heaving, which they offered unto the LORD, was sixteen thousand seven hundred and fiftie shekels: [Understand golden shekels, of the value whereof see *Gen.* 24. on v. 22. and above, ch. 7. on v. 14.] from the Chieftains of the thousands, and from the Chieftains of the hundreds.

53 As for the men of war, every one had preyed for himself. [Whereof they imparted nothing to their Commanders, inasmuch, that there was abundance of bootie remaining yet, besides that which was given to the Priests, and to the Levites, and to the rest of the Israelites.]

54 So Moses and Eleazar the Priest, took that gold from the Captains of the thousands and hundreds : and they brought it into the Tent of the Congregation, for a remembrance for the children of Israel, before the face the LORD. [viz. as well in regard of the mercy of God, whereby they had overcome their enemies, and were reconciled unto God, as to discharge their duty, in being really thankfull to God. for it, and faithfully adhering to him, to the end that he might alwayes continue among them, with the assistance of his grace and blessing.]

CHAP. XXXII.

The Tribes of Reuben and Gad, desire, for reasons them thereunto moving, that Moses would assign them their inheritance on this side Jordan, verse 1. &c. Moses first sharply reproves them, 6. but they promising to march in arms before their brethren into Canaan, untill it be subdued, they, together with the half Tribe of Manasseh, obtain their desire on the foresaid condition, 16.

THE children of Reuben now had much cattel, and the children of Gad had very many : [Heb. very mighty.] The Israelites indeed were generally much given to keeping of cattell, as may be seen, Gen. 46. 32, 34. and chap. 47. 3, 4, &c. but it seems that these two Tribes, were addicted to the same more then the rest, for that (as some conceive) they had perhaps formerly in Egypt, inhabited the most convenient part of the Countrie for pasturage ; and therefore may, afterwards in the subduing of the kingdoms of Sihon and Og, and upon the great defeat of the Midianites, have made it their business, to take and get, and truck for, of others, as great a quantitie of cattell, as they could. And they viewed the Countrie of Jazer, and the land of Gilead, and behold, this place was a place for cattell. [Heb. of cattell i.e. they observed and found, that all this Countrie was very fit and commodious for keeping of cattell.]

2 Then the children of Gad, and the children of Reuben came, and spake to Moses and to Eleazar the Priest, and to the chief of the Congregation, saying :

3 Araroth, and Dibon, and Jazer, and Nimra, and Hesbon, and Eleale : and Schebam, and Nebo, and Behon :

4 This land which [i.e. whole inhabitants] the LORD hath smitten before the face of the Congregation in Israel : the same is a land for cattell : and your servants have cattell.

5 Moreover, they said : If we found grace in your eyes, let this land be given for a possession to your servants : and make us not march over the Jordan.

6 But Moses said unto the children of Gad, and to the children of Reuben : shall your brethren go to warre, and shall you remain here ? [Moses doth not simply refuse, to assign them this land for an inheritance, being the same was likewise given the Israelites by God for to inherit, Deut. 2. 12, 31. but he rebuketh them sharply here, for that they sought to separate themselves from their brethren and take their ease, whilest they must go to war : which became them very ill to do, and might cause great scandall and dismayedness among their brethren ; besides that thereby they did (as much as in them lay) retard the performance of Gods promises ; as is declared in the

therefore I pray, should ye break the heart of the

7 W.

children of Israel, [Discouraging and disheartning your brethren by your example. Compare Deut. 1. 28. Acts 21. 13. and below, v. 9.] that they go not over to the land which the LORD gave them ?

8 Thus your fathers did, when I sent them from Kades-Barnea, for to view this land :

9 When they were come up unto the valley of Eschol ; [Others, brook, &c. See above, chap. 13. 24. Deut. 1. 24.] and viewed this land, they brake the heart of the children of Israel, that they went not to that land which the LORD had given them.

10 Then the anger of the LORD was kindled on that day, and he sware saying :

11 If these men that went forth out of Egypt, from twentie years old and upward [Hebr. from a son of twentie years, &c.] shall see the Land, which I have sworn to Abraham, Isaac and Jacob ! [this is an imperfect speech, usuall in making of an oath. See above, Chapter 14. verse 23, 28, 35. Deut. 1. 35. and compare Gen. 14. on verse 23.] for they have not persevered to follow me : [Heb. they have not fulfilled (to go) after me. in the like phrase it is said of Josua and Caleb, contrariwise in the next verse, that they had fulfilled, &c. See Deut. 1. 36. and above, c. 14. 24.]

12 Except Caleb the son of Jephunne, the Kenizite, and Josua the son of Nun : [Compare Jos. 15. 17. Jud. 1. 13. and 3. 9, 11. 1 Chron. 4. 13, 15.] for they did persevere to follow the LORD ; [see on the foregoing verse.]

13 Thus the anger of the LORD was kindled against Israel, and he made them to wander about in the Wilderness fourtie year : [Bringing the two years within the account (for to compleat the number,) from the going forth out of Egypt, to the sending of the spies from Kades-Barnea] untill the whole Generation was consumed, which had done what was evil in the eyes of the LORD. [i. e. which was displeasing to him.]

14 And behold, ye are risen up instead of your Fathers, a multitude of sinfull men ; for to multiply the heat of the LORDS anger against Israel. [Heb. for to addc yer, (or further to &c. or, above, beyond the heat, &c.]

15 When ye shall turn your selves away from behinde him, [viz. from the LORD : The meaning is, if ye shall not be willing to follow the LORD any longer] then he shall continue further to leave him, [viz. Israel] in the Wilderness ; and ye shall destroy all this people. [the sence is ; God shall in this case, cause them to wander in the Wilderness again, as their fathers did, untill they perish all like them.]

16 Then they stept unto him [id est, the Reubenites, and Gadites, came afterwards again to Moses] and said : We will build sheep-folds, [the Hebrew word doth signifie such folds or enclosed places for cattell, as are secured and guarded with hedges, pales or walls ; and so also below, v. 24.] here for our cattell, and Cities for our little ones.

17 But we our selves will prepare our selves, [Or, speedily, or cheerfully gird, or arme our selves for to goe before, &c.] hastening before the face of the children of Israel, untill we shall have brought them to their place : [id est, courageously marching along before our brethren, in such a number, as shall be held requisite for to bring them into their possession by force of Armes. See Josua 4. 12, 13.] and our little ones shall remain in the fenced Cities, by reason of the inhabitants of the Land. [id est, that in the meantime they may not be annoyed or endangered by the residue of the people in these parts.]

18 We will not return to our houses, untill the children of Israel shall have constituted themselves hereditary possessors,

possession, every one of his inheritance. [See Jos. 22. from the beginning to v. 10.]

19 For we will not inherit with them beyond Jordan, and further away : [To wit, the further borders of Canaan] when our inheritance shall be surrendered unto us, on this side of Jordan, towards the rising. [viz. of the Sun ; i. e. Eastward, toward the East of Canaan, where Gilead lay.]

20 Then said Moses to them ; if ye will do this thing, if ye will prepare [Or arm, put on, or gird arms about &c. as above, verse 17. and in the sequel] your selves for the battell before the face of the LORD ;

21 And every one of you, that is prepared, shall passe over the Jordan, before the face of the LORD ; [i. e. before the LORD, of whose presence the ark of the Covenant was a visible token, see Jos. 4. 13] untill he shall have driven out his enemies, before his face out of possession ;

22 And the land be subdued before the face of the LORD, and before Israel : and this land shall be a possession unto you before the face of the LORD.

23 If on the contrary ye shall not doe so, behold then ye have sinned against the LORD : but ye shall be made aware of your sin, when it shall finde you, [i. e. when ye shall be punished for the same. Oth. Know that your sin shall finde you, i. e. the punishment of your sin will surely hit you.]

24 Build you cities for your little ones, and folds for your sheep : and do that which is gone forth out of your mouth. [i. e. that which ye have promised to perform : comp. above chap. 30. 3. &c. Deut. 23. 25. Matt. 15. 18.]

25 Then the children of Gad and the children of Reuben spake [Heb. said, in the singular i. e. they said all unanimously, with one accord, or, one of them, in the name of all] to Moses, saying : Thy servants shall doe, according as my Lord commandeth.

26 Our little ones, our wives, our substance, and all our beasts shall be there in the cities of Gilead.

27 But thy servants shall passe over all that are [Or, every one that is] prepared for the hoste, before the face of the LORD, unto the battell, according as my LORD hath spoken.

28 Then Moses charged in their behalf the priest Eleazar, and Joshua the son of Nun, and the heads of the fathers of the Tribes of the children, of Israel :

29 And Moses said to them : if the children of Gad, and the children of Reuben, shall passe over the Jordan with you, and every one that is prepared for war, before the face of the LORD, when the land shall be subdued, then shall ye give them the land of Gilead, for a possession.

30 But if they passe not over with you prepared, [Or armed, girded, as ab.] then they shall be constituted possessors in the midst of you in the land of Canaan. [i. e. they shall be fain to abandon Gilead, and have their share, and inheritance, like the rest, in Canaan it self.]

31 And the children of Gad and the children of Reuben answered, saying : That which the LORD hath spoken to thy servants, we shall likewise doe.

32 We shall passe over prepared before the place of the LORD, to the land of Canaan : and the possession of our inheritance, we shall have on this side Jordan.

33 Thus Moses gave to them, to the children of Gad, and to the children of Reuben, and to the half tribe of Manasseh, Josephs son, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Basan : the country with the cities thereof in the borders, the cities of the land round about.

34 And the children of Gad built [i. e. rebuilt, reared up again : and so in the sequel. All these following places were situated on the east side of Jordan between the rivers Arnon and Jordan] Dibon and Ataroth, and Aroer :

35 And Aroth-Sophan, and Fazer, and Jogbeba :

36 And Beth-Nimral, and Beth-Haran : fenced cities, and sheep-folds,

37 And the children of Reuben built Hesbon and Eleale and Kirjathaim.

38 And Nebo [Of this citie see Deut. 34. 1. Jos. 15. 2. Jer. 48. 1. otherwise it was also the name of an hill] and Baal-Meon, having its name changed [the former name having been idolatrous (as followeth) for both Nebo and Baal were names of Idols, and doubtlesse there were more such] and Libna : and they called the names of the cities which they built by, (other) names.

39 And the children of Machir the son of Manasseh, went to Gilead [Or were gone &c. and had taken the same and so in the next verse] and took the same : [understand a part of it, see Deut. 3. 12. 13. and there on verse. 15. item Gen. 31. 21. This part of Gilead and the places of Jair extended Northwardes from the brook of Jabbok towards Syria] and they drave out [Hebr. He drave out &c. he viz Machir i. e. his posteritie] the Amorites (Heb. the Amorite) which were therein out of possession.

40 So Moses gave Gilead to Machir the son of Manasseh, and he dwelt therein.

41 Now Jair the son of Manasseh, [This Jair is Likewise reckoned under Manasseh, by reason that his grandfather was married to Machirs daughter, see 1. Chro. 2. 21. 22.] went and took their [viz the Gileadites] villages ; and he called them Havvot-Jair [i. e. Jair his villages, country-towns, or gardens ; See Deut. 3. verse 14.]

42 And Nobah went, and took in Kenath, with her dependant places, [i. e. such petty towns, cities and places, as referred under the Jurisdiction of Kenath, as their Metropolis, or mother-citie, Heb. daughters. See above chap. 21. on verse 25. and comp. 1. Chro. 2. 23.] and called it Nobah after his Name.

C H A P. XXXIII.

A Relation of the marchings and campings of the children of Israel: from Egypt unto the land of Canaan v. 1. &c. The command given, of driving out the inhabitants of the land, and destroying of Idolatrie, 50. with heavy threatnings if they did otherwise, 55. of dividing the land by lot, 54.

These are the journeys of the children of Israel which went forth out the land of Egypt, according to their hostes, by the hand [i. e. conduct] of Moses and Aaron.

2 And Moses wrote their marches, according to their journeyings, after the mouth [i. e. command] of the LORD ; and these are their journies, according to their marches.

3 They journeyed then from Rahmeses in the first moneth, [Called Abib, otherwise Nisan. See Ex. 12. verse 2. and 13. 4. Deut. 1. on verse 3] on the fifteenth day of the first moneth ; the second day of the passeover the children of Israel marched forth, by an high hand. [see Ex. 14. on verse 8] before the eyes of all the Egyptians.

4 When the Egyptians buried those, whom the LORD had smitten among them, every first-born ; [Notwithstanding that the Egyptians, by reason of this burial, could not but be highly and bitterly incensed against the Israelites, whom they saw marching away before their eyes ; yet God so daunted and disheartened them, that they had not the courage to offend the children of Israel in the least degree, or to stop and hinder their peaceable departure] also the LORD had exercised Judgements upon their Gods. [see Ex. 12. on verse 12. and compare Isa. 19. verse 1.]

5 When the children of Israel were departed from Rahmeses, [See Gen. 47. on verse 11] they camped themselves at Succoth.

6 And they removed from Succoth and camped in Etham ;

Escham, which is at the end of the Wildernesse.

7 And they removed from Escham, and turned again to Pi-bachiroth, [See Ex. 14. on verse 2] which is over against Baal-Zephon : and they encamped before Migdol.

8 And they removed from Hachiroth, and went thorough the midst of the sea towards the wildernesse, and they went three dayes journey in the wildernesse of Escham, and encamped in Marah.

9 And they removed from Marah, and came to Elim : now in Elim there were twelve water-fountains, and seventy palm-trees, and they encamped there.

10 And they removed from Elim, and encamped at the Reed-sea.

11 And they removed from the Reed-sea, and encamped in the wildernesse of Sin, [Where they murmured against the LORD, they first obtained the Manna ; This wildernesse, is to be distinguished from all other, called the wildernesse of Zin or Tzin, below verse 36.]

12 And they removed out of the wildernesse of Sin, and they encamped in Dophka.

13 And they removed from Dophka, and encamped in Alus.

14 And they removed from Alus, and encamped in Raphidim, but there was no water for the people to drink.

15 So they removed from Raphidim, and encamped in the wildernesse of Sinai.

16 And they removed out of the wildernesse of Sinai, and encamped in Kibroth-Taava, [i. e. lurking graves.]

17 And they removed from Kibroth-Taava, and encamped in Hazeroth.

18 And they removed from Hazeroth, and encamped in Ribma.

19 And they removed from Ribma, and encamped in Rimmon-Perez.

20 And they removed from Rimmon-Perez, and encamped in Libna.

21 And they removed from Libna, and encamped in Rissa.

22 And they removed from Rissa, and encamped in Kehelatha.

23 And they removed from Kehelatha, and encamped in the mountain of Saphar.

24 And they removed from the mountain of Saphar, and encamped in Harada.

25 And they removed from Harada, and encamped in Mackheloth.

26 And they removed from Mackheloth, and encamped in Tachath.

27 And they removed from Tachath, and incamped in Tharah.

28 And they removed from Thara, and incamped in Mithka.

29 And they removed from Mithka, and encamped in Hasmona.

30 And they removed from Hasmona, and encamped in Moseroth.

31 And they removed from Moseroth, and encamped in Bene-Jakan.

32 And they removed from Bene-Jakan, and encamped in Hor-Gidgad.

33 And they returned from Hor-Gidgad, and encamped in Jorbatha.

34 And they removed from Jorbatha, and encamped in Abrona.

35 And they removed from Abrona, and encamped in Ezcon-Geber.

36 And they removed from Ezcon-Geber, and encamped in the wildernesse of Zin ; [See abo. chap 13. on verse 21.] that is Kades.

37 And they removed from Kades, and encamped at mount Hor, at the end of the land of Edom.

38 Then the priest Aaron went up on mount Hor, according to the mouth of the LORD [i. e. according to his order and command] and died there ; in the fourtieth year, after the coming forth of the children of Israel out of the land of Egypt, in the fifth moneth [called Ab by the Hebrews, and answering our July and August] on the first day of the moneth.

39 Now Aaron was an hundred and three and twenty years old, [Heb. a son of 123 years] when he died upon mount Hor.

40 And the Canaanite, the King of Harad [Or, King Harad. See the historie of him, above chap 21. 1, 2, 3 and the annot. there] Who dwelt in the south, in the land of Canaan, heard that the children of Israel came on.

41 And they removed from mount Hor, and encamped in Zalmona.

42 And they removed from Zalmona, and encamped in Phunon.

43 And they removed from Phunon, and encamped in Oboth.

44 And they removed from Oboth, and encamped on the small hills of Abarim [Situated in the land of the Moabites, and parting the same from that of the Ammonites. See below verse 47] in the border of Moab.

45 And they removed from the little hills (of Abarim,) and encamped in Dibon-Gad, [Thus surnamed to difference it from another Dibon, which was allotted to the children of Reuben, Jos 13. ver. 15. 17.]

46 And they removed from Dibon-Gad, and encamped in Almon-Diblathaim.

47 And they removed from Almon-Diblathaim, and encamped in the hills of Abarim, [Extending themselves from about the dead sea, or the south end of Arnon, unto Nebo] against Nebo, [See Deut 34. 1.]

48 And they removed from the hills of Abarim, and encamped in the plain (or, champion) fields of the Moabites, at the Jordan of Jericho, [i. e. where this river runs along over against Jericho, and so elsewhere also.]

49 And they encamped at the Jordan of Besh-Tefimoth, unto Abel-Sittim ; [Some conceive that this is the same place, which is called barley Sittim above chap 25. 1. and here surnamed, Abel-Sittim, by reason of the mourning and sorrow of the children of Israel, which they shewed there, under the plague of the LORD] in the plain fields of the Moabites.

50 And the LORD spake to Moses in the plain fields of the Moabites, at the Jordan of Jericho, saying ;

51 Speak unto the children of Israel and say unto them When ye shall be gone over the Jordan, into the land of Canaan.

52 Then shall yee drive out all the inhabitants of the land before your face, out of possession, and destroy all their imageries : also ye shall destroy all their molten images, [Heb. images of melting, or, molten things] and root out all their heights (or high places) [See Levit. 26. on verse 30.]

53 And ye shall take the land in hereditarie possession and dwell therein : for I have given you that land for to possess the same hereditarily.

54 And ye shall take the land in hereditary possession by lot, according to your families : to those that are manie, yee shall make their inheritance more : and to those that are few, yee shall make their inheritance lesse [See abo. chap. 26. on verse 54.] whither (soever) the lot shall come forth to any [Heb. to him] that he shall have : ye shall take the inheritance according to the Tribes of your fathers.

55 But if yee shall not expell the inhabitants of the land out of possession before your face, it shall come to passe, that those which ye shall suffer to remain of them, shall be for thornes in your eyes, and for prickes in your sides, and shall distresse. (or, hostilly deal with) yea in the countrie wherein ye dwell, [i. e. they shall become & be a perpetual trouble and vexation to you, they shall deprive you of all your

your pleasure and peaceable enjoyment : and besides seduce you to such sin, as shall kindle my wrath against you. See *Jos.* 23. 13. *Jud.* 2. 3. and comp. *Ex.* 23. 33. and 34. 12. *Deut.* 7. 16. The true effect of this divine threatening the Israelites found throughout, even to Davids times.]

56 And it shall come to passe, that I shall doe to you, as I thought to doe unto them.

CHAP. XXXIV.

God describeth the borders of Canaan, verse 1. &c. and nameth them, that should divide the same among the children of Israel, 16. .

Moreover, the LORD spake to Moses, saying :

2 Command the children of Israel, and say unto them : When ye enter into the land of Canaan, this shall be the land, which shall fall unto you for inheritance ; [i. e. which shall fall to your share by lot, or be divided amongst you] the land of Canaan, according to its borders. [described in the sequel, compare herewith, *Gen.* 10. on v. 19. and chap 15. on verse 18. *Ex.* 23. 31. *Deut.* 1. 7 and 11. 24. *Jos.* 1. 4.]

3 The south- corner now shall be from the wilderness of Zin, at the sides of Edom : [i. e. all along the borders or frontiers of the Edomites, see *Jos.* 15. 1.] and the southern land-border shall be unto you, from the end of the salt-sea, [otherwise called the dead-sea, see *Gen.* 14. on verse 3.] towards the East.

4 And this land-border shall go about unto you, from the south to the rising of Akkrabbim, [i. e. of scorpions ; whereof this place perhaps obtained the name, see *Deut.* 8. 15. This was at the south end of the salt-sea, and the East-end of the mount Edom] and passe through to Zin and its [i. e. the said borders] issue shall be, from [or against] the south to Kades-Barnea : and it shall go out to Hazar-Addar. [these two places are joyned together here, as lying very neer together, Comp *Jos.* 15. 3. where they are set down severally, and the first called Hezron. The mapps place them both, on the north-side of mount Edom, not far from Azmon] and passe through to Azmon, [situated at the west end of mount Edom, not farre from Gerar.]

5 Further this border shall goe about from Azmon to the river of Egypt : [Which divideth Egypt from the land of Canaan, comp. *Gen.* 15. on verse 18. oth. to the vale, or, valley of Egypt, there being severall moorish or boggie plains that way] and the issues thereof shall be to the sea. [i. e. toward the west, see *Gen.* 12. on verse 8.]

6 As to the border of the west, [Heb. sea, and so in the sequel] there the great sea [understand the Mediterranean or Midland sea, called the great sea, in regard of other great waters and lakes which were and in about Jewrie] shall be your border.

7 Further the border of the north shall be this unto you : from the great sea shall ye designe unto you Mount Hor. [This was not mount Hor, on which Aaron died ; ab. chap. 33. 38. but another otherwise called Hermon, at the west end of mount Libanus, by comparing of *Jos.* 13. 5. with this, and the following verse. That mount Hermon had severall names, appeareth by *Deut.* 3. 9. and 4. 48. some take it for a mountain lying at the sea side, pointing out like an head, or cape, as we call it now.]

8 From mount Hor ye shall designe till one comes to Hamath : [A famous Royall city, at the foot of mount Libanus. See *Gen.* 10. 15. 18. above 13. 22. and *Jos.* 13. 5. *Jud.* 3. 3. 2 *Sam.* 8. 9. 1 *Kings* 8. 65. and 14. 28 2 *King* 14. 25. and 17. 24. 30. and 23. 33. *Jer.* 49. 23. *Ezech.* 47. 16, 17. and 48. 1. *Amos* 6. 2. *Zach.* 9. 2.] and the issues of this border shall be to Zedad. [this and the following places extended along mount Libanus down from Hamath by the west-side of Jordan, where it beginneth unto the sea of Kinneroth, or, Gennezareth.]

9 And this border shall go out to Ziphron, and the issues thereof shall be at Hazor-Enan to Zephon : this shall be the Northern border unto you.

10 Moreover ye shall designe unto you a border toward the East, from Hazar-Enan to Sepham, [Also called Siphmoith, as some conceive See 1. *Sam.* 30. 28.]

11 And this border shall go down from Sepham, to Ribla, towards the East of Ain ; then shall this border goe down, and extend along the shore [Heb. shoulder] of the sea Cinnereth [afterwards called Genesareth, so known in the Evangelicall historie. See also *Deut.* 3. on verse 17.] eastward.

12 Further this border shall goe down along the Jordan [Heb. after the Jordan, to wit, there where, and so as the same river is running down from the sea, or lake, Genesareth, and falleth at last into the salt-sea] and the issues thereof shall be at the salt sea : This shall be the land unto you, according to its borders round about.

13 And Moses charged the children of Israel, saying : this is the land which ye are to take by lot for inheritance, which the LORD hath commanded to give unto the nine tribes, and to the half tribe.

14 For the Tribe of the children of the Reubenites according to the house of their fathers, and the Tribe of the children of the Gadites, according to the house of their fathers, have received ; also the half tribe of Manasseh hath [Heb. have] received their inheritance.

15 Two tribes and half a tribe have received their inheritance on this side Jordan, from Jericho Eastward, toward the rising : [viz of the sun.]

16 Moreover the LORD spake to Moses, saying :

17 These are the names of the men which shall divide the land unto you for inheritance : Eleazar the Priest, and Joshua the son of Nun.

18 Besides ye shall take one chieftain out of each tribe, [Heb. one chieftain, or, Prince, one chieftain out of a Tribe] for to divide the land for inheritance.

19 And these are the names of these men : of the tribe of Judah, Caleb, son of Jephunne.

20 And of the Tribe of the children of Simeon, Semuel, son of Ammibud.

21 Of the tribe of Benjamin, Elidad, son of Chizien.

22 And of the tribe of the children of Dan, the chieftain [Or, one chieftain (to wit) and so in the sequel] Bukki, son of Fogli.

23 Of the children of Joseph, of the Tribe of the children of Manasseh, the chieftain Hanniel, son of Ephod.

24 And of the Tribe of the children of Ephraim, the chieftain Kemuel, son of Siphtan.

25 And of the Tribe of the children of Zebulon the chieftain Elizaphan, son of Parnachi.

26 And of the Tribe of the children of Issachar, the chieftain Paltiel, son of Azran.

27 And of the Tribe of the children of Aser, the chieftain Abihud, son of Selomi.

28 And of the Tribe of the children of Naphtali, the chieftain Pedael, son of Ammibud.

29 These are they, whom the LORD commanded [Or appointed, ordained, constituted, comp. 2. *Sam.* 6. on verse 21. and chap 7. on verse 11, &c.] to divide the inheritances unto the children of Israel, in the land of Canaan.

CHAP. XXXV.

The Number of the Cities, which the children of Israel were to give to the Levites, together with their suburbs, v. 1. &c. among which there should be six cities of refuge for such as had unawares or unwittingly killed any person, 16. a Command of taking no redemption monie for to save a guilty or wilful murther, or, for the return of any that legally had betaken himself to one of the cities of refuge unto their own lawes, before the appointed time, 31. And

AND the LORD spake to Moses, in the plain fields of the Moabites, by the Jordan of Jericho, saying :

2 Command the children of Israel, that of the inheritance of their possession, they shall give cities unto the Levites, for to inhabit : [Though God had appointed no peculiar inheritance for the Levites in the land of Canaan, as he had done to the rest of the Tribes, yet his pleasure was, that they should have their proper places of abode all the land over, for the more convenient dispensing of the word of God among the people, and better looking to the preservation of the pure worship of God throughout the land] besides yee shall give the Levites suburbs to the cities, round about the same. [by the suburbs are understood the next bordering lands and fields about those cities, serving the Levites, not onely for Barnes, stables and such like out-housings, to keep their corn and cattell there, but likewise, as some conceive, for arable land and pasture-ground. See Jerem. 32. 7.]

3 And those Cities they shall have for to inhabit : but their suburbs shall be for their beasts, and for their substance, and for all their living Creatures.

4 And the suburbs of the Cities, which yee shall give to the Levites, shall be from the Citie-wall off, and outwards of a thousand ells round about.

5 And ye shall measure from without the City, on the corner toward the East, two thousand ells, [i. e. over and above the thousand ells mentioned in the former verse, another thousand, or, as some Conjecture ; two thousand others yet : Some understand it, as if in this verse there is onely declaration made of the manner of measuring those foresaid ells from one quarter to another, as well straight outward as in the circumference : or, that in this verse now there are understood the civill ells, whereof two thousand make but one thousand holy ones ; according as the shekel of the Sanctuary, was double to the civill or common, whereof we remit the Judgement to the Judicious reader] and on the corner of the South, two thousand ells, and on the corner of the West, [Heb. Sea] two thousand ells ; and on the corner of the North two thousand ells ; that the City be in the middle : This they shall have for suburbs of the cities.

6 The Cities now, which ye shall give to the Levites, shall be, six free-Cities, [Or, cities of refuge, recourse. See Jos. 20. on v. 2.] which ye shall give, that the man-slayer [understand him, that comes to kill a man unwittingly, and unwillingly, as below verse 11. 15. 22. 23.] may flee thither : and above the same, yee shall give (them) two and fourtie cities.

7 All the Cities, which yee shall give unto the Levites shall be eight and fourtie cities with their suburbs.

8 The Cities, which ye shall give of the possession of the children of Israel, yee shall take many, [Heb. multiply, i. e. yee shall take many cities, or, give many to the Levites] from him that hath many, [comp. above chap. 33. 54. and see Jos. chap. 21. verse 9. 16.] and from him, that hath few, take few : every one shall give of his cities to the Levites, according to his inheritance, which they shall inherit.

9 Moreover spake the LORD to Moses, saying :

10 Speak unto the children of Israel, and say to them : when ye goe over [Or shall be come, or, got over] the Jordan, to the land of Canaan ;

11 Then ye shall cause your cities to lie meeting [Heb. ye shall make (or) cause your cities to meet, i. e. ye shall so dispose your cities of refuge, that they may be neere hand and not faire remote, to the end that the guiltlesse manslayer, may with all possible speed escape thither, and not fall into the hands of the avenger of blood, comp. Deut. 19. 3. &c. and the annot. there] (which) shall be for free-cities to you : that the manslayer may flee thither, that smote a soul [i. e. a man or person] unwittingly. [Heb. through error, or, straying, i. e. ignorantly, as Deut. 19. verse 4. 5. and so below here, verse 15. 22. 23.]

12 And these cities shall be for a Refuge unto you, before

the avenger (of blood) [See. v. 19, 21, 24, 27. where he is called avenger of blood] that the man-slayer die not, [viz. by the hand of the avenger of blood, see Deut. 19. 6] till he have stood before the assembly in Judgement.

13 And these cities, which ye shall give, shall be six free cities unto you.

14 Three of these cities yee shall give on this side Jordan, and three of these cities yee shall give in the land of Canaan, [viz. beyond Jordan. Comp. Deut. 19. verse 8. 9. 10.] they shall be free-cities.

15 These same six cities shall be for a refuge to the children of Israel, and to the stranger, and to the co-habitant in the midst of them that thither there may flee whose smites a soul unawares.

16 But if he struck him with an iron instrument [Understand, not unawares, or ignorantly, but willingly and willfully] that he be dead, he is a murderer : this murderer shall surely be put to death. [Hebr. dying, or, with death shall be put to death, and so below verse 17. 18. 20. understand, although he were fled into one of these free-cities see Deut. 10. 11. 12.]

17 Or if he struck him with a hand-stone, [Heb. stone of the hand, i. e. with a stone cast or thrown by the hand] whereof a man may come to die, that he be dead, he is a murderer, this murderer shall surely be put to death.

18 Or if he struck him with a wooden-hand instrument, whereof a man may die, that he be dead : he is a murderer, this murderer shall surely be put to death.

19 The avenger of blood, he shall put the murderer to death : [Comp. Deut. 19. 12. and above here v. 13. and below verse 30.] when he meets him, he shall put him to death.

20 If also he shall have thrust him, through hate, or have cast himself upon him with designe, that he be dead :

21 Or have struck him with his hand through enmity, that he be dead ; the slayer shall surely be put to death, he is a murderer : the avenger shall put this murderer to death, [Oth. (may) put to death &c.] when he meets him.

22 But if he have thrust him in haste without Enmity : or have cast an instrument without designe upon him :

23 Or unawares [Heb. without seeing, others ; without seeing (him)] with any stone, whereof a man may die, and he have caused the same to fall upon him, that he be dead, when as yet he was no Enemy to him, nor speaking his evil : [i. e. his hurt, damage, wounding, much lesse his life to destroy it]

24 Then the assembly shall judge betwixt the slayer, and betwixt the avenger of blood ; according to these very rights, shall they judge.

25 And the assembly shall rescue the man-slayer, [Understand him that slew his neighbour unwittingly, as verse 23.] out of the hand of the avenger of blood ; and the assembly shall cause him to return to his free-citie, whither he was fled ; and he shall stay therein, untill the death [Or the dying, and so in the sequel] of the high priest, which was anointed with the holy oyl : [being therein also a Type of the Messias, our High priest and Saviour Jesus Christ, who by his death hath blotted out the hand-writing of our finnes, and reconciled us with God, see Likewise Lev. 21. 10. and comp. Ps. 45. 8. Heb. 1. 9. Eph. 2. 16, 17. Col. 2. 14.]

26 Nevertheless if the man-slayer shall at all go forth [Heb. shall going forth go forth] out of the borders of his free-citie, whither he was fled ;

27 And the avenger of blood shall finde him without the borders of his free-citie : then the avenger of blood shall put the man-slayer to death, it shall be no blood-guiltinesse unto him. [Heb. no blood, i. e. no blood-guiltinesse, or murder ; the sence is, it shall not be imputed murder to him by the Judges, they shall not finde him guiltie, see Gen. 32. on verse 26.]

28 For he should have remained in his free Citie, untill the death of the high Priest, but after the death of the high Priest the man-slayer shall return to the land of his possession. [i. e. he shall have libertie and freedom, to remove and return to his open former dwelling place.]

29 And these things shall be unto you an Institution of right by your Generations; in all your habitations.

30 Whosoever smiteth a soul, [i. e. taketh away the life of any man or person; which some do understand here of the punishing of the man-slayer] the murderer shall be put to death according to the mouth of the witnesses: [this hath regard to the Judge, or avenger of blood, who might not put a murderer to death without precedent lawfull conviction,] but a single witness shall not witness against a soul, to die, [or that she die; i. e. no man shall be put to death upon the single Testimonie, of one man or person alone.]

31 And ye shall take no Expiation [Or Reconciliation, i. e. no redemption-money, nor any bribe or present, to spare the murderers life, or to grant him a pardon, as they call it] for the soul of the murderer, which is guiltie to die: [i. e. which is found guiltie of death. The Hebrew word signifieth one that is unrighteous; or one that is in the wrong and guilt, and consequently also, a malefactor: and is opposed to the righteous just or guiltless in matters of judgement. Compare Deut. 25. on v. 1. Otherwise, the word is taken generally for wicked, ungodly, evil, dishonest, such a one as is continually restless and stirring in evill, as Isa. 57. 20. Compared with Job 39. 20.] for he shall surely be put to death.

32 Also ye shall take no expiation for him that is fled [Others, for the fleeing] to his free Citie, that he should return [viz. by granting him a dispensation that he shall not need to flee to a Citie of refuge, or being fled thither, should have libertie to return to the place of his habitation, before the death of the high Priest] into the land. [viz. of his possession, as above, v. 28. i. e. into his own former place of abode and habitation] untill the death of the (high) Priest.

33 Thus shall ye not prophane the land wherein ye are; for the blood that prophaneth the land; and for the land there shall be no expiation made over the blood, that is shed therein, but by the blood of him, that shed it.

34 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, I the LORD am dwelling] in the midst of the children of Israel.

CHAP. XXXVI.

Moseh being consulted about the daughters of Zelaphead, commands them by Gods order to marrie among their fathers Tribe, verse 1, &c. The like generall command for all inheriting daughters of female heirs, 8. The obedience of the daughters of Zelaphead, 10:

And the heads of the fathers of the Familie of the children of Gilead, [i. e. those to whom it belonged to consider of such things as were of generall concernment of the whole Tribe] the son of Machir, the son of Manasseh, of the families of the children of Joseph, approached and spake before the face of Moseh, and before the face of the chief (ones) heads of the fathers of the children of Israel, [of the Institution of this assembling, see above, chap. 11.]

2 And said; The LORD commanded my Lord, [i. e. thee Moseh, see above, ch. 26. 55, 56. and 33. 54.] to give that land for an inheritance unto the children of Israel by lot: and my Lord is charged by the LORD to give the inheritance of our brother [i. e. kinsman, being of one and the same tribe with us] Zelaphead [Heb. Tselophead] to his daughters. [see above, chap. 27. 7. their meaning is, That the former command about dividing the inheritances by lot, would not well agree with this, if so be that the daughters of Zelaphead shall be permitted to transport the inheritances by marriage, unto other Tribes; as appeared by the sequel.]

3 If they shall become wives [i. e. if they come to marrie; and so in the sequel] to one of the sons of the (other) Tribes of the children of Israel, then their inheritance would be withdrawn from the inheritance of our Fathers, and added to the inheritance of that Tribe to whom they shall become; thus there would be somewhat withdrawn from the Lot of inheritance.

4 Also when the children of Israel shall have a year of jubilee; [Wherein every one returned to his possession; see Lev. 25. 13. which law would have been made of no effect, by such matches] then their inheritance would be added to the inheritance of that Tribe, to whom they became; thus their inheritance would be withdrawn from the inheritance of our Fathers.

5 Then Moseh commanded the children of Israel, according to the mouth of the LORD: [Whereby is given to understand, that Moseh first enquired the LORDS advice about this matter] saying, The Tribe of the children of Joseph speaks aright.

6 This is the Word which the LORD had commanded of the daughters of Zelaphead, saying; Let them become wives to them which shall be good in their eyes: [i. e. which shall please them, or whom they shall fancie and like of] onely, let them become wives to the Familie of the Tribe of their Father.

7 So the inheritance of the children of Israel shall not be turned about from Tribe to Tribe: for the children of Israel shall cleave every one to the inheritance of the Tribe of his Fathers.

8 Moreover, every daughter inheriting inheritance, of the Tribe of the children of Israel, shall become wife to one of the familie of the Tribe of her father; [This now is a generall Law, which it pleased God to give for the civil government of Israel, concerning daughters, who in default of heirs male, should come to inherit in their fatherly house] That the children of Israel may hereditarily possess every one the inheritance of his Fathers.

9 Thus the inheritance shall not be turned about from the one Tribe to the other: for the Tribes of the children of Israel shall cleave every one to his inheritance.

10 According as the LORD had commanded Moseh, so did the daughters of Zelaphead.

11 For Machla, Thirsa and Hogla, and Milca, and Nocha, Zelapheads daughters, became wives to the sonnes of their uncles.

12 They became wives among the families of Manasse, Josephs son: thus their inheritance remained [Heb. was, or, hath been: see Psalm 37. on v. 18.] to the Tribe of the Familie of their Father.

13 These are the Commandements, and the rights, which the LORD commanded to the children of Israel by the Ministry [Heb. by the hand] of Moseh, in the plain fields of the Moabites, by the Jordan of Jericho.

The end of the fourth Book of MOSEH called NUMBERS.



THE FIFTH BOOK OF MOSEH, CALLED DEUTERONOMIE.

The Argument of this B o o k.

This Book is by a word borrowed from the Greek tongue, called *DEUTERONOMIUM*, that is, a second or repeated Law : Because Moseh here briefly repeateth the Lawes of God, which are written and recorded in the foregoing Books, and wheteth them faithfully upon the people, and not tediously, with a most fervent and speciall zeal, and with a multitude of most strong and holy Motives or Arguments. So that this Book may rightly be termed in a speciall manner an Epitomie, or short Abridgement of the Law. This Moseh did in the two last moneths of the fourtieth year, after the departure of the children of Israel out of Egypt, in the fields of the Moabites, when he had now brought Israel to the borders of the Land of Canaan, and all those rebellious Israelites, according to the threats and oath of God, were perished in the Wilderness : that he might fully instruct the people, that were grown up in the Wilderness, (a part whereof were to abide on this side Jordan, and the greatest part to be brought by Josua into the Land of Promise) a little before his death concerning their dutie, knowing that he should die shortly, and not pass over the Jordan into the land of Canaan.

First then, he setteth before the eyes of the people, the great and manifold mercies, which God had shewed to them these fourtie years together, as likewise the judgements that befell the rebellious ones : To prepare them for diligent attention and obedience to the Divine Commandments, chap. 1. 2. 3. Secondly, he repeateth and declareth not onely the Morall Law of the ten Commandments, but also the Ceremoniall Lawes, concerning the outward worship of God, as also the Judiciall or Civil Lawes, and Military Ordinances, together with the office of the Rulers and Judges, here and there inserting certain new Lawes, and very earnest exhortations and protestations, with a very remarkable prophecie concerning the head of all the Prophets, our Lord Jesus Christ. All this he many wayes confirmeth with promises of Gods abundant blessing, if they should cleave unto him and obey him, and with threatning of his heaveie curse, if they should depart from him, and break his Covenant, to the 31. chap. Lastly, he putteth Josua in his stead, delivereth the Book of the Law to the Priests and Levites, and giveth them a charge to lay it up in the most holy place, and at set times to read it before all the people. He likewise penneth and teacheth the children of Israel a most glorious Propheticall Song, foretelling what should befall them unto the coming of Christ, and the calling of the Gentiles ; he blesseth the twelve Tribes : and having viewed the Land of Promise from mount Nebo, he dieth there, and is buried by God, and bewailed by the people ; And Josua succeeded in his room.

DEUTE-



The Third Book of *MOSEH*,
CALLED
LEVITICUS.

The Argument of this Book.

THE Name of this Book is taken from the principal matter handled therein, viz. the Levitical Ceremonies and things appertaining to them, the Administration and Observation whereof was by Gods Ordinance given in charge to the Priests and Levites, (both being of, and constituting the Tribe of Levi) for the maintenance of Gods holy and publique worship. For here for the most part are instituted Ceremonial Laws, not onely of the different sort of offerings and sacrifices: of clean and unclean, as well persons, as beasts; of solemn feasts and holy dayes; but also of the Priests, in regard as well of their persons, as office. To these are joined divers Moral Laws, teaching, what is to be done, or left undone; according to the Law of the Ten Commandements. Besides these there are set down likewise sundry Civil Laws and Constitutions of proceeding against certain abominable sinnes, punishable by the Magistrate. Among the Laws there are also inserted several Histories, as that of the Consecration of the Priests in their Office; of the anointing of the Tabernacle, and the furniture thereof; of the actual administration of the Priestly Office; and the Confirmation of the same by a divine token, and the punishment of the two Priests Nadab and Abihu, for trespassing in their office: and of the punishment of a Blasphemer. We likewise finde here various promises, made to them that shall keep the Laws of God, and terrible threatenings to the transgressours thereof. All these things happened in the space of one moneth; to wit, from the beginning of the second year, after the Israelites coming forth out of Egypt, until the beginning of the second moneth of the same year.

LEVITI-



LEVITICVS.

CHAP. I.

Laws concerning the manner of slaying the free-will-burnt-offering in the Tabernacle, v. 1, &c. which was to be either of great cattel, as of Bullocks, 2. or of small, as of Sheep and Goats, 10. or of fowls, as of Turtle-doves, and young Pigeons, 14.

AND the LORD called Moses, and spake to him, out of the Tent of the Congregation, [Understand the Tabernacle, into which God came to speak with his people, Exod. 29. 42. and they were to come, to enquire of God, and to hear him speak, Exod. 33. 7.] saying :

2. *Speak unto the children of Israel, and say to them : when a man (homo) of you will offer a sacrifice unto the LORD, [offer ; oth. bring on, or, bring to, and so in the sequel ; understand this offering of the peoples part, not the Priests] ye shall offer your sacrifices of the cattel, of oxen and of sheep. [this word comprehends not onely sheep, but goats also, as appeareth below, verse 10. See likewise Gen. 12. on verse 16.]*

3. *If his sacrifice be a burnt-offering [See Gen. 8. on verse 20.] of Bullocks, he shall offer a perfect male : [i. e. one that hath no defect in body ; see below, chap. 22. verse 20, 21, 22.] he shall offer the same at the door of the Tent of the Congregation, [where the altar of the burnt-offering stood, as is to be seen, below verse 5.] according to his pleasure, [by these words it is plain, that here free-will-offerings are spoken of, such as were made not after the usual set order, but as every one thought good, to do of his own accord, according to his own occasions, either by way of seeking and praying to God, or of giving thanks unto him] before the face of the LORD. [i. e. before the Tent of the Congregation, in whose inmost part the Ark of the Covenant was placed, which was a token of Gods present co-habitation, Exod. 25. 22. in which regard also the Tent is called the house of God, 1 Sam. 3. 15. as God likewise is said to be therein, below chap. 4. verse 7, and 18.]*

4. *And he shall lay his hand upon the head of the burnt-offering, [Heb. lean with his hand, viz. to testify by this action, that he doth consecrate this offering unto God, surrendering and presenting the same, as in lieu of himself, for to finde favour for himself, with the LORD, through the sacrifice, to come of the Messiah, typified by this now present. See Exod. 29. 10.] that it may be acceptable for him, [i. e. that it may prove unto him that offereth it, a lawful sacrifice, and acceptable to God] for to reconcile him (to make expiation over him) [i. e. that it may betoken and seal unto him the Expiation, which should be made in the persons of time, through the Messiah, Rom. 3. 25. 2 Cor. 5. 19. Eph. 1. 7. Col. 1. 14. 19, 30.]*

5. *After that shall be [viz. the Priest, or he that offereth it, by the Priest, as God had commanded it, Ex. 29. 11. and was done likewise below, chap. 8. 15. oth. after that they shall, &c. viz. by the Priest] slay [the Hebrew word properly signifieth to cut, or, pierce the*

throat] the young bullock, before the face of the LORD : and the sons of Aaron, the Priests, shall offer the blood, and sprinkle that blood round about that Altar, which is before the door of the Tent of the Congregation.

6. *Then he [viz. one of the Priests. See 2 Chron. 30. 34.] shall pull off the skin of the burnt-offering, and divide that into its parts.*

7. *And the sons of Aaron, the Priests, shall make fire [Heb. give fire ; viz. of the fire which was to fall down from Heaven, when the first offering should be made upon this Altar, below chap. 9. 24. and was therefore to be kept continually, see below chap. 6. verse 12.] and shall fit (or, dispose) the wood upon the fire.*

8. *Also the sons of Aaron, the Priests, shall fit the pieces, the head, and the grease, [Oth. bowels, or, entrails : oth. the corps, or, bulk of the body, severed from the head and legs, and exenterated] upon the wood that is on the fire, which is upon the Altar.*

9. *Yet the entrails [The Hebrew word here used doth properly signifie, that which is nearest to a thing, which is the inmost, inwardest, or middlemost part of it, and such are the bowels or entrails of the beasts to them] and his legs they shall wash with water : and the Priests shall kindle all that upon the Altar : it is a burnt-offering, a fire-offering [i. e. such a one as must wholly be consumed and devoured by the fire, see Exod. 29. 18. such was the burnt-offering] for a pleasant smell to the LORD. [i. e. very grateful and acceptable to the LORD, and wherewith he is very well pleased ; which is said of the offerings and sacrifices of the beasts, in regard not of themselves, but of the sacrifice of Christ, betokened by them, and which properly is the slay-offering of a sweet-smelling savour to God, Eph. 5. 2. see likewise Gen. 8. on verse 21.]*

10. *And if his sacrifice be of small cattel, of sheep, or of goats for burnt-offering, he shall offer a perfect male.*

11. *And he [viz. the Priests, as above verse 5.] shall slay that, at the sides of the Altar North-ward, [i. e. in the Court, on the right side of the Altar of the burnt-offering, as one went into the Tent of the Congregation] before the face of the LORD, [see above on ve. 3.] and the sons of Aaron, the Priests, shall sprinkle his blood round about the Altar.*

12. *After that he shall divide it into its parts, together with his head and its grease ; and the Priests shall dispose the same upon the wood that is upon the fire, which is upon the Altar.*

13. *Yet the entrails and the legs shall be washed with water, and the Priest shall offer all that, and kindle it upon the Altar, it is a burnt-offering, a fire-offering for a pleasant smell to the LORD.*

14. *And if his sacrifice for the LORD be a burnt-offering of fowl, he shall offer his sacrifice of Turtle-doves, or of young Pigeons. [Heb. sons of the Doves or Pigeons. Thus below chap. 12. 6. thus also a young Bullock, or, called the son of a Bull, Gen. 18. 17. and above*

above here, verse 5. a young ass, the son of a she-ass, Gen. 49.11.] a young unicorn, the son of the unicorns, P[sal. 29.6.]

15. And the Priest shall bring the same to the altar, [viz. the sacrifice of the fowl, as below, verse 17.] and split his head with his nail, [or turn; or wring it about, or, off] and kindle it upon the altar, and his blood shall be wrung out at the wall of the altar.

16. And his crop with his feathers he shall put away, [for feathers, others read dung, filth, ordure; viz. that which is contained within the crop and guts] and shall throw that by the altar, East-ward [in reverence to the divine Majesty, as far from the Ark of the Testimony as might be, the same standing West-wards in the Holy of Holies] at the place of the ashes. [where the ashes of the sacrifices were first thrown, to be carried afterwards forth the camp with other filth and soil gathered thereabouts. See below chap.4.12. and chap. 6. 10, 11. and chap. 8. 17.]

17. Moreover he shall cleave the same [Sacrifice, namely, as above verse 15.] with [or, betwixt] his wings, not sever (them), [i. e. not dis-member the fowl, nor divide it into pieces, as they did with the beasts, the fowl being onely to be cleft in the middle betwixt the wings] And the Priest shall kindle the same upon the altar, on the wood that is upon the fire: it is a burnt-offering, a fire-offering, (for) a pleasant smell unto the LORD.

CHAP. II.

Laws touching the manner of offering the free-will-meat-offerings, which was of meal-flower, either raw unbaked, v. 1, &c. or baked in the oven, 4. or cooked in the pan, 5. or boiled in the Kettle, 7. forbidding to mix any leaven or honey with it; 11. and commanding all offerings to be salted, 13. together with the manner how the first-fruits are to be offered, 14.

Now when a soul [i. e. any man, or person, (homo)] as the word man is used, above chap.1.2. See Gen. 12. on verse 5.] will offer a sacrifice of meat-offering [i. e. such a one as consisted of meat, or meal-flower, appertaining in part to the Priest, and the rest being burnt with frankincense; See the following verses] unto the LORD, his offering shall be meal-flower: [i. e. searched or sifted meal, or the finest flower of it] and he shall pour oil upon it, and lay frankincense upon it.

1. And he shall bring the same [viz. meat-offering] unto the sons of Aaron the Priests (one) of whom shall take up a handful [Heb. the fulness of his fist, or fists] out of the same meal-flower [viz. that of the meat-offering, i. e. the meal-flower belonging to the meat-offering] and out of the same oil, with all the frankincense thereof: [or, above all, &c. as also below, chap. 3. verse 4. 10. and chap. 4. 9, &c. i. e. together with all the frankincense of the meat-offering] and the Priest shall kindle the remembrance-offering [an incense so called, as putting God in mind (to speak after the manner of men) of the promises made unto the godly Israelites, and of the prayers which they put up to him, which are compared to an incense mounting up, Psalm 141.2. Acts 10. 4. Rev. 8. 3, 4.] upon the altar: it is a fire-offering, (for) a pleasant smell to the LORD.

3. That now which remaineth over of the meat-offering, shall be Aarons and his sons: it is a Holiness of Holinesses [i. e. a most holy thing, or of singular and extraordinary holiness. So also Exod. 30. 36. and below chap. 10. 17. and 24.9 &c. it is a kinde of expression, shewing the eminency or excellency of the thing or person spoken of; Thus God is called the God of Gods, and the Lord of Lords, Psalm 136. 2, 3. The Canticles, or

Song of Solomon is called the Song of Songs, Cant. 1. Compare the Annotations on Gen. 9. verse 25.] of the fire-offering of the LORD.

4. And when thou wilt offer a sacrifice of meat-offering, a batch of the oven; they shall be unleavened cakes [Heb. cakes of unleavenedness, and so in the sequel] of flower mixt with oil, and [oth. or] unleavened wafers, [or, pancakes, or, tarts] stroaked over (or anointed) with oil.

5. And if thy meat-offering be (drest) in the pan, it shall be of unleavened flower mixt with oil.

6. Break it in pieces, and pour oil upon it: it is a meat-offering.

7. And if thy sacrifice be a meat-offering of the Kettle [Oth. pan; i. e. such as is either boil'd in the kettle, or fried in the pan] it shall be made of meal-flower with oil.

8. Then thou shalt bring near unto the LORD that meat-offering, which shall be made thereof: and they shall make it come near unto the Priest, that shall carry it to the altar.

9. And the Priest shall take up of that meat-offering, the remembrance-offering of the same, [See above on verse 2.] and kindle (it) upon the altar: it is a fire-offering (for) a pleasant smell unto the LORD. [See Gen. 8.21. and above 1. on verse 9.]

10. And the remainder of the meat-offering, shall be Aarons and his sons: it is a Holiness of Holinesses [see above on verse 3.] of the fire-offerings of the LORD.

11. No meat-offering that thou shalt offer to the LORD shall be made with leaven: for of no leaven, and of no hony shall ye kindle (a) fire-offering to the LORD. [Understand this of the free-will-offerings or sacrifices; for in the thank-offerings this was not observed: below chap.7.13. nor in the oblations of the first-fruits, or firstlings; below chap.23.17. and here in the next verse. The Honey is likewise forbidden here as well as the leaven, because that notwithstanding the sweetness thereof, it hath that quality, that it will make the dough or paste it is mixed with, to become sowre, and to rise, or be puffed.]

12. The sacrifice of the firstlings, [See below chap. 23. 17.] them ye shall offer to the LORD; [viz. leavened and mixt hony] but they shall not come upon the altar, for a pleasant smell.

13. And every sacrifice of thy meat-offering, shalt thou salt with salt, and the salt of the Covenant of thy God thou shalt not cause to be left off [Heb. to cease; the meaning is, The salt shall put thee in minde of my Covenant, whereby thou standest engaged, to endeavour always for an untainted and uncorrupted life and conversation, Mark 9. 49.] with all thy sacrifices thou shalt offer the salt.

14. And if thou offer to the LORD a meat-offering of the first-fruits, thou shalt offer the meat-offering of thy first-fruits, of green ears dried [or, singed, scorched] by the fire, that is, the small broken grain of full green ears.

15. And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering.

16. Then shall the Priest kindle the remembrance-offering of it, [See above on verse 2.] of its small broken grain, and of its oil with all the frankincense: it is a fire-offering to the LORD.

CHAP. III.

Laws touching the manner of offering thank-offerings, of Bulls, v. 1, &c. of sheep and goats, 12. forbidding to eat the blood and the fat thereof, 17.

And if his sacrifice be a thank-offering, [The word in the Hebrew signifies welfare, and prosperity, or requital; implying such a sacrifice whereby men requite God

God with thanksgiving for all the welfare and prosperity, peace, and blessing, he bestows upon them: in which regard it might likewise well be termed, a requite-offering] if he offer it of *Bullocks*, male or female, he shall offer the same perfect [see above, chap. 1. on verse 3.] before the face of the LORD.

2. And he shall [He, viz. that brings them to be offered] lay his hand [see above chap. 1. on verse 4.] upon the head of the sacrifice; and shall slay them [viz. by the Priest, as above chap. 1. verse 5.] before the door of the tent of the congregation, and the sons of Aaron, the Priests, shall sprinkle the blood about the altar.

3. After that shall he offer of that *Thank-offering* a fire-offering unto the LORD; [See above chap. 1. on verse 9.] the fat that covereth the entrails, and all the fat that is at the entrails. [oth. over, or upon the entrails.]

4. Then both the kidneys and the fat that is thereon, that is on the flank (or small-) guts, [understand the guts which lie in the flank of the belly, called *Itia* by the Latines] and the cawl over the liver, with the Kidneys, [Heb. above, as before, chap. 2. verse 2. &c. i. e. together with the Kidneys, which he was not only to sever for this oblation; but likewise for the same end, to take off the fat thereof, &c. and the cawl of the liver] the same he shall take off [or put off, pull off.]

5. And the sons of Aaron shall kindle the same upon the altar, upon the burnt-offering, [which was to be offered there every morning and evening: or, upon, that is to say, after the same; or, upon, that is, according to the manner and use of the burnt-offering. So below chap. 4. 35. and 5. 12.] which shall be upon the wood that is upon the fire: it is a fire-offering of pleasant smell to the LORD.

6. And if his sacrifice be of small cattel, [i. e. of sheep, or goats, as appears by verse 7. and 22. see above chap. 1. on verse 2.] for a thank-offering to the LORD, be it male or female, he shall offer the same perfect.

7. If he offer a lamb for his sacrifice, he shall offer it before the face of the LORD. [See above chap. 1. on verse 3.]

8. And he shall lay his hand upon the head of his sacrifice: and he [i. e. the Priest for him; see above chap. 1. verse 5.] shall slay the same before the tent of the congregation: and the sons of Aaron shall sprinkle the blood thereof round about the altar.

9. After that shall he offer of that thank-offering unto the LORD, his fat, the whole rump, which he shall take off close by the back-bone, [understand hereby the uttermost part of the chine, ending in the holy bone; *Os sacrum*] (or chine) and the fat covering the entrails, and all the fat that is on the entrails.

10. Also both the kidneys, and the fat that is thereon, that is the flank-guts: and the cawl over the liver with the kidneys, the same he shall take off.

11. And the Priests shall kindle the same upon the altar: it is a meat of the fire-offering of the LORD. [Heb. bread of the, &c. understand the flesh of the sacrifices, which was to be consumed by fire, for the honour of God, even as bread or meat is by the mouth of man: or, which in part belonged unto the Priests, for to be eaten by them. See the places, Lev. 21. 6, 8, 17, 21, 22. and chap. 22. 25. Ezek. 44. 7. Mal. 1. 12.]

12. Now if his sacrifice be a goat, he shall offer the same before the face of the LORD.

13. And he shall lay his hand upon her head, and he shall slay it before the tent of the congregation, and the sons of Aaron shall sprinkle its blood upon the altar, round about.

14. Then shall he offer thereof his sacrifice, a fire-offering to the LORD, the fat covering the entrails, and all the fat that is on the entrails:

15. Together with both the kidneys, and the fat that is thereon, that is on the flank-guts; and the cawl over the liver, with the kidneys, the same he shall take off.

16. And the Priest shall kindle the same upon the altar: it is a meat of fire-offering for a pleasant smell: [see Gen. 8. on verse 21.] All fat shall be the LORDS. [accordingly no fat of any beast fit for the sacrifice, was to be eaten by either Priest or owner, but it must be hallowed, and burned to the LORD, see below chap. 7. 23, &c.]

17. (Let this) be an everlasting Institution, [Heb. institution of eternity: see Gen. 13. on verse 15.] for your generations in all your habitations: [They were forbidden to eat the fat of the beasts, not only that which was offered to God in the tent of the congregation, but likewise that which they killed at home for their own use. Yet, understand not all the fat indifferently, but peculiarly the grease, suet, and tallow-fat, growing and hanging on the end and of the films of muscles, and by cold becoming lumpish, hard and brittle, called *adeps* by the Latines. Understand here especially that of the three sorts of beasts expressed, chap. 7. verse 23, 24.] No fat nor blood shall ye eat. [see Gen. 9. on verse 4. Lev. 7. 13, 26. and 17. 10, 4.]

CHAP. IV.

Laws of the manner of sacrifices which were to be offered for the sins committed out of Error, v. 1, &c. either by the high Priest, 3. or by the whole Congregation, 13. or by a Prince and Ruler, 22. or by a private and ordinary man, 27.

Moreover the LORD spake to Mosch, saying;

2. Speak unto the children of Israel, saying: When a soul [i. e. a man, a person. See above chap. 2. on verse 1. and so frequently in the sequel] shall have sinned, by straying [i. e. through ignorance, when a body trespasseth, not knowing that to be sin, which he acted: or falleth into any sin through unadvisedness, at unawares, in haste, heat and passion, not being sensible of the sinfulness of it, till after the trespass committed] from any Commandments of the LORD, [viz. whereby any thing is forbidden; and so 1 Kings 2. 43. and thus commanding is used for forbidding, Deut. 2. 38. and 4. 23. Heb. from all some, i. e. from one or any of all; as it is explained in the end of this verse] which should not have been done, [so below verse 13. and 22. See Gen. 20. on verse 9.] and shall have done (against) any one of them. [understand, that then such a transgressor shall offer the sacrifices here prescribed.]

3. If the Priest that is anointed, [Understand hereby the high Priest; who in after-times of Priests was alone anointed, below ch. 21. 10. Exod. 29. 10. and 30. 30. also Num. 3. 3. Lev. 10. 7. At this time the common Priests were likewise anointed indeed, but onely once for all, this their anointing serving both for them and their posterity, Exod. 29. 29. and 40. 15.] shall have sinned [viz. in any manner of life or doctrine] to the guilt of the people; [to namely, that by his sin he brought a guilt upon the people, they either embracing his false doctrine, or following the bad example of his life and conversation. Compare 1 Chron. 21. 3. Oth. according to the guilt of the people; that is, in the same manner, as any of the common people might come to sin] then shall he offer a bullock for his sin, which he hath sinned, a perfect young one [Heb. the son of a Bull; so below verse 14. see above chap. 1. on verse 14.] for a sin-offering to the LORD. [Heb. for sin, i. e. a sacrifice offered for sin: thus the words sin and guilt, are taken, below chap. 6. verse 17. Ezek. 45. 23. 2 Cor. 5. 21.]

4. And he shall bring that bullock to the door of the tent of

of the congregation, before the face of the LORD: and he shall lay his hand upon the head of that bullock, and he [viz. by one of the other Priests, serving at the altar: For he is distinguished from the Priest, who is called the anointed in the next verse] shall slay that bullock, before the face of the LORD.

5. After that, shall that anointed Priest take of the blood of the bullock: and he shall bring the same to the tent of the congregation.

6. And the Priest shall dip his finger into that blood: and of that blood shall he sprinkle seven times, before the face of the LORD, before the Vail of the holy (place). [Understand that costly and artificial Vail, whereby the holy (place) or the fore-part of the Tabernacle was distinguished and separated from the Holy of Holies, or Most holy part. See Exod. 26. 31, 32, 33. and chap. 35. 12. and chap. 40. 3, 21. Num. 4. 5.]

7. Also the Priest shall put [Heb. give; and so below verse 18. Exod. 29. 12.] of that blood upon the horns [see Exod. 27. 2. and 38. 2.] of the incense-altar [Heb. of the altar of the smoking, or perfuming] of the fragrant spices, before the face of the LORD, that [oth. who] is in the tent of the congregation; [viz. within in the fore-part, right before the Sanctuary, Exod. 30. 6. some refer these words to the LORD himself; see above chap. 1. in the last note on verse 3.] then shall he pour forth all the blood of the bullock on the bottom of the altar of the burnt-offering, [i. e. on the ground, or lowermost part of the altar: so below verse 18, 25, 30, 34.] which is at the door of the tent of the congregation. [i. e. right before the entry of the fore-part of the Tabernacle, called the holy (place).]

8. Moreover all the fat of the bullock of the sin-offering, he shall take off from it: the fat covering the entrails, and all the fat that is on the entrails;

9. Besides the two kidneys, and the fat that is thereon, that is on the flank-guts, and the caul over the liver with the kidneys, the same he shall take off;

10. According as it is taken off from the bullock of the thank-offering: and the Priest shall kindle the same upon the altar of the burnt-offering.

11. But the skin of that bullock, and all his flesh with his head, and with his legs, and his entrails, and his dung;

12. And that whole bullock he shall carry forth without the camp, to a clean place, where they throw out the ashes [Heb. at the throwing forth of the ashes; i. e. by or upon it. Understand a place without the camp, where the ashes of the burnt-sacrifices, together with other filth and ordure, that came from them, were usually carried and thrown out. This place is to be distinguished from an other on the East-side of the Court of the Tabernacle, whither the ashes were first carried from the altar. See above chap. 1. on verse 16. and of both places together, Lev. 6. verse 10, 11.] and shall burn him with fire upon the wood: by the ashes thrown out, (there) shall he be burnt.

13. Now if the whole congregation of Israel shall have sinned, [viz. through ignorance, mistake, or unadvisedness, and inconsiderately, as above verse 2.] and the matter is hidden before the eyes of the congregation: and they shall have done ought [Heb. one, i. e. somewhat, something, i. e. committed that trespass] (against) any of all the Commandments [Heb. against all the Commandments; i. e. against one, or any of them all, see above on verse 2.] of the LORD, which should not be done: and are become guilty. [i. e. are fallen into sin, and are therefore liable to punishment. Compare above verse 3.]

14. And that sin, which they shall have sinned against, [viz. against any of the LORDS Commandments] is made known: then shall the congregation offer a bullock, a young one for a sin-offering, and bring the same

before the tent of the congregation. [Heb. before the face of the Tent, &c.]

15. And the eldest of the congregation [i. e. Rulers and Governours which were set over the rest, as also the Teachers and Instructors of the people. See Exod. 3. on verse 16. Matth. 26. 57.] shall lay their hands upon the head of the bullock, before the face of the LORD: and he [viz. the Priest, whose turn or office it was to do the same; see above chap. 1. on verse 5.] shall slay the bullock, before the face of the LORD.

16. After that, shall that anointed Priest [See above on verse 3.] bring of the blood of the bullock to the tent of the congregation.

17. And the Priest shall dip his finger in, (taking) of that blood: [The Hebrew Verb (here used for dipping) construed with the particle *min*, i. e. out of, or, from, doth withal include the Verb to take. Compare herewith the Annotations on Gen. 12. on verse 15. Item below chap. 5. 15. these words may likewise be read thus, shall dip in some of that blood] and he shall sprinkle seven times before the face of the LORD, before the Vail. [see above on verse 6.]

18. And of that blood he shall put upon the horns of the altar, which is before the face of the LORD; that (or, who) is in the tent of the congregation: [viz. the LORD, as above chap. 1. 3. and here verse 7.] then shall he pour out all the blood, at the bottom of the altar of the burnt-offering, which is before the door of the tent of the congregation.

19. Besides he shall take off all his fat from him, and kindle (it) upon the Altar.

20. And he shall do to this bullock, according as he did to the bullock of the sin-offering; so he shall do unto him; and the Priest shall make Expiation for them, [i. e. signify and denounce unto them the sign and seal of the Expiation to be made by the Mediator Messiah. See above chap. 1. on verse 4. and compare 2 Cor. 5. 19, 20.] and it shall be forgiven them. [viz. of grace, through faith for the spilt bloods sake of Christ, Rom. 3. 25. not that of the beasts, Heb. 10. 4. whose shedding of blood was but a type of the Sacrifice of Christ, Hebrews 10. 1, &c.]

21. After that, shall he carry forth that bullock without the camp, and shall burn him, according as he burnt the first bullock; [See above verse 12.] it is a sin-offering of the Congregation.

22. When a chief (man, or, Ruler) shall have sinned, and shall have done against one [Heb. all. See above on verse 13.] of the Commandments of the LORD his God, through straying, [see above on verse 2.] which should not be done, so that he is guilty; [understand this verse, of such an error and straying, as is committed through unadvisedness; when a man doth indeed observe and apprehend his own sin, but not till after the fact or commission: The other sort spoken of in the next verse, proceedeth of meer ignorance, when a man doth not understand, that he hath committed sin, before such time as it is shewed him by another.]

23. Or [Oth. when, or, if] his sin, which he hath sinned against it, shall be made known unto him; then shall he bring for his offering, a he-goat, [i. e. a young one, a Kid, sucking yet; as below verse 28. a she-goat, for a young one. Item, below ch. 5. 6, &c.] a perfect male.

24. And he shall lay his hand upon the head of the he-goat, and he shall slay him [viz. by the Priest] in the place, where they slay the burnt-offering, [to wit, before the door of the Tent of the Congregation. See above chap. 13. Exod. 29. 38.] before the face of the LORD, it is a sin-offering.

25. Then shall the Priest take of the blood of the sin-offering, with his finger, and put (that) upon the horns of the altar of the burnt-offering: then shall he pour out his blood at the bottom of the altar of the burnt-offering.

26. He shall likewise kindle all his fat upon the altar : like unto the fat of the thank-offering : thus shall the Priest make Expiation for him [see above on verse 20.] of his sin, and it shall be forgiven him.

27. And if any man (homo) [Heb. soul. See above chap. verse 1.] of the people of the land, [understand the common people, or vulgar sort, not only of the Israelites themselves, but likewise of the strangers, or Profelites, incorporated with them by open profession of the same Religion and Circumcision, Exod. 12. 49. Num. 15. 16.] shall have sinned through straying ; [see the meaning hereof, above verse 22.] doing ought (against) one of the Commandements of the LORD, which should not be done, so that he is guilty :

28. Or his sin, which he hath sinned, shall be made known to him, then he shall bring for his offering, a young goat, [Heb. a she-goat, or a Kid of the goats, i. e. a young sucking goat : see above on verse 23.] a perfect female, for the sin which he hath sinned.

29. And he shall lay his hand upon the head of the sin-offering ; and that sin-offering shall be slain, in the place of the burnt-offering. [i. e. there where the burnt-offering is wont to be slain, see above chapter 1. on verse 3.]

30. After that, shall the Priest take of her blood with his finger, and do it upon the horns of the altar of the burnt-offering : then he shall pour out all the blood thereof, at the bottom of that altar.

31. And he shall take off all her fat, according as the fat of the thank-offering is taken off, and the Priest shall kindle it upon the altar, for a pleasant smell to the LORD : and the Priest shall make Expiation for him, [see above on verse 20.] and it shall be forgiven him.

32. But if he bring a Lamb for his Sacrifice for sin-offering, it shall be a perfect female, that he bringeth :

33. And he shall lay his hand upon the head of the sin-offering : and he shall slay the same [viz. by the Priest, see above chap. 1. verse 5.] for a sin-offering, in the place where the burnt-offering is slain.

34. After that shall the Priest take of the blood of the sin-offering with his finger, and shall do it upon the horns of the altar of the burnt-offering : then shall he pour out all the blood thereof at the bottom of that altar.

35. And all the fat thereof he shall take off, according as the fat of the Lamb of the thank-offering is taken off : and the Priest shall kindle them [viz. the fats, or fat-nesses, which were of different sorts, as may be gathered, above by verse 8. and 9.] upon the altar, upon the fire-offerings [see above chap. 3. on verse 5.] of the LORD : and the Priest shall make Expiation for him, over his sin, which he hath sinned, and it shall be forgiven him.

CHAP. V.

Laws concerning the manner of offering guilt-offerings, to make Expiation for having heard and concealed cursing, v. 1. For touching unawares any unclean thing, 2. or swearing in vain, 4. of that which he was to do or offer, that was guilty of one or any of these, 6. as also he that had trespassed against the hallowed or consecrated things of the LORD, 14.

NOW when a man (homo) [Heb. soul, and so in the sequel. See Gen. 12. on verse 5.] shall have sinned, having heard a voice of the people, [viz. of blasphemy, or cursing, uttered against God (as below chap. 24. 10, 11.) or his neighbour, (as 2 Sam. 16. 7.)] whereof he is witness, whether he saw it, [viz. having been personally present, when the sin was committed] or knew (it) : [having heard it reported by others] if he

make it not known [viz. to the Magistrate, being kept back through any human infirmity of either timoroufness, or want of courage, or for affections sake, or out of neglect, &c.] then he shall bear his iniquity. [i. e. he shall undergo and suffer punishment, which by this trespass of concealment he hath deserved : see this phrase below, verse 17. and chap. 17. 16. and chap. 20. 20. Num. 14. 33. Isa. 53. 11, &c. and this sin, or iniquity is taken for punishment, Gen. 19. 15. Num. 18. 1. see Gen. 4. on verse 13.]

2. Or when a man shall have touched any unclean thing, [Understand this of the Ceremonial uncleanness, whereof see further below, chap. 11. and Deut. 14.] whether it be the dead carcase of a wilde unclean beast, or the dead carcase of unclean cattel, or the dead carcase of an unclean creeping creature ; [see Gen. 1. on verse 20.] although it were unknown to him, [viz. that he had touched any of those] nevertheless he is unclean and guilty.

3. Or when he shall have touched the uncleanness of a man, according to all his uncleanness, whereby he is made unclean, [i. e. in any kind of uncleanness, whereby a man may become unclean, according to the Ceremonial Law. See of the several kinds of this uncleanness, below chapters 11, 12, 13, 15. and 17.] and it was hid before him : and he is made aware of it ; [Heb. hath known it, and so verse 4.] he is guilty :

4. Or if a man shall have sworn unadvisedly with his lips, uttering (the same) to do evil, or to do good, [to wit, to his neighbour ; of the evil, see an example, 1 Sam. 25. 22. Item, Acts 23. 22. of the good, Mark 6. 23.] according to all what a man uttereth unadvisedly in an oath, and it was hidden before him, [viz. through distemper and trouble of his spirit] and he is made aware of it ; he is guilty of one of those. [i. e. of one of the foresaid misdeeds.]

5. It shall be then, [i. e. then shall this following Law be observed by and with him] when [oth. because] he is guilty of one of those : that he shall confess, wherein he hath sinned : [i. e. in which of the foresaid particulars ; oth. that he hath sinned therein.]

6. And shall bring for his guilt-offering to the LORD for his sin, which he hath sinned, [Understand the Sacrifice, to be made for the sin committed of infirmity, and making a man guilty nevertheless before God ; see of this offering below likewise verse 16. and chap. 6. 17. and chap. 7. 1, 19.] a female of small cattel [see above chap. 1. on verse 2.] a Lamb, or a young Goat for the sin : [oth. for sin-offering. See above chap. 4. on v. 2.] then the Priest shall make Expiation for him by reason of his sin.

7. But if his hand be not able to compass so much, [i. e. if he be not able to do it by reason of his poverty, thus below verse 11. and chap. 25. verse 26.] as is sufficient for a small cattel, [Heb. the sufficiency of a small cattel] then shall he (for) his offering, for the guilt which he hath sinned, bring unto the LORD two Turtle-doves, or two young Pigeons [Heb. sons of the dove, and so verse 11. see above chap. 1. on verse 14] one for a sin-offering, and one for a burnt-offering.

8. And he shall bring them to the Priest, who shall first offer that which is for the sin-offering : and shall split her head with his nail beside her neck, but not cut (it) off.

9. And of the blood of the sin-offering he shall sprinkle on the wall of the altar : but the remainder of that blood shall be wrung out at the bottom of the altar : it is a sin-offering.

10. And the other he shall make for a burnt-offering, after that manner ; [Or, according to the right, i. e. after the manner and order appointed in this behalf, being accordingly right and lawful : thus the word is taken elsewhere too. Compare Gen. 40. 13. and see the Annotations thereupon] then the Priest shall make Expiation

tion for him because of his sin, which he hath sinned, and it shall be forgiven him.

11. But if his hand cannot compass two Turtle-doves, or two young Pigeons, then he that hath sinned [Oth. then he, because he hath sinned] shall bring for his offering the tenth part of an Ephah [called Gomer, Exod. 16. 36. holding forty hen-egg-shells, ten of them made up an Ephah, holding ten times as much, that is to say, as much as four hundred thirty two hen-egg-shells. They were measures for dry wares] of meal-flower for a sin-offering: he shall do no oil over it, nor lay frankincense thereupon, because it is a sin-offering.

12. And he shall bring that to the Priest, and the Priest shall gripe his handful thereof for remembrance of the same, and kindle that with fire upon the altar, upon the fire-offerings of the LORD. [Oth. after the manner of the fire-offerings. See above chap. 3. on verse 5.] it is a sin-offering.

13. Then the Priest shall make Expiation for him over his sin, which he hath sinned in any of those (things), [viz. of the sins mentioned above, verse 1.] and it shall be forgiven him: and it [viz. the remainder] shall be the Priests, like unto the meat-offering.

14. Moreover the LORD spake to Moses, saying;

15. When a man [Heb. soul] shall have transgressed through transgression, and sinned through straying from [oth. (in ought) of, or, about, or, because of] the holy things of the LORD [Heb. the Holinesses of the LORD, i. e. from, of, or about the thing, which are hallowed and consecrated to the LORD, and separated for an holy use, and so in the next verse, &c. and compare chap. 22. 2. and chap. 16. 4. and 19. 24.] then shall he bring for his guilt-offering to the LORD, [Heb. his guilt, i. e. the sacrifice for his guilt. See above ch. 4. on verse 3.] a perfect Ram out of the flock with thy estimation in silver shekels, [i. e. with as much money, as the purloined thing shall be worth. Compare below chap. 22. 14. and chap. 27.] according to the shekel of the Sanctuary, [which was as much again as the common shekel, to wit, about half a Rix-dollar, (two shillings three pence)] for a sin-offering.

16. Thus shall he restore that which sinning he (hath purloined) of the holy things, and shall add over and above the same the fifth part thereof, which he shall give unto the Priest: thus shall the Priest make Expiation for him, with the Ram of the guilt-offering, [see above on verse 6.] and it shall be forgiven him.

17. And if a man shall have sinned, and done (against) one of all the Commandments of the LORD, which should not be done; howbeit he knew not of it, yet he is guilty, and shall bear his iniquity. [see above verse 1.]

18. And he shall bring a perfect Ram out of the flock unto the Priest, with thy estimation for a guilt-offering; and the Priest shall make Expiation for him, over his praying, through which he hath strayed, not knowing the same; then it shall be forgiven him.

19. It is a guilt-offering; he hath assuredly made himself guilty to the LORD. [Heb. making guilty, he hath made guilty himself, i. e. notwithstanding that he trespassed through ignorance, or unadvisedness, inconsiderateness, or forgetfulness, or hate and passion, or any other weakness and infirmity, yet he hath committed sin, and is liable to punishment for it. Compare Luke 12. 48.]

CHAP. VI.

Laws concerning those, that purloined any thing from their neighbour, v. 1, &c. a further Declaration of the lawful manner of the burnt-offering, 8. of the meat-offering, both that which was common, 14. and that

which was to be offered at the consecration of Aaron and his sons, 19. and of the sin-offering, 24.

Moreover the LORD spake unto Moses, saying: [Note: The seven former verses of this Chapter, are by some made to co-here with the former Chapter, according to the partition in the Hebrew Text, and that not without reason; they handling yet, of the guilt-offering.]

2. When a man [Heb. soul; and so in the sequel: see Gen. 12. on verse 5.] shall have sinned, and transgressed against the LORD through transgression: [he that trespasseth against his neighbour, sinneth likewise against the LORD; not only because man is his creature, and appertaineth to him; but also, that God hath commanded us, to love our neighbour, and not to do him any hurt; besides that the Name of the LORD is often abused in and about the trespasses which are committed against the neighbour] that he shall have lied [oth. denied] of what hath been given him in custody, or put into his hand, [Heb. of putting of the hand, i. e. of that which was put and entrusted, or committed into the hand, whether it be of one alone, or of more, with whom he hath entred into contract or society, by plighting of the hand, or signing with the hand, or any other binding way, to be true and trusty about the matter committed] or of robbery, or of (that which) he withholdeth from his neighbour by violence, [or, hath deceitfully withdrawn, (or purloined) from his neighbour.]

3. Or that he shall have found that which was lost, and lied over it, and sworn with falsehood; over (or, about) ought that a man doth, sinning therein.

4. It shall be thus, because he hath sinned, and is become guilty, that he shall return again the robbery which he robbed, or the (thing) withheld, which he withholdeth by violence, or the thing in custody, which was given him in custody, or the (thing) lost, which he hath found.

5. Or over, (or, about) all that he hath sworn falsely, that he shall restore the same in its principal sum, and add the fifth part over (and) above it: to whom the same belongs, (or, whose that is) to him shall he give the same, upon the day of his guilt. [i. e. when he shall be found and declared guilty. Oth. On the day of his guilt-offering, i. e. when he shall be obliged to offer the sacrifice for his guilt, for his Expiation with God: then he shall withal make satisfaction to his neighbour. Compare Matth. 5. 23.]

6. And he shall bring his guilt-offering to the LORD, unto the Priest, a perfect Ram out of the flock, with thy estimation [See above chap. 5. on verse 15.] for a guilt-offering.

7. Then shall the Priest make intercession for him, [See above chap. 1. on verse 4.] before the face of the LORD, and it shall be forgiven him: over (or about) ought of all that he doth, wherein he is guilty. [Heb. of the guilt therein.]

8. Moreover the LORD spake unto Moses, saying:

9. Command Aaron, and his sons, saying; This is the Law of the burnt-offering: [i. e. the pattern of the manner how the burnt-offering shall be done or administered, both the daily, Exod. 29. 38. and the voluntary, Lev. 1. and that which the Law enjoineeth for any trespass] it is [viz. the burnt-offering. Here is a description of the burnt-offering; compare the same with the note on Gen. 8. 20.] that which ascends through burning upon the altar, all the night, until the morning: whereby the fire of the altar shall be kept burning. [to wit, that which at the first sacrificing thereupon, fell down from heaven, and was to be kept burning there continually. See below verse 12. and 13.]

10. And the Priest shall put on his linen garment [See

[See hereof, *Exod.* 28. 29. 40.] and draw on his linnen drawers over his flesh, and shall take up the ashes, when the fire shall have consumed the burnt-offering upon the altar: and shall lay the same by the altar. [viz. the ashes.] See above chap. 1. verse 16.]

11. After that shall he put off his cloaths, and shall put on other cloaths: and shall carry forth the ashes without the camp, to a clean place. [see above chap. 4. on verse 12.]

12. The fire now upon the altar shall be kept burning thereupon, it shall not be extinguished, but the Priest shall kindle wood there [viz. upon that altar] every morning [Heb. in the morning, in the morning. See *Gen.* 39. on verse 10.] and shall sit (or dispose) the burnt-offering thereupon, and kindle the fat of the thank-offerings thereupon.

13. The fire shall continually be kept burning upon the altar: it shall not be extinguished.

14. This now is the Law of the meat-offering. [See chap. 2. on verse 1.] (One) of the sons of Aaron shall offer the same, before the face of the LORD, right before the altar. [oth. upon the altar. Heb. at the face of the altar.]

15. And he shall take up thereof his handful, out of the meal-flower of the meat-offering, and of the oil thereof, & all the frankincense that is upon the meat-offering, then shall he kindle it upon the altar: it is a pleasant smell [see above chap. 1. on verse 9.] for a remembrance of the same, [see above chapter 2. on verse 2.] to the LORD.

16. And the remainder thereof Aaron and his sons shall eat: [This Law was grounded on three reasons: 1. That the things once hallowed, might not be slighted through common use. 2. That the same might not be abused afterwards by or among the people, for shew, or pride, or gluttony, or any otherwise. 3. That the Priests which served at the Altar, might live of the Altar, 1 *Cor.* 9. 13.] it shall be eaten unleavened, in the holy place, in the Court of the Tent of the Congregation shall they eat the same. [Hereby is expressed, which was the holy place where the holy Viands were to be eaten by the Priests. See also below verse 26. and chapters 10. 11. 13.]

17. It shall not be baked with leaven; it is their portion which I have given of my fire-offerings; it is a Holiness of Holinesses, [see above chap. 2. on verse 3.] like unto the sin-offering, and like unto the guilt-offering.

18. Every male among the children of Aaron shall eat the same: be it an everlasting Institution [Heb. institution of Eternity. See *Gen.* 13. on verse 15.] for your generations, of the fire-offerings of the LORD: whatsoever [or, whosoever] toucheth the same, [viz. the things mentioned in the two foregoing verses] shall be holy. [i. e. be reputed holy and unfit for other things or uses, but it must either be broken, or washed, or rensed and scowred: See below verse 27. and 28.]

19. Moreover the LORD spake unto Moses, saying:

20. This is that offering of Aaron and his sons, which they shall offer unto the LORD, on the day when he shall be anointed: [viz. Aaron himself, or any one of his sons (or one after another.)] The tenth part of an Ephah, [see above chap. 5. on verse 11.] meal-flower, a meat-offering continually, [i. e. either, like unto the continual meat-offering, or, together with the continual meat-offering, or, for a continual meat-offering, [viz. in the anointing of the Priests: as for the continual meat-offering, see *Exod.* 29. 40.] the moiety thereof in the morning, and the moiety thereof in the evening. [i. e. the one part for the morning sacrifice, the other for the evening sacrifice]

21. It shall be made in a pan with oil; roasted [oth.

fried, and so cooked that it bubble up, and be blown up to some swelling and rising: so below chap 7. 12.] and the baked pieces [Heb. cookings of the meat-offering of pieces, i. e. cooked or baked pieces of the meat-offering] thou shalt offer for, a pleasant smell to the LORD.

22. The Priest also, who of his sons shall become the Anointed in his stead, [i. e. he that shall succeed him in the Priestly office] shall do the same: be it an everlasting institution: it shall be kindled whole for the LORD. [viz. to be wholly or utterly burnt.]

23. Thus every meat-offering of the Priest shall be whole; [viz. wholly and entirely to be kindled and burnt. Oth. it shall be burnt whole] it shall not be eaten.

24. Moreover the LORD spake unto Moses, saying.

25. Speak unto Aaron, and unto his sons, saying; This is the Law of the sin-offering, [See above chap. 4. on verse 3.] In the place where the burnt-offering is slain, [see above chap. 1. on verse 3.] (there) shall the sin-offering be slain before the face of the LORD: it is a Holiness of Holinesses. [see above chap. 1. on verse 3.]

26. The Priest that offereth the same for the sin, [Heb. that un-sineth (it) i. e. offereth it for sin] shall eat it: it shall be eaten in the holy place, in the Court of the Tent of the Congregation.

27. What- (or, who-) soever shall touch the flesh thereof, shall be holy: [See above on verse 18.] so he that shall have sprinkled of it upon his garment, that [viz. garment] whereon he shall have sprinkled, thou shalt wash in the holy place. [see above on verse 16.]

28. And the earthen vessel, wherein it was sodden, shall be broken; but if it be boiled in a copper vessel, it shall be scowred, and washed in water. [viz. in holy water, out of the Laver, see *Exod.* 40. 7. 30. and below 8. on verse 11.]

29. Every male among the Priests shall eat the same: it is a Holiness of Holinesses.

30. But no sin-offering [Such as were the sin-offerings to be offered for the trespass of the high Priest, and that of the whole Congregation, *Lev.* 4. 5. 16. Item, the yearly sin-offering on the day of Expiation, *Lev.* 16. verse 17.] of whose blood there shall be brought into the Tent of the Congregation, for to make Expiation in the Sanctuary, it shall be eaten: it shall be burned in the fire.

CHAP. VII.

Laws concerning the Guilt-offering, v. 1. &c. declaring what shall be the Priests share, both thereof and of some other Sacrifices, 7. Laws concerning Thank-offerings, 11. as well of praise-offering, 12. as of vow-offering, and free-will-offering, 16. the eating of the fat forbidden, together with a Declaration, what fat might be made use of for other things, 22. the eating of blood forbidden, 26. an other appendix or caution yet, concerning thank-offerings, 28. the conclusion of all the former Laws, 35.

This now is the Law of the Guilt-offering, [see above chap. 5. on verse 6.] it is a Holiness of Holinesses. [see above chap. 2. on verse 3.]

2. In the place [See of this place above, chap. 1. 3.] where they [viz. the Priests] do slay the burnt-offering, [whereof see above chap. 6. on verse 9.] (there) they shall slay the guilt-offering: and they shall [One of the Priests namely, see above chap. 1. 5.] sprinkle of the blood thereof round about the altar.

3. And of that all his fat shall be offered: the rump, and the fat that covereth the entrails.

4. All

4. Also both the kidneys, and the fat that is thereon, that is upon the flank-guts: and the caul over the liver, with the kidneys, [see above chap. 3. on verse 4.] the same they shall take off.
5. And the Priest shall kindle the same upon the Altar of the fire-offerings of the LORD: it is a guilt-offering.
6. Every male among the Priests, shall eat the same; it shall be eaten in the holy place; [See above chap. 6. on verse 16.] it is Holiness of Holinesses.
7. As the sin-offering, so also shall be the guilt-offering; one kind of Law shall be for them both; it shall be the Priests, [The offering namely] that shall have made Expiation with it [as having administered this Ceremony betokening the Expiation, and pointing at the Messiah, who was to purchase the same: see above chap. 1. on verse 4.]
8. Also the Priest that offers the burnt-offering of any, that Priest shall have the skin of the burnt-offering, which he offered:
9. Besides all the meat-offering that is baked in the oven: together with all that is prepared in the kettle, and in the pan, shall be the Priests that offereth the same:
10. Likewise all meat-offering mixt with oil, or dry, [i. e. without oil, or drink-offering; as the meat-offerings for the trespasses were, above chap. 5. 11. and the jealousy-offerings, Numb. 5. 15.] shall belong to all the sons of Aaron, to the one, as to the other. [Heb. the man as his brother.]
11. This now is the Law of the Thank-offerings [See above chap. 3. on verse 1.] which they shall offer unto the LORD.
12. If he offer it for a praise-offering, [Or, confess-offering, acknowledge-offering, whereby the mercies and favours received at Gods hands, were with all humility and reverence openly acknowledged, and thanks returned unto God for them. See of this offering likewise below, chap. 22. 29. 2 Chron. 29. 31. and 33. 16. Ps. 50. 14.] he shall besides the praise-offering offer unleavened cakes mixt with oil, and unleavened wafers stroaked with oil: and those cakes mixt with oil, shall be of roasted (or, fried) meal-flower.
13. Besides the cakes he shall offer leavened bread to his sacrifice; with the praise-offering of his Thank-offering.
14. And one thereof [viz. one of the leavened bread-(loaves) mentioned in the former verse] out of all the sacrifice, shall he offer unto the LORD for a heave-offering: [understand such an offering as was to be elevated and lifted up, on high by the Priest, in the offering. See of the same likewise below verse 32. Exod. 29. 27, 28. and compare herewith below the Annotations on verse 30.] it [viz. the said heave-offering] shall be the Priests, who sprinkle the blood of the thank-offering.
15. But the flesh of the praise-offering of his thank-offering shall be eaten on the day of the sacrifice thereof; [i. e. when the sacrifice shall be made] they shall leave nothing of it over till the morning.
16. And if the stay-offering of his sacrifice be a vow, [Understand a pious and religious vow, voluntarily made unto the LORD, in things lawful and of our own disposing, for the glory of God, and manifestation of our thankfulness. Compare Num. 30. 2.] or free-will-offering, [i. e. that, which a man being not prescribed or constrained by any Law, doth offer unto the LORD of the free motion and disposition of his own heart. See of the like below, chap. 22, 23. Ezek. 46. 12.] that shall be eaten that day, when he shall offer his offering: and the remainder thereof shall likewise be eaten the next day.
17. That which yet remained over of the flesh of the stay-offering, shall on the third day be burnt with fire:
18. For if in any wise there be eaten [Heb. eating be eaten] of that flesh of his thank-offering on the third day, he that offered the same, shall not be acceptable, [viz. before the LORD] it shall not be imputed to him, [viz. for an acceptable Thank-offering] it shall be an abominable thing: [The Hebrew word here used signifieth properly that which through age is grown to be of an ill sent, and savour, and colour] and that soul [i. e. man or person; and so in the sequel] which eateth thereof, shall bear her iniquity. [See above chapter 5. on verse 1.]
19. And the flesh [viz. of the thank-offering; see the former and next verse] which shall have touched any unclean-thing, shall not be eaten: it shall be burnt with fire: but as for the (other) flesh [viz. that remained over yet, and hath touched no unclean thing] that flesh every one [viz. of the Priests and of those that brought the sacrifice to be offered] that is clean may eat thereof.
20. Yet when a soul shall have eaten the flesh of the thank-offering, which is the LORDS, and her uncleanness is upon her; [Understand Ceremonial uncleanness, whereof such a one shall not have cleansed himself yet, according as is prescribed below, chap. 21. and 22.] the same soul shall be destroyed out of her people. [see Gen. 17. on verse 14.]
21. And when a soul shall have touched ought unclean, (as) the uncleanness of a man, or unclean cattle, or any unclean abomination, [i. e. any such thing, as is declared unclean, and therefore to be loathed and abhorred] and shall have eaten of the flesh of the thank-offering, which is the LORDS, the same soul shall be destroyed out of her people.
22. After that the LORD spake to Moses, saying:
23. Speak to the children of Israel, saying; Ye shall eat no fat [see above chap. 3. on verse 18.] of an ox, or sheep, or goat.
24. But the fat of a dead carcase, and the fat of that which is torn, may be used [Heb. done] to all [i. e. any kinde of] work, yet yee shall not eat it at all.
25. For every one that shall eat the fat of a beast, whereof one shall have offered a fire-offering to the LORD, that soul that shall have eaten it, shall be destroyed out of her people.
26. Also in all your habitations shall ye eat no blood, whether it be of fowl, or of cattle.
27. Every soul that eateth any blood, the same soul shall be destroyed out of her people. [See Gen. 9. 4. Lev. 3. 17. and 17. 14.]
28. Moreover the LORD spake to Moses, saying:
29. Speak unto the children of Israel, saying; He that offereth his thank-offering to the LORD, shall bring (near) his offering; [i. e. he shall bring it himself; in person, and not another for him: See the next ver.] of his thank-offering to the LORD. [i. e. of those parts or pieces, which was to be offered to God, or given to the Priest.]
30. His hands shall bring the fire-offerings of the LORD, the fat on the breast [or, with the breast] hee shall bring with the breast, to wave the same for a wave-offering before the face of the LORD. [Understand, according to the opinion of some, such an offering, as was to be waved, or moved by the Priest towards the four quarters of the world; and therefore is to be distinguished from the heave-offering, which was moved only by elevating or lifting upwards, above verse 14. See likewise of this wave-offering, below chap. 8. 27. and 9. 21.]
31. And the Priest shall kindle that fat upon the Altar: yet the breast shall be Aarons and his sons.

32. Ye shall likewise give the right shoulder for an heave-offering unto the Priest; out of thy thank-offering.

33. He of the sons of Aaron, that offereth the blood of the Thank-offering, and the fat, to him shall the right shoulder be a portion. [See Exod. 29. on ver. 12.]

34. For the wave-breast [Heb. breast of waving, or moving. See above on verse 14.] and the heave-shoulder [Heb. shoulder of heaving, or elevating] have I taken from the children of Israel out of their thank-offerings, and have given the same to Aaron the Priest, and to his sons for an everlasting institution, [see Gen. 13. on verse 17.] from the children of Israel.

35. This is the anointing of Aaron and his sons, [i. e. the right, or due and lawful portion appertaining to Aaron and his sons, by reason of their Priestly office, whereunto they are called, and by the anointing hallowed and consecrated] from the fire-offerings of the LORD; on the day [i. e. from that day wherein they shall be consecrated] when he [viz. Moses, or, God by Moses] made them draw near [oth. when he (viz. Aaron) shall make them draw near] for to administer the Priesthood unto the LORD.

36. Which [Portion namely] the LORD commanded to give them from the children of Israel, on the day he anointed them; be it an everlasting institution for their generations.

37. This is the Law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the guilt-offering, and of the fill-offering [Or, the consecration-offering. Heb. of the fillings; for the Priests, when they were installed into their office, had their hands filled with sacrifice; or with that sacrifice was their confirmation in the Priestly office fulfilled. See Exod. 28. 41. and 29. 9. and 32. 29. below 8. 33. 1 Kings 13. 33. Ezek. 43. 26.] and of the Thank-offering.

38. Which the LORD commanded Moses upon mount Sinai; on the day when he commanded the children of Israel, that they should offer their sacrifices unto the LORD in the wilderness of Sinai.

CHAP. VIII.

After that Moses had gathered the assembly of the children of Israel, by Gods command, v. 1. &c. he washed Aaron and his sons, 6. putteth the high Priestly garments upon Aaron, 7. anointeth the Tabernacle with the Altar and Laver, 10. anointeth Aaron, 12. putteth the holy garments upon his sons, 13. offereth sacrifices for them, 14. addeth therunto some other ceremonies yet, about some parts of their body and garments, with a meat-offering, 23. gives them some peculiar charges, 31. which they perform, 36.

Moreover the LORD spake unto Moses, saying:

2. Take Aaron and his sons with him, and the garments, [Understand the holy and Priestly garments, which God had commanded to be made, Exod. 28. 2. and accordingly were ready now, Exod. 39. 1.] and the anointing oil: [Heb. oil of anointing, or, unction; and so in the sequel. See thereof further, Exod. 30. 23, 24, 25. and chap. 37. 29.] besides the bullock of the sin-offering, [i. e. which was to be offered for a sin-offering. See hereof and the things following, Exod. 29. 1. &c.] and the two Rams, and the basket of the unleavened bread (loaves) [i. e. the basket wherein the unleavened things were laid and carried, which were to be offered to God.]

3. And gather all the Congregation, at the door of the Tent of the Congregation.

4. Now Moses did according as the LORD had com-

manded him: and the assembly was gathered at the door of the Tent of the Congregation.

5. Then said Moses to the Congregation; This is the matter (or, thing) [Heb. word. See Gen. 20. on verse 10.] which the LORD hath commanded to do. [See Exod. 29. and 30. and compare these two chapters with this.]

6. And Moses made Aaron and his sons draw near, and washed them with that water. [See above chap. 6. on verse 28. and below verse 11.]

7. There he put him [viz. Aaron] on the coat, [of this Priestly array, see Exod. 28. 4.] and girded him with the girdle; and put on him the mantle; also he put on him the Ephod: [Of this habit, see Exod. 28. 4, 6, 7. it was twofold: one the high Priests made of precious stuff, Exod. 28. 6. whereof the Text here speaketh: The other was of linnen, for the rest of the Priests and the Levites, and the Kings, 1 Sam. 2. 18. and 22. 18. and 1 Chron. 15. 27.] and girded the same with the artificial girdle of the Ephod, and bound him about therewith.

8. Further he put on him the breast-plate: and joined to the breast-plate the Urim and the Thummim. [Of these see Exod. 28. 30. the words do signifie lights and perfections. They were things not made by the art of man, but given by God to Moses to put in, or set on the holy breast-plate.]

9. And he set the hat on his head: and on the hat, above his face, [Heb. over against. Compare Exod. 28. 37, 38. and 29. 6.] he set the golden plate, [or, leaf. Heb. flower of gold] the crown of Holiness; [so called, for that as some do write, it was made somewhat like a Crown. See further, Exodus 29. on verse 6.] according as the LORD had commanded Moses.

10. Then Moses took the anointing oil, and anointed the Tabernacle, [the Tent of the Congregation] and all that was therein: and hallowed the same. [i. e. set them apart for an holy use, and so in the two next verses. Item Gen. 2. verse 3. Exodus 2. 41. and 29. 1. 2 Chron. 7. 7. Joel 1. 14.]

11. And he sprinkled thereof upon the Altar seven times: and he anointed the Altar, and all his furniture; together with the Laver [A vessel, out of which the Priests, as they went into the Tabernacle, did wash their hands, and their feet; as also the flesh of their sacrifices, and the instruments or utensils appertaining to that holy service. See Exod. 30. verse 18, 19, 20. and chap. 40. 7. 30. and above 6. 28.] and its foot to hallow them.

12. After that he poured of the anointing oil on Aarons head; and he anointed him to hallow him.

13. Also the sons of Aaron, Moses caused to draw near, and put them on coats, and girded them with a girdle, and bound them up caps, according as the LORD had commanded Moses.

14. Then he caused the Bullock of the sin-offering to come near: and Aaron and his sons laid [Oth. leaned with: and so below verse 18. see above chap. 1. on verse 4.] their hands upon the head of the Bullock of the sin-offering.

15. And they slew (him), and Moses took the blood, and did with his finger round about the horns of the Altar; and purified [Heb. unspined] the Altar: [i. e. separated the same from common and unholy use. So Exodus 29. 36. and below chap. 14. 49.] after that he poured forth the blood [to wit, the rest, or remainder of the blood: see Exod. 29. on verse 12.] at the bottom of the Altar, and hallowed him, to make expiation for him. [i. e. by this sacrifice to fit and dispose him for an holy use; or, to make expiation upon him; i. e. to offer sacrifices upon him for the expiation of mens transgression. Thus likewise Exod. 29. 36.]

16. Moreover he took all the fat, which was on the entrails,

trails, [Or, upon, over the entrails] and the caul of the liver, and both the kidneys, and their fat: and Moses kindled it upon the Altar.

17. But the Bullock with his skin, and his flesh, and his dung, he burnt without the camp with fire: according as the LORD had commanded Moses.

18. After that he caused the Ram of the burnt-offering to be brought near, and Aaron and his sons laid their hands upon the head of the Ram.

19. And they slew (him), and Moses sprinkled the blood upon the Altar round about.

20. He likewise divided the Ram into his parts; [See above chap. 1. 6.] and Moses kindled the head, and those parts of the grease:

21. But the entrails and the legs he washed with water: [See above on verse 11.] and Moses kindled that whole Ram upon the Altar; it was a burnt-offering of a pleasant smell, [See above chap. 1. on verse 9. and Gen. 8. verse 21.] a fire-offering it was unto the LORD; according as the LORD had commanded Moses.

22. Then he caused the second Ram, the Ram of the fill-offering; [Heb. of the fillings, or, fulfilling; i. e. that, by the offering whereof they were compleated or consumed in their Priesthood. See above chap. 7. on verse 37.] to be brought near, and Aaron with his sons did lay their hands upon the Rams head.

23. And they slew (him), and Moses took of his blood; and did it upon the tip of Aarons right ear, [Understand the tender and soft part of the lower part of the ear, called otherwise, ear-lap, or ear-tip] and upon the thumb of his right hand, and upon the great toe of his right foot.

24. He caused likewise the sons of Aaron to approach; and Moses did of that blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot: after that Moses sprinkled that blood [viz. the rest or remainder of the blood of that sacrifice, and so above verse 15.] round about upon the Altar.

25. And he took the fat of the rump, and all the fat that is at the entrails, and the caul of the liver, and both the kidneys, and their fat, besides the right shoulder.

26. He took likewise out of the basket of unleavened (bread), which was before the face of the LORD, [See above chap. 1. on verse 3.] one unleavened cake, and an oiled bread-cake, [Heb. a cake of the bread of the oil] and a wafer, he laid them upon the fat, and upon the right shoulder.

27. And he gave all that into the hands of Aaron, [Heb. palms of Aaron, and so in the sequel] and into the hands of his sons: and waved the same for a wave-offering, [See above chap. 7. on verse 30.] before the face of the LORD.

28. After that, Moses took them out of their hands; and kindled them upon the Altar, upon the burnt-offering, those were fill-offerings [Heb. fillings, or fulfilling; and so in the sequel; see above chap. 7. on verse 37.] of a pleasant smell; it was a fire-offering to the LORD.

29. Moreover Moses took the breast, and waved them for a wave-offering, before the face of the LORD: it fell to Moses his share, from the Ram of the fill-offering: [This was in reference to that time, when the Priesthood was first instituted, and Moses administered the Priests office, extraordinarily. For afterwards he did it no more, keeping himself to the Political and Propheatical office, and putting his own children too among the common Levites] according as the LORD had commanded Moses.

30. Moses took likewise of the anointing-oil, and of the blood, which was upon the Altar, and sprinkled upon Aaron, upon his garments, and upon his sons, and upon the garments of his sons with him: and he hallowed Aa-

ron, [See above on verse 10.] his garments, and his sons, and the garments of his sons with him.

31. And Moses said to Aaron, and to his sons; Boil that flesh before the Tent of the Congregation, and eat the same there, together with the bread that is in the basket of the fill-offerings: according as I commanded, saying; Aaron and his sons shall eat that. [viz. the remainder of the flesh and bread that is in the basket.]

32. But that which remaineth over of the flesh, and of the bread, ye shall burn with fire.

33. Also ye shall not go forth out of the door of the Tent of the Congregation, for seven days, until the day that the days of your fill-offering be fulfilled: for seven days your hands shall be filled, [i. e. so long shall ye be confirming in your Priestly office, by several Ceremonies: see above chap. 7. verse 37.]

34. According as was done this day, the LORD commanded to do, for to make expiation for you.

35. Ye shall therefore abide seven days, day and night, at the door of the Tent of the Congregation, and shall observe the watch of the LORD. [Or, keep this Ordinance of the LORD. Understand the Priests duty in observing and keeping all that was commanded them to do in the Tabernacle, and especially that which concerned their present Consecration: Compare Num. 3. 7, 8. and chap. 9. 19. 2 Kings 11. 5.] that ye die not: [as happened afterwards to Nadab and Abihu, when they, contrary to the Ordinance offered strange fire to the LORD] for thus I am commanded.

36. Aaron now and his sons did all the things which the LORD had commanded, through the Ministry of Moses. [Heb. through the hand of Moses, i. e. through his Ministry and direction. See Exod. 4. on verse 13. see below chap. 10. 11. Num. 16. 40. Josh. 14. 2.]

CHAP. IX.

Aaron is charged to begin the function of his Priestly office, v. 1, &c. he doth it, offering first for himself, 8. and afterwards for the people, 15. which he likewise blesseth, 22. God confirmeth this service with a Token, 24.

AND it came to pass on the eight day, [viz. the day after the seven days of the Congregation, mentioned before, chap. 28. verse 37. Compare Ezek. 43. 26, 27.] that Moses called Aaron and his sons, and the eldest of Israel. [See above chap. 4. on verse 15.]

2. And he said unto Aaron; Take thee a Calf [i. e. to be slain for thee; see below verse 8.] a young bullock, [Heb. the son of a Bull, i. e. a young Bullock] for a sin-offering, and a Ram for a burnt-offering, (which) are perfect; and bring them before the face of the LORD. [See above chap. 1. on verse 3.]

3. After that, speak unto the children of Israel, saying; Take a he-goat for a sin-offering, and a calf, and a lamb of one year. [Heb. sons of a year; see below chap. 14. verse 10.] perfect, for a burnt-offering.

4. Likewise a Bullock, and a Ram, for a thank-offering, to offer before the face of the LORD, and a meat-offering mixt with oil; for to day the LORD will appear unto you. [Heb. the LORD is (or, hath) appeared unto you. He speaketh of the future act, mentioned below, v. 24. as if it were present, yea past already, to make them apprehend the assurance and certainty of the thing: so Gen. 20. 3. Exod. 9. 3. Mat. 26. 28. &c.]

5. Then they took what Moses had commanded them, (bringing the same) [These words in the parenthesis are inserted here, in regard that the precedent Verb to take, doth oft times include another word in it self, to compleat the sense See Gen. 12. on verse 15. Oth.

T

Then

Then they brought that which Moses had commanded right before the Tent of the Congregation: and the whole Congregation drew near, and stood before the face of the LORD.

6. And Moses said; This thing which the LORD hath commanded, shall ye do: and the glory of the LORD shall appear unto you. [Understand the glorious tokens of the manifestation of God by fire, which came forth from the LORD, whereby the burnt-offering was kindled and consumed without any human means or help: see below verse 23, 24. Compare Exod. 24. 16, 17. and chap. 40. 34, 35. Ezek. 43. 2.]

7. And Moses said to Aaron; Draw near unto the Altar, and make (ready) thy sin-offering, and thy burnt-offering: and make Expiation for thee and for the people; [first, for thy self, that thou mayest be fit, to make the Expiation for the people, having expiated thy self first. For the Levitical Priests, being sinners as well as the rest, they were necessitated to offer likewise for themselves, Heb. 7. 27, 28.] after that, make (ready) the sacrifice of the people, and make the Expiation for them, according as the LORD hath commanded.

8. Then Aaron approached to the Altar: and slew the calf of the sin-offering [i. e. that which was to be offered for sin. Compare below the Annotations on verse 15.] which was for him (self).

9. And the sons of Aaron brought the blood unto him, and he dip't his finger in that blood, and did it upon the horns of the Altar: then he poured out the blood at the bottom of the Altar.

10. But the fat and kidneys, and the caul of the liver of the sin-offering he did kindle upon the Altar, [i. e. he did fit and prepare the same for to be kindled and consumed there. So below chap. 13. verse 14, 27, 20. for it was presently after kindled and consumed by the fire, which wonderfully fell down out of heaven, or else came forth out of the Holy of Holies; below verse 24.] according as the LORD had commanded Moses.

11. But the flesh and the skin [Together with all that was yet remaining of that Calf. Compare above 4. 11.] he burned with fire without the Camp.

12. After that he slew the burnt-offering: and the sons of Aaron delivered unto him [Heb. caused to finde on him, i. e. delivered, reached forth to him, or served him with, or brought unto him; and so in the sequel, verse 13, and 18, &c.] the blood; and he sprinkled that round about the Altar.

13. They delivered him likewise the burnt-offering in its pieces; with the head: and he kindled upon the Altar.

14. And he washed the entrails and the legs; and he kindled them upon the burnt-offering, upon the Altar.

15. After that, he caused the sacrifice of the people to be brought near: and took the he-goat of the sin-offering, which was for the people, [or, of the people; i. e. to be offered for the people. Compare verse 8. the Annotations] and slew him, and prepared him for a sin-offering, [Heb. he made him sin; i. e. he prepared him to be an offering for sin. Or, he un-sinned him; or, made him sin-less; i. e. he cleansed and purified the people of their sin by offering of him; understand, not really by the blood of the goat, but typically, and as pointing at the only sacrifice, Christ, who alone is able actually to take away sins, Heb. 9. and 10. see above chap. 4. on ver. 20. wherefore he is likewise said to be made sin to us, 2 Cor. 5. 11.] like unto the first: [viz. the offering of the Calf: see above ver. 1. and 8.]

16. Moreover he caused the burnt-offering to be brought near, and made the same (ready) according to the right. [i. e. in that lawful manner, as it ought to be done. See above chap. 5. on verse 10.]

17. And he caused the meat-offering to be brought

near, [Which was always to accompany the burnt-offering, as is to be gathered, above by chap. 6.] and filled thereof his hand [viz. with the meal-flower whereof the meat-offering consisted. See above chap. 2. 2.] and kindled it upon the Altar; besides the burnt-offering of the morning. [i. e. that which was to be offered every morning in counte: see Exod. 29. 38, 39, 40.]

18. After that he slew the Bullock and the Ram for a thank-offering, which was for the people: [viz. to be sacrificed for them. Compare above the annotation on v. 8.] and the sons of Aaron delivered the blood unto him (which he sprinkled round about the Altar.)

19. And the fat of the Bullock, and of the Ram, the rump, and that which covereth (the Entrails) [Understand the fat, which covereth the entrails. Compare above chap. 3. v. 3, 9, 14. and chap. 4 v. 8. and chap. 7. v. 3, &c. out of which places this word entrails, is inserted here, to make up the fence.] and the kidneys, and the caul of the liver.

20. And they laid the fat upon the breasts, and he [viz. Aaron] kindled that fat upon the Altar.

21. But the breasts and the right shoulder Aaron waved for a wave-offering, before the face of the LORD, according as Moses had commanded.

22. After that, Aaron lifted up his hands to the people, and blessed them; [viz. as Priest, whose office it was, to impart the spiritual goods unto the people of God; by teaching, offering, and praying. Now the publick blessing was a kinde of prayer, whereof we read the form. Num. 6. verse 23.] and he came down [viz. from an hillock of an easie gentle ascent, without steps whereon the Altar stood, so that it could easily be seen round about, what was a doing thereupon. Compare Exod. 20. 26. Oth. being come down] after that he had done the sin-offering, and burnt-offering, and thank-offering. [Heb. from doing of the sin-offering, &c.]

23. Then Moses went with Aaron into the Tent of the Congregation, after that they came forth and blessed the people: [viz. as Gods Ministers over his people; which blessing was performed openly with calling on the Name of God, according to the prescript, Num. 6. 24, &c. see also Deut. 10. 8.] and the glory of the LORD appeared unto all the people. [See the next verse, and above the Note on ver. 6.]

24. For a fire went forth from the face of the LORD, [i. e. from the Holy of Holies, called together with the whole Tabernacle, the House of God, 1 Sam. 3. 15. 1 Chron. 6. 31, 32. where the Ark of the Covenant was, a Token of Gods presence. Or, understand this of Heavens, called likewise the Habitation of the LORD; Deut. 26. 15. Isa. 63. 15. 2 Chron. 30. 27. from whence in the days of Eliah, the fire fell down upon his sacrifice, 1 Kings 18. 38.] and consumed upon the Altar the burnt-offering, and the fat: when all the people saw this, they shouted, [i. e. made a joyful noise and acclamation] and fell upon their faces. [in token of their humility and reverence: see Gen. 17. on verse 3.]

CHAP. X.

Nadab and Abihu sinning against the LORD, are put to death by the fire of the LORD, v. 1, &c. Moses having given order to carry forth their dead bodies without the camp, 4. forbiddeth Aaron and his two other sons, to mourn for them, 6. as also to drink wine or any other strong drink, when they were to go into the Tent of the Congregation, 8. He likewise declareth unto them, what they might eat of the fire-offerings of the LORD, 12. and is angry by reason of the sin-offering that was not eaten, 16. but is appeased again by Aaron, 19.

And

AND the sons of Aaron, Nadab, and Abihu, took every one his Censer, [A Vessel to kindle frankincense in: so also Num. 16. 17. The Hebrew word doth likewise signify an extinguishing Vessel or Instrument, Exod. 25. 38. and a chafing-dish, Exod. 27. 3.] and put fire therein, and laid incense thereon, and brought [oth. offered; i. e. meant or intended to offer] strange fire [viz. such as was not taken from the holy fire of the Tabernacle, of which see above chap. 1. on verse 7. and chap. 6. on verse 12.] before the face of the LORD, [see above chap. 1. on verse 3.] which he had not commanded them.

2. Then there went forth a fire from the face of the LORD, [See above 9. on verse 24.] and consumed them: [i. e. put them to death, consumed their life; for both their garments and their bodies remained entire, and were not consumed by the fire; as appeareth below by verses 4. and 5.] and they died before the face of the LORD. [in the Court of the Tent of the Congregation.]

3. And Moses said to Aaron; That is it, which the LORD hath spoken, [Compare above chap. 8. 3. 5. where mention is made of the punishment of those, that should not duly administer their office in the Tabernacle] saying; in them which draw near unto me, [i. e. which serve me in the Tabernacle, to wit, the Priests. See Exod. 19. 22. and below chap. 21. 17. Ezek. 42. 13. 14.] I will be hallowed, (or sanctified) [i. e. declared holy, viz. by punishing of those, that do not observe my laws; so Ezek. chap. 28. verse 22. see the like use of the word justify, Psalm 51. 6. God is hallowed likewise when he sheweth his mercies, and by them is declared kinde and merciful, Ezek. 20. 41.] and before the face of all the people will I be glorified: but Aaron held his peace [not murmuring through impatience against the judgements of God.]

4. And Moses called Misael and Elzaphan [Heb. Mischael and Elisaphan] the sons of Huzziel Aarons uncle: [Heb. Huzziel, the brother of Amram, father to Aaron and Moses, Exod. 6. 18. and Num. 3. 19.] and said to them: Come on, carry your brethren [i. e. cousins; for they and Aaron were brothers-children, but Nadab and Abihu were a degree further. See Gen. 24. on verse 27.] away from before the Sanctuary, without the Camp. [for to be buried there.]

5. Then they came on, and carried them in their coats, without the Camp: according as Moses had spoken.

6. And Moses said to Aaron, and to Eleazar [Heb. Elhazar] and to Ithamar, his sons; Ye shall not uncover your heads, nor rend your garments, [i. e. ye shall not use or express any mourning; which was usually done then, by going bare-headed and rending of garments; below chap. 13. 45. and 21. 10.] that ye die not, and great wrath came over all the Congregation: [oth. and the (LORD) grew wroth with all the Congregation] But your brethren [see Exod. 2. on verse 11.] all the house of Israel shall bewail this burning [whereby Nadab and Abihu were burned] which the LORD kindled.

7. Neither shall ye go forth out of the door of the Tent of the Congregation, [Understand, for that present time] that ye die not; for the anointing of the LORD is upon you: [see above chap. 8. verse 2. and 20.] and they did according to the word of Moses.

8. And the LORD spake to Aaron, saying:

9. Wine and strong drink [The Hebrew word Schchar signifieth all kinde of drink, whereby men may be made drunk] thou shalt not drink, -thou, nor thy sons, with thee; when ye are to go into the Tent of the Congregation, [viz. to administer your Priestly office] that ye die not: be it an everlasting institution [Heb. an institution of eternity. See Gen. 13. on verse 15. and above 3. 17.] among your generations.

10. And to make difference betwixt the holy and betwixt the unholy: [Understand this in regard, first, of the doctrine, as in the next verse, &c. secondly, of the Ceremonies, as below chap. 11. &c. thirdly, of manners, or morality, below chap. 18. &c.] and betwixt the unclean, and betwixt the clean.

11. And for to teach the children of Israel all the institutions, which the LORD spake to them through the Ministry of Moses. [Heb. by the hand: see above chap. 8. on verse 36.]

12. And Moses spake to Aaron, and to Eleazar, and to Ithamar his remaining sons; Take the meat-offering, that remained over of the fire-offerings of the LORD, and eat the same unleavened [Or, unleavened cakes, made of the meal-flower of the meat-offering, which was offered to the LORD; see above chap. 2. 1.] by the Altar: [viz. of the burnt-offering, which stood in the Court, before the door of the Tent of the Congregation: Compare above chap. 1. 3.] for it is a Holiness of Holinesses. [see above chap. 2. on verse 3.]

13. Therefore ye shall eat the same in the holy place, [i. e. by the Altar; as in the fore-going verse, in the Court of the LORD: see above chap. 6. on verse 16.] because it is thy appointed portion, and the appointed portion of thy sons, out of the fire-offerings of the LORD: for thus I am commanded.

14. Also the wave-breast [Heb. breast of the waving, or, of the wave-offering] and the heave-shoulder, [Heb. shoulder of elevation, or, lifting up; or, of the heave-offering] ye shall eat in a clean place, [clean, according to the Ceremonial Law, which might be any where in the Camp; for not onely the men, but the women also might eat thereof: consequently this clean place here is to be distinguished from the holy place mentioned in the former verse, which was in the Court of the LORD] thou and thy sons, and thy daughters, with thee: for they are given for thy appointed portion, and the appointed portion of thy sons, out of the thank-offerings of the children of Israel.

15. The heave-shoulder, and the wave-breast they shall bring (near) together with the fire-offerings of the fat: for to wave the wave-offering before the face of the LORD: which shall be an everlasting institution to thee and thy sons with thee, [Or, which shall be an appointed part for thee and thy sons for ever: Heb. for an appointed part of eternity] according as the LORD commanded.

16. And Moses sought very narrowly [Heb. seeking, sought: i. e. he sought, or enquired, most diligently] (for) the he-goat of the sin-offering; [which was offered for the sin of the people, above chap. 9. 15. understand, for that part of it, which belonged to the Priests] and behold, he was burnt: wherefore he was very angry with Eleazar, and Ithamar, the remaining sons of Aaron, [viz. for not having administered their office as they ought, having burnt what they should have eaten] saying:

17. Wherefore have ye not eaten that sin-offering in the holy place? [See above verse 13.] for it is a Holiness of Holinesses: and he [viz. the LORD] hath given you that, that ye should bear the iniquity of the Congregation, [see Exodus 11. on verse 35.] to make expiation over them before the face of the LORD,

18. Behold the blood thereof is not carried within into the Sanctuary, [Heb. Holiness; i. e. into the first or fore-part of the Tabernacle, otherwise called the holy (place), into which this blood ought to have been brought. See above chap. 4. verses 5, and 16. which if it had been done, then the he-goat must have been entirely burnt without the Camp: see above chap. 4. 12. and 21. and Lev. 6. 30. and 16. 27.] ye ought to have wholly eaten the same [Heb. eating, eaten] in the Sanctuary, [i. e. near it in the Court where the holy eat-

ing-place was: see above verse 12.] according as I commanded.

19. Then Aaron spake to Moses; Behold this day they have offered their sin-offering, and their burnt-offering, before the face of the LORD, and such things hapned unto me: [or, met me; viz. that I lost my two sons Nadab and Abihu, and might not mourn over them, inasmuch that I was not able, for grief of heart, to eat of that offering] and if I had eaten sin-offering to day, would that have been good in the eyes of the LORD? [i. e. would that have been pleasing and acceptable to the LORD; viz. that I being yet full of grief and sorrow, by reason of the judgement upon my two sons, should have eaten of that sin-offering, with a sad and heavy mind.]

20. When Moses heard that, it was good in his eyes.

CHAP. XI.

Laws concerning the difference of the clean and unclean beasts, not only for eating, as of great four footed beasts, v. 1, &c. of fishes, 9. of fowls, 13. and creeping creatures, 20. but also, in touching of a dead carcase, 24. of some other creatures yet to be held unclean, 29. and how one could be made unclean by any of them, 31. with an exhortation to purity and holiness, 44. whereupon followes the conclusion of this Chapter, 47.

And the LORD spake to Moses and to Aaron, saying:

2. Speak unto the children of Israel, saying: This is the Beasts which ye shall eat, out of all the beasts that are upon the earth. [Heb. out of all cattel. The Hebrew word is taken here in a general notion: as also Gen. 1. 26. and chap. 6. verse 7, 20.]

3. Whatsoever among the beasts divideth the claw [or, hoof, contrary to horses, asses, mules, &c.] and cleaveth the cleft of the claw in two, [i. e. so parteth that they have their claws divided, not into many, as we see in dogs, cats, &c. but into two onely, as in oxen, cows, sheep, &c.] (and) cheweth the cud; [Heb. fetcheth up the chewed (meat) or, cud, and so in the sequel. Understa- d these beasts which ruminat or chew again, what they had chewed and swallowed once already; as we see the oxen, cows, and sheep do, being sate down. Three conditions or properties are required in these clean beasts: 1. The dividing of the claws or hoofs. 2. The cleaving of them in two. 3. The chewing of the cud. The difference of the two former conditions, is to be taken not only out of this verse and the seventh, but especially out of verse 26.] that shall [i. e. may] ye eat.

4. Nevertheless these shall ye not eat of them, which (onely) chew the cud, [Wanting the two other properties; and so for the words following, (only) divide the claws: see Deut. 14 6.] or only divide the claws: the Camel, for he cheweth the cud indeed, but doth not divide the claw. [viz. into two parts, but into more; which is against the second requisite condition, wanting likewise in the Conies and Hares, mentioned in the two next verses] the same shall be unclean to you.

5. And the Coney, [Oth. a mount-mouse, or, a bear-mouse, being a four footed beast of the bigness of a hedge hogge, and the shape of a mouse and bear, having its abode in the hollow rocks, and abounding much in Palestina] for that cheweth the cud indeed, but divideth not the claw; the same shall be unclean to you.

6. And the Hare; for he indeed doth chew the cud, but divideth not the claw: the same shall be unclean to you.

7. Also the Swine, for that divideth the claw indeed,

and cleaveth the cleft of the claw in two, but cheweth not the cud: the same shall be unclean to you. [as having but the two former conditions, and wanting the third.]

8. Of their flesh ye shall not eat, nor touch their dead carcase; they shall be unclean to you.

9. This ye shall eat of all that is in the waters: all that (or, whatsoever) in the waters, in the Seas, in the Rivers, hath fins and scales, [Together namely; therefore among the fishes all were unclean: 1. That had neither fins nor scales: 2. That had but one of these] the same ye shall eat.

10. But whatsoever, in the Seas, and in the Rivers, of all the crawling of the waters, and of every living soul that is in the waters [See Gen. 1. on verse 20.] hath no fins or scales, the same shall be an abomination to you. [i. e. that whereof men ought to abhor to eat, or to touch it being dead, as the next verse explaineth it.]

11. Yea an abomination they shall bee unto you: of their flesh thou shalt not eat, and their dead carcase thou shalt abhor.

12. Whatsoever hath no fins nor scales in the waters, the same shall be an abomination unto you.

13. And of the fowl, ye shall abhor these; they shall not be eaten, they shall be an abomination: the Eagle, [In the Translation of the names of the Fowls here set down, the most common opinions of the Learned hath been followed] and the Hawk, [Oth. Ossifrage, (or, the Bone-breaker) a certain kinde of Eagle, which renew their age, Psalm 103. 5.] and the Sea-Eagle, [having his name in the Hebrew, from the strength and vigour of his flying.]

14. And the Vulture, and the Crow after her kinde. [Unto this Fowl there is ascribed a very good and sharp sight, Job 28. 7.]

15. All (or every) Raven after his kinde.

16. And the Ostrich [Heb. the daughter of the Ostrich. Some are of opinion that this qualification here is given to this sort of fowl, because they should be all females or hens, and have no cock among them. Oth. the Owl] and the night-Owl, and the Cuckoo, and the Sparrow Hawk, after its kinde.

17. And the stone-Owl, and the diue-or di-dopper, and the Screech-Owl. [Here is meant a certain kinde of great Owls, or a fowl flying in the night, otherwise called Huhu.]

18. The Jack-Daw, and the Bittern, and the Pelican,

19. And the Stork, [Having his name in the Hebrew from his kindness to his fires, or parents, feeding, helping and supporting them in their old age, and when they cannot help themselves] the Heron after his kinde, and the Lap-wing, and the Bat.

20. Every creeping fowl, that goeth upon four (feet), shall be an abomination to you.

21. This nevertheless thou shalt eat of all the creeping fowl, that goeth upon four (feet), which hath legs above on its feet; [Oth. which hath no legs. (Some Hebrew Texts having וָי and others נָי) to leap therewithal upon the earth.]

22. Of those ye shall eat these, the Grasshopper, after its kinde, [That this creature was fed on in the Oriental Countries, appeareth by Matth. 3. 4. Mark 1. 6.] and the Solham according to its kinde, and the Hargol after its kinde, and the Hagab after its kinde. These three names, Solham, Hargol, and Hagab, are left here as they are exprest in the Original, in regard that they are not so properly and certainly known, what they were. In the general, they signifie certain kindes of small creatures, called Insects, described in the former verse.]

23. And all creeping fowl having four feet, shall be an abomination to you.

24. And

24. And in these [viz. following things, rehearsed from hence to verse 43.] shall ye be made unclean; [viz. by touching of the same] whoſo ſhall have touched a dead carcaſſ, he ſhall be unclean, until the evening. [i. e. he ſhall, by reaſon of his ceremonial uncleanness, not be allowed to converſe with other men, much leſs appear in the Court of the LORD, or eat of that which is offered till after that evening.]

25. Whoſo ſhall have carried (ought) of their dead carcaſſ, he ſhall waſh his cloaths, and be unclean until the evening.

26. Every Beaſt [Three ſorts of Beaſts are mentioned here, by whoſe touching a man was made unclean: 1. Unclean great ones, here and in the two next verſes. 2. Unclean ſmall ones, verſe 29, 30, 31, &c. 3. Unclean ones dying of themſelves, or torn in pieces, v. 39.] that divideth the hoof, yet cleaveth not the cleft in two, [i. e. that divideth indeed the hoof, but not in two only, as the ſheep, and oxen, but in more parts, as the lions, wolves, bears, dogs, cats. See above on verſe 3, and 4.] nor cheweth the cud, ſhall be unclean to you: whoſo ſhall have touched the ſame, he ſhall be unclean.

27. And whatſoever goeth upon its paws among all beaſts, going upon four (feet), they ſhall be unclean to you: whoſoever ſhall have touched their dead carcaſſ, he ſhall be unclean until the evening.

28. Alſo, whoſo ſhall have carried their dead carcaſſ, he ſhall waſh his cloaths, and be unclean until the evening: they ſhall be unclean to you.

29. Moreover theſe among the creeping creatures, that creep upon the earth, ſhall be unclean to you: the Weaſel, and the Mouſe, and the Tortoiſe, after their kinds. [The Hebrew word for Tortoiſe, ſignifieth properly that which is ſwollen or blown up and vaulted as it were. In tranſlating of the names of theſe creatures in general ſet down in this and the next verſe, we have followed that which ſeemed moſt probable and likely, and is moſt received among the Learned.]

30. And the Hedgehog, and the Crocodile, and the Lyſard, and the Snail, and the Mole.

31. They ſhall be unclean to you among all creeping creatures: [Underſtand the foreſaid Locuſts, which made a man unclean, not only being eaten, but alſo by being only touched, as appeareth further by the ſequel] whoſo ſhall have touched them when they are dead, he ſhall be unclean until the evening.

32. Beſides all that whereon (ought) of the ſame ſhall fall, being dead, ſhall be unclean, (whether it be) of any wooden Veſſel, or garment, or ſkin, or ſack, or any Veſſel wherewith (any) work is done: it ſhall be put into the water, and be unclean until the evening, after that, it ſhall be clean.

33. And every earthen Veſſel, into which (ought) of the ſame ſhall have fallen, [Heb. which ſhall fall out of the ſame into its middeſt, i. e. into the miſt whereof, or into which there ſhall have fallen any thing of the ſaid unclean beaſts, whether they were alive or dead; for they were not to be touched in any wiſe] all that is therein, ſhall be unclean, and thou ſhalt break the ſame.

34. Of all food a man eateth, whereupon the water ſhall be come, [viz. wherewith any thing ſhall have been waſhed, that was made unclean by touching the things or creatures aforeſaid] (the ſame) ſhall be unclean: and every drink, a man drinketh, ſhall be unclean in every Veſſel. [viz. which through the touching of thoſe things was become unclean.]

35. And whereupon ought of their dead carcaſſ ſhall fall, (that) ſhall be unclean, the oven, and the earthen pan ſhall be broken, they are unclean: therefore they ſhall be unclean unto you.

36. Yet a fountain, or well of gathering of waters [viz. into which any of theſe unclean beaſts ſhall have

fallen, or be caſt and perſhed] ſhall be clean [i. e. one ſhall not need to draw out all their water, and throw it away as unclean; but every one ſhall have liberty to uſe it, according to his occaſions] but whoſo ſhall have touched their dead carcaſſ, [Whatſoever perſon, or thing, the carcaſſ toucheth, being drawn forth out of the well or water-fountain, into which it was faln or thrown, &c.] ſhall be unclean.

37. And if (ought) of their dead carcaſſ ſhall be faln upon any ſowing ſeed, [i. e. ſuch as is uſually ſowed for the uſe of man or beaſts: as appeareth by the words following] that is ſown, that ſhall be clean.

38. But when water ſhall be put upon the ſeed, and (ought) of their dead carcaſſ ſhall be faln thereupon, that ſhall be unclean to you.

39. And if (any) of the beaſts, which are food for you, ſhall be dead, whoſo ſhall have touched the carcaſſ of the ſame, ſhall be unclean until the evening.

40. Likewiſe, he that ſhall have eaten of the carcaſſ thereof, [Underſtand this properly of eating of it ignorantly, when a man knew not that the meat made ready and put before him, was of a dead carcaſſ, for otherwiſe they were prohibited to eat of any ſuch, Deu. 14. 21.] ſhall waſh his cloaths, and be unclean until the evening: and whoſo ſhall have carried the carcaſſ of it, ſhall waſh his cloath, and be unclean until the evening.

41. Moreover every creeping creature, that creepeth upon the earth, that ſhall be an abomination, it ſhall not be eaten.

42. Whatſoever goeth upon its belly, and whatſoever goeth upon its four (feet); or, whatſoever hath many feet, [Heb. unto all that multiplieth its feet] among all creeping creatures, that creepeth upon the earth, them ſhall ye not eat, they being an abomination.

43. Do not make your ſouls [i. e. perſons; ſee Gen. 12. verſe 5.] abominable on any creeping creature, that creepeth, and make not your ſelves unclean thereon, leſt ye be made unclean thereon.

44. For I am the LORD your God; [From the reaſons which God maketh uſe of here for the preſſing and inculcating of theſe Laws upon this people, it appeareth that the Ceremonial cleanness was an inſtruction and introduction of them, to the true ſpiritual holineſs, as principally intended, and to be regarded. God taketh his ground, 1. From his nature, which is ſpiritual and perfectly holy. 2. From the end, whereunto he choſe and called the Iſraelites, which was the hallowing and ſanctifying of them in body and in ſpirit. 3. From the mercies and benefits he ſhewed them, having led them forth out of Egypt, to bring them into the land of promiſe; betokening thereby, that he was likewiſe ready to deliver them out of the ſpiritual Egypt; that they might learn to know and ſerve him here, and live with him for ever in the heavenly Canaan hereafter] therefore ye ſhall hallow your ſelves, and be holy [i. e. cleanſe and purifie your ſelves from all pollution and defilement of ſoul and body, and accompliſh your holineſs, that is, the true renovation of life, in the fear of God, 2 Cor. 7. 1.] becauſe I am holy: and ye ſhall not make your ſoul unclean on any creeping creature, that ſtirreth upon the earth.

45. For I am the LORD, that make you go up out of the Land of Egypt, that I may be a God unto you, [See Gen. 17. on verſe 7.] and that ye may be holy, becauſe I am holy. [or, be ye then holy, for I am holy.]

46. This is the Law of the Beaſts, and of the Fowl, and of every living ſoul, that ſtirreth in the waters; and of every ſoul that creepeth upon the earth.

47. For to put difference betwixt the unclean and betwixt the clean: and betwixt the creature to be eaten, and betwixt the creature not to be eaten.

CHAP. XII.

Laws touching as well the uncleanness of a woman in child-bed of a son, v. 1, &c. or of a daughter, 5. as her purification or cleansing, whether she were rich, 6. or poor, 8.

Moreover the LORD spake unto Moses, saying:

2. *Speak unto the children of Israel, saying: when a woman shall have given seed, [Understand hereby the conception of man in the mothers womb, proceeding not only from the man, but also from the woman; for the word signifieth both to give seed, and to produce it, Gen. 1. 11, 12. Compare Heb. 11. 11.] and brought forth a male-child: then she shall be unclean seven days; according to the days of separation of her sickness, [thus denominated, because that during their ordinary monthly courses, they were to be separated from the company of other people, not to be touched by any; for every one that touched any woman in that condition, and whatsoever was touched by her, and he likewise that touched the same things, were to be held unclean for a time: see below chap. 15. verse 19, 20, 21, &c.] shall she be unclean. [i. e. according as she is seven days unclean, when her monthly course is upon her, below ch. 15: 19. so she shall likewise be unclean for seven days, having brought forth a son.]*

3. *And on the eighth day, the flesh of his fore-skin shall be circumcised. [For by this time the mother was free again of her former uncleanness, (whereof ver. 2.) whereby it appeareth, that the Circumcision could not be administered before this day, till when both mother and child were unclean.]*

4. *After that shall she abide three and thirty days, [viz. before she shall be held absolutely clean, remaining separated all this while, not wholly from all society, but onely from the Sanctuary, and from things appertaining to Gods publick worship and service] in the blood of her purification: [Heb. bloods (the plural) i. e. in the blood of her monthly course, whereof she must first be wholly cleansed, before she might go into the Sanctuary of the LORD] she shall touch no holy (thing) [i. e. no remainder of any thing that was offered or hallowed to the LORD] and to the Sanctuary she shall not come, until the days of her purification be fulfilled.*

5. *But if she shall have brought forth a female, then she shall be two weeks unclean, [i. e. as long again as she was when she brought a son: as also she was then to forbear coming to the Sanctuary, double the time, viz. sixty six days] according to her separation: [i. e. according to the manner of her being separated from the society of men, by reason of her monthly course: see above on verse 2.] after that shall she abide sixty six days in the blood of her purification.*

6. *And when the days of her purification for the son, or for the daughter shall be fulfilled; then shall she bring a lamb of a year old for a burnt-offering, and a young Pigeon, or Turtle dove, for a sin-offering, before the door of the Tent of the Congregation, unto the Priest.*

7. *The same shall offer that before the face of the LORD, and shall make expiation for her; then shall she be clean of the course of her blood: this is the Law of her that hath born a male or female.*

8. *But if her hand finde not enough for a Lamb, [Heb. sufficiency of a Lamb; i. e. if she have not the ability and means, to finde or provide so much. See the like phrase below chap. 25, 26. The mother of our LORD was likewise so poor, that she was not able to offer a Lamb, Luke 2. 24.] then she shall take two Turtle-doves, or two young Pigeons, one for a burnt-offering,*

and one for a sin-offering: [this offering had a special regard to original sin, wherein as well the mother, as the fruit of her womb, was conceived and born; none excepted, but onely our LORD Jesus Christ] and the Priest shall make expiation for her, so she shall be clean.

CHAP. XIII.

Laws touching Leprosie, and the different kindes of them, ordaining by whom and by what marks they were to be distinguished and judged, v. 1, &c. of the Leprosie of the swelling, 9. of the sores or boils, 18. of the fiery inflammation, 24. of the Scall, 29. of the blisters, 38. of the baldness, or bareness, 40. of the duty of the Leper, 45. and of the Leprosie in cloaths, linnen, woollen, and skins, 47.

Moreover the LORD spake unto Moses, and unto Aaron, saying:

2. *If a man, when there shall be in the skin of his flesh of swelling, [Heb. a rising, or, raising] or sore, (boil) or white blister, which would become a plague of Leprosie in the skin of his flesh; [or, a mark or token of the plague of Leprosie, which might well deserve to be called a plague, not onely in this Chapter, but likewise below, chap. 14. 3. Deut. 24. 8, &c. for this Leprosie was a kinde of scabbiness, or manginess, very infectious, and held incurable; different from the Leprosie of our days and Countries, as being far more grievous and insupportable] he shall then be brought unto the Priest Aaron, or unto one of his sonnes, the Priests.*

3. *And the Priest shall view the plague in the skin of the flesh; if the hair in that plague be changed (into) white, [The particle into is inserted here, and in some following verses, out of verse 16. and 17. below, where it stands expressed] and the aspect of the plague [i. e. the shew and evidence thereof as it presents it self to the view and judgement of the Priest] is deeper then the skin of his flesh: it is the plague of Leprosie: when the Priest shall have viewed him, then shall he declare him unclean: [Heb. pollute him, or, make him unclean: i. e. declare and pronounce him to be such; so below, verse 11, 15, &c. to purifie, or, make clean, is as much as to say, declare and pronounce him clean, below verse 6. and 13, &c.]*

4. *But if the blister be white in the skin of his flesh, [His, viz. that is infected with, or suspected of this disease] and its regard is not deeper then the skin, and the hair is not turned (into) white: then the Priest shall shut him up, that hath the plague. [Heb. shut up that plague; i. e. the person that hath it, or seems infected with it, so below, 25. 12, 13, 17, 31.] seven days.*

5. *After that, the Priest shall view him upon the seventh day; (and) see if the plague, according as he can discern, [Heb. in his eyes; i. e. according as he is able to discern with his eyes, and judge by his observation, and so below verse 37.] remain at a stand, and the plague be not spread further in the skin; the Priest shall shut him up seven other days.*

6. *And the Priest shall the second time view him on the seventh day; (and) loe, if the plague be retired, [Or, shrunk, or, obscured] and the plague is not spread in the skin; then the Priest shall declare him clean: [Heb. cleanse, or, purifie; i. e. declare and pronounce him such; see above on verse 3.] it was a sore, and he shall wash his cloaths, so he is clean. [viz. from the plague of Leprosie, as appeareth out of ver. 8.]*

7. *But if the sore be wholly spread in the skin, [Heb. spreading, spread, i. e. wholly or altogether, or very much; so also below, verse 22, 27, 35.] after that he shall*

shall be shewed to the Priest for his cleansing: he shall be shewed to the Priest a second time.

8. If the Priest shall observe that, loe, the sore is spread in the skin: then the Priest shall declare him unclean; it is Leprosie.

9. When the plague of Leprosie [See above on verse 2.] shall be in a man: then shall he be brought unto the Priest.

10. If the Priest shall observe that, loe, there is a white swelling in the skin, which hath turned the hair into white, and (there) is health [Heb. life, or, liveliness] of living flesh in that swelling; [i.e. the flesh is sensible yet, for by Leprosie it is as it were mortified, and grows past feeling. And observe here, as also below verse 14. a general observation whereby to judge of this Leprosie; viz. that where living or sound flesh was intermixed with that which was unsound and of different colours, the same was the true Leprosie: on the contrary, where but one sort of colour was seen, that was a sign of some other sore or accident.]

11. That is an inveterate Leprosie in the skin of his flesh: therefore the Priest shall declare him unclean; he shall not cause him to be shut up: for he is unclean,

12. And if the Leprosie [i.e. the swelling which seemeth to be Leprosie, or the mark of it, and so in the sequel] doth altogether bud forth [Heb. budding forth, bud forth] and the Leprosie have covered the whole skin of him that hath the plague [Heb. the whole skin of the plague; i.e. of him that hath the plague upon him. See above on verse 4. and on what followeth] from his head to his feet, according to all the sight of the eyes of the Priest: [i.e. according to his best view and judgement.]

13. And the Priest shall observe, that, loe, the Leprosie hath covered his whole flesh; then shall he declare him clean, that hath the plague. [Heb. shall he declare the plague clean; i.e. him that hath it, and so below verse 17. &c.] it is altogether turned into white; [viz. the plague] he is clean. [i.e. he that seemed to have the plague of Leprosie, is free and clear of it.]

14. But on what day living flesh shall be seen therein, [viz. intermixt with the flesh that was turned white, the diversity of colours being a token of the true Leprosie, but the uniformity a token of health, or at least of some other and less dangerous accident. See above on ver. 10.] he shall be unclean.

15. When the Priest then shall have seen that living flesh, he shall declare him unclean, that living flesh is unclean, it is Leprosie.

16. Or when that living flesh turneth, and shall be changed into white; then he shall come to the Priest.

17. When the Priest shall have viewed him, that, loe, the plague is turned into white; then the Priest shall declare him clean that hath the plague, [Heb. shall purifie the plague. See above on verse 6. and 13.] he is clean.

18. The flesh also, when in the skin thereof, there shall have been a sore, if it be healed.

19. And there shall become (or grows) in the place of that sore, a white swelling, or a white ruddy blister, then it [viz. the flesh whereon that white swelling, &c. appeareth] shall be shewed unto the Priest.

20. If the Priest shall observe, that, loe, its [viz. the blisters or swellings as is exprest below, verse 25.] aspect (or, regard) is lower then the skin; and the hair thereof turned into white, then the Priest shall declare him unclean: it is the plague of Leprosie, it is budded forth through the sore.

21. Now when the Priest shall have viewed the same, that, loe, there is no white hair on it, and the same is not lower then the skin, but shrunk in: then shall the Priest shut him up seven days.

22. When afterwards it shall be wholly spread forth in

the skin, then the Priest shall declare him unclean; it is the plague. [viz. of Leprosie: see above verse 20.]

23. But if the blister shall abide standing in its place, not being spread abroad, it is the boil [i.e. a sign of inflammation. Oth. an inflammation, or, burning; and so below verse 28.] then the Priest shall declare him clean.

24. Or when there shall have been a fiery burning in the flesh, and the sound (part) of that burning [Heb. the life, or, liveliness, or, the health, or healthfulness] of the burning: Understand that part of the flesh, which is recovered of the inflammation, and grown whole again, is a white ruddy, or a white [understand altogether white] blister.

25. And the Priest shall have seen the same, that, loe, the hair upon the blister is turned into white; and its regard (or aspect) is deeper then the skin, it is Leprosie, it is budded forth through the inflammation; therefore the Priest shall declare him unclean: it is the plague of Leprosie.

26. But if the Priest shall observe the same, that, loe, there is no white hair upon the blister, and it is not lower then the skin, but shrunk in: then the Priest shall put him up seven days:

27. After that the Priest shall view him on the seventh day: if it be wholly spread in the skin, then the Priest shall declare him unclean: it is the plague of Leprosie.

28. But if the blister shall abide standing in its place, and shall not be spread abroad in the skin, but shrunk in, it is a swelling of the inflammation: therefore the Priest shall declare him clean; for it is the boil of the burning (or inflammation). [Compare above the note on verse 23.]

29. Moreover when in a man or woman, there shall be a plague in the head, or in the beard,

30. And the Priest shall have viewed the plague, that, loe, its aspect is deeper then the skin, and there is yellowish thin hair upon it: then the Priest shall declare him unclean, it is a scall, it is leprosie of the head, or of the beard.

31. But when the Priest shall have viewed the plague of the scall, that, loe, its regard is not deeper then the skin, and there is no black hair upon it: [Which was a sign of cleanness and health, below verse 37. like as the yellowishness was a sign of uncleanness and infection, above verse 30.] then the Priest shall shut him up, that hath the plague of the scall, seven days.

32. After that, the Priest shall view that plague on the seventh day; if, loe, the scall be not spread, and there be no yellowish hair on it, nor the regard of the scall deeper then the skin;

33. Then he shall cause himself to be shaved, [Heb. he shall shave himself; i.e. cause himself to be shaved] but the scall he shall not shave; and the Priest shall cause him that hath the scall, to be shut up a second time seven days.

34. After that the Priest shall view the scall on the seventh day; if loe, the scall be not spread abroad in the skin, and its aspect be not deeper then the skin; then the Priest shall declare him clean, [viz. of the plague of Leprosie; and so above verse 6. 13. and below verse 37. 39. 40. 41.] and he shall wash his cloaths, and be clean.

35. But if that scall be wholly spread abroad in the skin, after his cleansing,

36. And the Priest shall have viewed him, that, loe, the scall is spread abroad in the skin: the Priest shall not seek after the yellowish hair; [i.e. not heed or regard it at all] he is unclean.

37. But if the scall, for ought he can see, [Heb. in his eyes; see above on verse 5.] remained standing, and black hair be grown upon it, that scall is healed; he is clean.

clean; therefore the Priest shall declare him clean.

38. Moreover when a man or woman shall have blisters on the skin of their flesh, white blisters;

39. And the Priest shall have observed, that, loe, there are shrunk white blisters in the skin of their flesh; it is a white wheal (or, spot) budded forth in the skin; he is clean. [viz. of the plague of the Leprosie. See above verse 34. and the two next.]

40. And when a mans hair of his head shall be fallen off, he is bald, he is clean.

41. And if from the side of his face the hair of his head shall be fallen off: [i. e. from the Crown to the fore-head, and the temples of the head, which is termed otherwise to be bald before, or baldness of the fore-head] he is bald, he is clean.

42. But if in the baldness (of the head) or in the baldness (of the fore-head) there be a white ruddy plague, that is leprosie, budding forth in his baldness (of the head) or baldness (of the forehead.) [Hence it appeareth, that the Text here, doth not speak of baldness coming of age, or from any other accident, but only of that which is caused by Leprosie, and that this only, and not the other is declared unclean.]

43. When the Priest shall have viewed him, that, loe, the swelling of that plague in his baldness of the head or baldness of the fore-head, is white, ruddy, like unto the aspect of the Leprosie of the skin of the flesh. [i. e. having a like shape and hue with the Leprosie spoken of before, which appeareth in the skin of the flesh.]

44. That man is leprous, he is unclean: the Priest shall declare him utterly unclean, [Heb. declaring unclean, he shall declare him unclean] his plague is upon his head.

45. Moreover the garments of the Leper, in whom that plague is, [Those which were found unclean by the Priest in manner aforesaid, were charged, 1. To wear rent or torn garments. 2. To go bare-headed. 3. To wrap their upper lip and so to cover their beard. 4. To proclaim, when they saw any body, their own uncleanness. 5. To dwell apart from the society of men; and all this, partly in regard of themselves, in token of their sad and mournful condition, and partly that others also should take heed of coming near, and being infected by them] shall be rent, [compare Gen. 37. the note on verse 29.] and his head shall be bare, and he shall muffle the uppermost of his lip: [Oth. his mustachoes, compare Ezek. 24. 17. and Mich. 3. 7.] withal he shall cry, unclean, unclean.

46. All the days, wherein this plague shall be upon him, he shall be unclean; he is unclean; he shall dwell alone: [See Num. 5. 2. and 12. 14. 2 Kings 15. 5. 2 Chron. 26. 21. Luke 17. 12.] his dwelling shall be without the Camp.

47. Further, when the plague of Leprosie shall be on a garment, on a woollen garment, or on a linnen garment;

48. Either on the warp or on the woof of linnen, or of woollen, or on a skin, or on any skin-work. [i. e. any thing made by Tanners, Skinners, Furriers.]

49. And that plague on the garment, or on the skin, or on the warp, or on the woof, or on any skin, stuff, be greenish or ruddy; it is the plague of Leprosie: therefore it shall be shewed to the Priest.

50. And the Priest shall view the plague; and he shall cause that which hath the plague to be shut up. [Heb. shut up the plague. Compare above the note on verse 4.]

51. After that, he shall view the plague on the seventh day: if the plague be spread abroad on the garment, or on the warp, or on the woof, or on the skin, for what work soever that skin may have been made: that plague is a gnawing Leprosie, [Oth. stinging, pricking, or smarting, paining, &c. i. e. such a one as will cause smart and pain to him that shall wear or use those garments, &c.] it is unclean. [viz. that garment, stuff, thing,

matter, whereon the plague is: and so in the end of the next verse.]

52. Therefore he shall burn that garment, or that warp, or that woof of woollen or of linnen, or all skin-stuff, wherein that plague shall be: for it is a gnawing Leprosie: it shall be burnt with fire.

53. Yet if the Priest shall see, that loe, the plague on the garment, or on the warp, or on the woof, or any skin-stuff, is not spread abroad.

54. Then the Priest shall command to wash that, whereon that plague is; and he shall cause the same to be shut up other seven days.

55. When the Priest, after that it is washed, shall have viewed the plague, that, loe, the plague hath not altered its hue, [Heb. eyes] and the plague is not spread abroad; it is unclean; thou shalt burn it with fire; it is a fretting [inetching, corroding] on its hindermost (or, back-part) [Heb. in his baldness, (of the head) understand thereby, the back or inward part of the garment or stuff, which we use to call the wrong side, which in the wear is next the body] or its fore-part [Heb. in its baldness of the fore-head, whereby is understood the fore-part, or out-side of stuffs and garments, which is most seen in the wearing. Others understand by the former sort of baldness here, when a garment hath lost its wooll or hair through age, and becoming leprous afterwards; and by the latter when any Leprosie hath bereaved a garment of its wooll.]

56. Now if the Priest shall observe, that, loe, the same plague, after it is washed, is shrunk: then he shall tear (or, rend) it off from the garment, or from the skin, or from the warp, or from the woof.

57. But if it be seen yet on the garment, or on the warp, or on the woof, or on any skin-stuff, it is (a) forth-budding (Leprosie): thou shalt burn that whereon the plague is, with fire.

58. But the garment, or the warp, or the woof, or all the skin-stuff, which thou shalt have washed; when the plague shall be retired from it; the same shall be washed the second time, and it shall be clean.

59. This is the Law of that plague of the Leprosie, of a woollen or linnen garment, or a warp, or a woof, or any skin-stuff; for to declare the same clean, or to declare (it) unclean.

CHAP. XIV.

Laws touching the purification or cleansing of a Leper, v.

1. &c. of the Ceremonies to be observed therein, 3. and the sacrifices, with the condition of the rich, 10. and of the poor, 21. of the Leprosie of the houses, and the marks, whereby they were to be known, 33. of the manner of cleansing them, 49. the conclusion of both this and the former Chapter, 51.

After that the LORD spake unto Moses, saying:

2. This shall be the Law of the Leper (or leprous person) in the day of his cleansing: [i. e. then when the Priest shall publish and declare him clean] that he shall be brought to the Priest. [to wit, somewhat nearer to him, that he should not need to go far forth out of the Camp.]

3. And the Priest shall go forth without the Camp: when the Priest shall observe, that loe, the plague of the Leprosie of the Leper, is healed, (or recovered) [This viewing, and the Declaration ensuing, was to be performed by the Priest, according to the Laws prescribed in the former Chapter.]

4. Then the Priest shall command to take for him that is to be cleansed, two living clean birds: [The Hebrew word doth signifie a bird in general, Deut. 4. 17. Psalm 8. 9.

8. 9. and in particular a small bird, and among them more especially, a *sparrow*, as it is taken by many, *P[alm]* 84. 4. and 102. 8.] together with Cedar wood and Scarlet, [understand some kinde of stuff, of wooll, or the like, twice dyed in Scarlet colour. See *Gen.* 38. on verse 28. and *Exod.* 25. 4.] and hyssop. [see *Exodus* 12. 22.]

5. The Priest shall likewise command, to slay the one bird, in an earthen Vessel, [Into which the blood of the slain bird was to drop or run out, and to be mixed with the water] over living water. [understand such as come forth out of a springing fountain, or running river; being called living water, because of its stirring in the flowing or running, resembling life thereby; compare *Gen.* 26. 19. and the Annot. thereupon.]

6. That living bird he shall take, and the Cedar-wood and the Scarlet, and the hyssop, and shall dip the same, and the living bird into the blood of the bird that was slain over the living water.

7. And he shall sprinkle over him that is to be cleansed from his Leprosie, seven times: after that he shall declare him clean and let the living bird flie into the open field. [Heb. send forth, or, dismis, or, let loose over the face of the field.]

8. He now that is to be cleansed, shall wash his cloaths, and shave off all his hair, and wash himself in the water, so he shall be clean, after that he shall come into the Camp; but shall remain without his Tent seven days. [Compare above chap. 13. on verse 46. and *Numb.* 12. on verse 24. and 31: on verse 19.]

9. And it shall come to pass on the seventh day, that he shall shave all his hair off his head, and his beard, and the brows of his eyes; yea all his hair he shall shave off, and shall wash his cloaths, and bathe his flesh with water, so he shall be clean.

10. And on the eight day he shall take two perfect Lambs, [Whereof the one was to be offered for a guilt-offering, and the other for a burnt-offering. See below verse 12. and 19.] and a perfect sheep of a year old, [Heb. a daughter of a year] together with their tenns [viz. of an Ephā, i. e. three Gomers: see *Exod.* 16. on verse 36.] of meal-flower, for a meat-offering, mixed with oil, and one log of oil. [a small measure used for liquid wares, holding four quadrants, one whereof was the measure of one hen-egge-shell and a half, so that a Log, contained as much as six ordinary egg-shells, being the fourth part of a Cab, which held four Logs, or twenty four egg-shells.]

11. Now the Priest that maketh the cleansing, shall set (or, place) the man that is to be cleansed, and these things before the face of the LORD, at the door of the Tent of the Congregation.

12. And the Priest shall take that one Lamb, and offer the same for a guilt-offering, with the Log of oil: and shall wave the same for a wave-offering [see above chapter 7. on verse 30.] before the face of the LORD.

13. After that, he shall slay that Lamb in the place, where they slay the sin-offering and the burnt-offering, in the holy place. [Heb. place of holiness, which was in the Court by the Altar of the burnt-offering: See *Exod.* 29. 11. and above 4. 4. and chap. 6. on ver. 16. and 26.] for the guilt-offering, like to the sin-offering is, for the Priest; it is a Holiness of Holinesses. [See above chap. 2. on verse 3.]

14. And the Priest shall take of the blood of the guilt-offering, which the Priest shall do upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15. The Priest shall likewise take out of the Log of oil: and shall pour it upon the Priests left hand. [Thus also below verse 26. i. e. upon his own hand; and con-

sequently not on his that is cleansed.]

16. Then the Priest shall dip in his right finger, (taking) [This word is put in here, according to the sense of the Hebrew idiom, whereof see *Gen.* 12. on verse 15.] of this oil, that is in his left hand, and shall with his finger sprinkle seven times before the face of the LORD.

17. And of the residue of the same oil, that shall be in his hand, the Priest shall do upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, above upon the blood of the guilt-offering. [i. e. upon the place, where that was put before; see above verse 14. and below verse 28.]

18. That which shall yet have remained over of the oil, that was in the hand of the Priest, he shall do upon the head of him that is to be cleansed: so the Priest shall make expiation over him, before the face of the LORD.

19. The Priest shall likewise prepare the sin-offering, and make expiation for him that is to be cleansed from his uncleanness: and after that he shall slay the burnt-offering. [see above on verse 10.]

20. And the Priest shall offer [Heb. make ascend] that burnt-offering, and that meat-offering upon the Altar: thus shall the Priest make the expiation for him, and he shall be clean.

21. But if he be poor, and his hand do not compass (that), [i. e. if through poverty he be not able to do so much, see above chap. 5. on verse 7. and below chap. 22. verse 30, 31, 32, &c.] then he shall take one Lamb for (a) guilt-offering to be waved, for to make expiation for him; besides a tenth of meal-flower mixed with oil for (a) meat-offering, and a Log of oil.

22. Together with two Turtle-doves, or two young Pigeons, [Heb. sons of a Dove; so below verse 30.] which his hand shall reach unto; whereof one shall be for a sin-offering, and one for a burnt-offering.

23. And he shall bring the same to the Priest, on the eighth day of his cleansing, [Or, for his cleansing] at the door of the Tent of the Congregation, before the face of the LORD.

24. And the Priest shall take the Lamb of the guilt-offering, and the Log of oil; and the Priest shall wave the same for a wave-offering, before the face of the LORD.

25. After that shall he slay the Lamb of the guilt-offering; and the Priest shall take of the blood of the guilt-offering, and do upon the right ear tip of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26. Also the Priest shall pour of that oil, upon the Priests [i. e. his own; see above on verse 15.] left hand.

27. After that shall the Priest with his right finger sprinkle of that oil, which is upon his left hand, seven times before the face of the LORD.

28. And the Priest shall of that oil which is upon his hand, do upon the tip of the right ear of him, that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the guilt-offering.

29. And the residue of the oil, that is in the Priests hand, he shall do upon the head of him, that is to be cleansed, to make Expiation for him, before the face of the LORD.

30. After that, he shall prepare the one of the Turtle-doves, or of the young Pigeons, of that his hands shall have compassed.

31. Of that which his hand shall have compassed, the one shall be for a sin-offering, and the other shall be for a burnt-offering, above the meat-offering: thus the Priest shall make Expiation for him that is to be cleansed,

before the face of the LORD.

32. This is the Law (of him) in whom the plague of the Leprosie shall be, whose hand in his cleansing, shall not have compassed (that). [viz. which was required for the cleansing of Leprosie at first, above verse 10.]

33. Moreover the LORD spake unto Moses, and unto Aaron, saying:

34. When ye shall be come into the Land of Canaan, which I shall give you for a possession, [Heb. am giving; i. e. shall give assuredly. Compare above chap. 9. the Annotations on verse 4.] and I shall have given the plague of Leprosie in a house of the land of your possession.

35. Then he, whose that house is, shall come, and make it known to the Priest, saying; it seemeth unto me, as if there were a plague in the house. [i. e. by what I am able to discern and conjecture, the house doth seem thus conditioned unto me, as if it were tainted with that infection.]

36. And the Priest shall command, that they [viz. all the inhabitants and retainers of the house] shall void that house, [to wit, taking forth likewise and removing the household-stuff of it. The Hebrew word doth properly signifie to remove something out of ones sight] before the Priest come, for to view the plague, lest all that is in the house become unclean: and after that, the Priest shall come for to view that house.

37. When he shall view that plague, that loe, that plague at the walls of that house, are greenish, or ruddy, hollow places, and their aspect is lower (or, deeper) then the wall;

38. The Priest shall go forth out of that house, at the door of the same house: and he shall cause that house to be shut up seven days.

39. After that the Priest shall return on the seventh day; if he shall observe, that, loe, the plague on the walls of that house is spread abroad.

40. Thus the Priest shall command, that they break out the stones, wherein that plague is, and throw the same without the City, in an unclean place.

41. And he shall cause that house to be scraped within round about, and the dust [i. e. scraped clay, mortar, rubbish, &c.] which they have scraped off, they shall throw forth without the City, in an unclean place.

42. After that they shall take other stones, and bring (them) in the place of these stones, and they shall take other clay, (or, mortar) and strike that house.

43. But if that plague return and bud forth in that house, after that they have broken out the stones: and after the scraping of the house, and after that it shall be plaistered:

44. Then the Priest shall come: when now he shall observe, that, loe, that plague is spread forth on that house; it is a gnawing Leprosie, [Compare above chap. 13. verse 51.] in that house, it is unclean.

45. Therefore they shall quite break down that house, its stones, and its wood, together with all the clay (or, mortar) of the same house: and they shall carry it forth the City to an unclean place.

46. And who so goeth into that house at any day, whiles it shall be shut up, shall be unclean until the Evening.

47. He also that lieth to sleep, [Or, sleepeth: see Gen. 19. on verse 4.] shall wash his cloaths: likewise he that eateth in that house, shall wash his cloaths.

48. But when the Priest shall be gone in again [Heb. going in, gone in; i. e. again, or, reiteratedly gone in] and shall observe, that loe, the same plague is not spread abroad on that house, after that the house shall be plaistered: then the Priest shall declare that house clean, because that plague is recovered.

49. After that, for to purifie (or, un-sin) that house, [i. e. to purifie the same, and to fit it again for an orderly and clean use. Compare above chap. 8. 15. and the

Annot. thereupon. Item, below verse 52, and 53.] he shall take two (small) birds; together with Cedar-wood, and Scarlet, [see above on verse 4.] and hyssop.

50. And he shall slay the one bird in an earthen Vessel, over living water. [See above verse 5.]

51. Then shall he take that Cedar-wood, and that hyssop, and the Scarlet, and the living bird, and shall dip the same into the blood of the slain bird, and into the living water: and he shall sprinkle that house seven times.

52. So he shall un-sin (or, expiate) that house with the blood of the bird, and with that living water; and with that living bird, and with that Cedar-wood, and with the hyssop, and with the scarlet.

53. The living bird now he shall let stie without the City into the open field [Heb. over the face of the field, and so above verse 7.] thus shall he make Expiation over the house, [i. e. purifie or un-sin the house, verse 49. See the Annot. there; and this phrase, Exodus 29. 37. Leviticus 16. 16. and 33. Ezek. 45. 20.] and it shall be clean.

54. This is the Law for every plague of Leprosie, and for scall. (or, scabbiness.)

55. And for Leprosie of garments, and of houses.

56. As likewise for swelling, and for (the) sore, and for blisters.

57. For to teach [To wit, the Priest, and by him the people also] in what day ought is clean, and in what day ought is unclean. This is the Law of the Leprosie.

CHAP. XV.

Laws touching the seed of men, running, either through weakness and disease, v. 1, &c. or, in their sleep, 16, 17, 18. and of the women their monthly courses, either ordinarily, 19. or, extraordinarily, 25. together with their cleansing, 29. and an exhortation to cleanness, 31. whereupon followeth the Conclusion of the Chapter, 32.

Moreover the LORD spake to Moses, and to Aaron, saying:

2. Speak unto the children of Israel, and say to them: Every man, [Heb. man, man, which repetition implieth all men, or every one. Thus Exod. 36. 4. and below chap. 17. 3, 8, 10, &c.] when he shall be running (or, issuing, flowing) out of his flesh, [thus the Scripture modestly calleth the mans privy part, as likewise above chap. 12. verse 3. Ezek. 16. 26. and 23. 20. and here in the next verse] shall be unclean for his running.

3. This now shall be his uncleanness for his running: if his flesh run forth his running. [viz. through weakness and natural infirmity, which the Physicians call Gonorrhea] or his flesh doth stop it self of his running, that is his uncleanness.

4. Every couch (or, lying place) whereon he that hath the running, shall lie, shall be unclean: and every stuff [or, vessel. The Hebrew word signifieth here all manner of household-stuff, furniture, vessels, garments, utensils, moveable goods, so below verse 6, and 22.] whereon he shall sit, shall be unclean.

5. Every one likewise that shall touch his couch, shall wash his cloaths, and bathe himself with water, and shall be unclean until the evening.

6. And he that sitteth upon that stuff, whereon he that hath the running, shall have sat, shall wash his cloaths, and bathe himself with water, and shall be unclean until the Even.

7. And he that toucheth the flesh of him that hath the running, [i. e. any part of his body, saving the hands, they

they being washed, [see below verse 11.] shall wash his cloaths, and bathe himself with water, and be unclean until the even.

8. Likewise, when he that hath the running, shall have spit upon a clean one, then shall he [viz. that is spit upon] wash his cloaths, and shall bathe himself with water, and be unclean until the Even.

9. Also every saddle [Understand hereby all manner of furniture, cushions, seats, &c. whereon men use to sit] whereon he shall have ridden [whether on horseback, or any otherwise; for the Hebrew word signifieth not onely to ride upon a horse, or other beast, as Gen. 24. 61. Num. 22. 22. but likewise upon Waggon and Chariots, &c. 2 Chron. 35. ver. 24. Jer. 17. 25.] shall be unclean:

10. And whosoever toucheth any thing that shall have been upon him, shall be unclean until the even, and he that beareth the same, shall wash his cloaths, and bathe himself with water, and be unclean until the even.

11. Besides, every one, whom he that hath the running, shall have touched, not having rinsed his hands with water, the same shall wash his cloaths, and bathe himself with water, and be unclean until the even.

12. The earthen vessel likewise, which he that hath the running, shall have touched, shall be broken: but every wooden vessel shall be rinsed with water.

13. Now when he that hath the running, shall be cleansed of his running, [i. e. when his running shall have ceased] then shall he for his cleansing [understand, for the Ceremonies which the Law required that he might be reputed clean again] number seven days for himself, [see Num. 19. 11, &c.] and wash his cloaths; and he shall bathe his flesh with living water, [see above chap. 14. on verse 5.] so he shall be clean.

14. And on the eight day, he shall take for himself two Turtle-doves, or two young Pigeons; [Heb. two sons of a dove, and so below verse 29.] and shall come before the face of the LORD, at the door of the Tent of the Congregation, and shall give them to the Priest.

15. And the Priest shall prepare the same, one for a sin-offering, and one for a burnt-offering: so the Priest shall make expiation over him before the face of the LORD, by reason of his running.

16. Moreover a man, when the seed of copulation shall be gone forth from him, [viz. in his sleep; for here is described another sort of uncleanness, besides that which proceeded from bodily weakness] he shall bathe all his flesh with water, and be unclean until the even.

17. Also every garment, and every skin, on which the seed of copulation shall be, the same shall be washed with water, and be unclean until the even.

18. Likewise the woman, [viz. shall be unclean] when a man shall have lain by her with the seed of copulation: [Understand here, such a man, as had the aforesaid infirmity upon him, or who was polluted in his sleep] therefore they shall bathe themselves with water, and be unclean until the even.

19. But when a woman shall be running, her issue of blood being in her flesh, then she shall be seven days in her separation, [See above chap. 12. on verse 2.] and whosoever toucheth her, shall be unclean until the even.

20. And whatsoever she shall have lain upon in her separation, the same shall be unclean; together with whatsoever she shall have sate upon, shall be unclean.

21. And whosoever toucheth her couch (or, lying place); shall wash his cloaths, and bathe himself with water, and be unclean until the even.

22. Also whosoever toucheth any stuff, [See above on verse 4.] whereon she shall have sate, shall wash his cloaths, and bathe himself with water, and be unclean until the even.

23. And, if it shall have been upon the couch, or upon the

stuff whereon she sate, [viz. any stuff, vessel, furniture, or moveable goods, that lay upon her bed, couch, or upon any thing that was thereupon] when he touched the same, he shall be unclean until the even.

24. Likewise if any have surely lain [Heb. lying, lain] by her, [she having her course upon her, though without his knowledge; for wittingly and willingly to lie with a menstruous woman, was forbidden on pain of death, below chap. 20. verse 18.] that her separation [i. e. her monethly course, so called, because that during the same, she was separated from the society of men] be upon him, [i. e. that he be defiled with her monethly issue] then he shall be seven days unclean; besides every couch, [or, lying place] whereon he shall have lain, shall be unclean.

25. Also when a woman shall run many days of the course of her blood, without the time of her separation, [Understand, without the ordinary time of her course] or when she shall run, above her separation, [i. e. longer then she was used to do] she shall be unclean all the days of the course of her uncleanness, as in the days of her separation.

26. Every couch, whereon she shall have lain all the days of her courses, shall be unto her, as the couch of her separation: and all (the) stuff, whereon she shall have sate, shall be unclean, according to the uncleanness of her separation.

27. And so, he that toucheth those things, shall be unclean: therefore he shall wash his cloaths, and bathe himself with water, and be unclean until the even.

28. But when she becometh clean of her course, [i. e. when it ceaseth] then she shall tell seven days for herself, and after that she shall be clean.

29. And on the eighth day, she shall take for herself two Turtle-doves, or two young Pigeons: and she shall bring them to the Priest, at the door of the Tent of the Congregation.

30. Then the Priest shall prepare one for a sin-offering, and one for a burnt-offering: and the Priest shall make expiation for her from the course of her uncleanness, before the face of the LORD.

31. Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, [i. e. by reason thereof] when they should pollute my Tabernacle, which is in the midst of them.

32. This is the Law of him that hath the running, and from whom the seed of copulation issueth forth, so that thereby he becometh unclean.

33. Together with a weak woman in her separation, and of him that is running of his issue, for a man, and for a wife; and for a man that shall have lain by an unclean (woman.)

CHAP. XVI.

God commandeth the high Priest to goe into the Sanctuary for to make a general expiation, v. 1, &c. with an instruction when and wherewith he should do the same, 3. and in what order of offering and of administering the other Ceremonies, which are set down here at large, 6. whereunto is annexed a precept touching the duty of the people in general, 29. with the conclusion of this Chapter, 34.

AND the LORD spake to Moses, after that the two sons of Aaron were dead: [viz. Nadab and Abihu, whom the LORD had put to death, for having appeared before him with strange fire. See above chap. 10. 1, 2.] when they approached before the face of the LORD, and died.

2. The LORD then said to Moses; Speak unto thy brother Aaron, that he do not go at all times into the Holy; [Heb.

Holiness, that which is holy, holy place. Understand here and below verse 3. and chap. 17. 27. the Holy of Holies, or the most holy place, the innermost part of the Tabernacle, distinguished from the fore-part, commonly called the Holy, see Exod. 26. 33, 34. Heb. 9. 2, 3] within the Vail, [see above chap. 4. on verse 6.] before the Expiation-cover, [see Exodus 25. 17, 18, &c.] that is upon the Ark, that he die not; for I appear in a cloud upon the Expiation-cover, [viz. ordinarily, and in a visible manner, which ought to stir up an holy fear and awfulness in you. Compare Exodus 3. verse 5. and 1 Kings 8. on verse 11, 12. and the Annotations.]

3. Herewith shall Aaron go into that holy (place); with a Bullock, a young one [i. e. with the blood of a slain bullock, as appeareth below by verse 14. Heb. the son of a Bull] for a sin-offering, and a Ram for a burnt-offering.

4. He shall put on the holy linnen coat, [Heb. the linnen coat of holiness, and so in the sequel, garments of holiness; i. e. holy garments, so called, as being ordained for an holy use. So likewise Exod. 28. 2. in which sense other things also are called holy, Exod. 29. 31. and 30. 25. and 22. 4. 2 Chron. 5. 5.] and a linnen d. over shall be upon his flesh, and he shall gird himself with a linnen girdle, and cover (himself) with the linnen hat: these are holy garments, [Understand by these here mentioned, the rest also, as they stand registred at large, Ex. 28. 4, &c. and compare verse 43.] therefore he shall bathe his flesh with water, when he shall put them on

5. And from the Congregation of the children of Israel, he shall take two he-goats for a sin-offering: and one Ram for a burnt-offering.

6. After that Aaron shall offer the bullock of the sin-offering, that shall be for him: and shall make expiation for himself, and for his house. [i. e. family. See Gen. 7. on verse 3.]

7. He shall likewise take both the he-goats: and he shall put (or, place) them before the face of the LORD, at the door of the Tent of the Congregation.

8. And Aaron shall cast the lots over these two he-goats: [Heb. give the lots, viz. to know which of them the LORD would have slain for a sin-offering, and which was to be let go free into the wilderness, or open field] one lot for the LORD, and one lot for the passing he-goat. [Heb. Azazel. This word, (as most conceive) being compounded of two, whereof the one signifieth a he-goat, the other, to go, or pass away, it seemeth to imply either the living he-goat, which was let loose for to go away; or, the place whither he was turned loose. See this word likewise below, verse 10. and 26.]

9. Then shall Aaron bring near the he-goat on which the lot for the LORD shall be come; and shall make him for a sin-offering.

10. But the sin-offering, on which the lot shall be come, to be a passing-he-goat, shall be put alive before the face of the LORD, to make expiation by him: [or, with, or upon him] that they may let him forth toward the wilderness, as a passing he-goat. [or, to Azazel, i. e. to the place so called.]

11. Then Aaron shall bring near the bullock of the sin-offering, which shall be for himself, and make expiation for himself, and for his house: and shall slay the bullock of the sin-offering, which shall be for himself.

12. He shall likewise take a Censer full [Heb. the fulness of the Censer; so in the sequel, the fulness of the hands, i. e. the hands full, and fulness of the house, for the house full, Num. 22. 18. Item, the fulness of a place, or bowl; for a bowlful, Judg. 6. 38.] of fiery coals [Heb. coals of fire, i. e. such as were well kindled, fiery, and red hot; so 2 Sam. 22. 13. Ezek. 1. 13. Rom. 12. 20] from the Altar, from before the face of the LORD,

and his hands [Heb. fists] full of incense of fragrant spices, beateen (small): [see the description of this incense, Exod. 30. 34, 35, 38.] and he shall carry it within the Vail. [see above on verse 2.]

13. And he shall lay that incense upon the fire before the face of the LORD: that the mist [Heb. cloud] of the incense, may cover the Expiation-cover, which is upon the Testimony. [That thereby the Priest may be hindered to see the Token of the Divine presence] and that he may not die.

14. And he shall take of the blood of the bullock, and shall sprinkle with his finger, upon the expiation-cover Eastward: [Heb. upon the face of the Expiation; and so in the sequel here in this verse. This sprinkling was made but once: the other made on the place before the Expiation-cover, was done seven times. See above chap. 4. 6.] and before this expiation-cover he shall sprinkle of that blood with his finger seven times.

15. After that, shall he slay the he-goat of the sin-offering, which shall be for the people; and shall carry his blood within the Vail: and shall do with his blood like as he did with the blood of the bullock, and shall sprinkle the same upon the expiation-cover, and before the expiation-cover.

16. Thus shall he make expiation for the holy (place), [What it is to make expiation for a place, that is shewed here, and verse 19. viz. by sacrifices to purifie and to un-sin the same, from the Ceremonial uncleanness or defilements, which may be on, or have been committed in them. Compare chap. 8. 15. and chap. 14. 49, 52, 53. and here below, verse 19, 20.] by reason of the pollutions of the children of Israel, and by reason of their transgressions, according to all their sins: and thus shall he do at the Tent of the Congregation, which dwelleth with them, in the midst of their uncleannesses. [i. e. is and abideth among them, which have many impurities upon them.]

17. And there shall be no man in the Tent of the congregation, when he [viz. the high Priest] shall go in, for to make expiation in the holy (place), [Understand here the holy of holies, as above verse 2.] until he shall come forth: thus shall he make expiation for himself, and for his house, and for all the Congregation of Israel.

18. After that, he shall come forth to the Altar, which is before the face of the LORD, [Understand the Altar of the burnt-offering, which is said to be before the face of the LORD, for the reasons above mentioned, chap. 1. on verse 3. thither he was to come forth, viz. out of the fult or fore-part of the Tabernacle, as the same is to be gathered out of the former verse, where the Priests coming forth out of the innermost part of the Tabernacle is spoken of] and make expiation for the same: and he shall take of the blood of the bullock, and of the blood of the he-goat, and do it [Heb. give it] round about the horns of the Altar.

19. And he shall sprinkle thereupon with his finger seven times: and he shall cleanse the same, [See above on verse 16. and below on verse 20.] and hallow (it) from the uncleanness of the children of Israel.

20. Now when he shall have made an end of expiating the Holy (place), and the Tent of the Congregation, and the Altar: then he shall bring near [Oth. offer] that living he-goat.

21. And Aaron shall lay [See above chap. 1. on verse 4.] both his hands upon the head of the living he-goat, and shall confess thereupon, all the iniquities of the children of Israel, and all their transgressions, according to all their sins: and he shall lay them upon the head of the he-goat, and shall let (him) forth by the hand of a man at hand [Heb. a timely (one), i. e. by a certain fit man at hand, or having time and leisure, or used to attend at such a time for such a purpose and service] towards the wilderness.

22. Thus

22. Thus shall that he-goat bear away upon him all their iniquities into a separated land; [Heb. Land of separation, i. e. dis-inhabited, and cut off from the society and conversation of men] and he [viz. that man which was at hand] shall let him out into the wilderness.

23. After that, Aaron shall come into the Tent of the Congregation, and shall put off the linnen garments, which he had put on, when he went into the holy (place) and he shall leave them there.

24. And he shall bathe his flesh with water, [See above chap. 6. on verse 28.] in the holy place, [see above chap. 6. verse 16. 26. and chap. 10. on verse 13.] and put on his (own) cloaths: - then he shall go forth, and prepare his burnt-offering, and the burnt-offering of the people, and make expiation for him (self) and for the people.

25. Also he shall kindle the fat of the sin-offering upon the Altar. [viz. the Altar of burnt-offerings; for upon the Altar of Incense it was forbidden to offer such sacrifices, Exod. 30. 9.]

26. And he that shall have let forth the he-goat, which was a passing-he-goat, [See above on verse 8.] shall wash his cloaths, and bathe his flesh with water; and after that, he shall come into the Camp.

27. But the bullock of the sin-offering, and the he-goat of the sin-offering, whose blood is brought in to make expiation in the Holy (place), [see above on verse 2.] they shall carry forth without the Camp: but their skins, their flesh, and their dung, they shall burn with fire.

28. He now that burnt the same, shall wash his cloaths, and bathe his flesh with water: and after that he shall come into the Camp.

29. And (this) shall be unto you for an everlasting Institution; [Heb. institution of eternity, and so below verse 31, 34. see Gen. 13. on verse 13.] In the seventh month [called 1 Kings 8. 2. Ethanim, and now by the Jews Tisri, agreeing for the most part with our September] on the tenth of the month shall ye humble your souls, [or, afflict, trouble, grieve them, i. e. earnestly and seriously humble your selves before the LORD, by confessing of your sins, by fasting, by prayer, by abstaining from all bodily comforts and delights. See this phrase likewise below verse 31. Psalm 35. 13. Isa. 58. 3. 5. Dan. 10. 12. By the word Souls here, are especially understood the bodies, as Psalm 16. 10. or your persons, i. e. both souls and bodies together, as Gen. 12. 5.] and do no work, in-born nor stranger, that sojourneth in the midst of you.

30. For on that day he [viz. the high Priest] shall make expiation for you, [see above chap. 1. on verse 4] for to cleanse you: from all your sins shall ye be cleansed before the face of the LORD.

31. Thus shall be a Sabbath of rest for you, that ye may humble your souls: it is an everlasting institution. [see above on verse 29.]

32. And the Priest, [i. e. the high Priest, see above chap. 4. on verse 3.] whom one shall have anointed and filled his hand, [see above chap. 7. on verse 37.] for to administer the Priestly office for his father, shall make the expiation: when he shall have put on the linnen garments, the holy garments: [garments of holiness, as above verse 4.]

33. Then shall he expiate the holy Sanctuary, [Heb. the sanctuary of holiness] and the Tent of the Congregation, and the Altar, he shall expiate: as also for the Priests, and for all the people of the Congregation shall he make expiation.

34. And this shall be for an everlasting institution unto you, to make expiation for the children of Israel, once a year, from all their sins: and they did, according as Moses had commanded.

Laws forbidding to offer sacrifice any where, but only in the Tabernacle, v. 1, &c. and to none else, but unto the LORD alone, 5. by no means unto Devils, on pain of being cut off, 7. Item, forbidding to eat blood, on like pain, 10. or any dead carcase, being torn, 15.

Moreover the LORD spake to Moses, saying:

2. Speak to Aaron, and to his sons, and to all the children of Israel, and say to them; This is the word [or, thing] which the LORD hath commanded, saying:

3. Every one [Heb. man, man, i. e. every man, or, every one, whoever he be; so above chap. 15. verse 2. and below verse 8. and 10.] of the house of Israel, that shall slay an ox, or lamb, or goat, [viz. to offer the same unto the LORD, as doth plainly appear by the sequel, verse 4.] in the Camp; [understand, without the Court of the Tabernacle, as the next verse sheweth] or, that shall slay (them) without the Camp.

4. And shall not bring the same to the door of the Tent of the Congregation, for to offer an offering to the LORD, before the Tabernacle of the LORD: the blood shall be imputed to that man, he hath spilt blood; [i. e. he is to be repaid, as if he had spilt or shed innocent blood. See the reason hereof, below verse 11.] therefore shall that man be destroyed out of the midst of his people: [see Gen. 17. on verse 14. and below chapter 18. on verse 29.]

5. That, when the children of Israel bring their slain-offerings, which they slay in the field, [Heb. upon the face of the field. This the Israelites practised before the setting up of the Tabernacle, Exod. 5. 3. and chap. 8. 27. which now the LORD forbiddeth on pain of cutting off the transgressor from his people, above ver. 4. and below verse 9.] that they do bring them to the LORD, at the door of the Tent of the Congregation, unto the Priest: and slay the same for thank-offerings to the LORD.

6. And the Priest shall sprinkle the blood upon the Altar of the LORD, at the door of the Tent of the Congregation; and he shall kindle the fat, for a pleasant smell to the LORD. [see Gen. 8. on verse 21.]

7. Neither shall they any more offer their slain-offerings unto Devils, [The Hebrew word signifieth properly such as are rough and hairy, like goats, in which or such like shapes the Devils sometimes appear to men; and thus likewise they are pictured, or fashioned by the Heathens, and also worshipped: see likewise of these, 2 Chr. 11. verse 15.] whom they go a whoring after; [i. e. with whom they do commit Idolatry. For like as a woman playeth the whore, communicating her body to any man, besides her own lawful husband; so it is spiritual whoredome, when a man doth yield and attribute that love and honour, which he oweth to none but God, unto Idols, or any creature, whether it be outwardly, or inwardly. See Exod. 34. 15. Lev. 20. 5, 6. with the Annot. Jud. 8. 33. Ezek. 16. verse 16, 26. and ch. 23. 8, 19, 21, &c.] that shall be an everlasting institution for their generations.

8. Say then unto them; Every one of the house of Israel, and of the strangers, which sojourn in the midst of them as strangers; he that shall offer a burnt-offering, or a slain-offering,

9. And shall not bring the same to the door of the Tent of the Congregation, for to prepare the same to the LORD, the same man shall be cut off out of his people.

10. And every one out of the house of Israel, and out of

of the strangers, that sojourn as strangers, in the midst of them, that shall have eaten any blood, against his soul, that shall have eaten that blood, I will set my face, [Heb. I will give my face against the soul, i. e. I shall be highly offended with such a one, and become his enemy, and shall make it my work to execute my just Judgements and vengeance upon him: so below chap. 20. 3. and 26. 17. *Ezech. 14. 8, &c.*] and shall cut him off out of the midst of his people.

11. For the Soul of the flesh [i. e. the life thereof understood of any beast, see *Gen. 9. on verse 4.*] is in the blood: therefore have I given it you upon the Altar, for to make expiation over your souls: for it is the blood that shall make expiation for the soul. [viz. Sacramentally, pointing at, or typifying the blood of Jesus Christ, the immaculat Lamb, which was to be slain for man upon the Altar of the Cross, *Rom. 3. 25. Col. 1. 20. Heb. 9. 12.*]

12. Therefore have I said to the children of Israel; No soul of you shall eat blood: neither shall the stranger, that sojourneth in the midst of you, eat blood.

13. Every one likewise of the children of Israel, and of the strangers which sojourn in the midst of them, that shall have taken a wilde beast or fowl that is eaten, in hunting; [Heb. that shall have hunted the hunting of a wilde beast, &c. i. e. taken in, or by hunting. Compare with this, *Gen. 27. the Annot. on verse 3.*] hee shall pour out the blood thereof, and cover the same with dust.

14. For it is the soul of all flesh; his blood is for [or, in, or, with] his soul: therefore have I said to the children of Israel; ye shall eat the blood of no flesh: for the soul of all flesh [see above verse 11.] that is his blood, who so eateth the same, shall be cut off.

15. And every soul among the in-born, or among the strangers, that shall have eaten a dead carcase; [viz. through ignorance, or inadvertency; not of deliberation, or set purpose: see above chap. 11. on verse 40.] he shall wash his cloaths, and bathe himself with water, and be unclean until the even: after that he shall be clean.

16. But if he do not wash [them], [viz. his cloaths] nor bathe his flesh; then he shall bear his iniquity. [see above chap. 5. on verse 1.]

CHAP. XVIII.

Laws enjoining the Israelites not to live after the customs, or manner of the Egyptians, and Canaanites, v. 1, &c. but according to Gods Institution, 4. to beware of incestuous copulations, and marriages, 6. of lying with a menstruous woman, 19. and of adultery, 20. not to offer ones children to Molech, 21. to abhor all unnatural copulation, 22. together with the reasons for confirmation of these Laws, 24.

Moreover the LORD spake to Moses, saying:

2. Speak unto the children of Israel, and say to them: I am the LORD thy God. [i. e. that God whom ye ought to obey as your onely God and Saviour, and who is able and ready to reward the obedient, and to punish the disobedient.]

3. Ye shall not do after the works of the Egyptian land, wherein ye have dwelt; neither shall ye do after the worship of the Land of Canaan; whither I do bring you, and (ye) shall not walk in their institutions. [thus their abominable customs are called, which through the general use and connivance, had gotten such a vogue and swinge among the said Nations, that they were held and observed as so many Laws and solemn Institutions: Compare below, verse 30. and chap. 20. verse 23.]

4. My Rights shall ye do, and my Institutions shall ye

keep, for to walk therein; I am the LORD your God.

5. Ye shall keep my Institutions and my Rights shall ye keep; That man which doth the same, shall live by them; [This sentence teacheth three things: 1. The perfection of the doctrine of the Law: 2. The righteousness of the works. 3. The reward promised to that righteousness; but since corrupt man is destitute of that righteousness, the reward is of meer grace, through the expiation of Christ, embraced by faith, *Isa. 53. 11. Rom. 3. 20, 21, 22, 23, &c.* Compare *Deut. 6. the Annotations on verse 25.*] I am the LORD.

6. No man shall [Heb. man, man, shall not, i. e. no man shall; for these ensuing Laws address themselves peculiarly to the men; yet so as by necessary consequence, the womankind is included] approach to any of near kin to his flesh, [the word used for near kin in the Hebrew, is common indeed to both sexes, but here it is taken for the female, and extendeth to the degrees of kindred and alliance here set down, and those which may be included through conformity of such kindred and alliance] for to uncover the shame: [Heb. nakednesse, and so in the sequel. This is a modest phrase, signifying that which the Scripture elsewhere, calleth, to know, or acknowledge one. See *Gen. 4. on verse 1. or to uncover the seam of ones garment, Deut. 22. 30. and 27. 20.*] I am the LORD.

7. Thou shalt not uncover the shame of thy father, and the shame of thy mother: [The particle and serveth here for explaining, in lieu of, to wit, for the fathers shame and the mothers shame are taken here for one and the same: see also verse 8. and 16. Item chap. 20. 11.] she is thy mother, [i. e. thou art born of her: and understand consequently the same of the father, who may not uncover the shame of his daughter, for that he is her father, and she born of him.] thou shalt not uncover her shame.

8. Thou shalt not uncover the shame of the wife of thy father: [i. e. of thy step-mother: nor consequently the step-fathers: for under one example, the like degrees are comprehended] it is the shame of thy father. [to whom alone it is lawful to uncover the same.]

9. The shame of thy sister, the daughter of thy father, [Being thy half sister, viz. by the fathers side] or of the daughter of thy mother, [thy half sister by the mothers side] born at home, [i. e. in a lawful marriage] or born abroad; [i. e. unlawfully. Others take it thus: that God forbids in general to marry the sister, whether she be thy fathers daughter, born at home, i. e. thy full sister, by father and mother: or the daughter of thy mother, born abroad, i. e. thy half sister by the mothers side; as verse 11. it is forbidden to marry the half sister by the fathers side] their shame thou shalt not uncover.

10. The shame of the daughter of thy son, or of the daughter of thy daughter, [And so downwards in the right line, of all the children of thy children] their shame thou shalt not uncover: for they are thy children. [i. e. they are issued and born of thy self by means of thy children.]

11. The shame of the daughter of the wife of thy father, born to thy father, (she is thy sister) her shame thou shalt not uncover.

12. Thou shalt not uncover the shame of thy father, [viz. of her which is thy Aunt, by the fathers side; as in the next verse the Aunt by the mothers side is spoken of] she is thy fathers near kin.

13. Thou shalt not uncover the shame of the sister of thy mother, for she is thy mothers near kin.

14. Thou shalt not uncover the shame of the brother of thy father; [i. e. of the wife of thy fathers brother; as the words explain it, whose shame is called the uncles shame, as being one flesh with him] thou shalt not approach

proach to his wife, [viz. to have carnal communion with her, see Gen. 20. on verse 4.] *she is thy Aunt.* [viz. in Law, or by alliance; who was likewise forbidden to marry the couzen or nephew of the deceased; wherefore it was yet more unlawful for uncle and niece to marry together.]

15. *Thou shalt not uncover the shame of thy daughter in law: she is thy sons wife, thou shalt not uncover her shame.* [In like manner was it unlawful for the son in law to marry the mother in law, below chap. 20. 14.]

16. *Thou shalt not uncover the shame of the wife of thy brother:* [From this law was excepted afterwards the case of a brothers dying without male-issue: for then the next brother or kinsman was to marry the widow of the deceased, to raise seed to his brother, Deut. 25. 5. Matth. 22. 24. By this law it followeth necessarily, that a woman being married to the one brother, she may not marry the other, after the formers decease; and conformably, a man being married to one sister, he may not after her death, marry the other,] *it is the shame of thy brother.*

17. *Thou shalt not uncover the shame of a woman and her daughter: the daughter of her son, nor the daughter of her daughter thou shalt not take, for to uncover her shame:* [Understand here the step-daughter, and the step-son, and the children come forth by them; from whom the step-father, and the step-grand-father were to abstain, as of their own children, and childrens children] *they are near kin, it is a vile deed.*

18. *Also thou shalt take no wife unto her sister;* [This Law is by some understood thus: that a man ought not to have two wives together in marriage; for howbeit, that some of the fore-fathers did so, and God bore with them in that time, yet it was not so from the beginning, as Christ teacheth, Matth. 19. 8. out of Gen. 2. 24. and in the New Testament it is quite abolished. Divers nevertheless understand the word *sister* here in the proper sense, for the wives own sister. Otherwise the word *sister* is taken sometimes in the larger sense, intimated before, for one, not born of the same natural parents, but barely for another woman, and the word *sister* is used for the word *other*, Exod. 26. 3. Ezek. 1. 9. and 3. 13, &c.] *for to distress (her),* [i. e. to shame, spight, and vex her, which commonly happeneth, where there are more wives then one. See 1 Sam. 1. much more where two sisters are coupled together thus, as may be seen in Jacobs case, Gen. 30.] *by uncovering her shame besides her, in her life (time).* [if this be understood of the proper or true sister, then these words may serve to aggravate the distress, which she is to undergo by her own sister, during her life. Hence consequently cannot be inferred, that the man may marry the other sister, the former, his wife, being dead; whereof see above on verse 16.]

19. *Neither shalt thou approach to the wife, in the separation of her uncleanness,* [i. e. when she is to be separated by reason of her monthly course. See above chap. 12. 2. and chap. 15. 24, 25.] *for to uncover her shame.*

20. *And thou shalt not lie with thy neighbours wife for seed to become unclean with her,* (or, to be defiled with her). [Heb. and to the wife of thy neighbour shalt thou not give thy by-lying for seed, or, seed, &c. and so often in the sequel.]

21. *And of thy seed thou shalt not give to pass through (the fire) for Molech;* [Thus was the Idol of the Ammonites called, known likewise by the name of Milcom, 1 Kings 11. 5, 7. for whose honour and worship the parents caused their own children to be burned alive; or at leastwise (as some do write) to passe betwixt two great flaming-fires, to be cleansed and purified thereby, as they conceived; the practise whereof God expressly forbiddeth here. See likewise below chap. 20. verse 2. Deut. 18. 10. 2 Kings 17. 17. and 23. 10.] *and the name of thy*

God thou shalt not prophane, (or, un-hallow) [i. e. not dishonour the same, by doing or committing that which he forbiddeth, and omitting, or not heeding that which he commandeth. Compare below, chapter 22. 2. Thus Gods Institutions and Sabbath are said to be prophaned, Psalm 89. 32. Nehemiah 13. 17.] *I am the LORD.*

22. *Thou shalt not lie by mankind, (or, a male person) with woman-like copulation* [i. e. as men lie with women; so below chapter 20. verse 13.] *that is an abomination.*

23. *Also thou shalt lie by no beast, to become unclean* (or, be defiled) *therewith: a woman likewise shall not stand before a beast, for to have to do with it; it is an abominable mixture.* [Or, an horrible confounding and disturbing of the order instituted by God in Nature, and a monstrous confusion of all modesty and honesty.]

24. *Defile not your selves with any of these; for the Heathen, whom I cast out from your face, are defiled with all these.*

25. *So that the Land is unclean, (polluted) and I do visit its iniquity over it:* [i. e. I am now punishing the same for its iniquity: so Isa. 26. 21. Jer. 36. 31. See Gen. 21. on verse 1.] *and the Land speweth out its inhabitants.* [The Hebrew Verb here doth properly signify to cast, or vomit through loathing, when the stomach abhorreth and cannot bear what is presented to it; which comparatively is spoken of a Land, aggrieved and troubled with vile and abominable inhabitants. So below ver. 28. and chap. 20. 22.]

26. *But ye shall keep (observe) my Institutions and my Rights; and do nothing of all these abominations, in-born, nor stranger, that sojourneth in the midst of you.*

27. *For the men of this Land which were before you, did all these abominations, and the Land is become unclean.*

28. *That that Land do not spue you out, when ye shall have polluted it, as it hath spued out the people which were before you.*

29. *For whosoever shall do any of these abominations: these souls that do them, shall be extirpated (or, cut off) out of the midst of their people.* [By this and divers other places, it plainly appeareth, that the Hebrew Verb here used, doth likewise oft times include and comprehend an opprobrious coporal and mortal punishment.]

30. *Therefore shall ye keep my command,* [Heb. keeping, observation, i. e. that which I have commanded you to keep and observe. So also, Gen. 26. 5. Elsewhere this word is rendred watch, guard, as Num. ver. 7, &c. See the Annot. there.] *that ye do nothing of those abominable institutions,* [Heb. institutions of abominations. See above on verse 2.] *which were done before you, and defile not your selves with them; I am the LORD your God.*

CHAP. XIX.

Laws, commanding the Israelites to be holy, v. 1, &c. to honour father and mother, to keep the Sabbaths, 3. to shun Idolatry, 4. duly to slay and use the thank-offerings, 5. to remember the poor in harvest-time, 9. to do no wrong to their neighbour, neither in judgement, nor without it, 11. nor to be against him in heart, but to do him good in words and deeds of pure love, 17. not to mix different things, 19. not to suffer whoredom, 20. at what time they should eat the fruits of the Land of Canaan, 23. to eat no blood, and to use no sooth-saying, &c. 26. to make no Heathenish marks of mourning, 27. nor to prostitute their daughters for whoredom, 29. but to have God and his Ordinances

distances in esteem, 30. and not the sooth-sayers, 31. to honour the ancient, 32. to right the strangers, 33. yea every one in all kinde of commerce and dealing, 35.

Moreover the LORD spake unto Moses, saying:

2. Speak to all the Congregation of the children of Israel; and say to them; Ye shall be holy: [i. e. live according to all my Laws and Commandements, in all matters Moral, Ceremonial, and Civil; of all which, some are rehearsed in this Chapter] for I the LORD your God, am holy. [not only in thoughts, words and deeds, but also in my being, and essence, holiness itself.]

3. Every one shall fear, (Or, stand in awe of) his mother, and his father, [the mother is set before the father here, because children stand most in need of their mothers in their younger years, and when they are grown up to ripen, some most neglect and despise them] and keep my Sabbaths; I am the LORD your God. [See above chap. 18. on verse 2. as also below here verse 4, 10, 12, and 14, &c.]

4. Ye shall not turn your selves to the Idolls, [The Hebrew word doth properly signifie things of nothing, or, that are not; wherefore the Apostle saith well, that the Idoll is nothing in the world, 1 Cor. 8. 4. *for it is but a vain Ceremony of the vain heart of man, 1 Sam. 12. 21.] and make you no molten gods: I am the LORD your God.

5. And when ye shall offer a Thank-offering [See above chap. 3. on verse 1.] unto the LORD; ye shall offer the same according to your well-pleasing: [i. e. of your own accord, free, willingly, and cheerfully, without any constraint. For these thank-offerings were enjoined indeed, yet not precisely limited; so that every one might dispose therein, according as he found his heart disposed. See above chap. 7. verse 16. and compare this with the free-will-burnt-offering, above chap. 1. verse 3.]

6. It shall be eaten on the day of your offering, and the second day: but that which remaineth over on the third day, shall be burnt with fire.

7. And if on the third day it be eaten at all, [Heb. eating, eaten] it is an abominable thing, [see above chap. 7. on verse 18.] it shall not be acceptable.

8. And who so eateth that, he shall bear his iniquity, [See above chap. 5. on verse 1.] for having profaned (unhallowed) the holy (thing) of the LORD: [see above chap. 5. on verse 15.] therefore shall that soul be extirpated out of her people. [See Gen. 17. on verse 14.]

9. Likewise when ye shall Harvest in the Harvest of your Land, thou shalt not wholly Harvest off the corner of thy field; and not gather up that which is to be gathered up of thy Harvest. [i. e. the residue or remainder of the scattered ears, that are to be gathered up yet.]

10. In like manner shalt thou not glean thy Vineyard, [viz. after that the principal grapes shall be cut off, and the gathering of the Vintage is done, the Vineyard being once over with gathering] and gather up the grapes fallen off from thy Vineyard: thou shalt let them remain for the poor and the stranger; I am the LORD thy God.

11. Ye shall not steal: and ye shall not lie [Or, not deny, what ye have taken in custody to keep for others] nor deal falsely every one against his neighbour.

12. And ye shall not swear falsely by my Name: for ye would [Oth. and ye shall not] profane the Name of your God: [see above chap. 18. on verse 21.] I am the LORD.

13. Thou shalt not oppress nor rob thy neighbour deceit-

fully: the wages (or hire) [Heb. work, or labour. See Job 7. on verse 1. Jer. 22. on verse 13, &c.] of the day-labourer shall not lodge with thee till the morning.

14. Thou shalt not curse the deaf nor set any offence (stumbling-block) before the face of the blinde: [whereby he might get some hurt or fall] but thou shalt fear before thy God; I am the LORD.

15. Ye shall do no wrong in judgement; Thou shalt not receive the face of the poor, [i. e. in judging and sentencing, not regard the qualification or condition of men persons, but judge and pronounce according to the merit and justice of the cause. See the same phrase, Deut. 10. 17. and Psalm 82. 2. Compare Deut. 1. 17. and Prov. 24. 23.] nor prefer the face of the great: [i. e. not favour nor further him in his wrongful cause. See the like phrase, Exod. 23. 3.] in righteousness shalt thou judge thy neighbour.

16. Thou shalt not walk (as) a Tale-bearer, among thy people; [i. e. thou shalt not go up and down, or here and there, to spread ill rumours of thy neighbour, and to catch up others every where for to spread them. See the like phrase, Prov. 11. 13. and 20. 19. Jer. 6. 28. and 9. 4. The Hebrew word here rendered Tale-bearer, doth properly signifie one, that carrieth things about after the manner of Pedlers, buying something of one body, and by and by selling it again to another. For thus it is with such Tale-bearers, hearing somewhat of one, and by and by telling it another, for some poultry profit, to the abuse of his neighbour.] Thou shalt not stand against the blood of thy neighbour: [i. e. thou shalt not onely not kill thy neighbour, but likewise not be instrumental, that through false witness, he may be put to death] I am the LORD.

17. Thou shalt not hate thy brother, [i. e. thy neighbour: see Gen. 19. on verse 7. and 29. 4. or, thy country-man. See Exod. 2. 11. 1 Sam. 30. 23. Rev. 22. 1. where the word brother is taken for Country-men] in thy heart: thou shalt carefully reprove [Heb. rebuking, rebuke] thy neighbour, and shalt not suffer the sin in him. [Oth. that thou do not bear the sin for him, or, for his sake: meaning the punishment he deserved, being made to bear the same with him.]

18. Thou shalt not avenge, nor keep (anger) against the children of thy people; but thou shalt love thy neighbour as thy self: I am the LORD.

19. Ye shall keep my Institutions; Thou shalt not suffer any two kinde of thy beasts to have to do together: Thou shalt not sow thy field with two sorts (of seed) [So Deut. 22. verse 9.] and a garment of two sorts (stuff, intermingled, [as of woollen and linnen. See Deut. 22. 11.] shall not come upon thee.

20. And when a man shall have lain with a woman, by copulation of seed, [Compare above chap. 18. 22.] that is a maid-servant, despised by the man, [understand him, to whom she was betrothed, or married, and afterwards despised and abandoned by him. Oth. by every one despised, i. e. so much despised, that she was not made free, but left in slavery or bondage. Oth. betrothed to a man] and is not redeemed at all, [Heb. not redeeming, redeemed] nor any freedom is given her: they shall be scourged; [Hebr. scourging, or, beating shall be (made.) See of this punishment, Deut. 25. 2, 3.] they shall not be put to death; for she was not made free. [if she had been made free, she must have been put to death, Deut. 22. 24.]

21. And he shall bring his guilt-offering to the LORD, at the door of the Tent of the Congregation, a Ram for a guilt-offering.

22. And the Priest shall make expiation for him, with the Ram of the guilt-offering, over his sin, which he hath sinned, before the face of the LORD; and forgiveness shall be made him for the sin, he sinned.

23. Also

23. Also when ye shall be come into that Land, and have planted every Tree for food, ye shall circumcise the fore-skin thereof, its fruit: [i. e. ye shall hold the first-fruits thereof unclean, like the fore-skin, and not use but throw away the same] three years it shall be uncircumcised to you, [i. e. unclean, and consequently unfit for use] there shall be nothing eaten of it.

24. But in the fourth year all his fruit shall be a holy thing, [They were to be consecrated to the LORD, to praise him for the fruitfulness of the Trees: and therefore they were to be given to the Priests, who did eat the food prepared for, and dedicated unto God. Heb. holiness] for praise-giving to the LORD.

25. And in the fifth year ye shall eat the fruit thereof, for to multiply the revenue of the same unto you: [i. e. to the end, that the LORD may bleis and multiply the revenue thereof for you] I am the LORD thy God.

26. Ye shall eat nothing with the blood: ye shall give heed to no birds noise (or Augury) [The Hebrew phrase signifieth to make observations, and take notice both of birds and other things, through vain arts, thereby to reveal, or prognosticate and foretel future and hidden matters. Thus this word is likewise used, 1 Kings 21. 6. 2 Chron. 33. 5.] nor use juggling. [The Hebrew word signifieth, to bewitch with blinding ones eyes, that they seem to see, what they see not; as by some it is taken, Deut. 18. 10. 2 Kings 21. 6, 7. 2 Chron. 33. 6. Isa. 2. 6. and 57. 3, 7. Jer. 27. 9. Others understand it of time-observing, or sooth-laying, by looking on the clouds, and the disposition of the sky or heaven, called Astrology.]

27. Ye shall not shave the corners of thy head round: neither shalt thou spoil the corners of thy beard.

28. Ye shall make no incision in your flesh for a dead body, [Heb. soul; i. e. for the dead corps of any man, so below chap. 21. verse 1. 11. and chap. 22. 4. Num. 9. 6. Psalm 16. 10.] nor make writing of a printed mark in you; I am the LORD.

29. Thou shalt not prophane (unhallow) thy daughter, keeping her to whoredom; lest the Land commit whoredom, and the Land be filled with vile actions.

30. Ye shall keep my Sabbaths, and ye shall fear my Sanctuary: [Or, stand in awe of it, honour it, observing and following the Laws and Ordinances, which are to be kept in it; and not appearing in the same, being unfit and unprepared, through Idolatry, or any other sin and uncleanness, see below chap. 26. 2.] I am the LORD.

31. Ye shall not turn your selves to sooth-sayers, [Or to the sooth-saying spirits: For the word doth signifie as well the spirits who being asked about unknown and hidden things, gave answers, when the sooth-saying men or women came to them to enquire. They are commonly indeed called sooth-sayers, but in good sooth and deed, are most unworthy of that name; their answers proving often false, and their telling truth deceitful and hurtful. See of them below chap. 20. 27. Deut. 18. 11. 1 Sam. 28. 3, 9. 2 Kings 21. 6. 1 Chron. 10. 13. Acts 16. 16.] and to the Wizards, (or Negromancers) [The Hebrew word comes from knowing, because these men vaunted much of their rare knowledge, not only of things past and unknown to others, but likewise of things to come, and happen after, making use of vain and diabolical arts, to attain to their mystery. See of them below also chap. 20. verse 6, 27. 1 Sam. 28. 3, 9. Isa. 8. 19.] and seek them not, desling your selves with them: I am the LORD your God.

32. Before the gray hair, thou shalt rise up, and shalt bear reverence to the face of the ancient; and thou shalt fear (or stand in awe) before thy God; I am the LORD.

33. And when a stranger shall sojourn with thee in your Land, ye shall not oppress him. [The Hebrew Verb here signifieth, to wrong and defraud one, whether it be

unwittingly, or wittingly, and of design and purpose, yea and with violence.]

34. The stranger, sojourning with you, shall be among you, as an in-born of your selves: ye shall love him, as your selves, for ye were strangers in the Land of Egypt: I am the LORD your God.

35. Ye shall do no wrong in judgement with the ell, [Understand all manner of orders for hand-measure, or foot-measure, or any instruments, whereby the length and breadth of any solid or contiguous matter is measured] with the weight, or with the measure. [whereby some liquid wares, and dry ones too, such as are not of contiguous bulk, are measured.]

36. Ye shall have a just ballance, just (weighing) stones, [i. e. a just weight; for it was usual in those times, to put stones into the scales instead of other weights: See likewise, Deut. 25. 13, 15. Prov. 16. 11. Mich. 6. 11.] a just Ephah, [see above chap. 5. on verse 11.] and a just Hin: [this was a measure of liquid wares, containing as much as seventy two ordinary hen-egg-shells. See of the same, Exod. 29. 40. and below 23. 13. Num. 15. 4, 9.] I am the LORD your God, which carried you forth out of the Land of Egypt.

37. Therefore shall ye keep all my Institutions, and all my rights, and shall do them: I am the LORD.

CHAP. XX.

Punishments ordained, against some enormous sins; as against the offering of ones children to Molech, v. 1, &c. against running after sooth-sayers, and Negromancers, (or Diabolical artists), 6. against cursers of father and mother, 9. against adultery, 10. against some incests, unnatural abominations, and unlawful copulations and marriages, 11. with an exhortation for the observing of Gods Commandments, 22. and among other things, of avoiding the customes of the Heathen, 23. of putting difference betwixt clean and unclean beasts, 24. of stoning the sooth-sayers, and Diabolical artists, 25.

Moreover the LORD spake unto Moses, saying:

2. Thou shalt likewise say unto the children of Israel: Every one [Heb. man, man, and below verse 9.] of the children of Israel, or of the strangers, sojourning in Israel, that shall have given of his seed unto Molech, [see above chap. 18. on verse 21.] shall surely be put to death; [Heb. dying, be put to death, i. e. without mercy, so below verse 9, 10, 11, 12, 15, &c.] the people of the Land shall stone him with stones.

3. And I shall set my face against that man, [See above chap. 17. on verse 10. also below, verse 5, &c.] and shall extirpate him out of the midst of his people; [viz. by a special judgement, which I shall cause to light upon him, even in this life, in case he be not punished by the Magistrate; and so in the sequel] because he hath given of his seed unto Molech, [see above verse 2.] to pollute my Sanctuary, [by coming unto it, being defiled with such abominable sins. Compare above chap. 15. verse 31.] and to prophane (unhallow) my holy Name. [Heb. the Name of my Holiness. See above chapter 18. on verse 21.]

4. And if the people of the Land shall in any wise hide their eyes from that man, [Heb. shall have hiding, hid their eyes, i. e. shall of purpose and wittingly have past by such an hainous offence, without due animadversion and punishment] when he shall have given of his seed unto Molech, that they doe not put him to death;

5. Then shall I set my face against that man, and against his family: [Or, generation, i. e. children and posterity, following the footsteps of his idolatry, as may

be gathered by the words following. Compare *Exod.* 20. 5.] and I shall extirpate him, and all those that goe a whoring after him. [i. e. commit idolatry, and abandon the LORD (their true Husband, *Hof.* 2. 18. 19. 2 *Cor.* 11. 4.) to cleave unto idols : which when it comes to pass, God is said to grow or be jealous, *Exod.* 20. 5. *Deut.* 5. 9. see above chap. 17. on verse 7.] for to go a whoring after Molech; out of the midst of their people.

6. When there is a Soul, that shall have turn'd her self to the Sooth-sayers, [Of whom see above chap. 19. on verse 31.] and to Wizards, to go a whoring after them; then shall I set my face against that soul, and shall extirpate her out of the midst of her people.

7. Therefore hallow (or, sanctifie) your selves, [see above chap. 11. on verse 44.] and be holy; for I am the LORD your God.

8. And keep my Institutions and do them : I am the LORD that halloweth you. [viz. by separating you from the rest of the world, for to justify you of grace, through the merits of the Messiah, and by my Spirit renewing you to an holy life. Thus this word is likewise to be taken, *Ezek.* 37. 28.]

9. When there is any [Heb. man, man] that shall have cursed his father, or his mother, the same shall surely be put to death : he hath cursed his father, or his mother; his blood [Heb. his bloods (in the plural)] is upon him. [i. e. he is himself the cause, and guilty of the shedding of his own blood. See the like phrase, *Jos.* 2. 19. 2 *Sam.* 1. 16. and so in the sequel, verse 11. Item *Matth.* 27. 25. *Acts* 18. 6. Otherwise his blood be upon him.]

10. A man likewise, that shall have committed adultery with any ones wife, because he hath committed adultery with his neighbours wife, shall surely be put to death, the adulterer and the adulteress.

11. And a man that shall have lain with his fathers wife, he hath uncovered his fathers shame; they both shall be surely put to death; their blood is upon them. [see above verse 9.]

12. Also when a man shall have lain by mankind, (or male) with wife-like copulation, [see above chap. 18. 22.] they both have committed an abomination : they shall surely be put to death : [viz. both of them, unless the one party had been forced and suffered violence. See *Deut.* 22. 25.] their blood is upon them.

13. And when a man shall have taken a wife and her mother, it is a vile deed : they shall burn him and the same with fire, [viz. if both of them did wittingly commit such an abominable action; at least the guilty was to die] that there may be no vile action in the midst of you.

14. Besides, if a man shall have lain with a beast, he shall surely be put to death; the beast ye shall put to death likewise.

15. Thus, when a woman shall have approached to any beast, for to have to do with it, then ye shall put to death the woman and that beast : [viz. for to take away the remembrance of such a hainous sin, and to terrifie all people from following and falling in the like abomination] they shall surely be put to death; their blood is upon them.

16. And when a man shall have taken his sister, the daughter of his father, or the daughter of his mother, and seen her shame, and she shall have seen his shame, it is a stain, (disgrace) ; [The Hebrew word doth ordinarily signifie, kindness, or a good deed; but here, and *Prov.* 14. 34. the clean contrary, i. e. an evil, base, and disgraceful act, whereby God is most highly offended, the neighbour scandalized, and the guilty person made infamous. Thus also the word to bless, is taken sometimes for its contrary, to curse, 1 *Kings* 21. 10.] therefore they shall be extirpated before the eyes of the children of their

people : he hath uncovered the shame of his sister, he shall bear his iniquity. [thus also below verse 19. and 20. see above chap. 5. on verse 1.]

17. And when a man shall have lain by a woman having her sickness, [viz. he knowing that aforehand. Compare above chap. 15. the Annotations on verse 24.] and uncovered her shame, made bare her fountain, and she her self shall have uncovered her fountain, then they shall both be extirpated out of the midst of their people.

18. Withall thou shalt not uncover the shame of the sister of thy mother, and of the sister of thy father, because he hath uncovered his near kin, they shall bear their iniquity.

19. Also when a man shall have lain with his Aunt, [i. e. here, the wife of his Uncle, who became his Aunt by marriage] he hath uncovered the shame of his Uncle; they shall bear their sin; they shall die childless. [i. e. (as some do hold) they shall be put to death; or, God shall curse their copulation, that they shall not be able to get, or keep any children, if so be the Magistrate do not punish them.]

20. And when a man shall have taken his brothers wife; it is uncleanness : [Heb. Separation, i. e. a matter, which by reason of its impurity, ought to be cashiered and removed from among mankind : The Hebrew word is likewise used of the uncleanness of a woman, having her sickness upon her, for the which she was to be separated from the society of men, above chap. 15. 19, 20, &c. The exception of this Law, see *Deut.* 25. 5.] he hath uncovered the shame of his brother : they shall be childless. [See the Annotations on the former verse.]

21. Keep ye therefore all my Institutions, and all my Rights, and do the same, that that Land, whither I bring you, for to dwell therein, do not spue you out. [See above chap. 18. on verse 25.]

22. And walk not in the Institution of the Nations, which I cast out before your face : for, all these things they did, therefore I have loathed them.

23. And I told you; ye should hereditarily possess their Land, and I will give you the same, that you may possess it hereditarily, a Land flowing with milk and honey : [See of this phrase, *Exod.* 3. 8.] I am the LORD your God, that hath separated you from the Nations. [viz. that ye should be my own peculiar people, for to know and serve me here, and to live with me hereafter for ever. See below verse 28. *Exod.* 19. 5. *Deut.* 7. 6.]

24. Therefore shall ye put difference betwixt clean and unclean beasts, and betwixt the unclean and the clean fowl : and ye shall not make your souls [See above chap. 11. on verse 43.] abominable, on the beasts, and on the fowl, and on any (thing) that creepeth upon the earth, which I have separated before you, that ye may hold it unclean.

25. And ye shall be holy to me, for I the LORD am holy : and I have separated you from the Nations, that ye should be mine.

26. Now when a man or woman shall have a sooth-saying spirit in them, or shall be a Diabolical artist, [See above chap. 19. on verse 31. as also in this chapter, above verse 6. where it is forbidden to ask advice of sooth-sayers : but here the punishment is set down, against the sooth-sayers, and the like Diabolical practitioners themselves] they shall surely be put to death : they shall stone them with stones; their blood is upon them.

CHAP. XXI.

Laws concerning the Priests cleanness, in mourning over the dead, v. 1, &c. in their marriages, 7. in their daughters chastity, with the punishment upon them that commit whoredome, 9. of the high Priests cleanness,

in mourning over the dead, 10. in his marriage, 13. & Law concerning such as were not capable of administering the Priesthood by reason of some bodily defects, 16. although they were allowed to eat of the holy things, 22. but not to serve in the Tabernacle, 23.

- A**fter that the LORD said to Mosch; Speak unto the Priests, the sons of Aaron, and say to them; (A Priest) shall not make himself unclean, (or, not defile himself) over a dead [Heb. a soul. See above chap. 19. on verse 28. and below verse 11. viz. by touching the dead body, or helping him into the grave, and mourning over him, according as others, that were no Priests] among his people.
2. Safe, over his kin, that is nearst him; [See above chap. 18. on verse 6. Some do comprehend under this qualification, not only those expressly mentioned in the two next verses; but likewise the Priest his wife] over his mother, and over his father, and over his son, and over his daughter, and over his brother.
3. And over his sister, being a Virgin, of near kin to him, [i. e. her that is his true genuine sister, not remote, by alliance of marriage, or otherwise so called] having belonged to no husband yet, over the same he may defile himself.
4. He shall not defile himself (over) a Chief (Or, Ruler, Governour) [The Hebrew word is thus taken, Isa. 16. 8. Others take it for the House-father, or father of the family, or the married man, or Husband, in this sense; that it should not be lawful for the Priest to mourn for his wife, (which word they compleat their translation withal); howbeit it seemeth, that this was not unlawful; since Ezekiel the Priest intended it, but that it was forbidden him in an extraordinary manner, Ezek. 24. 16, &c.] among his people, to profane himself.
5. They shall make no baldness upon their head, [Heb. not make bald the baldness] and shall not cut off the corner of their beard: nor shall they cut any incisions into their flesh.
6. They shall be holy unto their God, and they shall not profane the Name of their God. [See above chap. 18. on verse 21.] for they offer the fire-offerings of the LORD, the meat of their God; [See above chap. 3. on verse 11. also below verse 8: 21, 22. and chap. 22. 25.] therefore they shall be holy. [Heb. holiness, i. e. endeavour for holiness; and in regard of their office, they shall be counted holy]
7. They shall take no wife that is a whore, or prophaned; [i. e. vitiated, abused, having committed whoredom either publicly or privately; and so below verse 14.] nor take a wife thrust out (repudiated) from her husband, [i. e. dismissed by Divorce, having for this purpose, and in evidence thereof received a Bill of Divorce from her husband. So below verse 14. Num. 30. 9. Ezek. 44. 22.] for he is holy to his God.
8. Therefore thou shalt hallow him, [i. e. hold and count him holy; as the following words in this verse import] because he offereth the meat of thy God: he shall be holy unto thee, for I am holy, I am the LORD, that halloweth you. [i. e. which separateth you from other men for his own peculiar people; and that by the means of the Priests office, whom therefore ye ought to esteem holy, and count precious. Compare above the Annot. on chap. 20. verse 8.]
9. Now when any Priests daughter shall begin to play the whore, [Heb. to prophane her self with whoredome] she prophaneth her father; [she maketh her father to be vilified and contemned, as a prophane person, putting him to open shame and reproach. See the like phrases, Psalm 39. 40. Isa. 43. 28.] she shall be burnt with fire.
10. And he that is the high Priest [Heb. great

Priest. So 2 Kings 12. 10. and chap. 23. 4.] among his brethren, upon whose head the anointing oil is poured forth, [some comparing these words with Exod. 40. 13, 14, 15. above chap. 8. verse 12, 30. Psalm 133. 2. do hold, that after the first Consecration of Aaron and his sons, there were no Priests more anointed but only the high Priest] and whose hand they filled, [see above chap. 7. on verse 37.] for to put on the garments, [whereof see Exod. 28. 4.] shall not make his head bare, [i. e. not mourn over the dead. Compare above chap. 10. 6.] nor rend his garments.

11. Neither shall he come by any dead body; (even) over his father, and over his mother, shall he not defile himself. [This is to be understood of the high Priest only; the rest were permitted to do it: see above verse 2.]

12. And out of the Sanctuary he shall not go forth, [viz. to accompany the Funerals] that he prophane not the Sanctuary of his God: [viz. by going into the same, coming back from his deceased fathers or mothers house, or with a mourning habit] for the crown of the anointing oil of his God is upon him; [of this see Exod. 29. 6. and Lev. 8. on verse 9.] I am the LORD.

13. He shall likewise take a wife in her Virginity.

14. A widow, or repudiate, [See above on ver. 7.] or prophaned whore, such a one he shall not take; but a Virgin he shall take to wife out of his people.

15. And he shall not prophane his seed, [i. e. his children; so Gen. 4. 25. and below verse 17, 21. viz. by marrying a wife, contrary to the Rules here given him] for I am the LORD, that shall hallow him. [i. e. separateth him apart for an holy service. So Exod. 28. 3. and 29. 1. and below verse 23.]

16. Further the LORD spake unto Mosch, saying:

17. Speak to Aaron, saying; None of thy seed, [i. e. sons, or progeny, of ordinary or high Priests, and so below verse 21.] according to their generations, [in what times or ages soever they may happen to live after thee] in whom there shall be a defect, shall draw near to offer the meat of his God. [see above chapter 3. on verse 11.]

18. For no man, in whom there shall be a defect, shall draw near: whether he be a blinde man, or cripple, or too short, [Or, having two few members; or h. hook-nosed, having his nose bent inwards; whereby he comes to speak through the nose] or too long of members. [Oth. having an over-plus of members.]

19. Or a man, in whom there shall be a rupture in the foot, or a rupture of the hand:

20. Or bumpy, or dwarfish, [Oth. thin, lean, slender, a starveling, skeleton] or shall have a skin upon his eye; [Oth. be dazel-eyed, blear-eyed] or a dry scall, or a mastery scall, or shall have a rupture on his privy.

21. No man of the seed of Aaron the Priest, in whom there is a defect, shall approach, to offer the fire-offerings of the LORD: there is a defect in him, he shall not approach to offer the meat of his God.

22. The meat of his God, of the most holy things, [Heb. the Holiness of Holinesses. Understand the shew-bread the guilt-offerings, and the sin-offerings] and of the holy things; [Or, Holinesses: understand thereby the Thank-offerings; the first-fruits, and the tithes] he shall be allowed to eat.

23. Yet to the Vail he shall not come [i. e. he shall not administer the Priestly office. See of this Vail, above chap. 4. on verse 6.] and to the altar he shall not approach, because there is a defect in him: that he do not prophane my Sanctuary: [i. e. the several places and partitions of my Sanctuary; understand by the Sanctuary, the Tent of the Congregation; as is to be seen above chap. 16. 33. put in the plural here, because of

the several parts thereof: the Court, the holy place, and the Holy of Holies, or most holy place] for I am the LORD, that halloweth them.

24. And Moses spake (this) to Aaron, and to his sons, and to all the children of Israel.

CHAP. XXII.

Laws touching the cleanness of the Priests in the eating of hallowed things: being unclean, they might not eat thereof, v. 1, &c. but being well cleansed, 6. they might eat no dead carcase, nor that which was torn, 8. who might eat with them of the holy things, who not, 10. a Law concerning such as had eaten of holy things through error, 14. Laws of free-will-offerings, how they were to be conditioned, 17. from whose hand to be received, 25. of what age, 26. to offer no beast with its dam, 28. of the offerings to be eaten the same day, 29. all which is concluded with an exhortation to obedience, 31.

After that, the LORD spake unto Moses, saying:

2. Speak to Aaron, and to his sons, that they separate themselves from the holy (things) of the children of Israel, [viz. not eating thereof, when they are defiled with any thing, or are otherwise unfit for it. By the holy things here, are understood, those which by the children of Israel were offered to God: see above on ver. 15.] which they hallow unto me: [that is said to be hallowed unto God; which is set apart from the common use, and dedicated or appointed for an holy end and purpose. So in the next verse. Item, Exod. 13. 2. Num. 3. 13. Deut. 15. 19. Oth. because they hallow (them) unto me] that they do not prophane the Name of my Holiness: [see above chapter 18. on verse 21.] I am the LORD.

3. Say to them: Every man among your generations, which out of all your seed shall approach [viz. for to eat thereof] to the holy things, which the children of Israel hallow unto the LORD; when his uncleanness is upon him; [whereof was spoken above chap. 11. and instances are given here, in the next verse] that same man shall be extirpated from before my face, [Heb. that soul, and so below verse 6, &c. see Gen. 12. on verse 5.] I am the LORD.

4. None of the seed [i. e. children, progeny, posterity: see Gen. 9. on verse 9.] of Aaron, which is leprous; or hath a running (issue), shall eat of those holy things, until he be clean: as likewise he that toucheth somewhat, that is unclean of a dead body, [Heb. the unclean of a soul, i. e. of a dead body, see above chap. 19. on verse 28.] or any, to whom the seed of copulation issueth. [Heb. the copulation of seed.]

5. Or who so shall have touched any creeping creature, whereof he is unclean, or a man whereof he is unclean, according to all his uncleanness. [i. e. whatsoever uncleanness he may be defiled withal.]

6. The man that shall have touched the same, shall be unclean until the even: and he shall not eat of those holy things; but shall bathe his flesh with water.

7. When the Sun shall be gone down, then he shall be clean: and after that he shall eat of those holy things; for that is his meat. [Or, bread; see above chap. 3. on verse 11.]

8. The dead carcase, and the torn he shall not eat, to be made unclean therewith: I am the LORD.

9. They shall therefore observe my command, [Heb. keep my keeping, or, observe my observing] that they may bear [see chap. 5. on verse 1.] no sin therefore, [viz. for, or by reason of those holy things spoken of before, verse 7. see above chap. 21. on verse 22. and so

in the sequel] and die therein, [viz. in that sin, or in the punishment of their sin, as hapned to Nadab and Abihu; above chap. 10. 1, 2. oth. for them, i. e. for the holy things spoken of, verse 7.] when they shall have unhallowed them: [i. e. those holy things] I am the LORD, that sanctifieth them. [viz. the Priests. See above chap. 21. on verse 8.]

10. Also no stranger shall eat the holy (thing), [i. e. none, that is not of the Priestly generation; such as were the rest of the Levites, and children of Israel. See below verse 12. and Matth. chap. 12. 4.] a Co-habitant of the Priest, [understand such a one as being come from abroad, doth take up his dwelling or sojourning place for a time, with the Priest. Some do understand by these co-habitants the menial servants: whereof we read, Exod. 21. 2, 3, &c.] and a day-labourer shall not eat the holy thing.

11. However yet when the Priest shall have bought a soul with his money, [Heb. with the buying, (or, purchase) of his money] the same shall eat of it: and the in-born of his house, they shall eat of his meat.

12. But when the Priests daughter shall belong to a stranger (or, alien) man (husband); [i. e. be married to one, that is not of the Priests family or generation, as above verse 10.] she shall not eat of the heave-offering of the holy things.

13. Yet when the Priests daughter shall be a widow, or repudiate, [See above chap. 21. on verse 7.] and have no seed, [i. e. no children; thus this word is taken, Gen. 4. 25. and 15. 3. Lev. 20. verse 2. &c.] and shall be returned to her fathers house, as in her youth, then she shall eat of her fathers meat; but no strangers shall eat thereof.

14. And when any one shall have eaten the holy (thing), through error; then he shall superadde the fifth part of it, and shall render it unto the Priest with the holy; [Oth. shall render the holy to the Priest, i. e. the like of it in substance or value; for that which was eaten once, could not be restored, see above chap. 5. 16.]

15. So they shall not prophane (unhallow) the holy things of the children of Israel, which they shall have heaved unto the LORD;

16. And make them bear the iniquity of the guilt, [i. e. the punishment of the guilt or trespass; as above verse 9. and chap. 5. verse 1.] if they should eat their holy things: for I am the LORD, that halloweth them:

17. Moreover the LORD spake unto Moses, saying:

18. Speak to Aaron, and to his sons, and to all the children of Israel, and say to them: Whosoever [Heb. man, man] of the house of Israel, and of the strangers in Israel, [understand such strangers as had embraced and made profession of the Religion of the Israelites] that shall offer his sacrifice according to all their vows, [of these see above chap. 7. on verse 16.] and according to all their free-will-offerings, which they shall offer to the LORD, for a burnt-offering.

19. It shall be according to your well-pleasing; [see above chap. 1. on verse 3.] a perfect male of the bullocks, of the lambs, or of the goats.

20. Ye shall offer nothing, wherein there is a defect: for it would not be acceptable for you. [Heb. not according to acceptance, or, well-pleasing; and so in the sequel. Understand not acceptable to the LORD; compare herewith above chap. 1. the notes on verse 4.]

21. And when any will offer a Thank-offering unto the LORD, severing forth from the bullocks; or from the sheep, a vow, or free-will-offering; it shall be perfect, that it may be acceptable, there shall be no defect therein.

22. The blinde, or broken, or maimed (cripple); or matty, or having a dry scall, [See above chap. 21. on verse 20.] or, a matty scall: these ye shall not offer

to the LORD; and thereof ye shall give no fire-offering unto the LORD, upon the Altar.

23. Nevertheless a bullock, or small cattle, [i. e. sheep, or goats] being too long, or too contracted (shrunk) in members; them thou shalt prepare; [i. e. them thou maist offer] but for a vow, it would not be acceptable.

24. That which is pressed, (Galled) or hurt, or torn, cut, (lashed) ye shall not offer to the LORD: that ye shall not doe, (or sacrifice) in your land.

25. Neither from the hand of the stranger [Heb. the son of the stranger, or, foreigner] shall ye offer any meat of all these things: [Hereby God commands, that the sacrifices to be offered by the strangers, (see Ezra 6. 8, 9, 16.) were likewise to be perfect and without defect or blemish, as well as the sacrifices of the children of Israel] for their corruption is in them, there is defect in the same, they would not be acceptable for you.

26. Moreover the LORD spake unto Moses, saying:

27. When a bullock, or lamb, or goat shall be born, the same shall be seven days under its mother (dam): then, from the eighth day, and upwards, it shall be acceptable for a sacrifice of a fire-offering to the LORD.

28. A bullock likewise, or small cattle, it and its young ye shall not slay upon one day.

29. And when ye will slay a praise-offering unto the LORD, ye shall slay it according to your will.

30. It shall be eaten on the same days, ye shall not leave nothing of it, until the morning: I am the LORD.

31. Therefore shall ye keep my Commandments, and do the same; I am the LORD.

32. And ye shall not prophane my holy Name, [i. e. not cause the same to be blasphemed, by disobeying my Commandments] that I may be hallowed in the midst of the children of Israel: [i. e. acknowledged and declared to be that God, which punisheth the transgressors, and rewardeth the well-doers, see above chap. 10. on verse 3.] I am the LORD that halloweth you.

33. That hath carried you forth out of the Land of Egypt, that I may be a God unto you. [See Gen. 17. on verse 7.] I am the LORD.

CHAP. XXIII.

Laws concerning the holy days and Festival times, v. 1, &c. of the Sabbath, 3. the Passover, 4. 5. with the Ceremonies to be observed in keeping of it, 9. of the Pentecost, 15. of the Feast of the Trumpets, 24. of the Feast of Expiation, 27. of the Feast of the Leave-huts, (or Tabernacles), 33.

After that, the LORD spake to Moses, saying:

2. Speak unto the children of Israel, and say to them; The set high-times of the LORD, which ye shall proclaim, [viz. by the Priests. See Num. 10. 8, 9, 10, &c.] shall be holy convocations: [Heb. convocations of holiness. Thus the Ecclesiastical meetings or assemblies were called, they being called together to meet or assemble at one certain place, either by a voice, or some other sound made for that purpose, to bring them together, for the celebration of the publick worship, and so in the sequel] these are my set high-times.

3. Six days work shall be done, [Understand the daily and servile work, serving for the care and provision of this temporal life] but on the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work: it is the LORDS Sabbath, in all your dwellings.

4. These are the set high-times of the LORD; the holy convocations: which ye shall proclaim on their set time.

5. In the first month, [Called Nisan and Abib,

beginning with the Vernal Equinox, (or, Springs day-like night) agreeing mostly with our March. See Exod. 13. on verse 4. and Numb. 9. on verse 1.] on the fourteenth of the month, betwixt two Evens, [see of this phrase, Exod. 12. on verse 6.] is the LORDS Pascha (or, Pascover). [Heb. Pesach, i. e. passing over, or passing by. Thus the Feast is called by a Sacramental kind of speaking; when as it was but a memorial of the Angels passing by in Egypt. Compare herewith, Exod. 12. 11. and Gen. 17. 10. with the note.]

6. And on the fifteenth day of the same month, is the Feast of the unleavened (bread-loaves) of the LORD: seven dayes shall yee eat unleavened (bread).

7. On the first day, [i. e. on this same fifteenth day of the month, and on the seventh after, as followeth, verse 8. shall ye exercise your selves in work of Gods worship, and refrain from daily labour] ye shall do no servile work. [i. e. such as may let you, to perform the service ye owe to God this day, and which may weary you.]

8. But ye shall offer fire-offerings to the LORD, [See above chap. 1. 9.] seven days: on the seventh day there shall be an holy convocation: ye shall do no servile work.

9. And the LORD spake to Moses, saying:

10. Speak unto the children of Israel, and say to them: When ye shall be come into the Land, which I shall give unto you, and ye shall Harvest in your Harvest, then shall ye bring a sheaf [The Hebrew word doth signifie the tenth part of a Ephah, Exod. 16. 36. and a sheaf seemeth to have its denomination thence, because that usually they could or did thrash an Ephah-measure, out of a sheaf] of the firstlings of your Harvest unto the Priest.

11. And he shall wave that sheaf before the face of the LORD, that it may be acceptable for you: [Heb. for your acceptableness, or well-pleasing] on the second day after the Sabbath [i. e. on the sixteenth day of the month; the first day after the Passover, and the second day of the unleavened bread-loaves] shall the Priest wave the same.

12. Ye shall likewise on that day when ye shall bring that sheaf, prepare a perfect Lamb of one year, [Heb. the son of one year, i. e. a year old. So Numb. 7. 17, 21, 33, &c.] for a burnt-offering to the LORD.

13. And his meat-offering, two tenths of meal flower mixt with oil for a fire-offering, for a pleasant smell to the LORD; [See Gen. 8. on verse 21.] and his drink-offering of wine, [understand such sacrifices, wherein liquid matters, as wine and oil, were offered: so below verse 18. and 37. see Gen. 35. on verse 15. and compare Exod. 29. 40.] the South part of a Hin. [of this measure, see above chap. 19. on verse 36.]

14. And ye shall eat no bread, nor parched corn, nor green ears, until that same day, that ye shall have brought the sacrifice of your God: [The meaning is, that they might not taste or use the least of any of their new fruits, without having first offered the firstling thereof to God, which must be done the day before mentioned, verse 11.] it is an everlasting institution, for your generations in all your dwellings.

15. After that, ye shall number to your selves, from the second day after the Sabbath, from the day, that ye shall have brought the sheaf of the wave-offering, [See of the wave-offering, above chap. 7. on verse 30.] they shall be seven perfect Sabbaths, [or, weeks.]

16. Until the second day after the seventh Sabbath, shall ye number fifty days: then ye shall offer a new meat-offering to the LORD. [Compare Numb. 28. 26. and understand this of the offering which was to be made of new corn or fruits, distinct from the free-will-meat-offerings, whereof ye may see above chap. 2. 12.]

17. Ye shall bring two wave-bread- (loaves) out of your

your dwellings; they shall be of two Tenths [viz. of an Ephah, of which measure, see further, Exod. 16. on verse 36. and above chap. 5. on verse 11.] of meal-flower, leavened, they shall be baked; [this was permitted in these sacrifices of the first fruits, but not in the free-will meat-offerings, above ch. 2. 11. 6.] they are the firstlings to the LORD. [Compare above chap. 2. 12.]

18. Ye shall likewise with the bread offer seven perfect Lambs, of one year [Heb. sonnes of one year, and so in the sequel] and one bullock, the yong of a bullock [Heb. the sonne of a Bull, i. e. a yong one.] and two Rams: they shall be a burnt-offering to the LORD, with their meat-offering, and their drink-offerings, a fire-offering (for) a pleasant smell to the LORD.

19. Also you shall prepare an hee-goat for a sin-offering, and two Lambs of a year, for a thank-offering.

20. Then shall the Priest wave the same with the bread of the firstlings, (for a) wave-offering before the face of the LORD, with the two Lambs: [Or, after the bread of the firstling, after which he shall prepare both the lambs] they shall be an holy thing to the LORD, for the Priest.

21. And ye shall proclaim [Ye, viz. the Priests] (that) ye shall have an holy Convocation: no servile work shall ye do; it is an everlasting Institution in all your dwellings for your generations.

22. Now when ye shall reap in the Harvest of your land, thou shalt not in thy reaping, wholly reap off [Heb. accomplish, (finish), reaping, i. e. not utterly or wholly cut down and gather in] the corner of the field, [i. e. the ears or stalks, which stand somewhat out at the corners or ends of the field, and are not heeded so much, or otherwise neglected to be cut off by the Reapers] nor gather up the gleanings of thy harvest: [i. e. the residue, or remainder, to be gathered up afterwards by other hands] thou shalt leave them for the poor, and for the stranger: I am the LORD thy God.

23. And the LORD spake to Moses, saying:

24. Speak unto the children of Israel, saying; In the seventh month, [Called Ethanim, 1 Kings 8. 2. beginning in our September, when the Sun entrencheth into Libra, and maketh the latter day-like night or Equinox] on the first of the month, ye shall have a rest, a remembrance of the sounding, [or, a memorial feast of the soundings: or, according to some, a sounding of Remembrance; which was made by the Priests, by the blowing of a Trumpet, 1. To give warning and notice unto the people; That now the Civil year had its beginning; according to which all civil affairs, contracts, dealings, &c. were to be ordered, and transacted, and determined. 2. To exhort the people for to give God thanks for all his Benefits; which they enjoyed all the year past. 3. To prepare themselves, by acknowledging of their sins, and sorrow for them, against the day of Expiation, which fell on the tenth day of that month: see below verse 27.] an holy Convocation.

25. Ye shall do no servile work: but ye shall offer fire-offerings to the LORD.

26. Moreover the LORD spake unto Moses, saying:

27. Yet [Or, however] on the tenth of this seventh month, (there) shall be the Expiation-day; [Understand such a Feast of the Israelites, wherein they atoned themselves with the LORD, by making expiation for their sins, with humiliation, fasting, and prayer] ye shall have an holy convocation: then ye shall humble your souls; [see above chap. 16. on verse 29.] and shall offer a fire-offering to the LORD.

28. And on that same day ye shall do no work: for it is the Expiation-day, for to make Expiation over you, before the face of the LORD your God.

29. For every soul [i. e. all persons; understand not only all the Israelites, but all the Israelitish Prose-

lytes likewise, that shall have been received among them, out of other Nations, and embraced the Israelites Religion, and so in the next verse] that shall not have humbled himself on that same day, the same shall be extirpated out of her people. [see Gen. 17. verse 14.]

30. Every soul likewise, that shall have done any work on that same day; that same soul I will destroy out of the midst of her people.

31. Ye shall do no work: it is an everlasting institution for your generations, in all your dwellings.

32. It shall be a Sabbath of rest unto you; then ye shall humble your souls; on the ninth of the month in the evening, [viz. when the ninth day was now past, and the even come, which gave beginning to the next (tenth) day, as in the Creation, the evening was before the morning; and this manner of accounting days was in use among the Jews. Compare Gen. 1. 5.] from the even to the even, [i. e. from the going down of the Sun, such a day, to the going down of it the next day] shall ye rest that Sabbath.

33. And the LORD spake to Moses, saying:

34. Speak to the children of Israel, saying; On the fifteenth day of this seventh month, shall the Feast of Leave-huts, (or, Tabernacles) be unto the LORD, seven days: [These huts were not made up of boards, or planks skins, wollen, or the linnen stuff, but only of green boughs, according as is shewed below verse 40. An example hereof is to be seen, Nehem. 8. 16.]

35. On the first day there shall be an holy Convocation; ye shall do no servile work.

36. Seven days shall ye offer fire-offerings to the LORD: on the eighth day ye shall have an holy Convocation, and shall offer fire-offering to the LORD: it is a Prohibition-day, [Heb. inhibition, or forbidding, or keeping up. It being forbidden on this day to do any servile work, and the people being kept up, to remain together for the performing of the publick worship, see also Numb. 29. 35. Deut. 16. 8. 2 Kings 10. 20. Nehem. 8. 18. Joel 1. 14. Amos 5. 21. Oth. solemn assembly, holy day, oth. shutting, or closing-day, i. e. the last and chiefest day, wherewith the Feast was concluded: see Deut. 16. 8. John 7. 37.] ye shall do no servile work.

37. These are the set high-times of the LORD, which ye shall proclaim (for) holy Convocations, for to offer unto the LORD fire-offering, burnt-offering, and meat-offering, stay-offering, and drink-offerings, each daily upon its day.

38. Besides the Sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your free-will-offerings, which ye shall give unto the LORD.

39. But upon the fifteenth day of the seventh month, when ye shall have gathered in the income of the Land, ye shall celebrate the LORDS Feast seven days: on the first day there shall be rest, and on the eighth day there shall be rest.

40. And on the first day ye shall take boughs [Although the Hebrew word do properly signifie fruits, yet 2 Kings 19. 30. it is likewise taken for any thing that shooteth and groweth from the roor. And that here the boughs are to be understood, appeareth sufficiently, by the sequel here, and out of Nehem. 8. 16. where more sorts of boughs and branches are specified; and of these they made their Leave-huts] of goodly trees, [as Olives, Mirtles, Palms, see Nehem. 8. 16.] palm-boughs, [Heb. hands of palms] and bushes of right trees, with brook-willows, [wherewith the fore-mentioned boughs and bushes, were to be fastned and held together, as some do conceive] and shall be cheerful seven days, before the face of the LORD your God.

41. And

41. And ye shall celebrate that Feast to the LORD, seven daies in the year: it is an everlasting institution for your generations: in the seventh moneth shall ye celebrate the same.

42. Seven daies shall ye dwell in the Leave-huts: all inborn in Israel, shall dwell in leave-huts:

43. That your Generations may know, that I made the children of Israel to dwell in Leave-huts, [viz. for the space of forty years, whiles they wandered in the wilderness, implying, That he had wonderfully kept and maintained them all that while, without houses, to inhabit, and without the fruits of the earth to feed them] when I led them forth out of the Land of Egypt. I am the LORD your God.

44. Thus Moses pronounced the set high-times of the LORD, unto the children of Israel.

CHAP. XXIV.

Laves about the oyl of the Candle-stick, and the preparation of it, v. 1, &c. of the shew-bread, 5. and occasionally, of one, that had blasphemed the Name of the LORD, 10. of the punishment of blasphemers in general, 13. and of those that kill a man or a beast, or hurt their neighbour, 17. The Execution of the punishment upon the fore-mentioned blasphemer, 23.

AND the LORD spake to Moses, saying:

2. Command the children of Israel to bring unto thee! [Heb. take, i. e. take and bring, See Gen. 12. on v. 15.] pure beaten Olive-oil; [See likewise the command hereof, Gen. 27. 25.] for the Candlestick; for to kindle the lamps, [of whom there were seven in all, Exodus 25. 37.] continually. [viz. each Even.]

3. Aaron [or his Sons, by his order, as appeareth, Exod. 27. 21.] shall continually prepare them, before the face of the LORD, from the Even to the Morning, without the veil of the Testimony, [which made the Partition of the Holy-place, and the most Holy. See above chap. 4. on verse 6. This Candlestick stood in the Holy-place on the South-side, as the guilded Table stood on the North-side, Exodus 26. 31.] in the Tent of the Congregation; it is an everlasting institution for your Generations.

4. He shall continually prepare those lamps upon the pure Candlestick before the face of the LORD. [Pure, as being made of pure massy gold. Exodus 25. 31. as also hereafter verse 6. The Table is called pure, whereon the Shewbread was laid, for being all overlaid with pure fine gold. See Exod. 25. 24.]

5. Thou shalt likewise take meal-flower, and bake twelve Cakes thereof: one cake shall be of two tenths. [i. e. of two Omers, one whereof was the tenth part of an Ephah, See Exod. 16. 36.]

6. And thou shalt lay them in two rows, six in one row, upon the pure Table, before the face of the LORD.

7. And upon each row, thou shalt lay pure frankincense: which shall be for bread for a memorial offering. [see ab. ch. 22.] it is a fire-offering to the LORD.

8. On every Sabbath-day continually [Heb. in the day of the Sabbath, in the day of the Sabbath. See of this manner of speaking, Gen. 7. on v. 2.] shall they prepare the same before the face of the LORD, [which none might do but the Priests alone] on behalf of the children of Israel, [those which had offered the meal-flower, whereof the Priests were to make the bread-loaves or cakes] for an everlasting Covenant.

9. And it shall be Aarons and his Sons: [Understand at the end of the week, when on the Sabbath following they were taken off from the Table, and new bread laid on, instead of the former] who shall eat the same in the

holy place: for it is to him a Holiness of Holinesses, out of the fire-offerings of the LORD; [this is likewise counted among the fire-offerings, or sacrifices, because the frankincense, which lay upon the same, was kindled then, and consumed with fire to the LORD.] an everlasting institution.

10. And there went forth the Son of an Israelitish woman, who in the midst of the children of Israel was an Egyptian mans son; [It is probable that this Egyptian had embraced the Israelites Religion, as some do hold; or else, he may onely have sojourned among the Israelites as a stranger] and the Son of this Israelitish woman and an Israelitish man [viz. by both Father and Mother] were contending together in the camp.

11. Then the Israelitish woman expressly blasphemed [The Hebrew word here rendred, expressly blasphemed, doth properly signifie, to pierce, or bore, or wound thorough, whereby the hainousness of this Act is represented, he having as it were pierced God through with his blaspheming tongue.] the NAME; [understand the Name of the LORD, or JEHOVAH, as the same is declared verse 16. and Deut. 28. 58. See of this name Gen. 2. on v. 4.] and cursed; therefore they brought him to Moses; [understand this of the Judges, who brought him to Moses to know how they should punish such an abominable blasphemer.] the name now of his Mother was Schelomith, the Daughter of Dibri, of the Tribe of Dan.

12. And they led him into prison, that Declaration might be made unto them, according to the mouth of the LORD. [i. e. according to his decision and command: See Gen. 41. on v. 40. and Exodus 17. 1.]

13. And the LORD spake to Moses, saying:

14. Bring forth the Curser without the Camp, and all that heard it, [viz. How he did curse and blaspheme the name of God:] shall lay their hands upon his head, [as so many witnesses, thereby to testify, that they had laid this sin of blasphemy truly to his charge, and that he being really guilty thereof, he was deservedly to be punished thus.] after that the whole Congregation shall stone him.

15. And to the children of Israel ye shall speak, saying; every one, when he shall have cursed his God, then shall he bear his sin. [i. e. the punishment of his sin; as he explaineth it himself in the next verse. See ab. ch. 5. on v. 1.]

16. And who so shall have blasphemed, [Heb. pierced through, or stabbed, as above v. 11. See the note there] the Name of the LORD, shall surely be put to death; [Heb. dying be put to death, i. e. he shall be put to death without fail, without any favour or mercy; and so in the sequel.] all the Congregation shall assuredly stone him: [Heb. stoning stone] the stranger shall be as the inborn; when he shall have blasphemed the NAME, he shall be put to death.

17. And when any one shall have smitten [i. e. smiting and wounding killed. Compare Gen. 37. 21.] any soul of man: [i. e. any man, any person of mankind; See Gen. 12. on v. 5. and Exod. 21. 12.] he shall surely be put to death.

18. But who so shall have smitten the soul of a Cattel, he shall restore it soul for soul. [i. e. a living Beast or cattel, for that which he shall have killed.]

19. Also when any one shall have brought a defilement on his neighbour; as he did so (it) shall be done to him. [viz. according to the course of Law, declared in the next note.]

20. Breach for breach, eye for eye, tooth for tooth: [This was the Law of requital (Fus Talionis) which was not to be executed by the particular persons hurt, and injured, but by the Magistrate, upon due proccesse. The Pharisee did mis-interpret, and ill expound this Law, for which they are reproved by our Saviour, Mat.

5. 38, 39.] even as he shall have brought it [Heb. given] on a man, so shall it be brought on him.
 21. He then that smiteth a Castel, shall restore it; but he that smiteth a man, shall be put to death.
 22. Ye shall have one manner of Right; the stranger shall be as the inborn: for I am the LORD your God.
 23. And Moses said to the children of Israel, that they should bring the curser forth without the camp, and stone him with stones, and the children of Israel did, according as the LORD had commanded Moses.

CHAP. XXV.

Lawes concerning the rest of the Land the seventh year, v. 1, &c. of the year of Jubilee, to be kept every fiftieth year, 8. of the manner of buying and selling inheritable goods, according to the number of years to the Jubilee, 14. of the Right of redeeming sold inheritances, 23. of Usury, and of kindness to the poor Israelites, 35. of the right of the Hebrew bondmen, how they were to be bought, dealt with, and redeemed, 39.

Moreover the LORD spake unto Moses, at mount Sinai: [viz. out of the Tent of the Congregation, which was set up at the said Mount. Exod. 40. and out of which God had given these Lawes unto Moses, Lev. 1.1., when it was set up by Mount Sinai. Compare below 26. 46. and 27. 34.] saying:

2. Speak unto the children of Israel, and say to them; when ye shall be come into that Land, that I give you, then that land shall rest [viz. from being tilled and husbanded] a Sabbath [the word Sabbath doth signifie to rest and surcease form any manner of work. The outward Sabbath in the old Testament was first, of daies; as of the seventh day, and the Feast-daies. Exod. 20. 8. Lev. 23. 39, &c. secondly, of months; as of the new-moons, above chap. 23. 24. Numb. 28. 11. thirdly of the years; as here and below chap. 26. 35, &c.] to the LORD. [i. e. according to his command, and to his honour. Otherw. The Land shall rest, it shall be a Sabbath, &c.]

3. Six years shalt thou sow thy field, and six years cut thy vineyard, and gather the income thereof.

4. Yet in the seventh year there shall be a Sabbath of rest for the land: a Sabbath to the LORD: thy field thou shalt not sow, nor cut thy vineyard.

5. That which shall have grown of it self of thy harvest, thou shalt not reap, nor cut off the grapes of thy separation: [Oth. that which thou didst not cut, (or, prune.) or from which thou withheldst thy self. Understand hereby the vineyard of every Israelite, from which he was to separate himself, according to this Law, so as that he might neither husband, nor dress the same, nor gather in ought of its own growth. And thus the said vineyard is likewise called bel. v. 11.] it shall be a year of rest for the land.

6. And the (income of the) Sabbath of the land shall be for food unto you; for thee, and for thy man-servant, and for thy Maid-servant, and for thy day-labourer (or hireling) and for thy cohabitant that sojourns with thee: [The meaning is, That they might feed on the fruits, which in that seventh year should grow of themselves through the blessing of the LORD, without any labour and dressing in their fields and vineyards, and which no owner was permitted to gather in according to the usual manner; for to be laid up in barns and cellars, or store-houses.]

7. Together with thy Cattle, and for the beasts, that are in thy Land, shall all the income thereof be for food.

8. Thou shalt likewise number thee seven year-weeks, [Heb. Sabbath-years. The word Sabbath doth signifie a week here, as above chap. 23. 15. Now as a week of daies had seven daies, so a week of years had seven years.] seven times seven years; so that the daies of the seven year-weeks, shall be unto you forty and nine year.

9. After that shalt thou cause in the seventh Moneth, [See above chap. 23. on v. 24.] the trumpet of sounding to pass thorough; [i. e. to go all the Land over, that there may be a general proclamation made of the year of Jubilee.] upon the expiation-day [see above chap. 23. on v. 27.] shall ye cause the Trumpet to pass through in all your Land.

10. And ye shall hallow that fiftieth year [Heb. the year of fifty year, i. e. proclaim of it, that it is a year peculiarly set apart and dedicated to the LORD, for a singular and holy use. See of the word hallowing, taken in this sense above chap. 8. on v. 10.] and proclaim freedom in the Land, for all its inhabitants: it shall be a (year of) Jubilee unto you, [The Hebrew word Fobel signifieth first a Weather, or Ram: afterward a Rams horn; at last the fiftieth year, which was proclaimed by the sound of a Rams-horn; as here in this year the freedome of men, and Maid-servants was proclaimed: and such as had sold their inheritance, through poverty, came to be repossess of the same. The word year, is inserted in the text here, and in the sequel, out of v. 13.] and ye shall return every one to his possession, and shall return every one to his generation. [i. e. to his friends and kindred, from whom he had separated himself, by selling his freedom to others, see bel. v. 41.]

11. This Jubel-year shall be the fiftieth year unto you; ye shall not sow, nor reap what shall have grown therein of it self, neither cut off (the grapes of) the separation in the same. [viz. in that fiftieth year. see above v. 5.]

12. For that is the Jubel-year; it shall be holy unto you, [Heb. holiness] ye shall eat the income thereof out of the field. [the income. Understand the corn and fruit which shall have grown there of it self, without thy labour.]

13. On that Jubel-year shall ye return every one to his possession.

14. Therefore when thou shalt sell any saleable (thing) to thy neighbour, or buy ought out of the hand of thy neighbour, let none oppress [or shorten, see above chap. 19. on v. 33.] the one the other. [Heb. a man his brother.]

15. According to the number of years from the Jubel-year, shalt thou buy of thy Neighbour, and according to the number of the years of the incomes [i. e. wherein the fields or grounds are to bring forth their incomes; for the land was not sold, but onely his incomes for certain years, as appeareth by the sequel.] shall he sell it to thee.

16. According to the multitude of the years shalt thou multiply his purchase [Understand the price or value of the goods to be sold] and according to fewness of the years shalt thou lessen its purchase; for he selleth unto thee the number of the incomes. [i. e. not the propriety of the land, but the use and income of it, and that onely for a certain number of years, which must end with the Jubel-year. For then it stood open again for the Seller, or first owner to repossess it again, and the buyer was to quit it.]

17. Let none therefore oppress his neighbour; but fear (or stand in awe) before thy God; for I am the LORD thy God.

18. And do my institutions, and keep my rights and do the same: then shall ye dwell secure in the Land.

19. And the Land shall give its fruit, and ye shall eat to satisfaction, and ye shall dwell safe (or securely) therein.

20. And when ye shall say, what shall we eat in the seventh year? behold we may not sow, nor gather in our income?

21. Then will I command my blessing [i. e. I will give and bestow my blessing, Gods commanding signifieth

eth his doing and performing, either with real blessings, as here, and Deut. 28. 8. and Psa. 111. 9. and 133. 3. or with real punishments, as Isa. 5. 6. and Amos 9. 4. Nab. 1. 14. comp. Gen. 1. on verse 3.] over you in the sixth year: that it shall bring forth the incomes for three years.

22. Now the eighth year ye shall sow, and shall eat of the old income, until the ninth year, till his income [viz. that of the eighth year] be come in ye shall eat the old.

23. The land also shall not be sold for ever; [Hebr. for cutting off, viz. from the right of Redemption; so that the seller should be utterly cut off from all interest therein, and deprived of the right to redeem his sold inheritance; or at the least in the year of Jubilee to be re-admitted into the possession thereof; see the same phrase bel. verse 36.] for the land is mine: because ye are strangers, and cohabitants by me.

24. Therefore in all the land of your possession, ye shall permit [Heb. properly give] redemption for the land, [i. e. you shall sell with this condition, that liberty may be left you still, to redeem it.]

25. When thy Brother shall be impoverished, and shall have sold ought of his possession: then his Redeemer, that is, his near kin shall come, and shall redeem the sold (land) of his brother.

26. And when any shall have no Redeemer, but his hand shall have gotten and he found, [see of the like phrases ab. ch. 5. on v. 7.] so much as is sufficient for his redemption: [Heb. according to the sufficiency of his, &c.]

27. Then shall he reckon the years of his sale, [viz. from the time that the sale was made, unto the next ensuing Jubilee; reckoning the income of so many years as yet remain behind, and paying for them according to the rate and value the sale was made by: see ab. verse 16.] and he shall return the Surplus back unto the man, to whom he had sold it: and shall come to his possession again.

28. But if his hand have not found sufficient to return back unto him, [Compare this with the note on vers. 16. and Judges 9. 33.] then his sold goods shall be in the hand of its buyer, until the Jubel-year: but in the Jubel-year it shall go out, [i. e. the sold goods shall not continue any longer in the power of him that had brought it. Oth. He, viz. the buyer shall go out. Comp. bel. verse 30. and 31.] and he [viz. the Seller] shall return to his possession.

29. In like manner, when any one shall have sold a dwelling house (in) a walled City; [Heb. a city of the wals] then his redemption shall be until the year of his sale shall be perfect; his redemption shall be in a full year. [Heb. dayes. Thus the word dayes is taken for a full year, Exod. 13. 10. 1 Sam. 1. 3. and 27. 7. the meaning is, that the right of this Redemption lasted a whole or a full and compleat year, after the sale was made.]

30. But in case it be not redeemed against the whole year shall be fulfilled, then that house which is in that city that hath a wall, shall ever [Heb. for cutting off: as ab. verse 23.] remain to him that bought it, among his generations. [The sense is, the house should thenceforward so appertain to the Purchaser or Buyer of it, that the Seller was cut off then from all right and title to redeem it.] it shall not go out in the Jubel-year. [Understand this of the House sold, which in the very Jubel-year, was not to go out free (like land) out of the buyers hand, but he must remain the proprietor of it.]

31. But the houses of the villages, which have no wall round about, shall be reckoned as the field of the land (or Country) for that there shall be redemption, [viz. for the houses of the Villages in the same manner as was ordained for the fields, or lands, above verse 25. 26. In the Hebrew it is, for them there shall be redemption, in the plural; i. e. for every Village-house. Oth. for him (i. e. for the Seller) there shall be redemption, and (the Buyer) shall go out in the Jubel-year] and they shall go out in the Jubel-year.

32. As for the cities of the Levites, and the houses of the cities of their possession; the Levites shall have a perpetual redemption: [Understand this during the time of the Law, and judaical government in the land of Canaan, so below verse 34. see Gen. 13. on verse 5.]

33. And when redemption shall have been made among the Levites, [Oth. When one shall have bought any house of the Levites, &c. or, but he that redeemeth (be) of the Levites; or, the (Buyer) of the sold house shall, &c.] then the buying (or purchase) of the house [viz. which is to be redeemed by the Buyer] and of the city of his possession [understand to which the house appertained, or under whose jurisdiction it was] shall go out in the Jubel-year: for the houses of the cities of the Levites are their possession in the midst of the children of Israel.

34. Yet the Field of the Suburb [Lying under the City.] of their Cities shall not be sold: for it is a perpetual possession for them, [as above verse 32.]

35. And when thy Brother shall be impoverished, and his hand shall waver by thee, [i. e. his means and ability shall be decayed. Other. his shaking hand shall extend to thee; for to crave and obtain relief in his poverty and distress] then thou shalt uphold him, (or, hold him fast) [The Hebrew word doth properly signify to seize; and lay hold on, for to hold fast: understand here all manner of relief and kindness, whereby the poor may be upheld and comforted. Comp. Ezek. 16. 49.] (even) a stranger, [Here may be understood the Strangers, that were Proselytes, and had imbraced and made profession of the Israelites religion; for to other strangers they were allowed to lend upon usury, Deut. 23. 20. which God had forbidden to do to the faithful strangers, Exod. 22. 5. Deut. 23. 19.] and cohabitant, that he may live by you.

36. Thou shalt take no usury, [The Hebrew word signifieth a biting or a gnawing through, because a mans means are devoured and swallowed up by Usury] nor over-gain [the Hebrew word implyeth as much, as multiplying, or unmeasurable increase; such as is usury upon usury, gain of gain, and to take an exaction, beyond all equity and measure; some take the first word for the usurie, made by monies, the other for the gain gotten, by wares, meat, apparel, &c.] from him, but thou shalt fear before thy God, that thy Brother may live by thee.

37. Thou shalt not give him thy money upon usury; and thou shalt not give thy meat for over-gain.

38. I am the LORD your God, that carried you forth out of the land of Egypt, for to give you the land of Canaan, that I may be a God unto you. [See above chap. 17. on verse 7.]

39. Likewise, when thy Brother shall be impoverished by thee, and shall have sold himself unto thee, [Or, shall be sold unto thee] thou shalt not make him serve the service of a slave: [or, thou shalt not require service of him, according to slavish bondage: or, thou shalt not suffer him to serve, or, shalt not be served by him, with the service of a slave, or bondman. i. e. thou shalt not make use of his service with that rigour and exaction, which is usually practised and laid upon the slaves. Heb. Thou shalt not serve in him the service of a servant: see the same phrase below verse 48. Exodus 1. 14. Jer. 25. 14. and 30. 8. and 34. 9. 10.]

40. As a day-labourer, as a Cohabitant he shall be with thee: He shall serve thee until the Jubel-year.

41. Then he shall go out from thee, he and his Children with him: And he shall returne unto his Generation (Kindred, Family,) [See above on verse 10.] and returne to the possession of his Fathers.

42. For they are my Servants, [Whom I have chosen, out of all Nations to be my peculiar people, my inheritance, for to serve me here in this life, and live with me for ever hereafter: as also below verse 55.] Whom I carried forth out of Egypt; they shall not be sold, as one

doth sell a Slave (or, Bondman) Hebr. by, or, after the selling of a Slave, i. e. to be sold like Slaves, to perpetual bondage.]

23. Thou shalt have no dominion over him with cruelty, but thou shalt fear before thy God.

44. Concerning thy Bondman, or thy Bondmaid, whom thou shalt have, they shall be of the Nations which are round about you; of them ye shall buy a Bondman, or Bondwoman.

45. Ye shall (may) likewise buy them of the children of the Cohabitants, which sojourn with you as Strangers, out of them, and out of their generations, which shall be with you, whom they shall have gotten in your land; and they shall be for a possession unto you. [viz. To hold and use them as Slaves and Bondmen for ever, who could not have the benefit of being redeemed, or going out free in the Jubel-year.]

46. And ye shall put your selves possessors over them, for your children after you, that they may inherit the possession, ye shall make them serve for ever, [viz. as Slaves and Bondmen: above verse 39.] But over your Brethren the Children of Israel; every one over his Brother, ye shall have no dominion over him with cruelty (or harshness.)

47. And when the hand of a Stranger and Cohabitant that is by thee, shall have gotten ought [i. e. acquired some means, or riches, and so below v. 49.] and thy Brother, that is by him, shall be impoverished, that he shall have sold himself to the Stranger, the Cohabitant that is by thee, or unto the Tribe of the generation of the Strangers. [i. e. To the inborn and inhabitant, who though he be of foreign descent, was nevertheless born in the Land, and hath taken root by his long abode therein.]

48. After that he shall have sold himself there shall be redemption for him, one of his Brethren shall redeem him.

49. Either his Uncle, or the son of his Uncle shall redeem, or he that is of the nearest of his flesh, of his generation shall redeem him; or if his hand have gotten something, let him redeem himself.

50. And he shall reckon with his Buyer, from that year of that he sold himself, until the Jubel-year; so that the money of his sale shall be according to the number of the years; [viz. which he shall have served his Master, to deduct from which money in paying his Redemption, as he hath spent time in his Masters-service] according to the dayes of an Hireling (or, Day-labourer) shall it be with him. [i. e. shall he be dealt with.]

51. If there be many of those years, yet [viz. from the time he is ready to be redeemed, until the Jubilee, when such servants went out free: compare the next verse.] according to them shall he restore for his redemption, of the money for which he was bought. Hebr. the money of his buying, i. e. according as there are many years to come yet before the Jubilee, so let him restore to his Master of [the money he was bought for.]

53. As a day-labourer (or, hireling) shall he be with him from year to year; [i. e. as one that was not taken on by fits now and then, but kept and hired for a full year or more to work with him] they shall have no dominion over him with cruelty (harshness) before your eyes [in your presence, your selves looking on and winking or conniving at it.]

54. And in case he be not redeemed hereby, [i. e. by the foresaid men or means. Otherw. in these, viz. years] then he shall go out in the Jubel-year, he and his children with him.

55. For the children of Israel are my Servants, my Servants they are, whom I have carried forth out of the land of Egypt, I am the LORD your God.

CHAP. XXVI.

After that God had forbidden Idolatry, and commanded the keeping of his Sabbaths together with the whole worship of God, ver. 1. &c. he maketh many excellent promises to them which should live according to his precept, 3. but fearful menaces against the transgressors thereof, 14. promising nevertheless to them which should repent, to be gracious unto them, and to shew them many mercies and favours, 40. with a conclusion, shewing from whom, to whom, where and by whom these laws were given, 46.

Ye shall make to your selves no Idols, [See above chap. 19. v. 4.] nor set up to your selves a Cut, (or, Carved) Image, nor erect Image. [The Hebrew word signifieth all manner of things reared up Pillar-wise, or placed upon a Pillar in honour of Idols, Exod. 23. 24. Deut. 16. 22.] nor set up (any) Image-stone. [Hebr. stone of the Image, or Imagery] to bow your selves before it, for I am the LORD your God.

2. Ye shall keep my Sabbaths, and shall fear (stand in awe of) my Sanctuary; [See above chap. 19. 30.] I am the LORD.

3. If ye shall walk in my Institutions, and keep my Commandments and do them.

4. Then will I give you rain [Heb. hath the plural, i. e. such as ye shall stand in need of, v. 3. Both the early and the latter rain] in their seasons; and the land shall give its incom, and the trees of the field shall yield their fruit.

5. And the thrashing-time shall reach you to the Vintage; and the Vintage shall reach you to the sowing-time: [The meaning is, that their harvest should be so plentiful, that they should not be able to make an end with thrashing of their grain before the Vintage, and their Vintage should likewise be so abundant, that they should not have done gathering, pressing, and cellaring their wine before the seed time; so that they should have work enough to receive all these blessings at Gods hand] and ye shall eat your bread, even to satiety, [so above chap. 25. 19.] and shall dwell securely in your land.

6. I shall likewise give peace in the land, that ye shall lie down to sleep [Or, that ye shall sleep, or lie down, so Gen. 19. verse 4.] and there be none to affright you: and I shall make the evil beast to surcease out of the land, and the sword shall not passe through your land: [i. e. it shall not be troubled with wars; thus the sword is taken for war, Numb. 14. 3. 2 Sam. 12. 10. Isa. 1. 20. Ezek. 30. 4. comp. Gen. 27. on ver. 40.]

7. And ye shall persecute your enemies, and they shall fall by the sword, [i. e. perish in war, and so in the next verse, and Numb. 14. 3. 2 Sam. 3. 29. Psal. 78. 64. Jer. 20. 4.] before your face.

8. Five of you shall pursue an hundred, and an hundred of you shall pursue ten thousand, [there is a certain number set down here for an uncertain, as likewise below verse 18. and 26. Gen. 4. 15. and 26. &c. Num. 14. 22. 1 Sam. 18. 7. Job. 5. 19. the meaning is here, that a few Israelites should be able to chase and defeat a great many of their Enemies] and your Enemies shall fall by the sword before your face.

9. And I will turn my self unto you [Or, have the face upon you, viz. for to do you good] and will make you fruitful and multiply you, and my Covenant I will establish with you.

10. And ye shall eat the old, that is grown old; [Understand this of such fruits, as keep long, and prove rather better than worse by being kept long, both for taste and nourishment] and the old ye shall bring forth because of the new. [Heb. from the face of the new, i. e. I will bestow such plenty and abundance upon you, that the old

old fruits shall not be voided nor spent yet out of your barns or store-houses, before the new shall come to take their place, and for whom ye must make riddance of the old.]

11. *And I will set my Tabernacle in the midst of you:* [i. e. I will cause my grace and favour, my word and worship to abide continually amongst you, that I may remain your God and ye my People: compare the next verse] *and my soul shall not loath you.* The Heb. word signifieth to reject a thing with great abhorrance, so that it causeth an utter aversion, and turning away of ones self from it, and so below verse 15. 30. 43. 44.]

12. *And I will walk in the midst of you,* [viz. for to instruct you in spiritual matters, to sanctifie and conduct you to your everlasting salvation and outwardly also, to bless you with abundance of health, wealth, fruitfulness and peace] *and will be a God unto you:* [see Gen. 17. on verse 7. Ezek. 11. 20.] *and ye shall be a people unto me,* [i. e. such a one whom I shall of grace receive, justifie and sanctifie for eternal salvation through the promised Messiah, 1 Cor. 1. 30.]

13. *I am the LORD your God, which carried you forth out of the land of the Egyptians, that ye should not be their slaves; (bondmen) and I have broken the axel-trees of your yoke;* [The Axel-tree in a Wagon, is the middle-most beam, or peice of the wood there, unto which the horses are fastned for to draw: or, ye may understand here the Cart-ropes, or Wain-ropes and tacklings, wherewith they are tied, and fastned to the Axel-tree; hereunto is the bondage of the Israelites compared, they being made to go as under a heavy yoke in Egypt; see of this and the like phrases, Jer. 27. 2, 8. and 28. 2, 13, 14. item. Nah. 1. 13.] *and have made you go upright.* [Heb. (with) erection, i. e. so that you were able to lift up your heads again, and walk bolt uprightly in token of being cased, revived, cheered, courageous.]

14. *But if ye shall not hearken to me, and not do all these commandments.*

15. *And if ye shall disdainfully reject my institution, and if your soul shall loath my rights, that ye do not all my commands, to nullifie my covenant.* [i. e. to make it of no effect, that I cannot perform my promises by reason of your unbelief and disobedience, so Isa. 24. 5.]

16. *This shall I likewise do unto you, that I shall put over you,* [viz. as so many Commanders, who shall Lord it over you; and like severe Judges, punish and plague you in executing my righteous judgements against you, compare this kind of expression, with another not unlike, 2 King. 8. 1. and see the ann. there] *Terror, Consumption and the Feaver, which consume the eyes,* [See 1 Sam. 2. 33.] *and torment the soul; ye shall likewise sow your seed in vain, and your Enemies shall eat the same.*

17. *Withall, I shall set my face against you,* see above, chap. 17. on verse 10.] *that ye shall be beaten before the face of your Enemies, and your haters shall lord it over you, and you shall flee when none pursueth you.*

18. *And if unto (or for all) these things ye will not hear me yet:* [i. e. when I shall have gone thus far in punishing of you, and ye will not be reclaimed yet to obey me] *I will add yet thereunto, and chastise you sevenfold according to your sins.* [see above on verse 8.]

19. *For I shall break the pride of your power,* [i. e. the strength that makes you proud] *and will make your heaven like iron,* [i. e. altogether dry, without giving you any rain] *and your earth like copper.* [i. e. hard and barren.]

20. *And your might shall be consumed in vain;* [i. e. ye shall labour and toil with body and mind, and use all your means and industry to help you, but it shall be to no purpose, and prove meer labour in vain] *and your land shall not give its incom, and the trees of the land shall not give their fruit.*

21. *And if ye walk (in) contrariety with me,* [i. e.

set your selves of purpose in opposition against me, encouraging me like adversaries, as resolved to contrarie me; despising my commands, and willfully trampling them under your feet by your trespassing against me, Otherw. carelessly, recklessly, without any fear or consideration, as persuading themselves in their fond conceits, that their weal and woe comes not from me, but accidentally by hazard, and therefore refuse and denie me all due reverence and obedience. The particle (in) is inserted in the text here, out of verse 24. 40, 41.] *and shall not be willing to hear me, then shall I add sevenfold smittings over you, according to your sinnes.*

22. *For I will send among you the beasts of the field, which shall bereave you,* [viz. of your children, see Ezek. 5. 17.] *and destroy your Cattel, and diminish you; and your wayes shall become desolate,* [viz. those in your own land, none daring to use them, for fear of those devouring beasts abroad.]

23. *If yet by these things ye shall not be chastized unto me, but walk (in) contrariety with me,* see above on verse 21.]

24. *Then shall I likewise walk in contrariety with you,* [i. e. come against you with my righteous punishments and judgments. Otherw. walk in, or, by casualty (as it falls out,) viz. as one that takes no further care for you, to do you good; but I shall so deal with you, that all manner of plagues shall light on you, as by ill luck and accident, compare Psa. 18. 27.] *and I shall likewise smite you sevenfold over your sinnes.*

25. *For I shall bring a sword over you, which shall avenge the vengeance of the Covenant,* [i. e. the punishment which ye shall have deserved; for having, through your apostacie and disobedience, made my Covenant of no effect: see above, verse 15.] *so that ye shall be gathered into your Cities; then shall I send the pestilence in the midst of you, and ye shall be delivered up into the hand of the Enemy.*

26. *When I shall have broken you the staff of Bread,* [i. e. the nourishing vertue of all manner of food and meat, especially of Bread, the stay and support of mans life; otherwise, through the blessing of the LORD, as a staff is to a weak and feeble person. See of this kind of speaking, Ezek. 4. 16.] *then shall ten women take the Bread in one Oven,* [i. e. there shall be such a scarcity of bread, that one ordinary Oven shall suffice for many women, to bake Bread there for many families; whereas otherwise, one family had provision enough to fill one alone] *and shall render their Bread by weight,* [i. e. the Bread shall have its weight indeed, but not its vertue and efficacy according to the weight.]

27. *When for this also ye will not hear me, but shall walk with me in contrariety.*

28. *Then shall I likewise walk with you in fierce hot contrariety* [Hebr. in hot, or, fervent indignation of contrariety, or meeting] *and I shall chastise you likewise sevenfold over your sins.*

29. *For ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat,* [see Deut. 28. 33. 2 King. 6. 28. Lam. 4. 10.]

30. *And I shall destroy your heights,* [Understand high-places, as mountains, hills, and hillocks, whereon sacrifices were offered to the Idols, or the high structures of Altars, see likewise of these, Numb. 33. 32. Ezek. 6. 3.] *and extirpate your sun-images;* [the Hebrew word signifieth certain Images, which had their name from heat and warmth, or (as some do hold) that they stood in the view of the Sun; others do here understand Houses and Altars, set up in honour of the Sun, there to worship it, upon which the fire was honoured with divine worship, see likewise of these Images, 2 Chro. 14. 5. and Ezek. 6. 4. &c.] *and shall throw your dead bodies, upon the dead bodies of your dung-Gods:* [He calleth the broken pieces and stumps of the Idols dead bodies or carcases; implying

ing, that as the same should contemptibly be thrown away, so should the dead bodies of the Idolaters likewise be contemptibly handled, and not counted worthy the burial; and the Idols are called dung-Gods here, Heb. *Dungs*, as being in Gods account no better then mans dung; whom every one therefore ought to abhor as the most noisom filth that is; And the Images of the Idols are often termed thus, to make us the more to abhor and detest all Idolatry, as a most hainous abomination, see Deut. 29. 17. 1 King. 15. 12. 2 King. 17. 12. and 21. 11. Jer. 50. 2. Ezek. 6. 6. and 14. 3. and 20. and verse 7, &c.] and my soul shall loath you.

31. And I shall make your Cities a Desert, and lay waste your Sanctuaries: [Understand the Temple, which is likewise called thus in the plural, Ezek. 21. 2. and that by reason of the several parts it had, the most holy place, the holy place, and the Courts] and I will not smell your pleasant smell. [viz. which cometh from your sacrifice, i.e. your offerings shall not be acceptable unto me, compare Gen. 8. 21. If 1. 11. 12. 13, &c.]

32. Yea I will lay waste that land, that your Enemies which shall dwell therein, [viz. you being outed thence, verse 33.] shall be astonished at it.

33. Besides I shall scatter you among the Heathen, and draw forth a sword behind you, and your land shall be desolate, and your cities shall be a desolation.

34. Then the land shall take pleasure in his Sabbaths, [i.e. the land shall enjoy its rest, which ye shall have refused to give unto it, disobeying my law, Lev. 25. verse 4. see the next verse] all the dates of the desolation, and ye shall be in the land of your Enemies; then the land shall rest, and take pleasure in its Sabbaths.

35. All the dates of the desolation it shall rest; because that it rested not in your Sabbaths, when ye dwelt therein.

36. And as for the remnant among you, I shall cause a feebleness to come into their hearts, [i.e. I shall deprive them of all courage and vigourousness, and haunt them with continual fears and frights, though there be no ground of any] in the lands of their Enemies; so that the noise of a stirred leaf shall chase them, and they shall flee as men do flee before a sword; [Heb. the flight of a sword] and shall fall when there is none that pursueth.

37. And shall fall the one upon the other, [Heb. the man upon his brother] as before the sword, where no man is that pursueth, and ye shall not be able to subsist [Hebr. unto you shall not be, or, ye shall not have the steadfastness, or, standing up, or, rising up] before the face of your Enemies.

38. But ye shall perish among the Heathen: and the land of your Enemies shall consume you.

39. And the Remnant among you, shall consume away for their iniquity in the Lands of your Enemies; yea likewise for the iniquities of their Fathers [Having followed their steps; see Gods threatening, Exod. 20. 5.] shall they consume together with them.

40. Then shall they confess their iniquity, and the iniquity of their Fathers with their transgressions, where-with they transgressed against me, and also that they have walked with me in contrariety:

41. That I also shall have walked in contrariety with them, and brought them into the land of their Enemies; if then their uncircumcised heart [i.e. impenitent, stubborn and most unwilling to cast sin out, but entertaining and fomenting it rather, so Jer. 9. 26. Ezek. 44. 7. Act. 7. 51.] doth bend, and they then are well-pleased with the punishment of their iniquity. [Hebr. with their iniquity, i.e. the punishment thereof; see above chap. 5. verse 1. this well-pleasing doth consist in an upright confession, of having very well deserved such punishment by reason of their sins, and consequently in a real conversion of the heart from them unto the LORD. Otherw. this verse may be read thus: Yea I shall walk with them in contra-

riety, and bring them into the land of their Enemies; sure then their uncircumcised heart shall bend, and I will &c.]

42. Then will I remember my Covenant (with) Jacob, and likewise my Covenant (with) Isaac, and likewise my Covenant (with) Abraham will I remember, and I will remember the Land:

43. When the land shall have been forsaken for their sakes, [Or, of them] and been well-pleased with its Sabbaths, when it lay waste for their sakes, [or, from them] and they shall have been well-pleased with the punishment of their iniquity, [Hebr. with their iniquity, as above ver. 41.] therefore and because they had rejected my rights, and their soul had loathed my institutions.

44. And besides the same there is this also, [i.e. besides that I shall remember them, when they shall convert themselves unto me; I shall likewise be mindful of them, whiles yet they remain in Captivity among their Enemies, and in their very impenitence] when they shall be in the land of their Enemies, I shall not reject them, nor loath them, for to make an end of them, disannulling my Covenant with them; for I am the LORD their God.

45. But I shall for their (good) Heb. for them (in their behalf) compare Psal. 79. 8.] remember the Covenant of the fore-fathers, [or, predecessors, viz. that which I made with the old ones, their fore-fathers, whom I led forth out of Egypt] whom I have brought forth out of the land of Egypt, before the eyes of the Heathen, that I might be a God unto them; I am the LORD.

46. These are the Institutions, and the Rights, and the Laws, which the LORD gave between him, and between the children of Israel, upon mount Sinai, by the hand of Moses.

CHAP. XXVII.

Laws touching the redeeming of men, which were vowed or devoted unto God, verse 1. &c. of beasts, 9. of houses, 14. of fields or grounds, 16. what things were not to be vowed, and being vowed might be redeemed or not? 26. of redeeming the tents, both of fruits and cattle, 30.

Moreover the LORD spake unto Moses, saying:
2. Speak unto the children of Israel, and say to them; when any one shall have separated a Vow, [viz. of such things or persons as appertain unto him, or are in his power and disposing, desirous to dedicate and consecrate the same to the LORD for an holy use: which therefore below verse 14. &c. is called a hallowing] the souls [i.e. the persons, or men. See Gen. 12. on verse 5.] shall be the LORDS, [and consequently the Priests, who were to administer the service of the LORD, and to take charge of all that belonged thereto. Hebr. unto the LORD] according to thy Estimation. [The LORD speaketh unto the Priest here, as appeareth by verse 12. who was to make this Estimation; understand thereby the sum of money, which the hallowed things were valued at and redeemed for.]

3. When thy Estimation shall be of a man of twenty years old, to one that is sixty years old, [Heb. of a son of twenty years, to a son of sixty years, and so in the sequel] then shall thy Estimation be of fifty shekels of silver [of this coin, see Gen. 20. on verse 16. and chap. 23. on verse 15.] according to the shekel of the Sanctuary.

4. But if it be a woman, then shall thy Estimation be thirty shekels.

5. And if it be of one that is five years old, to one that is twenty years old, then the Estimation of a man shall be twenty shekels, and for a woman ten shekels.

6. But if it be of one that is a month old, unto one that

is five years old, then the Estimation of a man shall be five shekels of silver, and thy Estimation over a woman, shall be three shekels of silver.

7. And if it be of one that is sixty years old, and upwards, if it be a man, then thy Estimation shall be fifteen shekels; and for a woman ten shekels.

8. But if he be poorer than thy Estimation, [Or, then thou hast estimated him, i. e. if he be so poor, that he is not able to pay thy Estimation] then he shall place himself before the face of the Priest, that the Priest may estimate him; the Priest shall estimate him according, that the hand of him that made the Vow, shall be able to get. [see of this phrase above chap. 5. on verse 7.]

9. And if it be a beast, whereof one offereth sacrifice unto the LORD; whatsoever he [viz. that made the Vow] shall have given thereof [i. e. of what one useth to offer, according to the Law] unto the LORD (the same) shall be holy. [Heb. holiness, and so in the next verse, and verse 14. &c. i. e. dedicated and consecrated to God.]

10. He shall not alter, nor change the same, a good for a bad (one) or a bad for a good (one) if nevertheless he do in any wise exchange [Heb. exchanging exchange] a beast for a beast, then this, [viz. that was changed] and that for which it is changed, [Heb. his exchange, i. e. that which is put in the place of the changed, so below verse 33.] shall be holy.

11. And if it be any unclean beast, of which one offereth no sacrifice unto the LORD, then he shall place that beast before the face of the Priest:

12. And the Priest shall estimate the same, according as it is good or bad, [viz. for to distinguish which may be good or bad, and accordingly to proportion his estimate, Hebr. betwixt good and betwixt bad, and so below verse 14.] according to thy estimation, Priest, so shall it be.

13. But if he will needs redeem it, [Heb. redeeming redeem] then shall he and the fifth part of it above the estimation.

14. And when any shall have consecrated (hallowed) his house, [i. e. freely offered and dedicated the same to God by a vow, whereby it became the Priests; in which case, if one would have the house redeemed, the estimation of the value thereof was to be made by the Priest, and a fifth part over and above the same to be paid for it] that it should be holy to the Lord, then the Priest shall estimate the same, according as it is good or bad; even as the Priest shall have estimated the same, so shall it stand.

15. And if he that hallowed it, will redeem his house, then he shall add above the same a fifth part of the money of thy estimation, then it shall be his.

16. If likewise any one shall have hallowed ought unto the LORD of the field of his possession, then thy estimation shall be according to its seed; [i. e. according to the quantity of the seed, wherewith that land was to be sowed, shall thou value the money that is to be paid for the redemption thereof] one Homer [of this measure, see 1 King. 4. on vers. 22. 1 Sa. 5. 10. Ezek. 45. 11. Hos. 3. 2.] of barley seed shall be at fifty shekels of silver.

17. If he shall have consecrated his field from the Jubel-year, [see above chap. 25. verse 20] then shall it stand according to thy estimation. [i. e. according to the price thou puttest upon it, shall that land return again to him that had hallowed it unto the LORD, he paying the said price.]

18. But if he shall have hallowed his field after the Jubel-year, then shall the Priest count him the money, according to the years, that are remaining yet unto the Jubel-year, [i. e. according to as many, or as few, as are remaining over, until the Jubel-year] and shall be deducted from thy estimation. [Of this deduction and abatement, according to the number of years from the Jubilee, see above chap. 25. 15, 16, 17.]

19. And if he will absolutely redeem [Heb. redeeming redeem] the field, that hallowed the same; then he shall add a fifth part of the money of thy estimation above it, and the same shall be confirmed to him.

20. And if he shall not redeem that field, or if he have sold that field unto another man; then it shall be redeemed no more.

21. But that field, after that it shall have gone out in the Jubel-year [viz. out of the power and possession of them that had bought the same, see above chap. 25. on ver. 28.] shall be holy to the LORD, like a banned (accursed, or devoted) field: [The Hebr. Epithite here implyeth indeed an extirpation and destruction, whereof nothing was to be left over, Deut. 2. 34. and 7. 26. but withall, a dedicating and consecrating of some thing to Gods peculiar service, which consequently became the Priests own, or propriety, as here, and below ver. 29. Num. 18. ver. 14.] the possession thereof shall be the Priests.

22. And if he have hallowed a field to the LORD, which he bought, [Heb. of his buying, or, acquiring] and is not of the field of his possession, [viz. by inheritance.]

23. Then the Priest shall count unto him the sum of thy Estimation unto the Jubel-year: [i. e. the Estimation which thou Moses, by my command dost appoint him, which must be made by the Priest himself, ver. 25. or, these words are addressed by the LORD unto the Priest himself, that was to make this Estimation, see ab. v. 12.] and he [viz. which hallowed the field] shall give thy Estimation upon the same day, a holiness to the LORD, [i. e. which is hallowed unto the LORD, or, unto the LORD (for) holiness, i. e. that it may be holy to the LORD.]

24. In the Jubel-year shall that field return again to him, from whom he had bought it, unto him that had the possession of that land.

25. All thy Estimation [Now here the LORD speaks apparently again to the Priest] shall be made according to the shekel of the Sanctuary, the shekel shall be of twenty Gerahs, [a Gerah weighed sixty barley-grains, or aces, answering in our value the twentieth part of a Rix-doller, (about two pence three farthings within a small matter) See likewise of this coin, Ex. 30. 13. Num. 3. 41. & 18. 16.]

26. But the first-born, which is first-born to the LORD of a beast, [i. e. which otherwise by right of primogeniture doth belong unto the LORD, and therefore no vow can be made of it, see Exod. 13. 2. and 22. 29. and 34. 19. Numb. 3. 13. and chap. 8. 17.] that none shall hallow, whether it be a bullock, or small cattel, it is the LORDS.

27. Yet if it be of an unclean beast, he shall redeem it according to thy Estimation, and shall add its fifth part above the same; and if it be not redeemed, it shall be sold, according to thy Estimation.

28. However, nothing that is banned, [See above on verse 21.] that any one shall have banned to the LORD, of all that he hath of man or beast, or of the field of his possession shall be sold or redeemed, whatsoever is banned, [Hebr. all banning] shall be a holiness of holinesses unto the LORD [see above chap. 2. on verse 3.]

29. Whatsoever is banned, that which is banned of man, shall not be redeemed; it shall surely be put to death. [Unde stand this of men, enemies to God and to his people, especially these whom the LORD commanded to be destroyed and extirpated, those might not be redeemed, nor suffered to live, see Num. 21. 23. Josh. 6. 17, 18. 1 Sam. 15. 3. This may likewise be understood not of men, but of beasts banned, or devoted by men.]

30. Also all tenths of the land, of the fruit of the trees are the LORDS, they are holy to the LORD. [There were four sorts of Tenths. 1. The ordinary yearly Tenths of the Levites, spoken of in this place, and Num. 18. 21. &c. Deut. 14. 22, &c. and 25. verse 12, &c. 2 Chr. 31. verse 5. Neh. 10. verse 37. Heb. 7. 9, 10. 2. The Tenth which

which the Levites were to give unto the High Priest out of those Tenth, *Num. 18. verse 26, 27.* 3. The yearly tenths, whereof the Israelites, together with their families, and the Levites were to rejoice before the LORD, *Deut. 12. 17, 18. and chap. 14. 22, 23.* 4. The triennial Tenth in the behalf of the Levites, the Poor, the Widdows and Fatherless, and the Strangers, *Deut. 14. 28. and chap. 26. 12.*

31. But if any one will needs redeem, [Heb. redeeming will redeem] his Tenth, he shall add its fifth part to it above the same.

32. As for all the Tenths of bullocks and small cattel, all that shall pass under the rod, the Tenth shall be holy unto the LORD. [This hath regard to the manner of chusing out the Tenths among the cattel, which was in use then; the beasts came forth out of the stables or folds one by

one, and the Tithing-man touched the tenth beast in numbring of them with his rod or staff, and so took it away for to hallow it unto the LORD, see likewise *Jer. 33. 13.*]

33. He shall not make search between the good and the bad; [As between the fat and the lean, there was no choice to be made by either giver or receiver of the Tenths: he that paid his Tenths gave not what he would himself, but that which in numbring of the cattel coming forth, hapned to prove the tenth in number, as is said just before] he shall not change it neither; but if he change it in any wise, [see above on verse 10.] then (both) this, and that which was changed for it, shall be holy, it shall not be redeemed.

34. These are the Commandments, which the LORD commanded Moses to the children of Israel upon Mount Sinai. [see hereof above chap. 25. 1. and chap. 26. 46.]

The end of the Book of LEVITICUS,

28 For he should have remained in his free Citie, untill the death of the high Priest, but after the death of the high Priest the man-slayer shall return to the land of his possession. [i. e. he shall have libertie and freedom, to remove and return to his open former dwelling place.]

29 And these things shall be unto you an Institution of right by your Generations; in all your habitations.

30 Whosoever smiteth a soul, [i. e. taketh away the life of any man or person; which some do understand here of the punishing of the man-slayer] the murderer shall be put to death according to the mouth of the witnesses: [this hath regard to the Judge, or avenger of blood, who might not put a murderer to death without precedent lawfull conviction,] but a single witness shall not witness against a soul, to die, [or that she die; i. e. no man shall be put to death upon the single Testimonie, of one man or person alone.]

31 And ye shall take no Expiation [Or Reconciliation, i. e. no redemption-money, nor any bribe or present, to spare the murderers life, or to grant him a pardon, as they call it] for the soul of the murderer, which is guiltie to die: [i. e. which is found guiltie of death. The Hebrew word signifieth one that is unrighteous; or one that is in the wrong and guilt, and consequently also, a malefactor: and is opposed to the righteous just or guiltless in matters of judgement. Compare Deut. 25. on v. 1. Otherwise, the word is taken generally for wicked, ungodly, evil, dishonest, such a one as is continually restless and stirring in evil, as Isa. 57. 20. Compared with Job 39. 20.] for he shall surely be put to death.

32 Also ye shall take no expiation for him that is fled [Others, for the fleeing] to his free Citie, that he should return [viz. by granting him a dispensation that he shall not need to flee to a Citie of refuge, or being fled thither, should have libertie to return to the place of his habitation, before the death of the high Priest] into the land, [viz. of his possession, as above, v. 28. i. e. into his own former place of abode and habitation] untill the death of the (high) Priest.

33 Thus shall ye not prophane the land whercin ye are; for the blood that prophaneth the land; and for the land there shall be no expiation made over the blood, that is shed therein, but by the blood of him, that shed it.

34 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, I the LORD am dwelling] in the midst of the children of Israel.

CHAP. XXXVI.

Moseh being consulted about the daughters of Zelaphead, commands them by Gods order to marrie among their fathers Tribe, verse 1, &c. The like generall command for all inheriting daughters of female heirs, 8. The obedience of the daughters of Zelaphead, 10:

And the heads of the fathers of the Familie of the children of Gilead, [i. e. chose to whom it belonged to consider of such things as were of generall concernment of the whole Tribe] the son of Machir, the son of Manasse, of the families of the children of Joseph, approached and spake before the face of Moseh, and before the face of the chief (ones) heads of the fathers of the children of Israel, [of the Institution of this assembling, see above, chap. 11.]

2 And said; The LORD commanded my Lord, [i. e. thee Moseh, see above, ch. 26. 55, 56. and 33. 54.] to give that land for an inheritance unto the children of Israel by lot: and my Lord is charged by the LORD to give the inheritance of our brother [i. e. kinsman, being of one and the same tribe with us] Zelaphead [Heb. Teloephad] to his daughters. [see above, chap. 27. 7. their meaning is, That the former command about dividing the inheritances by lot, would not well agree with this, if so be that the daughters of Zelaphead shall be permitted to transport the inheritances by marriage, unto other Tribes; as appeareth by the sequel.]

3 If they shall become wives [i. e. if they come to marrie; and so in the sequel] to one of the sons of the (other) Tribes of the children of Israel, then their inheritance would be withdrawn from the inheritance of our Fathers, and added to the inheritance of that Tribe to whom they shall become; thus there would be somewhat withdrawn from the Lot of inheritance.

4 Also when the children of Israel shall have a year of Jubilee; [Wherein every one returned to his possession; see Lev. 25. 13. which law would have been made of no effect, by such matches] then their inheritance would be added to the inheritance of that Tribe, to whom they became; thus their inheritance would be withdrawn from the inheritance of our Fathers.

5 Then Moseh commanded the children of Israel, according to the mouth of the LORD: [Whereby is given to understand, that Moseh first enquired the LORDS advice about this matter] saying, The Tribe of the children of Joseph speaks aright.

6 This is the Word which the LORD had commanded of the daughters of Zelaphead, saying; Let them become wives to them which shall be good in their eyes: [i. e. which shall please them, or whom they shall fancie and like of] onely, let them become wives to the Family of the Tribe of their Father.

7 So the inheritance of the children of Israel shall not be turned about from Tribe to Tribe: for the children of Israel shall cleave every one to the inheritance of the Tribe of his Fathers.

8 Moreover, every daughter inheriting inheritance, of the Tribe of the children of Israel, shall become wife to one of the family of the Tribe of her father; [This now is a generall Law, which it pleased God to give for the civil government of Israel, concerning daughters, who in default of heirs male, should come to inherit in their fatherly house] That the children of Israel may hereditarily possess every one the inheritance of his Fathers.

9 Thus the inheritance shall not be turned about from the one Tribe to the other: for the Tribes of the children of Israel shall cleave every one to his inheritance.

10 According as the LORD had commanded Moseh, so did the daughters of Zelaphead.

11 For Machla, Thirsa and Hogla, and Milca, and Nocha, Zelapheads daughters, became wives to the sonnes of their uncles.

12 They became wives among the families of Manasse, Josephs son: thus their inheritance remained [Heb. was, or, hath been: see Psalm 37. on v. 18.] to the Tribe of the Family of their Father.

13 These are the Commandements, and the rights, which the LORD commanded to the children of Israel by the Ministry [Heb. by the hand] of Moseh, in the plain fields of the Moabites, by the Jordan of Jericho.

The end of the fourth Book of MOSEH called N U M B E R S.



THE FIFTH BOOK OF MOSEH, CALLED DEUTERONOMIE.

The Argument of this B o o k.

This Book is by a word borrowed from the Greek tongue, called DEUTERONOMIUM, that is, a second or repeated Law : Because Moseh here briefly repeateh the Lawes of God, which are writen and recorded in the foregoing Books, and wheteth them faithfully upon the people, and not tediously, with a most fervent and speciall zeal, and with a multitude of most strong and holy Motives or Arguments. So that this Book may rightly be termed in a speciall manner an Epitome, or short Abridgement of the Law. This Moseh did in the two last moneths of the fourtieth year, after the departure of the children of Israel out of Egypt, in the fields of the Moabites, when he had now brought Israel to the borders of the land of Canaan, and all those rebellious Israelites, according to the threats and oath of God, were perished in the Wilderness : that he might fully instruct the people, that were grown up in the Wilderness, (a part whereof were to abide on this side Jordan, and the greatest part to be brought by Josua into the Land of Promise) a little before his death concerning their dutie, knowing that he should die shortly, and not pass over the Jordan into the land of Canaan.

First then, he setteth before the eyes of the people, the great and manifold mercies, which God had shewed to them these fourtie years together, as likewise the judgements that befell the rebellious ones : To prepare them for diligent attention and obedience to the Divine Commandments, chap. 1. 2. 3. Secondly, he repeateh and declareth not onely the Morall Law of the ten Commandments, but also the Ceremoniall Lawes, concerning the outward worship of God, as also the Judiciall or Civil Laws, and Military Ordinances, together with the office of the Rulers and Judges, here and there inserting certain new Lawes, and very earnest exhortations and protestations, with a very remarkable prophecie concerning the head of all the Prophets, our Lord Jesus Christ. All this he many wayes confirmeth with promises of Gods abundant blessing, if they should cleave unto him and obey him, and with threatening of his heavie curse, if they should depart from him, and break his Covenant, to the 31. chap. Lastly, he putteth Josua in his stead, delivereth the Book of the Law to the Priests and Levites, and giveth them a charge to lay it up in the most holy place, and at set times to read it before all the people. He likewise penneth and teacheth the children of Israel a most glorious Propheticall Song, foretelling what should befall them unto the coming of Christ, and the calling of the Gentiles ; he blesteth the twelve Tribes : and having viewed the Land of Promise from mount Nebo, he dieth there, and is buried by God, and bewailed by the people ; And Josua succeeded in his room.

DEUTE-



DEUTERONOMIE.

CHAP. I.

Where and when Mosch repeateth the Law of God, verse 1, &c. A brief relation, of that which happened to Israel, from the time they departed from Horeb, untill they came to Kades-Barnea: as, Gods command to depart with a promise annexed, 6. The ordaining of Judges and Officers, 9. Their journey thorow the wilderness, and coming to Kades-Barnea, 19. The sending out, return and report of the spies, 22. The rebellion and murmuring of the people, 26. Gods wrath and sentence against the disobedient, 34. Who going contrarie to Gods command, are smitten by the Amorites, and complaining to God are not heard, 41.

THese are the words which Mosch spake unto all Israel, [Others, those are, or, were the words, &c. Meaning that these two first verses are a conclusion of the words and acts, that are related in the foregoing Books] on this side Jordan, [Mosch spake and wrote this on the East side of Jordan, for he went not over it, but died in the land of the Moabites, below, chapter 34. 5.] in the wilderness; on the plain, [understand the fields, or the even plain land of the Moabites: See below, verse 5. and chapter 34. 8. Item, Numb. 22. 1.] over against Suph; [some understand here by Suph, the Red-sea, wherein Pharaoh and his host were drowned, lying by Egypt, whither Israel had a mind to return back again: Others the dead sea, lying at the south end of the Moabites land west-ward: or the Countrey lying by one of these two Seas, compare Numbers 21. 14. Suph signifieth rush, or weed, sea-weed, sea-gras] between Param, and between Tophel, and Laban, and Hazeroth, and Di-zabab. [of Paran see Gen. 14. on verse 6. Numb. 10. 12. and 13. 1, &c. of Hazeroth, Numb. 13. 1. and 33. 17, 18. Some conceive that here are described the uttermost confines of the Moabites Countrey Southward, Northward and Eastward. Tophel, Laban, and Di-zabab, are no where else mentioned in Scripture, so that there be divers opinions concerning them.]

2 They are eleven dayes (journey) from Horeb, [Of mount Horeb, see Exod. 3. 1. and 33. 6. &c. Some conceive Horeb and Sinai to be two mountains lying close together, as also some Maps do shew. See the like below, chapter 34. on verse 1.] (by) the way of mount Seir, [that is, which goeth to mount Seir, or the mount of the Edomites, although the mount reaching from Horeb, may be likewise so called] unto Kades-Barnea. [that is, going directly from Horeb to Kades-Barnea, by the way of mount Seir or Edom, called also (as it seemeth) the mount of the Amorites, below verse 7. By these words Moses intimateth, that the Israelites were faine to spend a long time about the travelling a little way. In journeying from Egypt to Kades-Barnea, they spent about two years time. See on verse 6. from thence to the fields of

Moab eight and thirtie years, below, chapter 2. 14. because God being provoked to anger made them go, back again, untill the rebellious ones perished in the wilderness. See Numb. 14. 33, 34. &c. Of Kades-Barnea, see Gen. 16. on v. 14.]

3 And it came to pass in the fourtieth year, [After the departure of the Israelites out of Egypt, not long before Mosch his death, Numb. 33. 38.] in the eleventh moneth, [Namely, Sebat, Zach. 1. 7. answering to part of Januarie and part of Februarie, when the beginning of the year being taken from the first moneth of the Ecclesiasticall year called Abib, or Nisan. See Exod. 12. 2. and 13. 4. Nehem. 2. 1. Esth. 3. 7.] on the first day of the moneth, that Mosch spake unto the children of Israel, according to all that the LORD had given him in charge unto them: [i. e. had commanded him to tell them.]

4 After he had smitten Sihon the King of the Amorites, [Heb. of the Amorite, as elsewhere often. See of this people, Gen. 10. on verse 16. Of these two passages, as also of Basan, and Astharoth and Edrei, see Numb. 21. from verse 21. to the end of the chapter, and Jos. 13. 31.] that dwelt at Hesbon: and Og the King of Basan, who dwelt at Astharoth at Edrei. [Astharoth and Edrei were two royall Cities in Basan, afterwards given to the Reubenites for a possession, lying on the East side of Jordan by the mountains: Astharoth on the North by Syria, Edrei on the South end of Basan. See Gen. 14. 5. (where it is called Astharoth Karnaim) and Jos. 13. 31. The Idols of the Philistines, and Zidonians were also called Astharoth, see Judg. 2. on v. 13.]

5 On this side Jordan in the land of Moab, [That is, of the Moabites, as often] Mosch began [or Mosch desired, it seemed good unto him] to expound this Law; [that is, he repeated further, declared and inculcated or whetted upon the people the Lawes that he had propounded in the three former books: This exposition beginneth properly below, chapter 4. after Mosch had related certain passages to move the Israelites to attention and obedience] saying:

6 The LORD our God spake unto us at Horeb, saying: ye have tarried long enough by this mount. [To wit, about a year; for they came near to Sinai and Horeb in the beginning of the third moneth, after their going forth out of Egypt, Exod. 19. 1, 2. and departed thence in the second year, on the twentieth day of the second moneth, Numb. 10. 11. Heb. It is much for you to continue, or dwell, &c.]

7 Turn you, & depart and go into the mount of the Amorites [Heb. Amorite, which mount beginneth at the mountains, Horeb and Sinai, and reacheth thence Northward unto Kades-Barnea, by the borders of Syria and Canaan, as the Maps do shew] and unto all their neighbors, [Heb. & unto all his neighbors: that is, near-adjoyning

places] in the plain on the mountains, & in the low grounds, and in the South, and at the haven of the Sea: the land of Canaan, and Libanon, unto that great river, [this hath respect unto the borders of the land of Promise, toward the South, West, North and East. Compare Num. 34. and the Annot. there on verse 2. But notwithstanding this command, the rebellious ones should by no means enter into this land, below, verse 35 Mount Libanon is often mentioned in the Scriptures, lying on the North-borders of Canaan] the river Phrath. [that is, Euphrates. See thereof Genes. 2. on verse 14. and 15. 18.]

8 Behold, I have given that land before your face: [That is, I have laid it open before you, that you may take possession of it, &c. Thus it is said concerning the inhabitants of this land, that God gave them before the face of Israel, that is, (as the Scripture also speaketh) into their hand to smite them. See below, chapter 2. 31. 33. and elsewhere often] Go into it, and possess that land hereditarily, which the LORD swore unto your fathers Abraham, Isaac and Jacob, that he would give it to them, and so their seed after them.

9 And I spake unto you at that time, [To wit, according to Jethro's counsell, Exod. 18. 19.] saying: I shall not be able to bear you my self alone. [that is, the burthen of your affairs, which happen among you, would be too heavey for me alone to bear.]

10 The LORD your God hath multiplied you: and behold, ye are this day as the stars of heaven in multitude. [According to the promise, Gen. 15. 5.]

11 The LORD the God of your fathers, adde to you, as ye are (now) a thousand times more; and bleß you according as he hath spoken unto you.

12 How should I alone bear your toil, [That is the toil or trouble which you put me to, and so in the sequel] and your burthen, and your controversies? [Hebr. strife, or contention. That is, your causes or suits which ye commence one against another, and bring before me to receive my verdict and judgement upon them]

13 Take [Heb. grove] you wise men, and understanding, and expert, [Others, known] of your Tribes, that I may make them your heads; [that is, Rulers, Judges.]

14 Then ye answered me, and said; This word, [Or, this thing] which thou hast spoken, is good (for us) to doe.

15 So I took the heads of your Tribes, wise and expert men, and made them heads over you, Rulers of thousands, and Rulers of hundreds, and Rulers of fifties, and Rulers of tens, and Officers for your Tribes.

16 And I charged your Judges at that time, saying: hear (the differences) between your brethren, and judge rightly between the man and between his brother, [Or, hearing (the differences) between your brethren, judge rightly, &c.] and the stranger of him. [viz. that is, or converseth with or among them.]

17 Ye shall not know the face in judgement; [That is, ye shall not wrest the judgement according to any outward respect, condition or qualitie of those that appear before the judgement seat. See the like phrase Levit. 19. 15. and below, chap. 10. 17. 2 Chron. 19. 6. 7. Job 13. 8. James 2. 1. 9.] ye shall hear the small, [that is, the mean, poor, despised one] as well as the great: [that is, the rich, mightie, honourable persons, Hebr. as the small, as the great, or so the small so the great: that is, the least as well as the greatest] ye shall not be afraid of any mans face; for the judgement that is Gods: [that is, it is ordained of God and is executed in his Name, and by command from him, according to the Lawes prescribed by him] but the matter, which shall be too heavey [or hard] for you, [that is more difficult then you shall be able to decide] ye shall cause to come to me, and I will bear it.

18 So I command you at that time all the things, which ye should do.

19 Then we departed from Horeb, and walked thorow all that great and terrible wilderness, which ye saw on the way of the mountain of the Amorites, as the LORD our God had commanded us: and we came to Kades-Barnea.

20 Then I said unto you, ye are come unto the mountain of the Amorites, which the LORD our God will give unto us.

21 Behold, the LORD thy God hath given that land before thy face: [See above verse 8] go up, possess it hereditarily, according as the LORD the God of thy fathers, hath spoken unto thee; fear not, neither be dismayed.

22 Then ye came all neer unto me, and said; let us send men before our face, who may spie us out the land, and bring us word again, [Heb bring us word again, or, answer] what way we shall go up to it, and unto what cities we shall come.

23 Now this thing was good in mine eyes: [That is, pleased me well; therefore Moses presented it also before the LORD, who gave him a command concerning it, Numb. 13. 3.] so I took twelve men of you, one man of every tribe.

24 Who turned themselves, and went up to the mountain, and came unto the valley of Escol [The brooke Sokok (as some Maps do shew) was next to this valley of Escol, or valley of grapes, issuing out of the mountain of Juda. Comp. Numb. 13. 25. and Judg. 16. on verse 4. The Hebrew word signifieth sometimes a valley, & sometimes a brooke, because brookes do often run thorow the valleys: therefore others have the word brook in this place, in stead of valley, This word Escol, signifieth a bunch of grapes, or, a grape. This place was called by the Israelites the valley of grapes, because this kind of fruit, that grew there in great abundance, was exceeding fair and big, a sample whereof was cut down, carried, and brought by the spies, when they returned back. See Numb. 13. 25.] and spied out the same.

25 And they took of the fruit of the land, in their hand, [To wit grapes pomegranates, and figs. See Numb. 13. 24.] and brought it down unto us, and brought us word again, and said; the land which the LORD our God will give us, is good.

26 But ye would not goe up, but ye were rebellious to the mouth [That is, against the command] of the LORD your God.

27 And ye murmured in your tents, and said; Because the LORD hateth us, he hath brought us forth out of the land of Egypt, [Others through hatred of the LORD against us, he hath, &c. that is, because he hateth us] to deliver us into the hand of the Amorites to destroy us.

28 Whither should we goe up? our brethren have made our heart melt, [That is, disheartened, discouraged us, made us afraid: its a similitude taken from wax, which melteth by the fire, or, by the heat of the sun: so the heart groweth weak and faint through fear of danger and mischief. So Jos. 2. 9. 24. and 5. 1. Jerem. 49. 23.] saying: It is a people greater and taller then we, [more in number, and stronger in power] the cities are great, and fenced up to heaven: [that is, exceeding strong and firm. Others strengthened, (mounting up) into heaven. See Gen. 11. 4.] we have also seen the children of the Enakims [that is, of the Giants; so called from one Enak. See Numb. 13. on verse 22. and Judges 1. 10. 20.] there.

29 Then I said unto you: Dread not, neither be afraid of them.

30 The LORD your God, who walketh before your face, he shall fight for you: according to all, that he did among you in Egypt before your eyes,

31 And in the wilderness, where thou hast seen, [Others

[Others and that which thou hast seen in the wilderness] that the LORD thy God hath carried thee as a man doth carry his son, [compare Exod. 19. 4, Numb. 11. 12. and below chap 32. 10, 11. Psal. 91. 12. Isa. 46. 3. 4.] on all the way, that ye walked, untill ye came to this place.

32 But by this word, [Others by this thing ; that is, all that ye saw and heard, moved you not] ye believed not on the LORD your God, [ye trusted not in him, that he would perform his promises]

33 Who walked on the way before your face, to look out the place for you, where ye might camp ; in the fire by night, to shew you the way, that ye should go in, [Others, to cause you to see on the way, &c.] and in the cloud by day.

34 Now when the LORD heard the voice of your words, he was very wroth, and swore, saying :

35 If any of these men, (of) this evil generation shall see that good land, which I swore to give unto your fathers, [An imperfect speech used often in swearing. See Gen. 14. on verse 3. and Numb. 14 on verse 23. Some understand withal, then let me be no God, or, let me not live]

36 Save Caleb, the son of Jephunne ; [Together with Joshua the son of Nun. See below verse 38. and Numb. 14. 6. 30.] he shall see it, and to him will I give the land [meaning a part of the land] that he hath trodden upon, [Caleb and Joshua had been along with the spies, Numb. 14. 6.] and to his children : because he persevered to follow the LORD, [Heb. because he fulfilled (to go) after the LORD. That is, so constantly obeyed and followed the LORD in this thing. See. 14. 24. and 32. 11. 12]

37 Also the LORD was angry with me for your sakes, [For Moses was so vexed and angered by the unbelief and murmuring of the people, that he transgressed against the LORD. See the historie, Numb. 2. 10, 11, 12.] saying, thou also shalt not go in thither. [see Numb. 20. 12. and 27. 14. below chap. 3. 25. and 4. 21. and 34. 4.]

38 Joshua the son of Nun, who standeth before thy face, [That is, who is continually with, and about thee, to minister unto thee : who waiteth upon thee. Compare 1 Kings. 1. 2. Dan. 1. 5. 19.] he shall go in thither : strengthen him, for he shall cause Israel to inherit it. [that is, he shall not only come into the land of Canaan, but also be placed in thy room after thy decease : therefore instruct, exhort, encourage and strengthen him, to fit and prepare him for that great and weighty employment]

39 And your little infants, of whom ye said ; they shall be a prey, and your children, who this day know neither good nor evil, [A phrase frequently used in scripture to describe infancy or childhood. See the like phrase Isa. 7. 15. Jona. 4. 11.] they shall go in thither ; and unto them will I give it, and they shall possess it hereditarily.

40 Ye on the contrary, turn you, and take your journey toward the wilderness (by) the way of the Reed-sea. [That is the Sea of rushes (commonly called the Red-sea) which by the strong hand of God they had before passed thorow, and were gone so far in their journey towards the land of promise.]

41 Then ye answered, &c. [said unto me ;] We have sinned against the LORD, we will march up, and fight, according to all the LORD our God hath commanded us : now when ye girded on every man his warlike furniture, [Or, weapons of war] and were willing, [Or, were ready prepared for it, Others emboldened your selves, or, presumptuously advanced] to go up to the mount ; [see above on verse 2.]

42 Then the LORD said unto me ; Say unto them ; Go not up, neither fight, for I am not in the midst of you, [viz. with my grace, and usual assistance. Compare below chap 23. 14] lest ye be smitten before the face of your enemies.

43 But when I spake unto you, ye hearkened not unto me, but were rebellious against the mouth of the LORD,

and dealt proudly, [as if ye were able to vanquish your enemies by your own strength, without the hand and help of God] and marched up into the mount.

44 Then the Amorites, which dwelt on that mountain, marched forth to meet you, [Heb. the Amorites, that dwelt on that mountain, marched forth &c.] and pursued you, according as the Bees do, [Who being irritated and provoked, do flie in swarms from all sides after him that comes to disturb them, and sting and chase him most bitterly. See Psal. 118. verse 12.] and they dashed you in pieces in Seir unto Horma.

45 Now when ye returned and wept before the face of the LORD, then the LORD hearkened not to your voice, neither inclined his ears unto you.

46 So ye abode in Kades many dayes, according to the dayes that ye abode there. [That is, as the dayes do shew, which ye know ye did abide there.]

C H A P. II.

Their marching up from Kades-Barnea, verse. 1, &c. how they were to demean themselves in their march against the Edomites, 4. Moabites 9. and Ammonites, 19. in the mean while is related how long this march lasted, and the destruction of the disobedient, 14. Lastly how the Israelites vanquished Sihon, the king of the Amorites, and took possession of his land, 24.

Then we turned, and took our journey toward the wilderness, (by) the way of the Reed-sea, [That is back again toward the Red-sea, which they had passed over when they came out of Egypt] as the LORD had spoken unto me ; and we compassed mount Seir many dayes. [some Maps do place next unto mount Seir, or the mount of the Edomites, in which they properly dwelt, lying along the Southren borders of Canaan, yet another mountain extending from the Reed-sea, to the mount that was properly the mount of Edom, and called likewise mount Seir, and the mountain of the Amorites because they went along the same unto the Edomites and Amorites : by the which the Israelites going back again toward the Red-sea, made a long journey untill God commanded then to turn northward, along by the land of the Edomites, and so on toward the land of the Moabites : the reader may be pleased to compare verse. 3. 4. 8.]

2 Then the LORD spake unto me, saying :

3 Ye have compassed this mountain enough : [Heb. it hath been) much, or sufficient for you to go about, &c.] turn you Northward. [of the Reed-sea, which lay in the South, back again toward the land of Edom and Moab, to pass by both of them.]

4 And command the people saying : ye shall march thorow by the border of your brethren, the children of Esau ; [The Amalekites were also indeed Edomites, or descended from Esau, Gen. 36. 12. but were excluded of God by a speciall Ordinance. See Exod. 17. 24. and below, chapter 25. 17.] that dwell in Seir : they will indeed be afraid of you ; [to wit, remembering the wrong that their forefather Esau formerly did unto his brother Jacob, or Israel, your forefather. Or they shall be afraid of your power, and the help of God that is with you : see Numb. 22. 3.] but ye shall take good heed unto your selves.

5 Meddle not with them ; [To wit, in battel, that you should go to war with them, as below, verse 9. and 24. That now afterward the contrarie appeared, the Edomites, Ammonites and Moabites were the cause of it, by their enmitie and hatred against the Israelites. See 1 Sam. 14. 47. 2 Sam. 8. 14. 1 Kings 11. 15, 16. 2 Kings 8. 21. 2 Chron. 20. 2, 10, 11. Psalm 83. 7, 8, 9, &c. Compare 2 Sam. 8. on verse 2.] for I will not give you of their lands, even not to the treading of a foot-sole : [that is, so much as the sole of a foot may tread on, that is, not so much

much as a foot breadth] for I have given mount Seir unto Esau for an inheritance. [See Gen. 36.8.]

6 Te shall buy meat [Which besides the heavenly Manna, ye may desire] of them for money, that ye may eat : and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the work of thine hand ; he knoweth thy walking thorow this so great a wilderness : [That is, he hath taken care for thee in all this journeying and marching of thine, that nothing might be wanting unto thee. See this signification of the word knowing, Psalm 1.6. and 31. 8. Nabum 1.7. and elsewhere] these fourtie yeers the LORD thy God hath been with thee ; [see Gen. 21. on verse 22.] nothing hath been lacking to thee.

8 Now when we had passed by from our brethren, the children of Esau, that dwell in Seir, from the way of the plain, from Elath, and from Ezon-geber : [Elath and Ezon-geber are both placed by some, close by the Red-sea, commonly called the Red-sea] so we turned and passed through the way of the wilderness of Moab.

9 Then the LORD spake unto me, distress not Moab, neither mingle thy self with them in battell, for I will not give thee any inheritance of their land ; because I have given Ar [The Metropolis, or chief Citie of the Moabites ; see Numb. 21. 28.] unto the children of Lot for an inheritance.

10 The Emims [See Gen. 14. on verse 5, so called (as is conceived) because they were dreadful and terrible] dwell therein in times past : a great and numerous and tall people, like the Enakims. [see above, chapter 1. 28. and Numb. 13. 23.]

11 These were also accounted Giants, [Hebr. Rephaim. See Gen. 14. on verse 5.] as the Enakims : and the Moabites called them Emims.

12 The Horites [See Gen. 14. on v. 6. and 36. 20.] also dwell in Seir before time, but the children of Esau drave them out of possession, and destroyed them from their face, and dwell in their stead : according as Israel had done unto the land of his inheritance, [Understand here the lands of Sihon and Og, which were already taken by the children of Israel, when Moses spake or wrote this] which the LORD gave unto them.

13 Now get ye up, and pass over the brook Zered : [See Numb. 21. 12.] so we passed over the brook Zered.

14 Now the dayes that we walked from Kadesh-Barnea, untill we had passed over the brook Zered, were eight and thirtie years : untill all the generation of the men of war [That were numbered by Gods appointment, being twentie years old, and upward ; see Numb. 1. 3.] were consumed out of the midst of the host, as the LORD had sworn unto them : [see above chapter 1. 35. and Numb. 14. 21. &c.]

15 So the hand of the LORD was also against them, to smite them from the midst of the host, untill they were consumed.

16 And it came to pass when all the men of Warre were consumed, dying away from the middest of the host ;

17 That the LORD spake unto me, saying :

18 Thou shalt pass over at Ar, [See above, v. 9.] the border of Moab, this day.

19 And thou shalt draw nigh over against the children of Ammon ; distresse them not, nor mingle thy self with them : [See above on verse 5.], for I will not give thee any inheritance of the land of the children of Ammon, for I have given it unto the children of Lot for an inheritance.

20 This was also accounted a land of Giants : Giants dwell therein in former time, and the Ammonites called them Zamzummins. [That is, abominable varlets, rogues, thieves, robbers, of whom every one is afraid.]

21 A great and numerous, and tall people, as the Enakims : and the LORD destroyed them before their face, so that they drave them out of possession, and dwell in their stead.

22 As he [Namely, the LORD] did to the children of Esau that dwell in Seir : before whose face he destroyed the Horites, and they drave them out of possession, and dwell in their stead unto this day.

23 Also the Caphtorims, [See Gen. 10. on verse 14.] which came forth out of Caphtor, destroyed the Avites, that dwell in Hazerim unto Gaza, [that is, which dwell in times past in the Philistines land ; see Jos. 13. 3. and 2 Kings 17. 24, 31. of Gaza, see Gen. 10. on v. 19.] and dwell in their stead.

24 Get you up, take your journey, and pass over the brook Arnon ; behold, I have given Sihon the king of Hesbon, the Amorite, and his land into thine hand, begin to inhabit, [Heb. begin, inherit] and mingle thy self with them in battell.

25 This day I will begin to put thy dread, and thy fear [That is, wherewith they shall dread and be afraid of thee ; so below, chapter 11. 25.] upon the face of the Nations, under the whole heaven : they that shall hear thy report, they shall tremble, and be in anguish from thy face.

26 Then I sent messengers out of the wilderness of Kedemoth unto Sihon, the king of Hesbon ; with words of peace : [That is, offering him terms of peace, which they refusing to accept of, were the cause of their own destruction ; see Exod. 20. 10.] saying :

27 Let me pass thorow thy land, I will onely pass along (by) the way : [Or pass along steadily, straight on without turning on either side, or giving out of the road way, as the following words declare. Heb. in the way, in the way] I will neither turn aside to the right hand, nor to the left.

28 Sell me meat for money that I may eat, and give me water for money, that I may drink : onely let me pass thorow on my feet : [That is, on foot, as we commonly say. See the same phrase, Numbers 20. 19. Judg. 4. 15, 17. 2 Sam. 15. 17. &c.]

29 As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me : [That which is affirmed here of the former of these Nations, to wit, the Edomites, must be understood of the selling of bread and water, that is, meat and drink unto the Israelites, for they denied them passage thorow their Countrey, Numb. 20. 18. Judges 11. 17. The Moabites, they indeed met not Israel with bread and water ; (see below, chap. 23. 4.) but yet possibly have sold the same unto them, at least might not have driven them away from their borders] untill I pass over the Jordan into the land, which the LORD our God shall give us.

30 But Sihon the king of Hesbon would not let us pass thorow him : [That is, thorow his land] for the LORD thy God hardened his spirit, [see Exod. 4. on verse 21.] and made his heart obstinate, that he might deliver him into thine hand, as it is at this day.

31 And the LORD said unto me ; Behold, I have begun to give Sihon and his land before thy face : [See above chap. 1. on v. 8.] begin then to inherit, for to possess his land hereditarily.

32 And Sihon came forth to meet us, he, and all his people to the battell at Jabaq.

33 And the LORD our God gave him before our face : and we smote him and his sons, and all his people.

34 And we took all his Cities at that time, and we banned all the Cities, men, and women and little children : [That is, we destroyed and rooted them out at once ; so is this word banning also taken below, chapter 3. 6. and ch. 7. 2. and elsewhere. This banning was to be done to all that continued obstinate in enmitie and idolatric. Compare

pare below, chapter 20. and *Josh.* 6. 17, 18, 21. and 9. 18, 19. 1 *Kings* 20. 42, &c.] we left none to remain.

35 Onely the cattell we took for a prey unto our selves, and the spoil of the Cities which we took.

36 From *Aroer*, which is by the bank [Heb. lip] of the brook *Arnon*, and the Citie which is by the brook even unto *Gilead*, there was no Citie that was too high for us: [Or, no Citie that could defend it self against us]: the LORD our God gave all that before our face.

37 Saving to the land of the children of *Ammon* thou drewest not near; nor (to) all the Countrey of the brook *Jabbok*, nor (to) the Cities of that mountain, [Heb. (unto) all the side of the brook *Jabbok*, and (unto) the Cities, &c.] nor (to) any thing that the LORD our God had forbidden us. [Heb. commanded us, that is, forbidden us: See of this use of the word commanding, *Lev.* 4. on verse 2. and below, Chapter 4. on verse 23. although those words might be likewise here thus translated, whereof the LORD had commanded us; to wit, that we should not come nigh them.]

CHAP. III.

How *Og*, the other King of the *Amorites* was vanquished by *Israel*, and his land taken, verse 1, &c. Which, as likewise the kingdom of *Sihon*, *Moseh* gave unto the *Reubenites*, *Gadites*, and the half Tribe of *Manasseh*, 12. *Josua* is confirmed to be *Moseh* his successor, 21. How *Moseh* entreating that he might enter into the land of *Canaan*, is denied by God, 23. and how the land was shewed him upon a mount, 27, 28.

Then we turned and marched up the way of *Basan*, and *Og* the king of *Basan*, marched forth to meet us: he, and all his people, to battell, by *Edrei*. [See *Numb.* 21. 33. and *Deut.* 29. 7.]

2 Then the LORD said unto me; fear him not, for I have given him, and all his people, and his land, into thine hand: and thou shalt do unto him, according as thou hast done unto *Sihon*, the king of the *Amorites*, that dwelt at *Heshbon*. [See *Numb.* 21. 34.]

3 And the LORD our God delivered also *Og* king of *Basan*, and all his people, into our hand: so that we smote him, untill we left him none to remain. [Heb. no remnants, or, that remained.]

4 And we took all his cities at that time; there was no citie which we took not from them: threescore cities, all the region [Heb. cord, or rope, line, as also below verse 13. because in those times lands were wont to be measured and divided by lines or cords] of *Argob*, the kingdom of *Og* in *Basan*.

5 All those cities were fenced with high walls, gates, and bars: [Heb. wall, city, and bar] besides very many unwalled cities. [Others cities of country-men; that is, country-towns.]

6 And we banned them, [See above chap. 2. 34.] as we had done unto *Sihon*, the king of *Heshbon*, banning all the cities, men, women, and little children.

7 But all the cattell, and the spoil of those cities, we took for a prey to our selves.

8 So we took at that time the land out of the hand of the two kings of the *Amorites*, that were on this side [To wit, the east-side] *Jordan*: from the brook *Arnon* [in the south] unto mount *Hermon*: [in the north. Heb. *Chermon*]

9 The *Zidonians* call *Hermon*, [Called also *Sion*. See below chap 4. 48. *Judg.* 3. on verse 3. 1 *Chron.* 5. 23.] *Sirion*: [Heb. *Schirion*] but the *Amorites* call it *Senir*. [Heb. *Schenir*: that is, as some conceive, Snow-hill: because this hill in regard of the great height of it,

was alway full of snow as the *Alpes* are.]

10 All the cities of the plain, and all *Gilead*, and all *Basan*, unto *Satcha*, and *Edrei*, cities of the kingdom of *Og* in *Basan*.

11 For *Og* the king of *Basan*, onely remained of the remnant of *Giants*, [This serveth to magnifie the power of God, which he manifested in destroying this Giant, and all his people] behold his bedstead, being a bedstead of iron, is it not at *Rabba* of the children of *Ammon*? [this *Rabba* was the metropolis or chief city of the *Ammonites*. See 2 *Sam.* 12. 26. The meaning is, that this bedstead was of a certain there still] nine ells (or cubits) [See *Gen.* 6. on verse 15.] was the length thereof, and four ells the breadth thereof, after the elbow (or cubit) of a man.

12 Now this same land (which) we took in possession at that time: from *Aroer*, unto the brooke *Arnon*, and the half of mount *Gilead*, with the cities thereof, I gave unto the *Reubenites*, and *Gadites*.

13 And the rest of *Gilead*, as also all *Basan*, the kingdom of *Og*: gave I unto the half tribe of *Manasseh*: all the region of *Argob*, thoroughout all *Basan*; that same was called the land of *Giants*.

14 Fair the son of *Manasseh* [See *Numb.* 32. on verse 41.] go: all the countrey of *Argob*, unto the border of the *Geshurites* and *Maachathites*. [Heb. *Geshuri*: that is, the *Geshurites*: *Gesar* and *Maacha* lay both on the north-borders of *Canaan*. See 2 *Sam.* 3. on verse 3. and 10. 6.] and he called them after his (own) name, *Basan Havvot Fair* [Heb. *Chavvot*, &c. that is, lairs towns, villages, or, lairs farms. See *Numb.* 32. 41.] unto this day. [meaning they are so called, they have kept this name; so elsewhere often.]

15 And I gave *Gilead* [Meaning a part of *Gilead* by comparing verse 12 and 13. herewith. It seemeth that this properly had the name of *Gilead*, and the portion of the *Reubenites*, and *Gadites*, the half of *Gilead*, verse 13. and Fair's part or portion, *Havvot Fair*, verse 14. as likewise some Maps have it so. Compare likewise 2 *Kings* 10. 33.] unto *Maachir*. [this *Maachir* was the son of *Manasseh*, *Gen.* 50. 23.]

16 But unto the *Reubenites* and *Gadites*, I gave from *Gilead* unto the brook *Arnon*, the midst of the brook and the border; [That is, between the brook, &c.] and unto the brook *Jabbok*, the border of the children of *Ammon*.

17 Besides the plain and the *Jordan*, together with the border: from *Cinnroth* [See *Numb.* 34. 11. *Jos.* 12. 3. afterward called the sea of *Genesareth*, *Luke* 5. &c. unto the sea of the plain, the salt sea, [see *Gen.* 14. on verse 3.] under *Asdath-Pisga* east-ward. [others beneath the descent of the hill east-ward. According to some maps the city of *Asdath-Pisga* lieth between the high (mountain) *Pisga*, and mount *Pehor*. See also *Jos.* 12. 30. and 13. 20.]

18 Moreover I commanded you, at that time, saying: the LORD your God hath given you this land to inherit it; all then that are warlike men passe over armed before the face of your brethren, the children of *Israel*. [This precept concerned the *Reubenites*, *Gadites*, and the half tribe of *Manasseh*.]

19 Excepting your wives, and your little ones, and your cattell (I know that ye have much cattell) (which) shall abide in your cities, which I have given you:

20 Untill the LORD give rest unto your brethren, as (well as) unto you; that they also may inherit the land, which the LORD your God shall give them on the other side of *Jordan*: then shall ye return every one to his inheritance, which I have given you.

21 Also I commanded *Josua* at that time, saying: Thine eyes have seen all that the LORD your God hath done unto these two kings; [To wit, king *Sihon*, and king *Og*] so shall the LORD do unto all the kingdoms, whither thou passest.

22 Fear them not; for the LORD your God he fighteth for you.

23 Also I besought the LORD at that time, saying:

24 Lord LORD, [In the Hebrew the letters of the word *Jehova* are found, but with the points of the word *Elohim*: as also elsewhere] thou hast begun to shew unto thy servant [that is, unto me, who am thy servant] thy greatness; [see above chap. 11. 2.] and thy strong hand [Or, thine hand, that is strong] for what God is there in heaven or on earth that can do according to thy works, and according to thy powers.

25 I pray thee, let me go over, and see that good land that is on the other side of Jordan; that good [That is, goodly, fair, and fruitfull] mountain, and Libanon. [Others, to wit, Libanon.]

26 But the LORD was very angry with me for your sakes, [See above chap. 1. 37.] and hearkened not unto me: but the LORD said unto me; let it suffice thee; [Or, thou hast enough. Compare here with 2. Cor. 12. 89.] speak no more [Heb. add not, or go not on to speak] unto me of this matter.

27 Go up to the top [Heb. head] of Pisga, and lift up thine eyes towards the west, and towards the north, and towards the south, and towards the east and look with thine eyes: [to wit, towards the land of Canaan] for thou shalt not go over this Jordan.

28 Charge then Joshua, and confirm him, [That is, instruct and inform him in all things that are required for the executing of his office, according to my direction] and strengthen him, [that is, encourage him, and make him hearty and valiant, against all occurrent difficulties] for he shall go over before the face of this people, and shall cause them to inherit that land, which thou shalt see.

29 So we abode in this valley, over against Beth-Peor. [Or, the house of Peor. Some Maps have here a city, called Beth-Peor, lying at the foot of an hill of the like name close by Pisga and Nebo.]

CHAP. IV.

Exhortations to the keeping of Gods commandments without altering them in any wise, verse 1. &c. with proposal both of judgements inflicted upon the disobedient, 3. and a blessing and promise of the obedient, 4. A relation of the giving of the law 19. A large and earnest prohibition of all kind of idolatry by images and similitudes, with sore threatnings, and comfortable promises, 15. A relation of Gods special mercies bestowed upon Israel, which ought to move them to obedience, 32. The appointing of three cities of Refuge on this side Jordan, 41. A preface concerning the ensuing repetition of the Lawes of God, 44.

NOW then Israel; hearken unto the statutes, and unto the judgements, which I teach you, to do (them) that ye may live and goe in, and inherit that land, which the LORD God of your fathers giveth you.

2 Ye shall not add unto this word, which I command you, neither diminish thereof: so that ye may keep the commandments of the LORD your God, which I command you.

3 Your eyes they have seen what God did for Baal-Peor, [That is, for the Idolatry committed with Baal-Peor. Other, against, because of, with] for all (or every) man, that followed Baal-Peor, the LORD your God destroyed him from the midst of you.

4 Ye on the contrary that do call unto the LORD your God, ye are all alive this day.

5 Behold I have taught you the statutes and judgements, according as the LORD my God commanded me;

that ye might do so in the midst of the land, whither ye go to inherit it.

6 Keep them then, and do them; for that shall be your wisdom and your understanding before the eyes of the nations. which shall hear all these statutes, and say, This same great people alone, is a wise and understanding people. [That is, ye shall hold this to be true wisdom and understanding, and make publick profession thereof among the nations round about: whereby I will also work so effectually, that they shall hold you alone to be a truly wise and understanding people. Other. Surely, or, certainly, this great people, i. e., &c.]

7 For what great people is there, to whom the Gods are (so) nigh; [That is, so manifesting divine gracious presence with all manner of blessings, and especially, with most wonderfull, ready, and powerfull help in distresses and difficulties] as the LORD our God, (is) as oft as we call upon him? [Heb. in all our calling unto him: that is, as oft as we call upon him: or, in all things, that we call upon him for.]

8 And what great people is there that hath statutes, and judgements (so) righteous, as all this law is, which I give before your face [Other. set before you] this day.

9 Onely take heed to thy self, and keep thy soul well, [Heb. greatly. And so verse 15 &c.] lest thou forget the things, which thine eyes have seen, and lest they depart from thine heart, all the dayes of thy life: and thou shalt make them known to thy children, and to thy childrens children.

10 On the day when thou stoodest before the face of the LORD thy God at Horeb; [This must in generall be understood of all the people of Israel, for those that stood at that time at mount Horeb, were now all dead, above chap. 2. 14, 15, 16. however it is probable, that some of those that were alive at present, that were very young at that time, spoke likewise with their fathers at mount Horeb] when the LORD said unto me; gather me this people together, and I will make them hear my words, which they shall learn, to fear me all the dayes that they shall live upon the earth, and shall teach them their children;

11 And he came neere, and stood beneath the mountain; (now that mountain burnt with fire, unto the midst of heaven; [Heb. unto the heart of heaven: that is, in the midst of the Air. So in the heart of the sea, Exod. 15. 8. Prov. 23. 34. and 30. 19. So, in the heart of the Oak, 2. Sam. 18. 14. in the heart of the earth, Matth. 12. 40.] there was darknesse, clouds, and thick darknesse.)

12 So the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but ye saw no similitude, [To wit, whereby God might be represented] saving the voice. [that is, but ye onely heard a voice.]

13 Then he declared unto you his covenant, which he commanded you to do, the ten words, [That is, commandments] and wrote them upon two tables of stone.

14 Also the LORD commanded me at that time, to teach you statutes and judgements: that ye might do them in that land, whither ye go out to inherit it.

25 Take ye then good heed for your souls: [That is, for the good of your souls; take great care for your souls. Compare Jos. 23. 11. Jerem. 17. 21. Mal. 2. 15, 16.] (for ye saw no similitude on the day when the LORD spake unto you on Horeb, out of the midst of the fire.)

16 Lest ye corrupt your selves, [Others, corrupt it] and make you some carved thing, the likeness of any image; [to wit, for a religious use: for this concerneth not the civil, necessary and moderate use of pictures, statues; maps, coins, &c. neither also the ornament of the Tabernacle, which God himself commanded] the shape of male or female.

17 The shape of any beast, that is on the earth; the shape

shape of any winged fowl, that flieth thorow the heaven. [That is, thorow, or in the Aire.]

18 The shape of any thing that creepeth on the Earth; the shape of any fish, that is in the water under the earth.

19 Left thou also lift up thine eyes unto Heaven, and behold the Sun and the Moon, and the Stars, and all the hoste of Heaven, and be driven to bow down thy self before them, and to serve them: which the LORD thy God hath divided unto all Nations under the whole Heaven. [That is, because they are not God, but Gods creatures, which he created for the common use and service of man.]

20 But the LORD hath taken you, and brought you forth out of the iron furnace, out of Egypt: [Understand, a melting furnace, or melting-kettle, wherein iron is melted; see 1 Kings 8. 51. Egypt is compared to such a furnace, in regard of the affliction and miserie that Israel had sustained and suffered there] that ye might be unto him a people of inheritance: [see Exodus 19. 5. Tit. 2. 14.] as it is this day.

21 Also the LORD was angry with me, for your sakes: [See above, chap. 1. v. 37.] and he sware that I should not go over the Jordan, and that I should not enter into that good land, which the LORD thy God shall give thee for an inheritance.

22 For I must die in this land; I must not goe over the Jordan; but ye shall goe over, and inherit that good land.

23 Take good heed unto your selves, lest ye forget the Covenant of the LORD your God, which he made with you: [See Gen. 15. on verse 17, 18.] that ye should make you a carved [or graven] image, the likeness of any thing, which the LORD thy God hath forbidden thee. [Heb. hath commanded, &c. Of the use of this word, see Lev. 4. on v. 2. and above, chap. 3. 36.]

24 For the LORD thy God, he is a consuming fire; [God is compared to a fire, in regard of his hatred and dreadfull anger against sin and the sinner, whom he followeth and consumeth with temporall, and specially, with eternall judgements; (if he persist in unbelief and impenitency) as a kindled and burning fire consumeth all combustible matter on every side. See below, chapter 9. 3. and 32. 22. Psalm 21. 10. and 78. 21. Isa. 33. 14. &c. Jerem. 14. 4. Heb. 12. 29.] a jealous God. [who is jealous, will be alone acknowledged and honoured as God, and suffereth none to partake with him in that honour: (Psalm 42. 8. and 48. 11.) behaving himself strong and zealous, against all that concerneth his honour, and hateth as an enemy whatsoever opposeth it.]

25 Now when thou shalt have begotten children, and childrens children, and shall be grown old [That is, shalt have lived long] in the land; and shall corrupt your selves to make a carved image, the likeness of any thing; [see above, verse 16. 17, 18, 19. and Exodus 20. on v. 4.] and do that which is evil in the eyes of the LORD thy God, [that is, that displeaseth or misliketh him] to provoke him to anger:

26 I call Heaven and Earth to witness against you [That is, all heavenly and earthly creatures to witness against you. This is a phrase, whereby the brute creatures are brought in against man, by reason of his stupidity and senselessness to accuse and convince him by natural reasons which he ought to minde in contemplating and using those creatures. Of his stiffneckedness and unthankfulness towards the Almighty and gracious God, see below, Chapter 30. 19. and 31. 28. and Compare below, chapter 32. 1. Isa. 1. 11. Mich. 5. 2.] this day, that ye shall so assuredly perish, [Heb. perishing, perishing] from off that land, whereunto ye go over the Jordan to inherit it: ye shall not prolong your dayes in it, but shall utterly be destroyed. [Heb. being destroyed, be destroyed.]

27 And the LORD shall scatter you among the Nations: and ye shall be left a small people [Heb. men of number, that is, that are soon numbred; see Gen. 34. 30.] among the Heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, which are the work of mens hands: wood and stone, which neither see, nor hear, nor eat, nor smell.

29 Then thou shalt seek from thence the LORD thy God, and find (him) when thou shalt seek him with all thine heart, and with all thy soul. [See below chapter 6. on v. 5.]

30 When thou shalt be in distress, and all these things shall hit thee, [Heb. all these words, or things shall find thee; see the like phrase below, chap. 31. 17. and 1 Sam.

23. 17. Understand the foresaid miseries, see above, verse 26. 27.] in the last of dayes, then shalt thou turn to the LORD thy God: [this verse, (as likewise the former) seemeth to be a prophcie of the conversion of the Jewes. Compare below, chapter 30. verse 1. 2, 3, &c. Hof. 13. 5. Others, and thou shalt turn to the LORD thy God, &c. and then in the following verse, he will not forsake thee, &c. Others, even unto the LORD thy God; see hereof Joel 2. on v. 12.] and be obedient to his voice.

31 For the LORD thy God is a mercifull God; he will not forsake thee nor destroy thee: neither will he forget the Covenant of thy fathers; [That is, made with thy fathers, as the following words doe shew] which he sware unto them.

32 For ask now of the former dayes which were before thee, from that day, that God created man upon earth, from the (one) end of Heaven, unto the (other) end of Heaven; [That is, in all the world, that lieth under Heaven: from the one end of the world unto the other: so below, chapter 30. 4. Matthew 24. 31. Mark 13. 27.] whether such a great thing hath been done or heard, as this?

33 Whether a people hath heard the voice of God, speaking out of the midst of fire, according as thou hast heard, and remained alive?

34 Or, whether God hath assayed to go to take him a people out of the middest of a people by temptations, [Whereby Pharao was tempted whether he would let Israel go: and Israel whether they would trust in their God; see of the word trusting, Gen. 22. on verse 1.] by tokens, and by wonders, and by battell, [both against Pharao, whom God drowned and destroyed with all his Host in the Red-sea, and against Sihon and Og, the Kings of the Amorites] and by a strong hand, and by a stretched out arm, and by great terrours: [which first came upon the Egyptians, and after that upon other Nations; see Exod. 23. 27. and above, chapter 2. 25. and below, chapter 34. 12. Oth. terriblest; that is, terrible acts] according to all that the LORD your God did for you in Egypt before your eyes.

35 Unto thee it was shewed, that thou mightest know, that the LORD is the God: [That is, that he alone is the true God, as the following words declare] there is none save he alone: [or excepting he alone, beside him alone.]

36 Out of Heaven, [That is, out of the Aire] he made thee to hear his voice, for to instruct thee, and upon earth; [that is, upon mount Sinai] he made thee to see his great fire, and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, and had chosen their seed after them, [Heb. his seed after him; that is, every ones seed after him] therefore he brought thee forth before his face; [others, with his face, that is, in a special manner manifesting his presence by the pillar of Cloud, and pillar of fire, and having you alwayes in his sight, to guide and conduct you every where. Compare Exodus 13. 21. and 14. 19, 20.] by his great power out of Egypt:

38 To drive out Nations that were greater and mightier then thou art, out of possession before thy face: to bring thee in, that he might give thee their land for an inheritance, as it is this day.

39 Thou shalt then know this day, and ponder in thine heart, [That is, be mindfull of, seriously consider, lay to heart] that the LORD is that God in the heaven above, and on the earth beneath: (there is) none else.

40 And thou shalt keep his statutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee: that thou mayest prolong (thy) dayes in the land, which the LORD thy God giveth thee for ever. [understand with condition of obedience; compare above, verse 26, 27. Heb. all the dayes, which words may be also added in the beginning of the verse: keep his statutes and his commandments all the dayes, to wit, of thy life, alwayes.]

41 Then Moses severed three Cities on this side Jordan: [According to Gods command, Numb. 35. 14.] toward the sun-rising:

42 That the slayer might flee thither, who slayeth his neighbour unwittingly, whom he hated not from yesterday (and) ere yesterday: [That is, heretofore in times past] that he might flee into one of these Cities and continue alive.

43 Bezer, [See Gen. 6. on v. 12.] in the wilderness in the plain land, for the Reubenites: [Heb. for the Reubenite: and so in the sequel; others, of the Reubenites: and so in the sequel] and Ramoth in Gilead, for the Gadites, and Golan in Basan, for the Manassites.

44 Now this is the Law, which Moses set before the children of Israel.

45 These, [To wit, which are mentioned in the following chapters, are the testimonies [meaning Gods holy Doctrine, testifying of his Essence, Will and Works. See below, chapter 6. 17. and Psalm 19. 8, &c.] and the statutes, and the judgements which Moses spake unto the children of Israel, when they were come forth out of Egypt.]

46 On this side Jordan, in the valley over against Reih-Peor, [See above, on chapter 3. verse 29.] in the land of Sihon, King of the Amorites, who dwelt at Hesbon: Whom Moses and the children of Israel smote, when they were come forth out of Egypt.

47 And had taken his land in possession, besides the land of Og, King of Basan; two Kings of the Amorites that were on this side Jordan, toward the Sunne-rising.

48 From Arcoer which is by the bank [Heb. tip. See Gen. 41. on v. 3.] of the brook Arnon, unto mount Sion, [See above, chap. 3. 9.] which is Hermon.

49 And all the plain on this Jordan Eastward, unto the sea of the plain, [Understand the dead-sea, or salt-sea; see Gen. 14. on verse 3.] under Asdoth Pisha; [See above, chapter 3. on verse 17.]

CHAP. V.

A repetition of the ten Commandments of God, with a Preface thereunto, verse 1, &c. Of the terrours, and the peoples request, that they might not hear Gods voice so any more, but that God would speake unto them by Moses, 22. The Lord consenteth therunto, 30. An Exhortation to obedience. 32.

And Moses called all Israel, and said unto them, hear Israel, the statutes and judgements, which I speak before your ears this day: that ye may keep them, and observe to do them.

2 The LORD our God made a Covenant with us 3 [See Gen. 15. on verse 18. so above, chapter 4. 23.] at Horeb, [See above, chap. 1. on v. 2.]

3 The LORD made not this Covenant with our fathers, [To wit, as it was revealed to the Israelites with all its circumstances and particular Lawes, in manner and form (as we say) on mount Sinai or Horeb. For the faithfull Patriarches had the substance both of the morall and ceremoniall Law, and had by the grace of God ordered their Religion and worship of God according unto it. By fathers, here is meant, Abraham, Isaac, Jacob, and other godly Patriarches, who were all of them dead, when God revealed this whole Law unto Israel in the wilderness upon mount Sinai or Horeb. Some understand this of the Fathers, that perished in the wilderness, had broken the Covenant of God, and had made themselves altogether unworthy of it] but with us; we who are all here alive this day.

4 The LORD talked with you face to face, [That is, very familiarly, as when one friend talketh with another mouth to mouth very freely. It's spoken in respect of God, after the manner of mens see Exodus. 33. 11. Numb. 12. 8. and below, chapter 34. 10. Compare also Numbers 14. 14.] on the Mount, out of the middle of the fire.

5 I stood between the LORD, and between you at that time, to make known unto you the Word of the LORD: for ye were afraid of the fire, and went not up into the mount, saying:

6 I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage. [Heb. out of the house of servants, or bondmen, and so constantly. Compare this repetition of the Law with the first publishing of it, Exodus 20. 2, &c. and see below on verse 12.]

7 Thou shalt have none other gods before my face.

8 Thou shalt not make thee any graven image, (nor) any likeness (of) that which is in the Heaven above, or (of) that which is on the earth beneath, or (of) that which is in the water under the earth.

9 Thou shalt not bow down thy self before them, nor serve them: for I the LORD thy God, am a jealous God, [See above, chapter 4. on verse 24.] who visit the offence [Or, iniquitie] of the fathers upon the children, and upon the third, and upon the fourth (member) [Heb. upon the third, and upon the fourth] of them that hate me 3

10 And show mercy [Or, exercise, show, bountie, kindness, favour] unto thousands of them that love me, and keep my Commandments.

11 Thou shalt not use [Heb. take, to wit, into thy mouth, as Psalm 50. 16. or, take up] the Name of the LORD thy God vainly: [Others falsly] for the LORD will not hold him guiltless, who useth his name vainly.

12 Keep the Sabbath-day to hallow it: according as the LORD thy God hath commanded thee. [These words, as also some other in verse 14, 15, 16. Moses added here, by way of Exposition, over and above the words, that are recorded, Exodus 20. as likewise some be here omitted, which are recorded in Exodus.]

13 Six dayes thou shalt labour, and do all thy work.

14 But the seventh day is the Sabbath of the LORD thy God: (then) thou shalt do no work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattell: nor the stranger that is in thy gates, that thy man-servant, and thy maid-servant may rest according as thou.

15 For thou shalt remember, that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence by a strong hand, and by a stretched out arm: therefore the LORD thy God commanded thee to keep the Sabbath day.

16 Honour thy father, and thy mother, according as the LORD thy God commanded thee, that thy dayes may be

be prolonged, [Other. that they may prolong thy dayes : they, to wit, father and mother, by prayer, or blessing] and that it may go well with thee, in the land which the LORD thy God shall give thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou speak [Other. answer, witness] false witness against thy neighbour.

21 Neither shalt thou desire thy neighbours wife : neither shalt thou covet thy neighbours house, [Exodus 20. 17. the neighbours house is put before his wife, to shew that this is but one commandment] (nor) his field, nor his man-servant, nor his maid-servant, (nor) his ox, nor his ass, nor any thing that is thy neighbours.

22 These words the LORD spake unto all your assembly on the mount, out of the midst of the fire of the Cloud, and of the thick darkness, with a great voice, and added nothing thereto : [That is, he spake no more unto all the people, but he delivered the other Lawes and Statutes unto Moses in private] and he wrote them upon two Tables of stone, and delivered them unto me.

23 And it came to pass, when he heard that voice out of the midst of the darkness, and the mountain did burn with fire, then ye came near unto me, all the heads of your Tribes, and your Eldest.

24 And said ; Behold, the LORD our God hath caused us to see his Glory, and his greatness, and we have heard his voice out of the midst of the fire ; we have seen this day, that God doth talk with man, and that he [To wit, man] remaineth alive.

25 But now, why should we die ? [Intimating that it was a great miracle, that they remained alive : but would not willingly undergo that danger again. Compare Gen. 16. on verse 13. and Judg. 6. on verse 22.] for this great fire would consume us ; if we should go on to hear the voice of the LORD our God any longer, then we should die.

26 For who is there of all flesh ? [That is, what man is there. See Gen. 6. on v. 12.] that hath heard the voice of the living God, speaking out of the midst of the fire, as we (have) and hath continued alive ? [See above, chap. 4. 33. Judg. 13. 22.]

27 Go thou now, and hear all that the LORD our God shall say, and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear it, and do (it.)

28 Now when the LORD heard the voice of your words, when ye spake unto me ; then the LORD said unto me ; I have heard the voice of thee of the words of this people, which they have spoken unto thee ; it is all good, that they have spoken. [Heb. They have done well, or, made good all that they have spoken.]

29 Oh that they had such an heart, to fear me, and keep all my Commandments at all dayes (or times :) [Heb. who shall give, that they may have this heart of theirs, &c. It's an humane kind of wish, that is here (as elsewhere often) used of God, to shew that such an heart is acceptable unto him : as men are wont to long and wish for things that are pleasing and acceptable unto them. Otherwise, God is Almighty, doing whatsoever he will, and not subject to any such passion or affection. Compare Judges 9. 29. 2 Sam. 18. 33. Job 6. 8. and 11. 5. &c.] that it might go well with them, and with their children for ever !

30 Go, say to them : Return unto your rest.

31 But thou, stand here by mee, that I may speak unto thee all the Commandments, and the Statutes, and the Judgements ; [Concerning these three words immediately following each other ; (according to the opinion of most Interpreters) the first of them signifieth the Moral Law, the second, the Ceremoniall Lawes, and the third the Judicall or Civill Lawes] which thou shalt teach them, that they may do them in the land, which I shall give them to inherit it.

32 Observe then, to do, according as the LORD your God hath commanded you : turn not aside to the right hand, nor to the left : [That is, in no wise, by no means : as below, chap. 28. 14.]

33 Ye shall go in all the way, [See Gen. 18. on v. 19.] which the LORD your God commandeth you : that ye may live, and that it may go well with you, and that ye may prolong (your) dayes in the land, which ye shall inherit.

CHAP. VI.

A charge to keep Gods Commandments, and to love him as the onely true God, with a promise annexed, verse 1. &c. A charge to whet the Commandments of God upon their children, &c. otherwise to have them alwayes before their eyes, 6. Item, a charge not to forget God and his mercies, 10. A charge concerning the fear of God, and avoyding of Idolatrie, 13. Not to tempt God, but to be subject unto him, 16. Diligently to mind their children of their deliverance out of Egypt, that they might learn to fear and obey God, 20.

These then are the Commandments, [Heb. the Commandment] the Statutes and the Judgements ; [for the meaning of these three words, see above, chapter 5. on verse 31.] which the LORD your God commanded to teach you : that ye may do them in the land, whither ye go, to possess it hereditarily.

2 That thou mightest fear the LORD thy God, to keep all his Statutes and Commandments which I command thee ; thou, and thy childe, and thy child's childe, all the dayes of thy life, and that thy dayes may be prolonged.

3 Hear then Israel, and observe to do them ; that it may go well with thee, and that ye may greatly multiply (according as the LORD God of thy fathers hath spoken unto thee) in the land that sweeth with milk and honey. [See Exod. 3. 8.]

4 Hear, Israel, the LORD our God is an onely LORD. [That is, an onely Eternall, Almighty, Divine Essence. See of the word LORD, or Jehovah, Gen. 2. on v. 4.]

5 Thou shalt then love the LORD thy God : with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day shall be in thine heart.

7 And thou shalt whet them upon thy children. [Heb. sharpen, whet, grinde, that is, so set them before them, that they may pierce thorow into their heart ; as weapons or instruments of war are sharpened to pierce thorow according to the intent of him that useth them] and talk of them : when thou sittest in thine house, and when thou goest in the way, and when thou liest down, and when thou risest up.

8 Also thou shalt bind them for a token upon thine hand, and they shall be to thee as frontlets between thine eyes. [That is, thou shalt use all means to keep them in continuall remembrance, and to set them before the eyes of your children, to live according to them ; see Exod. 13. 9. and of the frontlets on v. 16.]

9 And thou shalt write them upon the post of thine house, and on the gates.

10 When it then shall come to pass, that the LORD thy God shall have brought thee into that land, which he swore unto thy fathers, Abraham, Isaac, and Jacob, to give thee ; great and good Cities which thou buildedst not.

11 And houses full of all good things which thou filledst not, and Wells digged out, which thou didst not dig out, Vine-yards and Olive-yards which thou plantedst not : and thou hast eaten, and art satisfied ;

12 Then beware, [Heb. that thou then shalt ear,

and be satisfied : (out) &c.] lest thou forget the LORD : who brought thee forth out of the land of Egypt, out of the house of bondage. [Heb. out of the house of servants, or bondmen : as above, chap. 5.6.]

13 Thou shalt fear the LORD thy God and serve him : [Meaning, onely, as the following verse sheweth, and appeareth, Mat. 4. 10.] and thou shalt swear by his Name. [when either publick or private necessity requireth, then thou shalt do this honour unto thy God, as to swear onely by him]

14 Ye shall not follow other gods ; of the gods of the Nations that are round about you.

15 For the LORD thy God is a jealous God ; [See Exod. 25. and above, chapter 4. on verse 24.] in the midst of thee : lest the anger of the LORD thy God kindle against thee, and he destroy thee from off the earth.

16 Thou shalt not tempt the LORD thy God, [To tempt God is out of distrust in him, or out of high conceit of a mans own self, to leave the Divine Rule, the right order and ordinary means; for to follow a mans own good liking, and to make trial of God his Attributes and Will. So Exodus 17. 2. Numb. 14. 22. Psalm 78. 18. Mat. 4. 7. Acts 15. 10.] according as ye tempted him at Massa : [see Exodus 17. 2. Numb. 20. 5.]

17 Ye shall diligently keep [Heb. keeping, keep] the Commandments of the LORD your God : together with his Testimonies, and his Statutes, which he commanded thee.

18 And thou shalt see that which is right and good in the eyes of the LORD : that it may go well with thee, and that thou maiest go in, and inherit that land, which the LORD swore unto thy fathers ;

19 To drive out all thine enemies before thy face : according as the LORD hath spoken.

20 When thy son shall ask thee to morrow, [That is, hereafter, in time to come, to day or to morrow, as we say ; see Gen. 30. on verse 33.] saying : What mean those Testimonies, and (those) Statutes, and (those) Judgements, which the LORD our God hath commanded you ?

21 Then thou shalt say unto thy son ; We were Pharaoh's bond-men in Egypt : but the LORD brought us forth out of Egypt by a strong hand.

22 And the LORD gave tokens and great and evil wonders in Egypt, upon Pharaoh, and upon all his house, [That is, strange terrible, hurtfull, and destroying plagues, whereby the Egyptians were fore vexed and tormented] before our eyes ;

23 And he brought us out thence : that he might bring us in, to give us the land which he had sworn unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God : for our good alwayes ; [Heb. all the dayes] to preserve us alive, as it is at this day.

25 And it shall be our righteousness, [According to the Law, On condition, if we perfectly keep the whole Law, as the following words declare. Compare Leviticus 18. 5. Ezech. 20. 11. Mat. 19. 17. Rom. 10. 5. Gal. 3. 12. Jam. 2. 10. But in regard all the regenerate children of God remain imperfect in this life, so that they cannot perform the aforesaid condition ; therefore there is no other way to be justified before God, then by true faith in Jesus Christ, whose righteousness and satisfaction is graciously given us of the father, imputed and applied to us by faith. See Jerem. 33. 16. Dan. 9. 24. Rom. 3. 27. and 8. 3. 1 Cor. 1. 30. 2 Cor. 5. 21. Gal. 3. 10. 11. whereupon then good works follow, as a fruit of faith, and evidence of due thankfulness, according to the rule of Gods Law, 1 Cor. 5. 6. Jam. 2. 18. and 1 Cor. 6. 20. Philip. 1. 11. Some understand here by righteousness, the evidence and outward manifestation of the righteousness, which we have by faith.] when we shall observe to do all these com-

mandments, before the face of the LORD our God according as he hath commanded us.

CHAP. VII.

How the children of Israel were to behave themselves toward the heathenish inhabitants of Canaan, and their idolatries, vers. 1. &c. The glory of Israel above all Nations, with the occasion thereof, 6. Promises of manifold blessings, if they shall obey God, 9. Comfort and encouragement against the multitude and power of the heathenish Nations, 17. A prohibition concerning the keeping of the silver and gold that is on Idols, 25.

When the LORD thy God shall have brought thee into the land, whither thou goest to inherit it ; and he shall have cast out many Nations before thy face, the Hethites, and the Girgites, and the Amorites, and the Canaanites, and the Pherezites, and the Hivites, and the Jebusites, [See Gen. 10. 15, &c. and 15. 19, &c.] seven Nations, that are greater and mightier then thou.

2 And the LORD thy God shall have given them before thy face, that thou shouldest smite them : thou shalt utterly ban them ; [Heb. banning ban them. see above, ch. 2. on verse 34.] thou shalt make no Covenant with them, nor be mercifull unto them ;

3 Neither shalt thou joyn in affinity with them : thou shalt not give thy daughters ; [In the Hebrew, this, and some other following words are put in the singular number, having respect to every of these Nations, sons and daughters] unto their sons, which take their daughters for thy sons.

4 For they would cause thy sons to depart from me, that they should serve other Gods : and the anger of the LORD would kindle against you, and destroy you utterly.

5 But thus shall ye do unto them ; ye shall cast down their altars, and break in pieces their images reared up : [Others, statues, or pillar images] and you shall cut down their groves, [understand idolatrous groves, which they had planted for idolatrous use. See below, chap. 12. 3.] and burn their carved images with fire.

6 For thou art an holy people unto the LORD thy God : [That is a people, separated by God from all Nations, and set apart for him, that he might bless thee according to the tenour of the promises of his Covenant, and that thou mightst walk holily (as he with whom thou hast entered into Covenant is holy) in his Commandments, according to thy Covenant-promises ; see below, chap. 18. 9. 1 Pet. 2. 9.] the LORD thy God hath chosen thee to be a peculiar people unto himself, out of all Nations that are upon the earth.

7 The LORD had no desire toward you, neither did chuse you for your multitude above all other Nations ; for ye were the fewest of all Nations :

8 But because the LORD loved you, [Hebr. for, or, out of, by reason of the LORDS love (towards you)] and that he might keep the oath which he had sworn unto your fathers, the LORD hath brought you forth with a strong hand, and hath redeemed you out of the house of bondage, from the hand of Pharaoh, king of Egypt.

9 Thou shalt then know, that the LORD thy God, he is God, that faithfull God, [That is, who is true in his words, and assuredly performeth his promises. See Isa. 49. 7. 1 Cor. 1. 9. and 10. 13. 2 Cor. 1. 18. 1 Thess. 5. 24. 2 Thess. 3. 3. 2 Tim. 2. 13. Heb. 11. 11. 1 Joh. 1. 9.] who keepeth Covenant and mercy with them that love him, and keep his Commandments, to a thousand generations.

10 And he recompenseth to every one of them that hate him, in his face, [That is, in their presence before their eyes as we say, or in publick, without dreading their worldly greatness, power, or prides even so, that they must needs

needs discern and feel the LORD'S punishing hand against them] to destroy him : he will not be slack to him that hateth him , he will recompence him in his face.

11 Keep then the commandments , and the statutes , and the judgements , which I command thee this day , to do them.

12 So it shall come to passe , because ye shall hear these judgements , and keep , and do them ; that the LORD thy God shall keep unto thee the covenant , and the mercy , which he swore unto thy fathers.

13 And he will love thee , and will blesse thee , and cause thee to multiply : and he will blesse the fruit of thy womb , and the fruit of thy land , thy corn , and thy new wine , and thine oyl , the propagation [Or , encrease , that is , the fruit] of thy kine , and the flock of thy small cattell , in the land , which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all nations : there shall not be male or female barren among you [See Exod. 23. 26.] also (not) among your beasts.

15 And the LORD will take away from thee all sickness : and he will lay none of the evil diseases of the Egyptians , which thou knowest , [Which thou hast seen upon the Egyptians . Compare below chap. 20. 60.] upon thee , but will lay them upon all them that hate thee.

16 Thou shalt then consume all these nations , which the LORD thy God shall give thee ; [The word rendred here consume , is in the Hebrew properly , eat , eat up , and so consequently , consume , that is , thou shalt consume , destroy them , without favouring , or sparing as meat or food is not spared , much lesse the prey of a wilde beast . Compare below chap. 31. 17.] thine eyes shall not spare them : neither shalt thou serve their Gods ; for that would be a snare unto thee . [See Exod. 23. 33. and 34. 12. Judg. 2. 3.]

17 If thou should say in thine heart ; [That is , if thou should think with thy self . So below chap. 8. 17. and 9. 4. &c.] These nations are greater then I : how should I be able to drive them out of possession ?

18 Be not afraid of them : remember continually , [Heb. remembering remember] what the LORD thy God did unto Pharaoh , and unto all the Egyptians.

19 The great temptations , [See above chap 4. on verse 34.] which thine eyes saw , and the tokens , and the wonders , and the strong hand , and the stretched out arm , whereby the LORD thy God brought thee out : so shall the LORD thy God do unto all the nations , of whose face thou art afraid.

20 Moreover , the LORD thy God will also send hornets among them : [See Exod. 23. 28.] untill they perish that are left , and are hid from thy face . [that is , that have hid themselves , and perhaps have escaped thine hand.]

21 Be not afraid of their face : for the LORD thy God is in the midst of thee , [To wit , with his presence and aid] a great and terrible God.

22 And the LORD thy God will cast out [Or , pull out , root out , cast down , destroy.] these nations before thy face by little and little : [Heb. a little , a little , that is , very easily , one after another] thou mayest not [Or , shalt not be able] consume them quickly , lest the wilde beasts of the field multiply against thee . [Or , upon thee.]

23 And the LORD shall give them before thy face : and he shall terrifie them with great terror , [Or , amaze them with great amazement] untill they be destroyed.

24 He shall also deliver their kings into thine hand , that thou mayest destroy their name from under heaven : no man shall be able to stand before thy face , untill thou shalt have destroyed them.

25 The carved images of their Gods ye shall burn with fire : thou shalt not desire the silver and gold , that is on them , nor take (it) for thy self ; lest thou be snared

thereby : for that is an abomination unto the LORD thy God.

26 Thou shalt not then bring the abomination into thine house , that thou shouldest be a ban , [That is , banned . See hereof a notable example , Jos. 7. 11. 21. 24. 25. 26.] as that is : [to wit , the banned thing , or substance] thou shalt utterly detest it , and utterly abhor it ; [Heb. detesting detest , and abhorring abhor] for it is a ban . [that is , devored or given up to destruction , because it served for idolatrous use.]

CHAP. VIII.

An exhortation to obedience , by relating many great mercies of God shewed to Israel , verse 1. &c. Likewise by a description of the beauty and fruitfulness of the land of promise , 7. with admonitions to beware of pride and forgetfulness of God , and his mercies , 10. as likewise threatnings of sore and heavie judgements , if they should do otherwise , 19.

ALL the commandments which I command thee this day , [Heb. all commandments , which I , &c. or , every commandment] ye shall observe to do , that ye may live , and multiply , and go in , and inhe rit the land , which the LORD swore unto your fathers.

2 And thou shalt remember all the way , which the LORD thy God led thee these forty yeeres in the wilderness : that he might humble thee , to tempt thee , [Spoken of God after the manner of men . See Gen. 22. on verse 1.] to know what was in thine heart [that thou thy self and others might know ; that is , that it might be made to appear , &c. so below chap. 13. 3. Judg. 3. 4. 2 Chron. 32. 31.] whether thou wouldest keep his commandments , or no.

3 And he humbled thee , and suffered thee to hunger , and fed thee with Manna , which thou knewest not , neither had thy fathers known : that he might make it known unto thee , that man liveth not by bread onely , but that man liveth by all (or , every) thing , that proceedeth [or , cometh forth] out of the mouth of the LORD . [Heb. of , by , or , through all proceeding , or , issuing forth from the LORD'S mouth . that is , by all that God is pleased to ordain and blesse for that end and purpose , not onely in an ordinary way , but also above or beyond the common rule , yea without meanes wheresoever it pleased him.]

4 Thy raiment waxed not old upon thee , neither did thy foot swell [The Hebrew word signifieth properly , the swelling up , puffing up , rising of dough , by meanes of leaven mixt with it : As if Moleh should say , that their feet were not hurt or gauled at all by the cumbersome and trouble of all their marching and travelling] these forty yeeres.

5 Acknowledge then in thine heart , that the LORD thy God chasteneth thee , according as a man chasteneth his son . [With such kinde of love in such a manner , and for such an end , as a gracious father chasteneth his son . See Prov. 3. 11. 12. Heb. 12. 5. 6. 7. 8. 9. 10. &c.]

6 And keep the commandments of the LORD thy God : to walk in his wayes , [See Gen. 18. on verse 19.] and to fear him . [Or walking in his wayes , and fearing him.]

7 For the LORD thy God bringeth thee into a good land ; a land of water-brookes , fountains , and depths , that flow forth [Or issue forth , spring forth] in valleys and in hills . [Heb. in valley , and in hill.]

8 A land of wheat , and barley , and vines , and fig-trees , and pomegranates : a land of olive-trees abound-ing with oyl . [Heb. olive-trees of oyl] and of honey.

9 A land , wherein thou shalt eat bread [See Gen. 3. on verse 19.] without scarceness ; wherein nothing shall be wanting unto thee : a land whose stones are iron , [That is , where iron is found in or among the stones , or where the

the stones are iron] and out of whose hills thou mayest dig copper.

10 When then thou shalt have eaten, and be satisfied, then thou shalt [Oheh. thou shalt eat, and be satisfied, and &c.] praise [Heb. blesse the LORD thy God for that good land, which he shall have given thee.

11 Beware, that thou forget not the LORD thy God. that thou shouldest not keep his commandments, and his judgements, and his statutes, [Of the meaning of these three words, commandment, judgements, statutes, see above chap. 5. on verse 31.] which I command thee this day.

12 Left peradventure, when thou shalt have eaten and be satisfied, and shalt have built good houses, and inhabited them;

13 And thine oxen and thy sheep shall be increased, also thy silver and thy gold shall be increased; yea all that thou hast shall be increased.

14 Then thine heart be lifted up; that thou forget the LORD thy God, who brought thee forth out of the land of Egypt, out of the house of bondage.

15 Who led thee in that great and terrible wilderness (where) (were) fiery serpents; and scorpions, and drought, where (there) was no water: who brought thee forth water out of the flinty rock: [Heb. the rock of flint, that is, the flintie, stony rock. See Exod. 17. 6. Numb. 20. 11. Psal. 78. 15. and 114. 8.]

16 Who fed thee in the wilderness with Manna, [See Exod. 16. 14. 15.] which your fathers had not known: to humble thee [See above verse 23. and to tempt thee, [see above verse 2.] that he might do well unto thee at last: [Heb. in thine utmost, in thy last binmost; that is, afterward.]

17 And thou say in thine heart, [See above chap. 7. 17 This must be joyned with the beginning of verse 12. and 14.] my power, and the strength of mine hand hath gotten me this wealth. [See Psal. 73. on verse 12.]

18 But thou shalt remember the LORD thy God, that it is he that giveth power to get wealth, that he might establish his covenant which he swore unto thy fathers; as it is at this day.

19 But if it happen, that thou altogether forget [Heb. forgetting forget] the LORD thy God, and follow other Gods, and serve them, and bow thy self before them; then I testify against you this day, that ye shall surely perish. [Heb. perishing, shall perish.]

20 As the heathen, whom the LORD destroyed before your face, so shall ye perish: because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

Faithfull warnings to Israel, that having subdued their enemies, and being brought into the land of promise, they should in no wise conceive, that God had done it for their righteousness sake, but to punish the wickedness of the inhabitants, and to perform his gracious covenant-promises unto Israel, verse 1. &c. which Moses proveth by a long and large recital of Israels rebellion and abominable sinnes, committed at Horeb, 7. at Tabbera, Massa, Kibroth-Taava, 22. as also at Kades-Barnea, 23. whereunto Moses subjoyneth how exceedingly he was vexed and tormented, by reason of their sinnes, and what intercessions he was faine to make to appease Gods wrath, 15.

Hear, Israel, thou shalt passe over the Jordan this day. [That is, soon, shortly, within a short while] that thou mayest go in, to inherit nations, that are greater and stronger then thy self: [that is, the lands of nation, that are, &c. for those nations were to be destroyed according to Gods command] cities, that are great, and fenced up to heaven. [see above chap. 1. on verse 28.]

2 A great and tall people, the children of the En-

kims: [As above chap. 1. 28. and 2. 10. 11.] whom thou knowest, and (of whom) thou hast heard (say) : who can stand before the children of Enak? [a common proverb at that time, when those Giants flourished]

3 Thou shalt then know this day, that the LORD thy God is he which goes over before thy face, a consuming fire; [See above chap. 4. on verse 24.] he shall destroy them, and he shall cast them down before thy face, and thou shalt drive them out of possession and shalt destroy them quickly according as the LORD hath spoken unto thee.

4 Now when the LORD thy God shall have cast them out before thy face, then speak not in thine heart [See above chap. 7. on verse 17.] saying; for my righteousness the LORD hath brought me in, to inherit this land: for the wickedness of these nations the LORD doth drive them out of possession before thy face.

5 Not for thy righteousness, nor for the uprightness of thine heart doest thou go in, to inherit their land: [For (as if the Lord should say) thou hast no righteousness of thine own, but rather the contrary. See verse 6, 7. &c. A like phrase unto this the Apostle useth Tit. 3. 5. and elsewhere often, in relating the causes of mans salvation: that is, of our deliverance, and possession of the heavenly Canaan, when he saith: not by works of righteousness, which we have done &c.] but for the wickedness of these nations, the LORD thy God doth drive them out of possession before thy face; and to raise the word which the LORD thy God swore unto thy fathers, Abraham Isaac and Jacob.

6 Know then, that the LORD thy God doth not give thee this good land, to inherit it, for thy righteousness: for thou art a stiff-necked people. [See Exod. 32. 9.]

7 Remember, forget not, that thou didst greatly provoke the LORD thy God to anger in the wilderness, from that day that thou camest forth out of Egypt, untill ye came unto this place, ye have been rebellious against the LORD.

8 For [This ensuing relation serveth for proof of the 5, and 6. verses: where Moses affirmed, that God would not bring them into the land of Canaan for their own righteousness] at Horeb ye provoked the LORD to wrath (so) that he was angry with you to destroy you.

9 When I was gone up into the mount, to receive the tables of stone, the tables of the covenant, [That is, upon which the ten commandments were written, which contained the covenant of Gods law. So verse 10. &c.] which the LORD had made [see Gen. 15. on verse 18.] with you; then I abode on the mount forty dayes and forty nights, I did neither eat bread, nor drink water. [that is, I took no sustenance, neither meat, nor drink. so verse 18. and 1 Kings 13. 8, 9, 13. 2 Kings. 6. 22.]

10 And the LORD gave me two tables of stone, written with the finger of God: [That is, with his finger. See the spirituall meaning hereof, 2 Cor 3. 3. 7. and compare Jerem. 31. 33.] and on them, [to wit was written] according to all the work which the LORD had spoken with you on the mount out of the midst of the fire in the day of the assembly. [when Israel stood below at the foot of the mount, to hear the LORDS commandments.]

11 So it came to passe at the end of forty dayes, and forty night, (when) the LORD gave me the two tables of stone, the tables of the covenant;

12 That the LORD said to me: Arise, quickly down hence, for thy people which thou hast brought forth out of Egypt have corrupted it. [Or, have corrupted themselves. See Exod. 32. 7.] they are quickly turned aside out of the way [See Gen. 18. on verse 19.] which I had commanded them; they have made them a molten image.

13 Moreover the LORD spake unto me, saying; I have seen this people, and behold, it is a stiff-necked people. See Exod. 32. 9, and 33. 3. and 34. 9: below chap. 10. 16. and 31. 27. 2 Kings 17. 14.]

14 Let me alone, [As if the LORD should say; Trouble me no more with thy interceding, for this stiff-necked people. See Moses's intercession, Exodus 32. 11, 12, &c. and 34. 9. and below verse 26. &c.] that I may destroy them, and blot out their name from under heaven: and I will make thee a mightier and greater Nation than this is.

15 Then I turned, and came down from the mount; now the mount burned with fire, and the two Tables of the Covenant were in both mine hands.

16 And I looked, and behold, ye had sinned against the LORD your God, ye had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 Then I took hold of the two Tables of stone, and cast them out of both mine hands; and brake them before your eyes.

18 And I cast me down before the face of the LORD, as at the first, [I did again as I had done before] fourtie dayes and fourtie nights, I did neither eat bread, nor drink water: for all your sin which ye had sinned, doing that which is evill in the eyes of the LORD, [that is, that which displeaseth him] to provoke him to anger.

19 For I was afraid because of the anger and indignation, wherewith the LORD was exceeding angry against you to destroy you: but the LORD hearkned unto me at that time also.

20 Also the LORD was exceeding angry against Aaron, to destroy him: but I prayed for Aaron also at the same time.

21 But I took your sin [That is, as the following words shew, the molten Calf, wherewith ye had committed the abominable sin of idolatry. Compare I/4. 27. 9. Hos. 10. 8. Amos 8. 14.] the Calf which ye had made, and burnt it with fire, grinding it very small until it was thinned to dust, and I cast the dust thereof into the brook that runneth down from the mount. [to loath and detest this abomination in the highest measure, and to drown all remembrance thereof in the deep; see hereof further, Exodus 32. on verse 20. and compare 2 Kings 23. on verse 12.]

22 Also ye angered the LORD exceedingly at Thabera; [That is, burning. Why this place was so called, see Numb. 11. 2, 3.] and at Massâ, [that is, temptation; see Exod. 17. 7.] and at Kibroth-Taava. [that is, graves of lust, see Numb. 11. 34.]

23 Furthermore, when the LORD sent you out of Kades-Barnea, saying, Go up, and inheris that land, which I have given you: then ye were rebellious against the mouth [That is, the command] of the LORD your God, and believed him nor; [see above, chap. 1. on verse 32.] and were not obedient unto his voice.

24 Ye were rebellious against the LORD: from the day that I knew you. [That is, conversed with you, and had dealing with you according to my calling.]

25 And I cast me down before the face of the LORD, those fourtie dayes, and fourtie nights, wherein I cast me down: because the LORD had said, that he would destroy you.

26 And I prayed unto the LORD, and said: Lord, LORD, destroy not thy people, and thine inheritance, which thou hast redeemed by thy greatnes; [That is, Majestic or great Power; see below, chap. 11. 2.] which thou hast brought forth out of Egypt by a strong hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; [That is, remember the Covenant which thou hast made with them] Look not unto the stubbornness of this people, nor to their wickedness, nor to their sin.

28 Lest the land whence thou broughtest us out, say; [Hebr. lest they say, the land whence, &c. that is, lest the inhabitants of the land, whence, &c. say: namely, the Egyptians; as Exod. 32. 22.] because the LORD was not able to bring them into the land; whereof he had spoken

unto them; and because he hated them, he hath brought them out, to slay them in the wilderness. [Compare above chap. 1. 27.]

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy great power, and by thy stretched out arm.

CHAP. X.

A relation of making two other Tables of the Law, and the writing of the ten Commandements in them, as also of the Chest or Ark wherein they were laid up by Moses, verse 1, &c. The death of Aaron, and the setting apart of the Tribe of Levi for the service of the LORD, 6. Moses his tarrying on the mount, 10. A glorious exhortation unto Israel to fear God, obey him, and to love their neighbour, especially the stranger, as also to labour for knowledge of the true God, with divers arguments and motives thereunto, 12.

AT that time [When the LORDS wrath was now appeased by my intercession, which is related in the end of the former Chapter] the LORD said unto me; Hew thee two Tables of stone, like unto the first, and come up unto me into this mount: after that, thou shalt make thee a Chest [or, Ark. This may be understood of a Chest, wherein Moses was to lay the Tables, untill such time that the Ark of the Covenant (Exodus 25. 21.) should be made: or, of the Ark of the Covenant itself, which God here commanded to be afterward made] of wood.

2 And I will write upon those Tables the words, which were on the first Tables, which thou brakest: and thou shalt lay them in that chest.

3 So I made a Chest of Sittim-wood, [See Exod. 22. on verse 5] and hewed two Tables of stone, like unto the first: and I went up into the mount, and the two Tables were in mine hand.

4 Then he [Namely, the LORD] wrote upon the Tables according to the first writing, the ten words [that is, the ten Commandements] which the LORD had spoken unto you on the mount, out of the midst of the fire, in the day of the assembly: [As above chap. 9. 10.] and the LORD gave them unto me.

5 And I turned my self, and came down from the mount, and laid the Tables in the Chest, which I had made: and there they are, [Or, were] according as the LORD commanded me.

6 And the children of Israel took their journey from Beeroth Bere-Jaakan (and) Moesia: [Or, from Beeroth of the children of Jaakan to Moses. Some are of opinion, that two journeyes are here joyned together; albeit they first journeyed from Mosereth, and then next from Bere-Jaakan. See Numb. 33. 31, 32. But it may be there was a place hard by mount Hor (wherein Aaron died) that was called Moser or Mosera. Between the journey from Bere-Jaakan and Aarons death upon mount Hor; are (Numb. 33.) sundrie journeyes and campings, recorded; see there the said three and thirtie Chapter [of Numbers] so that this Beeroth Beere-Jaakan mentioned here in this place, was perhaps another place then Beere-Jaakan simply so called: which the attentive Reader may take into consideration] there Aaron died, and was buried there, and Eleazar his son executed the Priests office in his stead.

7 From thence they journeyed to Gudgod: [Called Hor-Gid-god, Numb. 33.] and from Gudgod to Forbath a land of water-brooks.

8 At that time the LORD separated the Tribe of Levi, to bear the Ark of the Covenant of the LORD, to stand before the face of the LORD, [That is, to minister unto him (as the following words declare) in performing of divine

divine service in his holy habitation. Compare below, Chap. 17. 12. and 18. 5, 7. Judg. 20. 28. 1 Kings 17. 1. Psalm 134. 1. and 135. 2. Ezech. 44. 15, 16.] to minister unto him, and to bless in his Name, [to pronounce the blessing of God in his Name, and by warrant and authority from him upon the people, at the parting of the Congregation; see Leviticus 9. on verse 23.] unto this day.

9 Therefore Levi [That is, the Tribe of Levi, or the Levites] hath no part nor inheritance with his brethren: the LORD, he is his inheritance, according as the LORD thy God hath spoken unto him. [that is, that which is offered unto the Lord by the other Tribes, by that are they to live, according to the Ordinance of God given concerning it. See Numbers, 18. 20, 21, 22, 23, &c.]

10. And I stayed on the mount as the former dayes, fourtie dayes, and fourtie nights: and the LORD hearkened unto me at that time also; the LORD would not destroy thee.

11 But the LORD said unto me; Arise, Go on the journey, before the face of the people: that they may go in, and inherit the land, which I swore unto their fathers to give unto them.

12 Now then Israel, what doth the LORD thy God require of thee? but to fear the LORD thy God to walk in all his wayes, [See Gen. 18. on verse 19.] and to love him, and to serve the LORD thy God with all thine heart, and with all thy soul. [as above chapter 6. 5.]

13 To keep the Commandements of the LORD, and his Statutes, which I command thee this day; for thy good. [See above, chap. 6. 25.]

14 Behold, the heaven, and the heaven of heavens; [That is, the highest heaven (as also 1 Kings 8. 27. which is called the third heaven, 2 Cor. 12. 2.) is said to be the heaven of heavens, as it is said of Salomons high song, The song of songs, vanitie of vanities, King of Kings, servant of servants:] is the LORDS thy Gods; the earth and all that therein is. [See Gen. 14. 19. Psalm. 24. 1. and 115. 16.]

15 Onely the LORD had a delight in thy fathers, to love them: and he chose their seed after them, you out of all Nations, as it is this day. [Moses doth intimate, that there was no cause of the election of Israel, and of their fathers, but the meer good will and pleasure, and free grace of God: for all his creatures in regard of creation, were equally nigh unto him; he stood not in need of any, and it was free for him to leave Israel and their fathers in their sinfull state and condition, as well as other Nations; and to chuse, and shew mercie to whom, and to what people he pleased. Compare Exod. 33. 19. and above, chapter 9. 4, 5, 6, &c. Jos. 24. 2, 3. Matth. 11. 26. Acts 13. 17. and 14. 16. Rom. 9. 15, and 11. 35. Eph. 1. 5, 9, 11, &c.]

16 Circumcise then the fore-skin of your heart, [That is, put away from your heart, all that opposeth the holy will of God, and crucifie your flesh. Compare Jer. 4. 4. Rom. 2. 18, 29. Col. 2. 11.] and harden not your neck any more. [Of the hardning of necks, see Exodus, 32. on verse 9.]

17 For the LORD your God, he is a God of gods, [That is, Idols are nothing, but this is the onely true, most high God, who also ruleth over all Angels and Men, who in respect of some divine Office or Ministerie are called Gods. So Psalm 50. 1. Compare 1 Cor. 8. 5, 6. and Revel. 17. 14. and 19. 16.] and LORD of Lords: [see Revel. 17. 14.] that great that mightie, and that terrible God, who accepteth no face; [that is, who hath no respect to any outward difference or distinction of men, whether any man be rich or poor, native or stranger, Jew or Pagan, &c. See also Levit. 19. on v. 15.] nor receiveth a gift.

18 Who doth, [That is, executeth] the judgement of

the fatherless, and of the widow: and loveth the stranger, to give him bread and rayment.

19 Therefore thou shalt love the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his Name. [See above, chap. 6. on v. 13.]

21 He is thy praise; [That is, who by his grace and mercie, giveth thee occasion to praise him, and in whom thou halt cause to glorie, and whose promise thou oughtest continually to bear in thy heart and mouth. Compare Jerem. 17. 15.] and he is thy God, that hath done before thee those great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt [Of Egypt, see Gen. 12. on verse 10.] with threescore and ten souls: [that is, they were no more then threescore and ten persons] and now the LORD thy God hath made thee as the Stars of Heaven in multitude. [see Genesis, 13. on verse 16. and 15. 5.]

CHAP. XI.

Moses exhorteth Israel again to the keeping of Gods Commandments; First, with a relation of Gods mercies, and wonders manifested towards them, verse 1. &c. Secondly, with a description of the land of promise, 9. Thirdly, with a promise of seasonable weather, and fruitfulness of the Land, 13. Fourthly, with threatening of the contrarie, in case of back-sliding, 16. An exhortation to have Gods Commandments continually before their eyes, and to teach them their children, with fair and speciall promises, 18. A setting before them both blessing and the curse, 26. A charge and order concerning the pronouncing of the blessing and curse, as their arrivall in Canaan, 29.

Therefore thou shalt love the LORD thy God: and thou shalt keep his charge, [Heb. thou shalt keep his keeping: that is, that which he hath given thee in charge to keep. See Gen. 26. on verse 5.] and his Statutes, and his Judgements, and his Commandments. see above chap. 5. on verse 31.] all thy dayes (or times.) [Heb. all the dayes: to wit, of thy life, as after; see chap. 12. 1, 19. and 10. 3. and 17. 19, &c.]

2 And ye shall know this day; that I (speak) not with your children, that know it not, and have not seen the instruction of the LORD your God; [that is, all that God had done at that time unto his people to instruct, which is related in the sequel] his greatness, [that is, his Majesty, and great divine power, shining and appearing in his works, as the following words declare. So above, chap. 3. 24. and 9. 27.] his strong hand, and his stretched out arm;

3 Besides his tokens and his acts, which he did in the midst of Egypt, unto Pharaoh the King of Egypt, and unto all his land;

4 And what he did unto the Army of the Egyptians, to his Horses, and to his Chariots; (in) that he made the waters of the Reed-sea to swim above their face, when they pursued after you: and (how) the LORD destroyed them unto this day.

5 And what he did for you in the wilderness; untill ye came to this place.

6 Moreover, what he did unto Dathan, and unto Abiram the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, with their households; [Heb. houses] and their Tents: yea, all that subsisted, [see Gen. 7. on v. 4.] that concerned them, [Heb. that was at their feet; that is, in their service, power or possession: or that concerned, or attended them. Compare Exod. 11. 8.] in the midst of all Israel.

7 For your eyes are they that have seen all this great work of the LORD, which he hath done. [Moses intimateth, that it was a special mercie of God, that all these wonders were done in their life-time, add before their eyes. Compare above chap. 5. 3.]

8 Keep then all the commandments, which I command thee this day: [Heb. all, or, every commandment, which I, &c. So below verse 22.] that ye may be strong, and go in, and inherit the land, whither ye go over to inherit it.

9 And that ye may prolong (your) dayes, in the land, which the LORD swore unto your fathers, to give unto them and to their seed: a land flowing with milk and honey. [See Exod 3. verse 8.]

10 For the land, whither thou goest to inherit it, it is not as the land of Egypt, from whence ye came out; which thou sowedst with thy seed, and wateredst with thy going, [Heb. with thy foot: that is, with thy service and labour, being fain with labour and pain to bring, or, carry water into it, to moisten it. Oth. according to thine own good liking, or, as it seemed good unto thee] as a garden of herbs.

11 But the land, whither ye go over to inherit, is a land of mountains, and of valleys: it drinketh water by the rain of heaven. [Without mens labour and pains.]

12 A land which the LORD thy God careth for: [Heb. seeketh, seeketh after, or, enquireth after, Its spoken of God after the manner of men: for men do use to seek and enquire after that which they bear a special affection to. Compare Job 3. 4. Isa. 62. 12.] the eyes of the LORD thy God are continually upon it, from the beginning of the year, unto the end of the year.

13 And it shall come to passe, if ye shall hearken diligently [Heb. hearkning shall hearken] unto my commandments, which I command you this day; to love the LORD your God, and to serve him, with all your heart, and with all your soul.

14 Then I will give you the rain [Here Moses bringeth God himself in speaking thus] of your land [that is, which your land shall require] in due season, the early rain, [which God gave after the ground was tilled and sowed, to make seed to spring up out of the earth] and the latter rain: [which fell a little before harvest, to make the fruit heavie, and to ripen them. See Ierem. 5. 24. Hof. 6. 3. Joel. 2. 24. Iam. 5. 7.] that thou mayest gather in thy corn, and thy new wine, and thine oyl.

15 And I will give herb upon thy field for thy beasts: and thou shalt eat, and be satisfied.

16 Take heed to your selves: that your heart be not deceived: that ye turn aside, and serve other Gods, and bow your selves before them,

17 That the LORDS wrath kindle against you, and he shut up the heaven [A kind of phrase, whereby by way of similitude is exprest the divine providence ruling and governing in the aire, serving for the removall and withholding of rain. See 1 Kings 8. 39. 2 Chron 6. 26. and 7. 13.] that there be no rain, and the ground yeeld not her encrease, and ye suddenly perish from of the good land, which the LORD giveth you.

18 Lay then these my words (up) in your heart, and in your soul, and bind them for a token upon your hand, that they may be as frontlets before your eyes: [See Exod. 13. 9. and above chap 6. on verse 10.]

19 And teach them your children, speaking of them, when thou sittest in thine house, and when thou goest on the way, and when thou liest down, and when thou risest up.

20 And write them upon the posts of thine house, and at thy gates.

21 That your dayes, and the dayes of your children may be multiplyed, in the land, which the LORD swore unto your fathers to give them: as the dayes of heaven upon

the earth. [That is, as long as the world stands, God will continue with his people by his blessing. Compare Psal 89. 37, 38. Matth. 28. 20. Oth. thy and thy childrens childrens dayes shall be many, as the dayes of heaven are many.]

22 For if ye diligently keep [Heb. keeping keep] all these commandments, which I command you, to do them; loving the LORD your God, walking in all his wayes, and cleaving unto him.

23 Then will the LORD drive out of possession all these nations before your face, and ye shall hereditarily possesse greater and mightier nations, [That is, the land of greater and mightier nations: as above chap. 9. 1.] then ye are.

24 All [or, every] place, whereon the sole of your foot treadeth [Compare above chap 2. 5. Jos. 1. 3. and 14. 9.] shall be yours: from the wilderness, and Libanon, from the river, the river Eprath, unto the hindmost Sea [that is, which lyeth in the west. The east, or the suns rising is called the formost part; and the west, or the suns setting, the hindmost part. Compare below chap. 34. 2. Jos. 1. 4. and 13. 5. Joel. 2. 20.] shall your border be. [compare Gen. 10. on verse 19. and 15. on verse 18 Exod. 23. 31. Numb. 34. above chap 1. 7. Jos. 1. 4.]

25 No man shall be able to stand before your face; the LORD your God shall give your terror and your fear [As above chap 2. 25.] upon all the land, that ye shall tread upon, according as he hath spoken unto you.

26 Behold, I set before you [Heb. I give, or, set before your face. See below verse 32. and chap 30. 1.] this day, the blessing, and the curse.

27 The blessing; when ye shall hearken to the commandment of the LORD your God, which I command you this day.

28 But the curse; if ye shal not hearken to the commandments of the LORD your God, and turn aside out of the way, which I command you this day, to walk after other Gods, which ye have not known.

29 And it shall come to passe, when the LORD thy God shall have brought thee into the land, whither thou goest, to inherit it; then thou shalt pronounce, [Or, utter, deliver out. Heb. give. Compare below chap. 13. 1. and 1 Kings 13. 5.] the blessing [which is received below chap. 28. That is, thou shalt give in charge, that the blessing be pronounced or uttered. See the fulfilling hereof, Jos. 8. 33. 34.] upon mount Gerisim, and the curse [which is recorded below chap. 27. and 28.] upon mount Ebal.

30 Are they not on the other side Jordan, behinde the way of the suns going down, in the land of the Canaanites, which dwell in the champion, over against Gilead, by the oak groves of More? [To wit, the places, named in the end of the former verse, do certainly li there. Of the word More. See Gen 12. verse 6.]

31 For ye shall passe over the Jordan, to go in, to inherit the land, which the LORD your God shall give you: and ye shall possesse it hereditarily, and dwell therein.

32 Observe then, to do all the statutes, and judgements, which I set before you this day.

CHAP. XII.

A charge to root out all idolatry in the land of Canaan, verse 1, &c. and to perform the outward service of God according to his institution in the place, which he himself should chuse, 5. what was permitted them to eat, with whom, and in what places; and what was forbidden concerning it, 7, 12. Also there is again a commandment to observe the right worship of God, and in no wise to follow the idolatrous custome of the Canaanites, 26.

These are the statutes and the judgements, which ye shall observe to do, in the land, which the LORD God

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God of thy fathers hath given thee to inherit it, at the daies that ye live upon the earth.

2 Ye shall utterly destroy [Heb. destroying destroy] till the places where the nations, which ye shall inherit, [that is, whose lands ye shall inherit, as above chap. 11.

23.] have served their gods, [understand such places, as were fitted and reared up for Idolatrous temple-houses, and all manner of consecrated places in a heathenish manner, and instruments of idolatry] upon the high mountains, [where they thought to be somewhat neerer heaven and their idols, then in the low ground, Compare Isa. 57. 5. 7. Ezech. 6. 13. Hos. 4. 13.] and upon the hills, and under all [that is, all manner of] green tree. [which in height, beauty, and shadow excelled others, See 2. Kings. 16. on verse 4.]

3 And ye shall cast down their altars reared up, [Or, pillar-images, statues] and burn their groves, [thick dark groves, or woods abused to idolatry, as if darknesse served for religiousnesse, and had some holinesse in it] with fire, and cut down the carved images of their Gods: and ye shall destroy their names out of that place.

4 Ye shall not do so unto the LORD your God: [As the heathens do, who practise idolatry in all places where they list]

5 But after the place, which the LORD thy God shall chuse out of all your tribes, [God honoured the tribe of Juda herewith, passing by the other tribes in this matter. See Psal. 78. 67, 68, 69.] to put his name there; [That the ark of the covenant, which was a special visible token of his gracious presence, might safely rest there in my tabernacle, or house, and my publik solemn worship might be there performed, &c. Compare 2 Sam. 6. on verse 2, 1 Kings. 8. 29. So below verse 11. 21. and chap. 14. 23, 24, and chap. 16. 2, 6, 11, &c. The sure place, after ward chosen and ordained by God, for that end, was Jerusalem. See 2 Sam. 7. 27. 2. Chron. 22. Psal. 122. 1, 2, 3, 4, and 132, 13, 14. Before Jerusalem was ordained for that end, there was no such place, although they were ordinarily to serve God and ask counsel of him, in the place where the ark of the covenant, or Tent of the congregation, by Gods appointment did rest, as in the following book will plainly appear] after his habitation shall yee enquire, and thither thou shalt go.

6 And thither yee shall bring your burnt-offerings, and your stay-offerings, and your tithes, and the heave-offering of your hand, and your vows, [That is, that which ye have promised to give unto God] and your free-will-offerings, and the first-born of your oxen, and of your sheep.

7 And there ye shall eat before the face of the LORD your God, and rejoyce, ye and your houses, [That is, households] in all that ye have put your hand unto: [Heb. in all putting forth, all stretching forth, of your hand: that is, all that ye have stretcht forth, or might stretch forth your hand unto. So below verse 18, and chap. 15. 1, 9, &c.] wherein the LORD thy God hath blessed thee.

8 Yee shall not do according to all things, that we do here this day: every man, whatsoever is right in his eyes.

9 For hitherto ye are not come into the rest, and into the inheritance, which the LORD your God will give you. [That is, all that seemeth good unto him, how far this extendeth, see in the following 11. verse.]

10 But ye shall go over the Jordan, and dwell in the land which the LORD your God shall cause you to inherit, and he shall give you rest from all your enemies round about, and ye shall dwell in safety.

11 Then there shall be a place which the LORD your God shall chuse, to cause his name to dwell there; thither shall ye bring all that I command you: your burnt-offerings, and your stay-offerings, your tithes, and the heave-offering of your hand, and all the choice of your vows,

which ye shall vow unto the LORD. [That is, which ye have picked and chosen out of the best and have vowed unto the LORD.]

12 And ye shall rejoyce before the face of the LORD your God, ye, and your sons and your daughters, and your man-servants; and your maid-servants, and the Levite, that is within your gates, for he hath no part nor inheritance with you. [See above chap. 10. 9.]

13 Take heed to thy self, that thou offer not thy burnt-offerings in all (or every) place, that thou shalt see. [Namely with delight.]

14 But in the place, which the LORD shall chuse in one of thy tribes, there thou shalt offer thy burnt-offerings: and there thou shalt do all that I command thee.

15 Yet according to all the lust of thy soul thou shalt kill and eat flesh, according to the blessing of the LORD thy God, which he giveth thee, in all thy gates: [That is, in all thy cities, or dwelling places: and so often] the unclean and the clean shall eat thereof, as of a roe, and of a hart. [not as holy, but as common and permitted food. Harts and Roes were in deed clean beasts, which as common food might be eaten, below chap. 14. but they were not brought for offerings: so below verse 22, and chap. 15. 22.]

16 Onely ye shall not eat the blood: ye shall pour it out upon the earth, as water.

17 Thou mayest not eat within thy gates the tithe of thy corn, and of thy new wine, and of thine oyl. [See concerning tithes, Levit. 27. on verse 30.] nor the first-born of thine oxen, and of thy sheep: nor any of thy vows, which thou shalt have vowed, nor thy free-will-offerings, nor the heave-offering of thine hand:

18 But thou shalt eat it before the face of the LORD thy God, in the place, which the LORD thy God shall chuse; thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, that is within thy gates: and thou shalt rejoyce before the face of the LORD thy God, in all that thou hast put thine hands unto. [See above verse 7. below chap. 15. 7.]

19 Take heed to thy self, that thou forsake not the Levite all thy dayes in thy land. [That is, as long as thou shalt live upon the earth.]

20 When the LORD thy God shall have enlarged thy border, according as he hath spoken unto thee, and thou shalt say; I wil eat flesh, because thy soul lusteth to eat flesh; then thou shalt eat flesh, according to all the lust of thy soul.

21 If the place, which the LORD thy God shall chuse, to put his name there, shall be far off from thee, then thou shalt kill of thine oxen, and of thy sheep, which the LORD hath given thee; according as I have commanded thee and thou shalt eat within thy gates according to all the lust of thy soul.

22 But according as a Roe and an hart is eaten, [See above on verse 15.] so thou shalt eat it: the unclean and the clean shall eat it together.

23 Onely be sure, that thou eat not the blood: for the blood is the soul: [See Levit. 17 on verse 11.] therefore thou shalt not eat the soul with the flesh:

24 Thou shalt not eat it, thou shalt pour it out upon the earth as water. [This ceremonie, commanded also above verse 16. is here especially inculcated. See hereof Gen. 9. 4. and Levit. 27. 11.]

25 Thou shalt not eat it: that it may go well with thee and with thy children after thee, when thou shalt have done that which is right in the sight of the LORD.

26 But thy holy things, [Heb. thy holinesses: that is, things that are hallowed, or dedicated unto the LORD as is declared in the sequel] which thou shalt have, and thy vows, thou shalt take up, and go unto the place, which the LORD shall chuse.

27 And thou shalt prepare thy burnt-offerings, the flesh and the blood upon the altar of the LORD thy God; and the blood of thy stay-offerings shall be poured out upon the Altar

Altar of the LORD thy God; but thou shalt eat the flesh.

28 Observe and hear all the words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou shalt have done that which is good and right, in the eyes of the LORD thy God.

29 When the LORD thy God shall have destroyed the Nations before thy face; whither thou goest to possess them [That is, their Land, as above, Chapter 9. 1. and 11. 23, &c.] hereditarily; and thou shalt possess them hereditarily, and dwell in their land.

30 Take heed to thy self, that thou be not snared after them; [That is, so, that thou follow them] after that they shall be destroyed before thy face: and that thou enquire not after their Gods, saying; According as these Nations have served their Gods, so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for whatsoever is an abomination unto the LORD which he hateth, have they done unto their Gods; for they have also burnt their sonnes and their daughters with fire unto their Gods: [That is, to the honour of their Idols. Of this abomination of the Heathen imitated by the backsliding Jews, see Jerem. 7. 31. and 19. 5. and compare 2 Kings 16. 3. and 17. 17. 31. and 32. and 23. 10.]

32 All this Word, [Or, this whole Word. The like words see above, Chapter 42.] which I command you, ye shall observe to do it: [Oth. Every thing which I command you, ye shall, &c.] thou shalt not adde thereunto, nor diminish from it: [See above, Chapter 4. 2. Proverbs 30. 6. Revel. 22. 18.]

CHAP. XIII.

How the people of God were to demean themselves towards a false Prophet, who should seek to turn them away from the true God, verse 1, &c. as also towards others, even their nearest and best friends, that should entice them to idolatrie, 6. Item, towards a Citie that was fallen off, 12.

When a Prophet, [Understand a false Prophet, who falsely boasterh of Divine visions and relations] or a dreamer of dreams, [falsely boasting of Divine dreams. Compare Numbers 12. 6.] shall arise in the midst of thee, and give thee a token or a wonder; [that is, utter a token, or a wonder, foretelling that it shall come to pass. So is the word giving also taken above, chap. 11. 29. and 1 Kings 13. 5.]

2 And that token, or that wonder come to pass, [Oth. although that token, &c.] which he had spoken unto thee, saying; Let us follow other Gods, [Heb. walk after other Gods: so verse 4.] which thou hast not known, and serve them:

3 Thou shalt not hearken unto the words of that Prophet, or unto that dreamer of dreams: for the LORD your God tempteth you: [See above, chap. 8. on verse 2. 7.] to know whether ye love the LORD your God, with all your heart, and with all your soul.

4 Ye shall follow the LORD your God, and fear him: and ye shall keep his Commandements and be obedient unto his voice, and serve him, and cleave unto him.

5 And that Prophet, or dreamer of dreams shall be put to death; [Compare below, chapter 18. 20. Jerem. 14. 15.] for he hath spoken, [that is, taught, advised, acted] (for) a back-sliding against the LORD your God, which brought you forth out of the land of Egypt, and received you out of the house of bondage, to drive thee out of the way, which the LORD thy God commanded thee to walk in it: so shalt thou put the evil away out of the midst of

thee; [Oth. the evill one; or, wicked one. Compare below, chapter 22. 21, 22, 23, 24. and 1 Cor. 5. 13.]

6 When thy brother, the sonne of thy mother: [Who by the law of Nature, and the tie of blood is nearer to thee, then the other-Israelites are; who also in the common respect of the common descent from Jacob are called thy brethren] or thy sonne, or thy daughter, or the wife of thy bosome; [that is, that lieth in thy bosome. See Mich. 7. 5. so on the contrary, the right husband is called the husband of her (that is of the wives) bosome, below chapter 28. 36. Others, the wife of thy bosome, that is, that is most deer unto thee] or thy friend who is as thine (own) soul, [that is, whom thou lovest as thine own person, as thou lovest thine own self] entice thee secretly saying: Let us goe and serve other Gods, which thou hast not known, thou nor thy fathers;

7 Of the Gods of the Nations, that are round about you, nigh unto thee, or farre off from thee: from the one end of the Earth, unto the other end of the Earth:

8 Then thou shalt not consent unto him, nor hearken unto him; nor shall thine eye spare him, neither shalt thou pitie (him) nor conceal him.

9 But thou shalt surely kill him; [Heb. killing, thou shalt kill him: that is, thou shalt not neglect to kill him] thine hand shall be first against him, [Heb. thine hand shall be in the beginning against him, as having been the accuser and witness at the judgement seat; according to the law, below chapter 17. 7. compare Acts 7. 58.] to put him to death; and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die: for he hath sought to drive thee away from the LORD thy God, that brought thee forth out of the land of Egypt, out of the house of bondage.

11 That all Israel may hear, and fear; and not proceed to do according to this wicked crime; [Heb. matter, thing, word: so below, Chapter 17. 5.] in the midst of thee.

12 When thou shalt heare say from one of thy Citie, which the LORD thy God giveth thee, to dwell there:

13 (There) be (certain) men, children of Belial, [Or, sonnes of Belial. The Hebrew word Belial signifieth as much in our language, as a wicked wretch, varlet, or one without a yoke, that is, a loose or licentious person that will not bow under any Discipline or Law: see Judges 19. 22. 1 Samuel 1. 16. and 1. 12. and 10. 27. and 15. 17. 2 Samuel 16. 7. and 20. 1. and 22. 5. 1 Kings 21. 10. 2 Chronicles 13. 7. Psalm 41. 9. Proverbs 19. 28. Nabum 1. 11. 15. This name is also given to the Devill, 2 Corinthians 6. 15. Compare also below chapter 25. on verse 2. and 2 Samuel 3. on verse 34.] gone forth out of the midst of thee, and have put on, stirring up the inhabitants of their Citie, saying: Let us goe, and serve other Gods, which ye have not known:

14 Then shalt thou examine, and search, and make diligent inquirie after: and behold, it is a truth, the thing is sure, such an abomination hath been committed in the midst of thee.

15 Then thou shalt utterly smite [Heb. smiting smite] the inhabitants of that Citie with the edge of the sword; [Heb. at the edge of the sword and so in the sequel] banning it; [see above, chap. 2. on v. 34] and all that is therein, also the beasts thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and utterly burn the Citie, and all the spoil thereof with fire for the LORD thy God: it shall be an heap for ever, [Heb. an heap of Eternitie: that is, it shall for ever lie on a heap, as an heap of stones] it shall not be built again.

17 Also (there) shall cleave nought of the banned (thing) [Heb. of the ban] to thine hand, [compare above Chapter 7.25.26.] that the LORD may turn from the heat of his anger, and shew mercy unto thee, and have compassion on thee, and multiply thee, according as he swore unto thy fathers.

18 When thou shalt be obedient unto the voice of the LORD thy God, to keep all his Commandements, which I command thee this day: to do that which is right in the eyes of the LORD thy God. [That is, that which the Lord knoweth or judgeth to be right and good, and consequently pleaseth him well.]

CHAP. XIV.

A prohibition of heathenish mourning for the dead, verse 1, &c. what creatures were permitted or forbidden to be eaten, 3. Of the bringing in and use of Tithes, 22.

YE are children of the LORD your God: [Children of grace, and consequently heirs of God. Rom. 8. 17.] Ye shall not cut your selves, [that is make any incision in your flesh. An heathenish kind of mourning, especially at the death or departure of any of our dearest friends. See Levit. 19.28. Compare 1 Kings 18. 28. Jer. 16. 6. and 41. 5. and 47. 5.] nor make (any) baldness between your eyes for a dead man; [having the promise and hope of a blessed resurrection, and of life everlasting, it is unseemly for you to mourn for the dead, as the heathen that have no hope, 1 Thess. 4. 13.]

2 For thou art an holy people unto the LORD thy God: and the LORD hath chosen thee to be a peculiar people unto himself, out of all the Nations that are upon the earth. [Hebr. upon the face of the earth.]

3 Thou shalt not eat any abomination. [That is, any thing, which the Lord hath forbidden thee to eat, and which consequently thou oughtest to abhor and detest.]

4 These are the beasts, which ye shall eat: an Ox, small cattell of Sheep, and small cattell of Goats.

5 An Hart, and Roe, and a Buff: and a wild-goat, and a Badger, and a wild Ox, and a fallow Deer.

6 All beasts that divide the hoofs and cleave the cleft into two claws (and) chew the cud amongst the beasts, them ye shall eat. [See hereof, Levit. 11. 3. &c. and the Annot. there]

7 But these ye shall not eat, of them that (onely) chew the cud; or of them that (onely) divide the cloven hoof: the Camel, and the Hare, and the Cony; for these indeed chew the cud, but they divide not the hoof; they shall be unclean unto you.

8 Also the swine, for that indeed divideth his hoof, but it cheweth not the cud; it shall be unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 These ye shall eat of, all that is in the waters; all that hath fins and scales, ye shall eat.

10 But whatsoever hath not fins and scales, ye shall not eat: it shall be unclean unto you.

11 All (or every) clean bird, ye shall eat.

12 But these are they of which ye shall not eat: the Eagle and the Hawke, and the Sea-Eagle.

13 And the Kite, and the Crow, and the Vulture after his kind.

14 And all (or every) Raven after their kind.

15 And the Ostrich, and the night-Owle, and the Cuckow; and the Sparrow-Hawke after his kind:

16 And the stone Owl, and the great-Owl, and the Dawe.

17 And the Bittern, and the Pelican, and the Cormorant.

18 And the Stork, and the Hern after his kind: and the Lapwing, and the Bat.

19 Also all (or, every) creeping fowl, that shall be unclean unto you: they shall not be eaten.

20 All (or every) clean fowl ye shall eat.

21 Ye shall not eat a dead carcase; thou shalt give it to the stranger, that is within thy gates, that he may eat it; [Understand the uncircumcised stranger, who had not bound himself to the keeping of Gods Law, conversing onely among the Israelites: for the uncircumcised strangers were bound to keep the Laws of Israel] or sell it to the alien; for thou art an holy people unto the LORD thy God: thou shalt not dress [Och. see the] the Kid in his mothers milk. [See Exod. 23. 19. 34. 26.]

22 Thou shalt faithfully tithes [Heb. tithing tithes] all the increase of thy seed, [see Levit. 27. on verse 30.] that proceedeth every year, [Heb. year, year: that is, every year, year by year, or year after year] from the field.

23 And thou shalt eat before the face of the LORD thy God, in the place which he shall chuse to cause his Name to dwell there, Tithes of thy Corn, of thy new Wine, and of thine Oyle, and the first-born of thine Oxen, and of thy sheep: that thou mayest learn to fear the LORD thy God all (the) dayes. [To wit, of thy lifes as above, 11. 1, &c.]

24 When then that (there) shall be too much way for thee, that thou shalt not be able to carrie it thither, because the place, which the LORD thy God shall chuse to put his Name there, shall be too far distant from thee: when the LORD thy God shall have blessed thee; [To wit, so as that the Tithes would be too much to carry to the place, which God did chuse]

25 Then make (or turn) it into money: and bind (up) the money in thine hand, [That is, tie it up together in bundles or bags, (see 2 Kings 12. on verse 10.) and take it along with thee] and go to the place, which the LORD thy God shall chuse.

26 And give that money for whatsoever thy soul lusteth after; for Oxen, and for Sheep, and for Wine, and for strong drink; [See Levit. 10. on verse 9.] and for whatsoever thy soul shall desire of thee, and eat there before the face of the LORD thy God, and rejoyce, thou and thine house. [see above, chap. 12. 7.]

27 But the Levite that is within thy gates, thou shalt not forsake him: for he hath no part nor inheritance with thee. [See above, chap. 10. on v. 9.]

28 At the end of three years thou shalt bring forth all the Tithes of thine increase; [See above chapter 12. on verse 17.] the same year: [to wit, the last of all the three years, or, every third year] and thou shalt lay them up within thy gates.

29 Then the Levite, because he hath no part nor inheritance with thee, and the stranger, and the fatherless, and the widow that are within thy gates, shall come, and shall eat, and be satisfied: that the LORD thy God may bless thee in all the work of thine hand, which thou shalt do.

CHAP. XV.

When and how they were to keep the year of release, verse 1, &c. A strict charge to provide for the poor in Israel, with a promise of Gods blessing in so doing, 7. Of releasing men and maid-servants among the Hebrews that were sold: Likewise how they were to be dealt withall, if they desired to abide in servitude, 12. Of consecrating the first-born of cattell, 19.

AT the end of seven years [That is, in the last year of all the seven years: for the seventh year was ever and anon a yeare of release. Compare, Exodus 23. 2. Jerem. 34. 14. So elsewhere yeares and

and dayes are said to be accomplished or fulfilled, when they first begin, or run on. See *Deut.* 14. 28. *Jos.* 3. 2. *Jerem.* 2. 5. 12. *Luke* 2. 21. *Acts* 2. 1.] thou shalt make, [that is keep] a release. [or, omission, neglect: The Hebrew word signifieth both; and both were to be done in the seventh year: they were to neglect debts, or at leastwise not to demand or call them in, and to release men, and maid-servants, and not to till the ground]

2 Now this is the thing [Heb. the word: that is, the Law or manner. Compare below, chapter 19. 4.] of the release, that every creditour [Heb. all (or, every) master, or, lord of demanding, or calling in, or, of the loan of his hand, that is, every one that hath right and power to demand a debt of a debtour, and to seize on him, or on his estate] that shall have lent his neighbour (ought) should release it: he shall not demand (it of) his neighbour, or, (of) his brother; [Or every creditour shall release that which was lent of his hand, which he might have exacted of his neighbour] because they have proclaimed a release unto the LORD; [that is, to the honour of God, who so appointed and ordained it. Oth. a neglect or release of the LORD; that is, which was commanded or appointed by the Lord. Or, when they have proclaimed a release unto the LORD]

3 Thou shalt demand (it) of the stranger; but what thou hast with thy brother, [That which thou hast lent or trusted him] thine hand shall release.

4 Onely, because there shall be no beggar [Or, necessitous person] among you, [Oth. save when there shall be no poor among you; that is, if the debtour be rich, and of abillitie to pay. Compare the three following verses] for the LORD shall abundantly bless thee [Heb. blessing bless thee. Oth. when the LORD shall, &c.] in the land, which the LORD thy God shall give thee, for an inheritance, to possess it hereditarily:

5 Onely, if thou shalt diligently obey [Heb. obeying obey] the voice of the LORD thy God: that thou observe to do all these commandments, which I command thee this day.

6 For, [Oth. when] the LORD thy God shall bless thee, according as he hath spoken unto thee: then thou shalt lend unto many Nations, but thou shalt not borrow; and thou shalt reign over many Nations, but they shall not reign over thee.

7 When there shall be a poor man among you, one of thy brethren, [Heb. out of, or, of one of thy brethren] in one of thy gates, in thy land, which the LORD thy God shall give thee, then thou shalt not stiffen thine heart, nor shut thine hand against thy brother, that is poor:

8 But thou shalt liberally open [Heb. opening open] thine hand unto him: and shalt richly lend [Heb. lending lend] him sufficient for his want, which is wanting to him. [Heb. the sufficiency of his want]

9 Take heed unto thy self, that (there) be not in thine heart, a word [Or, matter] of Belial; [of this word, see above, Chapter 13. on verse 13.] to say; the seventh year, the year of release, is at hand; (so) that thine eye be evil against thy brother, that is poor, [that is, fully, unkind, unfriendly, that thou give him a dogged look, and cast an evill and envious eye upon him. Compare below, Chapter 28. 54. *Proverbs* 22. on verse 9. and *Matthew* 20. 15.] and that thou give him nothing; and he cry unto the LORD against thee, and (it) be sin in thee. [which will be inquired into, and punished by God in thee]

10 Thou shalt liberally give [Heb. giving give] unto him, and thine heart shall not be evil, when thou givest unto him: [That is, it shall not grieve thee, thou shalt give unto him with no averse, unwilling minde, but cheerfully, *Rom.* 12. 8. 2. *Cor.* 9. 7.] for because of this thing the LORD thy God shall bless thee in all thy work, and in all that thou puttest thine hand unto. [Heb. in all stretching forth, or, in all putting forth of thine hand. See above chap. 12. 7.]

11 For the poor shall not cease out of the midst of the land: [That is, there shall be alwayes poor in the land or with thee: as *Matt.* 26. 11. *Job.* 12. 8.] therefore I command thee, saying; Thou shalt liberally open [Heb. opening open] thine hand unto thy brother, to thy distressed, and to thy poor in thy land, [that is, unto him, that dwelleth by thee, and whose poverty is known unto thee, to whom as to thy brother, thou art especially bound, as both the foregoing, and the following words do plainly shew.]

12 When thy brother an Hebrew man, [See *Genes.* 10 on verse 21.] or an Hebrew woman, shall be sold unto thee [see *Exod.* 22. on verse 3.] then he shall serve thee six yeeres [Oth. and he shall have served thee six yeeres: unlesse the year of Jubile falling out in one of the six had made him free] but in the seventh year thou shalt let him go free from thee.

13 And when thou lettest him go free from thee: then thou shalt not let him go empty (away.)

14 Thou shalt lay upon him richly out of thy flock, and out of thy threshing-flour, and out of thy wine-press: [Hed. putting about the neck put about the neck, &c. The Hebrew word signifieth to put a collar about his neck, to compass the neck about as with a cord or chain. Moseh intimateth hereby, that they were to furnish him liberally with all things needfull, that he may go away rejoicing] of that, wherein the LORD thy God hath blessed thee, thou shalt give unto him.

25 And thou shalt remember, that thou wast a bond-man in the land of Egypt, and that the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 But it shall come to passe, when he shall say unto thee, I will not go away from thee, because he loveth thee and thine house, because he is well with thee: [That is, because he fareth well by thee,]

17 Then thou shalt take an awl, and prick (it) into his ears, and into the door [See hereof *Exod.* 21. 5, 6.] and he shall be thy bond-man for ever. [Heb. and he shall be thy bond-man of eternity, that is, all his life-time: So *Exod.* 21. 6. Compare *Exod.* 19. 9. 1 *Sam.* 1. 32, &c. *Psal.* 73. on verse 12. Others understand this, untill the year of Jubile] and thou shalt do so likewise unto thy maid servant.

28 It shall not be heard in thine eyes, [That is, it shall not seem, or appear hard unto thee] when thou lettest him go free from thee: for he hath served thee six yeeres (as) an hired servant of double wages: [that is, he hath done as a double hired servant, or he hath been worth to thee as much as a double hired servant, for he had not the liberty to deny thee his service, to give it over, or to do it slowly (as hirelings, or day-labourers sometimes do) but he was fain to serve thee to thy content six years compleat. Some do gather out of *Isa.* 16. 14. that hirelings might hire themselves for no longer time then for three yeeres] so the LORD thy God shall bless thee in all, that thou shalt do.

19 All the first-born, that shall be born among thy oxen and among thy sheep, being a male, thou shalt hallow [Compare *Gen.* 2. on verse 3. *Levit.* 8. on verse 10.] unto the LORD thy God: thou shalt not labour with thy first born of thine ox, nor shear the first-born of thy sheep.

20 Thou shalt eat them before the face of the LORD thy God year by year, in the place which the LORD shall chuse; thou, and thine house, [That is, household]

21 But when there shall be any blemish on it, whether lame or blind, (Or,) any evil blemish, then thou shalt not offer it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and clean together, as a Roe, and as an Hart. [See above, ch. 12. on v. 15.]

23 Onely, thou shalt not eat the blood thereof: thou shalt poure it out upon the earth, as water. [See above, chap. 12. 23, 24, 25.]

CHAP. XVI.

Of keeping the feasts, as the Pasſover, verſe 1, &c. Pentecoſt, 9. the feaſt of leaf-huts, 13. Who, where, and how they were to appear at thoſe feaſts, 16. Of the office of Judges, 18. Of idolatrous Groves and Pillars, 21.

OBſerve the moneth of Abib, [See Exod. 13. 4. and above chap 1. on verſe 3.] that thou keep the paſſeover : [Oth. make, or, do. Oth prepare the paſſeover, Of the paſſeover, See Exod 12. 11. Heb. Peſach] for in the moneth of Abib the LORD thy God brought thee forth out of Egypt, by night. [See Exod. 12. 31.]

2 Then thou ſhalt kill [Or, offer ; and ſo verſe 4, 5, 6.] the Paſſeover unto the LORD thy God, ſheep and oxen, [that is, all ſuch offerings, as the LORD had commanded to be ſlain, and to be offered at this feaſt. Numb. 28. 16. A young lamb or kid was properly called the paſchal offering. See Exod. 12. 3, 4, 5. 27. beſide that other offerings were alſo to be killed and offered at the feaſt.] in the place, which the LORD ſhall chuſe to cauſe his Name to dwell there.

3 Thou ſhalt eat no leavened thing on it, [To wit, on the feaſt. Oth. with it : to wit, with the lamb, and then with the offerings] ſeven dayes ſhalt thou eat unleavened (bread-loaves) on it, a bread of miſery, [that is, whereby thou ſhalt be put in minde of the affliction which thou didſt ſuffer in Egypt : or ſuch kinde of bread that is made up in haſte, when neceſſity and haſte will not permit to prepare and make it fully ready after the uſuall manner, and to make it toothſome or pleaſant to the taſte and palate] (for thou cameſt forth out of the land of Egypt in haſte) that thou mayeſt remember the day of thy going forth out of the land of Egypt, all the dayes of thy life.

4 There ſhall be no leaven ſeen with thee in ſeven dayes in any of thy borders : neither ſhall (there) any thing of the fleſh, which thou ſhewedſt the firſt day at even remain untill the morning.

5 Thou mayeſt not ſlay the paſſeover within thy gates, [That is, within one of thy cities or dwelling places] which the LORD thy God giveth thee.

6 But at the place, which the LORD thy God ſhall chuſe his name to dwell (there,) there thou ſhalt ſlay the offering at even : [Oth. (journeying) towards the place, &c. there thou ſhalt, &c.] when the ſun goeth down, [See Exod. 12. 6. 2 Chron 3 5. 14.] at the ſet time of thy departure out of Egypt. [that is, juſt, or, even at the ſame time, when thou cameſt forth out of Egypt, on the fourteenth day of the moneth of Abib, Exod. 13. 3. 4.]

7 Then thou ſhalt dreſſe it, [That is, roſt it ; See Exod. 12. 9. and 2 Chron. 3 5. on verſe 13.] and eat it in the place which the LORD thy God ſhall chuſe : Then [to wit, when the feaſt is paſt, which laſted ſeven dayes,] thou ſhalt turn thy ſelf, and go to thy tents. [undeſtand dwellings or houſes, ſo as they ſhould be at that time.]

8 Six dayes thou ſhalt eat unleavened (bread-loaves) and on the ſeventh day is a prohibition. (day) [See Levit. 23. on verſe 46.] unto the LORD thy God ; (then) thou ſhalt do no work.

9 Seven weekes ſhalt thou number unto thee : thou ſhalt begin to number the ſeven works from (the time) that they begin (with) the ſicle in the ſtanding corn. [to offer a ſheaf unto the LORD. See Levit. 2. 14 and 23, 10.]

10 Then thou ſhalt keep the feaſt of weekes [Namely of the ſeven week as aforeſaid. This feaſt is alſo called the feaſt of firſtlings, or of firſt-fruits, Numb 28. 26. item the feaſt of Pentecoſt, Act. 2. 1.] unto the LORD

thy God ; it ſhall be a free-willing tax [Heb. tribute, or, tax of free-willingneſſe. See hereof below chap. 22. 1. &c. Oth. with a free-willing tax, or. [ſufficieny of a free-willing-offering] of thine hand, which thou ſhalt give : according as the LORD thy God ſhall have bleſſed thee.

11 And thou ſhalt rejoyce before the face of the LORD thy God ; thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that is within thy gates, and the ſtranger, and the widow, which are in the miſt of thee : in the place, which the LORD thy God ſhall chuſe to cauſe his Name to dwell there.

12 And thou ſhalt remember, that thou waſt a bond-man in Egypt : and thou ſhalt keep and do theſe ſtatutes.

13 Thou ſhalt keep unto thee the feaſt of Leave-huts ſeven dayes : [See Levit. 23. on verſe 34.] when thou ſhalt have gathered in of thy threshing-floor, and of thy wine-pretſe.

14 And thou ſhalt rejoyce on thy feaſt : thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite, and the ſtranger, and the fatherleſſe, and the widow that are within thy gates.

15 Seven dayes ſhalt thou keep a feaſt unto the LORD thy God, in the place which the LORD ſhall chuſe : for the LORD thy God ſhall bleſſe [Oth, when the LORD thy God ſhall have bleſſed thee] in all thy increaſe, and in all the work of thine hands ; therefore thou ſhalt ſurely rejoyce.

16 Three times in a year ſhall all that is male among you, appear before the face of the LORD thy God, in the place which he ſhall chuſe ; on the feaſt of unleavened- (bread-loaves), and on the feaſt of weeks, and on the feaſt of Leaf-huts : but it ſhall not appear empty before the face of the LORD.

17 Every man according to the gift of his hand : [According as his hand is able to give, as the following words ſeem to cleare it. Oth, according to that which is given to his hand, which likewise not unſitly agreeth with that which followeth. Compare Pſal 55. on verſe 23. Numb. 18. 6. Ezech. 46. 5. 7, 11.] according to the bleſſing of the LORD thy God, which he hath given thee.

18 Judges and officers ſhalt thou appoint thee in all thy gates, [Compare 1 Chron. 23. 4. and 26. 29. and 2 Chron. 19. 8.] which the LORD thy God ſhall give thee, among thy tribes : [Or, for, according to thy tribes] that they may judge the people with a judgement of righteouſneſſe.

19 Thou ſhalt not wreſt judgement, thou ſhalt not know the face : [See above chap 1. on verſe 17.] neither ſhalt thou take a gift ; for the gift blindeth the eyes of the wiſe, and parteth the words of the righteous. [underſtand the words of Judges, ſo that they paſſe wrong ſentence : or, the words of thoſe, that have a juſt cauſe, which are wreſted and perverted by the corrupt Judges. Oth. things.]

20 Righteouſneſſe, righteouſneſſe ſhalt thou follow after ; [That is, meer, or pure righteouſneſſe, nothing elſe but righteouſneſſe, its ſpoken with an after impreſſion. Compare Deut 2. 27. Iſa. 26. 5. 15. Ezech. 21. 9. with the annot.] that thou mayeſt live, and hereditarily poſſeſſe the land, which the LORD thy God ſhall give thee.

21 Thou ſhalt not plant thee a grove of any trees : [Or, plant a grove, (nor) any trees] nor unto the altar of the LORD thy God, which thou ſhalt make thee [that is, with an inſtitution of ſome religious worſhip : which thou ſhalt thereby intimate, when thou ſhalt plant a grove neer unto the Altar, or temple of the LORD, or ſhalt otherwiſe next unto the altar of the LORD aſcribe ſome holineſſe unto it, and ſet an equal or higher value and eſtimation

estimation upon it. See 2 Kings 16. and 17.]

22 Neither shalt thou make thee an image reared up, [Or, Pillar-image, Statue] which the LORD thy God hateth.

CHAP. XVII.

What cattell for offering was an abomination unto the LORD, verse, 1, &c. The punishment of those, that turned aside from the true worship of God unto Idolatry, 2. How the inferiour Judges were to demean themselves in weightie and obscure Law-matters, 8. Of the choosing of a King, and his dutie, 14.

THou shalt not offer unto the LORD thy God any bullock, or small cattell; [That is, Sheep or Goat, see Exod. 12. 5. and above, chapter 14. 4.] whereupon is a blemish, (or) any evill: [Heb. any evill matter or thing] for that is an abomination unto the LORD thy God. [Heb. an abomination of the LORD thy God: that is, which the LORD esteemeth an abomination; so below chap. 18. 12. and elsewhere; as a curse of the LORD, Chapter 21. 23.]

2 When (there) shall be found in the midst of thee, in one of thy gates, which the LORD thy God giveth thee, a man, or (a) woman, that shall doe that which is evill in the eyes of the LORD thy God, transgressing his Covenant: [that is, the Covenant, which he hath made with thee, wherein thou didst promise obedience unto thy God]

3 That he go, and serve other gods, and bow himself before them; or before the Sun, or before the Moon, or before all [Or, any: that is, any of all] the host of Heaven, which I have not commanded: [but on the contrary have expressly and strictly forbidden]

4 And it be told thee, and thou hear (of) it: then thou shalt diligently search out the matter; and behold, it is a truth, the thing is certain, such abomination is done in Israel:

5 Then shalt thou bring forth that man, or that woman, that hath committed this wicked crime, [Heb. thing, or, word; as above, chapter 13. 11.] unto thy gates, [where publick Assemblies and Courts of Justice were held; see Gen. 22. on verse 17.] (I say) that man or that woman: and thou shalt stone them with stones, that they die.

6 At the mouth of two witnesses, or three witnesses; [That is, at the saying, declaring, &c.] shall he be put to death, that shall die; [Heb. the dead, or, dying (person); that is, he that hath deserved death, or, is to die. Compare Gen. 20. on v. 3.] at the mouth of one single witness he shall not be put to death.

7 The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people: so shalt thou put away the evill [See above chap. 13. 5.] out of the midst of thee.

8 When (there) shall be a matter in judgement too weightie for thee, [Heb. properly wonderfully strange, or, hidden: that is, such as thou art not able to dispatch, or darest not trust thy self to judge what is right, or what is wrong] between blood and blood; [that is, in matter of killing or murder; see Gen. 37. on verse 26.] between plea and plea, between stroke and stroke, [as in case of wounding, hurting, or any evill strange plague or stroke on a mans body, perhaps also on houses, garments, &c.] being matters of controversie within thy gates: then shalt thou arise, and go up into the place, which the LORD thy God shall chuse.

9 And thou shalt come unto the Leviticall Priests, and unto the Judge, that shall be in those dayes; [This seemeth to point at the high-Priest, as also at the supreme Judge; see below verse 12. oth. or unto the Judge. Compare below verse 12.] and thou shalt require, and they

shall tell thee the matter of the Law; [or, the word of the Law, or of judgement: that is, what is just and right in this matter, and accordingly what ought to be judged, and pronounced or uttered by thee.]

10 And thou shalt do according to the command of the word, which they of that place (which the LORD shall chuse) shall tell thee: [Heb. according to the mouth of the word, &c. that is just so and in all things according to their saying] and thou shalt observe to do according to all that they shall teach thee.

11 According to the command [Heb. according to the mouth] of the Law which they shall teach thee, and according to the judgement which they shall tell thee, thou shalt do: thou shalt not turn aside from the word, which they shall tell thee, to the right hand, or to the left.

12 Now the man that shall deal proudly [Heb. in, or, by pride, or, presumption] as not to hearken unto the Priest, that standeth to minister there unto the LORD thy God; [see above chapter 10. 8.] or unto the Judge; [according as the nature of things shall require] that man shall die, and thou shalt put away the evill [as above v. 7.] from Israel.

13 That all the people may hear it, and fear; and deal no more proudly.

14 When thou shalt come into the land, which the LORD thy God giveth thee, and thou shalt hereditarily possess it, and dwell therein: and thou shalt say; I will set a King over me, like as all the Nations that are round about me: [To wit, lawfully, and with Gods will and approbation, concluding thus; which was not done, 1 Sam. 8. 5. and therefore it was displeasing to God, 1 Sam. 8. 7. and 12. 19.]

15 Then thou shalt absolutely set him King over thee, [Heb. setting set, &c. that is, thou mayest not set another, then him, &c.] whom the LORD thy God shall chuse: thou shalt set a King over thee out of the midst of thy brethren; [that is, he must needs be an Israelite] thou must not set a stranger over thee, which is not thy brother.

16 But he shall not multiply horses; [That is, make such adoe about horses and servants, as to bear a high mind in regard of his great power, and to the dishonour of God, putting his confidence therein (as the Pagan and the wicked kings did) by presumption, bring himself and his subjects into danger and trouble] nor cause the people to return to Egypt, to multiply horses: [for which Egypt was famous; see Exod. 14. 15. Isa. 31. 1, 3. Ezech. 17. 15, &c.] forasmuch as the LORD hath said unto you, and ye shall henceforth return no more this way. [Heb. ye shall adde no more, or, go on to return: meaning to be revenged on Egypt, or to make a Covenant with them, or to be slaves there]

17 Neither shall he multiply wives for himself, lest his heart turn away: [To wit, from the LORD] neither shall he greatly multiply silver and gold for himself; [here also the Annot. on verse 16. is fitly applied.]

18 Moreover, it shall come to pass when he shall sit upon the Throne of his Kingdome: that he shall write him a duplicate of this Law in a Book, [Or copie, transcript, written out of, and according to the originall Law-book which remained with the Priests, and which they were to have continually before their eyes, to order and regulate themselves accordingly. Compare below, chapter 31. 9, 26.] out of (that which) is before the face of the Leviticall Priests. [Oth. (taking it) from the presence of the Leviticall Priests: that is, he shall send for the book of the Law that remaineth with the Priests, and write (or cause to be written) a copy out of it.]

19 And it shall be with him, and he shall read therein all the dayes of his life: that he may learn to fear the LORD his God, to keep all the words of this Law, and these Statutes to do them.

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment; to the right

right hand, or to the left : that he may prolong (his) dayes in his kingdome, he, and his sonnes, in the middest of Israel.

CHAP. XVIII.

Of the inheritance and right of the Priests and Levites, to the offerings and first-fruits, verse 1, &c. A prohibition from following the heathenish idolatrous and devilish abominations of the Heathen, 9. A most glorious promise concerning the sending of our Saviour Christ, who is the head and chief of all the Prophets, 15. Of the punishment and distinguishing character or token of a false Prophet, 20.

THe Leviticall Priests, all the Tribe of Levi, shall have no part nor inheritance with Israel : [See Numb. 18. 20. and above chap. 10. 9.] they shall eat the fire-offerings of the LORD, [see Lev. chap. 1. on v. 9.] and his inheritance.

2 Therefore he [To wit, the Levite] shall have no inheritance in the midst of his brethren : the LORD is his inheritance ; [See Numbers 18. 20. and above, chapter 10. on verse 9.] according as he hath spoken unto him.

3 Now this shall be the Priests due from the people, from them that offer an offering, whether a bullock, or small cattel, that they shall give unto the Priest, the shoulder, and both the cheeks and the maw :

4 The first-fruits of thy Corn, of thy new Wine, and of thine Oyle, and the Firstlings of the shearing of thy sheep shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy Tribes ; that he shall stand to minister in the Name of the LORD [So below verse 7. see above Chapter 10. on verse 8.] he, and his sonnes at all dayes : [or, times]

6 Moreover, when a Levite shall come out of one of thy gates, out of all Israel, where he dwelleth ; and he cometh according to all the desire of his soul unto the place which the LORD shall have chosen,

7 And he shall minister ; [Oth. that he shall (or may) minister and in the following verse, they shall eat alike portion] in the Name of the LORD his God : as all his brethren the Levites (do) which stand there before the face of the LORD :

8 Then shall they [Or, he] eat a like portion : [Heb. portion like portion] besides his sales [or besides every ones sales ; that is, besides that which they have and do reserve of the price of the goods that are sold, which they may buy again and redeem : see Lev. 25. 32. 33.] by the fathers, [that is, done to, or, by the fathers households or families ; oth. according to the fathers households, into which the Levites were divided, Num. 3. Some joyn these words with the first words of this verse in this sense ; alike portion shall they eat, yet so, that every one be joyned to his fathers family. oth. onely of that which is delivered to him after the fathers households.]

9 When thou comest into the land which the LORD thy God shall give thee : then thou shalt not learn to doe after the abominations of those Nations. [The Canaanites, that dwell therein.]

10 (There) shall not be found among you (any one) that maketh his son or his daughter, to pass thorow the fire : [See the Annot. on Lev. 18. 21.] that dealeth with sooth-sayings, [Hebr. a foreteller of foretellings, or, riddle of riddles, guessour of guessings] a Fugler, [See Leviticus 19. on verse 26.] or, that giveth heed to the crie of Birds, or a Conjuror.

11 A Fortune-teller, or an Exorcist that useth exorcism : [Hebr. that sweareth with exorcism, or conjureth, conjuring : properly, one that coupleth coupling together]

or (one) that enquireth for a sooth-saying spirit, [see Lev. chap. 19. on verse 31. and 20. on verse 6.] or a Devils artificer, or (one) that enquireth of the dead.

12 For whosoever doth those things is an abomination unto the LORD : [Hebr. an abomination of the LORD. See above chapter 17. 1.] because of those abominations the LORD thy God doth drive them [to wit, the inhabitants of Canaan] out of possession before thy face.

13 Thou shalt be upright with the LORD thy God.

14 For those Nations, which thou shalt inherit, [That is, whose lands thou shalt inherit ; as above chapter 9. 1. and elsewhere] hearken to Fuglers and Soothsayers : but as for thee, the LORD thy God hath not suffered thee (to do) these things. [Hebr. hath not suffered thee so, understand, to do]

15 The LORD thy God will raise up unto thee a Prophet, [Meaning the Lord Jesus Christ, Acts 3. 22. and 7. 37.] from the midst of thee, of thy brethren like unto me : [Notwithstanding, the eternall Godhead, that immaculate manhood, and the soul-saving Office of our Lord Jesus Christ, he may be nevertheless compared with Moses in these particulars following. First, as Moses was a true man of the seed of Abraham, so was also Christ. Secondly, as Moses brought the people of God out of bodily thraldome in Egypt, so did Christ redeem his people from spirituall thraldome. Thirdly, as Moses stood between God and the people in the Covenant of the Law, Gal. 3. 19. so is Christ the onely Mediatour between God and his people in the Covenant of Grace. Fourthly, as Moses was faithfull in all Gods house, Heb. 3. 2. so is Christ faithfull above all, in taking care for his Church, &c. Fifthly, Moses was a great Prophet and Teacher of the people : Christ is the head or chief of all Prophets, by whose Spirit Moses and the rest of the Prophets spake, 1 Pet. 1. 11. But that here the other Prophets are not meant appeareth, Deut. 34. 10. where it is said, that there arose no Prophet in Israel, like unto Moses] unto him ye shall hearken,

16 According to all that thou desiredst of the LORD thy God at Horeb, in the day of the assembly, saying : I will not go on to bear the voyce of the LORD my God, neither will I see this great fire any more, lest I die.

17 Then said the LORD unto me, It is good that which they have spoken. [Hebr. they have made good, or done well, that they have spoken : as above chapter 5. 28.]

18 I will raise them up a Prophet from the midst of their brethren, like unto thee, and I will give my words into his mouth, [Compare this phrase with Exod. 4. 15. and below, chapter 31. 19. 2 Sam. 14. 3. Psalm 40. 4. Jerem. 1. 9. and 5. 14. although there be a great difference between this work of God on the Person of Christ, and the Ministerie of his servants, or the acting of other men] and he shall speak unto them, all that I shall command him.

19 And it shall come to pass, (that) the man that shall not hearken unto my words, which he shall speak in my Name, I will require it of him.

20 But the Prophet, that shall deal presumptuously, speaking a word in my Name, which I have not commanded him to speak ; or that shall speak in the Name of other gods : that Prophet shall die.

21 If then thou should say in thine heart : how shall we know the word which the LORD hath not spoken ?

22 When that Prophet shall have spoken in the Name of the LORD, and that word happen not, nor come to pass : [This is the second mark or token of a false Prophet : of the first consisting in point of Doctrine, see above, chapter 13.] that is, the Word which the LORD, hath not spoken : that Prophet hath spoken it proudly ; thou shalt not be afraid of him. [Oth. of it, namely, the word Prophecie.]

CHAP.

CHAP. XIX.

Of appointing three Cities of refuge in the Land of Canaan, and for whom they were to be a refuge, verse 1, &c. Of appointing three other Cities of refuge in after times, 8. Of the punishment of the wilfull murderer, 11. A prohibition against removing the neighbours Land-mark, 14. Of the number of witnesses to be produced before the judgement-seat, and the punishment of false witnesses, 15.

WHEN the LORD thy God shall have destroyed the Nations, whose Land the LORD thy God shall give thee; and thou shalt hereditarily possess them, [To wit, those Nations, that is, their Land see above, Chapter 9. 1, &c.] and dwell in their Cities and in their houses;

2 Then thou shalt separate three Cities for thee; [Compare above, chapter 4. 41. and Numbers 35. 14.] in the midst of thy Land, which the LORD thy God shall give thee, to possess it hereditarily.

3 Thou shalt prepare the way, [Toward those Cities.] and divide the border of thy Land [that is, divide thy land] which the LORD thy God shall cause thee to inherit, into three parts, that every slayer may flee thither. [that in every third part of the Land, a Citie might be appointed in a fit and convenient place, unto which the slayer in that quarter or division might flee with the greatest speed that might be. See below, verse 6.]

4 And let this be the case of the slayer, [That is, this shall be the right or manner of this thing, thus shall they deal therewith; so above, chapter 15. 2.] which shall flee thither, that he may live; who so shall have ignorantly smitten his neighbour, whom notwithstanding he hated not from yesterday (and) ere yesterday: [that is, before, in time past: as above, chapter 4. 42. and below verse 6.]

5 As he that is gone into the wood with his neighbour to hew wood, and his hand is driven on [Or, having swung it self freeth it self] with the axe to cut down wood, and the iron slippeth off [or, then he casteth] from the helve, [Hebr. out of, or, from the wood] and hitteth [Hebr. findeth] his Neighbour that he dieth: he shall flee into one of those Cities and live:

6 Let the avenger of blood [One of the kindred of the dead] pursue the slayer, when his heart is heated, and overtake him, because the way would be too farre off, and smite him mortally: [Hebr. smite him on the soul; that is, so, that his soul departeth from him, or so, that he, taketh away his life; see Genesis 37. 21. so below, verse 11. Jeremiah, 40. 14, 15.] whereas no sentence of death is (past) upon him, [that is, whereas he hath not deserved to be condemned to die, or to be punished with death, as below, chapter 21. 22. Jeremiah, 26. 11, 16. Luke 24. 20.] for he hated him not from yesterday, (and) ere yesterday, [as above, verse 4.]

7 Therefore I command thee, saying; thou shalt separate three Cities from thee.

8 And if the LORD thy God shall enlarge thy border, according as he hath sworn unto thy fathers, and shall give thee all that land, which he hath spoken to give unto thy fathers.

9 (When thou shalt observe all this same Commandment to do it, which I command thee this day; loving

the LORD thy God, and walking all dayes (or, at all times) in his wayes) then shalt thou adde for thee three Cities more, unto these three.

10 That the blood of the innocent be not shed in the midst of thy Land, which the LORD thy God giveth thee for an inheritance; and so blood-guiltinesses [Hebr. bloods] should be upon thee.

11 But when there shall be any man that hateth his neighbour, and lieth in wait for him, and riseth up against him, and smiteth him mortally [Hebr. on the soul, as above, verse 6. and below, verse 21.] that he die, and flieth to one of those Cities.

12 Then the Eldest of his Citie [That is, the Eldest of the place, where the slayer dwelleth, or, unto which he belongeth.] shall send and take him thence: and they shall deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not spare him, but thou shalt put away the blood of the innocent from Israel, that it may goe well with thee.

14 Thou shalt not remove thy neighbours Land-mark, which the Ancestours [Hebr. the first] have bordered in thine inheritance, which thou shalt inherit in the Land which the LORD thy God giveth thee, to possess it hereditarily.

15 One single witnesse shall not rise up against any man for any iniquitie, or for any sinne, of all sinne [That is, all manner of sinne] that he might commit: At the mouth of two witnesses, or at the mouth of three witnesses shall the matter [Or, the word] be established. [Compare Numbers 35. 30. above, chapter 17. 6, Matthew 18. 16. John 8. 17. 2 Corinthians 13. 1. Heb. 10. 28.]

16 When a rash witnesse shall rise up against any man; [Hebr. a witnesse of rashnesse, or, wilfulnesse; that is, who either out of his own wilfulnesse, or by any others putting on, seeketh to ruine and destroy his neighbour, to offer wrong and violence unto him,] -to witnesse a back-sliding against him.

17 Then those two men that have the controversie, shall stand before the face of the LORD, before the face of the Priests, and of the Judges, [Others: of the Priests, or of the Judges. See above, chapter 17. 9, 12.] which shall be in those dayes.

18 And the Judges shall make diligent inquirie: and behold, the witnesse is a false witnesse [Hebr. a witnesse of falsehood, or, of lying] he hath witnessed falsehood against his brother.

19 Then shall ye doe unto him, according as he thought to doe unto his brother: so shalt thou put the evil away out of the midst of thee: [See above, chapter 13. on verse 5.]

20 That the rest, [That is, others, all the people. See above, chapter 13. 11. and 17. 13.] may heare it and fear; and not proceed to doe any more according to this wicked crime, [Hebr. word, thing, matter,] in the midst of thee.

21 And thine eye shall not spare: soul (shall goe) for soul, [That is, life for life] Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot. [See Leviticus 24. on verse 20.]

CHAP. XX.

Divine rules and directions concerning Warre, as with what confidence they were to goe to Warre, verse 1. How the Priest was to direct his speech unto the people, when they were to enter into the battell, 2. The Officers were to charge some certain persons to re-

turn home-ward, 5. and then to appoint Captains in the front of the people, 9. An order concerning the besieging and taking of the Cities both without and within Canaan, 19. What trees they might cut down at a siege: and what not, 19.

WHEN thou shalt go forth to battell against thine enemies, and shalt see Horses and Chariots, a people greater then thou; then thou shalt not be afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall come to pass, when ye come nigh unto the battell; then shall the Priest draw nigh, and speak unto the people.

3 And say unto them; hear Israel, ye are this day nigh unto the battell against your enemies: let not your heart faint, fear not, neither tremble, nor be afrighted of their face.

4 For it is the LORD your God, that goeth with you: to fight for you against your enemies to deliver you.

5 Then shall the Officers speak unto the people saying; who is the man that hath built a new house, and hath not [That is, he that hath built a new house, &c. Compare 2 Samuel 20. verse 11. 2 Chronicles 36 23. Ezra 1. 3. Psalm 34. 13, &c.] dedicated it? [that is, hath not begun to inhabit it; for which end dedication was made by prayers and thanksgivings. Compare, Psalm 30. 1. and Nehemiah, 12. 27, &c.] let him goe and return to his house, lest peradventure he die in the battell, and another man dedicate it.

6 And who is the man that hath planted a Vineyard, and hath not enjoyed the fruit thereof? [Hebr. and hath prophaned it; that is, he might not yet enjoy any fruit of it for himself, because the vineyard was yet in its fore-skin, and the fruits were to be offered unto the Lord; see the Law hereof, Levit. 19. 23, 24, 25. 10 Jeremiah 31. 5.] let him goe and return to his house, lest peradventure he die in the battell, and another man enjoy it.

7 And who is the man, that hath betrothed a wife, and hath not taken her (to himself)? let him goe, and return to his house, lest peradventure he die in the battell, and another man take her.

8 Then the Officers shall go on to speak unto the people, and say; Who is the man, that is fearfull and faint-hearted? let him goe and return to his house, lest his brethrens heart melt, [See above, chap. 1. on verse 28.] as his heart (doth)

9 And it shall come to pass, when these Officers shall have made an end of speaking unto the people: then they shall appoint Captains of Hosts in the front of the people, [Hebr. in or, at the head of the people]

10 When thou comest nigh into a Citie, to fight against it: then thou shalt proclaim peace unto it. [Hebr. thou shalt call it concerning, or unto peace; that is, thou shalt by messengers invite it to peace; offering to spare both life and goods of it]

11 And it shall come to pass, if it shall make thee answer of peace, and open unto thee: then all the people that is found therein, shall be tributarie unto thee, and serve thee.

12 But if it will make no peace with thee, but wage war against thee: then thou shalt besiege it.

13 And the LORD thy God shall deliver it into thine hand: and thou shalt smite all that is male in it, with the edge [Hebr. at the mouth] of the sword.

14 Save the women and the little children, and the beasts, and whatsoever shall be in the Citie, all the spoil thereof shalt thou take for a prey unto thy self: and thou shalt eat the spoil of thine enemies which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the Cities, that are very far off from thee, which are not of the Cities of these Nations. [Understand, which dwelt in the land of Canaan, which the Lord hath commanded to be banned, as is related in the sequel.]

16 But of the Cities of that Nation, which the LORD thy God doth give thee for an inheritance, thou shalt let nothing live that hath breath, [Hebr. thou shalt let no breath live.]

17 But thou shalt utterly banne them; [Hebr. baning, banne them; see above, chapter 2. on verse 34.] the Hethites, and the Amorites, and the Canaanites, and the Pherezites, and the Hevites, and the Jebusites: according as the LORD thy God hath commanded thee:

18 That they teach you to doe according to all their abominations, which they have done unto their Gods: and ye sinne against the LORD your God.

19 When thou shalt besiege a Citie many dayes, fighting against it to take it; then thou shalt not destroy the trees thereof, forcing the ax against them; for thou shalt eat of them, therefore thou shalt not cut them down; (for the trees of the field are mans (food) [Hebr. is man; that is, mans life and sustenance. The meaning of the words is this, Albeit the trees of the field be common, yet notwithstanding thou shalt favour the fruit-trees: because there will be enough of other trees to cut down to make Bulwarks of, as is further explained in the following verse. The last words of this 19. verse are diversly translated] that they [to wit, the fruit trees] should come before thy face [Hebr. from thy face] for a Bulwark: [the meaning is, thou shalt not cut down fruit-trees to make Bulwarks of.]

20 But the trees which thou shalt know to be no trees for meat, them thou shalt destroy and cut down: and thou shalt build a Bulwark against this Citie, that maketh war against thee, untill it perish.

CHAP. XXI.

What was to be done, when a man was found slain in the field, and the slayer not known; verse 1, &c. How an Israelite was to deal with an heathenish woman, that was taken captive in warre, when he desired to marrie her, 10. A Law against abridging the birth-right of the first-born, when a man had two wives, and had begotten children by both of them, 15. A Law concerning the punishment of a rebellious Sonne, 18. A Law concerning him, that was hanged upon a tree, 22.

WHEN one shall be found slain in the Land, which the LORD thy God shall give thee to inherit, lying in the field; is being not known, who had smitten him:

2 Then thy Eldest, and thy Judges shall go forth; and they shall measure unto the Cities, which are round about him that is slain.

3 Now the Citie, which shall be next unto the slain man; there the eldest of that Citie shall take a young Cow of the Oxen, wherewith no work hath been done, which hath not drawn in the yoke.

4 And the Eldest of that Citie shall bring down the young Cow into a rough valley, which is neither tilled nor sown; and they shall cut off this young Cows neck there in the valley: [These circumstances (as some conceive) serve to shadow out the hainousnesse of the sinne of murther, and to deterre men from it.]

5 Then

5 Then the Priests, the children of Levi shall come near; for the LORD thy God hath chosen them to minister unto him, and to bless in the Name of the LORD, [See above chap. 10. on verse 8.] and according to their mouth [that is, according to their word, saying, sentence] shall all (or, every) controversy, and all, (or, every) stroke be decided. [Heb. be, or be done]

6 And all the eldest of that Citie, that are next unto the slain man, shall wash their hands over this young Cow, whose neck was cut off in that valley.

7 And they shall testify and say: our hands have not shed this blood, neither have our eyes seen it. [That is, have not seen it shed]

8 Be mercifull, O LORD, unto thy people Israel, [Hebr. expiate, or, make propitiation for, or, over thy people Israel] whom thou hast redeemed; and lay no innocent blood in the midst of thy people Israel: [that is, do not lay the murder of an innocent person unto thy peoples charge, or punish them for it] and that blood shall be expiated for them. [that is, thus shall they be discharged from the guilt of this murder, that it shall not be imputed unto them]

9 So shalt thou put away innocent blood out of the midst of thee: for thou shalt do that which is right in the eyes of the LORD.

10 When thou art gone forth to battell against thine enemies: and the LORD thy God shall have delivered them into thine hand, that thou hast carried away captive, their captives: [Hebr. his captivitie; and so in the sequel]

11 And thou shalt see among the captives a beautiful woman; and shalt have a desire unto her, that thou mightest take her to thy wife:

12 Then thou shalt bring her into thine house: [Hebr. into the midst of thine house, as below, chapter 22. 2.] and he shall shave her head, and pare her nails. [Hebr. make her nails; that is, fit, fashion, prepare them. In this sence is the Hebrew word likewise found, 2 Samuel 19. 24. All these Ceremonies mentioned in this and the following verses, as, shaving the head, paring, or, cleansing the nailes, putting off her former Heathenish garments, bewailing her Parents, &c. were a token of putting off and forsaking the former heathenish idolatrous being, and of embracing the true Religion, and of being incorporated or imbodyed into the people of God. Compare, Psalm 45. 11. Some conceive that these things tended to make a man loath and abhor such kind of match as this was, and therefore translate the words rendered here *paring the nails, to let the nails grow*]

13 And she shall put off the remnant of her captivitie from her [To wit, her heathenish garment, wherein she was taken captive] and sit in thine house, and bewail her father and her mother a full moneth: [Hebr. a moneth of. dayes. See Genesis 29. on verse 4. So a yeare of dayes; that is, a full year; see Genesis 41. on verse 1.] and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall come to pass, if thou have no delight in her, that thou shalt let her go according to her desire, [Hebr. Soul] but thou shalt not sell her at all [Hebr. selling not sell her] for money: thou shalt not make merchandize of her. [compare chapter 24. 7.] because thou hast humbled her; [Or, defiled her, layen with her,]

15 When a man hath two wives, one beloved, and one hated; [That is, whom he loveth less then the other. Compare Gen. 29. 31.] and the beloved and the hated shall have born him sons; and the first-born son shall be hers that was hated.

16 Then it shall come to pass, in the day when he shall make his sonnes to inherit that which he hath, that he

may not give the primogeniture; [That is, the birth-right, or, right of the primogeniture, the right of the first-born] to the son of the beloved, and before the face of the son of the hated, [that is, passing him by in his own presence, and as it were in his own sight, to his disgrace and prejudice, oth. before his face, that is, in his stead] who is the first-born.

17 But he shall acknowledge the son of the hated for the first-born [That is, he shall make it actually appear, that he esteemeth him to be the first-born] giving him a double portion [Or, two parts, Hebr. the mouth of two. Compare 2 Kings 2. 9. see the Annotation there: also Zach. 13. 8.] of all that shall be found with him: for he is the beginning of his strength, the right of the primogeniture is his. [See Genesis chapter 25. on verse 31.]

18 When any man hath a wilfull and rebellious sonne, who is not obedient to the voice of his father, and to the voice of his mother: and they shall have chastened him, and he will not hearken unto them:

19 Then his father and his mother shall [Oth. may] lay hold on him: and they shall bring him out unto the eldest of his Citie, [where the sonne liveth] and unto the gate of his place; [see Gen. 22. on v. 17.]

20 And they shall say unto the eldest of his Citie: This our son is back-sliding and rebellious, he is not obedient unto our voice: he is a glutton, and a brawler.

21 Then all the men of his Citie, shall throw stones at him, that he die; and thou shalt put away the evil out of the midst of thee: that all Israel may heare it, and fear.

22 Moreover, when (there) shall be in any man a sinne, that is (worthy) of the sentence of death, [Hebr. a sinne or sentence of death, a judgement; see above chap. 19. 6.] (so) that he shall be put to death; and thou shalt have hanged him up on the tree.

23 Then his dead bodie shall not remain all night upon the tree, but thou shalt surely bury it; [Hebr. burying, bury it] that day; for one hanged up is a curse unto God: [Hebr. a curse of God: as above chapter 17. 1. an abomination unto the LORD. This in generall hath respect to the offences which are abominable in the eyes of the LORD, but in particular to the intention of God concerning our Saviour Jesus Christ, who was to bear the curse for us, who were under the curse by reason of sinne, and for a token and assurance thereof was to be hanged on the tree, see Gal 3. 13 1 Pet. 2. 24.]

CHAP. XXII.

Sundrie Lawes; as, concerning love and faithfulness to a mans neighbour, when ought of his strayeth, is lost, or is otherwise in danger to miscarrie, verse 1, &c. concerning changing mens and womens apparel, 5. Concerning a Birds nest, 6. Concerning staves or battlements upon the roof, 8. Concerning divers mixture of unequall things, 9. Concerning strings on garments, 12. Concerning the punishment of him that slandereth his wife, 13. Concerning the punishment of a Damsell that played the whore in her fathers house, 20. Concerning the punishment of an adulterer, 22. and in particular; when a betrothed Damsell in the Citie lieth with a man, 23. Also when she is forced in the field, 25. Also when a man lieth with a Damsell, that is a Virgin, and not betrothed, 28. Concerning interest, 30.

Thou shalt not see thy brothers Ox, [That is, great cattell] or small cattell, driven aside, [to wit, from the

the way, or from the flock, and consequently going astray] and hide thy self from them : [that is, withdraw thy self from them : carrying or demeaning thy self so, as if thou hadst not seen them, suffering them to wander and goe astray still more and more, so below verse 3. 4.] thou shalt in any case send them back [Hebr. sending back, send them back] unto thy brother.

2 And if thy brother be not nigh unto thee, or (if) thou know him not ; then thou shalt gather them [Hebr. shalt gather it ; to wit, the Oxe, whereby is meant also the small cattell : and so in the following words] within in thine house ; [Hebr. in the midst of the house ; that is, shalt take them into thine house, not suffer them to tarry without doors. Compare Judge 19. 15.] that they may be with thee, untill thy brother seek them, and thou restore them to him again.

3 So shalt thou do to his Ass, and so shalt thou do to his garment, yea, so shalt thou do to all lost thing [Hebr. the loss] of thy brothers, that shall be lost by him, and which thou shalt have found ; thou mayest not hide thy self. [Or, it may not be hid]

4 Thou shalt not see thy brothers Ass, or his Oxe fall down by the way, and hide thy self from them : thou shalt in any wise lift them again up [Hebr. lifting up, lift them up] with him ; [to wit, thy brother, whom thou shalt help to lift them up again]

5 The garment [Hebr. dressing, furniture. In the Hebrew there is a word used, of which see Levit. 15. 4.] of a man shall not be on a woman, neither shall a man put on womens apparell : for whosoever doth, it is an abomination unto the LORD thy God. [Hebr. an abomination of the LORD thy God ; see above Chapter 17. on verse 1.]

6 When a birds nest cometh (to be) before thy face by the way, in any tree, or on the ground, with young ones, or eggs, and the Dam sitting [Hebr. lying] upon the young ones, or upon the eggs ; then thou shalt not take the Dam with the young ones. [Hebr. children : so in the following verse]

7 Thou shalt in any wise let the Dam go, [Hebr. letting go, thou shalt let go] but thou shalt take the young ones to thee : that it may go well with thee, and (that) thou mayest prolong (thy) dayes.

8 When thou shalt build a new house, then thou shalt make a stay upon thy roof : [Because the roofs or house-tops in the land of Jewry were so flat, that a man could walk upon them. See Judges 16. 27. 1 Sam. 9. 25, 26. 2 Sam. 11. 2. Nehem. 8. 16. Jerem. 19. 23. Matth. 10. 27. and 25. 17. Mark 2. 4. Acts 10. 9.] that thou lay no blood guiltines : [Hebr. bloods] upon thine house, when any man falling, fall down from thence.

9 Thou shalt not sow thy Vineyard with two kinds (of seed) : [As in those Countries they were wont to sowe between the Vines all manner of seed, as Rie, Wheat, Barley, &c.] lest the fulness of the seed [that is, the fruits fully ripe ; see Exod. 22. 29.] which thou shalt have sown, and the increase of the Vineyard be profaned, [or, defiled oth. hallowed : to wit, unto the Lord, and in respect fall to the Priests share ; so that thou mayest not enjoy any thing thereof for thy self, because thou hast acted against the command of the Lord. See above chap. 20. on v. 6.]

10 Thou shalt not plow with an Oxe and with an Ass together.

11 Thou shalt not put on a garment of mingled stuff ; woollen and linnen together. [See Leviticus 19. 19.]

12 Thou shalt make thee strings [Compare Numb. 15. 38, 39. and Matth. 23. 5. Oth. hems, laces, fringes, fillets, bindings.] at the foure corners [Hebr. wings] of thy upper garment, [Hebr. covering] wherewith thou coverest thy self.

13 When a man shall have taken a wife, having gone in unto her shall then have her.

14 And shall lay occasions [Or crimes, faults, inventions, fictions] of aspersions upon her, and bring up an evil name upon her, saying : I took this woman, and came near unto her, but I found not the virginity on her.

15 Then shall the father of this Damsell and her mother, take and bring forth the virginity of this Damsell [That is, the tokens of her virginity, and so in the sequel ; see a further expression, hereof verse 27.] unto the eldest of the citie in the gate.

16 And the Damsells father shall say unto the eldest : I gave my daughter unto this man to wife, but he hated her.

17 And lo, he hath given occasions of aspersions (against her), saying ; I have not found the virginity on thy daughter ; now this is my daughters virginity ; and they [To wit, the Damsells father and mother] shall spread forth the cloth before the eldest of the citie.

18 Then the eldest of that citie shall take that man, and chastise him.

19 And they shall set a Fine upon him of an hundred silverlings, [That is, stickels of silver, somewhat more then five and twentie Dollers, or six pound five shillings sterling ; see Gen. 20. on v. 16 and 23 on v. 15] and give them unto the father of the Damsell ; because he [to wit, the Damsells husband] hath brought an evil name upon a Damsell of Israel ; moreover, she shall be his wife, he may not let her go all his dayes.

20 But if this word [Or thing] be true, [Hebr. truth] (that) the virginity be not found on the Damsell :

21 Then they shall bring out this Damsell to her fathers house, and the men of her Citie shall stone her with stones, that she die, because she hath wrought folly in Israel, playing the whore in her fathers house ; so shalt thou put away the evil out of the midst of thee.

22 When a man shall be found, lying with a woman married to an husband, [That is, when it is found out that any man hath layen with a married woman] then they shall also both of them die, the man ; that lay with the woman, and the woman : so shalt thou put away evil from Israel.

23 When (there) shall be a Damsell that is a virgin, betrothed to an husband ; and a man shall have found her in the citie, and layen with her :

24 Then ye shall bring them both unto the gate of that citie, and shall stone them with stones, that they die ; the Damsell, because she cried not in the citie, and the man, because he hath humbled his neighbours wife : [As above, chap. 21. 14. and below v. 29.] so shalt thou put away the evil that is in the midst of thee.

25 And if a man shall have found a betrothed Damsell, in the field, and the man (shall have) found her and layen with her ; then the man that hath layen with her, shall onely die :

26 But unto the Damsell thou shalt do nothing ; [Hebr. no thing, no word] the Damsell hath no sin of death : [that is, no guilt that is worthe of death. Compare above chap. 21. on verse 22.] for as if a man should rise up against his neighbour, and smite his life dead, [Hebr. smite his soul dead ; that is, smite him mortally (as the Scripture often speaketh) that is, smite him so, that he take away his life] so is this matter. [that is, even so is it in this case ; as the man is innocent, that is violently murdered ; so is also the Damsell innocent, that is violently deflowred]

27 For he found her in the field : the betrothed Damsell cried, and there was no man, that did deliver her.

28 When a man shall have found a Damsell, that is a Virgin, which is not betrothed, and shall have laid hold on her

her, and layen with her; and they shall be found. [That is, discovered, their offence shall be known and found out.]

29 Then the man, that lay with her, shall groe the dam-sels father fifty silverlings: [See above on verse. 19.] and she shall be his wife, because he hath humbled her; he may not let her go, all his dayes.

30 A man shall not take his fathers wife: neither shall he uncover his fathers skirt. [That is, the garment of his step-mother. See Levit 18. on verse 8, 9. and below chap. 27. 20. The meaning is, thou shalt not lie with thy step-mother.]

CHAP. XXIII.

Who might not at all enter into the congregation of the LORD, and who on the contrary might, verse. 1, &c. how and why the fieldcamp was to be kept clean and pure 9. how a servant was to be dealt withall, that, had run away from his master, 15. Concerning whores and beggers, 17. Concerning usury, 19. Concerning vov'es, 21. Concerning the plucking of grapes and eares of corn, 24.

HE that is wounded by bruising, or hath his privie member cut off, shall not enter into the congregation of the LORD. [That is, according to the opinion of most Interpreters, shall have no voice in publick meetings or assemblies, nor place in the counsell of Rulers, Judges, or officers of the people, which assembly, or congregation is also called a congregation of God Psal. 82. 1. So likewise none were admitted to the Priesthood, that had any blemish on their body, Levit. 21. 17. &c. The reason of this law may be partly, because such are commonly faint-hearted; partly, because it might tend to the upbraiding and disparagement of the office. Of the convening or meeting together of the Congregation for the publick service of God, this cannot in any wise be understood, because even strangers themselves (if circumcised) were admitted into it, Exod. 12. 48. Levit. 22. 18. Numb. 9. 14. and 15. 15. on the contrary into the congregation, whereof mention is made here and in the following verses, the Ammonites, and Moabites might not enter at all: as followeth verse 3.]

2 No bastard shall enter into the house of the LORD: [As Sephte was, Judge. 11. 1, 2: who in case of necessity was extraordinary, and was blessed of God in it] even his tenth generation shall not enter into the congregation of the LORD.

3 No Ammonite, nor Moabite shall enter into the congregation of the LORD: even their tenth generation shall not enter into the congregation of the LORD for ever.

4 Because they met you not with bread and with water, on the way when ye came forth out of Egypt; [See above chap 2. 28] and because he [namely the Moabite] hired against thee Bileam the son of Beor of Pethor, of Mesopotamia, [Heb. Aram Nabarajim; that is, Syria of the two rivers. See Genes. 24. on verse 10.] to curse thee. [See Numb. 22. 3. 4. 5. &c.]

5 But the LORD thy God would not hearken unto Bileam, but the LORD thy God turned the curse into a blessing unto thee: because the LORD thy God loved thee.

6 Thou shalt seek not their peace, [That is, prosperity welfare] nor their good, all thy dayes for ever.

7 Thou shalt not account the Edomite (to be) an abomination, [Except onely the Amalekites. See below chap 25. on verse 17.] for he is thy brother [one of Esaus posterity, who was your forefather Jacobs brother] thou shalt not account the Egyptian (to be) an abomination, for thou wast a stranger in his land.

8 (As for) the children, that shall be born unto them in the third generation; each of them shall enter [That is, may enter] into the congregation of the LORD.

9 When the camp marcheth forth against thine enemies, then thou shalt keep thee from all (Or, every) wicked thing.

10 When (there) is any man among you, that is not clean, by reason of any chance by night; [See Levit 25. 4, 33. 16. 17.] he shall go abroad out of the camp, he shall not come within the camp.

11 But it shall come to passe, that towards the drawing on of the evening he shall bathe himself with water: and when the Sun is set, he shall come within the camp.

12 Thou shalt have a place [Heb. hand, which word is also taken from room, space, side, place, thing containing &c. See Prov. 8. 3. Jerem. 57. 8. with the annotation.] also without the camp: and thither shalt go forth abroad.

13 And thou shalt have a piddle next to thy furniture [Or, upon thy weapons] and it shall come to passe when thou hast sat (down) [That is, hast eased thy self; done the work of nature] then thou shalt dig therewith, and turn thy self about, and cover that which came forth from thee.

14 For the LORD thy God walketh in the midst of thy camp [See Levit 26. on verse 12.] to deliver thee, and to give up thine enemies before thy face; [See above chap 1 on verse 8.] therefore thy camp shall be holy: that he [namely, the LORD] see no shamefull thing [Heb. no nakednesse, or, shamefulness of any thing; that is, no unseemly, unclean thing, which modestly suffereth not to lie bare and uncovered] in thee, among you, and turn back away from thee.

15 Thou shalt not deliver a servant unto his master which is escaped from his master [That used him cruelly or tyrannically] unto thee.

16 He shall abide with thee in the midst of thee, [When thou shalt have sifted out the matter, and found that he hath left his master upon sufficient and warrantable ground: unlesse thou couldest reconcile him to his master, and so send him back again. Some understand this onely of such servants as pertained to the nations round about, whom they used as they listed, with inhumane and intolerable cruelty] in the place, which he shall chuse, in one of thy gates, where it is good for him: [that is, in one of thy cities, or, dwelling places, where it liketh him best, or shall be fittest for him,] thou shalt not oppresse him.

17 There shall be no whore among the daughters of Israel: neither shall there be a buggerer [That is, who suffereth himself to be defiled by man-kinde. See Genes. 19. 9. Levit. 18. 12. 1 Kings. 14. 24. and 22. 47. 2 Kings. 23. 6. Rom. 1. 27.] among the sons of Israel;

18 Thou shalt not bring the hire of a whore, or the price of a dog [That is, money, which was earned by the abominable sin of uncleanness, mentioned in the former verse. Compare 2 Sam. 3. on verse 8. Revel. 22. 15. Some understand this properly, of the price, at which a dog, as an unclean creature, was sold] into the house of the LORD thy God for any vow: for even they both are an abomination to the LORD thy God.

19 Thou shalt not lend upon usury to thy brother, [See Levit 25. on verse 36.] usury of money, usury of victuals, usury of any thing, that is lent upon usury. [See Exod. 22. 25. Levit. 25. 35. Nehem. 5. 2, &c. Luke. 6. 34: 35.]

20 Unto the stranger thou shalt lend upon usury, [That is, thou mayest lend upon usury. Because they had dealing with the Jews, not as the poor Israelites had by reason of poverty, but to trade and traffique with them, and to be enriched by them] but unto thy brother thou shalt

not lend upon usury : that the LORD thy God may blesse thee in all that thou settest thine hand to, [Heb. in all the setting, or, putting to of thine hand] in the land whither thou goest, to inherit it.

21 When thou shalt have vowed a vow unto the LORD thy God, thou shalt not slack to pay it : for the LORD thy God will surely require [Heb. requiring require] it of thee, and it would be sin in thee. [that is, it would be counted to thee for a sin, and consequently punished in thee. See above chap. 15. 9.]

22 But when thou shalt have vowed : then it shall be no sin in thee.

23 That which goeth out of thy lips, [Heb. the going out of thy lips] thou shalt keep and perform : according as thou hast vowed unto the LORD thy God a free-will-offering, which thou hast spoken with thy mouth.

24 When thou shalt go into thy neighbours vine-yard, when thou shalt eat [That is, mayest eat ; so likewise in the following verse] to thy satisfying, but thou shalt put nothing into thy vessel.

25 When thou shalt go into thy neighbours standing corn, when thou shalt pluck off the ears with thine hand : [See hereof an example in Christs Apostles, Matth. 12. 1.] but thou shalt not move the sickle [Or, cause it to passe to and fro, put it] to thy neighbour standing corn.

CHAP. XXIV.

Of the woman that was dismissed by her husband with a bill of divorcement, verse. 1. &c. The liberty of the new married-man, 5. Pawns or pledges, 6. Manslayers, 7. Leprosie. 8. and again of pawns or pledges, 10. Of day-wages, 14. None to be punished for anothers offence, 19. Of justice and love towards widows, fatherlesse strangers, 17.

When a man shall have taken a wife, and married her, then it shall come to passe, if she shall finde no favour in his eyes, because he hath found some shameful thing [Heb. nakednesse, or, shamefulnesse of a thing. Understand such things, whereby the husband taketh distaste at her, excepting whoredom] in her, that he shall write her a bill of divorcement, [Heb. a letter, or, book of it, or, cutting off : because the marriage tie was thereby as it were cut in twain, and the married couple quite parted alunder. See our saviour Christs exposition upon this law, Matth. 19. 3. &c.] and give (it) in her hand and let her go out of his house. [Oth. and he shall have written her a bill of divorcement, and given (it) in her hand, and dismiss her out of his house ; and so on to the 4. 5. verse. See Matth. 5. 31. and 19. 7. Mark 10. 4.]

2 If she then, being departed out of his house, shall go her way and become another mans (wife,)

3 And this last husband shall have hated her, and (shall have) written her a bill of divorcement, and let her go out of his house : or, when this last husband, which took her, (to be) his wife, shall be dead :

4 Then the first husband, which let her go, may not take her again [Heb. may not return, to take her] to be his wife, after that she is defiled ; [Compare Matth. 5. 32.] for it is an abomination before the face of the LORD so thou shalt not cause the Land to sin, [that is, bring no guilt and punishment upon the land : or, give the inhabitants of the land occasion to sin] which the LORD thy God giveth thee for an inheritance.

5 When a man shall have taken a new wife, he shall not go forth into the army, [That is, to war. See Numb 1 on verse 2.] neither shall they lay any burden upon him : [Heb. 2. no thing (that is, no burthen) shall go upon him]

he shall be free [Heb. innocent, that is, free from burthen as the innocent and guiltlesse person ought to be free from punishment] in his (own) house one year, and cheer up his wife which he hath taken.

6 They shall not take both mill-stones to pledge : [This seemeth to have respect to the hand-mills, which of old, they were wont to have in their families. Compare Exod. 11. 5. Numb. 11. 28. Jerem. 25. 10.] for he [that doth it] taketh the soul [that is, the life : understand that whereby a man should live, or wherewith he is to maintain himself, or get his livelihood] to pledge.

7 When any man shall be found, that stealeth a soul, [That is, a man] from his brethren, from the children of Israel, and maketh merchandise of him, and selleth him : then this thief shall die, and thou shalt put away evil from the midst of thee.

8 Take heed in the plague of leprosie, that thou observe diligently, Heb. greatly] and do according to all that the Leviticall Priests shall teach you ; according as I command them, (to) ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam : by the way ; when ye were come forth out of the land of Egypt. [See Numb 12. 10.]

10 When thou shalt have lent thy neighbour any thing, [Heb. shalt have lent the loan of any thing] then thou shalt not go into his house, to take his pledge to pledge,

11 Thou shalt stand without doores : and the man, to whom thou hast lent, shall bring out the pledge abroad unto thee.

12 But if he be a poor man, then thou shalt not lie down, [Or, go sleep] with his pledge,

13 Thou shalt surely deliver him the pledge again, [Heb. delivering again deliver again, when the Sun goeth down, that he may lie down in his (own) raiment, and blesse thee [that is, be mindefull before God, of thy compassion, and heartily crave his divine blessing upon thee for it,] and it shall be righteousness unto thee, before the face of the LORD thy God. [that is, God shall esteem it to be a good work of mercy, which shall be acceptable unto him in the Messiah ; as being done in true faith, and to his glory, according to the law, which is a rule of righteousness : according to which, those that are justified by faith are to walk, testifying their gratitude and thankfulness unto God. Compare above chap. 6. on verse 25. and chap. 9. on verse 5. Psal. 106. 31. Luke. 1. 74, 75. Rom. 6. 18, 19. Galat. 5. 6. Philip. 1. 11.]

14 Thou shalt not oppresse the poor and needy hireling : [That is, craftily, or violently keep back, or diminish his wages] who is of thy brethren, or of thy strangers, that are in thy land, and in thy gates, [that is cities, or dwelling places.]

15 At his day thou shalt give him his hire, [That is on the same day, when he took pains, earned his wages] neither shall the Sun go down upon it : [that is, thou shalt take care, that he be satisfied before sun set] for he is poor, and his soul longeth after it : [Heb. he lifteth up his soul unto, or, after it, to wit, his wages : that is, his heart longeth for, or, after. See. Psal. 24. on verse 4.] lest he cry against thee unto the LORD, and it be sin in thee. [See above chap 23. on verse 21.]

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers, [Moses intimateth hereby that Judges must beware, that they punish not an innocent, person, for, or, with the guilty one. See likewise 2 Kings 14. 6. and 2 Chron. 25. 4.] every man shall be put to death for his (own) sin.

17 Thou shalt not wrest the judgement of the stranger, (nor) of the fatherlesse : [By these must the widow be also understood : as in the following words by the widow the other two are also to be meant. See Exod. 22. 21, 22. Prov. 22. 22. Isa. 1. 23. Jerem. 5. 28. and 22. 3.]

Ezech.

Ezech. 22. 29. Zach. 7. 10.] neither shalt thou take the widows raiment to pledge.

18 But thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence : therefore I command thee to do this thing.

19 When thou shalt have cut down thine harvest in the field, and shalt have forgotten a sheaf in the field, then thou shalt not turn again to take it up ; it shall be for the stranger, for the fatherlesse and for the widow ; that the LORD thy God may blesse thee in all the work of thine hands. [See Levit. 19. 9. 10. and 23. 22.]

20 When thou shalt have shaken thine olive-tree, then thou shalt not narrowly search over the boughs behinde thee. [That is, those which thou hast left behinde or past over and so in the following verse] it shall be for the stranger, for the fatherlesse, and for the widow.

21 When thou hast gathered the grapes of thy vineyard, then thou shalt not glean the grapes behinde thee ; it shall be for the stranger, for the fatherlesse, and for the widow.

22 And thou shalt remember, that thou wast a bond-man in Egypt : therefore I command thee to do this thing.

CHAP. XXV.

How the statutes of Judges between parties must be qualified, verse, 1. &c. how far they must cause him to be smitten, that hath deserved stripes, 2. A threshing ox 4. Of the duty of the next brother, or kinsman, toward the widow of the deceased brother, that hath left no heirs male behinde, 5. The punishment of an impudent woman, 11. A just weight and measure, 13. A command to destroy the Amalekites, 17.

IF there shall be a controversy between men, and they approach unto judgement, [When they cannot well agree, or bear with one another. Oth. then they shall &c.] that they [to wit, the Judges,] may judge them, then they [to wit, the judges] shall pronounce the righteous, righteous, &c. condemn the unrighteous son. [that is, in this place, declare him that is innocent, or, that hath a righteous cause, to be such : and declare and adjudge him that is guilty, or, that hath an unjust cause, to be such likewise. See further Genes. 44. on verse 16. and Numb. 35. on verse 31.]

2 And it shall come to passe, if the unrighteous one have deserved stripes ; [Heb. be a son, or, a childe of beating, that is, be worthy to be beaten, or, that hath deserved blowes, and is accordingly sentenced or condemned, Compare Matth. 23. 15. Jos. 17. 22. Ezech. 2. 3. 2 Thes. 2. 3. See further 2 Sam. 3. on v. 34.] that the judge shall cause him to fall down, and cause him to be beaten in his presence, [Heb. before his face] according as shall be sufficient for his iniquity, [Hebr. according to the sufficiency of his iniquity] in number. [that is, by a certain number of blowes or stripes, according as his fault or offence shall require, but not exceeding above fourty, as followeth,]

3 He shall cause him to be beaten, [that is : he may cause him to be beaten] with fourty stripes : he shall not adde thereunto : [here grew the custom, not to give more then nine and thirty stripes, that so they might not exceed the number of fourty. See 2. Cor. 11. 24. although many of the Jews seek to give the nine and thirty stripes from this text, perverting the same according to their usual custome] lest peradventure ; if he should go on to cause him to be beaten above them with more stripes, then thy brother [who according as thou art is of the seed of Abraham] should seem despicable before thine eyes, [that is, should be esteemed lesse of by the Judge, and others then the law of love requireth, and is meet among the people of God ; and least the offender by immoderate

beating be abhorred and disfigured in the eyes of his brethren, or be likewise in danger of loosing his life.]

4 Thou shalt not muzzle an ox when he thresheth. [So that he is not able to eat his food, while he is under hard and heave labour. The ox is said to thresh, when he was made to tread out the corn with his foot, or (as the Hebrews say) to draw the harrow (which below at the bottom of it was full of hard knobs, branches, or notches) about over it, to separate the corn from the straw, &c. to make the straw to be chaff for the beasts, whereon God had no further intent in this law, as appeareth, 1 Cor. 9. 9. 10. &c.]

5 When brethren dwell together, and one of them die, [Oth. the first, that is, the first-born, or the eldest among many, yea, even the next kinsman among many die, Compare Genes. 28. 6. &c. Matth. 22. 24. &c. and Ruth. chap. 3.] and have no son, then the wife of the dead shall not become (the wife) of any stranger without : [that is, she may not marry out of the family of her deceased husband, or become any mans wife out of that family] her husbands brother shall go in unto her, and take her to him to wife, [Meaning, if he be unmarried : See the law, Levit. 18. 18.] and perform the duty of an husbands brother unto her :

6 And it shall come to passe, that the first-born, which she shall bear, shall stand in the name of his brother, the deceased (party) [that is, shall be called the deceased brothers son, and shall succeed in his place as his heir,] that his name may not be blotted out of Israel. [hence as also from the following verse it appeareth, that this marriage chiefly intended the multiplying of Abrahams seed, or the encrease of the Jewish family, unto the coming of the Messiah ; and consequently this law doth not concern Christians at all.]

7 But if this man shall not like to take his brothers wife ; then his brothers wife shall go up to the gate [See Genes. 22. on verse 17.] unto the eldest ; and say, My husbands brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of an husbands brother unto me,

8 Then the Eldest of his city shall call him, and speak unto him : if he then persist in it, [Compare Ezech. 44. on verse 24.] and say, it pleaseth me not to take her :

9 Then shall his brothers wife approach unto him before the eyes of the Eldest, and pluck off his shoe from his foot, [In token that he was not permitted to enter upon his brothers inheritance. See Ruth 4. on verse. 8.] and spit in his face, [to make him blush by his publick affront, and to deter others thereby] and shall protest and say ; Thus shall it be done unto that man, that will not build up his fathers house. [See Genes. 16 on verse 2.]

10 And his name [Meaning, the name of his house] shall be called in Israel. The house of him, whose shoe is plucked off.

11 When men strive [That is, fight] one with another, [Hebr. the man and his brother] and the wife of the one draweth neer, for to deliver her husband out of the hand of him, that smiteth him, and putteth forth her hand, and taketh hold on his [to wit, the adversaries] privie member.

12 Then thou shalt cut off her hand : thine eye shall not spare (her). [To deliver every one from all immodesty and impudency.]

13 Thou shalt not have in thy bag two sorts of weigh-stones, [Hebr. not stone and stone ; that is, two sorts of weights, or a two-fold weight, see Levit. 19. on verse 36. so also below verse. 15. and on verse 15. and Prov. 20 10.] a great and a small.

14 Thou shalt not have in thine house a two-fold Ephah [Hebr. Ephah and Ephah. See Exod 16. on verse 36.] a great and a small.

15 Thou shalt have a perfect and just weigh-stone ; [Heb. stone of justice ; and so in the following words]

thou shalt have a perfect and just Ephah, that thy dayes may be prolonged in the land, which the LORD thy God shall give thee.

16 For whosoever doth such things, is an abomination unto the LORD thy God: [Heb. an abomination of the LORD, &c. See above chap 17. on verse 1.] (yea) whosoever doth wrong.

17 Remember what Amalek [That is, the Amalekites, who indeed descended from Amalek, Esau's grand-child, but because of their bitter enmity manifested toward Israel, were specially banned of God. Compare above chap 23. 7.] did by the way, when ye came forth out of Egypt.

18 How he met thee by the way, and smote among you in the tail, all the feeble ones behinde thee, when thou wast weary and faint: and he feared not God.

19 It shall then come to passe, when the LORD thy God shall have given thee rest from all thine enemies round about, in the land, which the LORD thy God shall give thee for an inheritance, to possess it hereditarily, that thou shalt blot out the remembrance of Amalek from under heaven: forget it not.

CHAP. XXVI.

The offering of the first-fruits, with an excellent confession, thanksgiving, and rejoicing before the LORD, verse 1. &c. as also of the three yeeres tithes, 12. A ratification of the covenant between God and his people on both sides, 16.

Furthermore it shall come to passe, when thou shalt be come into the land, which the LORD thy God shall give thee for an inheritance, and thou shalt possess it hereditarily, and dwell therein:

2 Then thou shalt take of the first-lings of the fruit of the land, which thou shalt bring up of thy land, which the LORD thy God giveth thee, and shall put them in a basket and thou shalt go to the place, which the LORD thy God shall have chosen, to cause his name to dwell there.

3 And thou shalt come unto the Priest that shall be in those dayes, and say unto him: I declare this day before the LORD thy God, that I am come this day into the land, which the LORD swore unto our fathers, that he would give us.

4 And the Priest shall take the basket out of thine hand: and he shall set it (down) before the altar of the LORD thy God.

5 Then shalt thou protest before the face of the LORD thy God, and say: My father [That is, forefather, ancestor, namely, Jacob,] was a corrupted [Or, perishing, ready to be lost, that is, near lost or ready to perish, (as often, lost sheep, that is, wasted, and in danger of perishing) in respect of all the wrong, that his father in law had done him, as also either troubles and grievances, which he sustained both in his hard service with Laban, and in, and after his returning back from thence. Compare the chapters, Genes. 31, 33, 34, 37. and chap 47. 9.] Syrian, [In respect of his long continuance and abode with Laban in Syria: otherwise he was born in the land of Canaan. Oth. corrupted (by) the Syrian; to wit Laban Genes. 25. 26.] and he went down into Egypt, and sojourned there with few people [Heb. men] but he became there a great, mighty, and numerous people. [this confession tended to the honor of God, who had wonderfully prevented the approaching ruine of Jacob and his whole family, according to his promise.]

6 But the Egyptians did us mischief, and oppressed us, and laid on hard bondage upon us.

7 Then we cried unto the LORD, the God of our fathers: and the LORD heard our voice, and looked on our misery, [See Genes. 16. on verse 13.] and our labour, and our oppression.

8 And the LORD brought us forth out of Egypt by a strong hand, and by an out-stretched arm, and by great terror: and by tokens, and by wonders.

9 And he hath brought us unto this place: and he hath given us this land, a land flowing with milk and honey.

10 And now, behold, I have brought the firstlings of the fruit of this land, which thou, LORD, hast given me: then shalt thou set them down before the face of the LORD thy God, and shalt bow thy self before the face of the LORD thy God.

11 And thou shalt rejoice in all the good, which the LORD thy God hath given unto thee, and unto thine house; thou, and the Levite, and the stranger, that is in the midst of thee.

12 When thou shalt have made an end, of tithing all the tithes of thine increase [That is, shalt have gathered all the tithes together. See of tithes, Levit 27. on verse 30. Numb. 18. 24.] in the third year, being a year of tithes: then shalt thou give unto the Levite, the stranger, the fatherlesse and the widow, that they may eat within thy gates, [that is, cities, or places of thy habitation] and be satisfied.

13 And thou shalt say before the face of the LORD thy God: I have taken away the holy (thing) [Meaning, the tithes, which were hallowed unto the LORD for the Levite, stranger, &c.] out of (mine) house, and have also given it unto the Levite, and unto the stranger, unto the fatherlesse, and unto the widow, according to all thy commandments, which thou hast commanded me: I have not transgressed any thing of thy commandments, neither have I forgotten any thing.

14 I have not eaten thereof in my sorrow, [That is, in mine adversity: although I prospered not, yet notwithstanding I seized not on tithes for my self. Or, in my mourning: whereby it would have become unclean; unto which the following words likewise have respect] neither have I taken away ought thereof for any unclean thing, [that is, for any unclean use, or in uncleanness, that is, so as that I should be thereby defiled] nor given (ought) thereof toward a dead (corps:) [that is, toward a funerall feast or buriall of the dead, wherein a man might seek to excuse the matter with some seeming shew of holiness, and yet notwithstanding be polluted] I have been obedient unto the voice of the LORD my God, I have done according to all that thou hast commanded me.

15 Look down from thine holy habitation, from heaven, and blesse thy people Israel, [That is, the children, or posterity of Israel, or Jacob] and the land, which thou hast given us, according as thou swarest unto our fathers: a land flowing with milk and honey.

16 This day the LORD thy God commandeth thee to do these statutes and judgements: keep then and do them, with all thine heart, and with all thy soul.

17 Thou hast made the LORD say [That is, declare, promise, and so in the next verse] this day, that he will be a God unto thee, [see Genes. 17. on verse 7.] and that thou shalt walk in his wayes, and keep his statutes and his commandments, and his judgements, [see above chap 5. on verse 31.] and that thou shalt be obedient unto his voice.

18 And the LORD hath made thee say this day, that thou wilt be a peculiar people unto him, according as he hath spoken unto thee, and that thou wilt keep all his commandments. [That is, at this time is the covenant formerly made with Abraham, and his seed, and fulfilling of Gods promise, and the evidencing of thy thankfulness.]

19 That so he may set thee high above all nations, which he hath made, unto praise, and unto a name, and unto glory: [Or, ornament, excellency, that is, cause thee to excell, as that thou art, renowned and glorified above all nations in the world: and that to the praise and glory of God]

Gods high and glorious name, who is the onely author of all gracious blessings, both spirituall and corporall. Compare below chap 28. 1. and above chap 10. on verse 21. and 2 Sam. 7. 23. Jerem. 33. 9. &c.] and that thou mayest be an holy people unto the LORD thy God, according as he hath spoken.

CHAP. XXVII.

A command to set up stones for a remembrance, and an altar on the other side of Jordan, and for what end, verse 1, &c. a command and order for performing the blessing and the curse there, with the patern or plat-form of the curse, 11.

AND Moſeh together with the eldeſt of Iſrael, commanded the people, ſaying : Keep all theſe commandments, which I command you this day, [Heb. all this command, which &c.]

2 It ſhall then come to paſſe, on the day when you ſhall have paſſed over the Jordan, into the land, which the LORD thy God ſhall give thee, then thou ſhalt ſet thee up great ſtones, and plaſter them with lime. [Heb. lime them with lime : and ſo below verſe 4.]

3 And thou ſhalt write upon them all the words of this law, when thou ſhalt have paſſed over, that thou mayeſt enter [Oth. becauſe thou entreſt] into the land which the LORD thy God ſhall give thee ; a land flowing with milk and honey, according as the LORD God of thy fathers, hath ſpoken unto thee.

4 It ſhall then come to paſſe, when ye ſhall be gone over the Jordan, that ye ſhall ſet up thoſe ſtones, concerning which I command you this day, on mount Ebal, and thou ſhalt plaſter them over with lime-plaſter.

5 And thou ſhalt build there an altar unto the LORD thy God : An altar of ſtones, thou ſhalt not move an iron upon them. [That is, thou ſhalt not uſe an iron tool about the ſtones, to prepare and fit them artificially, that it may not tend to an abuſe : for this was but for a time, untill God ſhould pleaſe to reveal his will concerning a certain place of his worſhip.]

6 Thou ſhalt build the altar of the LORD thy God of whole ſtones : [That is, rough, and unhewed, ſo as thou ſhalt finde them] and thou ſhalt offer burnt-offerings thereon unto the LORD thy God.

7 Alſo thou ſhalt offer thank-offerings, and ſhalt eat there, and rejoyce before the face of the LORD thy God.

8 And thou ſhalt write upon theſe ſtones all the words of this law, expreſſing them well. [So that they may be legible, and laſt a long while.]

9 Moreover, Moſes ſpoke, together with the Levitical Priests, unto all Iſrael, ſaying ; hearken, and bear, O Iſrael, this day thou art become a people unto the LORD thy God. [Compare above chap 26. on verſe 17.]

10 Therefore thou ſhalt be obedient unto the voice of the LORD thy God : and thou ſhalt do his commandments and his ſtatutes, which I command thee this day.

11 And Moſes commanded the people that day, ſaying ;

12 Theſe ſhall ſtand upon mount Geriſim to bleſſe the people, [Compare above chap 11. 29.] when ye ſhall have paſſed over Jordan : Simcon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin.

13 And theſe ſhall ſtand upon mount Ebal for the curſe : Reuben, Gad, and Aſher, and Zebulon, Dan, and Naphtali,

14 And the Levites ſhall proteſt, and ſay unto all (or, every) man of Iſrael, with a voice lifted up ;

15 Curſed be the man, that ſhall make a carved, or mol-

ten image, an abomination of the LORD, [See above chap 17. on verſe 1.] a work of the craftmans hands, and put it in a ſecret (place) : [Or, though he ſhould, put it in a ſecret (place)] and all the people ſhall answer and ſay, Amen. [See Numb 5. on verſe 22.]

16 Curſed be he, that deſpiſeth his father, or his mother : and all the people ſhall ſay, Amen.

17 Curſed be he, that removeth his neighbours border : and all the people ſhall ſay, Amen.

18 Curſed be he, that maketh a blinde man to wander on the way ; and all the people ſhall ſay, Amen.

19 Curſed be he, that perverteth the judgement of the ſtranger, fatherleſſe and widow : and all the people ſhall ſay, Amen.

20 Curſed be he, that lieth with his fathers wife, becauſe he hath uncovered his fathers ſkirt : [See above chap. 22. on verſe 30.] and all the people ſhall ſay, Amen.

21 Curſed be he, that lieth with any beaſt : and all the people ſhall ſay, Amen.

22 Curſed be he, that lieth with his ſiſter, the daughter of his father, [That is, his half ſiſter, as the following words declare] or the daughter of his mother ; and all the people ſhall ſay, Amen.

23 Curſed be he that lieth with his mother in law : [That is, his wives mother] and all the people ſhall ſay, Amen.

24 Curſed be he, that ſmiteth [That is, killeth, murdereth] his neighbour ſecretly : and all the people ſhall ſay Amen.

25 Curſed be he that taketh a gift, to ſmite a ſoul, [That is, a man] the blood of an innocent perſon : [that is, ſo as that the blood of an innocent perſon by his meanes or procurement be ſhed, he that taketh a gift, or a reward to do this, is curſed ; whether he be a Judge, or, witneſſe, or a murderer hired for that purpoſe, &c.] and all the people ſhall ſay Amen.

26 Curſed be he, that ſhall not confirm the words of this law ; doing the ſame : [Praſtiſing and performing them with heart, mouth and deed. Compare Jerem. 35. 14, 16.] and all the people ſhall ſay, Amen.

CHAP. XXVIII.

A catalogue of blessings, which Moſeh promiſeth the people from God, if they obey him, verſe 1, &c. On the contrary, a catalogue of curſes, which he threateneth them with, and foretelleth them of, if they turn aſide from God, and forſake his commandments 15.

AND it ſhall come to paſſe, if thou ſhalt obey diligently [Heb. obeying ſhalt obey,] the voice of the LORD thy God, obſerving to do all his commandments which I command thee this day, then ſhall the LORD thy God ſet thee (on) high above all nations of the earth : [See above chap 26. on verſe 19.]

2 And all theſe blessings ſhall come upon thee, and hiſ thee : when thou ſhalt be obedient unto the voice of the LORD thy God.

3 Blessed ſhalt thou be in the city, and blessed ſhalt thou be in the field.

4 Blessed ſhall be the fruit of thy womb, and the fruit of thy land, and the fruit of thy beaſts : the propagation of thy kine, and the flocks of thy ſmall cattell ;

5 Blessed ſhall be thy baſket [To wit, wherein thou putteſt thy bread or fruits of thy ground ; it ſhall never be empty. See above chap 26. 2. 10.] and thy baking-trough. [that is, thou ſhalt have dough and bread enough.]

6 Blessed shalt thou be in thy coming in; and blessed shalt thou be in thy going out. [That is, at home, and abroad, in all thy dealing, commerce and conversation, see below, verse 19. Compare Numbers 27. 17. and below, chapter 31. 2.]

7 The LORD shall give thine enemies, that rise up against thee to be smitten before thy face; [Compare above chapter 1. on verse 8. so below verse 25.] they shall march forth toward thee one way, but they shall flee before thy face seven ways.

8 The LORD shall command the blessing to be with thee; [See Leviticus 25. on verse 21. Hebr. command the blessing with thee] in thy Barns, and in all that thou settest thine hand unto; [Hebr. and in all setting to, or, all putting forth of thine hand] and he shall bless thee in the land, which the LORD thy God shall give thee.

9 The LORD shall establish thee [Or, make, set thee up] an holy people unto himself, [see above chapter 7. on verse 6. and compare below chap. 29. on verse 13.] according as he swore unto thee: when thou shalt keep the Commandments of the LORD thy God, and walk in his ways.

10 And all Nations of the earth shall see, that the Name of the LORD is called upon thee, [Or, that the Name of the LORD is proclaimed upon thee, or that thou art called by the Name of the LORD. Compare Gen. 48. verse 6. and 16.] and they shall be afraid of thee.

11 And the LORD shall make thee to abound in goods in the fruit of thy womb, and in the fruit of thy breasts, and in the fruits of thy land: in the land, which the LORD swore unto thy fathers that he would give thee.

12 The LORD shall open unto thee his good treasure, the Heaven, to give Rain unto thy land in his time; [That is, to rule and govern the Air, (which is as it were his Treasure and store-house) that seasonable rain shall come down thence for thee] and to bless all the work of thine hand: and thou shalt lend unto many Nations, but thou shalt not borrow.

13 And the LORD shall make thee the head, and not the tail [That thou shalt have priority, or preeminence in countenance, honour and power: as the following words likewise declare. A phrase that is taken from the place, and esteem of these members in beasts. Compare Isaiah 9. 13, 14. and 19. 15.] and thou shalt be above only, and not be beneath: when thou shalt hearken unto the Commandments of the LORD thy God, which I command thee this day, to observe, and to do:

14 And shall not turn aside from all the words which I command you this day, to the right hand, or to the left, to walk after other gods, to serve them.

15 On the contrary, it shall come to pass, if thou shalt not be obedient unto the voice of the LORD thy God, to observe to do all his Commandments and his Statutes, which I command thee this day; then all those curses shall come upon thee, and hit thee,

16 Cursed shalt thou be in the Citie, and cursed shalt thou be in the field.

17 Cursed shall be thy baskets, and thy baking-trough.

18 Cursed shall be the fruit of thy womb, and the fruit of thy land: the propagation of thy Kine, and the flocks of thy small Cattel.

19 Cursed shalt thou be in thy coming in, and cursed shalt thou be in thy going out.

20 The LORD shall send among you the curse, disturbance and destruction, in all that thou settest thine hand unto for to do: [The meaning is, that all thy enterprises shall be disturbed and spoiled or hindered and set backward] until thou be destroyed, and until thou perish quickly, because of the wickedness of thy works, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee,

until he [To wit, the LORD] destroy thee from off thy land, [compare below verse 48.] whither thou goest to inherit it.

22 The LORD shall smite thee with consumption, and with seaver, and with fierceness; [Or, inflammation; that is, with fierce or hot swellings.] and with heat, [inflammation of the Air. Some understand it of inward burning of the body wherupon followeth continuall thirst] and with drought, [that it shall not rain in a long time; see 1 Sam. chap 1. verse 10. 1 Kings 17. 18. Oth. sword] and with blasting, [a plague in corn, when it scorcheth and withereth by a long continuing drought or, by a drie Easterly wind. Some understand by these two words, certain diseases, as the black jaundise, and the yellow jaundise] and with mildew; [another plague in corn, when by too much moisture it puttifieth and rot-teth; see of this plague, 1 Kings 8. 37. 2 Chron. 6. 28. Amos 4. 9. Hag. 2. 17.] which shall pursue thee until thou perish.

23 And thine heaven, [That is, the Air,] that is above thine head shall be copper: [see Lev. 26. on v. 13.] and the earth that is under thee shall be iron.

24 The LORD thy God shall give powder and dust for the rain of thy land: [Oth. shall make the rain of thy land powder and dust: that is, the rain shall be unfit, and unserviceable to moisten the earth] from Heaven shall it come down upon thee, until thou be destroyed. [the dust being driven up by the wind, shall fall down again from above upon thee, as if it rained upon thee, and that shall be thy rain.]

25 The LORD shall give thee (to be) smitten before the face of thine enemies; [See above, verse 7.] thou shalt march forth one way against him, [to wit, the enemy,] and thou shalt flee seven ways before his face; and thou shalt be troubled by all the kingdoms of the earth; [that is, thou shalt be continually disquieted and have no rest, by reason of foreign power, or shalt be tossed to and fro, among the kingdoms round about thee; see 2 Chron. 29. 8. Jer. 15. 4. and 24. 9. and 29. 18. and 34. 17.]

26 And thy carcase shall be for meat unto all the fowls of Heaven, and unto the beasts of the earth: and no man shall scare them away:

27 The LORD shall smite thee with the botches of Egypt, [Which God sent upon man and beast in all the land of Egypt, Exodus 8. 9.] and with emrods, and with the drie skurff, and with the scab: [or, itch] whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and with blindness, and with astonishment of heart. [Or sottishness, drowsiness, blockishness, [Compare Job 5. 13. 14.]

29 That thou shalt grope about at noon day, according as the blind gropeth about in darkness, and shall not make thy wayes prosperous: but thou shalt be onely oppressed and spoiled all dayes (or, evermore) and there shall be no redeemer.

30 Thou shalt betroth a wife, but another man shall lie with her; thou shalt build an house, but not dwell in it; thou shalt plant a Vineyard, but not make it common. [That is, not enjoy any fruits of it for thy self; see above, chapter 20. on verse 6. and compare chapter, 22. 9.]

31 Thine Oxe shall be slain before thine eyes, but thou shalt not eat thereof; thine Ass shall be stolen away from before thy face, and not return to thee again; thy small cattel shall be given to thine enemies, and (there) shall be no deliverer for thee.

32 Thy sons and thy daughters shall be given unto another people, that thine eyes shall look on it, and sail after them all the day long: [The meaning is, thine eyes shall faint and wax dim with gazing about, and longing for thy sons and daughters] but it shall not be in the power of thine hand [thou shalt not have the power to rescue

rescue them, or to recover them again. Oth. *there shall be no might in thine hand.*]

33 The fruit of the land, and all thy labour shall a Nation, which thou hast not known, eat up: [See Job, 20. 18, 19.] and thou shalt be onely oppressed and crushed all dayes (or alway.)

34 And thou shalt be mad; by reason of the sight of thine eyes, which thou shalt see. [That is, by reason of the things, which thou shalt be constrained to behold with thine eyes. So below verse 67.]

35 The LORD shall smite thee on the knees, and on the leggs with euill botches, of which thou canst not be healed; from the sole of thy foot to the crown of thine head.

36 The LORD shall cause thee, together with thy King, which thou shalt haue set over thee, to goe unto a people, which thou hast not known, nor thy fathers: and there shalt thou serue other gods, wood and stone.

37 And thou shalt be a terrour [That the Nations shall be astonished at thy plagues and miseries. Oth. a desolation] a Proverb, and a by-word: [Or, fable, scorn, reproach] among all the Nations, whither the LORD shall lead thee.

38 Thou shalt carry much seed into the field; but thou shalt gather in little; for the Locust shall consume it.

39 Thou shalt plant Vineyards; and dresse (them:) but shalt drink no wine, nor gather any thing; for the worm shall eat it off.

40 Thou shalt haue Olive trees in all thy borders; but thou shalt not anoint thee with Oyle; for thine Olive-tree shall cast away (his fruit).

41 Thou shalt beget sons and daughters: but they shall not be for thee; for they shall go into captiuitie.

42 All thy trees, and the fruit of thy land shall the euill worms [Oth. the flime, blow, drop,] hereditarily possesse. [a plague in trees and fruits of the ground occasioned by vapours, which are dried and inflamed from above, (especially in the dog-dayes) and do singe, wither, and corrupt the trees and fruits]

43 The stronger, that is in the midst of thee, shall climb up high, high above thee; [That is very high and increasing, and going on in height above thee, as thou goest on in sinne] and thou shalt come downe low, low.

44 He shall lend unto thee, but thou shalt not lend unto him; he shall be the head, and thou shalt be the tail. [See above verse 13.]

45 And all these curses shall come upon thee, and pursue thee, and hit thee, untill thou be destroyed: because thou hast not been obedient unto the voice of the LORD thy God, to keep his Commandements and his Statutes which he commanded thee.

46 And they [To wit, these curses] shall be among you for a Token; and for a wonder: yea, among thy seed for ever.

47 Because thou hast not serued the LORD thy God [Or, for that, in stead, that thou wouldest not serue the LORD in prosperitie, therefore thou shalt be faine to serue strange Nations in great aduersitie: as is threatened in the next verse] with ioyfulness and goodnes of heart, [with delight and willingness] by reason of the multitude [or, abundance] of all things; [whereby thou wilt become voluptuous and wanton; see below, chap. 31. 20. and 32. 15. The fulfilling hereof see, Nehem. 9. 25, 26. and elsewhere]

48 Therefore thou shalt serue thine enemies, which the LORD shall send among you, in hunger and in thirst, and in nakednes, and in want of all things: and he shall put an iron yoke upon thy neck, [A phrase taken from the yoke of beasts, which was wont to be of wood: contrarily, God threatneth to put an iron yoke upon his

people, that is, a hard, heauie, very burthensome, and long lasting bondage. So Jerem. 28. 13, 14:] untill he destroy thee.

49 The LORD shall lift up a Nation against thee from far from the end of the earth, according as an Eagle flieth, [So swiftly and unexpectedly shall they come upon thee, as an Eagle is used to flie] a People, whose Language thou shalt not understand: [Heb. hear; see Genesis 11. on verse 7.]

50 A people stiffe of countenance, [Hebr. properly, strong of face or, countenance, undaunted, hard, unmoveable, that will not be afraid of or spare any man, or moved at any man, whether he be old or young, as is cleared in the sequel: So Dan. 8. 23.] which shall not accept the face; [Compare above chap. 1. on v. 17.] of the old, nor be favourable to the young.

51 And they, [To wit, the Nation whereof is spoken in the foregoing verse] shall eat up the fruit of thy beasts, and the fruit of thy land, untill thou shalt be destroyed; which [namely, Nation] shall leave thee no Corn, new Wine, nor Oyle, propagation of the King, nor flocks of thy small cattell: untill he [namely, the LORD] destroy thee.

52 And they shall distresse [Or besiege] thee in all thy Gates; [that is, Cities, and so in the sequel] untill thy high and fenced walls fall down, wherein thou trustedst in all thy Land: yea, they shall distress thee in all thy Gates, in all thy Land, which the LORD thy God hath given thee.

53 And thou shalt eat the fruit of thy womb, the flesh of thy sonnes and of thy daughters, which the LORD thy God shall haue given thee; in the siege, and in the straitnesse wherewith thine enemies shall straiten thee. [See Leviticus, 26. 29. 2 Kings 6. 29. Lamentations 4. 10.]

54 As for the man that hath been tender among you, and very voluptuous [Delicate, daintie, wanton] his eyes shall be euil [that is, his eye shall be unpleasant, envious, grudging: as also below verse 56. see above, chapter 15. on verse 9.] against his brother, against the wife of his bosome, [see above chapter 13. on verse 6.] and against the rest of his sonnes, which he shall haue reserved.

55 (So) that he shall not give to one of them of the flesh of his sonnes, whom he shall eat, because he hath reserved nothing for himself: in the siege, and in the straitnesse wherewith thine enemies shall straiten thee in all thy Gates.

56 As for the tender and voluptuous (woman) among you, who attempted not to set the sole of her foot upon the ground, because she kept her self voluptuous and tender; her eye shall be euil toward the husband of her bosome, and toward her sonne, and toward her daughter;

57 And that for her after-birth, which shall be come forth from between her feet, and for her sonnes, [That were elder and greater] which she shall haue born; for she shall eat them secretly, for want of all things; [that is, by reason of her new-born child as also the after birth that followed, which this delicate woman shall judge her husband, &c. of, and in or by an abominable judgement of God, eat it, secretly her self. see 2 Kings 6. 28.] in the siege, and in the straitnesse, wherewith thine enemy shall straiten thee in thy gates.

58 If thou shalt not observe to do all the words of this law, which are written in this book: to fear this glorious and fearfull Name, the LORD thy God; [Compare Genes. 2 on verse 4. and Levit. 24. on verse 11. 2. Sam. 6. on v. 2. The Name of the LORD, that is, the LORD himself, to whom alone this name J E H O V A doth belong, to wit, the father, the son, and the holy Ghost, as being the onely true God, in essence, attributes, working, &c.]

59 Then the LORD will make thy plagues wonderfull [That is, he will send thee such great, strange, and fearfull plagues, that every one shall wonder and marvell at them] together with the plagues of thy seed, they shall be great and sure plagues [Heb. faithfull plagues ; that is, which shall surely hit, and stick long upon a man] and evil and sure sicknesses.

60 And he shall cause all the maladies of Egypt to return upon thee, [That is, he shall then lay upon thee, the strange evil diseases, wherewith God plagued the Egyptians. See Exod. 8. 9. Compare above chap. 7. 15] which thou wast afraid of : they shall cleave unto thee.

61 Also all [That is, all manner of] sicknesses, and all [i. e. all manner of] plagues, which is not written in the book of this law, will the LORD cause to come upon thee, untill thou be destroyed.

62 And ye shall be left with few men, [Heb. in, or, with men of fewness. Compare Genes. 34. on v. 30, and Numb. 9. 20. See also Isa. chap. 1. 9.] in stead that ye were as the stars of heaven in multitude : [see above chap. 10. 22.] because thou wast not obedient unto the voice of the LORD thy God.

63 And it shall come to passe, (that) according as the LORD rejoyced over you, doing you good, and multiplying you, so shall the LORD rejoyce over you, destroying you, and bringing you to nought : and thou shalt be plucked out from off the land whither thou goest to inherit it.

64 And the LORD shall scatter thee among all nations, from the one end of the earth, unto the other end of the earth : [Heb. from the end of the earth to the end &c. Compare above chap. 4. 27. Nehem. 1. 8.] and there thou shalt serve other Gods, which thou hast not known, nor thy fathers, wood and stone.

65 Moreover among those nations thou shalt not be at ease, neither shall the sole of thy foot have rest, for the LORD shall give thee there a trembling heart, and failing of eyes, and weariness [Or, faintness, sorrow] of soul :

66 And thy life shall hang over against thee : [This promise is expounded by the following words, thou shalt not be sure of thy life. As when any thing hangeth before our eyes so slenderly by a thin thread, that we are alwayes afraid, that it will suddenly fall now or then] and thou shalt fear night and day, and shall not be sure of thy life. [Heb. not believe, or, trust thy life.]

67 In the morning thou shalt say ; Oh that it were evening ! and in the evening thou shalt say : Oh that it were morning ! [Heb. who shall give the evening ? Likewise who shall give the morning ? See and Compare this phrase with above chap. 5. on v. 29] for the terror of thine heart, wherewith thou shalt be terrified, and for the sight of thine eyes which thou shalt see. [see above verse 34.]

68 And the LORD shall cause thee to return into Egypt in ships, by a way, [Meaning, which leadeth into the land of Egypt] whercof I said unto thee, Thou shalt see it no more [to wit the land of Egypt. See above chap. 17. 16. As if the LORD should have said : I will bring thee thither again, from whence I had carried thee away, with a promise of perpetuall freedom, on condition of obedience. See Jerem. chap. 44. and Hof. 8. 13. and 9. 6.] and there ye shall desire to sell your selves for bond-men and for bond-women, but there shall be no buyer. [that is, ye shall be so hated and despised, that no man shall have a minde to buy you, for to use you, as slaves.]

CHAP. XXIX.

Moseh repeareth the great and manifold favours of God hitherto bestowed on the people, verse 1 &c. he thereupon exhorteth and engageth them in the presence of the LORD, faithfully to keep his covenant, made with

them and their posterity, 9. Admonisheth them to beware of unbelief, careless contempt, and breaking of the covenant of God, with threatening of fearfull destruction, 18. he concludeth with a short and doctrinall speech, containing the end and use of the revealed word of God, 29.

These are the words of the covenant, which the LORD commanded Moseh to make [Or, he, cut. See Genes. 15. on verse 18. and so in the sequel] with the children of Israel in the land of Moab : beside the covenant, which he had made with them at Horeb. [it was indeed one and the same covenant, but renewed, repeated, and published here in the fields of Moab, unto many other persons, in another place, and in another manner, then at mount Horeb, or Sinaï. Compare above chap. 5. 2. and the annotat there on verse 3. Of Horeb, see above chap. 1. on verse 2.]

2 And Moseh called all Israel, and said unto them : ye have seen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants and unto his land.

3 The great temptations, [See Deut. 4. on verse 34.] which thine eyes have seen : those tokens, and great wonders ;

4 But the LORD hath not given you an heart to understand, nor eyes to see, nor eares to hear ; unto this day. [That is, an understanding heart, seeing eyes, and hearing eares. The meaning is, that God hitherto had not given them the gift to understand rightly, to perceive and consider duly, and to use and apply fruitfully to Gods glory and their salvation, that which they had seen, and heard. Compare below chap. 30. on verse 6. Isa. 6. 9. 10. Ezech. 36. 26, &c. and Math. 13. 9, 11, 23.]

5 And I have made you walk forty yeeres in the wilderness : [God speaketh this, as appeareth in the end of the sixth verse] your clothes are not waxed old upon you ; [Heb. from on, or, from upon you : that is, that you should have been faine to caste them away, as worn, but as they are wont to deal with garments that are grown old, and worn out with wearing ; so again with the shoe, in the words following] thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread [i. e. ordinarie, common, or usual bread, for the LORD fed them with Manna] neither have ye drunk wine or strong drink : that ye might know, that I am the LORD your God. [the meaning is, I have so ordered and disposed all these things, wonderfully furnishing you with meat and drink, that ye might know, &c.]

7 Now when ye came to this place, Sihon, the king of Heshbon, and Og, the king of Basan, came out to meet us, unto battell ; and we smote them.

8 And we took their land, and gave it for an inheritance unto the Reubenites and Gadites, as also unto the half tribe of the Manassites.

9 Keep then the words of this covenant, and do them, that ye may deal understandingly in all, that ye shall do. [Oth. that ye may be prosperous (in) all, or, make all to prosper, that ye shall do.]

10 Ye stand this day all before the face of the LORD your God, [Being called together of God by me : as above ver. 1. and 2. appeareth, the consequence of these words is verse 12.] your heads of your tribes, your eldest, and your officers, all (or every) man of Israel ;

11 Your little ones, your wives, and thy stranger that is in the midst of thy camp : [Who came along with them out of Egypt ; Exod. 12. 38. or came to them from other nations, and by imbracing the Jewish religion, became one body, with the people of God] from the hewer of thy wood, unto the drawer of thy water ; [that is, even the very meanest and poorest sort of people.]

12 To passe over into the covenant of the LORD thy God, and into his curse : [That is, that curse of the covenant,

venant, wherewith they cursed themselves, in the oath which they took in the presence of God, if they should not keep the promises of obedience. See *Nchem. 10. 29*] which [*viz. covenant*] the LORD thy God maketh with thee this day :

13 That he may establish thee to day for a people unto himself, [That is, establish thee for a people, that may be his, and may appertain to him as his peculiar treasure, to enjoy the blessing of his covenant, and to serve him, Compare above chap 7. on verse 6. and 28. 9.] and that he may be unto thee a God, [See *Genes. 17. on verse 7.*] according as he hath spoken unto thee, and according as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob,

14 Neither with you onely do I make this covenant, and this curse : [See above verse 12.]

15 But with him, that standeth here this day before the face of the LORD our God : and with him, that is not here with us this day. [That is, with you that are here present, and (as I declared unto Abraham long ago) with your seed, with your posterity, which are not yet born, and in time to come might say that this covenant doth not concern them. Compare *Acts 2. 39.*]

16 For ye know, how we dwelt in the land of Egypt : and how we passed thorow the midst of the nations, which ye passed thorow.

17 And ye have seen their abominations, and their dung Gods [See *Levit 26. on verse 30.*] wood and stone, silver and gold, which were with them.

18 Lest (there) should be among you a man, or woman, or Family or tribe, that turneth away his heart this day from the LORD our God, to go (and) serve the Gods of these nations : lest (there) should be among you a root, that beareth gall and wormwood ; [*Or. poison, a venomous herb : that is,* such an heart, that bringeth forth fruits, that are abominable in the sight of God, and will prove bitter to a man in the end, and be as deadly poison to him. See further *Psal. 69. on verse 22.*]

19 And it come to passe, when he [To wit, he that is compared to the root in the former verse] heareth the words of this curse [see above verse 12.] that he blesse himself in his heart [that is, despise the curse, which he heareth, in his heart, and on the contrary count himself happy by himself, promise him successe and prosperity, although he contemn God and his word] saying ; I shall have peace, although I walk after the well-liking [*Or, imagination, speculation, thought. Oth. hardnesse. See Jerem. 3. on verse 17.*] of mine heart ; to adde the drunken to the thirsty. [*Or, to adde moistening to the thirsty.*] This seemeth to have been a proverb taken from, dry ground, that must be moistened ; so doth this man endeavour to augment and encrease sin, which he as it were thirsteth after, to satisfie his lust to the full : or, from drunkards, who being of their own accord prone to drinking, do yet besides seek and use meanes to make themselves stark drunk and mad. So doth the wicked and ungodly wretch, who being wicked already enough, encourageth himself still, to grow more wicked, to heap up one sin upon another, and being become as it were insensible, without consideration to go on from evil to worse. Compare *Job. 34. 7. Matth. 12. 43, 44, 45, Ezech. 4. 19. Heb. 8. 8, 2 Pet. 2. 20.* Some understand by the drunken, or, abundantly moistened ground, the worship of the true God, who is a fountain of life ; and by the thirsty, the worship of idols, being as cisterns that hold no water, *Jerem. 2. 13.*]

20 The LORD will not pardon him, but the LORDS anger and jealousy shall then smoke against that man, and all the curse, that is written in this book shall lie upon him : and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil, [That is, unto punishment, mischief and destruction] out of all the tribes of Israel, according to all the curses of

the covenant, that are written in the book of this law.

22 Then the succeeding generation, your children, that shall rise up after you, and the stranger, that shall come out of far lands, shall say : [The consequence of these words is *v. 24*] when they shall see the plagues of this land, and the sicknesses, thereof whereby the LORD hath enfeebled it,

23 That the whole land thereof is brimstone, and salt of burning ; [That is, which burneth the ground. Oth. that the whole land thereof is burned (with) brimstone] which hath not been sown, nor hath brought forth any fruit, neither hath any herb grown therein : like the overthrow of Sodom, and Gomorra, Adama, and Zeboim, which the LORD overthrew in his anger, and in his wrath : [the meaning is, that this land by Gods just curse was most wonderfully defaced and spoiled, as in time past, Sodom, Gomorra, &c. were]

24 And all nations shall say ; wherefore hath the LORD done thus unto this land ? what is the kindling of this great anger ? [That is, what doth it signifie ? or what meaneth it ? what is the cause of it ? &c. ?]

25 Then they shall say ; Because they have forsaken the covenant of the LORD, the God of their fathers, which he had made with them, when he brought them forth out of the land of Egypt ;

26 And they went, and served other Gods, and bowed themselves before them ; Gods, who had not known them, [As the true God knoweth those, that be his, with the knowledge of acceptation, or, of approbation, and taketh care for them, *Psal. 1. 6. 2 Tim. 2. 19. &c.*] and of which none had imparted any thing unto them : [that is, had done, or would do any good unto them. Oth. whom he (namely the LORD,) had not imparted unto them.] [to wit, to be served by them as Gods. Compare above chap 4. 19.]

27 Therefore the anger of the LORD was kindled against this land : to bring upon it all this curse that is written in this book.

28 And the LORD plucked them forth out of their land, in anger, and in wrath, and in great indignation : and he cast them away into another land ; as it is this day. [These words (as also the former) pertain to the answer, that was then to be given to the nations upon their question.]

29 The secret things are for the LORD our God : but the revealed (things) are for us, and for our children forever, that we may do all the words of this law. [Moses having spoken, and being yet to speak, of many great, and also future things, in this verse restraineth the curiosity and nicety of searching further into things that are hidden in the counsell of God, and chargeth the people to abide and continue within the bounds of Gods revealed word, to search it out, to believe it, and to live according to it.]

CHAP. XXX.

A promise of the gracious deliverance, and conversion of the Jewes, with an intimation of the cause and originall of saving conversion, and the blessing that followeth thereupon, verse 1, &c. A commendation of the glorious revelation of the word of God, 11. A proposall or offering of life and death, with an earnest protestation and exhortation to chuse life and the blessing, 15.

Moreover it shall come to passe, when all these things shall be come upon thee, this blessing, or this curse [First the blessing on obedience, and then the curse on disobedience : so that thou shalt have had experience of both] which I have set before thee ; [Heb have given before thy face : as above chap 11. 26. and below verse 15, 19.] then thou shalt take them again to thine heart,

heart, [Heb. cause them to return to, or, into thine heart. Compare above chap. 4. verse 29, 30, &c. There ye have a like prophesie, as is set down here, and in the following words. Oth thou shalt have taken them again to heart] among all the nations, whither the LORD thy God hath driven thee :

2 And thou shalt return unto the LORD thy God, [Oth. and thou shalt have returned &c] and be obedient unto his voice, according to all that I command thee this day : thou and thy children, with all thine heart, and with all thy soul.

3 And the LORD thy God shall turn thy captivity, [That is, cause the multitude of thy captivities to return : so Psa 69, 19. Ephe. 4. 8. Oth. then shall the LORD, &c.] and have compassion upon thee : and he shall gather thee again [Heb. and he shall return, and shall gather thee ; that is, he shall gather thee again, or, he shall return with his grace and mercy, and gather thee again] from all the nations, whither the LORD thy God had scattered thee.

4 Though thy driven ones were at the end of heaven, [Compare above chap 4. on verse 34.] from thence will the LORD thy God gather thee, and from thence will he take thee.

5 And the LORD thy God will bring thee into the land, which thy fathers possessed hereditarily : and thou shalt possess it hereditarily, and he will do thee good, and will multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed : [That is, he will enlighten thee by the power of his Spirit, purge and make thee fit for his service. Compare above chap 10. on v. 16. where God commandeth them to do that which he here promiset to work in them, that they shall be able to do it. See also above chap 29. 4 so that the covenant of grace established in Christ, is related here] to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. [Heb. for thy lifes sake]

7 And the LORD thy God will lay all those curses upon thine enemies, and upon thine haters, which persecuted thee.

8 Thou then shalt returne, and be obedient unto the voice of the LORD : and thou shalt do all his commandments which I command thee this day,

9 And the LORD thy God will make thee to abound in all the work of thine hand, in the fruit of thy womb, and in the fruit of thy beasts, and in the fruit of thy land, for good : for the LORD will return to rejoyce over thee for good, [That is, will again rejoyce, to do thee good, as Jerem. 32. 41.] according as he rejoyced over thy fathers :

10 When thou shalt be obedient unto the voice of the LORD thy God ; keeping his commandments, and his statutes which are written in this book of the law : when thou shalt turn unto the LORD thy God, with all thine heart and with all thy soul.

11 For this same commandment, which I command thee this day, it is not hidden from thee [Oth. too high, too wonderfull for thee. See Deut. 17. 8. Prov. 30, 18. Jerem. 32. 17. Compare Rom. 10. 6, 7, 8. where the Apostle applyeth this text to the doctrine and grace of the Gospel, without which a man cannot understand the commandments of God, might much lesse live acceptably to God according to them. Compare above chap 29. 4. with the annotat. there] neither is it far off.

12 It is not in Heaven : that thou shouldst say, Who shall go up for us to Heaven, to fetch it to us, [Heb. to take it to us : that is, to take it, and bring it unto us. See Gen. 12. on v. 15. and so in the following v.] and to cause us to hear it, that we may do it,

13 Neither is it beyond the sea : that thou shouldst say ; Who shall go over the sea for us, to fetch it for us, and to cause us to hear it, that we may do it ?

14 For this word is very nigh unto thee : in thy mouth, and in thine heart, that thou mayest do it. [As if Moses had said : Thou hast no excuse to plead ignorance for thy self, seeing this word is fully declared unto thee, and thou hast it daily in thy mouth, and understandest sufficiently what the LORD requireth of thee. Compare below chap. 31 on verse 19. whereunto these words do further agree. See Rom. 10. 8.]

15 Behold, I have set before thee this day life, and good : and death, and evil. [Life, with all manner of blessings, if thou art obedient : death with my curse ; if thou art disobedient ; as the following verses declare.]

16 For I command thee this day, to love the LORD thy God, to walk in his wayes, and to keep his commandments, and his statutes and his judgements, [See above chap 5. on verse 31.] that thou mayest live and multiply, and the LORD thy God may blesse thee in the land whither thou goest to inherit it.

17 But if thine heart shall turn away, and thou wilt not hear, and thou shalt be driven to bow thy self before other Gods, and to serve them :

18 Then I denounce unto you this day, that ye shall surely perish : [Heb. perishing perish] ye shall not prolong (your) dayes upon the land, whither thou goest over the Jordan, to enter into it, to possess it hereditarily.

19 I take heaven and earth to witnesse against you this day, [See above chap 4. on verse 26.] I have set before you [Heb. given before your face] life and death, blessing and cursing : chuse then life, that thou mayest live, thou and thy seed ;

20 Loving the LORD thy God, being obedient to his voice, and cleaving unto him, for he is thy life, and the length of thy dayes ; [That is, that giveth thee life, maintaineth, and prolongeth it. Compare Acts. 17. 25. 28.] that thou mayest abide in the land, which the LORD swore unto thy fathers ; to Abraham to Isaac and to Jacob to give them.

CHAP. XXXI.

Moseh telleth the people that he shal soon die and not come into the land of Canaan, promising that God would bring them into it by Josua, and by him subdue their enemies, verse 1. &c. He encourageth and comforteth Josua 7, writeth and delivereth this book of the law unto the Priests, Levites, and Elders, with a charge to read it every seven yeares before all the people 9. God purrcth Josua into his office 14. and foretelleth unto Moseh, and Josua the disobedience and backsliding of the people, together with the future judgements, 61. enioyneth Moseh to a song for admonition and conviction of the people, and to teach them the same, 19. Moseh chargeth the Levites to lay up this book of the law beside the Ark of the covenant 24. commandeth all the people to assemble together, to hear the Song, 28.

After that Moseh went and spake these words unto all Israel.

2 And said unto them ; I am an hundred and twenty yeares old, [Heb. a son of an hundred and twenty yeares,] this day, I shall not be able any more to go out, and come in, [that is, to execute mine office among you, as I have done heretofore. See Numb. 27. 16, 17. and Compare above chap 28. 6.] besides the LORD hath said unto me, Thou shalt not go over this Jordan. [See Numb. 27. 12. above chap 3. 26.]

3 The LORD thy God, he will go over before thy face, he will destroy these nations from before thy face, that ye may hereditarily possess them : [To wit, the nations, that

that is, their lands : as above chap 9. 1. and elsewhere] Josua he shall go over before thy face, according as the LORD hath spoken.

4 And the LORD shall do unto them, according as he did to Sihon and to Og, Kings of the Amorites, and to their land, whom he destroyed. [See Numb 21. 24, 33.]

5 Now when the LORD shall have given them up before your face, [See above chap 1 on verse 8] then ye shall do unto them, according to all (or, every) commandment, which I command you. [i. e. thou shalt utterly ban them. See above chap 7. 1, 2.]

6 Be strong and of good courage, fear not ; nor be afraid of their face : for it is the LORD thy God that doth go with thee, he will not fail thee, nor forsake thee. [This promise is applied to all believers, Heb. 13. 5.]

7 And Moses called Josua, and said unto him before the eyes of all Israel, Be strong, and of good courage ; for thou shalt go in with this people into the land, which the LORD swore unto their fathers, to give them : and thou shalt cause them to inherit it.

8 Now the LORD is he, that goeth before thy face, he will be with thee ; he will not fail thee, nor forsake thee ; fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it unto the Priests, the sons of Levi, [Compare above chap. 17. 18.] which bare the ark of the covenant of the LORD ; [compare below verse 25. and Numb. 4 on verse 15.] and unto all the Eldest of Israel.

10 And Moses commanded them, saying : At the end of the seven yeares, at the settime of the year of release [See above chap 15. 1. &c.] at the feast of Leaf-hus : [see above chap 16. 13, &c. Levit. 23. 34, &c.]

11 When all Israel shall come to appear before the face of the LORD thy God, in the place which he shall have chosen ; thou [To wit, the Priest, with the Priests and Levites, &c. that stand by] shalt proclaim this law before all Israel, before their cares : [see an example, Neh. 8. 1, 5, 7, 8.]

12 Gather the people together [Or, gathering, &c. The meaning is, that this was to be done at the end of every seven yeares] men, and women, and children, and thy strangers, that are within thy gates : [that is, cities, dwelling-places] that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law.

13 And that their children, that have not known it, [Or, have not had experience thereof, or, been acquainted therewith : that is, have not seen all my wonders and miracles, as ye have seen them] may hear and learn to fear the LORD your God : all the dayes that ye live in the land, whither ye are going over the Jordan, to inherit it.

14 And the LORD said unto Moses ; Behold, thy daies are come nigh, for to die : [That is, thy dying day is come] call Josua and present your selves in the tent of the congregation, that I may give him a charge : So Moses went, and Josua, and they presented themselves in the Tent of the congregation.

15 Then the LORD appeared in the Tent, in the pillar of cloud : [Out of which God was wont to walk with Moses. See Exod. 33. 9. Psal. 99. 7.] and the pillar of cloud stood over the door of the Tent.

16 And the LORD said unto Moses, Behold, thou shalt sleep [Or, lie down, to wit, to sleep. Thus death is called a sleep, because the bodies rest untill the time of awaking, or raising up. Psal. 13. 4. and 76. 6. Dan. 12. 2. Jos. 11. 11. 1 Thess. 4. 13, 14. 15. 2 Pet. 3. 4.] with thy fathers : and this people will rise up, and go a whoring after the Gods [see Exod. 34. on verse 15. and Levit. 20. on verse 5.] of the strangers, of the land, [Heb. of that land : That is, of the Canaanites, that were estranged from God and his people, serving strange Gods]

whither they go in the midst thereof ; [meaning the land, or the strange Canaanitish inhabitants thereof] and they will forsake me, and make void my Covenant, which I have made with them. [to wit, the people ; and so in the sequel continually, although the singular and plural number be intermixed together.]

17 Then mine anger shall kindle against them at that day, and I will forsake them, and hide my face from them, [That is, withdraw my blessing and help, whereby I was wont to manifest my gracious presence ; from them. And so in the following verse] that they may be for meat, [Hebr. for to eat : that is, may be torn and devoured by enemies, as by wilde beasts. Compare above chap. 7. on verse 16. Ezech. 34. 5, 8, 10. and 35. 12.] and many evils, [that is, mischiefs, miseries, afflictions ; and so in the sequel] and distresses shall hit them ; [to wit, the people as above, and in the sequel] that they shall say in that day ; have not these evils hit [Hebr. found : and so verse 11.] me, because our God is not in the midst of us ? [as above chap. 1. 42.]

18 I will then altogether hide [Hebr. hiding hide] my face in that day, for all the evill which they shall have done : for they have turned unto other gods.

19 And now write this song [Which is recorded in the following chapter ; being put by God into the form of a song, that the people might the better learn and remember it] for you, and teach it the children of Israel, put it in their mouth ; [that is, cause them to understand it aright, to get it by heart, and to be able to sing it, and so to have it daily in their mouths. Compare Exodus 4. 15. 2 Sam. 14. 3. &c.] that this song may be a witness for me against the children of Israel. [that is, may be a memoriall of all my faithfull admonitions, and may convince them of the justnes of my punishment when they shall be rebellious]

20 For I will bring in this (people) into the Land, which I swore unto their fathers, flowing with milk and honey, and they shall eat and be satisfied, and wax fat ; then will they turn unto other gods and serve them, and they will provoke and disannull my Covenant.

21 And it shall come to passe, when many evils and distresses shall hit them, [To wit, the people, as above and below] then shall this song answer as a witness before their face ; for it shall not be forgotten out of the mouth of their seed ; because I know their imagination, [the imagination of their hearts ; see Genesis 6. 5.] which they make this day, before I bring them into the Land which I swore. [to give them]

22 Moses then wrote this song the same day ; and he taught it to the children of Israel.

23 And he [To wit, the LORD] gave Josua the son of Nun, a charge, and said ; Be strong and of good courage, [Compare Jos. 1. 6.] for thou shalt bring the children of Israel into the Land which I swore unto them, and I will be with thee.

24 And it came to passe when Moses had made an end of writing the words of this Law, [This is to be understood not only of the Tables of the ten Commandements and of this song, but also of the whole Exposition of the Law, as it is contained in these Books of Moses] in a book, untill they were finished :

25 Then Moses commanded the Levites that bare the Ark of the Covenant of the LORD, saying :

26 Take this book of the Law, and put it at the side of the Ark of the Covenant of the LORD your God ; [That is, in the Holy of Holies, to signifie the Dignitie and Divinitie of this Book. The two Tables of the Covenant lay in the Ark, and this Book (that the Ark might not be opened) lay without, at the side of the Arke. This Book was found in the dayes of King Josia, 2 Kings 22. 8.] that it may be there for a witness against thee. [not onely the Levites, but also all the people]

27 For I know thy rebellion, and thine hard neck : [Compare

[Compare Isa. 48. 4.] Behold, while I am yet alive with you this day, ye have been rebellious against the LORD, [see above, chapter 9. 7, 23, 24.] how much more after my death?

28 Gather unto me all the Eldest of your Tribes, and your Officers: that I may speak these words before their ears, and take Heaven and Earth to Record against them.

29 For I know that after my death ye will surely corrupt; [Hebr. corrupting will corrupt:] (your selves) and turn aside from the way which I have commanded you: when this evill [Meaning the evill of punishment, or all manner of plagues that are mentioned above] shall meet thee in the last of dayes, when thou shalt have done that which is evill in the latter dayes [meaning the evil of sin] in the eyes of the LORD to provoke him to anger by the work of thine hands.

30 Then Moses spake before the ears of all the Congregation of Israel, the words of this song untill they were finished.

CHAP. XXXII.

The divine song, wherein both God himself, and his exceeding great mercies to Israel are exalted, verse 1. to 5. and verse 7. to 15. and on the contrarie their abominable unthankfulness, most vehemently rebuked, 5, 6, 15, &c. Gods wrath and future judgements propounded, 19. yet without sparing the idolatrous abominations of his peoples enemies, 31. Whereupon God then again comforteth his people, promising to be avenged on his and their idolatrous enemies, to reconcile his Church unto himself, to cheer it, and to enlarge or extend it wide among the Heathen, 36. Moses having uttered this song, exhorteth them to minde Gods Word for their own good, 44. and receiveth the same day a charge, to view the land of Canaan upon a mount, and to die there, 48.

INcline (thine) ears, thou Heaven, [Such kind of speech directed to the unreasonable creatures, tended to Israels conviction and disgrace. Compare above, chapter 4. on verse 26.] and I will speak: and let the earth hear, [or, thou earth hear] the sayings of my mouth.

2 Let my doctrine drop, [Or, my doctrine shall drop] as the rain, let my speech flow as a dew: as a small rain upon the grasse-plants, and as drops [or, thick rain, great showers] upon the Herb. [that is, I will propound a doctrine which shall be as usefull and wholesome for men, as the dew and rain is for the grafs or herb. Compare *Ezech. 21. 2. Amos 7. 16. Mich. 2. 6, &c.*]

3 For I will proclaim; [Heb. erie, call: that is publicly declare, or proclaim. oth. call upon] the Name of the LORD; render greatness unto our God; [that is, ascribe unto him the Majestie and great power which he hath, and exalt him for the same; see above, chap. 9. 26. and 11. 2.]

4 He is the rock, [That is, firm and unmoveable, a sure refuge and defence for those that be his; so below, verse 31.] whose work is perfect; for all his wayes are judgement; [all his actions, his whole rule and government are accompanied with righteousness, tending to the preservation of the godly, and punishment of the wicked.] God is truth, and is no iniquity, just and right is he.

5 He [Namely, Israel] hath corrupted it, [namely, the LORD] they are not his children, the spot is theirs; [they are not his children; to wit, that have so corrupted themselves, and so shamefully behaved themselves; oth. their spot is not (the spot) of his children; that is, become not those that are called his children; forasmuch as it proceedeth not out of weakness, but out of wilful-

ness and impenitent heart] it is a perverse and crooked generation.

6 Will ye requite this unto the LORD, ye foolish people and unwise? is not he thy father that hath gotten [Or bought] thee, that hath made thee, and established thee?

7 Remember the dayes of old, [Heb. of age, or, eternitie: that is, remember all that hath happened in the Church of God from the beginning of the world; see *Jerem. 2. on verse 20.*] consider the years of every generation: [Hebr. of generation and generation; that is, of all generations or of every generation; see 1 Kings 8. on verse 39.] ask thy father, he will make it known to thee; thy ancient (ones) and they will tell it to thee.

8 When the most high divided the inheritances to the Nations, when he separated the children of Adam; [Oth. the children of man] he set the bounds of the Nations according to the number of the children of Israel. [to wit, in such a manner, as that he appointed and allotted to all the Tribes and posteritie of Israel their habitations and possessions. Compare above chapter 3. 12, 13, &c. *Jos. chap. 13, 14, 15, &c. Acts 17. 26.* The meaning is, that God and his counsel and providence hath had his eye, especially upon his people]

9 For the LORDS portion is his people; [That is, very dear unto the LORD, as inheritances are wont to be unto men] Jacob is the line of his inheritance. [that is, the people of Israel descended from Jacob, are as near unto God, and in as great account with him, as mans inheritances are unto or with them; which inheritances were wont to be measured out and divided by lines; see above chap. 3. on verse 4.]

10 He found him in a land of desert, and in a waste howling wilderness: [Heb. in a wastenes of howling of solitariness, or, wilderness] he led him about, he instructed him, he kept him as the apple of his eye. [as men are wont to keep diligently the apple of their eye, which is very tender; see *Psalms 17. 8. Zach. 2. 8.* and compare *Prov. 7. 2.*]

11 As an Eagle stirreth up her nest; [That is, awakneth her brood or young ones with a certain sound or noise, to signifie unto them, she intends to teach them to flie, or to bring them to flie,] fluttereth over her young, spreadeth abroad her wings taketh them, and carrieth them; [Hebr. taketh it and carrieth it; to wit, every young one] on her wings:

12 (So) the LORD alone did lead him: [To wit, Israel or, Jacob] and there was no strange god with him.

13 He made him ride on the high places of the earth; [That is, he advanced him most gloriously, and delivered in unto him the tallest and strongest Cities; see above, chap. 1. 28. compare with chap. 2. 36. and *Numb. 21. 25, 32.* so below, chap. 33. 29.] that he might eat the increase of the field: and he made him suck honey out of the rock, [for the Land of promise flowed with honey; *Exodus 3. 8, 17.* even in woods, 1 Sam. 14. and Caves of rocks, according to the nature of Bees, *Psalms 81. 17.*] and Oyle out of the flint of Rock: [Compare above, chapter 8. 15.]

14 Butter of Kine, and milk of small Cattel, with the fat of Lambs, and of Rams, that feed in Basan, [Hebr. children of Basan; see *Numb. 32. verse 4.* and 33. and elsewhere after, where Basan (lying at the East end of the Jordan) is said to have been a very fat Countrey] and of Goats, with the fat of kidneyes of wheat: [that is with speciall thick and swelled up grains of Wheat, which in respect of their form, situation in the fat, and swelling, are compared to kidneyes] and thou didst drink the blood of grapes, pure [or, red wine] wine.

15 Now when Jeshurun [Meaning the people of Israel, who are called here Jeshurun, because they ought to be right and upright, or to walk uprightly in Gods wayes, as being thereunto called by him, and because the rule of

true righteousness was only with them : but forasmuch as it was far otherwise with them, and would be for the future, this Title the right one, or, he that is become right, is given to them in an upbraiding way, which otherwise was an excellent Title of honour as below, chapter 33. 5, 26.] waxed fat, and kicked; [as wanton Calves or wilfull horses : that is, he became a rebell against God] thou art waxen fat, thou art grown thicke, (yea) covered over (with fatness) and he let God goe, that made him [Hebr. his maker; see Job 4. on verse 7.] and despised the Rock of his salvation.

16 They provoked him to zeal; [See above chap. 4. on verse 24.] by strange (gods) by abominations provoked they him to anger.

17 They offered unto Devils, [That is, unto Idols, by whom devils are served. Compare 1 Corinthians 10. 20. The Hebrew word signifieth masters, destroyers : so the devils are rightly called, as the Angell of the bottomless pit is called the destroyer, Revelation 9. 11.] not unto God; unto Gods whom they knew not : unto new (Gods) that were come from nigh at hand, [that is, that were newly or lately sprung up] which your fathers were not afraid of.

18 Thou hast forgotten the rock that begat thee : [That is, God, who hath been as a father and a mother toward you, and hath made and adopted you for his children, and hath entreated you with fatherly and motherly affection] and hast put in oblivion the God that formed thee.

19 When the LORD saw it, then he despised them : because of the anger against his sonnes and his daughters. [Hebr. the anger of his sons and his daughters, that is, wherewith he was angry against them. Compare Jeremiah 7. 29. Io. 13. 19. Obad. 1. 10, &c. oth. which his sons and his daughters had provoked.]

20 And he said, I will hide my face from them, [See above, chap. 31. on verse 17.] I will see what their end shall be; [Hebr. their last, uttermost, hindmost : so below, verse 29. that is, what will befall them at last, how it will thrive with them. Compare Psalm 37. on verse 37. and Prov. 14. 12. and 16. 12. with the Annotat.] for they are a very perverse generation, [Hebr. a generation of perversenesses] children in whom is no faithfulness. [that is, which keep no faith nor word, which are unfaithfull and perjurous]

21 They have provoked me to jealousy by that which is not God, [That is, by Idols; see 1 Cor. 8. 4, 5. and 10. 19.] they have provoked me to anger by their vanities; I will then provoke them to jealousy by those which are not a people, [meaning the Gentiles, which God should convert and call to the knowledge of him, and to fellowship with him, in stead of the Jews. See Romans 9. 25. and 10. 19. &c.] I will provoke them to anger by a foolish Nation.

22 For a fire, [That is, horrible plagues, of desolation, war, famine, pestilence, &c. as followeth. Compare above, chapter 4. on verse 24. see Job 22. on verse 20.] is kindled in mine anger, and shall burn unto the lowest hell : [Hebr. unto the Hell of the lowest; or of inferioritie : that is, unto the place of the graves or sepulchres, deep in the ground, which shall be so wasted and destroyed, that in a long while it shall bear no fruit. See further of the Hebrew Word Scheol, Genesis 37. on verse 35.] and shall consume the land with her incense, and set the foundations of the hills in a flame. [Hebr. flames.]

23 I will heap evils [That is, plagues, mischiefs which are meant by Gods arrows, here in this verse and by five verse 22.] upon them : I will shoot away all mine arrows. [that is all my plagues which the Scripture calleth Gods arrows, because they are sent by him, and hit sure and deep. So below, verse 42.]

24 They shall be consumed with hunger, eaten up with the Carbuncles, [That is, a fiery swelling, having the

name of a fiery coal] and bitter destruction; and I will send the teeth of beasts among them, with the fiery payson of Serpents of the dust. [that eat the dust of the earth, Gen. 3. 14.]

25 The sword shall deprive [The one from the other, without favouring or pitying any, as followeth in the verse] abroad, and terror from the inner chambers; also the young man, also the virgin, the sucking child, with a man of gray hairs. [Hebr. the man of grayness or hoariness]

26 I said I would scatter, [Or, destroy] them into all corners; I would fetch them out of corners; I would hunt them out of one corner into another; [see the sequel of this, verse 28.] I would cause their remembrance to cease from among men :

27 Were it not that I feared the wrath [Or, provocation] of the enemy, [spoken of God after the manner of men; the meaning is, were it not that I omitted it for the honour of my Name, that the same might not be blasphemed among the heathen] lest their adversaries should behave themselves strangely : [to wit, so that they would not know, that I had done it because of Israels abominable finnes, but that they by the help of their Idols had so mastered and destroyed Israel] lest they should say; Our hand hath been high, the LORD hath not wrought all this. [that is, by our own strength we have gotten the upper hand of Israel; it is not Gods work at all.]

28 For they, [To wit, the Israelites] are a Nation that perish by counsels; [that is, that thrust themselves into perdition by their own wicked counsel] neither is there any understanding in them.

29 O that they were wise ! they would perceive this, they would consider their end. [Or, that they would understand this ! that they would consider their end ! of the word End, see above verse 20.]

30 How should one [To wit, of the enemies] chase a thousand [to wit, of the Israelites. Others one (of the Israelites) would chase a thousand, (enemies) except, &c.] and two cause ten thousand to flee, were it not that their Rock [that is, God as above] had sold them, and the LORD had delivered them up ? [or, had shut them up, to wit, in the enemies hand.]

31 For their [To wit, the enemies] rock [that is the idols on which they rely, as on a rock] is not as our Rock; [that is, our God, on whom we rely as on a rock] our enemies themselves being judges. [Or, let our enemies themselves be judges. That is, they themselves must needs confess it; as finding by experience, that their idols have no power at all to revenge, or to punish, as the God of Israel doth publicly manifest his power both towards his people and their enemies, making known his justice towards both.]

32 For their Vine is of the Vine of Sodom, and of the field of Gomorra : [As if it were sprung from thence; that is, they are of like nature and works, as those of Sodom and Gomorra were. A very fair and fruitfull Countrey, but most wicked and profane inhabitants. Or, this hath respect to the wine which was offered to idols; see verse 38.] their Grapes are venomous Grapes, [Hebr. Grapes of venome or, payson. oth. grapes of Gall; that is gallish] they have bitter berries.

33 Their wine is the fiery payson of Dragons, and a cruell venome of Adders.

34 Is not that shut up with me, and sealed in my treasures ? [That is, I know all this very well; and have firmly concluded, (the vengeance of which is spoken in the next verse) but will adjourn the Execution untill the time which in my secret counsell I have appointed for it. Compare Job 33. verse 16. Psalm 56. on verse 9.]

35 The vengeance and the recompence is mine, at the time when their foot shall slip : for the day of their ruine

is at hand, and the things that shall befall them, [Oth. that are prepared for them] make haste.

36 For the LORD will do right unto his people, and it shall repent him [See Genes. 6. on verse 6.] concerning his servants : for he shall see that the hand [that is, all Power, all his Peoples strength and abilitie] is gone, and that he that is shut up and left, is nothing : [or, that there is none shut up, nor left, This seemeth to have been a Proverb signifying the utmost distress and desolation. Compare 1 Kings 14. 10. and 21. 21. and especially, 2 Kings 14. 26. The meaning is, that they were at a non-plus, both those that hid themselves in Cities, upon hope of escaping, or were shut up and starved in prison by any one through pitie or favour, and also those that in the wide field were let go or fled away, conceiving that none would think of them any more, that they seemed to be quite left and forgotten of the enemy. When it is come thus farre, then, as if he should say, will God send help and deliverance from Heaven]

37 Then he shall say ; Where are their [To wit, the enemies] Gods ? the Rocks in whom they trusted ?

38 The fat of whose slay-offerings they did eat, the Wine of whose drink-offering they drunke : [Others, which did eat the fat of their slay-offerings, (and) drunke the Wine of their drink-offering] let them rise up and help you, that there may be hiding for you. [or, an hiding place for you : or, that there may be protection of, or, for you]

39 See now, that I, I, am HE, and (there is) no God with me : [Compare above Chap. 4. 35. Isaiah 45. 5. 8. 22.] I kill and make alive, [See 1 Samuel 2. 6.] I smite [or, wounde, thrust thorow] and I heal ; and there is none that delivereth out of mine hand.

40 For I will lift up mine hand to Heaven : [That is, I will swear : God speaketh thus after the manner of men : this manner of action was usuall in swearing. see Genesis 14. on verse 22.] and I will say ; I live for ever. [Swearing by my self ; see Hebrews 6. 13.]

41 If I whet my glittering sword [Hebr. the lightning, or shining glittering of my sword] and mine hand take hold on judgement ; then I will cause the vengeance to returne upon mine adversaries, and reward mine haters.

42 I will make mine arrowes [See above on verse 23.] drunk with blood, and my sword shall eat flesh ; with the blood of the slain, and of the captive [Hebr. of the captivitie] from the head, there shall be vengeance of the enemy ; [that is, from above, beginning at the head. others, from the beginning shall the vengeance, or wrongs of the enemy be : that is, I will revenge all at once, wherein the enemy hath offended from the beginning]

43 Shout for joy ye Heathen (with) his People ; [Meaning the Jewes, see Romanes 15. 10.] for he will avenge the blood of his servants : [Compare Revel. 19. 2.] and he shall cause the vengeance to return upon his adversaries, and reconcile his Land (and) his people, [to wit, unto himself by grace freely, for the Messiah's sake]

44 And Moses came and spake all the words of this Song before the ears of the people : he and Hosea, [That is, Josua] the son of Nun.

45 Now when Moses had made an end of speaking all those words unto all Israel ;

46 Then he said unto them ; Set your heart unto all the words, which I testify among you this day, that ye may command them your children, that they may observe to do all the words of this Law.

47 For that is not a vain [Or, idle] word for you, [the meaning is, this word is not so vain and empty, or

poor, that it would not be worth your labour to minde it in the highest degree] but it is your life : and through this Word you shall prolong (your) dayes, in the land whither ye go over the Jordan to inherit it.

48 After that the LORD spake unto Moses that self same day, saying ;

49 Get up into the mountain Abarm, (this is the mount Nebo, which is in the land of Moab, which is over against Jericho) [or in the sight of Jericho] and behold the land of Canaan, which I will give unto the children of Israel for a possession ; [see Numbers 27. 12.]

50 And die upon that mountain, whither thou shalt go up, and be gathered unto thy people : [See Genesis 15. on verse 15.] according as thy brother Aaron died in mount Hor, and was gathered unto his people, [see Numbers 27. 13. and 33. 38.]

51 Because ye trespassed against me, in the midst of the children of Israel, at the water of strife at Kades in the wilderness of Zin : because ye halloved me not in the midst of the children of Israel : [That is, ye did not at that time publicly shew before the people such affiance in me, and for my glory, as did become you to do. See further, Lev. 10. on v. 3.]

52 For thou shalt see that land over against (thee) but not enter in thither, into the Land, which I will give unto the children of Israel.

CHAP. XXXIII.

Moses blest the twelve Tribes of Israel before his death, and foretelleth what shall befall every Tribe.

Now this is the blessing, [See Genesis 27. on verse 4.] wherewith Moses the man of God, [that is, the Prophet, speaking by the motion or instinct of the Holy Ghost, 2 Peter 1. 21. See further of this Title Judges 13. on verse 6.] blessed the children of Israel before his death.

2 He said then, The LORD came from Sinai, and rose up from Seir unto them, he appeared shining from mount Paran, [Of Seir, and Paran, see Genesis 14. on verse 6. and above chapter 1. 1.] and came with ten thousands of Saints : [Hebr. of Holinesse, or Sanctitie ; meaning millions of Holy Angels, whose head the Sonne of God is. See Acts 7. 53. Galatians 3. 19. and compare Psalm 68. 18. Daniel 7. 10, &c.] at his right hand was a fiery Law [Hebr. a fire of the Law. Meaning that great fire, out of the midst whereof the Law was uttered to the People ; see above chapter 4. 11, 12, 33, 36. and 5. 22, 23, 24, 25, 26. and Exod. 19. 16, 18. others, they, to wit, the holy Angels had a fire of the Law] for them. [to wit, the Israelites. Moses seemeth here to compare the apparitions and manifestations of God (made to Israel in his time) to the Sunnes race, which breaketh forth by little and little, and riseth higher and higher by Degrees, and giveth more and more light, untill at last it bringeth forth the bright and cleane noon-day-light : Even so the Lord first gave his Law on mount Sinai, Exodus 19. and 20. Then he gave water out of the Rock, and at mount Seir, or the mountain of the Edomites, the brazen Serpent, which together with the Manna were Types of Christ) to be set up, Numbers 20. and 28. 1 Corin. 10. 4. John 3. 14. Lastly, he published his Law most gloriously by Moses in the Land of the Moabites, and revealed that Propheticall Song, and this blessing before his People : as appeareth in this whole book. Compare chap. 3. 3, 4, &c.]

3 Tea, he loveth the people, [Meaning the Tribes of Israel, as Judges 5. 14. and below verse 19. &c.] all his Saints are in thy hand ; [that is, thou lookest upon them, provideest

providest for them, and keepst them; *Moseh* here speaketh unto God.] *they shall be set in the midst between thy feet*; [oth, let them be set, &c. to wit, as Disciples or Scholars at the feet of their Master, see 2 Kings 2. on verse 3. and 4. on verse 38. Acts 22. 3.] *every one shall receive of thy words*. [that which may tend to his instruction and salvation]

4 *Moseh commended us the Law; an inheritance* [Which must be as dear and precious unto the people of God, as an inheritance is to a man] *of Jacobs Congregation*. [the Congregation that descended from *Jacob*]

5 *And he was King* [Giving Lawes, and governing the People as a King. The word King is also taken for a Prince or Ruler, *Ierem.* 19. 3. and 46. 25. see the Annotation there] *in Ieshurun*; [see above chap. 32. on v. 15.] *where the heads of the people, together with the Tribes of Israel, are gathered together*.

6 *Let Reuben live, and not die; and let his men be (in) number*. [Or, let them (not) be few in number; that is, great in number; oth. although his people be few in number.]

7 *And this is of Iuda*; [That is, this is the blessing of *Iuda*; under whom *Simeon* is likewise comprehended, as having his Land dispersed among *Iuda*, and going forth to warre with him; see *Iosua* 19. 1. *Iudges* 1. 3. 1 *Chronicles* 14. 24.] *which he* [namely *Moseh* and so in the sequel] *said, Deur LORD, the voice of Iuda*, [when they pray unto thee for victory] *and bring him again into his people*; [cause him to have the victorie, and to return safe home unto those that be his] *let his hands be sufficient for him*, [give him sufficient strength to stand against his enemies] *and be thou an help (to him) against* [Hebr. from] *his enemies*. [that is to assist him and deliver him from his enemies]

8 *And of Levi he said Thummim and Urim be with the man*, [*Moseh* speaketh here, as also in the following verses, unto God. Of *Urim* and *Thummim*; see *Exodus* 28. 30.] *thy favourite*; [to wit, the high Priest who was a man of God, and in the favour of God, oth. thy welbeloved, thy bountifull courteous, gracious one] *whom thou didst tempt in Massa, with whom thou didst strive at the waters of Meriba*; [see the History, *Numbers* 20.]

9 *Who* [Namely, *Levi*] *said unto his father, and to his mothers* [I see him not; that is, I pity or spare them not; when God commandeth me to do it; this relateth to the History mentioned *Exodus* 32. 26. &c.] *and who knew not his brethren, and regarded* [Hebr. knew] *not his sonnes*; for they observed thy Word, and kept thy Covenant.

10 *They shall teach Iacob thy judgements, and Israel thy Law*; *they shall lay incense before thy nose*, [Spoken of God after the manner of men; that is before thee, who art in a speciall manner present with the Ark of the Covenant, which was in the most Holy place, behinde whose vail the Altar of Incense stood] *and that which shall be consumed* [with fire as burnt-offerings and some other offerings] *upon thine Altar*. [of burnt-offering]

11 *Bless LORD his power*, [Or, his Hoste; that is, Hostes, the Levites being distinguished in their ranks for severall Offices. See *Numbers* chapter 4.] *and let the work of his hands be well-pleasing unto thee*: *smite thorow the loins* [Or, wound, thrust thorow, &c. that is, break their power in pieces; compare *Psalms* 18. 39.] *of those that rise up against him, and hate him, that they rise not up again*; [oth. as soon as they rise up]

12 *And of Benjamin he said*; *The beloved of the LORD* [This hath respect to the tender love of *Jacob* toward *Benjamin*, whereunto without doubt *Jacob* was moved by God; see thereof *Genesis* 42. 36. 38. and 43. 6. 14. and 44. 20. 23. 29. &c.] *he shall dwell in safety by him*: [that is, by the LORD: as *Ben-*

jamin dwelt formerly by his father *Jacob*] *he shall cover* [or, protect, defend] *him all the day long, and he shall dwell between his shoulders*. [the LORD shall dwell between *Benjamin's* shoulders: that is in *Jerusalem*, the chief Citie of his possession. Thus *Jerusalem* is compared to the head standing between the shoulders, and *Benjamin's* land to the body]

13 *And of Joseph he said*; *Blessed of the LORD be his land, from the most excellent (things) of Heaven*, [Meaning the most excellent fruits, which by reason of the rain of heaven (that is, of the Aire) do spring forth and grow. See *Genesis* 49. 25.] *from the Dew, and from the Deep*, [that is, the deep waters; see *Gen.* 49. on v. 25.] *that liech beneath*.

14 *And from the most excellent revenues of the Sun*, [Hebr. from the most excellent of the revenues of the Sunne; and so in the sequel. This is the fairest fruits which by the heat and warmth of the Sunne come forth and ripen] *and from the most excellent putting forth of the Moon*. [which the Moon in divers moneths putteth forth, or thrusteth forth, in that the moysteneth the earth.]

15 *And from the most excellent (things) of the ancient mountains*, [Hebr. mountains of antiquite] *and from the most excellent things of the everlasting Hills* [Hebr. of Eternitie; that is, which have been from the beginning of the world; see *Genesis* 49. 26. Hebr. from the head of the Hills, &c. that is, the principallest, chiefest, as *Exodus* 30. 23. understand the fair wholesome Herbs, fruits of Trees, Vines, the fair Olive and Figge-trees, that grow most pleasantly on the mountaines and hills]

16 *And from the most excellent (things) of the earth, and fulnesse thereof, and (from) the good will of him*, [Or, and (this by) the good will of God: being the Fountain of this blessing] *that dwell in the bush*: [that appeared to *Moseh* in the bush, *Exodus* 3. 2.] *let (the blessing) come upon the head of Joseph*, [that is, *Joseph's* posteritie] *and upon the top of the head of him that was separated from his brethren*; [see *Gen.* 48. 22. and 49. on v. 26.]

17 *He hath the glory of the first-born of his Oxe*; [That is, he is fair strong and nimble, as the first-born of one of his Oxen] *and his hornes are the hornes of the Unicorne*; [see *Numbers* 23. 22. and 24. 8. the similitude of hornes is often used in Scripture, to signifie power, strength and defence, glory, honour, dignitie, pride, exaltation, also firmnesse and long continuance for a thing; see 1 *Samuel* 2. 1. 2 *Samuel* 22. 3. *Iob* 16. 15. *Psalms* 22. 21. and 75. 4, 5, 11. and 89. 17. 24. and 92. 10. and 112. 9. and 132. 7. and 148. 14. *Ierem.* 48. 25. *Lamentations* 2. 3, 17. *Ezech.* 29. 21. and 34. 21. *Mich.* 4. 13. *Luke* 1. 69. &c.] *with them he shall push the people together to the ends of the land*. [or, of the Earth] *Now these are the ten thousands*, [that is, these hornes of *Joseph* signifie, &c.] of *Ephraim*, and these are the thousands of *Manasseh*. [Ephraim is counted greater then *Manasseh*, because the birth-right was translated upon him by *Jacob*, see *Genesis* 48. 14, 17, 18, 19.]

18 *And of Zebulon he said*; *Rejoyce Zebulon, in thy going out*: [That is, because of thy navigation, and traffique, whereby thou shalt get riches; see *Genesis* 49. 13. *Ios.* 19. 11. *Matthew* 4. 15.] *and Issachar in thy Cottages*; [that is, in thy trading about Cattell, for which the Huts or Tents served; see *Gen.* 4. 20. and compare *Gen.* 49. 14, 15.]

19 *They shall call the people unto the mountain*; [That is, they shall, being moved by the blessing of God, be zealous to invite and stirre up by their example the other Tribes, as dwelling far from thence, to goe along with them unto mount *Zion*, to the service of God. Some do also understand, that by the means of Navigation,

they should invite the Heathen to the true Religion] *there they shall offer offerings of righteousness*; [that is, the lawfull offerings, or thank offerings, which they do owe according to right] *for they shall suck the abundance of the Sea*, [that is, those wares and riches which are brought from beyond Sea] *and the covered hidden things* [meaning all manner of costly things, as gold, precious stones, &c. which are wont to be lockd up and hid; these are carried and transported by Sea and Land as we say] *of the sand*; [that is, of the Sea, whose shores and bottom are full of sand; or the costly things, which by reason of shipwracks are commonly hid in great abundance in the bottom of the Sea, and are sometimes cast out upon the shore, or else fished and taken up]

20 *And of Gad he said, Blessed*; [That is, thanked, praised; see Gen. 14. on verse 20.] *be he, that maketh room for Gad*: [namely, God, who gave the Gadites room by Jephie the Gileadite, when they were also straitened by the Amorites; see Judg. 11. compare Genesis 49. 19. Psalm 4. 2. &c.] *he dwelleth as an old Lion*, [bold and undaunted, marching forth out of his Troup like a Lion, to subdue his enemies; see the accomplishment, 1 Chron. 5. 19, 20, 21, 22.] *and tearth the arm; yea, also the crown of the head.*

21 *And he provided of the first for himself*; [He looked out in the beginning for a fit dwelling place for himself; or of the first; that is, of the first place, that he met with; to wit, Gilead. Numb. 32. 1, &c. which also was granted them by Moses the Law-giver, Numbers 32, 33, &c. and there the Gadites according to their offer, and Moses consent or yielding, left their wives children and cattell under Gods protection in certain fenced Cities, going forth armed with the rest of the Israelites, to execute Gods judgements against the Canaanites; see Numb 32. 15, 17, &c. and above, chap. 4. 16, 18, 19, 20.] *because he was there covered (in) the portion of the Law-giver*: *therefore he came with the heads of the people, he executed the justice of the LORD, and his judgements with Israel.*

22 *And of Dan he said; Dan is a young Lion*: [Nimble and couragious against the enemies] *he shall leap forth (as) from Basan*. [hence is gathered that there were many and strong Lions there. Compare Judg. 14. 5. Of Basan, see above chap. 32. on v. 14.]

23 *And of Naphtali he said; O Naphtali, be satisfied with the good will, and full with the blessing of the LORD*: [With gifts, which come from the favour and blessing of God] *possesse hereditarily, the West*, [Heb. the Sea; because the midland Sea lay on the West-side of Canaan. See Genesis 12. on verse 8.] *and the South.*

24 *And of Aser be said; Let Aser be blessed with sons*: [Oth. above the (other) sonnes, that is, his brethren; or, blessed, that is, thanked and praised; of (the) other sons: as those that shall partake of the fruitfulness of his land] *let him be acceptable to his brethren, and let him dip his foot in Oyle*. [Compare Genesis 49. 20. and Job 29. 6.]

25 *Iron and Copper shall be (under) thy shoe*: [Oth. be thy shutting up: meaning the mountain, wherein these metals should be found. Hebr. (let) iron and Copper (be) thy shoe. The meaning is; Iron and Copper shall be in thy earth under thy feet. Compare above chapter 8. 9. Oth. thy bar shall be Iron and Copper: that is, thy land shall be shut in and kept as with Iron and Copper bars] *and thy strength [Oth. fame] as thy dayes*. [the meaning is, as long as thou shalt be a Nation, thou shalt be strong, mighty, or famous, by reason of thy strength or power. Thine old age shall be as thy youth.]

26 *There is none like unto God, O Jeshurun*: [Or, there is none like unto the God of Jeshurun; of Jeshurun see above, chap. 32. 15.] *who rideth upon the heaven for thy help*, [upon the heaven, that is upon the Aire,

from whence he sendeth help unto his people against their enemies, whom he from thence smiteth, and destroyeth with terrible tempest of hail, lightning and thunder. See an excellent Exposition hereof. Psalm 18. from verse 7. to verse 20.] *and with his highnesse*; [that is, with his high and glorious workings] *upon the uppermost [or, thinnest] clouds*. [which are engendred in the uppermost part of the Aire.]

27 *The everlasting God*; [The Hebrew word rendered here *everlasting*, being used of creatures, signifieth that which was in former times of old, or, from the beginning of the world, as above verse 15. but being used of God, it likewise signifieth Eternitie, or, He that was before all time. Hebr. God of Eternitie] *be an habitation unto thee*; [that is, an high place wherein thou mayest live quietly, and in safety] *and underneath, everlasting arms*; [Hebr. arms of Eternitie; that is, the everlasting Almightiness of God shall help and protect them on the Earth beneath] *and let him drive away the enemy before thy face, and let him say, Destroy (them).*

28 *Israel then shall dwell in safety alone, (and) Jacobs eye shall be upon a land of Corn and new wine*: [That is, Jacobs posteritie shall dwell in peace, behold the fruitfulness of their land with their eyes, and take delight in it. Oth. the fountain of Jacob, that is, a lasting spring and flood of all kinds of blessings be among the people of Israel, that is sprung from Jacob, &c.] *yea, his Heaven shall drop with dew.*

29 *Happy art thou, O Israel! Who is like unto thee? thou art a people redeemed by the LORD, the shield of thy help*, [Or, thy shield of help, that is, thy helping shield; as Psalm 2. 6. the mountain of my Holynesse, that is, my Holy mountain] *who is a sword of thy Highnesse*: [who fighteth for thee to lift thee up on high] *therefore thine enemies shall feignedly subject themselves unto thee*, [shall be forced to submit unto thee though they have no reall intention in it, or do it not from the heart; see 2 Sam. 22. on verse 45. Psalm 18. 45. and compare Psalm 56. 3. and 81. 16.] *and thou shalt tread upon their high places*; [see above chapter 32. on verse 13.]

CHAP. XXXIV.

Moses goeth up into mount Nebo, from whence God letteth him see the land of Promise, verse 1, &c. Moses being yet lustie and in health, dieth there, is buried of God, and lamented by Israel, 5. Iosua is convinced, but Moses much more, 9.

Then Moses went up from the plains of Moab unto the mountain of Nebo, [Lying (as some Maps do shew) at the South side of Pisga, close by the City of Nebo, built up by the Reubenites, Numb. 32. 38. Compare above chapter 32. 49. Moses by revelation from God knowing afore hand that he was to die there, went very willingly to his dying place] *to the top* [Hebr. the head] *of Pisga*, [this was a very high mountain, lying close to Nebo, which was much lower, serving as an ascent to the top of Pisga] *which is over against Jericho; and shewed him all the land of Gilead*; [see Gen. 31. on verse 21. and Numb. 32. 1, 19, &c.] *unto Dan*; [lying in the North-end of Canaan, formerly called Leshem, or Lais, taken by the Tribe of Dan, and by them so called; Jos. 19. 47. Judg. 18. 29. This chapter (according to the opinion of most Interpreters) was written after Mosess death by some other man of God (whether Iosua, Eleazar, or some other) by special revelation or instinct of the Holy Ghost. Without that, the Authour of this Chapter (as also the Apostle Jude, who relateth somewhat from hence in his Epistle) could not know these things which passed between God and Moses alone.]

2 *And at Naphthali*, [That is the land of Naphthali] *and*

and the Land of Ephraim, and Manasse : and all the land of Iuda, unto the hinmost Sea. [See above chapter 11. on verse 24.]

3 And the South, and the plain of the valley of Iericho, the Palm-citie, [So called, because many Palm-trees grew in the valley of Iericho, as also Balm, for which this Citie was famous, and had the name Iericho, because of the good or sweet smell ; see likewise Iudges 1. 16. 2 Chron. 28. 15.] unto Zoar, [see Gen. 19. v. 20.]

4 And the LORD said unto him ; This is the Land which I swore unto Abraham, unto Isaac and unto Iacob, saying ; I will give it unto thy seed : [See Gen. 12. 7. and 13. 5. and 15. 18. and 26. 4. and 28. 13.] I have caused thee to see it with thine eyes, but thou shalt not go over, [over the Jordan] thither.

5 So Moseh the servant of the LORD, died there, in the land of Moab, according to the mouth [That is, word, saying, or, ordinance] of the LORD :

6 And he [To wit, the LORD] buried him in a valley, in the land of Moab, over against Beth-Peor ; [See above chap. 3. on v. 29.] and no man hath known his sepulchre, [that is, the place where the LORD had buried him ; see the Epistle of Jude verse 9. This doubtlesse God would have to be, for to prevent all occasion of superstition or idolatry (whereunto that people was much inclined :) as on the contrary the Devil would faine have discovered it] unto this day. [from these words it appeareth plainly, that this chapter was written after Moseh's death]

7 Now Moseh was an hundred and twentie years old, [Hebr. a son of an hundred and twentie years] when he

died : his eye was not grown dim, and his strength [that is, vigour, lustiness, youthfulness, Heb. properly greenness : a similitude taken from green herbs that are full of sap, and abounding with juice and moisture ; notwithstanding this, God made him die even while he was yet lusty and strong] was not decayed. [Heb. fled away. Compare Ios. 14. 10, 11.]

8 And the children of Israel wept for Moseh in the plains of Moab thirtie dayes : [Compare Gen. 50. 3, 10. and Numb. 20. 29.] and the dayes of weeping, and mourning for Moseh were ended.

9 Now Iosua, the son of Nun, was full of the Spirit of Wisedome, [That is, of the gift of wisedome, which the Holy Ghost had wrought in him for the executing of such an office] for Moseh had laid his hands upon him : [Hebr. properly, had leaned with his hands upon him, see hereof Numb. 27. on v. 18. likewise Genes. 48. on v. 10.] so the children of Israel hearkened unto him, and did according as the LORD had commanded Moseh.

10 And there arose not a Prophet more in Israel, like unto Moseh ; whom the LORD had known, [Oth. who had known the LORD] from face to face : [see above ch. 5. on v. 4. and Exod. 33. 11. Numb. 12. 8.]

11 In all the tokens, and the wonders, whereunto the LORD had sent him to do them in the land of Egypt, to Pharaoh, and to all his servants, and to all his land :

12 And in all that strong hand, [That is, the works of the Divine power. Compare above chapter 4. on v. 34.] and in all that great terrour ; [that is, terrible, miraculous acts] which Moseh [that is, God, by the hand or Ministration of Moseh] did before the eyes of all Israel.

The end of the fifth Book of MOSES called DEUTERONOMIE.

JOSUA.



THE BOOK OF JOSUA.

The Argument of this Book.

IN this BOOK are rehearsed the wonderfull works of the Lord, which, to demonstrate the truth and faithfulness of his Promises, he did since the death of Moses to the decease of Josua; to wit, how he brought the children of Israel into the promised Land of Canaan, leading them on drie foot thorow Jordan, and delivering into their hands all the Kings of the Canaanites, with their Lands and Cities; which Josua divided among nine Tribes and an half: The Cities of Refuge, together with those Cities which the Levites were to inhabite, are also appointed. Lastly, in this BOOK is related the death of Josua, when he was an hundred and ten years old, having set before the Israelites the curse of God, if they should depart from the Covenant which the Lord had made with them. Josua was both in name and in office a speciall Type of our Lord JESUS CHRIST, who bringeth the faithfull into the true place of rest; to wit, that Heavenly Canaan, Heb. 4. 8, &c. This History containeth the time of somewhat more then seventeen years, and beareth the name of Josua, because therein is treated of his famous Acts: By whom this Historic was penned, is doubtfull and uncertain. Some conceive that it was penned by a Prophet, who lived some few years after. It may fitly be divided into three parts: for in the twelve first Chapters are mentioned the exceeding great victories, which Josua, by the strength and power of God, obtained. In the second part, to wit, from Chapter 13. to Chapter 22. is treated of the dividing of the Land among the Tribes. In the third part is described the dismissing, or sending away of the two Tribes and an half: As also the strict and serious charge of Josua unto the people of Israel. And lastly, the decease of Josua, and of Eleazar.

JOSUA.

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10 And there arose not a Prophet more in Israel, like unto Moseh ; whom the LORD had known, [Or, who had known the LORD] from face to face : [see above ch. 5. on v. 4. and Exod. 33. 11. Numb. 12. 8.]

11 In all the tokens, and the wonders, whereunto the LORD had sent him to do them in the land of Egypt, to Pharaoh, and to all his servants, and to all his land :

12 And in all that strong hand, [That is, the works of the Divine power. Compare above chapter 4. on v. 34.] and in all that great terrour ; [that is, terrible, miraculous acts] which Moseh [that is, God, by the hand or Ministrate of Moseh] did before the eyes of all Israel.

The end of the fifth Book of MOSES called DEUTERONOMIE.

JOSUA.



THE BOOK OF JOSUA.

The Argument of this Book.

IN this BOOK are rehearsed the wonderfull works of the Lord, which, to demonstrate the truth and faithfulness of his Promises, he did since the death of Moses to the decease of Josua; to wit, how he brought the children of Israel into the promised Land of Canaan, leading them on drie foot thorow Jordan, and delivering into their hands all the Kings of the Canaanites, with their Lands and Cities; which Josua divided among nine Tribes and an half: The Cities of Refuge, together with those Cities which the Levites were to inhabite, are also appointed. Lastly, in this BOOK, is related the death of Josua, when he was an hundred and ten years old, having set before the Israelites the curse of God, if they should depart from the Covenant which the Lord had made with them. Josua was both in name and in office a speciall Type of our Lord JESUS CHRIST, who bringeth the faithfull into the true place of rest; to wit, that Heavenly Canaan, Heb. 4. 8, &c. This History containeth the time of somewhat more then seventeen years, and beareth the name of Josua, because therein is treated of his famous Acts: By whom this Historic was penned, is doubtfull and uncertain. Some conceive that it was penned by a Prophet, who lived some few years after. It may fitly be divided into three parts: for in the twelve first Chapters are mentioned the exceeding great victories, which Josua, by the strength and power of God, obtained. In the second part, to wit, from Chapter 13. to Chapter 22. is treated of the dividing of the Land among the Tribes. In the third part is described the dismissing, or sending away of the two Tribes and an half: As also the strict and serious charge of Josua unto the people of Israel. And lastly, the decease of Josua, and of Eleazar.

JOSUA.



J O S U A.

CHAP. I.

God commandeth Josua to lead the people unto the Land of Canaan, verse 1, &c. whose borders are mentioned, 4. God confirmeth Josua by speciall promises, 5. and exhorteth him to diligent consideration of his Law, 7. Josua commandeth the people to prepare themselves for the journey and passage over Jordan, 10. and exhorteth the Reubenites, Gadites, and the half Tribe of Manasseb to march, because of the promise which they had made unto Moseh, 12. which they are ready to do, 16. All the Tribes promise to obey Josua, 17.

NOW it came to pass after the death of Moseh the servant of the LORD, that the LORD spake unto Josua the son of Nun, Moseh his servant, saying:

2 My servant Moseh is dead: therefore arise now, go over this Jordan, [This is the greatest River of the land of Canaan: It runneth along the promised Land, and endeth in the dead Sea, or Lake called *Lacus Asphaltites*; and about this River did John the Baptiste first administer the Baptisme, Mark 1. 5. and our Saviour Jesus Christ was also baptized in it, Matth. 3. 13.] thou and all this people, unto the Land, which I gave unto thee, the children of Israel. [i. e. promised long ago to give, but now put in full and actual possession.]

3 Every place whereon the sole of your foot shall tread, have I given unto you; according as I spake unto Moseh.

4 From the wilderness [viz. the wilderness Sin, Exodus 16.] and this Libanon, [this is the tallest and greatest mountain in Syria, beginning from about Zidon and reaching till near Damascus] even unto the great river, the river Phrath, [this was the border towards the East] all the land of the Hethites, and even unto the great Sea, (toward the) going down of the Sun shall be your border.

5 No man shall be able to subvert before thy face all the dayes of thy life, according as I have been with Moses, will I be with thee; I will not fail thee, nor will forsake thee.

6 Be strong and courageous; for thou shalt cause this people hereditarily to possess that land which I have sworn unto their fathers to give them.

7 Only be strong and very courageous, that thou mayest observe to do according to all the Law which Moseh my servant commanded thee; turn not from it to the right hand nor to the left, that thou mayest deal understandingly where ever thou shalt go.

8 Let not the Book of this Law depart out of thy mouth [i. e. let thy heart be so filled with the word and knowledge of God, that thy mouth may overflow therewith, see Matth. 12. 34] but meditate therein day and night, that

thou mayest observe to do according to all that is written in it, for then shalt thou make thy wayes prosperous, and then shalt thou deal understandingly.

9 Have not I commanded it thee? be strong and courageous, be not affrighted, neither be dismayed: for the LORD thy God is with thee where ever thou goest.

10 Then Josua commanded the Officers of the people, saying:

11 Pass thorow the midst of the Camp, and command the people saying, Prepare victuall for your selves: for within three dayes ye shall passe over this Jordan, that you may go in to inherit the land which the LORD your God giveth you to inherit.

12 And Josua spake unto the Reubenites and Gadites, and the half Tribe of Manasseb, saying:

13 Remember the word which Moseh the servant of the LORD commanded you, saying: the LORD your God giveth you rest, and he giveth you this land; [viz. where they were at this time, on this side Jordan, see Num. 32. 33.]

14 Your wives, your little children, and your cattell remain in the Land, which Moseh gave you on this side Jordan, but ye shall goe before the face of your brethren armed, [See Exodus 13. on v. 18.] all the mightie men of valour, [intimating, that all those who out of these Tribes were to goe forth upon this service, were to be choice men, stout and valliant souldiers well armed] and shall help them.

15 Untill the LORD give your brethren rest, as (he hath given) you, and that they likewise hereditarily possess the Land which the LORD your God giveth them: then ye shall return unto the land of your inheritance, and shall hereditarily possess it, which Moseh the servant of the LORD gave you on this side Jordan, toward the Sun-rising.

16 Then answered they Josua, [viz. all the Tribes, or the Officers in their name, submitting themselves thus unto the government of Josua] saying: whatsoever thou hast commanded us we will do, and where ever thou shalt send us we will go.

17 As in all things we have hearkned unto Moseh, so will we hearken unto thee: onely the LORD thy God be with thee as he was with Moseh. [This is a wish or desire, whereby these Tribes wish prosperitie unto Josua, in the administration of the Office which he had taken upon him, looking upon that which God had promised him, verse 5. But others conceive it to be a stipulation or condition, promising to obey him, in case the LORD should be with him, as he was with Moseh.]

18 Every man that shall rebell against thy mouth, [i. e. command] and shall not hearken to thy words in all things; which thou shalt command him, the same shall be put to death; onely be strong and courageous.

CHAP. II.

CHAP. II.

Josua sendeth two men to spie out the land of Canaan and Jericho, verse 1; &c. whom the king of that City causeth to be sought after, 3. but Rachab hideth them, 4. and craftily deceiveth the Kings messengers, 5. and she relateth the great dismaynesse of the people of that city, and of the land, declaring that the same came from God, 9. She requesteth that the Israelites would save her and her fathers house alive, 12. which the spies promise upon oath, yet with condition, 14. After that they return unto Josua, 23. and bring him good tidings 24.

NOW Josua the son of Nun had sent from Sittim [Situate in the land of the Moabites, where the Israelites had transgressed in committing fornication and idolatry with Baal-Peor, Numb. 25. 1.] two men, to spie secretly, [Heb. silently : i. e. he had not acquainted the people therewith, as Moses had done, when he sent out the twelve men, Num. 13. 2. and 33. 49.] saying : Go your wayes, view the land and Jericho : [Jericho was afterward allotted to the tribe of Benjamin : distant about 150. furlongs from Jerusalem, and about 60 from Jordan : this is the first city which the Israelites set upon by force : It was seated or placed in a pleasant fruitfull country, where many palm-trees grew, whence it was called the palm-City, Deut. 34. 3. Judg. 1. 16. and 2 Chron. 28. 15.] They then went, and came unto the house of a woman, a harlot, [Oth. of a woman, who was an harlot. The Hebrew word signifieth also an hostesse : but, Heb. 11. 31. and Jerem. 2. 25. Rachab is expressly called an harlot] and they lodged there.

2 Then it was told the King of Jericho, saying : Behold, this night are come hither two men from the children of Israel, to search out this land.

3 Wherefore the King of Jericho sent unto Rachab, saying : Bring forth the men that are come to thee, for they are come to search out all the land.

4 But that woman had taken both those men, and she had hid them, [Heb. had hid him ; viz. each of them] and said thus : [Oth. and she said, it is right] There came men unto me, but I know not whence they were.

5 And it came to passe, when the gate should be shut, when it was dark, that those men went forth ; whither those men are gone, I know not ; pursue quickly after them, for ye shall overtake them.

6 But she had caused them to go up into the roof : and she had hid them among the stalks of flax, [Heb. in the flax of the wood, thus raw flax, which is not cleared from its stalks, seems to be called. There be those who conceive, that by the flax of the wood is meant cotton, which by the Greekes is called *ξύλον*, and *ξύλον*, whereof abundance is found in Syria and Assyria] which by her were placed on the roof.

7 Those men now pursued after them on the way of Jordan, unto the ferries. [Understand here the ferrie, or ferries, where they are wont to passe over the Jordan ; that there their passage over might be stopped] and the gate was shut, [viz. the City-gate, that those spies, if they were yet in the city, might not scape away] after they were gone forth that pursued after them.

8 Now before they were laid down, she went up to them upon the roof,

9 And she spake unto these men, I know that the LORD hath given you this land, and that your terror is fallen upon us, [i. e. the terror because of you, or for your sake] and that all the inhabitants of the land are melted before your face.

10 For we have heard that the LORD dried up the waters of the red-sea before your face, when ye went

forth out of Egypt, and what ye did unto the two Kings of the Amorites, Sihon and Og, who were on the other side of Jordan, whom ye banned. [or devoted to destruction.]

11 When we heard it, our heart melted, [i. e. we fainted and lost all our courage. See this manner of speaking likewise, Jos. 5. 1. and 7. 5. Deut. 1. 28. and 20. 8. Psal. 13. 7. Ezech. 21. 14. Nebem. 2. 12. &c.] neither did there remain any more courage in any man, because of your presence : for the LORD your God is a God in the heaven above, and on the earth beneath.

12 Now then, swear unto me (I pray) by the LORD, because I have shewed kindness unto you : that ye likewise will shew kindness unto my fathers house, [i. e. kinned. See Jos. 23. 25.] and give me a true token,

13 That ye will save alive my father and my mother, as also my brethren, and my sisters, with all that they have ; and that ye will deliver our soules from death. [i. e. our persons.]

14 Then said those men unto her, Let our soul be to die for you, [i. e. we will spare and protect both you and yours, though it should cost us our life] if ye discover not this our business : [i. e. thou, or any of thine] It shall then be, when the LORD giveth us this land, that we will shew [Heb. do] kindness and faithfulness unto thee.

15 Then she let them down by a cord through the window : for her house was upon the city wall, and she dwelt upon the wall.

16 And she said unto them, Get up to the mountain, lest peradventure the pursuers meet you, and hide your selves there three dayes, untill the pursuers shall be returned, and afterward go your way.

17 Also those men said unto her : we shall be guiltlesse [i. e. free. So likewise, verse 20.] of this thy oath [i. e. of the oath whereby thou hast engaged us] which thou hast caused us to swear.

18 Behold, when we come into the land, thou shalt tie this line of scarlet thred to the window, whereby thou shalt have let us down, and thou shalt gather unto thee into the house, thy father, and thy mother, and thy brethren and the whole household of thy father.

19 So shall it be, that whosoever shall go forth out of the doors of thy house, let his blood be upon his head, [i. e. let him be guilty of it himself, if his blood be shed] and we shall be guiltlesse, but whosoever shall be with thee in the house, his blood be upon our head, if any hand shall be against him.

20 But if thou shalt make known this our business, then we shall be guiltlesse of this thy oath, which thou hast made us swear.

21 Then she said, Bee it so according to your words : then she let them go, and they departed, and she tied the scarlet-line to the window.

22 They then went their way, and came up into the mountain, and abode there three dayes, untill the pursuers were returned : for the pursuers had sought them all the way, [viz. towards Jordan, but they sought them not upon the mountain, where the spies lay close] but not found them.

23 So those two men returned, [i. e. they came again into their right way, from which they were departed, that they might not fall into the hands of those that pursued after them] and descended from the mountain, and passed over, [to wit, over Jordan] and came to Josua the son of Nun, and they related unto him whatsoever had befallen them. [Heb. whatsoever had found them.]

24 And they said unto Josua, Assuredly the LORD hath given us that land into our hands, for even all the inhabitants of the land are melted before our faces.

Josua with the Israelites being departed from Sittim, cometh to Jordan, v. 1. &c. the officers give direction when, and in what manner the people and the priests should march, 2. Josua comforteth and encourageth the people, declaring the wonderfull work which the LORD should do before their eyes, 9. drying up Jordan, untill the ark and all the people should have passed over it on drie-foot: 13.

Josua then rose early in the morning, and they journeyed from Sittim, and came unto Jordan, he and all the children of Israel: and they over-nighted there before they marched over.

2 And it came to passe, that the Officers at the end of three dayes, [Understand the end of the three dayes, whereof is spoken above chap 1. 11. & see concerning this manner of speaking, Deut. 15. 1.] went thorow the midst of the Camp:

3 And charged the people, saying: when ye see the Ark of the covenant of the LORD your God, and the Levitical Priests [i. e. who were all of the tribe of Levi but all that were of the tribe, were not Priests] bearing the same, do you likewise remove from your place, and follow after it.

4 Yet so that there be space between you, and between it about two thousand ells (or cubits) in measure, and approach not unto it, that ye may know that way which ye shall go, for ye passed not that way yesterday (and) ere yesterday. [i. e. heretofore. See Genes. 31. 2.]

5 Josua said [viz. before; or had said] also unto the people, hallow your selves; [Of hallowing, see Exod. 19. 10. Levit. 20. 7. Num. 11. 18. Jos. 7. 13. and 1 Sam. 16. 5.] for to morrow the LORD will do wonders in the midst of you. [See below v. 15, &c.]

6 Likewise Josua spake unto the Priests, saying, Take up the ark of the covenant, and passe over before the face of the people: Then they tooke up the Ark of the covenant, and they went before the face of the people.

7 For the LORD had said unto Josua, This day will I begin to magnifie thee [i. e. bring thee in repute & esteem by this miracle which I will do, whereby the people of Israel shall know that I have made thee the head over them, and that by thy ministry I will bring them into the land of Canaan:] before the eyes of all Israel: that they may know that I will be with thee, even as I have been with Moses.

8 Thou then shalt command the Priests, who bear the Ark of the covenant, saying: when ye are come unto the brink of the water of Jordan, stand still in Jordan.

9 Then Josua said unto the children of Israel, Draw nether hither, and hear the words of the LORD your God.

10 Moreover, Josua said, hereby [To wit, by this miracle, which is related, verse 13.] ye shall acknowledge that the living God is in the midst of you, [Oth. that God is living in the midst of us] and that he will wholly drive out before your face the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold the ark of the covenant of the Lord of all the earth, [Oth. the Ark of the covenant (yea) the Lord of the whole earth. Compare Micah. 4. 13. Zach. 4. 14. and 6. 5.] passeth thorow before your face into Jordan.

12 Now then take ye unto your selves twelve men out of the tribes of Israel, [viz. to offer that which is mentioned, below chap 4. 2, &c.] out of every tribe a man [Heb. one man, one man out of one tribe.]

13 For it shall come to passe, as soon as the soles of the feet of the Priests who bear the Ark of the LORD, the

Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off, [Intimating, that the water which descended from above should stand still, the other should run down] (to wit) the waters which came down from above, and they shall remain standing upon one heap.

14 And it came to passe when the people removed out of their tents, to passe over Jordan, that the priests did bear the Ark of the covenant before the face of the people.

15 And when they that bare the Ark were come unto Jordan, and the feet of the Priests that bare the Ark were dappd in the outmost (part) of the water (Jordan now was full all the dayes of harvest [i. e. it was wont to be full at this time, that is his nature, and so was it likewise also at this time] on [Oth. above. See above chap. 4. 18.] all his banks:)

16 The waters which came down from above, stood: they rose up upon an heap, very far off from the citie Adam [This city is placed in some Maps on the east-side of Jordan over against Gilgal] which (lieth) on the side of Zartan, [a place situate South-wards from Adam on the east side of Jordan. See of two other Zarthans, 1 Kings. 4. 12. and 7. 46.] and those that came down toward the Sea of the plain (to wit) the salt Sea, [Heb. the sea of salt, see Gen. 14. 5.] they passed away, they were cut off: [intimating that the lowermost waters with a speedy current straight-way descended, and emptied themselves or were swallowed in the salt-sea, that the people of God might walk on drie foot in the bottom of the River,] then the people passed over, right against Jericho.

17 But the Priests that bare the Ark of the covenant of the LORD, stood firm on the drie (ground) in the midst of Jordan: and all Israel went over upon the drie (ground) untill all the people had made an end to passe thorow Jordan.

CHAP. IV.

God commandeth to carry twelve stones out of Jordan, in remembrance that the Israelites had passed thorow the same on dry foot, verse 1. &c. Josua orders it to be done so, 4. The children of Israel perform it, 8. Josua also setteth up twelve stones for a memoriall in the midst of Jordan, 9. The order which the people and the Priests kept in passing through Jordan, 10. The Reubenites, Gadites, and the half tribe of Manasseh march armed before them, 12. God magnifieth Josua in the sight of the Israelites, 14. The Priests are commanded to come up out of Jordan with the Ark, 15. The waters of Jordan return to their place, 18. The time of this passage, 19. Twelve stones are set up at Gilgal, 20. To what purpose, 21.

Now it came to passe, when all the people had made an end to passe over Jordan, that the LORD spake unto Josua, [Further declaring the charge which he had given him, above chap 3. v. 12.] saying:

2 Take ye to your selves twelve men out of the people, out of every tribe one man [Heb. one man, one man out of the tribe, as verse 5.]

3 And command them, saying: Take up for your selves, hence out of the midst of Jordan, out of the standing place of the feet of the Priests, and prepare twelve stones, and bring them over with you, and place them in the night-camp [To wit, Gilgal, as appeareth below verse 19, 20.] where you shall overnight (or lodge) this night.

4 Josua then called those twelve men whom he had caused to be appointed of the children of Israel, out of every tribe one man,

5 And Josua said unto them: Passe over before the Ark of the LORD your God, into the midst of Jordan and take up to you every one a stone upon his shoulder, ac-

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according to the number of the tribes of the children of Israel.

6 That this may be a token [i. e. a memorial. v. 7 it is called a memorial] among you : when your children shall ask to morrow [see Gen. 30. vers. 33. Exo d. 13. 14. Deut. 6. 20.] saying : what are these stones to you ? [i. e. to what purpose serve these stones ? or, what do they signifie ? so likewise, v. 21. see Exod. 12. 26.]

7 Then ye shall say unto them : Because the waters of Jordan were cut off [i. e. divided. see chap. 3. v. 16.] before the Ark of the covenant of the LORD ; when it marched thorow Jordan, the waters of Jordan were cut off, therefore these stones shall be for a memoriall unto the children of Israel for ever. [see Gen. 13. on verse 15.]

8 Now the children of Israel did so, according as Josua had commanded; and they took up twelve stones out of the midst of Jordan, according as the LORD had spoken unto Josua, according to the number of the tribes of the children of Israel : and they brought them over with them unto the night-camp, [see above v. 3.] and placed them there.

9 Josua also set up twelve stones in the midst of Jordan, at the standing place of the feet of the Priests that bare the Ark of the covenant : and they are there unto this day.

10 Now the Priests that bare the Ark, stood in the midst of Jordan, untill every thing was fulfilled, which the LORD had commanded Josua to declare unto the people, according to all that Moses had commanded Josua : [See Num. 27. 21.] and the people hasted, and they passed over.

11 And it came to passe, when all the people had made an end to passe over : then the Ark of the LORD passed over; and the priests before the face of the people. [i. e. in the view of all the people.]

12 And the children of Reuben and the children of Gad, together with the half tribe of Manasseh, marched armed before the face of the children of Israel : [To wit, before the other tribes of the children of Israel. See chap 1. 14.] according as Moses had spoken unto them.

13 About forty thousand men, well prepared men of war, marched before the LORD [i. e. before the LORD, who did manifest himself upon the Ark of the covenant. See Numb. 32. 21.] unto battell, to the plain fields of Jericho.

14 The same day did the LORD magnifie Josua before the eyes of all Israel : and they feared him : even as they had feared Moses, all the dayes of his life.

15 The LORD now spake unto Josua, [i. e. had said and so also verse 17.] saying :

16 Command the Priests that bear the Ark of the testimony, that they come up out of Jordan.

17 Then Josua commanded the Priests, saying : Come up out of Jordan.

18 And it came to passe, when the Priests, who bare the Ark of the covenant of the LORD, were gone up out of the midst of Jordan, (and) the soles of the Priests feet were drawn off upon the dry (ground,) that the waters of Jordan returned into their place, and went as yesterday (and) ere yesterday on all his [Jordans] banks.

19 Now the people were come up out of Jordan on the tenth day of the first moneth : And they camped themselves at Gilgal, [viz. in the place which Josua afterward called Gilgal, below chap 5. 9.] on the east-side of Jericho.

20 And Josua set up twelve stones in Gilgal, which they had taken out of Jordan.

21 And he spake unto the children of Israel, saying : When your children shall ask their fathers to morrow, saying, What are these stones ?

22 Then ye shall tell your children, saying : on the dry (ground) did Israel [i. e. the posterity of

Israel, or, Jacob] passe thorow this Jordan.

23 For the LORD caused the waters of Jordan to be dried up before your faces, untill ye were passed thorow it. even as the LORD your God did unto the Red-sea, which he caused to be dried up before our face, untill we [viz. I, Caleb, and your fathers] were gone thorow it.

24 That all the people of the earth might know the hand of the LORD, that it is strong : [Oth. for it is strong] that ye might fear the LORD your God all dayes. [Heb. all the dayes.]

CHAP. V.

All the Kings of the Amorites, and of the Canaanites are sorely affrighted, hearing of the drying up of Jordan, and of the Israelites passage thorow it, v. 1, &c. The males of the Israelites born in the wilderness, are circumcised by the command of God 2. where they likewise celebrate the passeeover, 10. The Manna casceth, after they had eaten of the corn of the land, 12. CHRIST, the Prince of the people appeareth unto Josua in the form or shape of a man of war, 13.

And it came to passe, when all the Kings of the Amorites, which (were) on this side of Jordan westward, [i. e. inhabiting the West part, in the land of Canaan] and all the Kings of the Canaanites, which (were) by the Sea, heard that the LORD had dried up the waters of Jordan before the face of the children of Israel, untill we were passed it: Their heart melted, [i. e. they fainted; see chap 2. 9, 24.] there was no more courage in them, before the face of the children of Israel.

2 At that time the LORD spake unto Josua, Make thee stone knives, [Oth. sharp knives. Heb. swords, or knives of rocks, as Exod. 4. 25.] and circumcise again [Heb. return circumcise; i. e. circumcise again, an Hebrew manner of speaking, see Numb. 11. on v. 4. Psal 85. 7. Ezecb. 8. 6. The circumcising was first enjoined unto Abraham and his seed, and was afterward continued till in Egypt, where those who were come out of Egypt were also circumcised: but for as much as circumcision was not administered unto those that were born in the wilderness, therefore the same is here again by Gods command re-assumed] the children of Israel the second time.

3 Then Josua made him stone-knives, and circumcised the children of Israel, [viz. those, who as yet were not circumcised, which were those that were born in the wilderness] upon the hill of foreskins. [some keep the Hebrew word *Areloth* used in the text, which signifieth foreskins, because the foreskins of the children of Israel were there circumcised.]

4 Now this was the cause wherefore Josua circumcised them: all the people that went out of Egypt, the males, all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 For all the people that came out thence were circumcised; but all the people that were born in the wilderness by the way, after they came forth out of Egypt, (them) they [To wit, the Parents] had not circumcised. [this was omitted, either through negligence and heedlesse-ness, or because they knew not the precise time when they were to march; and it would be very troublesome, yea doubtless prove exceeding dangerous to those that were but newly circumcised, immediately to march upon it.]

6 For the children of Israel marched forty yeares in the wilderness, till all the people of the men of war, that were gone out of Egypt, who had not obeyed the voice of the LORD, were consumed: so whom the LORD had sworn

sworn, that he would not let them see the land, which the LORD had sworn unto their fathers to give us, a land flowing with milk and honey.

7 But he [viz. the Lord God] hath put their sons in their stead, those did Josua circumcise, because they had the foreskin, for they had not circumcised them by the way.

8 And it came to passe, when they had made an end of circumcising all the people, that they abode in their place in the camp, untill they were healed. [Heb. untill they lived, as Numb. 21, 8.]

9 Moreover, the LORD spake unto Josua, This day have I called away the reproach of Egypt [So he calleth the foreskin, which the Israelites had left on their children, herein rather following the example of the uncircumcised Egyptians, then the command of God. See Jerem. 9. 25, 26. Some understand by the reproach of Egypt, the reproach, or aspersion, which the Egyptians would have cast upon God and his people, if they should have been excluded out of the land of Canaan: See Deut. 9. 26.] from you: [Heb. from upon you; i. e. which lay upon you] therefore the name of the place was called Gilgal, [i. e. rolling, rolling away, because by circumcision the shame or reproach of the Israelites was as it were rolled away] unto this day. [viz. keepeth the name, or that place beareth this name]

10 While the children of Israel lay encamped at Gilgal, they kept the passover [Heb. they made, &c. The celebrating of the passover was likewise in the wilderness, save in the second year after their going out of Egypt, intermitted; see Numb. 9, 1.] on the fourteenth day of the same moneth. [viz. on the fourteenth day of the first moneth of the year, as appeareth, Jos. 4. 19.] in the evening, on the plain fields of Jericho.

11 And they did eat of the last yeares corn of the land, the second day of the Passover, unleavened-bread, and parched cares, even the same day.

12 And the Manna ceased the next day, after they had eaten of the last yeares corn of the land, and the children of Israel had no more Manna, but they did eat of the revenue of the land of Canaan, the self-same year.

13 Moreover, it came to passe when Josua was by Jericho, that he lift up his eyes, and looked, there stood a man over against him, [This was the Lord Christ in the shape of a man, as may be gathered from chap. 6. 2.] which had a drawn sword in his hand: [viz. thereby to encourage Josua, giving him to understand, that he would be with him, and fight on his side against the Canaanites, and cause him to have the victory] And Josua went unto him, and said, art thou ours, or our enemies?

14 And he said, No, [i. e. I belong not to your enemies] but I am the Prince of the host of the LORD, [viz. Christ, taking care of the camp of the Israelites, which are the Lords people] I am now come: then Josua fell on his face to the earth, and worshipped, [for he knew him to be the true God. If this had been but a created Angel, he would not have suffered himself to be honored thus, as may be seen, Revel. 19. 20. and 22. 6.] and said unto him, what speaketh my Lord unto his servant?

15 Then said the prince of the host of the LORD unto Josua, Pluck off thy shoes from thy feet, [This God likewise commanded Moses, Exod. 3. 5. see also Act. 7. 33.] for the place whereon thou standest, is holy: [Heb. holynesse. Wherefore was this place holy? because the Lord had hallowed it by his speciall presence. see Exod. 3. 5. and the annotat. there] and Josua did so.

CHAP. VI.

The Lord giveth the city of Jericho into the hand of Josua verse. 1, &c. yet causeth first the souldiers, as also the Ark and few Priests to go round about the city, for se-

ven dayes together, 2. On the seventh day the city is taken, the wall falling down, 20. The Israelites fall in on all sides, and destroy with the sword both men and cattell, 21. Notwithstanding they spare Rachab with all that appertaineth to her, 22. The city and all that is in it, is burnt, except the gold, silver, copper, and iron vessels, 24. Josua curseth that man, that should build up Jericho again, 26. God is with Josua, 27.

Now Jericho shut (the gates,) and was shut before the children of Israel, [viz. for fear of the children of Israel] there none went forth, neither did any go in there.

2 Then the LORD [Above chap. 5. 13. he is called a man] said unto Josua, Behold, I have given Jericho into thine hand, with her King, and valiant champions.

3 Then all ye that are men of war, shall go round the city, compassing the city once, thus shall ye do seven dayes together.

4 And seven priests shall bear seven rams-trumpets [i. e. Trumpets made of rams-horns] before the Ark: and on the seventh day ye shall go about the city seven times: and the Priests shall blow with the trumpets.

5 And it shall come to passe, when they blow slowly with the rams-horn, when ye hear the sound of the trumpet, that all the people shall shout with a great shout, then shall the city-wall [Understand this onely of a part of the wall, for if all the wall had fallen, then must also Rahabs house have fallen, for it stood upon the wall above chap. 2. verse 15.] fall down, [Heb. on its place] and the people shall ascend into it, every man over against himself.

6 Then Josua the son of Nun called the Priests, and said unto them, Carry the Ark of the covenant: and let seven Priests bear seven rams-trumpets before the Ark of the LORD.

7 And unto the people he said, Passe thorow, and go round about this city: and let him that is prepared, [i. e. armed] passe on before the Ark of the LORD.

8 And it came to passe, that according as Josua had spoken unto the people, so the seven Priests went, bearing seven rams-trumpets before the face of the LORD, [See above the annotat. on chap. 4. verse 13.] they marched on, and blew with the trumpets: and the Ark of the covenant [i. e. the Ark in which the two tables lay, wherein the covenant was written] of the LORD, followed after them,

9 And he that was ready (armed,) went before the face of the Priests that blew the trumpets: and the reeward followed after the Ark, [See Numb 10. on v. 25.] whilest they went and blew with the trumpets,

10 Now Josua had commanded the people, saying, ye shall not shout, yea ye shall not cause your voice to be heard neither shall any word be uttered out of your mouth untill the day when I shall say unto you, Shout, then shall ye shout.

11 And he caused the Ark of the LORD to go round about the city, compassing (the same) once: then came they (again) into the camp, and overnigheted in the camp.

12 Afterward Josua rose early in the morning, and the Priests carried the Ark of the LORD.

13 And the seven Priests bearing the seven rams-trumpets before the Ark of the LORD, went on, and blew with the trumpets: and the armed (men) marched before their faces, and the reeward followed after the Ark of the LORD, whilest they went and blew with the trumpets.

14 So they went once round about the city on the second day, and they returned into the camp: thus they did for seven dayes together.

15 And it came to passe on the seventh day, that they

rose up early, by break of day; and they went round about the Citie in the same manner seven times: onely on that day they went seven times round about the Citie.

16 And it came to pass at the seventh time when the Priests blew with the Trumpets, that Josua spake unto the people, Shout, for the LORD hath given you the Citie.

17 Yet this Citie shall be banned (or accursed) to the LORD, [See Deut. 2. 34.] it and all that is in it: onely Rachab the harlot shall remain alive, she and all that are with her in the house, because she bid [some read it, well, or, diligently hid] the messengers whom we [viz. I and the Rulers without the peoples notice, above, chap. 2. 1. and 4. 6.] sent out.

18 Onely beware of the banned (thing) lest peradventure ye ban your selves; [i. e. be a cause that ye be destroyed] by taking of the banned (thing) and make the Camp of Israel to be a ban, and trouble the same.

19 But all the silver and gold, and the copper and iron vessels shall be holy unto the LORD: [Hebr. Holiness] they shall come to the treasure of the LORD.

20 Then the people shouted when they [To wit, the seven Priests] blew with the Trumpets: and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down, and the people ascended into the Citie, every man over against himself, and they took the citie.

21 And they banned all that was in the citie [i. e. utterly destroyed all, as the manner was to deal with things banned or accursed. See Deuteronomy 2. on verse 34.] from the man to the woman, from the child to the aged, and to the Ox and the small Cartell, and the Ass, with the edge of the sword. [Hebr. the mouth of the sword.]

22 Now Josua said unto the two men, the spies of the land, Go into the house of the woman, the harlot, and bring out thence the woman with all that she hath, according as ye sware unto her.

23 Then the young men the spies went in thither, and brought out Rachab, and her father, and her mother, and her brethren, and all that she had, also they brought out all her families; [Or, generations or, kindreds, to wit, which were allied to her] and they placed them without the Camp of Israel, [viz. so long time untill they were well instructed in the Israelitish religion, and so admitted into the Congregation of God; see Deut. 21. 10.]

24 Now they burnt the Citie with fire, and all that was therein: onely the silver and the gold, together with the copper and Iron vessels, they gave to the treasure of the house of the LORD; [viz. of the Tabernacle; see above v. 19. and Numb. 31. 54.]

25 Thus Josua suffered Rachab the harlot to live, and the family of her father, and all that she had, and she dwelt in the midst of Israel [Yea, she was married afterward in the Tribe of Juda, unto Salmon the sonne of Nabasson, Matth. 1. 5.] unto this day: [this argueth not, that Rachab and her posteritie, did not likewise after that time dwell among the Israelites] because she bid the messengers which Josua sent to spie out Jericho.

26 And at the same time Josua adjured them, [viz. by the inspiration of the Holy Ghost] saying, Cursed be that man before the face of the LORD, that shall rise up, and build this Citie Jericho; he shall lay the foundation thereof in (or, for) his first-born son, [i. e. it shall cost him the life of his first-born son. See the fulfilling hereof in Hiel and his sons, 1 Kings 16. 34.] and shall set up the gates thereof in his youngest son.

27 So the LORD was with Josua, and his fame ran thorough all the Countrie. [Hebr. was, &c. i. e. they talked of him in all the circumjacent Countreies.]

CHAP. VII.

The wrath of the LORD is kindled against Israel, because Achan had taken of the banned goods, verse 1. &c. Josua dispatcheth forces to Ai, 2. there thirtie six Israelites are slain, 5. Josua and the eldest of Israel are much astonished therat, and do humble themselves before the LORD, 6. Who discovereth unto him the cause of this defeat, 11. And enjoineth him to finde out by lot the man that had stolen the banned goods, 14. and to burn him and all he had, 15. Achan is found to be the guiltie person, 16. He and all his are stoned, and burnt, 24.

But the children of Israel [Understand one of the children of Israel, viz. Achan. Compare Judges 12. on verse 7.] transgressed, by transgressing with the banned (thing:) [viz. against the Law of God, touching the banned things] for Achan [1 Chron. 2. 7. he is called Achar, i. e. the trouble] the son of Charmi, the son Zabdi; [he is also called Simri, 1 Chron. 2. 6.] the son of Zerah, of the Tribe of Juda, took of the banned (thing) [see above chap. 6. 18, 19.] then the anger of the LORD kindled against the children of Israel. [for one mans sinne God is incensed against the whole Congregation of the Israelites. See Jos. 22. 20.]

2 When Josua sent men from Jericho to Ai, [Ai was seated upon a hill three leagues westward from Jericho, in that part of the Land of Canaan, which fell to the Tribe of Benjamin. There was likewise another Ai, in the Tribe of Gad, which the Ammonites had taken, against which Jeremy prophesieth, chap. 49. 3.] which lieth by Beth-aven, on the East of Beibei, he spake unto them, saying, Go up, and spie out the land: so these men went up and spied out Ai.

3 Afterward they returned unto Josua, and said unto him, Let not all the people go up, let about two thousand men, or about thre thousand men go up to smite Ai, do not tire all the people thither, for they are few.

4 So there went up thither from the people about thre thousand men, which fled before the face of the men of Ai.

5 And the men of Ai smote of them about six and thirtie men, and pursued them (from) before the gate unto Shebarim, [This place was first so called from this defeat of the Israelites. Shebarim signifieth breakings, or, shiverings, because the Israelites Army was there broken and hewen asunder] and smote them in a descent: then the heart of the people melted, and it became water.

6 Then Josua rent his clothes [In token of great grief and anguish of heart, see Gen. 37. 29.] and fell to the earth upon his face before the Arke of the LORD, untill the evening, he and the eldest of Israel; and they cast dust upon their head. [this the Israelites were wont to doe in token of sorrow and astonishment, 1 Sam. 4. 12. and 2 Sam. 13. 19. Jon. 3. 6. Mich. 1. 10.]

7 And Josua said, Ah, Lord LORD, wherefore hast thou ever made this people go through Jordan, [Heb. passing made pass. Here Josua seemeth somewhat to start aside through humane frailtie by reason of the damage sustained] to deliver us into the hands of the Amorites; [understand here under all the seven Nations that possessed the land which the Lord had promised to give unto the Israelites] to destroy us? [oth. that we had been content, and remained on the other side of Jordan!]

8 O LORD! [Heb. in me Lord, see Gen. 43. on v. 20.] what shall I say, seeing that Israel hath turned the neck before the face of his enemies?

9 When the Canaanites and all the Inhabitants of the Land shall hear it, they will surround us and destroy our name

name from the earth: What wilt thou then do to thy great Name? [As if he had said, how wilt thou preserve thy great and glorious Name, when the Canaanites shall say that thou hast not now any more the power to defend us, and to subdue them, as thou in times past hast done]

10 Then the LORD said unto Josua, Arise: wherefore liest thou thus down upon thy face? [Heb. properly art thou falling down.]

11 Israel hath sinned [i. e. one among the Israelites, viz. Achan] and have likewise transgressed my covenant, [i. e. my commandment, whereunto they have obliged themselves in the covenant, to observe the same. See above chap. 6. 18.] which I commanded them: and they have also taken of the banned (thing,) [viz. which I commanded to be banned, chap. 6. 24.] and likewise stollen, [viz. that which ought to have been brought into the Treasury of the Lord, above chap. 6. 19] and likewise lied [Oth. denied, disavouched] and have likewise put it among their stuff.

12 Therefore the children of Israel shall not be able to subsist before the face of their enemies, they shall turn the neck before the face of their enemies, for they are in the ban [i. e. they are fallen into the punishment or judgement which I intended to bring those banned nations, because they have transgressed in the banned thing] I will henceforward be no more with you, unlesse you put away the ban [i. e. him that hath deserved to be banned, because he hath transgressed in the thing. So also below 13. 13.] from the midst of you.

13 Arise, hallow the people, [i. e. cause the people to purifie themselves, and to fit themselves unto holiness, by the ceremonies appointed by God, Exod. 19. 10.] and say, hallow your selves against to morrow: for thus saith the LORD the God of Israel, here is a ban in the midst of thee Israel, thou shalt not be able to subsist before the face of thine enemies, untill you put away the ban out of the midst of you.

14 In the morning therefore shall ye come on according to your tribes: and it shall come to passe, that the tribe whom the LORD shall have hit [Heb. caught or taken, viz. by the lot, which the Lord directeth or disposeth, Prov. 16. 33. See 1 Sam. 14. 41. Jon. 1. 7.] the same shall come on according to the families, and the family which the LORD shall have hit, the same shall come on by households, [Heb. houses] and the household which the LORD shall have hit, the same shall come on man for man, [Heb. with men.]

15 And it shall come to passe, that whosoever shall be hit with the ban, [i. e. with the banned thing, or stollen goods] the same shall be burned with fire, [viz. after that he shall have been stoned to death. See Num. 15. 30. 35.] he, and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath committed folly in Israel, [i. e. a notorious crime, or abomination. Thus the rape of Dina was called, Gen. 34. 7. and the abusing of the Levites wife, Exod. 20. 6.]

16 Then Josua rose up early in the morning, and caused Israel to come on according to their tribes, and the tribe of Judah was hit.

17 Then he caused the family, [i. e. the Tribe, or each family thereof] of Juda to come on, he hit the family of Zarah: When he caused the family of Zarah to come on man for man, [Heb. by men; i. e. according to the households of the fathers, head by head, every one as v. 18.] Zabdi was hit.

18 Whose household when he caused to come on man for man, then was hit Achan the son of Carmi, the son of Zabdi, the son Zerab, of the tribe of Juda.

19 Then Josua said unto Achan, My son, Give, (I pray) the honor unto the LORD, the God of Israel, and make confession before him: [Heb. put etc. When Achan confessed his trespass committed, he gave the honor to God, that he had hit him right.] and tell me (I pray)

what thou hast done, and hide it not before me.

20 Now Achan answered Josua, and said, Verily I have sinned against the LORD, the God of Israel, and have done thus and thus. [viz. as the Lord hath spoken, v. 11.]

21 I saw among the prey a beautifull [Heb. good] stately Babylonish upper garment, [Heb. a cloak of Sineor. See Gen. 10. v. 10.] and two hundred shekels of silver, [this is the moiety of the price, for which Abraham bought the double cave of Ephron, 200. common shekels making 50 Ryx-dollers] and a golden tongue (or, wedge) [a long and broad piece of gold, in fashion of a tongue, whateere it was] whose weight was fifty shekels, and I coveted it, and took it, and behold, they are hid in the earth in the midst of my tent, and the silver under it. [viz. under the Babylonish garment.]

22 Then Josua sent messengers thither, who run to the tent; and behold, it lay hid, [viz. the goods, Or the garments:] in his tent, and the silver underneath.

23 They then took those things out of the midst of the tent, and they brought them unto Josua, and to all the children of Israel, and poured them out before the face of the LORD, [i. e. before the Tent of the congregation where the ark (which was the holy place of Gods presence) was: for this whole consecration was made in a generall assembly of the people.]

24 Then Josua, and all Israel with him, took Achan, the son of Zerab, [i. e. great grand-child. See v. 1.] and the silver, and the stately upper garment, and the golden tongue, and his sons and his daughters, and his oxen, and his asses, and all that he had, and carried them unto the valley of Achor. [i. e. the valley of trouble, afterwards so called, from this history v. 26.]

25 And Josua said, thou hast troubled us: [Of the word to trouble, see 1 Kings 18. on v. 17.] the LORD shall this day trouble thee: and all Israel stoned him [viz. Achan; understand hereby also all his, as v. 26] with stones, and they burned them with fire, and they cast them all over with stones.

26 And they raised over him a great heap of stones being unto this day: thus the LORD turned himself from the heat of his wrath: therefore they called [Oth. he called, viz. Josua] the name of the place, The valley of Achor. [i. e. the valley of trouble, because all the people of Israel were here troubled and grieved for Achans theft: and because he also was therein troubled by a terrible judgement, v. 25.]

C H A P. VIII.

God putteth new courage into Josua, and commandeth him to go and besiege Ai, promiseth him that he shall take it, v. 1, &c. Josua besiegeth Ai, and layeth an ambush against it, and they take it by stratagem and by surprisall, 19. Ai is burned, 20. The King of Ai is taken prisoner, 23. All the inhabitants of the city are put to the sword, 25. and the cattell and other goods are spoiled, 27. Ai is made an heap of stones, 28. The king thereof hanged, 29. Josua buildeth an Altar unto the Lord, 30. according to Gods command, and offered thereon, 31. he writeth the Law of Moses in stones, 32. causeth the same with its blessings and curses to be read before all the people upon the mountains, Gerisim, and Ebal. 33.

Then the LORD said unto Josua, Fear not, neither be dismayed, take with thee all the people of war, and go thou, march up to Ai, I have given into thine hand the king of Ai, and his people, and his city, and his land.

2 Thou now shalt do unto Ai and her King according as thou didest unto Iericho and her King, for that he

shall prey for your selves, the prey thereof and the cattell thereof, then put (or lay) thee an ambush against the city, from behinde it.

3 Then Iosua arose, and all the people of war, to march up toward Ai: and Iosua chose out thirty thousand men of valour, and sent them forth by night.

4 And commanded them, saying: Behold, ye shall lie in ambush behinde the city, keep your selves not very far from the city; and be ye all ready.

5 I now and all the people that are with me, will draw neere to the city: and it shall come to passe, when they shall go out to meet us, even as at the first, that we will flee before their face.

6 Let them therefore come out after us till we draw them off from the Citie, for they will say, They flee before our faces as at first, therefore we will flee before their faces.

7 Then shall ye rise up out of the ambush, [viz. when ye shall see the token which I will give you; see verse 18.] and ye shall take the Citie; [oth. ye shall expel the Citie; i.e. the residue of the inhabitants of the Citie] for the LORD your God will deliver it into your hand.

8 And it shall come to pass, when ye have taken the Citie, that ye shall set the Citie on fire, according to the Word of the LORD shall ye doe, lo, I have commanded it you.

9 So Iosua sent them forth, and they went to the ambush, and they abode between Bethel, and between Ai, toward the West of Ai: but Iosua overnighied (or lodged) that night in the midst of the people.

10 And Iosua rose up early in the morning, and he mustered the people: [oth. numbred, put them in order, (or, aray) viewed them] and he marched up, he and the Eldest of Israel, before the face of the people, to Ai.

11 Also all the people of War, that were with him, marched up, and they drew near and came over against the Citie: and they camped themselves toward the North of Ai, and there was a valley betwixt him and betwixt Ai.

12 He took likewise about five thousand men: and he placed them for an ambush betwixt Bethel, and betwixt Ai on the West of the Citie.

13 And they put the people, [viz. in order] all the Camp, that was on the North of the Citie, and its ambush [The Hebrew word signifieth properly heel, also, supplanting, or, treading under foot; yet it is also used for craft, deceitfull snares and gins, oth. its utmost end] was on the West of the Citie: and Iosua went the same night into the midst of the valley; [whereof above verse 11.]

14 And it came to pass, when the King of Ai saw (that) then they made haste, and got up early, and the men of the Citie came forth to meet Israel, to battell, he, all his people [i.e. with the greatest part of the people, for that some people still remained in the Citie is manifest verse 16.] at the appointed time, [or the appointed, or prefixed place] before the plain field; for he knew not that any one laid an ambush against him from behind the Citie.

15 Iosua then and all Israel were beaten before their faces; [This is not to be understood according to the letter, as if any of the Israelites were indeed and in truth beaten by the men of Ai, for then the Israelites would thereby again have lost their courage; but thereby is intimated, that they dissembled, or feigned, that they were afraid, that they should be again smitten by those of Ai] and they fled by the way of the wilderness. [oth. before the wilderness; viz. in the way of the wilderness, which is between Ai and Jericho; viz. running back to Jericho, from whence they were come]

16 Therefore all the people that were in the Citie, were called together to pursue after them, and they pursued after Iosua, and were drawn off from the Citie.

17 And there was not a man [viz. that was fit for the

battell; compare below, verse 24.] left in Ai, nor Bethel, that marched not forth after Israel, and they left the Citie open, and pursued after Israel.

18 Then the LORD said unto Iosua, stretch forth [viz. for a token to those that lie in ambush that they may come forth and march on; oth. from the 26. verse thus, stretch forth (thy hand) with the spear, or flag, standard, banner; Compare this act of Iosua with the act of Moses, Exodus 7. 11, 12.] the spear, [see 1 Sam. 17. 6.] that is in thine hand, toward Ai, for I will give it into thine hand; Then Iosua stretched forth the spear that was in his hand toward the citie.

19 Then the ambush arose hastily out of their place, and ran as soon as he had stretched out his hand, and came unto the Citie, and they took it; and they hasted, and set the citie on fire. [Not all the city, (for then the prey had likewise been burned) but a part thereof, that the Israelites who made a shew as if they had fled seeing the smoke might face about and fall upon the enemy]

20 When the men of Ai turned about, they saw, and behold, the smoke of the Citie ascended up to Heaven, and they had no room to flee this way or that way: [Heb. in them there were no hands to flee. Hand is taken for room, or place, Numbers 2. 17. Psalm 104. 25. Isa. 22. 18. Nehemiah 7. 4. oth. no power] for the people that fled to the wilderness turned themselves against those that pursued (them.)

21 And when Iosua and all Israel saw, that the ambush had taken the Citie, and that the smoke of the Citie ascended, they turned about and smote the men of Ai.

22 Also those of the Citie [viz. who had layen in ambush, and were now entred into the Citie, and had set the same on fire] came against them, [viz. against the Citizens of Ai] so that now they [viz. the Citizens of Ai] were in the midst of the Israelites, those on this, and those on that (side): and they smote them untill there remained, nor escaped a remnant among them; [Heb. that there remained none among them, in saving life or escaping]

23 But the King of Ai they took alive, and they brought him unto Iosua.

24 And it came to pass, when the Israelites had made an end of slaying all the inhabitants of Ai on the field, in the wilderness, wherein they [viz. the children of Israel] had chased them, and that they were all fallen by the edge [Heb. the mouth] of the sword, untill they were all destroyed; then all Israel turned unto Ai, and smote it [viz. those that remained yet in the Citie, as old men, women children, and all that were not gone forth to battell] with the edge of the sword.

25 And it came to pass, that all those that fell that day both men and women, [Heb. from the man to the woman] were twelve thousand, all of them people of Ai.

26 Iosua likewise drew not back his hand which he had stretched out with the spear, [See above, v. 18. This was the token whereby the Israelites might know, when they should cease from waiting or destroying the Citie] untill he had burned all the inhabitants of Ai. [i.e. had utterly destroyed and rooted them out]

27 Onely the Israelites plundered for themselves the cattell and the prey of the same Citie, according to the Word of the LORD, which he commanded Iosua.

28 Now Iosua burnt Ai, and put it to an everlasting heap, [Heb. an heap of Eternitie. This signifieth sometimes a long time. Ai was afterwards inhabited by the Benjamites, Neh. 11. 31.] a desolation, [i.e. a desolate place] unto this day.

29 And the King of Ai he hanged on a tree untill even-tide: [According to the Law of God, Deut. 21. 22.] and about the going down of the Sun, Iosua commanded that they should take his dead body down from the tree, and they threw it at the door of the Citie-gate, and raised thereon a great heap of stones being unto this day.

30 Then

30 Then [viz. after they were come over Jordan, or after they had taken Ai] Iosua built an Altar unto the LORD the God of Israel, upon mount Ebal; [this mount lay by Sichem as may be seen, Judges 9.6.]

31 According as Mosheh the servant of the LORD had commanded the children of Israel, according to that which is written in the (Law-) book of Mosheh, an Altar of whole stones, [i.e. not smooched or polished with the tools of the stone-cutters] over which they had not moved (or stirred) [i.e. used] any iron: and they offered thereon burnt-offerings unto the LORD, they offered also thank-offerings.

32 He wrote also there, upon stones, [These were other stones, then those mentioned, verse 31.] a duplicate [or draught, copy, repetition of the Law] of the Law of Mosheh [viz. the chiefest points of the Law, or the ten Commandments, or (as some conceive) the blessings and curses. see Deut. 17. on v. 18.] which, [or that, viz. the Law] he wrote before the face of the children of Israel.

33 And all Israel with their Eldest, and Officers, and their Judges, stood on this and on that side of the Arke, before the Leviticall Priests, that bare the Ark of the Covenant of the LORD, as well strangers as natives, one half thereof over against mount Gerisim, [oth. Gerisim. Both these mountains Gerisim and Ebal are situate in the Tribe of Ephraim, not far from Sichem; see thereof, Deut. 11. 29. 30. and 27. 12. Jud. 9. v. 7.] and one half thereof over against mount Ebal; as Mosheh the servant of the LORD had commanded to bless the people of Israel [with- all understand, and to the curse against the transgressors of the Law; see Deut. 27. 11. and 31. 10. &c.] at the first. [or, for the first time. This is added in regard the law was every seven years to be read before the people]

34 And afterward he [viz. Iosua, yet by one of the Levites, as Mosheh commanded Deut. 27. 14.] read aloud all the words of the Law, the blessing and the curse, according to all that is written in the (Law-) book.

35 There was not a word of all that Mosheh commanded, which Iosua read not aloud before all the Congregation of Israel, and the women, and the little children, and the strangers [Understand here such kind of strangers, as had embraced and professed the Religion of the Israelites; see above verse 33.] that walked (or were conversant) in the midst of them.

CHAP. IX.

When all the Kings of Canaan heard of Iosua's exploits, they held counsell together, and concluded with one accord to fight against Israel, verse 1, &c. The Gibeonites feigning that they were come from farre remote Countreyes, are saved alive by means of a certain deceitfull covenant which they make with the Israelites, 3. three dayes after their craft is discovered, 16. The agreement nevertheles remaineth firm by reason of the oath, 18. But for a punishment of their deceit, they are made bond-men unto the Israelites, 21.

And it came to pass, when all the Kings that were on this side of Iordan, [viz. in the land of Canaan, whereinto the Israelites at that time were come, as also the Writer or Pen-man of this Book] on the hills, and in the low grounds, & in all havens [oth. shores, roads, sands,] of the great sea, [i.e. the mid-land sea] over against Libanon: the Hethites, and the Amorites, the Canaanites, the Pheresties, the Hevites, and the Jebusites, [the Girgashites are not here added, probably because they were of mean account] heard this;

2 That they gathered themselves together to fight against Iosua, and against Israel with one accord. [Hebr. with one mouth, i.e. combining with one accord together]

3 When the inhabitants at Gibeon [This was a great

City; Ios. 10. 2. situate in the inheritance of the Tribe of Benjamin, and it was at this time the Metropolis or chief Citie of the Hevites, Ios. 11. 19. in which respect the Gibeonites did likewise appertain to those Nations, which the Lord had commanded to destroy, and with whom they might in no wise make a Covenant without Gods speciall approbation, Exodus 23. 32. Deut. 7. 2. It was afterwards given to the Priests for a place of habitation Ios. 21. 17.] heard what Iosua had done with Iericho, and with Ai:

4 Then did they also deal craftily, [viz. as Balak and others had done before: or, as the other Canaanitish Kings sought to defend themselves by force of armes, so these endeavoured to save themselves by craft] and went their way, and feigned themselves to be Ambassadors, and they took old sacks upon their Asses, and old and rent, and bound up (or patched) [viz. where they were rent] lethern wine sacks (or bottles.)

5 Also old, and spotted [Oth. mended] shoes, on their feet, and they had old garments upon (them); and all the bread which they had on their journey [Hebr. all the bread of their journey-provision] was drie (and) mouldie; [Heb. properly speckled, spotted]

6 And they went to Iosua into the Camp at Gilgal; [See Ios. 5. 9.] and they said unto him, and to the men of Israel [Heb. to the man of Israel; i.e. to every one among the Israelites. Oth. to the Princes, or chiefest men of Israel; so also below, v. 7. and 14.] we are come from a far Countrey, therefore now make a Covenant with us.

7 Then the men of Israel said unto the Hevites, [i.e. Gibeonites, see below chap. 11. v. 19.] peradventure ye dwell in the midst of us, [i.e. in this land which is given us of God] how shall we then make a Covenant with you? [this was expressly forbidden to the Israelites Exodus, 23. 32. and Deut. 7. 2.]

8 They then said unto Iosua, We are thy servants: [i.e. we subject our selves unto thy dominion and, command, and are willing to receive such terms and conditions as thou shalt please to afford us, yea, though it were to make us thy slaves and bond-men,] then Iosua said unto them, who are ye, and whence come ye?

9 And they said unto him, thy servants [i.e. we] are come from a very far Countrey, because of the Name of the LORD thy God: [i.e. having heard of the glory of the God of Israel, and of the great and mightie works which he hath done] for we have heard his name, and all that he did in Egypt.

10 And all that he did to the two Kings of the Amorites, that were on the other side of Iordan, Sihon the king of Hesbon, and Og the king of Basan, which (dwelt) at Ashtoroth.

11 Therefore our Eldest, and all the inhabitants of our Countrey spake to us, saying, Take victual with you in your hands for the journey, and go to meet them, and say unto them, we are thy servants; therefore now make a Covenant with us.

12 This is our bread we took warm for our provision out of our houses, on the day we set out to travel unto you; but behold, now it is drie, and it is mouldie. [As verse 5.]

13 And these lethern Wine-sacks which we filled, were new, but behold, they are rent, and these our garments, and our shoes are become old, by reason of our long journey.

14 Then the men [i.e. the Princes of the Israelites, as v. 15.] took of their victuals [oth. they accepted, or entertained the men, because of their victual, judging by their mouldie victuals that they were come from a farre Countrey,] and they inquired not [viz. by the high Priest wearing the Ephod, see Numbers 27. 21. See also 1 Sam. 23. 9.] at the mouth of the LORD, [i.e. of the Lord who had promised to answer from the expiation cover, Exod. 25. 22.]

15 And Iosua made peace with them, and he made a league

league with them, that he would save them alive: and the Princes of the congregation swore unto them. [i. e. they ratified by oath that which Josua had promised them, viz. that they should remain alive.]

-16 And it came to passe at the end of three dayes, after they had made the league with them, that they heard they were their neighbours, and that they dwelt in the midst of them.

17 For when the children of Israel marched onward they came unto their cities on the third day, now their cities were Gibeon, and Chophira, [Chophira was a city in the heritage of the tribe of Benjamin. See Jos. 18. 26.] and Beeroth, [this city lay also in the tribe of Benjamin, Jos. 18. 25:] and Kiriath-Barim.

18 And the children of Israel smote them not, because the Princes of the congregation had sworn unto them by the LORD, the God of Israel: therefore all the congregation murmured against the Princes. [viz. because they might not destroy the Gibeonites, as well as the other nations of the Canaanites.]

19 Then all the Princes said unto all the congregation, We have sworn unto them by the LORD, the God of Israel; therefore we may not touch them. [viz. in hostile manner; i. e. we may not kill them, nor suppress them.]

20 This we will do to them, [viz. which is mentioned, v. 21.] to save them alive; that there may be no great wrath upon us, [i. e. that the LORD be not incensed against us for such periury as this, & bring a plague upon us afterwards, as came upon Saul, 2 Sam. 21. 1.] because of the oath which we swore unto them [viz. if we should break the same.]

21 Furthermore the Princes said unto them, [viz. unto the children of Israel] Let them live, and let them be hewers of wood, and drawers of water [these were the meanest and contemptiblest among the people, Deut. 29. 11.] unto all the congregation, as the Princes [i. e. as we] have said unto them [viz. to the Gibeonites.]

22 And Josua called them, and spake unto them, saying: Wherefore have ye deceived us, saying: We are seated very far from you, whereas ye dwell in the midst of us?

23 Now therefore be ye accursed, [Understand by this curse, a temporall poor and miserable condition, as is declared in the sequel,] and among you shall not be cut off there [i. e. shall not cease, but there shall always remain slaves in your generation & among your posterity] neither hewers of wood, nor drawers of water for the house of my God. [i. e. in the Tabernacle, and afterward in the Temple, yea, for the service of the whole congregation. y. 21.]

24 They then answered Josua and said, because it was made known to thy servants, [relating it was related,] that the LORD thy God commanded his servant Moses, that he would give you this land, and destroy all the inhabitants of the land before your face: we were sore afraid of our lives [Heb. of our soules; i. e. lives, persons See Gen. 12. 5.] before your faces, therefore have we done this thing.

25 And now, behold, we are in thine hand: [i. e. in thy power, and might, thou mayest impose upon us, and ours, such a service and burthen as thou please] as it is good, and as it is right in thine eyes to do unto us, do.

26 And so he did unto them, and he delivered them from the hand of the children of Israel, that they slew them not.

27 So Josua delivered them over [Hence it is thought that they were called Netbinims; i. e. given, delivered over] the same day to (be) hewers of wood, and drawers of water of the congregation, and that for the altar of the LORD, even unto this day, at the place, which he should chuse.

Five Kings of the Canaanites combine together to besiege Gibeon, v. 1, &c. Those of Gibeon crave help of Josua, 6. He marcheth on with his army, 7. And surpriseth them unawares, 9. and smiteth them, 10. The Lord casteth hail-stones upon them, 11. The sun and moon stand still about the space of one day, at the request of Josua, 13. The five Kings hide themselves in the caves by Makkeda, 16. Josua causeth them to be shut up therein, 18. Afterwards causeth them to be brought forth, 22. and to be trod upon in the presence of all the people, 24. Afterward causeth them to be hanged up, 26. and to be thrown in the cave by Makkeda, 27. Josua taketh Makkeda, and burneth the King thereof, together with the city, and all that was in it, 28. He marcheth to Libna, and winneth it, 29. from thence to Lachis, and winneth it, 31. King Horem is defended, 33. Eglon is taken, 34. Hebron is taken, 36. likewise Debir, 38. and all the land, 40. Josua returneth to Gilgal, 43.

Now it came to pass when Adonizedek the King of Jerusalem had heard that Josua had taken Ai, and burned it, and had done so unto Ai, and the King thereof, even as he had done unto Jericho and the King thereof: and that the inhabitants of Gibeon had made peace with Israel, and dwelt in the midst of them:

2 Then they were sore afraid, [viz. the King of Jerusalem, and his people; as also the other Kings which are named verse 3.] for Gibeon was a great City like one of the Royal cities, yea, it was greater then Ai, and all the men thereof were strong; [oth stout, valiant, mightie.]

3 Therefore Adonizedek King of Jerusalem sent unto Chobam the King of Hebron, and unto Piram the King of Iarmuth, and unto Iaphia the king of Lachis, and unto Debir the king of Eglon, saying: [i. e. sending word unto them].

4 Come up to me and help me, that we may smite Gibeon: for that it hath made peace with Josua, and with the children of Israel.

5 Then (there) were assembled and came up five kings of the Amorites, [See the Annot. Gen. 48. 22.] the king of Jerusalem, the king of Hebron, the king of Iarmuth, the king of Lachis, the King of Eglon, they, and all their camps: and they besieged Gibeon, and made war against it.

6 Now the men of Gibeon sent unto Josua unto the camp at Gilgal, [viz. when they heard that the five Kings came up against them] saying: Withdraw not thy hand. [Or, let not thy hands be remisse, slacken not thy hands] from thy servants [i. e. from us, who have given our selves over unto thee to be thy servants, wherefore thou art obliged to protect us against this great power] come up, quickly to us, and deliver us and help us: for all the kings of the Amorites that dwell on the mountains, have gathered themselves together against us;

7 Then Josua went up from Gilgal, he and all the men of war with him, [These were no hired Souldiers, but the stoutest and valiantest men out of all the tribes] and all the mighty men of valour

8 For the LORD had said unto Josua, Be not afraid of them, for I have delivered them into thine hand: none of them shall subsist before thy face.

9 So Josua came unto them suddenly, all the night long marched he on from Gilgal.

10 And the LORD affrighted them before the face of Israel, and he slew them with a great slaughter at Gibeon: [Not in the city Gibeon, but in the countrey about Gibeon. So it is said, Jos. 5. 13, at Jericho i. e. in the countrey bordering neer upon, or about Jericho] and chased them on the way, where they go up Bethoron, and smote them unto Azekah, and unto Makkeda.

11 Now it came to passe when they fled before the face of Israel, being in the desert of Beth-horon, that the LORD cast great stones [i. e. hail-stones, as presently followeth in this v.] upon them from heaven unto Azekah, that they died: there were more that died of the hail-stones, then they whom the children of Israel slew with the sword.

12 Then Josua spake unto the LORD [i. e. he called upon, and prayed unto the Lord] in the day when the LORD delivered up the Amorites before the face of the children of Israel, and said before the eyes [i. e. in the presence] of the Israelites, Sun, stand still [Heb. be silent, as 1 Sam. 14. 9. Psal. 4. 5. Jon. 1. 12] at Gibeon, [i. e. stand still in the place where thou now art, for Josua was at this time at Gibeon, v. 10.] and thou Moon in the valley of Ajalon: [this place belonged to the tribe of Zebulun, Judg. 12. 22. There was another Ajalon in the tribe of Dan: Jos. 19. 42. The meaning of Josua's words is this, Sun, go not down upon us all the while we are fighting in Gibeon, neither do thou, Moon, in the valley of Ajalon. See v. 13. Others tender it thus: let the sun stand still, or, the moon stand still.]

13 And the Sun stood still, and the moon stayed, untill the people had avenged themselves upon their enemies. Is not this written in the book of the upright? [Or of the Godly, or of him that is just. Some retain the Hebrew word *Faschar* in the text. This book with some other historical books more, of which mention is made in the holy Scripture, are not now any more extant. See Num. 21. 14.] the Sun now stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like unto this, before it, nor after it, that the LORD (so) hearkened unto the voice of one man: [i. e. that God for one mans prayer made the Sun and the Moon to stand still. In Ezechias time the Sun stood not still, but went back] for the LORD fought for Israel.

15 Then Josua returned [viz. after he had dispatched whatsoever is recorded from this verse to the end of this chapter. The writer of this book hath briefly as in one short sum or draught related this whole war: afterward he describeth more amply and fully that which afterward happened] and all Israel with him, unto the camp at Gilgal.

16 But those five Kings [Which are named, v. 3.] were fled, and had hid themselves in the cave by Makkeda.

17 And it was told Josua, saying: Those five Kings are found hid in the cave by Makkeda:

18 And Josua said: Roll great stones before the mouth of the cave, and set men before it, for to keep them.

19 But stand ye not still, pursue after your enemies, and smite them in the tail: [The meaning is, that they should fall upon and smite the hindmost, or rereward] let them not enter into their cities, for the LORD your God hath delivered them into your hand.

20 And it came to passe when Josua and the children of Israel had made an end of slaying them with a very great slaughter, untill they were consumed, and that the remnant who remained of them were entered into the fenced cities.

21 That all the people [viz. all the people whom Josua had sent, to pursue the enemy, v. 19.] returned unto Josua into the camp by Makkeda in peace: [i. e. well and in good health] no man had moved his tongue against the children of Israel. [i. e. no man had let himself against them with so much as a word; or no man had opened his mouth against them. Compare Exod. 11. 7.]

22 Afterward Josua said, Open the mouth of the cave, and bring forth those five kings unto me out of the cave.

23 They then did so, and brought forth unto him those

five Kings out of the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachis, the king of Eglon.

24 And it came to passe, when they had brought forth those kings unto Josua, that Josua called all the men of Israel, and he said unto the Chieftains of the people of war which went with him, Come neer, set your feet upon the necks of these kings: and they came neer, and set their feet upon their necks.

25 Then Josua said unto them, Fear not, neither be dismayed, be strong and of good courage, for thus shall the LORD do to all your enemies, against whom ye fight.

26 And afterward Josua smote them, and slew them, and hang them on five trees, they hang on the trees, untill the evening. [as above chap. 8. 29.]

27 And it came to passe at the going down of the sun, Josua commanded that they should take them down off the tree, and they cast them into the cave, where they had been hid: and they laid great stones before the mouth of the cave, (which are there) untill this very day.

28 The same day Josua took also Makkeda, [This was a city situate in the uttermost border of the tribe of Juda, toward the west, Jos. 15. 41.] and smote it with the edge of the sword, likewise them, and every soul [i. e. all men and so hereafter, for cattell and other things were the spoil or prey of the Israelites Deut. 20. 16. & 17. & below v. 40 & 11. 11.] that was therein, he let no remnant remain: and he did unto the King of Makkeda, according as he had done unto the King of Jericho.

29 Then Josua marched on, and all Israel [viz. all those that had been with him at Gibeon] with him from Makkeda unto Libna: [Oth. Lobna, a city lying in the tribe of Juda, Jos. 15. 24. and given to the Priests that were of the house of Aaron, for an habitation, Jos. 21. 13.] and he warred against Libna.

30 And the LORD gave the same also into the hand of Israel, with the king thereof, and he smote it with the edge of the sword, and every soul that was therein, he let no remnant remain in it: and he did unto the King thereof, according as he had done unto the king of Jericho.

31 Then Josua marched on, and all Israel with him from Libna unto Lachis: [This was a strong city lying in the uttermost border of the tribe of Juda toward the West, Jos. 15. 39] and he besieged it, and warred against it:

32 And the LORD gave Lachis into the hand of Israel, and he took it on the second day, [viz. after he came with the camp before it.] and he smote it with the edge of the sword, and every soul that was therein, according to all that he had done unto Libna.

33 Then marched up Horem the king of Gazer, [A city lying in the Tribe of Ephraim, Jos. 16. 3. 10 Judg. 1. 19.] for to help Lachis: but Josua smote him, and his people, untill he had left him none remaining.

34 And Josua marched on from Lachis unto Eglon, [A city lying in the midst of Juda, Jos. 15. 38. about five leagues distant from Jerusalem toward the South, three leagues from Emmaus] and all Israel with him and he besieged it, and warred against it.

35 And they took it the same day, [viz. He had besieged it, See v. 32.] and slew them with the edge of the sword, and he banned [Or, devoted to destruction] every soul that was therein the same day: according to all that he had done to Lachis.

36 After that Josua marched on, and all Israel with him, from Eglon unto Hebron: [The taking of Hebron is more amply related below chap. 14. and chap. 15. This city was one of the ancientest cities in the land of Canaan; it was built seven yeares before Zoan in Egypt Numb. 13. 23. It was situate in the inheritance of Juda, Jos. 15. 13. It was at first called Kirjath-Arba] and they warred against it.

37 And they took it, and smote it with the edge of the sword, as well the King thereof, [Understand here the King of Hebron, that succeeded in the room of him that was hanged, v. 26.] as all the cities thereof, and every soul that was therein, he left none remaining alive, according to all that he had done to Eglon: and he banned it, and every soul that was therein.

38 Then Josua returned, and all Israel with him to Debir: [A citie lying on the uttermost borders of the Tribe of Juda, where it joyneth on the inheritance of the Tribe of Simeon, and was at first called Kiriath-Sepher, i. e. the Book Citie. There was also another Citie called Debir, which lay beyond Jordan in the tribe of Gad, on the uttermost border thereof, Jos. 13. 26.] and he warred against it.

39 And he took it with the King thereof, and all the Cities thereof, and they smote them with the edge of the sword, and bound every soul that was therein, he let no remnant remain; according as he had done unto Hebron, so did he unto Debir, and the King thereof, and according as he had done unto Libna, and the King thereof.

40 Thus Josua smote all the land; [i. e. he subdued all the Countrey and took possession of it] the hills, and the south, and the low grounds, and the descents of waters, and all their Kings, he left none remaining, yea he banned all that had breath; [i. e. all mankind, for the cattell they reserved for their prey, Heb. all or, every breath] according as the LORD the God of Israel had commanded. [This serveth to excuse Josua and the Israelites, for slaying of so great a multitude of men as they destroyed by the edge of the sword]

41 And Josua smote them from Kades-Barnea, unto Gaza: also all the land of Gosen; [This is not Gosen in Egypt, Gen. 45. 10. but it lieth in the land of Canaan, chap. 11. v. 16. and 17. and chap. 15. 51.] and unto Gibeon.

42 And Josua took all these Kings and their land at once; for the LORD the God of Israel fought for Israel. [These words are here added to take away from all men that read this, all scruple or doubt concerning the truth of these great acts]

43 Then Josua returned and all Israel with him, unto the Camp at Gilgal. [All that hitherto hath been related in this Book, happened within the space of about seven years from the beginning of this Book, i. e. of that which Josua and the children of Israel performed in the land of Canaan.]

CHAP. XI.

After those five Kings of the Canaanites were subdued, all the other Kings and Nations of the land of Canaan, gathered themselves together at the waters of Merom, for to fight against Israel, verse 1, &c. God encourageth Josua, and promiseth him victorie over them all, 6. Josua surpriseth them unawares, 7. and smiteth them all together, 8. and taketh all their Cities, and plundereth them, slaying the inhabitants thereof, 12. Onely Gibeon maketh peace with the Israelites, 19. The Enakims are also destroyed, 21. Excepting those that dwelt at Gaza, at Gath, and at Asdod, 23.

Afterward it came to pass, when Jabon the King of Hazor [The name of a Citie, lying in the upper Galilee, otherwise called Galilee of the Gentiles, not far from Kades] heard, that he then sent unto Jobab the King of Madon, and unto the King of Simeon, [Jos. 12. 20. this Citie is called Simeon Meron] and unto the King of Achsaph.

2 And unto the King: which were toward the North on the hills, and on the plain [Oth. in the wilderness] toward the South of Cinneroth, [Oth. called Genesareth Luke 5. 1. also the Sea of Tiberius and the Sea of Galilee] and in the low grounds, and in Naphtali-Dor, [or, in the Coasts, Regions, Countries of Dor] on the Sea. [or, toward the West]

3 Unto the Canaanites towards the East and towards the West, and the Amorites, and the Hethites, and the Pherezites, and the Jebusites on the hills, and the Hevites beneath at Hermon in the land of Mizpa. [See Judges 10. verse 17.]

4 These now went forth and all their Hosts with them, much people, as the sand on the Sea-shore is in multitude: and very many horses and chariots.

5 All these Kings were gathered together, and came and camped themselves together at the waters of Merom, for to war against Israel.

6 And the LORD said unto Josua, Fear not before their faces, for to morrow about this time will I deliver them up all smitten before the face of Israel: thou shalt hough their horses, [i. e. cut their hamstring, to make them unserviceable either for war, or any other labour] and burn their Chariots with fire.

7 And Josua and all the men of War with him, came suddenly upon them at the waters of Merom, and fell upon them.

8 And the LORD delivered them into the hand of Israel, and they smote them, and they chased them unto great Zidon; [This is not therefore called great Zidon, as if there were also a little Zidon, but in respect of the greatness or largeness of the Citie; It hath its name of Zidon the first-born son of Canaan, of whom mention is made, Gen. 10. 15.] and unto Misrephot Maim, [this word is diversly interpreted. Some expound it unto the warme waters. Others, to the grasse furnaces. Others, the salt pits. Heb. unto the burnings of the waters] and unto the valley of Mispher towards the East, and they smote them untill they left none remaining among them.

9 Now Josua did unto them according as the LORD had said unto him, he houghed their horses, [See v. 6.] and he burnt their chariots with fire.

10 And Josua returned at the same time, and he took Hazor, and he slew the King thereof with the sword: for Hazor was afore-time the head of all these kingdoms. [i. e. the Metropolis or chief Citie. Understand this of that part of the land of Canaan, where Josua at that time made war]

11. And they smote every soul [i. e. all mankind, for the cattell they took for a prey, and reserved the same for themselves] that was therein with the edge of the sword, banning the same, there remained nothing that had breath: [i. e. no man was left alive] and he burnt Hazor with fire.

12 And Josua took all the Cities of these Kings, and all the Kings thereof, and he smote them with the edge of the sword, banning them, according as Moses the servant of the LORD had commanded.

13 Onely the Israelites burned not any cities that stood upon their hills, [Oth. which remained with their walls (or bulwarks) i. e. which were not as yet levelled or un-walled, when the Israelites took them, but continued still fenced and walled; for the children of Israel left those whole and entire, that themselves might freely and safely dwell therein,] save Hazor onely, that did Josua burn.

14 And all the prey of these cities, and the cattell, the children of Israel preyed for themselves; they onely smote all the men with the edge of the sword, untill they destroyed them, they let nothing remain that had breath.

15 According as the LORD had commanded Moses, so did Moses command Josua: and so did Josua, he diminished not one word from all that the LORD had commanded Moses.

16 Thus Josua took all the land, the hills, and all the South-Countrey and all the land of Gosen, [See above chap. 10. 41.] and the low grounds, and the plains, and the mountain of Israel, [i. e. wherein Israel dwelt or which fell to the lot and portion of the Tribes of Israel (Juda excepted.) Those of the Tribe of Juda had their own mountains or hilly countrey, as appeareth v. 21.] and the vale thereof.

17 From

17 From the bald mountain; [So is this mountain called, because it was bald, or without trees, grafs or herbs. Other retain the Hebrew word *Halak*, as being a proper name] that goeth up to Seir, unto Baal-Gad, in the valley of Libanon, beneath mount Hermon: he took all their Kings and smote them, and slew them.

18 Many dayes [Somewhat more then six years, as may be gathered from Calebs age, when he requested of Josua a land of inheritance, *Jos. 14. 7.*] did Josua make war against all these Kings.

19 There was no Citie that made peace with the children of Israel, save the Hivites inhabitants of Gibeon: they took them all by war. [i.e. all the above named Cities, or all the Cities that Josua approached unto; otherwise it is certain, that there were yet long after that, viz. in the time of the Judges, many cities which the Israelites had not as yet subdued.]

20 For it was of the LORD, to harden their hearts that they went forth to war against Israel, that he might ban them (or devote them to destruction) that no favour might be shewed them, but that he might destroy them according as the LORD had commanded Moses.

21 Now at that time Josua came and destroyed the Enakims; [See Numbers 13. 23. Deut. 1. 18.] from the mountains, from Hebron, from Debir, from Anob, and from all the mountains of Judah, and from all the mountains of Israel; Josua banned them with their Cities.

22 There was none of the Enakims left in the land of the children of Israel; onely they remained at Gaza, at Gath, [There dwelt in after times the giant Goliath, 1 Sam. 17. 4.] and at Asdod.

23 So Josua took all that land, [i.e. the greatest and chiefest part thereof; or all; i.e. all manner of land, viz. plain, mountainous, pasture lands, heaths, moors, &c.] according to all that the LORD had spoken unto Moses; and Josua gave it unto Israel for an inheritance, according to their divisions; [this division of the land is related *Jos. 15.* and in the following chapters] according to their Cities: and the land rested from war. [Understand this of open warres when armies took the field one against another]

CHAP. XII.

A short recitall or Catalogue of the Kings and their Kingdomes, that were desiered by the Israelites, that they might hereditarily possess their land; first in the time of Moses on the other side of Jordan, v. 1, &c. Afterwards by Josua on this side of Jordan, 7. Being in all one and thirty Kings, 24.

Now these are the Kings of the land, which the children of Israel smote and hereditarily possessed their land on the other side of Jordan toward the Sun-rising; from the brook unto mount Hermon, and all the plain field toward the East.

2 Sihon the King of the Amorites, who dwelt at Hesbon; who ruled from Arocr, which is on the bank [Hebr. *lip*] of the brook Arnon, over the midst of the river, and the moyerie of Gilead, and unto the river Jabbok, the border of the children of Ammon.

3 And over the plains unto the Sea Cinneroth. [See *Jos. 11. 2* and *Deut. 3. 17.*] toward the East, and unto the Sea of the plains, [so the dead sea is called, i. e. the salt-sea, and the lake of Sodom, and the lake of Asphaltites] the salt-sea, towards the East, the way to Beth-Jesimoth: [which lieth in the border of the Moabites, *Ezech. 25. 9.*] and from the South beneath Asdoth-Pisga; [i. e. the descent of the hill. It is a part of the mountain Abarim, *Deut. 1. 4.*]

4 Besides, the border of Og the King of Basan, who was of the remnant of the Giants, [Hebr. *Rephaim*]

dwelling at Ashtaroth, and at Edrei.

5 And reigned over mount Hermon, and over Salchah, and over all Basan unto the border of the Geshurites; [There dwelt in the land of Basan at the uttermost borders of the same land, which 2 Sam. 17. 8. is called by Absalom, Geshur in Syria, because it lay about the city & country Damascus. Geshur was a royall citie: the daughter of Thalmai king of Geshur was Davids wife, and mother of Absalom, 2 Sam. 3. 3.] Unto whom Absalom fled after he had slain his brother Amnon 2 Sam. 13. 37. The land of the Geshurites fell indeed by lot unto the half Tribe of Manasseh, but they did not expel the inhabitants thereof, *Jos. 13. 13.* and of the Maachathites, and the moyerie of Gilead, the border of Sihon, the King of Hesbon.

6 Moses the servant of the LORD, and the children of Israel smote them, and Moses the servant of the LORD gave that land unto the Reubenites, Gadites, and the half Tribe of Manasseh for an hereditary possession.

7 These now are the Kings of the land, which Josua and the children of Israel smote on this side of Jordan toward the West, from Baal-Gad in the valley of Libanon, and unto the bald mountain, [See above chap. 11. 17.] that goeth up to Seir; and Josua gave it unto the Tribes of Israel for an hereditary possession, according to their divisions [i.e. unto every one his share hereditarily,]

8 That which was upon the mountains and in the low grounds, and in the plain, and in the descents of waters, and in the wilderness, and toward the South: the Heibites, the Amorites and Canaanites, the Phereites, the Hivites and the Jebusites.

9 The King of Jericho one; The King of Ai, which is besides Bethel one.

10 The King of Jerusalem one, The King of Hebron one.

11 The King of Jarmath one, the King of Lachis one.

12 The King of Eglon one, the King of Gether one.

13 The King of Debir one, the King of Geder one.

14 The King of Horma [See the Annot. *Judg. 1. 17.*] one, the King of Hared one.

15 The King of Libna one, the King of Adullam [This was a citie in the land of Juda, of which mention is made, 1 Chr. 11. 15. Near unto it was a Cave, wherein David abode when he fled from Saul, 1 Sam. 22. 1. there he penned the 57. Psalm] one.

16 The King of Maakda one, the King of Behtre one.

17 The King of Tappuah one, the King of Hepper one.

18 The King of Aphek one, the King of Lassa-ron one.

19 The King of Madon one, the King of Hoshor one.

20 The King of Simron Mero one, the King of Achsaph one.

21 The King of Taunach one, the King of Megiddo one.

22 The King of Rodes one, the King of Jokneam at Carmel one.

23 The King of Dor, at Naphath-Dor [See *Josua 11. 3.*] one: The King of the Gentiles [or, the King of Gogim] at Gilgal one.

24 The King of Tirza one: All these Kings are one and thirty.

CHAP. XIII.

The Lord maketh known unto Josua when he was grown old, what land there was yet to be subdued, verse 1. &c. and he commandeth him to divide that land among the nine Tribes and an half, 7. Hereunto is added a short survey of the Land which Moses had subdued on the

other side of Jordan, 9. The cause wherefore the Levites were to have no inheritance, 14. The portion of the Reubenites, 19. of the Gadites, 24. of the half tribe of Manasseh, 29. There is again shewed, wherefore no inheritance was given unto the Levites, 33.

JOSUA now was old, stricken in yeares (or full of dayes) [Heb. coming, or entering into dayes. See the Annot. on Gen. 18. 11.] and the LORD said unto him, Thou art grown old, stricken in yeares, and there is very much land remaining that is to be inherited.

2 This is the land that remaineth: all the Philistines (land,) and all Gesuri: [Of the land of Gesur is also mention made 2 Sam. 3. 3. and 15. 8. and 14. 26.]

3 From Sihor, [A river that beareth its name from blacknesse, its conceived that it parteth Palestina from Egypt. See Num. 34. 5.] which is before Egypt, unto the border of Ekron toward the North, which is counted to the Canaanites: five Princes (or Lords) of the Philistines, [here the word Princes, or Lords is put for the Lordships themselves] the Gurgathite, and Asdodite, the Askelonite, the Gethite, and Ekronite, and the Avites. [i.e. besides the five Lords or Princes, there were also the Avites, Heb. Avorn. It is true judged, that those of Caphthor had destroyed the Avites, Deut. 2. 23. but still there did some remain, whereof this text speaketh in this place.]

4 From the South, all the land of the Canaanites, and Nezar [Some take this to be the name of a city: Others, to be the name of a river] which is the Zidonians, unto Aphek, even to the border of the Amorites.

5 Also the land of the Giblites [See 1 Kings 5. on verse 18. Psal. 83. on verse 8.] and all Libanon toward the rising of the sun, from Baal-Gad beneath mount-Hermon, unto the entrance of Hamath.

6 All those that dwell upon the mountains, from Libanon unto Misrephoth-Maim, all the Zidonians: I will drive them out from the face of the children of Israel. Only cause thou is to fall unto the Israelites for an inheritance, according as I have commanded.

7 And now divide this land for an inheritance unto the nine tribes, and to the half tribe of Manasseh.

8 With whom [viz. the half tribe of Manasseh] the Reubenites and Gadites have received their inheritance: which Moses gave unto them on the other side of Jordan, towards the East, according as Moses the servant of the LORD had given them. [i.e. in such manner and form, and with such conditions. See above chap. 4. 12.]

9 From Aroer, which is on the bank [Heb. lip] of the river Arnon, and the city which is in the midst of the river, and all the plain land from Medeba unto Dibon.

10 And all the cities of Sihon the King of the Amorites, who reigned at Heshbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Gesurites, and of the Maachathites, and all mount-Hermon, and all Basan, unto Salcha.

12 All the Kingdom of Og in Basan, who reigned at Ashtaroth and at Edrei, this (man) remained of the remnant of the Giants, [See Deut. 14. v. 5.] whom Moses slew, and drove them out.

13 But the children of Israel did not expell the Gesurites, nor the Maachathites. But Gesur and Maachath dwelt in the midst of Israel unto this day.

14 Only he [viz. Moses, as appeareth v. 33.] gave no inheritance unto the tribe of Levi: The fire offerings [i.e. that which remained of the fire-offerings, See Num. 18. v. 8, 20, 21, 24. Deut. 10. 9. & 18. 2.] of the LORD God of Israel, they are [or that is] his [viz. Levi's, or the Levites] inheritance, according as he had spoken unto him.

15 So Moses gave unto the tribe of the children of Reuben according to their families.

ben according to their families.

16 That their border was from Aroer, which is on the brook of the river Arnon, and the city which is in the midst of the river, and all the plain land unto Medeba.

17 Heshbon [This city belonged to the Reubenites and Gadites together, which is to be observed, for that it is said below chap. 21. 39. that the Gadites gave this city unto the Levites] and all her cities, which are in the plain land, Dibon, and Bannoth-Baal, and Beth-Baal-Meon.

18 And Faza, and Kedemoth, and Mephaath.

19 And Kiriathaim, and Sibma, and Zereh-bassahar on the mount of the valley.

20 And Beth-Peor, and Asdod-Pisga, [See the Annot. on Jos. 12. 3.] and Beth-Jeshmoth,

21 And all the cities of the plain land, and all the Kingdom of Sihon the King of the Amorites who reigned at Heshbon: whom Moses smote together with the Princes of Midian, Evi, and Rekem, and Zur, and Shur, and Reba [Understand that Moses likewise smote those: See Num. 31. 8.] Mighty men of Sihon, [i.e. Deputies, Governours, Rulers: Num. 31. 8. they be called Kings:] inhabitants of the countrey,

22 Likewise the children of Israel slew Bileam the son of Beor the sooth sayer with the sword, [See Num. 24. on v. 25.] besides those that were smitten by them.

23 Now the border of the children of Reuben was Jordan, and the border thereof: that is the inheritance of the children of Reuben according to their families, cities and their villages.

24 And unto the tribe of Gad, unto the children of Gad according to their families Moses gave,

25 That their border was Fazar, and all the cities of Gilead: and half the land of the children of Ammon; [Here is to be observed that Sihon had first taken this same from the Ammonites. Num. 21. 26. So that the children of Israel took it not from the Ammonites (for that was forbidden them, Deut. 2. 19.) but from King Sihon, see Judg. 11. 15.] unto Aroer, which is before Rabba.

26 And from Heshbon unto Ramoth-mispe, and Beithonim: and from Mahanaim unto the border of Decir,

27 And in the valley of Beth-Haram, and Beth-Nimra, and Succoth, and Zaphon, which remained of the Kingdom of Sihon the King at Heshbon, Jordan, and the border (thereof,) [This was the bank of Jordan] unto the end of the Sea Ginnereth, beyond Jordan, toward the East.

28 This is the inheritance of the children of Gad, according to their families: the cities and their villages.

29 Moreover, Moses had given unto the half tribe of Manasseh (an inheritance:) which remained [Heb. was] unto the half tribe of the children of Manasseh, according to their families.

30 So that their border was from Mahanaim, all Basan, all the Kingdom of Og the King of Basan, and all the towns of Fair, [Fair, by the fathers side, was of the tribe of Judah: for Hezron the son of Perez was his grandfather, of the tribe of Judah; but the daughter of Machir the son of Manasseh was his grandmother, 1 Chron. 2. 21, 22. and because Manasseh was his grandmothers grandfather, therefore he is called a son of Manasseh, Num. 32. 41. he also followed the tribe of Manasseh, among whom he behaved himself so valiantly, that he obtained among them so great a portion of land and inheritance] which are in Basan, threescore cities. [this is the number of the cities which this tribe had in the Kingdom of Basan.]

31 And half Gilead, and Ashteroth, and Edrei, cities of the Kingdom of Basan, were (pertaining to) the children

children of Machir, the son of Manasse, (namely, 10) the one half of the children of Machir, [for his six sons had received their inheritance on the other side of Jordan with the nine Tribes: See before Chap. 17.2.] according to their families.

32 This is that which Moses had described [Oth. had given in] for inheritance in the fields of Moab, on the other side of Jordan from Jeshicho, eastward.

33 But unto the tribe of Levi, Moses gave no inheritance: The LORD, the God of Israel, himself is their inheritance, according as he spake unto them. [Or, of them.]

CHAP. XIV.

When they were to divide the land on this side Jordan, v. 1. Caleb instanced, that the land of Hebron was promised him by Moses, 6. When he was returned from spying the land, putting courage into the people, 7. Josua giveth unto Caleb the land which he requested, 13.

NOW this [viz. that which is rehearsed in the five following Chapters] is that which the children of Israel inherited in the land of Canaan, which Eleazar the Priest, and Josua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, [i.e. the chief fathers of the tribes of Israel:] These men, who were to be overseers of the dividing of the land, were formerly appointed of God, and their names expressed in Moses his time, Num. 34.19.] caused them to inherit;

2 By the lot of their inheritance, as the LORD had commanded by the ministry [Heb. the hand] of Moses, touching the nine tribes, and the half tribe. [viz. the half tribe of Manasse.]

3 For unto the two tribes, and to the half tribe had Moses given an inheritance on the other side of Jordan: but unto the Levites had he given no inheritance among them. [Heb. in the midst of them.]

4 For the children of Joseph were two tribes, Manasse and Ephraim: and unto the Levites they gave no share in the land, but cities to dwell in, and their [viz. cities] suburbs for their castel, and for their possession.

5 According as the LORD had commanded Moses, so did the children of Israel; and they divided the land. [Not actually, but according to the order which they formed in their minds, or by themselves. So Gen. 37.21. it is said, He delivered him; i.e. He purposed, or endeavoured to deliver him. So also Exod. 12.48. And they keep the passover; i.e. will keep.]

6 Then the children of Juda drew near unto Josua [viz. to assist Caleb, who was of their tribe, in the furthering of his right and inheritance which was promised him] at Gilgal, [it seemeth, that this division was made when the Camp, or the Tent or Tabernacle was yet at Gilgal; the other divisions were made at Silo, whither the Tent or Tabernacle was brought from Gilgal, as is related here below, Chap. 16.] and Caleb the son of Jephunne the Kenesite, said unto him, Thou knowest the word which the Lord spake unto Moses the man of God [see Judg. 13. on ver. 6.] at Kades-barnea, concerning me, and concerning thee.

7 I was forty years old, [Heb. a son of forty years: so also ver. 10.] when Moses the servant of the LORD sent me out from Kades-barnea to spy out the land: and I brought him answer according as it was in mine heart. [i.e. as I knew to be true in mine heart, viz. that God would bring us into the land of Canaan.]

8 But my brethren [i.e. my Country men, understanding the ten Spies that were sent out with him] that went out with me, made the peoples heart to melt, [i.e. they daunted and discouraged the heart of the people] but I held on to follow after the LORD my God. [Heb. I

fulfilled after the Lord. So also v. 9. & 14. See Numb. 14. v. 24.]

9 Then Moses swore on that day [Without doubt by Gods command and instinct. Compare the Oath of God, Numb. 14. 21, 24.] saying, If the land whereon thy foot hath trodden shall not be thine, and thy childrens for an inheritance for ever! [See Gen. 14. on v. 23. and the perfect sentence, Jos. 22. 22. and 1 Sam. 24. 22. and 25. 22.] Forasmuch as thou hast held on to follow after the LORD my God,

10 And now [This was the seventh year after the Israelites were come into the land of Canaan] behold, the LORD hath kept me alive, according as he hath spoken: it is now five and forty year since that the LORD spake this word unto Moses, when Israel walked in the wilderness: And now behold, I am this day fourscore and five year old. [Heb. a son of fourscore and five year.]

11 I am yet as strong this day, as I was that day when Moses sent me out: as my strength was then, so is my strength now for the war, and to go out, and to come in. [See Deut. 31. v. 2.]

12 And now give me this mountain [i.e. this hilly country, viz. the mountain of Juda, whereon the City Hebron lay] whereof the LORD spake on that day: for thou hast said it on that very day that the Anakims were there, and that there were great fenced cities, if the LORD would be with me, to drive them out, according as the LORD hath spoken. [hence may be gathered, that Caleb made this request unto Josua, before the land of Canaan was wholly subdued, notwithstanding that that Chap. 10. 36, 37. is related, that Josua took and destroyed Hebron.]

13 Then Josua blessed him, [i.e. he granted him his request, and he wished him all happiness and prosperity therewith] and he gave unto Caleb the son of Jephunne Hebron for an inheritance.

14 Therefore Hebron [Understand this not so much of the City of Hebron (for it was a City of Refuge, and belonged to the Levites) as of the country, villages and towns lying round about. See Jos. 21. v. 11, 12. and 1 Chron. 5. 56.] became the inheritance of Caleb the son of Jephunne the Kenesite, unto this day; because he had held on to follow after the LORD God of Israel.

15 Now the name of Hebron was heretofore Kiriath-Arba, [Many are of opinion, that Kiriath-Arba came to be called Hebron, from Hebron the son of Caleb, which 1 Chron. 2. 21. is called, The father of Hebron] which [Arba is the name of a man, from whom that city was called] had been a great man among the Anakims: [great, in respect as well, of his power and authority, as of the greatness of his body: and, great among the Anakims; i.e. the greatest among them. So likewise Luke 1. 28.] And the land rested from war, [to wit, after that Josua had given the City Hebron unto Caleb, and Caleb had taken the same; but not at that time when Caleb requested the same of Josua, ver. 12. for at that time Hebron, and much of the land, was yet to be subdued.]

CHAP. XV.

The borders of the inheritance of the tribe of Juda, v. 1, &c. and among the same, Kiriath-Arba the inheritance of Caleb, 13. Who drove out thence the three sons of Anak, 14. Caleb promiseth to give his daughter Achsa in marriage unto him that should smite Kiriath-Sepher, 16. which Othniel did, 17. She requesteth of her father some land for a Dowry, 18. which he granteth her, 19. Hereunto is added, a Catalogue or List of the Cities lying in the tribe of Juda, 20. The children of Juda could not drive out the Jebusites out of Jerusalem, 63.

And

And the lot for the tribe of the children of Juda according to their families, was : on the border of Edom, the wilderness of Zin southward, was the utmost toward the south :

2 So that their border [viz. the south-border] toward the south, was utmost of the salt-sea, from the tongue [It's thought, it was some arm or creek, which from the land did extend into the Salt-sea, in the form and shape of a Tongue ; as also Isa. 11. 15. or some nook of the Sea, like a Tongue entering into the land] that looketh toward the south.

3 And goeth out to the south, to the ascent of Alcrabim [See Judg. 1. v. 36. It seemeth that this place was so called, because there were many Serpents and Scorpions ; for the Hebrew word signifieth Scorpions : See Deut. 8. 15.] and passeth on to Zin [which seemeth to be the name of a place of note in those times, whereof the wilderness of Zin had its denomination] and ascendeth from the south unto Kades-barnea ; and passeth through Hebron, and goeth up unto Adar, and encompasseth Karkaa :

4 And passeth through unto Azmon, and cometh out at the brook of Egypt, [Oth. River, called Sicho : See Jos. 13. 3. Oth. Valley ; as also below v. 7. and elsewhere] and the going out of this border shall be to the Sea : This shall be your border toward the south.

5 Now the border toward the east, shall be the Salt-sea, unto the utmost of Jordan : [viz. where it falleth into the Salt-sea] and the border on the side toward the north, shall be from the tongue of the sea, from the utmost of Jordan.

6 And this border shall go up unto Bethogla, and shall pass thorow from the north to Betharaba : and this border shall go up to the stone of Bohan the son of Reuben : [The tribe of Reuben had no land on that side of Jordan ; it seemeth, that that place had the name from Bohan a Reubenite, in regard of some memorable Act there done by him, or concerning him.]

7 Moreover, this border shall go up to Debir, from the valley of Achor, and shall look northward toward Gilgal, [Below Chap. 18. 17. called Geliloth] which is toward the ascent of Adummim, on the south of the brook : Then this border shall pass on to the water of Ensemes, and their goings out shall be at En-rogel. [Oth. at the fountain of Rogel ; i.e. the fountain of the Fuller. See 1 Kings 1. 9.]

8 And this border shall go up through the valley of the son of Hinnom, on the side of the Jebusites, from the south, the same is Jerusalem : [Jerusalem is called Jebus, or the City of the Jebusites, because it was the Metropolis or chief City of the Jebusites, and was yet inhabited by them, Judg. 18. 28. and 19. 10.] and this border shall go up to the top of the Hill, that is before the valley of Hinnom westward, which is in the utmost of the valley of the Rephaites, toward the north.

9 Then shall this border reach from the height of the mountain, unto the water-fountain of Nephtoi, and go out to the cities of mount Ephron : Further, this border shall reach to Baala, this is Kiriath-jearim.

10 Then this border shall turn about from Baala, toward the west, to mount Seir, [This Mount lay in the land of Juda. There was another Seir in Edom, from whence this land had its name] and shall pass through on the side of mount Jearim, from the north : this is Chesalon, and it shall descend to Beth-Semes, [i.e. the house of the Sun. 'Twas a City situate in the tribe of Juda, 2 Kings 14. 11. but given to the Levites for their habitation, Jos. 21. 16. It must be distinguished from that Beth-Seme which lieth in the tribe of Issachar, Jos. 19. 22. Into this city was the Ark of the Covenant first brought, after it had been seven months in the Philistines country, 1 Sam. 6. 12.] and pass thorow Timna.

11 Moreover, this border shall go out on the side of

Ekron northward ; and his border shall reach unto Sibrion, and pass over the mountain Baala, and go out to Jabneel : and the goings out of this border, shall be to the sea. [viz. To the Midland-sea, which v. 12. is called the great Sea.]

12 Now the border toward the west, shall be unto the great sea, and the border (thereof :) This is the border of the children of Juda round about, according to their families.

13 But unto Caleb the son of Jephunne, he [viz. Joshua] had given a part in the midst of the children of Juda, according to the mouth of the LORD [i.e. according to the command and express injunction of the Lord] unto Joshua, the city of Arba [generally called Kiriath-Arba] (the father of Anak) which is Hebron.

14 And Caleb drove thence the three sons of Anak, Sesai, and Ahiman, and Talmai, born (or begotten) of Anak.

15 And from thence he marched [viz. Caleb, unto whom this expedition is ascribed, the same being done in his behalf. Wherefore he also promiseth to give his daughter unto him that should smite Kiriath-Sepher, 16. Yet Joshua and all Israel marched up with him, Jos. 10. 36.] upward to the inhabitants of Debir (now the name of Debir was before, Kiriath-Sepher.)

16 And Caleb said, He that shall smite Kiriath-Sepher, and take it, unto him will I also give my daughter Achsa to wife. [See a larger relation hereof, Judg. 1. 11.]

17 Now Othniel the son of Kenaz, Calebs brother, [Oth. cousin, i.e. one of the posterity of Kenaz. See 1 Chron. 4. 13.] took it, and he gave him Achsa his daughter to wife.

18 And it came to pass, when she came (to him,) [viz. to Othniel her husband] that she set him on [viz. Othniel] to desire a field of her father ; and she lighted off the As : [viz. for to speak with reverence unto her father. See Gen. 24. the annot. on ver. 64. and 1 Sam. 25. 23.] then spake Caleb unto her, What (ailest) thou ?

19 And she said, Give me a blessing, [i.e. a gift, or present. See Gen. 33. v. 11.] since thou hast given me a dry land, [Heb. properly South-land] give me also water-wells : [Oth. water-fountains, or water-springs] then he gave her high water-wells, and low water-wells.

20 This is the inheritance of the tribe of the children of Juda, according to their families.

21 Now the cities from the uttermost (border) of the tribe of the children of Juda, unto the border of Edom toward the south, are Kabzeel, [Nehem. 11. 15. it's called Jekabzeel] and Eder, and Jagur.

22 And Kina, and Dimona, [Oth. called Dibon, Neh. 11. 25.] and Adada.

23 And Kedes, and Hazor, and Itnan.

24 Siph, and Tilem, and Bealoth,

25 And Hazor, Hadattha, and Keriath (Hebron, that is, Hazor). [This is the City Hazor, named in the beginning of this verse, and is called Hebron, to distinguish it from that Hazor which lay by Kades, whereof mention is made, v. 23.]

26 Amam, and Sema, [Jos. 19. 2. this City is called Seba] and Molada,

27 And Hazar, Gadda, and Hesmon, and Beth-palet,

28 And Hazar-Sual, and Beer-Seba, and Bizithia,

29 Baala, and Jim, and Azem,

30 And Eliolad, and Chesil, and Horma. [See the annot. on Judg. 1. 17.]

31 And Ziklag, and Madmanna, and Sansanna,

32 And Lebaoth, and Silhim, and Ain, and Rimmon : all these cities are nine and twenty, and their villages. [There be thirty six named, but because some of them fell

sell to the Tribe of Simeon, as appeareth Jos. 19. 2. therefore he reckoneth here but twenty nine, which remained unto the Tribe of Juda: Also some of them remained common to both the tribes, Juda and Simeon.]

33 In the low grounds, are Esthaol, and Zora, and Asna,

34 And Zamoah, and Engannim, Tappuah, and Enam,

35 Farmuth, and Adullam, Socbo, and Azekah,

36 And Saaraim, and Adithaim, and Gedera, and Gederotbaim: fourteen cities and their villages. [There are fifteen named, v. 33, 34, 35, 36. Some are of opinion, that Gedera and Gederotbaim is one and the same city; and so should the particle and, be as much as *that is*.]

37 Zenam, and Hadassa, and Migdal-gad,

38 And Dilan, and Mizpe, and Jokteel, [See 2 Kings 14. 7.]

39 Lachis, [See Jos. 10. on v. 31. and 2 Kings 14. 19.] and Bozkath, and Eglon,

40 And Chabbon, and Lachmas, and Chitalis,

41 And Gederotb, Beth-dagon, and Naama, and Makkeḏa: sixteen cities and their villages.

42 Libna, [See Jos. 10. 19.] and Esber, and Asan,

43 And Iphrah, and Asna, and Nezirib,

44 And Kheilab, and Achzib, and Maresa: nine cities and their villages.

45 Ekron, and her dependant places, [Heb. daughters; i.e. the small towns resorting under it: so v. 47. and elsewhere] and her villages.

46 From Ekron, and unto the Sea: all that are on the side [Heb. on the hand] of Asdod, and her villages.

47 Asdod, her dependant places, and her villages: Gaza, her dependant places, and her villages, unto the river of Egypt: and the great Sea, [See Num. 34. v. 6.] and the border (thereof.)

48 Now in the mountains: Samir, and Fatthir, and Socbo.

49 And Danna, and Kiriath-sanna, the same is Debir,

50 And Anab, and Estemo, and Anim,

51 And Gosen, [See Jos. 10. on v. 41.] and Holon, and Gilo: eleven cities, and their villages.

52 Arab, and Duma, and Esan,

53 And Janum, and Beth-Tappuah, and Aphek,

54 And Humta, and Kiriath-Arba, the same is Hebron, and Zior: nine cities and their villages.

55 Maon, [Whereof the adjacent wilderness had its name: And David hid himself in it, when he fled from Saul: See 1 Sam. 23. 25. It was a woody place, wherein were many caves. This was the place of Nabal the husband of Abigail his abode, 1 Sam. 25. 2.] Carmel, and Ziph, and Jara,

56 And Fezrael, and Fokdeam, and Zanoah.

57 Kain, Gibeā, and Timna: ten cities and their villages.

58 Halbul, Beth-Zur, and Gedor,

59 And Maarath, and Beth-Anoth, and Eltekon: six cities and their villages.

60 Kiriath-Baal, the same is Kiriath-Fearim, [i.e. Kiriath-Baal was otherwise called Kiriath-Fearim] and Rabba: two cities and their villages,

61 In the wilderness; Beth-Araba, Middin, and Sechacha,

62 And Nibsan, and the Salt-city, [Some put the Hebrew words Ir-hamme Lach in the Text, as the proper name of a City] and Engedi: six cities and their villages.

63 But the children of Juda could not drive the Jebusites, inhabitants of Jerusalem: [The cause hereof, see Judg. 2. 20.] So the Jebusites dwell with the chil-

dren of Juda at Jerusalem, unto this day. [Understand here, the day or time wherein this book was written; for afterwards the Jebusites were subdued and expelled thence by David, 2 Sam. 5. 6. Also a part of this City was taken before by Juda, Judg. 1. 8.]

CHAP. XVI.

The lot of the tribe of Joseph, namely, that of Ephraim and Manasseh in general, v. 1. &c. Afterward a particular description of the borders of Ephraim, 5. The Ephraimites expel not some Canaanites, but make them tributary, 10.

After that came forth the lot [viz. out of the vessel] into which the lots were cast] of the children of Joseph from Jordan by Jericho, unto the water of Jericho, eastwards: the wilderness going up from Jericho thorow mount Beth-el.

2 And it cometh from Beth-el unto Luz: [This is not that Luz, of which mention is made Gen. 28. 19. but another Luz, mentioned Judg. 1. 26.] and it passeth on to the border of the Archite, unto Ataroth.

3 And it goeth down toward the west, unto the border of Faphleti, unto the border of the northernmost Beth-horon, and unto Gezer: and the goings out thereof are by the Sea.

4 Thus the children of Joseph, Manasseh and Ephraim, got their inheritance.

5 Now the border of the children of Ephraim, according to their families, is this: To wit, the border of their inheritance eastwards, was Athroth-Addar, unto the uppermost Beth-horon.

6 And this border goeth out toward the west by Michmetah, from the north, and this border windeth itself about toward the east, unto Thaanat-Silo, and passeth thorow the same, from the east unto Fanoach.

7 And cometh down from Fanoach unto Ataroth, and Nabaroth, and joyneth to Jericho, and goeth out at Jordan.

8 This border goeth out from Tappuah westward unto the brook Kana, [Oth. in the valley of Kana] and the goings out thereof are at the Sea: This is the inheritance of the tribe of the children of Ephraim, according to their families.

9 And the cities which were set apart for the children of Ephraim, were in the midst of the inheritance of the children of Manasseh: all these cities and their villages.

10 And they drave not out the Canaanites which dwelt at Gezer: So those Canaanites dwell in the midst of the Ephraimites unto this day. [viz. In which the Writer of this Book lived. In Solomons time the King of Egypt subdued the Canaanites, and he gave withall the city of Gezer in dower with his daughter, Solomons wife, 1 Kings 9. 16.] but they served under tribute. [i.e. they subdued them, and held them in subjection, making them tributary.]

CHAP. XVII.

The inheritance of the tribe of Manasseh on this side Jordan, ver. 1. &c. An inheritance is given unto the five daughters of Zelaphead, at their request. 3 The border of Manasseh is more particularly related; 7 by whom the Canaanites that were not driven out, are made tributary. 12 When the children of Joseph complained that their border was too narrow, 14 Josua sheweth them a way how to enlarge the same, 15 Which they are not pleased with. 16 But Josua promiseth them the subduing of the Canaanites.

The

THe tribe of Manasseh had likewise a lot, for being Joseph's first-born: (to wit) Machir the first-born of Manasseh the father of Gilead, because he was a man of war, [implying, that Machir having by his valour subdued the land of Basan, obtained a double portion; the same likewise appertained to him, as to the first-born, Deut. 21. 17.] therefore he had Gilead and Basan.

2 Also the rest of the children of Manasseh [Understand this of those that had received no inheritance on the other side of Jordan] had (a lot) according to their families, (to wit) the children of Abiezer, and the children of Helek, and the children of Asriel, and the children of Sechem, and the children of Hepher, and the children of Semida: These are the male-children of Manasseh the son of Joseph, according to their families. [i.e. which were heads of the generations and families that descended from them, and bare the name.]

3 Now Zelaphead the son of Hepher, the son of Gilead, the son of Machir, had no sons, but daughters: and these are the names of his daughters, Machla, and Noa, Hogla, Milcha, and Tirza.

4 These then drew near before the face of Eleazar the Priest, and before the face of Josua the son of Nun, and before the face of the Princes, saying, The LORD commanded Moses to give us an inheritance in the midst of our brethren: Therefore he gave them, according to the mouth of the LORD, an inheritance in the midst of the brethren of their fathers.

5 And there fell to Manasseh ten lines, [i.e. Ten pieces of ground, for they were wont to measure out, and divide land with cords or lines. And observe here, that the five brethren which are named v. 2. had five lots, but the sixth lot for Zelaphead the son of Hepher, fell to his five daughters, because he left no son: this together maketh the ten lines, or ten parts] besides the land of Gilead and Basan, which is on the other side of Jordan.

6 For the daughters of Manasseh [viz. which descended from Manasseh, and were begotten of Zelaphead] inherited an inheritance in the midst of his sons: And the rest of the children of Manasseh had the land of Gilead.

7 So that the border of Manasseh was from Aser unto Michmechat, which is before Sechem: And this border goeth along on the right hand to the inhabitants of Eshpach.

8 Manasseh had indeed the land of Tappuah: but Tappuah it self on the border of Manasseh, the children of Ephraim had.

9 Then the border descendeth unto the brook Kana toward the south of the brook: [Or of the valley] These cities [to wit, Tappuah and Kana] are Ephraims, in the midst of the cities of Manasseh: [meaning, that the cities and the country of the tribes of Ephraim and Manasseh were intermixed one with another. See above chap. 16. 9.] and the border of Manasseh is on the north of the brook, and the goings out thereof are at the Sea.

10 It was Ephraims toward the south, and toward the north it was Manasseh, and the sea [viz. the Syrian sea] was the border thereof: [this respecteth both the border of Ephraim, and that of Manasseh] and on the north they joyn to Aser, and on the east to Issachar.

11 For Manasseh had in Issachar and in Aser, Beth-Sean [Afterward called Scythopolis, or the City of the Scythians, 2 Mach. 12. 29. See also 1 Mach. 5. 52.] and her dependant places, and Gibleam, and her dependant places, and the inhabitants at Dor, and her dependant places, and the inhabitants at En-dor, [this is translated The Fountain Dor. About this place, many of Sisera's fugitive souldiers were slain by Barac, Psal 83. 11.] and her dependant places, and the inhabitants at Thaanach,

and her dependant places, and the inhabitants at Megiddo, and her dependant places, three distinctions of land.

12 And the children of Manasseh could not drive out (the inhabitants of) those cities: for the Canaanites would dwell in the same land.

13 And it came to pass, when the children of Israel grew strong, that they made the Canaanites tributary: but they drave them not quite out. [Heb. Driving out, they drave them not out.]

14 Then spake the children of Joseph [viz. Both the tribes, as well Ephraim as Manasseh, as appeareth ver. 15. 16. 17.] unto Josua, saying, Wherefore hast thou given me but one lot and one line to inherit, [i.e. but so much land, as if we were but one tribe, and should dwell together, whereas indeed we are two tribes] whereas I am indeed a great people? forasmuch as the LORD hath thus far blessed me. [these two tribes were in the last mustering or numbring 85200 strong. See Num. 26. 34. 37.]

15 And Josua said unto them, Seeing thou art a great people, get thee up to the wood, and cut down there for thee in the land of the Pherezzites, and of the Rephaites, [As if he should say, Cut down the wood, and fit the ground for tillage, and build houses and cities upon it] seeing the mount of Ephraim is too narrow for thee.

16 Then said the children of Joseph, That mountain will not suffice us, [Heb. will not be found for us. So Numb. 11. 22. and elsewhere] there be also iron charrets, with all the Canaanites that dwell in the land of the valley, [as if they should say, The Canaanites who have many iron charrets, wherewith they come into battel, will be too strong for us, and will forcibly oppose us, when we shall go about to cut down the wood upon the Mount] with those at Beth-Sean, and her dependant places, [Heb. her daughters, i.e. small towns] and those that are in the valley of Jezreel.

17 Furthermore spake Josua unto the house of Joseph, unto Ephraim, and unto Manasseh, saying, Thou art a great people, and hast great power, thou shalt not have one lot:

18 But the mountain shall be thine: (and) because it is a wood, therefore cut it down, so shall the goings out thereof be thine, [i.e. So shalt thou be able to plant it and possess it from the one end unto the other] for thou shalt drive out the Canaanites, though they have iron charrets, though they be strong. [this Josua uttereth thus confidently, relying on the promise of God, above chap. 13. 6.]

CHAP. XVIII.

The Tent of the Congregation is set up at Silo, v. 1, &c. Three men out of every tribe, by the command of Josua, are sent out into the land of Canaan, which was yet undivided, to make out seven parts yet out of the same, for the seven tribes, which as yet had received no inheritance: 3 which being done, 9 Josua casteth the lot at Silo, and so divideth the land unto them. 10 The first cometh out for the tribe of Benjamin, whose borders and cities are described, 11.

AND the whole congregation of the children of Israel assembled themselves together at Silo, and set up the Tent of the Congregation [See hereof Exod. 25. 22.] there: after that the land was subdued before them.

2 And there remained among the children of Israel, unto whom they had not divided their inheritance, seven tribes.

3 And Josua said unto the children of Israel, How long are ye so slack, to go on to inherit the land, which the LORD the God of your fathers hath given you?

4 Give

4 Give for your selves three men out of each tribe, that I may send them away, and they may arise, and walk thorow the land, and describe the same, [i.e. that they may somewhere draw it in a manner of a Map, wherein all the situation of the land, yet to be divided, may be set forth] according to their [viz. the tribes] inheritances, [Heb. according to the mouth of their inheritances] and come (again) to me.

5 Now they shall divide it into seven parts: Juda shall abide upon his border from the south, and the house of Joseph shall abide upon his border from the north.

6 And ye shall describe the land into seven parts, and bring (it) hither to me, that I may cast the lot for you here before the face of the LORD our God. [viz. before the Tent of the Congregation: and so ver. 8.]

7 For the Levites have two parts in the midst of you, [Here Josua giveth the reason, wherefore there should be but seven lots, although there were almost as many tribes more] but the Priesthood of the LORD is their inheritance: [i.e. the offerings, the tenths, the first-fruits, &c. appertain unto the Levites, which they are to live upon] Now Gad, and Reuben, and the half tribe of Manasseh, have taken their inheritance on the other side of Jordan, eastward, which Moses the servant of the LORD gave them.

8 Then those men arose, and went away: and Josua commanded them that went away, to describe the land, saying, Go, and pass thorow the land, and describe it, come then again to me, then I will cast the lot for you before the face of the LORD at Silo. [As above, ver. 6.]

9 The men then went away, and passed thorow the land, and described it, according to the cities, into seven parts, in a book: and came (again) to Josua into the camp at Silo.

10 Then did Josua cast the lot for them at Silo, before the face of the LORD: and Josua divided the land there unto the children of Israel, according to their divisions. [i.e. unto each tribe their part]

11 And the lot of the tribe of the children of Benjamin came up, [viz. out of the vessel whereinto it was cast] according to their families: and the border of their lot came out between the children of Juda, and between the children of Joseph.

12 And their border was unto the corner northward from Jordan: and this border goeth upward at the side of Jericho from the north, and goeth up through the mountain westward, and the out-goings thereof are at the wilderness of Beth-aven.

13 And from thence the border passeth thorow to Luz, at the side of Luz, (which is Beth-el) [See above, chap. 16.v.2.] southward, and this border goeth down toward Atroth-Addar, at the hill, which is at the south-side of the nethermost Beth-horon.

14 And that border extendeth and windeth it self about to the west-corner southward from the hill, which is over against Beth-horon southward: and the goings out thereof are at Kiriath-Baal, (which is Kiriath-jearim) a city of the children of Juda. This is the corner to the west.

15 Now the corner to the south is at the uttermost of Kiriath-jearim: And this border goeth out to the west, and it cometh out to the fountain of the waters of Nephtoa.

16 And this border goeth down to the uttermost (part) of the mount, which is over against the valley of the son of Hinnom, which is in the valley of the Rephaites [Or, Giants] toward the north, and descendeth through the valley of Hinnom, on the side of the Jebusites southward, and descendeth to the fountain of Rogel.

17 And stretcheth it self from the north, and goeth

out to En-sèmes, from thence [i.e. from En-sèmes] it goeth out toward Geliloth, [which was called Gilgal Jos. 15.7.] which is over against the going up to Adummim: and it descendeth at the stone of Bohan [See Jos. 15.6.] the son of Reuben.

18 And passeth through side-wise over against Araba [Oth. the plain field] to the north, and descendeth unto Araba.

19 Furthermore, this border passeth thorow on the side of Beth-hogla northward, and the goings out of this border are at the tongue [See Jos. 15.2.] of the Salt-sea northward, at the uttermost (part) of Jordan southward: This is the southern border.

20 Now Jordan bordereth it at the corner toward the east: This is the inheritance of the children of Benjamin in their borders round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are, Jericho, and Beth-hogla, and Emek-Keziz,

22 And Beth-Araba, and Zemaraim, and Beth-el,

23 And Havvim, and Para, and Ophra,

24 And Cephar-hammonai, and Ophni, and Gaba, twelve cities and their villages.

25 Gibeon, and Rama, and Becroth,

26 And Mizpe, and Chephira, and Moza,

27 And Rekem, and Irpeel, and Tharaba,

28 And Zela, Eleph, and Jebusi, [Oth. the city of the Jebusites] (this is Jerusalem) Gibbath, Kiriath, fourteen cities together with their villages: This is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

The lot of the tribe of Simeon falleth in the land of the tribe of Juda, ver. 1, &c. Because the lot of the tribe of Juda was too great, 9. The third lot of the children of Zebulon, 10. The fourth for the children of Issachar, 17. The fifth for Aser, 24. The sixth for Naphtali, 32. The seventh for Dan, 47. The children of Israel give unto Josua Timnath-Serah for an inheritance, 49. The dividing the land of promise is finished, 51.

Then came out [viz. out of the vessel into which they cast all the lots, and drew them out] the second lot for Simeon, for the tribe of the children of Simeon, according to their families: and their inheritance was in the midst of the inheritance of the children of Juda. [See Gen. 49.7. where Jacob foretelleth, that Simeon and Levi should be scattered in Israel, for the murder which they had committed in Sichem: The Levites were spread throughout the whole land, and the Simeonites were divided in Juda]

2 And they had in their inheritance Beer-Seba, and Seba, [The particle (and) here, is conceived to be in this place as much as, or, that is. For Seba and Beer-Seba, according to the opinion of many, is one and the same City; therefore it is quite left out in 1 Chron. 4.28. where this history is again repeated, and below ver. 6. are no more then thirteen cities named] and Malad.

3 And Hazar-Sual, and Bala [This city is called, 1 Chron. 4.29. Bilba. There doth often happen some alteration or addition in the proper names of men, cities, and villages; here ver. 4. is Eltholad, which 1 Chron. 4.29. is called Tholad: and for Bethul, is put Beibuel: for Beth-leb-zoth, v. 6. is put, 1 Chron. 4.31. Beth-biri. Many such alterations there be, as would be too long and tedious always to mark them all. These changes and alterations happened either through length of time, or for brevities sake, or for the readier and easier pronunciation.]

4 And Eltholad, and Bethid, and Horma, [See the annot. Judg. 1. 17.]

5 And Ziklag, and Beth-hammarchaboth, and Hazar-Susa,

6 And Beth-Labaath, and Saruben, thirteen cities and their villages.

7 Ain, Rimmon, and Ether, and Ašan: four cities and their villages.

8 And all the villages that were round about these cities, to Baalath-Beer (that is) Ramath [Some conceive, that Baalath-Beer and Ramath, are one and the same city] toward the south: This is the inheritance of the tribe of the children of Simcon, according to their families.

9 The inheritance of the children of Simcon is among the line of the children of Juda: [See the Annotat. on Jos. 15. 32.] for the inheritance of the children of Juda was too great for them, [i.e. it was greater then they had need of, or too great to be onely inhabited by the tribe of Juda] therefore do the children of Simeon inherit in the midst of their inheritance.

10 After that came up the third lot for the children of Zebulon, [Here the tribe of Zebulon is placed before the tribe of Issachar, notwithstanding that Issachar was elder then Zebulon; as also Jacob in his last Will, Gen. 49. 13, 14. ordered it, and Moses likewise, Deut. 33. 19.] according to their families: and the border of their inheritance was unto Sarid.

11 And their border goeth upward toward the west, [Heb. toward the Sea] and Marala, and reacheth unto Dabbaseth: and reacheth unto the brook which is before Jokneam.

12 And it turneth it self from Sarid eastward, toward the rising of the Sun, unto the border of Chisloth-Thabor: and it cometh out at Dobrath, and goeth upward unto Japhia.

13 And from thence it passeth on eastward to the rising to Gath-hepper [Where the Prophet Jona was born, 2 Kings 24. 15.] at Eth-Cazin: and it cometh out at Rimmon-Methor, which is Nea. [Och. which (viz. Rimmon) endeth at Nea.]

14 And this border turneth it self about toward the north to Hannathon: and the out-goings thereof are the valley of Jiphtah-El.

15 And Kattath, and Nabalal, and Simcon, and Idala, and Bethlehem: [This is not that Bethlehem where Christ was born, for that lay in the tribe of Juda, and this lay in the tribe of Zebulon, ver. 10.] twelve cities and their villages.

16 This is the inheritance of the children of Zebulon, according to their families: these cities and their villages.

17 The fourth lot came out for Issachar, for the children of Issachar, according to their families.

18 And their border was Fezreel, and Chesulloth, and Simeon. [This city was situate on the border of Issachar, and it is known by the hospitality which the Prophet Elihu found there: And being birth-place to Abisag, who cherished King David in his old age, 1 Kings 1. 3.]

19 And Hapharaim, and Sihon, and Anachath,

20 And Rabbath, and Kifion, and Ebez,

21 And Remoth, and En-gannim, [There lieth another En-gannim in the tribe of Juda, and another besides on Jordan] and En-hadda, and Beth-pezer.

22 And this border reacheth unto Thabor, and Sahazima, and Beth-Semes, [There were divers cities in the land of Canaan, called Semes] and the goings out of their border are at the Jordan: sixteen cities and their villages.

This is the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.

24 Then came out the fifth lot for the tribe of the children of Aser, according to their families.

25 And their border was Helcath, and Hali, and Beten, and Achsaph,

26 And Alammelech, and Amad, and Misal: and reacheth unto Carmel westward, [Heb. to the Sea] and unto Sihor-Libnoth. [Some conceive that Libnah is a brook, otherwise called Belum, or Pagida]

27 And turneth it self towards the rising of the sun unto Beth-dagon, and reacheth unto Zebulon, and unto the valley Jiphtah-El, northward to Beth-Emek, and Nethiel, and cometh out unto Chebul [Some take this for the name of a city, others conceive it to be the name of a country, wherein lay the twenty cities which Solomon gave unto Hiram] on the left hand.

28 And Ebron, [This Ebron, written in Hebrew with an Ain, is to be distinguished from the known Hebron situate in Juda, which is written with a Cheth] and Rebob, and Hammon, and Kana: [this is the great Kana situate not far from Zion, and the Galilee of the Gentiles: The little Kana lay in the tribe of Zebulon, in the nether Galilee. Here Christ turned the Water into Wine, Joh. 2. and here he healed the Noble-mans Son, Joh. 4. 46.] unto great Zidon. [this City is called great Zidon, not because there is also a little Zidon, but because of its excellency, fame, and riches]

29 And this border turneth it self toward Rama, and unto the fenced City Tyrus: [Heb. Tson, and signifieth a Rock, because it was built upon a Rock, and lay as it were encompassed in the Sea, and on the Rocks: It belonged indeed unto the tribe of Aser, but the Heathen kept it, as may appear, 2 Sam. 5. 11. & 1 Kings 5. 1, 2. and elsewhere besides] then this border turneth to Hofa, and the out-goings thereof are at the Sea, from the land-line, extending to Achzib.

30 And Ummab, and Aphek, and Rohob: two and twenty cities and their villages.

31 This is the inheritance of the tribe of the children of Aser, according to their families: these cities and their villages.

32 The sixth lot came out for the children of Naphtali: for the children of Naphtali, according to their families.

33 And their border is from Heleph, from Allon, unto Zaannanim, and Adami-Nekeb, and Jabneel, unto Lakkum: and the goings out thereof are at the Jordan.

34 And this border turneth it self westward toward Aznoth, Thabor, and from thence it goeth on to Hukkok: and it reacheth unto Zebulon toward the south, and to Aser it reacheth towards the west, and unto Juda as the Jordan, toward the rising of the sun.

35 Now the fenced cities are: Ziddim, Zer, and Hammoth, Rakkath, and Chianereih. [Och. Genesareth]

36 And Adama, and Rama, and Hazor,

37 And Kedes, and Edrei, and En-hazor,

38 And Iron, and Migdal-El, Horem, and Beth-Anath, and Beth-Semes: nineteen cities and their villages.

39 This is the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

40 The seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the border of their inheritance was Zoar, and Esthal, and Ir-Semes,

42 And Saalabbin, and Ajalon, and Ithla,

43 And Elon, and Timnata, and Ekron,

44 And Elkeri, and Gibbeton, [When Nadab the Son of Rehabeam besieged this City, he was slain of Baasa, 1 Kings 15. verse 27.] and Baal-lach,

45 And

45 And Jebud, and Bene-Berak; and Gath-Rimmon,

46 And Mejarcon, and Rakkon: with the border over against Japho. [Oth. Joppe, Acts 9. 36. Here Jonas took shipping for to sail to Tharfis, Jon. 1. 3. now it is called Jaffa.]

47 But the border of the children of Dan was come out too little for them: therefore the children of Dan went up, and warred against Leshem, [Oth. Laisch, or Lais, as Judg. 18. where this history is more amply rehearsed: And there it's said, That this was done when there was no King or Judge in Israel. Hence may be gathered, That this book was not written by Josua, for he could not write that which happened after his death] and took it, and smote it with the edge [Heb. the mouth] of the sword, and inherited it, and dwelt therein, and they called Leshem, Dan, after the name of Dan their father. [the meaning is, after they had taken the city of Leshem, they called it Dan, after the Patriarch Dan, from whom they were descended. This city was seated at the foot of the hill Libanus, in the valley of Tehob, where Jordan had its original source. When Philip the Tetrarch, the brother of Herod, in the time of the Emperor Tiberius, had re-edified this city, and much enlarged it, he called it *Cesarea-Philippi*, after the Emperor's and his own name. Pliny testifieth, that it was also called *Panacas*; and yet more lately *Pelin*. It lieth at the end of the land of Canaan, about 35000 paces from Sidon]

48 This is the inheritance of the tribe of the children of Dan, according to their families: these cities and their villages.

49 Now when they had made an end of dividing the land hereditarily, according to its borders, the children of Israel gave an inheritance to Josua in the midst of them.

50 According to the mouth of the LORD, they gave him that city which he desired, Timnath-Sepher [Oth. otherwise called Timnath-Hereb, Judg. 2. 9. Here that great Commander Josua was buried, Jos. 24. 30.] on the mountain of Ephraim: and he built that city, and dwelt therein.

51 These are the inheritances which Eleazar the Priest and Josua the son of Nun, and the heads of the fathers of the tribes, hereditarily divided by lot unto the children of Israel at Silo before the face of the LORD, at the door of the Tent of the congregation: Thus they made an end of dividing the land. [This 51 ver. is a general conclusion of all that was written, from the first Chapter even to this place, concerning the division of the land of Promise.]

CHAP. XX.

The command of the LORD concerning the six cities of refuge, for those who unawares should slay a man, v. 1, &c. and the right use of the same, 5. The Israelites appoint hereunto six cities, three on this, and three on the other side of Jordan.

Furthermore, the LORD spake unto Josua, saying,

2 Speak unto the children of Israel, saying, Give for your selves the five cities [Heb. Cities of Retreat, or Contradiction. The Hebrew word signifieth to draw together, or to contract. These cities are so called, because those that fled for slaying a man, are to take refuge there, and to keep within the same] whereof I spake with you by the ministry of Moses. [Heb. By the hand of Moses.]

3 That the slayer may flee thither that slayeth a soul [i.e. a man, yea, the body of a man, for the soul of a

man cannot be killed: for soul, ver. 5. it's said, his neighbour] through error, not wittingly [they that wilfully, or of set purpose, had slain any man, were no where free, not so much as in the Temple, nor at the Altar, Exod. 21. 14.] that they may be a refuge unto you before the avenger of blood. [i.e. before him, who being of kin to, or of the blood of him that was slain, had right or reason to take or demand vengeance for the same]

4 When he doth flee to one of those cities, he shall stand at the door of the gate of the city, [i.e. at the Town-hall, or place of Judicature, which formerly was wont to be in the City-gates] and he shall utter his words [i.e. he shall give notice wherefore he came thither, how and what he hath done] before the ears of the Eldest [i.e. of the Magistrate] of that city: then [viz. after it is found that he is no wilful Murderer] shall they take [Heb. gather] him unto them into the city, and give him place, that he may dwell among them.

5 And when the avenger of blood pursueth after him, they shall not deliver the slayer up into his hands, because he slew not his neighbour wittingly, and hated him not yesterday (and) ere yesterday. [i.e. formerly]

6 And he shall dwell in the same city, until he stand before the face of the congregation for judgment, [Oth. from having stood, &c. intimating, that he might not be admitted into the city, without having past a solemn trial] until the High-Priest die, that shall be in those days: [the meaning of these words is, that the party fled after he was heard and acquitted, was nevertheless to continue in the City of Refuge, until the death of the High-Priest, that liveth at that time when the fact was committed] then shall the slayer [i.e. after his trial and acquitment] return, and come unto his city, and unto his house, unto the city from whence he fled.

7 Then they hallowed [i.e. they appointed and ordained for Cities of Refuge] Kedesh in Galilee on Mount Naphthali, and Sichem on Mount Ephraim: and Kirjath-Arba, this is Hebron [these three Cities lay on this side Jordan, as may be gathered from ver. 8.] on Mount Juda. [i.e. the mountainous or hilly countrey of Juda, as Luke 1. 39. & 65.]

8 And on the other side of Jordan from Jericho eastward, they gave Bezer in the wilderness, in the plain land, [That this city lay in the wilderness, appeareth by 1 Mach. 5. that it lay in the low grounds (viz. of the Moabites countrey) appeareth by Jer. 48. 24.] of the tribe of Reuben: And Ramath in Gilead of the tribe of Gad, and Golan in Basan of the tribe of Manasseh.

9 Now these are the cities that were appointed [Heb. the cities of appointment, or ordaining, i.e. which were ordained and appointed for Cities of Refuge, oth. of coming together] for all the children of Israel, and for the stranger that sojourneth in the midst of them, that every one might flee thither that slayeth a soul through error, lest he die by the hand of the avenger of blood, until he shall have stood before the face of the congregation. [i.e. until his cause shall be heard in Judgement: And understand herewithall, and he shall be acquitted.]

CHAP. XXI.

The Israelites give cities unto the Levites, by lot, to inhabit, and also the suburbs thereunto appertaining, ver. 1, &c. After that, are specified the cities which fell by lot unto the children of Aaron, v. 8. The names of the cities that were given to the Kohathites, 20. As also unto the Gersonites, 27. and Merarites, 34. All the cities that were given to the Levites, were eighty and forty, with their suburbs, 41. The Israelites do

quietly possess the land of Canaan promised unto their fathers, 43.

Then drew near the heads of the fathers of the Levites [i.e. the chiefest over the families of the Levites, of which there were three, viz. the Kohathites, Gersonites, and Merarites] unto Eleazar the Priest, and unto Josua the son of Nun: and unto the heads of the fathers of the tribes of the children of Israel.

2 And they spake unto them at Silo [Where the Ark of the Covenant, and the Tent of the Congregation were set up] in the land of Canaan, saying, The LORD commanded by the ministry of Moses, [Heb. By the hand of Moses. So also v. 8.] that cities should be given us to dwell in, and their suburbs for our beasts.

3 Therefore the children of Israel gave unto the Levites of their inheritance, according to the mouth of the LORD, these cities, and the suburbs thereof.

4 Then the lot came out for the families of the Kohathites: and for the children of Aaron the Priest, of the Levites, (there) were of the tribe of Judah, and of the tribe of Simeon, and of the tribe of Benjamin by lot, thirteen cities. [Of which see further below ver. 11, &c.]

5 And to the rest of the children of Kahath, (there) fell by lot of the families of the tribe of Ephraim, and of the tribe of Dan, and of the half tribe of Manasseh, ten cities. [Whereof see further below ver. 20.]

6 And unto the children of Gerson, of the families of the tribe of Issachar, and of the tribe of Aser, and of the tribe of Naphtali, and of the half tribe of Manasseh in Basan, by lot, thirteen cities. [Whereof see further below ver. 27, &c.]

7 Unto the children of Merari according to their families, of the tribe of Reuben, and of the tribe of Gad, and of the tribe of Zebulun, twelve cities. [Of these twelve cities, see below ver. 38, &c.]

8 So the children of Israel gave by lot unto the Levites these cities and their suburbs, as the LORD had commanded by the ministry of Moses. [Heb. By the hand of Moses, as above ver. 2.]

9 Furthermore, they gave of the tribe of the children of Judah, and of the tribe of the children of Simeon, these cities, which were named:

10 That they were the children of Aaron's, of the families of the Kohathites, of the children of Levi: for the first lot was theirs.

11 So they gave them the city of Arba the father of Anak [Oth. Enak, Jos. 15. 13.] (that is Hebron) on the mountain of Judah, and the suburbs thereof [i.e. fields and meadows that lay round about the cities] round about it.

12 But the field of the city [viz. two thousand ells or cubits distant from the city. See Numb. 35. 5.] and the villages thereof, they gave unto Caleb the son of Jephthah for his possession. [See above Chap. 14. 14.]

13 Thus they gave unto the children of Aaron the Priest, the free city of the slayer, Hebron, and her suburbs, [In the Register or Roll of names of these cities here below mentioned, and in the Register or Roll thereof, 1 Chron. 6. 57. we finde sometimes some difference in some names of Cities. This cometh to pass from thence, that some names of the Cities by length of time are changed; or that some cities have had more then one name] and Libna, and her suburb. [See Jos. 10. 29.]

14 And Fatthir and her suburbs, and Esthemoa and her suburbs,

15 And Cholon and her suburbs, and Debir and her suburbs,

16 And Ain and her suburbs, and Futra and her suburbs, and Beth seme [See of this city 2 Kings 14. on v. 17.] and her suburbs: nine cities of these two tribes.

17 And of the tribe of Benjamin, Gibeon and her suburbs, Geba and her suburbs.

18 Anathoth [Where the Prophet Jeremia was born, Jer. 1. 1.] and her suburbs, and Almon [this city is also called Altemeh, both signifying youth. It is also called Bachurim, 2 Sam. 3. 16. which signifieth the same] and her suburbs: four cities.

19 All the cities of the children of Aaron the Priest, were thirteen cities and their suburbs.

20 Now unto the families of the children of Kahath, the Levites which remained of the children of Kahath: they had the cities of their lot of the tribe of Ephraim.

21 And they gave them Sichem a free city of the slayer, and her suburbs upon mount Ephraim, and Gezer [See Judg. 1. 29.] and her suburbs:

22 And Kibzaim and her suburbs, and Beth-horon and her suburbs: four cities.

23 And of the tribe of Dan, Elteke and her suburbs, Gibbethon and her suburbs,

24 Ajalon and her suburbs, Gath-Rimmon and her suburbs: four cities.

25 And of the tribe of Manasseh, Thaanach and her suburbs, and Gath-Rimmon and her suburbs: two cities.

26 All the cities for the families of the rest of the children of Kahath, are ten with their suburbs.

27 And unto the children of Gerson, of the families of the Levites, of the half tribe of Manasseh, the free city of the slayer, Golan in Basan and her suburbs, and Beesthera and her suburbs: four cities.

28 And of the tribe of Issachar, Kissod and her suburbs, and Dobrath and her suburbs,

29 Farmuth and her suburbs, Engannim and her suburbs: four cities.

30 And of the tribe of Aser, Misal and her suburbs, Abdon and her suburbs,

31 And Helkath and her suburbs, and Reboh and her suburbs: four cities,

32 And of the tribe of Naphtali, the free city of the slayer, Kedesh in Galilee and her suburbs, and Hammoth-Dor and her suburbs, and Kartan and her suburbs: three cities.

33 All the cities of the Gersonites, according to their families, are thirteen cities and their suburbs.

34 Now unto the families of the children of Merari, of the rest of the Levites (was given) of the tribe of Zebulun, Jokneam and her suburbs, Kartan and her suburbs,

35 Dimna and her suburbs, Nabalai and her suburbs: four cities.

36 And of the tribe of Reuben, Bezer and her suburbs, and Faza and her suburbs,

37 Kedemoth and her suburbs, and Mephath and her suburbs: four cities.

38 Now of the tribe of Gad, the free city of the slayer, Ramoth in Gilead and her suburbs, and Mahanaim and her suburbs,

39 Hesbon and her suburbs, Fazer and her suburbs: all those cities are four.

40 All those cities were the childrens of Merari, according to their families, which yet were remaining of the families of the Levites: and their lot was twelve cities.

41 All the cities of the Levites in the midst of the inheritance of the children of Israel, were forty eight cities and their suburbs. [The tribe of Levi was the least among all the tribes of the Israelites, for in the same were numbered onely 20000 men, Numb. 16. How cometh it then to pass, that other tribes that were as numerous again, and more, had but twelve, or sixteen, or nineteen, or twenty cities, and the tribe of Levi had forty

forty eight? The answer is, That all the cities of the other tribes are not named; but all the cities of the Levites are named. Secondly, the Levites might dwell no where but in cities, but so might the other tribes; and therefore the Levites had need of more cities than the other tribes.]

42 These cities were each [Heb. city city] with their suburbs round about them: so was it with all the cities.

43 Thus the LORD gave unto Israel [i.e. unto the children of Israel] all the land, which he had sworn to give unto their fathers: and they inherited it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he had sworn unto their fathers: and not one man of all their enemies subsisted before their face, [i.e. no man was able to withstand or annoy the children of Israel] all their enemies the LORD gave into their hand.

45 There fell not one word of all the good words which the LORD had spoken unto the house of Israel: it came all (to pass.)

CHAP. XXII.

The Reubenites, Gadites, and the half tribe of Manasseh are sent home by Josua, ver. 1, &c. Josua chargeth them very strictly to fear the Lord, 5. They depart with great booty, 8. They build an Altar at the brink of Jordan, 10. Which the rest of the Israelites understanding, they assemble to make war against them, 11. Yet they send first Ambassadors to them, sharply reproving them for it, 13. But they clear themselves, 21. So that the Ambassadors and all the people did rest satisfied therewith, 30.

Then Josua called the Reubenites and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you: and ye have obeyed my voice in all that I have commanded you. [See Num. 32. 20. Deut. 3. 18.]

3 Ye have not left your brethren now a long time, [Heb. these many dayes. It was according to the computation of some, full thirteen years. They spent seven years in subduing the land, and seven years in dividing the same] unto this day: but ye have observed the keeping of the commandments of the LORD your God.

4 And now the LORD hath given rest to your brethren, as he had promised them: therefore now return, and go unto your tents, unto the land of your possession, which Moses the servant of the LORD gave you on the other side of Jordan. [See Num. 32. 33. Deut. 3. 13. & 29. 8. Jos. 13. 8.]

5 Only take diligent heed to do the commandment and the law, which Moses the servant of the LORD commanded you, that ye love the LORD your God, and that ye walk in all his wayes, and keep his commandments, and cleave unto him, and that ye serve him with all your heart, and with all your soul.

6 Thus Josua blessed them: and he let them depart, and they went unto their tents. [i.e. habitations, dwelling-places: as elsewhere]

7 For unto the (one) half of the tribe of Manasseh, Moses had given (an inheritance) in Basan: but unto (the other) half thereof [i.e. the other half tribe of Manasseh, Heb. and their half] Josua gave (an inheritance) by their brethren [viz. with the other nine tribes, who received their inheritance on this side of Jordan] on this side of Jordan westward: [Oth. by the Sea, or unto the Sea] Moreover also, when Josua let them depart unto their tents, he blessed them,

8 And he spake unto them, saying, Return unto your tents with much riches, and with very much cattel, with silver, and with gold, with copper, and with iron, and with very many garments: divide the spoil of your enemies with your brethren. [i.e. with the tribes that remained on this side Jordan with the baggage. See hereof Num. 31. 27. & 1 Sam. 30. 24.]

9 So the children of Reuben, and the children of Gad and the half tribe of Manasseh returned, and departed, from the children of Israel from Silo, which is in the land of Canaan, to go unto the land of Gilead, unto the land of their possession, wherein they were made possessors, according to the mouth of the LORD by the ministry [Heb. hand] of Moses.

10 When they came unto the borders of Jordan, which are in the land of Canaan, then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, built there an Altar by Jordan, an Altar great in sight.

11 And the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, have built an Altar, over against the land of Canaan, at the borders of Jordan, on the side of the children of Israel. [i.e. of the greatest part of the children of Israel]

12 When the children of Israel heard this, then the whole congregation of the children of Israel assembled at Silo, to march up against them with an host.

13 And the children of Israel sent unto the children of Reuben, and unto the children of Gad, and unto the half tribe of Manasseh, in the land of Gilead, Pinchas the son of Eleazar the Priest,

14 And ten Princes [There were nine tribes and an half; so that it appeareth here, that the half tribe of Manasseh, as well as the whole tribes, sent one Prince] with him: of each fathers house one Prince [Heb. one Prince one Prince in the fathers house] out of all the tribes of Israel: and they were every one a head of the house of their fathers, over the thousands of Israel.

15 When they came unto the children of Reuben, and unto the children of Gad, and unto the half tribe of Manasseh in the land of Gilead, they spake with them, saying,

16 Thus speaketh the whole congregation of the LORD, What transgression is this wherewith ye have transgressed against the God of Israel, turning away this day from after the LORD [i.e. not following after the Lord; so also v. 18, 23, 29.] in that ye have built you an Altar, to rebel this day against the LORD?

17 Is the iniquity of Peor too little for us? [See Num. 25. 3. Deut. 4. 27.] from which we are not cleansed until this day, although the plague hath been in the congregation of the LORD?

18 Seeing ye turn your selves away this day from after the LORD: it shall come to pass then, when to day ye are rebellious against the LORD, then to morrow [i.e. hereafter, in time to come: So also ver. 24. and chap. 4. 6.] he will be greatly incensed against the whole congregation of Israel.

19 But yet if the land of your possession be unclean, come over into the land of the possession of the LORD, [As if he should say, If ye think that God doth not take your land into his favour and protection, as well as ours, why then come over, &c.] where the Tabernacle [Heb. dwelling, dwelling-place] of the LORD dwelleth, [the Tabernacle was set up at Silo: See Jos. 18. 1.] and take possession in the midst of us: but rebel not against the LORD, neither rebel against us, in building an Altar for your selves, besides the Altar of the LORD our God.

20 Did not Achan the son of Zerah [i.e. that was of the generation, or family, and posterity of Zerah, for his immediate father was Charmi, Jos. 7. 17, 18.] com-

mit

mit transgression [Heb. transgressed transgression with the banned (thing)? [Heb. the ban] and came [Heb. was] there not an indignation [viz. of God, i.e. punishment. See Num. 1. on v. 53.] on all the congregation of Israel? and that man died not alone [For first there were thirty six Israelites slain near Ai, and afterward his wife, children and goods were likewise destroyed. Heb. and that onely man perished not] in his iniquity. [or, for his iniquity]

21 Then answered the children of Reuben, and the children of Gad, and the half tribe of Manasseh, and they spake with the heads of the thousands of Israel: [The Israelites were divided into thousands, see Exod. 18. 52. Judg. 6. on v. 15.]

22 The God of gods, [See Deut. 10. on v. 17.] the LORD, the God of gods, the LORD, he knoweth it, even Israel himself shall also know it, if it be by rebellion, or if it be by transgression against the LORD, save us not this day. [Some conceive this to be an address unto the Lord; others, unto the people of Israel, or Pinchas]

23 That we should have built us an Altar, to turn our selves away from after the LORD; or to offer thereon burnt-offering, and meat-offering, or to offer thank-offering thereon, let the LORD require it. [i.e. let the LORD punish us for it: Heb. let the LORD seek it]

24 And if we have not done this out of care, in regard of (this) thing, [viz. of the true worship of God] saying, To morrow [i.e. hereafter, in time to come] your children might speak unto our children, saying, What have you to do with the LORD the God of Israel? [Heb. What is (it) to you, and the Lord the God of Israel?] Such phrases or manners of speaking, are also used in the New Testament, Matth. 8. 29. and Joh. 2. 3.]

25 The LORD surely hath set Jordan for a border between us, and between you, the children of Reuben and the children of Gad, ye have no part in the LORD: [i.e. ye are not the people of God, ye have no part in the riches of his grace and benefits: See the like manner of speaking, 2 Sam. 20. 1. and 1 Kings 12. 16.] then your children might cause our children to cease from fearing the LORD.

26 Therefore we said, Let us now make for our selves, building an Altar, not for burnt-offering, nor for sacrifice, [i.e. not for any offering or sacrifice]

27 But that it may be a witness between us and between you, and between our generations after us, that we might serve the service of the LORD before his face, with our burnt-offerings, and with our slain-offerings, and with our thank-offerings, and that your children might not say to morrow unto our children, Ye have no part in the LORD.

28 Therefore we said, When it cometh to pass, that they shall say (thus) to morrow to us, and to our generations; then we shall say, Behold the shape [Or, fashion, i.e. pattern, figure, form, likeness] of the Altar of the LORD which our fathers have made, not for burnt-offering, nor for sacrifice, but it is a witness between us and between you.

29 Be it far from us, that we should rebel against the LORD, or that we should this day turn away our selves from after the LORD, building an Altar for burnt-offering, for meat-offering, or for slain-offering, besides the Altar of the LORD our God, which is before his Tabernacle.

30 When Pinchas the Priest, and the Princes of the Congregation, and [i.e. namely, to wit: see ver. 14.] the heads of the thousands of Israel that were by him, heard the words which the children of Reuben, and the children of Gad, and the children of Manasseh had spoken, it was good in their eyes.

And Pinchas the son of Eleazar the Priest said

unto the children of Reuben, and unto the children of Gad, and unto the children of Manasseh, This day we know, that the LORD is in the midst of us, [Forasmuch as he keepeth you, that ye sin not against him, nor separate your selves from us, as we feared, from whence great mischief would have come to all Israel] seeing ye have not committed this transgression against the LORD: Then ye delivered the children of Israel out of the hand of the LORD. [viz. when ye built that Altar for that end and purpose, as ye told us: for had ye built it to set up a new worship, and to separate your selves from the rest of the tribes, thereby ye would have kindled Gods wrath, and brought down his judgement upon all Israel]

32 And Pinchas the son of Eleazar the Priest, with the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead unto the land of Canaan, unto the children of Israel, and they brought them answer back. [Heb. they brought them the word again, i.e. they faithfully reported unto the Congregation, the answer and apologic of the Reubenites, &c. together with their whole transaction and intent]

33 Now the answer was good in the eyes of the children of Israel; and the children of Israel praised God, and spake no (more) of going up against them with any host, to destroy the land wherein the children of Reuben and the children of Gad dwelt.

34 And the children of Reuben, and the children of Gad, called that Altar, Be it a witness between us, [Others insert herein the Hebrew word Ed, i.e. witness; others conceive, that the following words in the Text, (K I E D H U B E T R O N U, for he is witness between us) were the name of this Altar] that the LORD is God. [i.e. that he alone is to be worshipped, and acknowledged to be the true God]

CHAP. XXIII.

Josua being grown old, assembleth all Israel, and declareth how wonderfully God had fought for his people, and given them the lands of the subdued nations for inheritance, v. 1, &c. therefore he exhorteth them to be diligent in keeping the Law written by Moses, 6. And to beware of going in, and mixing themselves with the idolatry of the heathen, 7. Setting before them the mercies which they had received of God, and yet were to receive, 9 With threatening of Gods judgements, if they should forsake the Lord, 11.

AND it came to pass after many days, [Twas about fourteen years after they were come into the land of Canaan: Compare this with the Annot. above Chap. 22. 3.] after that the LORD had given Israel rest from all their enemies round about: and Josua was old (and) stricken in age: [Heb. was come unto days]

2 That Josua called all Israel, [Underst. the Heads and Princes, with all those of the people that could give their appearance or attendance thereunto] their eldest, and their heads, and their judges, and their officers: and he said unto them, I am grown old, and stricken in age.

3 And ye have seen all that the LORD your God hath done unto all these nations before your face: for it is the LORD your God himself that hath fought for you.

4 Behold; I have made these remaining nations [viz. which were yet to be warred upon, and destroyed by the Israelites] to fall unto you by lot, for inheritance unto your tribes, from Jordan, together with all the nations which I saw destroyed, and unto the great Sea, toward the going down of the Sun.

5 And the LORD your God himself shall thrust them out [To wit, the heathen nations which yet remain in the land of Canaan] before your face, and he shall drive them out from before your face; and ye shall possess their land by inheritance, according as the LORD your God hath spoken [i.e. promised] unto you.

6 Therefore be very strong to keep and to do all that is written in the book of the Law of Moses, that ye may not depart from it to the right hand, nor to the left.

7 That ye go not in to these nations, these that yet remain amongst you: [i.e. entertain no fellowship or society with them: for he that dealeth with Pitch, is soiled therewith. Some understand this, as if the Israelites were forbidden here to marry with those nations. See below v.12.] neither remember the name of their gods, [oth. make no mention of the name of their gods] nor swear by them, [the meaning is, Swear not by the gods of the heathen, nor cause others to swear by them: See Exod. 23.12. Deut. 12.3. Psal. 16.4.] nor serve them, neither bow your selves before them.

8 But ye shall cleave unto the LORD your God: even as ye have done this day.

9 For the LORD hath driven out from your face great and mighty nations: and as for you, no man hath subsisted before your face unto this day.

10 One man among you shall chase a thousand: for it is the LORD your God himself that fighteth for you, according as he hath spoken [i.e. promised] unto you.

11 Therefore keep your souls diligently, that ye love the LORD your God.

12 For if in any wise ye turn aside, and cleave unto the remnant of these nations, of these that remain among you, and do join your selves in affinity with them, and that you shall go in unto them, and they unto you:

13 Know for certain, [Heb. know knowing] that the LORD your God will not go on to drive out these nations from before your face: but they shall be unto you for a snare, and for a net, and for a scourge on your sides, [of old they were wont to whip, or scourge mens sides, as may be gathered here, and Ecclesiasticus 30. 12. and 42.5.] and for thorns in your eyes, untill ye perish from this good land, which the LORD your God hath given you.

14 And behold, this day [i.e. soon, ere long: for Josua made this exhortation not just the same day that he dyed, but somewhat before] I go the way of all the earth: [i.e. I dye, even as all men that live upon the earth. See 1 Kings 2. ver. 2.] and ye know in all your heart, and in all your soul, that there is not one word fallen [compare 1 Sam 3.19. with the Annotat. there] of all those good words, which the LORD your God hath spoken concerning you, they are all come upon you, there is not one word of the same fallen.

15 And it shall come to pass, according as these good things are come upon you, which the LORD your God spake unto you: so shall the LORD cruse to come upon you all those evil things [Oth. words; viz. wherewith he hath threatened you, if ye should not keep and obey his commandments] untill he casteth you from off this good land, which the LORD your God hath given you.

16 When ye transgress the covenant of the LORD your God, which he hath commanded you, and ye go away, and serve other gods, and bow down your selves before the same; then shall the anger of the LORD kindle against you, and ye shall perish quickly from the good land which he hath given you.

CHAP. XXIV.

Josua assembleth all the tribes of Israel at Sichem, v.1, &c. He putteth them in minde of the favours and benefits of God, shewed unto their fathers and themselves, 2. He exhorteth them in that regard faithfully to serve the true God, 4. Protesting for himself and his house in this behalf, 15. The people also promise four several times to persevere in the sincere worship of God, 16. Josua reneweth the covenant of the LORD with the people, 25. He writeth this in the book of the Law of the LORD, and setteth up a great stone in remembrance thereof, 26. The death, age, and burial of Josua, 29. The burying of Josephs bones, 32. The death and burial of Eleazar, 33.

After that, Josua assembled all the tribes of Israel at Sichem [i.e. according to the opinion of some, at Silo, which lay in the land of Sichem, for there the Tabernacle was. Understand this likewise so below ver. 32. But others conceive, that upon this day of solemn assembly, Josua caused the Ark to be brought from Silo unto the City of Sichem, as the same hath been often done, viz. under Eli, Samuel, Saul, and David] and he called the eldest of Israel, and the heads thereof, and the judges thereof, and the officers thereof, and they presented themselves before the face of God. [i.e. before the Tabernacle wherein God dwelt]

2 Then Josua said unto all the people, [See chap. 23. on ver. 2.] Thus saith the LORD the God of Israel, Your fathers dwelt of old (time) on the other side of the river, [Understand the river Euphrates: so below v. 3, 14, 15.] (namely) Therah the father of Abraham, and the father of Nabor: and they served other gods. [See Gen. 11. 26, 31. & Deut. 26, 5.]

3 Then I took your father Abraham from the other side of the river, and made him walk thorow all the land of Canaan: I also increased his seed, and gave him Isaac. [See Gen. 12. 1. & 21. 2.]

4 And unto Isaac I gave Jacob and Esau: [Here Esau the first-born is not named first, but Jacob: See the like also Gen. 11. 26. & 1 Chron. 1. 28. and in this Chap. v. 5.] and unto Esau I gave Mount Seir, hereditarily to possess it: but Jacob and his children went down into Egypt.

5 Then I sent Moses and Aaron, and plagued the Egyptians, according as I did in the midst thereof: and afterward I led you out thence.

6 When I carried your fathers out of Egypt, then came ye unto the Sea, and the Egyptians pursued after your fathers, with chariots, and with horsemen, unto the Red-sea.

7 They now called unto the Lord, and he put a darkness between you, and between the Egyptians, and he brought the sea upon them, and covered them, and your eyes have seen what I have done in Egypt: [This is to be understood of many of those that were under twenty years old when they departed out of Egypt, for they that were above the age of twenty (excepting Caleb and Josua) they all dyed in the Wilderness] after that ye have dwelt in the wilderness many days.

8 Then I brought you into the land of the Amorites, which dwelt on the other side of Jordan, they fought against you, but I delivered them into your hand, and ye possess their land hereditarily, and I destroyed them before your face.

9 Also Balak the son of Zippor, the King of the Moabites arose, and he sought against Israel: [i.e. intended, or purposed to fight: See Judg. 11. 25. compare Joh. 10. 32, 33. where the word stoning, is put for

for intending, or going about to stone. So that it seems, that this is to be understood of Balaks enmity shewed against Israel; first when he went about to curse them by Bileam; and after that, when by Bileams counsel, (by means of the Moabitish women) he brought them to commit first whoredom, and then idolatry, and so caused the wrath of God to come upon them] and he sent forth, and caused to call (for) Bileam the son of Beor, that he might curse you.

10 But I would not hearken unto Bileam: therefore he blessed you still, and I delivered you out of his hand.

11 When ye had passed over Jordan, and came to Jericho, the citizens [Or Lords, or men] of Jericho married against you, [viz. those of Jericho by shutting their gates; but these nations which are named, by force of arms] the Amorites, and the Phereites, and the Canaanites and the Hethites, and the Girgasites, the Hivites, and the Jebusites: but I delivered them into your hand.

12 And I sent hornets [Heb. the hornet] before you, they drove them away from your face, (as) both the kings of the Amorites, [as if he should say, As ye beforetime drove out both the Kings of the Amorites, to wit, Sihon and Og. See below ver. 18.] not by your sword, nor by your bowe. [understand this also, of all other weapons and arms, as Gen. 48. 22. Psal. 7. 13. & 44. 3. 13. The meaning of these words is, That their Swords and Bowes had been in vain, had not the Lord destroyed their enemies]

13 Thus I have given you a Land wherein ye have not laboured, and cities which ye have not built, and ye dwell therein: [Jos. 11. 13. it's said, That the Israelites banned, or utterly destroyed no cities, save Hazer onely. This was therefore done, that the children of Israel might finde houses and cities to dwell in] ye eat of the vineyards and olive-trees, [i.e. of the fruits of the vineyards and of the olives that grew upon the trees. See the like phrase or manner of speaking, Gen. 3. 12. & Rev. 2. 7.] which ye have not planted.

14 And now, fear the LORD, and serve him in uprightness, [i.e. uprightly, sincerely, with all the heart, without dissembling] and in truth: and put away the gods which your fathers served [viz. Therah, Nahor, &c. yea, Abraham himself, before God called him out of Ur of the Chaldees] on the other side of the river, and in Egypt, and serve the LORD.

15 But if it be evil in your eyes to serve the LORD, chuse you this day whom ye will serve, whether the gods which your fathers that were on the other side of the river, served; or the gods of the Amorites, in whose land ye dwell: [Josua leaves it not arbitrary to the Israelites, whether they should serve God or no; but this he saith, That they might freely, and without compulsion, declare what they were minded to do; and that they might be the more firmly tyed to serve God, in that they had freely taken upon them to do it. See the like phrase or manner of speaking, Ruth 1. 8, 15.] but as for me and my house we will serve the LORD.

16 Then answered the people, and said, Far be it from us, that we should forsake the LORD, [Heb. Be it far to us from forsaking, &c.] to serve other gods.

17 For the LORD is our God, it is he that brought us and our fathers up out of the land of Egypt, out of the house of bondage: and that did these great tokens before our eyes, and kept us on all the way thorow which we went, and among all people, through the midst of whom we marched.

18 And the LORD hath driven out before our faces all those nations, even the Amorite, inhabitant of the land: we also will serve the LORD, [viz.

as well as thou, and thy fathers house] for he is our God.

19 Then Josua said unto the people, Ye will not be able to serve the LORD, [viz. if ye keep with you the strange gods among you, mixing the false worship with the true worship of God, as may be gathered from ver. 23.] for he is a holy God; [Heb. Elohim Kadoschim hu. See hereof, Gen. 20, on ver. 13.] He is a jealous God, he will not forgive [Heb. take away: see the like phrase or manner of speaking, Gen. 50. 17. oth. not bear, or endure] your transgression, nor your sins.

20 If ye shall forsake the LORD, and serve strange gods, he will then turn about, and he will do you hurt, and he will destroy you, after that he hath done you good.

21 Then the people said unto Josua, Nay, [Understand withall, we will not forsake the Lord] but we will serve the LORD.

22 Now Josua said unto the people, Ye are witnesses against your selves, that you have chosen you the LORD, to serve him: And they said, We are witnesses.

23 And now put away the strange gods which are in the midst of you, [viz. the gods of the strangers. By these words it appeareth, That although idolatry was not publicly tolerated, yet there were some among the Israelites at this time, that had Idols in secret, which they privately worshipped and served. See Amos 5. ver. 25, 26. & Acts 7. 43. See also Gen. 35. on ver. 2.] and incline your hearts unto the LORD the God of Israel.

24 And the people said unto Josua, We will serve the LORD our God, and we will obey his voice.

25 So Josua made that same day a covenant with the people: [i.e. he renewed, and confirmed the Covenant which God had made with the people of Israel] and he set it to them for a statute and right (or, Ordinance) at Sichem. [See above, ver. 1.]

26 And Josua wrote these words [i.e. the words of this Covenant] in the book of the Law of God: and he took a great stone, and he set the same up there under the Oak, which was by the sanctuary of the LORD. [See of this Oak, Judg. 9. 6.]

27 And Josua said unto all the people, Behold, this stone shall be for a witness unto us, for it hath heard all the words of the LORD, that he hath spoken unto us: [i.e. it hath been there present. Here sense is ascribed and attributed unto the stone, which is void of sense. So likewise it is said, Hear, ye heavens, and thou earth, Isa. 1. 2. and Deut. 32. 1. The heavens declare the glory of God, Psal. 19. 1. The stones shall cry, Luke 19. 40.] yea, it shall be for a witness against you, that ye may not lye unto the LORD your God. [but keep and do what ye have promised him]

28 Then Josua sent the people away, each one unto his inheritance.

29 And it came to passe after these things, that Josua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. [Heb. a son of an hundred and ten years]

30 And they buried him in the border of his inheritance, at Timnath-Serah, [Otherwise called, Timnath-Heres, Judges 2. 9.] which is upon a Mountaine of Ephraim, on the North of Mount Gaas.

31 Now Israel served the LORD all the dayes of Josua, and all the dayes of the Eldest, that lived long after Josua, [Heb. that prolonged their dayes after Josua. See Exod. 20. 12.] and which knew all the

the work of the LORD, which he had done unto Israel. [Understand here, those that together with Josua, had governed the people, and out-lived him. See Judg. 2. 7.]

32 They also buried the bones of Joseph, which the children of Israel had brought up out of Egypt, at Sichem, [Understand this as above vers. 1. For here followeth, That Josephs bones were buried in the parcel of the field or ground, &c. which lay not in the City of Sichem, as may be gathered from Genes. 33. 18.] in that partel of the field which

Jacob had bought of the children of Hemor, the father of Sichem, for an hundred pieces of money: [See Genes. 33. 19. and the Annotat. thereon. Stephen, Acts 7. 16. saith, For the price of silver] for they were become an inheritance of the children of Joseph. [viz. that parcel of the field and the burying-place that was therein]

33 Also Eleazar the son of Aaron died, and they buried him on the hill of Pinehas his son, which was given him on mount Ephraim.

The End of the Book of J O S U A.

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THE



THE BOOK OF JUDGES.

The Argument of this Book.

THis Book containeth a very remarkable History of the state of Israel, as well Ecclesiastical as Civil, after the death of Josua, unto the Priesthood and Government of Eli; especially under the Judges, that is, of such Persons (not, who administred the ordinary Function of Judges among the people, as this word is otherwise taken, but) whom God now and then, as the state of Israel required, sometimes out of one, and sometimes out of another Tribe, according to his good pleasure, extraordinarily raised, called, and with his Spirit of Wisdom and Courage endowed and acted victoriously, to execute his and his peoples right against Israels Oppressors and Enemies; to restore and maintain the decayed Worship of God; to defend and preserve Israel in the freedom and the holy Laws which they had received of God; and to assist them with counsel and execution in any emergent difficulty.

First then, there are rehearsed in this Book, the Wars which the Tribes, after the death of Josua, waged, according to Gods command, against the heathenish Inhabitants of Canaan, to expel and root them out; wherein, for the most part, they were soverais, that it displeased God, insomuch that he suffered divers heathenish Nations to remain in the land, for Israels tryal and punishment. Notwithstanding, Israel for a while continued in the pure Worship of God, viz. as long as those pious Eldest lived, that had seen the wonderful works of the Lord. But after that, it is related throughout, how that Israel, in prosperity abusing their liberty, from time to time fell into all kinde of gross abominable Idolatry of the heathen, and most shameful looseness of life; whereof not onely mention is often made in general, but also in particular some fearful examples are rehearsed, as a clear glass, as well of this peoples corruption and wickedness, as of the righteousness of Gods wrath and heavy judgements: whereof see the 17, 18, 19, and 20 Chapters. Next, therewithall is shewed, that God was extremely provoked for this backsliding of his people, and did punish the same, not onely in words, but also in actual delivering them up into the hand of divers of their enemies, as of Cushan King of Mesopotamia, Eglon King of the Moabites, the Philistines, Jabin King of the Canaanites, the Midianites, Amalekites, and other Eastern people, the Ammonites, and again of the Philistines, who all grievously oppressed and afflicted Israel a long time. Yet notwithstanding, when in their straits they truly repented, and turned unto God, and forsaking their idolatry and wickedness, did fervently cry, and beg unto him for mercy and help, the Lord then (who is faithful and true, as well in his gracious Promises, as in his Threatnings) had compassion on them, and delivered them ever and anon by valiant Champions, such as were Othniel, Ehud, Samgar, Debora and Barak, Gideon, Jephthah, and Samson. Although they very quickly forgot these mercies and favours of God successfully conferred upon them, and returning to their former wickedness, were every time anew plagued, and upon true and hearty repentance, again most graciously delivered by God. In the mean-while, unto Gideon's History, there is added the three years Government of Abimelech, who was unlawfully King, and a Tyrant and therefore remarkably punished of God. Also five Judges are mentioned, whose wars are not recorded; as Thola, Jaer, Ebzan, Elon, and Abdon. This Book comprehendeth, according to the account of some, the History of 299, or 300 years, from the year of the Creation, 1511. to the year 2810.

JUDGES.

JUDGES.

CHAP. I.

The tribe of *Juda*, by Gods command, begin to make war against the inhabitants of *Canaan*, v.1, &c. Subdue *Adonibezek*, 4. take *Jerusalem*, 8. slay the children of *Enak* at *Hebron*, 10. *Othniel* subdueth *Debir*, and thereby getteth *Calebs* daughter to wife, 11. The *Kenites* dwell among *Juda*, 16. *Simcon* subdueth *Zephath*, 17. and *Juda* divers cities of the *Philistines*: 18. They of the house of *Joseph* subdue *Bethel*, 23. A Relation of the remissness of the tribes in driving out the *Canaanites*, for which they are vexed by them, and are left to dwell one among another, 19, 20, &c.

AND it came to pass after the death of *Josua*, that the children of *Israel* inquired of the *LORD*, [By the High Priest, wearing the *Ephod*: See for this the command of God, *Numb.* 27. 21. and compare below, *Chap.* 20. 18. 1 *Sam.* 23. 9.] saying, *Who among us shall march up first towards the Canaanites, to fight against them?*

2 And the *LORD* said, *Juda* [i.e. the tribe of *Juda*. So in the following verse, *Simcon*, i.e. the tribe of *Simcon*; and so forward in the rest] shall march up: behold, I have given that land into his hand.

3 Then said *Juda* unto his brother *Simcon*, [The inheritances of *Juda* and *Simcon* were partly intermixed, or common between them. See *Jos.* 9. 1, 2.] March up with me into my lot, [i.e. to subdue and take possession of the land that is fallen to me by lot] and let us war against the *Canaanites*, and I will also march up with thee into thy lot: so *Simcon* marched with them.

4 And *Juda* marched up, and the *LORD* gave the *Canaanites* and the *Pherezites* into their hand: [i.e. into the hand of *Juda* and *Simcon*] and they smote them by *Bezek*, [which lay not far from *Jerusalem*. See also 1 *Sam.* 11. 8.] ten thousand men.

5 And they found *Adoni-Bezek* at *Bezek*, and fought against him: and they smote the *Canaanites* and the *Pherezites*.

6 But *Adoni-Bezek* fled, and they pursued after him, and they took him, and cut off the thumbs of his hands, and of his feet. [The cause of this, was his abominable tyranny mentioned in the following verse]

7 Then said *Adoni-Bezek*, Threescore and ten Kings, with (the) thumbs of their hands and of their feet, cut off under my table, were gathering up (the crumbs) [i.e. that which fell from the table, or was cast to them] according as I have done, so hath God rewarded me: and they brought him to *Jerusalem*, and he died there.

8 For the children of *Juda* had fought against *Jerusalem*, [Oth. fought, or did fight: but the opinion of most is, that here by occasion, that in the foregoing verse

it is said, that they brought down *Adoni-Bezek* to *Jerusalem*, the taking of *Jerusalem*, and some other passages (unto the 17 verse) were repeated out of the Book of *Josua*, as may be seen, *Jos.* chap. 15.] and had taken it, [understand, that part of the city which was fallen to their share, nor the other part which appertained to *Benjamin* together with them, and the strong hold: See *Jos.* 15. 8, 13. & 18. 11, 28. Also below ver. 21. with the Annot.] and smote it with the edge of the sword: [Heb. at the mouth of the sword] and they had set [Heb. sent] the city on fire. [i.e. they had cast fire into it: So below chap. 21. 48.]

9 And after that [i.e. after the taking of *Jerusalem*] the children of *Juda* were gone down to war against the *Canaanites*, dwelling in the mountain, and in the south, and in the low grounds.

10 And *Juda* was gone against the *Canaanites* [Under the conduct of *Josua* and *Caleb*, *Jos.* 15. 14.] that dwelt at *Hebron*, [See *Jos.* 15. 13.] (now the name of *Hebron* was formerly *Kiriath-Arba*) and they smote *Sesai*, and *Abiman*, and *Thalmai*, [three Giants, children of *Enak*, as is related below ver. 20.]

11 And from thence he [viz. *Juda*] was marched forth against the inhabitants of *Debir*: now the name of *Debir* was formerly *Kiriath-Sepher*. [See *Jos.* 12. 13.]

12 And *Caleb* said, He that shall smite *Sepher*, and take it, to him will I also give my daughter *Achsai* to wife.

13 Then *Othniel* the son of *Kenaz*, [i.e. one of *Kenaz* his posterity, as some do understand this] brother of *Caleb*, [i.e. cousin, near kinsman: some understand this of *Othniel*, others of *Kenaz*; compare *Numb.* 32. 12. *Jos.* 15. 17. below chap. 3. 9, 11. 1 *Chron.* 4. 13, 15.] who was younger then he, [Heb. smaller, or lesser then he, namely, *Kenaz*. Oth. who (viz. *Othniel*) was the youngest of, or out of him, namely, *Kenaz*; i.e. the youngest and meanest to see to among all the posterity of *Kenaz*, and yet notwithstanding honoured and exalted above others, by this courageous and valiant act, the march that followed, and also the office of Judge: below chap. 3. 9, &c.] took it: and *Caleb* gave him *Achsai* his daughter to wife.

14 And it came to pass, when she came (unto him) [See of this relation, *Jos.* 15. 18, 19. and the Annotat. there] that she moved him [Or, sought unto him] to ask a field of her father; and she lighted off the *Ass*. Then said *Caleb* unto her, What (saith) thee?

15 And she said unto him, Give me a blessing: [See *Gen.* 33. on ver. 11.] seeing thou hast given me a dry land, [Heb. south-land] give me also water (or springs of water) then *Caleb* gave her high wells, and low wells.

16 Also the children of the Kenite, [Understand Jethro: See Numb. 24. 21, 22.] Moses his father in law, went up out of the Palm-city [viz. Jericho. See Deut. 34. on ver. 3.] with the children of Juda, toward the wilderness of Juda, which is toward the south of Harad: [the name of a city lying near mount Seir, and peradventure also of a King of the same place. See Numb. 21. 1.] and they went and dwelt with the people. [Heb. and he went and dwelt, or abode with, or by the people. He, namely, the Kenite, that is, Jethro's posterity. Some translate it thus: for he (the Kenite) was (along with them) and had remained, or had dwelt with the people, namely, Israel. See Numb. 10. 29. and 24. 21, 22. 1 Sam. 15. 6.]

17 Juda then went with his brother Simeon, [Here the History, which above ver. 8. was intermitted, is resumed, and pursued] and they smote the Canaanites dwelling at Zephath, [this place is no-where else mentioned; onely we finde 2 Chron. 14. 9, 10. the valley of Zephata, by Maiefa in Juda: Some there translate it, The valley (lying) towards Zephath] and they banned it, [see Deut. 2. on ver. 34.] and the name of this city was called Horma. [i.e. Ban banning. Compare Numb. 14. 45. and 21. 3. Some conceive, that this Horma was the Royal City, situate on the southern borders of Canaan, at the west-end of Mount Seir: See Jos. 12. 14. and 15. 30. and 19. 4. 1 Sam. 30. 30. 1 Chron. 4. 30.]

18 Also Juda took Gaza with her border, [i.e. the circumjacent countrey: So in the following] and Askelon with her border, and Ekron with her border. [these Cities were situate in the Philistines countrey, at the mid-land Sea, and are often mentioned in the holy Scripture]

19 And the LORD was with Juda, that he drove out (the inhabitants) of the mountain: but he [viz. Juda] (proceeded not) to drive out [Oth. but not driving out] the inhabitants of the valley, because they had iron charrets. [although the Lord was with Juda in the subduing and taking of the mountain, yet notwithstanding he was not courageous enough for to pursue the rest, through humane fear, which here prevailed more with him, then the command and promises of God; Jos. 13. 6. and 17. 18. Of the iron charrets then used in battel, see Jos. 17. 18.]

20 And they gave Hebron unto Caleb, [See the History hereof, Jos. 14. from the 6 verse, to the end of the Chapter] according as Moses had spoken: and he expelled thence the three sons of Enak. [Of whom mention is made above, ver. 10. Of Enak and his posterity which were Giants, see Numb. 13. on ver. 22. Oth. of the Giant]

21 But the children of Benjamin did not drive out the Jebusites dwelling at Jerusalem: [Underst. in the upper part of the City, and the strong hold which was fallen unto Benjamins share, in regard their inheritances lay partly among those of Juda, Jos. 18. 11. Juda had taken his, as above ver. 8. Out of the strong hold the Jebusites were not expelled till Davids time, 2 Sam. 5. 6, 7.] but the Jebusites dwelt with the children of Benjamin at Jerusalem unto this day. [viz. when this was written by the Author of this book]

22 And the house of Joseph went up also toward Beth-el: and the LORD was with them.

23 And the house of Joseph set spies near Bethel: now the name of this city was before-time Luz. [See Gen. 28. ver. 19.]

24 And the watchmen [That were sent forth to spy out the situation of the City] saw a man going forth out of the city: and they said unto him, Shew us, we pray, the entrance of the city, and we will shew kindness unto thee.

25 And when he had shewed them the entrance of the city, they smote the city with the edge of the

sword, but they let go that man, and all his family.

26 Then went this man into the land of the Hebites: [Which dwelt on the north-side of mount Ephraim] and he built a city, and called the name thereof Luz: this is the name thereof unto this day.

27 And Manasseh [Understand, the half tribe which dwelt in Canaan, not those which dwelt beyond Jordan in Gilead, and Basan] drove not out Beth-Sean, [i.e. the inhabitants of Beth-Sean; as in the sequel is set forth. Beth-Sean lay by Jordan on the west-side: see Jos. 17. 11.] nor her dependant places, [i.e. the circumjacent places, resorting under them] neither Taanach, [situate in mount Gilboa. See also Jos. 17. v. 11. and 21. 25.] with her dependant places, nor the inhabitants of Dor, with her dependant places, nor the inhabitants of Jibleam, [Jos. 17. 11. both these places lay near to the mid-land Sea] with her dependant places, nor the inhabitants of Megiddo, with her dependant places: and the Canaanites would dwell in the same land. [Or, found good, consented, or began (Heb. the Canaanite would, &c.) viz. either out of wilfulness, or on condition of Tribute, as some expound this out of the following verse. So below ver. 35. See also Jos. 17. 12, 13.]

28 And it came to pass, when Israel grew strong, that he put the Canaanites upon tribute: but he drove them not quite out. [Heb. driving out, he drove them not out; to wit, the Canaanites]

29 Also Ephraim drove not out the Canaanites which dwelt at Gezer: [Situate by the brook of Gaas, toward the mid-land Sea; being also a City of the Levites; Jos. 21. 21.] but the Canaanites dwelt in the midst of them at Gezer.

30 Zebulon drove not out the inhabitants of Kitron, [Situate by the mountain of Zebulon, westward, near unto the source of the brook Jiphthael] nor the inhabitants of Nuhalel: see Jos. 19. 15.] but the Canaanites dwelt in the midst of him, [viz. Zebulon] and were tributary.

31 Aser drove not out the inhabitants of Acco, nor the inhabitants of Zidon: [These places lay by the mid-land Sea, onely Aphik and Achlab lay somewhat further land-ward. Of Aser's lot, see Jos. 19. 24, &c. Rehob was also a City of the Levites, Jos. 21. 31. lying also land-ward. See Num. 13. 21.] nor Achlab, nor Achfib, nor Chelba, nor Aphik, nor Rehob: [i.e. the inhabitants of these cities]

32 But the Aserites dwelt in the midst of the Canaanites which dwelt in the land: for they drove them not out.

33 Naphtali drove not out the inhabitants of Beth-Semes, nor the inhabitants of Beth-Anath, [See of both these cities lying in Naphtali, Jos. 19. 38. but dwelt in the midst of the Canaanites which dwelt in the land: but the inhabitants of Beth-Semes and Beth-Anath became tributary unto them.]

34 And the Amorites forced the children of Dan into the mountain, for they suffered there not to come down into the valley. [i.e. the lower parts, or plains]

35 Also the Amorites would dwell [See above on ver. 27.] on mount Heres, at Ajalon, and at Saalbim: [see Jos. 19. 42. and 21. 24. Saalbim lay in the valley of Ecol, Ajalon from thence in the northwest, toward the west sea, on the borders of Dan. Of other places of this name, see below chap 12. 12.] but the hand of the house of Joseph became heavy, so that they became tributary. [Heb. became, or were tributary. The meaning is, those of the house of Joseph came to succour Dan, and compelled or forced the Amorites so far, that they became tributary unto them]

36 And the border of the Amorites was from the going up of Akrabbim, [Lying by the south-end of the salt-sea, and on the east-end of mount Seir, upon the uttermost borders of Canaan toward the south. See Jos.

Jos. 15. 2, 3,] from the rock, [Oth. Sela, or Petra Arabia; a famous City, lying upon a rock] and along upwards.

CHAP. II.

The Angel of God reproveth Israel at Bochim, v. 1. &c. where they bewail their sins. 4. A relation of the state of Israel under the Judges, wherein their former worship of God, in the time of Josua, and of the pious Eldest is compared with the subsequent back-sliding unto all manner of Idolatry, for which they are ever and anon punished of God by the enemies, and being delivered by the Judges, do again relapse and fall from evil to worse, 6, 7, &c. Wherefore God would not expell the Heathen, to try Israel, 20.

AND an Angel of the LORD. [Understand the Son of God, as clearly appeareth out of the whole sequel. See also on Judg. 6. v. 11.] came upward from Gilgal [See Jos. 5. 9.] to Bochim: [to called from the weeping of the people, below v. 5. lying near Gilgal] and he said, I carried you up out of Egypt, and brought you into a land which I swore unto your fathers, and said; I will not break my covenant with you in eternity.

2 And as for you, ye shall make no league with the inhabitants of this land; ye shall break down their altars: but ye obeyed not my voice; wherefore have ye done this?

3 Therefore I also said, I will not drive them out before your face; [viz. the Heathen that dwell in Canaan] but they shall be on your sides; [see a further explaining hereof, Numb. 33. 55.] and their gods shall be a snare unto you.

4 And it came to pass, when the Angel of the LORD had spoken these words unto all the children of Israel, that the people lift up their voice and wept.

5 Therefore they called the name of that place Bochim: [i. e. the weeping ones] and they offered there unto the LORD.

6 When Josua [In the sequel is given the reason wherefore God would not drive out the inhabitants of this land, to wit Israels back-sliding from God] had let the people go, [after he had earnestly exhorted, and strongly engaged to the pure worship of God, Jos. 24.] the children of Israel went away every one to his inheritance, for to possess the land hereditarily.

7 And the people served the LORD all the dayes of Josua; and all the dayes of the eldest, who had lived long after Josua, [i. e. who had out lived Josua] who had seen all the great works of the LORD, which he had done to Israel.

8 But when Josua the son of Nun, the servant of the LORD, was dead; being an hundred and ten years old; [Heb. a son of an hundred and ten years]

9 And they had buried him in the border of his inheritance, at Timnath-Heres, [Otherwise called Timnath-Serach, Jos. 24. 30.] upon an hill of Ephraim, toward the north of mount-Jaas;

10 And also all that same generation were gathered unto their fathers, there arose then another generation, which knew not the LORD, nor yet the work, which he had done to Israel.

11 Then the children of Israel did that which was evil in the eyes of the LORD: and they served Baalim. [By the name Baal, which signifieth a Lord, did the Gentiles commonly call their Idols, because they held them for their Lords, and givers of all good things: and to distinguish them, in regard they were divers, not onely the Heathen, but also the idolatrous Jews, did give or adde unto them certain surnames, as Baal-Berith, below chap. 8. 33. Baal-Peor, Numb. 25. 3. Baal-Zebub, 2 King. 1. 6. Baal-Astareth, compare below on v. 13, and 1 King. 16.

31. The Idolatry committed with these, was a total departing from God, although the back-sliding Israelites perswaded themselves that they could honour God by and together with them, as they did also with the golden calves, 1 King. 12. 28. See Hos. 2. 15. and below chap. 8. on ver. 33.]

12 And they forsook the LORD, the God of their Fathers, who had brought them out of the land of Egypt, and followed after other gods, of the gods of the Nations, which were round about them, and bowed themselves before them: and they provoked the LORD to anger.

13 For they forsook the LORD, and served Baal, and Ashtaroth. [i. e. the images of the idol, whether male; or female, called by the Heathen Astarte, which the Zidonians and Philistines had set up in the shapes of sheep. See 1 Sam. 31. 10. 1 King. 11. ver. 5, 33. 2 King. 23. 14.]

14 That the anger of the LORD kindled against Israel, and he gave them into the hand of spoilers, who spoiled them, and he sold them into the hand of their enemies [i. e. he delivered them over, as the seller delivereth over the wares that are sold into the hand of the buyer. So below chap. 4. 2, 19. and chap. 10. 7. compare Psal. 44. 13.] round about: and they could no more subsist before the face of their enemies.

15 Every where, whithersoever they went forth, the hand of the LORD was against them for evil; [To punish them with all manner of plagues, disasters, and calamities] according as the LORD had spoken, and according as the LORD had sworn unto them: and they were greatly distressed. [Or, he (viz. the Lord) distressed them greatly]

16 And the LORD stirred up [By a special call and instigation of his Spirit] Judges, [understand not Lords of the land, or Kings, neither such as executed the ordinary office of a Judge, and administered justice between man and man, which continued among the Tribes, according to the order appointed and instituted of God by Moses, but such as executed the publick right and interest of Gods people against their enemies and oppressors, and delivered them out of their hand, purged and preserved Religion, paid and protected the Common-wealth of Israel in their liberty, and assisted the common good both by their service and good counsel. See below chap. 3. 9, 10, 15, &c. and 4. 1. and 6. 25, 26. and 8. 23. and so forth] who delivered them out of the hand of those that spoiled them;

17 Yet they hearkened not unto their Judges, but went a whoring after other gods [See Lev. 17. on verse 7. and 20. on verse 5.] and bowed themselves before them: they quickly departed out of the way, (in) which their fathers had walked, hearkening to the commandments of the LORD; so did not they.

18 And when the Lord raised them up Judges, then the LORD was with the Judge, and delivered them out of the hand of their enemies, all the dayes of the Judge: [i. e. as long as that Judge lived] for it repented the LORD [see Gen. 6. on v. 6.] because of their groaning, by reason of them, who distressed them, and who oppressed them.

19 But it came to pass with the dying of the Judge, that they turned about, and corrupted it more then their fathers, following after strange gods, serving them, and bowing themselves before them: they let nothing fall off their works, [Having no remorse or sorrow, nor ceasing from their purpose and practice] nor of their hard way. [i. e. of their obstinate or obdurate manner of life and practice, whereby they provoked God, and hurted themselves, as a hard way hurteth and gaulth him, that walketh in it]

20 Therefore the wrath of the LORD kindled against Israel, that he said; Because this people have transgressed my covenant, which I commanded their fathers, and they have

have not hearkened unto my voice :

21 Therefore also I will not proceed to drive out of possession any one of the Heathen, which Josua left behind when he died. [Understand which remained of those whom Josua had driven out, together with the other of whom chap. I. mention is made.]

22 That through them I may tempt Israel : [See Gen. 22. on verse 1. so below chap. 3. 1, 4.] whether they will keep the way of the LORD, to walk in it, as their fathers have kept (it) or no.

23 So the LORD let those Heathen remain, that he drove them not hastily out of possession : whom he had not delivered up [Or, and he gave them not over, or, had not given them over] into the hand of Josua.

CHAP. III.

A Catalogue of the Heathen people, which God left in Canaan to prove Israel, v. 1. &c. Israel falling off from God, is delivered up into the hand of the King of Mesopotamia, 5. from whose tyrannic being delivered by Othniel, they relapse into former wickedness, and are punished and oppressed by Eglon, King of the Moabites, 9. from whom God delivereth them by Judge Ehad, 15. as also afterward from the Philistines by Judge Samgar, 31.

Now these are the Heathen which the LORD left remaining to teach Israel by them : [See above chap. 2. v. 22.] all these [viz. Israelites] that knew not of all the wars of Canaan. [i. e. which before in Josua's life-time were come against the Canaanites]

2 Onely that the generations [i. e. the posterity] of the children of Israel might know (them) ; [viz. the wars of Canaan, whereof is spoken in the following verse] that he [viz. the Lord] might teach them the war, [who not onely commanded these wars against the Canaanites, but likewise had promised his divine conduct, assistance, and victory, viz. if they should steadfastly cleave and adhere unto him ; but on the contrary, if they should forsake him, in which they should experience the manifold and grievous miseries which those wars do produce] at the last these, that before knew nothing thereof.

3 The Princes of the Philistines, [See Jos. 13. 3. and below chap. 16. 5. or, Rulers, Governours, Commanders. Oth. Governments, Lordships, Ruling-Offices] and all the Canaanites, and Sidonians, and the Hevites dwelling in the mountain of Libanon : [lying on the Northern borders of Canaan, very famous, and often mentioned in the holy Scripture] from the mountain Baal-Hermon, [situate on the East-end of mount Libanon, Northward from Bafan. See 1 Chr. 5. 23. Mount-Hermon was in the West-end of Libanon by Zida. See Deut. 3. 9. and 4. 48.] untill where they come to Hamath. [situate on the Northern border of Canaan]

4 These then were to tempt Israel by them, [As above chap. 2. 22.] that it might be known [i. e. that it might be manifest, or made to appear. See Deut. 8 on v. 2.] whether they would hearken to the commandments of the LORD, which he commanded their fathers by the hand of Moses, [i. e. by the ministry of Moses]

5 Now when the children of Israel dwell in the midst of the Canaanites, of the Hevites, and of the Amorites, and of the Perizzites, and of the Hevites, and of the Jebusites.

6 Then they took their daughters to wives, and gave their daughters unto their sons, and they served their gods.

7 And the children of Israel did that which was evil in the eyes of the LORD, and forgot the LORD their God : and they served the Baalim, and the Groves. [Under-

stand consecrated idolatrous woods and trees which were planted, and ordained for the honour and worship of the Heathenish idols ; or, the Grove-gods, so called, because they were worshipped in thick, dark groves, and under goodly high trees, after the heathen manner]

8 Then the anger of the LORD kindled against Israel, and he sold them into the hand of Cuscham-Rishaim, [See above chap. 2. on v. 14.] King of Mesopotamia : [Heb. Aram-Kushaim, i. e. Syria of the two rivers. So is Mesopotamia called in Greek for the same cause or reason. See Gen. 24. on v. 10. below v. 10. it is onely called Aram, i. e. Syria] and the children of Israel served Cuscham Rishaim eight years.

9 So the children of Israel cried unto the LORD, and the LORD raised up to the children of Israel a deliverer, who delivered them ; Othniel, the son of Kenaz, [See above chap. 2. on v. 16.] the brother of Caleb, who was younger then he.

10 And the spirit of the LORD [Understand the spirit of fortitude, courage, wisdom, government, &c. working and producing in him that which was needfull for the executing of this calling. Compare below chap. 6. 34. and 11. 29.] was upon him, and he judged Israel, [See above chap. 2. on v. 16.] and went forth to battle, and the LORD delivered Cuscham-Rishaim, the King of Syria, [Heb. Aram. See on v. 8.] into his hand : (so) that his hand waxed strong against Cuscham-Rishaim : [i. e. he grew too strong for this King, he over-powered him]

11 Then was the land quiet forty years : and Othniel the son of Kenaz, died.

12 But the children of Israel went on to do that which was evil in the eyes of the LORD : then the LORD strengthened Eglon the King of the Moabites, against Israel, [i. e. he gave him power and victory against Israel, for a punishment of their sins] because they did that which was evil in the eyes of the LORD.

13 And he gathered unto him the children of Ammon, and the Amalekites : and he went forth, and smote Israel, and they took the Palm-city. [i. e. Jericho. See Deut. 34. 3. and above chap. 1. 16.] in possession

14 And the children of Israel served Eglon, King of the Moabites eighteen years.

15 Then the children of Israel cried unto the LORD, and the LORD raised them up a deliverer, Ehad, the son of Gera, the son of Jemini, [i. e. a Benjamite : as below chap. 19. 16.] a man that was left-handed : [Heb. that was shut, or lockt up on, or, of his right hand, or, whose right hand was shut, or, lockt : i. e. who could not so well use his right hand. Compare below chap. 20. 16. It is remarkable, that it pleased God to deliver his people by this man, who in the judgment of man might seem to be most unfit for that business. See below ver. 31.] and the children of Israel sent by his hand a present, unto Eglon King of the Moabites.

16 And Ehad made him a sword, which had two edges, [Heb. and that had two moutbes, i. e. it cut on both sides, or was two-edged, or two wayes cutting] the length whereof was an ell (or cubit) ; and he girded it under his garments, on his right hip.

17 And he brought that present unto Eglon, the King of the Moabites : now Eglon was a very fat man.

18 And it came to pass, when he had made an end of delivering that present, then he conducted, [otherwise dismissed] the people, which carried that present.

19 But he himself turned again from the carved images, that were by Gilgal, [Or, heben, graven. &c. these might be reared up by the idolatrous Israelites, or the Moabites, at or by Gilgal, because Israel at their first entrance into Canaan, were there circumcised, in which respect the same was accounted an holy place. Otherwise, of the quarries, or, the places out of which the stones were heben and digged ; applying this to the stones that were erected by Josua,

Josua, at the command of God for a memorial of their miraculous passage thorow Jordan, *Jos 4.20.* and said; *I have a secret thing, (or errand) unto thee, O King: who said; Keep silence; [viz. untill all the standers by be gone forth] and all that stood about him went forth from him.*

20 And Ehud came in unto him, where he was sitting in a cool upper room (or parlour); [Heb. an upper room of cooling; i. e. a summer-parlour, serving to cool a man against the heat of the summer] which he had for himself alone; [Oth. he now sat in a cool upper-parlour, which was for him, or, which he had] and Ehud said; *I have a word of God unto thee: then he rose up from the seat.* [Although he (being an Idolater) esteemed his Idols more then he did the God of Israel, yet notwithstanding he would shew his reverence and respect unto his word, or Ambassadour]

21 Then Ehud stretched forth his left hand, and took the sword from his right hip, and thrust it into his belly.

22 That even the hilt emred in after the blade, and the fat closed about the blade, (for he did not pull the sword out of his belly) [As being not able, for the reason mentioned in the fore-going words] and the dirt (or excrements) came out. [Otherwise, It came out of the fundament, viz. the blade or the sword]

23 Then Ehud went forth toward the porch, and shut the door of the upper parlour close before himself, [Oth. before, or, upon him; viz. King Eglon] and put (it) into the lock, [or, bolted it]

24 When he was gone forth, his [viz. Eglons] servants came, and looked, and behold, the doors of the upper parlour were put into the lock: and they said; Certainly, he covereth his feet in the cooling-chamber. [thus the going to stool, or easing of nature, is exprest in modest terms, in Scripture; because in sitting down, or bending the body, they covered their feet with their upper garment, 1 Sam. 24. 4.]

25 Now when they had tarried till they were ashamed, behold, he [viz. Eglon] opened not the doors of the parlour; then they took the key, and opened (it), and behold, their Lord lay dead on the ground. [or, was fallen dead on the ground. The Hebrew word indeed for the most part signifieth, to fall, but it is also in many places translated to lie down. See Deut. 21. v. 1. below chap. 4. 22. and 5. 27. and 7. 12. 1 Sam. 31. 8.]

26 And Ehud escaped, while they [viz. the servants of the dead King] tarried: for he passed by the carved images, [see above on ver. 19.] and escaped unto Seiraih. [Understand not the mountains of Seir, or of the Edomites, but a place lying at, or upon mount Ephraim, as may be gathered from the following verse]

27 And it came to pass when he was come, that he blew with the trumpet [i. e. caused to blow; so below chap. 6. 34, &c.] on mount Ephraim: and the children of Israel went down with him from the mount, and he himself before their face.

28 And he said unto them, Follow after me, [Or, pursue after, follow behind me] for the LORD hath delivered your enemies, the Moabites, into your hand: and they went down after him, and took the forries of Jordan toward Moab, and suffered no man to pass over.

29 And they smote (of) the Moabites at that time, about ten thousand men, all fat [i. e. corpulent, strong, well-set, the ablest and fittest men for battel, or rich, ones] and all warlike men, so that not a man escaped.

30 So Moab was that day subdued under the hand of Israel: and the land was quiet for some years.

31 Now after him was Samgar, [To wit, Judge, deliverer] a son of Anath, he smote (of) the Philistines, six hundred men, with an Ox goad, [The Hebrew word cometh from teaching, and signifieth such a staff, Cudgel, or rod, that hath prickles on it, serving to teach Oxen to

go onward when they are a plowing. Hereby is set forth the meanness and baleness of the means, which notwithstanding were so blessed by the Lord, that a great number of well armed men were not able to sublist against the same: as David felled down Goliath with his sling: compare 1 Cor. 1. 28. and see above v. 15. and below chap. 15. 15, &c.] So he also delivered Israel.

CHAP. IV.

God plagueth Israel for their sins by King Jabin, whose Captain General was Sisera, v. 1, 2, &c. Afterward God raiseth up the Prophetess Debora, who from the Lord commandeth Barak to march forth against Sisera, promising him the victory, in so doing, and she herself marcheth forth with him, 4, &c. The host of Sisera is hereby beaten, 15. Jael hideth Sisera in his flight, and killeth him in her tent, King Jabin is destroyed, 24.

But the children of Israel went on to do that which was evil in the eyes of the LORD: when Ehud was dead.

2 So the LORD sold them [See above chap. 2. on v. 14.] into the hand of Jabin, [see of another Jabin, *Jos. 11. 1.* King of the Canaanites, [hereby is sometimes in general understood all the Heathen Nations which dwelt in Canaan, sometimes, as here, a particular Nation amongst them all, which dwelt on the North-borders of Canaan] who reigned at Hazor: [see *Jos. chap. 11. ver. 10, 11. and 19. 36. also *Jer. 49. 28.* and his chief Captain was Sisera: the same [viz. Sisera, or, (as some) Jabin] now dwelt at Harosheth, of the Gentiles. [a city situate at the waters of Merom, of which see *Jos. 11. 5, 7.* It may be, that divers remaining Heathenish Nations pitched their habitations here, to be secured under Jabin and Sisera's power against Israel. Heb. Charoshethh.]*

3 Then the children of Israel cried unto the LORD: for he had nine hundred iron charrets, and he had violently oppressed the children of Israel twenty years.

4 Now Debora, a woman, which was a Prophetess, [Heb. a woman a Prophetess: so below chap. 6. 8. a man a Prophet] the wife of Lappidoth, [a mans name, whereof the Scripture no where else maketh mention: some take Lappidoth for the name of Debora's birth-place] this [said woman] judged Israel at that time.

5 And she dwelt under the Palm-tree of Debora, [So called from Debora] between Rama and between Bethel, or mount Ephraim, and the children of Israel went up to her for judgment. [to inquire of her (being a Prophetess) the will of the Lord, in things, wherein they knew not how to find out the issue of themselves; or by the ordinary ways of instruction, or Judicature]

6 And she sent forth, and called Barak, the son of Abinoam, from Rodes Naphthali: [A city in the tribe of Naphtali, *Jos. 19. 32, 37.* appointed for a city of refuge, *Jos. 20. 7.* also given to the Levites, *Jos. 21. 32.* see also 2 King. 15. 29. It lay upon a hill between the waters of Merom, and the sea of Genesareth.] There was another Rodes in the tribe of Issachar, 1 Chron. 6. 72.] and she said unto him: hath not the LORD the God of Israel commanded? [as if he had said, judged, or certainly he hath commanded thee: such kind of queries strongly confirm that which is spoken by way of question. So below v. 14. chap. 6. 14, &c.] go forth and draw [Understand, draw unto thee, i. e. assemble unto thee, bring together, cause to come unto thee, using for that purpose the reasons and arguments, wherewith I have made thee acquainted, and the help of the chiefest, or heads of the tribes. Compare below chap. 5. on v. 14. As on the contrary, the Lord saith in the following verse, *I will draw Sisera unto thee.*] on mount Tabor, [lying in the trib-

of Zebulon, toward the west, by the brook Kison. See Psal. 89. 13. and 1 Sam. 10. 3, 19. Jer. 46. 18. Ho. 5. 1.] and take with thee ten thousand men, of the children of Naphtali, and of the children of Zebulon.

7 And I will draw unto thee at the brook Kison, Sisera, Jabin's chief Captain, [i.e. I will by my Divine Power and ordering, cause him to meet thee there. The brook or river of Kison, ran out of the sea of Genesareth, toward the west by Mount Carmel into the midland sea, being as a partition between Issachar and Zebulon] with his chariots, and his multitude: and I will give him into thine hand.

8 Then said Barak unto her, If thou wilt go with me, I will go forth: but if thou wilt not go with me, then I will not go.

9 And she said, I will certainly go with thee, [Heb. going go, or marching march] saving that the honour shall not be thine, on this way which thou walkest: [or, in this expedition which thou makest. Oth. because of the way which thou goest; i.e. because thou art so weak in confidence, that thou without me wilt not follow the command of the Lord, therefore a woman shall go away with the honour thereof] for the LORD shall sell Sisera [i.e. deliver him up. See above chap. 4. on ver. 14.] into the hand of a woman: [this may be meant of Israel, or also of Deborah her self] so Deborah arose, and went with Barak to Kedes.

10 Then Barak called Zebulon and Naphtali together unto Kedes, and he went up on his feet (with) ten thousand men: [Oth. caused ten thousand men to march up before him: Heb. together with, beside, or at his feet; i.e. which followed him, and trod after his footsteps. See Exod. 11. 8. & 1 Kings 10. 10.] also Deborah went up with him.

11 Now Heber [The husband of Jael, of whom below ver. 17, &c. Heb. Cheber] the Kenite, [See Num. 24. 21, 22. and above chap. 1. 16. and the Annot. there] had severed himself from Kain; [i.e. from the Kenites, which had their dwelling-place in the wilderness of Juda. See above chap. 1. 16.] (of the children of Hobab, [See Num. 10. ver. 29. Otherwise called Jethro] Moses his father in Law) and he pitched his tents unto the oak in Zaanan, which is by Kedes.

12 Then they brought word to Sisera, that Barak the son of Abinoam, was gone up to mount Tabor.

13 Then Sisera called all his chariots together, [i.e. he caused them by Proclamation to come together, or summoned them] nine hundred iron chariots, and all the people that were with him, from Harosheth of the Gentiles, unto the brook Kison.

14 Then Deborah said unto Barak, Arise, for this is the day wherein the LORD hath delivered Sisera into thine hand: Is not the LORD gone forth before thy face? [As the chief and supreme General of the Army, to fight for thee, and to appoint the victory on thy side. See below chap. 5. 19. and 1 Sam. 5. 24. See of this kind of questions above on ver. 6.] So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera, with all his chariots, and all the host, [See chap. 5. 20.] by the edge of the sword, [Heb. by, or at the mouth of the sword: So in the following verse] before the face of Barak: [Oth. affrighted, &c. before the &c. whereof the sense would be, that God terrified and dismayed them in a special manner, that they might fall by the sword of the Israelites without resistance] so that Sisera lighted down off the chariot, and fled (away) on his feet.

16 And Barak pursued after them, after the chariots, and after the host, unto Harosheth of the Gentiles: and all the camp of Sisera fell by the edge of the sword, so that there remained not unto one, [i.e. so that there remained not so much as one; or, there was not one left. Compare Psal. 14. 3. and 53. 3. Rom. 2. 12. &c.]

17 But Sisera fled on his feet to the tent of Jael the wife of Heber, the Kenite. for there was peace between Jabin the King of Hazor, and between the house of Heber the Kenite.

18 Now Jael went forth to meet Sisera, and said unto him, Turn in, my Lord, turn in to me, fear not: and he turned to her into the tent, and she covered him with a covering. [Or, course rough covering spread upon him]

19 Afterward he said unto her, Give me (I pray) a little water to drink, for I am thirsty: then she opened a milk-bottle, and gave him to drink, and covered him close.

20 Also he said unto her, Stand in the door of the tent: and it shall be, if any man shall come, and ask thee, and say, Is any man here? that thou shalt say, No man. [Or, No]

21 Then Jael the wife of Heber took a nail of the tent, [Which they used in spreading and fastening their tents, being of such a length, that it could pierce through Sisera's head to the ground; and so also was the hammer proportioned. See below chap. 5. 25.] and caught a hammer in her hand, and went softly in to him, and drove the nail into his temples, that it stuck fast in the ground, [or, forced it self in, to wit, the nail, or, she fastened (it) in the ground: this act of Jael is highly commended by the Spirit of God in the following chap. 5. 23, &c. as being done out of a special zeal infused by God, and at his command published by Deborah and Barak] now he was fallen into a deep sleep, and (was) tired, and died.

22 And behold, Barak pursued Sisera, and Jael went forth to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest: so he came in to her, and behold, Sisera lay dead, and the nail was in his temples.

23 So God on that day subdued Jabin, the King of Canaan, before the face of the children of Israel.

24 And the hand of the children of Israel went still on, [Heb. went going; i.e. their might still increased, so that they over powered Jabin] and became hard (or waxed strong) against Jabin the King of Canaan, until they had destroyed Jabin the King of Canaan.

CHAP. V.

Deborah in this song of praise, exhorteth to praise and thanksgiving, and goeth before the people with her own example, ver. 1, &c. recounteth the glorious mercies of God shewed to this people in times past, 4. Compareth the miseries of former times, with the present estate, 6. excludeth the Governors, the Congregation, her self, and Barak, to praise the Lord, 9. Commendeth the chief of the tribes, who went forth willingly to this battle, and checketh the unwilling ones that tarried at home, 14. Describeth this wonderful victory in all its circumstances, 19. curseth those of Meror, because they came not to help the people of God, 23. Extolleth the valiant woman Jael, and her act, 24. Derideth the vain hope of Sisera's Court-Ladies, 28. and concludeth with a prayer for Gods people against their enemies, 31.

Further sang Deborah, and Barak the son of Abinoam, On that day, saying,

2 Praise the LORD for avenging the vengeance [That is, because he hath fully avenged himself and his people on his and their enemies] in Israel, [Oth. for, or by Israel] for that the people [to wit, Zebulon and Naphtali: see above chap. 4. 10. and below ver. 18. together with some other tribes: see below ver. 14. 5.] have willingly offered themselves.

3 *Hear, ye Kings, give ear, ye Princes, I will sing unto the LORD, I will sing psalms unto the LORD the God of Israel.*

4 *LORD, when thou wentest forth, [That is, going before, and leading the people by thy pillar of cloud] from Seir, [that is, carrying thy people from Mount Hor, (after the subduing of the Canaanitish King of Harad) along the borders of the Edomites, who denied them passage through their country, towards the land of the Kings, Sihon and Og, to destroy them, and to bring Israel into the land of promise. See Numb. 20. 21. and 21. 4. &c.] when thou steppedst on from the field of Edom, the earth trembled, also the heaven dropped; the clouds also dropped of water. [It was as if all creatures from beneath and from above were amazed at thy coming and presence. Compare Psal. 68. 8, 9.]*

5 *The mountains dissolved (Or, flowed away) from the presence of the LORD, [it was so, or at least seemed not otherwise then if such things had hapned. Compare Psal. 68. 16, 17. and 97. 5. This also may be applied to the heathenish nations, the Amorites and Canaanites, dwelling in the mountains, who, by reason of Israels coming against them, and of the great and mighty acts of God which they heard of, trembled and quaked. Compare Deut. 2. 25. Jos. 5. 1.] even Sinai [i.e. all that they left behinde them, as Sinai, as also the places to which they went, stood amazed; or, (according) as Sinai had done at the time when God gave his law. Compare Psal. 78. 9.] from the face of the LORD the God of Jacob.*

6 *In the dayes of Samgar [See above chap. 3. 21.] the son of Anath, in the days of Faal, [see chap. 4. 21. &c.] the ways ceased, [i.e. the common roads or high-ways could not be used or frequented, by reason of thieves and robbers] and they that walked on paths [Heb. the walkers of paths] went crooked ways. [i.e. they that were wont to use or ply the common roads, sought out hard and difficult by-ways, to escape highway-men and enemies]*

6 *The villages ceased in Israel, they ceased [i.e. the walled places, as towns, villages, hamlets, because no man could dwell safe and secure there, they fell to ruine, and lay waste and uninhabited. Oth. the husbandman, or the country people, inhabitants of villages, or towns-folk] until that I Debora arose, that I arose a mother in Israel. [that is, who as a Prophetess have instructed the people, being my disciples or scholars (who in Scripture are called the children of the Prophets) touching the will of God, and as a Judge, or She-Judge, here with motherly pity and compassion laid to heart the miseries of the subjects, and turned away the same]*

8 *(When) he [viz. Israel] chose new gods [i.e. the Idols of the heathen] then was war in the gates. [Thus God ever and anon punished them with war] Was there a shield or a spear seen among forty thousand in Israel? [they were so heartless and cast down, that no defence could be seen]*

9 *My heart is toward the Law-givers of Israel, [That is, Governors of the people, or of the tribes, who made the people willing and courageous by their commands and examples] who willingly offered themselves [see above, v. 1. & chap. 4. 6. 10.] among the people: praise ye the LORD.*

10 *Ye that ride upon white she-asses, [As great and honorable persons were wont to do: see below chap. 10. 4. & 12. 14.] ye that sit in judgement, [Oth. ye that dwell at Middin: understanding a place where the enemy received the greatest foil: see Jos. 15. 61.] and ye that walk on the way, [see v. 6.] speak of it. [Oth. think, muse on it]*

11 *From [Oth. Because of] the noise of the archers, between the places where water is drawn, [That is, soldiers coming on with a great noise, to disturb and molest the drawers of waters, by plundering, robbing, and other ways] speak there together [the Hebrew verb is also found below, chap. 11. v. 40.] of the righteousnesses of the LORD,*

[that is, the righteous acts of the Lord, whereby he hath avenged his people, and freed them from the oppression of the enemy. Compare 1 Sam. 12. 7. Mic. 6. 5. with the annot.] of the righteousnesses (shewed) to his villages in Israel: [Heb. righteousnesses of his villages; that is, shewed to the villages, or country people. Comp. above, v. 6.] then went the people of the LORD down to the gates. [that is, they might freely and without fear goe in and out at the gates]

12 *Awake, awake, Debora, awake, awake, utter a song; arise, Barak, and lead thy captives [Heb. thy captivity] captive, thou son of Abinam.*

13 *Then he made him that remaineth, have dominion over the honorable (among) the people: [That is, the Lord gave unto the remnant of Israel, the rule and dominion over the great and eminent ones of the Canaanitish people. Oth. he gave the dominion of the remaining (enemy) unto the honorable, or, mighty, great (ones) of the people (of Israel) or, he made the remaining people have dominion over the honorable (one.)] the LORD maketh me to have dominion [or, giveth me dominion] over the mighty*

14 *Out of Ephraim [Here Debora relateth, how the tribes behaved themselves in this battel; attributing to some; praise: to others, shame and disgrace, according to every ones demerit] was their root against Amalek. [Some understand this of Debora, dwelling on Mount Ephraim, above chap. 4. 5. who, by the grace of God, was as it were the root and original of all this expedition against the Canaanites, who in respect of their enmity and ruine, may well be compared with Amalek. Others apply it unto Josua, who also was of Ephraim, and subdued Amalek, Exod. 17. 13. Oth. whose root is by Amalek; that is, Juda and Simeon, whose beginning extended it self from mount Ephraim unto Amalek, as appeareth, comparing above chap. 1. 16. with 1 Sam. 15. 6.] after thee was Benjamin among thy people: [that is, the tribe of Benjamin followed also after thee, O Lord, among the rest of thy people. Some apply it unto Ephraim, whom Benjamin should have followed] out of Machir [that is, the tribe of Manasseh, whose first-born son was Machir, Jos. 17. 1.] marched down the Law-givers, [that is, the Elders, and Judges of the people] and out of Zebulun, drawing by the staff of the writer. [viz. the people to them: see above chap. 4. on v. 6. Oth. who drew with the staff, or pen of the writer; that is, used the writing pen, or, by means of letters or missives, drew the people together, or caused them to assemble together. Compare above, chap. 4. on ver. 6.]*

15 *The Princes [Oth. my Princes] in Issachar were also with Debora; and (as) Issachar, so was Barak, he was sent into the valley on his feet: [see above chap. 4. 10. 14.] in the divisions of Reuben [Reuben dwelling on the other side of Jordan, keeping himself as it were separated from his brethren] the imaginations of hearts were great. [or, impressions, purposes, conclusions; that is, they were very slow, dull, drowfie, having (as we say) great wisdom in the brain, and pretending many difficulties, which withheld and hindered them from coming to help their brethren, keeping themselves as neuters between both, having more regard to their own particular, then to the common interest. Oth. For, or, by reason of Reubens separations, there be great thoughts of heart; that is, this causeth great jealousies and woundings: so in the following verse. Some conceive, that there is extolled the great valour and courage which they had formerly manifested in marching over the Jordan in the behalf of their brethren, wherewith this remissness and backwardness of theirs now shewed, did not well agree]*

16 *Why remainedst thou [viz. O Reuben] sitting between the stalls [or two rowed folds, or, sheep-cotes. The Hebrew word seemeth to relate to this, that the stalls or sheep-cotes were formerly made in two rows, one opposite to the other, (as it is now also usually practised) between which, a man might fitly pass, and give to each*

their due food or nourishment. Oth. *between two burthens*, like an Ass that is loaden on both sides, layeth himself down to take rest. Compare Gen. 49. 14.] *to hear the bleatings* [or, *whistlings, pipings, hissings*] of the *flocks* ? [this tribe, to wit, the tribe of Reuben was exceeding rich, and abounding in cattel. See Num. 32. 1, &c.] *the divisions of Reuben had great searchings of heart.* [See on the former verse.]

17 *Gilead* [That is, the Gileadites, whereby is understood the half tribe of Manassah, dwelling on the other side of Jordan. Gilead was a son of Machir: see Jos. 17. 1, 4. Otherwise, by Gilead may also be understood Reuben, Gad, and the aforesaid half tribe of Manassah together, as dwelling in Gilead. See Num. 32. 5, 29, 33.] *remained on the other side of Jordan* ; and *Dan*, *why did he keep himself in ships* ? [the inheritance of Dan and Aser lay for the most part by the Sea. See concerning Dan, Jos. 19. 40, 46. and concerning Aser also there; ver. 24, 26. These tribes also in this battel carried at home, to escape the danger, or to save themselves with their goods in ships, or on high rocks] *Aser saith by the sea-haven, and abode in his torn places.* [that is, in cities and villages that were ruined, and not well fenced: or, in creeks which break into the land by sea-floods. Oth. *upon his cliffs, or, high rocks.*]

18 *Zebulon, it is a people, (that) have disdained their soul unto death.* [Heb. that is, *unto dying*, and have so jeopardied their lives and persons unto death, that they seemed as it were to condemn life, and willingly to offer up themselves for Israels deliverance. See of the verb rendered *disdaining*, Job 27. on ver. 6.] *likewise Naphtali: on the high places of the field* ; [that is, upon mount Thabor, keeping close to Barak, and with him courageously going down to battel. See above chap. 4. 10, 14.]

19 *The Kings came, they fought, then fought the Kings of Canaan at Thaanach, at the waters of Megiddo:* [Places pertaining to the half tribe of Manassah. See above chap. 1. 27. and compare Jos. 17. 15, 18.] *They brought no gain of silver thence.* [No silver, or, money; Oth. they brought not a (small) piece of silver thence, whence they thought to have had a great booty.]

20 *From heaven they fought: the stars out of their courses fought against Sisera.* [By these phrases is intimated, that God fought both from above and beneath by manifold creatures, and means against Sisera and his Army.]

21 *The brook Kison rolled them away*, [or, swept them, brushed them away, through the violence of the stream, which was caused from above by storm and tempest] *the brook Kedamim*, [running from the mountain into the brook Kison, as the Map sheweth. Oth. *the brook of antiquities*; that is, the very old brook which was of old, from the beginning, and was made and preserved by God for that end and purpose] *the brook Kison: O my soul, tread down the strong.* [that is, despite the power of the enemy. Oth. *my soul trod upon the strong*: trusting through prayer, and Gods instinct or inspiration that they should be as it were troden down and laid under foot. Hebr. *the strength*; viz. of the mighty and powerful enemy, who is now laid under our feet.]

22 *Then the horse hoofs were broken to shivers: by means of the running*, [or, stamping, trotting, bearing (the ground:) that is, by reason of their hasty and disordered war, and running away,] *the running of his mighty ones.* [Who being put to flight; sought to escape by the swiftness of their horses, but all in vain.]

23 *Curse Meroz*, [a City, or Country near the brook Kison, not far from the place where the battel was fought, on the Soath-borders of Issachar] *saith the Angel of the LORD*, [compare below, chap. 6. 11, &c.] *Curse her inhabitants continually*: [Heb. *curse cursing*,] *because they came not to the help of the LORD*, [that is, to the help of Israel, which the Lord commanded and appointed: or, to the help of the Lords people: Otherwise it is spoken of

God after the manner of man, he properly needing no mans help,] *to the help of the LORD with the mighty men.* [viz. which followed Barak and Debora.]

24 *Blessed be* [See Genes. 14. on ver. 19.] *above women* [viz. other women. So in the sequel] *Jael, the wife of Heber the Kenite: blessed be she above women in the tent*, [that is, in her tent, where she had done that praise-worthy act, Or, (that dwell) in tents.]

25 *He asked water, she gave (him) milk: she brought butter* [Oth. *Butter-milk*; milk, where the butter was yet in] *in a Lords bowl.* [Heb. in a bowl of glorious (ones:) that is, in such a great bowl or cup as your great and mighty men, Lords and Princes, and other Potentates were wont to use.]

26 *She put her hand* [viz. her left hand] *to the nail, and her right hand to the workmens hammer*: [Or thus: her hands stretched themselves out, the one to the nail, the right hand to the workmens hammer,] *and she knocked Sisera, she strook off his head*, [The Hebrew verb is properly used of the striking off of measures that are too full, or heaped up to the top. The meaning is, that she cut off his head] *when she had nailed thorow, and pierced thorow his temples.* [The Hebrew verb rendered here *piercing thorow*, signifieth properly to change, for good or for evils, and consequently to go thorow; or, to pierce thorow from the one to the other: an also to destroy.]

27 *Between her feet he bowed himself*, [To wit, through pain, or striving to lift up himself, or to raise himself up, but straightway falling down, &c.] *fell all along, lay down there: between her feet he bowed himself*, he fell; *whosoever he bowed himself, there he lay, quite spoiled.* [Heb. properly *wasted*; that is, quite ruined, utterly undone. For here you might have seen such a mighty and stout General fled on foot quite dishearten'd, tired, and by a woman hid and covered close, lie nailed to the ground, bowed, and dead.]

28 *The mother of Sisera looked out at the window, and cried thorow the lattice,* [Or, *little peep-window*] *why lingereth his chariot to come? why tarry the goings of his chariots behind?* [Heb. *the goings, the feet, or, footsteps of his chariots.*]

29 *The wisest of her Court-Ladies* [Oth. *Princesses*] *answered*: [Oth. every one of her wisest Court-Ladies answered her,] *she also answered her saying to her self*:

30 *Should they not then find* [That is, get, meet with] *(and) divide the prey?* [As if she had said, I do it in looking so soon for them, considering they must first find out and divide the prey, &c.] *a Damself*, [Or, *sweet-heart, wench*,] *(or) two Damsels for every man?* [Heb. *for the head of one man*: that is, for every head, for every man] *For Sisera a prey of divers colours, embroidered of divers colours, embroidered on both sides, for the prey-necks.* [Heb. *for the necks of prey*: that is, the necks of those, to whom the best prey belongeth, as Officers and Commanders, or such as have quit themselves well in the fight, and have gotten good booty, so that a great part belongeth to him; or them that came behind, and carried the prey upon their necks, or had fetcht it with the hazard of their necks.]

31 *So let all thine enemies perish, O LORD! on the contrary, (let) those that love him, (viz. the Lord) (be) as the Sun, when he ariseth* [or, goeth forth] *in his might.* [i.e. let them go on and increase in power and splendour, as the Sun ariseth and goeth forth. Compare Is. 40. 3 1.] *and the land was quiet, forty years.*

Israel is grievously punished for their sinnes by the Midianites, v. 1, &c. They cry unto the Lord, who by a Prophet shews them the cause of these miseries, 6. The Angel of the Lord cometh to Gideon, and calleth him to Israels deliverance from the power of the Midianites, 11. The relation of a miracle that happened about the meat, that Gideon set before the Angel, 17. Gideon buildeth an Altar unto the Lord, and breaketh down, by the command of God, the Altar of Baal, for which he cometh in danger of the inhabitants, but is protected by Joas, 24. Gideon prepareth to fight against the Midianites, and is strengthened of God in his calling by a miracle, 33.

But the children of Israel did that which was evil in the eyes of the LORD: so the LORD delivered them into the hand of the Midianites, [Heb. of Midian; and so in this whole history. See of these, Num. 25. 17, 18. and 31. 2, &c.] seven years.

2 Now when the band of the Midianites waxed strong against Israel, because of the Midianites the children of Israel made [Or, prepared, repaired, fitted] themselves the dens, which are in the mountains, and the caves, and the strong holds. [to hide and secure themselves in them against the Midianites]

3 For it came to pass, when Israel had sown, that the Midianites came up, [This they had done formerly every year, and now they did it the seventh year again] and the Amalekites, and those of the East [i. e. who dwelt Eastward, especially the Arabians, who were wont to abide in Tents. See below chap. 8. 10, 11. and Gen. 29. on v. 10. and Job 1. on v. 3. Heb. children of the East] came also up against him. [viz. against Israel, as is said in the beginning of this verse.]

4 And they camped themselves against them, and destroyed the increase of the land, till thou come unto Gaza: [Lying in the West by the great sea: thus destroying the whole land from East to West] and they left no victual in Israel, nor small cattel, nor ox, nor ass.

5 For they came up with their cattel, and their tents: they came like the grasshoppers in multitude, [For their army consisted of about an hundred and five and fourty thousand fighting men, as may be seen below, chap. 8. 10. besides the revel rout, that do usually follow such kind of camps that look for no resistance or opposition] so that they and their camels could not be numbered: [Heb. had no number, i. e. they could very hardly, by reason of their multitude, be numbred. So chap. 7. 12. On the contrary it's said of a small company of people, that they are people of number, i. e. easie to be numbred. See Gen. 34. on v. 30.] and they came into the land to destroy it.

6 So Israel was much impoverished, because of [Heb. before the face, i. e. before, or because of their presence] the Midianites: then the children of Israel cried unto the LORD.

7 And it came to pass, when the children of Israel cried unto the LORD because of the Midianites;

8 That the LORD sent unto the children of Israel a man that was a Prophet: [Heb. a man, a Prophet. Compare above chap. 4. on v. 4.] who said unto them, Thus saith the LORD the God of Israel: I have caused you to come up out of Egypt, and led you forth out of the house of bondage.

9 And I have delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you: and I have driven them out before your face, and given you their land.

10 And I said unto you; I am the LORD your God,

Fear not the gods of the Amorites, in whose land ye dwell: but ye obeyed not my voice.

11 Then came an Angel of the LORD, [Understand the son of God, who below v. 14. and 16. is called by the proper name of God, the Lord, or Jehovah. Compare Gen. 18. 17. and 48. 16. See also above chap. 5. 23.] and set himself under the oak which is at Ophrah, which belonged unto Joas, [because Joas (as it is thought) was the chiefest man there, or executed the Magistrates office. Compare below v. 31. 32.] the Abi-Ezrite: [of the tribe of Manasseh. See Jos. 17. 2. and below v. 34. 35. 1 Chron. 7. 14, 18. There was another Ophrah situate in the tribe of Benjamin, Jos. 18. 23.] and his son Gideon threshed wheat [not with oxen (whereof Deut. 25. on v. 4.) but with a stick, or flail, as some expound it: to give the less suspicion, or, to get speedily some provision] by the press, [i. e. in the place where the wine-press, or olive-press, stood, where (according to the opinion of some) they were wont to thresh, that no man might perceive it, and that this wheat might be the safer hid and laid up against the approaching want or necessity] to flee (the same) [i. e. to take that wheat along with him in his flight, or to make his fathers house flee, when he should have threshed this wheat for their provision] before the face of the Midianites. [who already were upon the march. See below verse 33. and the following chapter]

12 Then the Angel of the LORD appeared unto him, and said unto him; The LORD is with thee, thou mighty man of valour.

13 But Gideon said unto him, Ob, [Of this phrase, or manner of speaking, see Gen. 43. on v. 20. So below verse 15.] my Lord; [Gideon sheweth him civil honour and respect, forasmuch as he yet knew him to be no more then a man, for that he appeared to him in the form and shape of a man] if the LORD be with us, why then is all this befallen us? [Heb. hath all this found us? i. e. is come upon us] and where be all his wonders, which our forefathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and hath delivered us into the hand of the Midianites.

14 Then the LORD turned himself unto him, [Or, the LORD beheld him, looked upon him: giving him withall command, and power requisite, to deliver Israel, as followeth] and said; Go thy way in this thy might [which thou now receivest of me,] and thou shalt deliver Israel out of the hand of the Midianites: have I not sent thee? [yea indeed, will the Lord say: for thou hearest me say, Go, with promise of a good issue or event. Therefore doubt not but thou shalt accomplish or bring to good effect that for which I give thee a Commission. Compare above chap. 4. on v. 6.]

15 And he said unto him, Ob my Lord, [See on v. 13.] wherewith shall I deliver Israel? [Thus he asketh, to have further satisfaction and fuller assurance of this high and weighty calling. Compare Luke 1. 34.] Behold my thousand [viz. unto which I belong. It appeareth from Exod. 18. 25. Deut. 1. 15. that the people by Moses were divided into thousands, each thousand having their Governours or Superiours, &c.] is the poorest in Manasseh, and I am the least in my fathers house.

16 And the LORD said unto him; Because I will be with thee, therefore thou shalt smite the Midianites, as one man. [As if thou hadst to deal but with one man; i. e. thou shalt easily slay them]

17 And he said unto him; If now I have found grace in thine eyes, do (or, shew) me a token, that it is thou, that speakest with me, [i. e. To assure me, thou art for this purpose sent of God, that I may entertain and embrace this calling with a good conscience]

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set (it) before thee: [As yet he thinks him to be but a man, and a Prophet, and

therefore according to the manner and custome of the Patriarchs, desires in haste to entertain and welcome him with meat and drink, v. 22. he first perceives that it was an Angel. Compare herewith below chap. 13. 15.] and he said, I will tarry untill thou come again.

19 And Gideon went in, and made ready a Kid, and unleavened (cakes) of an Ephah [See Exod. 16. on v. 36.] of meal, he laid the flesh in a basket, and he put the broth in a pot: and he brought it out unto him, till under the oak, and set it neerer (to him).

20 But the Angel of God said unto him; Take the flesh, and the unleavened (cakes) and lay them upon the rock, and pour out the broth: [viz. upon the meat and the cakes, to make the miracle the clearer, and the word illustrious. Compare 1 King. 18. 34.] and he did so.

21 And the Angel of the LORD put forth the uttermost (part) of the staff, that was in his hand, and touched the flesh, and the unleavened (cakes): then there went up fire from the rock, and consumed the flesh, and the unleavened (cakes). [Compare Lev. 9. 24. 1 King. 18. 38. 2 Chron. 7. 1.] and the Angel of the Lord vanished away out of his eyes. [Understand very quickly and unawares, so that he saw him no more, whereby he was sore terrified and affrighted, as followeth]

22 Then Gideon perceived that it was an Angel of the LORD: and Gideon said; Ah Lord LORD, therefore because I have seen an Angel of the LORD, [viz. I must die. Gideon feareth that he must die, because he hath seen this Vision, as appeareth by the wayes of God in the following verse. Compare below chap. 13. 22. Gen. 16. on v. 13. and 22. 30. Exod. 33. 20. Deut. 5. 24. 26.] from face to face. [Compare Deut. 5. on v. 4.]

23 But the LORD said unto him; Peace be unto thee, fear not, thou shalt not die.

24 Then Gideon built there an altar unto the LORD, and called it, The LORD is peace: [Heb. Jehovah Schalom. The meaning is, the Lord is our peace, promiseth, giveth, and sendeth us peace, Isa. 9. 6. and 53. 5. Mich. 5. 5. Luke 2. 14. Act. 10. 36. Heb. 7. 2. So is he also called, The Lord our righteousness, Prov. 23. 6. 2. He had promised here unto Gideon his peace, as also unto his people peace and deliverance from the Midianites] it is yet unto this day in Ophrah of the Abi-Ezrites. [See above on ver. 11. and compare below v. 34.]

25 And it came to pass the same night that the LORD said unto him; Take a steer of the oxen, which are thy fathers, to wit, the second steer, [Oth. and the other, or, second; understanding that God had commanded to take two steers: but forasmuch as in the sequel onely mention is made of that steer of seven years old, and no command given concerning another, what therewith should be done, therefore the translation in the text is of most Interpreters best approved] of seven years (old): [Even so old, and which had been fattened so many years, as Israels misery under the Midianites had lasted. This steer is thought to have been kept and fattened by Joas, for to offer the same unto Baal, according to the Idolatrous custom of that time] and break down the altar of Baal, which is thy fathers, and cut down the grove that is by it. [God will have Gideon to begin his calling from the purging of Religion.]

26 And build an altar unto the LORD thy God upon the top [Heb. head] of this strong hold, [Understand the rock, out of which the fire issued that consumed the meat with the broth, ver. 21. Such kind of rocks they used in time of need for a strong hold and refuge] in a convenient place: [Or, orderly, decently. Heb. in, or, with order, decency, fitness. Oth. with a log (of wood) to place it orderly under the steer for burnt-offering] and take the second bullock, and offer a burnt-offering with the wood of the grove which thou shalt have cut down. [This was a special command of God in this back-sliding time; otherwise the offering or sacrificing was ordinarily enjoyed the Priests]

27 Then Gideon took ten men of his servants, and did according as the LORD had spoken to him: but it came to pass, because he feared his Fathers house, and the men of the city, to do it by day, that he did it by night.

28 Now when the men of the city arose early in the morning; behold, the altar of Baal was cast down, and the grove that was by it: and that second bullock was offered upon the altar.

29 So they said the one to the other; [Heb. the man to his neighbour] who hath done this thing? [Heb. word, matter, thing. So in the sequel] and when they enquired, and asked, it was said, Gideon, the son of Joas, hath committed this.

30 Then said the men of that city unto Joas; Bring forth thy son that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 On the contrary Joas said unto all that stood by him; will ye contend [Plead, argue, dispute; so in the sequel] for Baal? will ye deliver him? he that shall contend for him, [i. e. he that shall further dare to own his cause, and plead or speak before him. It seemeth that Joas before though humane frailty, yielded or connived at the peoples wickedness, but now being strengthened and confirmed by this divine apparition, he setteth himself strongly against it] shall yet this morning be put to death: is he be a God, let him contend for himself [or, let him plead against him (viz. Gideon) that he, &c.] because he hath cast down his altar.

32 Therefore he called him on that day Jerubbaal, [i. e. Joas called his son Gideon, Jerubbaal, i. e. let Baal contend, or Baal shall contend. See below chap. 7. 1.] saying; Let Baal contend [or, shall contend, plead. Some conceive that the people being as it were drowned in Idolatry, expected that Baal should plague this Gideon in a special manner, but finding the contrary, followed him the more eagerly, as a stout and valiant champion of God] against him, because he hath cast down his altar.

33 Now all the Midianites, and the Amalekites, and the children of the East, were gathered together: and they passed over, [i. e. over the Jordan. See below chap. 7. v. 24.] and they camped themselves in the valley of Jisreel [Which lay in Issachar, on the other side of mount Gilboa, which was between Manasseh and Issachar. See Jos. 19. 18. ending Westward by the city of Jisreel. There was another Jisreel in Juda, Jos. 15. 16.]

34 Then the spirit of the LORD arrayed Gideon, [Or, clothed him, viz. with such gifts of wisdom, zeal, courage, and valour, as the spirit of the Lord knew to be needful for him, as weapons for this work. See of this phrase also, 1 Chron. 12. 18. 2 Chron. 24. 20. Luke 24. 49. Rom 13. 14. And compare Gal. 3. 27. Eyr. 4. 24. Col. 3. 12.] and he blew with the trumpet [i. e. caused it to be blown: as above chap. 3. 24.] and the Abi-Ezrites were called together after him. [Heb. Abi-Ezer, i. e. they that were of the family or kindred of Gideon and his father Joas, (above v. 11.) were called together, and gathered themselves unto him, to follow him. So in the sequel.]

35 Also he sent messengers into all Manasseh [Because the one half tribe dwelt on this, and the other half on the other side Jordan] and they also were called together after him: likewise he sent messengers into Aser, and into Zebulon, and into Naphtali, [these three tribes were neerest, and lay one by another, toward the North, and at the sea. In Issachar which lay between Manasseh and Zebulon, was the whole army of the enemy, as above, ver. 33.] and they came up to meet them.

36 And Gideon said unto God: [Otherwise, Gideon had said: conceiving that this was done aforetime, before Gideon went up against the Midianites: and that it is here again re-iterated as a reason or ground, whereby Gideon being fully strengthened and confirmed in his faith, embraced and executed the calling with zeal and

servency

fervency of spirit, it is worthy our observation, that God granted Gideons request without any reprehension at all; from whence, as also from the manner of his request, it plainly appeareth, that he requested it not out of diffidence and unbelief, but out of humility, for the strengthening and confirming of his faith] *if thou wilt deliver Israel by mine hand, according as thou hast said.*

37 *Behold, I will lay a woollen fleece on the floor: [Or, Ground-plat, court-place without doors meaning an even void place in the open air] if there shall be only dew upon the fleece, and drineß upon all the earth [Understand the over earth thereabout, and so below ver. 39.] then shall I know that thou wilt deliver Israel by mine hand, as thou hast spoken.*

38 *And it was so: for he rose up early the next day, and he crushed the fleece together, and he wrang the dew out of the fleece, a bowl full of water.*

39 *And Gideon said unto God; Let not thine anger kindle against me, that I may speak but this once: let me prove I pray thee, but this once with the fleece; let there I pray thee be drineß only upon the fleece, and let dew be upon all the earth.*

40 *And God did so the same night: for dryneß was only upon the fleece, and (there) was dew upon all the earth.*

CHAP. VII.

Gideon campeth himself against the Midianites with his men of war, v. 1. which upon Gods command by Proclamation and a token, he is fain to lessen to the number of but three hundred, which he alone keepeth to him, 2. He spyeth out the camp of the Midianites, and being strengthened by the telling and interpretation of a strange and wonderful dream, divideth his army into three companies or brigades: who all with one accord blow with trumpets, and break the pitchers (wherein the lamps were) in pieces, 15. Whereby the Midianites are terrified, and put to flight, yea destroy one another, 21. The next adjoining Israelites are sent for up, to pursue after the enemy that fled, and to stop their passage over the Jordan, 23. Two Princes of the Midianites, Oreb and Seeb, are taken prisoners, and slain, 25.

Then Jerubbaal (who is Gideon), [See above chap. 6. 33.] rose up early, and all the people that were with him, and they camped themselves at the fountain of Harod; [Heb. Charod, lying on the borders of Manassah, on this side of the mountain, behind which the Midianites were camped on the other side. See chap. 6. on v. 33. This name the fountain might have obtained from the fear and trembling of the 22000. Israelites, below v. 3. There was another fountain by Jizreel, at the end of this mountain Westward. See 1 Sam. 29. 1.] so that he had the half of the Midianites toward the North, behind the hill More, [This seemeth to have been one of the mountains of Gilboa: so called from the timely, or seasonable rain, that fell in great abundance upon the fields that lay on the top of it; as some do gather, by comparing of 2 Sam. 1. 21. Upon this mountain Gilboa was Saul also slain by the Philistines, 1 Sam. 31. 1.] in the valley. [viz. Jizreel, as above chap. 33.]

2 *And the LORD said unto Gideon; The people that are with thee are too many, that I should deliver the Midianites into their hand: lest Israel vaunt themselves against me, saying; My hand hath delivered me. [Or, my hand (i. e. power) hath brought me salvation, or deliverance, procured the victory. See the like phrase, Exo 8. 9.]*

3 *Now then proclaim [i. e. cause to be proclaimed or published] now before (or in) the ears of the people, saying;*

Whoever is fearful [compare Deut. 20. on v. 8.] and dismayed, [or, quaketh, trembleth, is afraid] let him return, and make haste [or fly away, pack himself away, this morning, or early. The Hebrew word seemeth to look at the swift flight of birds, and so consequently to signify to go on speedily, quickly, hastily, &c.] to the mountain of Gilead: [Heb. from, or, towards the mountain of Gilead; i. e. along the way that goeth toward and from that mountain, being the same mountain that lay right over against Gideons army, beyond the Jordan, from whence those of the half tribe of Manassah were come to him. See above chap. 6. on v. 36.] then (there) returned of the people two and twenty thousand, (to) that there remained ten thousand.

4 *And the LORD said unto Gideon; The people are yet too many, make them go down to the water, and I will try them [Heb. properly, separate, purifie, as a Goldsmith purifieth the silver, separating the good metall from the dross] for thee there: and it shall be, (that) of whom I shall say unto thee; This shall go with thee, the same shall go with thee: but also those of whom I shall say: This shall not go with thee, the same shall not go with thee.*

5 *And he made the people go down to the water: then said the LORD unto Gideon; Whosoever shall lap with his tongue of the water, [viz. which he in a standing posture shall have taken up with his hand, as is declared, v. 6. This was a token of courage and nimbleness: as the bending on the knee was a token of slowness and laziness] according as a dog would lap, him shalt thou set alone by himself; likewise every one that shall bow down upon his knees for to drink.*

6 *Then was the number of those that had lapped with their hand (put) to their mouth, three hundred men, but all the rest of the people had bowed down upon their knees to drink water.*

7 *And the LORD said unto Gideon; By these three hundred men that have lapped, will I deliver you, and give the Midianites into thine hand: therefore let all that people [Understand the rest of the people] depart, every man unto his place.*

8 *And the people took victual in their hand, and their trumpets; [Otherwise, then they took the victual of the people in their hand, as also their trumpets. To wit, those three hundred men took of the people victual for themselves, so much as was needful, as also trumpets, to wit, three hundred, (v. 16.) holding in their march, as they went, yet twenty more, according to the account of some; for Gideons army was at first 32000. strong, as appeareth above v. 3. each thousand having ten trumpets, or each hundred one] and he [viz. Gideon] let all those men of Israel [viz. all the rest, as in the former verse] go, every man unto his tent, but he kept those three hundred men: and he had the host of the Midianites beneath in the valley. [On the other side of the mountain, so that he had it before him, in the valley of Jizreel, when he stood upon the mount, where also it may be a part of Gideons camp lay, as may be gathered from the following verse]*

9 *And it came to pass the same night, that the LORD said unto him; Arise, go thy ways down into the camp: [viz. of the Midianites] for I have delivered it into thine hand.*

10 *But if thou fear to go down, [viz. thy self alone] then go down, thou, and Pura, thy boy (or servant) unto the camp.*

11 *And thou shalt hear what they shall speak, and afterwards shall thine hands be strengthened, that thou shalt march down into the camp: [i. e. thou shalt become courageous, and fitted ready, prepared to fall upon their camp, or army] Then went he down, with Pura his boy, unto the out side of the racks or files [the Hebrew word properly*

Properly signified, *five*, that by fives, or five in a rank, or five a breast, are wont to march, as *Exod. 13. 18.* Hence proceedeth the signification of armed men, as the military orders, and especially the ranks and files commonly ought to be] *that were in the camp.*

12 *And the Midianites, and Amalekites, and all the children of the East, lay in the valley, [Heb. Fell, or were fallen in the valley, i. e. they lay spread abroad in the valley] as grasshoppers in multitude; [see above chap. 6. v. 5.] and their camels were innumerable, [as above chap. 6. 5.] as the sand which is on the sea shore, [Heb. on the lip of the sea] in multitude.*

13 *Now when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I have dreamed a dream, and behold a tossed barley loaf [Or, a pancake of barley bread; otherwise, a noise of barley bread, This implyeth the meanness and contemptibleness of the means, whereby God would smite the Midianites, and deliver his people] rolled it self into the camp of the Midianites, and it came to the tent, and smote it, that it fell, and overturned it upside down, [Heb. overturned it upward,] that the tent lay along,*

14 *And his fellow answered, and said; This is nothing else but the sword of Gideon, the son of Joas, the Israelitish man: God hath delivered the Midianites and this whole camp into his hand.*

15 *And it came to pass, when Gideon heard the telling of this dream, and the interpretation, [Heb. breaking; i. e. dismembring, expounding, unloosening. It seemeth that the phrase is borrowed from fruits, that have had shells, which must be broken ere a man can eat the kernel] thereof, that he worshipped: [Heb. he bowed himself: honouring and praising God for his wonderfull providence, and this comfort. See Gen. 22. on v. 3.] and he returned unto the camp of Israel, and said; Arise, for the LORD hath delivered the camp of the Midianites into your hand.*

16 *And he divided the three hundred men into three heaps; [Heb. heads: so below v. 20. and chap. 9. 34.] and he gave every one a trumpet in his hand, [Heb. he gave trumpets into all their hand] and empty pitchers, and lamps in the midst of the pitchers.*

17 *And he said unto them; Look towards me, [Heb. look, or, thou shalt look, or, from me, that is, according to the nature of the Hebrew tongue, sometimes as much as, towards, or, on me, right opposite against me. Compare above on v. 3. Else it may be thus translated, from, or, of me shalt thou look, and do so, i. e. thou shalt learn and observe of me, or, from me, what thou shalt do] and do so: [viz. as ye see me do] and behold, when I shall come to thee outside of the camp, it shall be, that according as I shall do, so shall ye do.*

18 *When I shall blow with the trumpet, and all that are with me; then shall ye also blow with the trumpet, round about the whole camp, and ye shall say, For the LORD, and for Gideon. [Understand withall, is this battel fought. So is the Hebrew letter Lamed used in matters of battel, Exod. 14. 14 and 25. Or thus, unto the LORD, and Gideon; viz. be the victory. Or thus, of the LORD, and of Gideon; viz. the sword, from vers. 20.]*

19 *So Gideon, and the hundred men that were with him, came into the outside of the camp, in the beginning of the middlemost night watch, [i. e. About midnight, when the Watches were wont to be changed] when they had but newly set the centinels; [Heb. setting they had set; otherwise, but they had raised up all the centinels; or, they raised up onely the centinels] and they blew with the trumpets; also they beat the pitchers in pieces, that were in their hands. [Or, they beat them one against another, so that the pieces were scattered here and there. Compare Psal. 2. 9. Jer. 13. 13. and 48. 12.]*

20 *So the three heaps blew with the trumpets, and brake the pitchers; and they held with their left hand the lamps, and with their right hand the trumpets to blow: and they cryed, The sword of the LORD, and of Gideon.*

21 *And they stood every one in his place, round about the camp: then all the camp ran away, and they cryed, and fled.*

22 *When the three hundred blew with the trumpets, then the LORD set [i. e. ordered] the sword of the one against the other, [Heb. of the man against his neighbor, or, fellow, companion: i. e. the Lord ordered it so, that through amazedness and astonishment they fell one upon another, and slew one another] and (that) in all the camp: and the camp fled unto Beth-Sitra [out of the valley where they were camped, along the mountain towards Jordan, and again along Jordan inward toward the land: where lay Abel-Mehola, and Tabbath in Manasseh. Of Abel-Mehola see 1 Kings 4. 12. and 19. 16.] toward Tjeredah, unto the border [Heb. lip] of Abel-Mehola, above Tabbath.*

23 *Then were the men of Israel called together, out of Naphtali, and out of Aser, and out of all Manasseh, and they pursued after the Midianites.*

24 *Also Gideon sent messengers into all the mountain of Ephraim, [Lying on the other side of Manasseh Southward, that the Midianites being inclosed on both sides, and being stopped at their passage over the Jordan, might no ways escape. But between these were Zebah and Tisalmunaa with about 15000. men got over the Jordan, whom Gideon with his three hundred men pursued, and slew. See chap. 8. 10, 12.] saying; Come down to meet the Midianites, and intercept them the waters, unto Beth-Bara, [lying near by Jordan: some take this for Bethabara, Job. 1. 28.] to wit, Jordan: so every man of Ephraim was called together, and they intercepted (then) the waters unto Beth-Bara, and [the particle and, is here (according to the opinion of many) as much as, to wit] the Jordan.*

25 *And they took captive two Princes of the Midianites, Oreb and Zeeb, and killed Oreb upon the rock Oreb, [Situate by the East-end of the mountain of Ephraim, not far from the Jordan. This place was afterward so called, because of this history, as also the other place Zeeb] and they killed Zeeb in [otherwise by, or, at] the Press-sar Zeeb, and pursued the Midianites; and they brought the heads of Oreb and Zeeb unto Gideon over the Jordan. [Or, on this side of Jordan: for the Hebrew word, according to the occasion of the thing, signifieth both. In the following chapter is mentioned, that Gideon with his three hundred men passed over the Jordan, to pursue after the Midianites, and the rest of the East-Country people. See there v. 4. The opinion of most Interpreters is, that this, and that which followeth in the three first verses of the eighth Chapter, is here in the first place related, to give a full and perfect account of what was bravely and gallantly acted by the men of Ephraim on this side Jordan, but that it was then onely first offered, when Gideon returned from pursuing the Midianites beyond Jordan, and had gotten the full victory over them. But the attentive Reader will be able to judge aright by comparing this verse with the third verse of the next Chapter. See the annotation there.]*

CHAP. VIII.

The Ephraimites murmur against Gideon, but are appeased by him, ver. 1, 2, &c. he pursueth the two Kings of the Midianites beyond the Jordan, where those of Succoth and Penuel spitefully refuse to refresh his men, 4: He

falleth

faileth upon, and taketh captive the two Kings of the Midianites, and scattereth the rest of their army, 11. Returning back he punisheth those of Succoth and Penueel, 13. Putteth the two Kings to death, viz. Zebah and T'salmunna, 18. Refuseth to rule over Israel, 22. Demandeth a present of the spoil, and maketh thereof a scandalous Ephod, and placeth it at Ophrah, 24. Gideons children, wives, death, and burial, 30. Israel revolteth again from God, and is ungrateful to Gideons family, 33.

Then said the men of Ephraim unto him; [See the annot. on the last verse of the former chapter] *What crime [Heb. thing, matters] is this that thou hast done to us, that thou diddest not call us, when thou wentest forth to fight against the Midianites? and they contended strongly with him.*

2 He on the contrary said unto them; *What have I now done, like ye? [i. e. which may be compared with your deed, or act] are not the gleanings of Ephraim [He understandeth the pursuit after the flying Army of the Midianites, and the taking of the two Princes captive; this he compareth to the gleanings of grapes, which were left in the vintage, and that which he did, to the vintage it self] better then the vintage in Abiezer? [i. e. This whole work done by me and my house. For he was an Abiezrite. See above chap. 6. 11.]*

3 God hath delivered the Princes of the Midianites, Oreb and Zeeb, into your hand; *what could I then do, like ye? [It seemeth that Gideon at this time, had not as yet slain the two Kings of the Midianites, Zeba and T'salmunna] Then their anger, [Heb. spirit, courage] ceased from him, when he spake this word.*

4 Now when Gideon was come to Jordan, he passed over, with the three hundred men that were with him, being weary, yet pursuing. [viz. the enemy]

5 And he said unto the men of Succoth; [Lying next beyond Jordan, in the inheritance of Gad by the brook, or River Jabbok. See hereof Genes. 33. 17. Psal. 60. 8. and 108. 8. and of another Succoth, Exod. 12. 37. Numb. 33. 5.] *Give, I pray you, some loaves [Oth. pieces] of bread unto the people, which follow my footsteps: [Heb. which are by, or, at my feet; i. e. follow my footsteps, or, are in my service, and under my conduct. Compare Exod. 11. 8.] for they are weary; and I pursue after Zebah and T'salmunna, Kings of the Midianites.*

6 But the Princes of Succoth said, [Heb. said, in the singular number; to wit, each of them, or one, as the President in the name of all] *Is then the palm of the hand of Zebah and T'salmunna already in thine hand, that we should give bread unto thine Army? [i. e. hast thou already their strength or might in thy power? They not only refuse or deny to grant the request of Gideon, but they also vilifie him and flout at him, as one that would too soon become a conquerour, singing (as we say) triumph before the victory is obtained. They conceive, that it will fall otherwise out, and therefore will have nothing to do with Gideon]*

7 Then said Gideon; *Therefore, when the LORD shall deliver Zebah and T'salmunna into mine hand, I will then thresh your flesh; [i. e. your bodies; punishing your unfaithfulness and division in a special manner, which shall extend to your contempt and shame] with thorns of the wilderness, [which lay between Succoth and Penueel, by the brook Jabbok, which Jacob passed over, when he had wrestled with God, and had before seen the Armies of Angels, and had said of that place, this is Gods field, calling the place Mahanajim; i. e. two Armies, Gen. 32. 1, 2, 22, 24.*

Hence this wilderness (lying near by the said place) is called the wilderness of Mahanajim, as appears from 2 Sam. 17. 27, 29.] and with briers.

8 And he went up thence unto Penueel, [See Gen. 32. 30. and 1 Kings 12. 25.] and spake unto them [viz. those of Penueel] in like manner; and the men of Penueel answered him, according as the men of Succoth had answered.

9 Therefore he also spake unto the men of Penueel; saying: *When I return in peace, I will cast down this cover. [On which perhaps they relied, as on a strong hold, and therefore spake the more disdainfully and proudly]*

10 Now Zebah and T'salmunna were at Karkor, and their camps with them, about fifteen thousand, all that were left of the whole camp of the children of the last; and those that fell [viz. that were before slain] were an hundred and twenty thousand men, that drew the sword, [Heb. drew, in the singular number; i. e. every one of them had been fitted and trained up for the war. This serveth the more to augment and increase Gideons victory. See also this phrase, of drawing the sword, used below chap. 20. vers. 15, 17, 25, 40. 2 Sam. 24. 9. 2 Kings 3. 26. 50c.]

11 And Gideon went up (by) the way of them that dwell in tents, [viz. Of the Arabians, who from thence are called Scenita, as if we should say; Tentners, or, tent inhabitants] toward the East of Noboh, and Fogbeha: [These two places lay also there beyond Jordan toward the East] and he smote the camp, for the camp was careless. [Or, secure, quiet, not imagining that Gideon with his men, being wearied with chasing and pursuing the enemy, would be able so soon to get over Jordan, and so on by the way towards the East to overtake them.]

12 And Zebah and T'salmunna fled, but he pursued after them: and he took captive both the Kings of the Midianites, Zebah and T'salmunna, and affrighted all the camp. [Because he fell upon them unawares, they were affrighted, and slain as they fled, or at least quite routed and scattered, and altogether in-feebled.]

13 Now when Gideon the son of Joas returned from the Battel, before the rising of the Sun; [Or, from (i. e. immediately after, or, toward) the rising of the Sun: for he without taking rest (although wearied) with his men, had pursued the Enemy. Oth. from, by the rising of Heres. Or, from the Sun rising; i. e. from the East, whither he had pursued the Midianites. Oth. after the ascension of the Sun; i. e. toward the time that it began to descend.]

14 He took captive a boy (or Servant) of the men at Succoth, and examined him: the same described unto him the Princes of Succoth, and their Eldest, three score and seventeen, [i. e. he gave unto Gideon the names of the Princes in writing, that he might punish none but those that were guilty.]

15 Then came he unto the men of Succoth, and said; *behold there Zeba and T'salmunna, concerning whom ye scornfully upbraided me, saying: Is the palm of the hand of Zeba and T'salmunna already in thine hand, that we should give bread unto your men that are weary?*

16 And he took the Eldest of that City, and thorns of the wilderness, and briers, and by the same made the men of Succoth understand it. [viz. wherein they had offended: i. e. by this punishment or special chastisement he left an example, for to unteach those of Succoth such pride and high-mindedness as appeared in them. Whether they were slain, as those of Penueel, or whether with this despicable chastisement they were left alive, here is no mention made.]

17 And he threw down the tower of Penuel, and slew the men of the City. [Understand the Governours of the City, and all guilty persons, as from the former example may be gathered.]

18 Afterward he said unto Zeba and Tsalmina; What manner of men were they whom ye slew at Thabor? [A mountain lying in Zebulun toward the Sea, close by the brook Kison, on the South-side of the mountain, over against the valley of Jezreel, where the Midianites had had their camp. When this was done, is not here mentioned. 'Tis to be supposed that they did it in this expedition, as well in respect of the situation of the place, as because it seemeth that Gideon as yet knew not certainly, what the thing properly was, that was done; although he seemeth to have known that some of his brethren were slain, and that these Kings had slain upon this mountain certain persons of note and quality, without knowing who they were, although he suspected them to be his brethren,] and they said, As thou (art,) so were they, of like form, as the sons of a King.

19 Then said he: They were my brethren, the sons of my Mother: (so truly as) the LORD liveth, if ye had let them live, I would not slay you.

20 And he said unto Jether, his first-born; Rise up, slay them: but the youth drew not his sword, for he feared, because he was yet a youth.

21 Then said Zeba and Tsalmina; Rise thou up, and fall upon us, for according as the man is, so is his strength: then Gideon rose up, and slew Zeba and Tsalmina, and took the little moons [viz. those golden neck-ornaments, which in the Hebrew had their name from the Moon, because they were round like the full Moon,] which were on the necks of their camels.

22 Then said the men of Israel [Heb. the man; i. e. every one among the people] unto Gideon; Rule over us, as well thou, and thy sons son: [Heb. also thou, also thy son, also thy sons son.]

23 But Gideon said unto them; I will not rule over you, neither shall my son rule over you: the LORD shall rule over you. [From these words, and below, vers. 29. appeareth plainly, that those that are called Judges in this book, were no Kings, Governours of Countries, nor ordinary Judges or Rulers of the people, but were in a special and peculiar manner called for the deliverance, defence, help and service of Israel, preserving and maintaining the freedom and order of their Commonwealth. See above chap. 2. on v. 16.]

24 Moreover, Gideon said unto them; I would desire a request of you; Give me but, each (of you) a fore-head-ornament of his prey: [Or, the fore-head-ornaments which he hath taken for a prey, Heb. A fore-head-ornament, or, ear-ornament of his prey. The Hebrew word is used of both, as well of golden ornament on the forehead, as on the ears. See Genes. 24. 22, 47. and 35. 4.] for they [viz. the enemies] had had golden forehead-ornaments, because they were Ishmaelites. [See Genes. 37. on v. 25. and 25. 13, 16.]

25 And they said, We will willingly give them: [Heb. giving we will give] and they spread abroad a garment, and cast therein every man a forehead-ornament of his prey.

26 And the weight of the golden forehead-ornaments, which he had requested, was a thousand and seven hundred (shekels) of gold. [See Genes. 24. on vers. 22. and Numb. 7. on vers. 14.] besides the little moons, and chains, [Oth. golden vials, boxes, caises, wherein they carried along with them sweet smel-

ling of precious ointments; to be used in swoonings, sicknesses and diseases, as also for wounds and sores] and purple garments, which the Kings of the Midianites had wore, and besides the neck-bands (or collars) that had been on the necks of the Camels.

27 And Gideon made thereof an Ephod, [See Exod. 28. on vers. 4.] and put it [viz. upon an high staff or pole, or some such thing, for a memorial of this victory; but the same was after his death much abused, as some gather from vers. 33.] in his City at Ophra; and all Israel went thither a whoring after it, [Committing with that Ephod spiritual whoredom, i. e. Idolatry and superstition. See Levit. 17. on vers. 7. and 20. on vers. 5. as they did with the brazen Serpent set up by Moses, 2 Kings 18. 4.] and it became a snare unto Gideon and to his house. [Compare Exod. 20. 33. and 34. 12. Deut. 7. 16. The meaning is, that it was accounted unto Gideon (as having given occasion to the people, who were very prone to idolatry) for sin, and tended to the ruin and destruction of his house. See the following chapter.]

28 Thus the Midianites were subdued before the face of the Children of Israel, and lifted up their head no more; [Heb. added not, or, went not on to lift up their head,] and the Land was quiet forty years, in the days of Gideon, [i. e. as long as Gideon lived.]

29 And Jerubbaal [i. e. Gideon. See above chapter 7. 1.] went his way, and dwelt in his (own) house. [Not taking upon him the Government of the people, which was offered him: yet serving them with his authority and countenance, for the maintenance and preservation of religion, and defence of their liberty, as from vers. 28. and 33. may be gathered. Quite otherwise did his illegitimate son Abimelech, chap. 9.]

30 Now Gideon had seventy sons, which came forth out of his thigh, [See Gen. 46. on v. 26.] for he had many wives.

31 And his Concubine, [Of Concubines, see Gen. 22. on v. 24.] which was at Sichem, [Situate on a Mountain in Ephraim, not far from Samaria, westward from Ophra, where Gideon dwelt. See Genes. 12. on v. 6. and 33. 18. It was one of the Cities of refuge, Jos. 20. 7. Hereabout also were Josephs bones buried, Jos. 24. 33.] she bare him, also a son: and he called, [Heb. made, set] his name Abimelech. [Whom the Sichemites, after Gideons decease, made King, passing by, yea murdering all the legitimate sons of Gideon, save Jotham, who hid himself; See chap. 9.]

32 And Gideon the son of Joas died in a good old age: [Heb. Grayness, hoariness. See Gen. 15. on v. 15.] and he was buried in the sepulchre of his father Joas, at Ophrah of the Abi-Ezrites. [See above chap. 6. 11.]

33 And it came to passe, when Gideon was dead, that the children of Israel turned themselves about, and went a whoring after Baalim; and they made Baal-Berith [i. e. the Lord of the covenant: so forsaking and breaking the covenant of the same God, who had oftentimes clearly, and in the highest measure and degree forbidden them to do it: although they perswaded themselves, that this might well consist, when they comprized the Name and covenant of God therein, and pretended the same to be done to the service and honour of God. See also of this Idol below, chap. 9. 4. and of the Baals, Judg. 2. on v. 11.] their God.

34 And the children of Israel remembered not the LORD their God; who had delivered them out of the hand of all their enemies round about.

35 And they shewed no kindness to the house of Jerubbaal, (that is) of Gideon: according to all the good, which he had done unto Israel. [See below chap. 9. v. 5, 16, 17, 24, 56, 57.]

Abimelech the son of Gideon moveth, by his friends, those of Sichem to make him king, and to furnish him with money, ver. 1, &c. He murdereth his seventy brethren, 5. Jotham the youngest escaping, setteth before the eyes of Abimelech, and the Sichemites that had made him king, by a very fit comparison, what they had done, and what should betide them both in regard thereof, 7. Some three years after there ariseth tumult and war between the Sichemites and Abimelech, 22. Who warreth against Sichem, conquereth, and destroyeth it, 43. And setteth the tower of Sichem (into which the people were fled) on fire, 46. Subdueth also Thebez, 50. But when he intended to burn the tower with the people that were in it, a woman by casting down a piece of a millstone upon his head, breaketh his scull in pieces; and likewise he is run through by his own armour-bearer, 52.

NOW Abimelech the son of Jerubbaal went to Sichem [See above chap. 8. on v. 31.] unto his mothers brethren: [i.e. kinsmen and friends, so v. 3, 18.] and he spake unto them, and to all the family of the house of his mothers father, saying,

2 *Speak, I pray you, before the ears of all the citizens [Heb. Lords, Masters, Men, Citizens. See of the Hebrew word Baal, Gen. 14: on v. 13.] of Sichem, What is better for you, that seventy men, all the sons of Jerubbaal, should reign over you, or that one man should reign over you? [intimating, that this without doubt is best; understanding by this one man, himself.] Remember also, that I am your bone and your flesh. [of the mothers side sprung from Sichem, and near in blood unto many of you: see of this phrase Gen. 2. on ver. 23. and 29. on ver. 14.]*

3 *Then spake his mothers brethren of him before the ears of all the citizens of Sichem, all the same words: and their heart inclined it self toward Abimelech: [Heb. after, i.e. to follow after him] for they said, He is our brother.*

4 *And they gave him seventy silverlings [See Gen. 20. on v. 16.] out of the house of Baal-Berith: [i.e. out of the idolatrous Temple of this idol, which stood upon a high hill by Sichem, as the Map sheweth: see also of this idol above chap. 8. on ver. 33.] and Abimelech hired therewith vain and light men [i.e. a company of bare, needy, vain fellows, that had no fear of God before their eyes. Compare 1 Chron. 13. 7.] which followed after him. [Heb. and they went after him]*

5 *And he came into his fathers house at Ophra, and slew his brethren, the sons of Jerubbaal, seventy men, [There were but sixty nine slain (for Joas escaped) but the holy Scripture, according to custom, nameth the full and perfect number. See Gen. 42. 13. Numb. 14. 33. 1 Chron. 15. 5.] upon one stone: but Jotham, Jerubbaals youngest son, was left, for he had hid himself.*

6 *Then all the citizens of Sichem, and all the house of Millo [Heb. Beth-millo, a city lying (as the Map sheweth) eastward from Sichem, at the mountain of Ephraim, not far from Beth-aven. Others understand hereby, the strong hold, mentioned below ver. 46, 49. which was the Court, or City-hall, where the Council were wont to meet, being beset or guarded with a garrison of soldiers, which also was used in this transaction or dealing. The word Millo cometh from filling, fulness, fulfilling; whereby some take it from a deep pit or valley, which being filled up with earth and rubbish, served for the building of a strong hold, which from thence was called Millo. Some conceive, that the generation or fa-*

mily of Abimelechs grandfather by the mothers side, was from hence also called. The word Millo is also found 2 Sam. 5. 9. 1 Kings 9. 15. and 11. 27. 2 Kings 12. 20. 1 Chron. 11. 8. 2 Chron. 32. 5.] assembled themselves, and went and made Abimelech King: [Heb. as if we should say, They king'd him King] by the high Oak or pillar Oak, [See Jof. 24. 26, 27. This place they purposely made choyce of, to clothe their work with a shew of holiness, which notwithstanding they had begun with abominable tyranny, and without calling thereunto the other tribes; or asking counsel of God, had finished. Oth. by the plain of the pillar] which is by Sichem.

7 *When they told this to Jotham, he went and stood on the top [Heb. the head] of the mountain Gerizim, [which lay by Sichem, and right over against it lay mount Ebal, whereof may be seen, Deut. 11. 29, 30. Jof. 8. 33.] and lifted up his voice, and cried; and he said unto them, [as it seemeth, by the instinct or inspiration of God, who confirmed Jothams words, below ver. 24, 67.] Hearken to me, ye citizens of Sichem, and God will hearken to you.*

8 *The trees [See a like rhetorical speech, a parable, serving for instruction, 2 Kings 14. 9.] went once [or at a time] forth [Heb. going they went] to anoint a king over them: and they said unto the olive-tree, Be thou king over us.*

9 *But the olive-tree said unto them, Should I leave [Or, shall I cause to cease, or, be compelled to cease, and so in the sequel] my fatness, [i.e. the oyl] which God and men commend in me, [for the oyl was used in the sacrifices and lamps of the Tabernacle, as also in the anointing of Priests, Kings, and (as is gathered from 1 Kings 19. 16.) Prophets, and usually for meat, ornament, and to tick up mans-body. Others, wherewith by me they honor God and man] and should I go forth to bear sway over the trees? [i.e. as King to go run about, to turmoil, and take care for other trees.]*

10 *Then said the trees unto the fig-tree, Come thou, be king over us.*

11 *But the fig-tree said unto them, Should I leave my sweetness and good fruit? and should I go forth to bear sway over the trees?*

12 *Then said the trees unto the vine, Come thou, be king over us.*

13 *But the vine said unto them, Should I leave my new wine, which cherisheth God and men, [Because wine was used in sacrifices, and rejoyceth the heart of man, Psal. 104. 15. Oth. which cherished Gods, i.e. great Lords; and Men, i.e. common people] and should I go forth to bear sway over the trees?*

14 *Then said all the trees unto the thorn-bush, (or bramble) Come thou, be king over us.*

15 *And the thorn-bush said unto the trees, If ye in truth anoint me king over you, come then, put your confidence under my shadow: but if not, let fire go forth out of the thorn-bush, and consume the cedars of Libanon. [This mountain was very famous for fair glorious Cedar-trees, being exceeding strong, and long-lasting, which grew in great abundance upon it, whereof divers parables and similitudes are taken in Scripture: see 2 Kings 14. 9. 2 Chron. 2. 8. Psal. 29. 6. and 92. 13. Cant. 3. 9. and 5. 15. Isa. 60. 13. Jer. 22. 23. Ezek. 17. 3. and 31. 3. Hos. 14. 6, 7, 8.]*

16 *So now, [Here Jotham expoundeth the propounded Parable] if ye have done it in truth and sincerity, that ye have made Abimelech king, and if ye have done well by Jerubbaal, and by his house, and if ye have done to him according to the desert [or, benefit] of his hands:*

17 *(For my father fought for you; and he cast his soul [i.e. spared not his life and person, but adventured, or put the same in great danger for your sake] far away, [Heb. from over against you, or, from near at hand: as when a man casts a thing out of his sight far from him,*

as not willing to look upon it, to provide for it, or to minde it. Compare Deut. 28. 66. and below chap. 12. 3.] and delivered you out of the hand of the Midianites.

18 But ye are risen up this day [i.e. at this time] against the house of my father, and have slain sons, seventy men, upon one stone: [he upbraided the Schemites with this murder, because they had assisted Abimelech in it; see ver. 24.] and ye have made Abimelech, a son of his maid-servant, [thus he calleth in a disdainful manner his fathers concubine, to whet upon the Schemites the unseemliness and injustice of their act] king over the citizens of Schem, because he is your brother.)

19 If ye then have dealt in truth and sincerity with Jerubbaal and his house this day, then rejoyce ye over Abimelech, and let him also rejoyce over you.

20 But if not, then let fire go forth from Abimelech, and consume the citizens of Schem, and the house of Millo: and let fire go forth from the citizens of Schem, and from the house of Millo, and consume Abimelech.

21 Then Jotham ran away, and fled, [It seemeth that by this connexion of words, which signifie one and the same thing, is intimated his celerity or swiftness in fleeing, that he might not be overtaken by his brother] and went to Beer: [where this place lieth, is uncertain: some do guess that it was in the tribe of Simeon, on the uttermost borders of Canaan, where are some places that bear the name of Beer, but with some addition] and he dwelt there, because of his brother Abimelech.

22 Now when Abimelech had reigned three years over Israel;

23 Then God sent an evil spirit [This may be understood of an evil Angel, or Satan, as 1 Sam. 18. 9. and 19. 9. or of a great disagreement, disaffection, dissension, which Satan by the just judgement of God stirred up betwixt them. Compare 1 Sam. 16. 14. and 2 Sam. 16. on ver. 10. and 24. on ver. 1.] between Abimelech and between the citizens of Schem: and the citizens of Schem dealt deceitfully towards Abimelech.

24 That the violence [i.e. punishment of the violence] (done) to the seventy sons of Jerubbaal [Heb. the violence, or, the cruelty of the seventy sons, i.e. done to them: so often] might come, and that their blood might be laid upon Abimelech their brother, who had slain him, and upon the citizens of Schem, [viz. on the head of Abimelech, and of the Schemites. These phrases the holy Scripture useth, to signifie the revenge that shall be taken of violence, murder, or bloodshed. Compare 1 Sam. 25. 39. 2 Sam. 1. 16. 1 Kings 2. 31, 32, 33. Esth. 9. 25. Psal. 7. 17. Jer. 51. 35. Matth. 23. 34, 35. & 27. 25. Acts 5. 28. & 18. 6, &c. See also below ver. 56, 57.] who had strengthened his hands to kill his brethren. [i.e. who had strengthened and assisted Abimelech in his wicked design. Compare above chap. 7. v. 11.]

25 And the citizens of Schem set those that lay in wait for him upon the tops [Heb. heads] of the mountains, and they robbed all [viz. that were affected to Abimelech] that passed along on the way by them: [Schem lay upon the pass, from and toward Jerusalem, and the mountains Gerizim, Ebal, of Baal-Berith, Zalmon, &c. lay close by it: see above v. 7. and below v. 46, 48.] and it was told Abimelech.

26 Gaal, the son of Ebed, came also with his brethren, and they went over into Schem: [Leaving their former dwelling-place] and the citizens of Schem relied on him. [viz. Gaal, of whom they made use as their Head and Captain-General against Abimelech]

27 And they went out into the field, and gathered their vineyards, and trod (the grapes) [In token of confidence, and vilifying of Abimelech] and made songs of praise: [oth. made good cheer, as they were wont to do in the vintage-time] and they went into the house of their god, [viz. into the idolatrous Temple of Baal-Berith: see a-

bove v. 4.] and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed, said, Who is Abimelech? [See the like upbraiding phrase, 1 Sam. 25. 10.] and what is Schem? [as if they should say, Schem is to be accounted more excellent and honorable then so, as that the Lords and Citizens thereof should be servants to this Abimelech: Oth. Who is Schem? conceiving it here to be the name of Hemors son, Gen. 34. whom the sons of Jacob would not serve, but slew him: or some of his posterity bearing that name, to whom Abimelech, as being a Tyrant, and of mean descent, is not to be compared] that we should serve him? [viz. Abimelech] is he not the son of Jerubbaal? [i.e. of Gideon, who was an utter enemy of our god Baal, and as a mean man, lived in no place of Government or Authority] and Zebul his chief Captain? [who by Abimelech was made Governor of Schem, v. 30. and was here present at this time, or least-wise in the city, v. 36.] serve (rather) the men of Hemor, the father of Schem: for why should we serve him? [The men of Hemor, &c. i.e. that are descended from, or were of the posterity of Hemor, the father of Schem. Or, those that govern not tyrannically (as Abimelech) but fatherly, as Hemor formerly did, who was esteemed as a father of this city. Some take it thus: If ye must needs serve, would to God ye might serve Hemor, and his posterity; but our ancestors would not do that, why then should we now serve this Abimelech]

29 O that this people [Heb. who shall give that, &c. see of this manner of wishing, Deut. 5. on v. 29.] were in my hand! [i.e. in my power, under my command] I would then take away Abimelech: [i.e. I would make a quick riddance of him] and he said unto Abimelech, [viz. to him being absent, as if he had been present, (as boasters and braggadorios were wont to do) scornfully disdain] Increase thine army, and go forth. [strengthen thy people as much as thou wilt or canst, and come out, and meet me in the field]

30 When Zebul the governor of the city heard the words of Gaal the son of Ebed, his anger kindled.

31 And he sent cunningly [i.e. secretly, letting it not be known that he sent. Heb. with craft, deceit, falsehood. Some take the Hebrew word Thorma, for a city, which they conceive to be the same, which below ver. 41. is called Aruma] messengers unto Abimelech, saying, Behold, Gaal the son of Ebed, and his brethren are come to Schem: and behold, they, with this city, deal enemy-like with thee. [or, they compel, strengthen, arm, fortifie this city against thee. Oth. they will besiege thee with the city, viz. Aruma, wherein thou art]

32 Now therefore, get up by night, thou, and the people that is with thee, and lie in wait in the field.

33 And be it in the morning, when the sun riseth, that thou get up early, and fall upon this city: and behold, if he [viz. Gaal] and the people that is with him, come out against thee, then do to him according as thy hand shall finde. [i.e. so as the opportunity shall offer it self, according as the thing shall require, and thou shalt finde fitting: see a like signification of this phrase or manner of speaking, Levit. 25. on v. 28. 1 Sam. 10. 7. & 25. 8. Eccl. 9. 10.]

34 Then Abimelech rose up, and all the people that was with him, by night, and they laid wait against Schem with four heaps. [Heb. heads: so above chap. 7. 16. and below v. 43, 44.]

35 And Gaal the son of Ebed went out, and stood at the door (or, entering of the city-gate:) and Abimelech rose up, and all the people that was with him, out of the ambush.

36 When Gaal saw that people, he said unto Zebul, Behold, there cometh people down from the tops [Heb. heads] of the mountains: but Zebul said unto him, Thou seeest

seeft the shadow of mountains for men.

37 But Gaal proceeded further to speak, and said, Behold, there came people down out of the midst [Heb. the navel: a similitude taken from the situation of mans body] of the Land, [otherwise, out of the top of the Land] and a heap cometh from the way of the oak Meonenim. [Or, even plain of the Star-gazers, Soothsayers, Fuglers.]

38 Then said Zebul unto him; Where is now thy mouth [i.e. Thy boasting and big speaking] wherewith thou saidst; Who is Abimelech, that we should serve him? is not this the people which thou hast despised? go now out, I pray thee, and fight with him.

39 And Gaal went out before the face of the citizens of Sichem: and he fought against Abimelech.

40 And Abimelech pursued after him, for he fled before his face, and there fell many slain unto the door of the (city) gate.

41 Now Abimelech abode at Aruma: [A city lying Southward of Sichem, not far off from the meeting of the ways that led from Jerusalem and Silo to Sichem, in the mid way between Silo and Sichem] and Zebul thrust out Gaal and his brethren, that they might not dwell in Sichem.

42 And it came to pass the next day, that the people went out into the field: and they told it to Abimelech.

43 Then took he the people, and divided them into three heaps, and he laid wait in the field: and he looked, and behold, the people went out of the city, then he rose up against them, and smote them.

44 For Abimelech, and the heaps or companies [i. e. One heap of the heaps or troops. See below chap. 12. on v. 7.] that were with him, fell upon them, and stood still at the door of the city gate, and the two (other) heaps fell upon all that were in the field, and smote them.

45 Moreover, Abimelech fought against the city that whole day, and took the city, and slew the people that was therein: and he brake down the city, and sowed it with salt. [Intending now fully and absolutely to triumph, and not imagining what himself had deserved, he doth this out of pride, for a token, that Sichem should remain for ever barren, desolate, and uninhabited, or for an everlasting memorial of an exemplary punishment of this rebellion: Compare Numb. 18. 19. Deut. 21. 23. 2 Chron. 13. 5. Zeph. 2. 9 But that Sichem was afterward built and inhabited, appeareth, 1 King. 12. 1, 25.]

46 When all the citizens of the tower of Sichem heard that, they went into the strong hold, into the house of the god Berith [Called above, v. 4. Baal-Berith. Some think that this was Bethel-Berith, yet another temple of Baal, lying upon a hill close by Sichem Westward, as Baal-Beriths Temple lay by Sichem Eastward upon one high mountain. Thus were they on both sides stored with Baals Temples, and thought themselves very safe and secure in them, but (as it appeareth) all in vain.]

47 And it was told Abimelech, that all the citizens of the tower of Sichem had assembled themselves together.

48 Therefore Abimelech went up to the mountain Zalmon [Which lay on the West-side of Sichem. See also of this mountain, Psal. 68. 15.] he, and all the people that was with him; and Abimelech took an axe [Heb. axes] in his hand, and cut down a bough from the trees, and took it up, and laid it upon his shoulder: and he said unto the people that was with him; What ye have seen, me do, [otherwise, I have done what ye have seen] make haste, do as I. [to wit, have done]

49 So all the people likewise cut down every man his bough, and followed after Abimelech, and put them to the sword, and burned the hold with fire: (so) that also all the

people of the tower of Sichem died, about a thousand men and women.

50 Moreover, Abimelech went [Imagining that these victories would continually follow him] to Thebez [a city lying North of Sichem, between the mountains of Samaria and Gilboa] and he camped himself against Thebez, and took it.

51 But there was a strong tower in the midst of the city: so all the men and the women, and the citizens of the city fled thither, and shut (the gate) before them, and went up to the roof of the tower.

52 Then came Abimelech unto the tower, and stormed the same [Or fought against it] and he approached unto the door of the tower, to burn the same with fire.

53 But a woman cast a piece of a mill-stone [Properly the uppermost stone of the mill, which is turned about upon the nethermost stone] upon Abimelechs head, and brake his skull in pieces.

54 Then called he hastily, the youth that carried his arms, and said unto him; Draw out thy sword, and kill me, that they may not say of me, a woman hath killed him: and his youth thrust him thorow, that he died.

55 Now when the men of Israel [That had held with Abimelech, or were of his side] saw that Abimelech was dead, they departed every one to his place.

56 Thus God caused Abimelechs wickedness to return [To wit, upon Abimelechs head: that is, rewarded, recompensed him. See above, v. 24.] which he had done to his father, killing his seventy brethren. [his own brethren, and his fathers legitimate sons, above v. 5. whereas he was but the son of a concubine, chap. 8. 30, 31.]

57 Likewise all the evil of the men of Sichem, [That had aided Abimelech in his tyrannical design, above ver. 24.] did God cause to return upon their head: and the curse of Jotham, the son of Jerubbaal came upon them. [See above v. 20.]

CHAP. X.

Thola and Fair are Judges, v. 1, &c. Israel falleth into abominable Idolatry, 6. Therefore God delivers them up into the hand of the Philistines and Ammonites, who grievously plague them, 7. Israel at length by humble prayer and supplication, and departing from Idolatry, obtaineth favour with God, 10. The Ammonites and Israelites camp themselves the one against the other in Gilead, 17.

Now after Abimelech, arose [Bring thereunto raised by God in a special manner as the other Judges were: so verse 3.] to save Israel [To restore Israel in peace and well-being after Abimelechs death, and to defend them against all that should go about to molest, assault, and oppress them] Thola, a son of Pua, the son of Dodo, a man of Issachar: [one of the least tribes] and he dwelt at Samir, on the mountain of Ephraim. [to distinguish it from another Samir, lying upon a mountain in Judea, at the uttermost border of Canaan, Jos. 15. 4.]

2 And he judged Israel three and twenty year, and he died, and was buried at Samir.

3 And after him arose Fair, that Gileadite [Out of the land of Gilead, lying on the East-side of Jordan. See Numb. 32. Jos. 17. 1. 5. and Gen. 31. on v. 21, 48.] and he judged Israel two and twenty years.

4 And he had thirty sons, riding upon thirty Ass-colls, [See above chap. 5. on v. 10.] and they had thirty cities, which they called Havvoth-Fair; [or Fairs towns, villages: so called from their Father Fair, or from the former Fair, of whom we read, Numb. 32. 4. 1. Deut. 3. 14. per-

haps this Jair was one of the former Jairs posterity] unto this day, which are in the land of Gilead.

5 And Jair died, and was buried at Ramon. [A city lying on the North of mount Gilead, in the land of Basan, belonging to the half tribe of Manasseh]

6 Then the children of Israel went on to do that which was evil in the eyes of the LORD, [Each man proceeding from evil to worse, as appeareth by that which followeth,] and served Baalim, and Ashtaroth, [see above chap. 2. on v. 13.] and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, together with the gods of the Philistines: and they forsook the LORD, and served him not.

7 Therefore the anger of the LORD kindled against Israel: and he sold them into the hand of the Philistines, and into the hand of the children of Ammon, [That is, he gave them, or delivered them over into the power, &c. See above chap. 2. on v. 14.]

8 And they oppressed and trod upon [Or, offered violence, brake, crushed. Otherwise, had oppressed and trodden upon] the children of Israel that same year: [when they fell into this abominable Idolatry, so ill requiring the Lord for the long-continued peace he had given them] unto eighteen years [otherwise, being the eighteenth year, (to wit) all, &c.] (oppressed they) all the children of Israel, that were on the other side of Jordan, in the land of the Amorites, which is in Gilead. [see above on verse 3.]

9 Besides the children of Ammon went over Jordan, to war, even against Juda, and against Benjamin, and against the house of Ephraim, so that Israel was sore distressed.

10 Then the children of Israel cried unto the LORD, saying; We have sinned against thee, as well because we have forsaken our God, as because we have served Baalim?

11 But the LORD said unto the children of Israel: Did not I (deliver) you from the Egyptians, and from the Amorites, and from the children of Ammon, and from the Philistines.

12 And the Zidonians, and Amalekites, and Moabites, [Heb. Maon. There was a city of that name in the South of Juda, by the Wilderness of Maon, See Jos. 15. on v. 55. Otherwise, the inhabitants (of the land)] (which) oppressed you, when you cried to me, (did not I) then deliver you out of their hand?

13 Notwithstanding ye forsook me, and served other gods: therefore I will not deliver you any more. [Heb. I will not adde or proceed to deliver you. This the Lord threatneth on condition, if they do not sincerely repent, forsaking all Idolatry, and serving the true God onely, as the sequel declareth,]

14 Go your ways, and cry unto the gods, which ye have chosen: let them deliver you, in the time of your distress. [This is a phrase or manner of speaking called Ironia, or scoffing: as if God had said, Go try whether the gods whom ye heretofore worshipped will deliver you]

15 But the children of Israel said unto the LORD; We have sinned, do thou to us according to all that is good in thine eyes: [Heb. that is, according to thy good will and pleasure] onely deliver us, we pray thee, this day.

16 And they put away the strange gods, [Heb. the gods of strangers; that is, of the Heathen that were estranged from God and Israel] out of the midst of them, and served the LORD: then his soul was grieved [Or, distressed, perplexed. Heb. properly portned, moved down. This is after the manner of men, and by way of comparison affirmed of God. Comp Exod. 6. 9. Numb. 21. 4. and below chap. 16. 16. Jos. 21. 4. &c.] for the labour [or weariness: that is, the misery, suffering, sorrow, which hapned unto them, and

wherein their soul laboured] of Israel.

17 And the children of Ammon were called together, and camped themselves in Gilead: [See above on v. 3.] on the contrary the children of Israel [being after their repentance comforted and strengthened of the Lord, who raised up Jephthah, for their deliverer. See chap. 11.] were gathered together, and camped themselves at Mizpa. [lying upon or at the mountain of Gilead. See Gen. 31. 49. and below chap. 11. 11, 29. There are other places more of this name; because the Hebrew word signifieth a top, or otherwise a fit place, where watch may be kept, and a man may see afar off: see of a countrey called Mizpa, Jos. 11. 3. lying under mount Hermon at the sea. Of Mizpa in Juda, Jos. 15. 38. and in Benjamin, Jos. 18. 26. and Mizpe of the Moabites, 1 Sam. 22. 3. See also 1 King. 15. 22. Nehem. 3. 7, 15, 19. Jerem. 40. 6. Hos. 5. 1.]

18 Then said the people, the Princes of Gilead, [The eldest of the people. See below chap. 11. 5.] the one to the other, Heb. the man to his neighbour] who is the man that shall begin to fight against the children of Ammon? the same shall be an head to all the inhabitants of Gilead. [The meaning is, he that shall do that, shall be the Commander in chief, or Judge over all the Israelites that dwell in Gilead. See such manner of asking or questioning, Deut. 20. 5, 6, &c. Psal. 34. 13, 14. and elsewhere.]

CHAP. XI.

Jephthah, as illegitimate, being then sent by his brethren, goeth to dwell in the land of Tob, where he, with some few people, exerciseth himself in expeditions, ver. 1. &c. is afterward called by the eldest of Gilead to be Commander in chief against the Ammonites, 5. Which he accepteth of but with condition, 9. Sendeth twice messengers to the King of the Ammonites, to move him to desist from war, but all in vain, 12. Wherefore Jephthah moved by the Spirit of God, marcheth up against him, and maketh a rash vow, 29. He smiteth the Ammonites, 32. and performeth his vow on his daughter, 34.

NOW Jephthah the Gileadite [See above chap. 10. on ver. 3.] was a mighty man of valour; he was the child of an harlot: [Heb. was a son of a woman, an harlot. See Deut. 23. on v. 2. Otherwise, the son of an hostess] but Gilead had begotten Jephthah. [To distinguish him from Gilead the son of Machiz, Jos. 17. 1, 3. being nevertheless of his posterity, of the same name]

2 Gilead's wife bare him also sons: and the sons of this woman [To wit, of his lawful wife,] being grown great, thrust Jephthah out, and said unto him; Thou shalt not inherit in the house of our father, for thou art a son of another woman. [that is, of a strange woman, which was no legitimate or lawful wife of our father]

3 Then Jephthah fled before the face of his brethren, and dwelt in the land of Tob: [A countrey lying along the mountain of Gilead, by the entering of the West-Arabia, on the borders of the Ammonites. See also 2 Sam. 10. 6, 8.] and vain [or idle, necessitous, that had no means, or took no course for a livelyhood] men assembled themselves unto Jephthah, and went out with him. [to wit, to fetch, or take prey, perhaps from the Ammonites, which the more might move the Israelites to make use of him in their war against the Ammonites]

4 And it came to pass, after certain days, that the children of Ammon made war against Israel, [Here is now prosecuted the history, which was begun in the end of the former chapter, after that there was inserted the precedent relation concerning Jephthah] after certain days [viz. After the Declaration made by the Rulers or Governours of

of the Gileadites, chap. 10. 18. or after the time expressed in the same chap. v. 8.]

5 So it came to pass, when the children of Ammon made war against Israel, that the eldest of Gilead went their way to fetch Jephthah [To wit, either by the Lords command, of whom they peradventure might have asked counsel, or at least by his special instinct and providence] out of the land of Tob. [See on v. 3.]

6 And they said unto Jephthah; Come, and be a Governour to us [Or, Duke, General, but no King, as the Sichemites had made Abimelech] that we may fight against the children of Ammon.

7 But Jephthah said unto the eldest of Gilead; Did ye not hate me, and thrust me out of my fathers house? wherefore then are ye come unto me now, while ye are in distress? [Heb. while anguish, or, distress is to you]

8 And the Eldest of Gilead said unto Jephthah; Therefore are we now come unto thee again, that thou mayest go with us, and fight against the children of Ammon: and thou shalt be a head unto us, over all the inhabitants of Gilead.

9 Then said Jephthah unto the eldest of Gilead; If ye fetch me back again to fight against the children of Ammon, and the LORD shall deliver them up before my face, shall I then be an head unto you?

10 And the Eldest of Israel said unto Jephthah; The LORD be an hearer between us, [For to be witness, or as Judge between us both, to punish us, if we deal otherwise by thee. Compare Deut. 1. 16. 1 King. 3. 11. Lam. 3. 61, 62. Malach. 2. 14.] if we do not so according to thy word.

11 So Jephthah went with the Eldest of Gilead, and the people made him an head and Ruler over them: and Jephthah spake all his words, [Which he had spoken before to the Ambassadors of the people] before the face of the LORD at Mizpa. [not by or before the Ark of the Covenant (as this is often so taken) but in the general Assembly of the people made he this speech or declaration (as a Champion of faith, Heb. 11. 31.) with religious attention as in the presence of God, or with calling upon his holy Name, and mutual oath. The Ark of the Covenant was in Josua's time brought unto Silo, Jos. 18. 1. and was yet there in Eli's time, 1 Sam. 1. 3.]

12 Moreover, Jephthah sent messengers unto the King of the children of Ammon, saying; [Understand, by the Ambassadors. So below v. 17. and in the following.] What have I and thou to do one with another, [Heb. what is it to me and thee? or, what have I and thou? See this phrase also, 2 Sam. 16. on v. 19. Job 2. 4, &c.] that thou art come unto me, to make war against my land? [Jephthah speaketh here in the name of the people, whose champion he was.]

13 And the King of the children of Ammon said unto the messengers of Jephthah; Because Israel, when he went up out of Egypt, took my land, from Arnon unto Jabbok, [see of Arnon, Numb. 21. 13, 14, 15. of Jabbok, Gen. 32. 22, &c.] and unto the Jordan: [from the mountain of Gilead Eastward, unto Jordan Westward] therefore restore now that again unto me peaceably.

14 But Jephthah proceeded yet further, and sent messengers unto the King of the children of Ammon, [This is a very discreet and remarkable act of Jephthah, that he considering Gods command, Deut. 2. 19 first desisteth to know the causes, which might have moved the Ammonites unto this war, and thereupon seeketh to convince their King with many very strong and impregnable arguments, and to draw him to desist: all this tending to the quitting and quieting of his Conscience, as also to the confirming and strengthening of Israel.]

15 And he said unto him [That is, by the messengers or Ambassadors; or sent this message to him] Thus saith Jephthah: Israel hath not taken the land of the

Moabites, nor the land of the children of Ammon. [For God had given command to the contrary concerning both, because they were Lots off-spring, or posterity, See Deut. 2. 9, 19.]

16 For when they were come up out of Egypt, Israel then walked through the wilderness unto the Red-sea, and came unto Kades. [Otherwise called Zin, distinct or different from Cades-Barnea. See Gen. 14. on verse 7. Numb. 13. on verse 26. and chap. 20. 14. and 33. 36.]

17 And Israel sent messengers unto the King of the Edomites, saying; Let me, I pray thee, pass thorough thy land: but the King of the Edomites gave no hearing; and he sent also unto the King of the Moabites, who also would not: [This also may be gathered from Deut. 2. 29.] so Israel also abode in Kades.

18 Afterward he [to wit, Israel] walked in the wilderness, and went round about the land of the Edomites, and the land of the Moabites, and came from the rising of the Sun at the land of the Moabites, and they [the people of Israel] camped themselves on the other side of Arnon: [see above on v. 13.] but they came not within the border of the Moabites; for Arnon is the border of the Moabites.

19 But Israel sent messengers unto Sihon, the King of the Amorites, King of Hesbon: and Israel said [See above on v. 12.] unto him; Let us, I pray thee, pass thorough thy land unto my place. [that is, our, to wit, Israels: our that is, which is given us of God, to wit, the Land of Canaan.]

20 But Sihon trusted not Israel to pass through his border; [That is, through his land; so below verse 22.] but Sihon gathered all his people, and they camped themselves at Faza, and he fought against Israel.

21 And the LORD the God of Israel, delivered Sihon with all his people into the hand of Israel, that they smote them: so Israel took hereditarily all the land of the Amorites that dwelt in the land.

22 And they took hereditarily all the borders of the Amorites, [That is, all the land of Sihon, included between these borders, Arnon in the South, Jabbok in the North, the Wilderness, or Arabia desert in the East, and Jordan in the West] from Arnon unto Jabbok, and from the Wilderness unto Jordan.

23 So now the LORD, the God of Israel hath driven out of possession the Amorites before the face of his people Israel; and shouldest thou be their heir? [Heb. shouldest thou inherit him? him, to wit, the Amorite; that is, the land of the Amorites: so also in the following verse, Deut. c1 ap. 9. 1. and elsewhere often. As if Jephthah should say, This is against right and equity.]

24 Shouldest thou not inherit him, whom thy God Camos hath driven out of possession before thee? So shall we inherit all those whom the LORD our God driveth out of possession before our face. [An Idol of the Moabites, and (as here appeareth) of the Ammonites. See Numb. 21. 29. 1 King. 1. 7. Jer. 48. 7, 13, 46. to wit, justly: forasmuch as our God is the only true God, to whom all becometh and appertaineth.]

25 Now then, are ye much better [Heb. Better better] then Balak, the son of Zippor, the King of the Moabites? [The meaning is, have you so much more or greater right then Balak, who was never chargeable to Israel in or about it. See concerning Balak, Num. chapters 22, 23, 24.] did he ever contend with Israel? did he also ever war against them? [Heb. contending contend, and so: fighting fight, or warring war.]

26 Whilest Israel dwelt three hundred years [Here (as also elsewhere in the holy Scripture) is a full computation set down; although according to the computation of some, some few years should be over and above, when we count the years from the departure of the children

dren of Israel out of Egypt, whereof Jephthah hath begun this Narrative, and more years are under the three hundred, when we should account from the victory of Israel obtained against Sihon. See concerning this use or custom of the holy Scripture, *Gen. 15. on v. 13. and below chap. 20. 46. 2 Sam. 5. 5.* in *Hesbon, and in her towns, and in Aroer, and in her towns, and in all the cities which are on the side of Aroer*; wherefore then did ye not recover it within that time? [Which the Ammonites in so long a time without doubt would have attempted to do, if they had had such right thereunto, as they pretended to have.]

27 Neither have I sinned against thee, [As if Jephthah should say, that Israel had given the Ammonites no cause to make war against them] but thou doest ill by me, [Heb. thou dost ill with me] that thou makest war against me: the LORD, who is Judge, judge this day between the children of Israel, and between the children of Ammon.

28 But the King of the children of Ammon hearkened not unto the words of Jephthah, which he had sent unto him. [That is, had caused to be told him by the Ambassadors.]

29 Then the Spirit of the LORD came [Heb. was waxed, that is, endued him as above, chap. 6. 34. and chap. 3. 10.] upon Gideon, that he passed through Gilead and Manasseh, [through the division of the land of Gilead, which the half tribe of Manasseh beyond the Jordan inhabited] for he passed thorow unto Mizpa in Gilead, [distinct from other places, bearing the same name: see above chap. 10. on v. 17.] and from Mizpa in Gilead he passed thorow unto the children of Ammon.

30 And Jephthah vowed a vow unto the LORD, and said: If thou shalt wholly [Or, certainly] deliver up [Heb. delivering shalt deliver up] the children of Ammon into mine hand:

31 Then shall that which goeth out, that which shall go forth of the door of mine house to meet me, when I return in peace from the children of Ammon, that shall be the LORDS, [Or, unto the LORD, to wit, be hallowed, or be consecrated] and [otherwise or, as if he should say, if it may be offered, and will offer it; if not, it shall notwithstanding be hallowed or consecrated unto the LORD] I will offer it for a burnt-offering; [he meaneth, if it be such a thing, which according to the Law of God it is lawful to offer; now it was not onely forbidden to offer men, or any of mankind, but also unclean beasts: see *Lev. 27. 11, 12, 13.*]

32 So Jephthah passed thorow unto the children of Ammon, to fight against them: and the LORD delivered them into his hand.

33 And he smote them from Aroer [Lying at the brook Arnon, *Deut. 3. 12.* Not where this brook runneth down from that mountain of Gilead Westward into the Jordan, but out from the South-end of this mountain runneth along Southward, & at length falleth into the salt sea] till thou come to Minnith [lying in the East beyond the brook Arnon] twenty cities, and unto Abel Reramin [this is by some translated, the plain of the vineyards] with a very great slaughter: thus the children of Ammon were subdued before the face of the children of Israel.

34 Now when Jephthah came to Mizpa near his house, behold, his daughter went forth to meet him with drums and dances: now she was alone an only child, he had not of him [that is, which came or sprung from him] (else) any other son or daughter.

35 And it came to pass, when he saw her, that he rent his clothes, and said; Ah, my daughter, thou hast quite bowed me down, [Heb. bowing down, thou hast bowed me down.] Thus Jephthah troubled, because his only child was to continue a virgin, and no off-spring or posterity was to be born unto him of her] and thou art among those

that trouble me: [that is, thou troublest me in this thing, as others have troubled me in other things. *Comp. Psal. 54. on v. 6.*] for I have opened my mouth unto the LORD, and I shall not be able to go back. [that is, I shall not be able to recede from my vow, I shall be fain to perform it, not thinking that he might redeem it with thirty shekels of silver, according to the shekel of the sanctuary, according to the Law of God, *Lev. 27. 4, 5.* Or, he conceived that he made his vow so high and strong, that it could no wayes be loosened or broken.]

36 And she said unto him, My Father, hast thou opened thy mouth unto the LORD, do unto me according as that which hath proceeded out of thy mouth: [The daughter submitteth her self to the Vow of her Father, under whose power she as yet stood, and with whose consent she besides might make a Vow. See *Numb. 30. 4, 5.* Compare also *Luke 2. 37. 1 Cor. 7. 25, 26, 27, 28.*] forasmuch as the LORD hath given thee perfect vengeance [Heb. hath done vengeance] of thine enemies, of the children of Ammon.

37 Moreover, she said unto her father; Let this thing be done unto me: Cease two moneths from me, [That is, grant me two moneths time] that I may go my ways, and go down to the mountains, [some gather from hence, that Jephthah's house lay upon an high mountain, as the places called Mizpa, did commonly (as Watch-places do) lye upon high mountains, see above chap. 10. on ver. 17.] and bewail my virginity, [because the bringing forth of children was at that time highly esteemed, and the contrary was held ignominious and contemptible. See *Gen. 30.* on verse 23. Observe here, and in that which followeth, that she will not go weep, because she was to be sacrificed and killed, and be offered up for a burnt-offering; but she speaketh onely of her virginity, agreeing with that which is related in the following verses] I and my companions.

38 And he said, Go thy wayes; and he permitted her to go two moneths: then went she away with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two moneths, that she returned unto her Father, who toward her fulfilled his Vow, [Causing her to abide (as is mentioned in that which followeth) in her maiden state and condition, and consecrating her apart for the Lord, according to his Vow, verse 31. Compare *1 Sam. 2. 22. Luke 2. 37. 1 Cor. 7. 32.*] which he had promised: and she knew no man, [see *Gen. 4. on verse 1. and 19. on verse 8.* These words are a plain and naked exposition of that which Jephthah did unto his daughter, according to the sense and meaning of his Vow] moreover it became a custom [Heb. Statute, Ordinance] in Israel.

40 That the daughters of Israel went their wayes from year to year, to speak with, [talk together, discourse] the daughter of Jephthah the Gileadite: [viz. To accompany her, and to comfort and cherish her in her maiden condition. The Hebrew word is also found above, chap. 5. 11. where it hath the same signification, which is here followed in the Text] four dayes in the year.

CHAP. XII.

Those of Ephraim war against Jephthah without a cause, v. 1, &c. And are slain to the number of two and forty thousand, 4. Jephthah dyeth, 7. After him are Judges, Ebez, 8. Elon, 11. Abdon, 13.

Then were the men of Ephraim called together, and passed over toward the North: [Understand over the Jordan into the Land of Gilead, where Jephthah was Northward,] and they said unto Jephthah; Why didst thou pass thorow to fight against the children of Ammon, [As they had formerly spoken unto Gideon, above Chapter 8. Verse 1. But suffered themselves at that time

time to be persecuted, but here they out of meer pride and insolence, raise an intestine war, and shew great ingratitude toward Jephthah, to their own damage and detriment] and didst not call us to go with thee? [Jephthah declareth the clean contrary in the following verse] *We will burn thine house, with thee, with fire.* [Oth. burn thine house over, or, above thee with fire]

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon, [Heb. I was a man of strife, and my people, and the children of Ammon greatly] and I called you, but ye delivered me not out of their hand. [intimating, that although the Ammonites pretended or claimed not any right to the land of Ephraim, but of the Israelites that dwelt in Gilead; yet notwithstanding he had called the men of Ephraim, as being their brethren and confederates, to aid and assist them, but all in vain. Jephthah seeketh first by arguments to move them to desist from taking up arms, as he had before done to the Ammonites. Concerning the Hebrew phrase, compare 2 Sam. 8. on v. 10.]

3 Now when I saw that ye [To wit, Ephraim] delivered (me) not, then I put my soul in my hand, [Heb. palm; that is, I jeopardied my self exceedingly: so 1 Sam. 19. on v. 5. & 28. 21. Job 13. 14. Psal. 119. 109. The phrase seemeth to be taken from those that carry some costly and precious, yet very brittle commodity, as glasses, or the like, in their hand, that are in danger to let it fall, and be broken. Compare above chap. 9. 17.] and passed thorow to the children of Ammon, and the LORD delivered them into mine hand; [confirming my calling, and the equity and justness of this war] wherefore are ye then this day come up unto me, to fight against me? [seeing ye have no cause at all]

4 And Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim; for the Gileadites being between Ephraim (and) between Manasseh, [In the Hebrew are the words thus transposed: for they said, Ye are fugitives from Ephraim; (namely) the Gileadites, in the midst of Ephraim, in the midst of Manasseh; that is, those that dwelt at the ferries of Jordan, between Ephraim and Manasseh: this verse is expounded in the following. Oth. The Gileadites are fugitives of Ephraim, among the Ephraimites and among the Manassites: As if those of Ephraim had spoken so scornfully and disdainfully of the Gileadites, or were wont to speak; and that was the cause or occasion of this war, and of their discomfiture: whereof the understanding Reader may judge] said, [understand, unto the Ephraimites, whom they knew by their speech, when they, after that Ephraim was conquered and put to flight, thought to escape over Jordan into their own land] Ye are fugitives [Heb. properly, such as have escaped, out-run, got sheer away] of Ephraim.

5 For the Gileadites took from the Ephraimites the ferries of Jordan: [As Ephraim by Jephthahs edict had done to the Midianites, Judg. 7. 24. that they might not escape] and it came to pass, when the fugitives of Ephraim said, Let me go over: that the men of Gilead said unto him, [to wit, unto every one of Ephraim that desired to pass over the Jordan] Art thou an Ephraimite? [that is, Ephraimite: so 1 Sam. 1. 1.] when he said, No:

6 Then they said unto him, Say now [To be sure, that he was of no tribe dwelling in Gilead, as Reubenite, Gadite, or Manassite, who also might come to the ferries to pass over] Shibboleth: [that is, a stream, flood, or current: sometimes also an ear of Corn. This word they made choice of, because it agreed well with the ferries of Jordan, and the Ephraimites without suspicion should bewray their speech; as it often happeneth, that one people or nation having one sort of language, yet in one part of the land pronounce divers words and letters, otherwise then they do in another. Compare Mat. 26.

73.] but he said Sibboleth, and could not utter it right: so they caught him, and slew him at the ferries of Jordan: [Heb. cut his throat, throated him] (so) that there fell at that time of Ephraim, two and forty thousand.

7 Now Jephthah judged Israel six years: and Jephthah the Gileadite died, and was buried in the cities of Gilead. [That is, one of the cities of the land of Gilead. See the like phrase Gen. 19. 20. 2 Chron. 35. 24. and below chap. 18. 14. Nehem. 6. 2. Jon. 1. 5. Mat. 27. 44. Some conceive, that the chiefest city in Gilead might be thus called, because it might have been divided into sundry parts, each part having a peculiar name, as Jerusalem, Ramathaim, 1 Sam. 1. 1. and at this day many such like great cities are found]

8 And after him Ebez of Bethlehem [See Gen. 35. 19. There were two cities of that name; one in Juda, where our Saviour Jesus Christ was born; the other on the northern borders of Zebulon: see Jos. 19. 15. which seemeth to be here meant, because the other is commonly called, Bethlehem Juda] judged Israel.

9 And he had thirty sons: and he sent abroad thirty daughters, and brought in from abroad thirty daughters for his sons: [i.e. he gave thirty daughters abroad in marriage, and took again thirty from abroad, to be wives for his sons] and he judged Israel seven years.

10 Then Ebez died, and was buried at Bethlehem.

11 And after him Elon the Zebulonite judged Israel: and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried at Ajalon, in the land of Zebulon. [To distinguish it from another Ajalon in the land of Dan, above chap. 1. 35. It seemeth that there were more cities of this name in other tribes: see 1 Chron. 6. 69. & 8. 13. 2 Chron. 11. 10. & 28. 18.]

13 And after him Abdon a son of Hillel the Pirathonite, [From hence was also Benaia, one of Davids Worthies, 2 Sam. 23. 30. The city Pirathon lay westward of Samaria and Sichem, on a high mountain, called, The mountain of the Amalekite, or of the Amalekites] judged Israel.

14 And he had forty sons, and thirty sons sons, riding upon seventy ass-colts: [See above chap. 5. on v. 10. and 10. 4.] and he judged Israel eight years.

15 Then Abdon, a son of Hillel the Pirathonite, died: and he was buried at Pirathon, in the land of Ephraim, upon the mountain of the Amalekite. [The upper land of the Amalekites lay without the borders of Canaan, in the south-east, over against Egypt, by the Red-sea, at the wilderness of Havila, see 1 Sam. 15. 7. and compare Exod. 17. 8. But it seemeth from this place, that formerly a part also dwelt in Ephraim, or at least sought to settle there]

CHAP. XIII.

God delivereth Israel up for their sins into the hands of the Philistines a long time, v. 1. The Angel appeareth unto Manoahs barren wife, telling her that she should bear a son, and how she should demean her self, and how they should deal with the childe, 2. Manoah having understood this of his wife, prayeth and obtaineth, that the Angel returneth, and instructeth them both concerning the childe, 6. Manoah is desirous to provide food for the Angel, and inquireth after his name, 15. But the Angel ascendeth into heaven in the flame of the burnt-offering, which he requireth in stead of meat, 20. Whereby Manoah being much affrighted, is comforted by his wife, 22. Who beareth him Simson, 24. In whom the Spirit of God beginneth to work, 25.

And

AND the children of Israel proceeded to do that which was evil in the eyes of the LORD: therefore the LORD delivered them into the hand of the Philistines forty years.

2 And there was a man of Zora, [Lying on the west-side of the mountain, which parteth Juda and Dan from each other; on the east-side did the tribe of Juda dwell: see *Jos. 15.33.* and *19.40,41.*] of the family of a Danite, [i.e. of the tribe of Dan] whose name was Manoah: and his wife was barren, and bare not.

3 And an Angel of the LORD [Understand here the Son of God himself, as *Judg. 6.11.* see below the annot. on *v.16.*] appeared unto the woman: and he said unto her, Behold now, thou art barren, and hast not born, but thou shalt be with childe, and bear a son.

4 Therefore take heed unto thy self now, I pray thee, and drink no wine, nor strong drink: [See *Numb. 6.3, 4.*] and eat no unclean thing. [see *Leviticus*, chap. 11.]

5 For behold, thou shalt be with childe, and bear a son, upon whose head no razor shall come, [See *Numb. 6.5.*] for that male-childe shall be a Nazarite of God, [i.e. set apart: see hereof *Numb. 6.* on *v.2.*] from the mothers womb, [the word Mother, is here and in the seventh verse inserted from Chapters 16,17.] and he shall begin to deliver [but not wholly deliver, which afterward was done in the time of Samuel and David: see *1 Sam. 7.13,14.* *2 Sam. 8.1.* & *21.15,* &c. & *23.12.*] Israel out of the hand of the Philistines.

6 Then this woman came in, and spake unto her husband, saying, There came a man of God [So are the Prophets and Teachers of Gods people called, because they are called of God to a holy and godly function, unto whom he (they being as it were his Messengers) revealeth most familiarly his sacred Will, to manifest and declare the same unto the people, and because they are instruments of his holy Spirit: see *Jos. 14.6.* *1 Sam. 2.27.* *1 Kings 13.1.* & *17.18,24.* & *2 Kings chap. 4.5,6,7,8.* *Ezra 3.2.* *Nehem. 12.24,35.* also *1 Tim. 6.11.* *2 Tim. 1.17.* *2 Pet. 1.21.*] unto me, whose face was as the face of an Angel of God, very dreadful: [i.e. honourable, reverend, or also terrible] and I asked him not whence he was, and he told me not his name.

7 But he said unto me, Behold, thou shalt conceive and bear a son: therefore now drink no wine, nor strong drink, and eat not any unclean thing, for that male-childe shall be a Nazarite of God from the (mothers) womb, to the day of his death. [See *Genes. 24.* on *vers. 21.*]

8 Then Manoah prayed unto the LORD fervently, and said, O LORD, let, I pray thee, the man of God whom thou didst send, come again unto us, and teach us, what we shall do unto the male-childe that shall be born.

9 And God hearkened to the voice of Manoah: and the Angel of God came again unto the woman; now she sat in the field, but her husband Manoah was not with her.

10 Therefore the woman made haste, and ran, and told it her husband: and she said unto him, Behold, that man hath appeared unto me, which came unto me on that day.

11 Then Manoah arose, and went after his wife: and he came unto that man, and said unto him, Art thou that man that spakest unto this woman? and he said, I am he.

12 Then said Manoah, Now let thy words [Or, every one of thy words] come: [i.e. let all thy words come to pass, or be fulfilled] (but) what shall the male-childes manner, and his work be? [i.e. how shall we deal with him, and what shall we observe in his education or bringing up?]

13 And the Angel of the LORD said unto Manoah, Of all that I said unto the woman, she shall beware. [The Angel answereth indeed concerning the duty of the woman, but all this looked chiefly upon the state and office of the son, for which those commands were given to the Mother]

14 She shall not eat of any thing that proceedeth from the vine of wine; [Which is edible, or may be eaten, as grapes, raisins, &c. see *Numb. 6.3,4.*] neither shall she drink wine nor strong drink, nor eat any unclean thing: whatsoever I have commanded her, she shall observe.

15 Then said Manoah unto the Angel of the LORD, Let us (I pray thee) detain thee, and make ready a kid before thy face. [i.e. to set before thee. Compare above chap. 6.18,19.]

16 But the Angel of the LORD said unto Manoah, If thou shalt detain me, I will not eat of thy bread, [i.e. meat, victuals] and if thou wilt make a burnt-offering, that shalt thou offer unto the LORD: [as if he should say, That kid should be either for food for me, or for a burnt-offering: Now I have no need of any meat, as being not a Man, but an Angel, yea, the Son of God. If then thou offerest unto me a burnt-offering, that shalt thou offer up even to God himself; giving thereby to understand, that he was very God. Compare the three following verses, and *vers. 22,23.*] for Manoah knew not that it was an Angel of the LORD. [this is the reason why Manoah provided meat, and set it before him.]

17 And Manoah said unto the Angel of the LORD, What is thy name? that when thy word shall come (to pass) we may honour thee. [viz. with a Present, in token of thankfulness. Compare *1 Kings 9.7,8.* & *2 Kings 14.* on *v.3.*]

18 And the Angel of the LORD said unto him, Why askest thou thus after my name? which is indeed Wonderful. [Heb. Peli; i.e. Wonderful, or, Hidden. Compare *Isa. 9.5.* Oth. and he was wonderful, viz. in his doing, as appeareth in the following verse]

19 Then Manoah took a kid, and the meat-offering, and offered it upon the rock, [Compare *Judg. 6.* on *v.16.*] unto the LORD: [according to the words of the Angel, *vers. 16.*] and he [viz. this Angel] dealt wonderfully in (his) doing: and Manoah and his wife looked on.

20 And it came to pass, when the flame went up toward heaven from the Altar, that the Angel of the LORD ascended in the flame of the Altar: when Manoah and his wife saw that, they fell on their faces to the ground.

21 And the Angel of the LORD appeared no more [Heb. added no more, or proceeded no more to appear] unto Manoah and unto his wife: then Manoah acknowledged that it was an Angel of the LORD.

22 And Manoah said unto his wife, We shall certainly die: [Heb. dying die. Compare above, chap. 6.12. and the Annotat. there] because we have seen God.

23 But his wife said unto him, If the LORD had a mind to kill us, he had not accepted the burnt-offering and meat-offering at our hand, nor shewed us all this, nor let us at this time hear (such) as this is. [Being no token of anger, but of special favour and grace]

24 After that, this woman bare a son, and she called his name Simson: [Heb. Schim schon] and that childe waxed great, and the LORD blessed it.

25 And the spirit of the LORD began at times to drive him [i.e. secretly, and in an extraordinary or special manner, to put him on, and move him to be zealous in his calling, and to seek and catch at all opportunity to deliver Israel from the hand of the Philistines. The Hebrew word hath divers significations, as of going, footstep,

footstep, once, or more times, turn, time, and is also taken for an anvil, whereon they strike one blow after another, or, by turns and successively. Whence cometh the signification of *smiting, driving, driving on*, as if so be a Smith strook upon an anvil. Compare the phrase used *Matth. 4. 1. Luke 4. 1. Rom. 8. 14. 2 Pet. 1. 21.* in the camp of Dan, [Heb. *Machana-Dan*, Why this place was so called, see below chap. 18. 11, 12. It may be that Simson had here somewhat to do with the Philistines] *between Zora*, [see above on ver. 2.] *and between Eshthol*. [Eshthol lay farther off in the west, toward the sea, by the brook Sack: see below chap. 16. 4, 31.]

CHAP. XIV.

Simson seeking opportunity to execute his office against the Philistines, desires to wife a daughter of the Philistines of Thimnath, v. 1, 2, 4, &c. Wherein his parents being not well contented, nevertheless gratifie him, 3. On the way he meets and tears a young Lion, 5. In whose carcase at his return he findeth honey, 8. Keepeth a marriage-feast, and propounded a Riddle to his adjoynd Philistine-companions, with promise and condition of a reward, or present, 10. The exposition whereof, his wife, by the instigation of the Philistines, extorteth from him, and discovereth, 15. Wherefore Simson slayeth thirty Philistines of Askelon, and payeth his companions the promised present, 19. His wife is given to another, 20.

AND Simson went down to Thimnath: [Lying in the west of Zora, not far from the mid-land sea] and having seen a woman at Thimnath, of the daughters of the Philistines;

2 Then he went up, and told it to his father and his mother, and said, I have seen a woman at Thimnath, of the daughters of the Philistines: now then, take her for me to wife. [See concerning the right of Parents in the marriages of their children, Gen. 21. on v. 21. and 24. on v. 3. and 26. on v. 34.]

3 But his father said unto him, together with his mother, Is there never a woman among the daughters of thy brethren, [i.e. kindred, or countrymen: see Gen. 13. on v. 8. and 24. on v. 27.] and among all my people, that thou goest thy ways to take a woman of the Philistines, those uncircumcised (ones)? [See Gen. 34. 14. with these heathenish inhabitants of Canaan had God forbidden to make any league or marriage: see Exod. 34. 12, 16. and elsewhere. Wherefore they had cause to heed the revealed command of God, and to reprove Simson, forasmuch as they were ignorant of the secret Providence and Purpose of God, (see the following verse) who hath not onely right and power to impose laws upon his Creatures, but even to do according to his own good pleasure, and to permit something contrary extraordinarily to be done. Compare Gen. 22. 2. Exod. 3. 22, &c.] Take the same for me, [see Gen. 19. on v. 14.] for she is pleasing [Heb. *right*] in mine eyes.

4 Now his father and his mother knew not that this was of the LORD: [Who hereby intended to give Simson the occasion and opportunity to fulfil his calling and function] that he [viz. Simson: for though he was called to it of God, yet might he so seek to begin that which without it was good and right, that men could not justly blame him for it] sought occasion of the Philistines: [that they of their side might give occasion to begin against them] for the Philistines at that time had dominion over Israel. [see above chap. 13. 4.]

5 So Simson went down with his father and his mother unto Thimnath: [Being now changed, or because they imagined and suspected, by all that hapned before his conception and birth, that this must needs be of

God, or because Simson had discovered unto them his purpose, and the divine instigation] when they came unto the vineyards of Thimnath, behold, there met him a young Lion, roaring. [Heb. a young of Lions, roaring in his meeting. It seemeth that he was gone down some other way from his parents. Compare below, verse 8.]

6 Then was the spirit of the LORD ready upon him, [Or, fell, or, came mightily upon him, making him extraordinarily courageous and strong, to fit and qualifie him by this proof or experiment, for the execution of his office and calling, and therein to confirm and strengthen him; as also to administer matter unto him for the riddle, and that which followed thereupon] that he rent him [viz. the Lion] in twain, as he should rent a kid in twain, and there was nothing [no instrument or weapon, onely using his hands] in his hand: but he told not his father and his mother what he had done.

7 And he came down and spake unto the woman: [Both himself and his Parents] and she was pleasing in Simsons eyes. [Heb. she was right in Simsons eyes.]

8 And after some dayes [Heb. from, or, after dayes. See Gen. 4. on v. 3.] came he again to take her, [i.e. to marry her] Then turned he aside, [viz. from the common rode, toward the place where he had cast the slain and sent Lion: see on v. 5.] to see the carcase of the Lion: and behold, a swarm of bees was in the body of the Lion, with honey.

9 And he took the same [viz. the honey] in his hands, and went on, going and eating: and he went unto his father and unto his mother, and gave them (thereof), and they did eat: but he told them not, that he had taken the honey out of the body of the Lion.

10 Now when his father was come unto that woman, then Simson made there a wedding: [The Hebrew word significeth commonly a feast, but here is to be understood a Wedding-feast] for so the young men used to do.

11 And it came to pass, when they [viz. the Philistines of Thimnath, who having observed some special thing in Simson by his countenance and behaviour, got mistrust; and therefore under shew and colour of honour by this adjoynd company (which they by the Brides friends could perceive with a glance) did exceedingly heed him] saw him, that they took [i.e. that they took and brought: see Gen. 12. on v. 15.] thirty companions that should be with him.

12 Then Simson said unto them, Now will I give you to advise of a Riddle: [i.e. a witty, dark, and strange saying or sentence, under which something is hidden, which the words do not declare, but with pondering and considering upon it must be found out, and then is clear and delightful. Heb. as if he should say, To riddle a riddle: so below v. 13. and 16. Ezek. 17. 2. See further 1 Kings 10. on v. 1.] if ye shall well declare [Heb. declaring declare] unto me that in the seven days of this wedding, and finde out, then will I give you thirty fine linen garments, [the Hebrew word is taken for fine linen, and a sheet, shirt, or somewhat else made thereof, to cover one in the night therewith, or also to wear in the day. The same word we finde used in the New Testament in the Greek Tongue, Mat. 27. 50. Mark 14. 51, 52. and 15. 46. Luke 23. 53.] and thirty changeable futes of apparel. [oth. to wit, thirty changeable futes of apparel, made of the same fine linen. Compare below, ver. 19. Heb. changes, or alterations of garments]

13 And if ye shall not be able to declare it unto me, then shall ye give me thirty fine linen garments, and thirty change-garments: and they said unto him, Give thy riddle to advise of, and let us hear it.

14 And he said unto them, Meat [Or, for the hand-somness of the riddle, and to come nearer to the Hebrew
Sⁱ Tongue,

Tongue, thus : *Eating* (as we say, bring the eating, i. e. the meat, upon the Table)] went forth from [or, came forth from] the eater, [From him, that used to give no meat from him, but to devour even all, to wit, the Lion] and sweetness [viz. honey] went forth from the strong : [or, sweet came forth from the sour, or, sharp. The Hebrew word signifieth not onely strong, but also hard, cruel, sharp, &c. sour : as we say of very sour vinegar, that it is very strong. And a sour countenance is taken for a surly, cruel, strong look or countenance] and they could not expound that riddle in three dayes.

15 Afterward it came to pass on the seventh day, [After the first three dayes, finding that they had profited nothing with their own wit and pains, they seem from time to time to have minded the business more seriously, and to have tied it faster together by Simsons wife, untill by their threats, and his wifes craft, it happened according to their liking on the seventh day. Otherwise, seven dayes; understanding thereby a part of the seven dayes] that they said unto Simsons wife; *Perswade thy husband* [Induce, allure, intice him with perswasive words and carriage, (such doth the Hebrew word properly signifie) to, expound unto us that riddle, lest peradventure they burn thee and thy fathers house with fire : have ye invited us to possess that which is ours ? [Heb. to inherit after us, or, to possess hereditarily : us, i. e. our good, substance ; because besides the disgrace, they should have the losse and damage of the linen and clothes] is it not so ? [Oth. or not it ?]

16 And Simsons wife wept before him, and said; *Thou dost but hate me*, [Or, at least thou hatest me] and dost not love me; thou hast given to the children of my people, [viz. to Simsons Philistine companions, so in the next verse] a riddle to guess at, and hast not told it me; and he said unto her; *Behold, I have not told it my father, nor my mother, and should I tell it thee ?*

17 And she wept before him on the seventh of the dayes [Heb. Seven, that is here, on the seventh, as 1 Chron. 5. and so elsewhere often] wherein they had this wedding: so it came to pass on the seventh day, that he told it her, for she urged him; and she told that riddle to the children of her people.

18 Then said the men of the city unto him, on the seventh day, before the Sun went down, what is sweeter then honey? and what is stronger then a Lion? And he said unto them; *If ye had not plowed with my heifer*, [As if he should say, If ye had not by means of my wife drawn from me the exposition. 'Tis a Rhetorical phrase, taken from the plowing of husbandmen, who by the service of beasts do in a manner dig and cast up the ground, that what ever was hidden therein, may be discovered. Thus did Simson at once upbraid them wittily with his wifes unfaithfulness, and their deceit.]

19 Then was the spirit of the Lord ready upon him, [Compare above on v. 6.] and he went down unto the Askelonites, [Heb. Askelon; i. e. those of Askelon, as above, chap. 1. v. 27, &c. lying on the borders of Dan, beyond the brook Zorek, at the midland sea, belonging to the Tribes of Judea and Simeon, but inhabited by the Philistines : see above chap. 1. 18.] and slew of them thirty men, and he took their apparel, [which they had on, and he had stript them of] and gave the change-garments [so above v. 12.] unto those that had expounded the riddle: notwithstanding his anger kindled, and he went up into his fathers house [leaving his wife for a time : see the following chapter v. 1.] and his wife became his companions, [Heb. became to his companion, to wit, a wife. See chap. 1. 5. 16.] who had accompanied him. [See above on v. 11.]

CHAP. XV.

Simson desireth to visit his wife, but she is denied him, v. 1, &c. Therefore he setteth the Philistines corn on fire; by Foxes with fire-brands tied to their tails, 4. For which the Philistines burn Simsons wife with her Father, 7. Which act of theirs Simson again revengeth, 8. The Philistines go forth, to revenge themselves on Simson, whom the men of Judah (he being sent unto them) deliver over, 9. But he breaketh his bonds, and slayeth a thousand Philistines with the Jaw-bone of an Ass, 14. out of which being weary and thirsty, he obtaineth of God by prayer a Fountain, drinketh, and is revived, 18.

And it came to pass after (some) dayes, in the days of Wheat harvest, that Simson visited his wife, [i. e. Went to visit her] with a kid, and he said; *Let me go in*. [see Gen. 6. on v. 4.] to my wife into the chamber: but her father suffered him not to go in.

2 For her Father said; I said surely [Heb. saying said, &c. I said unto my people, or, thought surely, utterly. See Gen. 20. on verse 11.] that thou utterly hast hated her [Heb. hating hated] therefore I gave her [see Gen. 38. on ver. 14.] to thy companion. Is not her least sister [i. e. youngest sister : see Gen. 9. 24. and 29. 16.] fairer [Heb. better] then she? Let her, I pray thee, be to thee in stead of her.

3 Then said Simson concerning them; [viz. Concerning the Philistines] *I am at this time guiltless concerning the Philistines, when I do evil to them.* [intimating, that he hath just cause to hurt the Philistines. Compare above chap. 14. 4. and below v. 11.]

4 And Simson went his way, and caught [Either himself alone, or also with the help and assistance of his friends] three hundred Foxes: [which were in multitudes in those countreys : as may be gathered from Nehem. 4. 3. Psal. 63. 11 Cant. 3. 14. and it appeareth especially from this place] and he took torches, and turned tail to tail, and put a torch in the midst between two tails.

5 And he kindled the torches with fire, [Heb. he kindled fire in the torches] and let them run into the standing corn of the Philistines: and he set as well the corn-heaps [viz. the fruits that were cut down, and by shearers were brought together, and heaped up in bundles] as the standing corn on fire, even to the very vineyards, and olive-trees.

6 Then said the Philistines, who hath done this? and they said, Simson the son in law of the Thimnite, because, he, [viz. the Thimnite, Simsons father in law] took his wife, [viz. Simsons wife] and gave her to his companion: then came the Philistines up, and burned her [viz. Simsons wife] and her father with fire.

7 Then said Simson unto them; *Should ye do thus? Assuredly, when I have revenged my self on you, then will I afterward cease.* [Oth. Although ye have done thus, to wit, when my wife was taken away from me: yet will I be revenged on you, &c. as if he had said: Though ye have done that, yet nevertheless I will not cease, untill I shall fully have revenged my self. In all this Simson is not to be looked upon as a private person, but as a Judge and deliverer of Israel, being called thereunto by God in an extraordinary manner.]

8 And he smote them Shank and hip, [Heb. upon, near, at, by the hip, or thigh. It seemeth to have been a proverb, signifying the breaking of a mans body, strength, power. Compare Deut. 28. 31. Otherwise, he smote them with the Shank upon the thigh, i. e. he brake their

limbs] (with) a great blow: and he went down, [viz. from his fathers habitation toward the South] and dwelt on the top of a rock, [or, a steep sticking out place] of Etam. [A City lying by the South-end of the mountain of Juda, upon a very high and firm rock, near unto which ran the brook Etam on the borders of Juda and Simeon. Over against in the land of Simeon, lay another Etam on the West side of the mountain of Juda, as the Maps do shew, 1 Chron. 4. 32. Etam is reckoned to the tribe of Simeon. Yet Simeons inheritance was partly among Juda, Jos. 19. 1.]

9 Then the Philistines went up, and camped themselves against Juda, and spread forth themselves in Lechi. [Called after ward so by Simson, below v. 17. lying in the tribe of Dan]

10 And the men of Juda said; Why are ye come up against us? and they said; We are come up to bind Simson, to do to him according as he hath done to us.

11 Then came three thousand men down from Juda to the cave of the rock of Etam, and said unto Simson; Knowest thou not that the Philistines have dominion over us? wherefore then hast thou done this to us? and he said unto them; According as they have done to me, so have I done to them.

12 And they said unto him; We are come down to bind thee, to deliver thee over into the hand of the Philistines: then said Simson unto them; Swear unto me, that ye will not fall upon me. [viz. To kill me, as this phrase is often taken in the holy Scripture, and the following verse explaineth]

13 And they spake unto him, saying; No, but we will bind thee well, [Heb. binding bind] and deliver thee over into their hand, but we will in no wise kill thee: [Heb. killing we will not kill thee] and they bound him with two new cords, and brought him up from the rock. [Northward towards Lechi, where the Philistines were encamped, v. 9.]

14 When he came to Lechi, then the Philistines shouted [For joy, thinking they had now their enemy in their own hands] to meet him: but the Spirit of the LORD was ready upon him, and the cords that were on his armes became as linnen threads, that are burnt of the fire, [He brake them as easily and quickly as if they had bin singed threads, or, as flax is burnt with fire] and his bonds melted off from his hands. [They were so easily and quickly loosened, as Wax melteth by the fire]

15 And he found a moist [i. e. Yet new, fresh, and firm; not withered or dried. The word is also taken from purulent moisture, Isa. 1. 6.] jaw-bone of an ass: and he stretched forth his hand, and took it, and slew therewith a thousand men.

16 Then said Simson; With the jaw-bone of an Ass, one heap, two heaps, [It seemeth that he being assaulted and oppressed on both sides, made two heaps of slain men] with the jaw-bone of an Ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast the jaw-bone out of his hand, and he called the same place Ramath-Lechi. [i. e. The height of the jaw-bone. Oth. the casting away of the jaw-bone. This place is also called Lechi onely, without any addition to it: see above v. 9.]

18 Now when he was sore athirst, then he called on the LORD, and said; Thou hast given this great salvation by the hand of thy servant: should I then now die for thirst, and fall into the hand of these uncircumcised ones? [Hereby Simson declareth his faith, and putteth God in mind of his gracious Covenant. See Heb. 11. 32. and compare, Gen. 34. 14. 1 Sam. 17. 26, 36. 2 Sam. 1. 20.]

19 Then God clave the hollow place [The Hebrew word (coming from beating, stamping,) should properly signifie a mortar, and so forth, hollownes, or hollow place, which in regard thereof may be compared to a deep

and hollow mortar: see the same Hebrew word, Prov. 27. 22. Zeph. 1. 11. Some understand here a great or back-tooth of an Asses jaw, or the hollownes thereof: but the Hebrew word is no where else found in this signification] which is in Lechi, and there issued forth water out of it, and he drank, then his spirit came again, [which by reason of the thirst seemed to have been gone from him, forasmuch as he feared to faint or die for thirst] and he became alive, [i. e. revived, leaped, lusty, nimble] therefore he [to wit, Simson: in token of thankfulness to God, and in memorial of the victory given to Israel] called the name thereof [viz. the name of the fountain] the fountain of him that called upon, [Heb. En-hakkore] which is in Lechi unto this day.

20 And he judged Israel in the dayes of the Philistines twenty years. [i. e. He executed the Lords vengeance for Israel against the Philistines. See concerning the use of this word in these Histories; above Chap. 2. on verse 16.]

CHAP. XVI.

Simson being hemm'd in at Gaza, riseth up by night, and taketh the doors of the city-gate, with their bars, on his shoulders, and carrieth them up into a mountain, v. 1 &c. He falleth in love with Delila, who by the instigation of the Philistine Princes vexed him so long, that at last he tells her plainly, wherein his strength lay, 4. So he is betrayed, and taken captive by the Philistines, who put out his eyes, and cast him into prison, 19. His hair being grown again, when the Philistines were gathered together to make sport of him to the honour of their idols, he avengeth himself on them, by throwing down the whole house, so dieth and is buried, 22.

Now Simson went his way [viz. after the slaughter of the Philistines, described in the former chapter] unto Gaza: [one of the chiefest cities of the Philistines, lying at the mid-land sea in the land of Simeon] and he saw there a woman, which was an harlot; [Heb. a woman, an harlot. Otherwise, an hostess] and he went in unto her. [See Gen. 6. on v. 4. Some understand by this phrase here used, that he took up his lodging at her house.]

2 Then it was told to the Gazites, [Heb. to the Gazites, saying, which abrupt sentence is thus supplied, (then it was told to) the Gazites, by saying, or, (they made it known) to the Gazites, saying: this implyeth according to the meaning of some, that they had straight-way notice given them of Simsons coming, that by no means they might lose this opportunity] Simson is come in hither: so they went round about [the one telling the other, that they were to be all up with one accord, and to eye Simson well, that he might by no means escape away] and laid wait for him all night in the gate of the city: yet they kept themselves quiet all the night, [Heb. they were silent, i. e. they kept themselves quiet, and did nothing. See below chap. 18. on v. 19. and 1 King. 22. on v. 3.] saying, untill the morning light, [understand hereupon: Let us be quiet, untill it grow light] then we will kill him.

3 But Simson lay till midnight, then he arose at midnight; and he laid hold of the doors of the city gate, with both the posts, and took them away with the bar-beam, and laid them upon his shoulders, and carried them up to the top [Heb. to the head] of the mountain, which is in the sight of Hebron. [This was an high mountain lying Eastward before Gaza, upon the top whereof (as from this text may be gathered) they looked on Hebron which also lay upon an high mountain by the Western borders of Juda. Here-with do the Maps also agree. Some conceive that he car-

ried them to the top of the mountain of Juda, which is close by Hebron.]

4 And it came to pass afterward, that he loved a woman at the brook Sorek, [Which runned by the Valley of Efcot, or the Valley of Giapes (whereof see Deut. 1. on v. 24.) out of the mountain of Juda, into the midland sea, and parting the tribes of Dan and Simeon from each other. According to the opinion of others, Efcot and Sorek should be names of one and the same brook. But Num. 13. 25. it is said, that the place (not brook) was called by the Israelites Nathal-Efcot] whose name was Delila.

5 Then came up the Princes of the Philistines [See above chap. 3. on v. 3.] unto her, and said unto her; Perswade him [see above, chap. 14. on v. 15.] and see wherein his great strength is, and whereby we might overpower him, and binde him, to plague him: [or, to humble him: so verse 6.] then will we give thee, every one (of us) a thousand and an hundred silverlings. [see Gen. 20. on 15.]

6 Then said Delila unto Simson; Tell me, I pray thee, wherein thy great strength is, and wherewith thou mightest be bound, that one might plague thee.

7 And Simson said unto her; If they should bind me with seven fresh cords, [Otherwise, fresh, or, sound, green offer rods, or, withs, bonds, offer-bonds, willow-bonds] which are not dried, then should I wax weak, and be as another man. [Or, as one of the men, or, as an onely man: so ver. 11.]

8 Then the Princes of the Philistines brought up to her [Heb. caused to come up to her, i.e. they brought, or furnished, caused to be brought to her] seven fresh cords, which were not dried: and they bound him therewith.

9 Now the liers in wait [i. e. The Philistines that watched and heeded the matter] sat by her in a chamber; then she said unto him, The Philistines (are) upon thee Simson: [i. e. there be the Philistines that set upon thee] then brake he the cords, even as a thread of course flax, [or, tow] is broken, when it smelleth the fire: [i.e. Cometh near the fire, or, feebleth, perceiveth the fire, as we use to say. Compare Psal. 58. on v. 10.] so his strength was not known.

10 Then said Delila unto Simson; Behold, thou hast mocked me, and spoken lies unto me: tell me now, I pray thee, wherewith thou mayest be bound.

11 And he said unto her, If they should bind me first, [Heb. binding bind] with new cords, wherewith no work hath been done, then should I become weak, and be as another man.

12 Then Delila took new cords, and bound him therewith, and said unto him; The Philistines (are) upon thee, Simson; (now the liers in wait were sitting in a chamber) then he brake them [viz. the thick ropes or cords] off from his arms, as a thread.

13 And Delila said unto Simson; Hitherto thou hast mocked me, and spoken lies unto me; tell me (now, I pray thee) wherewith thou mayest be bound: and he said unto her; If thou shouldest twist thee seven hair-locks of mine head [i. e. all the hair of mine head, being as it were divided into so many locks. Compare below, v. 19. 22.] at a Weavers beam, [Oth. Web which is woven about a Weavers loom. Understand hereupon: (as in the former) then should I become weak, and be as another man.]

14 And she fastened them with a pin, [Understand, after she had done according to his saying with the twisted hair-locks, she then besides (for the greater care) fastened them with a pin to the Weavers beam. Others understand that she nailed the Weavers beam fast, that Simson might not be able to remove it out of its place, or loosen it] and said unto him; The Philistines (are) upon thee, Simson: then he awaked up out of his sleep, and

took away [or, went away with the nail, and with the Weavers loom: shewing his former strength, and that this was not the means to entrap and compell him] the pin of the twisted (hair-locks) [i. e. the pin, or wherewith Delila had fastened the twisted hair-locks. Heb. of the twisting] and the Weavers loom.

15 Then said she unto him; how wilt thou say I love thee, whereas thy heart is not with me? Thou hast now thrice mocked me, and not told me wherein thy great strength is.

16 And it came to pass, when she daily pressed him with words, and was troublesome to him, that his soul was grieved, [Heb. Was shorthed; as fruits which are mowed and cut down: the meaning is that all his mind and courage perished, vanished away; yea (as we use also to say) his breath grew short, and his spirit also fainted, through anguish: whereby he suffered himself, at length, to be overcome by Delila: A very remarkable and pitiful humane frailty and inconsiderateness in so excellent and transcendent a Champion of God, as Simson was. Compare Job 21. on v. 4.] even unto death.

17 Then he told her all his heart, and said unto her; There never came razor on mine head, for I am a Nazarite of God [See above chap. 13. on v. 5.] from my Mothers womb: If I should be shorn, then should my strength depart from me, [Not that his strength lay in the hair, but that the cutting off of his hair was the breaking of the Vow of his Nazariteship (see Numb. 6. 5. and above chap. 13. 5.) whereunto he was engaged by Gods command, who endowed him by his Spirit with this extraordinary strength, as long as he kept his Nazariteship, but deprived him thereof, when he became guilty of the breach thereof] and I should become weak, and be as all men.

18 When Delila now saw that he had told her all his heart, then she sent her wayes, and called [Heb. caused to call, sent for, commanded to tell] the Princes of the Philistines, saying; Come up this once, for he hath told me all his heart: and the Princes of the Philistines came up to her, and brought that money [or, silver, see above v. 5.] in their hand.

19 Then she caused him to sleep upon her knees, and called [i. e. caused to call, (sent for) a man, and made him cut off the seven hair-locks of his head, and she began to plague him, [i. e. to jog him, or otherwise to push, stirre, prick, &c. to awaken, and to give him notice (as before) of the Philistines coming, that they might see, whether he might be taken captive and compelled, yea, or no] and his strength departed from him.

20 And she said, The Philistines (are) upon thee, Simson: and he awaked out of his sleep, and said, I will go out this time, as at other times, [Heb. as time, in (or, at) time; i. e. as before, more then once] and shake my self out; [as one that is shorn, or rouseth up himself, and gathereth up his strength unto any work or business. Otherwise, I will shake my self (out of their hands) as if he should say, I will easily rid my self out of their hands] for he knew not that the LORD was departed from him: [understand so far, and in regard thereof, that he had withdrawn from him that former strength.]

21 Then the Philistines laid hold on him, and digged out his eyes: [That he might not be able to hurt them any more: yet suffering him to live for a spectacle, and shew unto their Idol Dagon. See ver. 23.] and they carried him down unto Gaza, and bound him with two copper chains, and he was grinding in the prison house. [Heb. the house of those that were bound.]

22 And the hair of his head began (again) to grow [And Simson, by sincere repentance, to come again to his former state of Nazariteship, and to receive of God the former strength. Heb. To wax green, to shoot forth, even as grafs and herbs] as when he was shorn. [Or, as

as him, that was shorn; or, according as it was shorn off: that is, the hair began again to grow as long, as it was at the time when he was shorn by Delila's deceit. Oth, after he was shorn.]

23 Then the Princes of the Philistines gathered themselves together, to offer up a great offering unto their god Dagon, [The Idol of the Philistines, so called, because in respect of his lowermost part he was like a Fish, (now the Philistines dwelt by the sea) and the uppermost had the form or shape of a man: see hereof 1 Sam. 5. 2, 3, 4, 5. So other Heathens have had their Sea-Idols, as Neptune, Triton, Leucothea, &c. Some conceive that this Idoll was so called from the Hebrew word Dagon, i. e. Corn, because they held him to be the god of Husbandry, or Tillage. Of such kind of Idolatry, see Rom. 1. 23, 25.] and for merriment: and they said; Our god hath delivered Simson our enemy into our hand.

24 Likewise when the people saw him, they praised their god: for they said; Our god hath delivered our enemy into our hand, and him that wasted our land, and who made many of our slain ones. [i. e. who at times hath slain multitudes of Philistines.]

25 And it came to pass when their heart was merry, [Heb. good, i. e. merry, cheerful, rejoiced. So below chap. 18. 20. and 19. 6. Ruth 3. 7. 2 Sam. 13. 28.] that they said; Call Simson, that he may play, [or, laugh, procure laughter; that we may take our pleasure and delight, sport, and trifle away time by it. As King Belshazzar did with the gold and silver vessels of the holy Temple, Dan. 5. to the praise and glory of Idols, and dishonour of God] and they called Simson out of the prison house, and he played [Oth, that he might play] before their faces, and they made him stand between the pillars.

26 Then said Simson unto the lad that held him by the hand; Let me go, [Or, let, lead me] that I may feel the pillars whereupon the house is founded, that I may lean upon them. [as if he had been wearied with labouring at the mill in prison, and with making such haste to come to this place]

27 Now the house was full of men and women, also all the Princes of the Philistines were there: and upon the roof [Which was flat, according to the manner and custom of those countreies. See Deut. 22. on v. 8.] were about three thousand men and women, which looked on when Simson played.

28 Then Simson called unto the LORD, and said; Lord, LORD, remember me, I pray thee, and strengthen me. I pray thee, onely this once, O God: That I may with revenge avenge my self on the Philistines for my two eyes. [This he prayed out of faith, and was heard of God, who gave him (that by the putting out of his eyes by the Philistines, was made unfit (as they conceived) to execute his calling, this occasion, this design, and extraordinary strength, breathed into him this prayer, and gave him in his death as well as in his life wonderful victory: to the praise of his holy name, defiance of Idols, and shaming of his enemies, see v. 30.)]

29 And Simson caught hold of the two middlemost pillars, [Heb. pillars of the middle] whereupon the house was founded, and whereupon it leaned, [otherwise, and he (viz. Simson) leaned upon, or stayed himself against it] of the one with his right hand, and on the other with his left hand.

30 And Simson said; Let my soul die [Which is here as much as, Let me, my self, my person die. See Gen. 12. on v. 5. & 9. on v. 5.] with the Philistines, and he bowed himself with might, [or, stretch out himself, thrusting away the pillars from him, and bowing them in] and the house fell upon the Princes, and upon all the people that was in it; and of the dead, which he slew in his dying, were more then those he had slain in his life.

31 Then came down his brethren, and all his Fathers house, and took him up, and brought (him) upward, and

buried him between Zorah [See above chap. 13. on vers. 2.] and between Eschael, [see above chap. 13. on vers. 25.] in the sepulchre of his father Manoah: now he had judged Israel twenty year. [As above chap. 15. 20. This conclusion, here repeated, intimateth, that this last act of Simson appertained as well to this Judge-office, as the other foregoing. As he also, especially in his death, is held to be a type and figure of our Lord Jesus Christ, who conquered all his and our enemies chiefly by his death.]

CHAP. XVII.

Micha's mother causeth Idolatrous Images to be made of the money which her son Micha had stolen from her, and restored back, v. 1, &c. For which Micha prepareth an Idols house, with an Ephod, and household gods, and maketh one of his sons a Priest, 5. How the case stood in Israel at that time, 6. Afterward Micha getteth a Levite that travelled thow the countrey, whom for a certain salary or wages, he entertaineth to be Priest in his sons stead, 7. Thinking that God therefore must needs favour and bless him, 13.

And there was a man of the mountain of Ephraim, whose name was Micha. [When the things mentioned in this and the following chapters of this book were done, there be divers opinions concerning it. The nearest seemeth to be, that (left the order of the History of the Judges should be broke) they were hitherto put off, and after adjoynd, to represent lively before our eyes the much decayed estate of Israel, and the justice of Gods punishments; but were not done after Simsons death, but shortly after the death of Josua, and of the pious Eldest within that time, which is described above chap. 2. 10, 11, 12, 13. and chap. 3. 5, 6, 7, 8. The attentive Reader may compare Jos. 19. 47. with above chap. 13. 25. and below chap. 18. 1, 7, 12, 27, 29. Item, below chap. 19. 11. with above chap. 1. 8. Also consider chap. 20. 28. where mention is made of the Priest-Pinehas, Aarons grandchild living at that time; of whom we read, Num. 25. 7. &c. and Jos. 22. 13, 32.]

2 The same said unto his mother; the thousand and hundred silverlings, [See Gen. 20. on v. 16.] which were taken from thee, for which thou cursedst, [viz. the Theef that had taken them from thee] and also spakest before mine enemies, [so that I my self heard the curse: hee seemeth hereby to be moved to confession and restitution] behold, that money, [or, silver] is with me, I have taken it: then said his mother, Blessed be my son to the LORD. [As if she should say, Far be it from me, my son, that I should wish that curse to come upon thee; in regard of thee do I utterly revoke it]

3 So he gave his mother the thousand and hundred silverlings; but his mother said, I have wholly dedicated that money to the LORD [Heb. dedicating have dedicated unto the Lord]. This was the cloak of Idolatry, that they would thrust the same upon God, as if it were done to his service, against so many expresse commands of the Lord, as the book of Moses, and the Ten Commandements themselves testifie; from my hand, for my son, [i. e. sons son, see v. 5.] to make a carved image, and a molten image; [It seemeth that she meant two images, one carved, and one molten, as may be seen chap. 18. 17, 18. Although there in ver. 20, 30, 31. there is onely mention made of one. Likewise here ver. 4. it's said in the singular number: That (viz. image) was in the house of Micha, which the attentive Reader may observe] now therefore will I restore it to thee again.

4 But he restored that money unto his mother: and his mother took two hundred silverlings, and gave them to the Goldsmith, who made thereof a carved image, and a molten

molten image, [It is to be understood, that it was first graven or carved in marble or some other stuff, and afterward laid in, or covered over with silver plates, for of so small a sum, no pure silver image could be made, which should be of that bigness, that it should be first used in this idols house, and afterwards used as a common image in the city of Dan] *that was in the house of Micha.*

5 *And the man Micha had an house of gods: and he made* [viz. of the remaining sum of money] *an Ephod,* [see Exod. 28. on v. 4.] *and Teraphim,* [see Gen. 31. on v. 19.] *and filled the hand* [see Levit. 7. on v. 37. so below v. 12.] *of one of his sons, that he might be a Priest unto him.* [he did all this against the express command of God: For God had commanded but one Ephod to be made, viz. for the high Priest in Israel, who was to ask counsel of God by *Urim and Thummim*, Numb. 27. 21. Images in the worshipping of God were severely forbidden, and none might be Priest, but he that was of Aarons race. See Numb. 16. 40. and 18. 27. &c.]

6 *In those dayes there was no King in Israel:* [i. e. No Governour, Ruler, Judge, or lawful supream Magistrate, who kept the people in discipline and order: otherwise it might seem as if formerly there had been Kings in Israel, but now not. So is the word King also commonly taken for Ruler, Gen. 36. 31. Deut. 33. 5.] *every one did that which was righteous in his eyes.* [This is here, and in the following Chapters more then once rehearsed, as a reason of this grosse loosenesse and licentiousnesse, that every one did, not that which was right and good in the eyes of God, but in his own eyes, that is, what seemed good unto himself, and what he had but a mind to. From hence may also be gathered, that these Histories appertain to a time, wherein no Judge or lawful Magistrate, or supream power was in Israel.]

7 *Now there was a young man* [Of the Hebrew word see Gen. 22. on v. 5.] *of Bethlehem Juda, of the tribe of Juda:* [These words are by most understood of Bethlehem Juda, so that they are here added by the Holy Ghost, to express more clearly, that this Bethlehem (to distinguish or difference it from the other which belonged to Zebulon, Jos. 19. 15.) without appertained to the family and tribe of Juda, and that because this should be the birth-place of the Messiah, our Lord Jesus Christ. Some apply them to the Levite, who was indeed of the tribe of Levi, but born and bred up at Bethlehem, or by the mothers side of the tribe of Juda, or also (as some conceive) in truth of the tribe of Juda, but notwithstanding (according to the corruption and depravedness of those times) made a Levite, and so used; as Jeroboam likewise did, 1 King. 12. 31. 2 Chron. 11. 14, 15. But this seemeth not to agree well with ver. 12. for Micah would as well have been contented with his own son, who was of Ephraim, as with his man, if he had been of Juda, and not of Levi] *this was a Levite, and conversed there as a stranger.*

8 *And this man was gone out of that city out of Bethlehem Juda, to converse where he should find opportunity: now when he came to mount Ephraim, to the house of Micha, to go* [Heb. to do] *his journey:* [otherwise doing his journey.]

9 *Micah said unto him, From whence comest thou? and he said unto him, I am a Levite of Bethlehem Juda, and I walk to converse, where I shall finde opportunity.)*

10 *Then said Micha unto him; Tarry with me, and be unto me a Father,* [He giveth this title (which of right belongeth to the true Prophets, and sincere Teachers of the Church of God, in respect of their spiritual right, fatherly benefits, and offices done to the people of God as children) unjustly and wrongfully to this Idolatrous Parasite: see 2 King. 6. 21. and 8. 9. and 12. 14. Isa. 22. 21. 1 Cor. 4. 14, 15. 1 Thes. 2. 11.] *and a Priest, and I will*

give thee yearly [Heb. in days, i. e. in a year of dayes; i. e. a whole or full year. See above chap. 11. on ver. 40.] *ten silverlings, and order of garments,* [i. e. I will furnish thee with as many cloathes, as thou according to thy condition shalt have need of. Oth. a suit, or, two suits of apparel; also the worth of apparel,] *and thy vituals:* [so the Levite went (with him). [viz. with Micha, to his house.]

11 *And the Levite consented to tarry with that man; and the young man was unto him as one of his sons.* [i. e. He loved and esteemed him, as if he had been one of his sons.]

12 *And Micha filled the hand of the Levite,* [as Above v. 5.] *that he became a Priest unto him: so he was in the house of Micha.*

13 *Then said Micha; Now I know, that the LORD will do well to me; because I have this Levite for a Priest.* [Although he many wayes (as is mentioned above) committed Idolatry; yet he perswaded himself that he and his Idolatry must needs please God. A clear glasse of the abominable corruption of that time.]

CHAP. XVIII.

Those of the tribe of Dan having not sufficient inheritance, send forth five men to spy out a place, ver. 1. *These in their travellings come to the house of Micha, and desire the Levite to ask counsel of God touching their journey,* 2. *Having received an answer, they spy out the city Lais, and make report thereof unto their brethren, whom they instigate to set upon the city,* 7. *Whereupon, six hundred armed Danites march forth, and by the way seize upon Micha's Priest and Idols,* 11. *which Micha in vain demandeth again,* 22. *They pull down, build up again, and inhabit Lais, and call it Dan,* 27. *Consecrate a Priest, and set up Idolatry with the images of Micha,* 30.

I*n those dayes there was no King in Israel:* [See chap. 17. on ver. 6. This was the cause that those of the tribe of Dan were faine to shift for themselves: whereas the tribes formerly had assisted one another, to provide for every one a convenient and sufficient inheritance, according to the command of Moses, Numb. 32. 21, 22, &c. Jos. 22. 2, 3. and above, chap. 1. 3.] *and in the same dayes did the tribe of Dan seek for themselves an inheritance to dwell in: for unto that day there was not* (sufficient) *fallen to them for inheritance among the tribes of Israel.* [viz. neither by lot in the life-time of Josua, nor afterward by order of supreme Authority, or assistance of the other tribes. Their inheritance indeed was fallen to them under Josua, but it was too little: see Jos. 19. 47. where is related in brief what is here more largely described]

2 *So the children of Dan sent five men out of their family, out of their cities,* [Oth. from their uttermost, i. e. both of high and low estate or degree] *men that were warlike, from Zora, and from Esthaol,* [see above chap. 13. on v. 2. 25.] *to spy out the land, and to search it: and they said unto them, Go, search the land; and they came to mount Ephraim, to the house of Micha,* [see chap. 17. 1, &c.] *and overnighed there.*

3 *Being near the house of Micha, they knew the voice of the young man the Levite:* [See above, chap. 17. 7, &c. It may be that they being lodged in some Inn or Tavern hard by (as commonly Inns, Taverns, and Ale-houses were wont to be seated near such Idols houses, because of the concourse of people desirous of news, and superstitiously given) heard him sing or speak, not as an Ephraimite, but as a Jew, in the gods-house of Micha] *and they turned in thither,* [viz. into the house of Micha] *and said unto him, Who hath brought thee hither,* and

and what makest thou here, and what hast thou here?

4 And he said unto them, Thus and thus hath Micha done to me: and he hath hired me, and I am a Priest unto him.

5 Then said they unto him, Ask counsel, we pray thee, of God: [So they call the idolatry of the false Ephod, and of the Images, whereof the Levite had told, and was well remembered of them: see below v. 14. and above chap. 17. on v. 5.] that we may know whether our way whereon we walk, shall be prosperous.

6 And the Priest said unto them, [viz. after that he according to his manner, had asked counsel of the Idols] Go in peace: your way which ye shall go, is before the LORD. [as if he had said, The eyes of the Lord (as the holy Scripture also speaketh) are open upon your design, and this your journey, to direct and prosper the same, the Lord taketh care for it. Thus he boldly and presumptuously abused the name of the Lord in his idolatrous practice]

7 Then those five men went their ways, and came unto Lais: [See below v. 28.] and they saw the people which was in the midst thereof, lying in security, [Or, dwelling in security. Understand, that the city of Lais lay in a very safe secure place, out of all danger of any inroad or invasion, according to their own and the common opinion. Others apply this to the inhabitants, whereof is spoken in the following words] after the manner of the Zidonians, being quiet and secure, [Heb. confident; i.e. being secure and careless] and there was no Lord of inheritance, [oth. no man that offered (them) any ignominy or disgrace, (also none) that possessed the Government hereditarily. Some apply this unto the people, that they had a Republic or Commonwealth free from inheritance. Heb. possessing hereditarily the government, or, the highest command or constraints. It seemeth that they took sometimes one, sometimes another to be their Ruler or Governour, who would not displease the Subjects, but let them have their wills in all things. Or perhaps they might have lived without any Magistrate or Ruler at all] that put (any man) to shame for any thing in that land: [i.e. that durst put shame and disgrace upon any man for any offence committed, so that every one did what he listed; their sins in that respect being ripe for judgement] they were also far from the Zidonians, [so that they would not come to help them, as lying too far westward on the sea] and had no business with any man, [Heb. they had no word, thing, or, nothing with one man; i.e. neither league, nor commerce, nor converse with any man, but lived for themselves in all security and voluptuousness]

8 And they came unto their brethren at Zora, and at Eshtaol, and their brethren said unto them, What (say) ye?

9 And they said, Arise, and let us go up to them, for we have seen that land, and behold, it is very good: should ye then be still? [Without saying or doing any thing, or taking any thing in hand? Heb. be silent. See of the use of such words, above chap. 16. 2. Exod. 14. 14. 1 Kin. 22. 3. Psal. 28. 1. with the Annot. there] be not slothful to go, that ye may come in thither, to take the land in hereditary possession.

10 When ye come thither, then ye shall come to a careless people, and that land is large in compass [Heb. wide in hands, or sides: see this phrase Gen. 34. on v. 21.] for God hath given it into your hand: a place, where there is no want of any thing that is on the earth.

11 Then they journeyed from thence out of the family of the Danites, from Zora and from Eshtaol, six hundred men, girt about with weapons of war.

12 And they went up, and camped themselves by Kiriath-jearim, [Otherwise called Kiriath-Baal: see Jos. 15. 60. lying upon a mountain at the uttermost borders

of Juda and Dan, toward the north] in Juda: therefore they called this place Machane-Dan [i.e. the camp of Dan: see above chap. 13. 25.] unto this day. Behold, it is behinde Kiriath-jearim.

13 And from thence they passed thorow unto the mountain of Ephraim, and they came unto the house of Micha. [See above chap. 17. 1.]

14 Then answered [i.e. they spake, began to speak: so is the same word also elsewhere used; see 1 Sam. 14. v. 29. 1 Kings 1. 28. & 13. 7. 2 Chron. 29. 31. Ezra 10. 2. Isa. 14. 10. and in the New Testament, Matth. 11. 25. & 17. 4. & 22. 1. & 28. 5. Acts 5. 8. & 10. 47. & 15. 13. Rev. 7. 13.] the five men, [see above v. 2, &c.] that were gone to spy out the land of Lais, and said unto their brethren, Do ye also know, that there is in those houses [i.e. in one of those houses: see above chap. 11 on v. 7.] an Ephod, [as above chap. 17. 5.] and Teraphim, [as above chap. 17. 5.] and a carved and a molten image: [see above chap. 17. on v. 3.] Now therefore know what ye have to do. [i.e. advise whether it be not good to take all these along with us, to use them in the places where we shall come, as in our former journey we asked counsel by them of God: see above v. 5.]

15 Then [viz. after they had concluded to take away all these instruments of Idolatry] turned they thither, and came to the house of the young man [of whom chap. 17. 7.] the Levite, to the house of Micha: and they asked him [viz. when he was called forth, or by the five men was brought to the gate] concerning peace. [i.e. touching his welfare, how he did, whether he was yet in good health, &c. See Genes. 37. on ver. 14. and Exod. 18. 7.]

16 And the six hundred men, which were of the children of Dan, girt about with their weapons of war, tarried at the door of the gate.

17 But the five men that were gone to spy out the land, went up, came in thither, took away the carved image, [Of this carved, and the other molten image, see chap. 17. on v. 3.] and the Ephod, and the Teraphim, and the molten image, now the Priest tarried at the door of the gate, with the six hundred men that were girt about with weapons of war.

18 Now then they [viz. the five men] were entred into the house of Micha, and had taken away the carved image, the Ephod, and the Teraphim, and the molten image: then the Priest said unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thy hand upon thy mouth. [That is (as we use to say) Hold thy mouth close, restrain it, do not gainsay, make no noise. See this phrase Job 21. 5. & 29. 9. & 39. 37. Prov. 30. 32. Mic. 7. 16.] and go with us, and be to us a father, and a priest: is it better that thou be a priest for the house of one man, or that thou be priest for a tribe, and a family in Israel? [intimating, that he should greatly better his condition, and have cause to rejoyce in it]

20 Then the heart of the priest waxed glad, [A clear sign and demonstration of a Parasite, that was all for the belly, and did all for gain and worldly honour; Heb. good, as above chap. 16. 25.] and he took the Ephod, and the Teraphim, and the carved image, and he came into the midst of the people.

21 So they turned themselves, and went on: and they put the children, and the camel, and the baggage [Or, carriage; or, also their precious commodities, as their treasure, gold, silver, jewels, &c.] before them. [that they might be out of danger and gun-shot (as we say) and not be in their way, if any one should fall upon their rear, to fetch back that which was stolen and plundered.]

22 Now when they were gone a good way off from Micha's house, then were gathered together the men that were

in the houses which were near Micha's house, [i.e. which dwelt near and about him, the whole neighborhood were met also together] and overtook the children of Dan.

23 And they called after the children of Dan; who turned their faces about, and said unto Micha, What aileth thee, that ye are assembled together?

24 Then said he, ye have taken away my gods, which I had made, together with the Priest, and are gone away: What have I now more? [Intimating, as a blinded idolater, that they had bereft him of that which was most near and dear unto him] what is it then that ye say to me, What ailest thou?

25 But the children of Dan said unto him, Let not thy voice be heard among us, lest perhaps men of bitter minde [Heb. bitter of soul; i.e. whose minde or stomach is im-bittered, or bitterly incensed against thee: so 2 Sam. 17. 8. Sometimes this phrase signifieth grieved in spirit, as 1 Sam. 1. 10. Prov. 31. 5. &c.] fall upon thee, and thou lose thy life, and the life of thy house. [Heb. gather thy soul, and the soul of thy house; i.e. and thy household perish, or die. Compare Psal. 26. on v. 9.]

26 So the children of Dan went their way: and Micha perceiving that they were stronger then he, turned himself about, and came back to his house.

27 Then they [viz. the Danites] took that which Micha had made, and the Priest whom he had had, and came to Lais, to a quiet [Heb. resting, or, being quiet and confident; as above v. 7.] and secure people, and smote them with the edge of the sword: [Heb. the mouth of the sword] and they burnt the city with fire.

28 And there was no man that delivered it: for it [viz. the city of Lais] was far from Zidon, [lying aside from Zidon eastward, close by mount Libanon, where the two fountains, Jor and Dan, running into one, make the Jordan. See further Gen. 14. on v. 14. Jos. 19. on v. 47.] and they [to wit, the inhabitants: see ver. 7.] had no dealing with any man; and it [viz. the city] [lay] in the valley, which is by Beth-Rechob: [Compare 2 Sam. 10. 6, 8.] afterward they [i.e. the Danites] rebuilt the city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: [i.e. Jacob: see Gen. 30. 6] howbeit, the name of this city was formerly Lais.

30 And the children of Dan set up before them that carved image: [See above v. 14, 17. and chap. 17. 3.] and Jonathan [of whom above, chap. 16. 7. &c.] the son of Gersom, the son of Manasseh, he and his sons were Priests for the tribe of the Danites, until the day that the land [i.e. the inhabitants of the land] was carried away captive. [which (as may be gathered from the following verse) came to pass at that time when the Philistines smote Israel with a very great slaughter, and carried away the Ark of the Lord, 1 Sam. 4. 10, 11, 17. such great discomfitures were wont to be accompanied with the transportation, or carrying away of many Captives]

31 So they set up among them the carved image of Micha, which he had made, all the dayes that the house of God was at Silo. [Whither the house of God was brought in the time of Josua, Jos. 18. 1. The Ark being carried away by the Philistines, and sent back, was brought to Kiriath-jeaïm, 1 Sam. 7. 1, 2. and all idols removed by Samuel, 1 Sam. 7. 3, 4. amongst which, without doubt, was also this idol of Micha and of the Danites. Afterward the Ark was brought into Jerusalem by David, 2 Sam. 6. 16, 17.]

CHAP. XIX.

A Levite travelleth from mount Ephraim to Bethlehem, to fetch back his concubine that was gone from him, v. 1. &c. Is kindly entertained by her father, and detained untill the fifth day, 3. Then he departed, and came to Gibeon of Benjamin, 10. where he at length was lodged by an old man that was of mount Ephraim, 16. But the men of the city compass the house round, and will offer horrible violence to the Levite, who through necessity delivers unto them his concubine, whom they abuse till they killed her, 22. Her husband carrieth her home dead, divideth her into twelve parts, and sendeth them round into the borders of Israel, 28.

Also it came to pass in those dayes, when there was no king [i.e. no lawful Supreme Authority, Magistrates, or Governours, that punished Malefactors: see above chap. 17. on v. 6. Hence arose also the looseness of the Levites wife, (who was neither punished in Ephraim, nor in Juda) and the subsequent abominable fact of the inhabitants of Gibeon] in Israel, that there was a Levitish man sojourning at the sides [i.e. at one of the sides: see above chap. 12. on v. 7.] of mount Ephraim, who took him a wife, a concubine [see Gen. 22. on v. 24.] from Bethlehem-Juda, [see Gen. 35. on v. 19. and above chap. 12. on v. 8.]

2 But his concubine played the whore being with him, [Or, against him; i.e. she committed adultery with others against the faith of Marriage, which she had promised him: For although the Concubines in the Old Testament were not held in that honour and esteem as the chief wives and mothers of the family, yet they were accounted legitimate wives, and their children reputed legitimate children: see below chap. 20. 4.] and went away from him [viz. either through fear of her husband, or out of some dislike or distaste that she had taken against him] to her fathers house at Bethlehem-Juda: and she was there certain dayes, (to wit) four moneths. [oth. a year (and) four moneths; or, the dayes of four moneths, i.e. four compleat moneths: Heb. days, four moneths]

3 And her husband arose, and went after her, to speak according to her heart, [Or, to speak to, upon, at her heart; i.e. to move her with friendly speeches, (which might work upon her heart) to repent, and return to him again, desiring rather to be reconciled to her, then to forsake her, if it were possible. See of this phrase Gen. 34. on v. 3.] and to fetch her back, and his servant was with him, and a couple of asses: and she [viz. his concubine] brought him into her fathers house: and when the young womans father saw him, he joyced at his meeting.

4 And father in law, the young womans father, retained him, so that he abode with him three dayes: and they eat and drank, and overnighed there.

5 Now it came to pass on the fourth day, that they were early up in the morning, and he, [viz. The Levite] rose up to depart: then said the young womans father unto his son in law, Strengthen thy heart with a morsel of bread, and afterward ye shall depart. [i.e. take a little breakfast, and then depart: see Gen. 18. on ver. 5. and 1 King. 13. 7.]

6 So they sat down, and they did both eat and drink together: then said the young womans father unto the man, Consent, I pray thee, and overnigh, and let thine heart be merry. [Heb. good, that is, merry, cheerful, see above chap. 16. on v. 25. so below on v. 9, 22.]

7 But the man rose up to depart: then his father in law urged him, (so) that he overnighed there again. [Heb. returned, and overnighed there.]

8 When he was up early in the morning on the fifth day to depart, then said the young woman's father, Strengthen thine heart, I pray thee; and they tarried until the day declined: [i. e. Untill the Sun began to go down, and it was near towards evening] and they did both eat [together.]

9 Then the man arose to depart, he, and his concubine, and his servant: and his father in law the young woman's father, said; Behold, I pray thee, the day is far spent, (so) that it will be evening, overnight, I pray thee, behold, the day campeth it self, [Heb. Behold, the camping of the day, i. e. The day declineth, draweth to an end: or about this time of the day, are travelling people wont to camp themselves, and (as if he should say) wilt thou now begin to travel? Oh camp thy self to day, or, this day, i. e. let thy camping place be here to day] overnight here, and let thine heart be merry, and to morrow get you early on your way, and go to thy tent. [i. e. thy dwelling place.]

10 But the man would not overnight, but rose up, and departed, and came over against Jebus (which is Jerusalem [Afterward so called, at this time inhabited by the Jebusites: see the two following verses, and Jos. 15. 63. 2 Sam. 5. 6.] and with him the couple of asses saddled; [or, bound up, and also laden, as may be gathered from ver. 19.] also his concubine was with him.

11 Now when they were by Jebus, the day was much declined: and the servant said unto his Lord; Go on, I pray thee, and let us turn in into this city of the Jebusites, [See Gen. 10. on v. 16.] and overnight in it.

12 But his Lord said unto him; We will not turn in hither unto a strange city, [Heb. city of a stranger, i. e. Some city of the Heathen which were estranged from God and his people. Hence may be gathered, that Jerusalem at the time, when this happened, was not inhabited of the Israelites, or at least not so, that they were masters of the city. Compare Jos. 15. 63. and above chap. 1. on ver. 8, 21. and 2 Sam. 5. on v. 6. It's possible, that the Israelites now and then provoking God, did as well lose Jerusalem, as other places again, although it was given them of the Lord by inheritance, and made choice of by him, to set his Name there, as afterwards happened, in the time of David, Solomon, &c.] which is not of the children of Israel: but we will go on unto Gibeon.

13 Moreover, he said unto his servant; Go before, that we may draw near unto one of those places, and overnight at Gibeon, or at Rama. [Both these cities lay on mountains not far from Jerusalem Northwards, on the way towards mount Ephraim, where this Levite then dwelt, see v. 1.]

14 So they went on and walked: and the Sun went down upon them by Gibeon, which is Benjamin, [i. e. Pertaining to the tribe of Benjamin, and lying in it.]

15 And they turned thither, so that they came in to overnight in Gibeon: now when he came in, he sat down in a street of the city, for there was no man that took them into (his) house. [Heb. gathered, assembled, or (as we say) took them up, took them in; so below v. 18. See further concerning the use of the Hebrew word, Psal. 26. on v. 9.]

16 And behold, an old man came from his work out of the field in the evening, which man was also of the mount of Ephraim, [Where this Levite sojourned, above ver. 1.] but sojourned at Gibeon: but the men of this place, [viz. Gibeon] were children of Jemini. [i. e. of the tribe of Benjamin. See Gen. 35. 18. and 2 Sam. 16. 11. and above chap. 3. v. 5.]

17 Now when he with the old man lift up his eyes, he saw that wayfaring man [viz. The Levite] in the street of the city: and the old man said; Whither goest thou, and from whence comest thou?

18 And he said unto him; We pass thorow from Bethlehem Judah, unto the sides of mount Ephraim, from whence I am: and I went toward Bethlehem Judah, but (now) I go toward the house of the LORD; [Which was then at Silo,

in Benjamin, not far distant from mount Ephraim, as may be gathered from v. 18 1 above chap. 18. 31. 1 Sam. 1. 3.] and there is no man that taketh me into (his) house.

19 Whereas our Asses have as well straw as fodder, and there is also bread and wine for me, and for thine handmaid [Meaning, his concubine] and for the boy [meaning with us, which we have taken along with us for our journey. Or thus, There is also bread and wine with thy servants, for me, and for thine handmaid, and for the youth] (who) is with thy servants: [i. e. with us, we and my concubine] there is no want of any thing. [save lodging.]

20 Then said the old man, Peace be unto thee; all that thou wantest, is bestowed with me. [Heb. all thy want (is) upon, with, or, over me; i. e. whosoever might be wanting unto thee, let it be, or lie upon me, or I take upon or over me, or, is with me] onely over night not in the street.

21 And he brought him into his house, and gave the Asses provender, and having washed their feet [see Gen. 16. on v. 4.] they did eat and drink.

22 Now as they made their heart merry, behold, the men of that city (men that were children of Belial) [See Deut. 13. on v. 13.] compassed the house, knocking at the door: and they spake unto the old man, the master of the house, saying, Bring forth the man that came into thine house, that we may know him. [see Gen. 19. on verse 5.]

23 And the man, the master of the house, went out unto them, and said unto them; No, my brethren, do not so ill, I pray you: seeing this man is come into mine house, [see Gen. 19. on v. 7, 8.] do not commit such folly. [see Gen. 34. on v. 7.]

24 Behold, my daughter, which is a virgin, and his concubine [viz. The Levites] them will I now bring forth, that ye may violate them [Compare this filthy inconsiderateness, with Gen. 19. on v. 8.] and do unto them what is good in your eyes [i. e. as seemeth good unto you, or as it pleaseth you: see also Gen. 19. on v. 8.] but unto this man do not so foolish a thing. [Heb. a matter or thing, or, fact of this folly.]

25 But the men would not hearken to him; then the man [viz. the Levite] took his concubine, and brought her forth unto them: and they knew her. [see Gen. 4. on ver. 1.] and were abused with her [or, abused her] all the night, untill the morning, and let her go when it began to be break of day.

26 And this woman came toward the dawning of the day, and fell down, [Heb. Fell, or, lay there; i. e. being fallen lay there. See concerning such use of some words, Gen. 12. on v. 15.] at the door of the man's house where her Lord [see Gen. 18. 12, 27. 1 Pet. 3. 6.] was, till it grew light. [Heb. untill the light]

27 Now when her Lord rose up in the morning; and opened the doors of the house, and went to go his way, behold, the woman, his concubine, lay at the door of the house, and her hands upon the threshold.

28 And he said unto her, Rise up, and let us go, but no body answered: [For she was dead, see chap. 20 5.] then he took her upon the ass, [i. e. he took her and laid her upon the ass. Compare above on v. 26.] and the man rose up, and went unto his place.

29 Now when he came into his house, he took a knife and took his concubine, and divided her with her bones [or, thorow her bones; i. e. cutting the body thorow in the joining together of the bones] into twelve pieces; [Heb. as if one should say, pierced them into twelve pieces; or, parted them into twelve parts] and he sent them into all the borders of Israel. [Because there was at that time no King (i. e. no supreme lawful Authority) in Israel, to whom he might make his complaint: above v. 1. This act of his no wayes to be commended, for it was a shameful thing to deal thus with the dead body of his wife.]

30 And it came to pass, that all that saw it, said; No such thing was done nor seen, from that day that the children of Israel came up out of the land of Egypt, unto this day; lay your (heart) upon it; [The word, heart, is here inserted from 1 Sam. 25. 25. where the like phrase is found compleat and perfect. The meaning is, take it to heart, consider of it. It might else be slightly taken thus; Lay your selves upon it, as we also speak so in our own language] give counsel, [or, take counsel, advice,] and speak, [viz. one with another, or, tell us your judgment, what think you of it, what's to be done in this case, to put away such an evil from Israel, as below chap. 20. 13.]

CHAP. XX.

The children of Israel assemble with an accord at Mizpa, and take notice of the fact done to the Levites Concubine, v. 1, &c. Give orders what to be done, and send men to the tribe of Benjamin, to require the Delinquents to be delivered up to justice, but receive a flat denial, 8. Whereupon having consulted with God, they march up to fight against them, but are twice foiled, 18. Afterward being humbled, and receiving clearer revelation from God by Pinchas the High-Priest, they marche up yet once more, and smite those of Benjamin, so as that they destr oy the whole tribe, both men and women, and burn all the cities, there onely remaining six hundred men that fled away, 26.

Then all the children of Israel [Excepting the Benjamites, see ver. 12, 13, &c.] went out, and the congregation gathered themselves together, as one man, [i.e. with special unanimity and willingness, not disquieted or troubled at all; so below ver. 8, 11. and 1 Sam. 11. 7. 2 Sam. 19. 14. Ezra 3. 1. Nehem. 8. 7, &c.] from Dan, even to Bersheba, [the city of Dan was the Northern, and Bersheba the Southern border of Canaan: see 1 King. 4. on ver. 25.] also the land of Gilead, [i.e. the Israelites that dwell there in the East, beyond the Jordan, to wit, Ruben, Gad, and the half tribe of Manassih. See Numb. chap. 32.] unto the LORD [to pray unto him, and besides to ask counsel at Silo] at Mizpa. [Lying in Benjamin, Jos 18. 26. Westward from Silo, as the Map also sheweth, a place fit for a solemn assembly, as being strong, according to the length, lying in the midst of Canaan. See 1 Sam. 7. ver. 5, 16. & 10. 17, &c. 2 Kings 25. 22, &c. Jerem. 40. 7, &c. & 41. 1, &c. Some are of opinion, that here a special place was appointed for publick prayers, and exercise of piety, as a Synagogue, and divers more have been, although the Ceremonial Worship, of offering sacrifices, &c. were to be done at Silo, where the Tabernacle and the Ark were. Compare other places bearing the same name, see above chap. 10. on v. 17.]

2 And (from) the corners of all the people, [i.e. From all, even the uttermost quarters. Oth. All the heads of the people: meaning, that those are called the corners of the people, by way of similitude, as being the chiefest, and the firmness or strength of the people, as the corners of a house] did all the tribes of Israel present themselves in the assembly of the people of God; four hundred thousand men on foot that drew sword. [See above chapter 8. on verse 10.]

3 (Now the children of Benjamin heard [But appeared not also at Mizpa] that the children of Israel were gone up to Mizpa) and the children of Israel said; [meaning to the Levite, whose Concubine was abused even to death, and who was here present, as also (questionless) his servant, that was with him at that time, when he was so abused] speak, how was this wickedness done? [they will not

resolve nor attempt any thing, without first searching and sifting out the matter.]

4 Then answered the Levitish man, [i.e. Having leave granted him to speak, he uttered, and related the whole business, see chap. 18. on v. 14.] the husband of the woman [although the woman was his concubine, yet were they accounted lawful man and wife, see chap. 19. on v. 2.] that was killed, [i.e. so abused, that she died of it, as is related in the following words] and said; I came with my concubine unto Gibea, which is Benjamins, to overnight.

5 And the citizens of Gibea rose up against me, and beset the house round against me [To abuse me abominably] by night: they thought to have killed me, [viz. if I would not have yielded to their abominable wickedness: and I had rather die, then do so] and my concubine have they forced, that she is dead.

6 Then I took my concubine, and divided her, [Into twelve pieces, above chap. 19. 29.] and sent her into all the land of the inheritance of Israel, because they [i.e. those of Gibea] had committed a lewd act and folly [see Gen. 34. v. 7. so below v. 1.] in Israel.

7 Behold ye are all children of Israel [Whom (as being Gods people in covenant) it no wayes befitteth such horrible wickedness to go unpunished] give here for your selves word and counsel.

8 Then all the people arose as one man, saying; We will not go, [Meaning, unless we shall first have acted that which is related in the following words] every man to his tent, nor turn every man into his house.

9 But now this is the thing which we will do unto Gibea: Against her by lot. [To cast lots, who shall victual the camp, and who shall fight]

10 And we will take ten men of an hundred, out of all the tribes of Israel, and a hundred of a thousand, and a thousand of ten thousand, to fetch victual for the people, [Which shall fight] to Geba of Benjamin [in the former verse, and so continually in the History that is called Gibea of Benjamin] they may do unto (it) [viz. to the inhabitants of Gibea] according to all the folly, which it hath committed in Israel. [i.e. according to their desert]

11 So all the men of Israel were gathered against this city, combined together [Heb. Companions, accompanied, joyed together] as one man.

12 And the tribes of Israel sent men thorow out all the tribe of Benjamin, [Heb. thorowout all the tribes, i.e. The thousands, into which the tribe of Benjamin, (as others) was divided] saying; What Wickedness is this, that is done among you?

13 Now therefore deliver in those men, [Who are guilty of this abomination] those children of Belial [as above chap. 19. 22. see Deut. 13. on v. 13.] which are at Gibea, that we may put them to death, and put away the evil from Israel: but the (children) of Benjamin would not hearken to the voice of their brethren, the children of Israel. [making themselves thus guilty of that horrible fact of the inhabitants of Gibea.]

14 But the children of Benjamin gathered themselves together out of the cities unto Gibea: to go forth to battell against the children of Israel.

15 And the children of Benjamin were that day numbered out of the cities, six and twenty thousand men [Of this number were slain five and twenty thousand, and one hundred, v. 35. The nine hundred were perhaps left to possess the cities, to abide by the baggage, and to victual the camp. These, after the fight, were all slain in the cities, v. 48. six hundred (fewer then those of Gibea onely excepting the rest set out) escaped and remained alive, v. 47.] that drew sword, [see ch. 8. on v. 10. & below v. 17. 46.] besides that the inhabitants of Gibea were numbered, seven hundred chosen men.

16 Among all this people were seven hundred chosen men, which were left-handed. [Heb. lockt up on their right band, or, whose right hand was lockt up. See above chap. 3. on v.

15. *[all these [or, every one of these] slung with a stone at an hair (breadth) that they missed not. [Heb. and caused not (the same) to miss, or, fail, to go astray, even from hitting an hair. Here in the Hebrew text is the word used, which signifieth every where to sin, or, cause to sinne, because sin is a missing, failing, or straying from the law of God, when any thing agreeth not therewith, or (as the Apostle John saith, in the 1. Epist. ch. 3. v. 4.) is unwholesome, or, unlawfulness. Compare Job 5. on v. 24.]*

17 *And the men of Israel were numbered, beside Benjamin, four hundred thousand men that drew sword: all these were men of war.*

18 *And the children of Israel arose, and went up to the house of God, [Which was at Silo, Eastward of Mizpa and not far distant from Gibeā, see above ch. 19. on v. 18. Heb. Beth-el, i.e. the house of God: see below on v. 26.] and asked counsel of God, [see above ch. 1. on v. 1.] and said; [not being troubled about the justness of this war, nor about the victory, which notwithstanding they, (though much stronger then Benjamin) were to desire and expect from God, they onely ask counsel concerning the ordering of the battel, wherein they seem not to have agreed so well together, compare above ch. 1. 1.] who among us shall go up first to the battel against the children of Benjamin? And the LORD said, Judah (shall go up) first.*

19 *So the children of Israel rose up in the morning, and camped themselves against Gibeā.*

20 *And the men of Israel went out to battel against Benjamin: moreover the men of Israel ordered the battel, [i.e. They put themselves in order to fight, or put themselves in battel array] against them by Gibeā.*

21 *Then the children of Benjamin went forth from Gibeā: and they destroyed [Heb. spoiled: so below v. 25, 35, 42. The Hebrew word tendeth to the aggravation of slaying, as if one should say, utterly, and totally ruine, destroy. see Ezek. 9. 6, 8.] to the ground of Israel on that day two and twenty thousand men.*

22 *But the people (to wit) the men of Israel strengthened themselves: [i.e. They took courage, and recruited themselves, notwithstanding this slaughter] and they ordered the battel again [Heb. they proceeded, or, added, to order the battel] at the place where they had ordered (the same) the day before.*

23 *And the children of Israel went up, and wept before the face of the LORD, [viz. That of the congregation, where the Ark of the Covenant (which was a visible token of Gods presence and favour) was, see below v. 26, 27. & Lev. 1. on v. 3.] untill the evening, and asked counsel of the LORD, saying: Shall I [viz. Israel; so below v. 28.] again draw nigh [Heb. shall I adde, or proceed to draw nigh] to battel against the children of Benjamin, my brother? It seemeth, that they (in regard of the slaughter they had sustained) doubted whether it were pleasing to God, that they should thus fight against their brethren, without asking counsel concerning the event of the battel or victory] and the LORD said, Go up against him.*

24 *So the children of Israel drew neer to the children of Benjamin, the second day.*

25 *And those of Benjamin went forth to meet them, out of Gibeā, the second day, and felled [Heb. spoiled] down to the ground of the children of Israel yet eighteen thousand men: all these drew the sword. [i.e. all these were men of war: see ver. 17, & 15.]*

26 *Then all the children of Israel, and all the people, went up, and came to the house of God. [Heb. Beth-el; that is, Gods-house, as it is rendered by most Translators in this History. This is also the name of the famous place Beth-El, (see Gen. 28. 14.) and because in the following ver. it's said, that there was the Ark of the Covenant at that time, some gather from thence, that it was at Bethel, and not at Silo (no where mentioned in this history, but onely below, ch. 21. 12, 19, 21.) because the particle there seemeth not to agree so well, if there had been no place before named.*

But Beth-el was so far distant Eastward from Gibeā (as the best Maps tell us) that all the people could not easily go thither and come back again in so short a time: but Silo was close by Gibeā, the attentive Reader will be able to judge hereof. See above chap. 19. on v. 18. and below chap. 21. 12. *] and wept, and tarried there before the face of the LORD, and fasted that day untill the evening: and they offered burnt-offerings and thank-offerings before the face of the LORD.*

27 *And the children of Israel asked counsel of the LORD, for there [viz. In the house of God at Silo: others understand Bethel: see the annotat. on the former ver.] was the Ark of the Covenant of God in those days.*

28 *And Pinebas, [See above chap. 17 on v. 1.] the son of Eleazar, the son of Aaron, stood [i.e. ministered as High-Priest, see Deut. 10. 8 & 18. 5, &c.] before his face [viz. the Lords, or, before it; to wit, the Ark of the Covenant] in those days, saying: Shall I yet any more go forth [Heb. shall I (namely Israel) yet, or, henceforth adde, or, proceed to go forth] to battel against the children of Benjamin, my brother, or shall I cease? and the LORD said, Go up, for to morrow will I deliver him [viz. Benjamin] into thine hand.*

29 *Then Israel set liers in wait round about Gibeā.*

30 *And the children of Israel went up, on the third day, against the children of Benjamin: and they ordered (the battel) against Gibeā, as at other times.*

31 *Then the children of Benjamin went out, to meet the people, [viz. Israel] (and) were drawn away from the city; and they began to smite of the people, (and) to stab, [Heb. stabbed, or, stabbing, or, wounded to death, or, were killed] as at other times, in the streets, whereof the one goeth up to the house of God, [or, Beth-el] and the other to Gibeā, in the field, about thirty men of Israel.*

32 *Then said the children of Benjamin; They are beaten before our face, as formerly; but the children of Israel said, Let us flee, and draw him [To wit, Benjamin] away from the city unto the streets.*

33 *Then all the men of Israel rose up out of their places, and ordered (the battel) at Bael-thamar: [Lying Westward of Gibeā, as the Maps shew] also Israels ambush brake forth out of their place, after the making bare [i.e. after the city was bereft, or made bare of the souldiers, that now were drawn away from it, oth. out of the meadows; passages] of Gibeā, [i.e. Gibeā, as above v. 10.]*

34 *And ten thousand chosen men out of all Israel came, soon over against Gibeā, [To step in between the city and the souldier, to the end, they might not get into the city again] and the battel waxed heavy: but they [viz. those of Benjamin] knew not, that the evil would hit them [or, would overtake them, or, that the evil were neer at hand, or, approaching: so below ver. 41.]*

35 *Then the LORD smote Benjamin before the face of Israel, that the children of Israel destroyed [Heb. spoiled: As below v. 21, 25. How this hapned, is particularly mentioned in the following words] of Benjamin that day five and twenty thousand, and an hundred men: all these drew the sword. [See chap. 8. on v. 10. and above v. 7. and below v. 46.]*

36 *And the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted to the ambush, which they had placed against Gibeā.*

37 *And the ambush hasted, and brake forwards [Or, fell on, broke thorow] upon Gibeā: yea the ambush drew right thorow, [or, drew, viz. the people that were hard by to them, to press thorow into the city. Compare above chap. 4. on v. 6. Otherwise, made a drawing sound, blew with a long breath, drawing, viz. with the Trumpet, as Exod. 19. 13. Jos. 6. 5.] and smote all the city, [i.e. all that were found in the city] with the edge of the sword. [Heb. at the mouth of the sword.]*

38 And the men of Israel had an appointed time with the ambush: when they should cause a great rising up of smok to rise up out of the city. [Heb. should multiply a lifting up of smok to cause it to rise up from the city: That then those of Israel should wheel about, and fall upon the Benjamites, for it should be a token that the city was taken.]

39 So the men of Israel turned themselves about in the battel: [As fleeing men, or fugitives, to draw those of Benjamin off from the city: as was related above ver. 31.] and Benjamin had begun to smite, (and) to stab [Heb. stabbed; as v. 31.] of the men of Israel, about thirty men, for they [viz. those of Benjamin] said; Indeed he [to wit, Israel] is certainly smitten [Heb. being smitten, he is smitten] before our face, as in the former battel.

40 Then the lifting up [Whereof above v. 38.] began to rise up out of the city, (as) a pillar of smok: now when Benjamin looked behind him, behold the burning of the city, [Heb. The whole consumption, i. e. the burning, whereby the whole city was consumed] ascended up to heaven. [i. e. into the air, or skie.]

41 And the men of Israel turned themselves about, and the men of Benjamin were amazed: for they saw that the cut would hit them, [as above v. 34.]

42 Therefore they turned themselves before the face of the men of Israel toward the way of the Wilderneck; but the fight [i. e. The fighters] clave unto them, [i. e. nevertheless overtook them, hit them, as v. 45.] and those out of the cities, destroyed them in the midst of them. [Heb. spoiled them in their middle: i. e. then round about on all sides, they smote them, as followeth]

43 They beset Benjamin [i. e. The men of Benjamin; or the Benjamites] round about, they pursued him, they trod him down easily. [Heb. (in, or, with) rest: i. e. without much trouble or pains. Some take it for the name of a place, called Menua, or Menucha] untill before Gibeath toward the Sun-rising. [Hence some do gather, that there was yet another Gibeath, lying Eastward from Gibeath, or Geba, continually mentioned in this history; as the Maps also do place both these cities, calling the one Gibeath, or Geba, and the other (which is also called Gibeath) Gibeath, or Gabaath.]

44 And there fell of Benjamin eighteen thousand men: all these were men of war.

45 Then they turned themselves, and fled toward the wilderneck, unto the rock of Rimmon; [A city lying upon a rock between Bethel and Gibeath, on the Southern borders of Benjamin] but they made a glean among them on the streets, [Heb. they gleaned him (i. e. Benjamin) in the streets: i. e. they smote them here and there by parties, as they are wont to glean the remaining grapes in the vintage, and at last to cut them off that nothing might remain: see above chap. 8.2.] of five thousand men: besides, they clave close to them behind, [i. e. they followed or pursued them close upon the heels, gave them no breathing time, no rest, or time to escape or flee away] unto Gideon, and smote of them two thousand men.

46 So all that fell that day of Benjamin, were five and twenty thousand men, [In this number, are (according to the custome of the Scripture) left out the hundred (whereof above v. 35.) because of the wardness or completeness of the number. Compare above chap. 11. on verse 26.] that drew sword, all these were men of war.

47 But six hundred men turned themselves, and fled toward the wilderneck, unto the rock of Rimmon, and abode in the rock of Rimmon four months.

48 And the men of Israel turned again unto the children of Benjamin, [viz. Which remained in the cities] and smote them with the edge of the sword, [Heb. at the mouth of the sword] those of the whole city [Heb. of the city of whole-ness: compare Psal. 38.4.] even to the beasts, [other-

wife, from the men of the city, to the very beasts] yea all that was found; also they set [Heb. sent: as above chap. 1.8.] all the cities that were found on fire.

C H A P. XXI.

The children of Israel mourn for the destruction of the tribe of Benjamin, v. 1. &c. Find out a way to help the residu that remained unto wives, without breach of their oath, 3. The Inhabitants of Jabes in Gilead, for not coming up to this battel, are all destroyed, excepting four hundred damsels, whom the children of Israel bestow on a part of the remaining Benjamites, 8. For the others, they finde good, to grant them leave, to seize upon the dancing maidens at the feast in Silo, and to carry them away, as many as they have need of, 10. Betinking themselves, with what kind of answer they might pacifie their lamenting friends, 12.

NOW the men of Israel had sworn at Mizpa, [See above chap. 20. on v. 1.] saying: None of us shall give unto the Benjamites his daughter to wife.

2 So the people came unto the house of God, [Or, Beth-el,] and they continued there untill the evening, before the face of God: [see above chap. 20. on v. 23.] and they lift up their voice, and wept with great weeping.

3 And said; O LORD, God of Israel, why is this come to pass in Israel, that this day there is a tribe lacking in Israel? [Had they considered this before, and used their victory more moderately, they might easily have avoided all these troubles and grievances.]

4 And it came to pass the next day, that the people rose up early, and built there an altar: [Understand, an extraordinary Altar, besides the ordinary one, which was in the Tent of the Congregation: and this was done by reason of the great number of sacrifices of all the people. Compare 1 King. 8.64.] and they offered burnt-offerings and thank-offerings.

5 And the children of Israel said; Who is there out of all the tribes of Israel, that came not up into the congregation unto the LORD? [See above chap. 20. on v. 1.] for there was a great oath made concerning him that came not up unto the LORD at Mizpa, saying; he shall certainly be put to death. [Heb. he shall dying be put to death: or, dying he shall be made to die.]

6 And it repented the children of Israel concerning their brother Benjamin: and they said, This day is one tribe cut off from Israel. [Or, Should we this day cut off one tribe from Israel?]

7 What shall we do concerning wives, [i. e. That they may get wives, and that the tribe may be preserved] to those that remain? for we have sworn by the LORD, that we will give them none of our daughters to wives.

8 And they said; Is there any one of the tribes of Israel that came not up unto the LORD at Mizpa? And behold, there came none up from Jabes [Which lieth beyond the Jordan, where the same runneth thorow the sea of Genesareth, toward the East. See also 1 Sam. 11. vers. 1, 3, 9, &c. and 31. 11, &c.] in Gilead up into the camp unto the congregation.

9 For the people were numbred, and behold, there was none of the inhabitants of Jabes in Gilead.

10 Then the congregation sent thither twelve thousand men, of the most warlike: [Heb. of the children or sons of warlikeness, or, of the army,] and they commanded them, saying; Go forth, and smite with the edge of the sword the inhabitants of Jabes in Gilead, with the women, and the little children.

11 But this is the thing which ye shall do: all that is male, and all women, that have known the lying with a man, shall ye ban. [i. e. Destroy, kill, see Deut. 2. on v. 34.]

12 And they found among the inhabitants of Jabes in Gilead four hundred damsels, that were virgins, which had known no man by lying with the male; and they brought them into the camp at Silo. [See Jos. 18. 1.] which [viz. Silo, or, which camp] is, [or, which (viz. camp) was, &c.] in the land of Canaan. [beyond the Jordan toward the West, accounting from Gilead, which lay on the other side Jordan toward the East.]

13 Then all the congregation sent forth and spake [Heb. Both Verbs are put in the plural number, that is, they sent some, and by them did speak with them] unto the children of Benjamin, that were in the rock of Rimmon: and they cried peace to them.

14 So the Benjamites came again at the same time: and they gave them the women which they had saved alive. [The other being all bound or killed, as was enjoined v. 10.] of the women of Jabes in Gilead, but yet so there were not enough for them. [Heb. They found not for them. See of this phrase, Numb. 11. on v. 22. and Jos. 17. 16, &c.]

15 Then it repented the people concerning Benjamin: [Because there seemed no means to be left to provide wives for the rest] because the LORD had made a breach in the tribes of Israel.

16 And the Elders of the congregation said, What shall we, touching wives, do to those that are left? [Meaning the other, which were yet two hundred in number] for the women are destroyed [Heb. the woman is destroyed] out of Benjamin.

17 They said further; The inheritance of these that are escaped, is Benjamin; [Heb. Of the escaping; that is, of those that are escaped. The meaning is, those that are escaped must keep the whole inheritance, which was allowed to the tribe of Benjamin, in the time of Joshua: no part thereof may be given to any other tribe. Now so far as much as those that remain are few in number, therefore they ought to be provided of wives, that the tribe being enlarged, might continue in being, and might occupy and inhabit his inheritance. Oth. those that are escaped of Benjamin, (must keep their) possession: that no tribe, &c.] and there must be no tribe destroyed out of Israel.

18 But we may not give them any wives, out of our daughters? for the children of Israel have sworn, saying: Cursed be he that giveth a wife to the Benjamites.

19 Then said they; Behold, there is a Feast of the LORD at Silo, [What kind of Feast this was, is uncertain and doubtful. Some guess that it was the Feast of Leaf-huts, or of Tabernacles] from year to year, [Heb. from days to days; that is, from year to year: the meaning is, every year, or yearly. See this signification of the word days, Lev. 25. 29. and the annotation there] which is kept toward the North (part) of the house of God, [This is by most Expositors held to be a description of the places

where the people, coming up in great multitudes, from all quarters, were wont to spread, and recreate themselves, in regard that they had not room enough for that purpose in Silo. This description of the place was of use to the Benjamites, to make them heed the same, as followeth, of the house of God. Oth. Bethel] toward the Sun-rising, at the high-way, which goeth up from the house of God toward Sichem, and toward the South of Lebona.

20 And they commanded the children of Benjamin, saying: Go your ways, and lie in wait in the vineyards.

21 And give good heed; and behold when the daughters of Silo shall be gone forth to dance with dances, [Or, to pipe with pipes, or, to flute with flutes] then come ye forth out of the vineyards, and snatch [or, take, steal] unto yourselves, every one his wife, out of the daughters of Silo: and go your ways into the land of Benjamin. [unto the places, which they formerly inhabited, to build them up again, see v. 23.]

22 And it shall come to pass, when their fathers, or their brethren, shall come to plead before us, that we will say unto them, Be gracious unto them for our sakes, [The meaning is, Grant us these Benjamites favourably, that we may favour them at this once (according to the opinion of some) grant us these daughters for this once, give, yield them to us freely, out of mere grace and favour, for the following reasons or grounds. Oth. Be gracious unto them (viz. these Benjamites) for our sakes, or have compassion on them for our sakes, or, have compassion on us for them] because we took not a wife for every one of them in this war: [i. e. because we took no heed to reserve wives enough for all the remaining Benjamites, out of the inhabitants of the city of Jabes in Gilead. See above, v. 11, 12. So they take upon themselves the guilt of having dealt inconsiderately and imprudently] for ye gave them not, that ye should be guilty at this time. [But they took them themselves, so that ye are not in any wise guilty of the breach of the oath that ye have taken, see above ver. 1, 7, 18.]

23 And the children of Benjamin did so, and carried away according to their number, wives, of the dancing maidens, whom they took: and they went their ways, and returned to their inheritance, and built the cities again, [Which were burnt with fire, above chap. 20. 48.] and dwelt in them.

24 Also the children of Israel departed thence at that time, every man to his tribe, and to his family: So they went out from thence, every man to his inheritance.

25 In those days there was no King in Israel, [See above chap. 17. on v. 6] every one did what was right in his (own) eyes. [i. e. what seemed right to him, not what was right in the eyes of the Lord.]

The End of the Book of JUDGES.

THE



THE
B O O K
O F
R U T H.

The Argument of this B O O K.

THis Book is called the Book of Ruth, because therein is chiefly related her History, to wit, how she, by occasion of her first marriage to the son of Elimelech, was converted from Heathenish Idolatry to the true Religion, and further being come with her mother in law Naomi, out of the land of the Moabites, to Bethlehem Juda, by a wonderful providence of God, was married to Boaz, and so (notwithstanding that she was of heathenish descent) became the great Grand-mother of David, and consequently also the mother of our Lord and Saviour JESUS CHRIST, according to the flesh, for a glass of Gods incomprehensible grace, and a type of the calling of the Gentiles to the fellowship of our Lord CHRIST, the promised seed. This History pertaineth to the Government of the Judges, mentioned in the foregoing Book, happening in a time of famine and dearth in Israel. Some are of opinion, that Ruth came to Bethlehem about the year of the Creation, 2730. under Judge Thola, when certain years before, Israel was brought into great distress and want of all things, by the Midianites, as is related Judg. 6.4.

CHAP.

12 And they found among the inhabitants of Jabes in Gilead four hundred damsels, that were virgins, which had known no man by lying with the male; and they brought them into the camp at Silo [See Jos. 18. 1.] which [viz. Silo, or, which camp] is, [or, which (viz. camp) was, &c.] in the land of Canaan. [beyond the Jordan toward the West, accounting from Gilead, which lay on the other side Jordan toward the East.]

13 Then all the congregation sent forth and spake [Heb. Both Verbs are put in the plural number, that is, they sent some, and by them did speak with them] unto the children of Benjamin, that were in the rock of Rimmon: and they cried peace to them.

14 So the Benjamites came again at the same time: and they gave them the women which they had saved alive [The other being all bound or killed, as was enjoined v. 10.] of the women of Jabes in Gilead, but yet so there were not enough for them. [Heb. They found not for them. See of this phrase, Numb. 11. on v. 22. and Jos. 17. 16, &c.]

15 Then it repented the people concerning Benjamin: [Because there seemed no means to be left to provide wives for the rest] because the LORD had made a breach in the tribes of Israel.

16 And the Eldest of the congregation said, What shall we, touching wives, do to those that are left? [Meaning the other, which were yet two hundred in number] for the women are destroyed [Heb. the woman is destroyed] out of Benjamin.

17 They said further; The inheritance of these that are escaped, is Benjamin; [Heb. Of the escaping; that is, of those that are escaped. The meaning is, those that are escaped must keep the whole inheritance, which was allowed to the tribe of Benjamin, in the time of Joshua: no part thereof may be given to any other tribe. Now forasmuch as those that remain are few in number, therefore they ought to be provided of wives, that the tribe being enlarged, might continue in being, and might occupy and inhabit his inheritance. Oth. those that are escaped of Benjamin, (must keep their) possession: that no tribe, &c.] and there must be no tribe destroyed out of Israel.

18 But we may not give them any wives, out of our daughters? for the children of Israel have sworn, saying: Cursed be he that giveth a wife to the Benjamites.

19 Then said they; Behold, there is a Feast of the LORD at Silo, [What kind of Feast this was, is uncertain and doubtful. Some guess that it was the Feast of Leaf-huts, or of Tabernacles] from year to year, [Heb. from days to days; that is, from year to year: the meaning is, every year, or yearly. See this signification of the word days, Lev. 25. 29. and the annotation there] which is kept toward the North (part) of the house of God, [This is by most Expositors held to be a description of the places

where the people, coming up in great multitudes, from all quarters, were wont to spread, and recreate themselves, in regard that they had not room enough for that purpose in Silo. This description of the place was of use to the Benjamites, to make them heed the same, as followeth, of the house of God. Oth. Bethel] toward the Sun-rising, at the high-way, which goeth up from the house of God toward Sichem, and toward the South of Lebanon.

20 And they commanded the children of Benjamin, saying: Go your ways, and lie in wait in the vineyards.

21 And give good heed; and behold when the daughters of Silo shall be gone forth to dance with dances, [Or, to pipe with pipes, or, to flute with flutes] then come ye forth out of the vineyards, and snatch [or, take, steal] unto yourselves, every one his wife, out of the daughters of Silo: and go your ways into the land of Benjamin. [unto the places, which they formerly inhabited, to build them up again, see v. 23.]

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CHAP.

R U T H.

CHAP. I.

*E*limelech removeth by reason of the famine, from Bethlehem unto the land of the Moabites, and dieth there, v. 1, &c. His two sons marry Moabitish wives, and die likewise, 4. Naomi, widow of Elimelech, hearing that the famine ceased, travelleth with her two daughters in law, Orpa and Ruth, towards Bethlehem, 6. Naomi exhorteth both her daughters in law, to return back to their own country, 8. Orpa is perswaded, and returneth to her country, but Ruth will by no means forsake Naomi, 14. So both come to Bethlehem, 19.

IT came to pass in the dayes when the Judges [See Judg. 2. on v. 16.] judged, that there was famine in the land : [viz. Canaan. Compare Judg. 6. 4, 6.] therefore a man of Bethlehem Juda, [see Judg. 12. on vers. 8.] went to sojourn in the fields of Moab, [i. e. in the land of the Moabites, who descended from Lot, Deut. 2. 9. This land lay in the East, beyond Jordan, having many plain fields, see Deut. 34. 1, 8.] he and his wife, and his two sons.

2 Now the name of this man was Elimelech, and the name of his wife, Naomi, [see below v. 20.] and the name of his two sons, Machlon and Chiljon, Ephratites, [Bethlehem Juda was formerly called also Ephrata, Gen. 35. 10. and likewise the land wherein Bethlehem lay, Mich. 5. 2. hence they are called Ephratites] of Bethlehem Juda : and they came into the field of Moab, and abode [Heb. were] there.

3 And Elimelech, the husband of Naomi, died : but she was left with her two sons.

4 They took then Moabitish wives ; [Which was lawful to do, if these women were converted, otherwise not : for to marry Canaanitish wives was forbidden, upon this ground, lest they should seduce the people of God unto Idolatry, which reason or ground had also place in the Moabitish idolatrous women. See Ezra. 9. 1. Nehem. 13. 23. that Ruth was converted, appeareth plain, below v. 16. and chap. 2. 12.] the name of the one was Orpa, and the name of the other, Ruth : and they continued there about ten years.

5 And those two, Machlon and Chiljon died also : so this woman [viz. Naomi] was left, after her two sons, and after her husband.

6 Then she arose with her daughters in law, and returned out of the fields of Moab : [To go unto Bethlehem Juda, v. 19.] for she had heard in the land of Moab, that the LORD had visited [see Gen. 21. on v. 1.] his people, giving them bread. [i. e. corn, and besides all things ne-

cessary to the sustentation of mans life : so that the famine and scarcity ceased.]

7 Therefore she went forth out of the place where she had been, and her two daughters in law with her : now as they went on the way, to return unto the land of Juda. [Understand this of Naomi, who had dwelt before in the Land of Juda, and returning thitherward, was accompanied with her daughters in law, who had not been, nor dwelt there, see v. 10. and chap. 2. 6.]

8 So Naomi said to her two daughters in law ; Go your wayes, return, each to her mothers house : [Either because perhaps Orpa's father was dead, or because the mothers do cunningly love the daughters most. It's said of Ruth chap. 2. 11. that she had left her father] the LORD shew kindnesse unto you, as ye have done unto the dead ; [meaning Machlon and Chiljon, the sons of Naomi, and her daughters in law's true lawful husbands] and unto me.

9 The LORD grant unto you, that ye may find rest, [See below chap. 3. 1.] each in the house of her husband ; [which ye shall happen to marry] and when she kissed them, [to take her leave of them, see Gen. 29. on v. 11.] they lift up their voice, and wept.

10 And they said unto her : We will surely return with thee unto thy people, [i. e. We will accompany thee that returnest unto thy people, and will go with thee.]

11 But Naomi said ; Return, my daughters ; why should ye go with me ? have I yet sons in my body, [Heb. bowels] that they may be husbands to you ? [according to the law, Deut. 25. 5.]

12 Return my daughters, go your wayes ; for I am too old to have an husband : [Heb. I am grown older, then that I should become to an husband] if I should say I have hope, if I also this night should have an husband, [Heb. should become to an husband, to wit, a wife, or should this night lie with an husband] yea should also bear sons ;

13 Would ye tarry for them, untill they were grown big ; would ye be reserved for them, to take no husband ? [Heb. That ye should become to no husband] no my daughters, for it is more bitterer to me then to you ; [viz. that I must part from you : or, because I now being old have lost my husband and children, and ye may yet enjoy comforts from future husbands and children. Otherwise, 'tis most bitter to me, for your sakes, or, because of you : because ye have lost your husbands, and now also are so loath to depart from me] but the hand of the LORD is gone out against me. [As if she had said : Forasmuch as it is Gods blow, plague, and work, that I am bereft of my husband, and both my sons, and now also must lose your

your company, therefore I must wholly cast my self upon God, left satisfied in his will, and so ought you also to do.]

14 Then they lift up their voice, and wept again, and Orpa kissed her mother in law, [To wit, Naomi, taking therewith her leave, and returning to her dwelling place, or place of abode. See the following verse, and above on v. 9.] but Ruth cleave unto her [That is, she would not part from Naomi; but tarried with her, and went on with her, as in the following verses is declared.]

15 Therefore she [viz. Naomi] said; Behold, thy sister in law [Heb. thy brothers wife, that is here, she that hath had thy husbands brother to her husband] is returned unto her people, and unto her Gods: [Or, her God, to wit the Idol of the Moabites, called Camos. See Judg. 11. on v. 24.] return thou also after thy sister in law.

16 But Ruth said; Fall not against me, that I should leave thee, to return from after thee; for whither thou shalt go, I also go, and where thou shalt overnight, I will overnight; thy people is my people, and thy God my God. [Hereby she manifesteth her conversion to the true God, and her fellowship of his Church; wherein it seemeth that Naomi would have proved hereby the precedent arguments, drawn from the example of her sister in law. Compare Job. 24. 19.]

17 Where thou shalt die, will I die, and there will I be buried: let the LORD do so to me, and so let him add thereto; [i. e. Let the Lord punish me so, and let him go on in his punishment, and increase the same: if I mean otherwise, or do otherwise, then I have spoken. It's a kind of oath, wherein the evil is concealed which they thought or wished to themselves, or left to the judgment of God. Compare 1 Kings 19. on v. 2. and Genes. 14. on v. 23.] if death (alone) shall not make a separation between me, and between thee.

18 Now when she saw, that she had strongly purposed to go a long with her, she then ceased to speak to her.

19 So they both went until they came to Bethlechem: and it came to passe, when they came in Bethlechem, that all the City was troubled about them, and they, [i. e. the women at Bethlechem] said; Is this Naomi.

20 But she said unto them; call me not, Naomi, [i. e. my loveliness, delightfulness, my pleasure] call me, Mara; [i. e. bitter, or, bitterness] for the Almighty [Heb. Schaddai. See Genes. 17. on v. 1.] hath inflicted great bitterness upon me. [In bereaving me of my husband and both my sons.]

21 I went away full, [Having my husband and my two sons alive, with sufficient means to live upon] but the LORD hath made me return empty: [viz. bereft of my husband, and my two sons, and means. See below chap. 2. 18.] why should ye call me, Naomi, whereas the LORD witnesses against me, [i. e. hath set himself as an adversary against me, or hath by his judgments, and plagues testified his displeasure against me, and convinced me of my sins. Compare Job 10. 17. and 16. 8. Malach. 3. 5. James 5. 3.] and the Almighty hath done evill to me? [Oth. hath pressed me down, or, smitten; i. e. hath sent me adversity, misery, and distress. See Gen. 19. on v. 19.]

22 So Naomi returned, and Ruth, the Moabiteesse her Daughter in law, with her, who returned [i. e. accompanied Naomi in her returning: as above v. 7. and 10.] out of the fields of Moab: and they came to Bethlechem in the beginning of barley-harvest.

CHAP. II.

Ruth going forth to glean ears of corn in the fields, lighteth upon the fields of Boaz, her deceased husbands near kinsman, v. 1, &c. Who sheweth much kindness to her, and giveth strict charge to his servants concern-

ing her, 8. Ruth coming home telleth Naomi what had befallen her, 18. Who giveth God thanks for it, and exhorteth Ruth to continue in the field, 20.

Now Naomi had a kinsman [Heb. properly acquaintance; but this word is also taken for a near Kinsman, Cousin, or Brother in law. See Prov. 7. 4. and below chap. 3. 2.] of her husbands, [viz. of the deceased Elimelech as followeth,] a man, mighty in power, of Elimelechs family; and his name was Boaz.

2 And Ruth, the Moabiteesse said unto Naomi; Let me, I pray thee, go into the field, and glean of the ears [Compare Levit. 19. 9. and 23. 22. Deut. 24. 19, &c.] after him, in whose eyes I shall find grace; [i. e. With whom I shall obtain this favour, that he suffer me to glean in his field some ears of corn after the reapers. See of this phrase, Gen. 18. on v. 3. also below v. 10, 13.] and she said unto her; go thy wayes, my Daughter.

3 So she went her wayes, and came, and gleaned in the field, after the reapers: and there fell to her by change, [Heb. her meeting, or dealing, hap, accident, hapned, or beset, met, dealt, &c. this is affirmed in respect of Ruth, who knew not whose field it was: but it was so ordained by God, to prepare the way to that which hereafter is related] a part of the field of Boaz, [Matth. 1. 5. called Boaz,] who was of the family of Elimelech.

4 And behold, Boaz came from Bethlechem, and said unto the reapers; The LORD be with you: and they said unto him; The LORD blest thee. [See Gen. 12. on v. 2.]

5 Afterward Boaz said unto his youth; [That is, to say here, his man-servant, as in the following verse appeareth. See of the use of the Hebrew word, Gen. 22. on v. 5.] that was set over the reapers; Whose is this young Woman?

6 And the youth, that was set over the reapers, answered, and said; This is the Moabitish young Woman, who is returned [See above chap. 1. on v. 1. and 10.] with Naomi out of the fields of Moab.

7 And she said; Let me, I pray thee, glean, and gather (ears) amongst the sheaves, after the reapers: so she came go (or continued) from the morning untill noon. [Heb. from then, the morning, &c.] now her tarrying at home is a little while. [Or, her tarrying is here a little while at home. That is, this morning she was a little while at home, for the residue, her tarrying is here. Otherwise, That she now hath sat in the hut, or, within doors, is but a little while. Understand in the hut of Boaz, which perhaps was made in the field, to hide ones self sometimes a little from the parching heat, or to take sometimes a little rest, perhaps also to eat or take victuals in.]

8 Then said Boaz unto Ruth; hearest thou not, my Daughter? go not to glean in another field; also thou shalt not go away from hence: but here shalt thou abide by my maidens. [Meaning, maid-servants, which I have in or about my work, as above youth, for man-servant, vers. 5.]

9 Thine eyes shall be upon this field, which they [viz. The reapers] shall reap, and thou shalt go for them; [i. e. the maid-servants] have I not charged the youths, [As if he should say, I have strictly charged them. See Judges 4. on v. 6.] that they shall not touch thee? when thou art a thirst, then go to the vessels, and drink of that which the youth shall have drawn.

10 Then she fell on her face, and bowed her self to the ground, [See Genes. 18. on v. 2.] and she said unto him; Why have I found grace in thine eyes, that thou takest knowledge of me, [i. e. That thou talkest familiarly with me, and dealest truly with me, as if I were thine acquaintance, and kin to thee] whereas I am a stranger?

11 And Boaz answered, and said unto her; It hath been clearly told me, [Heb. being told it, was told me] all that

that thou hast done to thy mother in law, after the death of thy husband, and hast left thy father, and thy mother, and the land of thy nativity; and art gone unto a people, which thou knewest not heretofore. [Heb. yesterday, ere yesterday.]

12 The LORD recompense thee thy deed - and thy reward [Which God hath graciously promised to well doers] be perfect from the LORD, the God of Israel, under whose wings [i. e. gracious protection, defence, & cherishing, a comparison taken from the young ones of birds, who shelter or cover themselves under the wings of the old ones, or of their dams, to be cherished and protected. See Psal. 17. 8. and 36. 8. and 57. 2. and 63. 8. and 91. 4. Matth. 23. 39.] thou art come to take refuge. [Or, that art come to take refuge under his wings, or, to seek protection, or, to trust thyself.]

13 And she said; let me find grace in thine eyes, my Love, [Or, I shall find grace, &c.] seeing thou hast comforted me, and seeing thou hast spoken according to the heart [See Gen. 34. on v. 3. and Judg. 19. on v. 3.] of thine hand-maid: although I am not, as one of thy hand-maids, [Or, shall not be, &c. That is, I will not esteem so much of myself, or carry myself so, as if I were one of thine hand-maids, but lessie.]

14 Now when it was eating time, Boaz said unto her; Come hither, and eat of the bread, and dip thy morsel in the vinegar: so she sat down at the side of the reapers, and he reached her parched (corn,) [Or, grout, frumenty; ready drest for food. Compare 2 Sam. 17. 28.] and she did eat, and was satisfied, and left. [Compare below vers. 18.]

15 Now when she rose up, to glean, Boaz charged his youths, saying; Let her also glean among the sheaves, and reproach her not.

16 Yea let also now and then somewhat of the handfuls fall for her, [Heb. robbing rob for her of the handfuls. That is, now and then, or of purpose, or, willingly rob your handfuls, letting ever and anon some ears fall or drop down from them, that so she may gather and glean the more] and let it lie, that she may glean it, and rebuke her not.

17 So she gleaned in that field until the evening: and she beat out [See Judg. 6. on v. 11.] that she had gleaned, and it was about an Ephah [See Exod. 16. on vers. 36.] of barley.

18 And she took it up, and came into the City, and her mother in law saw what she had gleaned: she also brought forth, and gave to her that with she had reserved from her satisfying. [See above v. 14.]

19 Then said her mother in law unto her; [viz. Naomi unto Ruth] Where hast thou gleaned to day, and where hast thou wrought? [Heb. done: to wit, thy work. So Matth. 20. 12. These last have done one hour, to wit, work; i. e. laboured, wrought. So in the following verse. See further, Prov. 31. on v. 13.] Blessed be he [as v. 20.] that did take knowledge of thee: [See above on v. 10.] and she told her mother in law, with whom she had wrought, and said; The name of the man, with whom I have wrought to day, is Boaz.

20 Then said Naomi unto her Daughter in law; blessed be he unto the LORD, [That is, of the Lord: Compare Genes. 24. on v. 31. and below chap. 3. 10.] who [Namely Boaz,] hath not omitted his kindness to the living [viz. to thee and me] and to the dead: [viz. to my deceased husband and two sons, which were of his blood, or kindred, for he now doeth unto us for their sakes] moreover, Naomi said unto her; That man is near of kin unto us, he is one of our redeemers: [i. e. who hath right, by reason of his next kinship, to redeem our inheritance and persons (which were aliened and sold) and to buy them back again, and to set them at liberty, and also to make or take a march for thee, according to the Laws, Levit. 25.

vers. 25, &c. and 47, &c. Deut. 25. 5, &c. Matth. 22. 24, &c.]

21 And Ruth the Moabite said; Also, [Understand, must be blessed, from the former verse. Or, also (thalt thou know) that he, &c.] because he said unto me; Thou shalt keep thee by the youths, that I have, until they shall have ended all the harvest, that I have.

22 And Naomi said unto her Daughter in law Ruth; 'Tis good; my Daughter, that thou go out with his maidens, that they fall not against thee in another field: [As if she should say; continue still there, where thou art so well dealt withal, and go not into another field, where thou mayest be ill dealt withal.]

23 So she kept her self by the maidens of Boaz, to glean, until the barley-harvest and wheat-harvest were ended: and she abode with her mother in law.

CHAP. III.

By Naomies advice v. 1, &c. Ruth goeth to the threshing-floor of Boaz, and lieth down at his feet. 6. Who awaking, dealeth kindly with her, and acknowledgeth the right of redemption, 8. But forasmuch as there was another nearer kinsman than himself, he is minded first to discourse with him, 12. Sendeth Ruth betimes in the morning home with a large present, 14.

And Naomi, her mother in law, said unto her; My Daughter; should I not seek rest for thee, that it might be well with thee? [i. e. endeavour to provide a good match for thee? intimating that it was wholly her duty to do it. See such questions above chap. 2. on v. 9. So in the following verse.]

2 Now then, is not Boaz with whose maidens thou hast been, [viz. to glean ears: above chap. 2. 8, 22, 23.] (of) our kindred? [Heb. properly, is not Boaz our acquaintance? See above chap. 2. on vers. 3. and v. 20. 17.] Behold, he will this night winnow in the threshing-floor. [Heb. the threshing-floor of barley; i. e. the barley, that is in the threshing-floor.]

3 Therefore go thee thy self, and anoint thy self [With sweet-smelling oil, as was in the East countreys See 2 Sam. 12. 20. and 14. 2. 2 Chron. 28. 15. Psal. 104. 15 Matth. 6. 17.] and put on [Heb. on thee, or, over thee] thy garments, [to wit, the best, that thou hast] and go down to the threshing-floor: (but) make not thy self known unto the man, until he shall have made an end of eating and drinking.

4 And it shall come to passe, when he lieth down, [To sleep] that thou shalt mark the place, where he shall be laid down, go then in, [this advice and counsel according to the outward appearance, seemeth not to be honest; but Naomi knowing the piety and honesty of Boaz and Ruth, as also considering Boaz his age, doubted not, but that Boaz would deal honestly and wisely in this business, as he also did: so that Naomi was not deceived or mistaken in her confidence. Concerning the scandal, Naomi knew prudently to avoid that by the circumstance of time and place, as also Boaz himself. See his foot coverlet v. 14.] and turn up and lay thee down: [Or, uncover his feet. The Hebrew word is also found below v. 7, 8, 14. Item Dan. 10. 6.] so shall he tell thee what thou shalt do.

5 And she [That is, Ruth] said unto her; Whatsoever thou sayest (to me,) I will do.

6 So she went down to the threshing-floor, and did according to all that her mother in law had commanded her.

7 Now when Boaz had eaten and drank, and his heart

was merry, [Heb. good. As Judg. 10. 25. See there] then he came to lie down at the uttermost (part) of a (corn-) heap: afterward she came in softly, and turned up his foot-coverlet, and laid her (down)

8 And it came to passe at midnight, that that man was afraid, and caught hold about him; [Or, turned himself hither and back again, or, hither and thither] and behold, a woman lay at his foot-coverlet.

9 And he said; who art thou? and she said; I am Ruth, thine hand-maid: spread therefore thy wing over thine hand-maid; [i. e. Take me under thy protection, as an husband doth his wife. Compare above chap. 2. on v. 12. Or, thy hem, border skirt, to wit, of thy garment] for thou art the redeemer. [See above chap. 2. on v. 20.]

10 And he said, blessed be thou unto the LORD, my Daughter: Thou hast made this thy last kindness better then the first, [The meaning is, that which thou doest now, is yet better then the former, which thou didst to thy deceased husband, and thy mother in law Naomi. See above chap. 1. 8. and chap. 2. 11.] forasmuch as thou hast not gone after young men, whether poor or rich.

11 And now my Daughter, fear not; whatsoever thou hast said, will I do unto thee: for all the City [Heb. gate. See Genes. 22. on v. 17.] of my people doth know that thou art a virtuous [Or, courageous] woman.

12 Now then, it is true indeed, that I am a redeemer: but there is yet one redeemer, nearer then I.

13 Tarry this night over; further in the morning it shall come to passe, if he redeemeth thee, good, let him redeem; but if he hath no minde to redeem thee, then will I redeem thee, (as true as) the LORD liveth: lay thy self down untill the morning.

14 So she lay down at his foot-coverlet until the morning, and rose up before the one could know the other: [Heb. the man his neighbour.] for he said; Let it not be known, that a woman hath come into the threshing-floor. [As Boaz had a good conscience before God, so would he also keep a good name and repute among men.]

15 Furthermore he said; Bring the scarf [Or, apron wherewith the women cover the fore-part of their body] that is upon thee, and hold it, and she held it: and he measured six (measures) of barley, and laid them upon her; afterward he went into the City.

16 Now she came unto her mother in law, who said; Who art thou, my Daughter? [It was yet so dark, that the one could not well know the other, as is said, v. 14. although Naomi might have perceived by the burden that she carried, that she was but young, so that she (after the custome of old folks) called her Daughter;] and she told her all, that that man had done to her.

17 Also she said; he gave me these six (measures) of barley: for he said (unto me;) Come not empty unto thy mother in law.

18 Then she said; sit (still) my Daughter, until thou know how the matter will fall out: for that man will not rest unless that he have finished this thing to day.

CHAP. IV.

Boaz treateth in the place of judicature with the other kinsman, that was nearer then himself, whether he will make use of his right of redemption, and marrie Ruth, or no, ver. 1, &c. When he refused it, and resigned his right, Boaz calleth the Court and the people to bear witness, and with congratulation of all the standers-by, marrieth Ruth, 6. Who beareth him Obed, Davids grand-father, 13. The Genealogie of Perez unto David, 18.

And Boaz went up to the gate, [Where they kept Court, & the people assembled together] and sat him

(down) there: and behold, the redeemer, of whom Boaz had spoken, [see chap. 3. 12.] passed by: so he [viz. Boaz] said: Turn in hither, sit (down) thou, such an one, [Heb. Peleni Almoni. A phrase used by the Hebrews, when they mean any one, whose name they know not, or (it may be) have forgotten or intend not to name, in stead whereof we use to say N. N. or, thou man, whatever be thy name. See also 2 Kings 6. 8.] sit thee (down) here: and he turned in thither, and sat him (down.)

2 And he, [viz. Boaz] took ten men of the eldest of the City, [See 1 Kings 21. on v. 8.] and said; Set ye (down) here, and they sat them (down.)

3 Then said he unto that redeemer; Naomi that is come again out of the Land of the Moabites, hath sold [viz. through need and want. See Levit. 25. 25.] the parcel of Land, which was our brother [i. e. kinsman] Elimelech.

4 And I said; [Oth. thought. See Genes. 20. on v. 11.] I will reveal it (before) thine ear, [Heb. I will discover it before thine ear: i. e. I will make thee hear it; I will reveal to thee, or make known to thee that which thou art ignorant of, that thou, as being the nearest of kin mayest declare thy self; what thou meanest to do. When the ears are covered, a man can hardly hear, on the contrary, when they are uncovered, and free, or open, a man heareth well. See the like phrase, 1 Sam. 9. 15. and the annotat. there. Item 2 Sam. 7. 27. Job 33. 16.] saying, Take [Buy, Purchase, and so in the following verses] it in the sence of the inhabitants, & so in the presence of the eldest of my people, if thou wilt redeem it, redeem it; and if it also shall not be redeemed, tell it me, that I may know it: for there is none, besides thee, that can redeem it, and I after thee: [i. e. I am the next after thee] then he said; I will redeem it.

5 But Boaz said; That the day, when thou takest the Land of the hand of Naomi, then thou shalt also take it of Ruth the Moabites, the wife of the dead, [viz. Machlon, the son of Elimelech,] to raise up the name of the dead upon his inheritance. [That is, as being sold and alienated not only by Naomi, but also by Ruth; and in that respect thou must also marry Ruth, to raise up seed unto her deceased husband, (whose next kinsman thou art) according to the Law, Deut. 25. 5.]

6 Then said that redeemer; I shall not be able to redeem it for my self, lest peradventure I mar mine inheritance. [That is, lose it, and likewise my name die. For if he should beget but one son by Ruth, the same should be held and accounted as the son of the party deceased, and bear his name according to the Law, Deut. 25. 6. so that this redeemer's name should thereby be as it were dead] do thou redeem my redemption, [i. e. that, whereunto I have the right of redeeming] for thy self, for I shall not be able to redeem it.

7 Now this was concerning all resignation; [Or, heretofore, in times past] (a custome) in Israel, concerning the redeeming, and concerning the changing, or publick alienation, to confirm the whole matter, the man plucked off his shoe, [Compare Deut. 25. on v. 9.] and gave it to his neighbour: [To whom he resigned up his right, and was thereof himself for the future debared] and this was a testimony in Israel. [that a man resigned up his right of any land or inheritance to another, to be enjoyed and possessed by him as his own.]

8 Therefore this kinsman said unto Boaz; Take thou it for thy self; and he pluckt off his shoe. [Forasmuch as here is no mention made of Ruth, and Naomi had commandeth her to keep herself quiet, and to let Boaz alone with the business, chap. 3. 18. therefore from thence may be gathered, that Ruth was not here present; neither did manage this business before the Court, but Boaz; therefore this man delivered his shoe unto Boaz. Otherwise the Law, Deut. 25. 9. would doubtless have been prosecuted, unless the same had been mitigated by mans liking

9 Then said Boaz unto the eldest, and (unto) all the people; Ye are witnesses this day, that I have taken or purchased all that was Elimelechs, and all that was Chilion and Machlons, of the hand of Naomi: [i. e. being aliened or sold by Naomi, as above v. 5.]

10 Moreover, I purchase [Heb. buy, get, obtain] also Ruth, the Moabitess the wife of Machlon, for a wife unto me, to raise up the name of the dead upon his inheritance, that the name of the dead be not rooted out from his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, together with the eldest, said; we are witnesses: the LORD make this woman that cometh into thine house, as Rachel, and as Lea, who both did build the house of Israel; [i. e. increased the house of Jacob by bringing forth Children. See Genes. 16. on vers. 2.] and deal generously, [Or, make, get riches, attain mighty, grow powerful, mighty,] in Ephrata, and make (thy) name famous [Heb. proclaim the name] in Bethlehem.

12 And let thy house be as the house of Perez, (whom Thamar bare unto Juda) [Here, and in the following verses is discovered the main cause, wherefore the Holy Ghost is pleased to insert this whole History of Ruth into the Canonical books of the Holy Scripture, and to preserve the same: to wit, that the truth of Gods promise might appear, that the Messias should spring forth from Juda, Gen. 49. 10. whose generalogic (according to the flesh) is related in the following verses, unto David, and so from David unto Christ, Math. chap. 1. and Luke chap. 3.] of the seed, which the LORD shall give thee, by this young woman.

13 So Boaz took Ruth, and she became a wife unto him, and he went in unto her: [See Genes. 6. on vers. 4.] And

the LORD gave her, that she conceived, [Heb. conception] and bare a son.

14 Then said the women unto Naomi, praised [Heb. blessed] be the LORD, who hath not omitted to give thee this day [Heb. who hath not caused to cease unto thee this day] a redeemer: [Meaning the son of Ruth, who as heir did enter into his fathers (viz. Machlons, who was Naomies son) seed, as from the sequel may be gathered. Others understand this of Boaz] and let his name be famous [Heb. proclaimed, or, named. Compare above v. 11.] in Israel.

15 He shall be unto thee a cherisher of the soul. [Heb. a restorer, of the soul: i. e. he shall restore thy life and vigour, and make thee as it were young again. Compare Psal. 19. on vers. 8. and 23. 3. Lament. 1. 11, 19.] and to maintain [Or, feed, support. See the like use of the Hebrew word, Genes. 45. 11. and 47. 12. 1 Kings 18. 4. Psal. 55. 23.] thine old age: for thy Daughter in Law, which loveth thee, hath born him, which [viz. Daughter in Law Ruth] is better to thee then seven sons; [that is, then many sons. See Genes. 4. on v. 15.]

16 And Naomi took that child, and set it upon her lap, and became his Nurse.

17 And the neighbour women gave him a name, saying, Unto Naomi is a son born: and they called his name Obed; this is the father of Isai, [Heb. Ischai] the father of David.

18 Now these are the births [i. e. offspring, posterity, who were born and descended from Perez] of Perez; Perez begat Hezron. [Heb. Chesron]

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahesson, [Heb. Nachschon] and Nahesson begat Salmon.

21 And Salmon begat Boaz, and Boaz begat Obed.

22 And Obed begat Isai, and Isai begat David.

The end of the Book of Ruth.



THE FIRST BOOK OF SAMUEL.

The Argument of this Book.

First, in this Book is related and described the birth of Samuel, and how his Mother dedicated him to the Ministry of God: likewise the hymne or song of praise made by his Mother: as also the obstinate and wilfull wickednesse of the sons of Eli, who is reprov'd for it by a man of God, and foretold of the ruine of his house: which is also declared unto him by Samuel, who is ordained of God to be a Prophet, and acknowledged and taken for such by the people. Afterward in this Book is declared, how Israel was plagued by the Philistines, and how the Ark of God was taken, and carried away by the Philistines, which Eli hearing, falleth down backwards, and breaketh his neck. The Philistines bring the Ark of the Lord into the Temple of their Idol Dagon, who falleth down before the Ark, and is broken to pieces, and the Philistines are grievously plagued of God in their privies. Wherefore they send back the Ark of the Covenant with Presents: It cometh to Beth-Semes in the land of Juda: from thence it is carried unto Kiriath-Jearim, where Samuel setteth up a Reformation of Worship, and service of God: And he assembleth the people together at Mizpa, where the Philistines intended to fall upon them, but God affrighted them by a great and mighty thunder, and they were beaten of the Israelites. Samuels sons, being made Judges by him in his old age, follow not the foot steps of their Father, with the Israelites, desire a King for to rule over them, which displeaseth the Lord, who advertiseth them by Samuel, how they should be dealt withall by the King: But the people notwithstanding persevering in this request, at length the same is condescended unto both by God, and Samuel: and he telleth Saul, who was come unto him at Mizpa, that he was the man that should be created King over Israel: and he anointeth him for that very purpose: who in the beginning of his reign smiteth the Ammonites. Samuel leaveth his office of Judge, and having declared how sincerely and uncorruptly he had behaved himself therein, is dismissed and thanked with a glorious testimony and applause of all the people. Saul and Jonathan make war against the Philistines, and others, and smite them. Samuel telleth Saul that the Lord would take away the Kingdom from him, and he anointeth David King over Israel. Who encountreth with the Giant Goliath, and conquereth him. Saul waxing jealous

jealous against David, because of the honour and reverence shewed to him, seeketh his life: Who thereupon fleeth from the Court, and cometh unto Samuel at Najoth, and he maketh a League of Amity with Jonathan, the Son of Saul. He fleeth and cometh for shelter unto Achis King of the Philistines, where he behaveth himself like a mad-man. He goeth to Adullam, where his friends and others are gathered to him: But he strayeth from the one to the other: and Saul causeth Achimelech the High-Priest, and all his Fathers house to be put to death, as also four score and five Priests, and the Citizens of Nob, because they had entertained and nourished David and his men. David fleeth into the Wilderness of Siph, from thence into the Wilderness of Maon, whither he pursueth close after him, untill newes was brought him, that the Philistines had invaded the Land; Whom having quelled, he proceedeth in his pursuit after David. But at length, acknowledging his offence unto him, entreateth David to favour his Posterity, when he should come to the Crown. Afterwards is related the death of Samuel, and Davids dealing with Nabal, and with Abigail: Item, how Saul persisted in pursuing after David: insomuch that he at length fled unto Achis, King of Gath, who gave him the City Ziglag, from whence marching forth with his men of war, he plundereth and slayeth certain of the neighbouring people thereabouts. And when the Philistines went forth with great strength, to battel against Israel, Saul asketh counsel of the Lord; but when he answered him not, he addresseth himself unto a witch for counsel. David being willing and ready to go forth with King Achis to battel against Saul, is sent back. In his absence, Ziglag is plundered by the Amalekites, but he pursueth after them, and recovereth the prey. Lastly, in this book is described the death and ruine of Saul, and his sons.

In this first Book of Samuel are described the Histories of fourscore years; namely, forty years under the government of Eli the Priest, chap. 4. 18. And other forty years under the government of Samuel and Saul, Act. 13. 21.

This Book (as also the next following) is called the Book of Samuel, because therein are described and mentioned, the Parents, Birth, and Education; also the Youth, Life, and Government of Samuel, as Judge over Israel: Likewise the Life of two Kings, who, by the command of God, were by him anointed Kings over Israel. The Greek and ancient Latine Translators have joyned the two Books of Samuel, and the two next following Books together, and have called all four the Bookes of the Kings, because in these four Bookes are recorded the Lives, and the special Acts or Deeds of all the Kings, that have reigned over the people of God, from the first to the last, untill the Kingly Government, by the just judgment of God, received a period and determination among them.

I. SAMUEL

I. SAMUEL.

CHAP. I.

Elkana goeth yearly up unto the Feast at Silo, with both his wives, ver. 1, 2 & c. Whereof the one, named Hanna, was barren, 5. The other, namely Peninna, upbraided Hanna with her barrenness, 6. Wherefore Hannah prayeth fervently unto the Lord for a Son, whom she promiseth to give unto the Lord to minister unto him 10. Eli the Priest, thinking that she was drunk, rebuketh her, 12. But being better informed by her, 15 comforteth her, 17. She returneth homeward with Elkana, 18. She conceiveth, 19. and beareth Samuel, 20. When she had bred him up, she dedicateth him wholly unto the ministry of the Lord, as she had promised, 24.

THere was a man of Ramathaim [This word in the Hebrew is put in the dual number, as if one should say, twofold Rama, because this city (as it is thought) was divided into two parts, *Matth. 27. 27.* it is called *Arimathea*] *Zophim*, [i. e. of the Zophites, or of the inhabitants of the land of Zuph, whereof mention is made below, chap. 9. 5.] of the mountain of Ephraim, [hereby this city is distinguished from Rama in Benjamin, and from Rama in the tribe of Naphtali, and other cities more, that are called Rama] whose name was *Elkana*, a son of *Jerocham*, the son of *Elihu*, the son of *Tochu*, the son of *Zuph*, an Ephraimite. [Otherwise, an Ephraimite, as *Judg. 12. 5.* i. e. one that is born in the land of Ephraim : but he was by descent of the tribe of Levi, *1 Chron. 6. 27.*]

2 And he had two wives, the name of the one was Hanna, and the name of the other was Peninna, but Hanna had no children.

3 Now this man went up out of his city from year to year [Heb. *From dayes to dayes.* The Hebrew word *Jamim* is often used in the holy Scripture for years : and here is mention made of the three Annual Feasts of the Jews : see *Levit. 23. 29.*] to worship, and to offer unto the LORD of Hosts at Silo, [where the Tabernacle was, *Jos. 18. 1.*] and there were the two sons of Eli, *Hophni* and *Pinebas*, the Priests of the LORD [viz. under their Father Eli, who was the High-Priest.]

4 And it came to pass on that day when Elkana offered, [viz. Thank-offering, whereof he that offered, had his part or portion, which he might eat with his family] that he gave to Peninna his wife, and all her sons, and all her daughters, portions. [viz. of the offering or sacrifice : see *Deut. 11. 12.* & *16. 11.*]

5 But unto Hanna he gave an honourable portion, [i. e. Which was glorious to behold. Heb. a piece of two faces. This courtesy Elkana shewed to his wife Hanna, to recreate her therewith] for he loved Hanna [i. e. he loved her exceedingly more then he did Peninna : see the like example, *Gen. 29. 30.*] but the LORD had shut up her womb. [see *Gen. 20. 18.*]

6 And her adversary [viz. Peninna, who envied her, or grudged her : see *Levit. 18. 18.*] vexed her also with vexing, to incense her, [otherwise, while she thundered ; i. e. brake out into words of passion] because the LORD had shut up her womb.

7 And so [viz. As ver. 4, 5 is mentioned] he [viz. Elkana] did year by year ; from that time she [viz. Hanna] went up to the house of the LORD, she vexed her so : [The meaning of these words is, that Peninna vexed, disquieted, and provoked Hanna to wrath] therefore she wept, and did not eat. [i. e. she did eat very little.]

8 Then said Elkana her husband ; Hanna, why weepest thou ? Why eatest thou not ? [oth. why is thy heart ill-disposed (or, grieved)] am not I better then ten sons ?

9 Then Hanna arose after that (he) [i. e. Elkana, for it seemeth that she did eat either nothing at all, or but very little] had eaten, and after that (he) had drank at Silo ; (and Eli the Priest sat upon a stool by a post of the Temple [i. e. of the Tabernacle, for at this time the Temple was not yet built] of the LORD).

10 She then being bitterly grieved in soul, [Heb. *Bitter of soul.* Compare *Judg. 18. on v. 25.*] prayed unto the LORD, and she wept sore. [Heb. she wept weeping.]

11 And she vowed a vow, [i. e. With the privity and consent of her husband : for otherwise the womans vow was of no force : see *Numb. 30. 8.*] and said ; LORD of hosts, if thou once lookest on [Heb. if thou seeing seest] the misery of thine hand-maid, [thus she calleth her barrenness, see *Gen. 29. 32.*] and remembrest me, and forgettest not thine hand-maid, but givest unto thine hand-maid a male-seed : [Heb. a seed of men ; i. e. a son] then will I give it unto the LORD [i. e. dedicate it unto thy ministry] all the dayes of his life, and no razor shall come upon his head. [i. e. he shall be a Nazarite, see *Numb. 6. 5.*]

12 Now it came to pass, when she continued praying very much [Heb. multiplied to pray] before the face of the LORD, that Eli heeded her mouth.

13 For Hanna spake in her heart, her lips onely moved, but her voice was not heard: therefore Eli held her to be drunk.

14 And Eli said unto her: how long wilt thou demean thy self drunk? Put away thy wine from thee. [i. e. lay thy self to sleep, that thou mayest digest, and sleep away thy wine.]

15 But Hanna answered and said; No, my Lord, I am a woman grieved in spirit [Heb. hard of spirit, or, mind] I have neither drunk wine nor strong drink; but I have poured out my soul [i. e. the trouble and anguish of my heart] before the face of the LORD.

16 Count not, I pray thee, thine hand-maid for a daughter of Belial: [See Deut. 13. ver. 13. Heb. Put not thine hand-maid for a daughter of Belial] for I have hitherto spoken out of the abundance of my thoughts, and of my grief.

17 Then Eli answered and said; Go thy ways in peace: and the God of Israel will grant thy petition, [Or, grant thee thy petition] that thou hast petitioned of him.

18 And she said, Let thine hand-maid find favour in thine eyes: [In these words she requesteth, that Eli henceforward would pray unto the Lord for her] so the woman went her way, and she did eat, [for Elies words had cheered her] and her countenance was not (such) to her any more. [Heb. her countenance was not any more to her, i. e. that sad countenance, which she had had before.]

19 And they rose up early in the morning, and they worshipped [See Gen. 24. on v. 26. so below v. 28.] before the face of the LORD, and they returned, and came to their house at Rama: [verse 1. at Ramathaim] and Elkana knew his wife Hanna, [i. e. lay with her, as Genes. 4. 1.] and the LORD remembered her. [That is, he made it appear indeed that he had heard her prayer.]

20 And it came to pass after the expiration of dayes, that Hanna conceived, and bare a son, and she called his name Samuel: for [she said] I have petitioned him of the LORD.

21 And that man Elkana went up [viz. unto Silo, as above ver. 3.] with all his house, to offer unto the LORD. [viz. that which he had vowed to offer unto the Lord, for a token of thankfulness, that the Lord had given him a son by his wife Hanna, or to perform both his, and his wifes Vow, concerning the child] the yearly offering, [Heb. the offering of dayes; i. e. which was every year offered on the Feast-days,] and his Vow.

22 But Hanna went not up [The women were not enjoined to go up every year (although they might do it, and sometimes did use to do it) but onely the men, Exod. 23. 17.] but she said unto her husband, when the boy is weaned, then will I bring him, that he may appear before the face of the LORD, and there to continue for ever. [i. e. his life-time: see above v. 11. and below v. 28.]

23 And Elkana her husband said unto her, Do that which is good in thine eyes, tarry untill thou shalt have weaned him: onely the LORD establish his Word: so the woman tarried, and gave her son suck, untill she weaned him.

24 Afterward when she had weaned him, she brought him up with her, with three Bullocks, and one Ephra, [See Exod. 16. 36. & Lev. 5. 11.] of meal, and a bottle of wine, and she brought him into the house of the LORD at Silo: and the boy was (very) young.

25 And they slew a bullock: so they brought the child unto Eli.

26 And she said, Oh my Lord, (as true as) thy soul liveth, [i. e. As true as thou livest] my Lord, I am that woman, that stood here by thee to pray unto the LORD.

27 I prayed for this child, and the LORD hath granted me my petition, which I have petitioned of him.

28 Therefore I have also given him over, [Otherwife, Lent, viz. to minister in the Tabernacle] unto the LORD all the days that he shall be, [oth. All the days that he shall be, he shall be given to the LORD] he is begged of the LORD: and he [viz. Samuel, or Eli, or, also Elkana and Hanna] worshipped the LORD there.

CHAP. II.

Hanna's Song of Praise, wherein she proclaimeth the bountifullness of the Lord, both in general, and in speciall, ver. 1. & 6. Threatning the proud with utter ruine and destruction, 3. The obstinate wickedness of Elies sons is declared, 12. And on the contrary is shewed, how well Samuel behaved himself in his Ministry, 18. Hanna beareth more children, 21. Eli rebuketh indeed his sons for their wicked deeds, but not with that severity, as he ought, 22. The Lord telleth Eli, by a Prophet, that he and all his House should miserably perish, 21.

Then Hanna prayed, and said: Mine heart leapt up for joy in the LORD, [To wit, forasmuch as he hath shewed me this great mercy, that he hath given me this son] mine horn is exalted in the LORD [i. e. I have as it were received new strength from the Lord, I am now courageous and undanted. It is a similitude taken from horned beasts, who have their greatest strength, and likewise their ornament in their horns: see Psal. 92. 11.] my mouth is opened against mine enemies, [as if he had said, Seeing the Lord hath given me this son, now I dare speak with open mouth against mine enemies, especially against Peninna, her children and friends, that upbraided me with my barrenness] for I rejoyce in thy salvation. [that is, in the happiness which thou hast conferred upon me, O Lord. Oth. for thou hast made me joyful with thy salvation.]

2 There is none holy like the LORD, for there is none beside thee, and there is no rock [The strong God is also called a Rock, Deut. 32. 15. and elsewhere] like our God. [i. e. there is none that a man may rely upon, but onely thou, O Lord God, Deut. 32. 4.]

3 Make it not too much, that thou shouldst speak loftily, loftily, [Hanna speaketh here unto Peninna (see above chap. 1. ver. 6. 7.) likewise unto all proud presumptuous persons] that any hard thing [or, that which is old; that is, as heretofore ye were wont to do] should go forth out at your mouth; for the Lord is a God of knowledge, [i. e. of all, or great knowledge. Compare v. 1. 20. with the annotat.] and his deeds are rightly done [compare chap. 18. 25. Oth. the deeds, or, works, are ordered, or, weighed by him. Others thus, are (not) his works made right?]

4 The bowe of the strong is broken: [Heb. the bowes are broken. See the like change of number, Job 29 10. Oth. the strong (with) the bowe are broken] and they that stumbled [to wit, as well out of weakness of body, as out of pusillanimity] are girt about with strength.

5 They that were satisfied, have hired out themselves for bread, [i. e. They are grown so poor, that they have been faine to hire out themselves, to get victuals] and they that were hungry [compare Job 18. on verse 12.] are not so more, [Heb. have ceased; viz. to be, or to be hungry] untill the burden hath born seven [i. e. many, as Ruth 4. 15. see below v. 21.] and she that had many children is waxen feeble. [viz. to conceive and bear children.]

6 The LORD killeth, [i. e. He sendeth people great troubles and afflictions, which may be resembled to death] and maketh alive: [i. e. he delivereth again the afflicted and sorrowful out of their trouble and distress]

he causeth to descend into hell, [i. e. he bringeth into the uttermost shame and disgrace, see Gen. 3. on v. 7.] and he causeth to ascend (again).

7 The LORD maketh poor, and maketh rich, he humbleth, he also exalteth.

8 He lifteth up the mean (one) out of the dust, (and) him that is in need he exalteth from the mire, [Or, from the dunghill] to make (them) sit among the Princes, that he may make them inherit the seat of honour; for the foundations of the earth are the LORD'S, and he hath set the world upon them.

9 He will keep the feet of his favourites, but the wicked shall be silent in darkness: [Or, shall be destroyed, (and) cast into darkness] for a man prevaileth not by strength.

10 They that contend with the LORD, shall be broken to pieces; he shall thunder in heaven upon them: the LORD shall judge the ends of the earth, [i. e. Even those that are in the uttermost ends of the world] and shall give strength unto his King, [viz. unto Christ, whom he hath ordained, and whom at the time appointed he will send] and exalt the horn of his anointed. [i. e. Christ, see Ps. 2. 2.]

11 Afterward Elkana went unto Rama into his house, but the youth did minister unto the LORD before the face of Eli the Priest.

12 But the sons of Eli were children of Belial: [See Deut. 13. v. 13.] they knew not the LORD.

13 For the manner [Heb. Misphat, the right, which word signifieth sometimes a custome or use, not only a good and laudable, but also a bad and blameable use or custome] of those Priests with the people was, that (when) any man offered [i. e. brought to be offered or sacrificed. So ver. 15.] an offering, the Priests boy came, while the flesh was a boiling, with a three-toothed flesh-hook in his hand.

14 And strook into the dish, or into the kettle, or into the pan, or into the pot, at that the flesh-hook drew up, [God had given the Priests for their food certain pieces, or parts of the beasts that were offered: viz. the breast and the right shoulder, Exod. 29. 27, 28. and Levit. 7. 21, 32, 33. but they might not take what they pleased, or what the fork gave there: also the portion that belonged to the Priest must first be heaved up and waved before the Lord, Lev. 7. 34.] that the Priest took for himself: [Or, therefore, viz. with the flesh-hook] so they did at Sileo unto all the Israelites [Heb. all Israel] that came thither.

15 Also before they burnt the fat, [See Levit. 3. 3, &c.] came the Priests boy, and said unto the man, that offered, give that flesh to roast for the Priest: for he will take no sodden flesh of thee, [yet the Priest took also sodden flesh, as appeareth, ver. 13.] but raw. [Heb. alive, here is intimated that he rather had raw flesh, then boild or sodden.]

16 When now that man said unto him, They will as to day wholly burn [Heb. burning burn] that fat; therefore take for thy self, as thy soul shall desire: then he said unto him, Now shalt thou surely give it, and if not, I will take it by force.

17 So the sin of these young men [viz. of the sons of Eli] was very great before the face of the LORD: for the people despised the meat-offering of the LORD. [Intimating that when the people saw how seriously the sons of Eli abused the Sacrifices to their own pleasure, and voluptuousness, they thereby got a loathing of the worship and service of God, so that they caught no more meat-offerings unto the Lord.]

18 But Samuel ministered before the face of the LORD, being a young man, girt about with a linnen upper garment. [Heb. Ephod. Compare 2 Sam. 6. 14.]

19 And his mother made him a little coat, and brought it him from year to year [Heb. from dayes to dayes] when

she came up with her husband, to offer the yearly offering, [Heb. the offering of dayes.]

20 And Eli blessed Elkana and his wife [that is, He as High Priest wished them much joy] saying, The LORD give thee seed [i. e. children] of this woman, for the petition [i. e. for the petitioned son, who is now also dedicated and given unto God] which she [Heb. he. See the like change of the feminine and masculine gender, Genes. 6. 1. Exod. 31. 14. Levit. 2. 8. 1 Sam. 25. 27. 2 Kings 3. 26. Hof. 14. 7. Ruth 1. 8, 9, 11, 19, 22.] hath petitioned of the LORD: [Oth. which hath been petitioned of the LORD, or, which hath been asked, or, desired before the LORD. It is as if he had said, She hath not begged or asked this son of the Lord for her self, or for her own benefit; but that she might dedicate him unto the Lord, to his ministry] and they went unto his place, [viz. unto Elkana's place]

21 For the LORD visited Hanna, [Confirming the blessing of Eli, which they confided, that the Lord would accomplish] and she conceived, and bare three sons, and two daughters, [The meaning is, at several births] and the lad Samuel waxed great [Understand this of the increase or growth of the body in bigness and stature, and of the soul in wisdom and knowledge. See Luke 1. 80. and 2. 40, 52.] by the LORD. [Oth. before, or, with the Lord.]

22 But Eli was very old, and heard all that his sons did unto all Israel, and that they lay with the women, that assembled in heaps; [See the annot. on Exod. 38. 8.] at the door of the Tent [i. e. before the Tent, for unto the Tent they might not come] of the congregation.

23 And he said unto them, why do ye such things, that I hear (of) these your wicked deeds by all this people?

24 Not my sons: [i. e. It becometh you not to deal so] for this is no good report, that I hear, ye make the LORDS people to transgresse, [viz. ye command concerning sacrifice. See above ver. 17.]

25 When a man sinneth against a man, then the gods [Oth. the Magistrate, the Judges. See Exod. 21. 6. and the annotat. there] shall judge him, but when a man sinneth [viz. wilfully and presumptuously] against the LORD, who shall pray for him? but they hearkened not unto the voice of their father, for the LORD would slay them. [Therefore the Lord gave them not grace to repent, but he did more and more forsake them, and gave them in his justice over to a reprobate minde to their own ruin and destruction.]

26 And the lad Samuel increased, [Heb. went. Compare Genes. 26. 13. with the annotat.] and grew great and acceptable [Heb. good] both with the LORD, and also with men.

27 And there came a man of God [i. e. a Prophet of the Lord, as 2 Pet. 1. 21. 1 Tim. 6. 11. and 2 Tim. 3. 17. Who this Prophet was is unknown unto us. See the anno. Judg. 13. on ver. 6.] unto Eli, and said unto him, (thus saith the Lord) have I not clearly revealed my self [Or, am I not, &c. Heb. revealing revealed] unto the house of thy father, [viz. Aaron, of whom Eli descended by Ithamar] when they [viz. the children of Israel] were in Egypt, in the house of Pharaoh, [i. e. when they were yet under the Dominion and Tyrannie of Pharaoh.]

28 And I did chuse him [viz. Aaron] out of all the tribes of Israel to (be) Priest unto me, to offer upon mine Altar, to burn incense, to wear the Ephod before my face: and did give unto the house of thy father all the fire-offerings. [Meaning all the parts of the beasts, which in the Sacrifices were not to be burnt upon the Altar. See Levit. 7. 34. and Numb. 18. 18.] of the children of Israel.

29 Why kick ye [viz. thou Eli, and thy sons] against my slay-offering, and my meat-offering, which I commanded

manded in the habitation? [i. e. the Tabernacle, which was Gods habitation] and honourest thy sons more then me, [bearing more respect unto them, then unto me; for thou durst not provoke them, nor soundly reprove them, much lesse punish them as thou oughtest to do, or to remove them from the Priest-hood, as their wicked practises have justly deserved] that ye [viz. thou Eli, as well as thy sons] fallen your selves with the chiefest of all the meat-offerings of my people Israel.

30 Therefore speaketh the LORD the God of Israel, I had [To wit, when I instituted the Priestly office in thy fathers house] indeed clearly said, [Heb. I had saying said] Thy house and thy fathers house should walk before my face [i. e. execute the Priestly office,] for ever: [viz. if they should walk in my commandments] but now speaketh the LORD, Be far from me [viz. by reason of your disobedience] for they that honour me, will I honour, and they that despise me, shall lightly be esteemed. [Heb. shall become light.]

31 Behold the dayes come, that I will cut off thine arm, [That is, I will deprive thee of thy strength: to wit of thy children and the Priestly office: for when the High-Priest-hood was taken away from Eli, and his, they had no strength or power at all. See below vers. 36. The word Arm is also used for strength, Job 22. 9. Psal. 37. 17. and in other places more] and the Arm of thy fathers house: that there shall not be an old man in thine house.

32 And thou shalt behold the distresse of the habitation [of God] [i. e. of the carrying away of the Ark out of the Tabernacle, or habitation, the slaughter of the Israelites, and the captivity of the Ark. See below chap. 4. vers. 11. Oth. Thou shalt see an adversary in the habitation. Thou, that is, thy posterity (for Eli continued Priest all his life-time) but afterward shall another (thine, as being excluded) be placed in their stead. See 1 Kings 2. 27.] in stead of all the good that he should have done unto Israel: [Oth. in all things wherein he should have done good unto Israel] and there shall at no day be an old man in thine house.

33 But the man [viz. he that shall continue in the service or ministry at the Altar] whom I shall not cut off unto thee [i. e. of thine] from mine Altar, should be to consume thine eyes, [i. e. if thou shouldst then yet live, and shouldst see all these things, thou wouldst weep out thine eyes. This may be understood of the miserable murdering of the Priests at Nob, 1 Sam. 22. 18. or also of the shameful deposing of Abiathar, 1 Kings 2. 26. whereunto the first words of this verse do well agree] and to grieve thy soul: and all [i. e. almost all] the multitude of thine house shall die, being grown men. [i. e. in the flower of their age.]

34 Now this shall be a token unto thee, which shall come upon both thy sons, upon Hophni and Pinehas: they shall both die in one day. [See the accomplishment hereof below chap 4. 11.]

35 And I will raise me up a faithful Priest, [viz. Zadok, who was of the family of Eleazar. See the accomplishment, 1 Chro. 29. 22.] who shall do according to that which shall be in mine heart, and in my soul: [i. e. as it pleaseth me] him will I build a steadfast-house, [Heb. a faithful house. In Zadoks family did the High-Priest-hood continue a long while, according to that which God promised unto Pinehas the son of Eleazar, Numb. 25. 13.] and he [Meaning, he, and his posterity] shall always [Heb. all the dayes, to wit, of his life] walk [i. e. administer; or execute the Priestly office, as vers. 30.] before the face of mine anointed. [i. e. before the King, whom I shall chuse, who also shall be a type of Christ, whom I have anointed King over Zion my mine holy mountajn.]

36 And it shall come to passe, that all that shall be left

of thine house, shall come, [See the fulfilling 1 Kings 2. 26. and 2 Kings 23. 9. See also tokens or evidences hereof, Ezech. 44. 14.] to bow down before him [viz. before Zadok, and his posterity] for a piece of moneys, and a loaf of bread, and shall say, Assure me, I pray thee, into a Priestly function, that I may eat a morsel of bread.

CHAP. III.

Samuel was called thrice in one night by the Lord, and thought that it was Eli that called him, vers. 1, &c. but being called the fourth time, he answereth the Lord, 10. Who revealeth to him, that he will destroy the house of Eli, 11. Which Samuel in the morning discovereth to him, at his request, 15. Eli submitteth himself to the will of the Lord, 18. Samuel is acknowledged for a Prophet by all Israel, in regard the Lord often revealed himself unto him, 19.

And the young man Samuel ministred unto the LORD, before the face of Eli: [See the annot. on chap. 2. 11.] and the word of the LORD was precious in those dayes, [intimating, that at that time there were but few Prophets and faithful Teachers in Israel: so that when there came a man of God, it was a most rare thing] there was no publick [Heb. broken thorow, broken out. Oth. manyfold] vision.

2 And it came to passe that day, [viz. when the word of the Lord was so precious] when Eli lay down in his place (and his eyes began to grow dark, that he could not see:) [i. e. not very well. So Genes. 48. 10. it's said of Jacob, that he did not see; i. e. he did not see very well; for vers. 8. it's said, that he saw the sons of Joseph.]

3 And Samuel likewise had laid him down, before the Lamp of God was put out, [He speaketh of the Lamp that stood on the golden Candlestick, which was to burn all night long from the evening until the morning, and then it was put out, Exod. 27. 21. Levit. 24. 3. and 2 Chron. 13. 11.] in the Temple of the LORD, [i. e. in one of the rooms or chambers near or about the Tabernacle, for the Temple was not yet built] where the Ark of God was:

4 That the LORD called Samuels, and he said, Lo, (here) am I.

5 And he run unto Eli, and said, Behold, (here) am I, for thou calledst me: but he said, I called not, return, lay thee down: and he went his way, and laid him down.

6 Then the LORD called Samuel again, and Samuel rose up, and went unto Eli, and said, Behold, (here) am I, for thou calledst me: he then said, I called not, my son, return, lay thee down.

7 But Samuel did not yet know the LORD, [i. e. he did not know the calling voice of the Lord, as being not accustomed to hear it: Or, he had as yet no apprehension of such kind of Revelations, whereby the Lord did appear unto men in a discursive way,] and the word of the LORD was not yet revealed unto him.

8 Then the LORD called Samuel again, the third time, and he rose up, and went unto Eli, and said, Behold, (here) am I, for thou calledst me: then Eli understood, that the LORD called the young man.

9 Therefore Eli said unto Samuel, go thy wayes, lay thee down, and it shall be, if he call thee, that thou shalt say, Speak LORD, for thy servants heareth: then Samuel went his way, and lay him down in his place. [See above on v. 2.]

10 Then came the LORD, and set himself there [Oth. and he continued standing, i. e. he went not again away, as he had done before,] and called as at other times, [Heb. as turn upon turn,] Samuel, Samuel: and Samuel said, speak LORD, for thy servant beareth.

11 And the LORD said unto Samuel, Behold, I do a thing [Meaning the discomfiture of the Israelites, whereof mention is made below, chap. 4. vers. 2. and 10.] in Israel, that whosoever shall hear it (unto him) both his ears shall tingle. [Intimating, that those that should hear of the great discomfiture of the Israelites, they should as it were lose their senses through amazement or astonishment.]

12 The same day I will bring upon Eli all that I have spoken [viz. by the man of God, chap. 2. 27, &c.] against his house, I will begin it, and make an end.

13 For I have told him that I will judge his house [i. e. that I will execute my just judgment and vengeance upon him and his house,] for ever: for the iniquity, which he hath known, for when his sons made themselves accursed [Oth. light, contemptible: i. e. when by their wicked life and ungodly practises they made themselves to be cursed and despised, and to be counted vain light fellows, that were worthy no honour or esteem] he looked not once four upon them [The Hebrew word signifieth properly to get wrinkles in the face, which is done by those, that being displeased do frown or look sour. Understand hereby also, much lesse did he punish them according to their demerit, which he ought to have done, as Father, as high Priest, and as Judge, who was ordered to stop and hinder wickedness, and to punish it, being committed.]

14 Therefore then I have sworn unto the house of Eli; If the iniquity of the house of Eli, [Of this kind of oath, see Genes. 14. vers. 22, 23.] shall be expiated by slay-offering, or meat-offering for ever. [To wit, so, as that I should keep book, and not execute the temporal judgments which I have pronounced against the house of Eli.]

15 Now Samuel lay until the morning, then opened he the doors of the house of the LORD: but Samuel feared to declare this vision [i. e. those things, with the Lord had revealed to him in a vision, although this was not only a vision, but also an appearance: Samuel waking heard these words, and not in a trance, as visions were wont to be made. See Gen. 15. 1.] unto Eli.

16 Then Eli called Samuel, and said, Samuel my son: then he said, Behold, (bere) am I.

17 And he said, What is the word that he spake unto thee? conceal it not, I pray thee from me: Let God do so to thee, and so let him add thereunto, [See of this phrase, Ruth 1. 17.] if thou conceal one word from me of all the words that he hath spoken unto thee.

18 Then Samuel told him all those words, and concealed (them) not from him: and he said, he is the LORD, let him do what is good in his eyes.

19 Now Samuel waxed great, and the LORD was with him, and let not one of all his words fall to the ground [i. e. the Lord performed effectually, whatsoever he had foretold by Samuel. To fall to the ground, is as much to say as to come to nothing, or, to come to shame, as Matth. 10. vers. 29. Compare 1 Kings 8. 56.]

20 And all Israel from Dan to Bersheba, acknowledged, that Samuel was established [Oth. was esteemed, or, found faithful] so (be) a Prophet of the LORD.

21 And the LORD proceeded to appear unto Samuel at Silo, for the LORD revealed himself unto Samuel at Silo by the word of the LORD. [Intimating, that the Lord revealed his word unto Samuel by dreams, visions, and discourfing or communing with him, which was seldom done before. See above v. 1.]

CHAP. IV.

The Israelites are smitten by the Philistines, v. 1, &c. Therefore they cause the Ark of the covenant to be brought from Silo into the camp, which is received with great shouting of the people, 5. Which astonisheth the Philistines, 6. Yet they take courage again, 9. The Philistines smite the Israelites the second time, 10. The Ark is taken, and the two sons of Eli are slain, 11. When this was told Eli, 12. the whole city was grieved, 13. And Eli hearing all, falleth backward from his seat, and breaketh his neck, and dieth, 14. And his daughter in law dieth in travel, 19. having named her son Icabod, 21.

And the word of Samuel came to all Israel: [i. e. The Prophecie which was revealed unto Samuel by the Lord, he revealed unto the people, and it was fulfilled. See chap. 3. 11, 21.] and Israel went out to meet the Philistines to battel, and camped themselves by Eben-hazer, [i. e. the stone of help, help-stone. This place got first afterward this name. See below chap. 7. 12. So is Laz, Gen. 12. called Bethel, which name Jacob a long while after gave unto this place, Gen. 28. 19.] but the Philistines camped themselves by Aphek. [A city lying in the tribe of Juda, Jos. chap. 15. 53. but there is another Aphek in the tribe of Issachar, 1 Sam. 29. also one in the tribe of Ascher, Jos. 19. 30. Judg. 1. vers. 31.]

2 And the Philistines put themselves in battel-array to meet Israel: and when the battel [i. e. the souldiers that fought] spread it self out, [Intimating that when all the bands and companies were met together to fight, they smote, &c.] then was Israel smitten before the face of the Philistines: for they [to wit, the Philistines] slew in the battel-array in the field, [intimating, while the battel lasted, when both the camps yet stood in their battel-array] about four thousand men.

3 When the people were (again) come into the camp, then the eldest of Israel said, Wherefore hath the LORD so day smitten us before the face of the Philistines? let us take unto us out of Silo the Ark of the covenant of the LORD, and let it come into the midst of us, that it may deliver us from our enemies. [This they did without asking counsel of God, thinking that this outward ceremony was able to protect and deliver them from the hands of their enemies.]

4 Therefore the people sent to Silo, and they brought from thence the Ark of the covenant of the LORD of hosts, who dwelleth between the Cherubims: [From between which God spake with Moses, and others, Exod. 25. 22. Numb. 7. 89.] and the two sons of Eli, Hophni and Pinehas, were there [viz. in the camp] with the Ark of the covenant of God.

5 And it came to passe when the Ark of the covenant of the LORD came into the camp, that all Israel shouted with a great shout, so that the earth shook.

6 Now when the Philistines heard the voice of the shout, then they said, what is [i. e. meaneth] the voice of this great shouting in the camp of the Hebrews: then they understood that the Ark of the LORD was come into the camp.

7 Therefore the Philistines feared; for they said God is come into the camp: and said, woe unto us, for the like hath not been done yesterday (nor) ere yesterday.

8 Woe unto us, who shall deliver us out of the hand of these glorious Gods? [Or, of this glorious God] these are the same Gods, which plagued the Egyptians with all plagues by the wilderness. [i. e. in the reed Sea, which lieth by the wilderness of Etham; see Exod. 13. 20. and chap. 14.]

9 Be strong, and be men, the Philistines, lest ye perhaps serve the Hebrews, according as they have served you, therefore be men, and fight.

10 Then the Philistines fought, and Israel was smitten, and every one fled into his tent, [i. e. into his house, as below chap. 13. 2. and 1 Kings 12. 16, &c.] and there was made a very great slaughter, [Heb. blow] so that there fell of Israel thirty thousand footmen.

11 And the Ark of God was taken: and the two sons of Eli, Hophni and Pinehas died.

12 Then there ran a Benjamite out of the Battel-array, and came to Silo the same day: and his clothes were rent, [In token of grief, and that he brought bad tidings. Of this phrase, see the annotat. in Genes. 37. 29. and Jos. 7. 6, &c. and 2 Sam. 1. 2, 11.] and there was earth upon his head. [See the like example, Jos. 7. 6. and 2 Sam. 1. 2.]

13 And when he came, lo, Eli sat upon a stool by the wayes side, looking out: for his heart trembled because of the Ark of God: when that man came, to tell (it) in the city, then all the city cried out. [i. e. the inhabitants of the city called and cried loud out for grief, when they heard that the Ark of the covenant was taken]

14 And when Eli heard the voice of the cry, he said, what is the voice of this tumult? then the man made haste, and he came and told it Eli.

15 Now Eli was a man of four score and eighteen years, and his eyes stood stiff, [Heb. stood] (so he could not see.)

16 And that man said unto Eli: I am he, that come out of the battel-array, and I am fled to day out of the battel-array: then he said, what is there done, my son?

17 Then answered he, that brought the message, [Or, the messenger] and said, Israel is fled before the face of the Philistines, and there is likewise a great slaughter made among the people: besides thy two sons Hophni and Pinehas are dead, and the Ark of God is taken.

18 And it came to passe, when he made mention of the Ark of God, that he fell backward from off the seat, at the side of the gate, [Understand this of the city-gate] and brake his neck, and died, for the man was old and heavy: and he judged Israel forty years.

19 And his daughter in law, Pinehas wife, was with child, ready to travel: when this (woman) heard the tidings, that the Ark of God was taken, and her father in law was dead, and her husband, then she bowed her self, [viz. through pain and anguish which she felt] and travelled, for her woes [Pains, sorrows, anxieties, need] fell upon her, [Heb. her needs turned themselves upon her.]

20 And about the time of her dying, the woman that stood by her, [Or, over her] spake, fear not, for thou hast born a son: but she answered not, and took it not to heart. [Heb. she set not her heart (upon) it: i. e. she was not at all moved at such sayings. They comforted or revived not her heart.]

21 And she named the child Icabod, [i. e. where is the glory? Oth. there is no honour] saying, The glory is carried away from Israel, because the Ark of God was carried away captive, [As if she had said, All the glory and excellency of Israel is now taken away from us, for as much as the Ark is taken away from us, which brought great glory and renown unto Israel: for it was a token of Gods gracious presence with his people. This phrase is also used, Psal. 26. 8. and 78. 61.] and because of her father in law, and her husband.

22 And she said, The glory is carried away captive from Israel, for the Ark of God is taken. [This woman lamenteth more, and is more grieved for the common damage, then for her own private losse. See also above verse 18.]

CHAP. V.

The Philistines place the Ark of God at Asdod in the house of their Idol Dagon, verse 1, &c. Who smelleth down before the same, 3. This is done again the next day, and his head and hands are broken off from his body, 4. The Philistines are grievously plagued with emerods in all the Cities, whither they brought the Ark, 6. So that they take counsel together, how they may be rid of the Ark, 7. They send it into Ekron, 10. At which those of Ekron were much troubled, 10. At length they resolved to send it home again to the Israelites, 11.

Now the Philistines took the Ark of God; and they brought it from Eben-hadzer [See above chap. 4. vers. 1.] into Asdod. [This City is, Act. 8. 40. called Azotus. It was one of the chiefest Cities of the Philistines, in which there dwelt giants in Josua's time, Jos. 11. 22.]

2 And the Philistines took the Ark of God, and they brought it into the house of Dagon, [i. e. Into the Temple of the Idol Dagon, See Judg. 16. 23. This the Philistines did for a token of victory, which they thought they had obtained by the help of this their God.]

3 But when those of Asdod arose early the next day, behold, Dagon was fallen upon his face to the earth before the Ark of the LORD: And they took Dagon, and set him in his place again.

4 Now when they arose early in the morning the next day, behold, Dagon lay fallen upon his face to the earth, before the Ark of the LORD: but the head of Dagon, and both the palms of his hands were cut off, at the threshold, only Dagon [i. e. the stump, whereas the head with the hands were off] was left thereon.

5 Therefore the Priests of Dagon, nor all that come into the house of Dagon, tread not upon the threshold of Dagon [i. e. on the threshold of the Temple of Dagon] so it is said, the Key of David; i. e., of the house of David at Asdod unto this day. [Wherefore did they not tread on the threshold? It seemeth that they accounted it holy, because Dagon had layen upon it.]

6 But the hand of the LORD was heavy upon those of Asdod, [i. e. the Lord visited them of Asdod with grievous plagues] and made them desolate: [viz. by the mice, as is mentioned, 1 Sam. 6. 4.] and he smote them with emerods, [The Hebrew word properly signifieth an hill, and also the fundament, because this part of mans body is exalted, or lifted up. That this part of the body of the Philistines was plagued, is clearly expressed, Psa. 78. 66.] Asdod and her borders.

7 Now when the men at Asdod saw, that it so (happened,) they said, Let not the Ark of the God of Israel abide with us, for his hand is hard, upon us, and upon Dagon our God.

8 Therefore they sent their wayes, and gathered unto them all the Princes of the Philistines, and they said, what shall we do with the Ark of the God of Israel? and they [viz. the Princes of the Philistines] said, Let the Ark of the God of Israel go round about Garb. [This was also one of the chiefest Cities of the Philistines, lying upon a hill, or mountain called Amma, not far from the Sea. David took this City, 2 Sam. 8. 1. compared with 1 Chron. 18. 1. See further concerning this City, 2 Kings 12. vers. 17. and 2 Chron. 11. 8. and 26. 6.] so they carried the Ark of the God of Israel round about.

9 And it came to passe after they had carried it round about,

about, that the hand of the LORD was against that city with a very great vexation, [Or, disturbance] for he smote the men of the city from the small to the great, and they had emerods in the hidden places. [Heb. were hidden to them: that is, the swellings were not outward, but inward in the intrals, so that a man could not come at them, to let them bleed when they festered, which is the painful sort of emerods.]

10 Then they sent the Ark of God unto Ekron: [This was also one of the chiefest cities of the Philistines, and fell to the tribe of Juda for parcel of their inheritance, Jof. 15. 45. Judg. 1. 18. See further concerning this city, Judg. 3. 3. & 2 King. 1. 2. Jer. 15. 20. & Amos 1. 8. Zeph. 2. 41. & Zach. 9. 5, 7.] but it came to pass when the Ark of God came to Ekron, that they of Ekron cried, saying, They have brought the Ark of the God of Israel round about unto me, to slay me and my people. [the Ekronites having heard and seen the heavy plagues, wherewith the Lord had plagued their neighbours, because of the Ark, were exceedingly afraid, when they heard that they would bring the Ark unto them]

11 And they sent their mayes, and gathered together all the Princes of the Philistines, [viz. The Governors of the city, for there follows, to slay me and my people] and said: Send away the Ark of the God of Israel, that it may return to its place, lest it slay me and my people; [Thus spake every one of the Princes of the Philistines] for there was a deadly vexation in all the city, (and) the hand of God was very heavy there. [Some are of opinion, that besides the emerods, there reigned yet another deadly disease amongst the Philistines: see the following verse.]

12 And the men which died not, [viz. Of the deadly vexation, whereof mention is immediately before, ver. 11.] were smitten with emerods: so that the cry of the city [i.e. of the inhabitants of the city] went up to heaven.

CHAP. VI.

After that the Ark had been seven moneths with the Philistines, ver. 1, &c. they consult with the Priests, how they shall send it back, 2. They advise not to send it back empty, but with some Present, 3. Namely, with five golden Emerods and Mice, 4. On a new Cart, 7. The Philistines did so, 10. The Kine that were tied to the Carts, went the straight way to Beth-Semes, 12. Where the Levites offer sacrifice for it, 14. What Princes and Cities offered golden emerods and mice, 17. The Beth-Semites are grievously smitten of the Lord, for their curiosity in looking into the Ark, 19. They request them of Kirjath-fearim, to fetch away the Ark from thence, and to bring it into their own city, 20.

Now when the Ark of the LORD had been seven moneths in the land of the Philistines,

2 Then the Philistines called the Princes and the Soothsayers, saying, What shall we do with the Ark of the LORD? let us know wherewith [Oth. How] we shall send it to its place. [viz. into the land of Israel.]

3 Then they said, If ye send away the Ark of the God of Israel, [send it not away empty, [i.e. Without a Present or Gratuity] but in any wise render unto [Heb. rendering render unto] him [viz. the God of Israel] a trespass-offering: then shall ye be healed, and it shall be known to you why his hand [i.e. the plague or punishment, which onely cometh from the power and providence of God] departeth not from you.

4 Then said they, What is that trespass-offering which we shall render unto him? and they said, five golden emerods, and five golden mice, [Of the mice no mention is made before] according to the number of the Princes of

the Philistines: [See concerning these five Princes, ver. 17.] for its one kind of plague [Intimating, that the Princes, Rulers, and Commonalty of Ekron were plagued of God with one and the same plague or punishment] (that is) on you all [Heb. on them all, see above chap. 5. ver. 11.] and on your Princes.

5 Therefore make images of your emerods, and images of your mice, [i. e. Of the mice that have plagued and tormented you: as the emerods plagued and tormented the body of the Philistines, so the mice hurt and endamaged them in their land that was sown, by gnawing and eating the seed] that mar the land, and give honour to the God of Israel: [by confessing, that ye are justly punished of God, for your trespass against the Ark of the Lord: so also speaketh Josua unto Achan, Jof. chap. 7. ver. 19.] peradventure he will lighten his hand from off you, and from off your God [viz. Dagon] and from off your land.

6 Wherefore now should ye make your heart heavy, as the Egyptians, and Pharaoh made their heart heavy? [This kind of phrase, viz. that something is affirmed in general, and afterward the one or the other in particular, is often used in the holy Scripture; as Jof. 2. 1. & 1 Kin. 11. 1. & 2 Sam. 2. 1. & Psal. 18. 1. Mark 1. 6, 7.] did they not, when he had dealt [wonderfully] with them, [viz. the Egyptians. Others, when he was doing with them, or when he exercised himself on them, or after he had mocked them] let them [viz. the Israelites] go, that they departed? [viz. out of Egypt.]

7 Now then, take and make a new cart, [The Heathenish Priests accounted it an unseemly thing, that the Ark of the Lord should be put and carried in a cart, that had been formerly used to husbandry, or other servile labour or work; see the like, 2 Sam. 6. 3. Others, make and take a new cart] and two milch Kine, on which there hath come no yoke, tie the Kine to the cart, and taking their calves [Heb. their sons, or, children; so also ver. 10.] from after them again home. [This increaseth the miracle, that the Kine turned not back after their sucking calves.]

8 Therefore take the Ark of the LORD, and put it on the cart, and lay the golden jewels [Heb. vessels, furniture, to wit, the golden emerods and mice] which ye shall return unto him, [viz. unto the God of Israel] for a trespass-offering, in a coffer by the side thereof: and send it away, that it may go away.

9 Then consider, if it go up by the way of its own border toward Beth-Semes, then he hath done us this great evil: [i. e. We shall thereby know that the God of Israel hath sent us this plague] but if not, then we shall know, that his hand hath not touched us: it was a chance unto us. [i.e. somewhat whereof the natural, or the governing cause cannot be known.]

10 And those men did so, and took two milch Kine that gave suck, and tied them to the cart, and shut up their calves, [Heb. their children, or, sons] in (the) house.

11 And they laid the Ark of the LORD upon the cart, and the coffer with the golden mice, and the images of their emerods.

12 Now the Kine went straight in that way, upon the way toward Beth-Semes [See of this city, Jof. 15. 10. in the annotat. and Jof. 21. 16.] in a street, they went still on, [Heb. they went going] lowing, [viz. because they were deprived of their calves, for even the beasts do love their young ones] and turned neither to the right hand, nor to the left: [From hence may be gathered, that there were divers streets, or by-ways, but these Kine by the providence of God, went the right way to Beth-Semes] and the Princes of the Philistines went after the same unto the border of Beth-Semes.

13 And they of Beth-Semes reaped the wheat-harvest [This was wont to be done in the land of Judea, about Pentecost, or Whitsuntide, Levit. 23. that is, in the moneth

moneth of May, or shortly after : Therefore the Ark was taken from the Philistines about the beginning of November, for it was seven moneths in their country, ver. 1.] in the valley, and when they lifted up their eyes, they saw the Ark, and rejoiced when they saw (it).

14 And the cart came into the field of Jofua, the Beth-Semite, and stood there still, and there was a great stone : and they [viz. The Levitical Priests that dwelt at Beth-Semes, as appeareth ver. 15. for this city, was given to the Levites for an habitation, or dwelling place, see Jof. 21. 16. it was their office to touch the Ark, and to carry it, Numb. 4. 5. &c.] clave the wood of the cart, and offered the Kine unto the LORD for a burnt-offering.

15 And the Levites took down the Ark of the LORD, and the coffer that was by it, wherein the golden jewels were, and put them upon the great stone : and those men of Beth-Semes offered burnt-offerings [i.e. They brought or presented unto the Priests beasts for burnt-offerings, &c.] and slew stay-offerings unto the LORD, the same day.

16 And when the five Princes of the Philistines had seen it, then they returned unto Ekron the same day.

17 Now these are the golden emerods which the Philistines rendered unto the LORD for a trespass-offering : for Asdod one, for Gaza one, for Ashkelon one, for Gath one, for Ekron one :

18 Also golden mice, according to the number of all the cities of the Philistines, under the five Princes, from the fenced cities, unto the countrey villages : and unto Abel, [that is, complaint] the great (stone) [see of this stone above v. 14, and 15. Why it was so called, see verse 19. Compare Gen. 50. 11.] on which they had set down the Ark of the LORD, which [some do here understand the Ark; but others the stone, which is more credible] is in the field of Jofua the Beth-Semite unto this day.

19 And the LORD smote among these men of Beth-Semes, because they had looked into the Ark of the LORD; [Against the command of God, Numb. 4. 5, 20. It seemeth indeed that the Beth-Semites were too curious, to see if the Philistines had taken any thing out of the Ark, or had put any thing into it, and it seemeth that likewise some bold contempt or presumption was mixed therewith] yea he smote of the people [viz. of the Israelites, that lay there to keep watch that their borders might not be endamaged : also of all those that were come thither out of all the tribes to see the Ark, upon the report they had heard, that the same was come home again] seventy men, (and) fifty thousand men : then the people mourned, because the LORD had smitten a great blow among the people.

20 Then said the men of Beth-Semes, Who shall be able to stand before the face of the LORD, this holy God ? [That is, before the LORD, who revealed himself above the Ark] and to whom shall he go up from us ?

21 Therefore they sent messengers to the inhabitants of Kiriath-Fearim, saying : The Philistines have brought again the Ark of the LORD, come down, fetch it up to you.

CHAP. VII.

The Ark is carried and placed in Kiriath-Fearim, ver. 1, &c. Samuel exhorteth the people to repentance, and putting away of Idols, 3. The Israelites obey him, 4. A Fast or day of Humiliation, 6. The Philistines intend to set upon the Israelites : the Israelites are afraid, 7. Samuel offereth and prayeth unto the Lord for Israel : he, and the people are heard, 9. The Lord terrifieth the Philistines with thunder, and they are smitten, 10. Samuel setteth up a stone at Mizpa,

for a memorial of the victory, 12. The band of the Lord was against the Philistines, as long as Samuel lived, 13. The Israelites recover those cities, which the Philistines had taken from them, 14. Samuel passeth thorow, and visiteth all the cities of the land, 16. and returneth to Rama, 17.

Then came the men of Kiriath-Fearim [See concerning this city the annotat. on Judg. 18. 12.] and fetched up the Ark of the LORD, and they brought it into the house of Abinadab on the hill ; [Oth. at Gibe.] and they hallowed his son Eleazar, [i.e. consecrated, or ordained him to an holy ministry] that he might keep the Ark of the LORD.

2 And it came to passe, from that day, that the Ark (of the LORD) abode at Kiriath-Fearim, and the dayes were multiplied, and they were twenty years : and all the house of Israel lamented after the LORD. [Others, fetched unto the Lord, viz. When they were grievously oppressed by the Philistines ; see below v. 3.]

3 Then spake Samuel unto all the house of Israel, saying : If ye do turn unto the LORD with all your heart, then put away the strange gods [Heb. the gods of strangers : he meaneth the idols of the strange or outlandish nations, that lay round about them] out of the midst of you, also the Ashtarots, [see Judg. 2. 13.] and compose your heart unto the LORD, and serve him onely, then he will deliver you out of the band of the Philistines.

4 Now the children of Israel did put away the Baalims [See Judg. chap. 2. 11.] and the Ashtarots, [Baalim is a masculine name, but Ashtaroth is a feminine name : so that here is spoken of the Idols or Idolesses, or he-and she-idols of the heathen] and they served the LORD onely.

5 Moreover Samuel said, Gather all Israel to Mizpa : [Here the Israelites were wont to keep their land-meetings : see Judg. 20. v. 1. Samuel thought good to gather the people here together, that he might pray unto the Lord for them, and they likewise might joyn with him in prayer unto the Lord] and I will pray unto the LORD for you.

6 And they were gathered together at Mizpa, and they drew water, and poured it out before the face of the LORD, [Which was a token that they poured out their hearts (being washed and cleansed from sinne) before the Lord, see the like 1 Sam. 11. 15. The meaning is, they cried unto the Lord heartily for deliverance : whereunto likewise their fasting appertained] and they fasted on that day, and said there, We have sinned against the LORD : so Samuel judged the children of Israel at Mizpa. [i.e. he governed them, and he brought them by his good counsel and exhortation unto repentance. See the Annotat. on Judg. 2. 15.]

7 When the Philistines heard, that the children of Israel had gathered themselves together at Mizpa, then the Princes of the Philistines came up [viz. With armies, military forces, as appeareth ver. 10.] against Israel : when the children of Israel heard (it), they feared before the face [i.e. by reason of the coming. See the annotat. on Gen. 36. 6.] of the Philistines.

8 And the children of Israel said unto Samuel, Be not silent in our behalf, [Or, cease not, be not quiet from us, from crying, &c. See Job 12. on verse 13.] that thou shouldest not cry unto the LORD our God, that he may deliver us from the hand of the Philistines.

9 Then took Samuel a milk-lamb, [i.e. A young lamb, that yet sucked its mothers or dams milk] and he [viz. he himself, or by a Priest] offered it whole unto the LORD for a burnt-offering : and Samuel cried unto the LORD for Israel, and the LORD heard him. [Or, answered him.]

10 And it came to pass, when Samuel offered that burnt-offering, that the Philistines came on to battle against Israel, and the LORD thundered with a great thunder [Heb. voice] on that day upon the Philistines, and he affrighted them, so that they were smitten before the face of Israel.

11 And the men of Israel went out from Mizpa: and pursued the Philistines; and they smote them till under Bethrah.

12 Now Samuel took a stone, and set (it) between Mizpa, and between Sen, [i.e. The Tooth, and by similitude, a Rock, which sticketh out sharp like a Tooth, as 1 Sam. 14 4, 5.] and he called the name thereof Eben-haezer: [i.e. help-stone, or, stone of help] and he said, hitherto hath the LORD holpen us.

13 So the Philistines were humbled, and came no more [Oth. Not again, Heb. They went on no more to come, viz. with Armies, to take any cities from Israel; but they had and kept still their garrisons and souldiers upon the frontiers, to keep and preserve the same, as may be seen, 1 Sam 10. 5. Or, no more, signifieth here in a long time not again. Or, no more, for, not so often, as Gen. 32. 28. & 2 King. 6. 23, 24.] into the borders of Israel: [i.e. into the land of the Israelites] for the hand of the LORD was against the Philistines all the dayes of Samuel.

14 And the cities which the Philistines had taken from Israel, were restored to Israel, from Ekron unto Gath, also Israel delivered the border thereof out of the hand of the Philistines: and there was peace between Israel and the Amorites. [Understand under the name of Amorites, also other nations of the land of Canaan, or of the Philistines. The meaning is, they made no publike War one against another.]

15 Now Samuel judged Israel [See above verse 6.] all the dayes of his life. [viz. from that day that he was made a Judge, untill the day of his death, for although Saul reigned as King, yet Samuel continued likewise in the government, and they ruled both together 40. years, as appears Act. 13. 21.]

16 And he went from year to year, and went about to Bethel, [This may be understood of the City Bethel, or of the house of God (for that signifieth Bethel,) and so should here be understood Kiriath-Jearim, where at that time the Ark of the Covenant was] and Gilgal, and Mizpa: and he judged Israel in all those places.

17 But he returned to Rama, [This city is called, 1 Sam. 1. 1. Ramathaim; see the annotat. there. Heb. and his return was to Rama.] there was his house, and there he judged Israel [i.e. he had there his ordinary habitation: when he had gone round about, or walked thorowout the land, he came thither again.] and he built there an Altar unto the LORD.

CHAP. VIII.

Samuel maketh his sons Judges over Israel, verse 1, &c. their names, 2. They are not sincere in the administration of their office, 3. Wherefore the people require a King. 4. This displeaseth Samuel, who presenteth the case unto the Lord, 6. It likewise displeaseth the Lord, but he commandeth that he shall hearken to the people, 7. And that he shall present before them the hard and tyrannical government of Kings, 9. Which Samuel doth, 10, 11, &c. But the people continue firm and stedfast in their former request, 19. God commandeth Samuel to consent to the peoples request, 22.

Now it came to pass, when Samuel was grown old, that he made his sons Judges over Israel. [Understand thus so, that notwithstanding he himself yet continued to

be the supreme Judge, or Lord chief Justice, as the sequel doth demonstrate.]

2 Now the name of his first-born son was Joel, [Oth. Valschin, 1 Chron. 6. 28. whose son was a chief singer, or singing-master, Heman by name, 1 Chron. 6. 33.] and the name of his second was Abia, they were Judges at Bersaba. [i.e. having their habitation at Bersaba, and there exercising the office of a Judge.]

3 But his sons walked not in his wayes, but they inclined themselves unto [Heb. after, or, toward] covetousness, and took bribes, and wrestled [otherwise, perverted] judgment.

4 Then all the Eldest of Israel gathered themselves, and they came unto Samuel at Rama:

5 And they said unto him, Behold, thou art grown old, [And therefore canst not travel thorow the lands and cities as thou hast done hitherto] and thy sons walk not in thy ways: therefore now constitute a King over us, to judge us, [i.e. to govern us, with Kingly authority] as all the nations [i.e. almost all, for there were also some among the heathen nations that had no Kings, but Princes, or Rulers] have.

6 But this word was evil in the eyes of Samuel, [For it pertained onely to God, to constitute or appoint such a form of government over his people, as pleased him: But it became not the people to do this out of pride, ambition, or diffidence, or other respects, without asking counsel of the Lord: see ver. 7.] when they said, Give us a King, to judge us: and Samuel prayed unto the LORD. [to know how he should behave himself in this matter, and whether he should consent unto the peoples request, or not]

7 But the LORD said unto Samuel, Hearken unto the voice of this people in all that they shall say unto thee: [This the Lord said in his anger, as Hoseas witnesseth, chap. 13. 11.] for they have not rejected thee, [i.e. not thee onely: for they also rejected Samuel; as may appear also verse 8. See the like phrase, Gen. 32. 28.] but they have rejected me, [partly because they would acknowledge me no longer to be their onely King, but would have another to be under, or with me: see below, chap. 12. 12. & 19. partly, because they did not leave it to my divine providence what form of government was best suitable for them] that I shall not be King over them, [Heb. From reigning over them.]

8 According to all the workes which they have done; from that day when I led them out of Egypt unto this day, and have forsaken me, and served other gods; so do they also thee.

9 Now therefore hearken unto their voice: yet when thou shalt in the highest (degree) have protested unto them, [Heb. Protesting, shall have protested] then shalt thou shew them the way of the King [Or, manner, as above chap. 2. 13. also below chap. 27. 11. 1 King. 17. 33, 34, 40, &c. that is, how the King that shall reign over them, shall entreat them: how Kings commonly use to deal with their subjects. The word Mischpat doth not here signifie right: for if Kings might do all this that here followeth, then Achab sinned not, when he took away Naboths land by violence. Note this also on ver. 11. God giveth unto Kings another right then here is mentioned, Deut. 13. 15. Samuel did afterward relate and describe the true rights of the King; 1 Sam. 10. 26.] that shall reign over them.

10 Now Samuel told all the words of the LORD unto the people, that asked a King of him.

11 And said, This shall be the way of the King, that shall reign over you: he shall take [viz. Violently] your sons, that he may appoint them for himself for his charers, and for his horsemen, that they run along before his charret.

12 And that he may appoint them Chieftains of thousands, and Chieftains of fifties: and that they may plow his

his field, [Heb. properly his plowing] and that they may harvest his harvest, and that they may make his warlike weapons, and also the instruments of his chariots.

13 And he will take your daughters for Apothecaries, and for Kitchen-maids, [Heb. She-slayers] and for She-bakers.

14 And he will take your fields, and your vineyards, and your olive-yards, which are the best, and give them unto his servants. [Meaning Counsellours, Officers, &c. not such servants as did servile workes, as verse 16, 17.]

15 And he will take the tenth of your seed, [Heb. of your seeds; that is, all your seed] and of your vineyards, and he will give them unto his Courtiours, [See the signification of this word in the annotat. on Gen. 27. v. 36.] and unto his servants.

16 And he will take your men-servants, and your maid-servants, and your best young-men, and your asses, and he will do his work with them.

17 He will take the tenth of your flock, and ye shall be his servants.

18 Ye shall indeed cry (out) in that day, because of your King, whom ye shall have chosen you: but the LORD will not bear you in that day.

19 But the people refused to hear the voice of Samuel: and they said, Nay, but there shall be a King over us. [As if they would say, your exhortation or admonition, shall not make us change our minde and purpose.]

20 And we also shall be like all the Nations: and our King shall judge us, and he shall go out before our faces, and he shall manage our wars.

21 When Samuel had heard all the words of the people, then he uttered the same before the ears of the LORD.

22 Now the LORD said unto Samuel, Hearken unto their voice, and appoint them a King: then said Samuel unto the men of Israel, Go your wayes, everyone unto his city. [As if he had said, Depart hence for this time, I will take it into further consideration, and enquire of God, whom he will appoint to be your King.]

CHAP. IX.

The Genealogie of Kis is related, verse 1, &c. Sauls person is described, 2. Kis sendeth Saul to seek the she-afes, 3. He travelleth thorow the countrey, but findeth not the she-afes, 4. By the advice of his servant he goeth unto Samuel, 6. Samuel goeth to meet Saul, 14. God revealeth unto Samuel that Saul would come to him, 15. And commandeth him to make him King, 16. Samuel inviteth Saul to a Feast, 19. He telleth him that the she-afes were found, and that he should be King, 20. Which seemeth most strange unto Saul, 21. Samuel placeth him in the highest room at the Feast, 22. And graceth him with a speciall dish of meat, 23. Samuel talketh with Saul alone upon the roof, 25. And he revealeth to him that he should be King, 26.

Now there was a man of Benjamin, whose name was Kis, a son of Abiel, [Oth. Ner, 2 Chron. 8. 33. and 9. 39.] the son of Zecor, the son of Bechorath, the son of Aphiah, the son of a man of Femini, [Oth. a man that was a Benjamite] a mighty man of power.

2 The same had a son whose name was Saul, a young man, and beautiful [Heb. Good; so also, Gen. 6. 2.] Then there was not a more beautiful man then he among the children of

Israel: from his shoulders and upward, he was taller then all the people.

3 Now the she-afes of Kis Sauls father were lost, [This came not to pass by chance, but by the providence of God, so to bring Saul unto Samuel, and to cause him to be anointed King] therefore said Kis unto his son Saul, Take now one of the lads with thee, and get thee up, go thy wayes, seek the she-afes,

4 He then went thorow the mountain of Ephraim, and he went thorow the land of Salisa, [This is a plain countrey, as may be seen 2 King. 4. 42.] but they found them not: therefore they passed thorow the land of Sabatim, [In this land, lying in the tribe of Benjamin, lay the city of Salan, whereof mention is made, Job. 3. 23. not far from Gilgal by the Jordan] but they were not there: moreover he passed thorow the land of Femini, [Or, thorow the land of the Benjamites,] but they found them not.

5 Then they came into the land of Zuph, [See above chap. 1. 1.] Saul said unto his lad that was with him, Come, and let us return: lest perhaps my father cease (thinking) of the she-afes, and be careful for us.

6 He on the contrary said unto him, Behold now, there is a man of God [i.e. a Prophet, viz. Samuel: see the annotat. Judg. 13. on verse 6.] in this city, and he is an honourable man, all that he speaketh that cometh surely (to pass): [Heb. it cometh coming] Now let us go thither, peradventure he will shew us our way that we should go, [i.e. which way we must go, for to find our she-afes, for which cause we have undertaken this journey.]

7 Then said Saul unto his lad, But behold, if we go, what shall we bring unto that man: [As if he had said, We know not this man of God, neither doth he know us; we shall be troublesome to him; and it is both suitable to honesty and decency, that we should grace him with some Present or other: see the like example, 1 King. 14. 3. and 2 King. 4. 42.] for the bread [i.e. our store, or provision] is gone [i.e. all our provision is spent; so that we have nothing to present the man of God with] out of our vessels, [i.e. out of our knapacks or budgets] and we have no man of gift [see the annotations on Judg. 13. 17. and 1 King. 14. 3.] to bring unto the man of God, what have we?

8 And the Lad answered Saul further, and said, Behold, there is found in mine hand. [i.e. I have in mine hand: so 1 Pet. 2. 22. it's said, There was no guile found in his mouth; i.e. there was no guile in his mouth; see Isa. 53. 9.] the fourth part of a shekel of silver. [Of the value of the shekel, see the annotat. on Gen. 20. 16. The fourth part of a shekel of silver was not much more then three styvers, that is about three pence half penny of our English money: so that in this Present, more was looked on the thankful mind, then on the worth or value of the gift] that will I give to the man of God that he may shew us our way.

9 (Before time every one spake thus in Israel, [The words of this verse are the words of the writer or Penman of this book, and hence some will conclude, that not Samuel, but Ezra, or some other man, wrote this book] when he went to enquire of God, [to wit, by a Prophet] Come, and let us go to the Seer: for he that this day, (is called) a Prophet: was beforetime called a Seer.) [So were the Prophets called, because God revealed that unto them in visions, which they made known unto the people, see Numb. 12. 6. and 24. 4.]

10 Then said Saul unto his lad, Thy word is good, [i.e. Thou hast spoken well, or right] Come let us go: and they went unto the City, [viz. unto Rama] where the man of God was.

11 As they went up by the ascent of the City, they found maidens that went forth to draw water; and they said unto them, Is the Seer here? [Otherwise, Is here a Seer?]

12 Then answered they them, and said, Behold, he is before your face: [This doth not intimate, that Saul and his servant did at that very instant, see Samuel, or with the lifting up of their eyes could see him: They saw him not, till they came at him in the City. So that the words, before your face, signifie, hard by, or neer at hand] make haste now, for he came to day into the City, for asmuch as the people have to day a sacrifice [Heb. a slaughtering. Oth. a feast, or, banquet, as Genes. 31. 54 and 1 Sam. 28. 24. 1 Kings 19. 21.] on the high place.

13 When ye come into the City, so shall ye finde him, before he go up to the high place to eat, for the people will not eat till he come, for he blesseth [viz. by prayer, and with thanksgiving, Deut. 8. 10.] the offering, [i. e. the flesh that is offered, wherewith the feast or banquet is to be made] afterwards they eat that he bidden: therefore now go up, for him, as to day ye shall finde him.

14 So they went up into the City: when they came into the midst of the City, behold, Samuel went out to meet them, [For he knew full well, that they should come to him at that time, as appeareth from verse 15. and 16.] for to go up to the high place.

15 For the LORD had revealed it (before) Samuels ear, [i. e. the Lord had plainly told Samuel. See the like phrase, Ruth. 4. 4. and 1 Sam. 20. 12, 13. and 2 Sam. 7. 27. Job 33. 16. Isai. 22. 14. and chap. 48. 8] a day before Saul came, saying, [here the cause is shewed, wherfore Samuel went forth to meet Saul, for whose sake he had caused that sumptuous feast to be made.]

16 To morrow about this time I will send unto thee [viz. by a secret motion or instinct, for Saul thought not of this, but he was gone forth to seek the she-asses] a man out of the Land of Benjamin, him shalt thou anoint to be a Leader over my people Israel, and he shall deliver my people out of the band of the Philistines, for I have looked upon my people, because their cry is come unto me.

17 When Samuel beheld Saul, then the LORD answered him, [viz. by a secret discourse, as below chap. 16. vers. 8. 12.] Behold, this is the man, of whom I said unto thee, this (same) shall reign [Heb. keep back. 'Tis as much to say, as, he shall by his authority, command, and punishment keep back, bridle, restrain wicked men from sinning, or from doing what they would] over my people.

18 And Saul drew neer to Samuel in the midst of the gate [i. e. in the midst of the City. See above vers. 14.] and said, shew me, I pray thee, where is here the Secrs house?

19 And Samuel answered Saul, and said, I am the Secrs, go up before my face unto the high place, that ye may eat with me to day: and to morrow betimes I will let thee go, and I will tell thee all that is in thine heart, [i. e. all that thou art troubled about, and all that thou wilt ask me.]

20 For as touching the she-asses, to day (being) the third day thou didst lose them, set not thy heart thereon, [i. e. take it not to heart] for they are found: and whose shall be all the desirable that is in Israel? [i. e. the best and choicest that is in Israel. See above chap. 8. vers. 11. Others, Unto whom is all the desire of Israel? That is, whom do all the people of Israel desire for their King rather then thee? Others take it in this sense, as if he had said, upon whom shall the choice of a King, which all Israel desireth, light, but upon thee?] is it not thine, and of all thy fathers house?

21 Then answered Saul, and said, Am I not a son of femini, [i. e. of a Benjamite] of the least of the tribes of Israel? [this tribe, to wit, the tribe of Benjamin, was almost quite destroyed, by reason of the Levites wife, so that but six hundred men were left, Judg. 20. 47.] and my family (is it not) the least of all the families of the tribe of Benjamin? wherfore then speakest thou

to me with such words? [Heb. speakest thou to me according to this word.]

22 Then Samuel took Saul, and his servant, and he brought them into the chamber: and he gave them place in the uppermost (seat) of them that were bidden: [i. e. he placed them in the chiefest or uppermost seat of all. Hereby did Samuel, in some measure, intimate unto the guests that were there present, the dignity and excellency of the office, wherunto God had ordeined Saul: As he likewise did so, by setting the choicest and daintiest dish of meat before Saul. See the like, Gen. 43. 34. Yea for Sauls sake he also honoured his servant, and set him likewise at the upper end of the table] who were now about thirty men.

23 Then said Samuel unto the Cook, bring that piece, which I gave thee; whereof I said unto thee, set it away by thee. [From hence it appeareth sufficiently, that Samuel had caused this feast or banquet to be made chiefly for Sauls sake, whom he knew was coming up that way.]

24 Now the Cook brought up a shoulder, [The Hebrew word signifieth as well a fore-joynt of meat, as an hinder joynt] with that that was on it, and set them before Saul, and he [viz. Samuel] said; Behold, this is that which is left, set it before thee, eat, for it was kept in due time for thee, [As if he had said, when I caused this feast to be made for thy honourable entertainment, I gave charge that this choicest dish, or portion of meat should be reserved for thee] when I said [viz. unto the Cook, or, Steward, or, to the servants, ministers, folks that waited] I have invited the people: so Saul did eat with Samuel that day.

25 Afterward they went down from the high place into the City: and he spake with Saul [i. e. he told him of the command of God, that he should be King] upon the roof [viz. upon his, to wit Samuels-roof. Heretofore among the Jews the roofs or house-tops were built flat, so that a man could go and walk upon them. See Deut. 22. 8.]

26 And they rose up early: and it came to passe about the rising of the morning, that Samuel called Saul up into the roof, [viz. there to commune with him alone about his calling to the Kingdom] saying, a rise, that I may let thee go: then Saul arose, and they both went out, he and Samuel abroad.

27 When they were gone down to the end of the City, Samuel said unto Saul, say to the servant, that he passe on before our faces: [viz. that he may not hear what we speak] then he passed on: but stand thou now still, [Heb. as this day: i. e. at this time] and I will cause thee to hear the word of God, [Samuel indeed told Saul (when they were both together alone upon the house-top) of the will of the Lord concerning his election to the Kingly office; but afterward, at their parting, he did more fully inform him concerning the same, fore-calling him with all the signs, and tokens that he should meet with for his confirmation and assurance therein, whereof further mention is made in chapter 10.]

CHAPTER X.

Samuel anointeth Saul King over Israel, verse 1, &c. And he fore-telleth him, what should befall him in the way, 2. Saul prophesieth among the Prophets, 10. He cometh to his Uncle, 14. Whom he telleth what Samuel had said concerning the she-asser, but concealeth the matter of the Kingdom, 16. Samuel assemblith the people at Mizpa, 17. There he sets their ingratitude before their eyes, 18. Saul by lot is chosen King over Israel, but he hideth himself, 21. His stature, 23. Saul is presented before all the people, who receive him with shouting, 24. Samuel writeth the right of a King

in a book, 25. All this being accomplished, Saul goes to his own house at Gibeon, 26. Some misuse and despise Saul, which he minded not, 27.

Then Samuel took a vial [Or, bottle, vessell] of oil [Below chap. 16. 13. where is spoken of Davids anointing, there is mentioned a horn of oil. Saul, and Jehu, (2 Kings 9. 1, 3.) were anointed out of a vial of oil, but David out of an horn] and poured it out upon his head, [in the Old Testament three sorts of persons were instituted into their offices by anointing, high Priests, Kings, and Prophets] and kissed him: [in token of subjection, thereby acknowledging him to be his Lord, forasmuch as God had called him to the Kingly office. See the like example, 1 Kings 19. 18. and compare Psal. 2. 12.] and said, Is it not (so) that the LORD hath anointed thee to be a Leader over his own inheritance? [i. e. over his people of Israel, whom the Lord hath chosen out of all nations for his own inheritance.]

2 When thou departest from me to day, then thou shalt finde two men by Rachels sepulchre, [This sepulchre was near unto Bethlehem Juda, as appeareth, Gen. 35 19, 20. but that border reached there to the border of the tribe of Benjamin] on the border of Benjamin at Zelzah: [This is the name of a place, no where else found but here, and signifieth as much as a fair shadow] they will say unto thee, The she-asses are found, which thou wentest to seek, and behold, thy father hath left the matters of the she-asses, and he is solicitous for you saying, What shall I do for my son?

3 When thou goest on forward from thence, and shalt come unto Elon-Thabor, [Oth. the plain field of Thabor, or, at the Oak of Thabor; there be divers places called Thabor] there three men shall finde thee, going up to God to Bethel; [Some translate it, unto the house of God, to wit, at Kiriath-Jearim, as above chap. 7. 1, 2, 16. where the Ark was at that time] one carrying three Kids and one carrying three loaves of bread, and one carrying a bottle of wine.

4 And they will ask thee of (thy) welfare; [See Gen. 43. 27.] and they shall give thee two (loaves) of bread, them thou shalt receive of their hand.

5 After that thou shalt come to the hill of God, [This was an high place near the City of Gibeon, where there was a school of young Prophets. In the City it self, the Philistines had their garrison, as immediately followeth. Oth. to Gibeon of God] where are the forces of the Philistines: [i. e. Garrison, keeping watch, as below chap. 13. 3.] and it shall come to passe, when thou comest there into the City, that thou shalt meet an heap, [Heb. a cord, or, string; that is, a company of men, that march in rank and order, and as it were draw one line, or, cord; and so vers. 10.] of Prophets coming down from the high place, and before their faces Lutes, and Tabrets, and Pipes, and Harps, [With these Musical instruments they revived themselves, and roused up their Spirit to Prophecy. See the like example, 2 Kings 3. 15. In the Hebrew these words are put in the singular number] and they shall Prophesie. [i. e. Speak and sing of heavenly, Divine, holy edifying things.]

6 And the Spirit of the LORD shall be ready upon thee; and thou shalt Prophecie with them, [i. e. thou shalt for some space of time have the gift of Prophecy. See Numb. 11. 25.] and thou shalt be changed into another man, [i. e. thou shalt get a bold, courageous, wise, and understanding heart, fit for government and for managing warlike affairs, as it becometh a King to have.]

7 And it shall come to passe, when these signs shall come unto thee, do thou what thine hand shall finde, [i. e. whatever the necessity and occasion require to be done for the good of the Land, do it as a wise and courageous King

This did Saul do, when he went forth to fight against the Ammonites; chap. 11. and against the Philistines; chap. 13. Concerning the phrase, (see Judg. 9. on vers. 33.) for God will be with thee.

8 Now thou shalt go down before my face to Gilgal, [Yet understand first to Mizpa, as appeareth vers. 17. and chap. 11. 14. Saul was by lot chosen King at Mizpa, but installed at Gilgal] and behold, I will come down to thee, to offer burnt-offerings, to offer sacrifice of thanksgiving: [See below chap. 13. 8.] seven dayes shall thou tarry (there,) till I come unto thee, and tell thee what thou shalt do.

9 Now it came to passe; when he turned his shoulder, [i. e. back] to go from Samuel, (that) God changed his heart (into) another: and all those tokens came (to passe) the same day.

10 When they [viz. Saul and his servant] came thither to the hill, there (came) an heap of Prophets [Understand here by the word Prophets, the Disciples, or, Scholars of the Prophets, that exercised themselves in, and studied the Hebrew Scripture] to meet him: and the Spirit of the LORD waxed ready upon him; and he Prophesied in the midst of them.

11 And it came to passe, when every one that had known him before of old time, [Heb. from yesterday, ere yesterday] saw, that he, behold, prophesied with the Prophets, that the people said, every one to his fellow, [i. e. the one to the other] what is this, that hath hapned to the Son of Kis? Is Saul also among the Prophets?

12 Then answered a man of that place, [Perhaps one out of the number of those Prophets] and said, But who is their father? [As if he had said, even the same God and Father, who hath given to the rest the Spirit of Prophecy, he is also able to give the same unto Saul. Some do here take the word Father, for Teacher: as the Disciples, or, Scholars of the Prophets, are called sons of the Prophets. Some take it thus: who is their Father? i. e. the others have as mean fathers as Saul, but this is a special work of God] therefore it's become a Proverb, Is Saul also among the Prophets? [This Proverb is commonly used, when we speak of any one, that doeth act some great or special matter unawares, and unexpectedly.]

13 Now when he had made an end of Prophecying, he came unto the high place, [viz. into the School or Synagogue, which was upon the Hill of God, vers. 6.]

14 And Sauls Uncle said unto him, and unto his servant, Whither went ye? now he said, To seek the she-asses: when we saw that they were not there, then we came to Samuel.

15 Then said Sauls Uncle; Tell me I pray thee, what Samuel said unto you?

16 Now Saul said unto his Uncle, he told us certainly; [Heb. telling told] that the she-asses were found: but the matter of the Kingdom, whereof Samuel had said, he told him not. [It seemeth that Samuel had forbidden him to do it: And that it might be kept the more close, Samuel had spoken to Saul, to bid his servant remove, or go out of the way; when they two communed together, chap. 9. 27.]

17 But Samuel called the people together unto the LORD at Mizpa. [viz. To appear, as before the LORD, in the assembly of Gods people, to the choosing and installing of a King: Or, according to the opinion of some, before the Ark of the Covenant, from whence the Lord gave answer. For this cause might the Ark be brought thither, but hereafter at Gilgal, as may be gathered below, chap. 11. 15.]

18 And he said unto the Children of Israel, Thus hath the LORD the God of Israel spoken, I brought up Israel out of Egypt, and I delivered you out of the hand of the Egyptians; and out of the hand of all Kingdoms, that oppressed you.

19 But ye have this day rejected your God, who hath delivered you out of all your miseries, [Heb. evils] and your necessities, and have said unto him, [i. e. unto me, who am his Prophet; See above chap. 8. 19. and below chap. 12. 12.] Set a King over us: now then present your selves before the face of the LORD, according to your tribes, and according to your thousands. [The tribes of the Israelites were divided into certain companies, each company consisting of a thousand men, as Mich. 5. 2. and else where appeareth.]

20 Now when Samuel had caused all the tribes of Israel to come near, [viz. to cast the lot. See the like example, Jos. 7. 14. Before they cast the lot, they prayed unto the Lord, vers. 22. Act. 1. 24.] the tribe of Benjamin was touched. [viz. with the lot. Heb. hit, caught, taken: i. e. the lot fell upon the tribe of Benjamin, whereby the Lord would signify, that it was one among the families of the tribes, whom he would appoint to be King.]

21 When he made the tribe of Benjamin to come on according to their families, the family of Manasse was touched: and Saul the son of Kis was touched, and they sought him, but he was not found.

22 Then they further enquired of the LORD, whether that man would yet come thither? then the LORD said, Behold, he hath hid himself among the vessels. [i. e. among the stuff, or, baggage of the people.]

23 Now they ran, and took him from thence, and he set himself in the midst of the people: and he was taller then all the people, from his shoulder and upward.

24 Then said Samuel unto all the people: Do ye see, whom the LORD hath chosen? for there is none like him among all the people: then all the people [i. e. the greatest part of the people: for there were some that despised him, as appeareth vers. 27.] shouted, and said, Let the King live. [See 1 Kings 1. on v. 25.]

25 Now Samuel told the people the right of the Kingdom, [Understand this, not of the way, manner, or custome of acting, which Kings sometimes take up contrary to Law, (as the Hebrew word is taken above chap. 8. vers. 9, 11.) but of the Laws which Samuel by Gods instinct made or enacted, concerning the Government of Kings; see Deut. 17. 18. or of the Ordinances, for to instruct as well the King as the subjects. how thy ought to carry, and demean themselves toward each other] and wrote it in a book, [this Book is not now extant] and laid it before the face of the LORD: [i. e. before the LORD, who manifested his presence above the Ark.] Then Samuel let all the people go, every man to his house.

26 And Saul went also to his (own) house at Gibeah, and of the army went with him, whose heart God had touched.

27 But the Children of Belial [See Deut. 13. 13.] said, What should this (man) deliver us? and they despised him, and brought him no present; [As subjects were wont to do to their Prince, in token of homage and fealty, and that they acknowledge him to be their King; see 2 Chron. 17. 5. and Matth. 2. 11.] but he was as deaf. [Or, as dumb, as silent.]

CHAP. XI.

Nabab besiegeth Jabes in Gilead, v. 1, &c. He will not make peace with the besieged, but upon hard and grievous conditions; 2 The besieged require seven dayes respite to consult thereof; 3 Which having obtained, they crave the assistance of their brethren; 4 Saul bearing of the unreasonable terms, is extremely provoked; 5 He adviseth with himself how to raise the siege; 6 With an army of three hundred and thirty thousand men; 8 He sendeth word to the men of

Jabes, that he intended to raise their siege; 9 Who deceive their besiegers; 10 How Saul raised the siege at Jabes; 11 The people are ready to slay those, that refused to embrace Saul for their King; 12 But Saul will not suffer it; 13 He is invested in the Kingdom at Gilgal; 14.

Then Nabab the Ammonite went up, and besieged Jabes in Gilead: [See Judg. 21. 8.] and all the men of Jabes said unto Nabab, make a covenant with us, so we will serve thee.

2 But Nabab the Ammonite said unto them, On this condition [Heb. therein] will I make (a covenant) with you, that I may put out unto all (of) you the right eye: and that I may lay this shame [Oth. reproach] upon all Israel.

3 Then said the Eldest of Jabes, [i. e. the Governours of the City of Jabes] unto him, cease from us seven dayes, [Or, let us be quiet seven dayes] that we may send messengers into all the borders of Israel: if then there be no man that delivereth us, we will go out unto thee. [viz. to deliver up our selves into thy hands.]

4 When the messengers came to Gibeah of Saul, [This City was first called Gibeah of Benjamin, because it lay in the inheritance of the tribe of Benjamin. It was then first called Gibeah of Saul, after that Saul (who was born there) was made King of Israel] they spake these words before the ears of the people: then all that people lift up their voice and wept.

5 And behold, Saul came after the Oxen out of the field, [For when he was in private anointed King over Israel, and Samuel, and accepted of the greatest part of the people, he did not as yet begin to execute that office in publick, but lived a retired life, until he was publickly installed by all the people] and Saul said, What aileth the people, that they weep? then they told him the words of the men of Jabes.

6 Then the Spirit of the LORD waxed already upon Saul, [i. e. God immediately by the power of his Spirit gave unto Saul the gifts of strength and courage to oppose the Ammonites] when he heard these words: and his anger kindled exceedingly. [viz. against Nabab, because he had propounded such reproachful terms of peace to the inhabitants of Jabes.]

7 And he took a couple of Oxen, and hewed them in pieces, and he sent them [viz. the pieces of the Oxen, that the Israelites seeing them, might remember what damage would befall them, if they refused to follow Saul in this expedition] into all the borders of Israel by the hand of the messengers, [Either of the messengers of the Israelites, or of others, whom he had chosen for the purpose,] saying, he that goeth not out in person after Saul, and after Samuel, [Samuel is here adjoynd, because he as Judge and Prophet went along with Saul, to raise this siege, as appeareth vers. 12. Especially because Saul was not as yet publickly invested into the Kingdom] so shall it be done unto his Oxen: then the fear of the LORD [i. e. a fear, which the Lord sent upon them] fell on the people, and they went out as one man.

8 And he numbered them [Or, mustered them] at Bezek: [i. e. in the border near or about the City of Bezek, whereof mention is made, Judg. 1. 5.] and of the Children of Israel were three hundred thousand, and of the men of Juda thirty thousand.

9 Then they [viz. Samuel and Saul] said unto the messengers, that were come, Thus shall ye say unto the men at Jabes in Gilead, To morrow shall deliverance happen to you, when the Sun shall wax hot: When the messengers came, and told (that) unto the men at Jabes, they were glad.

10 And the men of Jabes said, [viz. unto the Ammonites;

monites, that besieged them] *to morrow we will go out unto you; and ye shall do to us according to all that is good in your eyes.* [meaning, if no relief come, see ver. 3. They conceal the relief that was promised them, that they might not be upon his guard, but might be surprised and set upon unawares.]

11 Now it came to pass the next day, [It seemeth that this was the next day after that the messengers of Jabes were returned to the city, and it was the eighth day after the promise of surrendring the city, in case they were not relieved within seven dayes] that Saul put the people in three heaps, [Heb. heads: so also Judg. 16. 20.] and they came into the midst of the camp, [viz. of the Ammonites] in the morning watch [viz. when they were wont to break up the Courts of Guard, and to dissolve the Centinels] and they slew Ammon, untill the day grew hot: and it came to pass that they which remained were so scattered, that among them there continued not two together.

12 Then the people said unto Samuel, *Who is he that said, Should Saul reign over us? give hither those men, that we may put them to death.*

13 But Saul said, *There shall not a man be put to death this day.* [See the like example, 2 Sam. 19. 22.] for the LORD hath to day wrought a deliverance in Israel.

14 Moreover, Samuel said unto the people, [viz. In the camp by Jabes, after they had smitten the Ammonites, and so relieved Jabes] *Come, and let us return to Gilgal, and renew the Kingdom there.* [i.e. settle, or invest Saul there in the Kingdom. There were certain men that would now accept of Saul for their King, chap. 10. 27. Samuel doubted not whether the malevolent or ill-willers would not accept of him, seeing they had seen his courage and fortitude in the battel, and that others would have put them to death, but that Saul hindered it.]

15 Then all the people went to Gilgal, and made Saul there King before the face of the LORD at Gilgal, [See above chap. 10. 17. and below chap. 14. 18.] and they offered there thank-offerings before the face of the LORD: and Saul rejoiced there exceedingly with all the men of Israel.

CHAP. XII.

After that Samuel had appointed a King unto the people, v. 1. &c. he rehearseth how he himself had reigned, 2. and requireth witness thereof, 3. which the people do give him, 4. Samuel setteth before the eyes of the people the sinne they had committed in rejecting the Lord, and asking a King, 7. But he comforteth them again if they should obey the Lord, 14. and threatneth them, if they obey him not, 15. By an unexpected token he so terrifieth them, 16. that they acknowledging and confessing their offence, desire to be reconciled to the Lord, 19. Samuel comforteth the people, 20. Promising likewise to pray for them, 23. Exhorting them again to fear and serve the Lord, 24.

Then Samuel said unto all Israel, [viz. At Gilgal, where he had installed the King] *Behold, I have hearkened to your voice, in all that ye said unto me, and I have set a King over you.*

2 And now, behold, there the King goeth along before your face [i.e. He is invested in his office, to go before you into the battel, and to govern you] and I am grown old and gray, and behold, my sons are with you; [i.e. They dwell and converse among you, no more as Governors, but as citizens and private persons, out of all of-

fice and place of the Government, make use of their further service it pleaseth you] and I have walked before your faces from my youth unto this day.

3 Behold, (here) I am witness against me before the LORD, and before his Anointed, [viz. King Saul, whom I by the command of the Lord have anointed to be King over you; so also below ver. 5. and below chap. 24. 7.] whose oxen I have taken, and whose asse I have taken, and whom I have wronged, whom I have oppressed, [viz. by false and slanderous speeches, or by ill managing of affairs] and of whose hand I have taken a bribe [Heb. An expiation; that is, a gift, whereby the offender reconcileth himself to the angry Judge, and purchaseth his favour] that I should have hid mine eyes from him: [i.e. that I should not have seen his offence, to punish the same according to its demerit: Or, in this sense, that I must needs have blushed, and durst not look him in the face, when he should have witnessed me in the teeth, that I took bribes of him. Oth. *Yea, I have hid mine eyes before, or, against it, or, therefore should have hidden.*] and I will restore it unto you.

4 Then they said: *Thou hast not wronged us, neither hast thou oppressed us, nor hast thou taken any thing of any mans hand.*

5 Then he said unto them, *The LORD be a witness against you, and his Anointed be witness this day, that ye have not found (ought) in mine hand,* [viz. That I have taken to wrest or pervert the law, or judgment: or, which might be reputed to me for shame and disgrace] and the people said, he be witness.

6 Furthermore, Samuel said unto the people, *It is the LORD that made Moses and Aaron,* [i.e. That made them great and honourable; viz. the one to be a Leader and Governour of his people, and the other to be an High-Priest] and that brought up your Fathers out of the land of Egypt.

7 And now set your selves (here), that I may reason with you before the face of the LORD, about all the righteousnesses [Understand by this word as well promises and mercies, as threatnings and judgments. Hereby intimating unto the people, that the Lord had in all his works manifested and declared himself to be a righteous God, as well in bestowing his mercies, as in inflicting judgments upon them, when they departed from him. Compare Judg. 5. 11. Mich. 6. 5. with the annotation.] of the LORD, which he did to you, and to your Fathers.

8 After that Jacob was come into Egypt: your Fathers cried unto the LORD, [Samuel conjoyneth here together, that which hapned or followed many yeares after. For the Israelites did not cry nor complain unto the Lord, when they at first came with Jacob into Egypt, but a good while after, when there arose a King that imposed hard and grievous bondage upon them: see Exod. 1. ver. 13, 14. & 2. 23, 24. &c.] and the LORD sent Moses and Aaron, and they led your Fathers out of Egypt, and made them dwell in this place. [viz. on this and the other side of Jordan, in the land of Canaan: Moses placed them in the Kingdom of the Amorites, but Joshua in the land of Canaan]

9 But they forgot the LORD their God; so he sold them into the hand of Sisera, the Captain of the Host at Hazor, and into the hand of the Philistines, and into the hand of the King of the Moabites [Called Eglon, Judg. 3. 12.] who fought against them.

10 And they cried unto the LORD, and said; *We have sinned, because we have forsaken the LORD, and served the Baalims, and the Ashtarots: and now, rescue us out of the hand of our enemies, and we will serve thee.*

11 And the LORD sent Jerubbaal, [i.e. Gideon; why he was named Jerubbaal, see Judg. 6. verse 32.] and Bedan, [otherwise, called Jair, as some conceive, a Gileadite, Judg. 10. 3. It may be that Judge Jair was also called Bedan, to difference or distinguish him from another Jair, that lived in the time of Moses, of whom we read, Numb. 32. ver. 41. The rather, because 1 Chron. 7. 17. mention is made of one Bedan among the children of Machir, the father of Gilead. Others take Bedan for Simon, because he was of the tribe of Dan. Others for Abdon, because the names seem to agree, Judg. 12. 13.] and Jephthah, and Samuel, and he rescued you out of the hand of your enemies round about, so that ye dwelled safe.

12 Now when ye saw that Nabaz the King of the children of Ammon came against you, ye said unto me, Nay, but a King shall reign over us: when as the LORD your God was your King.

13 And now, behold there the King whom ye have chosen, [viz. After that the lot was drawn before the Lord above chap. 10. 10.] whom ye desired: and behold, the LORD hath set a King over you. [to wit, when he granted you your desire, although it was evil, and mixed with great unthankfulness.]

14 If ye shall fear the LORD, and serve him, and hearken to his voice, and rebell not against the mouth of the LORD: then shall ye, as well ye, as the King that shall reign over you, be after the LORD your God. [As if he should say, the Lord shall go before you, he shall lead and direct you, defend and protect you. Oth. ye shall follow him.]

15 But if ye shall not hearken to the voice of the LORD, but rebell against the mouth of the LORD: then shall the hand of the LORD be against you, as against your Fathers. [Oth. and against your Fathers. i.e. Kings, or fatherly houses.]

16 Now also set your selves (here), [i.e. Pause a while, have a little patience, that ye may see and hear what the Lord will do] and see the great thing which the LORD will do before your eyes.

17 Is it not wheat harvest to day? [As if he should say, Is it not now a fair and bright day, as the dayes are wont to be in Wheat harvest? at which times no rain was wont to fall, Prov. 26. 1. Ye see now no sign of any approaching tempest, yet ye shall see me obtain both rain, and thunder of God by my prayer.] I will call unto the LORD, and he shall give thunder and rain: therefore know ye, and see that your wickedness is great, which ye have done before the eyes of the LORD, (in) that ye have asked for you a King.

18 When Samuel called on the LORD, the LORD gave thunder and rain that day: therefore all the people feared the LORD greatly, and Samuel.

19 And all the people said unto Samuel, Pray for thy servants [i.e. For us] unto the LORD thy God, that we die not: for above all our sins, we have added therunto this evil, that we have asked for us a King.

20 Then said Samuel unto the people, Fear not, ye have done all this wickedness; yet depart not from after the LORD, [i.e. From following after him; as if he should say, Although ye have committed to much wickedness, yet notwithstanding he will be gracious unto you, if ye cease from sinning] but serve the LORD with all your heart.

21 And backslide not: [To wit, from the Lord] for then ye should (follow) after vanities, [i.e. Idols, which are called vanities, because the idol is nothing in the world; i.e. they have nothing divine in them, as Paul saith, 1 Cor. 8. 4. or because they are not profitable, as Samuel here affirmeth: or because they are nothing else but the work of mens hands, Lev. 19. 4. Psal. 115. 4. or because they stir up and incite men to vanities and lies] which are not profitable, neither do deliver, for they are vanities.

22 For the LORD will not forsake his people, for his great Names sake: because it hath pleased the LORD to make you a people unto him.

23 Also what concerneth me, say be it from me, that I should sinne against the LORD, that I should cease to pray for you: but I will teach you the good and right way. [To wit, as becometh a Prophet and Teacher, called of God; see 1 Cor. 9. 16.]

24 Onely fear the LORD, and serve him faithfully with all your heart: for consider what great things he hath done among you.

25 But if ye hence forward do evil, [Heb. doing evil do evil] ye shall perish, as also your King.

CHAP. XIII.

Saul chuseth three thousand souldiers to be with him, and Jonathan, verse 1, &c. Jonathan smiteth the garison of the Philistines at Gibeon, 3. Saul summoneth all the people together, 4. The Philistines come with great strength to fight against Israel, 5. The Israelites for fear, hide themselves in caves, &c. 6. Saul offereth before Samuel cometh to him, 7. For which he is reproved by Samuel, 11. Who fore-telleth him that his Kingdome should not last long, 13. Saul with his people stay at Gibeon, 16. The Philistines invade the land of Israel with three companies, 17. Where armes are wanting, 19. Onely Saul and Jonathan have arms, 22.

Saul had been one year in his government. [Heb. Saul being the son of one year in his governing] and the second year [Heb. two years; i.e. the second year: see Judg. 14. on ver. 17.] he reigned over Israel.

2 Then Saul chose him three thousand men out of Israel, [These three thousand men waited alwayes upon Saul's service, where-ever or whereunto he would use them] and there were two thousand men with Saul at Michmas, [understand this, not of a city so called, but of a corner of the land in the border of Benjamin, by the mountain of Bethel: for as it is here said, that Saul was with his people at Michmas; so it is said below verse 5. that the Philistines also camped themselves at Michmas] and on the mountain of Bethel, and there were a thousand with Jonathan at Gibeon of Benjamin, [see Judg. 19. 12.] and he let the rest of the people go, every one to his tent.

3 But Jonathan smote the garison of the Philistines, [viz. By Saul's command, as appeareth ver. 4.] which was at Geba, [oth. on the hill; see above chap. 10. 5.] which the Philistines heard: [understand withall, and they prepared themselves to fight against the Israelites] wherefore Saul blew with the trumpet in all the land, saying: Let the Hebrews hear it. [viz. that they may beware they be not surpris'd by the Philistines, but arm themselves against them, or prepare to give the Philistines battle.]

4 Then all Israel heard say, Saul hath smitten the garison of the Philistines, [Not Saul, but Jonathan by Saul's command, or they thought that Saul had done it] and also Israel is become stinking among the Philistines: see Gen. 34. 30. then the people were called together, after Saul, to Gilgal.

5 And the Philistines were gathered together to fight against Israel, thirty thousand chariots, [i.e. Thirty thousand men, who being in chariots, fought out of them] and six thousand horsemen, and people in multitude, as the sand is on the sea-shore: [Heb. lip] & they marched up, & camped themselves at Michmas, [see above verse 2.] toward the east

east of Beth-Aven. [There was a city so called, and also a wilderness, Jos. 18. 12.]

6 When the men of Israel saw that they were in need (for the people were distressed), then the people [viz. The souldiers of the Israelites, that were with Saul] hid themselves in caves, and in thorn-bushes, and in rocks, and in strong holds, and in pits.

7 Now the Hebrews. [Understand here the common people, which were not souldiers, or military men] went over the Jordan into the land of Gad, and Gilead: When Saul himself was yet at Gilgal, then all the people came trembling after him. [Heb. Then all the people trembled after him. This seemeth to be understood of the people that had hid themselves, v. 6.]

8 And he tarried seven days, [1 Sam. 10. 8.] till the time that Samuel had appointed: [See above chap. 10. vers. 8. to what end and purpose this day was appointed] when Samuel came not up to Gilgal, the people were scattered from him. [viz. The souldiers, or warlike people, that had been with him: they ran hither and thither, leaving Saul.]

9 Then Saul said, [To wit, being vexed and wearied with tarrying any longer, and fearing the danger that was neer hand; see ver. 11, 12.] bring me hither a burnt-offering, and a thank-offering, and he offered burnt-offering. [viz. by a Priest; and understand withall, that Saul likewise prayed unto the Lord, as appeareth below verse 12. If Saul himself in his own person, had offered (as some conceive) then his sinne was yet so much the greater.]

10 And it came to pass when he had made an end of offering the burnt-offering, behold, then Samuel came, and Saul went out to meet him, to bless him. [i. e. To salute him, and to bid him welcome: see the annotat. on Gen. 31. 55.]

11 Then Samuel said, What hast thou done? [This is no question of one that was ignorant, but rather a severe reproof; as Gen. 3. 13.] now Samuel said, Because I saw that the people were scattered from me, and thou camest not at the appointed time of dayes, [Samuel came certainly on the seventh day to Saul, although he was not there at the very hour that Saul looked for him] and the Philistines were gathered together at Michmas:

12 Therefore, said I, [viz. To my self, i. e. I thought] now will the Philistines come down to me at Gilgal, and I have not earnestly besought the face of the LORD: [With the offerings prayers were made unto God] I forced my self therefore, [Or, I offered violence to my self; i. e. I did it unwillingly, and with great regret and reluctancy of mind, yea, as it were, being through need compelled thereto] and offered burnt-offering.

13 Then Samuel said unto Saul, Thou hast done foolishly, [To wit, in that thou hast not waited out the appointed time] thou hast not kept the commandment of the LORD thy God, which he commanded thee; for now would the LORD have established thy Kingdom. [viz. the Kingdom over which he hath set thee, to reign as King] over Israel for ever. [i. e. a long time, all thy life time, either upon thy self, or upon some of thy posterity, to wit, if thou hadst obeyed me: Yet according to the everlasting decree of God, the Kingdome must of necessity at length come to the tribe of Juda; see Deuteronomy 15. 17. in the annotation]

14 But now thy Kingdom shall not stand, the LORD hath sought him [Samuel could not know this but by the instinct and inspiration of God] a man according to his heart, [viz. David, of whom farther mention is made below ver. 16. But at this time Samuel himself knew not this; as appeareth below chap. 16.] and the Lord hath commanded him to be a Leader over his people, [from that very time that David was chosen of God to be King, did Saul govern illegally] because thou hast not kept that which

the LORD had commanded thee.

15 Then Samuel gat him up, and he went up from Gilgal to Gibe of Benjamin: and Saul numbered the people that were found with him, about six hundred men. [Whereas he was wont to have two thousand, v. 2. It seemeth that the rest were run away for fear: see above v. 6. and 8.]

16 And Saul and his son Jonathan, and the people that were found with them, abode at Geba of Benjamin: [Oth. Gibe of Benjamin, ver. 15. and below, Gibe of Saul] but the Philistines were camped at Michmas.

17 And the destroyers, [Heb. The destroyer; i. e. the souldiers that were sent forth to fire and burn the countrey, and other ways to endamage it] went out of the camp of the Philistines in three heaps (or companies) one heap turned unto the way toward Ophra, [a city of the Benjamites, whereof also mention is made, Jos. 18. 23.] toward the land of Saul.

18 And one heap turned toward the way of Beth-horon: [Lying in the tribe of Ephraim, on the border of Benjamin, Jos. 16. 3. and 18. 13.] and one heap turned toward the way of the border that looketh toward the valley of Zeboim [lying in the tribe of Benjamin, by the Wilderness of Jordan; whereof also mention is made, Neh. 11. 34.] toward the wilderness.

19 And there was no smith found in all the land of Israel; for the Philistines had said, Lest the Hebrews make either sword or spear, [Understand withall, it behoveth us to look to it; as Gen. 3. 22.]

20 Therefore all Israel were faine to go down to the Philistines, every man to cause his plough share, or his spade, or his axe, or his mattock to be sharpened.

21 But they had teathy files [Heb. Files (with) mouths; i. e. which had sharp teeth] for their mattocks, and for their spades, and for the three teathy forks [Or, hooks] and for the axes, and to set the goads. [The Hebrew word signifieth the sharp edge in a plough-staff, whereby they use to prick the beasts that are plowing, to drive them on the faster.]

22 And it came to pass in the day of battel, that there was neither sword, nor spear found in the hand of all the people, that were with Saul, and with Jonathan: [In regard of the heavy and cruel dominion of the Philistines, v. 19.] but with Saul and with Jonathan his son they were found.

23 And the Philistines camp [Oth. Garrison] marched toward the passage of Michmas. [Which when once they had got, they had a free passage into the land of the Benjamites.]

CHAP. XIV.

Jonathan with his Armour-bearer smite twenty men in the Philistines Army, verse 1, &c. whereat the whole camp is dismayed, 15. Saul perceiving this, pursueth them, but the Philistines slay one another, 20. The Israelites that were with the Philistines, adjoynded themselves to Saul, 21. As also all the Israelites that had hid themselves on the mount, 22. Saul adjureth the people, that no man should eat any thing before evening, 24. so that no man durst eat of the flowing honey, 25. Jonathan eateth a little honey, and is thereby revived, 27. The people being hungry, eat the flesh with the blood, 32. which Saul forbiddeth them, 34. He buildeth an altar, 35. He pursueth his enemies, 36. Saul enquireth of the Lord, but obtaineth no answer, 37. Saul causeth the Lord to be cast, to know who had transgressed, 40. The Lord hitteth Jonathan, 43. Saul will put him to death, but he is hindered by the people, 44. Sauls wars, sons, daughters, wife, Generation, father, &c. 47.

NOW it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his Armour, Come, and let us go over unto the Garison of the Philistines, which is on the other side: but he told it not to his Father. [Perhaps because he feared his father would not have consented hereunto.]

2 Now Saul sat [i.e. Had pitched his tent] in the uttermost (part) of Gibeon under the pomegranate-tree; that was at Migron: [Of Migron is likewise spoken, Isa. 10. 28. It's a portion of Land lying on the one side of the strait toward Gibeon; here Saul with his six hundred men lay in the caves, watching to see what the Philistines would do, below vers. 11.] and the people that were with him, they were about six hundred men.

3 And Abia the son of Achitub, the brother of Icabod, [See above chap. 4. 21.] the son of Pinehas, the son of Eli, was the LORDS Priest at Silo, [Or, pertained to the Lords Priests at Silo] wearing [Or, wore] the Ephod: [Understand what likewise the breast-plate, and the Urim and Thummim, which the high Priest put on, when he asked counsel of the Lord] but the people knew not that Jonathan was gone away, [yea, neither did Saul nor the Priest know it.]

4 Now between the passages where Jonathan sought to go over unto the garison of the Philistines, there was a sharpness [Heb. tooth, and so in the following words] of a rock on this side, and a sharpness of a rock on the other side: [So that the way lay between two rocks] and the name of the one was Bozer, and the name of the other [Heb. of the one] Sene.

5 The one tooth lay toward the north, over against Michmas: and the other toward the south, over against Giba.

6 Now Jonathan said to the young man, that bare his armour, Come, and let us go over unto the garison of these uncircumcised, [As if he should say, These Philistines are strangers from the covenant of God, and therefore hateful in his eyes: but we are circumcised, and bear the token of Gods covenant in our bodies] it may be [Jonathan speaketh thus, because he had no promise of victory from God] the LORD will work for us: [Or, do (somewhat) for us] for there is no hinderance with the LORD to deliver by many, or by few. [See an example hereof, Judg. 7. 7. and 2 Chron. 14. See also Jos. 14. 12.]

7 Then his armour-bearer said unto him, Do all that is in thine heart, [i.e. all that seemeth good unto thee] turn thee, behold, I am with thee, according to thine heart. [i.e. so as it pleaseth thee, or seemeth good unto thee.]

8 Now Jonathan said, behold, we will passe over unto these men, and we will discover our selves unto them. [i.e. we will let our selves be seen of them, or, shew our selves to them.]

9 If they say to us thus, [See the like, Genes. 24. 14.] Stand still, [Heb. be silent. See Jos. 10. 12, 13.] till we come to you, then we will tarry in our place, and not go up unto them.

10 But (if) they say thus, Come up to us, then we will go up, for the LORD hath delivered them into our hand: and this shall be a token to us. [Compare Genes. 24. 14. with the annotat.]

11 When they both discovered themselves into the garison of the Philistines: then the Philistines said, Behold, the Hebrews are gone forth out of the holes, where they had hid themselves.

12 Moreover the men of the garison answered, [i.e. said, or spake; for there goeth no question before] Jonathan, and his armour-bearer, and said, Come up to us, and we will shew it you. [As if they had said thus, we will teach you, and make you feel it, what it is for a man to jeopard himself rashly] And Jonathan said unto his ar-

mour-bearer, Come up after me, for the LORD hath delivered them unto the hand of Israel.

13 Then Jonathan climbed upon his hand, and upon his feet, and his armour-bearer after him: and they [viz. his enemies, whom he slew] fell before Jonathan's face, and his armour-bearer [viz. having now gotten a sword, and arms of one of them that were slain: for before onely Saul and Jonathan had swords, as appeareth chap. 13. 22.] slew them after him,

14 Now this first slaughter, wherewith Jonathan and his armour-bearer slew about twenty men, was made within about half an acre, being a yoke of Oxen of Land. [i.e. as much as a yoke of Oxen going under the yoke are able to plow in one day. By these words is intimated, that this slaughter was made in a small plat or compass of ground, so that Jonathan might easily have been surrounded and set upon by his enemies, had not God wonderfully assisted him.]

15 And there was a trembling in the camp, [viz. in the camp of the Philistines] on the field, and among all the people: the garison and the spoilers [viz. those Souldiers that were gone forth to spoil and destroy the Land, whereof mention is made chap. 13. 17.] themselves also trembled; yea the Land was troubled, for it was a trembling of God. [See the annotat. on Gen. 30. 8. Intimating that it was a terrour, that God sent upon them: or a trembling of God; i.e. a very great trembling.]

16 Now when the watchmen of Saul at Gibeon of Benjamin saw, that, behold the multitude [viz. of the Philistines] melted away, and went on, and were beaten:

17 Then said Saul unto the people that were with him, Number now, and see, who is gone away from us: and they numbered, and behold, Jonathan and his armour-bearer were not there.

18 Then said Saul unto Abia, [See above vers. 3.] Bring hither the Ark of God, [viz. to inquire of God by the Ark, whether I shall pursue the Philistines] (for the Ark of God was on that day with the Children of Israel) [viz. in the camp, whereas it was at other times, (as it's thought) at Silo]

19 And it came to passe while Saul yet talked unto the Priest, that the noise, that was in the Philistines camp, greatly increased, and multiplied: [Heb. going went, and multiplied] then Saul said unto the Priest, Put in thine hand. [i.e. Let that alone, which I commanded thee ere-while concerning the Ark. Saul would not tarry so long, till he received answer from God.]

20 Now Saul, and all the people that were with him, were called together, and they came to battel: and behold, the sword of the one was against the other, [Heb. the sword of the man against his neighbour: i.e. the Philistines slew one another. See the like example, Judg. 7. 22. and 2 Chron. 20. 23.] there was a very great noise.

21 There were also Hebrews with the Philistines, [viz. that ministered to them as servants, or, were run away from their colours to them, who upon this occasion joyined themselves to the Israelites] as formerly, [Heb. as yesterday ere-yesterday] which went up with them into the camp round about: now these also joyined themselves with the Israelites, [Heb. they (were) to be with Israel] that were with Saul and Jonathan.

22 When all the men of Israel, that had hid themselves [See above chap. 13. vers. 6.] in mount Ephraim, heard that the Philistines fled, then they also clave unto them behinde in the battel. [i.e. they likewise helped to pursue and slay the Philistines.]

23 So the LORD delivered Israel that day: and the camp [Heb. the war, or, battel; i.e. the men of war, or Souldiers; understand it of the men of war, that pursued the Philistines] marched over unto Bethaven. [Lying far from Michmas, as appeareth above chap. 13. vers.]

24 And the men of Israel were tired [Or, distressed, pressed, oppressed, viz. by the famine, as followeth] that day. for Saul had adjured the people, [Saul forbade the people to eat, that he might the speedier pursue and vanquish his enemies, fearing they might escape his hands, if the people should give themselves to eating; but he useth ill means to accomplish his design] saying, *curst be the man, that eateth meat* [Heb. bread, so in the following words here, it appeareth, that bread is taken for all manner of food, for even honey is comprehended under that name; so also below vers. 28. and Genes. 43. 31.] *untill evening, that I may avenge me on mine enemies: therefore all that people tasted no food.*

25 And all the land [i. e. All the people, of the land; so also above vers. 15. and below vers. 29. and Genes. 41. 57.] *came into a wood: and there was honey in the field.*

26 When the people came into the wood, behold, there was a honey-flood: but no man touched his mouth with his hand, [viz. after that he had dipt it into the honey, to put thereof into his mouth, and to eat; that is, no man did eat thereof] for the people feared the adjuration.

27 But Jonathan had not heard it, [For he had not been in the camp after that he had smitten the Philistines] when his father had adjured the people, and he put forth the end of his staff that was in his hand, and he dipt the same in an honey-comb: now when he turned his hand to his mouth, [Understand withal, after that he had eaten of the honey, which might be perceived by his eyes] then his eyes were enlightened. [or, then his eyes saw, viz. clearly; i. e. he got as it were new strength and vigour.]

28 Then answered [i. e. spake, or, said] one of the people, and said, Thy father hath firavly adjured [Heb. adjuring adjured] the people, saying, *Curst be the man, that eateth bread this day: [viz. untill evening, as vers. 24. for among the Hebrews the day endeth at Sun-setting] therefore the people fainteth. [Or, is wearied, or, weary.]*

29 Then said Jonathan, My father hath troubled the Land: [i. e. the inhabitants of the Land, or, the Soldiers that are in the camp] see, I pray, how mine eyes are enlightened, because I have tasted a little of this honey.

30 How much more, [viz. would the people have been strong and lusty to pursue the enemy, if, &c.] if the people to day might have freely eaten [Heb. eating eaten] of the prey [viz. of the cattel, and other provision of food] of their enemies, which they found? but now that defeat of the Philistines was not great.

31 Yet they smote the Philistines that day from Michmas to Ajalon. [There was an Ajalon in the tribe of Dan, Jos. 19. 42. given to the Priests, Jos. 21. 24. and 1 Chron. 6. 69. But here mention is made of another in the tribe of Juda. Rehabeam strengthened or fenced the same, and it is accounted among the strongest or best fenced Cities of the Kingdom of Juda, 2 Chron. 11. 10.] and the people was very weary.

32 Then the people got them to the prey, [Oth. the people turned themselves to the prey] and they took sheep, and oxen, and calves, [Heb. the sons of oxen] and they slew them on the ground: and the people did eat them with the blood. [viz. Before the blood was quite severed from the flesh. This the people did by reason of the great hunger they sustained, being not able to tarry till the beasts had left bleeding. See Levit. 3. 17. and 17. 10. Deut. 12. 16. and 23.]

33 And it was told Saul, saying, Behold, the people sin against the LORD, eating with the blood: and he said, ye have dealt treacherously, [viz. against God] roll a great stone [viz. to slay the beasts thereon, that the blood may

the sooner and in greater quantity run or issue out of them. Some conceive that the Altar, whereof mention is made vers. 35. was made of that great stone] unto me this day. [i. e. forthwith, before it grow late.]

34 Moreover, Saul spake, *Disperse your selves among the people, and say unto them, Bring unto me every man his Ox, and every man his Sheep, and slay them here, and eat, and sin not against the LORD, eating them with the blood: then all the people brought every man his Ox with his hand, by night, and slew them there.*

35 Then Saul built an Altar unto the LORD; that was the first Altar, which he built unto the LORD. [Heb. he began to build that Altar unto the Lord.]

36 Afterward Saul said, Let us go down after the Philistines by night, and let us rob them untill it grow morning light, and let us not leave a man of them: they now said, Do all that is good in thine eyes. But the Priest said, Let us draw neer hither unto God, [i. e. unto the Ark of God; viz. to inquire of him, whether it be his will, that we should do this.]

37 Then Saul enquired of God, [viz. by the high Priest] Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day. [This was a token that God was displeased with him: see the like example, 1 Sam. 28. 6. The Lord was angry, not with Jonathan, but with Saul, because he had made such a foolish and imprudent oath, and had charged the people therewith.]

38 Then said Saul, Come hither (out of) all the corners of the people: [See Judg. 20. on vers. 2.] and enquire; [Oth. know, acknowledge] and see wherein this sin hath been acted this day.

39 For (as true as) the LORD liveth, who delivereth Israel, though it were in my son Jonathan, he shall die the death: [Heb. he shall dying die,] and not a man among all the people answered him.

40 Moreover, he said unto all Israel, Ye shall be on the one side, and I and my son Jonathan will be on the other side: Then said the people unto Saul, Do that which is good in thine eyes.

41 Now Saul spake unto the LORD the God of Israel, Shew the guiltless (person:) [Heb. give the perfect, or, upright one. Oth. Give an upright (lot,)] then Jonathan and Saul were hit, and the people escaped. [Heb. To be hit by the lot, and to escape or go scotfree are here opposed to each other.]

42 Then said Saul, Cast (the lot) between me, and between my son Jonathan: then Jonathan was hit, [Saul prayeth, vers. 47. Shew the guiltless (person:)] he would lay, the guilty (person:) but God sheweth here him, which indeed and in truth was innocent, or guiltless, as Saul's words do import.]

43 Then said Saul unto Jonathan, Tell me what thou hast done: then Jonathan told him, and said, I tasted but [Heb. tasting tasted, &c.] a little honey with the uttermost part of the staff, which I had in mine hand, behold, (here) I am, must I die?

44 And Saul said, God do so to (me) and let him so add thereto, [Of this manner of swearing, see Ruth. 1. 17. In that Saul here and elsewhere so often sweareth, it appeareth plainly, that he was bent and accustomed to cursing and swearing,] Jonathan thou must die the death.

45 But the people said unto Saul, Should Jonathan die, that hath done this great deliverance in Israel? farre be it, (as true as) the LORD liveth, if there shall fall one hair of his head to the ground: [Understand withal, then let God punish us, or, somewhat the like: It is an abrupt kind of oath in use among the Hebrews, and see further hereof, 2 Sam. 14. on vers. 11.] for he hath done (this) with God [i. e. by the help and guidance of God; see above vers. 6.] this day: Thus the people delivered Jonathan, that he died not.

46 Now Saul went up from after the Philistines, [i. e. he ceased from pursuing the Philistines, partly because the night was past, partly because God had not answered him, vers. 37.] and the Philistines went to their place.

47 Then Saul took the Kingdom over Israel, and he fought against all his enemies round about, against Moab, [i. e. the Moabites] and against the Children of Ammon, and against Edom, [i. e. the Edomites] and against the Kings of Zoba, [Their Land lay from Bactane unto the River Euphrates. See further on 2 Sam. 10. vers. 6.] and against the Philistines, and whither soever he turned himself, he exercised punishment. [i. e. God used him as an instrument to punish the enemies of his Church. Oth. he made it ill, or, he did hurt, he troubled them, he plagued them, viz. in hurting, or, indamaging the enemies.]

48 And he dealt valiantly, [Oth. he made, or, gathered an host.] and he [mote the Amalekites: [Of this is spoken more at large below chap. 15.] and he delivered Israel out of the hand of him that spoiled him.

49 Now the sons of Saul were Jonathan, and Ishui, [He is also called Abinadab, below chap. 31. 2. likewise 1 Chron. 8. 33. and 10. 2.] and Malchi-Sua, and the names of his two Daughters were (these,) the name of the first-born was Merab, and the name of the least [Or, youngest] Michal.

50 And the name of Sauls wife was Abinoam, a Daughter of Abinaaz; and the name of his Captain-General was Abner, [Oth. Abner] a son of Ner, Sauls Uncle.

51 And Kis was Sauls father, and Ner Abners father, was a son of Abiel. [He is called Ner, 1 Chron. 8. 33. See above cap. 9. 1.]

52 And there was a strong war against the Philistines all the dayes of Saul: wherefore all Champions and all valiant men [Heb. every son of valour, or, strength] that Saul saw, them he gathered unto him.

CHAP. XV.

Samuel commandeth Saul to destroy the Amalekites, vers. 2, &c. Saul mustereth his men, which are two hundred thousand and ten thousand strong, 4. He commandeth the Kenites to depart from Amalek, 6. Saul slayeth the Amalekites, but spareth the King, and the best of the goods, 7. This displeaseth the Lord exceedingly, 11. Samuel reproveth Saul, and telleth him, (notwithstanding his excuses and acknowledgement of guilt) that God had taken away the Kingdom from him, for his unthankfulness and disobedience, 14. The rent of Samuels mantle, signifieth that the Kingdom was rent from Saul, 27. God cannot lie, 29. Samuel heweth Agag the King of the Amalekites in pieces, 33. Goeth home, and mourneth for Saul, 34.

Then said Samuel unto Saul, The LORD sent me to anoint thee King over his people, over Israel; now therefore hear the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I have visited [i. e. examined, considered, observed. Oth. I will certainly visite. As if God spake of the future, as of that which was past] that which Amalek did unto Israel, how he set himself against him on the way, when he came up out of Egypt.

3 Now go thy way, and smite Amalek, and ban all that he hath, [i. e. destroy utterly, and slay all that hath life, or every living thing] and spare him not: but slay

from the man to the woman, from the children to the sucklings, from the Oxen to the Sheep, from the Camels to the Asses.

4 This Saul told to the people, and numbered them at Telaim, [i. e. in the field by the City Telaim, lying in the tribe of Juda, which Jos. 15. 24. is called Thelem] two hundred thousand footmen: and ten thousand men of Juda.

5 When Saul came to the City of Amalek, [Understand this either of the first City of the Amalekites, before with Saul came, or of the metropolis or chief City of the Amalekites, where peradventure the King dwelt, and kept his Souldiers: Or City may be taken for Cities, for the Amalekites inhabited more Cities then one] then he laid an ambush in the valley.

6 And Saul send word to the Kenites, (saying) Go away, depart, go down out of the midst of the Amalekites, [This short abrupt manner of speaking, signifieth that they were to make haste in breaking up. See the like phrase, Genes. 18. 6.] lest I convey you away with them, [i. e. lest I deal by you, as I intend to deal by them] for ye shewed mercy unto all the children of Israel, when they came up out of Egypt: [This is properly to be understood of Jethro the Kenite, Moses his father in Law, from whom the Kenites descended] so the Kenites departed out of the midst of the Amalekites.

7 Then [mote Saul the Amalekites from Havila [A Land lying in Arabia. See Genes. chap. 2. vers. 11.] untill where thou comest to Sur, [this is the border of Arabia toward Egypt. See Genes. 16. 17. and 25. 18. There is likewise mention made, Exod. 15. 22. of the wilderness of Sur] which is over against Egypt.

8 And he took Agag [It's thought that this was a name common to all the Kings of the Amalekites, as Pharae to the Kings of Egypt, and Abimelech to the Kings at Gerar] the King of the Amalekites alive, but he banned all the people by the edge of the sword.

9 But Saul and all the people spared Agag, and the best Sheep, and Oxen, and the next (to the best,) [i. e. the middle sort. Oth. the fatted, or, fatlings] and the Lambs, [Oth. Leaders of the cattel, Oth. Bell-weather] and all that was best, [this God had forbidden, vers. 3.] and they would not ban them: but every thing that was despicable, and that was perishing, [Heb. that melted; i. e. that in it self perished, and as it were melted away] that they banned.

10 Then came the word of the LORD unto Samuel, saying:

11 It repenteth me [This is spoken after the manner of men. See the annotat. on Genes. 6. 6. also below chap. 16. 1. So that that which is said below vers. 29. is no way contrary or repugnant to this] that I have made Saul King, because he hath turned himself back away from after me, and hath not established my words: [i. e. he hath not suffered my command to prevail with him, that he should have faithfully executed the same. Compare Deut. 27. 26.] then Samuel kindled, [viz. with grief and wrath. He kindled against Saul, because he had not performed Gods command] and he cried unto the LORD all night. [Samuel prayed unto the Lord for Saul, that he would not depose him from the Kingdom, but God heard not this prayer of Samuel, as may appear below vers. 23. 26. and 28.]

12 Afterward Samuel gat him up early in the morning, to meet Saul: and it was told Samuel, [Oth. notice was given, &c.] saying, Saul is come to Carmel, [a City and hill in the tribe of Juda, which lay on the way, as they passe out of the Amalekites Countrey into Juda, Jos. 15. 55. very fruitful in pasture and other fruits. There is another Carmel in the tribe of Issachar, 1 Kings 18. 19.] and behold, he hath set him (up) a pillar, [Heb. a hand; i. e. a memorial, perhaps in the fashion of a hand, in remembrance that he smote and consumed the

the enemies with the hand. See the like, 2 Sam. 18. 18. Oth. and had appointed a place, viz. to refresh and view his army, and to divide the prey] afterward he is gone about, and passed thorough, and come down to Gilgal.

13 Now Samuel came unto Saul, and Saul said unto him, Blessed art thou unto the LORD, I have established the word of the LORD. [See above v. 11.]

14 Then said Samuel, what meanest thou the voice of the sheep in mine ears; and the voice of the oxen that I hear?

15 Now Saul said, They have brought them from the Amalekites, for the people have spared the best sheep and oxen, [See above ver. 9.] to offer unto the LORD thy God: but the rest we have banned. [See above verse 8.]

16 Then said Samuel unto Saul, Cease, so will I tell thee, what the LORD spake to me this night: then he said, speak (on).

17 And Samuel said, Is it not (thus), when thou wast little in thine eyes, [i.e. When thou esteemedst thy self little and mean: see above chap. 9. 21.] that thou art become the head of the tribes of Israel? and that the LORD hath anointed thee [viz. by me] to be King over Israel?

18 And the LORD hath set thee on the way, [i.e. Upon this design and expectation against the Amalekites, so also ver. 20.] and said, Go thy way, and ban the sinners [i.e. the great sinners, overtopping others in sinnes and wickedness. Compare Gen. 13. 13. Psal. 1. 1. Matth. 9. 10. & 11. 19. Job. 9. 24, 31.] the Amalekites, and fight against them, untill thou bring them to nothing.

19 Wherefore now didst thou not hearken to the voice of the LORD, but didst fly to the prey, [See the annotat. on 1 Sam. 25. 14.] and didst that which was evil in the eyes of the LORD?

20 Then said Saul unto Samuel, yea, I have hearkened to the voice of the LORD, and have walked on the way on which the LORD sent me: and I have brought (with me) Agag the King of the Amalekites, but I have banned the Amalekites.

21 Now the people took of the spoil, [As if he had said, not I, but the people, whom I feared, verse 24. took of the prey] sheep and oxen the chiefest, [Heb. the firstlings] of the banned (things) to offer unto the LORD thy God at Gilgal.

22 But Samuel said, Hath the Lord delight in burnt-offerings, and slay-offerings, as in obeying the voice of the LORD? behold, to obey is better then slay-offering, to attend then the fat of ram.

23 For rebellion is a sinne of witchcraft, [i.e. It's as great a sinne as witchcraft is] and to oppose is Idolatry, [the Hebrew word signifieth Vanity, iniquity, and sometimes labour, pain, travel; also an idol, and idol-worship, or idolatry, so called, because Idolaters bestow much labour and pains in the performance of their idolatrous superstitions, which are all meer vanities, and have nothing of reality in them] and image-worship: [Heb. Teraphim. See the annotat. on Gen. 31. 19.] because thou hast rejected the word of the LORD, therefore he hath rejected thee, that thou shalt not be King.

24 Then said Saul unto Samuel, I have sinned, because I have transgressed the LORD'S command [Heb. mouth; i.e. That which God by thy mouth hath spoken] and thy words; for I feared the people, and hearkened to their voice.

25 Now therefore, I pray thee, pardon my sinne: and turn again with me, that I may worship the LORD.

26 But Samuel said unto Saul, I will not return with thee; because thou hast rejected the word of the LORD, therefore the LORD hath rejected thee, that thou shalt not be King over Israel.

27 Then Samuel turned himself about to go away: then he [viz. Saul] took hold of a skirt [Heb. a wing; i.e.

skirt; or, gird, by which Saul would hold the Prophet Samuel fast] of his mantle, and it rent.

28 Then said Samuel unto him, The LORD hath this day rent off the Kingdom of Israel from thee, and hath given it to thy neighbour, that is better then thee.

29 And also he that is the victory of Israel [i.e. The Lord who fighteth for Israel, and conquereth his enemy. Oth. the eternity of Israel; i.e. the eternal unchangable God. Oth. the strength of Israel] lieth not, and repentest him not: [see the annotat. on Gen. 6. 6.] for he is not a man, that he should repent (of any thing.)

30 Then he said, I have sinned, honour me now, I pray thee, before the Elders [Or, in the presence of the Elders] of my people, and before Israel: and turn again with me, that ye may worship the LORD thy God.

31 Then Samuel turned again after Saul: [viz. To honour the Kingly Dignity in the presence and repute of the people] and Saul worshipped the LORD.

32 Then said Samuel, Bring hither to me Agag the King of the Amalekites: now Agag went unto him delicately; [Or, flatly, delicately, tenderly. This may be understood of his soft and costly garments, which (it may be) he put on, to come thus before the Prophet with a stately countenance] and Agag said, [i.e. thought with himself, or, he said this to his servants, or those that stood about him] Verily the bitterness of death is past. [As if he had said, I perceive now plainly that I shall not be put to death, as I hitherto feared, because I am brought before a Prophet, having escaped the hands of an armed King]

33 But Samuel said, According as thy sword hath bereft women of their children, so shall thy mother be bereaved of her children among women: Then Samuel hewed Agag in pieces before the face of the LORD at Gilgal. [See the like example in the Prophet Elias, 1 King. 18. 40. & 2 King. 1. 10, 11. These Prophets were moved hereunto by an inward motion and instinct of God; so that this may not be followed by every one, whose calling properly is not to use the sword of Justice]

34 Afterward Samuel went to Rama; and Saul went up to his house at Gibeon of Saul.

35 And Samuel saw Saul no more [Oth. Visited Saul no more. viz. to instruct him concerning the government of the Kingdom, or to ask counsel of God for him: otherwise Samuel saw Saul unawares at Nazareth in Rama, below chap. 19. 24. Seeing for visiting, is likewise used, 2 King. 8. 29. and in other places more] untill the day of his death, [the same being likewise counted in with the rest; intimating that he never visited him again, or after that time] nevertheless Samuel mourned for Saul. [Samuel mourned not for Saul all his life-time, but so long, until he was forbidden by God to do it, and he was commanded by God to anoint David King over Israel; as appeareth below chap. 16. 1.] and it repented the LORD, that he had made Saul King over Israel.

CHAP. XVI.

The Lord sendeth Samuel to Bethlehem unto Isai, to anoint one of his sons King: Samuel fearing Saul, is instructed how to manage the business with safety, ver. 1, &c. Samuel was inclined to anoint Eliab, Isai's eldest son King, 6. But the Lord telleth him, that he had chosen David, Isai's youngest son to be King, 12. Him Samuel anointeth, and the spirit of God cometh upon him, 13. But departeth from Saul, 14. David is summoned to Court by the advice of Saul's servants, to play before Saul, 16. David's praise, 18. Saul loveth him greatly, and maketh him his Armour-bearer, 21. David playeth before Saul when the spirit vexed and disquieted him, 23.

Z z

Then

Then said the LORD unto Samuel, How long dost thou mourn for Saul, whom I verily have rejected, that he be no King over Israel? fill thine horn with oyl, [See above chap. 10. 1.] and go thy wayes, I will send thee unto Isai the Bethlehemitie, for I have provided me a King among his sons.

2 But Samuel said, How should I go thither? [Samuel was here possessed with humane fear, and out of anxiety, and perplexity of mind he asketh counsell of the Lord, how he might conveniently perform his command, and avoid the apparent danger] for Saul will hear it [i. e. come to know it, or be advertised of it] and kill me: then said the LORD, Take a calf of the oxen with thee [Heb. in thine hand. As if he should say, get a calf ready, or at hand] and say, I am come to offer [Heb. to slay, viz. a thank-offering] unto the LORD.

3 And thou shalt invite [Heb. call] Isai to the offering, [or, to the feast, or, banquet, that was made after the offering was performed, of the meat that was offered unto God. And hence it appeareth, that this was not done in Isai's house, for no man is invited to a feast or banquet in his own house] and I will acquaint thee what thou shalt do, and thou shalt anoint me (him) whom I shall say, (or, name) unto thee.

4 Now Samuel did that which the LORD had spoken, and he came to Bethlehem. Then came the Eldest of the city trembling to meet him, [Heb. trembled to meet him. Compare above chap. 13. 17. below chap. 21. 1. Hof. 11. 10.] and said, [Heb. said in the singular number, viz. one in the name of all] Is thy coming (in) peace? [Heb. Is thy coming peace? Peradventure they thought that Samuel fled from Saul, having (it may be) heard that Saul was provoked against him, because that he had told him that God had rejected him from the Kingdom: or peradventure they were afraid they had committed some great sinne, which the Prophet came to discover unto them, and to denounce Gods judgment against them for the same.]

5 He then said, In peace: I am come to offer unto the LORD, hallow your selves, [i. e. Prepare, and fit your selves for it, as it becometh you so to do: see Exod. 19. vers. 10, 14, 15.] and come with me to the offering: and he hallowed Isai, and his sons, [i. e. He commanded not onely Isai, but also his sons, to hallow themselves. Doubtlesse Samuel likewise discovered to Isai, that he was sent of God to anoint one of his sons King in Sauls stead; as appeareth from the next following verses] and he invited them to the offering.

6 And it came to pass when they came in, [viz. The sons of Isai, who successively, one after another, came into a certain room or chamber] that he looked on Eliab [otherwise called Elib, 1 Chron. 27. 18.] and thought, [Heb. said, viz. in his heart; but not by the instinct or inspiration of God.] Samuel looking on his beauty and tallness, thought that this was the right man whom the Lord had chosen, [surely (this man) is before the LORD, he anointed. [i. e. he is the man, whom I must anoint King: but he erred in this, as Nathan did, 2 Sam. 7. 3. speaking according to his own judgment and apprehension.]

7 But the LORD said unto Samuel, [viz. In a secret, hidden manner, as below ver. 12, and above, chap. 9. 17.] Look not on his countenance, nor on the height of his stature, for I have rejected him: [i. e. not chosen him to be King; and so ver. 8, 9, &c. for there is no mention made of the election to salvation] for it is not as man saith, for man looketh on that which is before the eyes, but the LORD looketh on the heart.

8 Then Isai called Abinadab, and he made him pass before the face of Samuel: but he [viz. Samuel] said, neither hath the LORD chosen [viz. to the Kings honour or dignity] this.

9 Afterward Isai made Samma [Orh. called Simea, 2 Sam. 13. 3. & 1 Chron. 2. 13.] to pass by: But he said, neither hath the LORD chosen this.

10 Also Isai made his seven sons [Compare 1 Chron. 2. on ver. 13, 14.] to pass before the face of Samuel: but Samuel said unto Isai, the LORD hath not chosen these.

11 Moreover, Samuel said unto Isai, Are these all the young men? [Heb. Are the young men ended?] and he said, The least is yet remaining, and behold, he feedeth sheep: now Samuel said unto Isai, Send away, and let him be secht, for we will not sit down round about [Heb. compass about, environ, turn about] until he shall be come hither.

12 Then sent he away, and brought him in (now he was ruddy withall of beautiful eyes, and of (as) beautiful countenance) and the LORD said, [viz. By a secret or inward motion, or instinct of the Holy Ghost] Arise, anoint him, for this is he.

13 Then took Samuel the horn of oyl, and he anointed him in the midst of his brethren, [viz. After he had made his father, him, and all that were there present, acquainted with the Will of the Lord touching this matter] and the spirit of the LORD waxed ready upon David [see the like example, Judg. 13. 25. & 1 Sam. 11. 6.] from that day, and (so) forward: afterward Samuel rose up, and he went to Ramah.

14 And the spirit of the LORD departed from Saul, and an evil spirit from the LORD [This was a certain madness, or trouble of minde, which Satan stirred up in Saul, by Gods permission and providence, whereby he justly punished Saul] terrified him. [or, troubled him, disquieted him.]

15 Then said Sauls servants unto him: Behold now, an evil spirit of God [Sent of God, to execute his righteous judgment] terrified thee.

16 Let our Lord now say to thy servants, [i. e. To us] which (stand) before thy face, [i. e. who stand ready and prepared to wait upon thee, or, to do thee service] that they seek out a man, that is skilful in playing on the Harp: [see Gen. 4. on v. 21.] and it shall come to pass, when the evil spirit of God [see verse 15.] is upon thee, that he play with his hand, that it may be better with thee. [i. e. that thy heart and mind may be eased and quieted, the melancholly humour being dispelled, and asswaged by the Musick.]

17 Then said Saul to his servants: Provide me now a man, that can play well, and bring him to me.

18 Then answered one of the young men, and said, Behold, I have seen a son of Isai the Bethlehemitie, that is cunning in playing, and he is a valiant champion, and a man of war, and understanding in matters; [Or, words. Otherwise, an eloquent man] and a beautiful man, and the LORD is with him. [i. e. he is blessed and prosperous in all his attempts.]

19 Now Saul sent messengers unto Isai, and said, Send me David thy son, which is with the sheep.

20 Then Isai took an ass with bread, [Heb. an ass of bread; i. e. an ass laden with bread] and a leathern sack with wine, and a kid of the goats, and sent them by the hand of his son David unto Saul.

21 So David came unto Saul, and he stood before his face: [i. e. He abode at Court in this Kings service: so is the word to stand also taken, ver. 22. see the annotat. Deut. 1. 38.] and he loved him greatly, and he became his Armour-bearer.

22 Afterward Saul sent to Isai, saying; Let David, I pray thee, stand before my face, [As verse 21.] for he hath found grace in mine eyes. [see the annotat. on Gen. 18. 3.]

23 And it came to pass when the spirit of God [Understand that evil spirit, whereof mention is made, ver. 14, 15.]

14, 15.] was upon Saul, then David took the harp, and he played with his hand: that was a refreshing unto Saul, and it was better with him, and the evil spirit departed from him. [i. e. Those terrors and troubles of the evil spirit ceased, when David played. God by his providence so ruled and ordered this matter, that God might be advanced in the Kings Court, so to open the door, and to prepare the way for him to the Kingdome, whereunto he had chosen, and already anointed him.]

C H A P. XVII.

The Philistines and Israelites camps lying one against another, ver. 1. &c. the giant Goliath draweth neer, and affrighteth the Israelites with his huge stature, armour, and daring challenge, 4. David being sent by his Father into the camp unto his brethren, and seeing this is troubled at the proud and lofty carriage of this uncircumcised Goliath, and sheweth himself willing and ready to enter the Lists, and encounter with him, 12. For which he is sorely reviled by his eldest brother, 28. Saul causeth David to be sent for, who abideth constant in his proffer, and sheweth the ground or reason of his courage and confidence, 31. Goeth unarmed, onely with his staff and a sling against the proud Philistine Goliath, 38. who despiseth, curseth, and threatneth him, 42. But David, full of faith and confidence in God, felleth him down, and slayeth him, 45. Whereupon the the Philistines fleeing, are smitten and plundered, 51. Saul taketh notice of David, 55.

AND the Philistines gathered together their army to battel, [Here, according to the opinion of some, is related that which was done before David came to the Court, which is described at the end of the 10. Chapter; but it's here set down, to shew by what means, or upon what occasion David came into the Court of Saul] and gathered themselves together at Soccho, [a city lying in the tribe of Juda, Jos. 15. 35. Rehabeam built and fortified the same, 2 Chron. 11. 8. But in the time of Achaz the Philistines took the same again, 2 Chron. 28. 18.] which is in Juda: and they camped themselves between Soccho, and between Azekah, [This city lay in the uttermost borders of the tribe of Juda towards the West, Jos. 15. 45. Rehabeam feared the same, 1 Chron. 11. 9. and it was besieged by Nebuchadnezzar: see Jer. 34. 7.] at the end of Dammin. [Oth. called Ephes-Dammim, and Paus-Dammim, 1 Chron. 11. 13.]

2 But Saul and the men of Israel gathered themselves together, and camped in the Oak-valley: and set the battel in array against the Philistines.

3 Now the Philistines stood on a mount on that (side), and the Israelites stood on a mountain on this side: and the valley was between them.

4 Then went there out a champion, [Heb. a man between two, or, between both, or, a treader between both. This Giant seemeth to be called thus, because he put himself between both the camps, and challenged to fight with any man: or, a man between two; i. e. that between them two will fight a duel, or single-combate. Oth. a dueller] out of the camp of the Philistines, his name was Goliath of Gath: his height was six ells (or cubits), and a span, [containing about three hundred breadths, or twelve inches]

5 And he had a copper-helmet on his head, and he had a scaly coat of mail on: and the weight of the coat of mail was five thousand shekels of copper: [Four common shekels make an ounce, so that after that reckoning this harness weighed 1250 ounces; i. e. 78 pound, and two ounces.]

6 And copper leg-barnas upon his feet, and a copper target [Or, neck-piece, breast-plate, or, shoulder-barnas] between his shoulders.

7 And the staff of his spear was as a Weavers beam, and the head of his spear was (made) of six hundred shekels of iron: and the Target-bearer went before his face.

8 Now this (man) stood, and cried to the armies of Israel, and said unto them, Why should you go forth to the battel in array? am not I a Philistine, and the servant of Saul? chuse a man among you, that may come down to me. [viz. To fight singly with me alone; as if he should say, What need is there that the whole army be engaged in battel, the controverfie may be divided with less trouble, viz. by chusing one man out amongst you all that may enter the List with me, and fight with me hand to hand.]

9 If he be able to fight with me, and kill me, then we will be servants unto you: but if I conquer him, and smite him, then shall ye be servants unto us, and serve us.

10 Moreover, the Philistine said, [viz. When he saw that no man came forth to fight with him] I have defied the armies of Israel this day, [viz. seeing I have challenged them, to send one man forth from among them, to fight a single combat with me, and there's none of them all that dares attempt to do it: this will lie as a perpetual shame and reproach upon them: as concerning me, I have, &c.] (saying) Give me a man, that we may fight together.

11 When Saul and all Israel heard these words of the Philistine: they were then dismayed, and feared greatly.

12 Now David was the son of the Ephraimish man of Bethlechem Juda, [Of whom mention is made above chap. 16. 19.] whose name was Isai, and (he) had eight sons: [compare 1 Chron. 2. on ver. 13, 14.] and in the dayes of Saul he was a man, old, decaying, among men.

13 And the three greatest sons of Isai went their way, they followed after Saul into the war: Now the names of his three sons, that went into the war, were, Eliab the first-born, and his second Abinadab, and the third Samma.

14 And David was the least: [viz. Among them, that properly are called sons: see above chap. 16. 12.] and the three greatest followed after Saul.

15 But David went his wayes, [Some do understand this thus, that David went often to and fro, being oft-foons sent by his Father into the camp, to enquire how the case stood with his sons, and to furnish them with necessities, ver. 17. which when he had done, he then returned to the sheep] and returned from Saul, [i. e. according to the opinion of some, from his brethren, which were with Saul in the camp, for this happened before David came to the Court] to feed his fathers sheep at Bethlechem.

16 Now the Philistines drew near early in the morning, and at evening: Thus he presented himself (there) fourty dayes together.

17 And Isai said unto his son David, Take, I pray thee, [Oth. Now] for thy brethren an Ephra [see of this measure, Exod. 16. 36.] of this parched corn, and these ten loaves, and carry them speedily into the camp unto thy brethren.

18 But carry these ten milk-cheeses [i. e. Fresh-cheeses, out of which the milk might be yet pressed] unto the Captain, over the thousand: & thou shalt visit thy brethren, (to know) if they be in good plight; and thou shalt take with thee (a) pledge from them. [viz. that I may thereby assuredly know that thou hast done thy message well.]

19 Now Saul, and they, and all the men of Israel were by the oak-valley fighting with the Philistines.

20 Then David gat up early in the morning, and he left the sheep with the keeper, and he took it up (those things) and went his ways, according as Isai had commanded him; and he came to the Waggon-Fort, [i.e. To the place where the Camp with the Biggame-Waggons was as it were hemmed in, or compassed about: so also below chap. 26. 5.] when the army marched forth in battel-array, and they called to the battel. [Oth. and they made a field-cry to the war, or, they made a great noise in the camp, as when there is an alarm.]

21 And the Israelites and the Philistines put battel-array against battel-array.

22 Now David left the vessels from him, under the hand of the keeper of the vessels, [Understand here, that David left his provision, or carriage, or sack, in which he carried the cheeses and the loaves (whereof mention is made v. 17.) with the keepers of the vessels or carriage, that he might the speedier go and view the camp] and he ran to the battel-array: and he came and asked his brethren concerning (their) welfare. [Heb. concerning the peace.]

23 When he talked with them, behold, there came up [viz. Upward toward the mountain, where the camp of the Israelites lay, v. 3.] the champion: his name was Goliath, the Philistine of Gath, out of the Philistines army, [or, battel-array] and he spake according to these words: [viz. which are mentioned v. 8.] and David heard them.

24 But all the men in Israel, when they saw that man, then they fled before his face, and they feared greatly.

25 And the men of Israel said: have ye indeed seen that man that is come up? for he is come up to deliver Israel: and it shall come to pass, that the King will enrich that man; that smiteth him, with great riches, and he will give him his daughter, and he will make his fathers house free in Israel. [i.e. He will enable him and his family, and give them those privileges and immunities, which are wont to be given to the nobility, when they have done gallant service for their country, and for their Prince.]

26 Then spake David unto the men that stood by him, saying, What shall they do to that man? [Heb. What shall be done to that man?] that smiteth this Philistine, and turneth away the reproach from Israel: for who is this uncircumcised Philistine, that he should despise the Armies of the living God.

27 Again the people spake unto him according to that word, saying: Thus shall they do to the man that smiteth him.

28 When Eliab his greatest brother heard him speak to those men; then Eliab's anger kindled against David, and he said, Why art thou now come down? and under whom hast thou left the few sheep in the wilderness? I know thy presumption, and the wickedness of thy heart well, for thou art come down, that thou mightest see the battel.

29 Then said David, What have I now done? [viz. Wherefore thou thus chidest me, and accusest me of pride] is there not a cause? [as if he had said, my Father indeed sent me unto you. Otherw. Is it not this word or cause? i. e. according to the opinion of some, is that word which was there spoke, the cause that thou art so angry with me, and so chidest me? Oth. Is not that the thing?]]

30 And he turned himself away from him towards another, and he said according to that word: [David asked often divers persons, partly that he might fully know the certainty of the thing, partly to make known his proneness to encounter with this Philistine, that so the matter might come to the Kings ear] and the people answered him again according to the first words.

31 When those words were heard which David had spoken, and were rehearsed in the presence of Saul, then he

[sent for him. [Heb. he took him.]]

32 And David said unto Saul, Let no mans heart fail because of him: thy servant [i.e. I that am thy servant; so also below v. 34.] will go his ways, and he will fight with this Philistine.

33 But Saul said unto David, Thou wilt not be able to go forth against this Philistine, to fight with him, [viz. With hope or appearance of getting the victory over him] for thou art a young man, [and therefore yet unexperienced in Warlike affairs: or, a child, viz. in comparison of this Giant] and he is a man of war from his youth.

34 Then said David unto Saul, Thy servant fed his fathers sheep, [Heb. Was feeding among the sheep] and there came a lion and a bear, and took away a sheep [or, lamb, or goat] out of the flock.

35 And I went forth after him, and I smote him, and delivered it out of his mouth: when he rose up against me, then I caught him by his beard, and smote him, and killed him.

36 Thy servant smote both the lion and the bear: so shall this uncircumcised Philistine be as one of them, [As if he should say, he shall be smitten and killed by me, as I have killed the Lion and the Bear] because he hath despised the armies of the living God.

37 Furthermore David said, The LORD, that delivered me from the hand [Or, Paw, claw] of the lion, and out of the hand [or paw, claw] of the bear, and he will deliver me out of the hand of this Philistine: then said Saul unto David, Go thy ways, and the LORD be with thee.

38 And Saul clothed David with his clothes [Understand this of Sauls clothes; i.e. armour, or which he was wont to put on, when he went to battel, or which he took out of his armoury or magazine, which fitted David] and put a copper helmet upon his head: and he clothed him with a coat of Mail.

39 And David girded his sword upon his clothes, and would go, [Or, And began to go] for he had never tried it: then said David unto Saul, I cannot go in these, [viz. arms, or weapons, or harnesses] for I never tried it: and David put them off him.

40 And he took his staff in his hand, and he chose him five smooth stones out of the brook, and put them in the shepherds bag, [Heb. Vessel] which he had, to wit, in the sack, and his sling was in his hand: thus he drew near to the Philistine.

41 The Philistine likewise went along, going and drawing near unto David; and his shield-bearer [Heb. The man that bare the shield] (went) before his face.

42 When the Philistine looked up, and saw David, then he despised him: for he was a youth, ruddy, likewise fair of countenance.

43 Now the Philistine said unto David, Am I a Dog that thou comest to me with sticks? [Oth. With a stick. David had but one stick, or shepherds staff, ver. 40. So that here the plural number seemeth to be put for the singular: see Gen. 21. 7.] and the Philistine cursed David by his gods.

44 Afterward the Philistine said unto David: Come to me, so will I give thy flesh unto the fowls of the heaven, and to the beasts of the field.

45 On the contrary, David said unto the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: [i.e. Thou reliest upon thy sword, &c. See above ver. 5, and 6.] but I come to thee in the name of the LORD, [see Prov. 18. 10. of hosts, the god of the armies of Israel, i.e. by motion or instinct of God, and having first called upon his Name; and I rely upon his gracious help and assistance, which he hath promised to them that trust in him] whom [or, which, viz. army] thou hast defied.

46 And this day will the LORD shut thee up in mine hand, and I will smite thee, and I will take off thine head from thee, and I will give the carcases

cases of the Philistines camp this day unto the fowls of the heaven, and to the beasts of the field: And all the earth shall know that Israel hath a God. [viz. A God, that maketh it really appear, that he is Almighty.]

47 And all this assembly shall know, that the LORD delivereth not by the sword, nor by the spear: for the war is the LORDS, [i.e. God, who governeth the war, giveth victory to whom he pleaseth. Oth. for this war is the Lords; as if he had said; ye make war against the Lord, but we for the Lord: he regardeth his own honour, and the deliverance of his people] he will give you into our hand,

48 And it came to pass when the Philistine gat up, and went forth, and drew near to meet David, then David hasted, and ran to the battel-array [viz. To the fighting place between both camps] to meet the Philistine.

49 And David put his hand into the pouch, and took thence a stone, and he slung it, and hit [Heb. smote] the Philistine in his fore-head, so that the stone sunk into his fore-head, [i.e. So that the stone stuck fast in his fore-head. The Hebrew word signifieth properly to dip, or sink into the water. The meaning is, that the stone went so easily, and so deep into his fore-head, and tarried there a while, as if it had been sunk in, and covered all over in it: and this by the power of God, which was with David] and he fell on his face to the ground.

50 So David prevailed over the Philistine with a sling and with a stone, and he smote the Philistine, and slew him: but David had no sword in [his] hand.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of its sheath, and he slew him, and he cut off his head therewith: When the Philistines saw that their champion was dead, then they fled.

52 Then the men of Israel and of Juda got up, and shewed, and pursued the Philistines, untill there they come to the valley, [Whereof is spoken ver. 3.] and unto the gates of Ekron: and the wounded of the Philistines fell [down] on the way of Saaraim, [a city lying in the tribe of Juda, as appeareth Jos. 15. 36.] and unto Gath, and unto Ekron.

53 After that the children of Israel returned from the hot pursuit after the Philistines: and they spoiled their camps. [He speaketh in the plural number, in respect of the divers quarters, and the great number of soldiers, horses, and other beasts that carried burdens that were in this camp of the Philistines.]

54 Afterward David took the head of the Philistine, and brought it to Jerusalem: but he laid his armour [viz. Goliaths armour, which David had taken from him] in his tent. [But the sword of Goliath did David, before he was King, lay up in the Tent of the Congregation at Nob; see chap. 21. 9.]

55 When Saul saw David go forth to meet the Philistine, he said unto Abner the Captain General of the army, whose son is this young man? [These things were acted before David came to the Court: see on v. 1. Some think that Sauls mind and memory, in regard the evil spirit did so haunt and vex him, were distracted and hurt, so that he had forgotten whose son David was. Others affirm, that Saul indeed knew David as much as concerned his particular person, but that he now was desirous to know, of what stock and place he was descended] and Abner said, (As truly as) thy soul liveth, O King, I know not. [Some conceive that Abner was not at that Court at that time, when David was sent for by Saul to play before him, but that he was in some place or other present with the camp, as for the most part of time he was.]

56 Now the King said, Inquire thou, whose son the young man is.

57 When David returned from the slaughter of the Philistine, then Abner took him, and he brought him before the

face of Saul, and the head of the Philistine was in his hand.

58 And Saul said unto him, Young man, whose son art thou? and David said, I am a son of thy servant Isai the Bethlehemitie.

CHAP. XVIII.

Jonathan loveth David most dearly, and entereth into Covenant with him, ver. 1, &c. Giving him Presents, 4. Saul maketh him Commander over his souldiery and army, 5. The women extol David in their songs of praise above Saul, 6. Hereat Saul is incensed, 8. He assayed to thrust David thorow with a spear, 10. But David escaped, 11. Saul spareth David, 12, 13. David is prosperous in all his wayes, 14. He is beloved of the people, 16. Saul promiseth David fraudulently his daughter Merab, 17. But she is given to Adriel, 19. Afterward Saul promiseth to David his daughter Michal, 20. But to be a snare, 21. The servants of Saul counsel David to take the Kings daughter to wife, 22. David accepteth thereof, 23. Saul demandeth a hundred fore-skins of the Philistines for a Dowry, 25. David promiseth to deliver the same, 26. And delivereth them in double number or quantity: then Saul gave him Michal, 27. she loveth David, 28. Saul feareth David, and becometh his enemy, 29. David prospereth, and is honoured, and becometh famous, 30.

It came to pass when he [viz. David] had made an end of speaking unto Saul, that the soul of Jonathan was wed to the soul of David: [See the annotat. on Gen. 44. 30.] and Jonathan loved him as his soul. [i.e. as himself.]

2 And Saul took him that day, [Above chap. 16. 16. it is said, that Saul took David to him, that he might play before him on the harp, and then he was at liberty to go and come when he would, above chap. 17. 15. Now its said there that Saul took David to him, viz. to use him in the war, as one of his Commanders, or Field-officers, v. 5. and in that respect he was continually to abide at Court] and he suffered him not to return to his fathers house.

3 Now Jonathan and David made a Covenant, because he loved him as his [own] soul.

4 And Jonathan put off his mantle which he had on; [Heb. Which was upon him] and gave it unto David; also his fathers, [understand this of his military clothes or armour] even to his sword, and to his bowe, and to his girdle.

5 And David went forth whithersoever Saul sent him; he behaved himself prudently, and Saul set him over the men of war, and he was accepted [Heb. Good] in the eyes of all the people, and also in the eyes of Sauls servants.

6 Now it came to pass, when they [viz. Saul with his souldiery] came, and David returned from the slaughter of the Philistines, [Heb. of the Philistine; whereby may be understood in the first place the giant Goliath; and secondly the camp of the Philistines in general] that the women went forth out of all the cities of Israel, with singing, and dances, to meet King Saul; with tabrets, with joy, and with instruments of musick. [The instrument that here is named in the Hebrew, is now adayes unknown to us, but it seemeth to have been an instrument with three strings: see the like examples, Exod. 15. 20; 21. Judg. 11. 34.]

7 And the women playing answered one another, and said: Saul hath slain his thousands [i.e. many] but David his ten thousands. [i.e. ten times as many as Saul.]

8 Then Saul kindled greatly, and that word was evil in his eyes, and he said, They have given David ten thousand; but me [but] a thousand; and assuredly the Kingdom will be for him:

9 And Saul had the eye on David, [Heb. Eyed David, i.e. he laid wait for him, and watched all opportunity, to put him to death: or, he looked on him from that very time with an evil eye, and he was his enemy, v. 29.] from that day, and forward.

10 And it came to pass the next day, that the evil spirit of God [See above chap. 16. on ver. 15.] waxed ready upon Saul, and he prophesied [the meaning is, that Saul being vexed of the evil spirit, fell into an extasie or trance, and bewrayed strange kind of gestures and behaviour. Compare 1 King. 18. 29. with the annotat.] in the midst of the house, and David played with his hand on a stringed instrument, as from day to day: [viz. to ease Saul of the disquietness and vexation of the evil spirit, and to cheer him in his melancholy fit: for this purpose was David at first summoned to Court, above chap. 16. 16.] now Saul had a spear in the hand.)

11 And Saul shot the spear, and said, [i.e. He thought with himself: for it's not to be imagined, that he spake this aloud: see the like below ver. 17. and 21.] I will dig (or, fasten) David to the wall: [Heb. I will smite into David, and into the wall.] but David turned himself twice away from his face.

12 And Saul was afraid of David, [Saul feared that the souldiers that loved David, would chuse David to be their King, v. 8.] for the LORD was with him, and he was departed from Saul.

13 Therefore Saul removed him from him, and made him his Commander of a thousand: [Not advancing him to his state and degree of honour out of favour and affection he bare to him, but out of hopes that he should fall into his enemies hands and be slain: see ver. 17. and 25.] and he went out, and he went in before the face of the people. [i.e. he brought the people on upon the enemy, and led them off from the enemy, as it becometh such a valiant Commander to do: see also below v. 16.]

14 And David behaved himself prudently in all his wayes: and the LORD was with him.

15 Now when Saul saw that he behaved himself very prudently, he feared before his face. [See the cause hereof above v. 8.]

16 But all Israel [Understand the eleven tribes] and Judah [i.e. the tribe of Judah] loved David, for he went out, and he went in before their face.

17 Therefore Saul said unto David, Behold, my greatest daughter Merab, her will I give thee to wife, [Because Saul durst not put David to death openly, and God preserved him in the war, therefore he seeketh to ensnare him, and to destroy him, under a shew and pretence of love and friendship] onely be thou a valiant son [Heb. a son of valour] unto me, and manage the LORDS war: [i.e. the wars of the people of Israel, which they wage to maintain the honour of God against the idolatrous heathen] (for Saul said, [viz. with himself in his heart] Let not mine hand be against him, but let the hand of the Philistines be against him.) [i.e. I will not slay him with mine own hands, but I will cause him to perish by the hand of the Philistines. This Saul thought with himself, that he might get the ill-will of the people, that were affected to David.]

18 But David said unto Saul; who am I, and what is my life, (and) my fathers family in Israel? that I should be the Kings son in Law. [As if he should say, I am too too mean, that I should be son in Law to a King. Thus speaketh David likewise, 2 Sam. 7. vers. 18.]

19 Now it came to passe, at the time when Merab Sauls Daughter should be given to David; that she was given unto Adriel [He was the son of Barzillai the Ephraimite, 2 Sam. 21. 8. where it is said, that the five children, which he begat of Merab, were hanged by the Gibeonites] the Meholathite [i.e. who was born at Mehola. This City was called Abel-Mehola, 1 Judg. 7. 22.] to wife.

20 But Michal Sauls Daughter loved David: when that was made known to Saul, then was that thing right in his eyes.

21 And Saul said, I will give him her, that she may be a snare to him, [See below ver. 25.] and that the hand of the Philistines may be against him: therefore Saul said unto David, Thou shalt this day [i.e. within a short time; or, on that day, meaning a certain prefixed day, that Saul had appointed for that purpose, within which time David was to bring in his dowry of a hundred foreskins of the Philistines. See here below, ver. 26. But Sauls hope and expectation was, that David disposing himself for this, should at one time or other be destroyed] be my son in law by the other. [Heb. two: i.e. the sword. See above chap. 13. on ver. 1.]

22 And Saul commanded his servants, (saying) commune with David secretly, [As if he should say, let it not appear that you do it by my command, but as if you did it of your own accord, without my privy,] saying, Behold, the King hath delight in thee, and all his servants love thee: now then be the Kings son in law.

23 And Sauls servants spake these words before the ears of David: then said David, Is that (thing) light in your eyes, to be the Kings son in law? whereas I am a poor and contemptible man. [As if he should say, I being but a poor and mean fellow in comparison of the King, am not able to give such a large dowry, as becometh a Kings Daughter to receive: for in those times the men did not receive dowries or portions with their wives, but they gave dowries or marriage-portions. See Genes. 34. 12. Exod. 22. 16, 17. This dowry was at least 50 shekels of silver, Deut. 22. 25. that is, somewhat more then 12 ounces and an half, which is 12 Rixdollers and an half, which makes about 12 crowns and an half of our English money.]

24 And Sauls servants told him, saying, Such words [Heb. according to these words] hath David spoken.

25 Then said Saul, Thus shall ye say unto David, The King delighteth not in the dowry, but in a hundred foreskins of the Philistines, to be avenged on the Kings enemies: for Saul thought to make David fall by the hand of the Philistines. [i.e. Saul imagined that David would sooner die in the war, then kill a hundred Philistines.]

26 Now his servants told David those words, and that thing was right in the eyes of David, that he should be the Kings son in law: but the dayes, [viz. those dayes that were appointed for the solemnizing of the marriage, or for the delivering in of the foreskins] were not yet expired.

27 Then David gat up, and he and his men went forth, and they slew among the Philistines two hundred men, and David brought their foreskins, and they delivered them fully [i.e. in full tale, or number] to the King, that he might be the Kings son in Law: then Saul gave him his Daughter Michal to wife.

28 And Saul saw, and perceived, that the LORD was with David: and Michal Sauls Daughter loved him.

29 Then Saul was yet the more afraid of David: and Saul was Davids enemy all (his) dayes, [i.e. as long as Saul lived.]

30 When the Princes of the Philistines marched forth, [viz. To make war against the Israelites] then it came to pass, that when they marched forth, that David was valianter then all the servants of Saul, so that his name was greatly esteemed.

Saul seeketh to kill David, ver. 1, &c. Jonathan giveth David notice, 2. and speaketh in his behalf unto Saul, 4. who seemeth that he will not put David to death, 6. David returneth to Court, 7. he marcheth into the field, and smiteth the Philistines, 8. Wherefore Saul seeketh again to kill David, 10. Michal Davids wife maketh him acquainted with it, 11. Wherefore he flieth, 12. Michal deceiveth her father, 13. David cometh to Rama unto Samuel, 18. Saul sendeth messengers to Najorh, to apprehend David: they prophesie, 20. He sendeth other messengers that prophesie likewise, 21. he goeth himself thither, 22. and he prophesie likewise, 23.

Therefore Saul spake unto his son Jonathan, and to all his servants, to kill David: but Jonathan, Sauls son, took great delights in David.

2 And Jonathan told David, saying, My father Saul seeketh to kill thee: now therefore, I pray thee, take heed to thy self in the morning, [For Sauls Life-guard intended to kill him in the morning, ver. 11. Oth. untill morning; for in the mean while Jonathan had undertaken to speak unto Saul in Davids behalf, and to sift it out, whether Saul yet persisted in his wicked intent] and abide in(a) secret (place), and hide thy self.

3 But I will go forth, and stand at my fathers hand on the field, [Oth. in the field] where thou shalt be, and I will speak of thee unto my father: and will see: [or, hear-ken, or, perceive] what it is, that I will tell thee.

4 So then Jonathan spake good of David unto his Father Saul: and he said unto him, Let not the King sinne against his servant David, [viz. Doing him wrong, and pursuing him thus in a deadly manner] because he hath not sinned against thee, and because his actions are very good before thee.

5 For he hath put his soul into his hand, [As if he should say, he hath adventured his life, and put himself in danger of death: see the like phrase chap. 28. 21. Judg. 12. 3.] and he hath smitten the Philistine, [Oth. the Philistines; see above chap. 18. 6.] and the LORD wrought great salvation (for) all Israel, thou sawest it, and thou didst rejoyce: wherefore shouldest thou then sinne against innocent blood, killing David without a cause?

6 Now Saul hearkened to the voice of Jonathan: and Saul swore, (as true as) the LORD liveth, he shall not be killed. [i. e. by my command: so that Saul here desisteth from his intention, ver. 1. Heb. If he be killed: see the annotat. on Gen. 14. 23.]

7 And Jonathan called David, and acquainted him with all these words: and Jonathan brought David unto Saul, and he was before his face as yesterday (and) ere yesterday. [i. e. He came to Court, and did his office, as he had done aforetime.]

8 And there was war again: and David went forth, and fought against the Philistines, and he smote them with a great slaughter, and they fled before his face.

9 But the evil spirit of the LORD was upon Saul, and he sat in his house, and his spear was in his hand: and David played with the hand upon a stringed instrument.

10 Now Saul sought to thrust David thorow to the wall, [See above chap. 18. 11.] but he escaped from the face of Saul, that smote with the spear into the wall: then David fled, and escaped the same night.

11 But Saul sent away messengers to Davids house, to watch him, and to kill him in the morning: [See above

ver. 2.] this Michal his wife made known to David, saying, If thou save not thy soul [i. e. thy self, thy person, thy life] this night, then thou shalt be killed in the morning.

12 And Michal let David down thorow a window: [For the doors were beset with Sauls servants] and he fled, and went away, and escaped.

13 And Michal took an image, [Heb. Teraphim; as below ver. 16.] and she laid it in the bed, and she laid a goats skin at his head-pillow, [as if so be it had been Davids hair] and covered it close with a cloth.

14 Now Saul sent messengers to fetch, [Otherwise, To apprehend. Heb. to take] David; she then said, he is sick.

15 Then Saul sent messengers to see David, [i. e. To visit him; as if so be they out of love came to visit him, or see how he did, in his sickness. But they came chiefly to see if he were sick indeed, or whether he onely feigned himself sick, and in whatever condition he was, to take him along with them,] saying, Bring him up to me in the bed, that they may kill him.

16 When the messengers came, then behold, there was an image in the bed, and there was a goat-skin at his head pillow.

17 Then Saul said unto Michal, [viz. After Sauls messengers had told him, what had befallen them] Why hast thou deceived me? and hast let mine enemy go, that he is escaped? now Michal said unto Saul, he said unto me, Let me go, why should I kill thee? [Intimating, that David had threatened to kill her; if she would not have let him go. See the like phrase, 2 Samuel 2. 22.]

18 So David fled, and escaped, and he came to Samuel at Rama, [viz. To ask counsel what he should do, and also because he thought he should be there more safe and secure then elsewhere, to wit, in the company of Samuel, and the other Prophets, who were safe & secure eating at Gibeath, notwithstanding the Philistines had their garrison there, 1 Sam. 10. 10.] and he made known to him all that Saul had done to him; and he and Samuel went their wayes, and they abode at Najorh. [This is a place where the Prophets had a Colledge or school, lying by Rama, where Samuel dwelt.]

19 And it was told Saul, saying: Behold, David is at Najorh by Rama, [Thus is the Hebrew letter Beth plainly taken, Jos. 5. 13, &c.]

20 Then Saul sent forth messengers to fetch David, [See above ver. 14.] who saw [Heb. saw, in the singular number; i. e. every one of them saw] an assembly of Prophets prophesying, [i. e. praising God, and magnifying his Name with prayers and hymnes] and Samuel standing, appointed over them: and the spirit of God was upon Sauls messengers, and they prophesied likewise, [i. e. they behaved themselves as the Prophets did when they prophesie. See above chap. 18. 10. It seemeth that these messengers of Saul were so altered in their mind and opinion, that putting off their armour, they thought no more of seizing Davids person, whereas they were sent out for that very intent.]

21 When it was told Saul, then he sent other messengers, and they prophesied likewise: then Saul went on, and sent the third messengers, and they prophesied likewise.

22 Afterward he himself also went to Rama, and he came to the great Well, which was at Seba, [See concerning this city the annotations on 1 Sam. 17. 1.] and he asked, and said, Where is Samuel and David? then it was told him, Behold, they are at Najorh by Rama.

23 Then went he thither to Najoth by Rama : and the same spirit of God was upon him also, and he going on prophesied, until he came to Najoth in Rama.

24 And he himself stript off his cloaths also, [i.e. He put off his Royal Robe, or souldiers upper garment wherewith he was come to apprehend David] and he himself prophesied also before the face of Samuel, and he fell down [understand, that he fell as it were into an extasie, as it sometimes befell the Prophets : see Numb. 24.4. or, he fell down as the other, stretching themselves toward the ground in prayer, humbling themselves thus together before the Lord] bare [or, naked. Understand this thus, that he stript himself of his Royal Robe, or upper garment, or of his souldiers coat : see the like, Isa. 20.2. Mich. 1.8.] that same whole day, and all the night : wherefore they say, Is Saul also among the Prophets ? [see above chap. 10. on ver. 12. Here this Proverb is applicable to those, who are wonderfully disappointed of God in their intention, as it befell Saul here. See the like History, Numb. 23. and 24. in Bileam, and Act. 9. in Saul]

CHAP. XX.

David complaineth to Jonathan of Saul, ver. 1. &c. Jonathan comforteth David, and can hardly believe that Saul sought to kill him, 2. But David affirmeth it for a truth, 3. David desireth Jonathan to excuse his absence unto Saul, 5. Jonathan promiseth to give David notice, 9. Yea, he certifieth it with an oath, 13. He requireth the like kindnes of David, 14. They renew the Covenant of friendship one with another, 16. Which David ratifieth with an oath, 17. They agree together, how Jonathan should discover to him his Fathers mind and purpose, 19. Saul asketh for David at the feast of the new moon, 27. Jonathan excuseth David, 28. Saul incensed hereat, revileth Jonathan, and endeavoureth to kill him, 30. Jonathan advertiseth David, by shooting the arrows, 35. They part with much grief and teares one from another, 41.

Then David fled from Najoth by Rama : [viz. When Saul being thus ravished in his spirit, prophesied, and abode a day and a night at Najoth] and he came, [viz. to Gibeon of Saul, where Jonathan then kept Court, being his Fathers Deputy] and said before the face of Jonathan, What have I done ? What is mine offence, and what is my sinne before the face of thy father, that he seeketh my soul ? [i.e. that he seeketh my life ; as Mat. 2.20]

2 On the contrary he said unto him : God forbid, thou shalt not die, behold, my father doth no great thing, nor small thing, which he revealeth not before mine ear. [See the annotat. on Ruth chap 4. v. 4. Good Jonathan was deceived in his opinion, having too good a conceit of his Father, who discovered not to him his will and intent against David] why then should my father hide this thing from me ? [or, before me] that's not (so).

3 Then sware David further, and said, Thy Father knoweth very well, [Heb. Knowing knoweth] that I have found grace in thine eyes, therefore he said, [viz. with him, self in his own heart ; i.e. he thought] Let not Jonathan know this, lest he be troubled (at it) : [Or, lest it grieve him] and surely (as true as) the LORD liveth, and thy soul liveth, there is but as it were a step between me, and between death. [i.e. I am assuredly in danger of death.]

4 Now Jonathan said unto David : What thy soul

[i.e. Desire ; see Gen. 34. ver. 3.] saith, that I will do unto thee.

5 And David said unto Jonathan, Behold, to morrow is the new moon, [On which day they were wont to feast, and to make merry together, after they had offered thank-offerings] that I should surely sit down. [Heb. that I sitting should sit ; to wit, after the day-offering that is kept ; see Numb. 10. 10.] to eat with the King : therefore let me go, that I may hide me in the field unto the third evening. [i.e. give me leave to stay untill the evening of the third day of the new Moon, then will I be in the field : but I will first go to Bethlehem, to keep there the Feast of the new Moon with my kindred : see v. 19. 35.]

6 If thy father do certainly misse me ; then thou shalt say, David hath greatly desired [Heb. Desiring desired] of me, that he might run to his City Bethlehem, [i.e. to Bethlehem where he was born ; as Job. 7. 42. see Genes. 23. v. 10. and chap. 34. ver. 10.] for there is a yearly offering [Heb. an offering of dayes ; i.e. of a full and compleat year ; see Lev. 25. ver. 29. namely, a thank-offering, wherewith a feast was then kept : see the annotat. above chap. 9. v. 12.] for the whole family.

7 If he saith thus, It is good, then thy servant [i.e. I] hath peace : but if he be at all kindled, [Heb. being kindled, be kindled] then know that evil is fully determined by him.

8 Shew then mercy to thy servant, [i.e. Do me this favour and kindness, that thou advertise, or give me notice betimes] for thou hast brought thy servant into a covenant of the LORD with thy self : but if there be an offence in me, then do thou kill me, why shouldst thou now bring me to thy father ? [viz. to be put to death by him : as if he had said, Thou thy self hast power to put me to death, if I have deceived it, without bringing me to thy father, to be put to death by him.]

9 Then said Jonathan, Far be it from me, [viz. That thou shouldst be put to death] but if I knew certainly, that this evil were fully determined by my father, that it should come upon thee, would I not then make it known unto thee ?

10 Now then David said unto Jonathan, Who shall make it known to me, if thy father answer thee some hard thing ? [viz. that he threatened to slay me, or the like. Or, Who shall make (the good thing) known to me, or, if, &c.]

11 Then said Jonathan unto David, Come, let us go forth into the field : and they went both forth into the field.

12 And Jonathan said unto David, The LORD, the God of Israel, [Others, O Lord, God of Israel : and thus did Jonathan call upon God, to be a witnesse of his sincerity] if I shall have sounded my father to morrow about this time, (or) the day after to morrow, [This was the second day after the new moon ; for this communication of Jonathan with David, happened the day before the new moon, ver. 5.] and behold, it is good for David, and I then send not unto thee, and reveal it before thine ear.

13 Let the LORD do so unto Jonathan, and let him so adde thereunto ! [See of this phrase, Ruth 1. 17.] When evil towards thee pleaseth my father, [i.e. If I perceive that my father hath an intention to hurt thee] then will I discover it to thine ear, and I will let thee depart, that thou mayest go thy wayes in peace : and the LORD be with thee, [viz. when thou shalt be King after my Fathers decease. Hence may be gathered, that Jonathan well knew that David should be King, as being already anointed by Samuel. Jonathan was ready and willing to yeeld obedience to the Ordinance of God, although he was Sauls eldest son, and the next heir apparent to the Crown] according as he was with my father. [viz. when he

he blessed him, and gave him victory.]

14 *And wilt thou not, if I then yet live, [viz. When thou art King] yea wilt thou not shew me the kindness of the LORD, [i.e. a kindness that is acceptable and well-pleasing to the Lord : or, he meaneth the amity and fervency which they had [worn one to another before the Lord] that I die not ? [i.e. that thou put me not to death, suffering me to smart for the evil and mischief that my father intendeth towards thee]*

15 *Also thou shalt not cut off thy kindness from mine house [i.e. family, kindred, kinsmen,] for ever : neither, when the LORD shall have cut off from the earth, every one of the enemies of David.*

16 *So Jonathan made (a covenant) with the house of David, [i.e. he renewed and ratified the covenant, formerly entered into with David, 1 Sam. 18. 3.] (saying) Let the LORD require it at the hand of Davids enemies. [Jonathan, to assure David to the full, wisheth with an oath Gods just vengeance on Davids enemies, of which number he should be accounted one, if he came to break the covenant. Some take it thus, that Jonathan here adjureth David, that God will require it at Davids hand if on his part he should break the covenant, naming Davids enemies, instead of David himself. Compare below chap. 25. 22. with the annotat. Some translate it thus : (But the Lord required it at the hand of Davids enemies) intimating that David indeed kept this covenant, as much as in him lay, but that God notwithstanding executed his just judgement upon Sauls house.]*

17 *And Jonathan proceeded, in causing David to swear, [First Jonathan sware unto David, and vowed to protect him, vers. 13. Now Jonathan requireth, that David would promise him, and satisfy his promise with an oath, that he will shew mercy and kindness both to him and his, when he should come to be King,] because he loved him : for he loved him with the love of his (own) soul. [i.e. he loved him so, as he did his own soul : i.e. he loved him so entirely as he did himself.]*

18 *Afterward Jonathan said unto him, To-morrow is the new Moon : then they will miss thee, for thy seat will be found empty.*

19 *And when thou shalt have tarried out the three dayes, come down quickly, [viz. from Bethlehem] and go to that place, where thou didst hide thy self in the day of this transaction ; [viz. when I should speak to my father in thy behalf. See above chap. 19. 2.] and tarry by the stone Ezel. Oth. by the stone that sheweth the way ; i.e. a stone that standeth by the way-side, and sheweth the Traveller which way he must go : or, by the stone of going, i.e. whither thou and I are wont to go, when we have occasion to talk together in private.]*

20 *Then will I shoot three arrows on the side (thereof,) as if I shot at a mark. [Oth. at the but]*

21 *And behold, I will send the youth, (saying,) Go thy wayes, seek the arrows : [Heb. finde the arrows : i.e. seek the arrows till thou hast found them] if I say expressly [Heb. saying say] to the youth, Behold, the arrows are on this side of thee, take him, [viz. the youth. Oth. take them, viz. the arrows] and come thou, for there is peace for thee, and there is nothing, [viz. in thy way, to hinder thee, or, that thou needst to be afraid] (as truly as) the LORD liveth.*

22 *But if I say thus to the youth, Behold, the arrows are beyond thee : go thy wayes, for the LORD set thee to go. [As if he should say, by these words, or by this token thou mayest know and gather, that it's Gods will that thou shouldst for a while keep out of the way, and not come to Court.]*

23 *And as touching the matter which thou and I have spoken of : behold, the LORD be [viz. witness] between me, and between thee for ever.*

24 *Now David hid himself in the field : [viz. Till the*

appointed time, whereof mention is made above vers. 5, and 10. during which time was effected that, which is related in the eleven following verses] and when it was new moon, the King sat at meat, [Heb. at the bread, as vers. 27.] to eat.

25 *When the King had set him (down) his seat, at this time, as at other times, [Heb. as time in time, as Num. 24. 1. and Judg. 6. 20.] on the place by the wall, then Jonathan rose up, [viz. to give place to Abner, to let him sit above him, for Abner was Sauls Uncle, and besides Captain General] and Abner sat by Sauls side : And Davids place was found empty.*

26 *And Saul spake nothing that day, [viz. of David : i.e. he asked not why David was not come to meal] for he said, [viz. with himself ; i.e. he thought] Something hath befallen him, [Heb. it is an accident] that he is not clean, [Many things are recorded in the Law, that made men unclean : See Levit. 11. 24. and 15. 16. Now the unclean persons were forbidden to eat of the flesh which was offered up unto the Lord, Levit. 7. 19, 20, 21. yea they were to abstain from the society of other men, that others by means of them might not be made unclean] surely he is not clean. [Understand withal, and therefore he is not come.]*

27 *Now it came to passe the next day, the second (day) of the new moon, when Davids place was found empty, that Saul said unto his son Jonathan, Wherefore is the son of Isai [Thus he calleth David in a scornful and contemptible manner, not once thinking, that he himself was the son of Kis] not come to meat, [Heb. to the bread, or, at meat, as above vers. 24.] neither yesterday, nor to day. [Saul might well think, that David had great cause to tarry out of his sight, seeing Saul had sought to take away his life : But he thought that David would ascribe it to his madness or phrensie, and would not be afraid of him, seeing he was now come to his right senses again]*

28 *And Jonathan answered Saul : David desired earnestly of me, that he might go to Bethlehem.*

29 *And he said, Let me go, I pray thee, for our family hath an offering in the City, and my brother himself hath commanded me [viz. in my fathers name, whom I am bound to obey] (to do) it ; now if I have found favour in thine eyes, let me I pray thee get away, that I may see my brethren, for this cause is he not come to the Kings table.*

30 *Then Sauls anger kindled against Jonathan, and he said unto him, Thou son of the perverse in Rebellion : [i.e. of a perverse Rebellious mother] do not I know, that thou hast chosen the son of Isai to thy shame, and to the shame of thy mothers nakedness ? [As if Saul should say, doing thus, thou wilt not be held to be my legitimate son, but a bastard, whom thy mother hath conceived and brought forth out of wedlock or marriage estate.]*

31 *For all the dayes that the son of Isai shall live on the earth, neither thou, nor thy Kingdom shall be established : now therefore send away, and fetch him unto me, for he is a child of death. [As if he should say, he is a dead man ; i.e. he is worthy of death, he shall surely die. So it's said, Ephes. 2. 2. children of wrath. See 2 Sam. 12. 5.]*

32 *Then Jonathan answered Saul his father, and said unto him, wherefore shall he be put to death ? what hath he done ?*

33 *Then Saul shot the spear on him, [Oth. at, toward him,] to smite him : [even as he meant to have done to David] Thus Jonathan perceived, that this was fully determined by his father, to slay David.*

34 *Wherefore Jonathan arose from the table in heat of anger : and he did eat no bread on the second day of the new moon, for he was troubled for David, because his father had done him shame.*

35 And it came to passe in the morning, [viz. On the third day of the new moon] that Jonathan went into the field, at the time which was appointed to David: [See above vers. 19.] and there was a little youth with him.

36 And he said unto his youth, Run, seek [Heb. finde. See vers. 21.] now the arrows, which I shall shoot: the youth ran his wayes, and he [viz. Jonathan] shot one arrow, which he made to fly over him.

37 When the youth was come to the place of the arrow, which Jonathan had shot: then Jonathan called after the youth, and said, Is not the arrow beyond thee?

38 Again Jonathan called after the youth, haste thee, make speed, stand not still: now Jonathans youth took up the arrow, and he came to his Lord.

39 But the youth, knew nothing of it: onely Jonathan and David knew of the matter.

40 Then Jonathan gave his furniture [Oth. artillery, armour: Heb. vessels; i. e. his bow, quiver, and arrows. With these Jonathan sent his youth to the City, that being alone, he might the more freely talk with David] to the youth that he had: and he said unto him, Go thy wayes, carry them into the City.

41 When the youth was gone away, then David arose from the south-side; [Understand here the South side of the field, wherein they were: or, the South-side of the stone, by which David had hid himself] and he fell on his face to the ground, and he bowed himself three times: and they kissed one another, [Heb. the man his neighbour] and wept one with another, until David made it exceeding much. [Heb. until David made it great, viz. with weeping.]

42 Then said Jonathan unto David, Go in peace: that which we both have sworn in the Name of the LORD, saying, The LORD be between me, and between thee, and between my seed, and between thy seed, be for ever.

43 Afterward he [viz. David] arose, and went his way: and Jonathan came into the City. [viz. at Gibeon of Saul, where his house was, as may be gathered below, chap. 23. 18, 19.]

CHAP. XXI.

David fleeing from Saul, cometh to Nob to Achimelech the Priest, vers. 1, &c. He feigneth as if he had been sent by Saul to dispatch some secret business, 2. He asketh bread, 3. Achimelech giveth him the shew-bread loaves, 4. Doeg seeth this, 7. David asketh armes, 8. Achimelech giveth him Goliaths sword, 9. David fleeth and cometh to Achis, 10. He is not welcome to the Princes of Achis, 11. David is in great fear, 12. He changeth his behaviour, and demeaneth himself, as if he were a fool, 13. Achis taketh it in ill part, that they had brought a fool to him, 14.

Then came David to Nob [This was a City, pertaining to the Priests, not far from Anathoth, in the tribe of Benjamin, 1 Kings 2. 26. Nehem. 11. 32. where at this time the Ark of the covenant was. Hence it came to passe that so many Priests were all together, as is related, chap. 22. 18.] to Achimelech the Priest: and Achimelech came trembling to meet David. [Heb. trembled to meet David. Compare above c. 13. 17, & 16. 4.] and he said unto him, Why art thou alone, [Matth. 12. 3, 4. is mention made of David, and them that were with him: of whom it is said here, that David had made known to them some certain place: so that it seemeth that David came alone to the Priest] and no man with thee?

2 And David said unto Achimelech the Priest, The King hath commanded me a business, and said unto me,

Let no man know any thing, of the business whereabout I have sent thee, and which I have commanded thee: [This is a lie, proceeding from humane frailty, to conceal and hide the right cause of his flight. See Exod. 1. 19.] now I have made known to the young men, [i. e. the men, which were added to me by the King] the place of such a one. [Heb. Peloni Almoni. See Ruth. 4. 1. Oth. on the place of N. N. distinct. Oth. on the place of one-so, and so called.]

3 And now what, [viz. of eatable ware, or of things fit to be eaten] is there under thine hand, give me five loaves in mine hand, or what there is found.

4 And the Priest answered David, and said, There is no common [The word common is both here and elsewhere opposed to the word holy, or, hallowed] bread under mine hand: but there is holy bread, [Heb. bread of holiness; i. e. holy bread: and so below vers. 5. He speaketh here of the shew-bread loaves, here set before the Lord, and so hallowed unto the Lord, whereof no man might eat, but the Priests onely. See Exod. 25. 30. and Levit. 24. 5.] when the young men have at least kept themselves from women. [Understand it from their lawful wives; for although marriage be honourable in all, and an undefiled bed, Heb. 13. 4. yet by reason of mens weakness, is sin easily mixed therewith, therefore the Lord requireth that at certain and occasional times and seasons people should abstain from marriage-copulation or coming together. See Exod. 19. 15. 1 Cor. 7. 5. Understand withal, then I will give thee that.]

5 Now David answered the Priest, and said unto him, Yea of a truth verily, the women have been kept from us yesterday, and ere yesterday, when I went forth; [As if David should say, we have been three dayes on the journey, and consequently so long time separated from our wives] and the vessels of the young men [i. e. their bodies, garments, and whatsoever they have taken along with them on the journey] are holy: [Holy signifieth in this place, not defiled, or polluted by touching any unclean thing] and it is in some manner common (bread,) [Heb. and this way is unholy, or, common. As if David should say, Thou needest not be so scrupulous, or make so great ado, to give me, and those that are with me, to eat of those loaves: for though they be holy as long as they stand upon the table before the Lord, yet seeing thou must now change them, and take them away; (or all must be taken away, and changed) and put new loaves in the room thereof (or, new be put in already:) therefore their holiness will not now be such as it was before: they will in some sort be common, because the Priests with their families will eat them, whereas before, they lying before the face of the Lord, might be eaten of no man. Therefore according to the rule and Law of charity, (which is more then the ceremonies) others may also in time of need, and through want of other food, eat thereof: as Christ hath expounded this Law, Matth. 12. 4. 7.] the rather because (other) will be hallowed in the vessels. [Of these vessels, see Exod. 25. 29.]

6 Then the Priest gave him that holy (bread,) because there was no bread, but the shew-bread (loaves,) which were taken away from before the face of the LORD, that they might lay warm bread [i. e. fresh, new-baked bread] there, in the day [viz. when the Sabbath-day came, as is there commanded, Levit. 24. 8.] when that is taken away.

7 Now there was that same day a man of the servants of Saul detained [Or, having shut up himself: Be it either in respect of the Sabbath, whereon he would rest there; or, because he would tarry there a while, for to worship; or, because he would perform some vow that he had made] before the face of the LORD, [viz. in the Tabernacle] and his name was Doeg, an Edomite: [viz. by birth, but by receiving and embracing the Jewish Religion, become a Profelyte. Oth. an Adomite; i. e. of the City Adama,

ma, lying in the tribe of Naphthali; *Jos. 19. 36.*] the mightiest among the Shepherds, that Saul had.

8 And David said unto Achimelech, Is (there) under thy hand, no spear, or sword, for I have neither taken my sword in mine hand, nor also my weapons, because the Kings business required haste.

9 Then said the Priest, The sword of Goliath the Philistine, whom thou smotest in the oak-valley, behold, thou is (here) wrapt in a cloth, behinde the Ephod, [So that it is kept and lockt up by, or with the Ephod in the Tent. Oth. after that the priest (Achimelech) had put on the Ephod, and had asked counsell of the Lord. See chap. 22. 10, 13, 15. See the like phrase, *Genes. 24. 67.* and *Deut. 24. 20, 21.*] if thou wilt take that for thy self, take it, for here is no other but that: Then said David, There is none like it, give it me.

10 And David gat him up; and fled that day from the face of Saul: and he came to Achis [This King is, *Psal. 34. 1.* called Abimelech. Achis was his proper name, but Abimelech a name common to all the Kings of the Philistines. See *Genes. 20. vers. 21. 26.*] the King of Gath. [Lying in the Philistines Land; see *1 Sam. 5. 8.* and *17. 1.*]

11 But the servants of Achis said unto him; Is not this David the King of the Land? [i. e. Governour or Ruler of the Israelitish Land, who hath married the Daughter of King Saul, and who is likely to be King after him] did they not sing of this (man) in the dances, saying, Saul hath slain his thousands, but David his ten thousands?

12 And David laid (up) these words in his heart, and he was much afraid before the face of Achis, the King of Gath: [See *Psal. 34.*]

13 Wherefore he changed his behaviour [Heb. his Savour. As we perceive by the taste, whether the meat be good or bad, sweet or sower: So may we perceive by the behaviour or gestures, whether a man be wise or foolish, or good] before their eyes, and he feigned himself foolish among them: [i. e. when they had taken him, and led him to the King. See *Psal. 34.* and *36. 1.*] and he rabled on the doors of the gates. [Oth. he marked on the doors of the gates: i. e. he pictured, or made little scrawlings on the doors, as if he had been simple or sottish] and he let his spirit run down into his beard.

14 Then said Achis unto his servants: Behold, ye see that the man is frantick, wherefore have ye brought him to me?

15 Have I need of mad (men;) that ye have brought this (man) to play the mad-man before me? [i. e. in my presence] shall this (tellow) come into my house?

CHAP. XXII.

David being fled from the Philistines, cometh to Adullam: where his kindred and other oppressed people come to him, *vers. 1, &c.* From thence he goeth to Mizpa in the Land of the Moabites, 3. Where with the leave of the King of the Moabites, they remain for a while, 4. But by the exhortation of the Prophet Gad, he returneth to the Land of Juda, 5. Which Saul coming to hear of, 6. He accuseth his servants, yea even Jonathan of secret compact with David, 7. Doeg revealeth to the King what he had heard and seen at Nob, 9. Wherefore Saul senteneth the High Priest Achimelech, and all the rest of the Priests to be put to death, 17. Which Doeg performed, slaying fourscore and five Priests, 18. Saul causeth the City of Nob, with all that is in it, to be laid waste, 19. Only Abiathar the Priest remaineth alive, who fled unto David, 20. Who telleth him what had passed at Nob, 21. David confesseth, that himself was the cause of this murder and carnality, 22. And he taketh Abiathar into his protection, 23.

Then David departed thence, and escaped into the cave of Adullam: [See the annotat. on *Jos. 12. 15.*] And his brethren heard it, and all his fathers house, and came down thither to him.

2 And (there) assembled to him, every man that was distressed, [viz. by reason of poverty, or any other misery. Heb. every man of distress] and every man that had a creditor, [viz. that vexed him sore, and daily urged payment, contrary to the Law, *Exod. 22. 25.*] and every man whose Soul was bitterly grieved, [Heb. to whom the Soul was bitter. See the like phrase, *1 Sam. 1. 10.* and *2 Kings 4. 27.*] and he became a Commander over them: so (there) were with him about four hundred men.

3 And David went thence to Mizpa of the Moabites: [See of this City the annotat. on *Judg. 11. 1.*] and he said unto the King of the Moabites, [This King was Sauls enemy, as appeareth, *1 Sam. 14. 48.* Wherefore he the rather granted unto David a place of residence in his Land: As the Philistines also did, below chap. 27. Others conceive, that David fled thither, because his grand fathers wife, viz. Obeds mother, was a Moabitish woman, hoping in that respect to finde more favour with the Moabites, then with other nations] Let I pray thee, my father, and my mother go out among you, [i. e. go out and in under your protection: dwell and converse among you for a while. Oth. go out unto you] till I know what God will do for me.

4 And he brought them before the face of the King of the Moabites: and they remained with him all the dayes that David was in the hold. [Understand this of Mizpa of the Moabites, as v. 3.]

5 But the Prophet Gad, [This Prophet was much with David, as appeareth, *2 Sam. 24. 11.* and *1 Chron. 21. 9.* and *2 Chron. 29. 25.* and elsewhere] said unto David, Abide not in the hold, go thy way, and go into the Land of Juda: then David departed, and he came into the forest of Chereb.

6 And Saul heard that David was discovered, and the men that were with him: now Saul sat upon an hill, [Oth. in Gibca. Oth. in an high place] under the trees at Rama, and he had his spear in his hand, and all his servants stood by him.

7 Then said Saul unto his servants that stood by him; Hear now, ye sons of Femini: [See *Judg. 19.* on *vers. 16.*] will also the son of Isai, [See above chap. 20. 27. As also below, *vers. 9.*] give to you all fields and vineyards? will he make you all Commanders of thousands, and Commanders of hundreds?

8 That ye have all combined against me; and no man revealeth (before) mine ear, [i. e. discovereth to me, or, maketh known: see *Ruth 4. 4.*] that my son hath made a covenant with the son of Isai, [Saul speaketh this, either by guess, because Jonathan spake in Davids behalf: or it was told him by some body, that Jonathan and David had entred into a covenant one with another, whereof mention is made above chap. 18. 3.] and there is none among you that is grieved for my sake, and that revealeth it (before) mine ear: for my son hath stirred up my servant against me to (be) a liar in wait, as it is at this day. [This Saul speaketh out of jealousy, the rather because David was come into the Land of Juda, with four hundred men, conceiving that he had secret intelligence with Jonathan]

9 Then answered Doeg the Edomite, [Oth. Adomite. See above chap. 21. 7.] which stood by the servants of Saul, [Oth. and which was set over the servants of Saul] and said, I saw the son of Isai, [This courtlie flatterer speaketh just in the same language or stile as his Master Saul doth, *vers. 7.* See likewise of Doeg, *1 Sam. 21. 7.* and *Psal. 52. 1, 2, &c.*] running to Nob, to Achimelech the son of Achitub: [Of Achitub mention is made above chap. 14. 3.]

10 Who enquired of the LORD for him, and gave him virtual: he gave him also the sword of Goliath the Philistine.

11 Then the King sent forth, to call Achimelech the Priest the son of Ahitub, [This Ahitub was the son of Pinehas the son of Eli: he had two sons; viz. Ahija, of whom mention is made above chap. 14. 3. and Achimelech, of whom mention is made in this place] and all his fathers house, the Priests that were at Nob: and they came all to the King.

12 And Saul said, hear now, thou son of Ahitub; and he said, Behold, (here) am I, my Lord:

13 Then said Saul unto him, Why have ye combined together against me, thou, and the son of Isai? in that thou hast given him bread, and the sword, and enquired of God for him, that he should rise up against me, to be a liar in wait, as it is at this day.

14 And Achimelech answered the King, and said; Who is now among all thy servants, (so) faithful as David, and the Kings son in Law, and going on in obedience of thee, [i. e. He goeth whither soever thou appointest, or sendest him. See above chap. 21. 2. Achimelech knew no otherwise, then he speaketh here, when he gave David the shew-bread and Goliaths sword] and is honourable in thine house?

15 Did I to day begin to enquire of God for him? he is far from me: [viz. That I should have conspired with David against thee: as Saul upbraided him, ver. 13.] let not the King impute any thing [viz. any matter of conspiracy or rebellion against the King] unto thy servant, [i. e. unto me] (ner) to all the house of my father, for thy servant knew nothing of all these things, [viz. of any conspiracy or combining against the King, whereof mention is made, ver. 8.] little nor great.

16 But the King said: Achimelech, thou must die the death; [Heb. dying thou shalt die; as if he should say, I will straight-way command thee to be put to death] thou and all thy fathers house.

17 And the King said unto the Guard, that stood by him, Turn your selves, and slay the Priests of the LORD, [Saul indeed passed wrong sentence against these Priests, and through his own willfulness caused them to be put to death: Nevertheless, doing this, he fulfilled that which the Lord in his just judgment had determined against the house of Eli. See above chap. 2. 30.] because their hand is also with David, [i. e. Because they hold intelligence with David, and are copartners with him in his disloyalty against me] and because they knew that he fled, and have not revealed it before mine ears: but the servants of the King would not put forth their hand, to fall upon the Priests of the LORD.

18 Then said the King unto Doeg, Turn thou thy self, and fall upon the Priests: then Doeg the Edomite turned himself, and he fell upon the Priests, and slew that day fourscore and five men, that wore the linnen Ephod. [i. e. that performed the service of God in the Tent: for when they performed that, they were to put on linnen garments. See Exod. 28. 42.]

19 He smote also Nob the City of those Priests with the edge [Heb. mouth] of the sword, from the man to the woman, from the children to the sucklings; even the oxen, and asses, and the sheep (he smote) with the edge of the sword.

20 But one of the sons of Achimelech the son of Ahitub escaped, whose name was Abiathar: he fled after David. [He came to him at Kehila, 1 Sam. 23. 6.]

21 And Abiathar reported to David, [viz. when he was come to David at Kehila] that Saul had slain the Priests of the LORD.

22 Then said David to Abiathar, I knew well that day when Doeg the Edomite was there, that he would assuredly make it known [Heb. relating would relate] to Saul: I have given cause against all the Souls [i. e. men, as Gen.

24. 21.] of thy fathers house. [As if David had said, I am the occasion of what hath come upon all the persons of thy fathers house: it was for my sake, but without my intent and purpose]

23 Abide with me, fear not, for whosoever shall seek my Soul, the same shall seek thy Soul: but thou shalt be with me in custody [i. e. God will preserve and keep us both: Or, I take thee into my custody, or, keeping custody. Oth. for thou shalt be custody, (or, guard) with me: i. e. thou shalt be with me, to keep the guard over the service and worship of God, and I will enquire of the Lord by thee in all concurrences: See 1 Sam. 30. 7.]

CHAP. XXIII.

David hearing that Kehila was besieged, ver. 1, &c. Relieveth it, and smiteth the Philistines, by Gods command, 2. Abiathar cometh thither unto David, bringing the Ephod with him, 6. Saul intended to enclose David there, and to take him, 7. Wherefore he assayeth to besiege Kehila, 8. David not confiding in those of Kehila, asketh counsel of the Lord by Abiathar, 9. The Lord acquainteth David, that those of Kehila were minded to deliver him up into the hands of Saul, 11. Wherefore he fleeth thence to the wilderness of Ziph, with those six hundred men that were with him, 13. Where Jonathan cometh to him, and reneweth the covenant of friendship with him, 16. And comforteth him, 17. Those of Ziph betray David unto Saul, 19. For which Saul thanketh them, 21. And exhorteth them diligently to feed all things, 22. He pursueth David with his camp in the wilderness of Maon, 25. Where he environeth him, 26. Saul receiveth tidings, that the Philistines had invaded his Land, 27. Whereby he is constrained to leave off from pursuing after David, 28.

And they told David, [viz. When he was in the land of Juda, in the forest of Chereth, above chap. 22. 5. That which is here described, came to pass before Abiathar came and fled to David, and brought him the sad news of the murder of the Priests, below ver. 6. wherefore some translate the first words of this verse thus: Now David was told] saying: Behold, the Philistines fight against Kehila, [this city lay in the tribe of Juda, as appeareth Jos. 15. 44.] and they spoil the barns. [i. e. re-shing-floor; i. e. the provision of corn that was gathered and laid up in the barns.]

2 And David inquired of the LORD, [Either by the Prophet Gad, (who was with him; 1 Sam. 22. 5.) or, by Abiathar, who came to David, when he went to Kehila, ver. 6.] saying, Shall I go forth and smite these Philistines? and the LORD said unto David, Go forth, and thou shalt smite the Philistines, and deliver Kehila.

3 But Davids men said unto him, Behold, we are afraid [viz. Of Saul, who pursueth us as enemies] here in Juda: [viz. here in the forest of Cherith, where they were at that time, lying in Juda, above chap. 22. 5. Kehila lay also in Juda] how much more, [understand withall shall we be afraid, viz. when we shall have the Philistines before us, and Saul behind us, and so shall have two enemies to encounter withall, instead of one] when we shall go to Kehila against the Philistines Battalions.

4 Then David enquired of the LORD yet further, [Heb. And David went on to enquire of the LORD. Understand this thus, that David enquired of the Lord the second time, not so much in regard of himself, as in regard of his souldiers, which were timorous and fearfull to go to Kehila] and the LORD answered him, and said,

Get

Get thee up, go down to Kebila, for I will give the Philistines into thine hand. [viz. before Saul shall be able to assault thee]

5 So David and his men marched to Kebila, and he fought against the Philistines, and drove away their cattle, and he smote a great slaughter among them: so David delivered the inhabitants of Kebila.

6 And it came to pass [Otherwise, It was come to passe] when Abiathar the son of Achimelech fled to David to Kebila: that he came down with the Ephod in his hand. [i.e. when he hastily fled, he took the Ephod along with him in his hand, wherein the Urim and the Thummim were, whereby they enquired of the Lord, Exod. 28. 30. Oth. That the Ephod came to him in his hand.]

7 When it was made known to Saul, that David was come to Kebila; then said Saul, God hath delivered up [Heb. Properly aliened, estranged: that which is delivered up, is aliened or estranged] into mine hand, for he is shut up, entering into a city with gates and bars. [Heb. a city of gates and bars: as if he should say, David thinking to be safe and secure in a fenced city, hath as it were imprisoned himself, for when I do encompass and besiege the City with an Army, he can no ways escape.]

8 Then Saul caused all the people to be called to the battle: to go down to Kebila, to besiege David and his men.

9 Now when David understood that Saul secretly intended [Oth. Forged] this evil against him, [intimating, that Saul continually plotted, practised, and laboured with all his senses night and day to mischief and kill David] he said unto Abiathar the Priest, Bring hither the Ephod. [viz. with Breast-plate, and put it on, and ask counsel of the Lord for me by Urim and Thummim. See Numb. 27. 21.]

10 And David said, LORD God of Israel, thy servant [i.e. I] hath certainly heard [Heb. hearing hath heard] that Saul seeketh to come to Kebila, and to destroy the city for my sake.

11 Will the Citizens [Oth. The Lords: see Judg. 92. in the annotat.] of Kebila also deliver me into his hand? will Saul come down [understand withall, If I tarry here, as appeareth ver. 14.] according as thy servant hath heard? O LORD God of Israel, make it known unto thy servant, I pray thee! now the LORD said, he will come down.

12 Then David said, Will the Citizens of Kebila deliver me and my men into the hand of Saul? and the LORD said, They will deliver [thee] up. [viz. If thou abidest in this City within the walls thereof.]

13 Then David and his men got them up, about six hundred men, and they went out of Kebila, and they went whither they could go; when it was told Saul that David was escaped out of Kebila, then he forbore to go forth. [Intimating that Saul dismissed his souldiers, not pursuing David further with military power.]

14 Now David abode in the wilderness in strong holds, and he remained on the mountain in the wilderness of Ziph: and Saul sought him every day, [i.e. Continually from time to time, at least as long as David remained in the hold; for when David went to the Philistines, then Saul gave over seeking him, 1 Sam. 27. 4.] but God delivered him not into his hand.

15 Then David saw [i.e. Came to hear, viz. by his spies, which he sent forth: or, by his friends which he had in Juda] that Saul was gone forth to seek his soul: then was David in the wilderness of Ziph in a forest.

16 Then Jonathan the son of Saul gat him up, and he went to David into the forest: and he strengthened his hand in God, [i.e. He strengthened and comforted him, putting him in mind of the promises of God, as appeareth, v. 17.]

17 And he said unto him: Fear not, for the hand of Saul my father shall not find thee, but thou shalt be King over Israel, and I shall be the second with thee; [It seemed that David had promised his friend Jonathan this, when they entered into Covenant one with another. Heb. I shall be a second to thee, or, let me be the second next to thee] also my father Saul knoweth it well. [Saul had sufficiently acquainted Saul herewith, above chap. 15. 28.]

18 And they both made a covenant [i. e. They renewed the covenant which they had formerly made one with another, chap. 18. 3. & 20. 16.] before the face of the LORD, [i. e. a firm covenant in the presence of the Lords Priest: or, they made a covenant, which they ratified with an oath, and whereunto they called upon God to be witness] and David abode in the forest; but Jonathan went to his house,

19 Then went up the Ziphites, [i.e. The inhabitants of Ziph: there were two cities so called: the one lay on the uttermost border of Juda Southward, whereof mention is made, Jof. 15. 24. The other lay more inward in the land about the wilderness of Maon; whereof see Jof. 15. 55. That is the Ziph, of which mention is made in this place, lying on a mountain. Below chap. 26. 1. its said, that the Ziphites attempted the second time to deliver up David unto Saul. Now how David in this distress went to God for refuge, see Psal. 54. which he at that time made] to Saul to Gibea, saying, Hath not David hid himself with us in the strong holds in the woods, [as if they should say, David hath certainly hid himself from us: see of such questions, Gen. 13. v. 9.] on the hill of Hachila, which is on the right hand of the wilderness? [Oth. Which is on the South of Jeshimon.]

20 Now then, O King, come down speedily, [Heb. Coming down come down] according to all the desire of thy soul; and it becometh us [See this phrase Mich. 3. 1. with the annotat.] to deliver him into the Kings hand.

21 Then said Saul, Blessed be ye to the LORD, [Thus he abuseth the holy Name of God, to put them on to a filthy and abominable treachery] in that ye have pitched on me, [as if he would say, ye be the men, that deliver me out of the hand of David, who seeketh my destruction.]

22 Go your ways, I pray you, and prepare [the matter] yet more, [See that all things be cunningly carried, and well ordered, that he may not slip away from us] know and see his place where his haunt is, [Heb. foot. i.e. where he hides himself, or makes his abode, where he commonly hath his haunt, and dog him there close] who hath seen him there; for he [viz. David himself when he was yet with me, and I asked him how he came to be so successful in war] told me, that he was wont to deal very cunningly. [Heb. that he dealing cunningly, dealt cunningly, or, used craft and subtilty]

23 Therefore look to (it), and enquire after all lurking places wherein he lurketh, then come to me again with sure notice, then will I go with you; and it shall come to pass, if he be in the land, that I will search him out among all the thousands of Juda.

24 Then they gat up, and they went to Ziph, before the face of Saul. now David and his men were in the wilderness of Maon, in the plain field, on the right hand of the wilderness.

25 Saul and his men went also to seek: that was told David, who was gone down from that rock, [viz. From the hill of Hachila in the wilderness, where he had hid himself: from thence he went where he had more scope or room, namely into the wilderness of Maon, vers. 19. where he could better get away, when Saul chafed and pursued after him] and abode in the wilderness of Maon: [see the annotat. on Jof. 15. 55.] when Saul heard that,

he

he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on the other side of the mountain: now it came to pass that David made haste to get away from the face of Saul, and Saul and his men encompassed David and his men round about, to take them.

27 But there came a messenger unto Saul, saying: Make haste, and come, for the Philistines have invaded the land, [Or, Have spread themselves in the land.]

28 Then Saul returned from pursuing after David, and he went to meet the Philistines: therefore they called that place Sela Mach lekoth. [Or, Sela Hammach lekoth; i.e. Rock of divisions, which was so called, because Saul was constrained to divide his men, and to leave David, for to pursue after the Philistines, or to resist them.]

CHAP. XXIV.

Saul having heard that David was by Engedi, pursued him there, ver. 1, &c. Cometh into a cave, in which David was with his men, who cutteth off the skirt of Saul's mantle, but will not lay hand on him, 4. Evidenceth thereby his innocency and integrity towards Saul, after whom he seeketh, and communeth with him, 9. Saul is moved therewith, confesseth his fault, and taketh an oath of David, 17.

AND David went up from thence, [viz. From the wilderness of Maon, where Saul thought to take him, as was said chap. 23. 25.] and he abode in the strong holds of Engedi. [Oth. called Hazazon-Thamar, Gen. 14. 7. & 2 Chron. 20. 3. It's a city lying in the tribe of Juda, at the salt or dead sea southward, between high mountains and rocks, in the midst whereof are many fair and pleasant valleys and fields, planted with manifold goodly trees, as palm-trees, and the like: also there groweth much balsam, &c.]

2 And it came to pass after that Saul was returned from after the Philistines: [i.e. From pursuing the Philistines that invaded his land while he pursued David, above chap. 23. 27.] that they told him, saying: Behold, David is in the wilderness of Engedi.

3 Then Saul took three thousand chosen men out of all Israel: and he went his way, to seek David and his men upon the rocks of the wild goats. [i.e. In the high and steep rocks, upon which those goats, (or wild goats) do climb and leap.]

4 And he came to the sheep-coats [Oth. To Gidreth Zon] on the way, where was a cave: Saul went in thither, to cover his feet: [i.e. To ease nature: see of this phrase, Judg. 3. 24.] now David and his men sat at the sides of the cave.

5 Then said David's men unto him: Behold, the day (in) which the LORD saith to thee, Behold, I give thine enemy into thine hand, [i.e. The Lord giveth thee even now so fit an opportunity to slay thine enemy, as if he spake unto thee, Behold, I give thine enemy into thine hand. Oth. of which the Lord said unto thee] and thou shalt do to him according as it shall be good in thine eyes: and David arose, and cut softly [or, handsomely, neatly] a skirt of Saul's mantle.

6 But it came to pass afterward, that David's heart smote him: [Fearing, that he had offended God, in offering this design to the King. Compare 2 Sam. 24. 10.] because he had cut off Saul's skirt.

7 And he said unto his men, The LORD be far from me, that I should do that thing [viz. That which ye advise me to do] to my Lord the LORDS anointed, [i.e.

who by the command of the Lord is anointed King over Israel] that I should put forth, [or, stretch forth, lay bold on him] mine hand against him; for he is the LORDS anointed.

8 And David parted his men [Heb. Clave, or, divided his men; i.e. David rent or divided, and destroyed the combination of his souldiers that were ready to kill Saul: or when his men coming forth from both sides of the cave, intended to fall upon Saul, then he kept them on both sides alunder one from another] with words, and suffered them not to rise up against Saul: and Saul gat him up out of the cave, and went on the way. [or, went his way.]

9 Afterward David also gat him up, and went out of the cave, and he cried after Saul, saying: My Lord (the) King: Then Saul looked behind him, and David bowed himself with his face to the ground, [In token of subjection] and loved himself.

10 And David said unto Saul, Wherefore hearest thou the words of men, saying, Behold, David seeketh thy hurt! [i.e. thy ruine and destruction.]

11 Behold, this day thine eyes have seen, that the LORD hath given thee to day into mine hand in this cave, [See above ver. 5.] and they said [i.e. some of those that were with me, counselled me, that, &c.] that I should kill thee, [Heb. to kill thee] but (mine hand) spared thee: [Heb. they spared thee, viz. mine hand, or my soul, or mine eye, or my sword.] for I said I will not put forth mine hand against my Lord, for he is the LORDS anointed.

12 Behold, now my father, [He seeketh by this loving compellation to move Saul to desist from his wicked intent] yea behold the skirt of thy mantle in mine hand, for when I cut off the skirt of thy mantle, then I killed thee not; acknowledge and say there is no evil nor transgression in mine hand, [i.e. that I thought nor imagined no hurt or mischief in mine heart against thy person, nor purposed to do with mine hand against thee] and I have not sinned against thee: yet thou huntest (after) my soul, [viz. as huntmen search after wild beasts, chasing them through woods, and in the plain field, over hedge and ditch, over mountains and dales: see above ver. 3. and chap. 26. 20.] to take it away.

13 The LORD shall judge between me and between thee, and the LORD shall avenge me on thee: but mine hand shall not be against thee.

14 According as the Proverb of the Ancients saith, [Heb. According to the Proverb of the Ancient: i.e. of the Ancients who lived long before this time] Wickedness proceedeth from the wicked: but mine hand shall not be against thee. [as if he should say, Thou needest not to be afraid of me, I will not lay mine hands on thee: wicked men do perform such wicked actions: godly men do not avenge themselves, but they commit the vengeance unto God: so will I do in like manner, I will not defile mine hands with the Kings blood.]

15 After whom is the King of Israel gone forth? after whom dost thou pursue? after a dead dog? after a dead flea? [As if David should say, 'tis not worth the labour, nor honour enough, that a King of Israel should take such pains, to pursue me with so many men, whereas I can neither bite nor hurt, having no more strength nor power than a dead dog or poor flea: see the like phrase below, chap. 26. 20.]

16 But the LORD shall be Judge, and judge between me and between thee, and see therein, and plead my cause, and deliver me out of thine hand.

17 And it came to pass when David had made an end of speaking all these words unto Saul, that Saul said, Is this thy voice, my son David? then Saul lift up his voice, and wept.

18 And he said unto David, Thou art more righteous then I : for thou hast rewarded me good, and I have rewarded thee evil.

19 And thou hast shewed me this day, that thou hast done me good : for the LORD had shut me up in thine hand, and thou hast not killed me.

20 Whensoever any man hath found his enemy, will he let him go upon a good way ? [i.e. Will he let him go without doing him any hurt ?] now the LORD reward thee good, for this day [in which thou hast saved my life. Compare the phrase with Psal. 118.24.] which thou hast made me to day.

21 And now, behold, I know that thou shalt surely be King, [Heb. Being King shalt be King] and that the Kingdom of Israel shall subsist [i.e. shall remain firm and steadfast, and be perpetual] in thine hand.

22 So then swear unto me now by the LORD, If thou shalt root out my seed after me ; and shalt destroy my name from my fathers house ! [This is a kind of oath, or manner of swearing ; see Gen. 14.22,23.]

23 Then David swore unto Saul ; and Saul went to his house ; but David and his men went up into the strong hold. [For he durst not yet trust Saul, because he had sufficiently experienced his inconstancy, in the reconciliation which heretofore he had made with him, chap. 19. also Saul after this returned to his former prosecution, or pursuing of David.]

CHAP. XXV.

Samuel dieth : David goeth to the wilderness of Paran, v. 1. &c. Nabal's riches, 2. His and his wife Abigail's nature and condition, 3. David requesteth most courteously of Nabal some relief for his camp, 4. But Nabal entreateth the messengers of David scornfully and disdainfully, 10. Which they tell David of, 12. Who was so moved thereat, that he threatened to destroy Nabal with all his family, 13. Abigail having heard this, goeth speedily to meet David, and pacifieth his anger by moving arguments and presents, 14. Nabal, hearing this, is troubled, and dieth, 37. David taketh Abigail, and Achisam to wives, 39.

AND Samuel died, and all Israel gathered themselves together, and they mourned for him, and buried him in his house at Rama : and David gat him up, and went down to the wilderness of Paran. [As long as Samuel lived, David sought to him for comfort and counsel, therefore he abode as near to him as he could or might do : But when Samuel was dead, David departed to the wilderness of Paran, which lieth on the south side of Canaan. See concerning Paran the annotations on Genes. 14.6.]

2 And there was a man at Maon, [Concerning this place, lying in the tribe of Juda, see the annotat. on Jos. 15.55.] and his occupation was at Carmel, [This mountain, with the city and country, is to be distinguished from the other lying in the tribe of Issachar, renowned in respect of the Prophet Elia : see 1 King. 18. on verse 19. and above chap. 15. on ver. 12.] and that man was very great, [i.e. rich, wealthy, great in power ; as 2 Sam. 19.32.] and he had three thousand sheep, and a thousand goats : and he was at the shearing of his sheep at Carmel.

3 And the name of the man was Nabal, and the name of his wife was Abigail, and the woman was good of understanding, and beautiful of countenance ; but the man was churlish, and evil of doings, and he was a Calebite. [i.e. (as it is thought) of Caleb's posterity. Compare below chap. 30.14. with the annotat.]

4 When David heard in the wilderness, that Nabal did shear his sheep ;

5 Then David sent ten young men ; and David said to the young men, Go up to Carmel, and when ye come to Nabal, then shall ye ask him in my name, touching the welfare. [Heb. Touching the peace ; i.e. ask how he doeth, whether he be in good plight.]

6 And shall say thus to that prosperous (man) [Heb. Living ; i.e. that liveth merrily or prosperously. Compare the salutation used toward Kings : Let the King live, 1 Sam. 10.24, &c.] Peace be to thee [Heb. thou peace ; i.e. to thee be peace ; as 2 Sam. 17.3. & 20.9.] and peace be to thine house, and peace be to all that thou hast.

7 And now, I have heard, that thou hast shearers : Now the shepherds which thou hast, were with us, we offered them no disgrace, [Or, scorned them not, made them not ashamed] neither missed they any thing [i.e. in the tale and number of their sheep that were committed to their trust and keeping, there was not any one missing or wanting, which they needed to have sought after : so also below, vers. 15, and 21.] all the dayes that they were at Carmel.

8 Ask thy young men, [i.e. Thy shepherds and servants that were with thy sheep] and they will tell thee ; let then these young men find grace in thine eyes, [They relate Davids words, therefore they spake of themselves, as of a third person, as if they should say, Let us, who are the young men or servants of David, and sent by him to thee, find grace and favour with thee] for we are come on a good day ; [i.e. on a merry day, because thou doest now receive and gather the wooll of thy sheep : it is therefore just and equal, that thou out of thy superfluity and abundance shouldst communicate something to the distressed and persecuted ones, according to the law, Deut. 12.12. & 14.26,29. & 15.7.] give, I pray thee, unto thy servants, and to thy son David, [as if he should say, who honoureth thee, as a son doth his father] that which thine hand shall find. [i.e. any Present or gift, as much, and whatever thou art pleased to give us. See Judg. 9. on ver. 33.]

9 When Davids young men were come, and in Davids name had spoken unto Nabal according to all these words, then they ceased, [Heb. they rested ; i.e. they kept their peace, and were silent, to hear what Nabal should answer.]

10 And Nabal answered Davids servants, and said, Who is David, and who is the son of Isai ? there be to day many servants that rent themselves every one from his lord. [i.e. That ran away from, and forsook their lords or masters. Thus doth he upbraid David, as if he lifted himself up against his lord and master Saul.]

11 Should I then take my bread, and my water, [In that country water was hard to come by, for that the land where Nabal dwelt was a dry land ; so that for and in respect of water, there often happened strife and contention in those parts. See Gen. 21.25. & chap. 26.15.] and my killed (flesh), which I have killed [Heb. my slaying which I have slain] for my shearers, and should I give it to the men whom I know not whence they be ?

12 Then Davids young men turned them to their way ; and they returned, and came, and told him, [viz. David] according to all these words.

13 Then David said unto his men, Every man gird on his sword, and David also girded on his sword : and they marched up after David, about four hundred men, and there remained two hundred by the stuff. [Heb. Vessels, i.e. stuff, baggage, loading, carriage ; as above chap. 17. ver. 22.]

14 But one young man of the young men [viz. One of Nabals servants] told Abigail, Nabals wife, of it, saying,

ing, Behold, David hath sent messengers out of the wilderness to bless [i. e. to salute, and to wish much happiness; as Gen. 31. 55.] our lord, but he railed on them. [The Hebrew word that is here used, is by similitude taken from a bird of prey, that violently and swiftly falleth upon a carcase, to rent it in pieces: so, he would say, hath Nabal treated and sent away Davids messengers with biting and spiteful words, snarling at them, as if he would have bitten them in pieces.]

15 Yet they were very good men to us, and we suffered no disgrace, and we missed nothing all the dayes (that) we conversed with them, when we were in the field.

16 They were a wall about us, [As if he should say, They have not onely not hurt or mischieved us themselves, but they have likewise kept and protected us from others, both thieves and wild beasts, that might have done us hurt or mischief] both by night and by day, all the dayes, that we were with them, feeding the sheep.

17 Now then know, and see what thou wilt do, for evil is fully determined against our Lord, and against all his house, and he is a son of Belial, [see Deut. 13. on verse 13.] that a man cannot speak to him.

18 Then Abigail made hast, and took two hundred loaves, and two leather sacks of wine, and five dressed [Heb. Made] sheep, and five measures [Heb. Scim. See Gen. 18. on ver. 6.] of parched corn, and a hundred pieces of raisins, and two hundred lumps of figs, and laid them on asses.

19 And she said to her young men, Go your wayes before my face, behold, I come after you; but she made it not known to her husband Nabal.

20 Now it came to pass when she rode on the ass, and that she came down into the hidden (place) of the mountain, and behold, David and his men came down to meet her, and she met them. [The text intimateth, that David and Abigail met one another unawares, the one coming from this, and the other from that side of the hill or mountain.]

21 Now David had said, Surely in vain have I kept all that this (fellow) [viz. Nabal. He counteth him not worthy to call him by his name, because of the great incivility and unthankfulness, which he used towards him.] hath in the wilderness, so that nothing is lacking of all that he hath: and he hath recompensed me evil for good.

22 Let God do so to the enemies of David, and let him so adde therunto, [i. e. God grant that all Davids enemies may fare so, as I intend to do to this Nabal: Although some conceive that David instead of saying, God do this or that to me, wished the evil to befall his enemies, which some are wont to wish to themselves, by rashly cursing themselves See the annotat. on Ruth 1. 17. concerning this phrase, and compare ch. 2. on v. 16.] if of all those that he hath [or, if of all that he hath] I leave until morning (him) that pisseth, against the wall? [a phrase, or manner of speaking, whereby is implied a total ruine and destruction of a house, so that no man be left, or escape, nor so much as a dog that commonly pisseth against that wall: so also v. 34. & 1 King. 14. 10. & 2 King. 9. 8.]

23 Now when Abigail saw David, then she made hast, and lighted off the ass; and she fell on her face before the face of David, and she bowed her self to the ground,

24 And she fell at his feet, [In token of humble reverence: see the like, 2 King. 4. 27.] and said, Ah my Lord, let the offence be mine, [as if she had said, punish me instead of mine husband, and all the rest, which thou didst intend to punish] and let, I pray thee, thine handmaid [i. e. me] speak before thine ears, and hear the words of thine hand-maid.

25 Let not my Lord, I pray thee, set his heart on this

man of Belial, on Nabal, for as his name is, so is he, his name is Nabal, [i. e. Fool, for; one that is void of wisdom and goodness] and folly is with him: and I thine hand-maid have not seen the young men of my Lord, [i. e. thy] which thou didst send.

26 And now, my LORD, (as true as) the LORD liveth, and thy soul liveth, [See 2 King. 2. on v. 2.] it is the LORD that hath hindered thee [viz. when he sent me to meet thee, to pacifie thine anger with courteous words and presents, and to stop and hinder thine evil intent and purpose] from coming with blood-shed, [Heb. with bloods; as Gen. 4. 10. and here below ver. 33.] that thine hand should deliver thee: [viz. so that thou canst not avenge thy self with thine own hand against my wicked husband, and deliver thy self from the affront that he hath offered thee] and now let thine enemies be as Nabal, [as if he should say, I wish that thine enemies may prevail as little, and may be as base and contemptible men as Nabal is, who is not worthy that thou shouldst thus vex thy self about him, much lesse that thou shouldst destroy me, and my whole family, for his sake. Others understand those words thus, I wish it may befall thine enemies as it would befall Nabal, if thou shouldst persevere in thine intent] and they that seek evil against my lord.

27 And now this is the blessing, [i. e. This is the gift or Present, which thou by thy servants sent by thee, didst ask of Nabal, above ver. 8.] which thine hand-maid hath brought unto my Lord: let it be given to the young men, that walk after my Lords foot-steps. [Heb. that go by, or, at my Lords feet; i. e. that follow him.]

28 Forgive, I pray thee, thine hand-maid the transgression: [As if he should say, I take the punishment of my wicked husband upon my self, onely pardon me, I pray thee] for the LORD will surely make my lord a stedfast house, [i. e. that thou shalt dwell and reign quietly and peaceably, and shall no longer need to flee from one place to another, as thou art fain to do] because my Lord warreth the LORDS wars, [see the annotat. above chap. 18. ver. 17.] and no evil hath been found with thee from thy dayes. [this is here properly to be meant of desire of self-revenge, or other great transgressions; as if she should say, in this respect I hope they will not begin now to do it.]

29 When a man shall rise up to pursue thee, and to seek thy soul; then shall the soul of my lord be bound in the bundle of the living with the LORD thy God, [This is a phrase taken from men, who bind the thing which they count precious, and desire to keep safe, in a bundle, and lock it up. It is as if she had said, thy life shall not be taken from thee, for thou shalt be in the Almightyes keeping, Saul shall pursue thee in vain] but the soul of thine enemies he shall sling out of [or, in, viz. being, as if the soul, like a stone, lay in the sling] the midst of the bow-ness of the sling. [on the contrary shall those wicked ones that pursue thee, be scattered and slung away, as if they were thrown out with a sling, and cast away.]

30 And it shall come to passe, when the LORD shall do to my lord, according to all the good which he hath spoken concerning thee, and he shall command thee to be a Leader over Israel:

31 Then shall this be no stumbling nor offence of heart unto thee, my Lord, to wit, that thou shouldst have shed blood causelessly, and that my lord should have delivered himself: [As if she had said, then shalt thou neither have a gnawing conscience, nor grief of mind, that thou hast avenged thy self with the shedding of innocent blood] and when the LORD shall do well unto my lord, then thou shalt remember thine hand-maid. [as if he should say, When thou shalt hereafter think on this, that I have been the meanes or instrument to stop and hinder thee from shedding innocent blood, then thou wilt yet thank me for it.]

32 Then

32 Then said David unto Abigail: Blessed be the LORD the God of Israel, which sent thee this day to meet me.

33 And blessed be thy counsel, [viz. The counsel which thou hast taken, for to dissuade and hinder me by this thy coming and courtesie from shedding innocent blood] and blessed be thou, that thou this day hast stoppt and prevented me from coming with blood-shed, [as above verse 26.] that mine hand should have delivered me.

34 For surely 'tis (as true as) the LORD the God of Israel liveth, which hath hindered me from doing thee harm: [Understand withall, and all thy family, as I rashly sware in mine wrath, v. 22.] that unless thou hadst made haste, and hadst come to meet me, there had not been left unto Nabal by the morning light any one that pisseth against the wall.

35 Then David took from out of her hand that which she had brought him; and he said unto her, Go up in peace to thine house, behold, I have hearkened to thy voice, and have accepted thy face. [i.e. I have taken thee into favour, and will do what thou requirest: see the annotat. on Gen. 19. 21. & 31. 20.]

36 When Abigail now came to Nabal, behold, he had then a feast in his house, like the feast of a King, [See the like, 2 Sam. 13. 23. Nabal did like that rich man, Luke 16. 19. forgetting the poor and needy people,] and Nabals heart was merry [Heb. good] at the same, [viz. feast. Oth. in him] and he was very drunk: therefore she made not a word known to him, little nor great, untill the morning light.

37 Now it came to passe in the morning, when the wine was gone from Nabal, [When he had slept his drunkenness quite away. As long as he continued in his drunkenness, her admonitions would have been as roses strowed before Hogs, or Pearls cast before Swine.] then his wife made those words [viz. which she had spoken, what she had said unto David, what David had answered her again, &c.] known to him: then his heart died in the innermost (parts) of him, [i.e. he was so affrighted, that he almost fell down dead] and he became as a stone. [Heb. he became a stone; i.e. he became senselesse, was without feeling, his blood changed in his body, when he heard of the danger, into which he had brought himself.]

38 And it so passe about ten dayes (after,) that the LORD smote Nabal that he died.

39 When David heard that Nabal was dead, then he said, Blessed be the LORD, who hath pleaded the cause of my reproach from the hand of Nabal, and hath witheld [Oth. kept back] his servants [i.e. me] from evill. [Or, from that evill deed, viz. that I should have shed innocent blood out of a desire of self-revenge] and (that) the LORD hath caused the wickednesse of Nabal to return upon his own head: and David sent forth, and caused to commune [viz. by his messengers or ambassadors, and after that Nabal had been dead a good while] with Abigail, to take her to him to wife.

40 Now when the servants of David were come to Abigail to Carmel: there they spake unto her, saying, David hath sent us unto thee: to take thee to him to wife.

41 Then she arose, and bowed her self with the face to the ground: and she said, [viz. unto David, though absent, desiring his messengers to relate these words of hers unto him, and to tell David in her name] Behold, let thine hand-maid be a servant to wash the feet of the servants of my Lord. [i.e. to do the meanest and lowest service.]

42 Abigail now made haste, and gat up, and rode upon an Asse with her five young-maidens, that walked after her foot-steps: [Oth. that followed her feet, or, went after

her] she then followed after Davids messengers, and she became his wife.

43 David also took Achinoam of Jezreel: [This was a City in the tribe of Juda, as appeareth, Jos. 15. 56.] thus were they both also his wives.

44 For Saul had given Michal his Daughter, Davids wife to Palti: [He is called Palti, 2 Sam. 3. 13.] the son of Laïs, [In this act there sinned and did ill, Saul, Michal, and Palti, breaking and violating the lawful marriage of Michal with David,] who was of Gallim. [This seemeth to have layen in the tribe of Benjamin, not far from Gibeá of Saul, see Isai. 10. 30.]

C H A P. XXVI.

Saul having intelligence, by means of the Ziphites, where David was, seeketh him, vers. 1, &c. David coming to hear of it, spieth out Sauls camping-place, and taketh away his spear, and water cup, or bottle, but will not suffer him to be hurt, 4. After that upbraiddeth Abner with his negligence, 13. Admonisheth Saul, 18. Who acknowledgeth his own fault, and Davids innocency, 21. They part in friendship, 25.

THe Ziphites now came to Saul at Gibeá, saying: [This is the second treachery of the Ziphites, the first is described, chap. 23. 19.] Dost not David hide himself on the hill of Hachila, before the wilderness? [As if they should say, yea certainly he is come again to us, and hideth himself on, &c.]

2 Then Saul gat up, and went down to the wilderness of Ziph, and three thousand chosen men of Israel with him: to seek David in the wilderness of Ziph.

3 And Saul camped himself on the hill of Hachila, which is before the wilderness by the way, but David abode in the wilderness, and saw that Saul came after him to the wilderness.

4 For David had sent spies, and he understood that Saul came of a certain.

5 And David gat up, and came to the place where Saul had camped himself, and David viewed the place where Saul lay, with Abner the son of Ner, the Commander of his host: and Saul lay in the trench, [See the annotat. above chap. 17. 20.] and the people [Others the soldiers, men of war] were camped round about him.

6 Then answered [i.e. spake, for there goeth no question before] David, and spake unto Achimelech the Hethite, [viz. by descent, but by Religion an Israelite or Proselite. They are properly called Hethites, that descended from Heth, the son of Canaan: See Genes. 10. 16. and 15. 20.] and to Abisai the son of Zeruja, [This was Davids sister, she had three sons, viz. Joab, Abisai, and Asahel, who from the mother are called the sons of Zeruja, here, and 1 Chron. 2. 16. in respect of Davids fame or renown: but no mention is made of their father] the brother of Joab, saying, Who will go down with me to Saul into the camp? Then said Abisai, I will go down with thee.

7 Thus David and Abisai came to the people [viz. in the camp of Saul] by night, and behold, Saul lay sleeping in the trench, and his spear stuck in the ground at his head-end, and Abner, and the people lay round about.

8 Then said Abisai unto David: God hath shut up thine enemy in thine hand this day: let me now, I pray thee, smite him with the spear to the ground at once, [Or, with one blow, with the first] and I will not do it to him the second time. [As if he should say, I'll be sure so to hit him at the first blow, that I shall surely kill him out right, and shall not need to smite him the second time.]

9 David on the contrary said unto Abisai: Destroy him not: [i. e. do not kill him] for who hath laid his hand on the LORDS anointed, [See above chap. 24. 7. in the annotat.] and remained guiltlesse? [i. e. unpunished]

10 Moreover, David said, (As true as) the LORD liveth; [Understand withal, I will not suffer it] but the LORD shall smite him, [As if he should say, I'll let the Lord do with him, what pleaseth him; as for me, I'll not lay my hand on him] or his day shall come, [i. e. the time that God hath limited and appointed him to die his natural death. See Job 15. on vers. 34.] or he shall go into a bauch, that he may perish.

11 The LORD let it be far from me, that I should lay mine hand [Heb. from laying mine hand] on the LORDS anointed: take therefore now, I pray thee, the spear that is at his head-end, and the water bottle, and let us go.

12 So David took the spear, and the water bottle from Sauls head-end, and they went their way; and there was no man that saw it, and no man that heeded it, also no man that awaked, for they were all asleep, for there was a deep sleep of the LORD fallen upon them. [i. e. a deep sleep sent from God.]

13 When David was come over on the other side, then he stood on the top [Heb. on the head] of the mountain afar off: (so) that there was a great place (or space) between them.

14 And David cried to the people, [viz. to Sauls souldiers] and to Abner the son of Ner, saying, Wilt thou not answer, Abner? then answered Abner, and said, Who art thou that criest to the King? [As if he should say, Who art thou, that thus criest, roarest, that thou even sparest not the King himself, but awakest him also out of his sleep?]

15 Then said David unto Abner, Art thou not a man? [This question affirmeth, as elsewhere besides. As if he should say, Abner, thou art indeed a stout man, a champion, valiant and courageous] and who is like to thee in Israel? [As if he had said, no man is like to thee in strength, and valour] wherefore then hast thou kept guard over thy Lord the King? for there came one of the people to destroy thy Lord the King.

16 This thing which thou hast done is not good, (as true as) the LORD liveth ye are children of death, [i. e. ye have deserved death] who have not kept a guard over your Lord the King: and now behold, where the Kings spear is, and the water-bottle, which was at his head-end.

17 Now Saul knew Davids voice, and said, Is this thy voice, my son David? David said, It is my voice, my Lord, (O) King.

18 He said further, Wherefore doth my Lord thus pursue after his servant, [i. e. me] for what have I done? what evil is there in mine hand? [i. e. what evil have I done. See the annotat. above chap. 24. vers. 12.]

19 And now, my Lord the King, hearken, I pray thee, to the words of thy servant: If the LORD stir thee up against me [viz. by his command, or special ordering] let him smell the meat-offering: [Or thus: he will smell the meat-offering. Some do understand this thus: If God hath commanded thee to do this, then he will accept thy meat-offering. Others thus: then will I appease the Lord with sacrifice for the sin, whereby I have deserved it] but if they be the children of men, then cursed be they before the face of the LORD, because they drive me out this day, that I cannot abide firmly fixed in the inheritance of the LORD, [i. e. with the people of the Lord, which are as Dear unto him, as an inheritance can be to any man whatsoever. The meaning of the words is this, so that I cannot constantly dwell where the service and worship of God is performed, but am constrained continually to serve about, and to flee from place to place] saying, Go thy way, serve other Gods. [i. e. they move

me as much as in them lieth, to fall away from the true worship of God to the Idolatry of the Gentiles]

20 And now, let not my blood fall to the earth [i. e. As if he had said, The Lord before whose face I walk uprightly, suffer thee not to spill my blood] from before the face of the LORD: [i. e. the Lord see it, and punish it. Oth. before the face of the Lord] for he living of Israel is gone forth to seek an onely flea; as they hunt after a partridge on the mountains.

21 Then said Saul, I have sinned, return, my son David, for I will not hurt thee any more, because my Soul was precious in thine eyes this day: [i. e. because thou hast spared me, and hast not taken away my life, whereas indeed thou couldst have done it] behold, I have done foolishly, and I have erred exceedingly.

22 Then answered David, and said, Behold, the Kings spear, therefore let one of the young men come over, and fetch it

23 The LORD then recompense to every one his righteousness and his faithfulness: [i. e. according as every one hath walked uprightly, and hath kept faith and truth] for the LORD had delivered thee into (mine) hand this day, but I would not stretch forth mine hand against the LORDS anointed. [i. e. against thee, who art the Lords anointed]

24 And behold, according as thy Soul was this day, esteemed great in mine eyes: so let my Soul be esteemed great in the eyes of the LORD, and let him deliver me out of all need.

25 Then said Saul unto David, Blessed be thou my son David, thou shalt assuredly do it, and thou shalt also certainly have the upper hand: [Heb. doing thou shalt do it, and prevailing thou shalt prevail. i. e. Thou shalt be too potent, or too strong for thine enemies, and thou shalt over-power them. Others take it in this sense, Go on in like manner in all thy affairs with righteousness and faithfulness, as thou doest towards me, and doubt not but thou shalt prevail, and get the upper-hand, and attain to the Kingly honour and dignity,] Then went David on his way, and Saul returned to his place.

CHAP. XXVII.

David not trusting Saul, determineth to leave the Land of Israel, vers. 1, &c. He goeth forth with six hundred men to King Achis, 2. Where he abideth a while with all his family, 3. Saul hearing of this, desisteth from pursuing after him, 4. David desireth a City to dwell in, 5. Achis giveth him Ziklag, 6. There he dwelt a year and four moneths, 7. David spoileth some of the neighbour nations, 8. And left no man there alive, 9. That no man might complain of him to Achis, 11. Achis believeth and trusteth David too much, 12.

David now said in his heart, [i. e. with himself.] Now I shall one of the dayes [i. e. at one time or another] perish by the hand of Saul: [This is a demonstration of the weakeness of Davids faith and confidence in the excellent promises of God] nothing is better for me, then that I should speedily escape [Heb. escaping escape] into the Land of the Philistines, [This was the counsell of weak flesh. See 1 Sam. 22. 5. There the Prophet Gad reproved David in a like matter] that Saul may lose the hope of me, to seek me (any) more in all the border of Israel, so shall I escape out of his hand.

2 Then David gat up, and he passed thorow, he, and his six hundred men that were with him, unto Achis the son of Maach [Likely having first desired and obtained leave of Achis to come thither, and to tarry there: And that not for his own person alone, as he did at first, chap.

21. 10. but for all the men and women that were with him] *the King of Gath*. [Lying in the Philistines land, of which City Goliath was, above chap. 6. 17.]

3 And David abode with Achis at Gath, he, and his men, every one with his house: David with both his wives, Abinoam the *Fisraelitess*, and Abigail the wife of Nabal, [i. e. which had been the wife of Nabal. She is likewise so called below, chap. 30. 5.] *the Carmelites*.

4 When it was told Saul, that David was fled to Gath: then he proceeded not to seek him (any) more.

5 And David said unto Achis, If I have now found grace in thine eyes, let them give me a place in one of the Cities of the Land, that I may dwell there: [David sought to dwell somewhere apart by himself, with those that appertained to him, to escape the danger both of body and soul, which might have befallen him from the Philistines] for why should thy servant dwell in the royal City with thee? [David knew full well how dangerous it was, for strangers (especially that were of any power) to dwell with a King in his own City: Therefore he was desirous to prevent this jealousy or suspicion; but he giveth it another name, as if he had said, This honour belongeth not to me, my Lord, O King.]

6 Then Achis gave him Ziklag [This City belonged first to the tribe of Juda, in as much as God had given them those Cities of the Land, as appeareth, *Jos. 15. 31.* But the Philistines had taken it from the Israelites, and had kept possession of it till now, and now Achis giveth it unto David] that day: Therefore Ziklag was (or pertained to) the King of Juda unto this day.

7 Now the number of the dayes that David dwelt in the Philistines Land, was a year, and four moneths. [Heb. was dayes, and four moneths. The word dayes in the plural number, is often taken by the Hebrews for a year, See *Levit. 25. 29.* David abode at Ziklag until the death of Saul, then came he to Hebron, 2 *Sam. 2. 1.* Some take it thus: (certain) dayes, and four moneths.]

8 David now went up with his men, and they fell upon the Geshurites, [See the annotat. on *Jos. 12. 5.* and *16. 3.*] and the Giritites, [For Giritites. These were Canaanites, that dwelt before time at Gezer, or Gazer, in the Land of Ephraim. These being thence also expelled, went and dwelt on the South-side of the Land of Canaan] and the Amalekites; [These were of Esau's posterity whom the Lord commanded Saul utterly to destroy: but he left some remaining, against whom David here maketh war] (for these) [viz. the Geshurites, and the Giritites; these formerly inhabited the Land of Canaan] were of old the inhabitants of the Land [viz. the Jewish Land, both on this and on the other side of Jordan] where thou goest to Sur, and unto the Land of Egypt.

9 And David smote that Land, [viz. The inhabitants of the Land. This is now to be understood of all the Amalekites, which he found there, whom God had commanded to be destroyed, *Exod. 17. 14.* *Deut. 25. 19.* and *Sam. 15. 3.*] and left neither man nor woman alive. [This he did for this end, that they might not complain of him to the Philistines, whom he would make believe, that he had fallen into the Land of the Israelites] he took also the sheep, the Oxen, and the Asses, and Camels, and apparel, and returned, and came to Achis.

10 When Achis said, Whither sell ye in to day? then David said, Against the South of Juda, [But not in the Land of Juda, as Achis meant, and also David seemed to say: But David fell into these Lands that bordered thereon, viz. into the Land of the Amalekites, and of their neighbour nations, and thus did David through humane frailty deceive King Achis with ambiguous and equivocal words, words that bear a double sense and meaning,] and against the South of the *Ferahmeelites*, [These were inhabitants of the Land of Juda, the posterity of Hebron, 1 *Chron. 2. 25.*] and against the South of the

Kenites. [These were the posterity of Jehu, the father in law of Moses. See the annotat. on *Judg. 1. 16.*]

11 And David left neither man nor woman alive, [This did David do for this end, that no man might bring tidings to Achis, as immediately followeth. Besides Ziklag lay so far distant from Gath, that in this respect also tidings hereof could not straight way be brought to Achis. In the mean while David executed Gods vengeance against the banned nations] to bring (tidings) to Gath, saying, [i. e. thinking with himself] lest peradventure they should tell of us, [Understand withall, It becometh me to look to it] saying, Thus hath David done: and thus was his manner, all the dayes that he dwelt in the Philistines Land.

12 And Achis believed David, saying, [viz. with himself] he hath made himself quise stinking [Heb. making stinking made stinking; i. e. made himself so stinking, hateful, and contemptible, that his own nation cannot endure him. See the annotat. on *Genes. 34. 30.*] among his people, in Israel, therefore he shall be my servant for ever. [i. e. alwayes, all his life-time.]

CHAP. XXVIII.

Achis intending to march forth against Israel, relieth on David, *vers. 1, &c.* Samuel was dead and buried, and Saul had destroyed the wizards and conjurers, 3. But now being afraid of the Philistines, and forsaken of God, he goeth to a witch for counsel, 5. Who being assured of Saul, that she should not be punished for it, causeth a Samuel to come up, 9. Of whom Saul having understood his approaching destruction, fainteth, 16. Is by the advice and service of the witch, and his own servants cheered and revived with meat, 21.

And it came to passe in those dayes, when the Philistines gathered their camps [Here mention is made of camps in the plural number, as also below chap. 29. 1. Whence may be gathered that the Philistines brought divers camps together into the field] together to battel, to fight against Israel: that Achis said unto David, Thou shalt surely know, [Heb. knowing thou shalt know] that thou shalt march forth with me into the camp, thou and thy men.

2 Then David said unto Achis, Thus [Or, hereby,] thou shalt know what thy servant will do. [This is again an ambiguous Phrase, as above chap. 17. 10.] and Achis said unto David, Therefore will I make thee a keeper of mine head all dayes. [As if he had said, Because I trust to thee, that thou wilt behave thy self valiantly in my service, therefore I will make thee a keeper of mine head, that is, of my body and life, as long as I shall live.]

3 Now Samuel was dead, and all Israel had mourned for him, and had buried him at Rama, [This is mentioned here, to shew, why Saul did not ask counsel of Samuel, but gave order to seek out a witch] to wit, in his City: [viz. in the City where he was born and bred, and had lived the most part of his time] and Saul had put away the sooth-sayers [See *Levit. 19.* on *vers. 31.*] and the wizards [Or, black artists] out of the Land. [Understand the Land of Israel. See *Levit. 19. 31.*]

4 And the Philistines came, and gathered themselves together, and they camped themselves at Sunem: [See the annotat. *Jos. 19. 18.*] and Saul gathered all Israel together, and they camped themselves upon Gilboa. [This is a mountain lying not far from the valley of Jizreck, where the battel hapned, in which Saul & his sons perished: see below chap. 31. 1. and 2 *Sam. 1. 21.*]

5 When Saul saw the Philistines camp: then he feared, and his heart trembled greatly.

6 And Saul required of the LORD, [viz. by some Prophet, for Abiathar was at this time with David, with the Ephod, wherein were the Urim and Thummim, whereby they enquired of the Lord: See above chap. 23. ver. 6. and below chap. 30. ver. 7.] but the LORD answered him not: neither [In the Hebrew, for neither, or nor is the word also thrice mentioned, whereby must also be understood, out of the foregoing words, the particle not, which together is as much as neither or nor] by dreams, [See Numb. 12. 6.] nor by Urim, [See Numb. 27. ver. 21.] nor by Prophets. [i. e. nor by neither ordinary, or extraordinary means.]

7 Then said Saul to his servants, Seek me a woman, that hath a sooth saying spirit, that I may go to her, and enquire by her: now his servants said unto him, Behold, (there) is a woman at Endor, [A City lying in the tribe of Manasseh, on this side of Jordan. See the annotat. on Jos. 17. ver. 11.] that hath a sooth saying spirit.

8 And Saul disguised himself, [Or, changed himself, made himself unknown, put on other apparel. Compare 1 King. 22. on ver. 30. viz. that this woman might not know him] and put on other apparel, and went his way, and two men with him, and they came to the woman by night: and he said, I pray thee, foretell unto me by the sooth saying spirit, and cause him to come up, [viz. out of the grave, or sepulchre. Thus Saul asketh counsel of the dead for the living, which the Prophet Isaias reproverh chap. 8. ver. 19.] unto me, whom I shall name unto thee.

9 Then said the woman unto him, Behold, thou knowest what Saul hath done, [viz. as being an Israelitish woman, she might perceive by his speech and apparel: but when she spake this, she knew not yet that she communed with Saul himself] how he hath cut off the sooth-sayers and the wizards out of this Land: wherefore then layest thou a snare for my soul, to put me to death? [As if she would say, to give Saul occasion, when he shall come to hear of it, to put me to death]

10 Now Saul sware unto her by the LORD, saying, (As true as) the LORD liveth, if a punishment [Heb. iniquity, or, trespass: i. e. punishment of iniquity. See Levit. 5. on ver. 1.] shall happen to thee for this thing? [Understand withal, then let God punish me, or some thing like to it. See the annotat. on Genes. 14. 23.]

11 Then said the woman, Whom shall I cause to come up unto thee? and he said, make Samuel come up unto me.

12 Now when the Woman saw Samuel, [i. e. an evil spirit in the shape and form of Samuel, whom she had raised by her Devilish art. Jesus Syrach is in a great error when he writeth, that Samuel after he was fallen asleep prophesied, and fore-told Saul his end, chap. 46. 23.] then she cried with a loud voice: [viz. for fear of being imprisoned and put to death by Saul: for by the Devils intin& or otherwise she came to know that it was Saul himself: Or, she cried, when she saw Samuel come up] and the woman spake unto Saul, saying, Why hast thou deceived me? for thou art Saul:

13 And the King said unto her, Be not afraid [viz. that I will put thee to death, or cause thee to be put to death] but what see'st thou? [viz. that thou art thus afraid and affrighted] then said the woman unto Saul, I see Gods ascending out of the earth. [i. e. a stately honourable person in the shape & form of Samuel. She speaketh thus, Elohim in the plural number, in a heathenish manner, and as a witch. Some understand here by Gods, the counterfeit Samuel, with a company of evil spirits waiting upon him]

14 He then said unto her, how is his shape, and she said: There cometh up an old man, and he is clothed with a mantle: when Saul perceived [viz. according to the judgement of his distracted senses, and the witches words: for

he himself saw not this Samuel] that it was Samuel, then he bowed himself with his face to the ground, and he bowed himself. [Saul being colensed by the Devil by this witches means, did honour the Devil in stead of Samuel]

15 And Samuel [As above ver. 12.] said unto Saul, Why hast thou disguised me, causing me to come up? [It was neither in the Devils nor in the witches power to raise up the true Samuel, and to make him appear there: 'twas nothing but meer deceit and collusion of the devill, whom God sometimes permitteth to do some actions for the ruine and destruction of those that give credit thereunto] then said Saul, I am greatly distressed, [Heb. distress is greatly to me, that is, great distress] for the Philistines war against me, and God is departed from me, and answereth me no more, neither by the ministry of the Prophets, [Heb. by the hand of the Prophets: i. e. by means of any Prophet. See further on ver. 6,] nor by dreams, therefore have I called thee, that thou mayest make known to me what I shall doe.

16 Then said Samuel, Wherefore dost thou now ask of me? seeing the LORD is departed from thee, and is become thine enemy.

17 For the LORD hath done for himself, [viz. to his glory, according to his good pleasure. Oth. him; viz. David. Or, simply, he hath done it] as he spake by my ministry: [Heb. by my hand. God had not spoken this by the evil spirit, but by the true Samuel, above chap. 15. 28.] and hath rent the Kingdom out of thine hand, and he hath given that to thy neighbours, to David.

18 According as thou hast not hearkened to the voice of the LORD, and hast not executed [Heb. done] the bear of his wrath against Amalek: therefore hath the LORD done this thing unto thee this day. [i. e. at this time]

19 And the LORD will also deliver Israel [i. e. the camp of the Israelites] with thee, into the hand of the Philistines, [The Devil might guesse this in part, because he knew that the Lord was departed from Saul, and that Saul was now thus dismayed and fearful, and also because there was but little courage and order among the Israelites to oppose and resist the Philistines] and to morrow shalt thou, and thy sons be with me: [viz. among the dead; i. e. thou shalt be dead. See the like phrase, 2 Sam. 12. 23. for that this should be understood of being in hell, where the Devils are, cannot be applied to Jonathan, and to many of the Israelites, who indeed died in the battel, but went not (in respect of the soul) to the place of the damned] the LORD also shall deliver the camp of Israel into the hand of the Philistines.

20 Then Saul fell hastily on the ground, [Heb. then Saul hastened and fell on the ground] as long as he was, [Heb. (with) the fulness of his stature, or, length] and he was sore afraid, because of the words of Samuel, there was also no strength in him; for he had eaten no bread [i. e. taken no food] all the day, nor all the night.

21 Now the Woman came to Saul, and saw that he was sore amazed: and she said unto him, Behold, thine hand-maid hath hearkened to thy voice, [i. e. I have hearkened to thy voice] and I have put my soul in mine hand, [Heb. palm. As if he would say, I have ventured my life: for she had to please Saul, done that which ought to have been punished with death, if Saul had persisted in his former intent, whereof mention is made, ver. 9. See the annotat. on Judg. 12. 3.] and I have hearkened unto thy words, which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine hand-maid, and let me set a morsel of bread before thee, and eat: so shall there be strength in thee, that thou mayest go on (thy) way.

23 But he refused it, and said, I will not eat: but his servants, and also the woman were instant with him: then hearkened he to their voice: and he arose from the ground, and set himself on the bed,

24 And the Woman had a fatted Calf in the house, and she

she baked, and killed it, and she took meat, and kneaded it, and baked thereof unleavened (cakes.)

25 And she brought them before Saul, and before his servants, and they did eat: after that they rose up, and went away the same night.

CHAP. XXIX.

The Princes of the Philistines will not suffer David to be in the camp, though Achis plead for him, ver. 3, &c. The Princes shew cause why they will not suffer David to be with them, 4. Achis causeth David to return, though for against his will, 6. David would rather have stayed with Achis, 8. But he commandeth him the second time to depart, 10. Which David doeth, 11.

NOW the Philistines had gathered together all their camps to Aphek. [There were divers cities in the land of Canaan called Aphek. First, one in the tribe of Juda, Jos. 15. 52. Secondly, another in the tribe of Aser, Judg. 1. 31. Thirdly, a third in the tribe of Issachar, by mount Gibeon, by the great field of Megiddo, of which this here may be understood] and the Israelites camped themselves by the fountain, which is by Jezreel. [This was a fair city on the borders of the tribe of Issachar and Manasseh, Jos. 19. 18. lying at the Fort of Gibeon.]

2 And the armies of the Philistines went thither by hundreds, and by thousands: but David and his men marched with Achis in the rearward.

3 Then said the Commanders of the Philistines, What shall these Hebrews? [Or, To what purpose are these Hebrews here?] then said Achis to the chief of the Philistines, Is not this David, the servant of Saul the King of Israel, who hath been with me these days, or these years? [It was now about the second year, that David had dwelt in Ziklag, see chap. 27. 7. and before that time he had been also a while at Gath with Achis] and I have found nothing, [viz. no evil, or, no disloyalty] from that time that he fell off, [viz. from his lord Saul, who is mine enemy. Otherwise, fell unto me] unto this day.

4 But the chief of the Philistines were wroth with him, and the chief of the Philistines said unto him: Make the man return, [Oth. Turn about] that he may return to his place, where thou hast appointed him, and that he may not go down with us into the battle, lest he be an adversary, [see the annotat. on Job 1. 6.] to us in the battle: [viz. as many Hebrews heretofore have done; who fell off from us to Jonathan, above ch. 14. v. 21.] for wherewith should this (fellow) make himself acceptable unto his lord? [i.e. reconcile himself unto the lord] is it not with the heads of these men? [viz. by delivering us up into the hands of Saul, revolting in the fight, and turning his sword upon our men]

5 Is not this that David, of whom they answered (one another) in the dance, saying, Saul hath slain his thousands, but David his ten thousands?

6 Then Achis called David, and said unto him, (It is as true as) the LORD liveth, [Although Achis was an Idolater, yet he sweareth by Jehovah the true God: The Philistines indeed had experience of the power of the true God, when the Ark of the Covenant was among them, above chap. 5. It is also possible, that Achis by conversing long with David, attained to some knowledge of the true God] that thou art upright, [i.e. I take thee to be an upright and faithful servant] and thy going out, and thy coming in with me in the camp is good in mine eyes, [i.e. thy carriage and conversation, thy ordering and managing of affairs pleaseth me very well: see Numb. 27. 17.]

for I have found no evil in thee from that day that thou camest unto me unto this day; but thou art not acceptable [Heb. good] in the eyes of the Princes.

7 Therefore now turn about, and go in peace: that thou do no evil in the eyes of the Princes of the Philistines.

8 Then said David unto Achis, But what have I done? or what hast thou found in thy servant, from that day that I have been before thy face unto this day, that I may not go and fight against the enemies of my lord the King? [David seemed to be very angry and forward to go and fight against the people of God, but what his intent and purpose was, was best known to the LORD]

9 Now Achis answered, and said unto David, I know it, indeed thou art acceptable [Heb. Good] in mine eyes, as an Angel of God, [Achis, though an Heathen, acknowledged that there be good Angels]: but the Rulers of the Philistines have said, Let him not go up with us into this battle.

10 Now then, get up early in the morning, [viz. Before the battle beginneth] with thy lords servants, that are come with thee: and when ye shall have got up early in the morning, and the light appeareth to you, then depart.

11 Then David got up early, he, and his men, to depart in the morning, to return into the land of the Philistines: on the contrary the Philistines marched up to Jezreel.

CHAP. XXX.

David finding that the Amalekites in his absence had plundered & burnt Ziklag, & carried the people, and his two wives away captives, is exceedingly troubled thereat, and in great danger of his own people, ver. 1, &c. He asketh counsel of God, who biddeth him to pursue the Amalekites, 7. David doing so with a part of his Army, findeth a poor starved Egyptian that was left behind, who discovereth all things unto him, and bringeth him to the Amalekites, 9. David falleth upon them, smiteth them, and spoileth them again of all that they had, 17. Maketh an Ordinance for dividing the prey, 22. Sendeth Presents to his friends, 26.

AND it came to passe, when David and his men came to Ziklag on the third day: [viz. After that David was parted from the Philistines camp, for at so great a distance lay the Philistines camp (where David and his men had been) from the city of Ziklag, as may be gathered from 2 Sam. 1. 2.] that the Amalekites [understand the remnant of the Amalekites that escaped, when Saul smote that people, 1 Sam. 15. 7. Or this may be understood of the Amalekites that lived in another part or corner of the land, then those did that were destroyed by Saul. These bewrayed their old inveterate hatred against the Israelites] were fallen into the South, and at Ziklag, and had smitten Ziklag, [i.e. ruined it, and ill intreated the inhabitants thereof: see Ezek. 33. on v. 21.] and burnt the same with fire.

2 And had carried away the women captives, that were therein, (but) they had slain none, from the least to the greatest: [Oth. Small nor great] but had carried them away, and were gone their way.

3 And David and his men came to the city, and behold, it was burnt with fire, and their women, and their sons, and their daughters, were carried away captives.

4 Then David and the people that were with him, lift up their voice, and wept: until there was no (more) power in them to weep.

5 Both Davids wives were also carried away captives, Achinoam the Gifreelitess; and Abigail the wife of Nabal; [See the annotat. on chap. 27. 3.] the Carmelite.

6 And David was sore distressed, for the people spake of stoning him, for the souls of all the people were embittered. [Heb. The soul of all the people was bitter; i. e. they were heartily grieved, besides possessed with bitterness and wrath against David, laying the blame on him, that they were bereft of their wives and children by the Amalekites, who were thereunto moved and provoked, because David had first set upon them in an hostile manner, and smitten them, chap. 27. 8.] every one for [or, because of] his sons, and for [or, because of] his daughters: but David strengthened himself in the LORD his God. [Trusting and relying on the promises, that God had made to him, that he should be King: see the annotat. above chap. 23. 16.]

7 And David said to Abiathar the Priest, Achimelechs son, I pray thee, bring me hither the Ephod; [i. e. Put on the Ephod for my sake, that thou mayest thereby ask counsel of the Lord for mee: see Numb. 27. 21. and above chap. 23. 9.] and Abiathar brought the Ephod to David.

8 Then David enquired of the LORD, [saying, Shall I pursue after this band? [He meaneth the Amalekites, as also ver. 15.] shall I overtake them? and he said unto him, Pursue, for thou shalt certainly overtake, and thou shalt certainly deliver.

9 Then David went his way, he, and the six hundred men that were with him, and when they came to the brook Besor, then the rest [viz. Two hundred men, which were so weary, that they could not follow, ver. 10.] stayed.

10 And David pursued them, he, and those four hundred men; and two hundred men stayed (behind), which were so weary that they could not go over the brook Besor.

11 They [viz. The men that were with David] found an Egyptian man in the field, and they brought him to David: [Heb. They took him to David; i. e. they took and brought: see the annotat. on Gen. 12. ver. 15.] and they gave him bread, and he did eat, and they gave him water to drink.

12 They gave him also a piece of a cake of figs, and two pieces of raisins, and he did eat; and his spirit came again into him. [Oth. To him; i. e. he that was faint, and almost dead with hunger, was cheered and revived by the meat or food they gave him: so that the word spirit here signifieth breathing] for he had eaten no bread, [i. e. meat, food] nor drank any water (in) three days and three nights.

13 After that David said unto him: Whose art thou? and whence art thou? then said the Egyptian lad, [i. e. Youth, young man: see Gen. 22. on v. 5.] I am an Amalekites servant, and my lord left me, because three dayes (ago) [Heb. this is the third day] I fell sick.

14 We made an invasion upon the South of the Corethites, [i. e. Of the Philistines, as may be gathered from v. 16. Thus are the Philistines also called Ezek. 25. 16. Zeph. 2. 5.] and upon that (part) which is of Juda, and against the south of Caleb, [i. e. Against the south part of the land, where Calebs Posterity dwell: see Jos. 14. 13. & 15. 13.] and we have burnt Ziklag with fire.

15 Then said David unto him; Canst thou bring me thither down to this band? he then said: Swear unto me by God, that thou wilt not kill me, and that thou wilt not deliver me into the hand of my lord! [Heb. If thou shalt kill me, and if thou shalt deliver me, &c. See of such kind of oath, Gen. 14. 23. The meaning is, that thou wilt not kill me, or that, &c. Compare above chap. 24. 22, &c.] then will I bring thee down to this band,

16 And he led him down, and behold, they lay scattered upon all the earth, eating, and drinking, and dancing, because of all the great prey that they had taken out of the land of the Philistines, and out of the land of Juda. [Under which belonged to Ziklag, and the land of Caleb.]

17 And David smote them from the twilight [The Hebrew word that is here used, as also the Dutch word *Schemeringe*, signifieth both the evening and morning glimmering, or twilight. Some conceive that David fell upon this people in the evening twilight; (for he found them eating, drinking, and dancing, which commonly is done in the evening, or at even-tide, not at break of day) they also conceive, that David having but four hundred men with him, rather chose the darkness of the night, to fall upon this great multitude in their drunkenness and jollity, then the glimmering of the morning, when the day began to dawn. Yet others take it here for the glimmering of the morning, conceiving that David and his men at even-tide were too weary to make an invasion upon their enemies] unto the evening of their next day, [i. e. the evening of the day wherein David went forth with his men] and there escaped not a man of them, save four hundred young men which rode upon camels, and fled.

18 Thus David rescued all that the Amalekites had taken: David also rescued his two wives.

19 And there was nothing lacking among them from the least unto the greatest, and unto the sons and daughters: and of the prey also unto all that they had taken to them: David brought it all back again.

20 David also took all the sheep, and the oxen: they [viz. Davids men] drove them on before that same cattel, [i. e. Before the cattel that had been taken from them by the Amalekites] and said: This is Davids prey. [i. e. which pertaineth to David, therefore he gave away thereof, where and to whom he pleased; see below verse 26.]

21 When David came to the two hundred men, [See above v. 9, 10.] which were so weary, that they could not follow David, and whom they had let tarry at the brook Besor, they went to meet David, and the people that were with him: and David went to the people, and asked them touching the welfare. [i. e. he kindly saluted them, and asked them if they were well.]

22 Then [viz. When they began to talk of dividing the prey] answered every wicked Belial among the men that went with David, and they said, Because they went not with us, [Heb. With me] we will not give them of the prey that we have rescued, but to every one his wife, and his children, let them lead them away, and depart.

23 But David said, Ye shall not do so, my brethren, with that which the LORD hath given us, [viz. With the prey which we have gotten, not by our own strength or power, but which the Lord hath given us] and hath delivered the band, that came against us, into our hand.

24 Who, I pray, should hearken to you in this matter? for as their part is that went along down into the battel, so shall also their part be that tarried by the stuff, they shall share alike. [i. e. The men that tarried behind, and abode by the baggage, shall have their share of the prey, as well as those that marched forth with me into the battel. Herein David followeth Gods Ordinance, Numb. 31. 27. and also the rule of right reason and equity, see Jos. 22. 8. and 2 Mach. 8. 28.]

25 And this was (so) from that day, and (so) forward [Oth. Above, or, upwards, which some understand of the time past; so that it was here again revived, and brought in use again by David] for he made it a statute, and an ordinance in Israel, unto this day. [The sentence will be perfected thus: which remaineth unto this day.]

26 Now when David came to Ziklag, then he sent of the

the prey unto the Eldest of Juda, his friends, [i. e. Unto those that continued faithful to him in his grievous persecution] [saying, Behold, there is a blessing [i. e. a present: see Gen. 33. 11.] for you, of the prey of the enemies of the LORD.]

27 (Namely) to them at Beth-El, [Oth. To them that were in the house of God, viz. at Kiriath-Jearim, where the Ark of the Covenant was, 1 Sam. 6. 21. & 7. 1.] and to them at Ramoth, toward the South, [This city lay in the inheritance of the tribe of Simeon, Jos. 19. 8. and it lay in the South-quarter of the land of Canaan, and is thus distinguished from other cities, which were also called Ramah; as Ramoth in Gilead, 1 King. 22. 13.] and to them at Faber. [a city lying in the tribe of Juda on the mountains, Jos. 15. 48.]

28 And to them at Aroer, [This city lay by the brook Arnon, given to the tribe of Reuben: see Deut. 3. 12. Jos. 13. 16.] and to them at Siphmoth, [Oth. called Sepham, Num. 34. 10.] and to them at Esthemoa, [a city lying in the tribe of Juda, Jos. 15. 30. Oth. called Eschemo. It was given to the children of Aaron, 1 Chron. 6. 37.]

29 And to them at Rachal, and to them which were in the cities of the Gerah-meelites, [See the annotat. above on chap. 27. v. 10.] and to them which were in the cities of the Kenites. [See of these Judg. 1. 16.]

30 And to them at Horma, [Oth. Zephath: see Judg. 1. 17.] and to them at Chor-Afan, [this seemeth to be the same city, which Jos. 19. 7. is only called Afan, being in the tribe of Simeon] and to them at Atach.

31 And to them at Hebron, [See of this city, Gen. 23. 2. in the annotat.] and to all the places where David had walked, he, and his men. [i. e. Where David and his men abode for some space of time, when he was fain to flee from Saul, David was thankful to those who had entertained him and his, and done them good.]

CHAP. XXXI.

The Israelites are smitten of the Philistines, v. 1. &c. Also Saul's sons are slain, 2. Saul is wounded, 3. He falleth upon his own sword, 4. So doth likewise his armour-bearer, 5. Saul dieth; his three sons, his armour-bearer, and his people perish, 6. The rest flee, forsaking the cities, 7. The Philistines cut off Saul's head, 8. And they put his Armour in the house of Ashtareth, and hang his body on the wall at Bethsan, 10. Those of Jabes take down the bodies of Saul, and of his sons, and burn them, 12. And bury their bones, 13.

THe Philistines then fought against Israel; [Here the Pen-man of this Book returneth to the History, which he had left in the 29. Chap. to relate in the interim what David had done the mean while against the Amalekites, who in his absence had plundered and burnt Ziklag. This Chapter agreeth almost word for word with 1 Chron. 10.] and the men of Israel fled before the face of the Philistines, and fell (down) smitten. [Heb. properly thrust thorow] on mount Gilboa,

2 And the Philistines clove upon Saul, and his sons, and the Philistines smote Jonathan, and Abinadab, [1 Sam. 14. 49. He is called Ichai] and Malchi-Sua, Saul's sons,

3 And the battle grew heavy against Saul, and the archers hit him, [Heb. Found him] and he was sore afraid of the archers. [Oth. he was sore wounded of the archers.]

4 Then said Saul to his armour-bearer: Draw thy sword, and thrust me thorow therewith, lest peradventure those uncircumcised come, and thrust me thorow, and make a laughing-stock of me: [viz. When having taken me captive, they should offer me all shame and disgrace, and at last put me to a shameful and ignominious death. The Philistines being not able to get Saul alive, offered great abuse and disgrace to his dead body, below v. 10.] but his armour-bearer would not, for he was sore afraid: then Saul took the sword, and fell upon it. [i. e. he stabbed himself: so also v. 5.]

5 When his armour-bearer saw that Saul was dead: then he also fell upon his sword, and died with him.

6 Thus Saul died, and his three sons, and his armour-bearer, and all his men that same day together. [Understand the greatest part of his Courtiers, and of his Household; as also the generality or major part of the camp, though of both sorts some escaped. Compare 1 Chron. 10. on ver. 6.]

7 When the men of Israel that were on this side of the valley, [Understand here the valley, or the low grounds of Jizreel] and that were on this side of Jordan, saw that the men of Israel were fled, and that Saul & his sons were dead: then they forsook the cities, and they fled: then came the Philistines, and dwelt in them. [see above chap. 27. 6.]

8 Now it came to pass the next day, [viz. After the battle] when the Philistines came to plunder the slain, then they found Saul and his three sons, lying on mount Gilboa.

9 And they cut off his head, and they stripped off his armour, and they sent them [viz. Saul's head and armour] into the land of the Philistines round about, to publish [viz. their victory] in the house of their Idols [The Hebrew word signifieth properly griefs, pains, and terrors. Thus are the Idols called, because they cause God to punish the Worshippers thereof with sorrow, pain, and terror] and among the people.

10 And they put his armour in the house of Ashtareth [See Judg. 2. 13. in the annotat.] and they fastened his body to the wall, [viz. In the street which was by the city wall, as may be gathered from 2 Sam. 21. 12.] at Beth-san. [Oth. called Beth-sean, Jos. 17. 11. & Judg. 1. 27. This city lay in the tribe of Manasseh, Jos. 17. 11. which at this time was possessed by the Philistines.]

11 When the inhabitants of Jabes in Gilead heard thereof, what the Philistines had done to Saul:

12 Then all the warlike men gat up, and went all night, and they took the body of Saul, and the bodies of his sons, from the wall at Beth-san, and they came to Jabes, and burnt them there. [Forasmuch as these bodies had been certain days unburied, and had hung in the Sun, without all doubt they were become putrified and stinking, so that they could not be kept or preserved with Balsam; therefore they burnt the flesh, and buried the bones.]

13 And they took their bones, and buried them under the tree [See 1 Chron. 10. 12.] at Jabes: and they fasted seven days. [Understand daily until the evening. See 1 Chron. 10. on v. 12. Thus testifying their grief for Saul and his sons.]



THE SECOND
BOOK
OF
SAMUEL.

The Argument of this Book.

IN this Book are described the passages, after Sauls death, under the Kingly Government of David. And therein is lively pourtrated the incomprehensible grace and favour of God shewed to David, not onely in blessings temporal and corporal, exalting him, to the comfort of his people, after much suffering, by his divine providence and direction to the Kingly office, first over Judah, then over all Israel, and further endowing him with many sons, underpropping him likewise with stout Officers and Commanders, and many valiant brave warlike Champions, adorning him with heroric valour, establishing, encreasing, and enlarging his Kingdom, and granting him very many and wonderful victories against all his foreign and domestick enemies: but also effectually in blessings spiritual and eternal: guiding him by the Spirit of faith and adoption, of Prophecy, extraordinary, religiousness and godliness, wisdom, righteousness, meekness, humility, patience, and other very commendable vertues, which continually appeared in all his actions and government: making him besides (upon occasion, that he had a purpose to build God an house) those exceeding glorious promises of the spiritual, heavenly, and everlasting Kingdom of the Messiah, our Lord and Saviour Jesus CHRIST, that should proceed from his seed according to the flesh, and whose type God made both him, and also his Son and Successour Salomon.

On the contrary, there are also not concealed, but very circumstantially described, the grievous sins, whereby this most worthy servant and man of God, sometimes transgressed against his most bountiful God, by the seduction of Satan, and the weakness of his own flesh, especially in the matter of Uria the Hethite, and the presumptuous triumphing of the people: for which he indeed by true and hearty repentance found grace and mercy with God, but notwithstanding was chastised with sharp and smarting rods for his own and the Churches benefit: as appeareth by the great grief and heart-ake which he suffered from his children, wives, and subjects, and especially by that abominable and most dangerous conspiracy and rebellion of his own son Absalon, before whom he was fain to flee in his old age. Although the LORD did not forsake him in this, and in all other troubles, nor cast him away from his presence; but withall strengthened him with an holy confidence and patience, and evermore gave him a good issue and event. A clearer evidence, that he is a faithful and holy God, who notwithstanding the manifold wants and unworthiness of his children, yet faithfully keepeth his gracious Covenant; but in the mean while no way approveth or liketh of their sins. This Book containeth the history of about forty years, Chap. 5. 4. Namely, from the beginning of Davids Kingdom, to the end of it; also, the last conspiracy of his son Adonia, together with his death, which are not described in this Book, but in the beginning of the following first Book of the Kings.

II. SAM.

II. SAMUEL

CHAP. I.

David being at Ziklag, receiveth tidings of Sauls and Jonathan's death, verſ. 1, &c. For which he and thoſe that were with him mourne, he cauſeth the meſſenger, that bragged he had killed Saul, to be put to death, 13. Davids lamentation for Saul and Jonathan, 17.

Moreover, it came to paſſe after Sauls death, when David was returned from the ſlaughter of the Amalekites, [Heb. from ſmitting Amalek. See the hiſtorie, 1 Sam. 30.] and David had tarried two dayes at Ziklag: [See 1 Sam. 27. 6.]

2 Then it came to paſſe on the third day, that behold, a man came out of the hoſt, from Saul, whoſe clothes were rent, [In token of mourning, and grief of heart. See Genef. 37. on verſ. 29.] and earth was upon his head: [Compare Job. 7. 6. 1 Sam. 4. 12. and below chap. 13. 19. and 15. 32. Job 2. 12. This was in mourning a token of ſhame, unworthineſſe, and deep humiliation] and it came to paſſe, when he came to David, that he fell to the earth, and bowed himſelf down.

3 And David ſaid unto him; Whence comeſt thou? and he ſaid unto him; I am eſcaped out of the Hoſt of Iſrael.

4 Moreover, David ſaid unto him; What is the matter? [Or, properly what was the matter, or the buſineſſe?] relate it to me, I pray thee: and he ſaid, That the people were fled out of the battel, and that there were alſo many of the people fallen and dead, that alſo Saul, and his ſon Jonathan were dead.

5 And David ſaid unto the lad [i. e. youth, young man. See Genef. 22. on verſ. 5.] that brought him the tidings: how knoweſt thou that Saul is dead, and his ſon Jonathan?

6 Then ſaid the young man, that brought him the tidings; I came by chance [Heb. meeting I met, or, coming by chance I came by chance] upon the mountain of Gilboa; [Lying in Iſſaſhar, on the South-borders. See 1 Sam. 20. 1. and 31. 1.] and behold, Saul leaned upon his ſpear: [i. e. thruſted to make the head of his ſpear to pierce thorow his body] and behold the charers, and the Captains [Heb. the maſters, or, lords of the Horſe-

men] held cloſe upon him. [Heb. clawe, or, ſtuk cloſe to him.]

7 Then he looked behinde him, and ſaw me: and he called me, and I ſaid, Behold, (here) am I.

8 And he ſaid unto me; Who art thou? and I ſaid unto him; I am an Amalekite.

9 Then he ſaid unto me; ſtand, I pray thee, by me, [Or, againſt me, upon me: or, ſtand up againſt me: ſo v. 10.] and ſlay me, for this coat of mail [Or, eyed, or, embroidered military coat. The Hebrew word is thus only found in this place, and cometh from a word, which ſignifieth embroidering, or making work full of eyes, alſo compaſſing about, inlaying of precious ſtones in ouches ſcales, or, ſcutcheons. Therefore ſome tranſlate it, this compaſſing about, hemming in, ſtraightning (of the Horſemen), alſo terror, anguiſh, hath caught hold of me] hath kept me up, [That the ſpear could not pierce thorow into my body] for my life is yet whole in me. [As if he ſhould ſay, I have ſtrongly endeavoured to take away my life with my ſpear, but it would not be, my life is yet whole in me]

10 So I ſtood by him, and ſlew him; for I knew that he would not live after his fall: [After he was fallen upon his ſpear, and by means thereof was fallen down. This he addeth to excuſe himſelf of being the cauſe of Sauls death, and to confirm, and put out of doubt the tidings which he brought. The Reader may compare this whole relation with 1 Sam. 31. and judge of the matter] and I took the Crown that was upon his head, and the Bracelet that was upon his arm, and have brought them hiſher unto my Lord. [viz. David: i. e. unto thee. The Reader may compare this whole relation with 1 Sam. 31. and judge what truth there is in the thing.]

11 Then David took hold on his clothes, and rent them: [As above verſ. 2.] likewise alſo all the men that were with him.

12 And they mourned, and wept, and faſted untill the evening, for Saul, and for Jonathan his ſon, and for the people of the LORD, and for the houſe of Iſrael, becauſe they were fallen by the ſword.

13 Moreover, David ſaid unto the Lad, that had brought him the tidings; whence art thou? and he ſaid; I am the ſon of a ſtranger, an Amalekite.

C c c

14 And

14 And David said unto him: How? wast thou not afraid to stretch forth thine hand, to destroy [i. e. to slay, smite down, kill. Compare Judg. 20. on vers. 21, 25; 35, 42. and elsewhere] the LORDS anointed? [See 1 Sam. 10. 1. and 1 Kings 1. 24.]

15 And David called one of the Lads [His servants, or, courtiers] and said; Go neer, fall upon him: and he smote him, that he died.

16 And David said unto him; Thy blood be upon thine head: [See Judg. 9. on vers. 24. and Levit. 20. on v. 9.] for thy mouth hath witnessed against thee, saying: I have killed the LORDS anointed.

17 Now David lamented (with) this lamentation. [Which beginneth, vers. 19.] over Saul, and over Jonathan his son;

18 When he had said, [i. e. commanded, given order] that they should teach the Children of Juda [From which tribe David himself was descended, and who had the promise of God concerning the Kingdom, and valour in war, Genes. 49. 8, 9, 10.] the bowe: [To wit, the use or handling of the bowe, to grow experienced archers and souldiers, after the example of Saul and Jonathan. See vers. 22. This David did in the first place to raise up the people of God after the death of their King, and to encourage them that they might not be daunted by his following lamentation] behold, it is written in the book of the upright. [Of this book, see Jos. 10. on v. 13. This may be understood thus, that in this book was written, what order David had given concerning them, so as to make the use and exercise of armes a thing common to his tribe.]

19 O ornament of Israel, [Thus he calleth God, from whom all Israels glory and ornament descended. Compare Deut. 4. 7, 8. and 33. 29: Others apply it to Saul, or the Land of promise] he is smitten upon thy high places: [viz. upon the mountains of Gilboa (vers. 21. and 1 Sam. 31. 8.) which he calleth Gods high places, because they specially pertained to God, as lying in Israel] how are the champions fallen?

20 Relate it not at Gath, publish it not in the streets of Askelon: [Gath and Askelon were both inhabited by the Philistines, lying in the South west of the mountains of Gilboa by the Sea, Gath in Dan, and Askelon in Simeon. See Judg. 14. on vers. 19. and below chap. 21. 20, 22.] lest the Daughters of the Philistines rejoice, [blaspheming and mocking God and his people: as Judg. 16. 23, &c.] lest the Daughters of the uncircumcised [See Judg. 15. on vers. 18.] leap up for joy. [By outward gestures and token of joy ascribing the praise of this victory unto their Gods]

21 Ye mountains of Gilboa, let neither dew, nor rain be upon you, nor fields of heave-offerings: [i. e. let there be no fruitful fields upon these mountains, whereof heave-offerings might be made. Or, upon the heaved, or, lifted up fields, high fields. Heb. fields of heavings, or, liftings up. This serveth to move and stir up the Israelites at the things, that there hapned. Compare Judg. 5. 23. Job 3. and elsewhere] for there the shield of the mighty is reproachfully [Or, loathsomely, vilely, contemptibly] cast away, the shield of Saul, as though he had not been anointed with oil, [viz. Saul, who fell so shamefully and contemptibly, that it was pitiful for one that was the Lords anointed to fall so. Others apply it to Sauls shield: as they were wont in those times to anoint the shields (that were covered with leather) with oil. See 1 Sa. 21. 5. Oth. without the anointed with oil: i. e. severed from the anointed, &c. viz. from Saul.]

22 From the blood of the slain, from the fat of the mighty, the bowe of Jonathan was not driven back, and the sword of Saul returned not empty. [The meaning is, Jonathans bowe, and Sauls sword were wont ever to hit sure, so that they turned not back without having fallen to the ground the stoutest and valiantest souldiers of the

enemy, though it have now (alas) hapned quite otherwise]

23 Saul and Jonathan, those beloved and close lovely (ones) in their life, were neither separated in their death: they were lighter [i. e. swifter] then Eagles, they were stronger then Lions.

24 Ye Daughters of Israel weep over Saul: who clothed you with scarlet; [Protecting the Land against the enemies, so that it flourished in peace and abundance of all kind of riches, whereof this was a token] with delights [i. e. pleasantly, lovely, tenderly, that it was delightful to behold. Oth. with (all manner of, or, with other) delights] who made you wear ornaments of gold upon your apparel. [Heb. who made ornaments of gold come up upon your apparel, by reason of the cause mentioned in the fore-going annotation, as also in regard of the prey, which he took from the enemies]

25 How are the mighty fallen in the midst of the battle? Jonathan is slain upon thy high places. [See vers. 19.]

26 I am distressed for thy sake, my brother Jonathan; very lovely hast thou been unto me: thy love [Which thou barest to me] was more wonderful to me, then the love of women. [viz. where with men love women: i. e. it excelled the greatest love and friendship that can be among men, being for Davids comfort kindled, and preserved by the Holy Ghost in the heart of Jonathan]

27 How are the mighty fallen, and the weapons of war [Or, instruments of war: viz. Saul and Jonathan, who were as Israels weapons and means, whereby Israel was defended and protected. It may also be properly understood of the weapons of war, which the Philistines got for a prey] lost?

CHAP. II.

David at Gods command, removeth with his household and people to Hebron, vers. 1, &c. Where these of Juda anoint him King over them, 4. He commendeth and comforteth the citizens of Jabes in Gilead, for burying Saul, 5. On the contrary Abner installeth Ishbosheth Sauls son, King over Israel, 8. And leadeth forth his armed men against Davids men by Gibcon, 12. Where after a terrible and bloody fight of four and twenty young champions, he is put to flight by Joab, 17. Asahel pursueth him, and is thrust thorow by him, 19. Abner and Joab at length part again one from another, 26. Asahel is buried, 32.

And it came to passe after this, that David enquired of the LORD, [See 1 Sam. 23. 6, 9. and 30. 7, 8. and Judg. 1. on v. 1.] saying; Shall I go up into one of the Cities of Juda? and the LORD said unto him; Go up: and David said; Whither shall I go up? and he [i. e. the LORD] said; Unto Hebron. [Lying in Juda, not far from the Western mount, and allotted to the children of Aaron. See Genes. 13. 18. Jos. 21. 10, 11, 12. From whence may be gathered, that David indeed for his own person in particular dwelt and kept Court there, but that his people or souldiers abode in the next adjacent Cities and places, (as below v. 3.) that the Priests and Levites, to whom this City was given by the tribe of Juda, might not be straitened in their possession.]

2 So David went up thither, as also his two wives, Abinoam the Jizreelitess, and Abigail the wife of Nabal [Understand, that had been Nabals wife. So 1 Sa. 30. 5. See 1 Sam. 25. 39, &c. and compare below, chap. 12. 15.] the Carmelite.

3 David also made his men that were with him, [Understand the warlike men, that had followed him in his banishment. See 1 Sam. 22. 2.] go up, every man with

with his household: and they dwelt in the Cities of Hebron. [i. e. which lay about] Hebron, and belonged thenceunto]

4 After that came the men of Juda; and there anointed David King over the house of Juda: [David was first by Gods appointment secretly anointed King by Samuel, *1 Sam.* 16. 13. Here he is again anointed by his own tribe, the tribe of Juda, who undoubtedly knew the will of God. The third time he is anointed by all Israel, below chap. 5. 3. This all tending to the strengthening and encouraging of David, and establishing of his calling, as also typifying and shadowing out of the anointing of our Lord Jesus Christ. See *1 Kings* 1. on vers. 34.] Then they told David. [Who had asked or inquired, what was become of Sauls dead body, desiring to bury it, if it had not been done] saying; They are the men of Jubes in Gilead, that have buried Saul. [See *1 Sam.* 31. 11. 12, 13.]

5 Then David sent messengers to the men of Jubes in Gilead: and he said [i. e. sent word] unto them; Blessed be ye unto the LORD, [See *Genes.* 24. on v. 31. *Ruth.* 2. 20. and 3. 10.] that ye [Or, who] have shewed this kindnesse unto your lord, unto Saul, and have buried him.

6 So now the LORD shew kindnesse and faithfulness unto you: and I also, I will do this good (deed) to you, [i. e. require, or, in this sense: as the Lord will require it unto you, so will I also do it. Oth. according to this good (deed) or, goodnesse] because ye have done this thing. [Or, who have, &c.]

7 And now, let your hands be strong, and be valiant [Heb. children, or, sons of valour, or, courage. See below chap. 3. on vers. 34.] seeing your lord Saul is dead. [As if he should say, Let not your courage abate; although your lord and King be dead] and also they of the house of Juda have anointed me King over them. [Heb. The house of Juda have, &c.. So that besides the willingness and readinesse, I have also the power and ability to help and succour you in all occasional straits. Although David was assured of Gods purpose and counsel, yet nevertheless he useth these lawful and commendable means, by well-doing to gain the hearts of the Israelites, and to wait with confidence and patience for the issue or event.]

8 Now Abner [Called also Abiner. See *1 Sam.* 14. 50, 51.] the son of Ner, the Captain General, that Saul had, took Ishboeth, [Heb. Ish-boseth] Sauls son, and carried him over to Mahanaim. [i. e. over the river Jordan, where Mahanaim lay, by the brook Jabbok, not far from Jubes in Gilead: See *Genes.* 32. 2. Abner seemeth to have done this, to get the Gileadites, to whom David had sent his messengers, to side against David, and to break the friendship and favour that he there might have obtained.]

9 And made him King [Although he was not ignorant of the Lords will, as appeareth chap. 3. 9, 10, 18.] over Gilead, [See of Gilead, *Numb.* 32.] and over the Ascharites, [Hereby is meant by most Interpreters the tribe of Ascher, being the uttermost in the North of Canaan, by the Sea. Heb. the Ascharite] and over Israel; [The City lay between half Manasseh and Issachar, on the borders: the valley of Jisreel lay in Issachar, almost in the midst of Canaan, under which the next adjacent Zebulon, Naphtali, and half Manasseh are likewise understood: as besides Ephraim, Dan and Simeon lay partly in Juda] and over Ephraim, and over Benjamin, and over all Israel. [Excepting Juda, as followeth.]

10 Ishboeth Sauls son was forty years old, when he was King [Heb. reigned: i. e. was King, or began to reign, and so often in these Histories of the Kings] over Israel, and he reigned the second year: [See *1 Sam.* 13. on v. 1. Or, had reigned: for the sense seemeth to be, that he had reigned two full years, when the battel mentioned, vers. 12, &c. hapned. See further below chap. 3. on v. 1.]

although it followeth not hence, that they let David be quite at peace in these two fore-going years] only those of the house of Juda, followed after David. [Heb. were after David.]

11 Now the number of dayes, that David was King at Hebron, over the house of Juda, is seven years and six months.

12 Then Abner the son of Ner went forth, [To war against David and Juda] with the servants of Ishboeth the son of Saul, from Mahanaim to Gibeon. [Lying in Benjamin, *Jos.* 18. 25. See also *Jos.* chap. 9. and 10. This City lay not far from the Frontiers of Juda, and was given to the children of Aaron, *Jos.* 21. 17.]

13 Joab [This was Davids Captain General, as Abner was Ishboeths. Zeruja was Davids sister. See *1 Chr.* 2. 16.] and the servants of David went forth also, and they met one another by the pool of Gibeon: [Which was without Gibeon, on the South-side of it] and they abode, these on this side of the pool, and those on the other side of the pool.

14 And Abner said unto Joab, Let now the young men [Certain lusty young souldiers] get up, and play [i. e. skirmish trying one another at their weapons. It seemeth that Abner, after the manner of rough souldiers, lightly esteemed the death of certain young champions: for which he felt his punishment in the end of this combate. See vers. 17. 26, 27.] before our face, [In our presence, before our eyes, for a fight or shew; that we may only sit still look on, and leave them alone to themselves] And Joab said, Let them get up.

15 Then there gat up, and went over [Or, a longest, viz. the pool, whereof vers. 13.] by number, [i. e. by equal number on both sides] twelve of Benjamin, to wit, for Ishboeth Sauls son, and twelve of David servants.

16 And the one caught the other [Heb. the man his neighbour, or; his fellow companion: so in the following words] and (thrust) his sword in the others side: and they fell together: [i. e. they died all the four and twenty,] whence the place was called Chelkath, Hazurim, [i. e. part, piece of land, or, field of rocks; i. e. of Champions, who were unmoveable like rocks, and every one kept his standing: or, of points, edges, because they fell one another down by the point or edge of the sword] which is by Gibeon.

17 And there was a very sore battel that day: But Abner and the men of Israel were smitten before the face of Davids servants.

18 Now there were three sons of Zeruiah, Joab, and Abisai, and Asabel: and Asabel was light of his feet, [i. e. very swift in running. Compare above chap. 1. 23.] as one of the roes, that are in the field.

19 And Asabel pursued after Abner: and he turned not aside to the right hand, or to the left, from going after Abner.

20 Then Abner looked behind him, and said; Art thou this, Asabel? and he said; I am he.

21 And Abner said unto him; Turn (thee) aside to thy right hand, or to thy left hand, and lay thee hold on one of those, and take for thee their habit: [i. e. their apparel, or weapons, or both. Compare *Judg.* 14. 19.] but Asabel would not turn aside from after him.

22 Then Abner proceeded further, saying to Asabel; Turn aside from after me. Wherefore should I smite thee to the ground? how then should I hold up my face before Joab thy brother? [As if he had said, Why wilt thou hazard thy self? Thou wilt so urge me, that I shall not be able to spare, which otherwise I would willingly do for thy brothers sake, who is a valiant and brave Commander]

23 But he refused to turn aside; so Abner smote him with the hindermost (part) of the spear, [Or, he thrust him with the sharp, which was at the undermost, or hindermost part of the spear] on the fifth rib, [Or, by,

near, under. This by many is meant of that place of the right side, where the liver lieth, or near the best-bone, and where is the use or root of the liver-vein: where (as learned and experienced Physicians do affirm, and the same was likewise not unknown to the ancient heathens) the wound that is there given, bringeth speedier death to a man, than any other wound whatsoever. Some understand it of the left side, where the heart lieth, or the hypochondries under the short ribs which are five in number, which seemeth to be confirmed by the effusion or pouring out of the bowels, hapned by the same wound, whereof below chap. 20. 10. Compare below chap. 3. 27. and 4. 6. and 20. 10.] that the spear came out behind him; and he fell (down) there, and died on his place? [i. e. he lay dead on the place, where he had stood, or where he was thrust thorow.] And it came to passe, that all that came to the place, where Asabel fell (down) and died, stood still.

24 But Joab and Abisai pursued after Abner, and the sun went down when they were come to the hill of Amma, which is before Gisch, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and became one heap: [Or, close joynted together: roop. Heb. properly bundle] and they stood on the top of an hill. [They put themselves in battell-aray upon the top of an hill, the better to defend themselves.]

26 Then Abner called to Joab, and said; Shall then the sword devour for ever? [i. e. without ceasing.] knowest thou not that it will be bitterness in the latter end? [i. e. that it will yeeld at last a bitter, and sorrowfull event] and how long wilt thou not say unto the people, that they return from pursuing their brethren? [Heb. from after their brethren.]

27 And Joab said; (As true as) God liveth, unless thou hadst spoken, surely then from the morning the people had been conveyed away, every one from pursuing his brother. [Heb. from after his brother. As if he should say, if thou hadst not at first set them on to fighting, and so occasioned the battel; See above vers. 14. I would have caused the people to retire betimes today.]

28 Then Joab blew with the trumpet, and all the people stood still, and pursued no more after Israel, and proceeded no further to fight.

29 Abner then and his men went all that night over the plain field: and they passed over Jordan, and walked thorow all Bithron, [Or, all the Land-partition, the separated, or, divided part of the Land, which lay over or beyond Jordan, and thereby was severed or divided from Canaan. Thus Cant. 2. 17. they are called Hills of Bather; i. e. of separation, because they lay in Gilead, and were separated or divided from Canaan by the river Jordan] and came to Mahanaim. [From whence they went forth, or, set out, vers. 12.]

30 Joab also returned from after Abner, and gathered all the people together: and there were lacking of Davids servants, nineteen men, and Asabel.

31 But the servants of David had smitten of Benjamin, and among Abners men: (so that) there died three hundred and threescore men.

32 And they took up Asabel, and buried him in his fathers sepulchre, which was at Bethlehem: now Joab and his men went all night, (so) that the light arose to them at Hebron.

CHAP. III.

The war between the house of Saul, and the house of David, ver. 1, &c. A list of Davids sons, that were born to him at Hebron, 2. Abner being had in great respect in Sauls house, is incensed against Isboeth for some

affront offered him, and treateth with David for an agreement, 6. He bringeth Michal Sauls Daughter, again to David, according to his desire, 13. And having communed with the Eldest of Israel, visiteth David at Hebron, becometh friends with him, and departeth in peace, 17. Joab coming from abroad, and hearing of this, blameth David for it, overtaketh Abner without Davids privy, and murdereth him treacherously, 22. For which David is greatly incensed and declareth publicly his innocency, buryeth Abner in a stately manner, proclaimeth his valour, lamenteth over him, and excuseth himself for not punishing at present the authors of this murder, 28.

And there was a long war between the house of Saul and between the house of David: [This war seemeth to have lasted five years. For at the time of the first battel (whereof chap. 2. 12. &c.) David and Isboeth, both of them, had reigned two years, as appeareth from chap. 2. 10. compared with v. 4. and 9. of the same chapter: from whence may be gathered, that they both began to reign at one and the same time. Now David reigned at Hebron seven years and six moneths, chap. 2. 11. untill such time that Isboeth being slain, (below chap. 4. 6. 7.) he was anointed King over all Israel, chap 5. 3. So that this war seemeth to have lasted the five remaining years and certain moneths] but David went and grew stronger, [Heb. was going, and growing strong: i. e. grew stronger and stronger] but those of the house of Saul went and grew weaker. [Heb. the house of Saul were going and growing weak, or, thin, exhausted: i. e. those of the house of Saul grew smaller and smaller, or lesse powerful. See Gen. 26. on v. 13. Jon. 1. on v. 11.]

2 And unto David were sons born at Hebron: Now his first-born was Amnon, of Achinoam, the Gittite.

3 And his second was Chileab, [Otherwise called Daniel, 1 Chron. 3. 1.] of Abigail, the wife of Nabal, [See above chap. 2. on vers. 2.] the Carmelite: and the third Absalom, [Heb. Abschalom] the son of Maacha [Being converted to the true Religion] the Daughter of Thalmai, King of Gesur: [Heb. Geschur, as below, chap. 13. 37, 38. & 14. 13. & 15. 8. A city lying in the North, on the frontiers or borders of Gilead, in the fore-part of the division of Syria, called Trachonites. See Deut. 3. 14. Jos. 12. 5. below chap. 15. 8. There were also Gesurites on the South-side of Canaan, toward Egypt, 1 Sam. 27. 8. from whom David, being at Ziklag, fetched great store of prey.]

4 And the fourth Adonia, the son of Haggith: and the fifth Sephatia, [Heb. Scheputia] the son of Abital:

5 And the sixth, Fithream, by Egla, Davids wife: [There be divers opinions concerning the question, Why this woman only is called in this place Davids wife, whereas all the rest before mentioned were his wives likewise? Some conceive that she was the most excellent and chiefest of all Davids wives; others, that she was the meanest, and of lowest condition among them all, and known by nothing peculiar and special, but that David had taken her to wife. But the truest and most probable opinion seemeth to be this, that it's possible there might have been another woman of the same name, and that this was distinguished from that other by this appellation, or addition] these were born to David at Hebron.

6 While that war was between the house of Saul, and between the house of David, it came to passe, that Abner made himself strong in the house of Saul. [Getting by his great courage, and valiant acts, special power, authority, and respect, even with King Isboeth himself, as appeareth in the following verses. Oth. behaved himself valiantly for Sauls house.]

7 Now Saul had a concubine, whose name was Rizpa, the Daughter of Aija: [Of this woman, see below, chap. 21. 8, 10, 11, &c.] and [Isboseth] said unto Abner, Wherefore hast thou gone unto my fathers concubine? [i.e. hast layen with her: It seemeth that Isboseth had a shrewd suspicion of Abner, as if he aspired after the Crown.]

8 Then Abner was much incensed [Heb. kindled to Abner greatly; viz. anger, wrath. See Genes. 4. on vers. 5.] for Isboseth's words, and said; Am I a Dogs head, [i.e. base and contemptible, of no worth, value, esteem. Compare 1 Sa. 24. 15. and Deu. 23. 18. below c. 9. 8. and 16. 9.] I who against Juda do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, [Oth. that I should be of, with, or, for Juda? Should I this day, &c. i.e. as if I held with Juda, or had revolted to Juda, or, belonged to Juda? whereas on the contrary I have done thus and thus, and yet still do, &c.] and have not delivered thee into the hand of David [Heb. have made to be found; i.e. have made to fall, or, delivered into Davids hand] that thou searchest on me the iniquity of a woman? [i.e. committed with a woman, or with this woman. Or, thou I yest to my charge, v'stuest me to day (for, or, because of) &c. or, v'stuest upon me: i.e. thou wilt examine me, and bring me to a trial, and punish me, for a fault which I should have committed toward this woman? Whereas thou should have conniv'd and winkt at it: or reprovest me, as if it were true: Is this my reward for all my true and faithful services? So intolerable was this reproof unto him.]

9 Let God do so to Abner, and let him so adde thereunto, [Of this manner of swearing, see Ruth 1. on v. 17. and 1 Kings 19. on v. 2.] surely, according as the LORD hath sworn to David, [Notwithstanding that he knew this full well, yet nevertheless he had assited the house of Saul, and resisted or opposed David. See also v. 18.] even so will I do to him;

10 Transforming the Kingdom from the house of Saul, and setting up [Or, establishing] the throne of David over Israel and over Juda, from Dan to Bersheba. [These were the uttermost borders of Canaan. Dan in the North, and Bersheba in the South. See 1 Kings 4. on v. 25.]

11 And he [viz. Isboseth] could not answer Abner a word more, because he feared him. [Fearing, if he should be roughly dealt withal, he would do that in good earnest, which he only seem'd to threaten in his passion: and that in regard of his power, and the authority which he had, above vers. 6.]

12 Then Abner sent messengers to David in behalf of himself, [Or, in his stead; i.e. in stead of coming himself, or, in his own name, but not in the name of King Isboseth, or of the Kingdom. Oth. instead of that: i.e. therefore, in that respect, regard] saying; Whose is the Land? [As if he should say, the Kingdom of Israels Land, belongeth indeed to no man, but to thee, to whom it was promised by God] saying (further;) Make thee a league with me, and behold, my hand shall be with thee, to turn about all Israel unto thee.

13 And he [viz. David] said, well, [Or, 'Tis well, 'tis good: i.e. thy project pleaseth me well; I accept of it] I will make a covenant with thee: but one thing I require of thee, saying; [i.e. to wit this, &c.] Thou shalt not see my face, [Compare Genes. 43. 3.] unless thou first bring in Michal, Sauls Daughter, [Davids first wife, of whom the Scripture witnesseth, that she loved him, and had been faithful to him, 1 Sam. 18. 20, 28. and 19. 11, 12.] When thou comest to see my face.

14 David also sent messengers unto Isboseth, the son of Saul, [Thus to give occasion to Abner, to fulfil his promise without the least suspicion of Isboseth] saying; Give (me) my wife Michal, whom I have espoused unto me, with a hundred foreskins of the Philistines. [According to Sauls bargain, who by that means thought to have de-

stroyed David by the hands of the Philistines. See 1 Sam. 18. 25, 27.]

15 Then Isboseth sent forth, [Without doubt, being over-ruled and perswaded by Abner, whom through fear he durst deny nothing] &c. took her [i.e. caused her to be taken by the messengers sent by him] from (her) husband, from Paltiel, [called also Palti, to whom Saul gave this Michal to wife, after David was fled, 1 Sa. 25. 44.] the son of Lais.

16 And her husband went with her, going and crying after her unto Bahurim: [Lying in Benjamin, below chap. 19. 16. hard by the borders of Juda, as the Maps do shew] Then said Abner unto him, I depart, I return; and be returned.

17 Now Abner had words with the eldest of Israel [Heb. Abners word, (or, dealing, advice) was, or, had been, with, &c. Compare 1 Kings 1. 7. and Numb. 31. 16.] saying; Ye desired David long ago [Heb. also yesterday, also ere yesterday] to (be) King over you.

18 Therefore do it now: for the LORD hath spoken unto David, saying, By the hand of my servant David I will deliver my people of Israel from the hand of the Philistines, and from the hand of all their enemies.

19 And Abner also spake before the ears of Benjamin, [As he had done with the Eldest of Israel] moreover, Abner went also his way, to speak before the ears of David at Hebron, all that was good in the eyes of Israel, and in the eyes of the whole house of Benjamin. [Meaning the greatest part: for as yet many were addisited to the house of Saul, because Saul came of the tribe of Benjamin. See 1 Sam. 16. and 10. 20, 21. 1 Chron. 12. 29. Compare this phrase with Matth. 3. 5. and Phil. 2. 21, &c. To speak before the ears of David, &c. i.e. to report unto David all that Israel, and especially Benjamin had found good and declared]

20 And Abner came to David to Hebron, and twenty men with him; and David made Abner, and the men that were with him, a feast.

21 Then said Abner unto David; I will get me up, and go my wayes, and gather all Israel together unto my Lord the King, that they may make a league with thee, and that thou mayest reign over all that thy soul desireth: [Or, according to all, or, altogether as, &c. i.e. according to thy hearts wish, and desire] So David let Abner go, and he went in peace.

22 And behold Davids servants, and Joab came from a band, [Or, a troop, a company of roving soldiers, whom they had overtaken and plundered] and brought with them a great prey: now Abner, he was not with David at Hebron; for he had let him go, and he was gone in peace.

23 Now when Joab, &c. all the host that was with him, were come, then they told Joab, saying; Abner, the son of Ner, is come to the King, and he hath let him go, and he is gone in peace.

24 Then Joab went in to the King, &c. said; what hast thou done? behold, Abner is come unto thee; now why hast thou let him go; that he is gone so free away? [Heb. going is gone]

25 Thou knowest Abner, the son of Ner that he is come to thee; [i.e. To seduce thee with sweet flattering words. See Judg. 14. on v. 15.] and to know thy going out, and thy coming in, [i.e. thy dealing & conversation, thy managing of affairs both at home & abroad, within doors and without doors. See Deut. 28. on vers. 6.] yea to know all that thou doest.

26 And Joab went forth from David, and sent messengers after Abner, [As if the King had yet something further to say to him: although it was without the Kings privacy, as followeth] which brought him again from that well of Sira: [Or, fountain, or, well, pit, or pool of Sira: laying Northward off from Hebron, close by the way that goeth from Hebron to Jerusalem and Benjamin, as the Maps do shew] but David knew it not.

27 Now when Abner returned to Hebron, then Joab led him aside in the midst of the gate, to speak with him quietly: [Or, peaceably, as if he had something to tell him in a

confident manner, secretly and in private] and he smote him there on the fifth rib, [As above chap. 2. 23.] that he died for his brother Abishai's blood. [i.e. slaughter, which he had committed on his brother Abishai: above chap. 2. 23. and below v. 30. See Gen. 4. 9, 10.]

28 Afterward when David heard that, he said; I am guiltless, and my Kingdom, with the LORD, [Heb. From, with the LORD: as if he had said, I am free from punishment before the Lord, who will not impute this murder to me, nor to my Kingdom:] for ever from the blood [Heb. bloods: as Gen. 4. 9, 10, &c.] of Abner the son of Ner.

29 Let it [viz. Blood: see Judg. 9. on ver. 24.] rest on the head of Joab, and on all his fathers house: and let there not be cut off from the house of Joab, that hath an issue, [see Lev. 15. 2, &c.] and is leprous, and that leaneth on the staff, [i.e. that is cranie, weak, feeble, or lame] and falleth by the sword, and lacketh bread, [i.e. let there be ever in Joab's house some person that is subject and liable to these plagues, or some of them.]

30 Thus Joab and Abishai his brother slew Abner, [Hence it appeareth, that Abishai was privy to this murder, although he be not named in the foregoing verses] because he had slain their brother Abishai at Gibeon in the battle. [and consequently in a murderous way, as Joab had done Abner: see above chap. 2. 20, 21, 22, 23.]

31 Then David said unto Joab, and to all the people that was with him, Rent your garments, [See Gen. 37. on v. 24.] and gird you with sack, [see Gen. 37. on ver. 34.] and mourn before Abner: [i.e. before the corps, as is declared in the following words. Compare Luke 7. 14.] and King David went after the Bier. [Or, Corps, Heb. Bed: i.e. wherein Abner lay and was carried.]

32 Now when they buried Abner at Hebron, then the King lift up his voice, and wept at Abners grave; also all the people wept.

33 And the King made a lamentation over Abner, and said; Did then Abner die, as a fool dieth? [As if he had said, Is it not a sad thing that such a valiant champion hath been fain to lose his life in such a pitious way, as if he had been one of the vilest persons that are living, or some one person, that shall foolishly suffer himself to be murdered without any opposition at all. But (as if David should say) that shall in no wise obscure his military praise.]

34 Thy hands were not bound, nor thy feet put into copper fetters, [Intimating, that Joab should have found, that he had to deal with a souldier, that could use both hands and feet; if he had fought with him hand to hand] (but) thou art fallen, as they fall before the face of children of perverseness: [Or, sons of perverseness, iniquity, craftiness: as below chap. 7. 10. i.e. most perverse men; whereby David openly hits Joab and his brother thorrow, and upbraids them with that base and shameful murder. Touching the phrase (children) or, sons of perverseness the same is often elsewhere used in Scripture. Also children of Belial; i.e. of vice, or looseness, stiff-neckedness, Deut. 13. 13. children of transgression, Isa. 57. 4. children of disobedience, Ephes. 2. 2. children of darkness, 1 Thes. 5. 5. as on the contrary, children of courage, or, valour, above chap. 2. 7. children of light, Ephes. 5. 8. and the like. Compare below chap. 12. on ver. 5.] then all the people wept yet more [Or, again. Heb. all the people went on, or, added to weep] over him.

35 After that all the people came to cause David to eat bread, [i.e. To exhort, or persuade him, to take some victuals to refresh and strengthen himself with meat] while it was yet day: but David swore, saying, Let God do so to me, and let him so add thereto, [as above verse 9.] if I taste bread, or ought else before Sun-setting! [For so was the manner of a right Fast, that they abstained

from all manner of food whatsoever until evening: so above chap. 1. 12, &c.]

36 When all the people perceived this, it was good in their eyes: [i.e. It pleased the people well] all, so as the King had done, was good in the eyes of all the people.

37 And all that people, and all Israel observed that day, that it was not of the King, [i.e. That it was in no wise the Kings counsel and will] that they had slain Abner, the son of Ner.

38 Moreover, the King said unto his servants: Know ye not, that a Prince, yea a great (man) is fallen this day in Israel? [And that consequently, the murderer of such a person, for the example and terrour of others, ought to be secretly punished?]

39 But I am this day tender, [i.e. I am yet mean in power: a comparison taken from a young child] and anointed King; [i.e. I am yet weak and young in my Kingdom; I am indeed anointed by Samuel King over all Israel, but yet have indeed and in truth no tribe under me, but Juda onely,] and these men, the sons of Zeruiah, are harder than I, [i.e. Mightier, stronger, or firmer, that I should dare, or be able to punish them, according to desert, in regard of the great sway and respect they bear among the souldiery. Thus David (who had so many experiences of Gods gracious help and assistance) seemeth to have yielded too much to humane policy, and carnal respects, putting off the punishment till further opportunity, which notwithstanding in his lifetime he found, or (at least) leaving at last the vengeance to his son Salomon, 2 King. 2. 5.] the LORD shall reward the evil-doer according to his wickedness. [as if he should say, Because I for the present do want power, therefore the Almighty God shall punish him, or grant me yet the power to do it, or to cause it to be done. See the beginning hereof, below chap. 19. 14. the progress, 1 King. 2. 5, 6. and that full and perfect execution or accomplishment, 1 King. 2. 34.]

CHAP. IV.

Isboseth and his party are astonished at Abners death, v. 1. Two Captains murder Isboseth, and bring his head unto David, 2. Who caused them to be put to death, and hanged up; but Isboseths head to be buried, 9.

Now when Sauls son [viz. Isboseth] heard, that Abner was dead at Hebron, his hands grew feeble, [i.e. He fainted, and lost all courage to war against David. Compare below chap. 17. 2. Ezra. 4. 5. Isa. 13. 7. and 35. 3. Jer. 38. 4. & 47. 3. & 50. 43. Zephani. 3. 16] and all Israel was terrified. [Or, troubled; because Abner having treated with them, to bring the Kingdom unto David, was now dead, so that they knew not what would become of the matter. The rest that sided with Sauls house, were astonished at the loss of this great Commander, on whom Sauls house relied.]

2 And Sauls son had two men, Commanders of Bands: [Of plundering, ranging, and roving souldiers; as above chap. 3. 22.] the name of the one was Baana, [Heb. Baanas] and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin: for Beeroth, [see Jos. 18. 25.] also was reckoned to Benjamin: [although the Benjamites after Sauls defeat (as is related in the sequel) were fled thence, and possibly the Philistines had taken this place, as they had done others, see 1 Sam. 31. 7.]

3 And the Beerothites were fled to Githaim, [Neb. 11. 33. There is a city of this name mentioned to be in Benjamin. Some conceive that there was yet another place of the same name by the South-borders of Juda, whither

whether they were fled for safety, and found themselves so well there, that they thought not at all of returning, until the affairs of Sauls house were thus transacted, and this here mentioned was written at such time when it was but newly done] and were strangers there unto this day.

4 And Jonathan, Sauls son, [Who died in the battle with his father Saul] had a son that was smitten [i.e. lame; as followeth: so below chap. 9. 3.] on both feet: he was five years old, [Heb. he was a son of five years] when the rumour came of Saul and Jonathan [i.e. the tidings came of the defeat of Saul and Jonathan] out of Jezreel, and his nurse took him up, and fled; and it came to pass, when she made haste to flee, that he fell, and became cripple, and his name was Mephibosheth [Heb. Mephibosheth: otherwise called Merik-baal, 1 Chron. 8. 34.]

5 And the sons of Rimmon the Beerothite, Rechab and Baana, went their ways, and came to the house of Ishbosheth [Perceiving that Ishbosheths affairs, after Abners death, were grown low, and of small appearance, and that David undoubtedly should come to the Crown, because Mephibosheth being lame (as in the former verse is related) was unfit to succeed, and so no cause to fear his vengeance, therefore they attempted this murder, to curry favour with David] when the day was grown hot: [or, about the heat of the day] and he lay on the couch at noon. [To rest himself, or to take an afternoons sleep. Compare below chap. 11. 2.]

6 And they came in thither, into the midst of the house (as) intending to fetch wheat; [Feigning and demeaning themselves, as if they had been Corn-merchants, or Corn-porters] and they smote him on the fifth rib: [as above on chap. 2. 23. & 3. 27] and Rechab and Baana his brother escaped.

7 For they came into the house when he lay on his bed, in his bed-chamber, and smote him, and slew him, and cut off his head: [Heb. Put away, or, off his head] and they took his head, and went their way on the plain field [of Mehanaïm (where Ishbosheth kept Court, above chap. 2. 8, 29.) having passed Jordan, they went speedily over the plain fields of Jericho to Hebron] all night.

8 And they brought the head of Ishbosheth unto David to Hebron, and said unto the King; Behold, there is the head of Ishbosheth, the son of Saul, thine enemy, who sought thy soul: [i.e. Who sought thy life, who attempted to take away thy life. See Exod. on ver. 19. 1 Sam. 20. 4. and 23. 15. 2 Sam. 10. 11. Psal. 63. 10, &c. Elsewhere this phrase signifieth also, to seek to preserve a mans life, Prov. 29 10.] thus the LORD hath given vengeance to my Lord the King this day, of Saul, and of his seed.

9 But David answered Rechab and Baana his brother, the sons of Rimmon the Beerothite, and said unto them: (As true as) the LORD liveth, who hath delivered my soul out of all distress:

10 Seeing I took hold of him, that told, saying; Behold, Saul is dead; [Adding withal, that he himself had holpen to slay Saul at his request, above chap. 1. 10.] whereas he was in his (own) eyes, [i.e. he thought so, he persuaded himself so, he had such a good opinion of himself] as one that brought good tidings; yet notwithstanding I took hold of him, and slew him [i.e. I caused him to be apprehended and put to death. See above chap. 1. 15.] at Ziklag: although he (thought) that I would have given him a messengers reward. [Oth. which was the messengers reward, which I ought to give him.]

11 How much more [viz. Ought I to do it] when wicked men have slain a righteous man [That had no way deserved it at their hands] in his (own) house upon his bed? now then should I not require his blood of your hands, and take you away from the earth? [By punishing you, because ye have shed his blood, and are not able to restore it, as likewise unto the man his life. See Gen. 9. on ver. 5. Psal. 9. 12, 13. Ezek. 3. 18, 20. & 33. 8.]

12 And David committed his youths, [i.e. Servants Ministers, Courtiers, Officers, Pages] and they slew them, and cut off their hands and their feet, and hanged them up by the pool at Hebron: but they took the head of Ishbosheth, and buried it in Abners Sepulchre at Hebron.

CHAP. V.

David is anointed King over all Israel, ver. 1. &c. The years of his reign at Hebron and Jerusalem, 4. He subdueth the strong hold of Zion, and dwelleth there, 6. Hiram maketh a league with him, and sendeth him wood and work-men to build an house, 11. David taketh more wives, and getteth more children, 13. The Philistines march up against him, and are twice smitten by him, 17.

Then all the tribes [Understand Ambassadors sent from all the tribes: see ver. 3.] of Israel came to David to Hebron: and they spake, saying; Behold, we are thy bone, and thy flesh. [i.e. we are of one blood, both descended from the Patriarch Jacob, and consequently brethren: such a person God had commanded them to chuse for their King, Deut. 17. 15. concerning the phrase, see Gen. 29. on v. 14.]

2 Besides, heretofore, [Heb. Yesterday, also ere yesterday,] when Saul was King over us, thou wast leading out, and bringing in Israel: [i.e. He that led the souldiers, and brought them off from the enemy, went every where before them, and had the chief command and managing of War, and in that respect, as an experienced Commander, is most for the Kingdome. See 1 Sam. 18. 5, 16. and compare Numb. 27. on v. 17.] Also the LORD said unto thee; [viz. At the time of thine anointing by Samuel, described 1 Sam. 16. ver. 11, 12, 13. although these words be not there mentioned] thou shalt feed my people Israel, [i.e. govern them with such care, affection, and faithfulness, as a good shepherd (as thou art) leadeth, feedeth, governeth, taketh care of, and protecteth his sheep: see Psal. 78. 70, 71. and below chap. 7. 7.] and thou shalt be a Goer before [or, thou shalt be Leader, Duke, see above chap. 6. 21.] over Israel.

3 So all the Eldest of Israel [See Exod. 3. 16. and compare Lev. 4. 15. & 9. 1.] came to the King to Hebron; and King David made a league with them [whereby they were bound on both sides by oath to perform their duties to each other] at Hebron before the face of the LORD: [i.e. in the presence of the Priest clothed with the Ephod, or in a stately Assembly, and solemn meeting, with calling upon the Name of the Lord. Compare Judg. 11. on ver. 11.] and they anointed David King over Israel. [This was Davids third anointing. See above chap. 2. on v. 4.]

4 David was thirty year old, [Heb. A son of thirty year] when he was King: he reigned forty year. [And six moneths, as appeareth from the following verse. Of such an use of a round and compleat number, see Judg. 11. on v. 26. Others understand six moneths lesse then forty years. But the verse following, and 1 King. 2. 11. (where the same years of Davids reign at Hebron are only mentioned without the six moneths) seem to import, that the six moneths of his reign at Hebron, are over and above the forty years.]

5 At Hebron he reigned over Juda seven years, and six moneths; and at Jerusalem he reigned three and thirty years over all Israel and Juda.

6 And the King went [Without doubt by the advice and counsel of God, and with the consent and approbation of the Ambassadors and Eldest of Israel, that had been with him, ver. 3.] with his men, [i.e. souldiers; as often in the former chapter is declared] to Jerusalem, [formerly]

[formerly called *Jebus*, *Judg.* 19. 10. and *Salem*, *Gen.* 14. 18. *Psal.* 76. 2, 3. being the place chosen by God, to set his Name there, and to erect the throne of the Kingdom over all Israel, belonging to Juda (Davids tribe) and Benjamin] against the *Jebusites*, [who hitherto had had possession of Jerusalem, or at least of the greatest and strongest part thereof, to wit, of the strong hold, or castle. See *Judg.* 1. on ver. 8. and 19. on ver. 12.] who dwell in that land: and they spake unto David, saying; Thou shalt not come in hither, but the blind and cripple shall drive thee away, [to whose custody and protection (according to the opinion of some) they had committed the strong hold, to the spite and scorn or disgrace of David, & had given the strong hold to keep, intimating thereby, that the place of it self was so firm and strong, that even cripple and blind persons were able to keep and defend it against David. Oth. Except thou take away, or, put away those blind and cripple ones: whereby some understand the idolatrous images of the *Jebusites*, whom they as Protectors entrusted with the keeping and guarding, of the strong hold, calling them blind and cripple, according to the opinion of David and the Israelites; but imagined, that they would finde them otherwise then so. Others understand by the blind and cripple the souldiers of David, whom they so upbraidingly reviled; as if they had said, They must be other kind of souldiers that must do it then thy men are] that is to say, David shall not come in hither.

7. But David took the strong hold of Zion, the same is the city of David. [See verse 9. & 1 King. 2. on verse 19.]

8. For David said on that day: Whosoever smiteth the *Jebusites*. [Meaning, he that shall be the first and foremost in limiting the *Jebusites*: see 1 Chron. 11. 6.] and getteth up to the gutter, [or, channel, pipe, water-course, sluice; that is, within the strong hold, wherein this gutter, together with the blind and lame lay, or where the Idols were set up,] and (to) those cripple, and those blind (ones), that are hated of Davids soul, [because of the scorn and contempt offered by the *Jebusites*, above verse 6. Or, it may be meant of the Idols of the *Jebusites*, whom Davids soul hated and abhorred. Oth. for the cripple and blind are hated of Davids soul. i. e. David loveth no lame and blind people, but valiant and stout souldiers] (he shall be an Head, and a Commander:) [These words are here inserted out of 1 Chron. 11. 6. to fill up Davids speech or saying. Some conceive that it may be here so taken, as that the promise of reward may be concealed, as is most usual in swearing and otherwise] therefore its said: [i. e. in remembrance of this remarkable passage doth this Proverb remain] a blind and cripple (person) shall not come into the house. [Or, there is a blind and lame (one) i. e. there are blind and lame (ones) he shall not enter therein; That stout and peer a careless person, or those who being proud and bragging of idle and vain help, find themselves deceived as the *Jebusites* did, in their boasting of the blind and cripple against David. Some are of opinion that it was concluded at that time for remembrance hereof, to suffer no blind and lame persons to come any more into the strong hold of Zion. Some conceive this to be the meaning, that they must be stout and valiant souldiers, that shall take or subdue a strong place.]

9. Thus David dwelt in the fort, and called that city, The City of David: And David built round about from Millo, [Of Millo, see 1 King. 9. on verse 15. & *Judg.* 9. on verse 6.] and inward. [And Joab built the rest, 1 Chron. 11. 8.]

10. Now David went on constantly, and became great: [Heb. Went going and growing great; i. e. grew from time to time the longer the stronger] For the LORD, the God of Hosts, [see 1 King. 18. on verse 15.] was with

him. [see *Gen.* 21. on verse 22. and 26. on verse 24. *Num.* 14. on ver. 9.]

11. And Hiram [Heb. *Chiram*] the King of Tyre Heb. *T* for: a very famous, mighty, royal, merchantable city, lying at and in the Sea by the Western borders of the tribe of Aser. See also *Jos.* 19. on ver. 29.] sent messengers to David, and cedar-wood, and carpenters, [Heb. masters, or, artificers of wood] and masons; [Heb. artificers, or, masters of stone of the wall, or, wall-stone] and they built David an house.

12. And David perceived, that the LORD had established him King over Israel: [i. e. He was by experience of Gods gracious blessing and assistance both in spiritual and corporal things, more and more strengthened, and assured to his calling to the Kingdom over Israel] and that he had exalted his Kingdom, for his people Israels sake. [i. e. for the good of his Church.]

13. And David took more concubines, [Of Concubines, see *Gen.* 22. on verse 24.] and wives from Jerusalem, after that he was come from Hebron: And (there) were more sons and daughters born to David.

14. But these are the names of those that were born at Jerusalem; Schammua, [Called also Schima, 1 Chron. 3. 5.] and Schobab, and Nathan, and Salomo: [Heb. *Sche-lomoh*.]

15. And Ichar, and Elischua, [Called also Elischuna, 1 Chron. 3. 6.] and Nepheg, and Faphia:

16. And Elischama, and Eljada, [Called also Beeldad, 1 Chron. 14. 7.] and Eliphelet.

17. Now when the Philistines heard, that they [viz. The Israelites] had anointed David King over Israel: then all the Philistines marched up to seek David: [i. e. To fall upon him betimes, as upon a dreadful and terrible enemy, and with united strength and power to smite him. Compare herewith the repetition of this passage, 1 Chron. 14. 8, &c.] and David hearing that, marched down, [viz. with his souldiers, forces] to the Fort. [To abide with his Camp by the Fort, until he should have determined some certain thing upon a sure ground.]

18. And the Philistines came and spread themselves in the valley of Rephaim. [Or, Of the Giants. See *Genes.* 14. on verse 5. This valley lay in Juda, *Jos.* 15. 8. or on the Northern borders of Juda, in Benjamin, Westward from Jerusalem.]

19. So David enquired of the LORD, [Compare 1 Sam. 23. 9. & 30. 7. & 2 Sam. 2. 1, &c.] saying; Shall I march up against the Philistines? wilt thou deliver them up into mine hand? and the LORD said unto David; March up, for I will surely deliver [Heb. giving give, or, delivering deliver] the Philistines into thine hand.

20. Then David came to Baal-Perafim; [Afterward so called by David, as in the following words is declared] and David smote them there, and said; The LORD hath rent mine enemies before my face, as a rent of waters; [or, the LORD hath broken forth upon mine enemies, before my face, as a water-breach, or, incursion, breaking thorow of waters. The sense seemeth to be, that God by his power, and Davids service (1 Chron. 14. 11.) had fallen upon the Philistines, and overthrown them, as waters do with force and violence break thorow, and over-run all things, and cast them down: or as easily as water passeth away, or is divided and scattered, so easily hath God scattered the Philistines one from another] therefore he called the name of that place Baal-Perafim. [i. e. Lord, or, Master, Possessor of rents, breaches, breakings thorow: i. e. the plain, or, even (ground) of rents, the place of rents]

21. And they [viz. The Philistines, who had taken their Idols along with them, imagining by their pre-

sence surely to get the victory] *left their Idols* [the Hebrew word signifieth pains, smart, griefs, because these are the fruits of Idolatry, see 1 Sam. 31. on ver. 9.] *there : And David and his men took them up.* [to burn them with fire, according to Davids order, and Gods command, Deut. 7. 25, as expressly is mentioned, 1 Chron. 14. 12. Otherwise, burnt them, let them ascend (in the fire.)]

22 *After that the Philistines marched up again :* [Heb. Added, or, went on again, or, more times to march up,] *and they spread themselves in the valley of Rephaim.* [as before; see above v. 18.]

23 *And David enquired of the LORD,* [See above on ver. 19.] *who said ; Thou shalt not march up : (but) fetch a compass behind them, that thou mayest come upon them over against the Mulberry-trees.*

24 *And let it be, when thou hearest the sound of a going ;* [i.e. (as some understand it) a noise as it were of marching : whereby may be understood the presence of the holy Angels] *in the tops of the Mulberry-trees, then bestir thy self :* [get thee up with the souldiery, to fall upon the Philistines] *for then is the LORD gone out :* [see Judg. 4. on ver. 14.] *before thy face, to smite the host of the Philistines.*

25 *And David did so, according as the Lord had commanded him : And he smote the Philistines from Geba,* [Otherwise, ever called Gibeā, lying in Benjamin. See Judg. 19. on verse 13. and 20. on verse 10. 1 Chron. 14. 16. it's called Gibeon] *untill thou come to Gezer.* [Lying in Ephraim, in the West toward the sea : see Jos. 16. 10.]

CHAP. VI.

David fetcheth the Ark of the Covenant with much people and great joy out of the house of Abinadab, ver. 1. &c. Uzza presumptuously laying hold of the Ark, is slain of God, 6. At which David being grieved, causeth the Ark to be set in the house of Obed Edom, 8. Afterward fetcheth it most solemnly from thence, dan- ceth before it, and is despised for it by Michal, 12. He causeth the Ark to be put in its place, offereth unto God, blesseth the people, and giveth them Presents, 17. is mocked by Michal, and pleadeth with a holy zeal against her in his own defence, 20. Michals barren- ness, 23.

After that David gathered again together [It seemeth that he had made the like gathering before, when he was to go forth to battel against the Philistines, above chap. 5. 7. &c. Some conceive that this hath relation to the former gathering; whereof above chap. 5. 1. 3.] *all the chosen (men) in Israel, thirty thousand.* [Compare this History with 1 Chron. 13. where the same is repeated.]

2 *And David gat him up,* [viz. When he was come from Jerusalem to Baalim Juda, i. e. Kiriath-Jearim] *and went his way with all the people that were with him, from Baalim Juda,* [see 1 Chron. 13. 6. & 1 Sam. 7. 1. & Jos. 15. 10, 60.] *to bring up from thence the Ark of God,* [i. e. which was ordained of God for his peoples comfort] *by which the Name is called upon, the Name of the Lord of hosts* [compare Levit. 24. on ver. 11. and Deut. 28. on ver. 58. Oth. whose (viz.) Gods Name is called, the Name, &c. See further 1 King. 18. on ver. 15. & 2 King. 8. 29.] *that dwelleth thereupon* [viz. upon the Ark] *between the Cherubins :* [see Gen 3. on ver. 24.]

3 *And they carried the Ark of God on a new Cart,* [Having forgotten, or not thinking on the command of the LORD, who had commanded the Priests to bear the Ark, Numb. 4. 14. & 7. 9. It seemeth that they here- in followed the Philistines example : see 1 Sam. 6. 7, 8,

&c.] *and fetched it* [Heb. lifted it, took it up] *out of the house of Abinadab, which is upon an hill,* [upon an high place which was by or in Kiriath-Jearim. Heb. Gibeā, so 1 Sam. 7. 1.] *And Uzza, and Abio,* [Heb. Achio,] *Abinadabs sons, led the new Cart.*

4 *Now when they carried it away out of the house of Abinadab, which is upon the hill, with the Ark of God, then Abio went along before the Ark ;* [viz. To lead the Oxen that drew the Cart : see ver. 6. Some take the former words thus : *Now when they carried it* (viz. the Ark) *away out of the house of Abinadab, which was upon the hill with the Ark of God.* Some understand the word him, of Uzza, that they took him to go next to the Ark.]

5 *And David, and all the house of Israel played before the face of the LORD, on all manner of (stringed instru- ments) of fir-wood ; as on Harps, and on Lutes, and on Tabrets, also on Spels,* [otherw Trumpets, Cornets] *and on Cymbals.*

6 *Now when they came to Nachons threshing-floor,* [Heb. Goren Nachon, 1 Chron. 13. 9. called Chidons threshing-floor] *then Uzza stretched forth (his hand) these words are mentioned, 1 Chron. 13. 9.] to the Ark of God, and beld it (fast), for the Oxen* [that drew the Cart with the Ark that was in it] *stumbled.* [or, trod side-ways, but glided. Oth. shaked (the Ark) that it seemed to be in danger of falling down.]

7 *Then the anger of the LORD kindled against Uzza, and God smote him there, for this inconsiderateness :* [Or, This fault, error, imprudence, transgression, presumption : for God had expressly commanded, that no man but the Priests should touch the holy Vessels, on pain of death, Numb. 4. 15.] *and he died there by that Ark of God.*

8 *And David kindled, because the LORD had rent a rent on Uzza :* [Heb. unto David it kindled, viz. his mind, or anger with grief, for the sinne and punishment of Uzza, whereby his publick joy was as it were rent and interrupted : see further, 1 Chron. 15. 2, 3.] *and he called that place Perez-Uzza,* [i.e. the rent, or, breach, gap of Uzza] *unto this day.* [viz. that name continueth.]

9 *And David was afraid of the LORD that day :* [Being terrified, and standing in awe of Gods Majesty, holiness, righteous severity, and jealousy, he durst not proceed any further, being solicitous and troubled, how he might accomplish and finish this work, so as the same might be well-pleasing unto God] *and he said ; How shall the Ark of the LORD come unto me ?* [As if he had said, It seemeth as yet not to be the LORDS will, (in regard of this sad rent) that I should fetch it unto me : or, there must needs be yet something lacking, which I am ignorant of, and whereof I must be fain to expect Gods revelation]

10 *David then would not (suffer) the Ark of the LORD to be brought unto him in the city of David : but David caused it to turn aside into the house of Obed-Edom,* [Who was a Levite, one of the Porters and Singers, see 1 Chron. 15. 18, 21.] *the Gethite.* [From Geth, or, Gath, a Royal Metropolis, or chief City of the Philistines, distinguished (according to some Maps) from Gath-Rimmon, lying near it, and allotted to the Levites, Jos. 21. 24, 25. Some are of opinion, that Obed-Edom fled thither with David in Sauls time, 1 Sam. 21. 10. Others, that he was born there in banishment. Others, that he was born at Gath-Rimmon.]

11 *And the Ark of the LORD continued in the house of Obed-Edom, the Gethite, three months : and the LORD blessed Obed-Edom, and all his house.*

12 *Then they told King David, saying ; The LORD hath blessed the house of Obed-Edom, and all that be hath for the Ark of Gods sake : So David went his way, and brought up the Ark of God out of the house of Obed-Edom into the city of David, with gladness.* [Gathe-

D d d r l n g

ring and confiding both from this, and other blessings of the LORD, set down in order, 1 Chron. 14. that the LORD was appealed with him and his people. The manner of this fetching in of the Ark is described more at large, 1 Chron. 15.]

13 And it came to passe, when they that bare the Ark of the LORD, [Meaning the Priests and Levites, see 1 Chron. 15. 2, 12, 13, 14.] had gone on six paces, [see 1 Chron. 15. 26. oth. had gone six goings] that he [viz. David, by the Priests] offered Oxen and fatted (cattel). [to praise God both in general, and also in particular, for his grace and mercy, that there was no rent made as formerly, and that the bearers of the Ark were strengthened of God, and preserved from all disaster or sad accident that might have befallen them. This Offering possibly was performed upon some Altar cast up in haste, according to the command, Exod. 20. 24. compared with 1 Chron. 15. 26.]

14 And David skipped [The Hebrew word cometh from *ar*, signifying a Lamb, which in going onward skip-peth, and leapeth. Understand this not carnally, or, according to the manner of the children of this world: but out of meer holy, spiritual joy, or gladness, which the Holy Ghost kindled in his heart, at the setting of the pure worship of God, and the divine (or godly) types and tokens of the saving grace of our Lord Jesus Christ, who should proceed from his seed, according to the flesh] before the face of the LORD [who was present above the Ark, and manifested himself there: see 1 Sam. 4. 4.] with all (his) might: And David was girt about with a linnen upper-garment. [Heb. Ephod. i. e. he had a light linnen upper garment on; see 1 Sam. 2. 18. And this to evidence his humility and abasement before the LORD. See ver. 21, 22.]

15 Thus David, and all the house of Israel [See 1 Chron. 15. 3, 25. and above verse 1.] brought up the Ark of the LORD; with shouting, and with the sound of the trumpets. [See 1 Chron. 15. 24.]

16 And it came to pass, when the Ark of the LORD came into the city of David, that Michal, Sauls daughter, [See above ch. 2. 13, &c.] looked out at the windows; Now when she saw King David leaping [or, strengthening himself, or (as we say) composing himself for it with his utmost might] and skipping [i. e. skipping with all (his) might, as verse 14.] before the face of the LORD, [as above ver. 14. and below ver. 17, 21.] she despised him in her heart. [Judging unholily and carnally of Davids holy and spiritual work.]

17 Now when they brought in the Ark of the LORD, they set it in its place, in the midst of the Tent, which David had pitched for it: [viz. Before he went forth to fetch the Ark. See 1 Chron. 15. 1. This he did by inspiration and instinct of the Holy Ghost, to serve till such time that another house of the LORD should be built, which he intended to have done, but by Gods command and appointment was performed by Salomon. The other Tent set up by Moseh, was at Silo, 1 Sam. 1. 3, &c. and 14. 3. at Nob, 1 Sam. 21. 1, &c. and at Gibeon, 1 Chron. 16. 39, 40.] and David offered burnt-offerings, and thank-offerings before the face of the LORD.

18 When David had made an end of offering the burnt-offering, and the thank-offerings, then he blessed the people [As a Prophet and godly King he wished unto the people from God all corporal and spiritual welfare, or happiness] in the name of the LORD of hosts. [See above v. 2.]

19 And he dealt out to all the people, to all the multitude of Israel, from the men to the women, to every one a cake of bread, and a fair peece (of flesh), [The Hebrews understand this of such a portion, or part of the beast, as friends use to entertain one another withall at great Feasts, or Banquets. Some conceive that the Hebrew word *Eshphaz*, is a compound, signifying fire and leek;

but that is waste-leef] and a bottle (of wine): Then all the people went away, every one to his house.

20 Now when David returned to blest. [See on ver. 18.] his house, Michal, Sauls daughter, went forth to meet David, and said; How was the King of Israel glorified to day, who uncovered himself to day before the eyes of the hand-maids of his servants, as one of the vain fellows, [i. e. Of the basest and vainest people, see Judg. 9. 4.] shamelessly uncovereth himself? [Heb. uncovering uncovereth himself, or, being uncovered is uncovered. She speaketh this in a flouting and jeering way; intimating, that David had as it were prostituted and exposed it himself to shame and disgrace; behaving himself not as a King, but as one of the vilest and contemptiblest among the people.]

21 But David said unto Michal, Before the face of the LORD, [As above ver. 14, 16, 17. intimating, that he did all this to the honour of God, and to manifest his thankfulness for Gods incomprehensible mercy and favour, both spiritual and corporal; yea, that he (as it followeth) was yet much more bound to do it, and would do it] which chose me before thy father, and before all his house, passing by thy father, and thy fathers house [instituting me a Leader; as 1 Sam. 9. 16. & 10. 1. & 13. 14. & 25. 30. Heb. Commanding, or, enjoying me a Leader, understand, to be, i. e. appointing, or ordering me a Leader. Compare below chap. 7. on ver. 11. and 1 Sam. 13. 14.] over the people of the LORD, over Israel; yea, I will play before the face of the LORD.

22 Also I will behave my self yet meaner then thus, and I will be low in mine (own) eyes, and with the hand-maids, of which thou hast said, with the same shall I be glorified. [Accounting it to be no disgrace for me (as thou imaginest) but an honour in the sight of God, when I do honour and glorifie him with the least and meanest of his people, and make my self therein equal with them.]

23 Now Michal, Sauls daughter, had no child, untill the day of her death. [i. e. As long as she lived, never. Compare 1 Sam. 15. 35. Mal. 1. 25, &c.]

CHAP. VII.

David having attained to rest, is desirous to build the LORD an house, which the Prophet Nathan commandeth, ver. 1, &c. But God straightway forbiddeth him by the same Prophet to do it, annexing a relation of the great mercies and favours bestowed on him in time past, and a Promise of yet greater for time to come, to wit, a son, Salomon, that should build God an house, and of the Messiah, that should proceed of his seed, according to the flesh; 4. Whereat David much admiring and rejoycing, maketh a very hearty and solemn thanksgiving unto the LORD, 17.

And it came to pass when the King [Compare this whole Chapter with 1 Chron. 17.] sat in his house [dwelling quietly, and being at rest, as followeth] and the LORD had given him rest from all his enemies round about; [who were so afraid of David, that they durst not make any more war against him: although David afterward of his own motion, made divers wayes, to put Israel in possession of the right and freedome, that was promised them by God. See below chap. 8. ver. 11, 12, 13, 14. 1 Chron. 18. 3, & Gen. 15. 18.]

2 Then the King said unto the Prophet Nathan; Behold now, I dwell in an house of Cedar, [See above chap. 5. 11.] and the Ark of God dwelleth in the midst of Curtains. [According to Gods command, Exod. 26. 1, &c. intimating, that it became not him to have better dwelling

ling, then the Ark had; and that therefore he purposed to build God an house of Cedar. See verse 7.]

3 And Nathan said unto the King; Go thy wayes, do all that is in thine heart: for the LORD is with thee. [Nathan speaketh this in haste of his own accord, thinking no otherwise, but that Davids purpose pleased God, without expecting revelation from him in this weighty matter. See the like concerning Samuel, 1 Sam. 16. 6.]

4 But it hapned that night, that the Word of the LORD came unto Nathan the Prophet, saying:

5 Go, and say unto my servant, unto David; Thus saith the LORD: Shouldest thou build me an house. [God speaketh thus, because he manifested himself in this house, and above the Ark, by his gracious presence] for my dwelling?

6 For I have not dwelt in any house, since that day that I brought [Understand thereupon, thou shalt not do it] the children of Israel out of Egypt, unto this day, but I have walked [Heb. I have been walking] in a Tent, and in a Tabernacle.

7 Whithersoever I have walked with all the children of Israel, spake I indeed a word with one of the tribes of Israel, whom I commanded to feed my people Israel. [See above chap. 5. on verse 2. Out of which I now and then took, or raised a Judge or Ruler] saying, Why build ye not me an house of Cedar? [The meaning is, that the LORD never complained, that the Rulers of Israel built him no house of Cedar.]

8 Now then, thus shalt thou say unto my servant, unto David; Thus saith the LORD of hosts; [As above chap. 6. on ver. 2.] I took thee from the sheep-cot, from after the sheep, to be a Leader over my people, over Israel. [The following rehearsal of Gods special favours manifested unto David, and to be manifested in time to come, served to prevent the scruple and doubt, which David might have drawn thence, that God would have no house for himself built by him; whereby he might have fallen into this surmise, as if he were not accepted of God, or that he esteemed him not worthy to do it.]

9 And I have been with thee whithersoever thou wentest, and have destroyed all thine enemies before thy face: and have made thee a great name, as the name of the great (ones) that are on the earth.

10 And I have appointed [Oth. I will appoint] a place for my people, for Israel, and planted him, that he may dwell in his (own) place, [i.e. in his own peculiar land] and be no more driven to and fro; and the children of perverseness [see above chap. 3. on verse 34.] shall no more oppress him, [Heb. shall not add, or go on to oppress him (Israel) understand all this, on condition of obedience, see Deut. 28.] according as at the first. [this may be understood of the oppression in Egypt.]

11 And from that day, that I commanded [i.e. By my command, counsel and word raised and appointed. See above chap. 6. verse 21.] Judges to be over my people Israel; But I gave thee rest from all thine enemies: [since that Israel being brought into and planted in the land of Promise by Joshua, was served and protected by Judges, and also oppressed and plagued by divers enemies, unto this time, that I have given you rest, &c. See of the word Judges, Judg. 2. on verse 16.] Also the LORD maketh known to thee, that the LORD will make thee an house. [In stead, that thou purpolest to build the LORD an house, he giveth thee to understand that he will build thee an house; i. e. establish and continue thy Kingdom in thy Posterity, and (that which is far more) raise up out of thy seed (according to the flesh) the Messiah, who shall be an everlasting King over his people. This Prophecie is so to be understood, that it partly looketh at Salomon, as a type of the Lord Christ, partly at Christ

himself, whose type he was: and that some things suffi or agree to Salomon onely, some onely and properly to Christ, some to them both.]

12 When thy dayes shall be fulfilled, and thou shalt be fallen asleep with thy fathers, [See Deut. 31. on verse 16. Act. 13. 36.] then I will cause thy seed [i.e. thy son, or one of thy sons, meaning Salomon, and the Messiah out of Lord Jesus Christ, whose type and figure Salomon was. See 1 Chron. 28. 6 & Heb. 1. 5. & Act. 13. 22, 23. Rom. 1. 3. &c.] to arise after thee, that shall proceed out of thy body, [Heb. out of thy bowels] and I will establish his Kingdom.

13 He shall build an house [Salomon the Temple of the Lord, Jesus Christ the spiritual house, that is, the Church of God] for my name, and shall establish the throne of his Kingdom for ever. [The Kingdom of Salomon and David continued indeed a long time, but this is properly to be understood of the spiritual Kingdom of Jesus Christ, forasmuch as the same above is properly everlasting: so below verse 16. See Luke 1. 32, 33.]

14 I will be to him a father, [To him; i.e. to Salomon, by grace, viz. through adoption in Christ: but to the Lord Christ himself by nature, he being mine own, eternal, onely begotten son. See Joh. 1. 18. Act. 13. 33. Heb. 1. 3. 5. Rom. 8. 3. 1 Joh. 4. 9 &c.] and he shall be to me a son: Who when he offendeth, [viz. Salomon, for the Lord Christ was altogether without sinne. See Isa. 53. 9. Heb. 4. 15. 2 Cor. 5. 21. 1 Pet. 1. 19. although he hath taken our sins upon him, and as our surety paid for them] then I will punish him with a rod of men, and with plagues of the children of men. [i. e. Fatherly and moderately, as a man useth to chasten his child: but will not cast him off, as in the following verse is set forth.]

15 But my loving kindness shall not depart from him; according as I have taken (the same) away from Saul, whom I have taken away from before thy face.

16 But thine house, and thy Kingdom shall be established for ever, [See above on verse 13 and compare Luke 1. 32, 33.] before thy face: [i.e. Thou shalt live to see the beginning of the accomplishment of these Promises in thy son Salomon: from whence thou shalt be confident of the rest, as if thou now beheldest the accomplishment with thine own eyes. See 1 King. 1. 48. & 2. 4.] thy throne shall be stablished for ever.

17 According to all these words, and according to all this vision; so did Nathan speak unto David. [i.e. Nathan delivered faithfully unto David, all that was revealed to him from the LORD, without diminishing from, or adding any thing thereunto.]

18 Then King David went in, [viz. Into the Tent, which he had caused to be made for the Ark of the Covenant, above chap. 6. 17.] and continued before the face of the LORD: [see above chap. 6. on ver. 13] and he said, Who am I, Lord LORD, and what is mine house, that thou hast brought me hitherto?

19 Moreover, this [Which thou hast hitherto done by me] was yet little in thine eyes, Lord LORD, but thou hast spoken also ever thy servants house for a great while to come: [i.e. of things which shall not happen till after a long time; and this (accordingly) the law of men, i.e. as men are wont to dispose their house, goods, and posterity. Oth. according to an instruction of men; i.e. very freely, familiarly, and friendly, as men are wont to speak with men, and to teach and instruct them. Oth. Is this a manner of men? i. e. thus to deal with men? The meaning will be thus: Are men worthy, that thou shouldest speak to them in such a friendly and familiar way of such great and weighty things to come, which are determined in thy counsel? 'Tis too much, and too great!] Lord LORD.

20 And what shall David speak yet more unto thee? for thou knowest thy servant, LORD LORD.

21 For thy words sake, [i.e. For thy promise sake. Or, understand by the WORD the eternal Son of God, who is the substantial Word of the Father, in whom all the Promises of God are Yea and Amen: see 1 Chron. 17. on verse 19. Hag. 2. on verse 6.] and according to thine heart, [i.e. gracious good pleasure, counsel, or favourable affection toward me] hast thou done [David speaketh by Faith, and according to the manner of the Prophets, of things to come, as if they were already fulfilled, by reason of the certainty of Gods promises] all these great things; [Heb. all this greatness] to make (them) known to thy servant. [or, making (them) known to thy servant]

22 Therefore thou art great, LORD God; for there is none like thee, and there is no God then thou alone, [Or, except, or, besides thee] according to all that we have heard with our ears. [i.e. according to the demonstration of all, &c.]

23 And who is like thy people, like Israel, an only people upon earth, which [Or, that, because] God went forth [Heb. ELOHIM went forth. See of this phrase Gen. 20. on ver. 13.] to redeem for a people to himself, and to make himself a Name, [i.e. to the honour of his holy Name] and I do for you [to wit, O Israel] these great and terrible things, [Heb. these greatneses and terriblenesses, or, fearfulnesses] to thy hand [O God] before the face of thy people, which thou redeemedst to thee from Egypt, (expelling) [this word is here inferred from 1 Chron. 7. 21.] the heathen, and their gods. [Oth. thus: before the face of thy people, which thou redeemedst to thee, from Egypt, from the Nations, and their gods.]

24 And thou hast established to thy self thy people Israel (to be) a people unto thee for ever: [Understand Israel, according to the flesh, till the coming of Christ, but the spiritual Israel (that is, the Church of God, consisting of believing Jewes and Gentiles) to all eternity] and thou, LORD, art become, [or, hast been] a God unto them. [See Gen. 17. on verse 7. Levit. 18. on verse 2.]

25 Now then, LORD God, establish for ever, which thou hast spoken over thy servant, and over his house; and do according as thou hast spoken.

26 And let thy Name be magnified for ever, that it may be said; The LORD of hosts is God over Israel, and the house of thy servant David shall be established before thy face.

27 For thou LORD of hosts, thou God of Israel, thou hast revealed (before) the ear of thy servant, [i.e. Thou hast caused me to hear, revealed to me, made known, that which formerly was hidden from me. See the like phrase, Ruth 4. 4. & 1 Sam. 9. 15. see there] saying; I will build thee an house: therefore thy servant hath found in his heart to pray this prayer unto thee. [Heb. hath found his heart, or, found with, or, by his heart, &c. i.e. he found himself so moved in his heart at it, that he purposed to utter this prayer before thee, as an evidence of his faith and thankfulness.]

28 Now then, LORD LORD, thou art that God, and thy words shall be true: and thou hast spoken this good unto thy servant.

29 So let it now please thee, and bless the house of thy servant, that it may be for ever before thy face: for thou LORD LORD hast spoken (it), and with thy blessing shall thy servant's house be blessed for ever. [By these words David testifieth his Faith, whereby he received these promises of God, being strongly confident, that they shall be fulfilled.]

CHAP. VIII.

David subdueth the Philistines, ver 1. as also the Moabites, 2. Smiteth likewise Hadadezer King of Zoba, 3. and the Syrians of Damascus that came to help him, 5. placeth a Garrison in Syria of Damascus, 6. i. honoured with sumptuous Presents by King Thoi, which he dedicateth to God, with a great prey, 10. Smiteth the Edomites, and placeth a Garrison in their Land, 13. A relation of Davids Government, and his chiefest Officers, 15.

AND it came to pass after that, that David smote the Philistines, and subdued them: And David took Meleg-Amma [i.e. The bridle of Ammi, or, of the Elbowe. It seemeth altogether, that hereby is meant Gath, which was the Royal City, or Metropolis of the Philistines, expressly mentioned, 1 Chron. 18. 1. and (as some conceive) lying upon a mountain called Amma, and here called a bridle, because by its strength and power it bridled and kept in aw the circumjacent places, and hindered the inroad of the enemies] out of the Philistines hand.]

2 He smote also the Moabites, and measured them with a line, [i.e. He divided their Land by measuring it, which was done at that time with lines or cords, destroying by lot two parts of the Inhabitants, but saving one full part alive: or, he divided the people into three equal parts, by casting lots so equal, as if they had been measured with lines, &c. God indeed had commanded to spare Ammon and Moab (the Posterity of Lot) Deut. 2. 9, 19. but because they had excited bitter enmity against the people of God, and had combined with their enemies, therefore David dealt in an hostile manner with them. See Num. 22. 2, 3, 4. &c. & 24. 17. & 25. 17, 18. & 31. 2. Judg. 3. 14. 21, 28, 30. 1 Sam. 14. 47. and below chap. 10. 4, 7, &c.] causing them to lie down on the ground; [in a contemptible manner casting them down to the ground: or, so beating and bruising them, that they bowed (as it were) down to the ground, being wearied out, and conquered] and he measured (with) two lines, to put to death, and (with) one full line to keep alive: thus the Moabites became servants to David, bringing Presents. [In token of subjection. So below verse 6.]

3 David smote also Hadadezer [Called also Hadarezer: 1 Chron. 18. 3.] the son of Rechob, the King of Zoba; [see 1 Sam. 14. 47. This is thought to have been that part of Syria, which is called Saphene. these words Zoba, or Zova, and Saphene, agreeing very neer together. See also below chap. 10. 6.] when he [viz. David; or, as some conceive, Hadadezer] went his way to turn his hand to the river Phrat, [i.e. to stretch out his hand, &c.] Oth. to set, or recover his borders, (Heb. to cause to return, or, to bring back) at the river Phrat: i.e. Euphrates, which border was promised Israel by God, and consequently was to be allotted to them: compare 1 Chron. 18. 3. and see Gen. 15. 18, &c.]

4 And David took from him a thousand (Charets,) [This is here inferred from 1 Chron. 18. 4. where this History is repeated] and seven hundred horsemen, [understand (as some take it) troopes or companies of horsemen, each troop or company consisting of ten, which make together seven thousand horsemen, which number is expressly set down, 1 Chron. 18. 4. Compare below chap. 10. on v. 18] and twenty thousand foot-men; and David houghed all [except the hundred, which he kept, as followeth] the charret-horses, [or, charets: see Job. 1. 6.] and reserved thereof an hundred charets.

5 And the Syrians of Damascus [Heb. Aram; i. e. Syria: see Gen. 10. on ver. 22. & 22. on ver. 21. whereby the Syrians are understood. Syria of Damascus was indeed the chief part or Kingdome, among all the parts, Lands, Provinces, or Kingdomes (whereof some are rehearsed below, chap. 10. 6.) which were comprehended under Syria: being for difference sake called Syria of Damascus, from the name of the Metropolis, or chief City of this Kingdome] came to succour Hadadezer, King of Zobah; but David slew of the Syrians two and twenty thousand men.

6 And David put Garrisons in Syria of Damascus, and the Syrians became servants unto David, bringing Presents: [As above ver. 2.] and the LORD preserved David [or gave David salvation, or conquest, victory: for which the Hebrew word may be fitly taken in Martial, or warlike affairs: so below v. 14. and 22. on v. 51. and 23. v. 10, 12. Psal. 20. 6. Prov. 21. 31, &c.] whithersoever he went.

7 And David took the golden shields, that were with the servants [i. e. Officers] of Hadadezer, and brought them to Jerusalem.

8 Besides, King David took exceeding much Copper from Beirach, and from Berothai, [Called Tibchat, and Can, 1 Chron. 18. 8.] Cities of Hadadezer.

9 Now when Thoi [Called also Thoi, 1 Chron. 18. 9.] King of Hamath [see Numb. 13. on v. 22.] heard, that David had smitten all the host of Hadadezer,

10 Then Thoi sent his son Joram [Called Hadoram, 1 Chron. 18. 10.] unto King David, to ask him concerning (his) welfare, [Heb. concerning the peace; i. e. to salute him in a friendly manner: see Gen. 43. on v. 27.] and to blesse him, [i. e. to salute him, and to bid him joy, in regard of the victory obtained, that is, to congratulate him, as we use to say] because he had warred against Hadadezer, and smitten him; (for Hadadezer made war continually against Thoi:) [Heb. was a man of wars of Thoi: i. e. he made continual war against him, was his enemy, and fought against him, who never left him unmolested: see Gen. 9. on v. 20. & compare Judg. 12. on v. 2. below chap. 18. on v. 20. & 2 Chron. 35. on v. 21. Psal. 41. 10.] and in his hand were silver vessels, and golden vessels, and copper vessels; [i. e. Joram the son of Thoi had these Gifts or Presents by him ready at hand, as we use to say: see the like phrase, 1 Sam. 9. 8. 2 King. 5. 5 &c.]

11 Which also King David hallowed unto the LORD; with the silver, and the gold, which he had dedicated, of all the Hea hen, which he had subjected (unto himself.)

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Ama'ek, and of the prey of Hadadezer, the son of Reubob, the King of Zobah.

13 Also David gat (him) a name, when he returned, after that he had smitten the Syrians in the valley of salt, [viz. Got him a name, or (smiting) in the valley of salt, &c. whereof 2 King. 14. 7. The Valley lay at the south-end of the salt-sea, at the East end of the mountain of the Edomites, or Seir] eighteen thousand. [Of the Edomites: see 1 Chron. 18. 12. whereunto agreeth the following verse: compare also Psal. 60. on v. 2.]

14 And he put Garrisons in Edom, in all Edom put he Garrisons, and all the Edomites became servants to David: [And his Posterity, until the time of Joiam, the son of Josaphat: see 2 King. 8. 22.] and the Lord preserved David [as above v. 6.] whithersoever he went.

15 Thus David reigned over all Israel; and David did [Heb. was doing] right and justice [see Gen. 18. on v. 19.] unto all his people.

16 Now Joab, the son of Zeruia, was over the host [i. e. Captain General, or Commander in chief] and Josaphat, the son of Achilud, was Chancellor, [see 1 King. 4 on v. 3.]

17 And Zadok [Of Aarons line or race, by Eleaz. r, 1 Chron. 6. 4, 8. & 24. 3. see of this man below chap. 15. 24. & 20. 25. 1 Chron. 16. 39. & 24. 3. & 29. 22. also 1 King. 1. 8, 32, 38. & 1 King. 2. 35.] the son of Ahitub, and Ahimelech, [of Aarons line or race, by Ithamar, and Eli, 1 Chron. 24. 3.] the son of Abiathir, were Priests: [of the orders of the Priests: see Numb. 3. on v. 32. & 2 King. 23. on v. 4.] and Seraja was the Scribe, [see 1 King. 4. 3.]

18 There was also Benaji, the son of Jojada, with the Gilead, and the Plethi: [Over whom Benaja was Commander or Governour: see 2 Sam. 20. 23. 1 Chron. 18. 17. Of the Gilead and Plethu, see 2 King. 1. on v. 38.] but Davids sons were Princes. [or, head-officers, chief Rulers. Of the Hebrew word (which otherwise generally signifieth Priests) see Gen. 41. on v. 45. Here it cannot signifie Priests, because Davids sons were of the tribe of Juda, not of the tribe of Levi. This word is thus expounded, 1 Chron. 18. 17. Davids sons were the first on the Kings hand: or, ready at hand for the King, as we use to say.]

CHAP. IX.

David, calling to mind his promises made to Jonathan, causeth Mephiboseh, the son of the said Jonathan to be sought for, and brought before him, ver. 1. &c. Giveth him all Sauls estate, and appointeth Ziba to be Governour over the same, but ordereth Mephiboseh to sit at his table. 7.

And David said, Is there yet any one, that is left of the house of Saul; that I may shew kindness to him, for Jonathans sake? [See above chap. 1. 26. & 1 Sam. 20.]

2 Now the house of Saul had a servant, [A Purveyor of the house; as Steward, Gen. 15. 2, 3. Compare below v. 10.] whose name was Ziba; [Heb. Tsiba] and they called him unto David: and the King said unto him; Art thou Ziba? and he said, Thy servant, [i. e. I am Ziba, at thy service, or ready to do thee service.]

3 And the King said; Is there not yet any one of the house of Saul, that I may shew the kindness of God [See 1 Sam. 20. 14, 15, 16, 17.] unto him? Then said Ziba unto the King; There is yet a son of Jonathan, that is smitten on both feet. [as above chap. 4. 4. i. e. lame, clippie, as below v. 13.]

4 And the King said unto him; Where is he? and Ziba said unto the King, Behold, he is in the house of Machir, the son of Ammiel at Lodebar. [Lying beyond Jordan, in the land of Gilead, not far from Mahanaim: see below chap. 17. 27.]

5 Then King David sent forth; and he took him [i. e. Sent for him, caused him to be fetcht] out of the house of Machir, the son of Ammiel from Lodebar.

6 Now when Mephiboseh, the son of Jonathan, the son of Saul, came in to David, he fell on his face, and bowed himself down; and David said, Mephiboseh! and he said, Behold, thy servant is (here.)

7 And David said unto him, Fear not, for I will surely shew kindness unto thee, [Heb. I will doing do, &c.] for Jonathan thy fathers sake, and I will restore [Forasmuch as Ishbeseh, and others of Sauls house had waived against David, their estates therefore were forfeited to the King, who restoreth them now unto Mephiboseh] unto thee [and thy son, below v. 9 & 12.] all the fields, [or, all the ground, Land] of Saul thy father; and thou shalt eat bread at my table continually. [i. e. daily eat and drink with me: board, or table with me: see above chap. 3. 35.]

8 Then he bowed himself, and said; *What is thy servant, that thou hast looked about toward such a dead Dog,* [A Proverb among the Jews, whereby a mans nothingness and contemptibleness is expressed: see 1 Sam. 24. 15. and below chap. 16. 9. Compare above chap. 3. on ver. 8.] *as I am?*

9 Then the King called Ziba, Sauls servant, [i.e. Who had been Sauls servant] and said unto him; *I have given unto thy Lords son, [viz. Mephiboseth; or, as some conceive, Micha (ver. 12.) to live upon: but by this the Father was not excluded, or shut out; as ver. 7.] all that Saul hath had, and all his house.*

10 Therefore thou shalt till the Land for him, thou, and thy sons, and thy servants, and shalt bring in (the fruits,) that thy Lords son may have bread to eat; and Mephiboseth thy Lords son, shall eat bread at my table continually: now Ziba had fifteen sons, and twenty servants.

11 And Ziba said unto the King; According to all that my Lord the King commandeth his servants, so shall thy servant do: Also Mephiboseth should be eating at my table, as one of the Kings sons. [Intimating, that he himself also (if it had been the Kings pleasure) would have entertained and feasted Mephiboseth at his own table, as well as if he had been at Court. Others take them to be the Kings words, thus: but Mephiboseth (said the King) shall eat at my table, as one of the Kings sons.]

12 Now Mephiboseth had a little son, whose name was Micha; and all that dwell in the house of Ziba, [Heb. all, the whole dwelling of the house of Ziba] were Mephiboseths servants.

13 Thus Mephiboseth dwelt at Jerusalem, because he did eat continually at the Kings table: and he was cripple (or lame) on both his feet. [Or, although he, &c.]

CHAP. X.

David sendeth Ambassadors to the King of the Ammonites, with presentation of his favour. ver. 1, 2, &c. But the same King entreatheth the Ambassadors most shamefully, 3. And gathereth a great Army together against David, 6. Against whom David sendeth forth Joab and Abisai, who smite the Ammonites, and the Syrians that came to succour them, and return to Jerusalem, 7. The Syrians gathering themselves again together against David, are smitten and subdued by him, 15.

AND it came to passe after that, that the King of the children of Ammon [See of this King, 1 Sam. 11. where he is called Nahas, as also here in the following verse] died: and Hanun [Heb. Chanun] his son was King in his stead. [Compare this Chapter with 1 Chron. 19.]

2 Then said David: I will shew kindness unto Hanun the son of Nahas, [Heb. Nachasch] according as his father shewed kindness unto me; [When and wherein this was done, is not mentioned in the holy Scripture. It's possible that he shewed the like kindness to David at the time of his banishment, as the King of the Moabites did, 1 Sam. 22. 4.] So David sent forth to comfort him by the Ministry [Heb. hand] of his servants, [i.e. his Officers, or Courtiers, whom as Ambassadors he sent unto him] touching his father: [i.e. his fathers death] and the servants of David came into the land of the children of Ammon.

3 Then said the Princes of the children of Ammon unto Hanun their Lord: Dost David honour thy father in thine eyes, [i.e. In thy opinion or judgment: the meanings, thinkest thou, or seemeth it unto thee, that

David doth this to honour thy father?] because he hath sent comforters unto thee? hath not David therefore sent his servants unto thee, to search this city, and to spie it out, and to ruine it? [Intimating, that he did it for that very end and purpose: see of such kind of questions, Judg. 4. on ver. 6.]

4 Then Hanun took Davids servants, and shaven their beard half off, [Heb. The moiety, or, one half of their beard] and cut their garments half off, [or, through the half, or, midst] unto their buttocks, and he let them go.

5 When they let David know this, then he sent to meet them; for these men were greatly ashamed: and the King said; Tarry at Jericho, [Meaning the place, or thereabouts, where Jericho had formerly been built: for Jericho was not built up again till Ahabs time, 1 King 9. 24.] untill your beard shall be grown, [Heb. shall grow, bud forth. A comparison taken from herbs and trees, that sprout forth, green, bud, blossom] then return.

6 Now when the children of Ammon saw, that they had made themselves stinking [See Gen. 34. on ver. 30.] with David, the children of Ammon sent forth, and hired [viz. To serve them as souldiers in this war. This is the first History in the holy Scripture, wherein we read of mercenary souldiers that were hired for money, to serve other Lords and Masters in the Wars] of the Syrians [see above chap. 8. on verse 5.] of Beth-Rechob, and of the Syrians of Zobah, twenty thousand foot men, and of the King of Maacha a thousand men, and of the men of Tob [see Judg. 11. on verse 3.] twelve thousand men.

7 When David heard this, he sent Joab forth, and all the Host, with the Champions, [See of Davids Champions, or Worthies, below chap. 23. 8, &c.]

8 And the children of Ammon marched forth, and put the Battalies before the door of the gate: [Of the City Medela, see 1 Chron. 19. 7. This they likewise did to secure the City, and (if need were) to retire in thither: (below verse 14.) leaving the succour by themselves apart in the field, to set upon Joab on the other side] but the Syrians of Zobah, and Rechob, and the men of Tob, and Maacha, they were by themselves in the field.

9 Now when Joab saw that the field [Heb. face] of the Battel-aray was against him, before and behind, then he chose out of all the choice (men) of Israel, and put them in aray against the Syrians: [Heb. in the meeting of Syria: and so in the following verses, 10, 17.]

10 And the rest of the people he gave under the hand of Abisai his brother, who put them in aray against the children of Ammon.

11 And he said; If the Syrians shall be too strong for me; then thou shalt come to deliver me, [Heb. be a Deliverer] and if the children of Ammon shall be too strong for thee, then will I come to deliver thee.

12 Be strong, [i.e. Be of good courage, and play the men] and let us be strong for our people, and for the cities of our God: now the LORD do [or, will do] that which is good in his eyes. [that which pleaseth him.]

13 Then Joab drew nigh, and the people that were with him, unto the battel against the Syrians: and they fled before his face.

14 When the children of Ammon saw that the Syrians fled, they fled also before the face of Abisai, and came into the city: and Joab returned from the children of Ammon; and came to Jerusalem.

15 Now when the Syrians saw that they were smitten before the face of Israel, then they gathered themselves (again) together.

16 And Hadarezer sent forth, and caused the Syrians to come out, that are on the other side of the River, [viz. Euphrates] and they came to Helam: [Heb. Ghelam. This place is nowhere mentioned in the Holy Scripture, but in this History] and Sobach, [called alio Schophach, 2 Chron. 19. 16.] Hadarezers Commander in chief, (marched) along before their face.

17 When that was told David, he gathered all Israel together, and went over the Jordan, and came to Helam: and the Syrians put (the battel-ary) against David, [Heb. in the meeting, &c. as above ver. 9, 10.] and fought with him.

18 But the Syrians fled before the face of Israel, and David slew [Heb. smote dead] of the Syrians seven hundred chariots [understand with their horse-men, which fought from the chariots, on which they were carried. And hereby may be understood seven hundred troops or companies of horse-men, each troop or company on a chariot, consisting of ten horse-men, which make together seven thousand. which number is expressly set down, 1 Chron. 19. 18. See above chap. 8. on v. 4.] and fourty thousand horse-men: [for this is put, 1 Chron. 19. 18. foot-men, or foot: which may be thus compared, that besides the afore-mentioned chariots and horse-men, the great part of the army, both horse and foot were slain, so that here the number of horse, and 1 Chron. chap. 19. a like number of foot is mentioned, that these nations were wont to go forth to battel with huge multitudes (as also David himself therefore went forth with all Israel) is clear and evident by the Holy Scripture. Others understand in this place seven hundred great and eminent chariots, and the whole number of chariots together, both great and small, to be seven thousand, 1 Chron. 19. 18.] Besides, he smote Sobach, their Commander in chief, that he died there.

19 Now when all the Kings that were Hadarezers servants [i.e. which were subject to him, or under his protection, or which he had used for his service in this war] saw, that they were smitten before the face of Israel, they made peace with Israel, and served them: [i.e. were subject and obedient unto them. Compare 1 Sam. 4. 9. and elsewhere often] and the Syrians were afraid to deliver [i.e. to assist, aid, help, succour, come to deliver] the children of Ammon any more.

CHAP. XI.

While Joab at Davids command besiegeth the city of Rabbah, v. 1. David at home committeth adultery with Bathseba, 2. and hearing that she was big with child, he sendeth for Uria her husband out of the camp to cover his shame, 5. which miscarrieng, he sendeth Uria again into the camp, with a letter unto Joab, whom he commandeth to order the matter so, as that Uria may fall by the Enemies hand, 9. which so happeneth; and word being sent unto David by Joab, David marrieth the same Bathseba, 17.

And it came to pass with the return of the year, at the time when Kings go forth, [i.e. when the year was expired or gone about, and the summer time of the ensuing year came on, when Kings were wont to march into the field to make war: the weather then serving to get provision and necessities both for men and beasts. See 1 Kings 20. 22, 26. and 1. Chron. 20. 1. and 2 Chron. 36. 10.] that David sent away Joab and his servants, [i.e. his officers, or commanders with the souldiers] with him, and all Israel, to destroy the children of Ammon, and besiege Rabbah; [the metropolis, or chief city of the Ammonites, lying beyond Jordan on mount Gilead, by the house of the brook Jabbok. See also below chap.

12. 26, &c.] But David tarried at Jerusalem.

2 So it came to pass towards evening-tide, that David arose from off his bed; [Whereon he had taken his after-noon's rest. Compare above chap. 4, 5, 7.] and walked upon the roof [see of the situation of roofs, Deu. 22. on v. 8.] of the Kings house, and beheld from the roof a woman washing of her self: now this woman was very beautifull of countenance.

3 And David sent forth, and inquired after this woman: and they said, [Heb. he said, i.e. some one of his family, court] is not that Bathseba, [otherwise called Bathsua, 1 Chron. 3. 5. intimating that it was surely Bathsua. See of such kind of questions, Judg. 4. on v. 6. and above chap. 10. 3.] the daughter of Eliam, [otherwise called Ammiel, 1 Chron. 3. 5.] the wife of Uria the Hethite? [but converted to the true Religion, and being therein zealous, as appeareth below v. 11: Compare 1 Sam. 26. 6. Some think that he was called an Hethite, because he had dwelt among the children of Heth. Of this people, see Gen. 23. 3, &c.]

4 Then David sent forth messengers and caused her to be fetcht; [Heb. took her; i.e. caused her to be taken and brought. Although he had understood that she had a lawfull husband] and when she was come in unto him, he lay with her; (now she had purified [Heb. balled, i.e. purified, cleansed. See hereof Lev. 15. 19, 20, 21, &c.] her self from her uncleanness:) after that she had returned to her house.

5 And the woman conceived: so she sent away, and let David know, [Perceiving that she was with child by David] and said, [i.e. sent him word] I am with child.

6 Then David sent to Joab, (saying); Send Uria the Hethite unto me: and Joab sent Uria unto David.

7 Now when Uria came to him, then David asked after the welfare [Heb. after the peace; and so in the sequel, see above chap. 8. on v. 10. and Gen. 43. on v. 27.] of Joab, and after the welfare of the people, and after the welfare of the war.

8 After that David said unto Uria; go down to thy house, and wash thy feet; [see Gen. 18. on v. 4] and when Uria departed out of the Kings house, (there) followed after him a mess of the King. [Heb. a mess of the King went forth after him. Meaning a mess from the Kings Table, whereby David would stir up Uria to make merry with his wife, and to lie with her: thus to make the world believe that Uria was the childes own father, and so to hide his adultery from the eyes of men.]

9 But Uria laid himself down before the door of the Kings house, with all the servants of his Lord: and he went not down into his house.

10 And they made it known unto David, saying; Uria is not gone down into his house: then said David unto Uria; comest thou not from the journey? [Heb. way] why art thou not gone down into thine house?

11 And Uria said unto David; The Ark, [Which they were wont to take along with them in great wars, to enquire of the Lord in time of need, as appeareth Num. 31. on v. 6. 1 Sam. 4. 4. and 14. 8. although the same was vain and fruitless in respect of hypocrites, who being unfaithfull, do in vain rely on the outward tokens of grace] and Israel, and Judah, abide in tents; and my Lord Joab, and the servants of my Lord are camped in the open field, [Heb. face of the field] and should I go into mine house, to eat and to drink, and to lie with my wife? (As true as) thou livest, [see Gen. 42. on v. 16.] and thy soul liveth, if I shall do this thing. [whereupon must be understood, then God do this and that to me. Of such abrupt phrase used in swearing, see Gen. 14. on v. 23. These zealous and Religious speeches of Uria ought to have moved David, to sin no more against this godly man.]

12 Then said David to Uria; tarry here also to day,

so I will send thee away to morrow : Thus Uria tarried at Jerusalem that day, and the next day.

13 And David invited him, so that he did eat and drink before his face, [i.e. in Davids presence at his table] and he made him drunk, [David made Uria drunk, all this tending to the same end, whereof mention is made v. 8.] after that he [viz. Uria] went forth in the evening, to lay himself down on his bed, with the servants of his Lord, [viz. David] but went not down into his house. [Though he was drunk, yet he continued steadfast in his resolution and purpose, mentioned, verse 11.]

14 Now it came to pass in the morning, that David wrote a letter to Joab, [When he perceived that the first assay, to hide and cover his adultery by Urias lying with Bathseba, miscarried, he attempted to cause the good man to be destroyed in such a way, as that the carriage and practise (as he thought) should no waies be perceived : falling thus, being blinded by his own flesh, and seduced by the Devil, from one grievous sin into another] and he sent (it) by the hand of Uria.

15 And he wrote in that letter, saying ; [i.e. thus in this manner] Set [Heb. give, bring] Uria before over against the strongest battel, [Heb. over against the face of the strongest battel, i.e. where the stoutest and valiantest souldiers of the Enemy are, as is mentioned in the following verse, that being forsaken by you, he may without fail be slain and perish] and retire from him that he may be smitten and die.

16 So it came to pass, when Joab had observed [viz. to perceive where the besieged employed their valiant souldiers, and to set Uria in the front against them. Others, had set watch against] the city, [viz. Rabba, which he had besieged, above v. 1.] that he put Uria in the place, whereof he knew that there were warlike men.

17 Now when the men of the City marched forth, and fought with Joab, there fell of the people, [i.e. there were some slain] of Davids servants : And Uria the Hethite died also.

18 Then Joab sent away, and let David know the whole transaction of this battel.

19 And he charged the messenger, saying ; When thou shalt have made an end of uttering the whole managing of this war unto the King.

20 And it shall be, if the Kings wrath arise, and he say unto thee ; wherefore approached ye so nigh unto the City to fight ? Know ye not, that they would shoot [viz. with arrowes, or other instruments of war, as was usual in those times, see v. 24.] from the wall ?

21 Who smote Abimelech, the son of Jerubbeseth ? [Otherwise called Jerubbaal, i.e. Gideon. See Judg. 7. 1.] did not a woman cast a piece of a mil-stone upon him from the wall, that he died at Tebez ? [see Judg. 9. 52, 53.] why went ye nigh the wall ? Then shalt thou say ; Thy servant Uria the Hethite is dead also.

22 And the messenger went his way, and came in, and made known to David all that Joab had sent him forth for.

23 And the messenger said unto David ; Those men [Of the besieged City of Rabba] were surely too strong for us, and marched out unto us into the field : but we were against them unto the [or because the men (of the city) behaved themselves manfully or valiantly against us, and marched out against us into the field, therefore we, &c.] door of the gate. [i.e. we beat them back to the very entrance of the City gate, inasmuch that through the fierceness of the battel, we coming somewhat too near, lost some of our men.]

24 Then the Archers shot from off the wall upon thy servants, (so) that there are (some) of the Kings servants dead : and thy servant Uria the Hethite is dead also.

25 Then David said unto the messenger, thus shalt thou say unto Joab ; let not this thing be evill in thine eyes, [i.e. let not this displease thee, let it not seem strange to thee] for the sword devoureth aswell this (man) as that ; [Heb. according to that and according to this : or so as thus] strengthen thy battel against the City and overthrow it : strengthen him thus. [David chargeth the messenger to strengthen Joab thus, and in the Kings name to bespeak a good courage in him. His History is prosecuted, chap. 12. 26.]

26 Now when Uria's wife heard that her husband was dead, then she mourned for her Lord. [Of husband. Compare Gen. 20. 3. and see Exod. 21. 3.]

27 And when the mourning was past, David sent thither and took her [Heb. gathered her. See Judg. 19. on v. 15.] into his house, and she became his wife, and bare him a son ? But this thing, which David had done, was evill in the eyes of the LORD. [i.e. this whole business of David displeased the Lord exceedingly.]

CHAP. XII.

The Prophet Nathan, by Gods command, setteth before Davids eyes his grievous sins, under a certain parable, sharply reproving his unthankfulness, and threatening heavy judgements against him, v. 1. &c. David confesseth his sins, and obtaineth pardon of God for them, yet with an addition of sharp chastisement, 13. he prayeth and fasteth, and mourneth grievously for the sick child, while it yet lived, but is cheared again, when it was dead, 15. of which being demanded, he giveth a reason, 21. Obtaineth after that by Bathseba the promised son Solomon, who is called Jedidja, 24. David subdueth Rabba, and punisheth the Ammonites grievously, 26.

And the LORD sent Nathan [The Prophet, as above cha. 7. 2.] unto David : When he came in unto him, he said unto him ; there were two men in one city the one rich, and the other poor. [by means of this parable and the exposition thereof it pleased God first to bring his servant David to this, that he ignorantly passed sentence against himself, and in the next place awakened out of the sleep of his sins, laid to heart the abomination and odiousness thereof, and obtained and manifested true sincere repentance for the same.]

2 The rich (man) had exceeding many sheep and oxen.

3 But the poor (man) had nothing at all, save one only small ew-lamb, which he had bought and had nourished it up, that it was grown great with him, and with his children likewise : it did eat of his (own) morsell, and drink of his (own) cup, and slept in his bosom, and it was unto him as a daughter.

4 Now when (there) came a traveller unto the rich man, he spared to take of his (own) sheep, and of his (own) oxen, to dress (something) for the way-faring-man, that was come to him : and he took the poor mans ew-lamb, and dressed that for the man, that was come to him.

5 Then Davids anger kindled greatly against that man ; [Meaning the rich man] and he said unto Nathan ; (as true as) the LORD liveth, that man that hath done that, is a child of death. [i.e. he is guilty of death, he hath deserved death : in regard of the circumstances of the merciless cruelty used toward that poor man. Compare with this phrase, Deu. 25. on v. 2. Gen. 20. 3. Eph. 2. 3. and above chap. 3. on v. 34.]

6 And he shall restore that ew-lamb four fold, [According to the Law of God, Exod. 22. 1.] because he did this thing, and because he hath not spared.

7 Then said Nathan unto David ; thou art that man : [i.e.

[i.e. thou art like that man, having committed so much the grosser, and more abominable fact; as it is a far greater crime to take any mans wedded wife from him, then to take from any man an only lamb: and yet besides to put the guiltless man to death.] Thus saith the LORD, the God of Israel; I anointed thee King over Israel, and I delivered thee out of the hand of Saul:

8 And I gave thee thy Lords house, [i.e. Sauls house, Heb. the house of thy Lords, in the plural number, which in the Holy Scripture is wont to be used for the singular number. See Gen. 39. on v. 2. Some retain in the translation the plural number thus: of thy Lords; that is, of those that were greater and mightier then thou: and so in the following words; understanding that the match or marriage between David and Sauls wives (in respect of the affinity) was unlawfull. Some understand by Sauls wives, not his wedded wives, but other Ladies of honour] besides thy Lords wives [not that God approved of the plurality of wives, but tolerated or suffered it in the old Testament, without punishing the same] into thy bosome [see Gen. 16. 5. Leu. 13. on v. 6. Others understand, into thy bosome, that is, into thy power: yet so, as that he might not abuse them against the Law of God. Compare 1 Sam. 24. 11.] yea I gave thee the house of Israel and of Juda, [i.e. the Kingdome of all my people] and if it be little, I would do moreover such and such (things) for thee, [or if (this had seemed too) little (for thee), I would moreover have done such and such (things) for thee. Heb. as, or, according to those and according to these things. Intimating that God who had done him so much good, was able further to provide for him according to his own hearts desire, if any thing should be lacking unto him: So that he had no cause at all to provoke him to good and gracious God in such a manner as he had done; and to satisfie his wicked and sinfull lusts by such base and shamefull means.]

9 Wherefore (then) hast thou despised the word of the LORD, [viz. the sixth, seventh and eighth commandment of the Law of the Lord] doing that which is evil in his eyes? Thou hast smitten Uriah the Hebræe with the sword, [procuring him by fouls means, to be slain by the Ammonites, as in the following words is declared. See above chap. 11. 14, 15, 16, 17.] and thou hast taken thee his wife to wife: and thou hast slain him with the sword of the children of Ammon. [which were uncircumcised, and Enemies of God and his people.]

10 Now then the sword shall not depart from thine house for ever; [i.e. in a long time, or all thy life-time, as 1 Sam. 1. on v. 22. See also Deu. 15. on v. 17.] because thou hast despised me, and hast taken the wife of Uriah the Hebræe (to be) thy wife.

11 Thus saith the LORD, behold, I will raise up evil against thee out of thine (own) house, [Meaning by Davids own sons, Amnon, Absalom and Adonia, as in the following chapters, and 1 Kings 1. is related. By their wickedness did God, in his just and unrebukable judgement, severely punish and chasten David for his sins. See on the following verse] and will take thy wives before thine eyes, [i.e. in thy life-time, that thou shalt be faine to hear and believe it to thy grief and sorrow of heart, as if thou hadst beheld it with thine own eyes, as well as all Israel. See below chap. 16. 22.] and will give them unto thy neighbour: [namely, Absalom] he shall lie with thy wives before the eyes of this Sun, [i.e. in broad day-light, even while the Sun shineth. Thus often mention is made of these creatures, as if they had hearing, sight and understanding. See Deu. 32. on v. 1.]

12 For thou didst it secretly; but I will do this thing [Mentioned in the former verse, viz. that God would take Davids wives, and give them unto Absalom, &c.] Is God then the Author of Absaloms abominable sins? God forbid. Yet he saith here expressly, that he will do

this thing, &c. Did he then not pour this sin and wickedness into Absalom. But he so ruled and ordered Absaloms, Achitophels, and the divers wilfull wickedness, (which they had of themselves) by his holy providence, that they practised and used the same to Davids grief and sorrow, which so little favoureth the Devil, Absalom, and Achitophel (who sought to fulfill their own hatred and wicked lusts) as Gods counsel of delivering up to death his well beloved Son for our salvation, did or could favour Judas the traitor, the Jews and Pilate. The work of Absalom, &c. is wicked and devilish, but the work of God is holy and good: for he intended to chasten his servant David by evil instruments for his own glory and Davids good, to discover Absaloms and Achitophels wickedness, and to punish the same to the glory of his own righteousness. The holy Scripture every where aboundeth with such examples of Gods over-ruling providence in and concerning evil. And this David knew and acknowledged full well, and therefore did heartily humble himself before God. See Gen. 45. on v. 5.] before all Israel, and before the Sun.

13 Then said David unto Nathan; I have sinned against the LORD; [See the declaration of this confession in the 51. Psalm] And Nathan said unto David; the LORD hath also taken away [Heb. caused to pass over, pass thorough, pass by, i.e. forgiven, pardoned, remitted. See below chap. 24. 10. Job 7. 21. Compare Mich. 7. 18. and 1 Chron. 21. 8. Prov. 19. 11. Amos 7. 8. Zach. 3. 4.] thy sin, thou shalt not die. [i.e. I will not punish thee with death for this sin, either temporally, or eternally, although thou hast well deserved it, according to thine own sentence, v. 5. and my justice.]

14 Yet, because by this thing thou hast caused the Enemy of the LORD greatly to blaspheme, [Heb. blaspheming hast caused to blaspheme. First, the Ammonites, who having slain Uriah and others of thy servants, have praised their Gods, after the manner of the heathen, and blasphemed the God of Israel, as void of power; and in the second place, generally all Enemies round about, who speak evil of God and his people, making much of such a King, who committed such foul acts upon his good subjects. Or thou hast given them occasion to speak blasphemously, when they shall hear of this, compare Rom. 2. 24. and elsewhere] also the child that is born unto thee, shall die the death. [Heb. dying die.]

15 Then Nathan went unto his house; and the LORD (more) the child, which the wife of Uriah [i.e. which had been Uriahs wife. Compare above chap. 2. on v. 2.] had born unto David, (so) that it was very sick.

16 And David sought God for the child: [That is to say in this place, he prayed fervently unto God for the childs health. See 2 Chron. 20. 3, 4. Psal. 27. 8. and 34. 5. and 77. 3. Isa. 26. 26. and 31. 1. Jer. 50. 4. &c.] and David fasted a fast, and went in, [i.e. into his inner chamber, or closet] and lay all night on the ground. [Heb. he over-nighted, and lay on the ground.]

17 Then the Elders of his house [i.e. his chiefest Officers and Courtiers, who in the following verses are called his servants] gat them up to him, to make him rise up from the ground; but he would not, and did eat no bread [see above chap. 3. on v. 35. and elsewhere often] with them.

18 And it came to pass on the seventh day, that the child died: and Davids servants feared to tell him that the child was dead: for they said; behold, when the child was yet alive, we spake unto him, but he hearkned not to our voice, how shall we then say unto him, the child is dead? for it might hurt. [i.e. this might vex and grieve him yet more then formerly.]

19 But David saw that his servants whispered; so David perceived that the child was dead: therefore David said unto his servants; Is the child dead? and they said; It is dead.

20 Then David arose from the ground, and washed, and anointed himself, [See Ruth 3. on ver. 3.] and changed his apparel, and went into the house of the LORD, [Meaning the Tent, which David had caused to be made for the Ark; see above chap. 6. 17.] and worshipped: after that he came into his house, and required (bread), and they set bread [as above ver. 7. and in the following verse] before him, and he did eat.

21 Then said his servants unto him; What thing is this, that thou hast done? For the living child's sake thou didst fast and weep; but after the child is dead, thou dost rise up and eatest bread.

22 And he said; When the child yet lived, I fasted and wept: for I said [viz. By my self; I thought] Who knoweth, the LORD might be gracious to me, that the child might remain alive.

23 But now it is dead, wherefore should I now fast? Shall I be able yet to fetch him again [viz. Into life] I shall indeed go to him, [viz. to the child, to the body into the grave, to the soul into heaven] but he shall not return [into this life] to me.

24 After that David comforted his wife Bathseba, and went in unto her, and lay with her: And she bare a son, whose name he called Salomon, [Heb. Schelomoh. This name David gave him according to Gods command. See 1 Chron. 2. 9.] and the LORD loved him.

25 And sent forth, [viz. The LORD. Oth. he (viz. David) sent (him) under the hand of Nathan the Prophet, (i.e. to be taught and directed by Nathan in the fear of the Lord) who called his name Jedidiah] by the hand [i.e. by the Ministry] of Nathan the Prophet, and called his name Jedidiah, [i.e. beloved of the Lord. Heb. Idjide-jah] for the LORDS sake. [i.e. because the Lord loved him, as is said ver. 26. and because he should be a type and figure of the Lord Christ, who is the well-beloved Son of God, the builder of his Church, and the right King of peace. See above chap. 7. 13, &c. 2 Chron. 22. 9, 10. Psal. 45. Canticles, Matth. 3. 17. Luke 1. 32, 33. Heb. 3. 6. 14. 9. 5. &c.]

26 Now Joab warred against Rabba of the children of Ammon: [Here is now prosecuted the History, which was begun above chap. 11.] and he took the Royal City. [Heb. the City of the Kingdom. Whereby may be understood that part of the City, where the Kings Court was, which perhaps lay by the water side, or was compassed about with waters. See the following verse.]

27 Then Joab sent messengers to David, and said; [i.e. Sent him word] I have warred against Rabba, I have also taken the Water-city. [See on the former verse.]

28 Now therefore gather the rest of the people together, and besiege the City, and take it; lest if I should take the City, my name be called out upon it. [or, named upon it: i.e. that thou mayest have the honour, and not I, who should have the honour, if they should say, Joab hath taken Rabba.]

29 Then David gathered all that people [i.e. The rest of the people, as was said in the former verse] together, and marched to Rabba: and he warred against it, and took it.

30 And he took their Kings Crown from off his head, the weight [Oth. price, value, worth,] whereof was a talent of gold, [See Exod. 25. on ver. 39. a civil talent amounted to three score and two pound and an half, the pound consisting of twelve ounces, which maketh six and fourty pounds (each pound consisting of sixteen ounces, haiver de pois) and fourteen ounces] with precious stones, and it was (set) upon Davids head: he carried also a very great booty out of the City.

31 Now he brought forth the people, [Meaning as many of them as were needful to be exposed to exemplary

punishment. Below chap. 17. 27. mention is made of one Sobi, whom some conceive to have been the King of Rabba's son, and not onely to have been kept alive, but also crowned King by David in Hanun his brothers stead] and he put them under saws, and under iron harrows, and under iron axes, [i.e. he caused them to be sawed asunder, to be bruised in pieces (like corn) with iron-harrows, or threshing-carts tacked together, and to be cut in twain with axes, or hatchets] and made them pass thorow the brick-kiln: [i.e. to be burnt in brick-kilns, or brick-ovens. Oth. thorow the furnace of Moloch, (that is, of Molech) unto which Idol they were wont to offer up their children, causing them to passe thorow the fire. See 2 King. 16. 3. & 23. 10. Item, Levit. 18. 21. & 20. 2, &c. David inflicted these hard and grievous punishments usual and common (as it is conceived in those Eastern Countreys) upon the Ammonites, because they had so basely misconstrued his friendly intent and act, and so disgracefully enreated his Ambassadors against the Law of Nations. See above chap. 10. 2, 3, 4. and moreover were abominable Idolaters, Blasphemers, and enemies of God and his people, who without all question had tyrannically inflicted such kinds of deaths upon the people of God. Compare above chap. 8 on ver. 2. Amos 1. 3. & Heb. 11. 37. and see of the tacked iron harrows, or threshing-carts, Deut. 25. on ver. 4.]

CHAP. XIII.

Amnon loveth his sister Thamar, and deflowreth her, by means of Jonadabs crafty counsel, but presently driveth her away, ver. 1, &c. Which Absalom Thamar's own brother, both by father and mother, some two years after, cruelly avengeth, causing his brother Amnon to be treacherously murdered, 23. These things trouble and grieve David exceedingly, 21, 36. Absalom fleeth to Geshur, 37.

And it came to passe after that, Absalom, Davids son, [By Maacha, the daughter of Talmai, King of Geshur, above chap. 3. 3. By this woman David had also Thamar: Absalom and Tamar, being both born of one father, and of one mother] having a fair sister, whose name was Thamar, that Amnon, Davids son, [by Ahinoam, above chap. 3. 2.] loved her.

2 And Amnon was so troubled, that he fell sick for his sister Thamar's sake, for she was a virgin; [And consequently so narrowly look'd to, that it seemed impossible for Amnon to talk with her in private, and to prevail with her. Compare Prov. 30. 19] so as that it was grievous [or impossible. Heb. properly wonderfull, hidden. Compare Gen. 18. 14.] in Ammons eyes to do any thing to her.

3 But Amnon had a friend, whose name was Jonadab a son of Simea, [See 1 Sam. 16. 9. and below chap. 21. 21.] Davids brother: and Jonadab was a very wise man, [i.e. in this place, very crafty and cunning, to invent evil counsel, as he here did; whereas he ought rather to have reproved, and dissuaded Amnon from this fact; and, if need required, to have told the King of it. Compare below chap. 14. 2. Psal. 58. 6.]

4 The same said unto him, Why art thou so lean [Heb. so thin, consumed, wasted away] from morning to morning, [Heb. in the morning, in the morning, or, on the morning, on the morning; i.e. every morning, every day from day to day. As if he should say, What aileth thee, that thou lookest daily so lean?] thou Kings son, wilt thou not make it known to me? Then Amnon said unto

unto him; I love Thamar, my brother Absaloms Sister.

5 And Jonadab [Heb. Jehonadab] said unto him; Lay thee (down) upon thy bed, and make thy self sick: [Or, feign thy self sick; that is, behave thy self so, as if thou wert sick] when therefore thy father shall come to see thee, then thou shalt say unto him; I pray thee, let my sister Thamar come, to feed me with bread, [i. e. as followeth, to dress me some meat, or victuals] and dress the meat before mine eyes, that I may see it, and eat it at her hand.

6 Then Amnon laid himself down, and made himself sick: Now when the King came to see him, Amnon said unto the King; I pray let my sister Thamar come, that she may dress two cakes [or, make pancakes. There be two words in the Hebrew, both derived from one word, which signifieth the heart; as if he should say, heartily make, or, dress, heartily (cakes); i. e. bake some cakes (for which the Hebrew word is taken) so, as that the baking and dressing may please me, and cherish my heart, as well as the meat it self] before mine eyes, that I may eat at her hand.

7 Then David sent home to Thamar, saying: Go thy wayes now [i. e. He sent her word] into thy brother Ammons house, and dress him some meat.

8 And Thamar went her wayes into her brother Ammons house, (he was now laid down) [viz. upon his couch, or, bed; as above verse 5.] and she took dough, and kneaded it, and dressed cakes before his eyes, and did bake the cakes.

9 And she took a pin, and poured them out [Or, shaked them] before his face; but he refused to eat: and Amnon said: Cause all (or, every) man to go forth from me: and all (or, every) man went forth from him.

10 Then said Amnon unto Thamar; Bring the meat into the chamber, that I may eat of thine hand: so Thamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 Now when she brought them nigh unto him to eat, then he took hold of her, and said unto her; Come, lie with me, my sister.

12 But she said unto him; Nay, my brother, do not force [See Gen. 34. on ver. 7.] me, for thus they do not do in Israel: [being an holy people, and making profession of Piety] do not this folly.

13 For I, whither should I bring my shame? and thou, thou shouldest be as one of the fools in Israel: now then, I pray thee, speak unto the King; for he will not withhold me from thee. [Tis conceived, that she spake this to get away from Amnon for the present, not doubting but that the King would afterward finde out means to hinder such marriage, which was forbidden in the Law of God, Lev. 18. 9, 11.]

14 But he would not hearken to her voice; but being stronger then she, he forced her, and lay with her.

15 After that Amnon hated her with a very great hatred, for the hatred, wherewith he hated her, was greater then the love, wherewith he had loved her: and Amnon said unto her, Go thee up, go away.

16 Then she said unto him; There be no causes to drive me away; this evil would be greater than the other, which thou didst unto me: [Oth. let there be no causes; that is, give no cause for a new evil to arise, whence more evil would ensue then from the former: for the thing as yet might be kept secret, but if thou dost onely thrust me away from thee with shame and disgrace, Gods name will be blasphemed by the enemies, his people offended, thou and I publicly disgraced, the King angered, and my brother Absalom provoked to be avenged on thee for this fact. Unto this request of Thamar, the words following do fitly agree, where Amnon rejecteth her suit] but he would not hearken to her.

17 And he called his youth that served him, and said; Put now this (woman) [balefully and shamefully spoken] forth from me, and bolt the door after her.

18 Now she had a coat on of many colours; [See Gen. 37. on ver. 3.] for so were the Kings daughters, that were virgins, apparelled with mantles: and his servant brought her forth, and bolted the door after her.

19 Then Thamar took [i. e. She took and cast, and strewed] ashes upon her head, [compare above chap. 1. on ver. 2.] and rent the coat [see Gen. 37. on verse 29.] of many colours, which she had on: and she laid her hand on her head, [after the manner of mourning women: see Jerem. 2. v. 37.] and went fast away, [Heb. went going; to wit, to her brother Absalom, as followeth] and cried: [i. e. going and crying. Compare below chap. 16. 5.]

20 And her brother Absalom said unto her: Hath Amnon [Some conceive that Absalom here thus chargeth his mothers name out of scorn and contempt: for his name was Amnon] thy brother [i. e. half brother: see above on verse 1.] been with thee? now then, my sister, hold thy peace, [for the honour of our house] he is thy brother; set not thy heart upon this thing; [i. e. take it not too much to heart, do not vex at it] thus Thamar remained, and was desolate [as being ashamed, shunning the company of men, and being visited by none: or, disdayed in her brother Absaloms house.]

21 When King David heard all these things, then he kindled greatly. [Heb. it kindled greatly to him, viz. anger: see Gen. 4. on ver. 5.]

22 But Absalom spake not with Amnon, neither evil or good [Heb. from the evil to the good. Compare Gen. 24. 50. & 31. 24. The meaning is, that although Absalom was exceedingly incensed against Amnon, yet he did not let it appear, but waited for an opportunity of revenge] but Absalom hated Amnon, because he had forced his sister Thamar.

23 And it came to passe after two full years, [Heb. two years of dayes] that Absalom had (sheep-) shearers at Baal-hazor, [Heb. Baal-Chatzor. Oth. in the level, or, plains of Hazor, lying on the borders of Ephraim and Benjamin, where also the City of Ephraim lieth, otherwise called Ephren, as the Maps do shew] which is by Ephraim: so Absalom invited all the Kings sons. [as in those times they were wont to make great feasts at the shearing of sheep. See 1 Sam. 25. 2, 4. 7. 36. & Gen. 38. on ver. 12.]

24 And Absalom came to the King, and said; Behold now thy servant hath (sheep-) shearers: let the King, I beseech thee, and his servants, [i. e. Officers, Courtiers] go with thy servant. [i. e. with me]

25 But the King said unto Absalom; Nay, my son, let us not go now altogether, lest we be burdensome to thee: [For the presence of the King, and his Officers, or Courtiers, would have been very chargeable and burdensome unto Absalom]; and he [viz. Absalom] was instant with him, howbeit he [viz. the King] would not go, but blessed him. [i. e. wished him all happiness; as above chap. 6. 20, 26.]

26 Then said Absalom; If not, I pray let my brother Amnon go with us: but the King said unto him, Why should he go with thee?

27 When Absalom was instant with him, then he let Amnon and all the Kings sons go with him.

28 Now Absalom commanded his youth, saying; Mark now, when Ammons heart is merry [Heb. good. See Judg. 16. on ver. 25.] of wine, and I shall say unto you, Smite Amnon, then ye shall kill him, fear not: is it not, because I have commanded you (to do) it? [Or, is it not (so) that I have commanded, &c. i. e. ye do it not of your own accord, but by my command and appointment: therefore I

shall answer for it, and not you : therefore fear not] be strong and be valiant. [Heb. children, or, sons of courage, or, valour. See above chap. 3. on v. 34.]

29 And Absaloms youths did unto Amnon according as Absalom had commanded : then all the Kings sonnes arose, and rode every one upon his Mule, and fled.

30 And it came to passe, when they were upon that way, that the rumour came to David, that they said Absalom hath smitten all the Kings sons, and there is not one of them left.

31 Then the King arose, and rent his garments, [As above ver. 19.] and laid him down on the ground ; [as above chap. 12. 16.] likewise all his servants stood with rent garments. [or, all his servants, that stood there, had rent garments, or, all his servants, that stood there, rent (their) clothes. Heb. were rent in clothes.]

32 But Jonadab, the son of Simea, [See above ver. 3.] Davids brother answered, [i. e. spake, began to speak. See Judg. 18. on ver. 14.] and said ; Let not my Lord say, [viz. with himself ; i. e. let him not think, imagine] that they have slain all the young men, the Kings sons ; for Amnon onely is dead : for it was intended by Absalom, [or, it was done at, or, by Absaloms command : or, it was appointed, determined, set on foot by Absaloms command : or, it was an appointment of Absalom. Oth. by Absaloms mouth ; i. e. word, saying, or, command] from the day that he forced his sister Tamar. ¶

33 Now therefore let not my Lord the King take [Heb. lay, put, set,] the thing into his heart, thinking ; [Heb. saying, to wit, by himself ; i. e. thinking ; as verse 32.] all the Kings sons are dead : for Amnon onely is dead.

34 Now Absalom fled ; and the youth that kept the Watch, [And when he perceived any thing, gave a token thereof with the Trumpet, or came and told it, or told him that asked him, that which he saw,] lift up his eyes, and looked ; and behold, there came much people by the way, on the side of the hill behind him. [viz. Absalom, who was gone that way to Baal-hazor, and now fled thence to Geshur.]

35 Then said Jonadab unto the King : Behold, the Kings sons come, according to the word of thy servant, so it come to passe. [i. e. As I said, so it is. See verse 32.]

36 And it came to passe, when he had made an end of speaking, behold, then came the Kings sons, and lift up their voices, and wept : and the King also, and all his servants. wept with a very great weeping.

37 (Absalom then fled, and went to Thalmay, the Son of Ammichur, [Heb. Ammichar. This Thalmay was Absaloms Grandfather by the Mother side. See above chap. 3. 3.] King of Geshur :) [See above chap. 3. on verse 3. and below chap. 15. 8.] and he [viz. David] mourned for his son, all those dayes. [i. e. many dayes, viz. the three years that Absalom was at Geshur, as followeth. For after that the King left mourning. Oth. this is generally understood of all the dayes of (his) life ; which words of (his) life, are oftentimes added thereunto.]

38 So Absalom fled, and went to Geshur, and he was there three years.

39 Then the (soul) of King David lingred [Or, fainted, was consumed. Item, the desire of lusting, or, longing consumed David. The Hebrew word is put in the feminine gender, so that it agreeth not to David, but rather to his soul : which word is here inserted out of Psal. 84. 3. & 119. 81. where the like phrase is found thus full and entire. See also Job 19. on v. 27.] exceedingly to go forth unto Absalom : [This may be understood of causing to go forth, that is, to send some body forth to bring Absalom back again,] for he had comforted himself concerning Amnon that he was dead, [i. e. he had given over, or, laid

aside mourning for Ammons death. See Gen. 37. 35. & 38. 12.]

CHAP. XIV.

Joab bringeth Absalom again into favour with David, by means of a wise woman of Thekoa, verse 1. &c. David giveth Joab leave to bring Absalom back again to Jerusalem, but will not consent that he should come in to his sight, 21. Absalom's beauty, long hair, and children, 25. At last he compelleth Joab to get leave for him, to come into his fathers presence, 29.

Now when Joab the son of Zeruia, perceived, that the Kings heart was toward Absalom, [i. e. That his heart was so enclined toward him, that he would fain see him brought back again, but that he might want a fit opportunity, or honest pretence, therefore he plotteth or contriveth a cunning way for it, which is mentioned in the sequel.]

2 Then Joab sent away to Thekoa, [A City lying upon an hill, on the Northern borders of Juda, not far from Jerusalem. See 2 Chron. 11. 6.] and took thence a wise woman [compare above chap. 13. on v. 3.] and he said unto her ; I pray thee, feign thy self, as if thou didst mourn, and put on now mourning-apparel, and anoint not thy self with oil, [see Ruth 3. on verse 3.] and be as a woman that now hath mourned many dayes for a dead (person) :

3 And go in unto the King, and speak unto him, according to this word : and Joab put the words into her mouth [i. e. He told her the very words, which she afterwards should utter, or speak to the King. Compare Exod. 4. on v. 15.]

4 And the Thekoitish woman said unto the King, when she was fallen on her face to the ground, [In token of humble reverence ; as Ruth 2. 10. 1 Sam. 20. 41. & 25. 23, 24. below v. 22. 1 King. 18. 7. &c.] and had bowed her self down : [see Gen. 18. on ver. 2.] then she said ; help [Or, deliver, give salvation] O King.

5 And the King said unto her, What aileth thee ? and she said ; Surely, I am a widow woman, and my husband is dead.

6 Now thine hand-maid had two sons, and these both strove (together) in the field, and there was no Partier, [Deliverer : and consequently none could witness of the case of the offence, or what the offence was. See Deut. 19. 15, &c.] between them ; so the one smote the other, and killed him.

7 And behold, the whole family is risen against thine hand-maid, [To execute the Law of revenge of blood against the slayer. See Numb. 35. 19. Deut. 19. 12.] and have said ; Deliver here him, that hath smitten his brother, that we may put him to death for the soul [i. e. life, or person] of his brother, whom he hath slain, and destroy the heir also : thus shall they quench my cole that is left, [i. e. put mine onely son that is left to death, whereby the family might be planted and preserved, as from a coal a fire may be raised and preserved] that they may leave [Heb. put] mine husband no name nor remainder upon the earth. [Because this son was onely to bear his fathers name, and to be their heir. See Deuteronomy 25. 6. Ruth 4. 5, 10.]

8 Then said the King unto this woman ; Go to thine house, and I will give charge for thee [Over thee, or, about thee, concerning thee. The meaning is, I will give charge, that no hurt come to thy son. Or, (as some would have it) I will cause the matter to be examined by Judges.]

9 And the Thekoitish woman said unto the King : My Lord (O) King, the iniquity, [If there may be any in this sen-

sentence of thine] be on me, [i.e. I take the same upon me, as being assured of my sons innocency, or the enquiry of thy sentence] and on my fathers house: on the contrary, the King and his throne be guiltless.

10 And the King said; If any man speak against thee, then bring him to me, and he shall not touch thee any more. [Heb. not add, or, proceed to touch thee; i.e. To vex thee, trouble thee, molest thee.]

11 And she said, I pray let the King remember the LORD thy [i.e. His] God, [It seemeth, that she looks at the Law given by God, Numb. 35. 11, 12. Some conceive, that by these words she requieth an Oath of the King. Others, that she looketh on the example of Cain that murdered his brother, whom God spared] that the revenge of blood may not be multiplied to destroy, lest they destroy my son: [The meaning is, seeing there be many next Kinmen and avengers of blood, it would be requisite, that the King should not onely give charge to one, but to all: Otherwise one or other having received no charge to the contrary, might easily slay my son] then said he; (As true as) the LORD liveth, [Understand withall; I which also do that which I have said] If there shall one of the hairs of thy son fall on the earth. [Understand withall: Then let God do this and that to me. See of such kind of Oath, Gen. 14. on ver. 23. The meaning of the words is this, as if David had said, I will take order, that thy son shall not be damned in the least. See 1 Sam. 14. 45. 1 King. 1. 52. Act. 27. 34. & compare Mat. 10. 30.]

12 Then said this woman; I pray let thine hand-maid speak one word unto my Lord the King: and he said, Speak (on.)

13 And the woman said; Wherefore then hast thou thought such a (thing) [viz. Which thou hast but even now condemned in the sentence thou passedst; as being unjust and unbecoming] against the people of God? [which long for Absaloms return, that he may joyn for their good in his old fathers stead] for thence, that the King hath spoken this word, [i.e. the former speech or sentence in my sons case] he is as a guilty (person), seeing the King doth not fetch back again his banished. [namely, Absalom, whose case (she would say) is like her sons case: although there was great difference between both, in that Absalom had not slain his brother in the fight, nor unawares, but had caused him to be treacherously murdered: see above chap. 13. 28.]

14 For we shall die the death [Heb. dying die: to wit, if Absalom return not. Others understand this and the words following, of the natural death; as if he had said, Do not hasten Absaloms death, he will yet die soon enough, as all of us must die once, and not live again till the last day] and be as water, which being poured forth on the ground, is not gathered up again: [i.e. cannot be brought together again, when it is once poured forth on the ground] God then [for his peoples sake, lest being deprived of Absalom, we should after thy death be without an head and Protector, and become a prey unto our enemies] will not take away the soul, [or, hath not taken away (his) soul; i.e. Absaloms life. Oth. and God will not accept any person; viz. that any man should avoid death] but he will think thoughts, [i.e. and he (to wit, the King) will think thoughts, &c. devise, or find out meanes, order the matter, meaning, so as that after his death the Kingdome may be provided of a successor] so as not to expel the expelled [viz. Absalom] from him. [so that he should not return to Gods people.]

15 Now then, that I am come, to speak this word unto my L. the King (is) because the people [Speaking daily in the former verse is related, for fear that Absalom should tarry quite away] made me afraid: so thine hand-maid said; [viz. by her self; i.e. thought: so ver. 17.] I will now speak unto the King; peradventure the King will perform the word [i.e. the counsel, advice, fore-cast] of his hand-maid.

16 For the King will hear, to deliver his hand-maid out of the hand of the man (that intendeth) to destroy me and my son together from Gods inheritance. [i.e. from Gods people, they being as dear unto him, as any mans inheritance can be unto him: and consequently in like manner must do to his son Absalom, in regard of the likeness of both these cases.]

17 Moreover thine hand-maid said; [i.e. Thought-as v. 15.] the word [i.e. the sentence, the judgment passed] of my Lord, the King be for rest; [spoken in a desiring, or, wishing manner: or, shall now be for rest; i.e. shall serve for comfort and rest; not onely to me and my son, but also unto Absalom, the King himself, and all the people, that long for Absalom] for as an Angel of God, [so wife, as, &c. see v. 24.] so is my Lord the King, to hear good and bad; [i.e. to understand, to discern, to judge what is good, or what is bad: so below chap. 19. 27.] and the LORD thy God will be with thee. [or, be with thee]

18 Then the King answered, and said unto the woman; Hide not now the thing from me, which I shall ask thee: and the woman said; Let my Lord the King speak, I pray.

19 And the King said; Is not the hand of Joab with thee in all this? [i.e. Dost thou not all this by Joabs order and direction] and the woman answered, and said; (As true as) thy soul liveth, my Lord (the) King, if any man could turn away to the right hand, or to the left, from all that the King hath spoken; [Oth. If there be (any) turning away to the right hand, or to the left, &c. Incriminating, that it was impossible to counsel the King with liars, seeing he straightway perceiveth the meaning of the thing] for thy servant Joab he bade me (do) it, and he put all these words in the mouth of thine hand-maid: [as above v. 3.]

20 That I should thus turn about the form [Heb. face] of this thing, [first speak of mine own case, and having had the Kings sentence or judgment passed upon it, then fetch the matter about, and apply it to Absalom] thy servant Joab hath done this: but my Lord is wise, according to the wisdom of an Angel of God [as above ver. 17.] to perceive all, that is upon the Earth. [or, (that happeneth or passeth) in this land.]

21 Then the King said unto Joab; behold now, I have done this thing: [I have granted the request, which thou hast made unto me by the woman of Thekoa: Or, thou hast done this thing; that is, so ordered or managed it] Go thee thy wayes, fetch the young man [Heb. Lad: although he was a man. See of the Hebrew word Gen. 22. on ver. 5.] Absalom again.

22 Then Joab fell on his face to the ground, and bowed himself, and humbled [Heb. blessed] the King: and Joab said; to day thy servant [i.e. I] hath perceived, that I have found grace in thine eyes, my Lord, (O) King, because the King hath done that word [i.e. the request, the counsel, advice] of his servant. [oth. of thy servant.]

23 So Joab gat him up, and went to Gesur: [See above chap. 3. on v. 3. and chap. 13. 37.] and he brought Absalom to Jerusalem.

24 And the King said; let him [viz. Absalom] turn to his (own) house, and let him not see my face [see Gen. 43. on v. 3. This served partly to put Absalom the more in mind of his fault, and partly to avoid the offence and trouble that might have risen among the godly, and the Kings children, if Absalom had been straightway put again into equall degree with his brethren] so Absalom turned into his own house, and saw not the Kings face.

25 Now in all Israel there was no man so beautifull, as Absalom, much to be praised: from the sole of his foot unto the crown of his head there was no default in him.

26 And when he shaved [i.e. caused to be shaved or shorn, and so in the following words] his head, (now it hapned at the end of every year [Heb. from the dayes to the dayes; i.e. from year to year, or every year. See Lev. 25. on v. 29.] that he shaved it: because it was too heavy for him, therefore he shaved it;) then the hair of his head weighed two hundred shekels, according to the Kings weight. [i.e. according to the common civil shekel, and not the shekel of the sanctuary. See Gen. 20. on v. 16. Heb. according to the Kings stone, i.e. according to the Royal weight. See Lev. 19. on v. 36. and Deu. 25. 13.]

27 Also unto Absalom (there) were born three sons, and one daughter, whose name was Thamar: this was a woman fair of countenance,

28 Thus Absalom remained two full years [Heb. two full years of dayes. See Gen. 41. on v. 1.] at Jerusalem, that he saw not the Kings face.

29 Therefore Absalom sent unto Joab, to send him to the King, but he would not come to him: so he sent again the second time, nevertheless he would not come.

30 Then he [viz. Absalom] said unto his servants; behold the parcel of Joabs field is at the side of mine, [Heb. at mine hand, i.e. side. The meaning is, at the side of my field] and he hath barly upon it; go your wayes, and set it on fire: and Absaloms servants set that part of the field on fire.

31 Then Joab gat him up, and came to Absalom into the house, and said unto him; why have thy servants set the parcel of the field, which is mine, on fire.

32 And Absalom said unto Joab; behold, I sent unto thee, saying; come hither, that I may send thee to the King, to say; wherefore am I come from Geshur? it were good for me, that I were there still: now then let me see the Kings face: [Absalom speaketh this now unto Joab] and if there be any fault in me, then let him kill me, [he speaketh so boldly, because he well knew the Kings gracious goodness.]

33 Then Joab went in unto the King, and acquainted him with it; [viz. that which Absalom had given in charge] then he called for Absalom, and he came in unto the King, and bowed himself before him on his face to the ground, before the Kings face: and the King kissed Absalom. [in token of perfect reconciliation and favour. Compare Gen. 27. on v. 26.]

CHAP. XV.

Absalom having stohn the hearts of the people by subtiler praifuses, ver. 2. &c. goeth under pretence of a vow, with his fathers leave, to Hebron; but maketh there, with Achitophels aid, a great conspiracy, aspiring to be King, 7. David hearing thereof, flyeth in haste with all his men out of Jerusalem, leaving there only some of his concubines, 13.

And it came to pass after that, that Absalom caused to be prepared for him a chariot and horses; and fifty men running along before his face, [Which were his footmen, life-guard, pages, lackeys, &c. as 1 Kings 1. 5. See also 1 Sam. 8. 11. Thus Absalom assayed to put himself in a new kind of way, to make the people believe, that he carried himself as the heir apparent to the crown: Amnon the first born being dead, and perhaps Chilcad, the second son likewise, or at least of no account. It's possible also, that he intended hereby to prevent Solomon, of whose succession (it may be) he had understood Gods counsel, and his fathers intent and purpose.]

2 Also Absalom gat him up early in the morning, and stood beside the way of the gate: [Of the Kings court]

and it came to pass, that Absalom called all (or every) man, that had a controversie, to come to the King for judgement, unto him, and said; of what city art thou? when he then said; thy servant is of one of the tribes of Israel; [i.e. of this or that city, lying in this or that tribe.]

3 Then said Absalom unto him; behold, thy matters are good and right, [Or consider thy matters, they are good and right] but thou hast no hearer (deputed) of the King, [i.e. there is no man deputed or appointed of the King, to examine thy cause duely, and to help thee to right.]

4 Moreover Absalom said; O that they would appoint me Judge in the Land, [Heb. who will make me, &c. A manner of wishing. Compare Judg. 9. on v. 29.] that all (or every) man, which hath a suit or cause might come unto me, that I might do him justice.

5 Also it came to pass, when any man drew near, to bow himself before him, then he reached forth his hand, and took hold of him, and kissed him.

6 And according to that manner [Hebr. according to this word, or according to this thing, i.e. thus on this manner] did Absalom to all Jerusalem, that came to the King for judgement: thus Absalom stole the hearts of the men of Israel. [i.e. he won and drew to him the affection of the Israelites. Compare Gen. 31. on ver. 20.]

7 Now it came to pass at the end of fourty years, [How or from whence these fourty years are to be counted, is very uncertain, seeing the Holy Scripture maketh no mention of it, and divers opinions there are touching the same] that Absalom said unto the King, I pray thee let me go my waies, and pay my vow, [he covereth his mischievous conspiracy with a shew of holiness, to deceive his Father, and to hide his ambition from the common people] which I have vowed unto the LORD, at Hebron. [a place very well known in Israel by reason of many remarkable things. See Gen. 32. 2. above chap. 2. 4. and 5. 1, &c.]

8 For thy servant [i.e. I] hath vowed a vow, when I dwelt at Geshur [see above chap. 13. 37, 38.] in Syria; saying; If the LORD shall surely bring me again, [Heb. bringing again shall bring again] then I will serve the LORD. [i.e. perform a special service unto God, in offering offerings, and praising God for his mercy shewed to me, as my vow importeth.]

9 Then said the King unto him; go in peace; so Absalom gat him up, and went to Hebron.

10 Now Absalom had sent forth spies [To prepare and encourage the people that were enclined to Absalom, v. 2. to fall off from David, and to follow Absalom] to say: when ye shall hear the sound of the trumpet, then ye shall say, Absalom is King [or reigneth] at Hebron.

11 And there went with Absalom out of Jerusalem two hundred men, being invited [To be present at Absaloms feast of thanksgiving, without being in the least privy to his conspiracy, as followeth] but going in their simplicity; for they knew not (of) any thing.

12 Absalom sent also Achitophel the Gilmire, Davids Counsellor out of his city, (to fetch him) out of Gilo, [A city in Juda, Jos. 15. 51.] when he offered offering: And the combination grew strong, and the people went, and increased with Absalom.

13 There came also a messenger unto David, saying; The heart of every one in Israel (followeth) after Absalom.

14 Then David said unto all his servants, that were with him at Jerusalem; get ye up, and let us flee, for there will be no escaping for us from Absaloms face: [If we should tarry long here, he will surprize us? we shall not be able to escape his hand] make haste to depart, lest peradventure he make hast and overtake us, and bring [Heb. bring on] evill upon us, and smite this city [i.e. the

the inhabitants of Jerusalem] with the edge [Heb. at the mouth] of the sword.

15 Then the King's servants said unto the King; according to all that my Lord the King shall choose, behold, (here) thy servants are. [i.e. we are ready and willing to follow thee, and to do what pleaseth thee, what thou commandest. Compare below chap. 19. 38. and Psa. 25. on v. 12. See also Gen. 22. on ver. 3.]

16 And the King went forth with all his house, on foot: [Heb. upon, or with his feet; and so in the following verse. Compare v. 30. Oth. at his feet, i.e. after him, or following him] but the King left ten concubines [Heb. ten women, concubines] to keep his house.

17 Now when the King was gone forth with all the people on foot, then they tarried in a remote place (that was) far off [Heb. in an house (i.e. place) of remoteness]. The meaning is, when they were gone a good way off from the city, then they stood still to place themselves in order, and so to march over the brook Kidron.]

18 And all his servants [i.e. Officers and Courtiers as often] marched on beside him, also all the Gethi, and all the Pethi [his life guard. See 1 Kings 1. on v. 38] and all the Gethites, six hundred men, which were come on foot [Heb. upon his feet. The meaning is, that every one of them came on foot] from Gath, [See above chap. 6. on v. 10 and chap 8. on v. 1] marched on before the King's face.

19 Then the King said unto Ittai the Gethite [The chief Commander of the six hundred men that were come from Gath unto David, who kept Garrison (as some conceive) in the city of Gath, which David had taken from the Philistines. See above chap. 8. on v. 1. This man was also used by David as a commander, below chap. 18. 2.] why shouldest thou also go with us? return, and abide with the King; [viz. Absalom, who was now held by the people to be their King] for thou art a stranger, [so that Absalom can have no cause to suspect thee, and consequently thou shalt, with Absalom's leave, have free liberty to return to Gath; whereas thou, abiding with me, wilt hazard thine estate and the people that are with thee] and also thou shalt return to thy place.

20 Thou comest yesterday, [i.e. lately] and should I lead thee about 10 day to go with us? seeing I must now go, whither I may go: return, and bring back thy brethren; kindness and faithfulness be with thee. [i.e. the like kindness and faithfulness happen to thee, as thou hast shewed to me. Oth. reward thy brethren, that are with thee, (with) kindness and faithfulness.]

21 But Ittai answered the King, and said: (as true as) the LORD liveth, and my Lord the King liveth; surely in the place, where my Lord the King shall be, be it for death, be it for life, there also shall thy servant be.

22 Then said David unto Ittai: come then and pass over: [Over or thorow the brook Kidron, as is related in the sequel] So Ittai, the Gethite, passed over, and all his men, and all the children that were with him.

23 And all the land [i.e. all the inhabitants of the land, lying about Jerusalem] wept with a loud [Heb. great] voice, when all the people passed over: [or passed thorow; as some conceive that there were shallow places, where they might pass thorow on foot] the King also passed over the brook Kidron, [running East-ward by Jerusalem, along the foot of the mount of Olives. Our Saviour Jesus Christ himself went also over this brook, when he was to be apprehended and to suffer for us, Jof. 18. 1.] and all the people passed over straight toward the way [Heb. toward the face of the way] of the wilderness. [lying between Jerusalem and the Jordan, otherwise also called the plain field. See below v. 28. and ch. 16. 2. and 17. 16. Item above chap. 29.]

24 And so, Zadok [See above chap. 8. on v. 17.]

was there also, and all the Levites with him, bearing the Ark of the covenant of God, and they set down the Ark, and Abjathar [see of this man, 1 Sam. 22. 20. &c. and 30. 7, 8. below chap. 28. 25. 1 Kings 1. 7. and 2. 26, 27.] went up, [it may be, to spy from the top of the mount of Olives, when all the people that followed David out of Jerusalem, were passed over the brook Kidron, and that there were none more to be expected. Compare Jof. 3. 17.] untill all the people of the city had made an end of passing over.

25 Then the King said unto Zadok; bring back the Ark of God into the city. If I shall find grace in the eyes of the LORD, then he will bring me back again, and will let me see it, together with his habitation. [Oth. with her habitation, namely, the Aiks. Understand the Tabernacle, wherein the Ark was placed at that time, and consequently where God in a special manner was present with his grace. See above chap. 6. 17.]

26 But if he shall say thus, I have no delight in thee; behold, (there) am I, [See Gen. 22. on v. 3.] let him do so as it is good in his eyes. [i.e. so as it shall please, or seem good unto him. As it he had said; if on the contrary it please him to chastise me further, I am ready to submit to his will.]

27 Moreover the King said unto Zadok the Priest; art not thou a Seer? [i.e. a Teacher, that must look to the people? Oth. thou art the Seer, i.e. as a Prophet: (See 1 Sam. 9. 9.) because he enquired of the Lord by Urim and Thummim, and received answer from him: it may be also that he was a Prophet besides. Some take it thus: seest thou not, viz. how affairs go, and what is needfull] return into the city in peace: also both your sons, Abimaez, thy son, and Jonathan, Abjathar's son.

28 Behold, I will tarry in the plain fields of the wilderness, untill there come a word [i.e. some intelligence of what hapneth at Jerusalem, or is attempted by Absalom] from you, to be certified to me.

29 So Zadok and Abjathar brought the Ark of God again to Jerusalem: and they tarried there.

30 And David went up to the ascent of the Olives [That stood in great quantities upon the mount of Olives] going up and weeping, and his head was bowed about, and he himself went bare-foot, [these were tokens of mourning, shame and humiliation. See also of covering the head, below chap. 19. 4. Esh. 6. 12. Jer. 14. 3, 4. and chap. 31. 15. and of going bare-foot, or shod, Isa. 20. 2, 3, 4. Jer. 2. 25.] and all the people that was him, had every man his head covered, and went up, going up and weeping.

31 Then they told David, saying; [Oth. then David declared, saying] Achitophel is among those, that have conspired with Absalom: therefore David said; O LORD I pray turn the counsel of Achitophel into foolishness. [Heb. make foolish, before. Compare below chap. 16. 23.]

32 And it came to pass, when David came to the top, [viz. of the mount of Olives, from whence he might behold the city, and the habitation of the Lord, wherein the Ark (a type of the Messiah Jesus Christ) abode, and whither Believers of the Old Testament, being absent or in banishment, were wont to direct their faces in praying, in token that they grounded their prayers on the merits of the Messiah. Compare 1 Kings 8. 44, 48. Dan. 6. 10.] that he worshipped God there, behold, then Hushai, the Archite, met him, having his coat rent, and Earth upon his head. [See chap. 1. on v. 2.]

33 And David said unto him, if thou passest on with me, then thou shalt be a burden unto me. [Heb. be a burden upon me.]

34 But if thou return into the city, and say unto Absalom; thy servant, [An abrupt speech, as we now also use to say, for I am thy servant, I will be thy servant]

I will be the Kings: I have been indeed thy Fathers servant heretofore, [Heb. from that time] but now I will be thy servant: [Oth. O King: I will be thy servant, as I have been formerly thy saviours, so will I now be thy servant] then thou shalt defeat for me the counsel of Achitophel.

35 And are not there with thee Zadok and Abjathar the Priests? [i.e. they are surely there. Of such kind of questions see Judg. 4. on v. 6. and elsewhere often] so therefore it shall come to pass, that what thing soever thou shalt hear out of the Kings house, thou shalt make known to Zadok and Abjathar the Priests.

36 Behold, both their sons are there with them, Abimelech Zadocks (son), and Jonathan Abjathars (son): so by their hand [i.e. ministry] ye shall send to me what thing soever ye shall hear.

37 So Hushai Davids friend, came into the city: And Absalom came to Jerusalem.

CHAP. XVI.

Ziba by presents and false information, getteth of David all his master Mephiboseths estate, v. 1. &c. since revileth and curseth David, 5. Abisai would revenge it but David taketh it very patiently, 9. Absalom cometh with Achitophel to Jerusalem, 15. Hushai cometh prudently with Absalom, and Absalom lyeth with his Fathers concubines, in the sight of all Israel, according to Achitophels counsel, 20. which in those dayes was highly esteemed, 23.

NOW when David was a little past the top, [Of the mount of Olives] behold, then Ziba met him, Mephiboseths lad, [i.e. servant or minister. See of this man above chap. 9. 2. &c.] with a couple of saddled [Oth. girt, or laden] asses, and upon them two hundred (loaves of) bread, with an hundred pieces of raisins, and an hundred (pieces) of summer-fruits; and a leather-sack of wine.

2 And the King said unto Ziba; what wilt thou (do) with these? [Heb. what (shall) they (do) to thee] And Ziba said; the asses are for the Kings house to ride on, [there being some women, and also friends and courtiers of the King, besides the King himself, that went on foot, above chap. 15. 16, 17, 30.] and the bread, and the summer-fruits, for the youths to eat, and the wine, that those that be faint in the wilderness [see above ch. 15. on v. 23. and below chap. 17. 29.] may drink.

3 Then said the King where is then thy Lords [viz. Jonathans] son? [viz. Mephiboseth] and Ziba said unto the King, behold, he abideth at Jerusalem, for he said; to day shall the house of Israel restore me the Kingdom of my Father. [a shamefull disloyalty to word his Lord with a bold lie, which David, without further search or inquiry, too soon believed. See above chap. 19. 25, 27.]

4 Then said the King unto Ziba; behold, all that Mephiboseth hath: [see above chap. 9. 7, 9.] shall be thine [a rash judgement of so wise a King. See below chap. 19. 27, &c.] and Ziba said; I bow myself down, [in token of reverence and thankfulness, as above chap. 14. 22. This was all that Ziba aim'd at, to make Davids necessity serve his own particular profit] let me find grace in thine eyes, my Lord, (O) King.

5 Now when King David came to Bahurim; [See above chap. 3. on v. 16. and below chap. 19. 16.] behold, there came thence out a man of the family of the house of Saul, whose name was Simei, [Heb. Shimai] the son of Geera; he went still on, and cursed. [Heb. he went, or came forth, going forth, or coming forth, and cursed, i.e. going and cursing. Compare above chap. 13. 19. and below v. 13.]

6 And he cast stones at David; and likewise at all the servants of King David: although all the people, and all the champions were at his right hand and on his left. [He attempted to hold a fact, notwithstanding that all these marched by Davids side.]

7 Now thus said Simei in his cursing: [O when, or while he cursed him, to wit, David] come out, come out, thou man of blood, [Heb. man of bloods, i.e. thou murderer, thou blood-thirsty person, see Psa. 5. on v. 7.] and thou man of Belial. [see Deut. 13. on v. 13.]

8 The LORD hath caused to return upon thee all the blood [See Judg. 9. on v. 24.] of the house of Saul, in whose stead thou hast reigned: [he reviles David, as the Author of Abners and Isboseths murder, intimating; that by that means David came to the Crown & Kingdom of all Israel] now the LORD hath delivered the Kingdom into the hand of Absalom, thy son: behold, now thou art in thy mischief, [Heb. evil, i.e. misery, punishment of thy sins] because thou art a man of blood.

9 Then said Abisai, the son of Zeruia, unto the King, why should this dead dog [see above chap. 9. on v. 8.] curse my Lord the King? let me go over, I pray thee, and take off his head.

10 But the King said; what have I to do with you, [Heb. what (is) to me and to you? or what have I and ye? viz. to do one with another. As if he had said: why do ye alwaies vex me with your wrath and hastiness, whereby ye are prone to be straightway smitten with the sword. So below chap. 9. 22. and Judg. 11. 12, &c.] the sons of Zeruia? yea, let him curse; for the LORD hath now said unto him, curse David: [understand this not properly, as if God had commanded it either outwardly by his word, or inwardly by his holy Spirit: but by comparison from the secret guidance and providence of God, whereby he delivered up this same Simei unto Satan, and to his own wicked lusts, and so over-ruled his wickedness, which he had of and from himself, that he now exerciseth it against David, to chastice and humble him as a gracious and loving father, and then justly to punish Simeis wickedness. Compare 1 Sam. 18. 10, 11. 1 Kings 22. 21, 22. 1 Chron. 21. 1. and above ch. 12. 11, 12. below chap. 24. 1.] who shall then say; [viz. unto the Lord. Although God at this time did David no wrong, yet Simei committed a grievous crime, who judged David to be worthy of punishment. See 1 Kings 2. 9] wherefore hast thou done so?

11 Moreover, David said to Abisai, and to all his servants; behold, my son which came forth of my body, seeketh my soul; [i.e. hunteth after my life. See above chap. 4. on v. 8] how much more then this son of Benjamin? [i.e. this Benjamite, as Judg. 19. 16. Simei was of Sauls family, above v. 5. and Saul was of the tribe of Benjamin. See above chap. 3. on v. 19. and below chap. 19. 16.] let him alone, let him curse, for the LORD hath said it to him. [see on the former verse.]

12 It may be the LORD will look on my misery: [Oth. mine eye, i.e. my tears] and the LORD will recompense good unto me, for his curse, this day. [i.e. wherewith Simei curseth me this day, or it may be God will also even this very day allot me out some good for this curse.]

13 So David with his men went on the way: and Simei went on [Heb. went, going] along the hills side over against him, [viz. David] and cursed, and threw with stones from over against him, [or at him] and dusted with dust. [i.e. he raised dust and kicked it up, and cast it upon David and his men: or he threw lumps or pieces of Earth, so that David and his men were all bedusted with it.]

14 And the King came in, and all the people that were with him, being weary: and he refreshed himself there.

15 Now Absalom and all the people, the men of Israel, came to Jerusalem, and Achitophel with him. [viz. Absalom.]

16 And it came to pass, when Hushai, the Archite, Davids friend came to Absalom, that Hushai had said unto Absalom; let the King live, let the King live. [i.e. I wish the King health and happiness with a long life.]

17 But Absalom said unto Hushai; is this thy kindness to thy friend? why wentest thou not with thy friend.

18 And Hushai said unto Absalom; nay, but whom the LORD chuseth, and all this people, and all the men of Israel, his will I be, and with him will I abide.

19 And again, whom shall I serve? should I not be before the face of his [viz. Davids] son? according as I have served before thy Fathers face, so will I be before thy face.

20 Then said Absalom to Achitophel? Give counsel among you, what shall we do?

21 And Achitophel said unto Absalom: go in unto thy Fathers concubines, [i.e. lie with them, see Gen. 6. on v. 4.] which he hath left to keep the house: then all Israel shall hear, that thou art become stinking before thy Father, [see Gen. 34. on v. 30. i.e. hearing that, they will understand and perceive, that thou goest in good earnest against thy father, and carest not for him, so that they need not fear that thou wilt be reconciled to thy father, and they then be in danger of punishment] and the hands of all that are with thee shall be strengthened, [i.e. they will take heart and courage, to go on stoutly and without fear with thee against thy father. As on the contrary, the hands growing slack, signifieth to lose all courage and valour. See above chap. 4. 1.]

22 So they spread Absalom a tent upon the roof: [See Deut. 22. on v. 8. and above chap. 11. 2.] And Absalom went in unto his fathers concubines, before the eyes of all Israel. [without either shame or fear of God or men did he follow this shameful and detestable counsel, because it proceeded from Achitophel, whose counsel was so highly esteemed, as followeth. And thus is that fulfilled which God had foretold David by Nathan, above chap. 12. 11, 12.]

23 And the counsel of Achitophel, which he had counselled in those days, was as if they enquired at the word of God; [i.e. so much and so highly esteemed, as if the counsel came from God himself. So that David had cause enough to pray unto God, as he did above ch. 15. 31. Now how God heard David, and commended both Achitophel and his counsel, see thereof in the following chapter.]

CHAP. XVII.

Achitophels counsel to invade David with all speed, is by Gods disposal rejected, and Hushais counsel followed v. 1. &c. Hushai certifieth David thereof, and adviseth him forthwith to march on, 15. So David passeth over Jordan, 22. Achitophel taketh this so to heart, that he hangeth himself, 23. David cometh to Mahanaim, and Absalom passeth over Jordan, making Amasa his commander in chief, 24. Davids good friends furnish him at Mahanaim with all kinds of necessities, 27.

Moreover Achitophel said unto Absalom: let me now chuse out twelve thousand men, that I may get me up, and pursue after David this night.

2 So I will come upon him, where he is weary and feeble of hands [See above. chap. 4. on v. 1.] and will make him afraid, and all the people that are with him shall

flee: then will I smite the King only.

3 And I will cause all the people to return unto thee, the man whom thou seekest, as the returning of all; so all the people shall be in peace. [Heb. shall be peace. Compare 1 Sam. 25. 6. below chap. 29. Job 21. 9, &c. As if he should say, thou only aimedst at David; thou wouldst draw the people to thee. Now when I shall have made David away, there will be an end of the business, then, I'll easily bring the people to thee: yea his death is in every degree the returning of all the people, which will be quiet, and embrace thee for their King, when David is dispatched. Oth. when they all return, (he is yet) the man whom thou seekest (so) all the people shall be quiet.]

4 Now this word [Or, this thing, this advice] was right in Absaloms eyes, [i.e. pleased Absalom well, seemed to him to be right and good] and in the eyes of all the Elders of Israel.

5 But Absalom said; call now Hushai the Archite also, and let us hear what he likewise saith. [Heb. what he likewise (hath) in his mouth.]

6 And when Hushai came in to Absalom, then spake Absalom to him, saying; thus [Heb. according to this very word: that is, thus in this very manner] hath Achitophel spoken: [hath he counselled, advised] shall we do his word? if not, speak thou. [give thou also thine advice.]

7 Then said Hushai unto Absalom: the counsel that Achitophel hath counselled at this time, is not good. [As if he had said: he is otherwise a wise counsellour, but herein he hath failed.]

8 Further Hushai said; thou knowest thy Father and his men, that they be champions, that they be bitter of mind, [Heb. souls, as Judg. 18. 25. i.e. bitterly incensed] as a bear that is robbed of (her) whelps in the field: Besides thy Father is a man of war, and will not over-night with the people. [but sequester himself from them, and hide and secure himself somewhere in some secret and unknown place, as he often did in his banishment in Sauls time.]

9 Behold, he hath now hid himself in one of the holes, or in one of the places: [Which have been known to him since the days of Saul] And it shall come to pass when there shall fall some among them [i.e. among those that pursue David, Oth. by them, i.e. might be slain by Davids souldiers] at the first, that every that shall hear it, will then say, [Heb. the hearing shall hear, and say] there is a slaughter made among the people which follow Absalom. [Heb. are after Absalom.]

10 Then should he that is also a valiant man [Heb. a son, or, child of valour, courage. See above chap. 3. on v. 34. so in the following words] whose heart is as the heart of a lion, quite melt: [Heb. melting, melt, i.e. be quite discouraged and disheartened. See Deut. 1. on v. 28.] for all Israel knoweth, that thy father is a champion, and that they are valiant men that are with him.

11 But I counsel, that all Israel be in all haste gathered [Heb. being gathered be gathered] unto thee, from Dan to Berseba, [the two uttermost borders in the North and South] as the sand that is by the sea in multitude: and that thy person [Heb. face] go along with them into the battle.

12 Then we will come to him in one of the places, where he is found, and easily fall upon him, [Or, besiege him, or, be against him] as the dew falleth on the ground: and of him and of all the men that are with him, there shall not also be left one.

13 And if he shall get into a city, then shall all Israel bring ropes to that city, and we will pull it down into the brook, [i.e. into the ditch] until (there) be not also one small stone [viz. lying upon another] found there. [as if he should say, we will easily and wholly destroy the city.]

14 Then said Absalom, and all (or, every) man of Israel; The counsel of Hushai, the Archite, is better then the counsel of Achitophel: But the LORD had commanded [i.e. So willed, ordained, appointed, and by his divine providence so ordered and disposed for the good of David: compare above chap. 16. 10, 11, 12. and see Levit. 25. on ver. 21. Amos 6. 11. & 9. 3. Nabum. 1. 14. Item, Psal. 33. 9. & 111. 9. & 148. 5.] it, to defeat the good counsel of Achitophel, [as more useful or serviceable for Absalom, to surprize David, and to give him no breathing time at all: although this counsel in it self was most unjust] that the LORD might bring evil (i.e. the deserved punishment, whereof mention is made in the following chapter) upon Absalom.

15 And Hushai said unto Zadok, and to Abiathar, the Priests; Thus and thus hath Achitophel counselled Absalom, and the Eldest of Israel: but thus and thus have I counselled.

16 Now then, send away quickly, and tell David, saying; Overnight (or lodge) not this night in the plain fields of the wilderness, and also speedily passe over: [viz. Over the Jordan, as is shewed in the following verses, Heb. passing over passe over] lest the King be swallowed up, and all the people that are with him.

17 Now Jonathan and Achimaaz stood by the fountain Rogel; [i.e. They hid themselves there, and waited fortidings, to carry over unto David. See of this place; Jos. 1. 5. 7. & 18. 16.] and a maid servant [that without the least suspicion might be sent to a fountain, to wash something, or to fetch water] went her wayes, and told them, and they went their wayes, and told King David: [see above ch. 15. 27, 28.] for they might not be seen to come into the city. [i.e. they durst not come into the city, and then go out again to David, for fear of giving any suspicion.]

18 Nevertheless, a Lad saw them, and told Absalom: But they went both (of them away) quickly, and came into a mans house at Bahurim, which had a well in his Court, [meaning an open place by his house] and they went down into it.

19 And the woman took and spread a covering over the open (place, or mouth) [Heb. face] of the well, and strewed ground corn thereon: Thus the thing was not known.

20 Now when Absaloms servants came to the woman into the house, they said; Where are Achimaaz and Jonathan? and the woman said unto them; They be gone over that water-brook: [Or, water-ferry] and when they had sought and not found them, they returned to Jerusalem.

21 And it came to passe, after they [viz. Absaloms servants] were departed: then they came up out of the well, and went their wayes, and told it King David: and they said unto David; Get you up, and passe quickly over the water. [viz. The Jordan, as followeth] for thus [as is mentioned above] hath Achitophel counselled against you.

22 Then David gat him up, and all the people that were with him, and they passed over the Jordan: By the morning light there lacked not one, that was not gone over the Jordan. [They all passed over by night, so that by morning there was not one left on the other side.]

23 Now when Achitophel saw, that his counsel was not done, he saddled the asse, and gat him up, and went to his house into his city [Called Gilo, above chap. 15. 12.] and gave command to his house, [or, gave order, put in order, took order, settled his house in order, disposed of it; i.e. his household, goods, or estate: which is as much to say, as he made and declared his last Will and Testament: compare 2 King. 20. 1. Isa. 38. 1.] and hanged himself: Thus he died, and was buried in his fathers Sepulchre.

24 Now David came to Mahanaim: [See above chap. 2. on v. 8.] and Absalom marched over the Jordan, he, and all the men of Israel with him.

25 And Absalom had put Amasa over the host in Joabs stead: now Amasa was a mans son, whose name was Iethra, the Israelite, [Heb. Jethra the Israelite, otherwise called Jether, 1 Chron. 2. 17. where he is called an Ismaelite: From whence is gathered by some, that he was an Ismaelite by descent: but being converted, was embodied with the people of God, and in that regard called an Israelite. Others think that he was an Israelite by descent, but that he had dwelt and conversed among the Ismaelites, and from thence likewise was so called] that was gone to Abigail, [i.e. that had lain with her: see Gen. 6. on v. 4. Abigail. 1 Chron. 2. 16, 17. she is called Abigail. This woman was Davids sister, as also Zeruja was] the daughter of Nahas, [as some conceive, the wife of Ithai, Davids Father. Others are of opinion, that Ithai himself was otherwise called Nahas. Heb. Nachasch] sister of Zeruja, Joabs mother.

26 Now Israel and Absalom camped themselves in the Land of Gilead. [Where also Mahanaim lay, to compass David about on all sides, according to Hushai's counsel.]

27 And it came to passe, when David was come to Mahanaim, that Sebi, [Heb. Schobi. Some conceive that this was a brother of Hanun, whereof mention is made, chap. 10. 1, &c. and that David having deposed Hanun, or it may be also put him to death, when he took Rabba, (above chap. 12. 30, 31.) made this brother of his King in his stead, who shewed his thankfulness there unto David for it] the son of Nahas, of Rabba, of the children of Ammon, and Machir, [see above chap. 9. 4, 5.] the son of Ammiel of Lo-Debar, and Barzillai, [see below chap. 19. 31, 32, &c. 1 King. 2. 7.] the Gileadite of Rogitim,

28 Brought beds, and cups, and earthen vessels, [Heb. Vessels of the maker; i.e. of the Potter] wheat, and barley, and meal, and parched (corn), and beans, and lentils, also parched, [viz. beanes and lentils]

29 And honey, and butter, and shep, and cheese of kine unto David, and unto his people, that were with him, to eat: for they said, [viz. within themselves, that is, thought] this people is hungry, and weary, and thirsty in the wilderness. [Or, from the wilderness. Hearing of Davids flight from Jerusalem, and speedy passage thorow the wilderness, that without doubt they must needs have wanted all things there: therefore they brought this provision to them, to refresh them.]

CHAP. XVIII.

David mustered his men, and putteth the battel in aray, but himself (at the peoples request) tarrieth at Mahanaim, ver. 1, &c. giveth order to favour Absalom, 5. Absaloms men are smitten, and Absalom himself hanging on an Oak by his long hair, is thrust thorow by Joab, and cast into a pit, a great heap of stones being laid upon it, 7. Of Absaloms Pillar, which in his life-time he had caused to be set up for his Monument, 8. Absimaaz and Cuschi bring David tidings, 19. Who maketh great moan for Absalom, 33.

And David mustered the people, that were with him: And he set Commanders of thousands, and Commanders of hundreds over them.

2 Moreover, David sent the people forth, a third part under the hand of Joab, and a third part under the hand of Abisai, the son of Zeruja, Joabs brother, [See above chap. 15. on v. 19.] and a third part under the hand of Ittai, [see above chap. 15. on ver. 19.] the Gethite: And the King said unto the people; I; I will surely go forth with you my self also.

3 But the people said, Thou shalt not march forth; for if we should quite flee (away), they would not let the heart upon us, [i.e. Not care for it, be much troubled at it, make much ado about it; for they do not mind or regard us, but thy person onely] yea if the (one) half of us should die, they would not let the heart upon us; but (thou art) now as ten thousand of us: [i.e. thy person is of more concernment, then many thousands of us. Compare herewith the words of Achitophel, above chap. 17. 23.] Oth. Though (there were) ten thousand times more of us, according as we (are) now] so it will be now better, for thee to be a succour to us [Heb. for thee to help, or, succour: when we should be in a strait] out of the city. [viz. Mahanaim; as above chap. 17. 24. 27.]

4 Then said the King unto them; I will do that which is good in your eyes: [i.e. That which pleaseth you, or seemeth good unto you] now the King stood by the side of the gate; [or, on the place, between the two gates, below ver. 24. Heb. properly hand: but of such use of this word, see Deut. 23. on verse 12. and below verse 18. and else-where] and all the people marched forth by hundreds, and by thousands.

5 And the King commanded Joab, and Abisai, and Ittai, saying: (Deal) me gently with the young-man, with Absalom: and all the people heard it, when the King charged all the Commanders concerning the matter of Absalom.

6 So the people marched forth into the field, to meet Israel: [i.e. Absalom and his men, who are constantly called Israel in this place, in regard the far greater part of Israel were joynd with him] and the battel hapned by the wood of Ephraim. [this wood lay not far from Mahanaim, or the East-side of the Jordan, in Gilead, in the tribe of Gad; but received the name of Ephraims wood (as some conceive) from the defeat of Ephraim, in the time of Jephthe the Gileadite: see Judg. 12. 14. 5. The Land of Ephraim was on the West side of the Jordan, in the Land of Canaan.]

7 And the people of Israel were smitten there before the face of Davids servants; and there hapned that day a great slaughter of twenty thousand. [Of the Israelites, which were smitten by Davids men.]

8 For the battel was there spread over all that Land: And the wood devoured more of the people that day, then the sword devoured. [i.e. Those that fled into the wood, or were driven thither, perished in the wood, intangling and wounding themselves in one bush or other, and falling into pits and bogs, perhaps also being rent of wild beasts, and dying of hunger and thirst. Heb. The wood multiplied, to devour, &c.]

9 Now Absalom met before the face of Davids servants; and Absalom rode upon a Mule, and when the Mule came under the thick [Heb. The thicknes] boughs of a great Oak, his head was fastened to the Oak, [in regard his long hair (whereof above chap. 14. 26.) slipped about the thick boughs of the Oak and caught hold thereon] (so) that he continued [Heb. was given] hanging between the heaven, and between the earth; and the Mule that was under him, went away.

10 When a man saw that, then he certified Joab thereof, and said, Behold, I saw Absalom hanging on an Oak.

11 Then said Joab unto the man that certified him thereof; Behold now, thou sawest it, why then didst thou not smite him there to the ground? seeing it (appertained) to me, to give thee ten silverlings, [see Gen. 20. on v. 16.] and a girdle.

12 But that man said unto Joab; And though I might weigh a thousand silverlings on mine hands, [i.e. Being weighed unto me, receive them in mine hands, or tell them] I would not lay mine hand on the Kings son; for the King charged thee, and Abisai, and Ittai, before our ears, saying; Beware, whoever (thou art) of [mea-

ning, touching or hurting] the young man, of Absalom, [Heb. properly keep thy self, consider, lay hold of, take it into consideration, look to it, (as we say) whosoever, to, or, toward the young man, to Absalom. The meaning is, whosoever, or he that hurteth him, him will I, &c. 'Tis an abrupt kind of speech or sentence, much in use even among us; or look to it, that no man hurt him. Oth. let every man consider the young man, Absalom.]

13 If I should have dealt falsely against mine (own) soul, yet nothing would be hid from the King: [i.e. If having slain Absalom, I should falsely deny it, yet it would not be hid from the King, and then should I go in danger of my life. oth. his soul, i.e. toward, or against Absaloms life or person] also thou thy self wouldst set thy self against (me). [i.e. thou wouldst forsake me, and stand aloof off, without helping me. Compare Psal. 38. 12. oth. oppose.]

14 Then said Joab, I will not tarry thus here with thee [Heb. Before thy face: as if he should say, 'Tis no time to stay long here with you. I'll do as I please] and he took three arrows, [meaning darts, javelings, small lances, or any such like sharp weapon, used in war in those times] and thrust them into Absaloms heart, [i.e. into the midst of his body, about the heart; for it appeareth v. 15. that he lived yet a while] where he was yet alive in the midst of the Oak. [Heb. in the heart of the Oak. See Deut. 4. on v. 11.]

15 And ten Lads, Joabs armour-bearers, compassed (him) about, and they smote Absalom, and killed him.

16 Then Joab blew with the trumpet, and all the people turned away from pursuing after Israel: for Joab held the people back.

17 And they took Absalom, and threw him into a great pit in the wood, and laid a very great heap of stones upon him: [An other kind of Monument, set up by Gods righteous judgment, then that which he had caused to be set up for himself in his life-time: see the following verse] and all Israel [viz. which had followed Absalom] fled every one to his tent. [i.e. dwelling place.]

18 Now Absalom in his life-time had taken, and reared up for himself a Pillar, which is in the Kings dale; [See Gen. 14. 17.] for he said, I have no son, [hence appeareth that Absaloms sons (whereof mention was made above chap. 14. 27.) were dead at this time] to cause my name to be remembered: and he called that Pillar after his (own) name, therefore it is called unto this day, Absaloms hand. [i.e. Monument, or, hand; i.e. his work: some conceive that it was a Pillar, so called from the fashion of an hand. Oth. place, or, room: see above on v. 4. compare 1 Sam. 15. on v. 12.]

19 Then said Ahimaaz, the son of Zadok; Let me, I pray thee, run, and bear the King tidings, that the LORD hath done him right, [i.e. Doing right, hath delivered him: so below v. 31. compare the annotat. Judg. 2. on v. 16.] from his enemies hand.

20 But Joab said unto him; Thou shalt be no bringer of tidings [Heb. No man of errand, or, tidings: compare above chap. 8 on v. 10.] this day, but thou shalt bear tidings another day: now this day thou shalt not bear tidings, because the Kings son is dead. [As if he should say, Thou wilt carry such newes or tidings, which will not please the King. Oth. for it would be of the Kings dead son.]

21 And Joab said unto Cush; [Or, the Blackmore, or Arabian: (see Numb. 12. on v. 4.) being also one of Davids servants, as appeareth by v. 29. Joab seemeth to have made choice of this man, because he was a stranger. Some conceive it to be a proper name] Go thy wayes, and tell the King what thou hast seen; and Cush bowed himself before Joab, and ran in his wayes.

22 But Ahimaaz, the son of Zadok, proceeded yet on, and said unto Joab; What ever it be, [As if he should

say, be it what it will : Let there issue from , what will issue : so in the following verse. It seemeth , that he imagined a better thing then Joab had said] let me, I pray thee, run also after Cushite : and Joab said ; Wherefore shouldst thou now run, my son, [i.e. good young man, whom I love, as my son. Thus persons that are elder and greater, are wont to speak in a loving and friendly way to the younger and meaner sort : see Gen. 43. on v. 29.] seeing thou hast no fit tidings. [Heb. finding tidings : i.e. pleasant, fit, well agreeing, suitable : compare Numb. 11. 22. Oth. seeing it would be no profitable tidings for thee ; or, seeing it would bring thee nothing in : i.e. no messengers reward or favour, but the contrary. Or thus : seeing no good tidings is offered unto thee, or, offering it self unto thee.]

23 Whatever it be, (said he) [viz. Ahimaaz] let me run my wayes ; then he [viz. Joab] said unto him, Run thy wayes : and Ahimaaz ran the way of the plain field, and outwent Cushite.

24 Now David sat between the two gates : And the Watch-man went up to the roof of the gate unto the Wall, and lift up his eyes, and saw, and behold, there ran a man alone.

25 So the Watch-man cried, and told the King ; and the King said ; If he be alone, then there is tidings in his mouth : and he [viz. Ahimaaz, whom the Watch-man saw first] went on and drew near. [Heb. he went going.]

26 Then the Watch-man saw another man running, and the Watch-man cried to the Porter, and said, Behold, there runneth (yet) a man alone : Then said the King, he is also a bringer of tidings.

27 Moreover, the Watch-man said ; I spie the running of the foremost, as the running of Ahimaaz, the son of Zadok. Then said the King ; That is a good man, and will come with good tidings.

28 Then Ahimaaz called, and said unto the King, Peace, [i.e. All is well ; as if he should say, I bring good newes] and he bowed himself before the King with his face to the ground ; and he said, Praised [Heb. blessed] be the LORD thy God, which hath delivered up [or, shut up, viz. in the hand of Davids men ; so 1 Sam. 24. 19 & 25. 8. and elsewhere] the men that lifted up their hand against my Lord the King.

29 Then said the King ; Is it well with the young man, with Absalom ? [Heb. Hath he peace ? so below v. 32.] And Ahimaaz said ; When Joab sent away the Kings servant, [viz. Cushite] and (me) thy servant, I saw a great tumult [or, a great multitude] but I know not, what. [Having further considered of Joabs words, he concealeth the newes concerning Absalom.]

30 And the King said, Turn aside, set thy self here : so he turned aside, and stood still.

31 And behold, Cushite came, and Cushite said ; Tidings is come to my Lord the King ; that the LORD hath done thee right, [as above v. 19.] this day of the hand of all them that rose up against thee.

32 Then said the King unto Cushite ; Is it well with the young man, with Absalom ? [As ver. 29.] and Cushite said, Let the enemies of my Lord the King, and all that rise up against thee for evil, be as that young man.

33 Then the King was much troubled, and went up to the upper room of the gate, and wept, and in his going he said thus ; My son Absalom, my son, my son Absalom ! O that I, I, had died for thee, [Heb. Who will give, or, O that any man would give, that, &c. See of such phrase or manner of speaking in wishing, Exod. 16. on verse 3. Deut. 5. on verse 29, &c.] Absalom my son, my son ! [David had sundry causes or occasions to be heartily grieved for his mishap, especially when besides his sons

temporal death, he might fear his eternal ruine and destruction.]

CHAP. XIX.

Joab, by hard threatnings, moveth David to give over mourning for Absalom, and to shew himself to the people, ver. 1, &c. David is restored unto his Kingdom, and maketh Amasa Commander in chief in Joabs room, 13. Simei sueth to David for mercy, and obtaineth it, 16. David restoreth back unto Mephiboseth, upon proof of his innocency, the half of his estate, 24. Is desirous to have good old Barzillai with him at Court, but he desiring to be excused, he taketh his son Chimham in his room, 31. The other tribes contend with them of Juda, for their hastiness in bringing back, and conducting the King, 41.

And it was told Joab : Behold, the King weepeth, and mourneth for Absalom.

2 Then the deliverance [Or, Salvation, Conquest, Victory] became that day mourning unto all the people. [i.e. The joy which the people should have shewed for the Victory, was turned into sorrow and mourning] for the people had heard say that day ; It grieveth the King for his son. [or, the King is very much grieved.]

3 And the people came that day by stealth [Heb. The people stole themselves to come, or, coming] into the city : [viz. Mahanaim] according as people steal away, that are ashamed, when they fled in battle.

4 Now the King had his face wound about, [Or, covered. In token of great mourning : see above chap. 15. on v. 30.] and the King cried with a loud voice : My son Absalom, Absalom my son, my son ! [see above chap. 18. on v. 33.]

5 Then Joab came into the house to the King, and said, Thou hast shamed this day the face of all thy servants, which have this day freed thy soul, [That is here, thy life, or person, as elsewhere often] and the soul of thy sons, and of thy daughters, and the soul of thy wives, and the soul of thy concubines.

6 Loving them that hate thee, and hating them that love thee : for thou declarest this day, that Commanders and servants are nothing with thee ; for this day I perceive, that if Absalom lived, and all we were dead this day, that it would then be right in thine eyes.

7 Now then arise, go forth, and speak to the heart of thy servants : [See Gen. 34. on ver. 3.] for I swear by the LORD, when thou goest not forth, if there over-night one man with thee this night ! [Understand withall, then God do this and that to me ; a kind of oath as often] and this will be worse unto thee, then all the evil that hath befallen thee from thy youth, until now.

8 Then the King arose, and sat himself (down) in the gate : and they let all the people know saying ; Behold, the King sitteth in the gate : Then all the people came before the Kings face, but Israel [viz. who had followed Absalom] was fled, every man to his tents. [i.e. dwelling places.]

9 And all the people, in all the tribes of Israel, were contending among themselves, [With sorrow and shame condemning themselves] saying ; The King hath delivered us from the hand of our enemies, and he hath freed us from the hand of the Philistines, and now he is fled out of the Land from Absalom !

10 And Absalom, whom we had anointed over us, [i.e. Whom we had chosen to be King, and intended to cause him to be anointed] is dead in the barrel: Now then, why do ye hold your peace [or, are still quiet: see Judg. 18. on verse 9.] of bringing the King [viz. David, our lawful and bountiful King] back.

11 Then King David sent to Zadok, and to Abiathar, the Priests, saying; [i.e. To send word to them] Speak unto the Eldest of Juda, saying: Why should ye be the last, to bring the King back into his house? [i.e. into the Royal Court or Palace at Jerusalem] (for the speech of all Israel [related in the former verses] was come to the King in his house.) [viz. at Mahanaim.]

12 Ye are my brethren, ye are my bone and my flesh. [See above chap. 5. on v. 1. so in the following verse] Why then should ye be the last to bring back the King?

13 And ye [Priests, Zadok and Abiathar] shall say unto Amasa; Art thou not my bone and my flesh? [For he was Davids sisters son: see above chap. 17. on v. 25.] Let God do so to me, and let him so add therunto, [Of such kind of swearing, see Ruth 1. on v. 17. & 1 King. 19. on v. 2.] if thou shalt not be chief Commander before my face, all dayes, in Joabs room. [see above chap. 3. on verse 39.]

14 So he [viz. David; some apply it to Amasa] bowed the heart of all the men of Juda, as of one man; [That they were so unanimous, of one accord, as one man: see Judg. 20. on v. 1.] and they sent forth to the King, (saying); Return, thou and all thy servants.

15 Then the King returned, and came to Jordan; and Juda came to Gilgal, to go to meet the King, to conduct the King over the Jordan.

16 And Simei, the son of Gera, a son of Femini, [i.e. a Benjamite: see above chap. 16. on v. 11.] which was of Bahurim, [see above chap. 3. on verse 16. & chap. 16. 5.] made haste, and came down with the men of Juda, to meet King David.

17 And a thousand men of Benjamin with him; also Ziba the servant [Heb. Lad: so above chap. 2. 9. on verse 1. & chap. 16. 1. &c.] This man feared that David would come to know (as indeed he did) of his deceitful dealing with Mephiboseth: therefore he sought by this serviceableness of his to mollifie and soften the Kings heart against it, by way of prevention; which also hapned unto him] of the house of Saul, and his fifteen sons, and his twenty servants [as above chap. 9. 10.] with him; and they went readily over the Jordan, [or, they made the Jordan ready; i.e. they made all things fit and ready for the King his household, to passe over] before the King, [i.e. before the King was come to the Ferry of Jordan, to pass over, they were all got over, and had got all things ready.]

18 Now when the Wherry [Or, Hulk, Ferry-boat] went over, to fetch over the Kings house, [i.e. the King with his household] and do that which was good in his eyes; then Simei, the son of Gera, fell down before the Kings face, when he went over the Jordan: [Oth. when he was come over, or, should go over.]

19 And he said unto the King; Let not my Lord impute the iniquity unto me, neither remember, what thy servant did perversly that day, when my Lord the King went out of Jerusalem, that the King should take it to heart. [i.e. Regard it, mind it, and cause me to be punished according to my desert. Heb. put it in, or, to his heart.]

20 For thy servant [i.e. I] knoweth assuredly, (that) I have sinned: but behold, I am come this day the first of all the house of Joseph, [Hereby he understandeth not onely Ephraim and Manasseh, but also Benjamin (of which tribe he was, ver. 16.) because Joseph and Benjamin were entire brethren, both of one father and mother;

so that Benjamin also marched up under the standard of Ephraim, Numb. 10. 22, 23, 24. Some understand, that he would say, that he came sooner then any man of the ten tribes, or Ephraim and Manasseh; but it seemeth that here by the house of Joseph, are meant the Israelites in general, opposed to the house of Juda] to go down to meet my Lord the King.

21 Then Abisai, the son of Zeruia, answered, and said; Should then Simei not be put to death for this? [That he sueth for mercy, and is come to meet the King] seeing he hath cursed the LORDS anointed. [Compare 1 Sam. 24. 7. of Davids anointing King, see 2 Sam. 5. on v. 3.]

22 But David said; What have I to do with you, [See above chap. 16. on ver. 10.] ye sons of Zeruia, that ye should this day be Sathans [i.e. adversary, opposer, that hinders me, and crosseth me in mine intent and purpose, compare Matth. 16. 23. see further, Job 1. on verse 6.] should any man be put to death this day in Israel? [compare 1 Sam. 11. 13.] for do not I know, that I am this day made King over Israel? [as if he should say again, as it were anew, &c.]

23 And the King said unto Simei, Thou shalt not die: [Meaning this day, and so onward during my reign, I will not cause thee to be punished: yet in regard Simei's fault was very scandalous and grosse, and did likewise much concern the Publike, therefore David would not that he should altogether, or for ever go unpunished: see 1 King. 2. 9, 10.] and the King swore unto him.

24 Mephiboseth, the son of Saul, [i.e. His Grand-child. For Mephiboseth was Jonathans son, above chap. 9. 3, 6, &c.] came also down to meet the King: and he had not made his feet clean, nor shaved his much-to-beard, [Heb. had not made his feet, nor made his much-to-beard; that is, (as this word elsewhere is oft taken) dressed himself, fitted, or ordered. Compare, especially Deut. 21. on ver. 12.] nor washed his clothes, [these were all tokens of great grief and sorrow, that Mephiboseth took at Davids misfortune, who had done him so much good. Compare above chap. 12. 20.] from what day, that the King was departed, [viz. from Jerusalem, fleeing from Absalom] until that day that he came again in peace.

25 And it came to passe, when he came to Jerusalem to meet the King, [After the King was come into Jerusalem: It seemeth he found no opportunity by the way, or was afraid to speak to the King. Oth. when Jerusalem (that is, the inhabitants of Jerusalem) came to meet the King, among whom Mephiboseth joyned himself, to meet the King at the Jordan] that the King said unto him; Wherefore wentest not thou with me, Mephiboseth?

26 And he said; My Lord (O) King, my servant [viz. Ziba] deceived me: for thy servant said; I will saddle me an ass, and ride thereon, and go to the King, for thy servant is cripple.

27 Besides, he hath falsely accused thy servant unto my Lord the King: [See above chap. 16. 3.] but my Lord the King is as an Angel of God; [as above chap. 14. 17.] do then that which is good in thine eyes.

28 For all my fathers [i.e. My Grand-father Sauls] house was nothing, but as men of death [i.e. they had all deserved death: compare Gen. 20. on ver. 3. & 2 Sam. 12. on ver. 5.] before my Lord the King, yet thou didst set thy servant among them that eat at thy table: [see above chap. 9. 7, 10, 13.] what have I then more to cry for justice unto the King? [to complain of the wrong that my servant hath done me.]

29 Then said the King unto him; Why speakest thou more (of) thy matters? I have said; [viz. When I called to minde, that Ziba had done thee wrong: or

I say, that is, ordein, and appoint. So much had Ziba by his cunning plots and devices prevailed with this, otherwise most wise King, that he obtaineth a reward or gratuity, in stead of a punishment, which he had most justly deserved, by reason of his shameful unfaithfulness shewed towards Mephiboseth, and his lying and falshood whereby he had coufened and cheated the King] *Thou and Ziba divide the Land.*

30 *And Mephiboseth said unto the King ; Let him also take all away : for as much as my Lord the King is come in peace into his (own) house. [As if he had said, It sufficeth me, that the publick thivveth: As for mine own particular; I weigh it not; or, I'll bear that losse patiently, considering the publick prospereth so well]*

31 *Barzillai the Gileadite [See above chap. 17. 27. and 1 Kings 2. 7.] came down also from Rogelim ; [Before the King passed over the Jordan] and he went with the King over the Jordan, to conduct him over the Jordan.*

32 *Now Barzillai was very old, a man [Heb. a son] of fourscore years : and he had sustained the King, when he abode at Mahanaim ; for he was a very great man. [In power or means. As 1 Sam. 25. 2.]*

33 *And the King said unto Barzillai, Come thou over with me, and I will sustain thee with me at Jerusalem.*

34 *But Barzillai said unto the King. How many will the dayes of the years of my life be, that I should go up with the King to Jerusalem ? [As if he had said : I have now but a little time to live, why then should I undergo that trouble ?]*

35 *I am this day fourscore years old ; [Heb. a son of fourscore years.] should I be able to distinguish between good and evil ? should thy servant be able to taste what I eat, and what I drink ? should I be able to hearken (any) more to the voice of singing-men, and singing-women ? and why should thy servant be (any) more a burden unto my Lord the King ? [Intimating that he was too old, to take delight in all these things; that it befitted him better to be near his grave, and to prepare himself for his dying day]*

36 *Thy servant shall go but a little (way) over the Jordan with the King : why now should the King make me such a recompense ? [for a small countessie give so great a reward]*

37 *Let thy servant, I pray, turn back again, that I may die in mine (own) city, by my fathers and my mothers grave : but behold, there is thy servant Chimham, [Called Chimham, below vers. 40. One of Barzillai's sons, as appeareth by 1 Kings 2. 7.] let him go over with my Lord the King, and do to him, that which is good in thine eyes.*

38 *Then said the King ; Chimham shall go over with me, and I will do to him, that which is good in thine eyes : [That which shall be acceptable and well-pleasing unto thee] yea all that thou shalt desire of me [Heb. shalt chuse, to wit, for to desire of me, or, whatsoever shall please thee, whatsoever shall be delightful and acceptable unto thee. See above chap. 15. on vers. 15.] will I do unto thee.*

39 *Now when all the people had passed over the Jordan, and the King also had passed over, [With the wherry or ferry-boat. As v. 18.] the King kissed Barzillai, [Taking his leave of him, with thanksgiving and wishing him all happiness. See Genes. 29 on vers. 11.] and blessed him ; so he returned unto his (own) place [i. e. Barzillai returned to Rogelim]*

40 *And the King went on to Gilgal, and Chimham went on with him : and all the people of Juda had brought the King over, [Or, conducted the King : and so in the following verse] as also one part [Heb. the half : which is sometimes taken for a part] of the people of Israel, [i. e. Of the other tribes]*

41 *And behold, all the men of Israel came unto the*

King : and they said unto the King ; Why have our brethren, the men of Juda, stolen thee, [i. e. going alone by themselves, as it were by stealth, without sending for us] &c. have brought [Or, conducted] the King and his house, and all Davids men with him [i. e. Davids Officers and souldiers were all with David, and held with them of Juda, who had moved David himself to it, above v. 11. 12, 14. Therefore those of Juda spake the bolder. Or, All Davids men (were) now by him ; to wit, by the King, who had all his officers and souldiers by, or, about him] over the Jordan.

42 *Then all the men of Juda answered the men of Israel, Because the King is near of kin to us : [Heb. me ; viz, the tribe of Juda,] and wherefore are ye now angry for this matter ? have we eaten at all [Heb. eating eaten] of the Kings (cost,) [Heb. of the King] or hath he given us a gift ? [As if they should say, Do ye think that the King hath bought or bribed us with good cheer, or with gifts and presents to do it ?]*

43 *And the men of Israel answered the men of Juda, and said ; We [Heb. I ; to wit, Israel : and so in the following words] have ten parts [Heb. hands. They say this, because they were ten tribes, and in that regard had ten voices] in the King [i. e. in the King in general, or in the Kingdom, and also in this King David, whom we with our common vote have chosen, 2 Sam. 5. 1.] and we have also more (right) in David then ye : why then did ye dis-esteem us, that our word was not the first, to bring our King back again ? [i. e. that we had not the first voice, or led on the van in this business] But the word of the men of Juda, was harder then the word of the men of Israel. [i. e. it was stronger, mightier, more powerful, so that those of Israel could not prevail, but were fain to desist.]*

CHAP. XX.

Wicked Seba, by occasion of this strife, stirreth up Israel to sedition and revolt from David, vers. 1. &c. How David dealt with the Concubines, that were abused by Absalom, 3. David sendeth forth Amasa, to assemble Juda against Seba, 4. But while this man lingred awhile, he dispatcheth forth Abisai with forces & men, 6. Amasa meeteth them by the way, and is treacherously thrust thorow by Joab, 8. Joab and Abisai pursue after Seba, and besiege him in Abel Beth-Maacha, 13. Where the Citizens by the advice of a wise woman, cut off Seba's head, and cast it over the wall unto Joab, whereby this sedition and war is ended, 16. A Catalogue or list of the chiefeest Officers, and Commanders in Davids Kingdom, 23.

Then was there by chance a man of Belial, [See Deut. 13. on vers. 13.] whose name was Seba, [Heb. Schib] a son of Bichri, a man of Femin : [see above chap. 16. on vers. 11.] he blew with the trumpet, and said ; We have no part in David, neither have we any inheritance in the son of Isai ; every man to his tents, [Understand withal, depart, get him] O Israel. [He speaketh to those of Israel, that were at strife with Juda, and complained, that they were wronged. See chap. 19. 41, 43.]

2 *Then all (or, every) man of Israel went up from after David, after Seba, the son of Bichri : [i. e. they left David, and followed after Seba] But the men of Juda clave unto their King, from Jordan to Jerusalem. [i. e. They left him not, as the other tribes had done, but continued with him, conducting him on to Jerusalem]*

3 Now when David came into his house at Jerusalem, the King took the ten women, (his) concubines, whom he had left to keep the house [See above chap. 15. 16.] and put them in an house of custody, [the cause hereof see above chap. 16. 22.] and maintained them, and went not in unto them: [See Gen. 6. on v. 4.] and they were shut up [Heb. bound, that is so shut up, as if they had been imprisoned and bound: It may be they had consented to Absalom's fact] unto the day of their death, living as widows, [(in) a widow-estate, that is, living as widows, or being as widows all their life long, or widows whose husbands were yet alive.]

4 Moreover, the King said unto Amasa; call me the men of Judah together, against the third day: [Or, within three dayes. Heb. the third of the dayes] and thou, for thy self (then) here; [that is, come in then, and keep by me, to receive charge from me; for David had made him Captain General in Joab's room, above chap. 19. 13.]

5 And Amasa went his way to call Juda together: but he stayed behind above the set time, [Others he caused (them) namely, those of Juda, to tarry, that is, he gave them longer time] that he [David] had appointed him.

6 Then said David unto Abisai; [Joab's brother, being also a commander. See above chap. 18. 2. whom David herein useth, that he might give no occasion to Joab (who otherwise should have been the next) to intrude himself into the place of Amasa, with the offence of Amasa, to whom the King had promised and confirmed by oath the Generals place] Now shall Seba, the son of Bichri, do us more harm then Absalom: Take thou thy Lords servants, [that is, my officers and souldiers. Some understand here Amasai, who at this present, as General, is called Abisai's Lord] and pursue after him, lest peradventure he find fenced cities before him and withdraw himself from our eyes.

7 Then (there) went out after him Joab's men, [That is, Joab's souldiers, as also Joab himself] and the Gera- ziti and the Plethi [See 1 Kings 1. on vers. 38.] and all the champions: These marched forth from Jerusalem to pursue after Seba, the son of Bichri.

8 Now when they were by the great stone, which is by Gibeon, [See Jos. 10.] then came Amasa before their face; [i.e. he came directly to meet them, returning from the journey whereon the King had sent him; or he came before or beside them, or along the way, where it may be they bated] and Joab was girt about upon his garment [or, souldiers coat, cassock, souldiers cloak; a garment (as some conceive) much used in war, and well known in those times] which he had on [Heb. of his clothing] and upon it was a girdle, where the sword was fastened upon his loines in its sheath; and when he [to wit, Joab] went on, [stepping aside from his rank, or the place where they bated to salute Amasa] then it fell out. [to wit, the sword: so that Amasa having seen the sword fall, suspected not that Joab had taken it with his left hand, as some do gather from the next verse.]

9 And Joab said unto Amasa; is it well with thee [Heb. (art) thou peace, as 1 Sam. 25. 6. and above ch. 17. 3.] my brother? [that is, cousin, kinsman; they were two sisters children, 1 Chron. 2. 16, 17. See also above chap. 17. 25.] and Joab took hold of the beard of Amasa with (the) right hand [Heb. Joab's right hand took hold of the beard of Amasa] to kiss him. [as was usual in salutations, Gen. 29. on v. 11.]

10 And Amasa took no heed to the sword that was in Joab's hand, therefore he smote [That is, stabbed] him therewith in the fifth rib [see above ch. 2. on v. 23.] and he shed out his bowels to the ground, and he smote him not the second time, [Heb. he doubled, or repeated not on him, to wit, the blow, i.e. he stabbed him not the second time, because he died presently of the first stab as followeth. Com. 1 Sam. 26 8. Job 29. 22.] and he died: then Joab and his brother Amasa pursued after Seba the son of Bichri.

11 But a man of Joab's lads [That is, servants]

stayed by him: and he said; who is there that hath a mind to Joab; and who is there that is for David; Let him follow Joab. [Heb. (let him be) after Joab: as above often, and in the sequel. The meaning is, let all those that side with Joab and David follow Joab. Compare Deut. 20. 5. Thus Joab by means of the the souldiery thrusteth himself straightway into the office or place of General in Amasa's room, whom for that very intent and purpose he had murdered.]

12 Now Amasa lay wallowing in blood, in the midst of the street, when that man [Mentioned in the former verse] saw that all the people [that passed by that way, as in the end of this verse is declared] stood still, then he removed Amasa out of the street into the field, and cast a cloth upon him, because he saw, that all (or very one) that came by him, stood still.

13 Now when he was removed out of the street, all (or every) man marched on after Joab, to pursue after Seba, the son of Bichri.

14 And he [viz. Joab] marched on thorow all the tribes of Israel unto Abel, [He pursued Seba fleeing thorow Ephraim, Issachar, Zebulon and Nephtali, unto Abel, where he now was] to wit, Beth-maacha, [by this fir-name was this city of Abel called, to distinguish it from another city of the same name, this city lay in the tribe of Naphtali, on the North-end of Canaan, over against Syria, where was a part of Syria called Maacha. See also 2 Kings 15. 29. and here the following verse] and all Berim: [a countrey lying by Abel] and they [viz. the Israelites] gathered themselves together and went also after him. [of the fore-mentioned places followed Joab likewise.]

15 And they came and besieged him [viz. Seba the rebel] in Abel Beth-Maacha, and they cast up [Heb. they poured out] a wall [an earthen bank raised up high: that is, a bulwark or wall. So 2 Kings 19. 32. Jerem. 32. 24. and 33. 4.] against the city, (so) that it stood on the outward wall: and all the people that were with Joab, spoiled the wall, to throw it down. [Heb. were spoiling, to throw the wall down, i.e. hewing, pushing, breaking, battering perhaps also undermining; for from the Hebrew word here used, is derived another, which also signifieth a ditch.]

16 Then there cryed a wise woman out of the city: [From the wall of the city] here, here, say, I pray unto Joab; come near hither, that I may speak to thee.

17 Now when he came neer unto her, the woman said; art thou Joab? And he said, I am: and she said unto him; hear the words of thine hand-maid, and he said, I hear.

18 Then she spake, saying; they spake commonly [Heb. speaking they spake] in former time, saying; they shall undoubtedly enquire [Heb. enquiring they shall enquire, or asking counsel they shall ask counsel] at Abel, and so they accomplished it. [i.e. when the counsel of this city was followed, things went well. Or so they ended the difference, or controversy. Oth. so they shall accomplish, or, end the matter. It seemeth to have been an old proverb, used to the honour of the inhabitants of this city, because wise and understanding people were found there, as appeareth here by the example of this woman.]

19 I am one of the peaceable of the faithfull (ones) in Israel [She speaketh in the name of the city of Abel] and thou seekest to slay a city, which is a mother in Israel; [Heb. a city and a mother, &c. i.e. a metropolis or chief city, having under it other small townes and villages. Or understand by the mother, the inhabitants of a city, which is as it were a mother of others, which she is wont to go before good and wise counsel, as a mother doth her children] why shouldst thou swallow up the inheritance of the LORD? [i.e. his people, whom he loveth as a man doth his inheritance.]

20 Then Joab answered, and said; far be it, far be it from me, that I should swallow up, and that I should

destroy

destroy! [Hebr. if I shall swallow up, &c. Understand withall, then let God do this and that to me: as is used in [swearing.]

21 The matter is not so; but a man of the mount of Ephraim, whose name is Seba the son of Bichri; [As if he should say, I am not come for that intent, but to have Seba] hath lift up his hand [hath risen up, and raised rebellion] against the King, against David; deliver him only, then I will depart from this city; Then said the woman unto Joab; behold, his head shall be thrown to thee over the wall.

22 And the woman came in to all the people with her wisdom, [Moving the inhabitants with wise and solid sound arguments, to perform that which she had promised Joab] and they cut off the head of Seba the son of Bichri, and threw it unto Joab: Then he blew with the trumpet, and they [viz. the besiegers] scattered themselves from the city, every one to his tent; Joab returned to Jerusalem unto the King.

23 Now Joab was over all the host of Israel; [After Amasa's death he was restored to his former place. See above on v. 4.] and Benaja the son of Jojada, over the Gethi and over the Plethi. [See above v. 7.]

24 And Adoram was over the tribute: [Oth. levy. See 1 Kings 4. on ver. 6.] and Josaphat the son of Abiud was Chancellor. [See 1 Kings 4. on v. 3.]

25 And Seja [Heb. Sebeja: called above chap. 8. 17. (according to the opinion of some) Scraja] was scribe: and Zadok and Abiathar were Priests. [See Num. 3. on v. 32. and 2 Kings 23. on v. 4.]

26 And also Ira the Fairite, was Davids chief Officer. [Heb. Cohen. See above chap. 8. on ver. 18. These Officers are here the second time, because David was now as it were anew restored to his Kingdom, above chap. 19. 22. and because there seemeth to have hapned some alteration, and likewise some addition. Compare above chap. 8. 17, 18.]

CHAP. XXI.

David enquireth of God concerning the cause of the three years famine, and understanding that it was because Saul had persecuted and slain the Gibeonites, he delivereth the Gibeonites at their request, seven persons of Sauls family, (sparing the son of Jonathan) whom they hung up, &c. Rissa preserveth the dead bodies, 10. David causeth the bones of Saul and Jonathan, as also the bones of them that were hung up, to be buried in Sauls sepulchre, 12. A relation of four wars of David against the Philistines, wherein four of the Philistines Giants are slain by Davids champions, 15.

And there was a famine in the dayes of David, three years; and David sought the face of the LORD: [To know of God by Urim and Thummim the cause of this dearth, and then to use convenient means to pacify Gods wrath. See Num. 27. 21.] and the LORD said; it is for Sauls, and for (his) bloody house sake, because he slew the Gibeonites. [contrary to the promise made to them, and ratified by oath; as followeth. See Jos. 9. 15, 18, &c. For this offence all the land is punished, because the people had commended Sauls perverse zeal, or at least (as it often hapneth) had not hindered it, nor any satisfaction was hitherto made to the Gibeonites for the same. Of this fact of Saul the holy scripture hitherto is altogether silent.]

2 Then the King called the Gibeonites, and said unto them: (now the Gibeonites they were not of the children of Israel, but of the remnant of the Amorites, [i.e. remaining of the former heathenish inhabitants of the land of Canaan, whom God had commanded to

destroy, and are also generally called Amorites. Otherwise they were Hivites, Jos. 9. 7. and 11. 19.] and the children of Israel had sworn unto them, [See Jos. 9. 19.] but Saul sought to smite them in his zeal for the children of Israel and Juda). [Understand an irregular and feigned zeal, whereby he thought to mend that which by Josua and other godly Governours (according to his opinion) was neglected, or ill done. But it was directly against the oath, made by Gods name, by his special providence. For which thing God was now greatly provoked, as by this plague upon the land, and Gods answer appeareth.]

3 Then David said unto the Gibeonites; what shall I do for you? and wherewith shall I make the atonement, that he [Heb. that they; to wit, your husband-men] may bless the inheritance of the LORD. [i.e. that ye may no more complain to God, but that ye may help to deprecate, or pray away this judgement from the people of God, (as chap. 20. 19.) and pray for all good to happen unto thee.]

4 Then said the Gibeonites unto him; we (require) not silver nor gold of Saul, nor of his house, neither (do) we (require) any man to be killed in Israel: [excepting Sauls house, as followeth] And he [viz. the King] said; what do ye say then that I shall do for you.

5 And they said unto the King; The man [i.e. Saul, so disdainfully they speak of him] that reduced us to nothing, and devised [intended, purposed, plotted, practised] against us, that we should be destroyed, without being able to subsist in any border of Israels

6 Let seven men of his sons, [i.e. of his posterity, children, or childrens children, &c. pertaining to Sauls bloody house, mentioned ver. 1.] be delivered to us, that we may hang them up unto the LORD [i.e. to his honour, by whose name the oath was made to spare us, or to pacify him] at Gibeon of Saul, O thou chosen of the LORD: [as in the former verse they spake contemptibly of Saul, so on the contrary in this verse they speak very reverently unto David. Oth. of the chosen of the Lord, understanding it of Saul whom they so called, to aggravate his offence committed on them against the oath of God] and the King said; I will deliver them.

7 But the King spared Mephibosheth the son of Jonathan, the son of Saul, because of the LORDS oath that was between them, between David, and between Jonathan, the son of Saul. [See 1. Sam. 18. 3. and 26. 15, 16, 17, 42. and 23. 18.]

8 But the King took the two sons of Rissa [Sauls concubine: above ch. 3. 7. and below v. 11.] the daughter of Aja, whom she had born unto Saul, Ammoni and Mephibosheth: besides the five sons of Michals (sister), [viz. Merab, who had been married to this Adriel here mentioned, 1 Sam. 18. 19. Thus the word brother is inserted below ver. 19. and son, Jerem. 32. 12. Some understand here by Michals sons, her sister Merabs sons, whom Michal bred up, and in that respect was called their mother. Compare Ruth 4. 17.] Sauls daughter whom she had born unto Adriel the son of Barzillai the Meholahite. [Heb. Mecholahite; of Manasseh on the west-side of Jordan, where Abel-mehela lay. See Judg. 7. on v. 22. to distinguish him from Barzillai the Gileadite, Davids friend, above chap. 19. 31, &c.]

9 And he delivered them into the hands of the Gibeonites, who hanged them upon the hill [At Gibeon of Saul, as above v. 6. not far from Silo, Gibeon and Nob in which places the tent of the congregation was. See above chap. 6. on v. 17.] before the face of the LORD, and those seven fell [i.e. perished] all together; And they were put to death in the dayes of harvest, in the first (dayes), in the beginning of barley-harvest.

10 Then Rissa the daughter of Aja, took a sack, [i.e. course cloth, like a tent, to abide under it both by night and

and by day, out of a motherly affection, by the dead bodies of the children, which otherwise by the Law, Deut. 21. 23. were usually taken down, and burned the same day. But it seemeth, that these were fain to hang still, until God shewed by the rain, that he was appeased with the Land, forasmuch as God had occasioned the dearth or famine by immoderate drought] and stretched it out [oth. spread it] for her upon a rock, from the beginning of harvest, until there dropped water upon them [i. e. the dead bodies] from out of heaven; and she suffered not the fowls of heaven to rest upon them by day, nor the beasts of the field by night. [to preserve the dead bodies entire and unviolated for burial.]

11 And it was told David, what Rizpa, the brother of Aja, Sauls concubine had done.

12 Then David went his wayes, and took the bones of Saul, and the bones of Jonathan, his son, from the Citizens of Jabes in Gilead, who had stollen them from the tree of Beth-San, where the Philistines had hanged them, when the Philistines had slain Saul on Gilboa. [viz. Mount-Gilboa. See the story, 1 Samuel 31. 10, 11, 12, 13.]

13 And he brought up from thence, the bones of Saul, and the bones of Jonathan, his son; [After that their bones were burnt, as may be gathered from 1 Sam. 31. 12. see there] they also gathered the bones of them that were hanged.

14 And they buried the bones of Saul and his son Jonathan in the Land of Benjamin at Zela, [See Jos. 18. 28.] in the Sepulchre of his Father Kis, [see 1 Sam. 9. 1, 2.] and did all that the King had commanded: Thus after this God was intreated for the Land. [i. e. the Israelites, the inhabitants of the Land, that he took away the judgment of famine, and gave rain again with fruitfulness. Compare below chap. 24. 25.]

15 Moreover, the Philistines had yet a war against Israel: [Oth. had had, &c. meaning that these wars against the Philistines are here onely related as a conclusion of Davids Victories, but were transacted long before] and David marched down, and his men with him, and fought against the Philistines, (so) that David waxed weary.

16 And Isbi Benob, who was of the children of Rapha; [Oth. Of the Giant, that dwelt at Gath, below ver. 22. so in the sequel] and the weight of his spear, [or. of the iron sharp, or, the head of his spear]. (was) three hundred weight of copper, [see 1 Sam. 17. on verse 5.] and he was girded with a new [or, anew; i. e. armed in a new manner, or fashion, not used heretofore in War] (sword) This (man) thought [Heb. said, viz. by himself; i. e. thought; as elsewhere] to smite David.

17 But Abisai, the son of Zeruia, succoured him, and smote the Philistine, and killed him: Then Davids men sware unto him, [i. e. Davids Officers and souldiers sware unto David] saying; Thou shalt no more march forth with us to battel, lest thou quench the Lamp of Israel. [or, candle, light, lanthorn of Israel; i. e. lest thou, who bearest the light before Israel, perish. See more of this excellent comparison, 1 King. 11. on v. 36.]

18 And it came to pass after that, that there was again a war at Gob, [Lying by Gezer, where this hapned, 1 Chron 20 1. in Ephraim, by the borders of Benjamin, toward the Philistines Land] against the Philistines: Then Sibbecai, the Hushathite, [Heb. the Cuschatite] smote Sapp, [called also Sippai, 1 Chron. 20. 4.] who was of the children of Rapha.

19 Moreover, there was yet a war at Gob, against the Philistines; and Elhanan [Heb. Elchanan] the son of Jaare Oregim, [called Fair, 1 Chron. 20. 5.] smote Beth-Halachmi, (who was) with Goliath [whom David slew, 1 Sam. 17. Oth. (brother) of Goliath: which some insert here out of 1 Chron. 20. 5. where he is called

Lachmi: which place the Reader may compare with this] the Gethite, the wood of whose spear was, as a Weavers beam.

20 There was also yet a war at Gath: [A known city of the Philistines, lying neer the mid-land sea] and there was a very tall man [Heb. a man of measure 3 i. e. great above, or, beyond measure. Compare Numb. 13. 33.] that had six fingers on his hands, and six toes on his feet, four and twenty in number, [Heb. the fingers of his hands, and the fingers of his feet (were) six and six, four and twenty (in) number] and this (man) was also born to Rapha.

21 And he defied Israel, [Compare 1 Sam. 17. 10.] but Jonathan, the son of Simea, [Heb. Schima, called also Schamma, 1 Sam. 16. 9] Davids brother, smote him.

22 These four were born to Rapha at Gath; and they fell by the hand of David, [As Goliath also was formerly slain by David, 1 Sam. 17. who was also here their Head and Leader; wherefore that is likewise ascribed to him, which his servants did. Otherwise, and; i. e. to wit] and by the hand of his servants; [i. e. his Officers and Champions.]

CHAP. XXII.

A very excellent Song of praise and thanksgiving made by David, wherein he with all the strength of his spirit, extollet his God to the highest, setting forth very lively his extreme necessities and dangers, wherein he was, by reason of the bitter persecution of all his enemies who hated him, wrongfully and continually sought his ruine and destruction: besides, describing in very lofty terms, the incomprehensible mercy and almighty power of God, who ever most wonderfully delivered him, (that were innocent, and walked in uprightness before him) and lifted him up, quelled and subdued all his enemies, and at length brought him to rest and peace. In the mean while he pointeth by the Spirit of Prophecy, at the stable, everlasting, and unconquered Kingdom of our Lord Jesus Christ, whose type or figure he was, witness the future calling of the Gentiles to the obedience and fellowship of the Lord Christ and his Church.

And David spake unto the LORD the words of this Song. in the day when the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul, [i. e. Especially out of the hand of Saul, whose persecution was the most dangerous of all unto David: compare Mark 16 7.]

2 He said then: The LORD is to me my Rock, [See Deut. 32. on ver. 4, and 31. So below ver. 47.] and my fortress, and my helper. [Compare the 18. Psalm with this Song.]

3 God is my rock, [Heb. The God of my Rock] I will trust in him: [or, go to him for refuge: so verse 31. compare Ruth 2. on verse 12.] my shield, and the horn of my salvation, [i. e. who by his power fighteth for me, defendeth and saveth me. A comparison taken from horned beasts; that defend and protect themselves with their horns: compare Numb. 32. 22. & 24. 8. Deut. 33. on ver. 17.] my high retiring place, [Heb. properly height, high place: as a height, where I hide my self, and am secure and safe. These and other comparisons are borrowed from the meanes, which they used in those times to hide and defend themselves from the violence

of the enemies, as on Rocks, Heights, Towers, Fortresses, strong Holds &c.] and my refuge, my deliverer, thou hast delivered me from violence.

4 I called on [Heb. properly *will call on*; and so in the following verses. The Hebrews use many words in relating of former passages, or things already past & done, which otherwise do properly signify the time to come: as they do also sometimes use them for the present time, or something that continually and commonly hapneth] the LORD, who is to be praised, [or, that is praised,] and I was delivered from mine enemies.

5 For Waves of death had compassed me about; brooks of Belial [i. e. Of wretched and vicious crew, or of the Devil and his instruments: see Deut. 13. on v. 13.] made me afraid.

6 Bands of hell [Or, of the grave: i. e. anxieties, that threatened death. oth. pains of hell] environed me: snares of death encountered me. [David doth intimate by these elegant and often flourishing speeches, that his necessities were such, that without Gods wonderful and powerful deliverance, he had been a lost and undone man for ever.]

7 When I was in distresse, I called upon the LORD, and cried to my God: and he heard my voice out of his Palace, [i. e. Out of Heaven, from whence he sent the following Wonders for Davids deliverance. Others, Temple; i. e. Tabernacle: see Psal. 5. on v. 8.] and my cry (entred) [this word is here inserted out of Psal. 18 7.] into his ears.

8 Then the earth shook and trembled, [This is a figurative description of the Earth-quake and fearful Tempests, whereby God, being called upon by David, fought for him and his people against their enemies. Compare Judg. 5. on ver. 20, 21. Psal. 29. 5, 6, 7, &c. & 144. 5, 6, 7.] the foundations of heaven moved, and shook, [of the foundations, pillars, and powers of heaven, see Job 26. on ver. 11.] because he was kindled. [Heb. because to him was kindled, to wit, anger.]

9 Smoke went up out of his nose, and a fire out of his mouth devoured, coals were kindled by it. [Or, by him, to wit, the Lord.]

10 And he bowed the heaven, and came down, [Spoken of God after the manner of men, in regard of his workings in the air, whereby he doth manifest his special presence, in stormy windes, sweeping rains, thunder, lightning, hail, &c. as followeth] and darknesse was under his feet.

11 And he rode upon a Cherub, [i. e. Angel, (see Gen. 3 on verse 24.) whereby the Angelical Hosts are understood, which God useth for his service, according to his good pleasure] and flew: and was seen upon the Wings of the Winde.

12 And he made darknesse for tents round about him; a binding together of the waters, clouds of heaven. [God holdeth the waters in the thick black clouds, as if it were bound up together, loosening and pouring down the same at his pleasure: see Job 26. 8.]

13 Through the brightnesse of him were coales of fire kindled. [A description of the Lightning; as verse 10.]

14 The LORD thundered from heaven, and the most High uttered his voice. [The sound of the Thunder-claps: see Psal. 29. on v. 3.]

15 And he sent forth arrowes, and scattered them; lightning, and made them afraid. [Or, discomfited them, undid them, destroyed them, to wit, the enemies.]

16 And the deep gulphs of the sea were seen, [Through the terrible tempests, as followeth] the foundations of the world was discovered, by the rebuking of the LORD, [see Psal. 9. on v. 6.] from the blast of the wind of his nose. [or, of his anger. Gods anger, or wrath, is so described by

a comparison taken from men: compare Job 4. 9. Psal. 74. on v. 1.]

17 He sent from on high [viz. His help, or his holy Angels: or, he put forth, to wit, his right hand, when a man taketh hold of any one that is in danger of drowning, and pulleth him up out of the water] he took me; he drew me out of great waters. [or, many violent waters: i. e. out of deep dangers and distresses, into which I was as it were sunk, which overwhelmed me as a strong flood, and threatened to swallow me up, or carry me away. See likewise this comparison, Job 22. 11. Psal. 32. 6. and 66. 12. & 69. 2, 3. & 124 4. Isa. 43. 2. Ezek. 26. 19. &c.]

18 He delivered me from my strong enemy; from my haters, because they were stronger then I.

19 They had encountered me in the day of my disaster, [compare 1 Sam. 23. 24, 25, 26. The Hebrew word signifieth ruine, destruction, deadly danger. See Dan. 3. 2, 3, 5. It signifieth otherwise damp. Gen. 1. 6. whereunto (as also unto darknesse) miseries and perils are not unfitly resembled] but the LORD was a stay unto me.

20 And he brought me forth into the large place, and pulled me out: for he had a delight in me.

21 The LORD rewarded me according to my righteousness; [i. e. The innocency or righteousness of my cause. For Davids enemies were in the wrong, hating and persecuting him wrongfully, or without cause: Whereas on the contrary, he was careful not to sinne in any wise, even against his most bitterest enemies, or for their sakes, as notoriously appeareth in his carriage and dealing towards Saul, and in the sequel is related. Otherwise David knew full well, that he was a sinner, and was to obtain his salvation from God, out of Free-Grace, by the Promised Seed, the Messiah, according to his own manifold acknowledgments and confessions, even here in the 24. ver. of this Chapter. See above chap. 11, & 12. and Psal. 51, &c.] he recompensed me according to the cleanness of mine hands. [see Gen. 20. on v. 5.]

22 For I have kept the wayes of the LORD, and have not wickedly departed from my God. [Oth. I have not dealt wickedly (in departing) from my God.]

23 For all his judgments were before me, and (as for) his Statutes, I departed not from them.

24 But I was upright before him; and I kept my self from mine iniquity. [That I might not be seduced by the corruption and wickedness that is in me, to do any unrighteous thing.]

25 So the LORD recompensed me according to my righteousness, according to my cleanness, before his eyes. [Which he knew full well, which was known to him]

26 With the bountiful thou behavest thy self bountiful, with the right valiant (person) thou behavest thy self upright.

27 With the pure thou behavest thy self pure, with the perverse thou behavest thy self as (one) turned about. [Or, as a Wrestler; by wonderful, unlookt for, and incomprehensible wayes, ensnaring, catching, casting down, and so justly punishing the wicked, who walk in wicked and perverse wayes against thee and those that be godly. oth. unfavoury; i. e. wayward, unpleasant, according to the opinion of those that understand, that here is used another word in the Hebrew, then in Psal. 18. 27. compare further, Lev. 26. 24, 27, 28.]

28 And thou deliverest the afflicted people; but thine eyes are against the haughty, [i. e. Proud, lofty persons] thou wilt bring them down.

29 For thou art my Lamp, [Or, Candle, Light, Lantern: i. e. the cause and author of all my prosperity, joy, and comfort] O LORD; and the LORD causeth my darknesse [i. e. adversity, sorrow, grief, misery. See Gen. 1 5. on ver. 12] to clear up. [Heb. properly he causeth my dark-

darkness to shine, he maketh it shining, or, glistering.]

30 For with thee [i. e. By thy mighty, powerful help] I do run thorow [oth. I break, or, break thorow] a band, with my God, I leap over a wall.

31 Gods way [See Gen. 18. on ver. 19.] is perfect; [Heb. God, his way is perfect. oth. God is perfect (in) his way] the word of the LORD is refined: [as metal, that by the Goldsmiths art is purified and refined from all dross and filth. See Psal. 12. 7. & 119. 140. Prov. 30. 5.] he [viz. the LORD] is a Buckler to all that trust in him.

32 For who is God, save the LORD? [See Deut. 32. 39. 1 Sam. 2. 2. Psal. 86. 8. Isa. 45. 5.] and who is a rock, save our God? [as above ver. 1. 3.]

33 God is my strength (and) power; [Or, (in the) host] and he hath perfectly opened [Heb. loosened] my way. [my passage, that I could pass in spite of mine enemies, whereas I seemed to be shut up]

34 He maketh my feet as the Hinds (feet), [viz. Swift and light in running: compare above chap. 1. 23.] and setteth me upon mine high places. [whereunto I retired, to be safe and secure from mine enemies; as in Sauls time he was fain to do often. Otherwise this may be compared with Deut. 32. 13. & 33. 29. understanding it of the Forts and strong holds, which God enabled David to subdue.]

35 He teacheth mine hands to fight, [i. e. Maketh them fit for battel] so that a bowe of steel [or copper] is broken by mine arms,

36 Thou hast also given me the shield of thy salvation; [i. e. Thy saving, conquering, delivering shield; or thy salvation which was as a shield unto me] and (by) thine humbling, thou hast made me great. [i. e. by that adversity, which otherwise would have destroyed me, hast wonderfully exalted me, made me great and mighty. Oth. by thy hearing, &c. i. e. in that thou hast heard my prayer. For this it's said, Psal. 18. 36. by thy gentleness, or, meekness.]

37 Thou hast made room for my foot-step [Or, going, treading] under me; [So that I went on my way freely and firmly to smite mine enemies, and to put thy people in safety, as in the following words is declared] and my ancles have not wavered.

38 I pursued mine enemies, [Oth. I will pursue, &c. and so in the following verse] and destroyed them, and turned not again until I had destroyed them.

39 And consumed them, and thrust them thorow, that they rose not again; but they fell under my feet.

40 For thou girdedst me about with strength for battel; thou madest them bow down under me, that rose up against me.

41 And thou gavest me the neck of mine enemies, of my haters; [That they fled before me; or, thou hast as it were held forth their neck unto me, that I might cut it off. See. Genes. 49. on verse 8. Exod. 23. 27.] and I destroyed them.

42 They looked out, but there was no deliverer; unto the LORD, but he answered them not.

43 Then did I beat them (as) small, as the dust of the earth; I stamped them, I spread them abroad, as the mire of the streets.

44 Thou hast also helped me out from the strivings of my people, [Which Israel had, partly with the Heathen enemies lying round about, which now are ended by my Victories; partly (where to this seemeth chiefly to look) with my self, in the time of Saul, Ishobeth, Absalom, and Seba, who all perished miserably, and Israel did submit themselves with one accord unto me] thou hast kept me (to be) an Head of the Heathen: [i. e. in so many dangers preserved me for the Kingdome] the people (which) I knew not, hath served me.

45 Strangers [Heb. Sons, or, children of a stranger]

[so in the following verse] have dissemblingly submitted unto me: [Heb. have lied unto me, feigned, dissembled, played the hypocrites, as hypocrites are wont to do in the prosperity of the godly; see Deut. 22. on v. 29. The meaning is, strange Nations, that are estranged from God and his people, have vowed obedience and serviceableness unto me out of fear, although they meant it not from the heart] As soon as (their) ear heard (of me), [Heb. at the hearing, or, with the hearing of the ear: as soon as they had heard what God had done for me] they obeyed me.

46 Strangers did fade away, [As leaves and flowers do wither and fall off] and did gird themselves out of their strong holds. [To encounter me out of their fences, or forts, or came trembling with their weapons out of their close places, being dismayed, and doubting. Oth. did quake; as Psal. 18. 46. i. e. ran away with quaking and trembling.]

47 The LORD liveth, and praised [Heb. Blessed] be my rock, and exalted [i. e. highly praised] be God, the rock of my salvation:

48 The God that giveth me perfect vengeance, [Heb. Vengeances; i. e. perfect vengeance] and casteth down the Nations under me.

49 And that bringeth me forth from mine enemies; and thou exaltest me above them that rise up against me, thou deliverest me from the man of all violence. [Heb. of violences, to wit, from Saul, who hath continually hunted after me with wrong and violence; and from others, who with malicious and bold attempt rose up against me. See Psal. 5. on v. 7. & 140. 2. 5.]

50 Therefore, O LORD, I will praise thee among the Heathen, and I will sing Psalms unto thy Name. [Here David prophesieth of the calling of the Gentiles to the fellowship of the Lord Christ, Rom. 15. 9. as undoubtedly many other things in this Psalm of praise do look at the Kingdom of our Lord Jesus Christ, whose type, or, figure David was.]

51 (He is) a tower [Oth. That maketh great, as Psal. 18. 51.] of salvations [or, victories, see above chap. 8. on v. 6.] of this King, [i. e. of David] and he sheweth mercy to his anointed, [compare Psal. 2. 2.] to David, and to his seed [i. e. to David, who was a type and ancestor (according to the flesh) of our Lord Jesus Christ, who is also called David, Jer. 30. 9. Ezek. 34. 23, 24. Hos. 3. 5. and sprung from his seed, Act. 13. 23. Rom. 1. 3. having also his own spiritual seed, that is, the children, whom God hath given him, Heb. 2. 13.] for evermore. [Compare 2 Sam. 7. 12, 13.]

CHAP. XXIII.

The last words of David, wherein he testifieth of his Calling by God, to the Kingly and Prophetical Office, vers. 1, 2. He prophesieth of the Messiah Jesus Christ, and the happiness under his Government, with the acknowledgment of the faults of his house, and a confession of his confidence in Gods everlasting Covenant of Grace, 3, &c. Lastly, denounceth everlasting destruction to the Wicked, 6. A Relation of Davids Worships, and their valour, 18.

Moreover, these be the last words of David: [Before his death: according to the example of Jacob, Gen. 49. and of Moses, Deut. 32. and 33.] David, the son of Isaac, saith; and the man that was raised up on high, the anointed of the God of Jacob, [Lifted up out of low condition, and anointed King over Gods people] and pleasant (in) Psalms [which by the inspiration of the Holy Ghost he ended for the Church of God] of Israel, saith;

2 The Spirit of the LORD hath spoken by me, and his speech hath been upon my tongue.

3 The God of Israel hath said, the Rock [As above chap. 22. 2. Compare 1. Cor. 10. 4.] of Israel hath spoken unto me: [oth. of me, meaning that David here relateth the Prophecies, which God had related concerning his person, kingdom and house, partly to David himself, partly to the prophets, Samuel, Nathan, &c.] (there shall be) a Ruler over men, a righteous (person), [see Isa. 53. 11. Jer. 23. 5, 6. and 33. 15, 16. Zach. 9. 9. with the annotat.] a ruler (in the) fear of God. [compare Isa. 11. 2, 3. Understand by this ruler our everlasting spirituall King and Lord Jesus Christ, whose type David (as also Solomon) was, and of whom God had revealed to him, that he should proceed from his seed, according to the flesh. See Psalm 2. 8. and 72. 8. Jerem. 30. 21. Mich. 5. 1. Others take it as a description of the vertues and duties of Rulers, or Governours, applying thereunto also the following resemblance, ver. 4. as whereby is signified the graciousness and usefulness of such Rulers, as David and Solomon were, though defective in many things.]

4 And he shall be as the light of the morning, (when) the Sun riseth: of the morning without clouds, (when) by the clear shining after the rain, the (tender) grass-plants (spring) out of the Earth. [i. e. the coming of the Messiah, and the executing of his soul-saving office, will be so pleasant, acceptable, profitable and fruitful for his church, as the things specified in this resemblance, are for the Earth and her increase. Compare herewith Hos. 6. 3. Psa. 110. 3. Item Mat. 4. 2. Isa. 60. 1, 2. Luke 1. 78. and also Isa. 44. 3, 4, &c. and 55. 10, 11, &c.]

5 Although my house is not so with God, yet he hath made with me an everlasting covenant, [In these words, and the rest of the verse, David confesseth his own sins and unworthiness, and also the sins and unworthiness of his house. Compare 2. Sam. 7. 18, 19, &c. and see 2. Sam. chapters 11. 12, 13, 15, &c. and extollet on the contrary Gods undeserved bounty shewed to him in the everlasting and unchangeable covenant of grace, being founded on the Messiah, whose day David (as also Abraham) having seen by faith, thereupon comfortably and joyfully fell asleep in the Lord. Compare 2 Sam. 22. 51. and Psa. 72. 20. with the annotat.] which is well ordered and kept in all things: [i. e. which in Gods everlasting counsel is determined and fore-ordained, to his own glory and the salvation of his people, with all means thereunto belonging, and shall be so firmly kept and preserved to the finall fulfilling thereof, that the very gates of hell shall not be able to prevail against it. Compare Mat. 16. 18. and Acts 13. 23, 32, 33, &c. Eph. 1. 3, 4, &c. 1 Pet. 1. 5, 10, 11, &c.] surely all my salvation is (in it), and all (my) desire, although he make it not (yet) to spring forth. [although the promised sprout or sprig of Issi and David, the mediator of the covenant, the Messiah be not yet come. Compare Isa. 4. 2. and 11. 1. Jer. 23. 5. and 33. 15. Zach. 3. 8. and 6. 12. Some conceive that David in the fourth and fifth verses opposeth one against another, the transitoriness of things related ver. 4. and the everlastingness of his Kingdom and House in the Messiah, that should sprout forth from his seed: and translate these two verses thus: 4 And as a light of the morning, (when) the Sun riseth; in the morning (it) being without clouds, by the brightness, by the rain, the grass-shoots (spring) out of the Earth; 5 That my house will not be so with God: for he hath made me an everlasting covenant, in all things well prepared and kept: surely all my salvation and delight is, that he will not cause it to spring forth, (as, which is now already sprouted forth, and shall never perish.)]

6 But the (men) of Belial, [i. e. reprobate, wicked wretches, despisers and Enemies of the Kingdom of

Christ. See of this word Deu. 23. on v. 13.] they shall be all as thornes that are cast away; because they cannot be taken hold of with the hand:

7 But every man that shall touch them, furnisheth himself with iron and the wood of a Spear; [Heb. is filled, &c. that is, he filleth his hand, he furnisheth himself first with some instrument, whereby he may handle the thornes without hurting himself] and they shall be utterly burnt [Heb. burning be burnt] with fire in the same place. [where they grow, or were cast, where they lie. Heb. properly in the sitting place, or place of abode; or seat.]

8 These are the names of the champions, [Thus are Davids chiefest Officers and Commanders here called, in respect of their special valour, stoutness, undauntedness in the wars. The order appointed by David among them according to their valour and deservings, is very remarkable. See 1 Chron. 11. 11.] whom David had: Joshebehus Bashebeus [1 Chron. 11. 11. he is called Joshebehus] (the son of Tachkemoni [the word son is here inserted out of 1 Chron. 11. as also chachmoni is there put for Tachkemoni] the chiefest [Heb. the head] of the commanders. This was Adino the Ezrite, (who set himself) against eight hundred, [oth. (who had the upper hand) over, or against, &c.] which were slain (by him) at one time. [compare 1. Chron. 11. 11. Some conceive that of these eight hundred there died but three hundred upon the place, because this number is only mentioned in the book of Chronicles. Others hold it to be two several victories.]

9 And after him was Eleazar, the son of Dodo, the son of Abiath: [1 Chron. 11. 12. the Abiath] (this man) was among the three champions with David, when they mocked the Philistines [or spued, defied them by daring, challenging them, &c. Oth. when they ventured themselves, or despised, or contemned (their souls) against the Philistines, i. e. when they ventured, or hazarded their lives or persons. See Judg. 5. 18. where that phrase is found so full and entire] (that) were there gathered together to battell, and the men of Israel were gone away.

10 This (man) arose, and smote among the Philistines, untill his hand grew weary, yea his hand clave to the sword; And the LORD wrought a great salvation [Or a great victory, so v. 12. and above chap. 22. on v. 51. see there] that day; and the people returned after him, only to plunder. [i. e. the people that readily run away, turned back again, and followed him, not to fight, (for he had fought and gotten the victory himself alone) but to rob and plunder.]

11 After him was Samma, the son of Agee the Hararite: when the Philistines were gathered together in a village, [Oth. in an heap, or troop, as below v. 13. or for forrage, provision, to fetch in provision] and there was a piece of ground full of lentiles, [as also barley, 1 Chron. 11. 13. which it may be the Philistines would carry away, or set on fire] and the people fled before the face of the Philistines.

12 Then he put himself into the midst of the piece, and delivered that, [Or, kept that in] and smote the Philistines; And the LORD wrought a great salvation.

13 Also three of the thirty heads, [Or, (these) three the chiefest above the thirty] went down and came to David in the harvest-time, into the cave of Adullam: [see 1 Sam. 22. 1.] And the Philistines heap [for this is put camp, 1 Chron. 11. 15. Of the Hebrew word see Psa. 68. on v. 11.] had camped themselves in the valley of Rephaim. [Or, of the Giants. See above chap. 5. on v. 18.]

14 And David was then in a strong hold; [See 1 Sam. 22. 4, 5. Some understand here the foot or tower of Zidon, from whence David (having taken it formerly) marched forth to Adullam against the Philistines] And the

the Garrison of the Philistines was then at Bethlehem.

15 And David, longed, and said; who will give me to drink water out of the well of Bethlehem, which is in the gate? [i.e. Oh, that any man, &c. a manner of wishing in use among the Hebrews, as elsewhere often.]

16 Then those three champions brake thorow the camp of the Philistines, and drew water out of the well of Bethlehem, which is in the gate, and carried it, and came unto David: but he would not drink the same, but poured it out before the LORD;

17 And said, be it far from me, O LORD, that I should do this; should (I drink) [This is here inserted out of 1 Chron. 11. 19.] the blood of the men, that went in jeopardy of their lives? [Heb. with, or on their souls. Oth. thus: (Is it not) the blood of the men, that went in jeopardy of their lives] And he would not drink it: This did those three Champions.

18 And Abisai the brother of Joab, the son of Zeruja, he was also an head of three: [viz. Commanders] and belist up [or tossed, wielded, shook, threw, cast, &c.] his Spear against three hundred, who were slain (by him) and he had a name among those three. [whose head he was, but not of the three first that are named verse 8. 9.]

19 Was he not the most honourable of those three therefore he was their Chieftain: but he attained not to the (first) three.

20 Moreover, Benaja, the son of Jojada, the son of a valiant man, great in deeds, of Kabzeel: [Heb. Kabzeel. A city lying in the South-end of Juda, Jos. 15. 21.] he slew two strong lions [Heb. Ariel, i.e. lion of God. Some understand by this word properly lions; some men like lions. Others two strong places, called Ariel, which he took and smote the Garrison thereof] of Moab: he went down also, and smote a lion in the midst of a pit in snow time. [when the wild beasts are most hungry and cruel.]

21 Besides, he smote an Egyptian man, a man of regard [In respect of great stature, and otherwise eminent. See 1 Chron. 11. 23.] and in the Egyptians hand was a Spear, [See 1 Chron. 11. 23.] but he went down to him with a staff; and he plucked the Spear out of the Egyptians hands; and killed him with his (own) Spear.

22 Those things did Benaja, the son of Jojada: therefore he had a name among the three Champions.

23 He was the most honourable of the thirty, but he attained not to those (first) three, and David set him over his guard. [Heb. for his bearing, over his harkening, or obedience; that is, over the men of his obedience: Understand the guard that were to be continually with and about him, to hear and obey his commands. Some understand here the Kings guard, called the Crethi and the Plethi. See above chap. 8. 18. and 20. 23. Compare 1 Sam. 22. 14.]

24 Asahel, the brother of Joab, was among the thirty: Elhanan, the son of Dodo, of Bethlehem.

25 Samma the Harodite, [See Judg. 7. on v. 1.] Elike the Harodite.

26 Haleq, the Pallite. Ira, the son of Ikes; the Thekoite. [See above chap. 14. on v. 2.]

27 Abiezer, the Anethothite. [See Jos. 21. 18. 1 Kin. 2. 26. Jer. 1. 1. and 11. 21.] Mebunai, the Husathite.

28 Zolmon, the Abathic. Maharai, the Netophathite.

29 Heleb, the son of Baena, the Netophathite: Ithai, the son of Ribui, of Githa [See Judg. 19. & 20.] of the children of Benjamin.

30 Benaja, the Pirathonite. [See Judg. 12. on v. 13.] Hiddai, of the brooks [or, dales, valleys] of Gais, [A mountain lying in Ephraim, where Josua was buried, Judg. 2. 9. and one or more brooks sprung, which ran into the midland sea, as the Maps shew.]

31 Abi-Albon, the Arbathite, Azmaveish, the Barhamite.

32 El-Jachba, the Saalbonite; of the sons of Jaseu, Jonathan.

33 Summa, the Hararite, Abiam the son of Sarar, the Hararite.

34 Eliphelet, the son of Abasbai, the son of a Maachathite: Eliam, the son of Achitophel, the Gilonite. [See above chap. 15. 12.]

35 Heczerai, the Carmelite. Paari, the Arbite.

36 Jigal, the son of Nathan, of Zoba. Bani, the Gadite.

37 Zelek the Ammonite: Naharai the Beerothite, [See above chap. 4. 2.] the armour bearer of Joab, the son of Zeruja.

38 Ira, the Jethrite. Gareb the Jethrite.

39 Uria the Hethite, seven and thirty in all. [Joab who was Captain General, and the next man to the King, being likewise comprehended in this number (according to the common opinion of Expositors) although it hath not pleased the Holy Ghost to set down his name among them. 1 Chron. 11. a greater number is mentioned then here, because it may be some are placed in the room of the deceased, or also otherwise added.]

CHAP. XXIV.

By a just judgement of God David is stirred up through pride to number the people, v. 1. 2. Joab and other dissuade him from it, but in vain, 3. After that David is sensible of, and acknowledgeth his sin, 10. God by the Prophet Gad propoundeth three judgements to him, to chuse one, 11. At which being greatly distressed, but chuseth the pestilence, which sweepeth away a great number of the people, 14. God commandeth the destroying Angel to cease, wherefore also David, seeing the Angel, humbleth himself and prayeth most devoutly, 16. Gad chargeth David in Gods name, to rear an altar and offer sacrifice on the threshing-floor of Arauna, 18. David buyeth the threshing-floor, and furniture for the offering of Arauna, and offereth there, so the plague ceaseth, 19.

And the Anger of the LORD went on [This seemeth to look at the fore-mentioned three years famine, whereof above chap. 21. 1. &c.] to kindle against Israel, and be [viz. the Lord] stirred up David against them [to wit, against the Israelites, i.e. for a punishment of the Israelites. Not that he inspired it into David, but because in his just judgement, by his secret over-ruling providence, he suffered Satan to do it, and used him as an instrument to punish the Israelites deservedly, and to chastise and humble his servant David, as appeareth by comparing 1 Chron. 21. 1. where this History is repeated. Oth. among them] saying; [See above chap. 16. on ver. 10. and compare 1 Sam. 26. 19. and 1 Kin. 22. 22.] go, number Israel and Juda.

2 The King then said unto Joab the Commander in chief, who was with him: go now about thorow all the tribes of Israel, from Dan to Bersaba [The two uttermost borders of Canaan, Dan in the North & Bersaba in the South] and number the people, [thou and thy company, which thou shalt take along with thee, shall number all that are fit for battel, from twenty years old and upward. See Num. 1. 3. and below v. 9. But some conceive that Davids sin consisted chiefly therein, that David also gave command to number those that were under the age of twenty years and were fit for war: from whence also (according to their opinion) ariseth the difference of the number, mentioned here v. 9. and 1 Chron. 21. 5.] that I may know the number of the people. [hereby David seemeth, that he was led hereunto by meer curiosity and pride, which Joab and other Officers perceiving, laboured to draw and dissuade David from it. Compare 1 Chron. 21. 3, 6. and 27. 23.]

3 Then said Joab unto the King; Now the LORD thy God add unto this people so as these and these now are, [So

So as every tribe now is] an hundred times more; that the eyes of my Lord the King may behold it: But why hath my Lord the King a desire to this thing?

4 But the Kings word prevailed against Joab, and against the commanders of the host: So Joab went out with the commanders of the host, from the face of the King, to number the people Israel.

5 And they passed over the Jordan, and camped themselves by Aroer, on the right hand of the city, which is in the midst of the brook of Gad, [Aroer lay in the tribe of Gad, in the midst between the two brooks of Arnon, whereof the one ran down into the Jordan, the other into the dead sea. See also Deu. 2. 36.] and at Fazea. [lying on the brook Arnon, where it runneth from the North to the South.]

6 They came also into Gilcad [Extending from the brook Arnon, unto the Northern borders of Canaan] and in the low land of Hodsi [Heb. the land Tachtin Chod-schi; which some translate, the land of them that dwell in the low grounds, lately (inhabited, or gained) to wit, in Sauls time as some conceive. See 1 Chron. 5. 10. Others apply it to the land of the Ammonites and Moabites, whereof above chap. 8. 2. and 12. v. 29, 30, 31. Some hold it to be a proper name of a certain countrey] they came also to Dan-faan [this is held to be the city of Dan, the Northern border of Canaan, mentioned v. 2. formerly called Luis, and Leschen, Jos. 19. 47. Judg. 18. 29.] and round about by Zidon. [See Judg. 18. on v. 7.]

7 And they came to the strong hold of Tyrus, [See Jos. 19. on v. 29.] and all the Cities of the Hevites, and of the Cananites: And they went out of the South of Fuda at Berscha.

8 Thus they went about thorow all the Land; and they came to Jerusalem at the end of nine moneths and twenty dayes.

9 And Joab gave (up) the sum of the people that were numbred [Heb. of the numbring] unto the King: And in Israel were eight hundred thousand warlike men, [viz. (according to the opinion of some) besides the number of those that were ordinary and known souldiers, which amounted to 288000 with their Officers and Commanders, each Commander having under him 24000 as is related, 1 Chron. 27. 1, &c. These being likewise reckoned or cast up among this number, we find there or thereabout the greater number specified, 1 Chron. 21. 5. See further on v. 2.] that drew the sword, [see Judg. 8. on v. 10.] and the men of Fuda were five hundred thousand men. [the ordinary appointed souldiery of Juda (as some conceive) being also reckoned among them, which are left out, 1 Chron. 21. 5. (because they were already reckoned among the eleven hundred thousand) and whose Commanders are mentioned above chap. 23. 8, &c. 'Tis also worthy of observation, that Joab would not number the tribes of Levi and Benjamin, and perhaps neither the city of Jerusalem. See 1 Chron. 21. 6. and 2. 24.]

10 And Davids heart smote him, [For grief and sorrow, when he thought on his sin committed. See the like phrase 1 Sam. 24. 6. with the annotat.] after that he had numbred the people: And David said unto the LORD, I have greatly sinned (in) that which I have done, but now O LORD, I beseech thee take away [see above chap. 12. on v. 13.] the iniquity of thy servant, for I have done very foolishly.

11 Now when David rose up in the morning, then the word of the LORD came unto the Prophet Gad, [See of this man, 1 Sam. 22. 5. 1 Chron. 29. 29.] Davids Scer, [see 1 Sam. 9. 9.] saying;

12 Go thy wayes, and speak unto David; thus saith the LORD; I offer thee [Or lay upon thee] three things: chuse thee one of them, which I may do to thee. [i. e. I offer or propound three judgements unto thee, that which thou shalt chuse, I will lay upon thee, or send thee.]

13 So Gad came to David, and made him acquainted with it, and said unto him: Shall a famine of seven years

[The former three years (whereof above ch. 21. 1.) and the fourth (wherein this hapned) being reckoned therewith, are the seven years: withall comprehending here under the time, in which the famine ceased; otherwise but three, which number is specified 1 Chr. 21. 12. Some take seven years for a long time, for which three years are mentioned in the Chronicles. Some conceive that God in dealing with David at first, propounded seven years, and after that mitigating the same, propounded fewer, to wit three] come unto thee in thy land? or (wilt) thou flee three moneths before the face of thine Enemies, that they may pursue thee? [Heb. that he (to wit, every one of thine enemies) may pursue thee: Understand withall, & overtaking thee, deal cruelly with thee. See 1 Chr. 21. 12.] or that there be three daies pestilence in thy land? now consider and look to (it) what answer I shall carry back to him, that sent me?

14 Then said David unto Gad: I am in a great strait, let us fall I pray into the hands of the LORD, [So that he himself may chastise us without the intervening of men] for his mercies are many, [or great] but let me not fall into the hand of men. [Heb. of a man, to wit, of mine enemies, with whom I have found no mercy at all.]

15 Then the LORD gave a pestilence in Israel, from the morning unto the time appointed: [Which God had specified by the Prophet Gad, to wit, for three dayes together. Some understand by the appointed time, the time of the Evening-offering of the first day: so that the time of Davids repentance and prayers (whereof mention is made in the sequel) was shortened by God] and there died of the people, from Dan to Berscha, [that is, thorow out the whole land; as v. 2.] seventy thousand men.

16 Now when the Angel [Whom God had sent forth for that intent, 1 Chr. 21. 15.] stretched out his hand upon Jerusalem to destroy it, [viz. by the pestilence] it repented the LORD [see Gen. 6. on v. 6.] of that evil, and he said unto the Angel that made the destruction among the people, it is enough, withdraw now thine hand: now the Angel of the LORD was by the threshing-floor of Arauna [called below v. 18. Arauja, and 1 Chro. 21. 22. Orna] the Jebusite. [but converted to the true Religion. Jerusalem was formerly called Jebus, and inhabited by the heathenish Jebusites. See Judg. 19. 10, 12. and 1. 21. and above chap. 5. 6.]

17 And David when he saw the Angel [For the Angel appeared in the shape of a man, between heaven and earth, having a drawn sword in his hand, 1 Chr. 21. 16.] that smote the people, spake unto the LORD, and said; behold, I, I have sinned, [in numbring the people] and I, I have dealt unjustly, but what have these sheep done? [he meaneth the people, who indeed were innocent as touching this sin of David, but otherwise had justly deserved this punishment] Let thine hand I pray be against me, and against my fathers house. [i. e. my kinsmen, that have also advised me, or at least not dissuaded me.]

18 And Gad came that day to David, and said unto him; go up [Out of thy strong hold, to the mount called Morija, where Arauna dwelt, where Abraham was commanded to offer up his son, Gen. 22. v. 14. and afterward the temple was built. See 2 Chron. 3. 1. and 1 Chron. 22. 5.] rear an altar unto the LORD, on the threshing-floor of Arauja [above and below called Arauna] the Jebusite.

19 So David went up according to the word of Gad, according as the LORD had commanded. [By the Angel whom God had charged to inform the Prophet Gad thereof, 1 Chron. 21. 18.]

20 And Arauna looked and saw the King and his servants coming over to him; so Arauna went out and bowed himself before the King with his face toward the ground.

21 And Arauna said; wherefore cometh my Lord the King unto his servant? [i. e. unto me] and David said; to buy of thee this threshing-floor, to build an altar unto the LORD, that this plague may cease [compare Numb. 16. 48.] from the people.

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22 Then said Arauna unto David ; Let my Lord the King take and offer (up) that which is good in his eyes, [That which pleaseth him] behold there (be) the oxen [for Arauna was busie with threshing, whereunto oxen were used, that drew about the threshing-cart, or sledge over the corn : see Deut. 25. on ver. 4.] for burnt-offering and the sledges, and the instruments of the oxen for wood. [to set the offering on fire.]

23 All these things did Arauna the King [Some think that he is called a King, because he behaved himself here so bountiful, as if he had been a King. Others conceive, that he was a King of the Jebusites, before David took the hold of Zion. Others think, that his surname was King] give [as much as concerning him : but David would not accept of it] unto the King : moreover, Arauna said unto the King ; The LORD God take delight in thee, [i.e. Manifest, that he doth graciously behold and accept thee, and also thy ways and offerings in the Messiah : whereof a clearer evidence appeared by the fire, which God sent from heaven upon the Altar of burnt-offering, 1 Chron. 21. 26.]

24 But the King said unto Arauna ; Nay, but I will surely buy [Heb. buying buy] it of thee for the price, for I will not offer burnt-offerings unto the LORD my God for nothing : [Which are given me by another for nothing, but of that which is mine own] so David bought the threshing-floor, and the oxen for fifty shekels of silver. [This is to be understood of the price of the Oxen, and of the other furniture : for he bought the whole place or parcel of ground for six hundred shekels of gold, 1 Chron. 21. 25 : Some conceive that here is spoken of the bargain of the threshing-floor, and of the Oxen ; but 1 Chron. 21. 29. of the bargain of the whole place, or plat of ground, whereon the Temple was built. Of shekels of gold, see Gen. 24. on v. 22.]

25 And David built there an Altar unto the LORD, and offered burnt-offerings and thank-offerings : So the LORD was intreated for the Land, [i.e. Reconciled to the inhabitants of the Land, by the means of Prayers, made in Faith on the Messiah, and his onely Propitiatory sacrifice, whereof these Offerings were a Type and Figure.]

The End of the Second Book of SAMUEL.

THE



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KINGS.

The Argument of this Book.

IN this, and the following Book, is described the History of the Kings that governed the people of God, from Davids time, unto the Babylonish Captivity. Therefore they are called the first and second Book of the Kings. The first beginneth with the sicknesse, and death or departure of King David : whereupon followed the Reign of his Son Salomon, who after that he had received of his Father good instruction, to order his life aright ; and wise direction to establish his Kingdom ; and was honoured of God with his communication, or speaking to him : was also blessed in his person, with wisdom, riches, and honour ; and in his Land, with peace, trading, and abundance of all things, having settled his Court and house in order, he buildeth and halloweth a Temple unto the Lord, and besides reareth certain royall buildings : he groweth so famous, that he is solemnly visited, and honoured by the Queen of Scheba, and of the Nations round about, with offer of friendship, and with Gifts and Presents. But afterward being fallen to Idolatry, by marrying with many Heathenish wives, he provoketh God to wrath, who raiseth up enemies against him, and denounceth by his Prophet Achia, the renting of his Kingdome. This now hapned when his son Rehabeam by foolish counsel, estranged ten tribes from himself ; who accepted of Jeroboam, the son of Nebat, for their King. Rehabeam kept nothing to himself, save onely Juda, and a part of Benjamin. He likewise is forbidden by God to bring back to himself the revolted tribes by force of arms, as he intended. For his and his peoples sins the Temple of Jerusalem is robbed by Sisak the King of Egypt. His son Abiam succeedeth him in his Kingdom, and in his sins : but Ala and Jolaphat being godly, reformed the Worship of God. As for the Kings, who after the dividing of the tribes, reigned over Israel, of whom mention is made in this first Book ; they were all Idolaters, who corrupted the true Religion by idolatrous abominations. For Jeroboam, besides the rearing of two golden Calves, changed almost the whole Worship of God, and ordained Priests according to his own phansie : whereby he drew aside the ten tribes from the true Religion, and from true Godlinesse. His Successours followed his foot-steps ; but especially Achab. For besides the Idolatry, wherein he exceeded the former Kings, he exercised great tyranny against the true Beleevers that yet remained in his Kingdom. By reason whereof the Scepter of Israel continued not in one family, as it did in Juda, but by terrible commotions, and cruel blood-sheddings was now and then transported to others. Although now the admonitions of the Prophets Achia, Semaja, Adda, Azaria, Jehu, Amani, Elia, and Mach, sent by God, to call those back-sliding Israelites to repentance, were not wanting ; yet amongst the greatest part they were fruitless and unprofitable, even when they were backed also with eminent and powerful Miracles. In Juda the Faith of Doctrine, and the Purity of Worship, was stronger rooted and grounded, because there the godly Kings joyned hand in hand with the Prophets, and with singular zeal raised up that which was fallen. Of this we have in this Book, as also in the following, a very fair Map, whercin is lively portrayed unto us the changeable condition, which the visible Church is subject to in this world and the unchangeable faithfulness, which God never ceased to shew toward his chosen remnant, for the most part invisible to the eyes of men. This Book containeth the passages of 118. years : whereof 40. belong to the Reign of Salomon, and 78. to the reign of the following Kings of Juda, and Israel ; to wit, whose History is described in this Book.

I. KING.

22 Then said Arauna unto David ; Let my Lord the King take and offer (up) that which is good in his eyes, [That which pleaseth him] behold there (be) the oxen [for Arauna was busie with threshing, whereunto oxen were used, that drew about the threshing-cart, or sledge over the corn : see Deut. 25. on ver. 4.] for burnt-offering and the sledges, and the instruments of the oxen for wood. [to set the offering on fire.]

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I. K I N G S.

CHAP. I.

David being old, is ministered unto by Abisag, ver. 1, &c. His Son Adonia usurpeth the Kingdom, 5. Which is hindered by Bathseba, by the advice of Nathan the Prophet, 11. David reneweth his promise, of leaving the Kingdom to his Son Salomon, 28. Who is anointed King, 32. Tidings thereof is brought to Adonia, and his party, who leave him, 41. Adonia is afraid of Salomon, who pardoneth his fault, and so sendeth him home to his own house, 50.

NOW King David was old, [viz. About 70. years, for in his thirtieth year he began to reign, and he reigned 40. years; 7. in Hebron, and 33. in Jerusalem] stricken in years; [Heb. come into days; i. e. was of a good age: see Gen. 18. on ver. 11.] and they covered him with clothes, but he gat no warmth. [Heb. to him was no warm.]

2 Then said his servants [i. e. Counsellors, Officers, chiefest Courtiers, see Gen. 20. on v. 8.] unto him; Let my Lord the King seek (out) a Damsel, a Virgin, that may stand before the face of the King, [i. e. Minister unto him: see this phrase, Deut. 1. on v. 38. & 10. 8. & 1 Sam. 16. 22. 1 King. 12. 6. and compare below ver. 4. and 15.] and cherish him; and let her lie in thy bosom, [see this phrase also, 2 Sam. 12. 3. & Mich. 7. 5. and compare Deut. 13. 6. together with the annotat. It's thought that this was done after that he had married her] that my Lord the King may grow warm.

3 So they sought (for) a fair damsel in all the borders of Israel; and found Abisag, a Sunamite; [So called, because she was of the city of Sunem, lying in the tribe of Issachar, on the south side of mount Gilboa: see Judg. 19. 18. & 2 King. 4. 8.] and brought her unto the King.

4 And the damsel was exceeding fair, and fostered the King, and ministered to him; but the King knew her not. [See Gen. 4. on v. 1.]

5 Now Adonia [Who was now the eldest of David's sons: for Amnon and Absalom were dead; as also

Chileab, as is conceived: see of these 2 Sam. 3. 2, 3, 4, 5.] the son of Haggith [see also of this woman 2 Sam. 3. 4.] exalted himself, saying; I shall be King: and he prepared him chariots, and horsemen, and fifty men running before him, [to have a Kingly Retinue, and train, as Absalom also had done, 2 Sam. 15. 1. Compare below chap. 14. the annotat. on the 27. verse.]

6 And his father had not grieved him, [viz. To rebuke him for it] from his dayes, [i. e. all his life long, or at any time] saying; Why hast thou done so? and he was also very fair of feature, [see Gen. 6. on v. 2.] and [Haggith] had born him after Absalom. [who was born of another woman named Maacha, 2 Sam. 3. 3.]

7 And his consultation [Heb. words, which is likewise so taken, Numb. 31. 16. Ezek. 38. 10.] were with Joab [i. e. he conferred, or advised with these men, the better to attain to his design] the son of Zeruia, and with Abiathar the Priest: they helped, following Adonia, [Heb. and helped after Adonia: i. e. helped and followed Adonia: so 2 Sam. 2. 10. & below chap. 16. 1, &c.]

8 But Zadok the Priest, and Benaja the son of Jojada, and Nathan the Prophet, and Simei, and Rei, and the champions which David had, were not with Adonia. [Heb. Adoniam: so below, ver. 29, &c.]

9 And Adonia slew [viz. To keep a stately feast at his installing. The word slaying is likewise so taken, Gen. 31. 54. 1 Sam. 28. 24.] sheep and oxen, and fat cattel [i. e. both small and great cattel: see Gen. 26. on v. 14.] by the stone of Zobeiah, which is by the fountain of Rogel; [or, En-Rogel: see of this fountain, Jos. 15. 7. & 18. 26. & 2 Sam. 17. 17.] and invited all his brethren the Kings sons, and all the men of Juda the Kings servants.

10 But Nathan the Prophet, and Benaja, and the Champions, and Salomon his brother he invited not.

11 Then spake Nathan unto Bathseba, the mother of Salomon, saying; Hast thou not heard that Adonia the son of Haggith is King? and David our Lord knoweth that not.

12 Now then, come; let me, I pray, give thee counsel [Heb. Let me counsel thee counsel] that thou mayest deliver

thine (own) soul, and the soul of thy son Salomon. [i. e. Save thy own life, and thy son Salomons life, which is in danger of Adonia the King. Compare below v. 21. And of the word soul taken in this sense, see Gen. 19. on v. 17.]

13 Go thy wayes, and enter in unto King David, and say unto him; Didst thou not, my Lord, (O) King, swear unto thine hand-maid, [So she calleth her self out of humility of heart, and reverence toward the King: Otherwise she was his wife, 2 Sam. 11. 27.] saying; Surely, Salomon thy son shall be King after me, and he shall sit upon my throne! [i. e. Be King, and reign as King. See Exod. 11. 5. Deut. 17. 18. and below ch. 16. 11. 1 Chr. 29. 23.] why then is Adonia King?

14 Behold, when thou shalt yet speak there with the King; then will I come in after thee, and will fulfill thy words. [viz. By adding somewhat thereunto, if thou shalt be too short in thy relation: and by confirming thy sayings with my testimony, and exhorting the King to execute the Will of God, who hath determined that Salomon shall inherit the Crown. See below on verse 17.]

15 And Bathseba went in unto the King into the inner-chamber; but the King was very old: and Abisag the Sunamite ministered to the King.

16 And Bathseba bowed the head, [See Gen. 24. on v. 26.] and bowed her self down before the King: [understand it of a civil reverence; and see Gen. 18. on ver. 2. also, below vers. 23.] and the King said, What ailest thou?

17 And she said unto him: My Lord, thou hast sworn by the LORD thy God [Salomon to be thine heir in the Kingdome, adding withall thereunto glorious promises, see 1 Sam. 7. 13. 2 Chron. 2. 8. & 29. 1.] unto thine hand-maid, Surely Salomon thy son shall be King after me, and he shall sit upon my throne.

18 And now behold! Adonia is King: and now, my Lord, (O) King, thou knowest it not.

19 And he hath slain oxen, and fat cattel, and sheep in multitude, and invited all the Kings sons, and Abjathar the Priest, and Joab the Commander in chief, but Salomon thy servant hath he not invited.

20 But thou, my Lord, (O) King, the eyes of all Israel are upon thee, that thou shouldst make knowna to them, who shall sit upon the throne of my Lord the King after him. [i. e. All Israel wait and depend upon thee, that thou wouldst publicly before thy death declare thy Successour in the Kingdome. See the like phrase, 2 Chron. 20. 12. Psal. 145. 15.]

21 Otherwise it shall come to passe, [Heb. And it shall, or, should, &c.] when my Lord the King shall be fallen asleep [Heb. properly lie down; i. e. be dead according to the body, and according to the soul taken up into the rest of heaven, to expect there the blessed resurrection of the dead. Death is compared unto a sleep, because it hapneth with the remaining of the souls life, and endeth with the resurrection of the dead body: see hereof also Deut. 31. on v. 16.] with his Fathers, that I and my son Salomon shall be (as) sinners: [or, be counted as sinners: i. e. as guilty persons, and worthy of death, as malefactors, or such as had unjustly aspired after the Crown. See Gen. 43. on v. 9. Thus innocent, or guiltless persons are called, that have deserved no punishment at all, Gen. 44. 10. Job. 2. 19.]

22 And behold, she spake yet with the King, when Nathan the Prophet came in.

23 And they acquainted the King, saying; Behold, Nathan the Prophet is there; and he came before the face of the King, [viz. After that Bathseba was gone out of the chamber, as may be gathered from v. 28.] and bowed himself before the King on his face to the ground.

24 And Nathan said; My Lord, (O) King, hast thou said, Adonia shall be King after me; and he shall sit upon my throne?

25 For he is gone down [viz. To the stone of Zohe-

leth, by the fountain of Rogel. See above ver. 9.] this day, and hath slain Oxen, and fat cattel, and sheep in abundance, and hath invited the Kings sons, and the Commanders of the host, and Abjathar the Priest, and behold, they eat and drink before his face, and say; Let King Adonia live. [i. e. We wish, that the King may have a long and prosperous life in his reign. So below v. 34. and 39. 2 Sam. 16. 16.]

26 But me that am thy servant, and Zadok the Priest, and Benaja the son of Jojada, and thy servant Salomon hath he not invited.

27 Is this thing done by my Lord the King? and hast not acquainted thy servant therewith, who should sit upon the throne of my Lord the King after him?

28 And King David answered, and said, [viz. To the Grooms, or Ministers, that waited upon him in the chamber] Call me Bath-Seba; and she came before the face of the King, [viz. After that Nathan the Prophet was gone out of the chamber, as may be gathered from ver. 32.] and stood before the face of the King.

29 Then the King swore, [David reneweth the Oath which he had made unto Bath-Seba, not out of lightness, or rashness, but, 1. By this resolute and zealous steadfastness to oppose the practise and bold attempt of Adonia. 2. To comfort Bath-Seba. 3. To leave to all men after his death a sure testimony, that he had kept close, as in this, so also in all other things, to the word, and will of the Lord, even to the end of his life] and said: (As true as) the LORD liveth, who delivered my soul out of all distresse.

30 Assuredly, as I swore by the LORD the God of Israel saying: Assuredly, Salomon thy son shall be King after me, and shall sit upon my throne in my stead: assuredly so will I do this day.

31 Then Bathseba bowed her self with the face to the ground, and bowed her self down before the face of the King; and said, Let my Lord King David live for ever. [i. e. A very long time: intimating, that she wished not for the Kings death, when she petitioned, that the right of succession might be settled in her son; but prayed unto God, notwithstanding her petition, for the Kings long life. So is the word Olam taken for a long and unlimited time, below chap. 2. 33. Dan. 2. 4. This is a manner of salutation or greeting, wherewith Kings and Princes were spoken to. Of which see also Dan. 2. 4. and 3. 9. and 5. 10. & 6. 6.]

32 And King David said, Call me Zadok the Priest, and Nathan the Prophet, and Benaja the son of Jojada: [Heb. Jehojada] and they came before the face of the King.

33 And the King said unto them; Take with you the servants of your Lord, [i. e. My servants, who have hitherto faithfully served me. Otherwise, of your Lords, in the plural number: that is, mine and Salomons servants; understand by these the Kings Foot-men, Lifeguard, and who in the war fought round about his person] and cause Salomon my son to ride upon the mule which is for me; [This was a token of Kingly dignity and honour, unto which the King would advance a man. Compare Gen. 41. 43. Esth. 6. 8.] and bring him down to Gihon. [The name of a Fountain flowing on the West side of Mount Zion, 2 Chron. 32. 30. and is to be distinguished from a River of Paradise: so likewise called, Gen. 2. 13.]

34 And let Zadok the Priest, with Nathan the Prophet, anoint him to the King [Thus were the Kings, whose choice had somewhat extraordinary in it, installed into their office, 1 Sam. 10. 1. & 16. 12, 13. 1 King. 19. 15, 16. 2 King. 9. 3. This ceremony of anointing, signified, that they are called by God to their office, and should receive from him gifts needful thereunto] over Israel: and after that ye shall blow with the trumpet, and say, Let King Salomon live.

35 Then ye shall come after him, and he shall come and shall sit on my throne, and he shall be King in my stead: for I have commanded him that he should be a Leader, [Or, Conductor, Prince, &c. so below chap. 14 7. and 16 2.] over Israel, and over Juda.

36 Then answered Benaja, the son of Jojada, unto the King, and said, Amen; The LORD God of my Lord the King say so, [i.e. Well, let him, and do so to: for his saying is his doing: see Gen. 1. on v. 3.]

37 According as the LORD hath been with my Lord the King, so be he with Salomon; and make his throne greater then the throne of my Lord King David.

38 Then Zadok the Priest went down with Nathan the Prophet, and Benaja the son of Jojada, and the Crethi, [Meaning men, and Guard-men of War, which ordinarily, in time of peace, or war, attended upon the Kings person, who above ver. 33. are called his servants. See likewise of these, 2 Sam. 8. 18. & 15. 18.] and caused Salomon to ride upon King Davids Mule, and conducted him to Gibon.

39 And Zadok the Priest took the horn of oil out of the Tent, [viz. In which David had set the Ark of the LORD, 2 Sam. 6. 17.] and anointed Salomon; [Understand this of the first anointing of Salomon, which was onely done before the men of Jerusalem; not of the second, which was done afterward in a more solemn manner before all Israel. see 1 Chron. 29 22.] and they blew with the Trumper, and all the people said, Let King Salomon live. [see 1 Sam. 10. 25.]

40 And all the people came up after him, and the people piped with pipes, and joyced with great joy: so that the earth rent with the sound of them. [This is an Hyperbolicall expression. Compare Genesis 13. on verse 16.]

41 And Adonia heard it, and all the guests that were with him, who now had made an end of eating: Joab also heard the sound [Heb. voice] of the trumpets, and said, Wherefore is the noise [Heb. voice: and so in the sequel] of the city, that is in an uproar?

42 As he yet spake, behold, then came Jonathan the son of Abjathar the Priest, and Adonia said; Come in, for thou art a valiant man, [Heb. a man of courage, or, valour] and wilt bring tidings of good. [Or, that which is acceptable and well-pleasing: so below chap. 12. 7. & 22. 8. 2 King. 25. 8. 2 Chron. 20 7. Jer. 12. 6. & 52. 32.]

43 And Jonathan answered, and said unto Adonia: Yea but my Lord King David hath made Salomon King.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaja the son of Jojada, and the Crethi and the Plethi, and (they) have caused him to ride upon the King's Mule.

45 Besides, Zadok the Priest, and Nathan the Prophet, have anointed him King in Gibon, and are come up [viz. Into the City of David, which was the hold of Zion. 1 Chron. 11 5. 2 Chron. 5. 2.] from thence rejoicing, so that the City is in an uproar: this is the noise that ye have heard.

46 And also Salomon sitteth [Or, Hath sat: which served as a publick Evidence, that he was made King: see above on v. 13.] upon the throne of the King-dome.

47 So likewise the Kings servants came, to bless our Lord King David, [i.e. To bid him joy with the instalment of his son Salomon into the Kingly Office] saying, Thy God make the name of Salomon better [i.e. more excellent, more glorious, more renowned] then thy name, and make his throne greater then thy throne, and the King worshipped [understand this of a religious worship, which he performed to give God thanks; that he had fulfilled his promise toward Salomon, and to beseech him to bless him

in his Government: compare Gen. 47. 31. & see Gen. 34. on v. 26.] upon the bed-stead.

48 Yea also the King said thus: Praised [Or, blessed: see Gen. 14. on v. 20.] be the LORD the God of Israel, who hath given this day, one sitting on my throne, that mine eyes have seen it. [Or, do see it]

49 Then all the guests, that were with Adonia, were afraid, and rose up, and went every man his way.

50 But Adonia feared before Salomon, and he arose, and went his way, and caught hold on the horns of the Altar. [Which was at Gibcon, where the Tent of the Congregation was at that time: see 1 Chron. 13. 5. The taking hold of the horns of the Altar was an ancient custome, whereby those that were guilty of any crime or fact, and feared immediately to be punished, betook themselves to both places for refuge, to find mercy and favour, and to escape the punishment of death: which sometimes succeeded well, as here in Adonia; sometimes ill, as in Joab: below chap. 2. 28. for that against some sins there was a Law to the contrary, Exod. 21 14.]

51 And they told Salomon, saying; Behold, Adonia feareth King Salomon: for behold, he hath caught hold on the horns of the altar, saying; Let King Salomon swear unto me as this day, that he will not slay his servant [Thus Adonia calleth himself, to declare, that he now acknowledged his brother for his Sovereign, and was ready to serve and obey him. Compare below chap. 18. 12. 13. & 20. 32. 2 King. 5. 15, 17.] with the sword. [Heb. If he shall slay his servant with the sword!]

52 And Salomon said; If he will be a worthy man, [Heb. a son of worthiness, or, honesty. The Hebrew word signifieth not onely strength, and worth, or valour of body, but also vertue and valour of mind or spirit, as here 3 and Ruth 3. 11. Prov. 31. 10.] there shall none of his hair fall on the ground: [i.e. the least harm shall not be done to him: see this proverbial phrase, 1 Sam. 14. 45. and 2 Sam. 14. 11.] but if evil shall be found in him, then he shall die.

53 And King Salomon sent forth, and they made him depart from the Altar; and he came, and bowed himself down before King Salomon: And Salomon said unto him, Go thy wayes to thine house. [i.e. Live a private life, busie thy self with thine own affairs, and rest satisfied therewith, without intermeddling with, or causing any disturbance in the Government.]

CHAP. II.

David lying on his death-bed, exhorteth Salomon to a godly life, and to courageous governing, verse 1, &c. He enjoineth him to punish Joab, for his murders, 5. Re-compense Barzillai his kindness, 7. And to punish Simei, 8. David dieth, 10. Salomon reigneth, 12. Adonia seeketh to have Abisag to wife, 13. Is denied, and put to death, 22. Abiathar deposed, 26. Joab put to death, 29. and Simei, 36.

Now when Davids dayes were near that he should die, then he charged his son Salomon, saying;

2 Depart in the way of all the earth: [This phrase is also found, Job. 23. 14. and signifieth the departure of man out of this world, by bodily death, which none can escape, Heb. 9. 27.] so be strong, and be a man. [Heb. for, or, to a man: although thou art yet but young, 1 Chron. 22. 5. nevertheless labour to get the vertues of a man, consisting chiefly in wisdom and understanding, a courageous mind, and stedfastness.]

3 And take heed to the guard of the LORD thy God, [This phrase is elsewhere used of the service of the Tabernacle, as Lev 8.35. Numb. 3.7. but here and in some other places of the civil Duties, which Princes and other Governours were to minde and observe, according to the order prescribed them by God. See Jos. 22.3. 2 King. 11.5. But the word *guard* is also translated *command*, or *charge*, signifying in general all that the Lord hath prescribed us, either to do, or to omit. See Genes. 26. on ver. 5.] *to walk in his wayes, to keep his statutes, and his commandments, and his judgments,* [These three first words are thus distinguished, that the first is taken for the ceremonial, the second for the moral, the third for the judicial, or civil lawes. See Genes. 26. on ver. 5. Deut. 5. on ver. 31.] *and his testimonies,* [understand the doctrine of salvation, which fully testifieth of Gods will toward us, and of our duty toward him. See Deut. 4. on ver. 45.] *as is written in the law of Moses:* [See Deut. 17.18.] *that thou mayest deal understandingly in all that thou shalt do; and whithersoever thou shalt turn thy self.* [or, *make all prosper, &c.* See this phrase, Deut. 29.9. Jos. 1.7.]

4 That the LORD may confirm his word, which he spake concerning me, saying: *If thy sons keep their way,* [i.e. Order themselves in affections, purpose, words and works, according to my will: so below chap. 8.25. 2 King. 20.3. 2 Chron. 6.16. This Moses calleth keeping of the soul, Deut. 4.15.] *to walk faithfully before my face,* [i.e. to live uprightly, as in the presence of God, (who knoweth the heart) according to all the commandments: see 2 King. 20.3. & 2 Chron. 6.18.] *with all their heart, and with all their soul:* [i.e. to obey God uprightly, and without dissembling, not according to some, but according to all his Commandments, which obedience he looketh on, not in its own nature, (according to which it is here yet defective and wanting) but according to his grace in Christ, in whom it is perfect, Colos. 2.10.] *then shall not a man, said he, be cut off unto thee from the throne of Israel.* [The meaning is, that none of his Posterity should fail to govern; to wit, until the Messiah shall come, whose Kingdom shall be everlasting.]

5 So thou knowest also what Joab the son of Zeruja did to me, [viz. Being ever most proud and spiteful against me, because he was very gracious with the foul-diers: see 2 Sam. 3.39. & chap. 19. of the same book] (and) what he did to the two Commanders of Israel, Abner the son of Ner, and Amasa the son of Feiber, whom he slew, [see 2 Sam. 3.27. & 2 Sam. 20.10.] and shed the blood of war in peace: [Heb. *set bloods of war, &c.* that is, committed murders. Now that is called the blood of war, which is shed in war; but Joab had shed blood in time of peace] and he put the blood of war upon his girle, [viz. putting up his bloody sword into the scabbard, after that he had murdered those two men] that was on his loines, and upon his shoes, [on which some of the blood of the parties that were stabbed fell] that were on his feet.

6 Do thou according to thy wisdom, [viz. According to which thou shalt surely finde occasion to punish him, he being a man inclined to changes and commotions,] that thou let not his gray hair, [Heb. *his hoariness*, or, *grayness*, i.e. his gray age] go down into grave in peace. [The meaning is, that Salomon should not let Joab die his natural death, but cause him to suffer a violent death, or inflict a violent death upon him. See the Exposition below vers. 8. & compare Gen. 42.38. & 44.29. and 31.]

7 But thou shalt shew kindnesse unto the sons of Barzillai the Gileadite, [See 2 Sam 17.27. & 19.31.] and they shall be among those that eat at thy table: [Hebr. among thy table-eaters: i.e. that eat of the meat of thy table] for so they drew near to me, [viz. Bringing to

me, and setting before me all manner of provision, which I indeed lacked in a dry and desert place: see 2 Sam. 17.27.28.29.] when I fled before the face of thy brother Absalom.

8 And behold, Simei, the son of Gera, the son of Gemi-ni [Oth. a Benjamite: see Judg. 19. on ver. 16 & 2 Sam. 16. on ver. 11.] of Bahurim, is with thee, who cursed me with a grievous curse, [see 2 Sam. 16.5. & 19.19.] in the day when I went to Mahanaim: [a city lying beyond Jordan in the Land of Gilead, in the tribe of Gad, by the brook Jabbok. Why it was so called, see Gen. 32. on verse 2.] but he came down to meet me at the Jordan, and I sware unto him by the LORD, [see 2 Sam. 19.23.] saying; *If I slay him with the sword!* [Heb. *If I slay thee with the sword,* (let God punish me) or, (do this, or that unto me:) for the Hebrews in swearing are wont to conceal the punishment: see Genes. 14. on verse 23.]

9 But now, bolder him not guiltlesse [i.e. Let him not go unpunished: so Exod. 20.7. & 34.7. & Job 9.28.] for thou art a wise man; and thou shalt know what thou shalt do unto him, [viz. according to the wisdom which the Lord hath given thee, leaving to him the manner how thou shalt put him to death: compare above ver. 6.] that thou mayest cause his gray hair to go down into the grave with blood.

10 And David fell asleep [See above chap. 1. on verse 21. & Deut. 31. on verse 16.] with his fathers, and was buried [See Act. 2.29. & 13.36.] in the City of David. [meaning the hold, where Davids house was: so below chap. 3.1. see 2 Sam. 5.7. 1 Chron. 11.5. 2 Chron. 5.2.]

11 Now the dayes [i.e. The time] that David reigned over Israel, are forty years; seven years reigned he in Hebron, [the name of a city; of which see Genes. 22. on verse 2.] and thirty and three years reigned he in Jerusalem. [see 1 Chron. 29.23.]

12 And Salomon sat upon the throne of David his father, and his Kingdom was established greatly. [See 1 Chr. 29.23. 2 Chron. 1.1.]

13 Then came Adonia, the son of Haggith, unto Bath-sheba, the mother of Salomon, and she said; *Is thy coming peace?* [Heb. *Is thy coming* (a verb of the infinitive mood) *peace?* she speaketh out of fear, that he would raise some trouble or commotion, because he had aspired after the Kingdom. 'Tis as much as if she had said; tendeth thy coming to the welfare of the Kingdom, and of the Common-wealth? What Peace signifyeth with the Hebrews, see Genes. 37. on verse 14.] and he said Peace.

14 After that he said, I have a word to thee; and she said, Speak.

15 Then he said, Thou knowest that the Kingdom was mine, [viz. Because I am the eldest of my fathers sons; see above chap. 1. on ver. 5.] and all Israel had set his face on me, that I should be King: [i.e. all the men of Israel had kept their eyes on me, expecting that the Kingdom should be mine, and wishing the same with all their heart. Compare Jer. 42.15. with the annotat.] howbeit, the Kingdom is turned about, and is become my brothers, for it became his from the LORD. [He sayeth, as if he desired with all his heart that the Kingdom might be his brother Salomons, to this end taking Gods name in vain, and very cunningly hiding his sinister intent and design, which was by means of the Sunamite to make a party, and so to draw the Kingdom to himself: which King Salomon straightway perceived; as appeareth by v. 22.]

16 And now I ask one Petition of thee, refuse not my face, [i.e. Reject not my Petition: so v. 17. & 20. 2 Chron. 6.42. Psal. 132. v. 10. contrary to this phrase, to accept a mans face: see Gen. 19. on v. 21.] and she said to him, Say on.

17 And he said, Speak, I pray, unto Salomon the King, for he will not refuse thy face, that he give me Abisag the Sunamite to wife.

18 And Bathsheba said, It is good, I will speak for thee unto the King.

19 So Bathsheba came unto King Salomon, to speak unto him for Adonia; and the King rose up, to meet her, and bowed himself before her, after that he sat upon his throne, and caused a seat to be set for the Kings mother, [i.e. For his mother; it is an Hebrew phrase: so below chap. 8. 1. & 9. 1. & 11. 9. Compare Gen. 5. 5. 3. and she sat on his right hand. [Being thus honoured with equal dignity and worship, as her son, and that according to the custome and practice of the great ones, who are wont to place them on their right hand, to whom they will give equal honour with themselves, or the next honour to themselves: compare Mat. 20. 21.]

20 Then she said, I desire one small Petition of thee, [viz. Small in her opinion, but not in the Kings judgment; as appeareth by his answer] refuse not my face, and the King said unto her, Ask on, my mother, for I will not refuse thy face.

21 And she said, Let Abisag, the Sunamite, be given to Adonia, thy brother, to wife.

22 Then King Salomon answered, and said unto his mother, And why dost thou ask Abisag the Sunamite for Adonia? ask for him the Kingdom also, [Salomon perceived whither Adonia's Petition tended, viz. to a new tumult and commotion, by means of the desired match the better and easier to attain to the Crown. Hence those that aspired to be great, have frequently used this course; see 2 Sam. 3. 7. & 16. 21.] (for he is my brother, who is elder [Heb. greater, or, bigger, viz. of age] then I am) yea for him, and for Abiathar the Priest, and for Joab the son of Zeruiah. [Who were addicted to Adonia, doubtless they might continue in their offices and places, and be free from danger.]

23 And King Salomon swore by the LORD, saying, Let God do so to me, and let him so adde thereunto, assuredly Adonia shall have spoken that word against his (own) life. [Heb. against his (own) soul: that is, to the endangering of his life. The word soul is oftentimes taken for life. See Gen. 19. on v. 17.]

24 And now (as true as) the LORD liveth, who hath established me, and hath caused me to sit on the throne [i.e. Caused me to reign as King. So 2 King. 10. 3. and 2 Chron. 23. 20. Compare above chap. 1. the annotat. on verse 13.] of David my father, and who hath made me an house [i.e. a Family, and Court according to the seat and dignity of a King: for the word House signifieth often the whole Court, and the whole train or retinue of Courtiers. See Gen. 34. on ver. 19.] according as he had promised: Assuredly Adonia shall be put to death this day. [as being guilty of High-Treason against the King.]

25 And King Salomon sent by the hand of Benaja, the son of Jojada, [i.e. Sent Benaja, commanding him with his own hand to slay Adonia. See Gen. 12. on verse 15.] the same fell upon him, that he died. [viz. he fell upon him with a weapon, fit to kill. So also ver. 31. 32. 34. 46. the 32. verse speaketh of two fallings on that were done with the sword.]

26 And the King said unto Abiathar the Priest; Go to Anothoth; [The name of a city belonging to the Priests, lying in the tribe of Benjamin; where Abiathar the Priest, and Jeremia the Prophet were born. See of this city, Jos. 21. 18. Jer. 1. 1.] unto thine (own) fields, for thou art a man of death; [i.e. guilty of death, or, that is worthy of death. So 2 Sam. 12. 5. Item, sons of death, 1 Sam. 25. 16.] but I will not put thee to death this day; [Which may be thus understood, that Salomon was for the present satisfied with inflicting a lesser punishment upon him than death; keeping him in the mean while still

under the guilt of death, so that if in time to come he should commit the like offence again, he should be sure to die for it.] because thou barest the Ark of the Lord the LORD, before the face of David my Father, and because thou hast been afflicted in all wherein my Father was afflicted. [see 1 Sam. 22. 20. & c.]

27 Then Salomon thrust out Abiathar, that he should not be the LORDS Priest: [Heb. From being Priest unto the Lord, or, of the Lord: Not that Salomon properly deposed, or removed him from his Priestly Office; for he was already deposed in Davids life-time, for his offence committed against the Kings Majesty, when Zadok was anointed Priest in his room, 1 Chron. 29. 22. but he thrust him out, that is, banished him to his own house at Anothoth; from whence it must needs follow, that he could not administer the office of Priest at Jerusalem, being as it were dead in law] to fulfill the word of the LORD, which he had spoken [which indeed was thus performed by Salomon, but by the secret over-ruling providence of God, which it may be Salomon thought not of at that time. See the fore-telling of this fulfilling, 1 Sam. 2. 33. and compare Matth. 13. 35. and 27. 5. John 12. 38. and 19. 25. which places shew that the Prophecies of God are very often fulfilled by men without their knowledge] concerning the house of Eli [viz. that the house of Eli, which descended from Ithamar, should be removed from the Priesthood, and that another house should come into its room: which was fulfilled in Zadok, who descended from the family of Eleazar. See 1 Sam. 2. 35. and compare Ezek. 44. 15.] at Silo. [a city in the tribe of Ephraim, where the Ark of the Lord was a long time, Jos. 18. 1. Judg. 21. 19. Psalm 78. 60.]

28 When tidings came to Joab, (for Joab had turned after Adonia, though he had not turned after Absalom) then Joab fled to the tent of the LORD, and caught hold on the horns of the Altar. [see above chap. 1. on verse 50.]

29 And it was told King Salomon, that Joab was fled to the tent of the LORD; [Which together with the altar, being made in the Wilderness by Gods appointment, Exod. 36. 1, 2, 3. & c. & 38. 1, & c. were at this time in Gibeon, 2 Chron. 1. 3, 5.] and behold he is by the altar: Then Salomon sent Benaja, the son of Jojada, saying, Go thy wayes, fall upon him.

30 And Benaja came to the Tent of the LORD, and said unto him, Thus saith the King, Come forth; and he said, Nay, but I will die here: and Benaja brought the King answer again, [saying; Thus spake Joab, and thus he answered me.]

31 And the King said unto him; Do according as he [viz. Joab] hath spoken, [Understanding this according to the Law, Exod. 21. 14.] and fall upon him, and bury him, that thou mayest take away from me, and from my fathers house, the blood which Joab hath shed without a cause.

32 So the LORD shall cause his blood to return upon his own head; [viz. Which he hath shed unjustly. God requiteth the blood of another man upon a mans own head, when he recompenseth the death of another wilfully procured by him, with his own death; and that either immediately by himself, Gen. 4. 11. or mediately by the means of man, Gen. 9. 6. so below ver. 44. Judg. 9. 24. 27. 2 Sam. 15. 8.] because he fell upon two men more righteous and better then he, and slew them with the sword, whereas my Father David knew it not, [i.e. My Father not being privie thereunto before it was done, nor consenting thereto after it was done: see 2 Sam. 3. 28, 29. and above v. 5.] Abner the Son of Ner, the Commander in chief of Israel, and Amasa the son of Joab, the Commander in chief of Juda;

33 So shall their blood [Heb. bloods. The word blood is put in the plural number, not only because Joab had murdered two men, but because this word being often so put, signifieth the guilt and punishment of death, which the murderers bring upon themselves, Exod. 22. 2. 3. Psa. 51. 16. Although sometimes also in the singular number, Gen. 42. 22.] return upon the head of Joab, and upon the head of his seed for ever: [i.e. a long time, so long as Joabs posterity shall continue. See 2 Sa. 3. 39. and compare above chap. 1. 31. with the annotat.] but David, and his seed, and his house, and his throne shall have peace from the LORD for ever. [understand in respect of the outward welfare a long time, as immediately before; and in respect of the spiritual prosperity in Christ, time without end.]

34 And Benaja the son of Jojada went up, and fell upon him, and slew him, and he was buried in his house in the wilderness.

35 And the King put Benaja the son of Jojada in his room over the host: and the King put Zadok the Priest [Who before while David yet lived, was anointed with the general consent of all the congregation. See 1 Chron. 29. 22. which Solomon here approveth and ratifieth in deed] in the room of Abiathar.

36 After that the King sent and called Simei, and said unto him: build thee an house in Jerusalem, and dwell there; and go not forth thence, hither, or thither.

37 For it shall come to pass in the day of thy going out, when thou shalt go over the brook Kidron, [It was a brook running between Jerusalem and the mount of Olives thorow a daik valley Eastward from the city. See of this brook, 2 Sam. 15. 23. 2 Kings 23. 4. Jos. 18. 1.] know assuredly [Heb. knowing know. So below v. 42.] that thou shalt die the death: [Heb. dying shalt die. So below v. 42.] thy blood shall be upon thine head. [see Lev. 20. on v. 9.]

38 And Simei said unto the King; that word is good, according as my Lord the King hath spoken, so will thy servant do: and Simei dwelt at Jerusalem many daies.

39 But it came to pass at the end of three years, that two servants of Simei ran away to Achis, [See of this man, 1 Sam. 21. 10.] the son of Maacha, [otherwise called Maach, 1 Sam. 27. 2.] the King of Gath, [the name of a city in the tribe of Dan, inhabited by Giants that descended from the Philistines, Jos. 11. 22. So likewise the Giant Goliath was of this city, 1 Sam. 17. 4.] and they told Simei, saying; Behold, thy servants be in Gath.

40 Then Simei gat him up, and saddled his asse, and went his wayes to Gath to Achis, to seek his servants: So Simei went his waies, and brought his servants from Gath.

41 And it was told Solomon, that Simei had gone from Jerusalem to Gath, and was come again.

42 Then the King sent and called Simei, and said unto him. Did I not make thee to swear by the LORD, and protested unto thee, saying; in the day of thy going out, when thou shalt go hither, or thither, know assuredly that thou shalt die the death? and thou saidst unto me, that word is good, (which) I have heard.

43 Why then hast thou not kept the oath of the LORD; [Understand the oath made by the name of the Lord, which Solomon had added to his threatenings uttered against Simei. See the foregoing 42. verse] and the commandment which I had charged upon thee.

44 Moreover the King said unto Simei, thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: [See 2 Sam. 16. 5, 6, 7.] therefore the LORD hath caused thy wickedness to return upon thine own head. [see above on v. 32.]

45 But King Solomon is blessed, and the throne of David shall be established before the face of the LORD for ever.

46 And the King commanded Benaja the son of Jojada, who went out, and fell upon him, that he died: so the Kingdome was established in the hand of Solomon. [See 2 Chron. 1. 1.]

CHAP. III.

Solomons marriage with the daughter of Pharaos, v. 1. &c. his worship; 2. The LORD appeareth to him in a dream, to whom he prayeth for wisdom, 5. he obtaineth it, together with riches and honour, 10. and giveth evidence of his wisdom by the sentence passed upon the two women that were at variance about a child. 16.

And Solomon made affinity with Pharaos the eleventh King of Egypt, and took Pharaos daughter, [viz. to wife. See 1 Kings 7. 8.] and brought her into the city of David. See above chap. 2. v. 10. Here Solomon had his Royal Palace or Habitation, from whence he removed, when he had built another dwelling-place in Jerusalem. See below chap 7. ver. 1. and 8.] untill he had made an end of building his (own) house, and the house of the LORD, [see below chap. 6. Understand an house set apart to the outward worship of God, wherein the Ark, a token of God presence, was to be placed, and wherein God would dwell by his spirit and word. Hence the temple is called the Lords habitation, or dwelling, 2 Chron. 6. 2.] and the wall of Jerusalem round about. [see below chap. 9. v. 15. 19.]

2 Only the people offered on the high places: [i.e. although things went generally well in Solomons reign, yet there was this default against the lawfull worship of God, that they offered upon the high places, and on strange altars; and not only in the tent of the congregation, and on the altar of the Lord. In this case they took too much liberty, chusing yet other places and altars to offer sacrifice unto the Lord; which was expressly forbidden them, Lev. 17. 3, 4. against which they likewise often sinned at other times. See below chap. 22. 44. 2 Kings 14. 4. and 2 Chron. 33. 17. What these high places were, see Lev. 26. on v. 39. Although there be spoken of the high places, on which they offered unto Idols, but here of those, on which they offered sacrifice unto the Lord; so 2 Chron. 33. 17.] for (there) was no house built unto the name of the LORD, untill those dayes. [see Deu. 12. 5.]

3 And Solomon loved the LORD, walking in the institutions of David his father, [i.e. according to the prescript and institution which he had given him in his life-time, and especially when he lay on his death-bed] only he offered and burnt incense upon the high places, [i.e. he followed the common abuse of his people; and though God did in some sort wink at it, as long as the temple was not yet ordained for the outward worship of God, yet we read not that ever David did it, who without doubt offered by the Ark, and on the altar of Moses. For in that he offered sacrifice in the threshing-floor of Arauna, the same was done by Gods extraordinary command, 2 Sam. 24. 18.]

4 And the King went to Gibeon, [A city belonging to the Levites, lying in the tribe of Benjamin, Jos. 9. 3. and 18. 5. and 21. 17. where the tent of the Congregation was, as also the altar which Bealtiel had made in the wilderness, 2 Chron. 1. 3, 5. for which cause they had made there an high place on which they offered. So they had likewise an high place at Jerusalem, where the Ark of the Lord was, below v. 15. and 2 Chron. 1. 4.] to offer there, because that high place was great: [i.e. of great esteem, and very famous, because the tent of the congregation, and the altar of burnt-offering were there]

there] a thousand burnt-offerings did Solomon offer upon that altar.

5 At Gibeon the LORD appeared to Solomon in a dream [Understand not a natural, but a divine dream, which remained firm in his memory, with an assurance, that he was extraordinarily raised up by God: whence arose an actual experience and feeling of the singular wisdom, which God in a wonderful manner had poured out upon him. Compare Gen. 28. on ver. 12.] by night: [viz. the same night, after that he had sacrificed: compare 2 Chron. 1. 7.] and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed great kindness unto thy servant David my father, according as he walked before thy face, in truth, and in righteousness, and in uprightness of heart with thee: [i. e. In believing, professing, and defending the true doctrine, and in leading a godly and virtuous life, as well in his person, as in his office: and all this out of an upright zeal, without hypocrisy of spirit] and thou hast kept for him this great kindness, that thou hast given him a son sitting on his throne, as at this day.

7 Now then, (O) Lord my God, thou hast made thy servant King in stead of David my father: [See 2 Chron. 1. 8.] And I am (but) a little lad, I know not (how) to go out, nor to come in. [see Deut. 31. on v. 2.]

8 And thy servant is in the midst of thy people, which thou hast chosen: a great [Or, manifold] people, that cannot be numbered, nor counted, for multitude. [see 2 Chr. 1. 9.]

9 Give then thy servant an understanding heart, [Heb. An hearing heart: i. e. which can apprehend wisdom: so hearing is often taken for understanding: see Genes. 11. on v. 7. and the Exposition here below v. 11.] to judge thy people understandingly, discerning between good and bad: for who is able to judge this thy heavy people, [i. e. many in number, and great in power: compare Gen. 50. 9. and see the annotat.]

10 Now that thing was good in the eyes of the Lord, [i. e. Pleased the Lord well: see Gen. 19. on verse 8.] that Solomon had asked this thing.

11 And God said unto him: Because thou hast asked this thing, and hast not asked for thy self many days, [i. e. Long life: so below verse 13.] all thy days, [for all thy life: so a long life is called lengthning of days, below verse 14. also, multiplying of days, Job 29. 18, &c.] neither hast asked riches for thy self, nor hast asked the soul of thine enemies: [i. e. their life, to deprive them of it] but hast asked for thy self understanding, to hear causes. [i. e. to be able to discern between good and bad, right and wrong, when he should hear causes, that should be brought before him to judge and determine.]

12 Behold, I have done according to thy words: behold, I have given thee a wise, and an understanding heart, [2 Chron. 1. 10, 12. wisdom and knowledge. Understand here by wisdom, a firm and grounded knowledge of all divine and humane Laws, according to which a King ought to live, and reign, to please God, and to preserve his people. Knowledge, or Understanding, is a faculty of the spirit, infused into him by God in an extraordinary manner, to use wisdom aright, and to practise the same according to the Laws and Statutes, or Judgments. Compare Job 12. 12. & 28. 12. Prov. 1. 2.] (so) the like unto thee, (there) hath not been (any) before thee: neither after thee shall any arise like unto thee. [Understand this in respect, 1. Of Kings, Princes, and Potentates, among whom he was exceeding eminent in wisdom. 2. Of natural, politick, and civil things, whose properties, workings, and casualties, he wonderfully reached. 3. Of the manner how he attained to so great a wisdom, viz. not barely by humane instruction, and in-

dustry, but by divine instinct, and secret inspiration of the spirit.]

13 I have also given thee even that which thou hast not asked, [See Math. 6. 33. Ephes. 3. 20.] both riches and honour: (so) that there shall not be any among the Kings like unto thee all thy days. [i. e. In all thy lifetime, or as long as thou livest.]

14 And if thou shalt walk in my ways, keeping my Statutes, and my Commandments, according as David thy father walked: then I will also lengthen thy days.

15 And Solomon awaked, and behold it was a dream: and he came to Jerusalem, and stood before the Ark of the Covenant of the LORD, [Which David had set in the Fort of Zion, 2 Sam. 6. 17.] and offered up burnt-offerings, and prepared thank-offerings, [viz. to thank God, 1. For that favourable apparition, wherein he offered him the choice, of asking any thing of him: 2. For the liberal promise, which he there made unto him: 3. For the sense and apprehension of the fulfilling thereof: 4. For the prosperous confirmation of his Kingdom] and made a feast to all his servants. [see Genes. 20. on verse 8.]

16 Then came there two women that were harlots, [See of the Hebrew word, Fof. 2. on v. 1.] unto the King, and they stood before his face.

17 And the one woman said, O my Lord, I, and this woman dwell in one house: and I was delivered of a child with her in that house.

18 Now it came to passe the third day after that I was delivered, that this woman was delivered also: and we were together, (there) was no stranger with us in the house, save we two in the house.

19 And this womans son died in the night, because she had lain upon him, [or, overlaid him: viz. So that she had pressed her child dead in her sleep.]

20 And she arose at midnight, and took my son from by me, when thine hand-maid slept, and laid him in her bosom, and she laid her dead son in my bosom.

21 And I arose in the morning, to give my son suck, and behold, he was dead: but I considered [The Hebrew word signifieth often, to consider and observe a thing very diligently, Job 37. 14. Psal. 119. 95. Isa. 43. 18.] him in the morning, and behold, it was not my son, whom I had born.

22 Then said the other woman, Nay, but the living (childe) is my son; and the dead is thy son; on the contrary that said, No, but the dead is thy son, and the living is my son; thus they spake before the face of the King.

23 Then said the King; This (woman) saith, This is my son that liveth, but thy son is that which is dead: and that (woman) saith, Nay, but the dead is thy son, and the living (is) my son.

24 Moreover the King said, Fetch me a sword: [Heb. Take me a sword; i. e. Taking (bring) me. See of this phrase, Gen. 12. on ver. 15.] and they brought a sword before the face of the King.

25 And the King said, Divide the living childe asunder in two; and give half to the one, and half to the other.

26 But the woman whose son the living (childe) was, spake unto the King, (for her bowels yerned upon her son) [Understand hereby the natural affection, and stirring, that a motherly heart hath, when she sees her child in any distress or danger. See this phrase, Gen. 43. vers. 30. and the annotat.] and said, O my Lord, Give her that living child, and in no wise slay it: [Heb. slaying, slay it not: so in the following verse] this on the contrary said, Let it be neither thine nor mine, cut it asunder. [Heb. also mine, also thine let it not be, cut it asunder.]

27 Then the King answered, and said, Give unto that (woman) the living child, and in no wise slay it: she is his mother.

28 And all Israel heard that judgment which the King had judged, and feared before the face of the King: for they saw that the wisdom of God [A most excellent, and extraordinary wisdom, given him of God] was in him [Heb. in the midst of him. See Job 20. on ver. 14.] to do right.

CHAP. IV.

Salomons chiefest Princes, and Officers, ver. 1, &c. The largeness of his Kingdom, 20, 24. His daily provision for his Court, 22. The stables for his horses, 26. His great wisdom, 29.

SO King Salomon was King over all Israel. [i.e. Over the twelve Tribes: which is affirmed of Salomon, to distinguish him from the succeeding Kings: whereof some (namely those who after him descended from the house of David) reigned onely over two tribes, viz. Juda and Benjamin. Others over the ten other tribes.]

2 But these were the Princes [Meaning chief Officers, or Commanders] which he had: Azaria the son of Zadok was supream Officer. [Or, Deputy, viz. of the King, in the whole government of the Kingdom. This Zadok is not held to be the High Priest mentioned in the foregoing Chapters, but another of that name, sprung from another tribe, and that he was chief President in the Government of all the Land next to the King, and therefore named first of all. For the Hebrew word signifieth not onely a Priest, but also a civil Governour. See Gen. 41. on v. 45. and below v. 5. Others think that he was Zadoks Nephew, or the son of Ahimaaz, of whom mention is made, 2 Sam. 15. 27. and that son called Azariah was a particular Priest, to minister unto Salomon and his family in divine things.]

3 Elioreph, and Achia, the son of Sisa, were Scribes: [Or, Secretaries. See likewise of such Officers, 2 Sam. 8. 17. Esth. 3. 12.] Josaphat, the son of Achilud, was Chancellour. [Or, Register, Master of the Rolls, or Recorder: see of this office, 2 Sam. 8. 16.]

4 And Benaja the son of Jojada was over the host: and Zadok and Abiathar [Who kept the name of Priest while he was alive, without the deed or actual Ministry: see above chap. on v. 16, 27.] were Priests.

5 And Azaria, the son of Nathan, was over the Surveyors: [Heb. Appointers, or, appointed. Understand the twelve Officers hereafter named from the 7. verse to the 19. who were appointed and ordained, every one in his month to furnish the King and his Household with a set quantity, or provision of meat and drink. The Hebrew word is elsewhere taken for a Kings Deputy, or, Lieutenant, who supplyeth the Kings place in the Government of the Land: below chap. 22. 48. Item, for any other Governour, or, Commander, below chap 5. 16. 2 Chron. 8. 10.] and Zabud, the son of Nathan, was principal Officer, [or, President, viz. in the Kings Privie Council; for which cause he had daily access to the King, as his familiar and special friend. He is to be distinguished from the supreme Officer, mentioned verse 2. Compare the annotat.] the Kings friend.

6 And Abisur was a Steward; [Heb. Was over the house, i.e. over all the Kings Court-Household, as the word house was so used above chap. 2. ver. 4. See Gen. 34. on ver. 29.] and Adoniram, the son of Abda, was over the tribute, [i.e. over the Kings Moneyes, Treasures,

yearly Revenues, Tolls, Customs, Taxes, Tributes, &c. So that this Officer might well be called the Kings Receiver General, Cash-keeper, Treasurer, or Master of the Kings Treasure. Others understand here, him that is set over the Leavie of the chosen men, which were given to the King as a tribute to minister unto him: to below, chap. 5. 13, 14.]

7 And Salomon had twelve Purveyors over all Israel, which provided [viz. Meat and drink] for the King [i.e. for him] and his household: each man had a month in a year (allotted to him) to make provision.

8 And these be their names, the son of Hur [Oth. Ben-Hur; and so in the following verses] was in the mountain of Ephraim.

9 The son of Deker in Makaz, and in Sarabbim [These Cities, and those which follow, are mostly in the tribe of Dan: see Jos. 19. 41, 42, 43.] and Beth-Semes; [called Ir-Semes, Jos. 19. 41.] and Elon-Beth-Hanan.

10 The son of Hesei in Aruboth, [This was a part of the Land of Juda] he had (besides) Socbo, [see of this City, Jos. 15. 35.] and all the Land of Hephher, [see Jos. 12. 17.]

11 The son of Abinadab all the Region of Dor: [Which was in the tribe of Manassah beyond Jordan, Jos. 17. 11. Judg. 17. 27.] this (man) had Taphath the Daughter of Salomon to wife.

12 Baana the son of Achilud had Taanach, and Megiddo, and all Beth-Sean, [These belonged to the tribe of Manassah, Jos. 17. 11.] which is by Zartana [see of other Zartans, Jos. 3. 16.] beneath Fizeel; [a city in the tribe of Issachar, Jos. 19. 18.] from Beth-Sean [see Jos. 17. 11. & Judg. 1. 27.] to Abel-Mehola; [see Judg. 7. 22.] unto the other side of Jokneam: [which was in the tribe of Zebulun, Jos. 19. 12.]

13 The son of Geber was at Ramoth, [See Deut. 4. 43. & 1 King. 22. 20.] in Gilead: [see Gen. 31. on ver. 21.] he had the villages of Fair [see of these Numb. 32. 41.] the son of Manassah, which are in Gilead; he had also the region [see Deut. 3. 4.] of Argob, [see Deut. 3. 14.] which is in Basan, threescore great cities, with walls, and copper bars.

14 Abinadab the son of Iddo, was at Mahanaim. [See Gen. 32. on v. 2.]

15 Ahimaaz was in Naphtali: this man took also Basmath, the daughter of Salomon, to wife.

16 Baana the son of Husai, was in Asor, and in Aloth. [Some take this word not for a proper name, but interpret it upper parts, lying in or on the mountains, and belonging mostly to the tribe of Dan, and Aser.]

17 Josaphat the son of Paruah, in Issachar.

18 Simei the son of Ela, in Benjamin.

19 Geber the son of Uri, was in the Land of Gilead [understand the remaining part of this Land, of that which was mentioned before v. 13.] the Land of Sihon, King of the Amorites, and of Og King of Basan, and was the onely Purveyor which was in that Land.

20 (Now) Juda and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and being chearful.

21 And Salomon reigned over all Kingdoms, from the River [viz. Euphrates: see Gen. 2. on v. 14. This River was the Israelites border North-Eastward] (unto) [this word is here inserted out of 2 Chron. 9. 26.] the Land of the Philistines. [which was their border Westward] and unto the border of Egypt, [understand the River Sicho the South-border of their Land. Here we have the fulfilling of the promises heretofore frequently made; as Genes. 15. 18. Exod. 23. 31. Deut. 11. 24. Jos. 1. 4.] they brought Presents, and served Salomon all the dayes of his life.

22 Now Salomons meat [Heb. Bread] for one day was thirty Cor [Understand by this word the great measure of the Hebrews of dry Wares, containing ten Ephas, one Ephah 432. common egge-shells, and consequently one Cor 4320. egge-shells. This measure is also called an Homer, Lev. 27. 16.] of meal-flower, and threescore Cor of meal.

23 Ten fat oxen, and twenty pasture-oxen, and an hundred sheep; besides the Harts, and roe-Bucks, and wilde oxen, and fatted fowls.

24 For he had dominion over all that was on this side the river [viz. Euphrates. See above v. 21. See the annotat.] from Tisbath [the name of a city lying on the north-east border of the Kingdom of Israel. See of this also, 2 King. 15. 16.] unto Gazza, [Heb. Hazza, a city lying on the South-west-border of the Land of Canaan, Gen. 10. 19. Deut. 2. 23.] over all the Kings on this side the river; and he had peace on all his sides [Heb. passages] round about.

25 And Juda and Israel dwelt safely, [See Lev. 26. 5.] every man under his vine, and under his fig-tree; [a phrase, signifying a time of great peace, plenty, and prosperity in all things, not onely in temporals, as here, but also in spirituals; as Mich. 4. 4. Zach. 3. 10.] from Dan to Ber-Seba, [i. e. from the North-border of the Land of Canaan, to the South-border. So Judg. 20. 1. Of Dan, see Gen. 14. on v. 14. Of Ber-Seba, Gen. 21. on v. 31.] all the dayes of Salomon.

26 Salomon had also fourty thousand stalls of horses, [Understand this of places for horses, in each whereof one horse stood. Now Salomon had also four thousand stalls for horses, 2 Chron. 9. 25. whereof each had ten partitions for horses, making together the number of fourty thousand] for his charets, [the number of these was a thousand and four hundred, below chap. 10. 26.] and twelve thousand horsemen.

27 Now those Purveyors, [Which were named above, ver. 7. &c.] every one in his moneth, made provision for King Salomon, and for all them that approached to King Salomon; so that they let nothing be wanting.

28 Now they brought the barley and the straw for the horses, and for the swift camels, [Called Dromedaries. Others interpret the Hebrew word Post-horses, Swift-horses, or Mules, who were likewise very swift in running. See Esth. 8. 10, 14.] to the place where he was, [viz. King Salomon. Oth. unto the place where it was (appointed) or, where they were, or, where every man was, according to this charge] every man according to his charge.

29 And God gave Salomon wisdom, and understanding exceeding much, [See above chap. 3. on ver. 12.] and a large capacity of heart, [Heb. wideness, or, breadth of heart; which is sometimes taken in a bad sense, signifying loftiness, or pride of heart, Prov. 21. 4. sometimes in a good sense, as here, and signifieth a great measure, or capacity, not onely of knowledge, discerning, and memory, but also of boldness, courage, and desire to effect and perform every thing most bravely and nobly] as the sand which is on the sea shore. [Heb. lip of the sea. The meaning is, he had as much of the aforesaid things, as the sand, &c. an hyperbole, or excessive kind of speech, as above chap. 1. ver. 40.]

30 And the wisdom of Salomon was greater then the wisdom of all those of the east, [Heb. Children of the East. See Gen. 29 on v. 1. These, as also the Egyptians, were renowned for their great wisdom and skill in all manner of Arts and Sciences, although afterward they declined to vain and superstitious arts, Isa. 2. 6.] and then all the wisdom of the Egyptians:

31 Yea, he was wiser then all men; then Ethan the Ezrahite, and Heman, and Chalcol, and Darda the sons of Mahol: [See of these men, 1 Chron. 2. 6.] and his name was among all the Heathen round about.

32 And he spake three thousand sentences [Whereof a part are in the books of the Proverbs, Ecclesiastes, and Salomons Song. The Hebrew word translated Proverb, signifieth a speech or sentence, which for its brevity, wit, and deep learning, exceedeth all the rest, Prov. 1. 1.] besides, his songs were a thousand and five.

33 He spake also of trees; [The Writings hereof are not now extant, and that without diminishing the holy Scripture, or hindrance of our salvation] from the Cedar-tree, [see Judg. 9. on v. 15.] which is on Libanon, [an excellent mountain, lying on the North border of Palestina. See Deut. 3. 25. & 11. 24. Jos. 9. 1. Psal. 92. 13. Isa. 35. 2.] unto the hyssop that groweth out of the wall: [the Hebrew word Ezob, the Greek Translators have translated it Hyssop, which word the Apostle retaineth, Heb. 9. 19. although some hold it to be wilde marjoram, others, wilde savourie; others, Rosemary, or, Parietaria, i. e. Pellitory of the wall: so that it is uncertain what kind of hearb it was among the Ancients: see Exod. 12. 22.] he spake also of cattel, and of fowl, and of creeping (beasts), and of fishes.

34 And there came of all people, to hear the wisdom of Salomon; from all Kings of the earth, which had heard of his wisdom.

CHAP. V.

Hiram maketh friendship with Salomon, ver. 1, &c. Who requesteth of him materials for the building of the Temple, &c. Hiram praising God for such a Successor of David, sendeth them to him, together with order touching the conditions, 7. The number of labourers, and workmen employed about the Temple, 13.

AND Hiram [He is also called Hirom, below v. 10 & 18. also Hiram, 2 Chron. 2. 3. and is to be distinguished from another Hiram, who was a skilful artificer, a widows son; of whom see below chap. 17. 13, 14. & 2 Chron. 2. 14.] King of Tyrus, [the Metropolis or chief city of Phœnicia, lying in the midland seas, seven hundred paces from the Continent or firm land, before Alexander the Great his time, very rich, mighty and renowned for their Navigation and Merchandise. See Isa. 23. Item, chap. 26, & 27, & 28.] sent his servants unto Salomon [to declare his joy, that Salomon was made King in his Fathers room, to obtain his friendship, and to enter into a Covenant with him; as it came to pass also: see ver. 12.] (for he had heard that they had anointed Salomon King in the room of his Father,) because Hiram had ever [Heb. all the dayes] loved David, [or, been Davids friend, See 2 Sam. 5. 11. 1 Chron. chap. 14. verse 1.]

2 After that, Salomon sent to Hiram, saying:

3 Thou knowest that David my father could not build an house [Compare Gen. 28. on v. 27. and 22.] unto the name of the LORD his God, [i. e. unto the LORD himself, who revealed himself in his word and works: so below, and Psal. 20. 2. and 52. 11. &c. See Deut. 28. on v. 58.] because of the war, wherewith they [viz. the enemies that made war against him] compassed him about; until the LORD gave them under the soles of his feet. [i. e. subdued and brought them under his dominion. See the like phrase, Psal. 8. 7. 1 Cor. 15. 27. Eph. 1. 22.]

4 But now the LORD my God hath given me rest round about: there is no adversary, nor entreating of evil. [Or, evil occurrent: viz. which might hinder me from building the Lord an house.]

5 And behold, I purpose [Heb. I say, viz. In mine heart, as such saying is expounded, Gen. 17. 17. Psal. 14. 1. & 36. 2. Rom. 10. 6. saying in his heart, is as much as thinking, pondering, conceiving, purposing, concluding; see Gen. 20. on v. 11. And the meaning here is, that Salomon not onely thought, but also purposed, and firmly determined to build an house unto the Lord] to build an house for the Name of the LORD my God: according as the LORD spake unto David my father, saying; Thy son whom I will set upon thy throne in thy room, he shall build that house unto my Name. [see 2 Sam. 7. 13. 1 Chron. 22. 10.]

6 Now then command that they hew me Cedars [See above chap. 4. on v. 33.] out of Lebanon, and my servants shall be with thy servants, and I will give the hire of thy servants unto thee, according to all that thou shalt say: for thou knowest, that (there) is none among us, that knoweth to hew wood, like unto the Sidonians. [i. e. the Natives and Citizens of the city of Zidon: of which see Gen. 10. on v. 15.]

7 And it came to pass, when Hiram had heard the words of Salomon, that he rejoiced greatly: and said, Blessed [see Gen. 14. on v. 20.] be the LORD this day, who hath given unto David a wise son, over this great people.

8 And Hiram sent unto Salomon, saying; I have heard wherefore thou hast sent unto me: I will do all thy will concerning Cedar-wood, and concerning Fir-wood. [Or, a sort of Cedars, of which they made Arrowes, Lances, Chests, Musical Instruments, &c. Others Poplar-wood: see of this 2 Sam. 6. 5. below chap. 6. 15, 34. 2 King. 19. 23. 2 Chron. 3. 5.]

9 My servants shall bring them down from Lebanon [See above chap. 4. on v. 33.] unto the sea, [viz. of Japho, or Joppe, 2 Chron. 2. 16.] and I will cause them to be carried over the sea in floats [Heb. cause them to be laid, &c. i. e. I will lay them on floats, and cause them to be transported by the sea. It is an Hebrew phrase, which often occurreth, see Gen. 12. on ver. 15.] unto the place that thou shalt signify unto me, [Heb. that thou shalt send me: by sending, acquaint me, or let me know] and will loosen [or, undo, untie. The Hebrew word signifieth properly to scatter, divide, loosen one thing from another: as this also is done with the floats] them there, and thou shalt take them away; thou shalt also do my will, that thou give food [Heb. bread: under which other food is likewise comprehended, as the 11. verse sheweth: see Gen. 3. on verse 19.] for my house. [Although Tyre and Zidon were rich cities, in respect of navigation, yet they had but a dry and barren countrey that yielded not much fruit, for which cause they were to be furnished with provision of food out of other countreys, and especially out of the Land of Israel, Act. 12. 20.]

10 So Hiram gave Salomon Cedar-wood, and Fir-wood (according to) all his will.

11 And Salomon gave Hiram twenty thousand Cor [See of this measure above chap. 4. on ver. 22.] of Wheat, for food of his house, and twenty Cor of beaten oil: [It appeareth by this place, as also by Ezek. 45. 14. that this measure was likewise used in liquid wares, although it was properly of dry wares, 2 Chron. 2. 10. mention is made of twenty thousand baths of oil: Item, hereunto are yet added twenty thousand Cor of Barley; and twenty thousand baths of wine. But it's conceived, that both here, and 2 Chron. 2. 10. is spoken of divers deliveries in: here, of that which belonged to the yearly maintenance of Hiram's household; and there, of that which the work-folks and labourers had need of] such gave Salomon to Hiram year by year.

12 The LORD then gave Salomon wisdom, according as he had spoken unto him: [See 1 King. 3. 12.] and there was peace between Hiram, and between Salomon, and they both made a Covenant.

13 And King Salomon raised a Leavie out of all Israel, and the Leavie was thirty thousand men. [By Leavy here is meant a Tax, not of goods, or monies, but of persons and men, that were chosen and taken up, to hew wood, &c. upon mount Libanon, for the building of the Temple. Compare below chap. 9. 21. and the annotations.]

14 And he sent then to Libanon ten thousand a moneth by turns, [Heb. with changes] a moneth they were in Libanon, two moneths every man in his (own) house; and Adoniram was over this Leavie. [i. e. He had a charge to raise this Leavie, or to be an Overseer thereof, after it was raised, or he was put in trust for both. See likewise of this Adoniram above chap. 4. 6.]

15 Besides, Salomon had threescore and ten thousand that bare burdens: [These were strangers, as appeareth 2 Chron. 2. 17, 18.] and fourscore thousand hewers [The Hebrew word signifieth as well hewers of stone, 1 Chron. 22. 2. as hewers of wood, Ezek. 3. 7.] on the mountains.

16 Besides the Commanders of Salomons appointed men [i. e. Officers, Commissioners, Overseers. Compare above chap. 4. 5. and the annotat.] which were over that work, three thousand and three hundred [2 Chron. 2. 2. is mentioned six hundred, which is thus understood, that the three hundred here omitted, were the overseers of these Commanders. Some conceive that there were three thousand and three hundred over those that carried burdens, and hewed stone, and three hundred over those that were employed in mount Libanon] which ruled over the people that did that work.

17 Now when the King commanded, then they brought great stones, costly stones, [Understand, not precious stones, which are likewise so called below chap. 10. ver. 2, 10. but such as were eminent for size and greatness] hewed stones, to lay the foundation of that house.

18 And Salomons builders, and Hiram's builders, and the Gibeonites [The opinion of some is, that these were the Inhabitants of the city of Gebal, which lay by Zidon in Phenicia: of which see Psal. 83. 8. & Ezek. 27. 9. It's conceived likewise that Gibeon was the name of famous Artificers in stone-works] did hew them, and prepared the wood, and the stones, to build that house.

CHAP. VI.

The time of the building of Salomons Temple, ver. 1, &c. The form and largeness thereof, 2. The Windows, Chambers, and Materials, 4. The Promise pronounced by God concerning the Temple, 11. The covering of the Walls and Floor, 14. The Oracles place, 16. The Cherubims, 23. Divers Ornaments, 28. Doors, 31. The inner Court, 36. The time how long the Temple was in building, 37.

Now it came to passe in the four hundred and fourscore year, [Some count these years thus; the children of Israel were forty years under Moses in the Wilderness, seventeen under Josua, and two hundred ninety nine under the Judges, eighty under Eli, Samuel and Saul, forty under David. These being summed up together, with four years of Salomons Reign, make in all four hundred and eighty years] after the departure of the children of Israel out of Egypt, in the fourth year of Salomons reign over Israel [see 2 Chron. 2. 2.] in the moneth Zibu, [almost agreeing with our April, and partly with our May. See of this moneth also below v. 37. Item, Numb. 1. on v. 1.] (this is the second moneth) [according to Gods appointment, Exod. 12. 2.] that he built [i. e. begun to build: so Gen. 5. 22. See hereof further

further below v. 37, 38. 2 Chron. 3. 1.] the house of the LORD. [See Acts 7. 47.]

2 And that house which King Solomon built unto the LORD, was threescore ells (or cubits) [viz. of the sanctuary. See of this measure, Gen. 6. on ver. 15.] in the length thereof, [this extended from the East to the West] and twenty in the breadth thereof, [this was from the South to the North] and of thirty ells in the height thereof.

3 And the Porch before the Temple of that house, [See Jos. 10. 23. Acts 3. 11. and 5. 12.] was twenty ells in the length thereof, according to the breadth of the house, [i.e. this porch was just as long as the Lords house, or the Temple was broad. Compare the foregoing verse] ten ells in the breadth thereof, before the house. [here is only spoken of the length and breadth thereof: but 2 Chron. 3. 4. we find also the height thereof, which was of a hundred and twenty ells.]

4 And he made windowes to the house of close looking out. [i.e. which were partly narrow, and as it were shut against the looking in and inconveniency of the weather, partly broad, and so consequently fit to let in the sun-beames, and to look out. Thus according to the opinion of some, the windowes in the wall, (which was very thick) were narrow without, and wide within. Others think that they were wide without, and narrow within: others, that they were wide both without and within, but by degrees narrow on both sides, entring to the middle of the wall, where they were shut close with glaſs, against foul weather. Oth. which might be opened and shut.]

5 And round about, [viz. on the South, West and North-side of the house, and not on the East-side, which was filled up with the entry or porch] at the wall of the house [i.e. at the wall of the Temple; and that so, as that the beames of the chambers here mentioned, were not wrought into the wall of the Temple, but lay upon the buttresses of the same wall, where it was narrowed from without. This narrowing hapned three times at each, with the raising of it five ells or cubits, and then upon those sticking out were buttresses laid and fitted for the beams of the chambers, which were three stories high] he built chambers. [Heb. floors, i.e. chamber-buildings and with-drawings, rooms without the Temple for the Priests use, when they executed their office, and to lock up in them the first fruits, tenths, Priestly garments, offerings and other things appertaining to the service of God, &c. See 2 Kings 11. 2. and 1 Chron. 28. 12. and Ezek. 42. 13, 14.] against the walls of the house round about (both) of the Temple, [understand the formost part of the Temple, otherwise called the holy place, into which the Priests daily entred to burn incense, and to dress the Lamps] and oracles-place: [or answering-place. The Hebrew word hath its name from communing, or speaking to. Understand the innermost place of the Temple, otherwise called the holy of holies, from whence God gave his oracle and answer. Compare below ver. 16. and 20.] So he made side-chambers [Heb. ribs. Understand the same chambers, whereof was spoken in the beginning of this verse, or certain passages of galleries, which were before, all along the second and third story of these chambers] round about.

6 The lowermost chamber was five ells in the breadth thereof, and the middlemost six ells in the breadth thereof, and the third seven ells in the breadth thereof: [The wall of the Temple having three narrowings, the lowermost, the middlemost and the uppermost, the lowermost storie of the chambers was an ell narrower then the middlemost, and the middlemost was again so much narrower then the uppermost] for he had made narrowed rests round about at the house, [he each time had made the thickness of the wall an ell narrower, to lay the beams of the chambers without upon the rests. This narrow-

ing or shortning was in the top of the wall of 5 and 10 and 15 ells] that they [viz. the chambers] should not be fastned in the walls of the house. [i.e. that they might not with their beams be fastned in the wall of the temple by boring thorow or breaking the wall. Compare Ezek. 41. 6.]

7 Now the house when it was built with perfect stone, [i.e. which was before perfectly prepared and fitted for the work, which is likewise affirmed of the wood or timber, above chap. 5. 18.] as it was brought thither [Heb. of bringing thither, i.e. as it came (being brought) thither] so that no hammers, nor ax (or) iron tool was heard in the house, when it was built.

8 The door of the middlemost side-chamber, [i.e. thorow which they went up to the middlemost side-chamber] was on the right side of the house: [Heb. shoulder, &c. The right side of the Temple as they went forth, was the south, for the entrance of the Temple stood in the East, and the most holy place in the West] and they went by winding stairs to the middlemost (side-chamber), and from the middlemost to the third. [viz. side-chambers. By the plural number here may be understood that every story had divers chambers and corners. See 2 Kings 11. 2.]

9 So he built the house, and perfected it: and covered the house [viz. within on its roof] with arches, [Heb. according to the opinion of some, backs] and rows of Cedars, [Heb. orderings in, or with Cedars, i.e. with orderly fastening or joyning together of Cedar-beams, planks or boards.]

10 He built also the chambers against all the house, five ells in the height thereof: and joyned them fast to the house, [i.e. he joyn'd and fixed them on the narrowings of the wall of the Temple. See ab. v. 6.] with Cedar-wood.

11 Then came the word of the LORD unto Salomon, saying;

12 Concerning this house that thou buildest, if thou walkest in my statutes, and executeſt my judgements, and keepest all my commandments, [How these three words, statutes, judgements, and commandments are distinguished, see above chap. 2. on v. 3.] walking in the same: then will I confirm my word with thee, which I spake unto David thy Father. [See 1 Kings 2. 4. and 9. 4. 2 Sam. 7. 13. 1 Chron. 22. 10, 19.]

13 And I will dwell in the midst of the children of Israel: [See Lev. 26. on v. 12.] and I will not forsake my people of Israel.

14 So Solomon built that house, [i.e. he went on in the building of the Temple, to perfect and adorn the same within] and finished it.

15 He also built the walls of the house within with Cedar-planks; [Heb. sides, and so in the following verse, i.e. he covered the walls with Cedar-planks, &c. so in the following word] from the floor of the house to the roof of the walls, [Heb. to the walls of the roof; i.e. to the uppermost part of the wall, on which the roof rested] he covered it within with wood: and covered over the floor of the house [understand this not of the innermost part of the house, but of the foremost, called the holy place] with planks of fir.

16 Besides he built twenty ells [The length of the Temple was threescore ells, above v. 2. whereof the foremost part had forty, and consequently the innermost twenty] with planks of Cedar, on the sides of the house, [the meaning is, that he covered the partition-wall (whereby the holy place was distinguished or divided from the holy of holies) with planks of Cedar] from the floor to the walls: [i.e. the whole floor from one wall to another] he built this for him [viz. for the Lord, of whom was spoken immediately before ver. 13.] within for an oracles-place for the holy of holies.

17 Now that house was forty ells; (namely) the Temple, [Called, the holy place. This was as long again as

the holy of holies, which had but twenty ells in length below v. 20.] *that was before it.*

18 *And the Cedar on the house within was carved with knops, [Others, wild gourds, so below chap. 7. 24.] and open flowers: [Heb. opening of flowers. So in the sequel] it was all Cedar, (there) was no stone seen.*

19 *And the Oracles-place he prepared in the house [Heb. in the midst of the house. The word house signifieth here the whole fabrick or building of the Temple] within [viz. the place where the holy of holies was. in the outernmost part of the Temple] to set there the Ark of the covenant of the LORD.*

20 *And the Oracles-place in the forepart [i.e. which as a man entred in from the East to the West, lay before him in the end of the holy place. Oth. the space, (or the faces) of the Oracles-place] was twenty ells in length, and twenty ells in breadth, and twenty ells in the height thereof, [indeed above v. 2. is mentioned concerning the whole house that it was thirty ells high; but seeing they were to go up by steps or staires from the first court into the second, and from the second into the holy place, and from this into the holy of holies, as may be gathered from Ezek. 49. 6. It's no wonder that the floor was certain ells higher, and nigher to the roof] and he overlaid it with close gold; [i. e. plate-gold, fine, pure gold. See 2 Chron. 3. 4. or so called, (as others conceive) because it was lockt up; and kept by David for the building of the Temple, 1 Chron. 29. 3. 4. where it is also called gold of Ophir, which for its worth and value was ever held in great esteem, Job 22. 24. but the costliest and most precious gold was likewise generally so called, because they were wont to lock it up very close, Job 28. 15.] he likewise over-laid the Cedar-altar. [Meaning the altar of incense; of which also mention is made below v. 22. and 23. This Solomon likewise over-laid with gold, and is therefore called the Golden altar, below chap. 7. 48.]*

21 *And Solomon over-laid the house [Meaning, the holy of holies, as is expounded in the end of this verse] within with close gold: and he drew (a veil) thorow it with golden chaines before the Oracles-place, [the meaning is, that Salomon caused a veil to be made, which he drew all along to the partition, which divided the holy from the most holy place, hanging on golden chains. See of this veil, Exod chap. 26. vers. 31, 32, 33.] and overlaid it with gold.*

22 *So he over-laid the whole house with gold, untill all the whole house was finishd: besides, he over-laid with gold the whole altar, [See above on ver. 20.] which was before the Oracles-place.*

23 *Now in the Oracles-place he made two Cherubims [See Gen. 3. on v. 24.] of oily wood: [The Cherubims which Moses caused to be made, were of beaten-gold, Exod. 25. 18. Now some hold these oily trees not to be olive-trees, but some other trees, that also yield oil, as Cedar-trees, and Pine-trees, &c. for the Olive-trees are sometimes distinguished from the oily-trees, as Neb. 8. 16.] the height of each was ten ells.*

24 *And five ells was the one wing of the Cherub, and five ells the other wing of the Cherub: from the end of his one wing, to the end of his other wing, [Heb. from the ends of his wings to the ends of his wings] were ten ells.*

25 *So the other Cherub was ten ells: both Cherubims had one kind of measure, and one kind of cutting. [i.e. shape.]*

26 *The height of the Cherub was of ten ells, and so of the other Cherub.*

27 *And he set these Cherubims in the midst of the innermost house, [i.e. the holy of holies, so the holy place is called the Temple, which was before it, above v. 17.] and the Cherubims spread forth the wings, so that the*

wing of the one touched this wall, and the wing of the other Cherub touched the other wall, and their wings in the midst of the house reached wing to wing. [the meaning is, that the two Cherubims ending in the holy of holies, each with their one wing touched the wall, the one the wall that was on the South side; the other, on the North-side; and that they then touched one another with their other wings: so that with the same they reached over the whole breadth of the place: for as this was twenty ells broad, above ver. 20. so was every wing five ells long, above ver. 24. and consequently both the Cherubims stood ten ells distant one from another, and each five ells distant from the wall of his side, making together twenty ells. Compare 2 Chron. 3. 11, &c.]

28 *And he overlaid these Cherubims with gold.*

29 *And he carved all the walls of the house round about, with carved engravings of Cherubims, and of Palm-trees, and of open flowers; within and without. [Some understand by this the wall which parted the holy of holies from the holy place, which he adorned not only within, on the side, which was in the most holy place, but also without on the side, which stood in the holy place. Others understand it of the walls in general both of the most holy and holy place.]*

30 *He also overlaid the floor of the house with gold within and without. [i. e. in the most holy and in the holy place.]*

31 *And at the entering of the Oracles-place he made doors of oily wood; the lintel, (with) the posts was the fifth part (of the wall). [i.e. it was as broad and high, as the fifth part of the wall; to wit, four ells: for the wall of the Oracles-place was twenty ells broad and high. See above v. 16. Others interpret this thus, that the lintel and posts were five square, or five-corner'd.]*

32 *The two doors also were of oil-trees, and he carved upon them carvings of Cherubims, and of Palm-trees, and of open flowers, which he overlaid with gold: he also spread gold upon the Cherubims, and upon the Palm-trees. [Hereby the making might ever be discerned from the carved work.]*

33 *And he also made at the door of the Temple posts of oily trees: out of the fourth part (of the wall). [For the posts (the door being also counted) were five ells broad, and high, which is the fourth part of twenty. Others understand this of the posts, that they were four-square, or four-corner'd. Compare above the 31. verse with the annotat.]*

34 *And the two doors were of fir-wood, [See above chap. 5. on v. 8.] the two sides of the one door were turning about, so the two carved (sides) of the other door were turning about.*

35 *And he carved them with Cherubims, and Palm-trees, and open flowers; which he overlaid with gold; fitted to the carved work.*

36 *Then he built the innermost Court [Meaning the Court that was next to the Temple, and was called the Priests court, 2 Chron. 4. 9. because none but they and the Levites might enter into it, and because the Priests offered there upon the Altar of burnt-offering, and observed the worship of God] of three rows of hewed stones, and a row of Cedar-beams.*

37 *In the fourth year was the foundation of the house of the LORD laid in the month Ziu: [See above on ver. 1.]*

38 *And in the eleventh year the in month Bul, which is the eighth month, [This month answereth partly to our October, and partly to our November] was this house finishd according to all its parts, [Heb. things, or words, i.e. according to all that was said and ordered concerning it] and according to all its appurtenances; so was he seven years in building it.*

The building of Solomons house, v. 1. &c. Of the house of Libanon, 2. Of the porch of pillars, 6. of the porch of judgement, 7. of the house of Pharaos daughter, 8. Of Hiram the skilfull artificer, 13. Of the two copper pillars, 15. The molten sea, 23. The ten copper bases, 27. The ten copper Lavers, 38. Briefly, all work- tools, and vessels, copper, and golden, 40. The dedicated things are brought into the Temple, 51.

But Salomon was fifteen years [Almost as long again as in building the Temple, above v. 6. 38. The same requiring more haste, both in regard of Gods command, and of his worship, and wherein more workmen were employed, and for which more provision of materials was made] in building his (own) house; [serving him and his Court-houhold for a dwelling place. See below v. 48. and chap. 9. 10.] and he finished all his house.

2 He built also the Forest of Libanon [So called (as some conceive) because it was built in a very pleasant and exalted place in Jerusalem, or without the city, and was beautified with many fair and high trees, like the forest of Libanon, serving the King for an house of pleasure, and recreation. Compare below chap. 9. 19.] an hundred [understand common ells: and see concerning this length, Gen 6. on vers. 15.] and fifty ells in the breadth thereof, and thirty ells in the height thereof; upon four rows of Cedar-pillars, [this house being six stories high, and having three dwellings one above another, this is to be understood of the lowermost] and Cedar-beams [which made the floor of the middlemost dwelling] upon the pillars.

3 And it was covered with Cedar above [Whence arose the third or uppermost flooring] upon the ribs [or, beams, lofts, chambers] which were upon five and forty pillars, fifteen in a row. [understand the uppermost part of this house, which (because it had a less burden or stress to bear than the lowermost) had only three rows of pillars, whereas the lowermost had four, above v. 2. each row consisting of fifteen pillars.]

4 There were three rows of lookings out: (so) that the one window was against the other window in three ranks. [As the house was three stories high, so it had likewise three rows of windowes, in every story one row, whereof the uppermost stood right against the lowermost.]

5 Also all the doors and posts were four square of (one manner of) looking out: and window was over against window, in three ranks. [Heb. three times. The meaning is, the windowes and gates of both sides, were in each loft raised up just one above another, so that a man could extend his sight from the one to the other being over against it. Others interpret it thus, all the doors and posts were four square with the lookings out, &c.]

6 Then he made a porch [Here three porches are mentioned, whereof this is the first, and was in the fore-part of the house of the forest of Libanon. See of the second, v. 7. and of the third, v. 8.] of pillars; [i.e. consisting of many pillars, and from the roof resting upon them] fifty ells was the length thereof, [according to the breadth of the house. Compare above v. 2.] and thirty ells the breadth thereof: and the porch was over against them, [viz. the doors, of which mention is made in the former verse, or the pillars, or house of the forest. The meaning is, that this porch was before the house of the forest; so that the pillars and beames, of which this porch consisted, were right against the doors, and consequently in the sight of the fore-mentioned house] and the pillars with the thick beams over against the same.

7 He also made a porch [viz. in Jerusalem, before his house, very convenient for the people, which came for judgement, to be sheltered there against the intemperateness or foulness of the weather] before the throne, where he judged, (to be) a porch of judgement, which was covered with Cedar, from floor to floor. [i.e. from the one end of the floor to the other. Some understand this of the walls, viz. that they were covered with Cedar, from below on the floor, to the ceiling above which is a floor likewise.]

8 And (at) his house where he dwelt, there was a Court more inward than that porch, which was like unto the same work; [The third porch, which was between the porch of judgement and the Kings house] he made also for Pharaos daughter, whom Salomon had taken (to wife) an house, [distinct from the strong hold of David, where he first dwelt. See above chap. 3. 1. and 2 Chron. 8. 11.] like unto that porch. [understand the third porch which was more inward, mentioned immediately before, unto the porch, the Queens house is said to be like, not so much in regard of the form, as of the matter, as appeareth by the following verse.]

9 All these things [Meaning all the buildings mentioned in this and the former chapters. Compare below v. 12.] were of costly stones, hewed according to measures, [i. e. according to the measures, which skilfull masons or stone-cutters follow, to finish a work in the neatest and handsomest fashion that may be. So below v. 11.] sawed with the saw within and without; and that from the foundation unto the rests an hand-breadth, [i.e. the rests sticking out, at the uppermost part of the wall, whereon the vault of the roof rested, and stood out an hand-breadth without the wall] and so without unto the great court. [where the people met.]

10 The foundation was also laid with costly stones, great stones; with stones of ten ells, and stones of eight ells.

11 And above, [viz. upon the foundation-stones] upon costly stones, hewed after the square, and Cedars. [i.e. planed planks of Cedar-wood, wherewith the hewed stones were covered over.]

12 And the great court [See above on v. 9.] was round about of three rows of hewed stones, with one row of Cedar-beams: So it was with the inner court [see above chap 6. on v. 36.] of the LORDS house, and with the porch of that house.

13 And King Salomon sent forth, and caused Hiram [See above chap. 5. on v. 1.] to be fetched [Heb. took, or took on. See Gen 12. on vers. 15.] out of Tyre. [See above chap. 5. on v. 1.]

14 He was the son of a widow-woman [By the descent of the tribe of Dan, 2 Chron. 2. 14.] of the tribe of Naphtali, [understand this of the widows son, whose descent by the Fathers side was of the tribe of Naphtali] and his father had been a man of Tyre, [viz. in respect of the city where he dwelt, and not in respect of his descent, according to which he was an Israelite. Oth. this may be also understood, that this Father was likewise Tyrian by pedigree and descent, that is, an heathen, but that his wife was both of Dan and Naphtali; to wit, of one tribe by the Fathers side, and of another by the Mothers side, which might be done by the mixtures of the tribes one with another; for the Israelites did not alwaies follow the rule of Gods law, which forbade them to marry out of their own tribe. See further 2 Chr. 2. on v. 14.] a worker (in) copper, who was filled with wisdom, and with understanding, and with knowledge, to make all (kind of) work in copper, [see Exod. 31. 3.] this (man) came unto King Salomon, and made all his work.

15 For he formed [Or cast] two copper pillars, [See Jer. 52. 21. 2 Kings 25. 16, 17.] the height of the one pillar was eighteen ells, [Counted after the measure of the

the sanctuary, which were again as long as the common ells: see *Gen. 6*, on v. 15. and hence *2 Chron. 3*. 15. there are thirty five ells (after the common measure of ells) ascribed to these pillars, to which one ell more being allowed to the foot, or basis, each pillar was just thirty six common ells high, that is, eighteen holy ones, or ells of the Sanctuary] and a fillet of twelve ells compassed the other pillar about. [viz. the compass and roundness of its body: understand the same likewise of the first pillar.]

16 He made also two [viz. For each pillar one] Chapters, [understand here by the Chapter, an Ornament, made above on the top of the body of a pillar, consisting of three parts, viz. the Foot or Basis, the plaited work of the Pomegranates, and the Crown] of molten copper, to set upon the heads of the pillars: five ells was the height of one Chapter, and five ells the height of the other Chapter. [meaning the whole Chapter being measured altogether with all the three parts thereof: for the foot or basis was an ell high, the pomegranate work an ell also, and the crown three ells: so many ells are attributed to the crown alone, *2 King. 23*. 17. and being counted with the pomegranates four ells: see below verse 19.]

17 The nets were of net-work, [Or, of twisted, or of gated work] the wreaths of chain-work, for the chapters, which were on the head of the pillars: [The meaning is, that the uppermost part, or the crown of the Chapter consisted of a most artificial twisting together of leaf, flower, and fruit-work, in certain rows fastened with wreaths most curiously one to another: compare *2 Chron. 3*. 16.] seven were for the one Chapter, and seven for the other Chapter. [Some understand this work of the rows of the leaf-work, and of the strings or wreaths that tied the work close together: Others, of the strings or wreaths alone.]

18 So he made the pillars; as also two rows [viz. Of pomegranates that compassed the middle part of the knop about] round about upon the one net, to cover the Chapters, [i.e. the crowns, the uppermost part of the Chapters: see above on v. 16.] that were upon the head of the pomegranates; he did likewise so to the other Chapter.

19 And the Chapters, which were upon the head of the pillars, were of Lilie-work [i.e. Had the form, fashion, and resemblance of Lilies] in the porch; [i.e. to be set in the porch] four ells. [understand this of two parts of the Chapter, the uppermost, and middlemost, namely the crown, and the pomegranate work both together: see above on v. 16.]

20 Now the Chapters [The Chapter here signifieth the uppermost part of a whole chapter, called the Crown, which was round like a bowl, either in bulk like a ball, or in oval length] were upon the two pillars, yea upon it over against the belly. [understand the middlemost, or the middlest part of the bowl, that which sticketh most out. Others understand by the belly, the hole that was above in the midst of the pillar, into which the Chapters were put, to stand fast] which was by the net, and two hundred pomegranates were in rows round about, (also) upon the other Chapter.

21 After that he reared up the pillars in the porch of the Temple; and having reared up the right pillar, he called the name thereof Jachin, [i.e. He (viz. the Lord) will establish] and having reared up the left pillar, he called the name thereof Boaz. [i.e. Power is in him. These two names intimated, that the spiritual Temple, which is the Church of true Believers, and of the Elect, resting on the pillar of the Almighty power of God, should be able to stand against all outward and inward violence whatsoever, so that the gates of hell should never prevail against it, *Matth. 16*. 18.]

22 And upon the head of the pillar was Lilie-work:

[See hereof above ver. 19.] so the work of the pillars was finished.

23 Moreover, he made the molten sea [Called likewise so, *2 Chron. 4*. 2. but *2 King. 25*. 13. a copper-sea. Understand a huge great vessel, or kettle, containing great store of water, and in that regard called a Sea, according to the instance of the Hebrews, who were wont to call the gatherings of many waters together, Seas. This water served for the washings of the Priests and Levites: compare *Exod. 30*. ver. 18, 19, 20. & 40. ver. 30, 31, 32. & *Lev. 8* on ver. 11. *2 King. 16*. 17. *2 Chron. 4*. 6.] it was ten ells from the one brim direct [Heb. lip so in the following verse] thereof, to the other brim thereof [i.e. measured overthwart in a direct thorow, from the one brim to the other] round all about, and five ells in the height thereof, and a measuring-line of thirty ells did compass it round about. [i.e. this which being measured in the roundness without was thirty ells wide: for the roundness containeth twice as much room as the direct line doth: compare *2 Chron. 4*. 2.]

24 And under the brim thereof [viz. At the outside of this molten sea] were knops, [The Hebrew word signifieth properly wilde gourds, or the pictures and draughts, or representations thereof, as above chap. 6. v. 18. & *2 King. 4*. 39. but it seemeth that it signifieth also in general all manner of pictures of leaves, flowers, fruits, and beasts wrought upon, or in any thing for ornament: for *2 Chron. 4*. 3. for further expounding of this place is put the resemblance or picture of Oxen] compassing the same round about, ten in an ell, [the meaning is, that in a cubit, or ell, were ten knops. And it being said in the former verse, that one row of these knops was thirty Ells in compass, it followeth, that the number of knops in one row was three hundred; and in two together six hundred] compassing that Sea round about: two rows of these knops were cast in the casting of it. [viz. of the sea: for they were not carved or engraven in this copper sea, but cast together with the same: so *2 Chron. 4*. 3.]

25 It stood upon twelve oxen, three looking toward the North, and three looking toward the West, and three looking toward the South, and three looking toward the East, and the Sea was above upon them: and all their hinder parts were inward. [i.e. the hinder parts of these Oxen were inward hidden under this copper sea, that they could not easily be seen. So *2 Chron. 4*. 4.]

26 Now the thickness of it was an hand-breadth, and the brim thereof as the work of the brim of a cup: (or) of a Lilie-flower: it contained two thousand Baths. [Meaning that ordinarily so much water was put into it: but being brim-full, it held three thousand Baths, *2 Chr. 4*. 5. A Bath was a great measure of the Hebrews of liquid or moist Wares, containing as much as an Ephah did in dry Wares, *Ezek. 45*. 11. an Ephah held ten Gomers, *Exod. 16*. 36. and *Lev. 5*. on ver. 11. a Gomer contained fourty three common Egge-shells: six of these shells contain the measure of a Log: see *Levit. 14*. on verse 10. threescore and twelve Logs make about a Bath.]

27 He made also ten Copper-bases, [Or, under-shoerings, feet, under-proppings, which stood four-square, or four-corner'd, upon which was set a Laver, or Wash-vessel, containing a great quantity of Water, wherein the Offerings were washed; for which end they had also Wheels, by which they were carried from one place to another] four Ells was the length of one basis, and four Ells the breadth thereof, and three Ells the height thereof.

28 And this was the work of the bases; they had borders; [Heb. Shuttings in. Understand wide spaces inclosed or shut in between two ledges, wherein Pictures of Beasts and Cherubims were made for ornaments. See the

the following verse, and below verse 36.] *and the borders were between the ledges.* [Heb. *steps*. These were borders sticking out, or bands, or brims made round about each seat, which followed one upon another like steps or stairs, and enclosed the afore-mentioned borders or spaces both above and below. The uppermost were as the roof of the pictures and images, the lowermost as their ground and bottom.]

29 *And upon the borders, that were between the ledges, were Lions, Oxen, and Cherubims, and upon the ledges (there) was a foot* [Meaning an even place or space, serving for the under-propping of the Laver, that rested thereon] *above; and beneath the Lions and Oxen, additions of extended work.* [i. e. adjoined ornaments of work twisted thorow and drawn out, which were at the neck of the laver, an half ell below it: see below ver. 35.]

30 *And one base had four copper wheels, and copper plates;* [Wherein the axle-trees of the Wheels stuck, for the under-propping of the bases, that lay thereon] *and the four corners thereof had shoulders:* [i. e. tenons, or stays, like unto shoulders, that came above out of the hollownests at the four corners of the base; not made thereon without, but from thence issuing, and being cast therewith to hold the laver fast that lay thereon, that it might not wag or glide off from the base, when it was carried or transported from one place to another. Compare below v. 34.] *under the laver* [see hereof below on v. 38.] *were these molten shoulders at the side of every ones additions.*

31 *And the mouth* [Understand an equal and like hollownests in the plate, which was above upon the base, and which even filled the laver that was let into it about an half ell deep] *of it was within the ledge,* [i. e. the circumference of the mouth, or of the hollownests into which the laver was let in] *and above it an ell, and the mouth thereof was round of foot-work* [conformable unto the work which is made to support or underprop any thing, and must every way fit the same. Therefore as the laver was round, so was it likewise requisite that this hollownests of the mouth should be round] *an ell and half an ell:* [viz. according to the measure of the laver which was let into the seat] *and also upon the mouth of it* [i. e. upon the plate, or the covering wherein the mouth was, which comprehended the laver] *were coverings, and the borders thereof* [i. e. the outermost compasses or circumferences, which concluded the uppermost covering of the base] *were four square, not round.*

32 *Now the four wheels were under the borders, and the axle-trees* [Heb. *hants*] *of the wheels at the base: and the height of a wheel was an ell and half an ell.*

33 *And the work of those wheels was like the work of a chariot wheel: their axle-trees, and their navies, and their strakes, and their spokes were all molten.*

34 *And there were four shoulders* [Some conceive that these shoulders differed from these mentioned above ver. 30. for that those came out of the hollownests into which the laver is let, but these in the outside of the hollownests of the laver supported the middlemost part thereof] *upon the four corners of one base: the shoulders thereof were of the base.* [i. e. they were not fastened to it without, but one work issuing out of the base: see above on ver. 30.]

35 *And upon the head of one base* [viz. above the face, and the shoulders thereof] *was a round height of half an ell round about: also upon the head of the base the handles thereof* [Heb. *the hands thereof*: so in the following verse. Understand the uppermost part of the shoulders, wherewith as with hants the laver was supported: or, understand hereby little pillars, which issued above out of the four corners of the base, having four

[square borders, wherein were curious gravings] *and the borders thereof were of the same.*

36 *Now he carried upon the plates of the handles thereof, and upon the borders thereof,* [See above on ver. 31.] *Cherubims, Lions, and Palm-trees: according to every ones empty place, and additions round about.*

37 *Like unto this he made the ten bases: they had all one kind of casting, one kind of measure, one kind of size.*

38 *He made also ten copper lavers:* [Standing upon the copper bases, which might be transported from place to place, described in the former verses beginning at the 27. These vessels were filled with water, which the Priests were to use in their ministrations. See 2 Chron. 4. 6. and compare Lev 8. the annotat. on verse 11.] *one laver contained forty Baths,* [viz. of water: see of this measure above on verse 26.] *one laver was four ells; upon every base, of those ten bases, was one laver.*

39 *And he set five of those bases on the right side of the house,* [viz. in the Court of Priests, where the Offerings were prepared] *and five on the left side of the house; but he set the sea* [see above on verse 23.] *on the right side of the house Eastward* [where the entering of the house was] *over against the South.*

40 *Moreover, Hiram* [Straightway called in this verse *Hiram*, and elsewhere also *Huram*: see above on ver. 13. the same name the King of Tyre had] *made the laver, and the shovels, and the sprinkling basins; and Hiram made an end of doing all the work, that he made King Salomon for the house of the LORD.*

41 *(To wit) the two pillars, and bowls of the Chapters* [Understand hereby Crowns, which were the uppermost part of the Chapter, of which see above verse 19; and 20.] *that were on the head of the two pillars: and the two nets, to cover the bowls of the Chapters, which were on the head of the pillars.*

42 *And the four hundred Pomegranates* [See above verse 20.] *for the two nets: (namely) two rows of Pomegranates for one net, to cover the two bowls of the Chapters, that were above upon the pillars.*

43 *Also the ten bases,* [See of these above ver. 27.] *and the ten lavers* [see above ver. 38.] *upon the bases.*

44 *Moreover, one sea:* [See above ver. 23.] *and the twelve oxen under that sea:* [see above verse 25.]

45 *Also the pots* [To seeth the flesh in of certain sacrifices, that was eaten by the Priests; and by those that brought the beasts to be offered. Some pots were also to gather the ashes of the sacrifices in, and to carry them forth: see Exod. 27 3.] *and the shovels, and the sprinkling basins, and all these vessels which Hiram made for King Salomon for the house of the LORD; (all) of polished copper.*

46 *In the plain of Jordan did the King cast it in close earth:* [i. e. Clayie, fat, and tough ground: so 2 Chron. 4. 17.] *between Succoth,* [lying in the tribe of Gad beyond the Jordan: see Gen. 33. on ver. 17.] *and between Zartban.* [see Jos. 3. on v. 16.]

47 *And Salomon left all these vessels (unweighed) because of the exceeding great multitude:* [Heb. *For the multitude greatly greatly*] *the weight of the Copper was not searched.*

48 *Salomon likewise made all the vessels, that were for the house of the LORD: the golden altar,* [i. e. overlaid with gold, Exod. 30 3. but otherwise made of Cedar-wood, above chap. 6. 20. which is called *Sittim-wood*; Exod. 30. 1.] *and the great table,* [understand tables in the plural number: for there were ten in Salomons temple, 2 Chron. 4 8. They were of gold, viz. being there-with overlaid without, but within they were of wood:]

compare *Exod. 25. ver. 23, 24.* upon which the shew-bread, (loaves) [*Heb. bread-(loaves) of faces: so called, not because they had faces, but because they lay before the face of the Lord, that is, before the Holy of Holies. see Exod. 25.30.*] were.

49 And the candlesticks of inclosed gold, [See above chap. 6. on ver. 20. Of such kind of gold were these candlesticks made, being not only overlaid therewith, but wholly consisting of it, as Moseh's candlestick did, to which, with its appurtenances, a whole talent of gold went, *Exod. 25.31, 39.*] five on the right hand, and five on the left hand [that is, on the North and South side of the holy place] before the Oracles place; and the flowers and the lamps, and the snuffers [see of these three, *Exod. 25 v. 31, 37, and 38.*] of gold.

50 Likewise the cups, and the flesh-hooks, [Or, Forks, or, chopping-knives. *Oth. musical instruments.*] and the sprinkling basins, [of which there were an hundred in number, *2 Chron. 4.8.*] and the incense cups, [others spoons] and the censers of inclosed gold; [see above chap. 6. on ver. 20.] besides the hinges, the hinges of the door of the innermost house, of the Holy of Holies, (and) of the doors of the house of the Temple of gold.

51 So all the work was finished that King Salomon made for the house of the LORD: After that Salomon brought the dedicated things of David his father; [i. e. Which were dedicated unto the Lord by David for an holy use: see *2 Sam. 8.7, 11.* & *2 Chron. 5.1.*] the silver and the gold, and the vessels did he put among the treasures of the house of the LORD.

CHAP. VIII.

Salomon assembleth the chieft of the Israelites, to dedicate the Temple, *ver. 1, &c.* The Ark of the Covenant with the holy instruments are brought into it, 4. The LORD giveth a token of his presence, 10. Salomon blesseth the Congregation, and giveth God thanks, 14, and 54. He maketh an excellent prayer unto God, 22. He offereth with the Congregation, 62. They keep the Feast of Leaf-huts, 65.

Then Salomon assembled the Eldest of Israel, [See *Levit. 4. on ver. 15.*] and all the heads of the tribes, [see *Numb. 1. on ver. 4, and 16.*] the chief of the Fathers among the children of Israel, [each tribe of the Israelites consisted of certain Households or Families, which had each in particular their chief Fathers. Besides these, there were in every tribe Captains of hundreds, of thousands, &c. whose chieft and most principal are here to be understood. Compare *Exod. 18.21.* *Numb. 3.24, 30, 35.* *1 Chron. 4.38.*] unto King Salomon [i. e. unto him, according to the Hebrew phrase. See above chap. 2. on ver. 19.] at Jerusalem, to bring up [viz. Into the Temple, into which, because it was built upon mount Morija, they were to ascend by steps or stairs] the Ark of the Covenant of the LORD out of the City of David, [viz. Which David had taken, built, and inhabited. See above chap. 2. on v. 10.] which is Zion. [see *2 Sam. 5.9.* & *6.12, 17.*]

2 And all the men of Israel assembled themselves unto King Salomon at the Feast, [Meaning the Feast of dedication, going before the Feast of Leaf-huts. See below ver. 65. and of the Feast of Leaf-huts, *Levit. 23.34.* *Deut. 16.13.* *2 Chron. 5.3.*] in the moneth Ethanim: [This moneth agreeth mostly with our September. It is called *Ethanim*, i. e. of strong, or of strength; because (as some conceive) in it the fruits of the Land were gathered in, which are as the strength of the earth, ordained by God to preserve and strengthen the life of man] the

same is the seventh moneth: [viz. according to the account of Ecclesiastical moneths ordained by God, *Exod. 12.2.* otherwise, before the departure of the Israelites out of Egypt, this moneth was the first, viz. of the civil year.]

3 And all the Eldest of Israel came; and the Priests took up the Ark. [Which was at this time at Jerusalem *2 Chron. 1.4.*]

4 And they brought up the Ark of the LORD, and the Tent of the Congregation, [Which with the Copper Altar made by B. zaleel in the Wilderness, was at this time at Gibcon, *2 Chron. 1.3, 5.*] together with all the holy vessels, [Heb. vessels of holiness; that is, which are ordained for an holy use. See *Levit. 16.* on verse 4.] that were in the Tent, and the Priests, and the Levites brought the same up, [viz. With this difference, that the Priests carried the Ark, and the holy vessels, but the Levites the Tent of the Congregation, with its appurtenances. Compare *Numb. 4.* the annotat. on verse 15.]

5 Now King Salomon, and all the Congregation of Israel that were assembled with him, were with him before the Ark, [viz. With King Salomon. Otherw. (went) with him before the Ark.] offering sheep and oxen, [understand, that the offerings here mentioned, were here and there offered by the way, which the Ark was carried. Compare *2 Sam. 6.13.*] which could not be numbred nor counted for multitude.

6 So the Priests brought the Ark of the Covenant of the LORD unto its place, unto the Oracles place of the house, [i. e. Of the Temple] to the Holy of Holies, even under the wings of the Cherubims. [which Salomon had caused to be made, and were much bigger then those which Moseh had caused to be made in the Wilderness. See above chap. 6. v. 27. *Exod. 25.20.*]

7 For the Cherubims spread (forth) both wings over the place of the Ark; and the Cherubims covered the Ark, and the hand-beams thereof [By which the Ark was carried] above.

8 Then they shewed the hand-beams further out, [Heb. Lengthened them; viz. by drawing them longer and further out: for to take them quite out, was forbidden by God, *Exod. 25.15.* See *Numb. 4.* on v. 6.] that the heads [i. e. the ends] of the hand-beams were seen forth of the holy place [i. e. by those that were in that part of the Temple which was more outward, called the holy place. *2 Chron. 5.8.* it is said, that they were seen out of the Ark: which is not so to be understood, as if the Ark had been seen; but the meaning is, that the outmost ends of the hand-beams, which came forth out of the Ark, shewed themselves in the holy place, viz. not bare, but covered with the veil] before the Oracle place, but were not seen without: [viz. the holy place] and are there unto this day. [viz. when this book was written.]

9 There was nothing in the Ark, but onely the two tables of stone, [The Apostles words, whereby he seemeth to say, *Heb. 9.4.* that there were also in the Ark the golden pot with manna, and Aarons rod that budded, must thus be understood, that they were in the same place of the Tabernacle, where the Ark stood, yea were by it, *Exod. 16.34.* *Numb. 17.10.* as the word *in* is often taken for *by* as *Jos. 5.13.* & *10.10, &c.* yea even here in this verse *in horeb, for, by horeb*] which Moseh put in it [see *Deut. 10.5.*] by Horeb, when the LORD made (a covenant) [the like phrase, wherein this word is concealed, yet to be understood, we find, *1 Sam. 20.16.* & *22.8.* *2 Chron. 5.10.*] with the children of Israel, [see *Exod. 34.27.*] when they were come forth out of the land of Egypt.

10 And it came to pass, when the Priests came forth out of the holy place, [i. e. The fore-part of the Temple, *Exod. 26.33.* & *28.43.*] that a cloud filled the house of the LORD:

Chap. viii.
with the children of Israel, [see Exod. 34. 27.]
when they were come forth out of the Land of E-
gypt.

10 And it came to passe, when the Priests came forth
out of the holy place, [i. e. The fore-part of the Temple,
Exod. 20. 33. & 28. 43.] that a cloud filled the house of
the LORD.

11 And the Priests could not stand to minister, because
of the cloud; for the glory of the LORD [i. e. The Cloud,
wherein God appeared to the Israelites. Compare Exod.
16. 10. & 24. 16. & 40. 34. 35. Numb. 16. 19. 2 Chron.
15. 13. 14. & 7. 1, 2, 3.] had filled the house of the
LORD.

12 Then said Salomon, The Lord said, that he would
dwell in darknes. [i. e. He declared, that he would ma-
nifest his presence by such a visible token as the Cloud,
or the darkness was. See Levit. 16. 2. which he also
oftentimes did. See the annotat. on the former verse;
also Exod. 13. 22 & 14. 19 & 19. 16. & 20. 21. Numb. 9.
15. Deut. 4. 11. & 5. 22.]

13 I have surely built [Heb Building built; that is,
I have surely, or certainly, or wholly built, or I have fully
built] an house, for a dwelling place for thee; [viz.
wherein thou wilt dwell with thy people by thy Word,
and by the visible tokens of thy grace: so 2 Chron. 6. 2.]
a [sealed [or, prepared] place, for thine everlasting dwel-
ling. [understand this everlastingness of the time of the
Law; and see Gen. 13. on verse 15. Here is to be ad-
ded the condition of obedience, which the Israelites did
owe unto God, that this Word might continue firm and
steadfast. See above chap. 6. 12. 13. and below chap 9. 4.
Psal 89. 29, 30, 31.]

14 Then the King turned his face about, and blessed all the
Congregation of Israel; [i. e. Wished them from the Lord
all happiness both in soul and body. So below verse 55.
Compare Numb. 6. 23. Psal. 118. 26. Others under-
stand this thus; that the King with all the Congrega-
tion blessed God, that is, thanked and praised him: to
this end taking in the Word God into the text] and all
the Congregation of Israel stood.

15 And he said, Praised be the LORD the God of
Israel, who spake with his mouth, [i. e. By the Prophet
Nathan, 2 Sam. 7. 6. 1 Chron. 17. 4. The Prophets are
as it were the mouth of God, because his Word is in their
mouth, Exod. 4. 12. 1 King. 17. 24. Isa. 51. 16. Jer.
5. 14.] unto David my father, and hath fulfilled it with
his hand, saying:

16 From the day that I brought forth my people Israel
out of the Land of Egypt, I chose [i. e. I did not manifest
nor put in practice my choice. So the word choosing is
taken for the execution of the choice, Deut. 12. 1. 2 Chr.
6. 5. Zach. 2. 12. for unto God all his works are known
from eternity, Act. 15. 18.] no city, out of all the cities of
Israel, to build an house, that my name might be there:
[i. e. that my doctrine might be heard and published, the
worship instituted by me might be administered, the peo-
ple, that is called by my Name, might meet together, and
my spirit might likewise powerfully work there. Compare
Deut. 13. 11. below ver. 29. & 14. 21. 2 Kings 21.
4. 2 Chron. 6. 6. Psal. 132. 13, 14.] but I chose David to
be over my people Israel.

17 It was also in the heart of David my father, [i. e.
He purposed. See the like phrase, 1 Sam. 10. 7. & 14.
7. 2 Sam. 7. 3. 1 King. 10. 2. 1 Chron. 27. 2. & 22. 7.
also compare above chap. 5. the annotat. on ver. 5.]
to build an house for the Name of the LORD the God
of Israel. [See 2 Sam. 7. 2. 1 Chron. 17. 1. 2 Chron. 6.
7.]

18 But the LORD said unto David my father, see-
ing it was in thine heart to build an house unto my
Name; thou didst well, that it was in thine
heart.

19 Nevertheless, thou shalt not build that house;
but thy son that shall come forth out of thy loins, he shall
build that house unto my Name.

20 So the LORD hath established his word, which he
had spoken: for I am risen in the place of David my Fa-
ther, and I sit upon the throne of Israel, according as the
LORD hath spoken; and I have built an house for the
Name of the LORD, the God of Israel.

21 And I have appointed there a place for the Ark
wherein is the Covenant [i. e. The Tables of the Cove-
nant, or of the Testimony; understand the Laws of the
Covenant, according to which the Covenant was made;
which were written in two Tables of stone. Compare
Deut. 31. on verse 26.] of the LORD, which he made
with our Fathers, when he brought them out of the Land
of Egypt.

22 And Salomon stood [viz. Upon the Copper and
exalted Scaffold, which was in the peoples Court, over
against the altar of burnt-offering, which he could be-
hold from his seat. See hereof, 2 Chron. 6. 13. also,
2 King. 11. 14. and 23. 3.] before the altar of the LORD,
over against all the Congregation of Israel, and spread
forth his hands toward heaven: [In token that he lifted
up his heart unto God, upon whom he called, and from
whom alone he expected all good things. Of which
Ceremony used by the Ancients in prayers, see like-
wise, Ezra 9. 5. & Job 11. 13. Psal. 44. 2. & 63. 5.
1 Tim. 2. 8.]

23 And he said; LORD God of Israel, there is no
God like thee, in heaven above, nor on earth beneath;
keeping Covenants, and bounty with thy servants,
that walk before thy face [See Genesis 17. on verse
10.] with all their heart. [see above chap. 2. on verse
4.]

24 Who hast kept with thy servant David my Father,
that which thou hadst spoken unto him, for with thy
mouth thou hast spoken, and with thine hand fulfilled,
[i. e. begun to fulfill] as it is this day.

25 And now LORD God of Israel; keep unto thy
servant David my Father, that thou hast spoken to him,
saying: No man shall be cut off unto thee before my face,
[Otherwise, no man shall be lacking unto thee before my
face] to sit upon the throne of Israel: [the meaning is,
that there should be ever some in Davids family, to suc-
ceed him in the Kingdom: which promised was fully ac-
complished in Christ, whose Kingdom is without end,
Luke 1. 33] onely if thy sons keep their way [see above
chap. 2. v. 4.] to walk before my face [see Gen. 17. on
ver. 1.] according as thou hast walked before my
face.

26 Now then, O God of Israel, let thy word (O I
pray) be verified, which thou hast spoken unto thy servant
David my father.

27 But will God indeed dwell on the earth? [He de-
nieth not that God is on the earth, but he implies that
he is not there circumscribed or shut up, in regard of his
essence, or being; although he manifested himself in the
Temple, a visible token of his presence, in respect of his
grace] Behold, the heavens, yea the heavens of the hea-
vens [so Psal. 148. 4. understand the highest or
uppermost heaven, which is the most spacious, or, the
most capacious heaven, called by Paul the third hea-
ven, 3 Cor. 12. 2. And see this phrase, Lev. chap. 2. ver.
3. and in the annotat.] cannot contain thee, how much
less this house, that I have builded? ['Tis as if he had
said; although this house be not fit to contain thee,
who fillest heaven and earth, yet notwithstanding
let it please thee to dwell therein, and to hear prayers
therein. See 2 Chron. 2. 6. Isa. 66. 1. Jer. 23. 24. Act. 7.
49.]

28 Yet notwithstanding turn thee unto the prayer of thy servant, [i.e. Unto my prayer] and unto his supplication, O LORD my God; to hearken to the cry, and to the prayer which thy servant this day prayeth before thy face.

29 Let thine eyes be open [Spoken of God after the manner of men; whose eyes are said to be open toward his, when he hath compassion on them, heareth them, and doth them good. Compare below ver. 52. & Psal. 33. 18. & 34. 16. Zach. 12. 4.] toward this house, toward this place, of which thou hast said, My name shall be there: [see above on ver. 16. Deut. 12. 11.] to hearken to the prayer, which thy servant shall pray in this place. [Otherwise, toward this place; viz. turning himself toward this house, and looking on the promises of thy presence; see Dan. 6. 10.]

30 Hearken then to the supplication of thy servant, and of thy people Israel, which shall pray [Otherw. Which they, &c.] in this place; and thou, hear in the place of thy dwelling, in heaven, yea hear, and forgive.

31 When any man shall have sinned against his neighbour, and he [viz. The Neighbour against whom the sinne is committed] shall have laid upon him an oath of the curse, [Heb. curse, or, execration, imprecation. Understand an oath imposed by the Judge, or was made in weighty and doubtful matters, with cursing of a mans self, if he did swear falsely, and that most solemnly before the altar, to stir up the swearer to more attention, and fear. Compare Exod. 22. 8. Numb. 5. 15, 16, 17, 18, &c.] to curse himself; and the oath of the curse shall come before thine altar in this house;

32 Then hear thou in heaven, and do, and judge thy servants, condemning [See of this word, Deu. 25. on verse 1.] the unrighteous, giving his way upon his head, [by punishing his sins with deserved judgments. See the like phrase, 2 Chron. 6. 23. Ezek. 9. 10. and compare below ver. 39.] and justifying the righteous, [i. e. clearing him, counting him free and innocent, and pronouncing him just or righteous: see of this word Gen. 44. on ver. 16. & Deut. 25. on v. 1.] giving him according to his righteousness.

33 When thy people Israel shall be smitten before the face of the enemy, because they have sinned against thee; and shall turn again unto thee, and confess thy Name, [i. e. Ascribe unto themselves the guilt of the punishment, and unto thee the glory of justice: so below verse 35. See Jos. 7. on v. 19.] and pray unto thee in this house, and make supplication.

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again into the land, which thou gavest unto their fathers.

35 When heaven shall be shut up, [See Deut. 11. on v. 17. which otherwise is called, making the heaven as iron, or as copper, Lev. 26. 19. Deut. 28. 23.] that there is no rain, because they have sinned against thee, and they shall pray in this place, and confess thy Name, and I turn again unto thee, when thou shalt have plagued them: [Otherwise, because thou shalt have testified against them; viz. by thy Prophets, or, by the judgment of drougth: so 2 Chron. 6. 26.]

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou shalt have taught them the good way, [Called so likewise, 1 Sam. 12. 23. Otherwise, the way of the Lord, Psal. 27. 11. of truth, Psal. 119. 30. of understanding, Proverbs 9. 6. Of holiness, Isa. 35. 8. Of righteousness, 2 Pet. 2. 21. Of life, Proverbs 6. 23, &c.] wherein they should walk; and give rain upon thy Land, which thou hast given thy people for an inheritance.

37 When there shall be famine in the Land, when there shall be pestilence, when there shall be blasting, mill-dew,

Locusts, Caterpillars, when his Enemy shall besiege him in the Land of his Gates, [i. e. In his own Land and Cities. The word gates, is here taken for Cities; See Genesis 22. on verse 17. Now the Land of his Cities, signifieth the Cities of his Land. So 2 Chron. 6. 28.] (or there) shall be any plague, (or) [this participle is expressed in the original text, 2 Chron. 6. 28.] any sickness.

38 What prayer soever, what supplication soever that shall be made by any man, by all thy people Israel: [i. e. by every one in particular, or by the Congregation of the people in general] when they shall acknowledge every man the plague of his (own) heart, [i. e. which goeth to their very heart, and doth inwardly so afflict them, that they are forced unto prayer, by confidence in God, with true repentance of heart] and (every man) shall spread forth his hands in this house; [or, towards this house. See below on v. 44.]

39 Then hear thou in heaven, the sure place of thy dwelling, and forgive, and do, and give to every man, according to all his wayes, [See Genes. 6. on ver. 12.] as thou knowest his heart; for thou only knowest the hearts of all the children of men. [i. e. Of all men. So Numb. 23. 19. Job 16. 21. Psal. 8. 5. Eccles. 3. 21.]

40 That they may fear thee [i. e. Walk in thy wayes; as is explained, 2 Chron. 6. 31. for the fear of the Lord exciteh a man to cease from evil, and to do good, Prov. 1. 7. and 8. 13. and 10. 6.] all the dayes, that they shall live in the land, which thou gavest unto our fathers.

41 Yea also concerning the stranger, [Understand those that should be converted from their Idolatry to the true God] that shall not be of thy people Israel; but shall come out of (a) far land for thy Names sake: [i. e. for the glory and praise which thou hast, as well in regard of the Creation, Sustainment, and Government of all things in general, as in regard of the providing, keeping, and delivering of thy Church in particular. See the following verse, and 2 Chron. 6. 32.]

42 (For they shall hear of thy great Name, and of thy strong hand, [i. e. Power, might; so Deut. 3. 24. Psal. 136. 12. See Numb. 11. on ver. 23.] and of thy stretched out arm) [so Psal. 136. 12. Jer. 32. 17.] when he shall come, and pray in his house.

43 Hear thou in heaven the sure place of thy dwelling, and do according to all that that stranger shall call unto thee for: that all the Nations of the earth may know thy Name, to fear thee, as (do) thy people Israel, and to know that thy Name is called upon this house, [Which hath its name of thee. Compare above the annotat. on v. 16.] which I have built.

44 When thy people shall go forth to war against their enemy, [i. e. In a just and lawful war, which shall be commanded by thee] by the way which thou shalt send them; and shall pray unto the LORD toward the way of this City, which thou hast chosen; and toward this house, which I have built for thy Name: [i. e. turning themselves in prayer toward this place, in token that they acknowledged that God to be the onely true God, and called upon him, who was worshipped in the Temple at Jerusalem according to his Word. So below verse 48. And see hereof an example in Daniel, chap. 6. verse 10.]

45 Then hear in heaven their prayer, and their supplication; and execute their right. [Or, Maintain their right. Heb. do their judgment, or, right. Now God doth execute his peoples judgment or right, when as a Judge he maintaineth and defendeth their cause, and deservedly punisheth their enemies. So below v. 40. Item, 2 Chron. 6. 35, 39. Psal. 9. 5. & 140. 13.]

46 *When they shall have sinned against thee, (for there is no man that sinneth not)* [See 2 Chron. 6. 36. Prov. 20. 9. Eccles. 7. 20. 1 Joh. 1. 8, 10.] and thou shalt be incensed against them, and shalt deliver them before the face of the enemy, that they that have taken them; carry them away captive into the enemies Land, which is far, or near.

47 *And they shall bring again to their heart, in the Land, whither they were carried away captive, that they repent, and make supplication unto thee in the Land of them, that carried them away captive, saying, We have sinned, and have done perversely, we have dealt wickedly:*

48 *And they return unto thee with all their heart, and with all their soul* [See 1 Kings 2. on v. 4. i. e. out of a true sense and feeling of their sins, and sorrow for them, have an unfeigned purpose, with stedfast faith and confidence in thy mercy, to cease from evil, and to do good: so 2 Chron. 6. 37.] *in the Land of their enemies, that carried them away captive: and shall pray unto thee toward the way of their land, (which thou gavest unto their Fathers) toward this City which thou hast chosen, and toward this house* [see above on v. 44.] *which I have built for thy Name;*

49 *Then hear in heaven, the sure place of thy dwelling, their prayer, and their supplication, and execute their right;* [Hebr. *Doe their judgement;* as verse 45.]

50 *And forgive thy people, that they have sinned against thee, and all their transgressions, wherewith they shall have transgressed against thee: and give them mercy before the face of those that detain them captive, that they may have compassion on them,* [Heb. *Put them, or, give them to mercies, &c.* i. e. to have compassion shewed them, or, to obtain compassion. See almost the like phrase, Genes. 43. 14. The meaning is, that God would give the captive Israelites, to find grace and compassion in the eyes of their enemies, in stead of cruel mistriages, and oppression. See some fulfilling hereof, Nehem. 2. 2, &c. Esch. 10. 2, 3. Dan. 1. 9, 10, &c.]

51 *For they are thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the iron furnace:* [The Hebrew word significth properly a place, or a vessel, in which all kind of metal is melted by the fire: whereunto Egypt is compared, because they endured there many oppressions, and grievous tryals: see Deuteronomy 4. on verse 20. and compare Isa. 48. 10.]

52 *That thine eyes may be open, unto the supplication of thy servants, and unto the supplication of thy people Israel:* [See above on ver. 29.] *to hearken unto them, in all their calling unto thee.*

53 *For thou didst separate them from all the Nations of the earth, (to be) an inheritance unto thee; according as thou spakest by the Ministry* [Heb. *Hand*] *of Moses thy servant, when thou broughtest forth our Fathers out of Egypt, Lord LORD.* [see Exod. 19. 5. Deut. 4. 20. & 7. 6. & 9. 26, 29. & 14. 2.]

54 *Now it came to passe, when Solomon had made an end of praying all this prayer, and this supplication unto the LORD, (that) he arose from before the altar of the LORD, from kneeling on his knees,* [The Saints used that Ceremony of bowing the knee in prayer, in token of humility of heart, wherewith we are to appear before God: see 2 Chron. 6. 13. Daniel 6. 10. Luke 22. 41.] *with his hands spread forth toward heaven:* [see v. 22.]

55 *Then he stood, and blessed all the Congregation of Israel,* [See above on v. 14.] *saying with a loud* [Heb. *great*] *voice.*

56 *Praised be the LORD, that hath given rest unto his*

people of Israel, according to all that he spake: there is not one word fallen (to the ground), of all his good words; [Heb. Of all his good word] which he spake by the Ministry [Heb. *hand*. See Exod. 4. on v. 13.] *of Moses his servant. [the meaning is, he hath fulfilled all his promises, and broken not one of them: so likewise Jos. 21. 45. & 23. 14. 2 King. 10. 10.]*

57 *The LORD our God be with us,* [See Gen. 21. on ver. 22. & 26. on ver. 24.] *according as he was with our fathers: let him not leave us, nor forsake us:*

58 *Inclining our heart unto him; to walk in all his ways, and to keep his commandments, and his statutes, and his judgments,* [See the difference of these three words above, chap. 2. on ver. 3.] *which he commanded our fathers.*

59 *And that these my words, wherewith I have made supplication before the LORD, may be nigh before the LORD our God, day and night: that he may execute the right of his servant,* [He understandseth hereby himself, as above ver. 28, 29, 30, 32.] *and the right of thy people Israel, every man daily on his day.* [Heb. *the word, or, the thing of the day on his day: i. e. every day, according as daily any need shall happen. The like phrase is found, Exod. 5. 13. Lev. 23. 37.*]

60 *That all the Nations of the earth may know, that the LORD is that God; (and that there is) none else.* [see Deut. 4. 35, 39.]

61 *And let your heart be perfect* [Understand the perfection of this life, consisting in all the parts of godliness, and not in the full increase thereof, which is the perfection of the life to come: so below chap. 11. 4. and 15. 3, 4. 2 Kings 20. 3. 1 Chron. 28. 9. & 29. 9, 19. 2 Chron. 15. 17. & 19. 9. Compare Philip 3. 12, 15.] *with the LORD our God: to walk in his statutes, and to keep his commandments, as at this day.* [understand henceforth for ever, as ye do this day.]

62 *And the King and all Israel with him offered sayings before the face of the LORD.* [Before the Temple; see Lev. on v. 3.]

63 *And Solomon offered a thank-offering, which he offered unto the LORD, two and twenty thousand Oxen, and an hundred and twenty thousand sheep.* [See 2 Chron. 7. 5, &c.] *Thus they dedicated the house of the LORD, the King, and all the children of Israel.*

64 *The same day did the King hallow* [See Lev. 8. on v. 10.] *the middlemost (part) of the Court,* [understand this of the Priests Court, whose middlemost part he, being led by the spirit of God, used in that extraordinary work, to offer sacrifices there, and for that end to rear altars, because the altar of burnt-offering was not able to bear all the offerings, by reason of their multitude] *which was before the house of the LORD,* [i. e. close before the forefront of the Temple, called the holy place,] *because he had prepared there the burnt-offering, and the meat-offering, together with the fat of the thank-offerings: for the copper altar, which was before the face of the LORD, [see ab on v. 62.] was too little to contain the burnt-offerings, and the meat-offerings, and the fat of the thank-offerings.* [see 2 Chron. 7. 7.]

65 *At that time also Solomon held the feast.* [Understand the Feast of Leaf-huts which was to be kept seven dayes. See hereof, Lev. 23. 34.] *and all Israel with him, a great Congregation, from the entering in of Hamath* [see hereof Numb. 13. 22. This was the uttermost border of Canaan toward the North] *to the river of Egypt* [called Sichor, Jos. 13. 3. and was the uttermost border toward the south: see Gen. 15. on v. 18.] *before the face of the LORD our God seven dayes, and seven dayes:* [understand seven dayes toward the dedication of the altar and temple, and seven dayes more toward the keeping of the Feast of Leaf-huts, 2 Chron. 7. 9] *being fourteen dayes.*

66 On the eighth day he let the people go, [Understand that he gave the people leave to go home on the eighth day, which was the 22. of the seventh moneth; but in regard that day was likewise to be kept holy, therefore they departed the day following, which was the 24. See 2 Chron. 7. 10. and the annotat.] and they blessed the King: after that they went to their tents, joyful, and full of courage, [Heb. good of heart] for all the good that the LORD had done for David his servant, [i.e. for the house of David, and his posterity in the Kingdom] and Israel his people.

CHAP. IX.

God appeareth to Salomon the second time, ver. 1, &c. Salomon giveth certain Cities unto King Hiram for his good service, 10. A relation of the buildings and strong holds built by Salomon, 15. Of the distinction or difference of his subjects, 20. Of his yearly Offerings, 25. Of his Navie that went to Ophir, for gold, 26.

NOW it came to passe, when Salomon had made an end of building the house of the LORD, and the house of the King: [See 2 Chron. 7. 11.] and all the desire of Salomon, [i.e. all his desire] which he had a minde to make, [i.e. all that came into Salomons heart to make, 38 is explained 2 Chron. 7. 11.]

2 That the LORD appeared to Salomon the second time, [viz. After the building, and dedication of the Temple, but not after the building of the Kings house, which was finished thirteen years after the Temple was built. Some conceive that this appearance hapned after that both houses were finished] according as he had appeared unto him in Gibeon. [see above chap. 3. 5.]

3 And the LORD said unto him; I have heard thy prayer, and thy supplication, which thou hast made supplicating before my face; I have hallowed that house; [i.e. separated it to an holy use: so Gen. 2. on v. 3.] which thou hast built, to set my Name there, [see above chap. 8. on ver. 29. and on v. 16.] for ever: [see above chap. 8. on ver. 13.] and mine eyes, and mine heart shall be there [understand by the eyes of the Lord, his providence in keeping and preserving the Temple, and in protecting, and maintaining the Worship of God, which was to be performed there, understanding withall, according to the condition that is here annexed. And understand by his heart, his mercy, and love toward those that should serve him uprightly in this house] at all dayes.

4 And if thou shalt walk before my face, [See Gen. 17. on ver. 1. and above chap. 8. 23.] according as David thy Father walked with perfectness [i.e. unfeignednesse, truth, simplicity; see Gen. 6. on v. 9.] of heart, and with uprightness, to do according to all that I have commanded thee, (and) shalt keep my statutes, and my judgments:

5 Then I will establish the throne of thy Kingdom over Israel for ever: according as I spake concerning David thy Father, [See 2 Sam. 7. 12, 16. above chap. 6. 12. 1 Chron. 22. 10. Psal. 132. 12.] saying; (Thee) shall not a man be cut off unto thee from the throne of Israel. [see above chap. 2. on v. 4.]

6 But if ye shall wholly turn away, [Heb. Turning away, shall turn away] ye, and your children, from (following) after me, [Heb. from after me, namely, coming, or following, that is, from hearing, believing, fearing, and serving me according to my Word. So 1 Sam. 12. 20. 2 King. 18. 6. Compare 2 Sam. 2. 21.] and shall not keep my Commandements, (and) my Sta-

tutes, which I have given before your face: but shall go, and serve other gods, and bow your selves down before them:

7 Then will I destroy Israel out of the Land which I have given them, and this house, which I have hallowed unto my Name, [See Jerem. 7. 15.] will I cast away from my face: [i.e. out of my sight, and out of mine heart: see above on v. 3.] and Israel shall be a Proverb, and a By-word among all Nations. [see Deuteronomy 28. 37.]

8 And concerning this house, (which) [This word is here inserted out of 2 Chron. 7. 21.] shall have been exalted, [namely by the declaration of my word and works] whosoever shall passe by it, shall be astonished, and while: [as at those, whom they scorn and deride. See also such kind of phrase, Jerem. 19. 8. & 49. 17. & 50. 13. Sometimes unto this word is also added the nodding of the head, the clapping, and moving of the hands, which are all outward tokens and gestures of scornful divilion. See Lament. 2. 15. Zephani. 2. 15.] they shall say, Why hath the LORD done thus unto this Land, and to this house? [see Deuteronomy 20. 24. Jerem. 22. 8.]

9 And they shall say, Because they forsook the LORD their God, [viz. By a faithlesse wretchedness, at which the very Heathens themselves did blush, that would not part with their feigned gods, Jerem. 2. 10, 11.] who had brought forth their Fathers out of the Land of Egypt, and have taken hold upon other gods, and bowed themselves down before them, and served them: therefore the LORD hath brought upon them all this evil.

10 And it came to pass at the end of twenty years, in which Salomon had built those two houses; the house of the LORD and the Kings house; [viz. the house of the Lord in seven years, above chap. 6. v. 38. and the other houses in thirteen years, above chap. 7. v. 1.]

11 (Whereunto) Hiram the King of Tyre, had furnished Salomon with Cedar-trees, and with Fir-trees, and with gold, according to all his desire) that then King Salomon gave unto Hiram twenty cities [Which lay in the North-border of the Land of Canaan, about the Syrians and Sidonians, and bordering upon the tribe of Aser, but (as some conceive) not belonging unto that tribe: because otherwise Salomon might not have given them away. Others are of opinion, that he gave him only the use, and not the propriety thereof] in the Land of Galilee. [which bordered West-ward upon the Country of Tyre. For Galilee is a land, having East-ward the Jordan, South-ward the land of Samaria, North-ward the land of Libanon, West-ward Phœnicia, wherein Tyre lay. Galilee is divided into the upper and lower Galilee. Of the upper Galilee firnamed the Galilee of the Gentiles is here spoken, and Mat. 4. 15.]

12 And Hiram came out from Thse, to see the cities, which Salomon had given him; but they were not right in his eyes. [i.e. they pleased him not. So Judg. 14. 3. 1 Chron. 13. 4. for which cause Hiram gave them to King Solomon again, as may be gathered out of 2 Chron. 8. 2. for there the word give must be taken for giving again.]

13 Therefore he said; What Cities are those, my brother, which thou hast given me? and he called them the Land of Cabal, [viz. Because it misliked him, for this word signifieth so in Phœnicia (unto which Tyrus belonged) as some hold. Others interpret this word, mirie, sandy, or, moorish] unto this day.

14 And Hiram had sent the King an hundred and twenty talents of gold. [Understand this of common talents, and see the value hereof, Exod. 25. on v. 39.]

15 Now this is the cause of the Levie, [See hereof above chap. 5. on v. 13.] which King Salomon raised to build the house of the LORD, [the meaning is, forasmuch

asmuch as Salomon had such a stock of money, and other furniture for the building of the Temple, he caused a certain **Leavy** of men, that were to be employed in this work, to further the same with all speed and diligence, until it should be finished. [and his (own) house, and mills, [it's thought that this was some great Fort or Bulwark, about the Kings Palace, where the people at their first entering in were received; serving for a place of retreat, or Watch house for the Kings Guard. See hereof, 2 Sam. 5. 9. & 1 King. 11. 27.] and the Wall of Jerusalem; as also Hazor, [a city lying in the tribe of Naphtali, at the Jordan: see Jos. 11. 10. & 19. 36.] and Megiddo, [lying in the tribe of Manasseh, on the side of the Jordan. See Jos. 12. 17. & 17. 15. Judg. 1. 27.] and Gezer, [lying in the tribe of Ephraim: see Jos. 10. 33.]

16 For Pharaoh the King of Egypt was come up, and had taken Gezer, and burnt the same with fire, and slain the Canaanites that dwelt in the city, and had given it for a Present unto his daughter, Salomons wife.

17 So Salomon built Gezer, and the nether Beth-Horon: [Lying in the tribe of Benjamin. Adde hereunto out of 2 Chron. 8. 17. the upper Beth-Horon, lying in the tribe of Ephraim. Jos. 21. 22.]

18 And Baalath [Lying in the tribe of Dan, Jos. 19. 44.] and Tadmor, [or, Tadmor] in the Wildernesse, in that Land: [i.e. in the Land of Israel. Some hold this place to be a city lying in the Wildernesse of Juda, not far from Engedi: Others to be the city of Palmyra, lying in the Wildernesse of Syria.]

19 And all the cities of store, [In which all manner of store, provision, and furniture for war, and likewise of victual, was stored and laid up: otherwise called Magazines, or houses of ammunition and provision. Compare Exod. 1. 11.] which Salomon had, and the chariet-cities, [where the arms that were used in war were kept] and the cities of the horsemen; and what the desire of Salomon desired to build, in Jerusalem, and in Libanon, [see above chap. 7. on ver. 2. & 2 Chron. 8. 6.] and in all the Land of his Dominion.

20 Concerning all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel.

21 Their children that were left after them in the Land, which the children of Israel were not able to ban: [See Deut. 2. on ver. 34.] those Salomon brought to a slavish Leavie [i.e. he taxed them as his own slaves, or bond-men. They dwelt among the Israelites, and were called the slaves, or servants of Salomon, Ezra 2. 55. Nehem. 7. 57. because Salomon had made the Ordinance or Law concerning these slaves. The bond-men were firm to embrace the true Religion first, otherwise Salomon might not have shewed them this kindness, Deut. 7. 2. Of the word Leavie, see also above chap. 5. 3.] unto this day.

22 But of the children of Israel did Salomon make no bond-men: [See Levit. 25. ver. 39.] but they were men of war, and his Servants, and his Princes, and his Captains, and Rulers of his Charets, and of his Horsemen.

23 These were the chief of the appointed that were over Salomons work, five hundred and fifty: [2 Chron. 8. 10. there are mentioned two hundred and fifty; but know, that these were in all five hundred, as is mentioned here, but taking the charge of overseeing by turns upon them, they were every time two hundred and fifty] which bare rule over the people that were busied in the work. [i.e. which by turns executed the office of ten men, to excite and pull on the rest to the work. See 1 King. 5. 16. and the annotat.]

24 But Pharaohs daughter came up from the city of David [See above chap. 8. on v. 1.] unto her house, which he [viz. Salomon] had built for her: then he built Millo. [see above on v. 15.]

25 And Salomon offered thrice in a year [viz. At the Pasover, Pentecost, and Feast of Lead-huts, 2 Chron. 8. 13.] burnt-offerings, and thank-offerings, upon the altar which he had built unto the LORD, and burnt incense upon that, which was before the face of the LORD: [i.e. in the sanctuary, or holy place, just before the most holy place, in which the Ark was, a token of Gods presence] when he had finished the house.

26 King Salomon made also ships at Ezion-Gebers, [This was the 32. camping-place of the Israelites, Numb. 3. 35. It was a city with a haven or port lying on the Reed-sea, or Red-sea] which is by Eloth [otherwise called Elath, 2 King. 14. 22. a city lying in the Land of Edom, on the shore of the Reed-sea. See Deut. 2. 7. This city Azan, called otherwise Uzzia, the King of Juda took, and restored or brought it again to Juda, and re-edified or built it again, 2 King. 14. 22. but under the reign of Achaz the King of Juda, Rezin the King of Syria took it again from the Jews, 2 King. 16. 6.] on the shore of the Reed-sea in the Land of Edom.

27 And Hiram sent with those ships his servants, ship men, [Heb. men of ships; i.e. that lived by Navigation] knowing the Sea, with the servants of Salomon.

28 And they came to Ophir [This is held to be an Island in the East-Indies, and is called by Josephus, Lib. 8. Antiquit. cap. 2. Aurea Chersonesus, which we now call Malacca. Some will have this to be Peru in the West-Indies] and fetched from thence of the gold four hundred and twenty talents: [compare this with 2 Chron. 8. 18. with the annotat.] and brought it to King Salomon.

CHAP. X.

The Queen of Scheba cometh to Jerusalem, vers. 1. &c. She admireth Salomons wisdom and glory, 3. Giveth God thanks, 9. Giveth Salomon Presents, 10. Salomons riches, 11. Targets, and Shields, 16. Ivorie Throne, 18. Vessels, 21. Presents which he receiveth, 24. Charets and horses, 26. Silver, Cedar-wood, and Tributes or Customs of Horses and Wares, 27.

And when the Queen of Scheba [A countrey lying southward of Canaan, Matth. 12. 42. and Luke 11. 31. having its name from Scheba, the son of Cus. See Gen 10. on ver. 7.] heard (of) the fame of Salomon, concerning the Name of the LORD; [or, for, of the Name, &c. Hereby is shewed the cause of Salomons great renown, which was not onely his transcendent wisdom, whereby he surpassed all men, above chap. 4. vers. 30, 31. but especially the wonderful manner, forasmuch as he had even the same of the LORD very speedily by an infused gift of illumination, without his own labour, and humane instruction] she came to prove him with riddles. [Enigmatibus. The Hebrew word signifieth dark sayings, wherein somewhat is asked and propounded, which hath a secret and hidden meaning. So Numb. 12. 8. Judg. 14. 12. & Matth. 13. 35. out of Psal. 78. 2. it is translated hidden things.]

2 And she came to Jerusalem, [See Matth. 12. 42. Luke 11. 31. 2 Chron. 9. 1.] with a very heave hofte e [i.e. with a very great Retinue and stately Train: se Gen. 50. on ver. 9.] with camels, bearing spices, and very much gold, and precious stones; and she came to Salomon, and spake to him all that was in her heart. [i.e. all that she had purposed in her heart to commune with him of: see above chap. 8. on v. 17.]

3 And Solomon explained to her all her words: [i. e. The dark Questions, and deep Riddles, which she propounded to the King] there was nothing hid from the King, which he explained not to her. [i. e. There was nothing so dark, acute, or subtle, where in his wisdom should have come too short to have explained it.]

4 Now when the Queen of Scheba saw all the wisdom of Solomon, and the house, which he had built.

5 And the meat of his table, and the sitting of his servants, and the standing of his Ministers, [Understand the well-disposed, and glorious order; according to which his Princes and Counsellors sat at the Table, and the Courtiers stood to wait at the Table. Others understand this of the Kings sitting in counsel, or judgment] and their apparel, and his cup-bearers, and his ascent, by which he went up into the house of the LORD: [Understand this of the curious Galleries, by which the King went up from his own house into the house of the Lord, or also of the stately train, that accompanied him therein. Others interpret this thus: And his Offering which he offered in the house of the Lord] then there was no more spirit in her. [viz. by reason of the astonishment, which the exceeding great admiration wrought in her.]

6 And she said unto the King: The word was truth which I heard in my Land, of thy matters, [Heb. words] and of thy wisdom.

7 And I believed not those words, untill I came, and mine eyes have seen (that); and behold the half was not told me, thou hast in wisdom, and good, excelled the fame which I heard. [Heb. thou hast added wisdom and good to the fame which I heard. Understand by wisdom the gift of understanding, wherewith the King was adorned, and by good, his virtues and excellent works, wherby he benefited his subjects.]

8 Happy are thy men, [viz. that dwell with thee] happy these thy servants, that stand continually before thy face, [i. e. that do ordinarily minister unto thee. See Deu. 1. on v. 38] which hear thy wisdom.

9 Praised be the LORD thy God, who delighted in thee, to set thee on the throne of Israel: because the LORD loveth Israel for ever, therefore he made the King to do judgement and justice. [This phrase being ascribed to Magistrates, signifieth as much as in judgment to condemn and punish the wicked, and to absolve and defend the good; or to take notice of occurrent matters, and to judge aright, and then to execute that which is just and right, by punishing the wicked, and protecting the good, 2 Sam. 8. 15.]

10 And she gave the King an hundred and twenty talents of gold, and of spices very great store, and precious stones: There came never spices in greater abundance then these, which the Queen of Scheba gave to King Solomon.

11 Moreover, the ships also of Hiram, that brought gold from Ophir, brought from Ophir very much Almug-wood, [What kind of wood the Hebrew word signifieth, is uncertain, 2 Chron. 2. 8. and 9. 10. it is called Almug-wood. Some think that it was Thync-wood, of which mention is made, Rev. 18. 12. Others take it to be Brasil-wood. So much we may conceive of it, that it was a very costly and precious wood, and such, as at that time was unknown in that land. See the following verse and 2 Chron. 9. 11.] and precious stones.

12 And the King made of this Almug-wood, staves [Understand herewithall bars, under-setters, or hand-leanings at the galleries, by which they went from the Kings house into the Temple. Compare above vers. 5. 1 Chron. 26. 16, & 18 1 Chron. 9. 11.] for the house of the LORD, and for the Kings house, as also harpes and lutes for the singers: the Almug-wood came not, nor was seen [viz. in the land of Juda before this time. 2 Chron. 9. 11.] so, [viz. so costly, or in such abundance] unto this day.

13 And King Solomon gave unto the Queen of Scheba all her desire, what she desired; besides that which he gave her, according to King Solomons [i. e. his. Compare above chap. 8. 1. and 9. 1.] ability: [Heb. according to King Solomons hand, i. e. of his own accord, according to his royal ability and munificence] so she turned and went to her (own) land, she, and her servants.

14 Now the weight of the gold that came in to Solomon in one year, [i. e. every year. See Numb. 8. on v. 13.] was six hundred threescore and six talents of Gold. [See of the value of a talent of gold. Exod. 25. on vers. 39.]

15 Besides that which was of the Chap-men, [Heb. of the men that spic-out, search, ransack every corner. Understand such as are sent forth by great Merchants into divers countries, to sell their wares and commodities at the dearest rates, and to buy other commodities for them at the lowest prices, and to send and convey them over to their masters. Others understand this of the farmers of the custome, or Toll, or, Tribute-gathers, which were wont to look very narrowly, to entrap the merchants, if they should hide or conceal any of their wares, without paying toll or custome for the same] and of the traffick of the Spice-Merchants: [or drugsters] and of all the Kings of Arabia, [as well East-ward as South-ward] and of the mighty men of the same land, [understand those that were near at hand.]

16 King Solomon also made two hundred targets of beaten gold: he caused six hundred (shekles) of gold [Understand common shekles, of whose value, see Gen. 24. on v. 24.] to be weighed [Heb. to ascend, or go up] for every target.

17 Likewise three hundred shekels of beaten gold: he caused three pound of gold [Heb. Manin, &c. One mina or pound made ordinarily an hundred common shekels: and consequently every shield was worth three hundred shekels of gold. See 2 Chron. 9. 16.] to be weighed for every shield: and the King laid them in the house of the forest of Libanon, [see hereof above chap. 7. on vers. 2.]

18 Moreover, the King made a great Throne of Ivory: [Heb. a throne of the tooth; viz. of Elephants, wherof the Ivory cometh, of which divers things are made for ornament, as appeareth here, and below chap. 22. 39. Psal. 45. 9. Amos 3. 15. and 6. 4.] and he overlaid the same with gold. [i. e. which was well purified and refined: and therefore also very close and solid.]

19 This Throne had six steps, and the head of the Throne was round behind [i. e. like a bow, or of the shape and fashion of a bow] and on both sides [Heb. hence, and thence, or to, and fro. So in the following verse] were staves [Heb. hands] unto the seat, and two lions stood by those staves.

20 And two lions stood there on the six steps on both sides: the like hath not been made in any Kingdome.

21 Also all King Solomons drinking vessels were of gold, and all the vessels of the house of the forest of Libanon were of close gold: [see above chap. 8. on v. 20.] (there) was no silver on them: (for) it [viz. silver] was nothing accounted of in the daies of Solomon. [an hyperbole, or excessive manner of speaking. Compare below v. 27. and the annotat. thereon.]

22 For the King had at Sea ships of Tarfis, [Some understand by this word the great sea, called the Ocean, and by the ships of Tarfis, the ships that sailed in that sea, Others take Tarfis to be Cilicia, whose metropolis or chief city, called Tarsus, had a very well known port or haven, in which they found opportunity to sail into Africa, Juda, and other remote countreys. Compare Gen. 10. on v. 4. Others conceive Tarfis to be Africa, and by the ships of Tarfis to be understood a fleet or navy, fitted and prepared for to sail unto the African sea] with the

C H A P. XI.

the ships of Hiram: these ships of Tharhis came home once in three years, bringing gold, and silver, ivory, and apes, [or munkies] and peacocks. [or parrats.]

23 So King Solomon waxed greater then all the Kings of the Earth, in riches, and in wisdom. [See chap. 3. 13.]

24 And all the Earth [Understand not all the men of the whole world, but the chiefest, as the Kings, Princes, Lords, &c. of all the countreys round about. See 2 Chron. 9. 23.] sought the face of Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of Gold, and garments, and armour, and spices, horses, and mules, every thing from year to year, [Heb. the thing of the year in the year, i.e. every present yearly.]

26 Besides, Salomon gathered together charrets, and horsemen, and he had a thousand and four hundred charrets, and twelve thousand horsemen: [See above chap. 24. 6. and 2 Chron. 1. 14. and 9. 25.] and bestowed them in the charret-cities, and with the King [i.e. with him. Compare v. 16.] in Jerusalem.

27 And the King made [Heb. gave] silver to be in Jerusalem as stones, [An hyperbole, or excessive manner of speaking, intimating exceeding great abundance. See Gen. 13. on v. 13. and above v. 21. to 2 Chron. 9. 27.] and he made the Cedar-trees to be as the wild fig-trees, [or, as the sycamore-trees, i.e. fig-mulberry-trees] in multitude.

28 The bringing forth of Horses, was that which Salomon had out of Egypt; and concerning the linen yarn, [See Gen. 41. on v. 42.] the Kings Merchants [understand the Publicans or Farmers of the customes, and rolls, or tributes] took the linen yarn [as also the horses] at the price [i.e. at a certain set price. Egypt abounded with exceeding goodly horses, fine flax, and linen called Byssus: which were exceedingly well vented in the neighbouring countries, but were not suffered to be transported without paying the set tribute or custome. Now Pharaoh made over unto Salomon, that had married his daughter, the right and interest of the the tribute or custome, who by his Merchants or Farmers gathered the same, and received great profit or revenue thereof.]

29 And a charret came up, and went out of Egypt, for six hundred [shekels] [See of the value of the shekel, Gen. 20. on v. 16. and 23. on v. 15.] of silver, and an horse for an hundred and fifty: [understand this of a charret, or waggon loaden with linen yarn, and also of horses that were loaden, yea of the horses themselves. Now a charret or waggon paid four times as much custome as a horse did, because they were wont to fasten four horses to a charret or waggon. The custome or tribute of a loaden charret or waggon, being six hundred shekels, the tribute or custome of a loaden horse was an hundred and fifty shekels] and so for all the Kings of the Hethites, [dwelling East-ward from Palestina] and for the Kings of Syria [north-ward of Palestina] did they bring them out by their hand. [viz. by the hand of the Merchants & Farmers mentioned in the former verse. The meaning of the words is this; that Salomon laid not only a tax or custome upon the wares and commodities, when they came into his land, but also when they were carried unto the Lands of the Hethites and Syrians, of whom Salomon also received custome or tribute by this means, because the horses and wares were to pass thorow his countrey or jurisdiction. Others understand this thus, that the Kings of the Hethites and Syrians did likewise take custome or toll of the wares, or commodities brought into their lands.]

Salomons wives and concubines, ver. 1. &c. which seduce him to Idolatry, 4. wehreat God is angry and threateneth him, 9. Salomons adversaries are, Hadad an Edomite, fled into Egypt, 14. Rezon, who reigned in Damascus, 23. and Jeroboam the Ephraite, 26. for whom the Prophet Ahia foretelleth that he should have the Kingdome of Israel, 29. Salomon seeketh Jeroboams life and dieth, 40.

AND King Salomon loved many strange [Or, outlandish] women, [viz. according to the opinion of some, after that he had reigned five or six and twenty years. These years are counted thus: three years before the building of the Temple; seven years bestowed in the building thereof; thirteen years in the building of his own house, and other fabricks; lastly, two or three years more, wherein the Queen of Scheba visited him] and that besides [so is the Hebrew word taken below v. 25. and 2 Chron. 11. 18.] the daughter of Pharaoh: Moabitish, Ammonitish, Edomitish, Zidonitish, Hethitish:

2 Of those Nations, concerning which the LORD had said unto the children of Israel; ye shall not go in to them, [i.e. unite your selves with them by marriages. See Gen. 6. on v. 4.] neither shall they come in unto you, they will surely incline your heart after their Gods: [See Exod. 34. 16. and Deut. 7. 3. 4.] Salomon clave unto these with love.

3 And he had seven hundred wives, Princesses, and three hundred concubines; [Which were of meaner or lower condition then the wives, and held in less esteem. See Gen. 22. on v. 24.] and his wives inclined his heart. [viz. to depart from the true God, and to cleave unto Idols, as the following words declare.]

4 For it came to pass in the time of Solomons old age, (that) his wives inclined his heart unto other Gods: that his heart was not perfect [See above chap. 8. on v. 61.] with the LORD his God, as (was) the heart of David his Father.

5 For Salomon walked after Ashtoreth the God of the Zidonians, [Ashtoreth is the name of an Idol, whether male, or female, of the Zidonians. See further thereof, Judg. 2. 13.] and after Milcom [an Idol called also Molech, below v. 7. See of this Idol, Lev. 18. on v. 21.] the abomination [i.e. which is very loathsome and abominable in the sight of God, and to be abhorred of all godly and truly religious persons. So below v. 7.] of the Ammonites. [to go or walk after Idols, is to cleave unto them, and to follow after them, in whole, or in part, yea even by permitting and furthering or advancing the same: In which last manner Salomon to please his wives made himself guilty of this sin. Compare below chap. 18. 18. and 21. 25, 26. Jerem. 2. 23.]

6 So Salomon did that which was evil in the eyes of the LORD: [Understand especially the idolatry, and the false worship of God. Compare herewith, Gen. 38. v. 7.] and continued not to follow the LORD, [Heb. fulfilled not after the Lord. See Num. 14. on v. 24.] as David his Father (did).

7 Then Salomon built an high place [See Lev. 26. on v. 30.] for Camos, [the name of an Idol of the Moabites and Ammonites, of which see also Num. 21. 29. and Judg. 11. 24. and Jerem. 48. 7. This, with the two Idols mentioned v. 5. did good King Josias take away, 2 Kings 23. 13.] the loathsomeness of the Moabites, [who are therefore called the people of Chomos, Num. 21. 29.] on the mount [viz. the mount of Olives, of which, see 2 Sam. 15. 30. and is called (2 Kings 23.

13.) mount *Masebius*, that is, the mount of the corrupter, because the Jewes did there corrupt themselves by Idolatry which is before Jerusalem: and for *Moleb* [called also *Milcom*, above v. 5.] the loathsomeness of the children of Ammon.

8 And he did so for all his strange wives: which burnt incense, and offered unto their Gods.

9 Wherefore the LORD was angry with Salomon, because he had inclined his heart from the LORD [i.e. from him. Compare above chap. 8. 1. and see the annotat.] the God of Israel who had appeared unto him twice; [viz. the first time at Gibeon, above chap. 3. 5. and the second time at Jerusalem after the building of the Temple chap. 9. v. 2.]

10 And had commanded him concerning this thing, that he should not walk after other Gods: but he kept not that which the LORD had commanded.

11 Wherefore the LORD said [Either he himself, or by some Prophet, possibly by Nathan, if he were yet alive: or Ahia the Silonite, of whom mention is made below v. 30.] unto Salomon: Forasmuch as this is done by thee, that thou hast not kept my covenant, and my statutes, which I have commanded thee: I will certainly rend [Heb. rending, rend] this Kingdome from thee, [i.e. I will surely in a violent manner take away a great part of this Kingdome from thee. See of this phrase, below v. 12. 13. 31.] and give the same unto thy servant. [i.e. to one of thy Ministers, namely, *Feroboam*, of whom see below v. 26, 27, 28, &c.]

12 Notwithstanding, I will not do it in thy dayes, for David thy Fathers sake: [i.e. because of the promise which I have made unto thy Father, 2 Sam. 7. 13. 1 Chron. 28. 5, 6. in which promise the Messiah is likewise promised, for whose sake God properly doeth good to those that be his] I will rend it out of the hand of thy [son, namely, *Rehabeam*; see also v. 35 See the accomplishment of this threatening below chap. 12. and 1 Sam. 15. 28. the explaining whereof we have below v. 35.]

13 Howbeit I will not rend away all the Kingdome, I will give one tribe to thy son; for my servant Davids sake, and for Jerusalem sake which I have chosen. [The explaining whereof we have below v. 36.]

14 So the LORD stirred up an adversary unto Solomon, Hadad an Edomite: he was of the Kings seed in Edom.

15 For it came to pass when David was in Edom, [Waging war there. See 2 Sam. 8. 14. 1 Chron. 18. 12, 13.] when Joab the commander in chief marched up to bury the slain: [viz. Israelites, that perished in the battle which David had had against the Edomites, or whom he had out in Garrison in the land of the Edomites, after his victory against them, to keep them still in subjection unto him, but after his departure were slain of the inhabitants] that he smote every man in Edom.

16 (For Joab continued there six months, with all Israel; untill he had destroyed all that was male in Edom.)

17 But Hadad was fled away, he, and (certain) Edomites men of his Fathers servants with him, to go into Egypt; Now Hadad was a little youth.

18 And they gat them up from Midian, [See Gen. 25. on v. 3.] and came to Paran; [see Gen. 14. on vers. 6.] and took with them men of Paran, and came into Egypt unto Pharaoh the King of Egypt, who gave him an house, and promised him food, [Heb. bread, i.e. victuals, apparel. See Gen. 3. on v. 19] and gave him a land.

19 And Hadad found great favour in the eyes of Pharaoh: [Heb. found greatly grace, or favour, &c. What it is, to find grace, or favour in any mans eyes, see Gen. 18. on v. 3.] so that he gave him his wife's sister to wife, the sister of Tachpenes the Queen. [The Hebrew word signifieth properly the chief woman of the household: as it they should say the *Louesß*, or *Mistress*. Therefore

mention is made of the Kings house, or family, then is there to be understood withall his wife, or mother the Queen, as here 2 Kings 13. and 15. 13. Jerem. 13. 18. and 29. 2.]

20 And the sister of Tachpenes bare him Gemath his son, whom Tachpenes brought up [Heb. weaned] in Pharaohs house: [Heb. in the midst of Pharaohs house] (so) that Gemath was in Pharaohs house among Pharaohs sons.

21 Now when Hadad heard in Egypt that David was fallen asleep with his Fathers, and that Joab the Commander in chief was dead: Hadad said unto Pharaoh: Let me depart, that I may go into mine (own) Land.

22 But Pharaoh said unto him: but what lackest thou with me, that behold, thou seekest to go into thine (own) land? and he said; nothing, but notwithstanding let me go. [Heb. letting go let me go.]

23 Also God stirred up unto him an adversary, Rezon, the son of Eljada, who was fled from his Lord Hadad-Ezer, [viz. when he perceived that David had the victory over Hadad-Ezer in battle; of which see 2 Sam. 8. 3.] the son of Zoba. [the name of a Countrey in Syria, lying between Damascus and Euphrates. See hereof 1 Sam. 14. 47. and 2 Chron. 8. 3. and Psal. 60. 2.]

24 Against whom he had also gathered [viz. unto his Lord Hadad-Ezer] men, [understandouldiers who served the King of Zoba, and now were used under the conduct of Rezon (that revolted from his Lord) to spoil and plunder his Land, and the land lying thereabout] and became Captain of a band when David slew them: [namely, the Syrians of Zoba. See 2 Sam. 8. 3.] and being gone to Damascus, [see of this City, Gen. 14. on v. 15. This city Rezon then subdued, and drave out thence the Garrison, (placed therein by David, to keep the same under him, 2 Sam. 8. 6.) and took also the government thereof in his own hands] dwelt there, and reigned in Damascus.

25 And he [Namely, Rezon] was Israels adversary all the dayes of Solomon, [viz. when Solomon had departed from the Lord, and was fallen to Idolatry. See 1 Kings 5. 4.] and that beside the evil that Hadad (did): [understand the same man, of whom mention is made above v. 14.] for he [viz. Rezon] abhorred Israel, and he reigned over Syria.

26 Moreover, Feroboam the son of Nebat an Ephraimite [i.e. an Ephraimite, or that was of the tribe of Ephraim. So Judg. 12. 5.] of Zereda, [the name of the city where he was born, lying in the tribe of Ephraim. See Jos. 3. on v. 16] Salomons servant, (whose mothers name was Zerua, a widow-woman) lift up also the hand against the King. [i.e. revolted from the King, or caused trouble, and moved sedition against the King. So in the following v. & 2 Sam. 20. 21. and comp. bel. v. 40.]

27 Now this is the cause, why he lifted up the hand against the King: Salomon built Millo, [See above chap. 9. on v. 15.] (and) closed up the breach of the city of David his Father. [viz. the breach which David had made, when he drave out the Jebusites from thence, and took the strong hold of Zion. See 2 Sam. 5. 6, 7.]

28 And the man Feroboam was a valiant champion: [viz. in the work of building of great fabricks, and strong holds, over which Salomon had made him Overseer] when Salomon saw this lad [this word is also used of men, and especially when they are any mans servants. See Gen. 22. on v. 5.] that he was laborious, [i. e. diligent, industrious, very carefull and circumspect, and busie in providing and performing the work, over which he was set by the King. Heb. doing work] then he set him over all the charge of the house of Joseph. [understand the tribes of Ephraim and Manasseh. Two occasions are mentioned in this verse, whereby he came disloyal to his Prince, in stead of being thankfull. The first, that he was advanced to the aforesaid office: the second

understand the tribes of Ephraim and Manasseh. Two occasions are mentioned in this verse, whereby he became disloyal to his Prince, in stead of being thankful. The first, that he was advanced to the aforesaid office: the second, after that he attained to a higher state and dignity, as the words mentioned in the verse declare.]

29 Now it came to pass at that time, when Jeroboam went forth out of Jerusalem, that the Prophet Ahia [He is to be distinguished from others of this name, as from Ahia the Priest, 1 Sam. 13. 14. from Ahia the Levite, who was over the treasures of the house of the Lord, 1 Chron. 26. 20. and from Ahia Salomons Scribe, 1 Kings 4. 3, &c.] the Silonite found [i.e. met] him on the way, and he had put on a new garment, [Heb. had covered himself with a new garment] and they two were alone in the field.

30 Then Ahia caught that new garment that was on him: and rent it in twelve pieces.

31 And he said unto Jeroboam, take thee ten pieces: for thus saith the Lord the God of Israel; behold, I will rend the Kingdom out of the hand of Salomon, and give ten tribes unto thee. [See 1 Sam. 15. 28.]

32 But he shall have one tribe; [Meaning the tribe of Juda, although the tribe of Simeon was in a manner intermixed with it, as also a part of the tribe of Benjamin. Now in the ten tribes Ephraim and Manasseh are counted for two tribes; but the tribe of Levi having no particular land, and being scattered among the other tribes, is not counted at all] for my servant Davids sake, [see above on v. 12. and 13.] and for Jerusalems sake, the city which I have chosen out of all the tribes of Israel.

33 Because they have forsaken me, and bowed themselves down [viz. to worship] before Ashtoreth the God [or Goddess] of the Zidonians, Camos the God of the Moabites, and Milchom the God of the children of Ammon: and have not walked in my wayes, [to walk in the way of the Lord, is to live according to the rule and precept of his word, as the following words declare. See 2 Kings 21. 22. Psa. 119. 3. and 128. 1.] to do that which is right in mine eyes; [what is right in the eyes of the Lord, the following words do explain, namely, that which is done according to his holy word and ordinances, not according to humane traditions. So below chap. 15. v. 5, 11. and 22. 42.] to know my statutes, and my judgements, as David his Father (did).

34 Howbeit, I will take nothing of this Kingdom out of his hand: [Heb. And I will not take this whole Kingdom out of his hand, i.e. nothing thereof. This phrase signifying not a special or particular, but a general, or universal abnegation and denial, is very frequent in the holy Scripture; as Gen. 23. 6. Jos. 11. 14. Psa. 143. 2. Mar. 24. 22. Rom. 3. 20. See also Gen. 39. on v. 23.] but I will make him a Prince all the daies of his life, for my servant Davids sake, whom I have chosen, who kept my commandments, and my statutes.

35 But I will take the Kingdom out of the hand of his son: and I will give unto thee ten tribes thereof. [Heb. And I will give that unto thee, (to wit) ten tribes.]

36 And I will give one tribe unto his son: [See above on v. 32.] that David my servant may have a lamp [or candle, or, light, i.e. successors in the Kingdom, being types of the Lord Christ. So is this word also taken, 2 Sam. 21. 17. See likewise below chap. 15. 4. 2 Chron. 21. 7. Psa. 132. 17.] alway [Heb. all daies. Understand in the tribe of Juda, untill the coming of the Messiah: for from David unto the Babylonish captivity, did the Kingly government continue in Juda; after that the Princely power and the Sanhedrim, unto Christ, whose Kingdom is everlasting] in Jerusalem, the city which I have chosen me, to put my name there. [See above

chap. 8. on verse 16.]

37 So I will take thee, and thou shalt reign over all that thy soul shall desire: [i.e. as a Sovereign Prince over a great, mighty and blessed land: as these things are commonly defined of Kings] and thou shalt be King over Israel. [i.e. over the greater part of the people.]

38 And it shall come to pass, if thou wilt hearken unto all that I shall command thee, and shalt walk in my wayes, and do that which is right in mine eyes, keeping my statutes and my commandments, according as David my servant did: that I will be with thee, [see Gen. 21. on v. 22. and 26. on v. 24.] and build thee a sure house, [i.e. so establish thy Kingdom, that it shall continue with thy posterity. Compare 1 Sam. 2. 35. 2 Sam. 7. 16.] according as I built for David, and will give Israel unto thee.

39 And I will for that humble the seed of David: yet not for ever. [Heb. not at all daies; for the Messiah that was to come forth of the seed of David according to the flesh, and to succeed in the Kingdom in a spiritual manner, should not only bear rule over all the tribes of Israel, but also over the whole world.]

40 Therefore Salomon sought to kill Jeroboam: but Jeroboam gat him up and fled into Egypt, unto Sisak the King of Egypt, and was in Egypt untill Salomon died.

41 Now the rest of the acts [Heb. words] of Salomon, and all that he did, and his wisdom, is that not written in the book of the acts of Salomon? [Hereby is not understood the two books of the Chronicles, which long after that were first written (as is conceived) by Ezra, but another book, wherein the acts and passages of Salomon are related at large, which is not now extant.]

42 Now the time [Heb. the daies] that Salomon reigned at Jerusalem over all Israel, was fourty years.

43 After that Salomon fell asleep with his Fathers, and was buried in the city of David his Father: and Rehabeam [Called Roboam, Mar. 1. 7.] his son became King in his stead.

C H A P. XII.

The Israelites seek to Rehabeam for easment of their imposed burdens, v. 1. &c. About it he adviseth first with the old men, 5. after that with the younger sort, whose counsel he followeth, 8. for which cause ten tribes revolt from him, 16. He attempteth to bring them again to him, but in vain, 18. Yea God himself forbiddeth him to do it, 22. Jeroboam King of Israel, securreth his Kingdom by building certain strong holds, 25. and by instituting a new kind of worship, 26.

And Rehabeam went to Sichem [The name of a city lying in Ephraim; of which see further, Gen. 12. on v. 6.] for all Israel were come to Sichem to make him King. [in this city, viz. Sichem, as in the midst of the land, was the assembly held, wherein they were to treat of the installing of the new King, and of the affairs of the Kingdom.]

2 Now it came to pass when Jeroboam the son of Neazi, heard (this), where he was yet in Egypt, (for he was fled from the face of King Salomon: [See above chap. 11. v. 40.] and Jeroboam dwelt in Egypt.) [viz. waiting for a fit opportunity, to obtain the Kingdom, promised him of God by the Prophet Ahia, above chap. 11. 31.]

3 That they sent and caused him to be called; and Jeroboam and all the Congregation of Israel came; and spake unto Rehabeam, saying,

4 Thy Father made our yoke, [i.e. the bondage, and the burden of tribute, which Salomon had laid upon

them. See above chap. 4. 7. and 5. 13. so is the word *yoak* used in the following words: *Item*, Gen. 27. 40. and Lev. 26. 13. *hard*: [although Salomon had charged the goods and estates of his subjects with taxes for maintaining of his state and court, above chap. 4. 7, 22. yet they had no cause to complain thus, forasmuch as they had under his government, (which lasted forty years, 2 Chron. 9. 30.) enjoyed besides the true Religion, great peace and outward prosperity, as appeareth above chap. 4. 24, 15. and 10. 7.] *now then, do thou make thy fathers hard service*, [i. e. which thy father hath laid upon us: so, the burden of the King, Hof. 8. 10. that is, which the King imposeth, or layeth upon] *and his heavy yoak which he laid upon us*, [Heb. gave upon us, so v. 9.] *lighter*, [or, lessen, diminish somewhat of thy fathers hard service, &c.] *and we will serve thee*. [i. e. be thy subjects, and accept of and acknowledge thee for our King, and obey thee. This is expressed below v. 7.] *to be servants*.

5 *And he said unto them: go your wayes untill the third day, then come to me again: and the people went their wayes.*

6 *And King Rehabeam consulted with the eldest*, [i. e. with the Counsellors of the Kingdome. See Gen. 50. on v. 7.] *that had stood before the face of Solomon his Father*, [i. e. that had served him with advice and counsel. Compare below v. 8. and see Deu. 1. on v. 38. and above chap. 1. on v. 2.] *when he lived; saying; how do you advise, that we may answer this people?*

7 *And they spake unto him, saying; If thou wilt be a servant unto this people this day, and wilt answer them, and speak good words* [i. e. acceptable, friendly, comfortable words. See above chap. 1. on v. 42.] *unto them: then they will be thy servants* [see ab. on v. 4.] *at all dayes.*

8 *But he forsook the counsel of the eldest, which they had counselled him, and he consulted with the young men*, [See on the Hebrew word, Gen. 44. on v. 20.] *that were grown up* [or nourished] *with him, which stood before his face*, [i. e. which were in his service, as ab. v. 6.]

9 *And he said unto them; what counsel give ye, that we may answer this people, who have spoken to me, saying, make the yoak which thy father laid upon us, lighter.*

10 *And the young men that were grown up with him, spake unto him, saying: Thus shalt thou speak unto that people, that spake unto thee, saying; thy father made our yoak heavy; but make thou it lighter upon us: Thus shalt thou speak unto them; my least (finger) shall be thicker than my Fathers loines.* [or, my least (joint) &c. A common proverb, whereby is intimated, that he would use more violence to oppress his people, than his Father had done.]

11 *Now if my Father hath caused an heavy yoak to be laden upon you; then I will besides your yoak yet adde thereunto: my Father hath chastised you with scourges, but I will chastise you with scorpions.* [i. e. with scourges that have sharp hooks on them, to prick, and to wound thorow, as the scorpions do. Others understand scourges made of Eglantine or other thornes, whereunto bondage is compared, with which the King is counselled to threaten his people.]

12 *So Jerobeam and all the people came to Rehabeam the third day, according as the King had spoken, saying; come to me again the third day.*

13 *And the King answered the people hardly: for he forsook the counsel of the eldest*, [See above v. 7.] *which they had counselled him.*

14 *And he spake to them after the counsel of the young men*, [See above vers. 10. and 11.] *saying; my father made your yoak heavy, but I will besides your yoak yet adde thereunto: my father chastised you with scourges, but I will chastise you with scorpions.*

15 *So the King hearkned not unto the people: for this turning about* [Or, going about, revolution: *Item*,

cause] *was from the LORD, that he might confirm his word, which the LORD had spoken by the ministry* [Heb. hand. See Lev. 8. on v. 36.] *of Ahia the Silonite unto Jerobeam the son of Nebat.* [the meaning here is, that this act, passage, or dealing, whereby the state and condition of the land thus wheeled and turned about, happened according to the dispose of Gods providence, that he might execute his judgement which he had threatned to Salomon for his back-sliding, yet so as that God in no wise contracted any aspersions from mens sinfull acts or doings. See below v. 24. *Item*, Gen. 45. 5, 7, 8. and 50. 20. Exod. 9. 16. 2 Sam. 12. 12. 2 Chron. 25. 20.]

16 *When all Israel saw, that the King hearkned not unto them, then the people returned answer to the King, saying, what portion have we in David?* [Compare 2 Sam. 20. 1. The meaning is, that they would have nothing to do with the Kingdome of David, because according to their opinion, they expected benefit or advantage by it. They speak by way of question, to deny it the stronger. See Gen. 18. on ver. 17.] *yea (we have) no inheritance in the son of Isai; to your tents, O Israel;* [i. e. let every man return to his own home, and to those that be his] *now see to thine own house*, [i. e. let him take care of himself, and not of us, but let us alone] *O David*: [they mean the posterity of David, and those that were addicted to him, but called him out of scorn and disdain, the son of Isai] *so Israel departed to their tents.*

17 *But as for the children of Israel, which dwelt in the cities of Juda;* [Understand by these, the tribes of Simeon, who were in part intermixt with the tribe of Juda, the Levites, and a part of the tribe of Benjamin, which lay North-ward by the tribe of Juda. See above chap. 11. on v. 22. and compare below v. 23] *Rehabeam reigned also over them.*

18 *Rehabeam the King sent Adoram, who was over the tribute*, [This man is he, who (according to the opinion of some) is also called *Adoniram*, above chap. 4. 6. and 5. 14. of whom it's said there, that he was over the Kings tribute, as is also affirmed here of this man; which office, made them that executed the same, to be odious and hatefull unto the people; so that it was great imprudence to send such an one to pacifie the Israelites] *and all Israel stoned him with stones that he died:* *but King Rehabeam encouraged himself to get up into a chariot, to flee to Jerusalem.* [viz. making haste to escape the danger.]

19 *So the Israelites revolted from the house of David*, [Or, *So the Israelites were rebellious, or disloyal against the house of David.* So is the original word used in the like case, 2 Kin. 1. 11. and 3. 7. and 8. 22.] *unto this day.*

20 *And it came to pass when all Israel heard that Jerobeam was come again, that they sent and called him with the assembly*, [i. e. which the chief men of the tribes of Israel had commanded, to consult what they were to do in this division of the tribes, and case or condition of their land. Compare above the annotat. on ver. 1.] *and made him King over all Israel, no man followed the house of David* [Heb. *no man was after the house of David*] *but the tribe of Juda only.* [see ab. on v. 17.]

21 *Now when Rehabeam was come to Jerusalem, he assembled all the house of Juda, and the tribe of Benjamin*, [i. e. a part of the tribe; for Bethel and other cities were with Jerobeam] *an hundred and fourscore thousand chosen (men) practised in war*: [Heb. *doing war*: i. e. fit to be used in war, or well practised in warlike affairs, or skilfull in waging war, able and experienced souldiers. So 2 Chron. 1. 11. and 26. 13.] *to fight against the house of Israel*, [i. e. the ten tribes, which were parted from Rehabeam, and the house of Juda, above v. 16. and 2 Chron. 10. vers. 16.] *to bring the Kingdome again to Rehabeam the son of Salomon.* [i. e. to himself. See above chap. 2. on v. 19.]

22 But the word of God came to Semaja the man of God, [See of this Prophet also, 2 Chron. 12. 5, 15. He is to be distinguished from two false Prophets of this name: the one was the son of Delaja, Nehem. 6. 10. the other was surnamed the Nephelamite, Jerem. 29. 31.] saying;

23 Speak unto Rehabeam the son of Salomon, the King of Juda, and to all the house of Juda and Benjamin; and the remnant of the people, [viz. of Israel, which were in Juda and Benjamin, 2 Chron. 11. 3.] saying;

24 Thus saith the LORD, ye shall not march up, nor fight against your brethren the children of Israel; Let every man return to his (own) house, for this thing is happened from me: [See above on ver. 15.] and they hearkened to the word of LORD, and returned to depart according to the word of the LORD.

25 Now Jerobeam built Sichem [i. e. he strengthened and fenced it. See of this city above on v. 1.] on mount Ephraim, and dwelt therein, and went out from thence, and built Peniel. [a city lying beyond Jordan in the tribe of Gad. See Gen. 32. 30.]

26 And Jerobeam said in his heart; [i. e. thought, conceived, imagined, judged: so Psal. 14. 2. and 36. 2. To say in his heart, is to purpose and conclude somewhat with himself, Psal. 74. v. 8.] now shall the Kingdom return to the house of David.

27 If this people shall go up to make offerings in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their Lord, unto Rehabeam the King of Juda: yea they shall kill me, and turn again unto Rehabeam the King of Juda.

28 Therefore the King held a counsel, and made two golden Calves: and he said unto them, it is too much for you to go up to Jerusalem, [i. e. it will be too troublesome, and too chargeable for you. Oth. let it suffice you, that hitherto ye have gone up to Jerusalem, to bring your offerings thither. Henceforward it's no more needfull, seeing you have so fit an opportunity for it in your own land. Compare this phrase with Numb. 16. 2. 3.] Behold, thy Gods, O Israel, which brought thee up out of the land of Egypt. [he knew well enough that these golden calves were no Gods, and that the Israelites would so conceive of them: But his meaning is, that they should honour and serve the true God by these images, contrary to the express command of God, Exod. 20. 4, 5. Deut. 4. 14, 15, 16, 17, &c. See the like offence, Exod. 32. 4.]

29 And he set the one at Bethel, and he put the other at Dan. [i. e. at both the uttermost borders of his Kingdom, for Bethel lay in the South-border, and Dan in the North-border.]

30 And this thing became sin: [viz. of Idolatry which is called sin, by way of eminency, because it is directly opposite against the Majesty of God. Hence it's often said of Jerobeam, that he made Israel to sin, 1 Kings 16, 19. &c. see also 2 Kings 21. on vers. 16.] for the people went before the one unto Dan. [viz. to worship it, and to offer sacrifice unto it. And it seemeth hence, that the one Calf was first set up at Dan, and the other afterward at Bethel, as appeareth by the following 32 verse.]

31 He made also an house of the high places; [i. e. a Temple on the exalted place; where altars were reared, to commit idolatry thereon] and made Priests of the meanest of the people, [Heb. of the ends, or uttermost parts of the people, i. e. of the meanest and most contemptible sort of the people, and not of the worthiest and ablest. Or understand it of both sorts of people, both high and low. Compare this phrase with Gen. 47. 2. and see the annotation, thereon] which were not of the sons of Levi. [out of whom, especially out of the family of Aaron, the Priests according to Gods institution were to be chosen.]

32 And Jerobeam made a feast in the eighth month, on the fifteenth day of the month, like unto the feast that

was in Juda, [Namely, a feast of Leaf-huts, to imitate that which was so called in Juda: but he ordained this feast in the eighth month; that is, in October: whereas the feast of Leaf-huts was according to Gods appointment to be kept in the seventh month, Levit. 23. 34. that is, in September, as it was then kept in Juda] and offered upon the altar; [viz. he himself offered. Compare chap. 13. v. 1. and 4. which was unlawful for him to do, seeing this duty was enjoined by God to the Priests only, Exod. 30. 7, &c. and 2 Chron. 26. 18.] the like he did at Bethel, offering to the Calves, which he had made. he placed also at Bethel Priests of the high places, which he had made.

33 And he offered upon the altar, which he had made at Bethel, on the fifteenth day of the eighth month; of the month which he had devised out of his (own) heart: [i. e. according to his own choice, taking upon him to institute and ordain such a worship as pleased himself, against the express command of the Lord, Numb. 15. 39.] So he made a feast for the children of Israel, and offered upon that altar [viz. Jerobeam offered. Compare the first verse of the following chapter] burning incense. [i. e. that which he offered was incense: or, he offered and burnt incense together. Oth. and went up to that altar, to burn incense.]

CHAP. XIII.

A Prophet of Juda prophesyeth against the altar at Bethel, vers. 1, &c. The Prophecy is confirmed by miracles, 3. The Prophet being invited by Jerobeam, to eat with him, refuseth, and departeth, 7. An old Prophet seduceth him, so that he turneth back, 11. He is for reproved of God by the old Prophet from God, 20. and slain by a Lion, 23. The old Prophet hearing of it, buryeth him, 25. and ratifieth his Prophecy, 31. Jerobeams obstinacy, 33.

And behold a man of God [See of this appellation Judg. 13. 6.] came out of Juda, by the word of the LORD, [i. e. by the command of the Lord; so in the following verse. Or with the word of the Lord, that is, with a certain charge, which he was to deliver unto King Jerobeam] unto Bethel: and Jerobeam stood by the Altar, to burn incense. [Compare above chap. 12. v. 32, 33. and the annotation, thereon, Item below verse 4.]

2 And he cried against the altar by the word of the LORD, and said, altar, altar, [He speaketh to the altar, because the King hearkened not to this, and the like exhortations. In the mean while the whole outward idol-worship is threatened by the word altar, which is sometimes taken for the whole outward divine worship, as Isa. 19. 19. 1 Cor. 9. 13.] thus saith the LORD, behold, a son shall be born [viz. about three hundred thirty years after this time] unto the house of David, whose name shall be Josiah, he shall offer upon thee, the Priests of the high places, [whereby the altar should be polluted, and the Priests that offered thereon be punished. See the fulfilling hereof, 2 King. 23. 15, &c.] that burn incense upon thee, and they shall burn mens bones upon thee.

3 And he gave a token [i. e. he declared that straightway a miracle should happen, for confirmation of that which he foretold. So below vers. 5. and so doth Moses also speak, Deut. 18. on ver. 1.] the same day, saying; This is that token of which the LORD spake: behold, the altar shall be rent asunder, [i. e. of its own accord, no man laying a hand thereon] and the ashes that are upon it shall be poured out.

4 Now it came to pass, when the King heard the Word of the man of God, which he had cried against the altar at Bethel, that Jeroboam stretched forth his hand from the altar, [i.e. Wherewith he was busie upon, and about the altar, in offering and burning incense] saying, Lay hold on him: but his hand which he had stretched forth against him, [meaning the man of God, that had threatned the Altar] withered, (so) that he could not pull it (in) again to him.

5 And the altar was rent asunder, and the ashes poured out from the altar, according to that token, which the man of God had given, by the Word of the LORD.

6 Then the King answered, [Answering signifieth here to begin a speech or discourse. See Judg. 18. on v. 14.] and said unto the man of God; Call now earnestly upon the face of the LORD thy God, and pray for me that my hand may come to me again: Then the man of God besought the face of the LORD earnestly, and the Kings hand came to him again, and became as (it was) before.

7 And the King spake to the man of God; Come hence with me, and strengthen (thy self), [The Hebrew word rendered here strengthening, signifieth properly underpropping, which here is as much as to bring new strength to the body by the use of meat and drink. Compare Gen. 18. 5. Judg. 13. 5, 8. and Psal. 104. 15.] and I will give thee a Present.

8 But the man of God said unto the King; If thou wouldst give me the half of thine house, I would not go with thee. [The like phrase doth Bileam use, Numb. 22. 18. but not with an upright heart] neither would I eat bread, nor drink water in this place. [That is, use no meat, nor drink. So below ver. 9. 16, 17, &c. Compare 1 Sam. 30. 11. 2 King 6. 22, 23.]

9 For so the LORD charged me by his word, [Heb. so he charged me by the word of the LORD. That is, so he, to wit, the Lord, charged me by his Word. See the like phrase, Gen. 1. 27. & 5. 1. and the annotat.] saying, Thou shalt eat no bread, nor drink water. [Namely, at Bethel. Compare the last foregoing verse: for this prohibition, as it was personal, so was it likewise to be understood in regard of the place unto which he was sent, and doubtless also of the time of this sending forth] neither shalt thou return by the way that thou wentest.

10 And he went another way; and turned not again by the way, that he came to Bethel.

11 Now an old Prophet [Old in dayes, and perhaps in office also, but herein not always honest and faithfull: for though he had the gift of Prophecie, and some fear of God before his eyes, and seemeth to have been a lover of the true Prophets, as may appear by that which is related hereafter, vers. 20, 21, 22, 26, 27, 29, 30, 31, 32. yet here he is found in a lie and falsehood, vers. 18. whereby he deceived the true Prophet, and brought him to suffering, vers. 24.] dwelt at Bethel; and his son came, and told him all the work which the man of God had done that day in Bethel, with the words which he had spoken unto the King; these they [viz. the fore-mentioned son with his brethren, who confirmed his relation] told also to their Father.

12 And their Father spake unto them: What way went he? and his sons bid seen the way which the man of God went, that came from Juda. [i.e. They had observed or taken notice which way he was gone, when he departed from Bethel, and told their Father of it.]

13 Then said he unto his sons; Saddle me the asse; and they saddled him the asse, and he rode thereon.

14 And he went after the man of God, and found him sitting under an oak: [The Prophet seemeth to have resided himself here through weariness, mixed with hunger] and he said unto him; Art thou the man of God, that

camest from Juda? and he said, I am.

15 Then said he unto him; Come home with me, and eat bread.

16 But he said, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place. [viz. Bethel; as above verse 8.]

17 For a word (came) to me by the word of the LORD, [i.e. A command and charge was given me by the Lords speaking to me] Thou shalt neither eat bread there, nor drink water: thou shalt not turn again, going by the way, that thou camest.

18 And he said unto him, I am a Prophet also, as thou (art), and an Angel spake unto me by the word of the LORD, saying; Bring him back with thee into thine house, that he may eat bread, and drink water: (but) he lied unto him. [This old Prophet sinneth three ways, 1. Because he setteth God against himself. 2. Because he suffereth not the Prophet of Juda to perform the command given him of God. 3. Because he alledgeth a false revelation, or communication.]

19 And he went back with him, and did eat bread in his house, and drink water: [Here this Prophet sinneth likewise, forsaking the true word of God, of which he was sure, and embracing the false one, which he could not be sure of.]

20 And it came to passe as they sat at the table, that the word of the LORD came [viz. Inwardly by revelation unto his mind] unto the Prophet, [meaning the old Prophet, that dwelt at Bethel. And hence may be gathered, that God used this man also as a Prophet] that had made him [viz. the Prophet of Juda] go back. [viz. from the place where he had found him on the way, unto the city of Bethel.]

21 And he cried unto the man of God that came from Juda, [i.e. he spake unto him with a loud, clear, and most audible voice] saying; thus saith the LORD: because thou hast been refractory unto the mouth of the LORD [i.e. to the command of the LORD, expressed here before v. 9. and 17. and again repeated v. 22.] and hast not kept the commandment which the LORD thy God had commanded thee:

22 But camest back, and hast eaten bread, and drunk water at the place, of which he had spoken unto thee, thou shalt eat no bread, nor drink water; thy carcase shall not come into the sepulchre of thy Fathers, [Which was held to be a judgement: not as if the place of burial could any wise either benefit or prejudice the party deceased, but because those that cannot attain to the ordinary place of their burial, have commonly more trouble before they die, and less civil honour when they are buried, and some of them have done some publick and noted evill in their life time. See below chap. 14. v. 13. Isa. 14. 19, 29. Jerem. 22. 19. and 26. 24.]

23 And it came to pass after he [viz. the man of God, that was come from Juda] had eaten bread, and after he had drunk; that he [viz. the old Prophet of Bethel] saddled for him the asse, [which he did, either by his sons, or by himself, to shew by this officiousness (as some conceive) the sorrow and grief that he had for the evill that he had done to the Prophet of Juda, desiring to continue still a friend] (to wit) for the Prophet, whom he had made go back.

24 So he went away, and a lion found [i.e. met] him on the way, and slew him; and his carcase lay cast on the way, and the asse stood by it, [as being stayd there by the hand of Gods providence to carry the dead body to be buried] the lion also stood by the carcase, [not as a beast of prey, to devour it; but as a guard to keep it for burial.]

25 And behold there passed men by, and saw the carcase cast on the way, and the lion standing by the carcase: and they came and told it in the city, wherein the old Prophet dwelt.

26 When

26 When the Prophet, that had made him turn back from the way, heard (this), then he said: It is this man of God, that was restoratory unto the mouth of the LORD; [see above on v. 21.] therefore the LORD hath delivered him unto the lion, that broke him, and slew him, according to the word of the LORD, [which he had spoken] viz. by me. See above on v. 22.] unto him.

27 Moreover, he spake unto his sons saying; saddle me the ass; and they saddled (him).

28 Then he went his way, and found his carcase cast on the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor broken the ass. [i.e. not torn him, nor done him any hurt, to devour him]

29 Then the Prophet took up the carcase of the man of God, and laid it on the ass, and carried that back; so the old Prophet came into the city to mourn, [see of the manner and customs of mourning over the dead, Gen. 23. on v. 2.] and to bury him.

30 And he laid his carcase in his grave, [viz. in his own grave, which he had there in the land of Israel. And hereby the prediction of God was fulfilled, mentioned above v. 22. for the body of the dead Prophet did not come into the grave of his fathers, but into the grave of a stranger, namely, of the old Prophet of Bethel] and they, [viz. not only the old Prophet, but also his household, yea (as some conceive) many of the city likewise] made a lamentation over him, as my brother. [the opinion of some is, that these were the first words of a funeral song, that was sung over him.]

31 Now it came to pass after he had buried him, that he spake to his sons, saying; when I shall be dead, then bury me in that grave, wherein the man of God is buried, and lay my bones by his bones. [Some conceive that he expressly gave this in charge, that his bones after his death might not get among the bones mentioned above v. 2.]

32 For the thing shall certainly come to pass, [Heb. coming to pass, come to pass, or being be] which he proclaimed by the word of the LORD against the altar that is at Bethel; and against all the houses of the high places [what kind of places the high places were, see Lev. 26. on v. 30.] which are in the cities of Samaria. [Heb. Schomeron. It is a country here so called by anticipation, because it afterward first obtained this name from the royal city Schomeron (otherwise called Samaria) lying in it, and from a mountain of the same name, upon which King Omri built that city. Others understand this of the mountain itself, that by reason of its largeness and greatness, might have had many little towns or cities upon it. Compare below chap. 16. the annotation. on v. 24.]

33 After this passage [viz. after the miracles which God had wrought on Jerobeams hand, which suddenly withered, and was restored sound and whole again: on the altar, which of its self, without the hand or help of man, split and rent in twain, on the Prophet of Juda, who according to Gods prediction came not into the sepulchre of his Fathers] Jerobeam turned not from his evil way; but made again Priests of the high places [see above chap. 12. on ver. 31, 32.] of the meanest of the people, [see above ch. 12. on v. 31.] whosoever would, [others, whom he would, &c.] he filled his hand, [i.e. he made him a Priest: see Exod. 28. 41. & Lev. 7. on ver. 37.] and (he) became one of the Priests of the high places.

34 And he [Namely Jerobeam. oth. and this, &c.] became in this thing, sinne [that is, by this action of his he was the cause, that his posterity fell into abomination and idolatry, and that Gods judgment came upon them, whereby they were utterly destroyed; as in the following Chapters is described] unto the house of Jerobeam. [i.e. unto his own house: see above chap. 2. on v. 19.] to cause (the same) to be cut off, and to be destroyed from the earth.

CHAP. XIV.

Jerobeam sendeth his wife unto the Prophet Ahia, to enquire what should become of his son that was sick, ver. 1, &c. Who foretelleth him his ruine, because of his idolatry, 7. Item, the death of his child, 12. And the destruction of Israel, 15. His son dieth, and he likewise, and Nadab his son reigneth, 17. Rehabeam and Juda sinne against the Lord, 21. They are punished by Sisak, King of Egypt, 25. After the death of Rehabeam doth Abiam his son reign, 29.

AT that time, [viz. When Jerobeam went on in the way of his abominable idolatry mentioned in the end of the former chapter] Abia the son of Jerobeam was sick.

2 And Jerobeam said unto his wife; Get thee now up, and disguise thy self, [Heb. alter thy self, viz. In apparel, ornaments, train, words, behaviour, and gestures] that it be not perceived, that thou art Jerobeams wife; and go thy wayes to Silo [a city lying in the tribe of Ephraim, where the Tent of the Congregation, and the Ark of God were a long time: and where the Prophet Ahia was born, and dwelt. See Jos. 18. 1. Judg. 21. 2. 1 Sam. 1. 3. above chap. 11. 29.] behold, there is the Prophet Ahia, who spake concerning me, that I should be King over this people. [see above chap. 11. 31.]

3 And take in thine hand ten loaves, and cakes, [Heb. prick cakes, in which certain pricks, tokens, marks, were made or imprinted for ornaments sake. Oth. craknels, or, biscate] and a cruse [or, bottle] of honey [viz. for a Present for the Prophet, which in those times was used by many, not to reward the service of the Prophets, but to honour and grace their persons. See Judg. 13. 17. 1 Sam. 9. 7, 8. 2 King. 5. 15. & 8. ver. 8.] and go to him, he will make known to thee, what shall happen to this lad. [i. e. whether he shall recover, or die of his sickness.]

4 And Jerobeams wife did so, and gat her up, and went to Silo, and came into the house of Ahia: now Ahia could not see; for his eyes stood stiff, by reason of his age: [Heb. stood through, or, from his grayness; i. e. his sight was grown thick and stiff, and consequently dark, by reason of his great age, which is usually accompanied with gray hairs.]

5 But the LORD said unto Ahia; Behold, Jerobeams wife cometh to ask a thing of thee, [viz. What shall become of her sons sickness] concerning her son, for he is sick; thus and thus, thou shalt speak unto her: [Heb. after this, and after this thou shalt speak unto her. Understand hereby that which the Prophet was charged to certify and denounce, and is related hereafter, ver. 7, &c.] and it shall be, when she cometh in, that she will behave her self strange. [see above on v. 2.]

6 And it came to passe when Ahia heard the noise of her feet, as she came in at the door, that he said, Come in thou wife of Jerobeam, why dost thou behave thy self so strange? [Or, to what end (is) this, that thou behavest thy self strange?] for I am sent [viz. by the Lord] to thee with an hard (message). [Which after the recounting of Gods mercies shewed to Jerobeam, setteth before him his abominable sins, with a Prediction of the righteous and fearful judgments of God, that should follow thereupon: or, for some hard thing.]

7 Go thy wayes, tell Jerobeam: Thus saith the LORD the God of Israel: Forasmuch, as I exalted thee out of the midst of the people, and made thee a Leader [Compare above chap. 1. 35. & below chap. 16. 2. & 2 King. 25. 5. 2 Chron. 6. 5. where the Hebrew word is likewise so translated] over my people Israel.

8 And have rent the Kingdom from the house of David, and given that unto thee; and thou hast not been, as David my servant (was), who kept my commandments, and who followed me with all his heart, [see above chap. 2. on ver. 4.] to do only that which is right in mine eyes.]

9 But hast done evil, doing much more then all that were before thee, and hast gone, and hast made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back. [i.e. Disdainfully despised, and disloyally forsaken. The Lord speaketh also thus, *Nehem.* 9. 26. *Ezek.* 23. 35.]

10 Therefore behold, I will bring evil [i.e. Mischiefs, judgment, vengeance: see *Gen.* 19. on ver. 19.] upon the house [i.e. family: so in the sequel. *Item*, 2 *Sam.* 3. 10. & 9. 3. and below chap. 16. 3.] of Jeroboam, and destroy from Jeroboam him that pisseth against the wall, [understand hereby a total, and utter destruction, wherein none is spared, even not so much as a dog. So 1 *Sam.* 25. 22, 34. and below chap. 16. 11. & 21. 21. & 2 *King.* 9. 8.] him that is shut up [see the explaining of this phrase, *Deut.* 32. on ver. 36.] and forsaken in Israel; and I will put away the posterity of the house of Jeroboam, as the dung is done away, untill it be utterly perished.

11 Him that dieth of Jeroboam in the City, shall the dogs eat; and him that dieth in the field, shall the Fowls of the heaven eat: [A phrase signifying an unhappy death, with the loss of the grave. See the same also below chap. 16. 4. & 21. 24.] for the LORD hath spoken it.

12 Thou then get thee up, go to thine house; when thy feet shall have entered into the City [viz. Upon the threshold of thine house; as appeareth by the fulfilling hereof, below verse 17.] then shall the Child die.

13 And all Israel shall mourn for him, [viz. the good (ones) in Israel, because of the good hope they had conceived of this young man; the bad to please the father. Of the mourning and lamenting of the godly (ones) for the dead, see *Gen.* 23. on ver. 2.] and bury him; for this (man) only of Jeroboam shall come to the grave: [burial is also a mercy of God, because it is the last civil honour done to the dead in this life, and a spiritual instruction to the living of the life to come, by the renewing of the hope of the resurrection from the dead. See *Gen.* 13. on v. 4.] because in him there is found some good thing [i.e. some beginnings of the fear of God, and true piety, not by nature, but wrought in him by the spirit of God, *Jos.* 1. 13. and 3. 6.] before the LORD the God of Israel in the house of Jeroboam.

14 But the LORD shall raise him up a King over Israel, [viz. Baasha, of whom see below chap. 15. 27.] who shall destroy the house of Jeroboam that day: [viz. when he shall take possession of the Kingdom:] But what shall it also be now? [i.e. what shall now further happen? Others, but what? to wit, do I say that God shall raise up one hereafter, or in time to come? he hath also now done it. That is, he hath already raised him up one, that he might begin to execute this threatened judgement.]

15 The LORD shall also smite Israel, as a reed in the water is driven about, [viz. hither and thither by all manner of windes, so should Israel be disquieted, and troubled by dissensions within, and wars without] and shall pluck up Israel out of this good land, which he gave unto their fathers, and shall scatter them on the other side of the River; [viz. Euphrates. See *Gen.* 31. on ver. 11. He foretelleth the transportation of the Israelites into Assyria, Mesopotamia, and Media, of the accomplishment whereof (which hapned about 240 years after this time) we may read 2 *Kings* 17. 6.] because they have made themselves groves, [See of these *Exod.* 34.

on v. 31. *Deut.* 7. on v. 5. Under one kind of idolatry God understandeth the rest; yea all false worships. Oth. grove-gods, grove-images. So verse 23.] provoking the LORD to anger.

16 And he shall give up Israel, [viz. into the hands of their Enemies] because of the sins of Jeroboam, that sinned, [or, wherewith he sinned, or which he sinned. Understand the sin of Idolatry, of which see above chap. 12. v. 28, 29, &c. and 13. v. 33, 34.] and who made Israel to sin. [or, and wherewith he made Israel to sin: or, and which he made Israel to sin. To wit, by setting abominable idol-worship, and commanding his subjects to practise idolatry, and obstinately forcing them thereunto by his own example.]

17 Then Jeroboams wife gat her up, and went, and came to Tirzah; [A city lying in the tribe of Manasseh, where the court of the Kings of Israel was, before they dwelt in Samaria. It was very fair and pleasant, so that the spouse of Christ is compared unto it, *Cant.* 6. 1. See of this city, *Jos.* 12. v. 24. and below chap. 16. 8.] now when she came upon the threshold of the house, then the young man died. [as was foretold by the Prophet Ahia, above v. 12.]

18 And they buried him, and all Israel lamented for him; according to the word of the LORD, which he had spoken by the ministry [Heb. by the hand. See *Lev.* 8. on v. 36.] of his servant Ahia the Prophet. [above ver. 13.]

19 Now the rest of the acts of Jeroboam, how he warred, and how he reigned; behold, they are written in the book of the Chronicles of the Kings of Israel. [Heb. in the book of the words; or acts of things of the Kings of Israel. So below ver. 29. Of the Kings of Juda. By this book is not to be understood the two books of *Chronicles*, contained in the scriptures of the old Testament, and (as is conceived) first written by Ezra, who lived a long time after those times: But thereby is to be understood certain writings containing the Histories of the government of the Kings of both Kingdomes, which without prejudice or detriment of the doctrine of salvation, are not extant now, and out of which the books of *Chronicles* left us in holy scripture, were (as some conceive) gathered and composed by Ezra through the instinct and inspiration of the Holy Ghost. Compare above chap. 11. the annotat. on v. 41.]

20 Now the dayes that Jeroboam reigned, are two and twenty years: and he fell asleep with his Fathers, and Nadab his son reigned in his stead.

21 Now Rehabeam the son of Salomon reigned in Juda: Rehabeam was one and forty years old, [Heb. a son of one and forty years] when he became King, and reigned seventeen years at Jerusalem, in the city which the LORD had chosen out of all the tribes of Israel, to put his name there; [see above chap. 8. on v. 29.] and his mothers name was Naama, [so below v. 31.] the Ammonitess. [among other heathenish women, that seduced Salomon from the Lord, are the Ammonitish women also named, above chap. 11. 1, 2, &c. of which without doubt this was one of the chiefest, who not only seduced her husband to idolatry, but also her son Rehabeam, after he had served the Lord three years, 2 *Chron.* 11. 17.]

22 And Juda did that which was evill in the eyes of the LORD, [viz. after that Rehabeam had reigned three years. See 2 *Chron.* 11. 17. and 12. on v. 1.] and they provoked him to jealousy [see *Deu.* 4. on v. 24.] with their sins which they had sinned, more then all their Fathers had done.

23 For they also, [i.e. not only the blinded heathen, and back-sliding Israelites, but also these Jews themselves, with whom God had preserved the light of the truth, and the purity of worship] built them high places, and images reared, and groves: [see *Deu.* 12. on v. 3.] upon

upon all (or every) high hill, and under all (or every) green tree. [See Deu. 12. on v. 2.]

24 There were also buggers [See Deu. 23. on ver. 17.] in the land: they did according to all the abominations of the heathen, [See some kinds of these abominations described, Deu. 18. v. 9, 10, 11, 12. 2 Chron. 33. 2, 3, 4, &c. Rom. 1. 25, 26, &c.] which the LORD had driven out of possession from the face of the children of Israel;

25 Now it came to pass in the fifth year of King Rehabeam; (that) Sijak the King of Egypt [See of this man also above chap. 11. 40. and 2 Chron. 12. 2.] came up against Jerusalem.

26 And he took away the treasures of the house of the LORD, and the treasures of the Kings house; yea he took all away: [viz. all the gold and silver, and all that which was of any special value, that he could come at, and was not hid from his sight. Compare below chap. 15. 18.] he took away also all the golden shields which Salomon had made. [See above chap. 10. 16, 17. and 2 Chron. 9. 15.]

27 And King Rehabeam made in their room copper shields: and he charged (them) under the hand of the chief of the guard, [Heb. runners. Understand pages, lackeys, or life-guard, which great Lords and Princes are wont to have about them, being at home, or abroad, 1 Sam. 22. 17. 2 Kings 11. 19. so called, because they run on the way before and about their Lords, 2 Sam. 15. 1. 1 Kings 1. 5.] which kept the door of the Kings house.

28 And it came to pass, when the King went into the house of the LORD, (that) the guard carried them; [viz. the shields. These the guard carried, when they conducted the King to the house of the Lord] and brought them back into the guard-chamber. [understand some appointed place, where the guard usually kept close together.]

29 Now the rest of the acts of Rehabeam, and all that he did, are they not written in the book of the Chronicles of the Kings of Juda. [See above on v. 19.]

30 And there was war between Rehabeam, and between Jerobeam [Understand this of defensive war, which Rehabeam waged to defend his own Kingdom; and not of offensive, to take the Kingdom of Israel, for this was forbidden him by the Prophet Semaja, above chap. 12. 24.] all (their) days. [this insertion is in the like case expressed by the holy Ghost, below chap. 15, v. 16, 32.]

31 And Rehabeam fell asleep with his Fathers, and was buried by his Fathers in the city of David; [See above chap. 2. on ver. 10.] and his mothers name was Naama, the Ammonitess: and Abiam [otherwise called Abia, 2 Chron 12. 16. and 13. 1.] his son reigned in his stead.

CHAP. XV.

Abiam reigneth, and followeth his fathers sins, v. 1. &c.

Nevertheless God keepeth his promise, 4. Abiam dyeth

7. Asa reigneth in his stead, who causeth a reformation to be made both in war and manner of his subjects,

9. He is warred against by Baesa, 16. is assisted of Benhadad, 20. He dyeth leaving Jehosaphat his son in his stead, 23. Nadab reigneth over Israel, 25. Baesa slayeth him, and destroyeth his Fathers house, and

reigneth in his stead, 27.

Now in the eighteenth year of King Jerobeam the son of Nebat, Abiam [Otherwise called Abia, 2 Chron. 12. 16. and 13. 1, &c.] became King over Juda. [See 2 Chron. 13. 1.]

2 He reigned three years at Jerusalem; [Beginning from the eighteenth year of Jerobeams reign, ver. 1. and ending with the twentieth. See below on v. 9.] and his mothers name was Maacha, [called also Michaj, 2 Chr. 13. 2.] a daughter of Abisalom. [called also Abisalom, 2 Chron 11. 21. Some think him to have been the son of David: many others, another man of that name, who was of Gibeon, otherwise called also Uriel, 2 Chron. 13. 2. See the annotat. there]

3 And he walked in all the sins of his Father, which he had done before him: and his heart was not perfect [See above chap. 8. on v. 61.] with the LORD his God, as the heart of David his Father (was) [See above chap. 11. on ver. 36.]

4 But for Davids sake [See above chap. 11. on ver. 12.] did the LORD his God give him a lamp in Jerusalem, raising up his son after him, and establishing Jerusalem. [viz. in its former political and ecclesiastical estate, preserving therein the Kingly authority, with the remainders of the true Religion and pure worship of God.]

5 Because David had done that which was right in the eyes of the LORD, [So below ver. 11. See above chap. 11. on v. 33.] and had not turned aside from all that he had commanded him, all the days of his life; but only in the matter of Uriah the Hethite. [understand this exception in respect of very gross sins, which are done with full knowledge of that which God hath forbidden, without precedent or foregoing inconsiderateness, forgetfulness of judgement.]

6 And there was war between Rehabeam, and between Jerobeam, all the days of his life. [viz. of Rehabeams life. Of this war there is also mention made above chap. 14. v. 30. The same is here again repeated, to shew that Abiam continued the same war: as appeareth in the following verse, and 2. Chron 13. 3.]

7 Now the rest of the acts of Abiam, and all that he did; is that not written in the book of the Chronicles of the Kings of Judah, [See above chap. 14. on ver. 19.] there was also war between Abiam, and between Jerobeam.

8 And Abiam fell asleep [See above chap. 1. on v. 21. and Deu 31. on v. 16.] with his Fathers, and they buried him in the city of David: [See above chap. 2. on v. 10.] and Asa his son reigned in his stead. [See 2 Chr. 14. 1.]

9 In the twentieth year of Jerobeam, [viz. about the end of this year] the King of Israel, Asa became King over Juda.

10 And he reigned one and forty years at Jerusalem, and his mothers name was Maacha. [Understand it of his Grandmothers name: so below ver. 13. for she was the mother of Abiam his father, above ver. 2. Thus among the Hebrews, not only the immediate parents of which a man is properly born, but also those that be reckoned up higher in a straight line, are called fathers and mothers. See the following verses, &c.] a daughter of Abisalom. [See above on v. 2.]

11 And Asa did that which was right in the eyes of the LORD, [See above chap. 11. on v. 33.] as did David his Father. [viz. his grandfather Rehabeams grandfather.]

12 For he took away the Buggers [See Deut 23. on v. 17.] out of the Land, [See below 1 Kings 22. 46.] and removed all the dung-gods, [See Lev. 16. on v. 30.] which his Fathers had made; [namely, his father Abiam, his grandfather Rehabeam, and his great grandfather Salomon.]

13 Yea even his mother Maacha, her he also deposed, that she should be no Queen, [See of this word above chap. 11. on v. 19. Heb. from being Lady. The meaning is, that he deposed her from all government and authority, which she as widow of King Rehabeam, and as mother of

of his father *Abiam* had taken upon her. *Oth. be also removed from the Queen, i.e. from his wife that he might not be corrupted by her*] because she had made an abominable idol [the Hebrew word signifieth, *trembling of joynts, and fear of heart.* So is this idol called, because he terrified men both in soul and body, with the horrour of his countenance, and shameful idolatry, and they served him with the terrour both of soul and body. Some think him to have been the Idol called by the Heathen *Priapus* : Others hold him to have been the Idol *Pan*. See of this Idol also, *2 Chron. 15. 16.*] and burnt (him) [*viz.* after he had broken him in pieces, and ground him to powder, *2 Chron. 15. 16.*] by the brook *Kidron*. [see above chap. 2. on v. 37.]

14 The high places [See *Lev. 26. v. 30.*] indeed were not taken away; yet the heart of *Asa* was perfect [see above chap. 8. on v. 61. and understand this perfection and uprightness of the King properly in respect of his affection, inclination and zeal in and for the pure worship of God, although in the residue of his life he had several infirmities and imperfections] with the LORD all his dayes.

15 And he brought into the house of the LORD the hallowed things [See *Lev. 5. 15.*] of his father; and (his own) [this word *his* is here inserted out of *2 Chron. 15. 18.*] hallowed things, silver, and gold, and vessels.

16 And there was war between *Asa*, and between *Baesa*, the King of Israel, all their dayes. [*viz.* Except the first years that they reigned together: for *Juda* was quiet the first ten years under the reign of *Asa*, *2 Chron. 14. 1.* and *Baesa* began to reign over Israel in the third year of King *Asa*, *bel. v. 28.* or must be said, that though perhaps there were in the first years of these Kings some fallings out on both sides, yet there was no perfect War betwixt them. Compare *2 Chron. 14.* the annotat. on ver. 1.]

17 For *Baesa* King of Israel went up against *Juda*, and built *Rama*; [A city lying in the tribe of Benjamin, about the borders of the Kingdom of Israel, and on the way to Jerusalem. See further of this city, *Judg. 4. 5.*] that he might not suffer any to go out, and come in, to *Asa* King of *Juda*. [Heb. not to suffer the (person) going out, and the (person) coming in to *Asa*, &c. understand of Benjamin, Ephraim, Manassch, and other adjacent tribes, out of which many, when they saw that *Asa* minded the pure worship of God, came over to him, to serve the Lord at Jerusalem according to his Word, *2 Chron. 15. 9.* now to hinder this, King *Baesa* caused his city of *Rama* to be fortified. Compare herewith above chap. 12. ver. 26, 27, &c.]

18 Then *Asa* took all the silver and gold that was left in the treasures of the house of the LORD; [*viz.* From the times of *Rehabeam*: see above chap. 14. 26. and compare herewith the annotat. upon it] and the treasures of the Kings house, and delivered them into the hand of his servants: [see *Gen. 20.* on ver. 8.] and King *Asa* sent them to *Benhadad* the son of *Tabrimmon*, the son of *Hezion*, [some conceive this man to have been the same, who above chap. 11. 23. is called *Rezon*] King of Syria, that dwelt at *Damascus*, [see *Gen. 14.* on ver. 15.] saying;

19 There is a Covenant between me, and between thee, between my Father, and between thy Father: [Although *Rezon* had been an enemy to Israel, as long as *Salomon* lived, above chap. 11. 25. yet it seemeth by these words, that after the division of the Kingdom he was at peace and league with both Kings] behold, I send thee a Present, go thy wayes, disanul thy league with *Baesa* King of Israel, that he may depart [Heb. go up] from against me.

20 And *Benhadad* hearkened to King *Asa*, and sent the Commanders of the hosts, which he had, against the Cities of Israel; and smote *Aon* [A city, according to the o-

pinion of some, lying in the tribe of Aser: others place it in the tribe of Naphthali: see of this city also, *2 King. 15. 29.* & *2 Chron. 16. 4.*] and *Dan*, [see *Gen. 14.* on ver. 14.] and *Abel Beth-Maacha*; [otherwise called *Abel-Maim*, *2 Chron. 16. 4.* lying, as some conceive, in *Manassch*; or, as some Maps shew, in *Naphthali*. See of this city also, *2 Sam. 20. 15.* & *2 Chron. 16. 4.*] and all *Chinneroth*, [a countrey lying in *Naphthali* about the sea of *Genazareth*, see *Jos. 11. 2.*] with all the Land of *Naphthali*.

21 And it came to pass, when *Baesa* heard (it); that he ceased from building *Rama*; and he remained at *Tirza*. [see of this city above chap. 14. on ver. 17.]

22 Then King *Asa* caused Proclamation to be made throughout all *Juda*, [Heb. Caused all *Juda* to hear] (none was free) [Heb. innocent, guiltless, pure; i.e. none might plead any excuse, to tarry behind: understand any that were come to years of discretion, that might be used in this work, being not hindered by sickness, age, abience out of the Land, or publick offices, whereof the Kings Commissioners were to judge] that they should carry away the stones of *Rama*, and the wood thereof, wherewith *Baesa* had builded: and King *Asa* built therewith *Geba* of Benjamin, [a city in the tribe of Benjamin, lying on the borders of Ephraim upon an hill, *Jos. 18. 24.* allotted to the Levites, *Jos. 21. 17.* In the dayes of King *Josia* it was the North-border of the Kingdom of *Juda*, *2 Kings 23. 8.*] and *Mizpa*. [see of this City, *Judg. 11. 11.*]

23 Now the rest of all the acts of *Asa*, and all his might, and all that he did, and the cities that he built; are not they written in the book of the Chronicles of the Kings of *Juda*? But in the time of his old age [*viz.* In the three last years of his reign; as appeareth by *2 Chron. 16. v. 12, 13.*] he was diseased [in which disease he sought more to the Physicians, then to God, *2 Chron. 16. 13.*] in his feet. [which is conceived to have been the Gout.]

24 And *Asa* slept with his fathers, and was buried with his fathers in the city of *David* [See above chap. 2. on v. 10.] his father; and *Jehosaphat* his son, became King in his stead.

25 Now *Nadab* the son of *Ferobeam*, became King over Israel, in the second year of *Asa*, King of *Juda*; and he reigned two years over Israel. [Understand not two years compleat; as appeareth by the following 28, and 33. verses.]

26 And he did that which was evil in the eyes of the LORD, [See above chap. 11. on ver. 6.] and walked in the way of his father, [to walk in the way of his Ancestors, is to follow them, either in that which is good, that is, in their faith, and good works, *1 Sam. 8. 3.* *2 King. 22. 2.* *2 Chron. 17. 3.* or in that which is evil, that is, in their unbelief, and sins, as here, and below ver. 34. and chap. 15. v. 19. & 22. 53.] and in his sin [understand the sinne of Idolatry: see above ch. 14. on v. 16.] wherewith he had made Israel to sinne.

27 And *Baesa* the son of *Abia* [Another man differing from *Abia* the Prophet of Silo, above chap. 11. 29. and from *Abia* *Solomons* Scribe, above chap. 4. 3. and from *Abia* the Priest, *1 Sam. 14. 3.* &c.] of the house of *Issachar* [i.e. of the tribe of *Issachar*: thus its said, the house of Ephraim, *Judg. 10. 9.* the house of *Juda*, *Hos. 1. 7.* the house of *Levi*, *Psal. 135. 20.* &c.] made a conspiracy against him, [the Hebrew word rendered here conspiracy, signifieth properly to binde, to tie. Therefore when it's used of the minds of men, it's taken sometimes in a good sense, for a confederacy, *Gen. 44. 30.* but very frequently for a combination of enemies, against persons or states, as here, and *1 Sam. 22. v. 8.* and below chap. 16. v. 9. 20. & *2 King. 10. 9.* & *12. 20.* *Nehem. 4. 8.* *Amos 7. 10.*] and *Baesa* smote him at *Gibbethon*, which is the Phi-

Philistines (city) when Nadab, and all Israel besieged Gibbethon, [a city lying in the tribe of Dan, *Jos.* 19. 44 allotted to the Levites for a place of habitation, *Jos.* 21. 23. but subdued and inhabited by the Philistines, and therefore now besieged by Nadab, but not subdued by him; and the besieging thereof was afterward re-assumed by the Israelites: see below chap. 16. 17.]

28 And Baesa slew him, in the third year of Asa King of Juda, and became King in his stead.

29 Now it came to pass when he reigned, that he smote all the house [i.e. Family: see above chap. 14. on ver. 10.] of Jerobeam; he left nothing of Jerobeam that had breath, [Heb. he left not all, (or, every) breath of Jerobeam: i.e. he let no man of Jerobeams family remain. So the word breath is taken for man, *Deut.* 20. 16. *Jos.* 10. 40. & 11. 14.] until he had destroyed him, [viz. Jerobeam: or, until he had destroyed it; to wit, the house, that is, the family of Jerobeam] according to the word of the LORD, which he had spoken by the ministry of his servant Abia the Silonite: [this is not to be applied to the intent and purpose of Baesa, as if in destroying Jerobeams house, he had aimed at the prediction of God, and the sins of Jerobeam; but the meaning is, that God by the cruel tyrannie of Baesa fulfilled the word of his Prophecy, and punished the sins of Jerobeam So below chap. 16. v. 13.]

30 For the sins of Jerobeam, who sinned, and who made Israel to sinne; [So above chap. 14. ver. 16. see the annotat.] (and) for his provocation whereby he had provoked the LORD God of Israel.

31 Now the rest of the acts of Nadab, and all that he did, is that not written in the book of the Chronicles of the Kings of Israel? [See above chap. 14. on ver. 19.]

32 And there was war between Asa, and between Baesa the King of Israel, all their days.

33 In the third year of Asa King of Juda, Baesa the son of Abia became King over all Israel, at Tirza, (and reigned) [This is here inserted out of the full and entire phrase, which we have 2 Sam. 2. 10. Item, above here ver. 9. 10. 25. below chap. 16. 8. &c. and here the word reigning signifieth, how long a Kings reign lasted: when it is used of the beginning of the Kings reign, then we translate it, became King] four and twenty years.

34 And did that which was evil in the eyes of the LORD, [See above chap. 11. on v. 6.] and walked in the way of Jerobeam, and in his sin, wherewith he had made Israel to sin. [see above on v. 26.]

CHAP. XVI.

The Prophet Jehu prophesieth against Baesa, ver. 1. &c. His son Elia succeedeth him, 8. Zimri slayeth him, and becometh King, 9. being besieged by Omri, burietb himself, 15. Omri prevailing against Tibni, becometh King, 21. He buildeth Samaria, 24. followeth the sins of Jerobeam, 25. and dieth, 28. Achab his son succeedeth in his room, 29. he is more wicked then his predecessors, 30. Hiel buildeth Jericho, 34.

THEN the word of the LORD came to Jehu [Of this Prophet we read also, 2 Chron. 19. 2. and 29. 34. and he is to be distinguished from Jehu, that was King of Israel, below chap. 19. v. 16. and from others, that have likewise had this name, 1 Chron. 2. 38. & 12. 3.] the son of Hanani, [who is likewise to be distinguished from others that have had the same name, 1 Chron. 29. 4. Ezra 10. 20.] against Baesa, saying;

2 Forasmuch as I exalted thee out of the dust [i.e. out of a very low and mean estate. Compare 1 Sam. 2. 8.

Psa. 113. 7. The word dust is often taken for lowneis, contempt, imporency, grief, nothingneis, *Psa.* 7. 6. and 119. 25. *Job.* 16. 15. *Isa.* 26. 3. *Lam.* 3. 6.] and made thee a Leader over my people Israel; and thou hast walked in the way of Jerobeam, [see above chap. 15. on ver. 26.] and made my people Israel to sin, [see above chap. 14. on v. 16.] provoking me to anger by their sins;

3 Behold, I will remove the posterity of Baesa, and the posterity of his house; [i.e. family, so in the sequel, See above chap. 14. on v. 10. Orh. I will cause to burn after Baesa, and after his house] and I will make thine house as the house of Jerobeam the son of Nebat. [see chi. 15. 29.]

4 Him that dieth of Baesa in the city, shall the dogs eat, and him that dieth in the field, shall the fowls of heaven eat. [See above chap. 14. on v. 11.]

5 Now the rest of the acts of Baesa, and that which he did, and his might; are they not written in the book of the Chronicles of the Kings of Israel?

6 And Baesa fell asleep with his Fathers, and was buried at Tirza: [See of this city above chap. 14. on ver. 17.] and Elia his son reigned in his stead.

7 Thus also the word of the LORD came, by the ministry [H.b. the hand. So below v. 12. see *Lcu.* 8. on v. 36.] of the Prophet Jehu the son of Hanani, against Baesa, and against his house, [the meaning is, that as before the word of the Lord came by the Prophet Abia against Jerobeam, above chap. 14. 7. so also the same came by the Prophet Jehu against Baesa, and that both prophecies each in their due time were fulfilled] and that for all the evil which he had done, in the eyes of the LORD, [So below v. 19. 25. and 30. See *Gen.* 38. on v. 7. and above chap. 16. on v. 6.] provoking him to anger by the work of his hands, [which was especially twofold. First idolatry, wherein he had been like unto Jerobeam. Secondly, blood-guiltiness and tyranny committed against his house: as the following words of this verse do shew. Compare *Hos.* 1. on ver. 5.] because he was like the house of Jerobeam, and because he had smitten the same. [to wit, Jerobeams house. See above chi. 15. 29.]

8 In the six and twentieth year of Asa King of Juda, Elia the son of Baesa became King over Israel, at Tirza, (and reigned) two years. [Understand not two years compleat, but unto the second year: for in the six and twentieth year of King Asa, he became King, as is said in this verse, and in the seven and twentieth he was slain, below v. 10. It is the custome of Scripture to use an even number for an odde one, or a perfect number for an imperfect one. See *Gen.* 15. on ver. 13. Item above chap. 7. ver. 15. and 15. ver. 25. and 33. and chap. 16. 8.]

9 And (his servant) Zimri, commander of the half of the charcis, made a conspiracy against him, when he was at Tirza, drinking himself drunk in the house of Arza the steward [Heb. who was over the house: To wit of the King. Understand thereby the whole court. Now he that is placed over it, we call him the steward. Compare above chap. 4. on v. 6. and the annotat. upon it] at Tirza.

10 Then Zimri came in, and smote him, and killed him, in the seven and twentieth year of Asa King of Juda; [see above on ver. 8.] and he became King in his stead. [to wit, for the time of seven daies. So below v. 15.]

11 And it came to pass when he reigned, when he sat upon his throne [To sit upon the throne is to govern as King, which word doth also here go before for explanation sake, as above chap. 1. v. 13. See likewise the annotat. there] that he smote all the house of Baesa; he left him not (any one) that pisseth against the wall, [see above chap. 14. on v. 10.] neither his kinsfolks, [H.b. deliverers, to whom it lawfully appertained lawfully to

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execute

execute vengeance on the slayer : which were the next of kin or blood, *Numb. 35. 12.*] nor his friends, [i.e. his beloved friends and acquaintance, though they were no Kin at all to him.]

12 Thus did Zimri destroy all the house of Baesa; according to the word of the LORD, which he had spoken over Baesa, by the ministry of the Prophet Jehu :

13 For all the sins of Baesa, and the sins of Ela his son, wherewith they had sinned; and wherewith they had made Israel to sin, [At which God looked, who thus executeth his righteous vengeance, and not Zimri, who only followed his unrighteous willfulness, above ver. 7. Compare also above chap. 15. the annotat. on ver. 29.] provoking the LORD the God of Israel to anger, by their vanities. [i.e. idols, which are nothing in the world, 1 Cor. 8. 4. and chap. 10. 19. see Lev. 19. on verse 4.]

14 Now the rest of the acts of Ela, and all that he did; is that not written in the book of the Chronicles of the Kings of Israel? [See above chap. 14. on ver. 19.]

15 In the seven and twentieth year of Asa King of Juda, did Zimri reign, seven daies at Tirza: and the people had camped themselves at Gibbethon, [see above chap. 15. on v. 27.] which is the Philistines (city.)

16 Now the people that had camped themselves, [Name-ly, before Gibbethon] heard say; Zimri hath made a conspiracy, [see above chap. 15. on v. 27.] yea hath also smitten the King: therefore all Israel made Omri [the father of Achab, with whom he is joyned in the matter of false worship, vain superstitions and evil works, Mich. 6. 16. And in this respect is said to have been worse then all the Kings that have been before him, below v. 25.] the Commander in chief, King over Israel that day, in the camp.

17 And Omri marched up, and all Israel with him from Gibbethon, and besieged Tirza.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the Kings house, and burnt the Kings house upon himself with fire, [i.e. he burnt the house wherein he was together with himself. A like phrase is, *Judg. 12. 1.*] and died.

19 For his sins which he had sinned, doing that which was evil in the eyes of the LORD, [See above chap. 11. on v. 6.] walking in the way of Jerobeam, [i.e. following the sins of Jerobeam. See above chap. 15. on v. 26.] and in his sin which he had done, making Israel to sin. [see above chap. 14. on v. 16.]

20 Now the rest of the acts of Zimri, and his conspiracy, [see above chap. 15. on v. 27.] which he made, [Heb. bound] are they not written in the book of the Chronicles of the Kings of Israel? [hence it appeareth that this book is not to be meant of the two books of Chronicles, which follow in the Bible after the two books of Kings, as is noted above chap. 14. on v. 19. forasmuch as in these Chronicles here is not extant that which is related here, and below v. 27.]

21 Then the people of Israel were divided into two halves; [Heb. into the half] half of the people followed Tibni [Heb. was after Tibni: so in the sequel. See above chap. 1. on v. 7.] the son of Ginath, to make him King; and half followed Omri.

22 But the people that followed Omri was stronger, then the people that followed Tibni the son of Ginath; and Tibni died, and Omri reigned.

23 In the one and thirtieth year of Asa King of Juda, Omri became King over Israel, (and reigned) twelve years: [The ten years that he reigned with Tibni, being there under comprehended, beginning from the seven and twentieth year of Asa's reign] he reigned six years at Tirza.

24 And he bought the mountain Samaria [Heb. Schomeron, which is a mountain lying in the tribe of E-

phraim, about the borders of the tribe of Manasseh; from which the city of Samaria built thereon, and all the country round about obtained its name. Compare above chap. 13. the annotat. on v. 32.] of Semer, for two talents of silver; [see of the weight of a talent; *Exod. 35. on v. 39.*] and built upon the mountain, and called the name of the city which he built, after the name of Semer, [distinguished from others that had this name, 1 Chron. 6. 46. and 7. 34.] the Lord (or owner) of the mountain Samaria. [a city built upon the aforesaid mountain, in which the Kings of Israel, after they had left Tirza, kept their court and dwelling, above two hundred years before Salmanaser took this city, destroyed the Kingdome of Israel, and carried away the ten tribes captive into Assyria, 2 Kings 17. 5, &c.]

25 And Omri did that which was evil in the eyes of the LORD: yea he did worse then all that had been before him.

26 And he walked in all the wayes of Jerobeam the son of Nebat, and his sins, wherewith he had made Israel to sin, provoking the LORD the God of Israel to anger by their vanities. [see above on v. 13.]

27 Now the rest of the acts of Omri, what he did, and his power which he exercised; [Heb. did. O:h. whereby he did it] are they not written in the book of the Chronicles of the King of Israel? [see above on ver. 20.]

28 And Omri fell asleep with his Fathers, and was buried at Samaria; and Achab his son reigned in his stead.

29 And Achab the son of Omri became King over Israel, in the eight and thirtieth year of Asa King of Juda: and Achab the son of Omri reigned over Israel, at Samaria, two and twenty years. [to wit, not compleat: for the first year he reigned jointly with his Father, the last with his son. See above on v. 8.]

30 And Achab the son of Omri did that which was evil in the eyes of the LORD; more then all that had been before him.

31 And it came to pass (was it a light thing, that he walked in the sins of Jerobeam the son of Nebat?) [i.e. was it a small and mean sin, that he followed the idolatry and abominations of Jerobeam? Understand no, in no wise, but it was (as if the holy Ghost should say) an abominable departing from the true God: for this kind of questioning inferreth a very strong denial. See *Gen. 18. on v. 17.*] that he yet took to wife Izebel the daughter of Eth-Baal King of the Zidonians, and went, and served Baal, [see *Judg. 2. on ver. 11.*] and bowed himself before him.

32 And he reared up an altar for Baal, in the house of Baal, [i.e. in the Temple of Baal. So 1 Sam. 5. 2. and 31. v. 9. 10. above chap. 12. 31. 2 Kings 10. 21.] which he had built at Samaria.

33 Achab also made a grove; [To wit, in honour of the idol Baal. See *Deu. 7. on v. 5.*] so that Achab did yet more [Heb. added, or adjoined to do. See *Gen. 8. on v. 10.*] to provoke the LORD the God of Israel to anger, then all the Kings of Israel that had been before him.

34 In his daies did Hiel the Bethelite build Jericho: he laid the Foundation thereof on Abiram his first-born son, and set up the gates thereof in Segub his youngest (son): according to the word of the LORD, which he had spoken by the ministry [Hebr. the hand. Compare *Lev. 8. 36.* and the annotat.] of Josua the son of Nun. [the meaning is, that he began the building with the loss of his first-born, and finished it with the loss of his youngest son, whereby the curse denounced above a thousand years before against the re-building of this city was fulfilled, *Jos. 6. 26.*]

CHAP. XVII.

Elia foretelleth Achab great drought, v. 1. &c. is sent by God to the brook Crith, 2. there he is fed by the ravens, 5. it sent to Zaphath, to a widow, 8. who feedeth him with meal and oil, of which there is no want, 11. Elia raiseth the widows son, 17. She acknowledged him to be a Prophet, 24.

AND Elia the Tishbite of the inhabitants of Gilead, [A land lying beyond Jordan. See Gen. 31. on v. 21. Some understand a part of that land, which lay Eastward, which the Reubenites, Gadites, and the half tribe of Manasseh in Sauls time had taken from the Hagarens, and after he had planted it with new inhabitants of their own people, 1 Chron. 5. 20; 21, 22. who from this new plantation got the name of Tishbites: for Tishab with the Hebrewes signifieth an inhabitant] said unto Achab: (as true as) the LORD the God of Israel liveth, before whose face I stand; [i.e. whom I serve. See Deu. 10. on v. 8.] if there shall be dew, or rain these years, [understand the ensuing years, in number three, and six moneths, Luke 4. 25. and Jam. 5. 17.] but according to my word. [i.e. but as I shall publish it, having received charge and command for it from the Lord: or as I shall by my prayer obtain dew and rain from the Lord. This is a kind of oath: of which see Gen. 8. on v. 23. and below v. 12.]

2 After that the word of the LORD came unto him, saying;

3 Depart from hence, and turn thee toward the East: and hide thyself toward the brook Crith, [Which taking its original from mount Ephraim, falleth into the Jordan] which is before the Jordan.

4 And it shall come to pass that thou shalt drink of the brook, and I have commanded the ravens to sustain thee there. [i.e. determined with my self so to use them by my providential dispose, that they shall bring food unto thee. To command, signifieth here to purpose, intend, upon which the execution followeth. So ver. 9. Psal. 78. 23. Isa. 5. 6. Amos 9. 3, 4. That God used the ministry of these creatures, to feed the Prophet maketh his miracle to be so much the more admired: forasmuch as this fowl is so greedy, and so bent for its own self, that they forsake their own young ones, which should perish and die of hunger, if God did not in a wonderfull manner feed and sustain them, Job 39. 3. Psal. 147. 9.]

5 He then went, and did according to the word of the LORD; for he went and dwelt by the brook Crith, which is before the Jordan.

6 And the Ravens brought him bread, and flesh in the morning; likewise bread and flesh in the evening, and he drank of the brook.

7 And it came to pass, at the end of (many) daies, [Heb. from the end of daies, i.e. after the end of many daies. So Gen. 4. 3. Num. 9. 22. see the annotat. there. Now these many daies seem to have been six moneths, and that by comparing the first verse of the following 18. chapter: so that Elia should have been six moneths by the brook Crith, and three years with the widow of Zarepta] that the brook dried up: for (there) had been no rain in the land.

8 Then the word of the LORD came to him, [Namely to the Prophet Elia] saying;

9 Get thee up, go to Zaphath, [Otherwise called Sarepta, Luke 4. 26. A city lying in the tribe of Aser, between Tyre and Zidon: of which see also Obad. ver. 20.] which is by Zidon, and dwell there; behold, I have commanded a widow-woman there to sustain thee. [i.e. determined to raise up, and to use a widow-woman, to

provide meat for thee. Compare above the annotat. on v. 4.]

10 Then he got him up, and went to Zaphath; now when he came to the gate of the city; behold, then there was a widow-woman gathering wood: and he called to her, and said; fetch me I pray a little water in this vessel, [Heb. taking, &c. that is, fetch some water, to give it me afterward. See Gen. 12. on v. 15.] that I may drink.

11 Now when she went to fetch (it), then he called to her, and said; Fetch me (also) I pray a morsel of bread in thine hand. [Hebr. take me a morsel, &c. that is, fetch it, or bring it me.]

12 But she said: (As true as) the LORD thy God liveth, if I have a cake, [The word signifieth properly a loaf of bread, or cake baked under, or upon the coals, and not in the oven. See Gen. 18. on v. 6. The meaning is, that she had no baked bread in her house to serve her need, even not so much as a little cake baked with coals on the hot hearth] save only a handfull of meal in the pitcher, and a little oil in the bottle, and behold I have gathered a couple of sticks [i.e. some few sticks. and as we say, one or two] and I go, and will dress it for me, and my son, that we may eat it and die. [as if she had said, when this shall be eaten up, we have no more in store, so that we have nothing else to expect, but to dye of hunger.]

13 And Elia said unto her, fear not, go, do according to thy word: but first make me a little cake thereof, and bring it forth hither to me: but after that thou shalt make (somewhat) for thee and for thy son.

14 For thus saith the LORD the God of Israel: The meal of the pitcher shall not be wasted, neither shall the oil of the bottle fail, untill the day of the LORD shall give rain upon the Earth. [Hebr. the pitcher of meal, &c. and the bottle of oil, &c. The meaning is, that this should surely come to pass, if the woman believed the promise of God, and did that which was here enjoined her.]

15 And she went, and did according to the word of Elia: [The obedience of this work proceeded out of the sure assent of her faith, whereby she embraced the fore-said promise] so she did eat, and he, and her house, [i.e. household. See Gen. 7. on v. 1.] (many) daies. [some think for the time of three years. Compare the annotat. above on v. 7. and below chap. 18. on v. 1.]

16 The meal of the pitcher was not consumed, and the oil of the bottle failed not, according to the word of the LORD, which he had spoken by the ministry, [Heb. hand.] of Elia.

17 And it came to pass after these things, that the son of this woman, the hostess of the house, fell sick, and his sickness grew very strong, untill no breath was left in him. [i.e. untill he had given up the Ghost, and was dead indeed: for the Hebrew Nefama, is often taken for the soul, or ghost of a man, which is distinguished from the body, and by death departeth out of it, as Gen. 2. 7. Job 27. 3, &c.]

18 And she said unto Elia; what have I to do with thee, thou man of God? [See above chap. 13. on v. 1.] art thou come in unto me [oth. thou art come in unto me, &c. But these words are for the most part translated by way of question or demand] to bring mine iniquity in remembrance, and to kill my son? [to bring mine iniquity in remembrance, to wit, with the Lord, and consequently to provoke him to anger against me. Heb. what is me and thee, &c. See of this phrase, 2 Sam. 16. on v. 10. A if she had said, I have willingly entertained thee in my house, expecting by means of thee Gods blessing upon me and mine, but now by the decree of my son, I perceive that Gods judgement is fallen upon me, because thou hast perhaps discerned some failings in me, and hast prayed unto God against me: which if it

be so, I have entertained thee to mine own mischief.]

19 And he said unto her; give me thy son: and he took him from out of her lap, and carried him up into the upper room, where he himself dwelt, and he laid him down upon his (own) bed.

20 And he called upon the LORD, and said: (O) LORD my God, hast thou then also dealt so ill with this widow, [viz. as thou dost deal with many others, that perish through hunger and thirst] with whom I lodge, that thou hast slain her son? [he speaketh thus, not to control God for visiting this widow, but to lament that he feared that hence Gods name might come to be blasphemed, and his worship despised, because he had promised that Gods blessing should light upon this house.]

21 And he measured himself out upon the child three times, [That is, he stretched himself out upon him three times. See the like examples, 2 Kings 4. 34. Acts 20. 10.] and called upon the LORD, and said: (O) LORD my God, I pray thee let this child's soul come into him [Heb. into his middle, or inner, inmost (part): so in the following verse. Oth. into his body] again. [an excellent proof, shewing that the soul of man is a distinct being from the body, departing out of it by death, and by the resurrection returning into it again. See Gen. 35. on v. 18.]

22 And the LORD heard the voice of Elia, and the soul of the child came again into him, [Heb. into his inmost (part)] that it revived.

23 And Elia took the child, and brought it down from the upper room into the house, and gave it to his mother: and Elia said, see, thy son liveth.

24 Then said that woman unto Elia; now I know this that thou art a man of God; and that the word of the LORD in thy mouth is truth.

CHAP. XVIII.

Elia is sent unto Achab, v. 1. &c. He meeteth Obadiah, 7. Chargeh him to certify the King of his coming, 8. speaketh to Achab, 17. and then to the Congregation, and to the Prophets of Baal, 21. these stand ashamed, 26. The LORD discovereth himself by a token to Elia's offering, 30. The Prophets of Baal are slun, 40. Rain is obtained by Elia's prayer, 41.

And it came to pass (after) many daies, [To wit, three years and six months, Luke 4. 25. and Jam. 5. 17] that the word of the LORD came unto Elia in the third year, [to wit, after he was lodged at the widows of Sarept's house. See on vers. 7. of the former chapter] saying; go thy wayes, shew thy self unto Achab; [to promise him rain from me, & to charge him to gather Baal. Priests together upon mount Carmel. See below v. 19. and the sequel] for I will give rain upon the Earth.

2 And Elia went to shew himself unto Achab: and the famine was strong in Samaria. [Understand this not only of the city of Samaria, but of all the Kingdome of Israel.]

3 And Achab had called Obadja [Heb. Obadjabu, who is to be distinguished from others, that had this name, 1 Chron. 27. 19. and 2 Chron. 34. 12. and from the Prophet Obadja, Obad. v. 1. unless he were the same, as some conceive he was] the steward; [Heb. who was over his house, i.e. his Steward. See above chap. 4. 6. and 16. 9] and Obadja feared the LORD greatly.

4 For it came to pass, when Izebel destroyed the Prophets of the LORD; that Obadja took an hundred Prophets, and hid them by fifty men in one cave, [Heb. hid them, fifty men in one cave; to wit, and fifty in ano-

ther, i.e. by, with, and every time fifty together] and sustained them with bread and water. [i.e. with meat and drink. See above chap. 13. on v. 8.]

5 And Achab had said unto Obadja, pass throughout the land unto all fountaines of water, and unto all rivers: peradventure we shall find grasse, [The Hebrew word signifieth all kind of herb, that serveth for food to beast, growing in unmanured places, and mowed down with the sythe, and made up with the hay. Compare Job 8. 12. and 40. 10. Psal. 104. 14. and 129. 6. and 147. 8.] that we may save the horses and the mules alive, and destroy nothing of the beasts. [viz. by leaving them through neglect and carelessness unprovided of fodder.]

6 And they divided the land among themselves, to to pass it thorow: Achab went one way by himself, and Obadja went also another way by himself.

7 Now when Obadja was upon the way, behold, then Elia met him, [Heb. was in his meeting] and knew him, so he fell on his face, [viz. to shew him civil respect, according to the custome of the country. See Gen. 18. on v. 2.] and said, art thou my Lord Elia.

8 He said, I am: go, tell thy Lord, behold, Elia is here.

9 But he said; what have I sinned; that thou deliverest thy servant into the hand of Achab, to slay me? [Intimating that Elia's enjoying him that which is mentioned in the former verse, seemed to bear no good will unto him, as if he had offended him, for he could not well perform that command, without greatly endangering his life before Achab, the reason hereof he sheweth below v. 12.]

10 (As true as) the LORD thy God liveth, if there be a people, or Kingdome whither my Lord hath not sent to seek thee: [Adde withall the judgement which in the oath of the Hebrewes is concealed: As, God do this or that unto me, &c. See Gen. 14. on v. 23.] and when they said, he is not here; then he took an oath of that Kingdome, and (of) that people, that they had not found thee. [Achab had not only sent forth men in search after Elia in his own countrey, but likewise desired divers neighbour Kingdomes, and Nations, in amity with him, to do the like within their jurisdiction, of whom when they reported afterwards that they could not find him, he desired to confirm the truth of their assertion by oath.]

11 And now thou sayst, go tell thy Lord, behold, Elia is (here).

12 And it may come to pass, when I should be gone from thee, that the Spirit of the LORD might take thee away, whither I know not, [That this might be done, and sometimes hath been done, may be gathered from 2 Kings 2. 16. Acts 8. 39. Understand this of the Holy Ghost, who could do this by his divine power, or by means according to his good pleasure] and I should come to tell (that) unto Achab, [viz. that thou art present here and ready to speak with him] and he should not find thee, then he would put me to death: [viz. as one that had coufened and abused him with lies] now I thy servant [i.e. I that am bent and ready to do thee service. So in the following verse. Compare above chap. 1. the annotat. on the 51. verse] fear the LORD from my youth.

13 Was (it) told my Lord, what I did, when Israel slew the Prophets of the LORD? that I hid an hundred men of the LORDS Prophets, every time fifty men in one cave, [Heb. one fifty, one fifty men: that is, fifty in one cave, and fifty in another: or every time fifty in one cave. See Gen. 7. on v. 2.] and sustained them with bread and water.

14 And now sayest thou, go, tell thy Lord, behold, Elia is (here), and he will kill me.

15 And Elia said; (as true as) the LORD of hosts [Understand here by hosts all creatures, heavenly, and earthly

earthly, visible, and invisible, reasonable, and unreasonable, living, and liveless. The reason for which they are called *hosts*, or, *armies*, see Gen. 2. on ver. 1. God is the sovereign Lord of all these: not onely because he created them all, and still preserveth them so, that they properly belong to him; but also because he so governeth them, that they stand continually in great number and multitudes, ready prest for his service, to execute his most holy will. And this name (*viz.* LORD of *hosts*) is often attributed to God in Scripture; as 1 Sam. 1. 3. & 4. 4. 2 Sam. 5. 10. Psal. 24. 10. Isa. 1. 9, &c.] *liveth, before whose face I stand*, [so above chap. 17. v. 1. See Deut. 10. on v. 8.] *I will surely shew my self unto him to day*. [i. e. so true it is, that I will to day appear before Achab, as it is true that the Lord liveth.]

16 Then Obadja went to meet Achab, and toll him: [*viz.* That Elia was come, and was desirous to appear before him] and Achab went to meet Elia. [not to entertain him with friendly and courteous behaviour, but with scornful and reviling terms, and to accuse him to be the cause of the long continuing drought.]

17 And it came to pass, when Achab saw Elia, that Achab said unto him; Art thou that troubler of Israel? [The Hebrew word rendered *troubler* here, signifieth, properly by words and deeds, to raise trouble, vexation, disquietness, conjoynd with care, and unquietness of heart or mind. Compare Gen. 34. 10. Jos. 7. 25. Judg. 11. 35. Prov. 15. 27. For this is Elia accused by Achab, not onely because he was utterly against Idolatry, but also because he thought him to be the cause of the drought, and of the famine, wherewith the Land had now been for a long time plagued.]

18 Then said he, I have not troubled Israel, but thou, and thy fathers house; in that ye have forsaken the commandments of the LORD, and hast followed Baalim. [See above chap. 16. on v. 31.]

19 Now then, send [To the end, that thou mayest be rid of this drought: for in that command is the promise contained, that God would deliver the Land from that judgment, if he did obey this command.] gather unto me all Israel upon mount Carmel: [Lying in the tribe of Issachar by the midland sea, Jos. 19. 26. Jer. 46. 18. This mount was exceeding high, Amos 9. 3. well grown or planted with trees, vineyards, and sweet-smelling herbs, in brief, exceeding fruitful, Isa. 35. v. 2. upon this mount did the Prophet Elizeus also keep his abode, 2 King. 4. 25. and it is to be distinguished from mount Carmel, lying in the tribe of Juda, in the Wilderness of Maon, where Nabal dwelt, 1 Sam. 25. 2.] and the four hundred and fifty Prophets of Baal, and the four hundred Prophets of the Grove, [to wit, the idolatrous grove; of which see above chap. 16. 33. Of such groves see Exod. 34. 13. and Deut. 7. 5. with the annotat. oth. Grove-god, or, Tree-god.] which eat of Izebels table. [or, at her Table.]

20 So Achab sent among all the children of Israel, and gathered the Prophets together upon mount Carmel.

21 Then Elia drew near unto all the people, and said: How long halt ye upon two thoughts? [Oth. Leaping upon two boughs: for the Hebrew word signifieth also a Bough, as Isa. 17. 6. but it's taken for thoughts, Job 4. 13. & 20. 2.] if the LORD be God, [that is, that onely, and true God, to whom alone religious honour is due] follow him; and if it be Baal follow him: [he accuseth them of two things. First, that they would serve God and Baal together. Secondly, that they were not fully resolved, which of the twain to cleave unto alone, seeing they ought to have known that there is but one God: see Jos. 21. 15.] but the people answered him not a word.

22 Then said Elia unto the people; I am onely left a Prophet of the LORD, [*viz.* Who maintain and de-

send the truth of doctrine, and the purity of Religion in Israel, the rest of the Prophets being either dead, or murdered, or driven away, and hid in caves] and the Prophets of Baal are four hundred and fifty men. [it's conceived that among these are not comprised any of the four hundred Prophets of the idolatrous grove, which Elia had likewise caused to be summoned into this assembly, above v. 19. but that Izebel kept them back, and commanded them not to appear, which may be gathered from that which is related below, chap. 22. 8. see the annotations there.]

23 Let them give us two bullocks, and let them chuse one bullock for themselves, and divide him into pieces, and lay (him) on the wood, and put no fire to it; and I will dress the other bullock, and lay [Hebr. properly give] (him) on the wood, and put no fire to it.

24 After that call ye on the name of your God, and I will call on the Name of the LORD: and the God that shall answer by fire, [Understand by sending fire from heaven, to kindle and consume the sacrifice, to evidence which is the true God, which is the true Doctrine, and the true worship of God] he shall be God: [as above on v. 21.] and all the people answered, and said; That word [or, that thing] is good.

25 And Elia said unto the Prophets of Baal; Chuse ye for your selves one bullock, and dress ye (him) first; for ye are many: and call ye on the name of your God, and put no fire to it.

26 And they took the bullock, which he had given them, [i. e. Which Elia immediately before had permitted them to chuse: see above on ver. 23.] and dressed (him), and called on the name of Baal, from morning until noon, saying: O Baal, answer us! But there was no voice, nor any answer: and they leaped against [or, upon, over] the altar which they had made. [understand this of the altar, that Elia had made, which out of meer malice they sought to overturn with their skipping and leaping against it, feigning themselves to be acted hereunto by the zeal of a Prophetical spirit: see below ver. 29, and 30.]

27 And it came to pass, at noon, that Elia mocked them, and said; Cry with a loud voice, for he is a God; because he is in a study, [i. e. Because he hath somewhat to think, and meditate upon with his senses: or, because he is busied in speaking with some body: for the Hebrew word signifieth as well speaking somewhat with the mouth, as thinking somewhat with the heart] or because he hath somewhat to do, [oth. hath a pursuit: i. e. whereby he is sued to by others, or he himself sueth, and pursueth others, as men, or beasts] or because he hath a journey: peradventure he sleepeth, and will awaken. [to wit, if ye cry loud enough.]

28 And they cried with a loud voice, and they cut themselves with knives, and with lancers after their manner, until they poured out blood upon themselves. [Oth. Until they were all poured over with blood. Wherein they did imitate the vain Heathen, Deut. 14. 1. as those who out of a shew of holiness whip themselves, till they shed their own blood, as followers of both.]

29 Now it came to pass, when noon was past, that they prophesied, [i. e. So behaved themselves in countenance and gesture, as if by the Spirit of Prophecie they had been in a trance: see 1 Sam. 18. 10.] until the meat offering was to be offered: [which was done in Jerusalem about the latter part of the day; or as the Scripture speaketh between the two eatings. See Exod. 29. 41. Act. 3. 1. So there was also daily a meat-offering offered in the morning, Exod. 29. 39. 2 King. 3. 20.] but there was no voice, nor any answer, nor any heed taking.

30 Then said Elia unto all the people; Draw near unto me: and all the people drew near unto him: and he healed the Altar of the LORD that was broken down. [*viz.* Which he had formerly made, and Baal's Prophets had broken

broken with their leaping : see above v. 26.]

31 And Elia took twelve stones [He would shew by this act that the twelve tribes, notwithstanding their rent in matters of state, yet ought to be knit and united together in Religion, to perform with one accord due and the same service and honour to God, according to his word, by avoiding all manner of idolatry and vain superstition] according to the number of the tribes of the children of Jacob, unto whom the word of the LORD came [saying : I Israel shall be thy name ; [see Jos. 4. 5, 20. Gen. 32. 28. & 2 King. 17. 34.]

32 And with those stones he built the altar [This was an extraordinary work, proceeding from a special and peculiar command of God, and therefore to be excepted from the common rule, Lev. 17. 3. Deut. 12. v. 13, 14.] in the name of the LORD : [that is, by charge and command from God, and for his honour ; see below vers. 36.] after that he made a trench [or, water-course] about the altar, according to the wideness of two measures [see of this measure, Gen. 18. on ver. 6.] of seed. [Heb. according to the house of two measures of seed ; i. e. according to the wideness, or capacity. Some conceive that the trench was as wide as a sack, into which they put two measures of seed : or into which two measures of seed could enter. Others understand this of the wideness not of the trench, but of the space, that was betwixt the trench and the altar, comprehending so much place, as might be sown with two measures of seed.]

33 And he put the wood in order, and divided the bullock in pieces, and laid (him) on the wood.

34 And he said ; Fill four pitchers [Or, pails] with water, [the Prophet would use this water, and that in great abundance, to take away all suspicion, and to make the miracle that should be done, to appear the plainer] and pour it upon the burnt-offering, and upon the wood, and he said ; Do it the second time : and they did it the second time : moreover he said, Do it the third time ; and they did it the third time.

35 (So) that the water ran round about the altar : besides, he filled also the trench [Of which is spoken above v. 32.] with water.

36 Now it came to pass, when they offered the meat-offering, [See above on ver. 29.] that Elia the Prophet drew water, [viz. to the altar] and said ; LORD, God of Abraham, of Isaac, and of Israel, [This name of God was to put the Israelites in mind, that they and the Jews had not onely the same descent after the flesh, which should stir them up to unity : but likewise ought to continue and persevere in the fellowship of holy doctrine, and worship of God, received by the means of these holy Fathers from God. Compare Gen. 26. the annotat. on ver. 24. See also Exod. 3. 6. Matth. 22. 32. Mark 12. 26. Luke 20. 37. Act. 7. 33.] let it be known this day, that thou art God in Israel, and (that I am) thy servant ; and that I have done all these things [understand not onely of that which was already done by him, but also of that which yet afterward should be done] according to thy word.

37 Answer me, LORD, answer me, [i. e. Hear me, and make it appear by a visible token, that thou hast heard me, causing fire to fall from heaven to consume my sacrifice, as I gave this token to the people according to thy command, above v. 24.] that this people may know, that thou, O LORD, art that God, and that thou hast turned their heart about. [viz. from the idolatry, wherein they lie drowned : for one of the end of his prayer was, that those that from among the people should be converted, should ascribe the glory of their conversion unto God.]

38 Then the fire of the LORD fell, and consumed that burnt-offering. [See the like examples, Lev. 9. 24. Judg. 6. 21. 2 Chron. 7. 1.] and that wood, and those stones, and

that dust ; yea licked up that water which was in the trench.

39 Now when all the people saw that, then they fell upon their faces, [In token that they knew God to be the true God, and accordingly called upon him, as in the following words is manifested : see Gen. 24. on v. 26.] and said ; The LORD is God, the LORD is God. [see above on v. 24.]

40 And Elia said unto them ; Lay hold on the Prophets of Baal, let none of them escape ; and they laid hold on them, and Elia brought them down to the brook Kishon, [See of this brook, Judg. chap. 4. on v. 7.] and slew them, [or, cut their throats ; that is, he killed them with the sword, below chap. 19. 1. This was also comprised in the command of God, of which Elia maketh mention above v. 36. For he did nothing herein by his own proper motion, but by the word and command of God to him, and by the conduct of his spirit ; so as that this act is altogether particular, and may not be abused by imitation. See the like act in Samuel, 1 Sam. 15. verse 33.] there.

41 After that Elia said unto Achab ; Go up, eat, and drink, for there is a sound of an over-flowing rain. [Heb. a voice of noise, or, abundance of rain.]

42 So Achab went up, to eat and to drink ; but Elia went up to the top of Carmel, and spread himself abroad toward the earth ; after that he put his face between his knees. [With this behaviour of his body, making fervent prayer unto God, and beseeching him for rain ; although he were fully assured by the promise of God, that rain would come.]

43 And he said unto his lad ; Go up now, and look out toward the sea ; [Heb. the way of the sea] then he went up, and looked out, and said ; There is nothing : then said he ; Go again, seven times.

44 And it came to pass at the seventh time, that he said ; Behold, there ariseth a little cloud out of the sea, like a mans hand ; and he said, Go up, say unto Achab, make ready, and come down, that the rain stop thee not. [Or, shut thee not in ; that is, so surprise and hinder thee that thou canst not get home.]

45 And it came to pass in the mean while, that the heavens grew black with clouds and winde ; [Heb. Hitherto and hitherto, &c. i. e. in the interim, and while Achab made himself ready to go home : or, that is, here, and there, or every where the heaven grew black] and there came [Heb. was, or grew] a great rain : and Achab rode away, and went to Jezreel. [a city lying in the border of the tribes of Manasseh, and Issachar, Jos. 19. 18. and to be distinguished from another city of this name lying in the tribe of Juda, Jos. 15. verse 18.]

46 And the hand of the LORD was on Elia, and he girded (up) his loins [viz. To go the readier, because they wore long garments. So 2 Kings 4. 29. & 9. 1.] and ran before the face of Achab, till where they come to Jezreel. [Heb. till thou, &c. i. e. the Lord gave him an extraordinary strength, that with running he would out-go Achabs charet, and come to Jezreel before him.]

CHAP XIX.

Elia fleeth from Izebel, vers. 1, &c. is fed and sustained by an Angel, 5. fasting forty dayes and forty nights, he cometh to mount Horeb, 8. where complaining to God of his distress, is strengthened by him by means of a special revelation, 9 He receiveth command from God, to anoint Hazael, and Jehu, to be Kings, and Elisa

Elisa to be Prophet, 15. Whereunto God also addeth comfort, 17. Elisa is called, 19.

AND Achab told Izebel all that Elia had done, and all those that he had slain, [Understand the whole transaction, which he had held with the Prophets of Baal, to shew that the Lord onely was the true God, and to punish those Prophets with death in his Name] (to wit) all the Prophets with the sword, [i.e. the four hundred and fifty men, which are called Prophets, above chap. 18. ver. 19, and 22. and not the four hundred Prophets of the idolatrous grove. See the annotations above chap. 18. on ver. 22. and compare below chap. 22. 6.]

2 Then Izebel sent a messenger unto Elia, to say; Let the Gods do so to (me), and let them so add thereto, [See of this phrase, Ruth 1. on v. 17.] assuredly, I will tomorrow about this time make thy soul, [i.e. life, and so in the sequel. See Gen. 19. on v. 17.] as the soul of one of them.

3 When he saw that, he gat him up, and went for his life, [Heb. soul. Oth. according to his soul; i.e. according to his mind or opinion] and came to Bersheba, [see of this city, Gen. 21. 31.] which is in Juda, [Heb. which is of Juda, i.e. which lieth among the tribe of Juda, properly pertaining to Simeon] and left his lad there.

4 But he himself went into the wilderness a dayes journey, and came, and sat under a Juniper-tree; [Oth. Bramble-bush. See likewise of this bush, Job 30. 4. & Psal. 120. 4.] and prayed that his soul might die, [i.e. that his person, or he himself might. So Numb. 23. 10. Judg. 16. 30. Compare Gen. 12. the annotat. on verse 5. oth. prayed for himself, or, by himself, or, in his mind, that he might die] and said, It is enough, [to wit, lived, and suffered. Heb. mub: which word is so taken, Gen. 23. & 3. 26.] LORD now take (away) my soul; [i.e. let me live no longer, separating my soul from this body, that it may dwell with thee: so Job 4. 3. Compare Gen. 35. the annotat. on ver. 18.] for I am no better then my fathers. [understand to live longer then they have lived.]

5 And he laid himself down, and slept under a Juniper-tree; and behold then, an angel touched him, and said unto him; Arise, eat.

6 And he looked out, and behold, there was a cake baked on the coals [Heb. a cake of the coals; that is, a cake baked, or toasted on the coles] and a bottle with water at his head end; so he did eat, and drink; and laid himself down again. [Heb. and he turned again, and laid himself down; that is, he laid himself down again: see Numb. 1. on ver. 4.]

7 And the Angel of the LORD came to him again the second time and touched him, and said; Arise, eat: for the way will be too much for thee. [Or, the journey would be too great for thee: to wit, to go it by thine own strength.]

8 Then he arose, and did eat, and drink: and he went by the strength of that meat, fourty dayes, and fourty night, [Understand by the strength, that God had given, or put into the meat, to furnish Elia by means thereof with necessary strength for that long and tedious journey] unto Horeb the mount of God. [see Numb. 10. on v. 33.]

9 And he came thither into a cave, and overnigheted there: and behold the word of the LORD came unto him, and said unto him, What doest thou here, Elia? [Heb. What is there here Elia?]

10 And he said; I have been very zealous for the LORD, [Heb. Being zealous, I have been zealous, &c. Understand by this zeal an holy commotion of the heart, which a man hath, when he perceiveth that the

Lords Name, Doctrine, Commandements, and Worship, are rejected, and persecuted; and on the contrary, idolatry and wickedness followed, and maintained. See the like examples, Numb. 25. 11. 2 King. 10. 16. Psal. 69. 10. Job. 2. 17.] the God of hosts; [see above chap. 18. on v. 15 so below v. 14.] for the children of Israel have forsaken thy Covenant, and broken down thine Altars, [understand by these the outward ceremonial Worship instituted by God by the Ministry of Moses. Or hereby may be understood, such Altars, as had been extraordinarily built by some of the Prophets through Gods instinct and inspiration] and slain thy Prophets with the sword, and I onely am left, and they seek my soul, [i.e. life. See Genesis 19. on verse 17.] to take that away.

11 And he [Namely, the Lord] said; Go forth, and stand upon this mount before the face of the LORD, and behold, the LORD passed by, and a great, and strong wind renting mountains, and breaking the rocks (in pieces) before the LORD; [the Lord appeared thus unto Elia; to assure him of his presence, to instruct him concerning his divine properties and attributes, and to strengthen him in his Ministry, that having vanquished and overcome the fear of men, he might steadfastly persevere, and go on in his calling] (but) the LORD was not in the wind: and after this wind, an earth-quake; the LORD (also) was not in the earth-quake;

12 And after the earthquake, a fire; the LORD also was not in the fire: [The Lord indeed is every where; but not every manner of way. He was not in the wind, neither in the earthquake, nor in the fire, in respect of his divine speaking to Elia, but onely in respect of this discovery of certain Divine Attributes] and after the fire a low noise of a soft calm. [to wit, wherein there was not the noise of a strong wind, or violent earthquake, or kindled fire.]

13 And it came to pass, when Elia heard (that), that he wrapped his face [viz. Through reverence and fear: see Exod. 3. 6. and compare Gen. 15. the annotat. on ver. 13.] in his mantle, [or, upper garment: see Job 4. 3. on v. 6.] and went forth, and stood in the entering in of the cave: and behold, a voice came unto him, which said, What dost thou here Elia? [Heb. What is thee here, &c.]

14 And he said; I have been very zealous [Heb. Being zealous, I have been zealous. So above v. 10.] for the LORD the God of hosts; for the children of Israel have forsaken thy Covenant, broken down thine Altars, and slain thy Prophets with the sword; and I onely am left, and they seek my soul, to take that away.

15 And the LORD said unto him; Go, return on thy way, to the wilderness of Damascus: [See of this city Gen. 14. on v. 15.] and enter into it, and anoint Hazael (to be) King over Syria: [how, and when this was done, we finde not. Indeed, Elisa fore-told him that he should be King. See 2 King. chap. 8. ver. 12, &c.]

16 Moreover, thou shalt anoint Jehu the son of Nimshi (to be) King over Israel: [This Elisa put in practice by one of the Disciples of the Prophets, 2 King. 9. 1, 2, &c.] and thou shalt anoint Elisa the son of Saphat of Abelmehola [see of this city, Judg. 7. on v. 22.] (to be) Prophet in thy room. [i.e. To perform the aforesaid things, and others also, as a Prophet, in my Name.]

17 And it shall come to pass, that him that escapeth the sword of Hazael, [To wit, in the war against King Jo-ram, 2 King. 8. 12, 13, 28. and 10. 32. & 13. 3.] shall Jehu slay, [see hercof 2 King. 9. 14, &c.] and him that escapeth the sword of Jehu, shall Elisa slay. [to wit; by Prophecies, threatnings, curses, &c. See an example, 2 King. 2. 24.]

18 I have also caused seven thousand [i.e. Very many. see Lev. 26. on v. 8.] to be left in Israel; [oth. I will

I will cause seven thousand to be left in Israel, all the knees that have not bowed themselves before Baal, and all (or every) mouth that hath not kissed him. [i.e. shewn no reverence, nor subjection; whereof kissing was an outward token. See Gen. 41. on v. 40. Which the idolaters to this day shew to their images and feigned deities. See of the unlawfull religious kissing, Job 31. 27. Hof. 13. 2.]

19 So he departed thence, and found Elisa the son of Sephat; the same plowed with twelve yoke of (Oxen) [This word is here inserted out of the 21 following verse] before him, and he was with the twelfth: and Elia went over to him, and cast his mantle upon him. [this was an outward token, that God chose him to the office of a Prophet, who wore such kind of mantle. See 2 Kin. 1. 8. Zach. 13. 4.]

20 And he left the oxen, and ran after Elia, [Compare Mat. 4. 20, 22.] and said; let me, I pray kiss my Father and my Mother, [i.e. suffer me in a civil way to take my leave of them. See Gen. 29. on v. 11.] then I will follow thee: [Heb. go after thee] and he said unto him; go, return back, for what have I done to thee? [i.e. consider what I did just now to thee: for it was not done in vain, that I cast my mantle upon thee, and that God hath put an inclination into thee, to obey thy call. Compare Mat 8. 22. Luke 9. 62.]

21 So he returned back from after him, and took a yoke of oxen, and slew them; and boiled their flesh with the furniture of the oxen, [Understand the wood of the plough, the yoke, the harrow, the shovels, and other tools wherewith he had done his husbandry, of which he made a fire, to boil the flesh therewith] which he gave unto the people and they did eat: [by this he signified that he had left his former calling of tilling the ground, taking as it were by this feast his leave of his friends and kindred.] then he arose and followed after Elia, and ministered unto him.

CHAP. XX.

Benhadad besiegeth Samaria, and his first demand is granted him, v. 1. &c. the second is denied him. 5 Therefore he prepareth to storm the city, 10. Achab maketh defence by a Prophets counsel and promise, and getteth twice the victory, 13. Benhadad is fain to hide himself, 30. Achab maketh peace with him, 33. A Prophet that first suffereth himself to be smitten, 35. reproveth Achab, 39.

AND Benhadad the King of Syria [Heb. Aram: that is, Syria; and so in the sequel; see Gen. 10. on v. 22. and 22. on v. 21.] gathered all his strength together, and two and thirty Kings were with him, [doubtless not so great Kings as Benhadad was. Compare Gen. 14. the annotat. on v. 1.] and horses, and chariots: and he marched up, and besieged Samaria, and warred against it.

2 And he sent messengers to Achab King of Israel: into the city.

3 And he said unto him; Thus saith Benhadad: thy silver and thy gold, that is mine: besides, thy wives and thy children, they are mine. [i.e. Belong to me as my own, and therefore thou must send them to me forthwith, if thou wouldst have peace, and have me desist from besieging thy city. That this was his intent and meaning, some do gather below from v. 5, 6. although Achab seemeth to have interpreted his words only of the sovereignty and supremacy which he sought to have over him, his wives, his children, and his estate by this siege; as appeareth by v. 4. 7; 9.]

4 And the King of Israel answered, and said; according to thy word, my Lord the King: I am thine, [i.e. thy vassal, acknowledging thee to be my Sovereign, &c.] and all that I have.

5 Then came the Messengers again, and said; Thus saith Benhadad, saying; I sent indeed to thee, saying; thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children. [As if he had said, it is true, as I sent word unto thee, and thy self wast fain to acknowledge, that all thy own belongs to me; but it was to this end that thou shouldst have transmitted the same unto me, forthwith actually without delay; which being not performed, I shall to morrow, &c. as it followeth in the sixt verse.]

6 But I will send to morrow about this time my servants unto thee, to search thine house, and the houses of thy servants; [Some conceive that he hereby aggravateth his first demand, perceiving the pusillanimity of Achab by his answer mentioned above v. 4. For now he not only desireth Achabs, but also his servants estates] and it shall come to pass that they shall put into their hands all the desirable of thine eyes, [i.e. whatsoever thou willingly seest, with desire still to keep it by thee] and take (it) away.

7 Then the King of Israel called all the Elders of the land, [See Lev. 4. on v. 15.] and said: consider I pray, and see, that this (man) seeketh evil, [i.e. mine and my Kingdoms ruine, not being content with the reasonable terms that I have proffered him] for he had sent to me for my wives, and for my children, and for my silver, and for my gold, and I denied it not unto him. [viz. in subjecting all mine and my estate unto him as my Sovereign and Protector, though not delivering up the propriety thereof.]

8 But all the Elders, and all the people said unto him: hearken not (unto him) nor consent.

9 Wherefore he said unto the Messengers of Benhadad, Tell my Lord the King, all that thou didst send for to thy servant at the first, I will do, [Which Achab understood of the sovereignty, or supremacy in the civil jurisdiction, and not of the popiery and use. See above the annotat. on v. 3.] but this thing I cannot do; so the messengers departed, and brought him [viz. King Benhadad] word again.

10 And Benhadad sent unto him, and said; the Gods do so to me, and so addethereunto, [See above chap. 19. on v. 2.] if the dust of Samaria shall suffice for handfuls for all the people that follow my footsteps. [Heb. this are at my feet. See Exod. 11. 8. and Judg. 4. 10 with the annotat. The meaning is, that he had so much people in his camp, that there was not dust enough in Samaria for every one of his men to take an handful of it.]

11 But the King of Israel answered, and said: speak (to him,) let not him that girdeth himself, boast himself, as he that looseth himself, [i.e. let not him that armeth himself for the battel, carry himself before he hath gotten the victory, as he that disarms himself after he hath had the victory. It is a proverb of like sence, as when we say, the song of Triumph is not to be sing before the victory.]

12 And it came to pass, when he heard this word where he was drinking, he, and the Kings in the tents, that he said unto his servants; Lay on. [i.e. your weapons and and all instruments of war, to put your selves in array, to storm the city, and to take it by force] And they laid on against the city.

13 And behold a Prophet stept to Achab the King of Israel, and said; thus saith the LORD; hast thou seen all this great multitude; Behold, I will deliver them this day into thine hand, that thou mayest know that I am the LORD. [so below v. 28. This is the end of all the mercies of God, that he may be rightly acknowledged, seriously thanked, and faithfully served.]

14 And Ahab said; by whom? and he said; Thus saith the LORD; By the young men of the Chief of the Provinces: [understand by these the servants and pages of the Princes of the Provinces, and tribes, or the young gentlemen sons of the Lords of the Land, that lived with the King, or foot-men, which were practised in armes] and he said, who shall bind the battel? [that is, as some translate it, order the battel, or set the battel in array, or as others, who shall begin the battel, to wit, we Israelites? or shall we wait till the Syrians fall upon us? The like phrase is also, 2 Chron. 13.3.] and he said thou.

15 Then he numbered the Lord of the Governours of the Countreys, and they were two hundred thirty and two: and after them he numbered all the people, all the children of Israel, seven thousand.

16 And they marched forth at noon: now Benhadad drank himself drunk in the tents, he, and the Kings, the two and thirty Kings that led him.

17 And the Lids of the Governour of the countreys marched forth first: But Benhadad sent forth (so he), and they told him, saying; There are men marched out of Samaria. [The meaning is, that he having understood by his guard, that some men shewed themselves about the city, sent to enquire what they were: the report was, that they were men marched out of the city.]

18 And he said; whether they be come out for peace, take them alive, whether also they be come out for battel, take them alive.

19 So these Lids of the Governours of the countreys marched out of the city, and the host that followed them. [Heb. that was after them.]

20 And every one slew his man, [viz. every one of the Israelites slew one of the Syrians, that came to take the Israelites alive] so that the Syrians fled, and Israel pursued after them: But Benhadad the King of Syria escaped on an horse, with (certain) horsemen.

21 And the King of Israel marched forth, and smote the horses and chariots; (so) that he made a great slaughter among the Syrians.

22 Then slept that Prophet [Of whom mention is made above v. 13.] to the King of Israel, and said unto him; go, strengthen thy self, and mark, and see what thou shalt do; [to wit, not only by using humane means, but especially by obtaining the divine assistance by true repentance] for at the return of the year, [that is, at the coming on of the summer, when the camps are wont to take the field, to enjoy the opportunity of food and victual. So below v. 26. Compare 2 Sam. 11. 1. 1 Ch. 20. 1. 2 Chr. 26. 10.] the King of Syria will march up against thee.

23 For the servants of the King of Syria had said unto him, [Namely, to their King] Their Gods are Gods of the mountaines, [i.e. dwelling upon mountains, (as they conceived) that can only help their people there, and not in the plain] therefore they were stronger then we: but surely let us fight against them on the plain field, if we be not stronger then they! [adde with all the concealed curse or judgement; as let us perish, or lose our honour, or let us, &c. to wit, let's see, or lay wagers. Oth. shall we not be stronger? so below v. 25. see Gen. 14. on v. 23. This was made known to the Prophet, either by some report, that came to him, or by revelation from God, whereof see an excellent example, 2 Kings 6.8.]

24 Therefore do this thing; Remove the Kings, [viz. whose help he formerly had used, above v. 1. 16.] every one out of his place, [i.e. out of the command which they had in thine army] and put land-governours [i.e. Lords and Princes of thine own land, which are better known to thee, and will be trustier to thee] in their room.

25 And thou, number thee an army, like that army

which is fallen, [i.e. perished, or was slain in battel. See Gen. 14. on v. 10.] of thine, [Heb. of, or out of thee, i.e. which being in thy service, were erewhile slain by the Israelites. See above v. 20. and 21.] and horses, as those horses and chariots, as those chariots; and let us fight against them on the plain field, if we be not stronger then they! [see above on v. 23.] And hearkened unto their voice, and did so.

26 Now it came to pass at the return of the year: That Benhadad mustered the Syrians, and he marched up to Aphek, [A city lying in the tribe of Aser, which the Syrians in this expedition (as appeareth by the following 30 verse) seem to have gotten in their power. See of this city, Jos. 13. 4. and 19 30. Judg. 1. 31.] to war against Israel.

27 The children of Israel were also mustered, and were provided of victual, [Oth. were found in full number] and marched to meet them: and the children of Israel camped themselves over against them like two naked flocks of Goats, [to these the army of the Israelites, divided in twain is compared; to shew, that they were not only few in number, but also weak in wallike preparation and armes in comparison of the Syrians] but the Syrians filled the Land.

28 And the man of God [viz. the Prophet, of whom mention is made, v. 13. and 22. or some other] slept on, and spake unto the King of Israel, and said; Thus saith the LORD, because the Syrians said, the LORD is a God of the mountaines, and he is not a God of the low grounds, therefore I will deliver all this great multitude into thine hand, that ye may know that I am the LORD. [see above on v. 13.]

29 And these were camped over against those seven daies: Now it came to pass on the seventh day, that the battel began, and the children of Israel smote of the Syrians an hundred thousand foot-men in one day.

30 And the rest fled to Aphek into the city, [See ab. on v. 26. It seemeth by this, that the Syrians had taken this city] and the wall fell upon seven and twenty thousand men that were left: Benhadad also fled, and came into the city (from) chamber into chamber. [so below chap. 22. The meaning is, that Benhadad being much dismayed at his great defeat, and being afraid of his own person, fled from one chamber into another, not knowing where to hide himself. Oth. into a chambers inner-chamber. Understand a secret withdrawing-room, or hidden place, made in some chamber for safety.]

31 Then said his servants unto him; behold now, we have heard that the Kings of the house of Israel are merciful Kings; [Heb. Kings of mercy, or loving kindness] let us, I pray, put sacks upon our loines, [they would signifie by this token, that they had deserved death, and begged for mercy, as with great sorrow and humility of heart. See Gen. 37. on v. 34.] and ropes over our heads, [which malefactors also at this day are fain to have about their necks, in token that they are worthy of death] and go forth to the King of Israel; it may be he will save thy soul [i.e. person: So in the sequel. See above chap. 19. on v. 4.] alive.

32 Then they girded sacks about their loines, and ropes about their heads, and came to the King of Israel, and said; thy servant Benhadad saith, I pray thee let my soul live: and he said; is he then yet alive? he is my brother. [i.e. to whom I am ready to shew kindness, as to a brother.]

33 Now the men did diligently observe, and did hastily catch it [Heb. and they hastened and they caught it: to wit, that the King of Israel had called their King his Brother: holding it to be a token of his good affection to Benhadad. Oth. caught it up, cut it off: to wit, from Achabs words] whether it were from him, [i.e. whether the word brother came from an upright heart, and whether he meant true brotherhood: or whether his

speech were only a deceitfull feigning of the mouth:] and said, thy brother Benhadad (is alive): and he said, come bring him: [Heb. take him: that is, take him and bring him. See Gen. 12. on ver. 15.] then Benhadad came forth to him, and he caused him to come up into the chariot.

34 And he [viz. Benhadad] said unto him: the Cities which my Father took from thy Father, I will restore, [see of these cities above chap. 15. 20.] and make streets for thee in Damascus, as my Father made in Samaria: [by streets here understand market-places, out of which Achab might gather some tribute: or places of judicature, in which the supreme judgement should belong to him: or certain Cinque-ports, and Frontier Towns in the Countrey, that should be in his power] and I then (answered Achab) will let thee go with this Covenant; so he made a Covenant with him, and let him go.

35 Then a (certain) man of the sons of the Prophets [Which were young men, instructed by the Prophet in the true Doctrine, directed to the pure Religion, and exhorted to the uprightness of life. They had their Colleges, wherein the Prophets were as their Fathers, 2 King. 2. 12. and they as their children: as they are likewise so called here, and 1 Sam. 10. 12. 2 King. 2. 3. 5. & Isa. 8. 18. compare Judg. 17. on v. 10.] said unto his neighbour, by the Word of the LORD: [i.e. by Gods command, which he acquainted this his neighbour with] smite me, I pray thee: [the word smiting signifieth here not slaying or killing, as it doth in the following verse, but smiting, or beating with the fist, stick, rope, &c. so as death doth not follow thereupon; as Exod. 21. 15, 18. Prov. 23. 13. and below v. 37.] and the man refused to smite him. [wherein he did ill, seeing he understood, that it was commanded of God.]

36 And he said unto him: Because thou hast not been obedient to the voice of the LORD, behold, when thou shalt be departed from me, then a lion shall smite [i.e. Kill, slay. So Gen. 32. 11. Lev. 24. 21. and above v. 20, &c. see Genes. 8. on v. 21.] thee: and when he was departed from him, then a lion found him, who smote him.

37 After that he found another man, and said: Smite me, I pray thee: and that man smote him, smiting, and wounding. [i.e. He smote him a long while together, and very much, so that he hurt and wounded him.]

38 Then the Prophet departed, and stood before the King on the way: and he disguised himself with ashes. [Oih. with a scarf, or, covering. The Hebrew word rendered here disguised, signifieth properly to change ones self, so as not to be known, which this Prophet did by strewing ashes upon his face, or, (as others translate it) by putting a covering upon his eyes. Below chap. 22. v. 30. it signifieth, to change, and disguise a mans self, by changing his apparel. Compare above chap. 14. verse 2.]

39 And it came to pass, when the King passed by, that he cried to the King. [As having some matter to tell him] and said: Thy servant was gone forth into the mids of the battel, and behold, a man turned aside, and brought a man unto me, [meaning a prisoner, to keep him, that he should not run away] and said: Keep this man, if in any wise he be missed [Hebr. missing be missed] then shall thy soul be in the room of his soul. [that is, thy life be for his life: that is, thou shalt die for him: so below ver. 42. Item, Exod. 21. 23.] or thou shalt weigh [i.e. pay] a talent of silver. [see of the value hereof, above chap. 16. on v. 24.]

40 Now it came to pass, when thy servant was busie here, or there, that he [To wit, the captive or prisoner] was not there: then said the King of Israel unto him: So is thy judgment, [i.e. such is thine own judgment. Understand the Judgment, or, sentence of condemnation,

whereby a man is pronounced guilty, and worthy of punishment. So is the word judging also taken, Luke 19. 22. Job. 12. 48. 1 Cor. 6. 2.] thou hast put it thy self. [the meaning is, Thou bringest thine own verdict or sentence along with thee, seeing thou didst undertake to keep the man upon the terms by thee already related.]

41 Then he made haste, and took the ashes away from his eyes: [See above v. 38. and the annotat. thereon] and the King of Israel knew him, that he was one of the Prophets.

42 And he said unto him: Thus saith the LORD, Because thou hast let go out of (thine) hand, the man [Namely Benhadad] whom I banned; [Heb. the man of my banning: i.e. whom I would have to be slain, and utterly destroyed. See Deut. 2. on v. 34.] therefore thy soul shall be in the room of his soul, and thy people in the room of his people.

43 And the King of Israel went away displeased [i.e. Peevish, discontented, fretful] and angry, to his house, and came to Samaria.

CHAP. XXI.

Achab coveteth to buy Naboths Vineyard, vers. 1, &c. Whereunto Naboth refuseth to yeeld, 3. Izebel promiseth to deliver the same to Achab, 7. She causeth Naboth to be stoned, 8. Achab taketh possession of the Vineyard, 15. Hereupon is foretold by Elia the ruine both of him, and of those that belong unto him, 17. Which, in regard Achab maketh some outward shew of sorrow and repentance, 27. Is delayed, 29.

Now it came to pass after these things (forasmuch as) Naboth a Tizreelite had a Vineyard, which was at Tizreel, [See of this city above chap. 18. on ver. 45.] hard by the Palace of Achab, King of Samaria.

2 That Achab spake unto Naboth, saying: Give me thy Vineyard, that it may be unto me for a garden of herbs, [Or, garden of green things. Heb. a garden of Verdure, or, of green things. The Hebrew word signifieth all kind of green herbs, especially that which is sowed, and used for food. Compare Deut. 11. 10.] because it is neer unto mine house, and I will give thee a vineyard for it that is better then it, (or) if it be good in thine eyes [see of this phrase, Gen. 19. on v. 8. instead whereof you have below v. 6. if it please thee] I will give thee the worth of it in money.

3 But Naboth said unto Achab, The LORD let that be far from me, that I should give thee the inheritance of my Fathers. [Heb. Be that far unto me because of, or, for the Lord, &c. The reason of this refusal was, because God in his Law had forbidden to alter or alienate the property of inheritances belonging to tribes and families, Lev. 25. 23. Numb. 36. 7, &c.]

4 Then Achab came into his house displeased [So below ver. 5. See above chap. 20. on ver. 43.] and angry, at the word, which Naboth the Tizreelite had spoken to him, and said, I will not give thee the inheritance of my Fathers; and he laid himself down on his bed, and turned his face about, [to wit, toward the wall, from men, not desiring to speak to any man, or to have any thing to doe with any man] and did eat no bread. [that is, no meat: See Gen. 3. on v. 19. so in the sequel.]

5 But Izebel his wife came to him: and spake unto him: What is this, that thy spirit is thus froward, and that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jizreelite, and said unto him; Give me thy vineyard for money, or if so it please thee, I will give thee a vineyard in stead thereof: but he said, I will not give thee my vineyard.

7 Then said Izebel his wife unto him; Shouldest thou now govern [Heb. do: that is, govern, administer, manage] the Kingdom over Israel? [the meaning is, that he was not worthy to be King over Israel, if he had not so much understanding or courage, as to compel one Naboth, and to get his Vineyard away from him] arise, eat bread, and let thine heart be cheerful, [Heb. good, that is, cheerful: see good for cheerful, Judg. 16. 25. & 18. 20. 1 Sam 25. v. 8. and 36.] I will give thee the vineyard of Naboth the Jizreelite.

8 Then she wrote Letters in Achabs name, and sealed them with his Signet: and sent the Letter to the Eldest, [i.e. Magistrates, Counsel, and Governours of the City. So Deut. 21. 2. Judg. 8. 14. Ruth 4. 2.] and to the Nobles, [the Hebrew word signifieth properly *whie*, whereby must be understood the Nobles, chiefest, and most honourable men, because they commonly went clothed in white. See Gen. 41. the annotat. on ver. 42. Item, Esth. 3. 15. and below ver. 11.] that were in his city, [so below v. 11. Understand Jizreel, which is called Naboths city (as he himself is also called a Jizreelite, above. ver. 1, 7.) because he dwelt therein, or perhaps was also born therein. See the like phrase, Gen. 23. 10. & 24. 10. and the annotat. thereon.] dwelling with Naboth. [i.e. which were his fellow-citizens.]

9 And she wrote in those letters, saying; Proclaim a Fast, [She gives this in charge, that they might take notice of the life and conversation of Naboth. For Fasts were kept, as for other reasons, so also for this, namely to make inquiry concerning some gross sins, that were publick and notorious, and to punish them according to desert, to the end, that so the wrath of God might be turned away from all the Congregation] and set Naboth in the highest place of the people. [Heb. in the head of the people: so below v. 12. Understand hereby an exalted place of the Congregation, into which the parties accused were put, that they might the better be seen and heard of the people. Or, understand hereby an high and stately seat, in which the chiefest of the city (among whom it's conceived that Naboth was one) were wont to sit, and that Naboth was to sit there in his usual place, to take away all suspicion of evil that was intended and plotted against him.]

10 And set over against him two men, sons of Belial, [Understand by these, wicked, vicious men, that having cast off the yoke of Gods fear, and of humane honesty, are onely bent to doe mischief, without remorse of conscience at all. See Deut. 13. on verse 13.] to bear witness against him, saying; Thou hast blessed [to bless, here signifieth, to curse: this was held to be a thing so abominable, that it durst scarcely be named; so that instead thereof the contray was affirmed in a covered way. So below ver. 13. and Job 1. ver. 5, 11. and 2. v. 9.] God, and the King: and carry him out, [to wit, out of the city, for heretofore it was a custome for Malefactors to be punished without the cities and places of common abode or dwelling, as being unworthy to give up the ghost among the usual society of men. See Lev 24. 14, 23. and Jos 7 24. Mark 15. 20.] and stone him, that he may die. [as the Law concerning blasphemy and cursing, given by Moseh, required, Lev. 24. 15, 16, &c.]

11 And the men of his city, [See above on v. 8.] those Eldest, and those Nobles, [see above on v. 8.] that dwelt in his city, did according as Izebel had sent [i.e. had signified by letters] unto them: according as was written in the letters, which she had sent unto them.

12 They proclaimed a Fast; and they set Naboth in the highest place of the people. [See above on verse 9.]

13 Then came the two men, sons of Belial, [See above on v. 10.] and set themselves over against him, and the men of Belial witnessed against him; against Naboth, before the people, saying; Naboth hath blessed [see above on v. 10.] God, and the King: and they carried him out of the city, and stoned him with stones, that he died.

14 Then they sent to Izebel, saying; Naboth is stoned, and is dead.

15 Now it came to pass when Izebel heard, that Naboth was stoned, and was dead; that Izebel said unto Achab; Arise, possess the vineyard of Naboth the Jizreelite, hereditarily, [It seemeth by this, that Naboth's estate was forfeited to the King, his sons being also put to death, 2 Kings 9 26. and that under a false pretence of Religion, as if they herein intended to follow the examples of Gods judgments, so exalted in times past upon Dathan, and Abiram, Numb 16. v 32. and then Achan, Jos. 7. ver. 24, 25. so that also their children were not spared. And so did these Judges perversely follow the examples of Gods extraordinary vengeance, (which is in a manner hidden from us, but yet righteous) and not the ordinary Law appointed for men to live by, which forbiddeth to punish the children for the Parents offence, Deut. 24. 16.] which he refused to give thee for money, for Naboth is not alive, but is dead.

16 And it came to pass when Achab heard that Naboth was dead; that Achab rose up, to go down to the vineyard of Naboth the Jizreelite, to possess the same hereditarily.

17 But the word of the LORD came unto Elia the Tisbite, [See above chap. 17. on verse 1.] saying;

18 Get thee up, go down, to meet Achab King of Israel, who is in Samaria: [Understand where Achab dwelt, and where he was in person at that time, when God uttered these words unto Elia, but was upon going down to Naboths vineyard, where Elia should meet him, in which respect it is said in the following words, that Achab was in the Vineyard; because he would be there, when Elia should come to Jizreel] Beh id, he is in the vineyard of Naboth, whither he is gone down to possess that hereditarily.

19 And thou shalt speak to him, saying; Thus saith the LORD: Hast thou killed, and also taken an hereditary possession? [Elia is charged to put this question, not to make inquiry into Achabs sinne, as into a fact that was unknown, but to reprove Achab for it, and to hold before him the righteous vengeance of God: because he had not onely killed Naboth, but also taken the inheritance of Naboths Heirs to himself, against the Law of God] Moreover, thou shalt speak unto him, saying; Thus saith the LORD, In stead that the Dogs have licked the blood of Naboth, the Dogs shall lick thy blood; yea thine. [i.e. for that the Dogs, or, according as the Dogs have licked the blood of Naboth, shall the Dogs also lick thy blood: so is the Hebrew word taken, Zach. 2. 10. Others understand this of the same place, not in particular of the field without Jizreel, but in general of the Land of Israel. For Jizreel, without which City Naboths blood was shed, lay in the tribe of Issachar; and Samaria (where the Dogs licked the blood of Achab, below chap. 22. 38.) lay in the tribe of Ephraim: Or, if it be taken for the same field, then see the accomplishment in Achabs son, 2 Kings chap. 9. verse 26.]

20 And Achab said unto Elia; hast thou found me, O mine enemy? [This is as much as if he had said, Art thou so bold, that thou dar'st come into my sight? oughtest thou not to keep away from me, seeing thou mayest well perceive that I hate thee, because thou never leavest threatening me, and dealing with me like an enemy] and he said; I have found thee because thou hast sold thy self to do that which is evil in the eyes of the LORD. [i. e. hast given thy self over to the slavery of sinne. For as he that selleth himself for a slave to another, is contented to follow his will and command in all things: so is he said to sell himself to do evil, that giveth himself over unto sinne, to obey it in all things. This phrase is also used, 2 Kings 17 17. Isa. 51. 1.]

21 Behold, I will bring evil upon thee, and take away thy posterity: and I will cut off from Achab him that pisseth against the wall, [See above chap 14. on v. 10.] together with him that is shut up, and left in Israel. [See Deut. 32. on v. 36.]

22 And I will make thine house like the house of Jezebel the son of Nebat, and like that house of Baal the son of Ahiab; for the provocation wherewith thou hast provoked (me), and that thou hast made Israel to sinne.

23 Furthermore, also concerning Izebel saith the LORD, saying: the dogs shall eat Izebel, by the Out-wall of Jezreel. [See the accomplishment, 2 Kings 9. 33. 34. &c.]

24 Him that dieth of Achab in the city, the dogs shall eat; and him that dieth in the field, the Fowles of heaven shall eat. [See above chap. 14. on verse 11.]

25 But there had been none like Achab, that had sold himself, to do evil in the eyes of the LORD; [See above on ver. 20. & chap. 11. on v. 6.] because Izebel his wife stirred him up.

26 And he did very abominably, walking after the Dung-gods: [See Lev. 26. on ver. 30.] according to all that the Amorites [understand by one kind of the Canaanites, likewise all the rest. See Gen. 15. on v. 16. & 48. on v. 22.] had done, which God had driven out of possession before the children of Israel.

27 Now it came to pass, when Achab heard these words, that he rent his clothes, [See Gen. 37. on ver. 29.] and put a sack about his flish, [see Gen. 37. on verse 34.] and fasted; he lay also down [to wit, to sleep] in the sack, and went slowly. [or, softly, creepingly, lamely. An example of onely outward and temporary repentance; which proceeded not from an heart purified, and truly converted; as appeareth below chap. 22 8.]

28 And the word of the LORD came unto Elia the Tishbite saying:

29 Hast thou seen that Achab humbleth himself before my face? Therefore because he humbleth himself before my face, I will not bring that evil in his dayes; [An example of Gods goodness, in deferring the deserved punishment, because of some feigned humiliation] in his sons dayes, I will bring that evil upon his house.

CHAP. XXII.

Achab intending to make war against the Syrians, ver.

1, &c. is advised by Josphat, first to ask counsel of God by his Prophets, 5. Achabs Prophets advise him to it, 6. Especially Zedekia, 11. Micha a Prophet of the Lord dissuadeth it, 13. Is smitten for it by Zedekia, 24. And put in prison by Achab, 26. Achab goeth forth to battel, is shot, and dieth, 29. The Dogs lick his blood, 38. Josphats reign o-

ver Juda, 41. Ahaziah the son of Achab reigneth in his Fathers Stead, 52.

And they [Namely the Syrians, and the Israelites, between whom there had been Warre in time past. See above chap. 20.] sat still three yeares, [these yeares are to be counted from the second Overthrow which the Syrians received in the Waite against the Israelites. Of which see above chap. 20. v. 29 &c.] [so] that there was no war between Syria, and between Israel.

2 But it came to passe in the third year, when Josphat the King of Juda was come down to the King of Israel? [Namely Achab, with whom he not onely was at peace, below vers. 45. but also had entered into affinity, by the marriage of Joram his son, with Athaliah, the daughter of Achab, 2 Kings 8. 18. & 2 Chron. 8. 1.]

3 That the King of Israel said unto his servants: [See Gen. 20. on v. 8.] know ye that Ramoth in Gilead [see of this City, Deut. 4. 43. and above chap. 4. 13.] is ours? [for this City belonged to the Land of the Israelites; (for it lay in the tribe of Gad) and Benhadad, whose Father had taken it from the Israelites, had promised to restore the same, above chap. 20. 34.] and we be still [Heb. are silent; or, hold our peace. But the Hebrew word signifieth omission, not onely of speaking, but also of doing any thing; as Exod. 14. 14. Judg 18. 9. Isa. 64. 12.] without taking the same out of the hand of the King of Syria.

4 Then he said unto Josphat; Wilt thou go with me into the battel, to Ramoth in Gilead? and Josphat said unto the King of Israel; I will be so, as thou art, my people so, as thy people, my horses so, as thy horses, [Hebr. As I, so thou; as my people, so thy people; as my horses, so thy horses. So 2 Kings 3. 7. and 2 Chron. 8. 3. that is, I will march forth with thee into this battel, and be so truly, that thou mayest rely upon my person, as upon thine own; upon my people, as upon thy people, &c.]

5 Moreover, Josphat said unto the King of Israel: Inquire, I pray, as to day, after the Word of the LORD. [That is, inquire by some Prophet of the Lord, whether it be also his will, that we should undertake this war, and whether he will give us success and Victory therein.]

6 Then the King of Israel gathered the Prophets together, [It seemeth that these were the four hundred Prophets of the Idolatrous Grove; of whom mention is made above chap. 18. 19. and who appeared not before Elia, upon mount Carmel, with the four hundred and fifty Prophets of Baal. See in the same chapter the annotation on v. 22.] about four hundred men, and he said unto them; Shall I go against Ramoth in Gilead to battel, or shall I forbear? and they said; Go up, for the LORD shall deliver it into the hand of the King.

7 But Josphat said; Is (there) not here yet a Prophet of the LORD, [Understand besides these four hundred Prophets, of whom King Josphat began to have suspicion, or besides many other Prophets that formerly had been in Israel] that we might enquire of him.

8 Then said the King of Israel unto Josphat, There is yet one man, by whom to enquire of the LORD: [Observe that these Idolaters will yet seem to know the true God aight, and to seek to obey him] but I hate him, because he doth not prophesie good concerning me [i. e. that which is pleasing and acceptable unto me: see above chap. 1. on ver. 42.] but evil, Micha [who is to be distinguished from the Prophet Micha, surnamed the Morasthite, being born in the City of Morasa, Mich. 1. 1. which

which lived in the times of Jotham, Ahaz, and Hizkia, Kings of Juda] the son of Jimla: and Jofaphat said, Let not the King say so. [i. e. let him not hate the person for the words sake, nor despise the word for the persons sake.]

9 Then the King of Israel called a Groom of the Chamber, [The Hebrew word signifieth generally a Countier, Court-Gentleman, Court-Officers. See Genes. 37. on ver. 36.] and said; Fetch hastily Micha, the son of Jimla.

10 Now the King of Israel, and Jofaphat the King of Juda, sat each on his throne clothed with (their) robes [To wit, with special Royal Robes, in which they shewed their majesty, state, and glory. Oth. having on (their) armour] on the plain, [understand an even, unbuilt, and empty void place: see Gen. 50. on ver. 10. Such are conceived to have been in former times before the gates of the City for Market-places, or wide spacious places, there to put a number of souldiers in battel-array, when they feared the invode of enemies] at the door of the gate of Samaria: and all the Prophets [understand of whom is spoken above ver. 6. as also below ver. 12.] prophesied in their presence.

11 And Zedekia [One of the fore-mentioned Prophets, who is to be distinguished from another false Prophet of this name, the son of Maaseja, Jerem. 29. 21.] the son of Canaan had made himself iron horns; [To set forth, or shew forth his Prophecy by it, as by a token, and then to explain it by word of mouth, as the Prophets frequently used to do] and he said; Thus saith the LORD; [he pretendeth the Name Jehovah, to wit, the Name of the onely true God, and not the names of his Idols; as also below ver. 12, 24. not onely to make his Prophecy the more acceptable before King Jofaphat, but also to testify before every one, that their whole Religion, Worship, and prophesying, was as it were directed thither, and aimed thereat, viz. to perform honour and service to the God of that name. Compare Exod. 32. 4. 5. Judg. 17. 3. 1 Kings 12. 28.] with these thou shalt push the Syrians, until thou shalt have utterly consumed them. [the meaning is, that he should easily vanquish, and destroy them. For as the horned beasts easily shall overthrow the others that have no horns; so it would not be difficult for him to vanquish and subdue the Syrians, that were much weaker then he.]

12 And all the Prophets prophesied so, saying: Go up to Ramoth in Gilead, and thou shalt be prosperous; [Heb. Be prosperous: i. e. thou shalt be prosperous: so below v. 15. Compare Psal. 37. on ver. 3. and Prov. 3. on ver. 25.] for the LORD shall deliver it into the Kings hand.

13 Now the messenger that was gone to call Micha, spake unto him saying; Behold now, the words of the Prophets are out of one mouth [Heb. one mouth, or, with one mouth] good unto the King; let thy word, I pray, be according as the word of one of them, and speak (that which is) good. [i. e. the Victory over the Syrians, and the subduing of Ramoth in Gilead. Compare above v. 8. and the annotat. and below v. 18.]

14 But Micha said; (As true as) the LORD liveth, that which the LORD shall say unto me, that will I speak.

15 When he was come to the King, then the King said unto him; Micha, shall we go to Ramoth in Gilead to battel, or shall we forbear (it)? And he said unto him; Go up, and thou shalt be prosperous; for the LORD will deliver it into the Kings hand. [The Prophet doth not speak this in good earnest, but as it were mocking at the answer, and foretelling of the false Prophets, whose words he therefore likewise useth, as they are related above verse 12. (for the Lord had revealed them unto him). Therefore Achab perceiving by his phrase, countenance, and

gestures, that he meant not in earnest what he said, chargeth him in the following verse, to give a serious answer: it was therefore a command or counsel ironically. Compare Judg. 10. 14. Eccles. 11. 9. Ezek. 20. 39. Amos 4. 4. 5. Matth. 23. 32.]

16 And the King said unto him; for how many times shall I adjure thee, that thou tell me nothing, but onely the truth, in the Name of the LORD? [i. e. By the command and inspiration of the Lord. See 2 King. 2. on verse 24.]

17 And he said; I saw [To wit, in a Prophetical Vision, which hapned to my spirit. See of these Visions, Gen. 15. on v. 1.] all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said; These have no Lord; [oth. these shall have no Lord] let every man return to his house in peace. [in this Vision, three things were revealed to him: First, That the Israelites should get no Victory, but should flee before the Syrians. Secondly, That Achab should perish and die. Thirdly, That the people should not perish at this time in battel, but should return home to their houses.]

18 Then said the King of Israel unto Jofaphat; Did I not tell thee (that) he would prophesie no good concerning me, but evil? [See above v. 8.]

19 Furthermore, he [Namely the Prophet Micha] said; Therefore heare ye the word of the LORD: I saw the LORD [viz. not in his essence, but in the tokens of his manifestation, which were shewed unto the Prophets, sometimes corporally to the eyes of the body, sometimes onely spiritually to the understanding: see Genes. 32. on v. 30. and Numb. 12. on v. 3.] sitting on his throne, and all the heavenly host [understand the Angels, or heavenly spirits: see Gen. 2. on v. 1. and above chap. 18. on v. 15. and compare Psal. 103. 21. and 148. 2. Isa. 45. 12.] standing by him at his right hand, and at his left. [God is thus represented to us by resemblance of an Earthly Monarch, who being compassed about with many Ministers and Attendants, sitteth down to judge. The end is, to instruct us concerning the glory of his Majesty, the wisdom of his Government, and the righteousness of his Judgments, and the omnipotency of his Works.]

20 And the LORD said; Who shall persuade Achab, that he may go up, and fall at Ramoth in Gilead? Now the one said, thus; and the other said, so. [Heb. This said in, or, with, so; and this said in, or, with so; that is, the one said, on this manner, and the other said, on that manner.]

21 Then a Spirit came forth, and stood before the face of the LORD, and said, I will persuade him. [This was one of the evil spirits, which God, according to his infinite wisdom, knoweth to use, without being defiled by their evil practices, not onely to try his children, Job 1. 12. and 2. 6. and to humble them, 2 Cor. 12. 7. but also to punish, and destroy the wicked, as appeareth here, and 1 Sam. 16. 14. & 2 Thes. 2. 9, 10, 11.] and the LORD said unto him, Where with?

22 And he said; I will go forth, and be a Lying Spirit [Heb. a spirit of falsehood, or, of lies: so in the following verse; that is, that produceth untruths, and lies, and maketh others to believe the same. Compare Job. 8. 44. Rev. 12. 9.] in the mouth of all his Prophets: [to wit, Achabs Prophets: meaning of those that were addicted to, & soothed him up in his Idolatry] And he said; Thou shalt persuade, and shalt prevail also: [that is, thy Lies shall have power to deceive the false Prophets, and by them Achab. Compare 2 Thes. 2. 11.] go forth, and do so. [God is said to command the reasonable creatures to do evil, when he useth them to execute his holy intent by it; which he doth not by infusing any sinne into them, or commanding it them by the word, but by not onely

not hindering their own wickedness, but also by ordering, ruling, and directing the same, without their knowledge and will, according to his infinite wisdom, to an holy end, agreeing with his goodness and mercy to those that are saved, and justice toward those that perish. Compare 1 Sam. 16. 10.]

23 Now then, behold, the LORD hath put a lying Spirit in the mouth of all these thy Prophets: and the LORD hath spoken evil [Meaning the evil of punishment. See Gen 19. on v. 19.] over thee.

24 Then steps forth Zedekiah [See above on ver. 11.] the son of Chanaan, and smote Micha on the cheek: [a cleer proof of hatred and contempt: see Job 16. 10. Psal. 3. 8. Jer. 20. 2. Mark 14. 65. Act. 23. 2. 2 Cor. 12. 7.] and said; Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micha said; Behold, thou shalt see it [i.e. Find, and perceive that the Spirit of God hath not spoken by thee, but by me. Seeing, is often taken for finding, or perceiving; as Gen. 26. 28. Mat. 2. 16. Rom. 7. 23.] in that day, when thou shalt go (from) chamber into chamber, [see above chap. 20. on ver. 30.] to hide thy self. [viz. fearing to be taken prisoner, and to be punished, because thou shalt by thy false prophetic have been the cause of the Kings death.]

26 Now the King of Israel said [Namely to one of his servants;] Take Micha, and carry him back unto Amon, the Governour of the City, and to Josiah the Kings son.

27 And thou shalt say, Thus saith the King: Put this (fellow) in the prison, [Heb. the house of compulsion, or restraint, shutting up: so 2 King. 17. 4. & 25. 27. Isa. 42. 7. Jer. 37. 15.] and feed him with bread of affliction, [i.e. which they are wont to give the afflicted and captives: or, that which being given very sparingly, not for delight, but onely for necessary sustentation of the body, and is eaten in trouble, grief, and anguish of spirit. Hence also, the bread and drink of years of sorrow, and of affliction, or, adversity, is taken for the estate and condition of misery and distress in self, Psal. 80. 6. and 127. 2. Isa. 30. 20.] and with the water of affliction, [adde withal, drench him.] until I come (again) [this word is here inserted out of the following verse; and out of 2 Chron. 18. v. 26.] in peace, [i.e. with Victory over my Enemies, with subduing of the City, and with prosperity of mine own person.]

28 And Micha said, If thou return at all [Heb. returning return] in peace, then the LORD hath not spoken by me: [Compare Numb. 16. 29.] moreover, he said; Hearken ye people all together. [Heb. hearken ye people they all. So Mich. 1. 2. &c. or, hear, (O) people all these things. He calleth them all to bear witness, as well to his prophetic, as to that which he now at last had answered the King.]

29 So the King of Israel, and Josaphat the King of Juda, went up to Ramoth in Gilead.

30 And the King of Israel said unto Josaphat, When I have disguised my self, [i.e. Changed mine apparel, that I may not shew who I am, to the end I may not be known: see above chap. 20. on v. 38. for he was afraid of death, which was foretold him by Micha, although he would seem to despise his words] I will enter into the battels, but thou put on thy clothes: [see above on ver. 10.] So the King of Israel disguised himself, and went into the battle.

31 Now the King of Syria had commanded the Commanders of the Charets, of which he had thirty and two [viz. Chief Commanders] saying; Ye shall fight neither with small, nor with great, [that is, neither with the meanest, nor with the chiefest among the souldiers. Thus by the words of Great and Small, are meant in Scripture all sorts of men; both old and young, high and low, rich

and poor, &c. Gen. 19. 11. Esh. 1. 5. Jer. 16. 6.] but onely with the King of Israel.

32 It came to passe then, when the Commanders of the Charets saw Josaphat, that they said; Surely that man is the King of Israel: and they turned themselves toward him, [To wit, to dividing themselves one from another, and spreading themselves abroad, that they compassed King Josaphat round about: see 2 Chron. 18. 31.] to fight: but Josaphat came out. [to wit, unto the Lord, praying for his present assistance, the which he also obtained: see 2 Chron. 18. 31.]

33 And it came to passe when the Commanders of the Charets saw that he was not the King of Israel, that they turned away from after him. [i.e. From pursuing him.]

34 Then a (certain) man bent a bowe [Heb. drew with the bowe] in his simplicity, [i.e. Without having any intent or thought, to hit King Achab with his shot. The Hebrew word is likewise so taken, 2 Sam. 15. 11. 2 Chron. 18. 33.] and shot [Heb. smote: see Gen. 18. on v. 21.] between the bucklers of his Coat of Mail: then he [namely King Achab] said unto his Charet-driver; Turn thine hand, and carry me out of the Camp, for I am sore wounded. [Heb. grown sick, or, weakned.]

35 And the battel increased that day, and the King [Namely of Israel, 2 Chr. 18. 34.] was stayed up with the charet, [or, in the charet] over against the Syrians: [to wit, to keep the camp together by meanes of his presence, which seemed to be inclin'd to run away, and to hinder the discomfiture thereof, compare 2 Chr. 18. 34.] but he died at even, and the blood of the wound ran into the Charet-box. [Heb. into the box, or, bosome of the Charet.]

36 And there went a Proclamation [or, (the voice) of a Proclamation, or, (the man) of a Proclamation, that is, a man that made Proclamation, who was wont to be called the Herald] thoroughout the host, when the Sun went down, saying; Every man (turn) to his city, and every man to his (own) land.

37 So the King died, and was carried [Heb. came: to wit, being carried dead in his charet] to Samaria.

38 Now when they washed the charet in the pool of Samaria, the dogs licked his blood, where the harlots washed; [oth. when they washed the armour, or, and they washed the armour,] according to the word of the LORD which he had spoken. [see above 1 Kings 21. 19.]

39 Now the rest of the acts of Achab, and all that he did, and the Ivory house [Heb. the house of the tooth, that is, of Elephants teeth, see above ch. 10. on v. 18:] that he built, and all the cities which he built, are they not written in the book of the Chronicles of the Kings of Israel? [see above chap. 14. on v. 19. Item, compare chap. 16. the annotation on v. 20.]

40 So Achab fell asleep with his father; and Ahaziah his son became King in his stead.

41 Now Josaphat the son of Asa became King over Juda, in the fourth year of Achab King of Israel. [See 2 Chron. 20. 31.]

42 Josaphat was five and thirty years old [Heb. a son of five and thirty years,] when he became King, and reigned five and twenty years at Jerusalem. [The years in which Joram his son had some government of the Kingdom being herein comprised, beginning in the seventh year of his Fathers reign: when his Father joyned with Achab in the war against the Syrians. For the Kings going in danger, are wont to secure the state of the Land, by declaring who should be their Successour. Compare 2 Kings 1. 17. & 8. 16. and the annotations] and his mothers name was Azaba, the daughter of Silchi.

43 And he walked in all the way of Asa his Father, [See above chap. 15. on v. 26.] he turned not aside from it, doing that which was right in the eyes of the LORD.

44 Nevertheless the high places [See Lev. 26. on verse 30.] were not taken away: the people offered, and burnt incense yet on the high places.

45 And Josaphat made peace with the King of Israel. [Namely with Achab, and his son, above ver. 4. and 2 King. 3. 7. for which he is reproved by the Prophet Jehu, 2 Chron. 19. 2.]

46 Now the rest of the acts of Josaphat, and his might, that he showed, and how he warred, are they not written in the Book of the Chronicles of the Kings of Juda? [See above chap. 14. on v. 29.]

47 Also the remnant of the buggers, [Compare above chap. 15. 12. and the annotat. thereon] that remained in the days of his father Asa, he removed out of the land.

48 There was then no King in Edom, [Which had been so from Davids time. Compare 2 Sam. 8. 14.] (but) a Kings Deputy. [or, Commissioner. Understand one appointed by the King of Juda, to govern in his name.]

49 (And) Josaphat made ships [Or, had ten ships] of Tarsis, [see above chap. 10. on ver. 22. oth. ships (to go to) Tarsis. See 2 Chron. 20. 36, 37.] to go to Ophir, [see above chap. 9. on ver. 28.] for gold; but they went not: for the ships were broken at Ezion Geber. [see above chap. 9. on v. 26.]

50 Then said Ahaziah, the son of Achab, unto Josaphat; Let my servants sail with thy servants in the ships; but Josaphat would not. [To wit, after that he was reproved by the Prophet, and had suffered damage. See 2 Chron. 20. 35, 36, 37.]

51 And Josaphat fell asleep with his Fathers, and was buried by his Fathers in the city of David his Father, and Joram his son became King in his stead.

52 Ahaziah the son of Achab became King over Israel at Samaria, in the seventh year of Josaphat the King of Juda, and reigned two years over Israel. [But not complete: for the first year he reigned jointly with his Father Achab, and the second with his son Joram.]

53 And did that which was evil in the eyes of the LORD; for he walked in the way of his Father, [See above chap. 15. on v. 26.] and in the way of his Mother, and in the way of Jerobeam the son of Nebat, that made Israel to sin.

54 And he served Baal, [See Judg. 2. on ver. 11.] and bowed himself before him, and provoked the LORD God of Israel to anger, according to all that his Father had done.

The End of the First Book of K I N G S.

THE



THE SECOND
BOOK
OF
KINGS.

The Argument of this BOOK.

THe History of the Kings of Israel and Juda, begun in the former Book, is now finished in this. And as for the Kings of Israel, they with their subjects continued obstinately in their Idolatry, although the one more abominably than the other. Therefore the LORD stedfastly called them to repentance, not only by the Ministry of his Prophets, but also by his grievous judgments; yea for a fore-ruining and forecast of their utter ruine, if they should not repent, he suffered the tribe of Naphthali to be carried away captive into Assyria by Tiglath-Pilezer: But it availed not at all; God indeed at all times reserved to himself a chosen remnant of true Believers; whereunto the Schools and Colledges of the Prophets were very useful and assisting: but in regard the back-sliders made no end of sinning, therefore the Lord did at last, in his judgment, cast them away from his presence. For Salmanasser the King of Assyria having invaded the land of Israel with a great army, after a three years siege took the city of Samaria, and carried the Israelites away captive into his own land; to wit, into Assyria: whereby this Kingdom ended, having continued, according to the account of some, from the division of the tribes, about the space of two hundred threescore and two years. A judgment not much unlike, did at length befall the Kingdom of Juda. For although the true and lawful worship of God did for a long time take place with the Jews, and continue among them, especially when godly Kings, and zealous High-Priests, used all diligence to have Idolatry banished, and the decay in Religion and worship of God faithfully repaired; yet the people did intermingle the lawful worship with many idolatrous superstitions, or at least did not the same aright. Now although the earnest and zealous exhortations of the Prophets, and the actual chastisements of the Lord, whereby they were called to repentance, ceased not; yet notwithstanding the abominations in Religion, and the transgressions in mens lives, did still so increase and multiply, that God at length delivered this people into the hand of Nebuchadnezzar the King of Babel, who destroyed the land, took the city of Jerusalem, burnt the Temple, and carried the Jews away captive to Babel. Which came to pass, when this Kingdom of Juda, after that the ten tribes were rent from it, had continued for the space of above three hundred ninety and five years, according to the opinion of some. But God did so moderate his anger, that he continued faithful in his word and promises, seeing he hath alway by his fatherly care kept and reserved a chosen people, and the family of David, out of which the Messiah was to come according to the flesh, until the very time of his coming. The History of this Book containeth the time of about three hundred and twenty years.

II. KINGS.

CHAP. I.

Moab revolteth from Israel, v. 1. &c. Ahabia seeketh to know of the idol Baal-Zebub the event of his sickness, 2. but Elia foretelleth his death, 3. the same is told to Ahabia, 5. He sendeth two Captaines, one after another, with fifty men apiece, to bring Elia to him, who are devoured by fire from heaven, 9. with the third Elia goeth to the King, 13. and foretelleth him his death, 16. he dieth, and Joram reigneth in his stead, 17.

AND Moab [Whom David by force of armes had brought under the power of the Israelites, 2 Sam. 8. 2.] revolted from Israel, [see further of this revolting, below ch. 3. v. 4, 5. Oth. transgressed against Israel. See of the Hebrew word, 1 Kings 12. on v. 19.] after Achab's death. [see 2 Kings 3. 5.]

2 And Ahabia fell (down) thorow a latteß in his upper chamber, that was at Samaria, [To wit, walking upon the roof of his house, wherein was a latteß window, to give light to the upper chamber] and fell sick; and he sent messengers, and said unto them; go, enquire of Baal-Zebub [the name of an idol, signifying a Lord, or, Master of flies. Thus he was called, (as is conceived) because he was called upon to drive away certain hurtfull flies, wherewith the inhabitants of Palestina were plagued; or because there were alwaies flies in his Temple, sitting upon the sacrifices, which were slain in great abundance to his honour: Or also, because this idol (as some write) had the form and shape of a fly. This name the Jews gave to the Prince of Devils, Mat. 12. 24. Mark 3. 22. as well out of hatred, and detestation of the idol, as to extenuate and despise the power of the Devil] the God of Ekron, [see of this city, Jos. 15. 45. and 19. 43. and Judg. 1. 18.] whether I shall recover [Heb. shall live. So Num. 21. 8, 9.] of this sickness.

3 But the Angel of the LORD spake to Elia the Tisbite, get thee up, go up, to meet the messengers of the King of Samaria: and speak unto them; it is, because there is no God in Israel, [to wit, that is so wise, as to know future things; so good, as to be willing to reveal

them to those that be his; so powerfull, as to be able to help them in their need. Understand this according to the foolish conceit and unbelieving heart of K. Ahabia. So in the sequel. O. it is not therefore, that thou hast done this, that thou foolishly thinkest there is no God, &c.] that ye go to enquire of Baal-Zebub the God of Ekron? [viz. whether he should recover and get up of his sickness, as in the following verse is held forth.]

4 Now therefore thus saith the LORD: Thou shalt not come down from that bed, on which thou art gone up; but thou shalt die the death; [Heb. dying die. So below v. 6. and 16.] And Elia departed.

5 So the messengers came back to him; [Namely, to King Ahabia] and he said unto them; what is this (that) ye come back? [he asketh this, because he was able to discern by their speedy and quick return that they had not been at Ekron to enquire of the idol.]

6 And they said unto him; (there) came a man up to meet us, and said unto us; go, turn again unto the King that sent you, and speak unto him; Thus saith the LORD; is it because there is no God in Israel, that thou sendest to enquire of Baal-Zebub the God of Ekron? [see above on v. 3.] therefore thou shalt not come down from that bed, on which thou art gone up, but thou shalt die the death.

7 And he spake unto them; what was the shape of the man, [H.b. the judgement, &c. which word is here taken by many for the quality and shape, or fashion of garments: By others for the form or shape of the body. By the answers of the messengers in the next verse, it seemeth that the question or interrogation is to be understood of the shape and fashion of the garment. The same word is used, Exod. 26. 30. of the shape, form and fashion of the Tabernacle; for which the word type, or pattern is put, Exod. 25. 40. which Acts 7. 44. and Heb. 8. 5. is expressed by the Greek word ΤΥΠΟΣ] that came up to meet you, and spake these words unto you?

8 And they said unto him: he was a man with an hairy (garment), [Heb. a man Lord of the hair, that is, a man that had much hair on. See of such kinde of phrase, Gen. 14. on v. 13. and understand this of the Prob-

phets upper garments made of hair, which is conceived to have been the mantle spoken of 1 King. 19. 19. See the annotat. and compare Zach. 13. 4. Mat. 3. 4. Others apply it to be the length of the hair and beard of the Prophet] and girt with a leathern girdle about his loines: then he said; it is Elia the Tisbite.

9 And he sent to him a Captain of fifty with his fifty: [Which were under the Captains command, all these were sent, not to conduct the Prophet in a reverend and honourable manner, but to compel him in a spitefull manner, and to take him prisoner, if he refuse to go along with him] and when he went up to him; (for behold he sat on the top of an hill), then he spake unto him; thou man of God, [see Judg. 13. on vers. 6. Thus he called Elia, not out of reverence, but in a disdainfull way, being ready to use violence against him] the King saith, come down.

10 But Elia answered; and spake unto the Captain of the fifty; if I then be a man of God, then let fire come down from heaven. [To wit, fire, which God in an extraordinary manner by his divine power sent out of the skie. Compare Numb. 11. 1. and see the annotat.] and consume thee and thy fifty, [tis as much as if he had said, in scorn and spite, thou callest me a man of God; but I pray God to shew immediately by the token which I now desire, that I am one in deed and in truth] then fire came down from heaven, and consumed him and his fifty.

11 And he [Namely, the King] sent again [Heb. he turned again, and sent, that is, he sent again, so v. 13. See Num. 11. on v. 4.] unto him another Captain of fifty with his fifty: This (man) answered, [that is, he began to utter that which he had to say in the Kings name unto the Prophet Elia. See 1 Kings 13. on v. 6.] and spake unto him; thou man of God, thus saith the King, come down quickly.

12 And Elia answered and spake unto them; if I be a man of God, then let fire come down from heaven, and consume thee and thy fifty: Then the fire of God came down from heaven, and consumed him and his fifty.

13 And he sent again [Heb. he turned again, and sent. See above on vers. 11.] a Captain of the third fifty with his fifty; so the third Captain of fifty went up, and came and bowed himself on his knees [Heb. bended himself on his knees] before Elia, and besought him, and spake unto him; Thou man of God, let, I pray thee my soul, [i.e. life, and so in the following words. See Gen. 19. on v. 17.] and the soul of thy servants, [i.e. that are addicted to thee, to acknowledge thee, and to honour thee as our Lord] of these fifty be precious in thine eyes! [i.e. spare our life, that it may not be taken away from us, as the lives of the former two fifties were.]

14 Behold, (there) came fire down from heaven, and consumed the two former Captaines of fifties, with their fifties: but now let my soul be precious in thine eye.

15 Then the Angel of the LORD spake unto Elia, [viz. by inward communing and inspiration, or by apparition, which was visible to the Prophet, but not to the Captain. So the Angel of the LORD was seen by Bileam's ass, but not at first by Bileam, Num. 22. 25, 31.] Go down with him, be not afraid before his face; And he arose, and went down with him to the King.

16 And he spake unto him; Thus saith the LORD. because thou hast sent messengers to enquire of Baal-Zebub the god of Ekron, (wilt) because there is no God in Israel, to enquire of his word? [see above on vers. 3.] Therefore thou shalt not come down from that bed, on which thou art gone up, but thou shalt die the death. [Heb. dying dye.]

17 So he died, according to the word of the LORD, which Elia had spoken: and Foram [To wit, his brother, the son of Ahab, below chap. 3. 1.] became King in his stead, in the second year of Foram, the son of

Josaphat, the King of Juda: [to wit, after that he as deputy of his father had begun to reign: which was in the seventeenth year of his fathers reign. See 1 Kings 22. on v. 42.] for he had no son.

18 Now the rest of the acts of Ahabia, which he did, are they not written in the book of the Chronicles of the Kings of Israel? [See 1 Kings 14. on v. 19.]

CHAP. II.

Elia divideth the Jordan, v. 1. &c. He granteth Elia his request on a certain condition, and ascendeth into heaven in a fiery charer, 9. Elia divideth the Jordan also, 13. is acknowledged to be a Prophet by the children of the Prophets, 15. who seek Elia, but in vain, 16. Elia healeth the waters at Jericho, 19. He curseth certain children, that mockingly cryed after him, and are devoured by two bears, 23.

NOW it came to pass, when the LORD would take up Elia into heaven by a tempest; that Elia went with Elisa from Gilgal. [See of this place, Deu. 11. 30. Jos. 4. 19. and 5. 9.]

2 And Elia said unto Elisa; tarry here, I pray; [He giveth this in charge to try Elisa, or out of an holy humility to hide and conceal the manner of his taking up, it being not revealed to him, that Elisa was to be present at it] for the LORD hath sent me to Bethel, [see of this city, Gen. 12. on vers. 8.] but Elisa said; (as true as) the LORD liveth, and thy soul liveth; I will not leave thee: [i.e. as it is true, that the Lord liveth, and that thou livest, so true it is also that I will not part from thee. This is here properly no oath, in respect of the second branch or member, but an asseveration of that which he saith by comparing it with somewhat else, which is out of doubt. So in the sequel, and 1 Sam. 1. 26. and 25. 26. and below chap. 4. 30. &c. Heb. if I shall leave thee! So v. 4, 6.] So they went down to Bethel.

3 Then the sons of the Prophets, [See 1 Kings 20. on v. 35.] that were at Bethel, went forth to Elisa, and said unto him; knowest thou that the LORD will take away thy Lord [namely, Elia, whose disciple and servant Elisa was] from thine head [Heb. from upon, or over thine head: that is, from thee. They speak thus, looking at the manner of sitting in the schools, where the master or teacher, sitting in an high or exalted place, had his disciples heads at his feet, so that the parting from them, went as it were away from their heads. Compare Deu. 33. 3. below chap. 4. 38. and Acts 22. 3.] to day? And he said; I also know it well, [they and Elisa knew this, doubtless by Gods revelation, and by the spirit of prophecy] hold you your peace.

4 And Elia said unto him, Elisa tarry here, I pray: for the LORD hath sent me to Jericho: [A city lying in the tribe of Benjamin, not far from the Jordan. It is firnamed the Palm-city, Deu. 34. 3. See the annot.] but he said; (as true as) the LORD liveth, and thy soul liveth, I will not leave thee: so they came to Jericho.

5 Then the sons of the Prophets which were at Jericho. [Hence it appeareth that the Prophets had their Colleges in many cities, wherein young Prophets and Teachers were trained up for the converting of back-sliding Israel] stepped to Elisa, and said unto him, knowest thou that the LORD will take away thy Lord from thine head to day? and he said, I also know it well, hold you your peace.

6 And Elia said unto him, tarry here I pray, for the LORD hath sent me to the Jordan; but he said; (as true

true as) the LORD liveth, and thy soul liveth, I will not forsake thee: and they both went on.

7 And fifty men of the sons of the Prophets went, and stood over against (them) afar off: [viz. to see and observe what would befall the Prophet Elia] and they both stood by the Jordan.

8 Then Elia took his mantle, and wrapt (it) together and smote the water; and it was divided hither and thither: and they both went thorow it on dry (ground).

9 Now it came to pass, when they were got over, that Elia said unto Elisa: ask what I shall do for thee, before I be taken away from thee: And Elia said; I pray thee, let two parts of thy spirit be upon me. [Heb. the mouth of two, in, or of thy spirit, upon, or to me. That is, the part of two; which is two parts. The word mouth is taken for the part of any thing, Deut. 21. 17. Zach. 13. 8. The meaning is, as if he had said: Seeing thou, my father, leavest many children, that is, young Prophets behind, who will all stand in need of a part of thy gifts, therefore my request is, that I may have two parts, that is, that my part may be double to theirs, I being as thy first-born, and chiefest disciple, that must succeed in thy room. Others take the double portion in respect, and in comparison of Elisa, so that Elisa should have desired to have once again as much of the Prophetical gifts, as Elia had. Elisa's request may be also simply thus understood, that he desired the two kinds of Prophetical gifts, wherein Elia was very eminent above other Prophets, which were, First, the foretelling of things to come. Secondly, the working of great miracles. Or else he understandeth that part or portion of prophecy, which Elia had, which was twofold, that is, exceeding great, in respect of many other Prophets.]

10 And he said; thou hast asked a hard thing: [Heb. thou hast made the matter hard by asking. Hard is taken in this place for that which men cannot, but God only can give, yea and doth give very seldom] if thou shalt see me when I am taken away from thee, [Heb. shalt see from being taken away from thee] it shall so come to pass unto thee; but if not, it shall not come to pass. [this is propounded to him as a token of that which God would do touching his request, that in the mean while he might long with fervent prayers for the fulfilling of the token, and having received it, might anew be strengthened and confirmed in the call of his prophetical office.]

11 And it came to pass, when they went on, going and talking, behold, there was then a fiery chariot with fiery horses, [Guided and governed by the holy Angels. Compare below chap. 6. 17.] which made a partition between them both: so Elia went up by a tempest to Heaven.

12 And Elisa saw it, and he cried: My Father, my Father, [So he calleth his master, out of love and reverence: as also on the other side the disciples and scholars are called sons of their masters. See 1 Kings 20. 35. and the annotat. thereon] the chariot of Israel, and the horsemen thereof; [i.e. the power and strength of Israel, which in war lay most in chariots and horsemen, The meaning is, that there was more strength for the lands defence, in Elia's doctrine, prayers and works, then in the power of war. Compare below chap. 13. 14.] and he saw him no more: and he took hold of his (own) cloaths, and rent them in two pieces. [Heb. rents, viz. in token of sorrow and grief for the loss of his master. See Gen. 37. on v. 29.]

13 He took up also Elia's mantle, that was fallen down from him; and went back, and stood by the bank of the Jordan.

14 And he took the mantle of Elia that was fallen down from him; and smote the water and said; where is the LORD the God of Elia? [viz. who in a like action had immediately before by Elia manifested his power in dividing the waters See above v. 8.] yea the same, and

he smote the water and it was divided hither and thither and Elisa went thorow it.

15 Now when the children of the Prophets which were over against at Jericho, saw him, then they said, the spirit of Elia resteth on Elisa: and they came to meet him, and bowed themselves down to the ground before him. [Giving him civil honour and respect, as a Prophet come in Elia's room, and abundantly furnished with his Prophetical gifts. See Gen. 18. on v. 2.]

16 And they said unto him, behold now, there are with thy servants [i.e. with us, who are ready to serve thee] fifty valiant [or, strong] men, [Heb. men, sons of valour, strength. Understand such as were fit to undertake this journey, and this work] let them go, we pray, and seek thy Lord, lest peradventure the spirit of the LORD hath taken him up, and cast him upon one of the mountaines, or into one of the valleys: [they thought that he was not taken away from them for ever, but only for certain daies. Compare 1 Kings 18. the annotat. on v. 12.] but he said, send not. [for he knew certainly, that he was both in body and soul taken up to God into heaven.]

17 But they were instant with him, even unto shame, [This may fitly be understood of Elisa, for being so long entreated before he would yield: although it may also be understood of the sons of the Prophets, because they were fain to entreat so long while, and so much] and he said; send: and they sent fifty men, who sought three daies, but found him not.

18 Then they came to him again, while he tarried at Jericho; and he said unto them; did I not say unto you, go not?

19 And the men of the city said unto Elisa; Behold, now the dwelling of this city is good, according as my Lord seeth, but the water is bad, and the land barren. [i.e. The land brings not the fruits of the Earth to maturity and ripeness, yea, it's also hurtfull to the lives of men and beasts, and likewise to the fruit of their body, whereby the land is bare and left desolate of inhabitants: at which the Hebrew word looketh, signifying bereaving of children, men, and whatever is dear unto man.]

20 And he said; bring me [Heb. take me; that is, take it and bring it to me. See Gen. 12. on v. 15.] a new bowl, and put salt therein: and they brought it to him.

21 Then he went forth to the water Well, and cast the salt therein: and said; Thus saith the LORD; I have healed this water; there shall be no more death, [On men and beasts] nor barrenness [to wit, not only on men and beasts, but also on the land, and the fruits of the Earth. See above on ver. 19.] from thence.

22 So that water was healed unto this day, according to the word of Elisa, which he had spoken.

23 And he went up from thence unto Bethel: Now as he went up the way, there came little boyes out of the city, which mocked him, and said unto him, bald-pate [Heb. bald; that is, who is bald] go up, bald-pate go up. [they mocked him thus, not only out of contempt of his person, because he was bald, but also of his office, because he was a Prophet of the Lord, and consequently a continual reprover of idolatry, which these boyes from their infancy had sucked in, and was so practised in Bethel, that the Prophets called this city Bethaven, that is, the house of vanity and wickedness, Hos. 4. 15. Amos 5. 5.]

24 And he turned himself back, and looked on them, and cursed them [Not out of hatred of their persons, but of their idolatry, which they had so exceedingly loved, that ever since they had any knowledge or understanding, they were taught and accustomed to hate the true God and his faithfull ministers with a deadly hatred] in the name of the LORD: [i.e. by command,

and inspiration of the Lord, or with calling upon his name. To do any thing in the name of the Lord, is to do it, First, by command, charge and motion, or compulsion of God, *Deu.* 18. 19. *2 Chron.* 33. 18. *Joh.* 5. 43. Secondly, with confidence on God, and with calling on his name, *Psa.* 44. 6. and 63. 5. Thirdly, for Gods sake, or because of him, *Mat.* 18. 5. Fourthly, to the glory of God, *Col.* 3. 17.] Then there came forth two bears out of the wood, and tare two and forty children of them.

25 And he went from thence to mount Carmel; [See *1 Kings* 18. on v. 19.] and from thence he returned to Samaria.

CHAP. III.

Joram reigneth, and followeth the sin of Jeroboam, vers.

1. &c. goeth to battel against the Moabites, with Josaphat, and with the King of Edom, 4. they living in want of water, God is enquired by the Prophet Elisa, 10. God promiseth water and victory over the Enemies, 16. and performeth his promise, 20.

NOW Joram the son of Achab became King over Israel at Samaria, in the eighteenth year of Josaphat the King of Juda, [Which was the twelfth year of Ahab's reign. Compare herewith above chap. 1. 17. and the annotat.] and he reigned twelve years.

2 And he did that which was evil in the eyes of the LORD, but not like his Father, and like his Mother: For he put away the reared image of Baal, which his Father had made. [Understand the reared image of the idol of the Zidonians, reared up at Samaria by Achab. See *1 Kings* 16. 32.]

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, [For he served the golden calves, which Jeroboam had caused to be made, *1 Kings* 12. 28, 29, &c.] that made Israel to sin, he departed not from the same.

4 Now Mesa the King of the Moabites was a dealer in cattel, and delivered up to the King of Israel an hundred thousand lambs, and an hundred thousand rams with the wool. [That is, he had great trading and riches in cattel, of which he was to pay tribute from that time that David had brought him under his subjection, *2 Sa.* 8. 12. Now after the separation of the ten tribes from the house of Juda, the Kings of Israel took this jurisdiction over the Moabites to themselves, as the Kings of Juda on the contrary kept to themselves the command over the Edomites, who revolted under Joram the son of Josaphat, below chap. 8. 20. as the Moabites revolted from Israel under Joram the son of Achab, in the following verse, and above chap. 1. 1.]

5 But it came to pass, when Achab was dead, that the King of the Moabites revolted from the King of Israel. [Heb. transgressed against the King of Israel: so in the sequel. This revolt was made in the reign of his brother Ahab, after the death of his Father Achab, above chap. 1. 1.]

6 So King Joram went out of Samaria the same time, and mustered all Israel.

7 And he went, and sent Josaphat the King of Juda, saying; The King of the Moabites is revolted from me, [That am the lawfull successor in my fathers Kingdom, and therefore must take such revolt to heart, although it hath been committed heretofore. See above chap. 1. 1.] wilt thou go to war with me against the Moabites? and he said, I will come up, I will be so, as thou art, my people so as thy people, my horses so as thy horses. [compare *1 Kings* 22. 4. and see the annotat.]

8 And he said; which way shall we go up? [He; namely, Josaphat, asked this, because he would take the King of Edom along with him. It may be also meant of Joram, as willing to advise with Josaphat] then he said; by the way of the wilderness of Edom. [viz. to surprize on the Moabites behind.]

9 So the King of Israel went, and the King of Juda, and the King of Edom: [Who was still at this time the deputy of the King of Juda, *1 Kings* 22. 48. Compare herewith the annotat. above on vers. 4. He is called a King in this place, because he kept the room of a King, as this word is also used elsewhere for a governour, or ruler. See *Judg.* 17. on v. 6.] and when they had fetcht a compass of seven daies journey, the camp and the cattel that followed them, [Heb. that was in, or at their feet. See *Judg.* 4. on v. 10.] had no water.

10 Then said the King of Israel; Ah! that the LORD hath called these three Kings (together) to deliver them into the hands of the Moabites.

11 And Josaphat said; is (there) not here a Prophet of the LORD, that we might enquire of the LORD by him? [see *1 Kings* 22. 4.] then answered one of the servants of the Kings of Israel, and said; here is Elisa the son of Sephat, who poured water on Elia's hands. [i.e. who ministred unto Elia: for this is one of the services, which the servants and ministers were wont to perform to their lords and masters.]

12 And Josaphat said; the word of the LORD is with him: [Intimating that he was a Prophet of the true God, and consequently was able to give them good counsel from God] so the King of Israel and Josaphat, and the King of Edom went down to him. [viz. to Elisa, who is conceived to have followed the camp by Gods instinct, and to have been not far off without the camp at that time.]

13 But Elisa said unto the King of Israel; what have I to do with thee: [Heb. what me, and thee? So *2 Sa.* 16. 10. *Mark* 1. 24. *Luke* 4. 34. *John* 2. 4.] go thy wayes to the Prophets of thy Father, and to the Prophets of thy mother: [understand to the remaining Prophets of Baal, of the idolatrous groves, and of the calves of Jeroboam. Of such, see *1 Kings* 18. 19.] but the King of Israel said unto him; Nay, [i.e. meddle not with those things, or speak not of them] for the LORD hath called these three Kings (together), to deliver them into the hands of the Moabites. [he implyeth that the reason for which they desired his advice, was of great moment, in regard that by the present distress, not only his life, but likewise that of the two other Kings were in great danger.]

14 And Elisa said; (as true as) the LORD of hosts liveth, before whose face I stand, [i.e. whom I serve. See *Deu.* 10. on v. 8.] if I did not accept the face of Josaphat the King of Juda, [i.e. if I did not with affection, regard his person for his piety and vertue sake] I would not look toward thee, nor regard thee. [Heb. if I would look toward thee, or if I would see thee.]

15 Now then bring me [Heb. take me. See above chap. 2. 20.] a minstrel: [the Hebrew word signifieth properly one that playeth upon musical instruments, as Harp, Cittern, Lute, &c. Such kind of player the Prophets seemeth to have called for, partly to quiet his heart about the discontentedness which he bare toward the King Joram, partly to stir it up unto God by songs of praise and prayers, which were played, and so to fit himself for the receiving of that, which God should reveal unto him, in a well prepared heart. Compare *1 Sam.* 10. 5.] and it came to pass when the player played on the stringed instrument, that the hand of the LORD came [Heb. was, or waxed] upon him. [by the hand of the Lord, is here to be meant the power of prophesying, to give counsel and advice to these Kings, and to foretell what should come to pass. Such abilities the Prophets had

had not at all times, but when it pleased God to give the same unto them. See below chap. 4. 27. and Ezek. 1. on v. 3. Although they were to fit and prepare themselves by fasting, singing, praying, and reading the Holy Scripture, for the receiving of them, Dan. 2. 17, 18.]

16 And he said; Thus saith the LORD; Make many ditches [Heb. Ditches, ditches; that is, many ditches here and there. See of this doubling of a word, Gen. 14. on v. 10.] in this valley.

17 For thus saith the LORD: Ye shall see no wind, neither shall ye see any rain, yet this valley shall be filled with water, so that ye shall drink, ye, and your cattle, and your beasts. [see Gen. 36. on v. 6.]

18 Moreover, that is light, [Heb. Light] in the eyes of the LORD: he will also deliver the Moabites into your hand. [i. e. Besides the mercy which ye have asked, to wit, abundance of water, the Lord will give you yet the thing which ye have not asked, to wit, Victory over your enemies.]

19 And ye shall smite all fenced Cities, and all choice Cities, and shall fell all good trees, [This is a particular and special command, excepted from the general and common rule, Deut. 20. 19. Or, this rule is to be understood onely of the long-continuing siege of a particular City, and not of the speedy desolation of a Countrey] and shall stop all Fountains of water, and ye shall mar [Heb. cause to grieve, or, lament] all good pieces of land with stones. [i. e. make them barren and unuseful, by casting stones upon them; so that it shall be therewith by means of this devastation, or laying waste, as it is with a man, that being endamaged and forsaken by all, mourneth and lamenteth. That which is related in this verse, is not onely a bare command of what they were to do, but also a promise of what they should do with it for their own benefit and advantage, and annoying of the enemy.]

20 And it came to pass in the morning, when the meat-offering was offered, [See 1 Kings 18. on ver. 29.] that behold there came water by the way of Edom; and the land was filled with water.

21 Now when all the Moabites heard, that the Kings were marched up to fight against them, then they were called together, from all those that girt on the girdle, [To wit, a warlike girdle with the weapons or arms belonging to it, and that for their first time; that is, who were now first found fit to bear arms, and to go to wars] and upward, and stood at the border. [Meaning of their Land, to wit, to keep their enemies out.]

22 And when they gat them up early in the morning, and the Sun rose upon that water; the Moabites saw that water on the other side red as blood. [This redness was caused by the Sun-beames, which now first began to appear on the earth.]

23 And they said; This is blood: the Kings have surely spoiled themselves [Heb. Spoiling spoiled themselves; that is, surely, or utterly marred, undone, or destroyed. The Hebrew word signifieth properly to lay waste, from whence the word sowed, with the Hebrewes, hath its denomination, because it causeth desolation, or wasting. The meaning then is, that they have destroyed themselves by mutual murdering and killing of one another, as in the following words is declared, and so have made the camp desolate, and laid it waste] with the sword, and have smitten one another: Now then to the prey, ye Moabites:

24 But when they came to the camp of Israel, the Israelites gat them up, and smote the Moabites, and they fled from their face: yea they [To wit, the Israelites] came [into the land], smiting also the Moabites. [Heb. into their, &c. understanding the land of the Moabites, out of which these intended to turn out the Israelites, above ver. 21. Otherwise, these words may be thus translated: and they smote them in their (land) smiting also (the land) of

the Moabites. The meaning is one and the same. The Israelites following their victory, chased the Moabites in their own Countrey, and smote them also there, and quelled them.]

25 Now they brake down the cities, and every man did cast his stone upon all good pieces of land, and filled them up, and stopped all fountains of water, and felled all good trees, until they onely left in Kir-Hareseth [One of the chiefest, and strong cities of the Moabites, having a wall of stone, whereof it seemeth to have gotten its name. See of this city likewise, Jer. 16. 7.] the stone, thercof: [Understand the stone-wall of the fore-named City which the Israelites left undemolished, after they had broken down all their cities, over-run and laid waste all the Champion Countrey] and the slingers compassed it about, and smote it. [i. e. they acted such violence with their slings, and other instruments of war, that the Citizens were not able to defend their City walls, and many of them were slain]

26 But when the King of the Moabites saw, that the battel was too strong for him, he took unto him seven hundred men that drew the sword, [See the signification of this phrase, Judg. 8. on ver. 10.] to break thorow against the King of Edom, [or, unto, or, thorow the Kings Camp] but they could not.

27 Then he [To wit, the King of Moab] took his first-born son, that should be King in his stead, and offered him for a burnt-offering upon the wall: [This King of the Moabites, to obtain the aid and assistance of his Idol Chamos in this distress of his, offered up his eldest son for a burnt-offering upon the wall of the City; in the view of the besiegers: for by such kind of sacrifice Idolaters thought they performed the greatest service and honour that could be, unto their Idols; vainly persuading themselves that they were herein followers of Abraham. Others conceive that he did not offer up his own son, but the King of Edoms son, whom (as they say) he took prisoner in the fally, when he assayed with seven hundred men to break thorow the King of Edoms camp, in the former verse. For proof of this opinion is alleged Amos 2. 1. See examples of those that have offered up their children unto Idols, Psal. 106. 37. Ezek. 20. 31. which God had forbidden upon pain of death, Lev. 20. 2.] thence (there) was very great wrath in Israel: To wit, because by this hard siege, and implacable waire they had brought the King of the Moabites to this desperate and cruel act. Oth. against Israel, understanding by this wrath or indignation to be meant especially the wrath or indignation of the King of Edom, and his Camp, because of the abominable murder of his sonne] therefore they departed from him, and returned to (their own) land.

CHAP. IV.

Elisa by a miracle multiplieth the oil of a poor widow, vers. 1, &c. He is lodged by the Sunamite, 8. He promisseth her a son, 12. Whom she obtaineth, 17. The son dieth, 18. Whom Elisa restoreth to life, 29. He taketh away the venomous quality from the wild gourds, 38. And feedeth an hundred men with twenty barley loaves, and green ears, 42.

NOW a (certain) woman of the wives of the sons of the Prophets [See 1 Kings 20. on ver. 35.] cried unto Elisa, saying; Thy servant, my husband, is dead, and thou knowest, that thy servant feared the LORD: now the creditor [to whom I am indebted for moneyes borrowed, or Wares bought, or other wife] is come, to take both

both my children (to be) his servants. [i. e. bond-men, slaves: to wit, either that he himself may use them as such, or else sell them to others, for that which I owe him, and am not able to pay. See the Law of God concerning this kind of bondage, *Lev. 25. 39.*]

2 And Elisa said unto her; What shall I do for thee? tell me; What hast thou in the house? and she said, Thine hand-maid hath nothing at all in the house, save a pitcher with oil. [To wit, which was full of oil, or at least wherein some oil was yet left.]

3 Then he said; Go ask for thy self vessels abroad, of all thy neighbours, empty vessels; see that thou hast not a few. [As well out of thine own house, as borrowed of others, and brought all together.]

4 Then come in, and shut the door before thee [Or, upon, or, by thee] and before thy sons: [viz. That none may hinder thee, either in the work, which I enjoin thee to do, or in the devotion, which thou must have therein unto the LORD] then pour into all these vessels, [to wit, oil out of thy pitcher] and sell away that which is full.

5 So she went from him, and shut up the door before her, and before her sons; they brought her the vessels, and she poured in.

6 And it came to pass, when these vessels were full, that she said unto her son, Bring me yet a vessel: but he said unto her, There is not a vessel more: and the oil stood still. [i. e. Was not multiplied more, forasmuch as the pitcher, out of which she had poured, yielded no more oil.]

7 Then she came, and told it to the man of God, [Namely Elisa: see *Judg. 13. on v. 6.*] and he said, Go thy ways, sell thy oil, and pay thy Creditour: thou then (with) thy sons live by the rest. [To wit, of the oil, or of the money, that thou shalt have made of the oil over and above thy debt.]

8 Also it came to pass on a day, when Elisa passed on to Sunem, [See *1 Kings 1. on v. 3.*] that there was a great woman, [great, in descent, name, and means. See *Gen. 14. 35.* and the annotat. also compare *1 Sam. 25. 2.*] that besought him, to eat bread: [i. e. to take his repast with her. See *Gen. 31. on v. 54.* so in the sequel] moreover, it came to pass, (that) as oft (as) he passed by, he turned in thither, to eat bread.

9 And he said unto her husband; Behold now, I have perceived that this man of God is holy; [See *Lev. 19. on v. 2.*] which passeth by us continually.

10 Let us, I pray, make a little upper chamber of a wall, [Heb. upper chamber of the wall; that is, a little chamber, that butted out with a wall. The Hebrew word is used both of stone-walls, above chap. 3. 25. and of board, or timber-walls, *Levit. 1. 15.* where mention is made of the wall of the Altar, which was made of wood, *Exod. 17. 1.* Oth. of, or, with walls] and let us set for him there a bed, and (a) table, and (a) stool, and (a) candlestick, so it shall come to pass, when he cometh to us, (that) he shall turn in thither.

11 And it came to pass on a day, that he came thither; and he turned into that upper chamber, and laid himself down there.

12 Then he said unto his lad, [Or, servant, or, minister. The Hebrew word is affirmed not only of youths, or young men, but also of men of full growth and age. See *Gen. 22. on v. 5.* Such an one seemeth Gehazi to have been, by what is related below, chap. 5. ver. 27.] Gehazi, Call this Sunamitish (woman) and when he had called her, she stood before his face, [i. e. before Elisa.]

13 (For he said unto him, [Namely to his servant Gehazi] say now unto her, Behold, thou hast been careful for us with all this carefulness, [The word signifieth such a care as is accompanied with fear and trembling,

whereby a man is afraid to omit, or neglect any thing that is needful and necessary, or not to do it so as it ought to be done. Compare *Luke 10. 40, 41.*] what is there to be done for thee? Is there any thing to be spoken for thee to the King; or to the chief Captain? and she had said, I dwell in the midst of my people. [i. e. I have peace and friendship with the people among whom I dwell, so that I am at variance with none, for which cause I should have need to trouble either the King, or his chief Captain.]

14 Then he [Namely Elisa] had said; [to wit, to his servant Gehazi, when he had told his master Elisa, what the woman had answered] What is there then to be done for her? And Gehazi had said; She hath indeed no son, and her husband is old.

15 Therefore he [Namely Elisa] had said, [to wit, to his servant Gehazi] Call her; and when he had called her, she stood in the door. [to wit, of the Prophets little chamber. Compare this with the foregoing 12. verse, unto which it must be applied, according to the relation of what is spoken between, contained in the 13, 14, and 15. verses.]

16 And he said, On this appointed time, [i. e. On, or at this time of the year: so in the following verse: see these very same words, *Gen. 18. 14.*] about this time of life [see *Gen. 18. on ver. 10.*] thou shalt embrace a son: and she said, Nay, my Lord, thou man of God, do not lie unto thine hand-maid. [i. e. make me not a promise of any good thing, whereof the performance may not follow.]

17 And the woman conceived, and bare a son at that appointed time, about the time of life, that Elisa had spoken to her.

18 Now when the child grew great, it hapned on a day, that it went forth to his Father to the Reapers.

19 And it said unto his Father, My head, my head; [It acquaints him thus with the pain, that it felt in his head] then he [to wit, the Father] said unto a lad, Carry him to his mother.

20 And he carried him, and brought him to his Mother: and he sat on her knees till noon, then he died.

21 And she went up [To wit, to the upper chamber, which she had caused to be made for Elisa: see above v. 10.] and laid him on the bed of the man of God: then she shut [to wit, the door] before him [see above on verse 4.] and went forth.

22 And she called for her husband, and said, [i. e. Sent word to him] Send me, I pray, one of the lads, and one of the she-asses, that I may run to the man of God, and return.

23 And he said, Why dost thou go to him to day? It is neither new Moon, nor Sabbath: [He said this, because the godly ones, that were yet left in Israel, employed the New Moons, Sabbaths, and other Festivals in Religious Works; and to this end, repaired to the Prophets of the Lord, who kept Assemblies and Meetings for the preservation of sound Doctrine, and pure Religion] and she said, It shall be well. [[Heb. Peace. See *Gen. 37. on ver. 14.* intimating that all would be well, forasmuch as she made this journey for a good end; in the mean while she concealeth from her husband the death of her son, as well not suddenly to deceive him, as also that her journey might not be hindered.]

24 Then she saddled the she-ass, and said unto her lad; Drive, and go forward: cease not for me to ride on, except I tell thee. [That is, slack not, or hinder not the journey for my ease sake, unless I bid thee.]

25 So she went, and came to the man of God, to mount Carmel: [See *1 Kings 18. on ver. 19.*] and it came to pass, when the man of God saw her over against (him), that

that he said unto his lad Gehazi; Behold, there is the Sunamite (woman)

26 Run now, I pray thee, to meet her, and say unto her; Is it well with thee? Is it well with thy husband? Is it well with thy child? [Heb. hast thou peace? hath thine husband peace? &c. See Gen. 29. on v. 6.] and she said, It is well.

27 Now when she came to the man of God on the hill, she caught hold on his feet; [She did this not onely out of humble reverence, but also out of fervent affection, to crave something from Elisa, desiring that he would not stir out of his place, until he had heard her. Compare Matth. 28. 9.] but Gehazi stepped forth to thrust her away; [to wit, that she might not be troublesome to his master. Compare Matth. 10. 13.] but the man of God said, Let her alone, for her soul is bitterly grieved within her, (Hebr. s bitter to her; that is, poss. ft with some grief, that goeth exceedingly to her heart. Bitterness, is taken for grief, and vexation or trouble of heart, Gen. 26. 35. Ruth 1. 20. 1 Sam. 1. 10. and 22. 2. Job 3. 20. and 7. 11. and 9. 18. Prov. 14. 10.) and the LORD hath hid it from me, and made me not acquainted with it.

28 And she said, Did I desire a son of my Lord? [Intimating that she had not desired him of Elisa, but that he had promised him her of his own accord, and therefore ought now to cease with his prayers, that she might get him again] did I say, do not deceive me? [oth. promise no luck to me.]

29 And he said unto Gehazi, Gird up thy loins, [To wit, to dispatch the journey the speedier, which he was commanded to make; for which long garments that men wore in those times, were a great hinderance. Compare 1 Kings 18. 46. 2 Kings 9. 1. Jer. 1. 17.] and take my staff in thine hand, and go thy wayes: if thou find any man, salute him not; [Heb. blest him not: see Gen. 31. on v. 35.] 'Tis a phrase, signifying that he was to make haste in his journey, and to cast off all lets and hinderances that he might meet withall by the way. Compare Luke 10. 4.] and if any man salute thee, answer him not; and lay my staff upon the lads face. [for a token of the miracle, which God shall do. Thus God wrought by the staff of Moses, Exod. 14. 16. by the mantle of Elia, 2 Kings 2. 8. by the handkerchiefs, and girdle of Paul, Act. 19. 12. which proceeded onely from the power of God, whereof these things were but means and tokens, when it pleased God to work by them.]

30 But the mother of the lad said, (As true as) the LORD liveth, and thy soul liveth, [See above chap. 2. on v. 2.] I will not leave thee: [Heb. if I leave thee!] then he arose, and followed her.

31 Now Gehazi passed on before their face: and he laid the staff upon the face of the lad; but there was no voice, [i.e. No token of life. The reason was, because Elisa had not yet made his prayer to God, without which the laying on of the staff was fruitless. Now he had not made his prayer, because by the mothers earnest importunity he was minded himself to go to the child, and there to pour out his prayer unto the Lord, which otherwise he would have done at home in his own house] nor any attention [i.e. hearing, or listening] so he turned back to meet him, and brought him word, saying; The lad is not awaked. [to wit, from the sleep of death. Compare Isa. 26. 19. Dan. 12. 2.]

32 And when Elisa came into the house, [To wit, of the Sunamite] Behold, the lad was dead, being laid upon his bed. [to wit, upon the man of Gods bed, above ver. 21. which bed was in the chamber, which the Sunamite had caused to be made in her house for the Prophet, above ver. 10.]

33 So he went in, [To wit, into the chamber, where-in he had been sometimes lodged, and where the dead bo-

dy lay upon the bed] and shut the door upon both: [Namely, before him, and before the child] and prayed unto the LORD.

34 And he went up, [To wit, upon the bed, whereon the dead child lay: so in the following verse] and laid himself down upon the child, and laying his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, spread himself upon him, [see the examples, 1 Kings 17. 21. Act. 20. 10.] and the flesh of the child waxed warm.

35 Then he returned, and walked in the house once hither, and once thither, and went up (again), and stretched himself out upon him, and the lad sneezed, seven times, after that the lad opened his eyes. [Miracles are finished two manner of wayes: First, sometimes forthwith, and immediately, as 1 Kings 18. 37, 38. Job. 11. 43, 44. below ver. 41. &c. Secondly, sometimes by little and little, or by degrees, as here; so 1 Kings 18. 44, 45. Mark 8. ver. 24, 52.]

36 And he called Gehazi, and said, Call this Sunamite; and he called her, and she came to him: and he said, Take up thy son.

37 So she came, and fell before his feet, and bowed her self to the ground: [With civil reverence, to give him thanks for the mercy, that God had bestowed upon her by his Ministry] and she took up her son, and went forth.

38 Now when Elisa came again to Gilgal, [See above chap. 2. on v. 1.] then there was (a) famine in that land, and the sons of the Prophets sat before his face: [To wit, as Disciples at his feet, to be instructed by him, as by their Master and Teacher: see above chap. 2. on verse 3.] and he said unto his lad, Set on the great pot, [or, order, or make ready the great pot] and seeke pottage for the sons of the Prophets.

39 Then one went out into the field to gather pottage herbs, and he found a wilde vine, [Heb. Fine of the field; that is, that groweth in the field, or in some wilde place: so ye have straightway Gourds of the field, that is, wilde gourds, or colorinints] and gathered thereof, his garment full of wilde gourds, [the branches whereof they wist that they be not unlike to the vine. It may be that they did shoot up neer this wilde vine, and were mingled with the branches and leaves thereof, as wilde gourds are wont to do: or that the names of wilde vine, and wild gourds, in respect of the likeness of leaves and branches, were changed] and came, and shred them into the pot of pottage, for they knew them not. [namely, that their suit was so bitter and dangerous.]

40 Then they filled up [Heb. Poured out, that is, filled up, and poured in, to wit, into the vessels out of which they were to eat] for the men [namely, the sons of the Prophets] to eat: and it came to pass, when they did eat of that pottage, that they cried, and said, Man of God, death is in the pot: [that is, a kind of meat, whereof a man may eat his bane, or death. Compare Exod. 10. on v. 17.] and they could not eat it. [to wit, because of the great bitterness.]

41 But he said, Then bring [Heb. Take; that is, take and bring: see Gen. 12. on v. 15.] meal: and he cast it into the pot: [see Exod. 15. 25.] and he said, Take up for the people, that they may eat; Then there was no harm in the pot. [Heb. no evil thing, &c. the meal had not taken this away, but the power of God, whereof the meal was onely a token and means.]

42 And there came a man from Baal Salisa, [A country in Benjamin: see 1 Sam. 9. 4.] and brought the man of God (loaves of) bread, of the fruits, twenty barley loaves, and green ears in their husks: [or, in their little houses; understand, that they stuck yet in their chaff, being not thrashed, or beaten out. oth. in his garment] and he

he said, Give unto the people [i.e. unto the sons of the Prophets] that they may eat.

43 But his servant said; What should I set that before in hundred men? [Heb. Set that before their face. He counteth the loaves to be few, comparing the multitude of the people, which were an hundred in number, with the smallness of the loaves, of which one man (as is conceived) might easily carry twenty. Compare Job. 6. 9.] and he said, Give unto the people, that they may eat: for thus saith the LORD; They shall eat, and leave (thereof) [see Job. 6. 11.]

44 So he set it before them, and they did eat, and they left (thereof,) according to the Word of the LORD.

CHAP. V.

Naaman cometh to Elisa, to be healed of his Leprosie, ver. 1, &c. Being commanded to wash himself in the Jordan, he taketh it disdainfully at first, 10. Afterward he doth it, 13. He is healed, 14. Taketh his leave of Elisa, who refuseth to take his gifts, and lets him depart in peace, 15. His servant Gehazi taketh gifts from him, 20. For which he is punished with Naamans leprosie, 25.

NOW Naaman the chief Captain of the King of Syria, was a great man, [i.e. Of great power and antiquity, in regard of his qualities, and valiant acts. Compare Exod. 11. on ver. 3.] before the face of his Lord; [namely, the King of Syria: so below v. 4. and 18.] and of high respect: [Heb. exalted of face; i.e. highly esteemed, and regarded by all. Oth. acceptable; according to a certain phrase, or manner of speaking; of which see Gen. 32. on v. 20.] for by him the LORD had given deliverance unto the Syrians: [to wit, in distress of war, and common dangers of the Land, by his wife's counsel, and valiant acts] so this man was a warlike champion, (but) leprous.

2 And there were bands [The Hebrew word signifieth heaps, and assemblies of souldiers, that fall into a country to rob and plunder: so 1 Sam. 30. 8. below ch. 13. 21. and 24. 2.] marched out of Syria, [or, the Syrians had marched forth by bands] and had brought (away) captive out of the land of Israel a little maid, which was in the service of Naamans wife; [Heb. before the face of Naamans wife; that is, which waited on Naamans wife, or was servant to her. So, to stand before ones face, is to serve him, or wait on him; see Deut. 1. on v. 38. 1 Kings on ver. 2. Oth. which was before the face of Naamans wife; that is, in her presence.]

3 This (maid) said unto her mistress; Oh if my Lord were before the face of the Prophet, that is at Samaria, then he would recover him of his leprosie. Some conceive that this hath regard to the separation of the Lepers, and their gathering unto the people when they were healed: see Numb. 12. on v. 14. So below chap. 6. ver. 7, 11. Heb. gather, &c. which phrase, to gather one of, or from his leprosie, is as much as, to gather the leprosie on, i.e. to take it away from him, because that which is gathered, is taken away from the place, from which it is gathered: see Prov. 26. on v. 9.]

4 Then he [Namely, Naaman the Syrian, when these words of the Israelitish woman were told him] went in, [to wit, unto the King his Lord] and made his Lord acquainted with it, saying: Thus and thus spake the maid, that is of the Land of Israel.

5 Then said the King of Syria: Go to, come, and I will send a letter to the King of Israel; and he went his way, and took in his hand [i.e. With him. Compare 1 Sam.

9. 8. 2 Sam. 8. 10. 1 Kings 14. 3. and below chap. 8. 8.] ten talents of silver, [see of a talent, Exod. 25. on v. 39.] and six thousand (shekels) of gold, [see of the value of a common shekel of gold, Gen. 14. on ver. 22. and Numb. 7. on v. 14.] and ten changes of raiment. [see Gen. 45. on v. 22. These things he took along with him as a free present, to gratifie the Prophet therewith. See 1 Kings 14. on v. 3.]

6 And he brought the letter to the King of Israel, saying; Now when this letter shall come unto thee; behold, I have sent Naaman my servant unto thee, that thou mayest deliver him of his leprosie. [To wit, by means of thy Prophet Elisa; as a man may judge that this was his meaning, by what was related above v. 4. But the King of Israel understood this thus, as if he himself in his own person were charged by the letter, to cure Prince Naaman of his leprosie, as appeareth by the following verse.]

7 And it came to pass, when the King of Israel had read the letter, that he rent his clothes, and said; Am I then a God, to kill, and to make alive, that this (man) doth send to me, to deliver a man of his leprosie? For, of a truth, consider, I pray, and see (how) that he seeketh occasion against me. [viz. to make war against me, if I do not cure this Naaman: for he knoweth right well that it is not in my power to do it.]

8 But it came to pass, when Elisa, the man of God, had heard, that the King of Israel had rent his clothes; that he sent to the King to tell (him); Wherefore hast thou rent thy clothes? [Intimating, that he ought not for this cause to have rent his clothes, but rather to have asked counsel of the Lord by him. Compare above chap. 1. ver. 6. 16.] Let him come now to me, then he shall know, that there is a Prophet in Israel.

9 So Naaman came with his horses, and with his chariet; [Or, charets. For the singular number is oft with this word, in such transaction as this, taken for the plural; as Gen. 50. 9. 1 Kings 1. 5. & 10. 26. Isa. 37. 24.] and stood before the door of Elisa's house.

10 Then Elisa sent a messenger unto him, saying: Go thy way, and wash thy self seven times in the Jordan, and thy flesh shall come again to thee, [viz. Which by the leprosie was taken off, and consumed away from thee] and thou shalt be clean, [Heb. be thou clean: that is, thou shalt surely be clean. So ver. 13. Neither the Jordan, nor the seven-fold washing, had the vertue to cure the leprosie, but onely the power of God, who was pleased to work by that means.]

11 But Naaman grew very angry, and went away, and said; Behold, I said with my self, he will surely come out, [Heb. Coming out, come out. Oth. I said, he will surely come out to me, &c.] and stand, and call on the Name of the LORD his God, and strike [Heb. move] his hand over the place, and recover the leper, [i.e. cure me of my leprosie. oth. that which is leprous: that is, take away the leprosie: see above on v. 3.]

12 Are not Abana, [Otherwise called Amana, and by Historians Adonis] and Pharpar [in Histories called Orontes] the Rivers of Damascus, better then all the waters of Israel? might I not wash my self in them, and be clean? [he thought that the vertue of the water could cure him, whereas it was but a token and meanes of the promised cure] so he turned himself, and went away with indignation.

13 Then his servants slept forth, and spake unto him, and said, My Father, [This is an appellation of reverence, love, and fear, which inferiours are wont to give to their superiours, when they carry themselves indeed as Fathers. Compare the annotat. Gen. 41. on v. 43.] (if) that Prophet had spoken a great thing unto thee, [i.e. had bid thee do some difficult thing] wouldest thou not have done it? how much more, seeing he hath said unto thee, Wash

Wash thy self, and thou shalt be clean?

14 Then he went down, and dipped himself seven times in the Jordan, according to the Word of the man of God: and his flesh came again like unto the flesh of a little child, and he became clean.

15 Then he returned to the man of God, he, and all his host, [Heb. all his camp. Understand hereby all those that he had taken along with him in the journey, which were for multitude like an army] and came, and stood before his face, and said, Behold, now I know that there is no God in all the earth, but in Israel: now then, I pray thee, take a blessing [i.e. Gift, Present: see Gen. 33. on ver. 11.] of thy servant.

16 But he said (As true as) the LORD liveth, before whose face I stand, [i.e. Whom I serve: see Deut. 10. on ver. 8.] if I take it; [understand withall, the Lord punish me. For in oaths the Hebrews did commonly conceal this punishment: see Gen. 14. on v. 23.] and he was instant with him, to take it; but he refused it.

17 And Naaman said, If not [i.e. If thou wilt not receive my gifts, grant me at least another request, which I intend now to put up unto thee: see the like phrase, 2 Sam. 13. 26.] let (there then), I pray be given to thy servant [that is, to me, that do owe thee service] a burden of earth of a yoke of mules: [i.e. as much as two mules are able to carry at once] for thy servant will no more offer burnt-offering, or stay-offering unto other Gods, but unto the LORD.

18 In this thing the LORD pardon thy servant: when my Lord [To wit, the King of Syria: see above v. 1, 4.] shall go into the house of Rimmon, [the name of an Idol, which the Syrians worshipped] to bow down himself there, [to wit, to worship the Idol] and he shall lean on mine hand, and I shall bow down my self in the house of Rimmon; [not to worship the Idol, or to perform any religious honour or service unto it, but to wait and attend upon his King, that leaned on his hand, when he bowed himself down before his Idol: for which cause Naaman was also constrained to bow himself] when I shall (thus) bow down my self in the house of Rimmon, the LORD now pardon thy servant in this thing: [he then knew full well, that bowing down before Idols, though it be not done to their honour, cannot be done or performed without sinne. In these two verses, viz. the 17, and 18. he requesteth two things of the Prophet. First, to carry some quantity of the Countreys earth along with him into Syria, to build an altar therewith, on which he might offer sacrifice unto the Lord. Secondly, that he might be pardoned, whensoever he should be present in the house of the Idol Rimmon, to wait upon his Lord there, whereby indeed he bewrayeth a good intention to serve the true God, but not according to knowledge, thinking that one kind of earth was holier then another, and that a just man might offer sacrifice to God in any other place, as well as in Jerusalem, and praying for pardon of that which could not be done, without wounding his own conscience, and offending others.]

19 And he said unto him, Go in peace: [The Prophet without answering hereby to his request, or consenting to it, wisheth him onely the blessing of the Lord. The 18. verse may be thus also truly translated, according to the Hebrew text; The LORD pardon thy servant in this thing, when my Lord went into the house of Rimmon to bow down himself there, and he leaned on mine hand, and I bowed down my self in the house of Rimmon; when I (thus) bowed down my self in the house of Rimmon, the LORD now pardon thy servant in this thing: speaking thus not of that which was to come, or to be done, but of that which was already done and past, of which he desired pardon: see a like answer, 1 Sam. 1. 17.] and he departed from him a little space of ground. [see Gen. 35. on v. 16.]

20 Now Gehazi the lad of Elisa the man of God said, [To wit, with himself, as above v. 11. and Gen. 20. on ver. 11.] Behold, my Lord hath hindered Naaman that Syrian, that what he had brought, hath not been received at his hand: but (as true as) the LORD liveth, I will run after him, and will take somewhat of him.

21 So Gehazi followed after Naaman: and when Naaman saw that he ran after him, he fell down from the chariot, [That is, he stepped down with all speed from it. Compare Gen. 24 64. Item, Jos. 15: 18. and Judg. 1. 14.] to meet him; and he said, Is it well? [Heb. is it peace? see above chap. 4. on ver. 26. and so in the sequel.]

22 And he said, It is well? my Lord sent me, to say (to thee), Behold, even now (there) be come to me from mount Ephraim two young men of the sons of the Prophets; give them, I pray, a talent of silver, and two changes of garments.

23 And Naaman said, If it please thee, take two talents; and he was importunate with him, and bound two talents of silver in two bags, with two changes of garments, and he laid them on two of his lads, that carried them before his face.

24 Now when he came upon the high place, [An high place, or hill, lying not far from Samaria, where Elisa now dwelt] he took them from their hand, and bestowed them [or, laid them away, or gave them to be kept] in an house, and let the men go, and they departed.

25 Then he came in, and stood before his Lord: and Elisa said unto him; From whence comest thou, Gehazi? and he said, Thy servant went neither hither, nor thither.

26 But he said unto him; Went not mine heart with (thee), when that man turned him about from his chariot to meet thee? [As if he should say, Hath not the Lord acquainted me in the spirit, and shewed me in a vision, whether thou wentest, what thou hast spoken, and done, and received, as if I my self had been there present in person, and had seen all with mine own eyes?] was it (a) time to receive that silver, and to receive garments, and olive-trees, and vineyards, and sheep, and oxen, and (men-) servants, and maid-servants? [i.e. with which silver, or money, thou didst intend to buy these things.]

27 Therefore the leprosie of Naaman shall cleave unto thee, and unto thy seed for ever: [That is, the leprosie that Naaman had, shall come upon thee, and upon thy children, for an example of the just judgment of God for covetousness, simony, and lying] then he went out from before his face, a leper, (white) as the snow. [i.e. in leprosie as white as snow. See Numb. 12. on v. 10. 2 Chr. 26. 19, 20.]

CHAP. VI.

Elisa maketh iron to swim, ver. 1, &c. He discovereth the secret Plots of the King of Syria, 8. who seeketh to apprehend him in Dothan, 11. but is preserved by the Angels, 17. The Syrians are smitten with blindness, brought into Samaria, and from thence sent away in peace, 18. Samaria is besieged, and brought to such extremity want and famine, that two women eat the child of one of them, 19. The King searcheth for Elisa to put him to death, 31.

And the children of the Prophets said unto Elisa; Behold now, the place where we dwell before thy face, [Or, sit, &c. to wit, as Disciples and Scholars, to be instructed by thee, as our Master: see above chap. 2. on v. 3. & chap. 4. on v. 38. and here in the following verse] is too strait for us.

2 Let us, we pray, go to the Jordan, and fetch [Hebr. Take; that is, take and bring; which is fetching: see Gen 12. on ver. 15.] thence every man a piece of timber, [to wit, to make beams, or somewhat else of it] to make us a place there, where we may dwell: and he said, Go your wayes.

3 And there (was) one (that) said; Let it please thee, I pray, to go with thy servants: and he said, I will go.

4 So he went with them: now when they were come to the Jordan, they cut down wood.

5 And it came to pass, as one felled the timber, that the iron fell into the water: [Understand the ax which was made of iron; or the iron of the ax, which fell from the helve of it into the water:] and he cried, and said; Ah, my Lord! for it was borrowed.

6 And the man of God said; Where did it fall? and when he [To wit, his Disciple out of whose hand that iron fell] had shewed him the place, he [to wit, Elisa] cut down a stick, and cast it in thither, and made the iron to swim above. [others, then the iron did swim.]

7 And he said; Take it up to thee: then he put forth his hand, and took it.

8 And the King of Syria made war against Israel, and took counsel with his servants, saying; My camping shall be in the place of such a one. [Here be two words, Peloni, Almoni, which the Hebrews use, when they denote or describe some certain person, or any mans place, whom they do not name, or are not minded to express his name: and are wont to be declared and set forth by us by letters or characters in like case: see Ruth 4. on v. 1. 1 Sam. 21. 2.]

9 But the man of God sent to the King of Israel, saying; Beware, that thou pass not by that place; for the Syrians are come down thither. [Or, lie lurking there, or, come down to lie in wait, and to watch the people that should come forth.]

10 Therefore the King of Israel sent to that place, that the man of God had told and warned him of; [To wit, to know if it were so, as the Prophet had forewarned him, and finding it so, might stand upon his guard, and be the better provided] and lookt to himself there [i.e. he stood there upon his guard to turn away what ever might hurt or endanger him] not once, nor twice. [i.e. frequently, often, and sundry times.]

11 Then the heart of the King of Syria was boisterous [The Hebrew word signifieth properly the tempestuousness of the sea, when it is troubled with winds and tempests. To this is here compared the vexation and distemper that was in the King of Syria's heart] at this; and he called his servants, and said unto them; Will ye not then tell me, who of ours is for the King of Israel?

12 And one of his servants said; Nay, my Lord, (O) King; [The meaning is, that it was not so as the King suspected] but Elisa the Prophet that is in Israel, acquainteth the King of Israel with the words that thou speakest in thy innermost bed-chamber.

13 And he said, Go thy wayes, and see where he is, that I may send, and cause him to be fetcht: and it was told him, saying; Behold, he is at Dorban. [A city lying in the tribe of Manasseh, not far from Sichem and Samaria: see Gen 37. on v. 17.]

14 Then he sent thither horses and charets, and a heavy host, [i.e. Many in number, and great in power. Compare 1 King. 3. 9. & 10. 2. and see Gen. 50. on v. 9.] which came by night, and compassed the city about.

15 And the servant of the man of God rose very early, [Heb. Gat him up betimes to rise] and went out, and behold, an host compassed the city with horses and charets: then his lad said unto him; Ah, my Lord, how shall we do?

16 And he said; Fear not; for those that be with us, are more then those that be with them.

17 And Elisa prayed, and said; LORD, open his eyes, I pray, that he may see: [That is, give him to behold

with his bodily eyes the outward forms or shapes, in which thy heavenly hosts do appear, that he may with spiritual eyes apprehend thy great power, and the present aid which thou hast prepared for us] and the LORD opened the eyes of the lad, that he saw; and behold, the mountain was full of fiery horses and charets round about Elisa. [Heb. horses and charets of fire, &c. Understand hereby a great multitude of Angels, sent from God to defend and protect the Prophet. Compare above chap. 2. 11.]

18 Now when they [To wit, the Syrians] came down to him, Elisa prayed unto the LORD, and said; Smile this people, I pray thee, with blindness; [Understand not such blindness, whereby they saw not at all, but whereby they would not rightly discern, or know that which they saw. Compare Gen. 19. 11. and see the annotat.] and he smote them with blindnesses, according to the word of Elisa.

19 Then said Elisa unto them; This is not the way, neither is this the city; [Understand this in respect of the event of things: For by this way, and in this city of Dothan they found not the Prophet, but by the way, in which he led them, and in the city of Samaria, when he had brought them into it, and they were cured of their blindness] follow me, and I will lead you to the man, whom ye seek: and he led them to Samaria.

20 And it came to pass, when they were come to Samaria, that Elisa said; LORD, open these (mens) eyes, that they may see; and the LORD opened their eyes, that they saw, and behold, they were in the midst of Samaria.

21 And the King of Israel said unto Elisa, when he saw them; My Father [Compare above chap. 2. on v. 12.] shall I smite them? Shall I smite them?

22 But he said; Thou shalt not smite them; shouldst thou also slay them, whom thou hast taken captive with thy sword, and with thy bowe? [The meaning is, seeing it is not meet to slay all that are taken captive in war, that it much less became King Joram to slay these, whom he had not taken captive in war] set bread and water [i.e. meat and drink. Compare Ezek. 10 6.] before them, that they may eat and drink, and go to their Lord.

23 And he prepared a great Feast for them, (so) that they did eat and drink, after that he let them go, and they went to their Lord: so the bands of the Syrians came no more into the land of Israel. [The meaning is, that the Syrians that time invaded no more the land of Israel with bands of robbing and plundering souldiers, but indeed made open war against them: as appeareth by the following verse.]

24 And it came to pass afterwards, That Benhadad the King of Syria gathered all his army, and marched up, and besieged Samaria.

25 And there was a great famine in Samaria, for behold, they besieged them until an asses head was (sold) for fourscore silverlings, [That is, twenty Ryx-dollers: see Gen. 20 on ver. 16.] and a fourth part of a Kab [a measure of corn, containing the quantity of twenty four hen-egge-shells: the fourth part of which measure in moist Wares, was called a LOG: of which measure, see Lev. 14 on ver. 10.] of Doves dung [some understand hereby the grains, which the Doves or Pigeons had gathered in their crop out of the field: Others, the bowels of them: some also simple or bare Doves-dung, which the Samaritans in this siege it may be used in stead of wood, to make fires therewith: having much provision thereof in the city, otherwise to dung the land, and the gardens therewith, peradventure they did also eat it. Josephus thinketh that this dung was to the besieged in stead of salt. In the 9. book of the Jewish Antiquities, chap. 2.] for five silverlings.

26 And it came to pass, when the King passed by upon the wall, that a woman cried to him, saying; Help me (my) Lord (O) King.

27 *And he said; The LORD helpeth thee not; whence should I help thee?* [i.e. seeing the Lord, who alone is able to help all men, doth not help thee, I know not how, or wherewith I should be able to help thee. Oth. the Lord help thee not, as words of a wicked and angry man. Compare v. 31. It may be also thus translated, not: the Lord help thee: that is, speak not so, &c.] out of the threshing-floor, or out of the wine-press? [i.e. by delivering the corn out of the threshing-floor, or furnishing thee with wine and oil out of the press.]

28 *Moreover the King said unto her; what ailest thou? and she said; this woman said unto me, give thy son, that we may eat him to day, and to morrow we will eat my son.*

29 *So we boiled my son, and did eat him: but when I said to her on the next day; give thy son, that we may eat him, then she hid her son.*

30 *And it came to pass, when the King had heard the words of this woman, that he rent his cloath;* [As it were in token of grief, conceived by the womans relation, but the true and right cause was his better and vehement wrath, wherewith his mind was kindled against the Prophet Elisa. See the sequel] *as he passed by upon the wall: and the people saw that, behold, (there) was a sack within upon his flesh.* [the meaning is, that the people perceived, when the King had rent his upper garment, that he had a sack or rough garment upon his bare body, and that (it may be) to do penance, and so to reconcile himself unto God, continuing still an hypocrite, and without true repentance. Compare 1 Kings 21. 27. Isa. 58. 5.]

31 *And he said: Let God do so to me, and let him so add thereto,* [See of this manner of swearing, 1 King. 19. 2.] *if the head of Elisa the son of Sephar shall remain standing on him this day!* [he was incensed against Elisa, because he turned not the Enemy away from the city, as he had done formerly, ab. v. 18. or because he did not take away the famine, according to the example of Elia, 1 Kings 17. 1. and 18. 42. It seemeth also below by v. 33. that the Prophet had promised him the aid and assistance of God, which because it was not as yet come, he thought perhaps himself to be deceived by him.]

32 *(Now Elisa sat in his house, and the Eldest)* [It's conceived, that these were either some of the chief of the people, that were come to Elisa, to find comfort by him; or some Prophets, or sons of the Prophets, or some godly persons among the people, that were the leaders and examples, or partakers of believers yet remaining in Israel. They are called the Eldest, not because they were all old in years, but all old in gifts of understanding, and worthiness of the work wherein they were employed, and in honesty of life, although it may be some were but young in years] *(sat with him)* [in this sad and distressed time being busie with teaching, admonishing, comforting, and praying for Gods people, and the common weal] *and he sent a man from before his face;* [who this man was, see below chap. 7. v. 2.] *but before the messenger came to him, he had said to the Eldest; have ye seen,* [to wit, in a propheticall vision, which the Lord now shewed me. Of the like vision see above chap. 5. 26.] *how that murderers* [viz. Achabs, by whose means and consent Naboth and the Prophets of the Lord were murdered, 1 Kings 18. 4. and 21. 9.] *son hath sent to take off mine head? look, when the messenger cometh, shut the door close, and thrust him out with the door.* [i.e. keep him, namely, the messenger, by force out of the house, that he may not come in, and hinder me from speaking the word which the LORD hath commanded me to speak.] *is not the sound of his Lords feet behind him?* [i.e. doth not King Foram that sent him follow him close at heels? as if he should say, surely he doth. See Gen. 13. on v. 9. See the like pharise 1 Kin. 14. 6.]

33 *While he yet spake with them,* [To wit, with the Eldest] *behold, the messenger came down to him, and he said,* [to wit, the messenger spake it, in the name, and by command from the King. Others conceive that the King himself spake it, being come to the Prophets house before the messenger gat thither, because he made hast to prevent the messenger, and to hinder the Prophets death, which he after repented of] *behold, that evil* [meaning the murder of the child, occasioned by the famine] *is of the LORD; what should I wait on the LORD (any) longer?* [words of a wicked and an unbelieving man, who disdainfully rejecteth the promises of divine help, foretold by the Prophet Elisa.]

CHAP. VII.

Elisa foretelleth what should be in Samaria, and likewise the death of a great Chieftain; that would not believe this Prophecie, v. 1, &c. Four Lepers visit the camp of the Syrians, where they find no man, 3. The Syrians being hastled away by God, 6. the lepers report this in the city, 8. The truth whereof is enquired after, 12. The matter appearing to be so, Elia's prophecie is fulfilled, 16.

Then Elisa said; [To wit, to the Eldest, that were assembled with him; to the messenger that was sent by the King; and to the King himself, who immediately followed after his messenger. See the two last verses of the former chapter, and below v. 17. 18.] *hear the word of the LORD: Thus saith the LORD, to morrow about this time shall a measure* [called with the Hebrews Seab. See of this measure Gen 18. on v. 6.] *of meal-flower be (sold) for a shekel,* [the common shekel of silver, whereof mention is made here, was full out, or a little more than a fourth part of a Rycks dollar. See Gen. 23. on v. 16.] *and two measures of barley for one shekel, in the gate at Samaria.*

2 *But a Captain, on whose hand the King leaned,* [According to the custome of Kings and great Princes. See above chap. 5. 18. This man is thought to have been that man that was sent out by the King, to take off the Prophets head, above chap. 6. v. 32.] *answered the man of God, and said; behold, if the LORD should make windows in heaven,* [viz. to pour out thorew the same meal and corn in great abundance, as rain is poued down from heaven. See of the Hebrew word, Gen. 7. on ver. 11.] *(could) that thing come to pass.* [thus he strongly denyeth that is was possible. See Gen. 18. on ver. 17.] *And he said; behold, thou shalt see it with thine eyes, but not eat thereof.*

3 *Now there were four leprous men before the door of the gate:* [The lepers might not dwell in the camp, nor in the cities, but without those places, being separated from the society and company of men, Lev. 13. 46. Now these had approached to the very gate of the city, being fled, because of the camp of the Syrians that lay before it] *those said the one to the other; why tarry we here, untill we dye?*

4 *If we say, let us enter into the city,* [i.e. think, or determine with our selves, to enter into the city. See Ge. 20. on v. 11.] *then the famine is in the city, and we shall dye there; and if we tarry here, we shall also dye: now then come and fall into the camp of the Syrians; if they let us live, we shall live; and if they kill us, we shall but dye.*

5 *And they rose up in the twilight,* [The Hebrew word signifieth the morning or evening-time, when it is between light and dark. There it's taken for the evening twilight, as appeareth by v. 9. just when the Syrians

fled away, v. 7. So Prov. 7. 9. For the morning twilight it is taken, Psa. 119. v. 147. See also 1 Sam. 30. on v. 17.] to enter into the camp of the Syrians: Now when he came to the uttermost (part) of the camp of the Syrians, [understand the foremost end of the camp, that lay nearest to the place where the lepers came. So below v. 8.] behold, then no man was there.

6 For the LORD had caused the host of the Syrians to hear a sound of chariots, and a sound of horses, the sound of a great army, [Which was either in their ears only, or also in the air, made by God by the ministry of his Angels] so that they said the one to the other, [Heb. the man to his brother] Behold, the King of Israel hath hired against us the Kings of the Hethites, [by these are understood, not the Hethites descended from Heth, Gen. 10. 15. who were long before time destroyed, but (as some conceive) the Kings of the Islands, Cyprus, Crete, &c.] and the Kings of the Egyptians, to come against us.

7 Therefore they had got them up, and were fled (away) in the twilight, [To wit, just before the lepers were come to the camp. See above on v. 5.] and had left their tents, and their horses, and their asses, the camp as it was: [viz. when they were in it before the flight, which came upon them so unawares, and with such terour, that looking after nothing at all, they left all behind, as it was, barely to save their lives. Compare herewith below v. 10.] and were fled for their life. [Heb. soul. See Gen. 19. on v. 17.]

8 Now when these lepers came to the uttermost (part) of the camp, then they went into one tent, and did eat, and drink, and took thence silver, and gold, and raiment, and went away and hid it: Then they returned and went into another tent, took from thence also, and went away and hid it.

9 Then they said the one to the other, [Heb. the man to his neighbour, or companion. Compare above the annotat. on v. 6.] We do not well: This day is a day of good tidings, and we hold our peace: If we tarry till the morning light, then iniquity will find us: [i.e. the punishment of sin will light upon us. For sin is said to find us, not only when we are found and overtaken in it, but are also punished for it. See Num. 32. 23. and the annotat. thereon] therefore now come, let us go, and report (this) to the Kings house.

10 So they came, and called unto the Porter [Oth. unto the Porters] of the city, and told them, saying; we came to the camp of the Syrians, and behold, (there) was no man there, nor any mans voice; but horses tied, and asses tied, and tents according as they were.

11 And he [To wit, the city Porter, that had the watch] called the Porters: [to wit, his fellowes, or companions, that kept guard with him at the gate; or the Porters of the Kings house. Oth. the Porters cryed] and they made the report within to the Kings house.

12 And the King arose in the night, and said unto his servants; [i.e. Counsellors, and chiefest Officers. See Gen. 20. on v. 8.] I will tell you now what the Syrians have done to us: They know that we be hungry, therefore they are gone out of the camp, to hide themselves in the field, saying; when they shall be come out of the city, then we shall catch them alive, and we shall come into the city.

13 Then one of his servants answered, and said; let them take five of the remaining horses, that are left here within, [i.e. in this city] (behold, they are as all the multitude of the Israelites, that are left here within, behold, they are as all the multitude of the Israelites, that are perished) [intimating, that these horses were no more to be esteemed then the besieged Israelites, who needs must die as well as the rest that were already dead, if no relief came] let us send them, and see.

14 They took then two chariot-horses: And the King sent after the camp of the Syrians, saying; go your wayes, and see. [Heb. two chariots of horses, &c. i.e. two horses of chariots: Understand which are wont to be fastened to the chariot. Oth. two horsemen on horseback: to wit, whom the King had commanded to view the camp of the Syrians, and to enquire how the case stood with them.]

15 And they followed them to the Jordan, and beheld all the way was full of garments and furniture, [Or, vessels] which the Syrians had thrown away in their hastening: [the Hebrew word signifieth properly such an hastening as is accompanied with fear of eminent danger. Compare 2 Sam. 4. 4. Psa. 48. 6.] Now the messengers returned, and reported it to the King.

16 Then the people went forth, and spoiled the camp of the Syrians: and a measure of meal flower was (sold) for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17 Now the King had set the Captain, on whose hand he leaned, [See above on v. 2.] over that gate, [thow which they passed to the camp of the Syrians] and the people [to wit which in great multitude and haste sought to be out of the city, very greedy after food and prey, that were to be had in great abundance both in the camp and out of it; and partly came in, loaden with meat, drink, garments, armes, &c. and bringing many beasts and cattel along with them] trod upon him in the gate, that he died: as the man of God had spoken, who spake it, when the King was come down unto him.

18 For it came to pass, as the man of God had spoken unto the King, saying; to morrow about this time shall two measures of barley be (sold) for one shekel, and one measure of meal flower for one shekel in the gate of Samaria. [See above on v. 1.]

19 And that Captain had answered the man of God, and said; behold, if the LORD should make windowes in heaven, [See above on v. 2.] were it (possible) to be done according to this word? [or could also such a thing be done] And he [namely, the Prophet Elisa] had said; behold, thou shalt see it with thine eyes, but not eat of it.

20 Even so it hapned to him: for the people trod upon him in the gate, that he died.

CHAP. VIII.

The Shunamite by Elisa's advice having left the land because of the famine, returneth home, v. 1. &c. and hath her whole estate restored to her by the Kings command, 4. Elisa foretelleth the death of Benhadad, 7. and Hazael's reign over Syria, 12. Joram becometh King after Josaphat, 16. He forsaketh the Lord, 18. wherefore the Edomites revolt from him, and likewise those of Libna, 20. He dieth, and Ahaziah becometh King in his stead, 24. He entertaineth friendship with Joram King of Israel, 28.

Now Elisa had spoken unto that woman, whose son he had restored to life, [See above chap. 4. 34.] saying; get thee up, and go thy wayes, thou and thy household, [Heb. house. See Gen. 8. on v. 1.] and sojourn, wheresoever thou canst sojourn: For the LORD hath called for a famine, which shall also come upon the land seven years. [i.e. he hath in his justice sent a famine upon the land; as his minister and executioner, to execute his judgement. See likewise Psa. 105. v. 10. Thus God is also said to call for other judgements, as if they were living and reasonable creatures, apt to understand, and willing to obey, Jer. 25. 29. Hag. 1. 11.]

2 And the woman hid her up, and had done according to the word of the man of God: for she was gone with her household, and had sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years end, that the woman returned out of the land of the Philistines; and she went forth, to cry unto the King for her house, and for her field. [That is, she did earnestly, and with importunity beg, to have her house and land, which some possessed in her absence, restored to her. Compare the following 6. verse.]

4 Now the King talked with Gehazi, the lad of the man of God, [It seemeth that this hapned before the History of Naaman the Syrian, and the leprosie of Gehazi, whereof see above chap. 5. because none might easily talk or discourse with Lepers, who by the Law of God were separated from the society of men, Lev. 13. 46. Others conceive that this Law onely forbade co-habitation, and not conference, which the Israelites as well permitted, above chap. 7. 10. as the Heathen, above chap. 5. vers. 4. 5.] saying; Tell me, I pray thee, all the great things that Elisa hath done. [i. e. the miracles and wonders done by him, which this idolatrous King was desirous to hear of, not out of true faith, but out of vain curiosity.]

5 And it came to pass, when he told the King how he had restored a dead (body) to life, behold, the woman whose son he had restored to life, cried then to the King, for her house, and for her field: Then said Gehazi; My Lord, (O) King, this is the woman, and this is her son, whom Elisa restored to life.

6 And the King examined the woman, [To wit, whether her son was raised from death to life by Elisa] and she related it to him: then the King appointed to her one of the chamber, [See Gen. 37. on ver. 36.] saying; Cause (her) to have again all that was hers, beside, all revenues of the field, from the day that she left the land, until now.

7 After that Elisa came to Damascus, [See Gen. 14. on ver. 15.] when Benhadad the King of Syria was sick, and it was told him, saying, The man of God is come hither.

8 Then said the King unto Hazael; Take a Present in thine hand, [i. e. With thee: see above chap. 5. on ver. 5. So in the following verse] and go meet the man of God: [see 1 Kings 14. on ver. 3.] and enquire of the LORD by him, saying; Shall I recover [Heb. live. So Numb. 21. 8. & Job. 5. 8. and below ver. 9, 10, 14. Job. 4. 50.] of this disease.

9 So Hazael went to meet him, and took a Present in his hand, to wit, (of) all (or every) [i. e. All manner of] good (thing) of Damascus, forty camels burden; and he came, and stood before his face, and said; Thy son Benhadad [i. e. that honoureth thee as his Father. Thus King Joram called this Prophet his Father, above chap. 6. 21.] King of Syria hath sent me unto thee, to say; Shall I recover of this disease?

10 And Elisa said unto him; Go, say, thou shalt not recover at all; [Heb. Thou shalt living not live. Oth. thus: tell him thou shalt living live: understanding this to be spoken ironically. Compare 1 King. 22. 15.] The words are likewise translated thus: Thou mayest certainly recover. And the meaning then is, that Benhadads sickness in its own nature was not indeed unto death, so that he might recover and get up from it, but notwithstanding that he should die some other way, before the sickness should have an end: see below v. 15.] for the LORD hath shewed me, that he shall die the death. [Heb. dying die.]

11 And he [To wit, the Prophet] held his countenance standing, and set it fast, till very shame: [see this phrase also Judg. 3. 25. and above chap. 2. 17. otherw. a long while, or, until weariness] and the man of God

wept. [because of the evil, which by revelation from God he foresaw would befall the children of Israel by Hazael's means. Compare Jer. 14. 17. and Luke 19. 41. The meaning of the words of this verse is, that the Prophet Elisa having cast his eyes on Hazael, held them so long fixt upon him, till he was ashamed to look any longer upon him, or, till Hazael was ashamed to be looked upon any longer. Others understand this thus; that the Prophet held his countenance fixed, not upon Hazael, but upon somewhat else, being in contemplation of the cruelty that Hazael should act against Israel, until teares trickled down from his eyes thereat, although he strove to refrain himself as much as possibly he could. According to the other translation, some take it to be meant of Hazael, as if he should have had his countenance stedfastly fixed upon the Prophet, admiring why he should seem to enjoin him to report unto his Lord Benhadad, things that were repugnant and contradictory.]

12 Then said Hazael; Why weepeth my Lord? and he said; Because I know what evil thou wilt do unto the children of Israel: thou wilt set their strong holds on fire, and slay their young men with the sword, and dash their young children in pieces, and rip up their women with child.

13 And Hazael said; But what is thy servant, that is a dog, [i. e. Most unworthy despised, and impotent. Compare 1 Sam. 24. 15. 2 Sam. 3. 8. & 9. 8. Job 30. 1. Oth. What is thy servant? a dog? i. e. So cruel, fierce, murderous, and merciless, as a dog. Thus wicked and blood-thirsty men are resembled to dogs, Psal. 22. 17, 21. & 59. 7.] that he should do this great thing? and Elisa said; The LORD hath shewed me, that thou shalt be King over Syria.

14 So he departed from Elisa, and came to his Lord, [The King of Syria] who said unto him; What said Elisa unto thee? and he said; He said unto me, Thou shalt surely recover. [Heb. being living thou shalt live: that is, surely recover. He relateth the clean contrary to what Elisa had told him, according to the translation of v. 10.]

15 And it came to pass on the next day, that he took a blanket, and dipped it in water, and spread it on his [Namely, King Benhadad's] face, that he died: [Hazael did this of set purpose to kill him] and Hazael became King in his stead.

16 Now in the fifth year of Joram, the son of Ahab, King of Israel, [Which was the 22. year of Josaphat's reign. Compare above chap. 3. 1.] when Josaphat was King of Juda, [for being yet alive, and holding still a right and interest in the Kingly Throne, he had made his son his Deputy, and reigned joyntly with him some certain years. Compare herewith the annotat. 1 King. 22. 42. and above chap. 1. 17.] Jehoram the son of Josaphat, King of Juda, (began) to reign.

17 He was two and thirty years old when he became King; and he reigned 8. years at Jerusa. em.

18 And he walked in the way of the Kings of Israel, according as the house of Ahab did: for the daughter of Ahab [Called Athalia, below v. 26. where she is said to be the daughter of Omri, because he was Achab's Father, and consequently her Grandfather] became his wife, and he did that which was evil in the eyes of the LORD. [see 1 King. 11. on v. 6.]

19 Yet the LORD would not destroy Juda, for David his servants sake: [See 1 King. 11. on v. 12.] according as he had said unto him; [see 2 Sam. 7. 13. 1 King. 11. 36. and 15. 4. Psal. 132. 17.] that he would give to him at all times [Heb. all dayes. See 1 King. 11. on ver. 36.] a lamp for his sons. [see 1 Kings 11. on verse 36.]

20 In his dayes the Edomites revolted from under the Dominion [Heb. hand: i. e. Power and Dominion.

So below v. 22. See Gen. 16. on v. 6.] of Juda, [thus was Isaacs prophetic fulfilled, Gen. 27. 40.] and made a King over themselves. [for since Davids time there had been no King among them, but only a Kings Deputy, appointed by the King of Juda. See 1 King. 22. 48. and the annotat. thereon.]

21 Therefore Joram went over to Zair, [Hebr. Tsair: the name of a city, or place, lying in Idumea] and all the chariots with him, and he gat him up by night, and smote the Edomites that were round about him; moreover the Captains of the chariots, and the people fled into their tents.

22 Notwithstanding the Edomites revolted from under the Dominion of Juda, unto this day: [i. e. Which revolt lasteth unto this day, in which this Book was written] then Libna [a city lying in the tribe of Juda, Jos. 15. 42. and given to the Priests to inhabit, Jos. 21. 13.] revolted at the same time. [the cause of this cities revolt was, because Joram had forsaken the Lord, the God of his Fathers, 2 Chron. 21. 10. By this revolt Joram was hindered from prosecuting his Victory against the Edomites, whereby they continued still in their revolt]

23 Now the rest of the acts of Joram, and all that he did, is not that written in the Book of the Chronicles of the Kings of Juda? [See 1 King. 14. on v. 29.]

24 And Joram fell asleep with his Fathers, [See Deut. 31. on v. 16. and 1 King. 1. on v. 21.] and was buried by his Fathers in the city of David; [but not in the Sepulchres of the Kings, but in a private Sepulchre, severed from the rest, and without the usual solemnity: see 2 Chron. 21. 19, 20.] and Ahaziah his son became King in his stead.

25 In the twelfth year of Joram, the son of Achab, King of Israel, Ahaziah the son of Joram King of Juda (began) to reign. [Heb. reigned.]

26 Ahaziah was two and twenty years old, [Heb. A son of two and twenty years] when he became King, and reigned one year at Jerusalem: and his mothers name was Athalia, the daughter of Omri, King of Israel. [understand his sons daughter: for this Athalia was the daughter of Achab, above v. 18. and Achab was the son of Omri, 1 King. 16. 28, 29.]

27 And he walked in the way of the house of Achab, [See 1 King. 15. on v. 26.] and did that which was evil in the eyes of the LORD, [see 1 King. 11. on v. 6.] as (did) the house of Achab: for he was a son in law of the house of Achab. [to wit, by marriage of Athalia the daughter of Achab, with Joram the son of Josaphat King of Juda.]

28 And he went with Joram, the son of Achab, to battle, at Ramoth in Gilead, against Hazael the King of Syria: and the Syrians smote [i. e. wounded, or hurt] Joram.

29 Then King Joram went back to cause himself to be healed of the wounds which the Syrians had given him at Ramoth, when he fought against Hazael King of Syria: and Ahaziah the son of Jehoram, the King of Juda, came down to see Joram the son of Achab at Jezreel, for he was sick.

CHAP. IX.

A Prophet by Elisa's appointment, anointeth Jehu King over Israel, ver. 8. &c. whom he chargeth to destroy the house of Achab, 7. Jehu is acknowledged to be King by the Commanders and Officers of the army, and likewise proclaimed, 11. He maketh a league against Joram, 14. Marcheth against him to Jezreel, 15. Shooteth him thorow, 24. Killeth also Ahaziah King of Juda, 27. And causeth Izebel to be thrown out of the window, 30. She is devoured by dogs, 34.

Then the Prophet Elisa called one of the sons of the Prophets: [See 1 King. 2. on v. 35.] and he said unto him; Gird (up) thy loins, [see 1 King. 18. on v. 46. and above chap. 4. on v. 29.] and take this pot of oil in thine hand, and go to Ramoth in Gilead. [see Deut. 4. on ver. 43. It appeareth by this relation, that the Israelites had recovered this city again from the Syrians: see below v. 14. and the annotat.]

2 When thou shalt be come thither, then see where Jehu the son of Josaphat, [And consequently is to be distinguished from one Jehu that was a Prophet, and was the son of Hanani: see 1 King. 16. on ver. 1.] the son of Nimfi; and go in, and make him rise up from the midst of his Brethren [i. e. of his companions, the rest of the Officers and Commanders of the Army: see below ver. 5.] and bring him into an inner chamber. [Heb. chamber in chamber.]

3 And take the pot of oil, and pour it on his head, and say; Thus saith the LORD, I have anointed thee King over Israel: [see 1 King. 1. on v. 34.] then open the door, and flee, and tarry not.

4 So the youth, that youth of the Prophet, [Oth. the youth the Prophet,] went to Ramoth in Gilead.

5 And when he came in, behold, there sat the Captains of the host, and he said; I have a word to thee Captain: [i. e. I have somewhat to tell thee alone in secret; Therefore may it please thee to rise up, and to hear me in private.] and Jehu said: To which of us all? and he said; To thee, O Captain.

6 Then he [Namely Jehu] arose, and went into the house; [into the inner chamber, as above v. 2.] then he [to wit, the Prophets youth] poured the oil on his head: and he said unto him: Thus saith the LORD God of Israel; I have anointed thee King over the people of the LORD, over Israel.

7 And thou shalt smite [i. e. Kill and destroy: see Gen. 8. on v. 21.] the house [i. e. the family: see 1 King. 14. on v. 10.] of Achab thy Lord; that I may avenge the blood of my servants the Prophets, and the blood of all the servants of the LORD at the hand of Izebel. [i. e. which was shed by charge and command from Izebel.]

8 And the whole house of Achab shall perish: and I will cut off from Achab, him that pisseth against the wall, [See 1 King. 14. on v. 10.] also him that is shut up, and left in Israel. [i. e. I will let none remain: see Deut. 32. on v. 36.]

9 For I will make the house of Achab, as the house of Jeroboam, the son of Nebat; [See 1 King. 14. 10 and 15. 29.] and as the house of Baesa, the son of Abia. [see 1 King. 16. 3, 11.]

10 Also the dogs shall eat Izebel, on the piece, [Heb. part, or, possession: so below ver. 21, 25, 26, &c.] (of land) [this word is here inserted out of the 25. verse of this Chapter] of Jezreel, [understand the piece or portion of land, or field, which by the false accusations, and cunning plots of Izebel was violently taken away from honest Naboth: see 1 King. 21. 23. & below v. 21, 25.] and there shall be none to bury (her) then he opened the door, and fled.

11 And when Jehu went forth to the servants of his Lord, they said unto him; Is all well? [Heb. is it peace? so below ver. 17. See Gen. 29. on v. 6.] wherefore came this mad (fellow) [thus are the Prophets and Ministers of God called by worldlings and wicked men, because they are not able to apprehend their doctrine, nor their practice, Job. 10. 20. Act. 26. 24. Perhaps they gave this name to the Prophets, because they had some extraordinary gestures, or manner of action with them, when the Spirit of the Lord came upon them: see 1 Sam. 18. 10.] to thee? and he said unto them; Ye know the man, and his communication. [that is, ye may perceive that he is a Prophet, and because he is such a one, ye may judge what he is wont to speak, to wit, to exhort every one to his

his duty, as he hath done to me.]

12 But they said; It is a lie, acquaint us now with it: And he said; thus and thus [Heb. according to this, and according to this] Shake he to me, saying; thus saith the LORD; I have anointed thee King over Israel.

13 Then they hasted, and every man took his garment, and put it under him, [In token of subjection unto Jehu, as to their King. Compare Mat. 21. 7.] upon the highest stair, [Heb. upon the stairs. Understand (according to the common opinion of the learned) an high and exalted place, over-spread with the upper garments of the Captaines, which served instead of Tapistry, on which they set Jehu] and blew with the trumpet, and said; Jehu is become King.

14 So Jehu the son of Josaphat, the son of Nimshi made a conspiracy [See concerning the signification of the Hebrew word, 1 Kings 15. on v. 27.] against Foram: (Now Foram had kept [i. e. furnished, fenced, and fortified with souldiers] Ramoth in Gilead, he and all Israel, because of Hazael King of Syria.

15 But King Foram was turned to cause himself to be healed at Fizeel of the wounds which the Syrians had given him, when he fought against Hazael King of Syria) [see hereof above chap. 8. v. 29.] and Jehu said; if it be your will, [Heb. soul. See Gen. 23. on ver. 8. That is, if ye think good, if it pleaseth you] let none go forth out of the city that may escape, to go to tell (this) [viz. that I am made King] in Fizeel. [where King Joram was.]

16 Then Jehu rode, and went to Fizeel; for Foram lay there: [To wit, sick of the wounds, which the Syrians had given him. See the former verse] and Abazia King of Juda was come down to see Foram.

17 Now the watchman stood at the tower at Fizeel, and saw the company of Jehu as he came on, and said; I see a company: then said Foram; take an horsman, and send (him) to meet them, and let him say, is it peace.

18 And the horsman went on horseback to meet him, and said; thus saith the King, is it peace? [i. e. Do things go well? Is there no cause of fear or danger? So below v. 19. 22. see Gen. 29. on vers. 6.] and Jehu said; what hast thou to do with peace? [Heb. what is it to thee, and the peace: that is, what hast thou to do with peace? So in the following verse. See 2 Sam. 16. on v. 10.] Turn (thee) behind me: And the watchman told, saying; the messenger came to them, but he cometh not again.

19 Then he sent another horsman on horseback, and when this (man) was come to them, he said; thus saith the King, is it peace? And Jehu said; what hast thou to do with peace? turn (thee) behind me.

20 And the watchman told this, saying; he came even unto them, but he cometh not again: And the driving is as the driving of Jehu, the son of Nimshi, for he driveth furiously. [Heb. in outrageousness, or, with outrageousness: that is, with such swiftness and boisterousness, as if he were mad, and meant to ride the horses to death.]

21 Then said Foram; make ready; and they made ready his chariot: So Foram the King of Israel went forth, and Abazia the King of Juda, each in his chariot; and they went forth to meet Jehu, and found him on the piece (of land) of Naboth the Fizeelite. [See above on v. 10.]

22 Now it came to pass, when Foram saw Jehu, that he said; is it also peace, Jehu, but he said; what peace, as long as the whoredomes [Understand spiritual, which is idolatry. See Lev. 17. on vers. 7. and 20. on vers. 5.] of thy mother Izebel, and her witchcrafts [Understand the deceitfull practises, whereby Izebel enticed and sedu-

ced men to idolatry. Compare Nahum. 3. 4.] are so many.

23 Then Foram turned his hand, [To wit, where-with he turned himself about in the chariot, or pointed to his chariot-driver, or also himself caught hold of the reins, to turn the chariot about, and to take flight. Compare 1. Kings 22. 34.] and fled, and said to Abazia; it is deceit Abazia. [i. e. Jehu is come hither in a deceitfull and treacherous way, to surprize and murder me.]

24 But Jehu bent the bow with (a) full hand [Heb. filled his hand with the bow. Understand, that he put forth all the strength of his arm, to bend the bow to the full, and to stretch it out to the utmost, to give a mighty shot therewith.] and shot [Heb. smote] Foram between his armes, that the arrow went out thorow his heart; and he bowed himself in his chariot. [i. e. sunk down in his chariot.]

25 Then said (Jehu) to Bidkar his Captain; Take (and) cast him upon that piece of Land of Naboth the Fizeelite: for remember, when I and thou rode one by another after Achab his father, that the LORD laid this burden [That is, this propheticall threatning, or this foresaid judgement. So is the word burden frequently taken by the Prophets: because judgements are heavy and grievous, as well in hearing, when they are denounced, as in feeling, when they do actually sieze upon a man, Isa. 13. 1. and 15. 1. Jerem. 23. 33. 34. Nah. 1. 1. Habak. 1. 1. Zach. 9. 1.] upon him, [it seemeth that Achab when after the death of Naboth, he went to take possession of his vineyard, had with him certain Courtiers and Officers of the Army, and that amongst them there were Jehu and Bidkar, who had heard the words (mentioned in the following verse) altered by E-lia against Achab] (saying;)

26 If I have not seen yester night the blood of Naboth, and the blood of his sons, [Hence appeareth, that not only Naboth was murdered, but also his children, that Achab might the quieter enjoy Naboths estate] saith the LORD! and (if) I do not recompense thee that on this piece (of land)! [see above on v. 10.] saith the LORD: [these are the words of the Lord uttered with an oath against Achab, and they do import as much as if he should have said; Surely I have seen it, and will surely recompense it unto thee on this plat of ground. See of this kind of oath also ascribed to God, Num. 14. on v. 23.] Now then take and cast him upon that plat (of ground), according to the word of the LORD.

27 When Abazia King of Juda saw (that); then he fled by the way of the garden-house: [Which was planted with trees, so that in fleeing a man could hide himself better then elsewhere, to get safely away] but Jehu pursued after him, and said; smite him also [that is, kill him; for he was also of Achabs family, to wit, by his Mothers side, which was Achabs daughter. See above chap. 8. on vers. 18.] on the chariot, at the going up to the Gur, [this seemeth to have been a place on the way to Samaria, by which Abazia fled, when Jehu was busie in killing Joram. Now Jehu perceiving that Abazia was got away from him, sent his souldiers after him. These (as some conceive) came so near to him in this place, that they wounded him there, but not mortally, so that he escaped to Samaria, where he hid himself, 2 Chron. 22. 9. Untill he being there also pursued to be brought to Jehu, was mortally wounded, but escaped to Megiddo, where he died as the following words set forth] which is by Fibleam, [see Jos. 17. 11.] and he fled to Megiddo, [see 1 Kings 9. on v. 15.] and died there.

28 And his servants carried him to Jerusalem, and they buried him in his sepulchre, by his fathers in the city

city of David. [See 1 Kings chapter 2. on verse 10.]

29 Now in the eleventh year [i. e. in the end of the eleventh, and beginning of the twelfth year. See above chap. 8. 25.] of Joram the son of Achab, did Ahabia become King over Juda.

30 And Jehu came to Jizreel: When Izebel heard (that), then she painted her face, [Heb. put her eyes in painting: that is, besmeared her face with painting] and tired her head, [it seemeth that she boldly dressed and adorned her self, as it were to awe and daunt Jehu by her Majestick and stately countenance] and looked out at the window.

31 Now when Jehu entred in at the gate, [To wit of the Kings Palace, out of which Izebel looked] she said; is it well, O Zimri the slayer of his Lord? [she calleth Jehu a second Zimri, who had murdered his Lord Ela the King of Israel, 1 Kings 16. 9, 10. which murder had a fearfull and abominable end in Zimri by Omri's meanes. With this Izebel now upbraideth Jehu, to affrighten him, but in vain, because he was commanded by God to do that which he did. Oth. did Zimri prosper, that slew his Lord.]

32 And he lift up his face towards the window, and said; who is with me? Who? [Jehu spake this to those that were with Izebel, asking if any were affected to his cause] Then there looked on him two (or) three of the chamber [that is, Gentlemen, Noble men, Court-officers, that were in Izebels company, as she looked out of the window. The Hebrew word signifieth properly, Eunuchs, or, gelded men: such as were the Chamberlaines of Queens and Princesses for the most part in those times: And such peradventure these were. See Gen. 37. on v. 36.]

33 And he [Namely, Jehu] said; Throw her down: and they [to wit, the Chamberlaines] threw her down, so that (some) of her blood was sprinkled on the wall, and on the horses, and he [Namely Jehu] trampled upon her.

34 Now when he was come in [viz. into the Palace] and had eaten and drunk, he said; look now after that cursed (woman), and bury her, for she is a Kings daughter. [namely, the daughter of the King of the Zidonians, called Eth-Baal, 1 Kings chap. 16. 1.]

35 And they went to bury her; but they found nothing of her, save the skull, and the feet, and the palmes of her hands.

36 Then they returned, and told him; and he said; this is the word of the LORD, which he spake by the ministry [Heb. hand] of his servant Elia the Tübite, saying; On the plat (of ground) of Jizreel shall the dogs eat the flesh of Izebel. [see above on v. 10. And concerning this prophecie, see 1 Kings 21. 23. where, although so many words are no there extant, yet the meaning of this aforesaid accomplishment is to be found.]

37 And the carcase of Izebel shall be as dung upon the field, [Heb. upon the face of the field] in the plat (of ground) of Jizreel; (so) that they shall not be able to say, this is Izebel.

CHAP. X.

Jehu slayeth seventy of Achabs sons, vers. 1. &c. and the kindred of King Ahabia, 12. cometh with Fomadab the Rechabite to Samaria, 15. where he slayeth all the Priests and Prophets of Achab, breaketh down

his images and Temple, 18. but cleaveth to the fin of Ferobeam, 29. is oppressed by Hazael King of Syria, 32. dieth, Fomadab his son reigneth, 35.

Now Achab had seventy sons [Which doubtless were born to him of sundry wives; there being also under them comprehended the children of his son Joram, and of his other sons, of which Achab was the Grandfather. See below vers. 3.] at Samaria: And Jehu wrote letters, which he sent to Samaria, to the Rulers of Jizreel, [understand some chief Courtiers, who although they had their ordinary abode and dwelling at Jizreel, yet were sent by Joram to Samaria, to look to the Kings children, while he was busie in war against the Syrians] (to) the eldest, [so called, either because of their office, because they were counsellors, or because of their age, for that they being not fit for war, yet were able to go before the commonalty with advice and counsel, and before the youth with authority and gravity] and to them that brought up Achabs (children), [who as overseers and guardians took care for the education and instruction of these young Lords] saying;

2 Now when this letter shall come to you, [Thus beginneth also the letter of the King of Syria to the King of Israel, above chap. 5. 6.] seeing your Lords sons are with you: also the charers and horses are with you, as likewise a fenced city, [namely, at Samaria] and armes.

3 Look then out the best and justest [Heb. that is good and just: that is, that is fit and meet to govern] of your Lords [viz. Achabs or Jorams] sons, set him on his Fathers Throne: [he meant not this in good earnest, but was minded to try the Rulers of the Samaritanes, to know how they stood affected, and with whom they sided. To set any one upon his Fathers throne, is to make him King in his Fathers room. See 1 King. 2. on v. 24. and compare v. 5.] and fight for your Lords house.

4 But they were very sore [Heb. sore, sore] afraid, and said; behold, two Kings [namely, Joram King of Israel, and Ahazia King of Juda, above chap. 9. 24, 27.] subsisted not before his face; how then should we subsist.

5 He then that was over the house, and he that was over the city, and the eldest, and the bringers up (of the children) sent to Jehu, saying; We are thy servants, and whatsoever thou shalt say to us, we will do; we will make no man King, do what is good in thine eyes.

6 Then he wrote a letter the second time to them, saying; if ye be mine, and ye hearken to my voice, take the heads of the men, your Lords sons, [It is judged by the Hebrew word, that some of these sons or posterity of Achab were come to a reasonable age, who as they were probably followers of Achabs wickedness, so they were partakers of his punishment, according to the righteous threatening of God, Exod. 20. 5. Deur. 5. 9.] and come to me to morrow about this time to Jizreel: (now the Kings sons, seventy men were with the great (men) [i. e. the chiefest in state and dignity. Compare below chap. 25. 9. and see the annotat.] of the city, which brought them up.) [Heb. made them great.]

7 It came to pass then, when that letter came to them, that they took the Kings sons, and smote [Heb. slew, cut the throats. So v. 14.] seventy men: and they put their heads in baskets, which they sent to him to Jizreel.

8 And there came a messenger, and told him, saying; they have brought the heads of the Kings sons: and he said; Lay them in two heaps, at the door of the gate [Which was the place of Judicature: see Gen. 22. on v. 17.] until the morning.

9 And it came to pass in the morning, when he went forth, that he stood still, and said to all the people: Ye are righteous; Behold, I made a conspiracy against my Lord, and slew him; [that is, I pronounce you innocent and guiltless touching the death of these sons of Achab; think not that I am come to accuse you for it: but if you will lay the blame upon any man, look upon me, that have made a Covenant against my Lord King Joram, yea have also slain him: but not out of mine own presumption, but according to the Lords determination, and express command. Therefore as ye are guiltless, because ye have followed my command, so am I also, because I have followed Gods command] and who hath smitten all these? [these were smitten by the Eldest of Samaria, at Jehu's command: both by the Lords direction, as followeth.]

10 Know now that there shall fall to the earth nothing of the Word of the LORD, [See 1 Kings 8. on ver. 56.] which the LORD spake against the house of Achab: [He testifieth here publicly, that though his practice might be ill construed, yet notwithstanding he had done nothing otherwise then according to the Word of the Lord: see above chap. 9. ver. 7, 8.] for the LORD hath done that which he spake by the ministry [Hebr. hand. See Levit. 8. on verse 36.] of his servant Elia. [see 1 Kings 21. v. 19, 21, 29.]

11 Besides Jehu smote all that remained in the house of Achab at Jezreel, and all his Great (men), [Doubtless those that by Achabs means were become great and mighty in state, riches, and name] and his acquaintance, [or, kinsfolks: as Ruth 2. 1.] and his Priests: until he left him none remaining.

12 And he gat him up, and departed, and went to Samaria; and being at Beth-Heked of the shepherds, [i. e. the house of the binding of the shepherds. Some conceive that this was a Village by Samaria lying on or by the way, having its name from binding, because the shepherds bound their sheep there, when they were to be shorn] on the way.

13 Jehu found the brethren of Ahaziah, king of Juda, [Understand the sons of his brethren, 2 Chron. 22. 8. See Gen. 13. on ver. 8. where the word brethren is so taken] and he said; Who are ye? and they said; We are the brethren of Ahaziah, and are come down, to salute the sons of the King, and the sons of the Queen. [namely Jorams, and his wives children. It seemeth that they knew not that Ahaziah was slain by Jehu. Hebr. to the peace of the sons of the King, and of the sons of the Queen. i. e. to wish them peace and prosperity, which we call saluting, or greeting.]

14 Then he said; Take them alive: and they took them alive; and they smote them by the Well of Beth-Hekod, two and forty men, neither left he one of them.

15 And being departed thence, he found Jonadab, the son of Rechab, [A noted man of the Family of the Rechabites, and descended from Jethro, Moses Father in Law, 1 Chron. 2. 55. Jer. 35. 6.] (coming) to meet him, who saluted [Hebr. blessed. See Gen. 31. on v. 55.] him; [namely Jehu] and he said unto him; Is thy heart right, according as my heart is with thy heart? [i. e. art thou heartily affected toward me, as I am with all my heart affected toward thee] and Jonadab said; It is, yea it is, give (me) thine hand: [this may be taken as the words of Jonadab; or, (as others conceive) as the words of Jehu] and he gave (him) his hand, and he made him come up to him into the chariot.

16 And he said; Go with me, and see my zeal [What zeal properly is, see 1 Kings 19. on v. 19.] for the LORD: so they [To wit, his Servants, Footmen, or Lackeys] made him ride on his chariot.

17 And when he came to Samaria, he smote all that remained unto Achab at Samaria, until he had destroyed him: [i. e. His Household and Family] according to the Word of the LORD, which he had spoken to Elia. [see 1 Kings 21. 21.]

18 And Jehu assembled all the people, and said unto them; Achab served Baal [See 1 Kings 16 on v. 31.] a little: Jehu shall serve him much. [see the annotat. on the following verse.]

19 Now therefore call unto me all the Prophets of Baal, all his Servants, and all his Priests, let none be missing, for I have a great sacrifice (to do) to Baal; [He speaketh lyingly and equivocally, (which means are not to be commended) intending to slay, or kill unto Baal, all his Priests, Prophets, and Ministers; and so to perform his great sacrifice] whosoever is wanting, he shall not live: but Jehu did that in subtilty, that he might destroy the worshippers of Baal.

20 Moreover, Jehu said; Hallow a Prohibition-(day) [i. e. A great feast day or festival, on which all servile works were forbidden: see Lev. 23. on v. 36.] for Baal, and they proclaimed it.

21 Jehu also sent into all Israel; and all the worshippers of Baal came, (so) that (there) was not a man left that came not: and they came into the house of Baal, [i. e. the Temple of Baal] (so) that the house of Baal was filled, from the one end, to the other end. [Hebr. mouth to mouth: so below chap. 21.]

22 Then he said to him, that was over the Vestry; [Or, Wardrobe. Understand a chamber, wherein the garments were lockt up and kept, which Baals Priest used in the worship of their Idol. Oth. the garment chest, or, the garments] Bring forth the garments for the worshippers of Baal: [because God had prescribed in the Old Testament a certain kind of garment to be worn by his Priests, (which in the New Testament ceased with the Priesthood) therefore the Devil would imitate the same in his Priests] and he brought forth the apparel for them.

23 And Jehu came with Jonadab the son of Rechab into the house of Baal: and he said unto the worshippers of Baal; Search, and look, that peradventure there be here none of the servants of the LORD, [These he would not have to be present at this work, under this pretence, that they might not prophane it by their presence, being of another Religion: but in deed and in truth, that they might not ignorantly be destroyed among the worshippers of Baal] but the worshippers of Baal onely.

24 Now when they came in to perform slay-offerings, and burnt-offerings, Jehu appointed him fourscore men without, and said; If any of the men, that I have brought into your hands, escape, his soul [That is, the soul of him, that letteth one escape, and doth not kill him. The word soul is here taken for life. See Gen. 19. on ver. 17.] shall be for the soul of him. [i. e. of him that escapeth. The meaning is, that if any one of the men appointed by Jehu should let any one escape, he himself should die for it.]

25 And it came to pass when he [To wit, the chief Priest of the Baalites; or, when they, &c.] had made an end of doing burnt-offering, that Jehu said unto the Guard, [that is, to those fourscore men, of which is spoken in the former verse] and to the Captains; Go in, smite them, let none come forth; and they smote them with the edge of the sword; and the Footmen, and the Captains cast them away: [meaning the dead bodies of those that were slain, which were thrown away out of the city] then they went to the city, into the house of Baal [this may be understood

derstood of the same city, or of every city where there was an house of Baal : so in the following verse : [see v. 28.]

26 And they brought forth the reared images out of the house of Baal, and burnt them.

27 They brake down also the reared image of Baal : moreover, they brake down the house of Baal, and made that private rooms, [i.e. Privies, Draught-houses, Jakes, houses of office, where men do ease nature : which they did in scorn and contempt of the Idol, and Idolatry, that was performed therein. Compare Isa. 36.6. In the same sense Idols are called in Scripture *Dung-gods* : see *Levit.* 26.30. and the annotat. thereon] unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 But Jehu departed not from following the sinnes of Jerobeam the son of Nebat, who made Israel to sinne : to wit, from the golden Calves, which were at Bethel, and at Dan. [To wit, in each place one : see 1 Kings 12. 28.]

30 Then the LORD said unto Jehu ; [To wit, by some one of the Prophets ; as he also had received the charge by one of them, to execute this divine vengeance, above chap. 9. 7.] because thou hast done well, doing that which is right in mine eyes, (and) hast done to the house of Achab, according to all that was in mine heart, thy sons shall sit unto the fourth generation upon the throne of Israel. [Heb. sons of the fourth shall sit, &c. The fulfilling hereof, see first in Joahaz, below ver. 35. Secondly, in Joas, chap. 13. 10. Thirdly, in Jerobeam, chap. 14. 23. Fourthly, in Zacharia, chap. 15. 8.]

31 But Jehu took not heed to walk in the law of the LORD, the God of Israel, with all his heart : he departed not from the sins of Jerobeam [These sins are expressed above v. 29.] who made Israel to sinne.

32 In those dayes the LORD began to cut Israel short : [Or, to cut Israel off : that is, to straiten, and to diminish his border : see the following verse. And this hapned, according to the prophecies of Elisa, above chap. 8. 12.] for Hazael (King of Syria) smote them in all the borders of Israel.

33 From the Jordan, toward the Sun-rising, [Understand, in regard of the situation of the land of Canaan] all the Land of Gilead, [see Gen. 31. on ver. 21.] of the Gadites, and of the Rubenites, and of the Manassites : from Arzer, [a city lying beyond the Jordan in the tribe of Gad : of which see Numb. 32. 34. Jos. 12. 2.] which is by the brook of Arnon, [see Numb. 21. 14. Deut. 2. 35.] and Gilead, and Basan [Compare this with Deut. 3. 12, 13, 14, &c. and the annotat. thereon.]

34 Now the rest of the acts of Jehu, and all that he did, and all his might ; are not they written in the Book of the Chronicles of the Kings of Israel ? [see 1 Kings 14. on v. 19.]

35 And Jehu fell asleep with his Fathers, and they buried him at Samaria, and Joahaz his son became King in his stead.

36 And the dayes that Jehu reigned over Israel in Samaria, are eight and twenty dayes.

CHAP. XI.

Athalia slayeth all the Royal Family, ver. 1, &c. Excepting Joas, 2. Who being seven years old, by Fojada's direction, is made King of Juda, 4. Athalia, that usurped the government, is slain, 13. The Covenant is renewed between God, the King, and the People, 15. The worship of Baal destroyed, 18. And the King set in his Kingly Throne, 19.

Now when Athalia [Which was Achabs daughter, the wife of Joram, and mother of Ahazia, (as the

following words declare) whom Jehu had slain, above chap. 8. 18. and 9. 17.] the mother of Ahazia [see above chap. 9. 27.] saw that her son was dead ; then she gat her up, and destroyed all the royal seed. [Heb. all the seed of the Kingdom : that is, all the Princes of the blood, unto whom the succession of the Crown might come. Understand this of Athalia's intent and purpose, not of the full and perfect act : for one escaped, as the following verse sheweth.]

2 But Fojeba [Heb. Feheschabab, Oth. Feheschabbath, 2 Chron. 22. 11. where it's also mentioned that she was the wife of Joram the High Priest : but it's conceived that she was born of another wife of Joram, then of the Idolatrous Athalia] the daughter of King Joram, the sister of Ahazia, took Joas [Heb. Joasch. Oth. Feheschab ; below chap. 12. 2.] the son of Ahazia, and stole him out of the midst of the Kings sons, that were slain, (putting) [this word is here inserted out of 2 Chron. 22. 11.] him, and his nurse in a bed-chamber : [Heb. a chamber of beds : that is, in one of the chambers, that were built near the Temple, wherein were beds of the Priests, on which they lay, when in their turns they were to wait upon the service of God. See Jer. 35. 2.] and they [to wit, Joram, and Fojeba] hid him from Athalia [Heb. before the face of Athalia] (so) that he was not slain.

3 And he was with her hid in the house of the LORD six years : and Athalia reigned over the land.

4 Now in the seventh year Fojada [Heb. Fehojadah, the son of Azarias, the son of Achimaaz, the son of Zadok the High Priest, and distinguished from Joram the Father of Benaja, who lived in Davids time, 2 Sam. 8. 18.] sent, and took the Rulers of hundreds, [these were five in number, and are named 2 Chron. 23. 1. They seem to have been Priests, as may be gathered from ver. 5, 7, 9.] with the Captains, and with the Guard, and he brought them to him, into the house of the LORD, and he made a Covenant with them, [to wit, to slay Athalia, to place Joas in the Kingdom, to root out Idolatry, and to restore the pure worship of God] and took an oath of them in the house of the LORD, and he shewed them the Kings son.

5 And he commanded them, saying ; This is the thing, which ye shall do : a third part of you [Meaning Priests, and Levites, 2 Chr. 23. 4.] that enter in [to wit, into the temple. The Priests and the Levites were divided into 24. Orders, 1 Chr. 24. according to which division they entered every week by turns into the Temple, to heed the worship of God, according to the appointed order, which is called *entering in*, to wit, into the Temple, to keep the watch] on the Sabbath, [oth. in the week] shall keep the watch of the Kings house. [i.e. at the Chamber in the Temple, where the young King was hid.]

6 And a third part shall be at the gate of Sur ; [This was the gate towards the East, and was the greatest gate of the Temple, therefore it is also called the *high gate*, below chap. 15. 35. also the *Foundation gate*, 2 Chron. 23. 5 also the *new gate*, Jer. 26. 10. because it was renewed by King Jotham, 2 Chron. 27. 3.] and a third part at the gate behind the guard : [this gate was in the South, toward the Court of the Priests ; which (as some conceive) was otherwise called *Sippim*, that is, the threshold-gate, 2 Chr. 23. 4.] so ye shall keep the watch of this house, against breaking in. [or, against pulling, or, taking away ; that is, ye shall so keep the Temple, that nothing of it be broken, and that the King be not taken from thence by force, and carried away.]

7 And the two parts [Heb. bands] of you, all that go forth on the Sabbath, [understand those that went forth out of the Temple homeward, having for that week performed their office in their turn : for on every Sabbath new ones were to succeed in their room] they shall keep the watch of the house of the LORD near the King.

8 And ye shall compass the King round about, every man with his weapons in his hand, and he that entrencheth in between the ranks, [Or between the files, that are placed in rank and order: that is, that cometh into your guard, when ye shall advance, or be about the King to safeguard him] shall be slain: and be ye with the King, when he goeth out; and when he cometh in.

9 The Rulers of hundreds then did according to all that Fojada the Priest had commanded, and took every man his men, that came in on the Sabbath, with those that went out on the Sabbath: and they came to Fojada the Priest.

10 And the Priest gave to the commanders of hundreds the spears and the shields, which had been King Davids: [i.e. which David had taken from his Enemies, and perhaps had dedicated them to the Lord in the Tabernacle for a memorial; as he had done the sword of Goliath, 1 Sam. 21. 2. and the shields of the Syrians, 2 Sam. 8. 7. which afterward seem to have been brought into the Temple by Salomon, 1 Kings 7. 51.] which were in the house of the LORD.

11 And the guard stood, every man with his weapons in his hand, from the right side [i.e. the south-side] of the house, to the left side [i.e. the north-side] of the house, toward the altar, [to wit, of burnt-offerings; which was by the East-gate of the Temple] and toward the house, [i.e. the Temple, which stood west-ward from the altar] round about the King.

12 Then he [Namely, Fojada] brought forth the Kings son, and put the crown upon him; and (gave him) the testimony, [which he gave him in his hand, and it was the book of the law, wherein God testifieth how he ought to demean himself in his government. See Deu. 17. 18.] and they made him King, and anointed him: [those that succeeded their Fathers in the Kingdome according to the usual manner, they (as some conceive) were not anointed, but only those that after some change in the government, or above the ordinary law, or through fear of future trouble were crowned King, as Saul, 1 Sa. 10. 1. David, 1 Sam. 16. 13. Salomon, 1 Kings 1. 34. Jehu 2 Kings 9. 6. Joabaz 2 Kings 23. 30. and Joas here, who succeeded his father, after that Athalia had violently and tyrannically usurped the Kingdome] besides, they clapt their hands [for a token and manifestation of joy. Thus is the clapping of the hands taken, Psa. 98. 8. Ezek. 25. 6. Elsewhere for a token of sorrow, Ezek. 6. 11.] and said; let the King live.

13 When Athalia heard the voice of the Guard, (and) of the people, then she came to the people into the house of the LORD.

14 And she looked, and behold the King stood by the pillar, [Or scaffold; that is, upon the royal scaffold, which Salomon had made of copper, and stood in the peoples court against a pillar. See below chap. 23. 3. and 2 Chron. 6. 13.] according to the manner [i.e. according to the manner of proceedings: or as the King was wont to stand by that pillar, to serve God, or to speak unto the people. Compare below chap. 23. 3.] and the commanders and the trumpets by the King, and all the people of the land rejoiced, and blew with trumpets; then Athalia rent her clothes, [in token of spite, grief, and great trouble of spirit. See Gen. 37. on v. 29.] and she cried; treason, treason.

15 But Fojada the Priest commanded the Captaines of hundreds, that were set over the host, and said unto them; Bring her forth without the ranks, [See above on v. 8.] and him that followeth her, slay him with the sword; for the Priest had said, let her not be slain in the house of the LORD.

16 And they laid hands on her, [Oth. they appointed a side-guard over her: or they gave, or made room for her, to wit, to go out of the Temple. Hebr. they set hands, or sides, or spaces; or places for her] and

she went (by) the way of the entering in of the horses to the Kings house; [to wit, by the way of Davids city-gate, which was so called, and stood north-ward; from whence they went to Ephraims gate. See below chap. 14. v. 13. Some think that this gate had the name of the entering in of the horses, because they could conveniently ride on horseback through that way to the Kings house] and she was slain there.

17 And Fojada made a covenant between the LORD, & between the King, and between the people, [To wit, First, a spiritual covenant between God and the King with the people, concerning the electing and maintaing of the pure and true worship of God. Secondly, as a political or civil covenant, concerning the Kings office toward his people in his government, and the peoples duty toward the King, in civil obedience] that they should be a people unto the LORD: [i.e. that they should know the Lord to be the only true God, and serve him according to his word, renouncing all idolatry and false worship: Which declaration is ratified and confirmed by and with their succeeding performance, v. 18.] likewise between the King, and between the people.

18 After that all the people of the land went into the house of Baal, and brake that down, his altars and his images they brake in pieces thorowly, and slew Mattan the Priest before the altars: Now the Priest appointed [Or restored] the offices in the house of the LORD. [Because the purity of worship was much decayed by the perverseness of the time. See further and more particularly hereof, 2 Chron. 23. v. 18, 19.]

19 And he took the Rulers of hundreds, and the Captaines, and the Guard, and all the people of the Land; and they brought down the King from the house of the LORD, and came by the way of the gate of the Guard [Called otherwise the high gate, 2 Chron. 23. 20. See the annotat. there] to the Kings house, and he sat on the throne of the Kings. [See 1 Kings 1. on verse 46.]

20 And all the people of the Land rejoiced, and the city was quiet, after they had slain Athalia with the sword (by) [Oth. in] the King house.

21 Joas was seven years old when he became King. [Hence may be gathered that Joas was but a year old, when Athalia sought to kill him, and he was hid with his nurse in the Temple, for there he was kept six years, above v. 3.]

C H A P. XII.

Joas reigneth well, as long as Fojada liveth, vers. 1. &c. He giveth order for repairing of the Temple, 4. He turneth away Hazael from Jerusalem, giving him the treasures of the temple, 17. He is slain by his servants, and Amazia his son reigneth in his stead, 20.

IN the seventh year of Jehu [King of Israel; of whom see above chap. 9 and 10.] Joas [Heb. Jechouah] became King, and reigned forty years at Jerusalem: And his mothers name was Zibia [Heb. Tsibia] of Berscha [see of this city Gen. 21. on v. 31.]

2 And Joas did that which was right in the eyes of the LORD, all his daies; wherein Fojada the Priest instructed him. [But after the death of Fojada the high Priest, whose good doctrine he forgot, fell to false worship, and was also punished for it. See 2 Chron. 24. vers. 17, 18.]

3 Only the high places were not taken away: The people still offered, and burnt incense on the high places.

And Joas said unto the Priests, all the money of the dedicated things, [Heb. holinesses : that is, that are hallowed unto the Lord, and dedicated to his service, and now were to be employed about the building and repairing of the Temple. Of these certain kinds are here mentioned, as the following words do shew] that shall be brought into the house of the LORD, (to wit) the money of him that passeth over (to them that are numbered) ; [These words are here inserted out of Exod. 30. 13. Heb. of the passer by, or goer over : to wit, among, or to those that are numbered : that is, who was counted among those that were to be taxed. These now are all those that were twenty years old and upward, who when the numbring was made, were to give every man half a shekel for his head, or person, Exod. 30. 13. This was the first sort or kind of consecrated things] the money of every one of the persons [Heb. souls. This word is here taken for persons, or men. See Gen. 12. on v. 5.] (according to) his taxing [Heb. the mans money of the souls of his taxing ; that is, the money wherewith the Priest taxed a man that had made a vow unto the Lord, that he might redeem and free himself. See the law concerning this, Lev. 27. 2. This was the second kind of consecrated things] (and) all the money that cometh [Heb. cometh up, or ascenderth] into every mans heart, to bring (that) into the house of the LORD ; [the third sort or kind of consecrated things was, which any man offered most freely and willingly unto the Lord, without being compelled thereunto by any law, but indeed stirred up by exhortation, 2 Chron. 24. v. 5, 6. Compare Exod. 35. 5.]

5 Shall the Priests take to themselves every man of his acquaintance : and they shall repair [Heb. strengthen, fortify : and so in the sequel] the breaches of the house, according to all that shall be found there (to be a) breach. [understand whatsoever was rent, split, wasted away, or decayed through antiquity of building, or demolished and destroyed by wicked Athalia. See 2 Chron. 24. 7.]

6 But it came to pass in the three and twentieth year of King Joas ; that the Priests had not repaired the breaches of the house.

7 Then King Joas called Jojada the Priest, and the (other) Priests, and said unto them ; why repair ye not the breaches of the house ? Now then take no money of your acquaintance, [As ye did before, see v. 4. 5.] that ye should give it for the breaches of the house. [as ye indeed promised, but did not perform.]

8 And the Priests consented to take no money of the people, neither to repair the breaches of the house.

9 But the Priest Jojada took a chest, [With the consent and at the command of the King, 2 Chron. 24. 8.] and bored a hole in the tid [Heb. door] of it, and set it by the altar on the right hand when any man came into the house of the LORD ; [understand at the post, or beside the door, where they entered into the Court of the Priests, where the altar of burnt offering stood, at the end of the great Court : for so far might all Israel come, as the Levites there kept the watch at the threshold of this door, Num. 18. 4. Such an offering-chest was also yet in the Temple in Christs time. See Mark 11. 41. Luke 21. 1.] and the Priests that kept the threshold, [to wit, of the gate of the Priests court, and that according to the Lords precept, Numb. 18. 4.] put therein all the money that was brought into the house of the LORD.

10 Now it came to pass, when they saw that (there) was much money in the chest, that the Kings Scribe, [i.e. Notary, or Secretary. So below chap. 19. 9. and 22. 3. also 2 Sam. 8. 17.] came up with the high Priest, and bound it together, [to wit, in bundles or bags] and told the money that was found in the house of the LORD.

11 And they delivered the money well weighed into the hands of those that took care of that work, [Heb. doers of that work. So below chap. 22. 5. That is, that were appointed as Overseers over this work of the Temple] who were appointed over the house of the LORD : and they laid it out to the Carpenters, [Heb. Artificers, or Workmen of the wood] and to the Builders that repaired the house of the LORD.

12 And to the Bricklayers, [The Hebrew word signifieth generally those that make stone walls, wooden walls, and fences. So below chap. 22. 6. Isa. 58. 12. Ezek. 22. 30. Hence it is taken for Bricklayers] and to the Masons, and to buy wood and hewed stones, [Heb. stones of hewing out, or cutting. That is, that are hewed out of the ground, and after that must be squared and fashioned by hewing, or cutting for certain use] to repair the breaches of the house of the LORD : and for all that was given out for the house, to repair (that). [Heb. that went out, &c. i.e. that was disbursed or otherwise laid out, toward the repairing of the Temple.]

13 Howbeit, (there) were not made for the house of the LORD silver bowles, flesh-hooks, sprink-basins, trumpets, [See of these vessels 1 Kings 7. 50.] (nor) any golden vessel, or silver vessel, of the money that was brought into the house of the LORD. [that is, they furthered the building of the Temple so much, that they made not the vessels belonging to the worship of God, untill the whole building or fabrick was finished : but after that they made also all manner of vessels of the residue or remainder of the money. See 2 Chron. 24. 14.]

14 But they gave that to those that did the work : and they repaired therewith the house of the LORD.

15 Besides, they demanded no account of the men, [Or caused not the men to make any account, or reckoned not with them] into whose hands they delivered that money, to give (it) to those that did the work : for they dealt faithfully. [Heb. in truth, or faithfulness, that is, in good faith. The meaning is ; as the money was trusted to their honesty, so did they likewise faithfully bestow it and lay it out.]

16 The money of trespass-offering, and the money of sin-offerings was not brought into the house of the LORD : it was for the Priests.

17 Then Hazael King of Syria marched up, [Namely, after that Jojada was dead, and Joas had corrupted his wayes, 2 Chron. 24. v. 22, 23.] and warred against Gath, [see 1 Kings 2. on vers. 39.] and took it ; after that Hazael set his face, [to set ones face towards any thing, is to attempt, or undertake a thing earnestly. See 2 Chron. 20. 3. Jerem. 42. 15. Ezek. 21. 2. Dan. 9. 3. Luke 9. 51.] to march up against Jerusalem.

18 But Joas the King of Juda took all the hallowed things, which Josaphat and Ioram, and Ahazias his Fathers, the Kings of Juda had hallowed, and his (own) hallowed things, [Heb. holinesses ; as above v. 4. See Lev. 5. on v. 15.] and all the gold that was found in the treasure of the house of the LORD, and of the Kings house, and sent it to Hazael King of Syria : then he marched away from Jerusalem.

19 Now the rest of the acts of Joas, and all that he did, is that not written in the book of the Chronicles of the Kings of Juda.

20 And his servants arose, and made a conspiracy, and smote Joas in the house of Millo, [Qth. Beth-millo. See Judg 9. on v. 6.] which goeth down to Silla. [the name of a place. By the propriety of the word some conjecture, that this was a certain raised way which Salomon made, for to go from the city of David into the temple, 2 Chr. 9. 11. Others conceive that Silla was the name of a city, lying not far from the house of Millo]

21 For Joazacar [Otherwise called Zabad, 2 Chron. 24. 6.] the son of Simeash, [the name of an Ammonitish]

monitish woman, 2 Chr. 24. 26.] and Joazabad [Heb. Jehoazabad] the son of Somer, [oth. called Simrith. This was a Moabitish woman, 2 Chron. 24. 26.] his servants smote him, that he died; and they buried him with his Fathers in the city of David: [but not in the Sepulchre of the Kings of Juda, 2 Chron. 24. 25.] and Amazia his son became King in his stead.

C H A P. XIII.

Joahaz the King of Israel followeth the sin of Jerobeam, vers. 1, &c. Is oppressed by Hazael, 3. Helped by his prayer, 4. Dieth, and Joab his son reigneth, who is like unto his Father in Idolatry, 9. He dieth; Elisa is sick, prophesieth against the Syrians, dieth, 14. The Moabites fall into the Land, 20. A dead man being cast into the Sepulchre of Elisa, is restored to life, Joas recovereth the cities, which the Syrians had taken from his Father, 22.

IN the three and twentieth year of Joas the son of Ahaziah the King of Juda, Joahaz [Heb. Jehoahaz] the son of Jehu, became King over Israel at Samaria, (and reigned) [These words are here inserted, as also below v. 10. out of 2 Kings 3. 1. and 8. 17, 26. and 12. 1. See also 1 King. 15. on v. 33.] seventeen years. [whereof the two last were common to him with his son: see below v. 10. and 22.]

2 And he did that which was evil in the eyes of the LORD: for he walked after the sins of Jerobeam the son of Nebat, [Understand chiefly the Idolatry instituted by him, which the Israelites by his command and example committed with the golden calves: see 1 Kings 12. 26, &c. and above chap. 10. 29. so below ver. 6, 11.] who made Israel to sinne; he departed not there from. [or, from any of them, to wit, sins.]

3 Therefore the anger of the LORD kindled against Israel: and he gave them [To wit, the Israelites] into the hand of Hazael King of Syria, and into the hand of Benhadad the son of Hazael, [God so delivered up the Israelites into the power of the Syrians, that they were smitten, and oppressed by them, with the loss of part of their land] all those dayes. [to wit, of Joahaz King of Israel; namely, as long as he reigned alone: so also below v. 22.]

4 But Joahaz besought earnestly the face of the LORD, and the LORD hearkned unto him; for he saw that oppression of Israel, [This is spoken of God after the manner of men, and signifieth his fatherly care and pity towards those that are oppressed, and with true repentance of heart seek unto him: see Gen. 31. on v. 42.] that the King of Syria oppressed them.

5 (So the LORD gave Israel a Deliverer, [Namely Joas the son of Joahaz: see below v. 25.] that they came out from under the hand [i.e. command: see Gen. 16. on v. 6. and Numb. 31. on v. 49.] of the Syrians; and the children of Israel dwelt in their tents, [i.e. in their houses and dwellings. The holy Scripture keepeth this phrase, looking at the practice of the Patriarchs, and of the Israelites in the wilderness, where they dwelt in tents: see Deut. 16. on v. 7.] as before time. [Heb. as yesterday, and ere yesterday.]

6 Nevertheless, they departed not from the sins of the house of Jerobeam, that made Israel to sinne; (but) he [Namely Joahaz] walked therein: [or, in every one of them: to wit, sins. Compare above v. 2.] and (there) remained the grove [understand the idolatrous grove, which Achab had caused to be planted, 1 Kings 16. 33. Of the idolatrous groves, see Deut. 7. on v. 5.] also at Samaria.)

7 For he had left no people to Joaz but fifty horsemen, and ten charrets, and ten thousand footmen: For the King of Syria had destroyed them, and had made them like dust (by) threshing. [i.e. Had oppressed them by many overthrowes, and as it were trodden them under foot, as Oxen in those Countreies by threshing did tread down the ears of corn with their feet.]

8 Now the rest of the acts of Joahaz, and all that he did, and his might, are they not written in the book of the Chronicles of the Kings of Israel.

9 And Joahaz fell asleep with his Fathers, and they buried him at Samaria: and Joaz his son reigned in his stead.

10 In the seven and thirtieth year of Joas King of Juda, [Which was about the fifteenth year of the reign of Joahaz. Compare above the annotat. on v. 1.] Joas the son of Joahaz became King over Israel at Samaria, (and reigned) sixteen years.

11 And he did that which was evil in the eyes of the LORD: he departed not from all the sins of Jerobeam the son of Nebat, [See above on ver. 2.] who made Israel to sinne, (but) he walked therein. [or, in every one of them.]

12 Now the rest of the acts of Joas, and all that he did, and his might, wherewith he fought against Amazia, King of Juda, are not they written in the book of the Chronicles of the Kings of Israel?

13 And Joas fell asleep with his Fathers, and Jerobeam sat on his throne: [i.e. Became King: see 1 Kings 1. on v. 13.] and Joas was buried at Samaria by the Kings of Israel.

14 Now Elisa was fallen sick of his sickness, whereof he died: and Joas King of Israel came down unto him, and wept over his face, and said; My Father, my Father, [Thus he calleth him out of love and reverence] the charer of Israel, and the horsemen thereof. [see above chap. 2. the annotat. on v. 12.]

15 And Elisa said unto him; Take a bowe and arrows: and he took unto him a bowe and arrows.

16 And he said unto the King of Israel; Lay thine hand on the bowe: [Hebr. make thine hand to ride upon the bowe. This was a token to King Joas, that he was to undertake war] and he laid his hand (on it): and Elisa laid his hands upon the Kings hand. [to wit, to signifie to the King that God would fight with him; and that our action must proceed from God, if it should be good; and must be blessed by him, if it should prosper.]

17 And he said, Open the window toward the East: [Which was toward Samaria] and he opened it: Then said Elisa; Shoot, and he shot: and he said; It is an arrow of the LORDS deliverance, and an arrow of deliverance against the Syrians; [i.e. Let this arrow be a token to assure thee, that God will give thee Victory over thine Enemies, and deliver thy people from their power] for thou shalt smite the Syrians in Aphek [see of this city 1 Sam. 4. 1. and 29. 1. and 1 Kings 20. 20. Others take this word not for a proper name, but translate it strongly, powerfully, mightily] until they be consumed.

18 After that he said; Take the arrows: and he took them: Then he said unto the King of Israel; Smite against the ground: and he smote thrice times; then he stood still: [God did hereby signifie unto Joas that he should smite and vanquish the Syrians, on condition that he should not be wanting in performing his duty therein. Now in that he smote the ground but three times, it did intimate some neglect and default, which he should commit in executing this punishment upon the Syrians; so that he also smote them but three times: see below v. 25.]

19 Then the man of God was very angry with him, and said; Thou shouldest have smitten five or six times; then shouldest thou have smitten the Syrians until thou hadst

hadst consumed (them): but now thou shalt smite the Syrians thrice.

20 After that Elisa died, and they buried him: Now the bands [That is, certain troops, or companies of robbing, and plundering fouldiers: see above chap. 5. on verse 2.] of the Moabites came into the Land at the coming in of the year.

21 And it came to pass, as they buried a man, that, behold, they spread a band (of men); so they cast the man into the Sepulchre of Elisa; and when the man came into it, and touched the bones of Elisa, he revived, and stood upon his feet.

22 Now Hazael King of Syria oppressed Israel all the days of Joabaz. [i. e. As long as he reigned; to wit, alone and before he admitted Joas his son to reign with him: for from that very time did God begin to deliver his people by Joas.]

23 But the LORD was gracious unto them, and had compassion on them, and turned towards them, because of his covenant with Abraham, Isaac, and Jacob: [Wherein God had promised, that he would be not only their God, but also the God of their seed, Gen. 17. 7.] and he would not destroy them, neither did he cast them away from his face hitherto.

24 And Hazael King of Syria died; and Benhadad his son became King in his stead.

25 Now Joas the son of Joabaz took again [Heb. Returned, and took: see Numb. 11. on v. 4.] out of the hand of Benhadad the son of Hazael, the cities which he had taken out of the hand of Joabaz his Father by war: Joas smote him three times, and the cities of Israel. [To wit, to the Kingdom of Israel: the full phrase is below chap. 14. v. 22, 28.]

CHAP. XIV.

Amaziah is good in the beginning of his reign, v. 1. &c. He punisheth the murderers of his Father, 5. Vanquisheth the Edomites, 7. Offereth to make war against the King of Israel, 8. Is smitten by him, 12. Is pursued, and slain by his own people, and buried, 19. Azariah his son reigneth, 21. Jeroboam is King over Israel, 23. His acts, 25. He dieth, and Zacharia his son reigneth after him, 29.

IN the second year of Joas the son of Joabaz the King of Israel, Amaziah [Heb. Amasiah] the son of Joas King of Juda became King.

2 He was five and twenty years old, [Heb. A son of twenty and five years] when he became King, and reigned nine and twenty years at Jerusalem: [In this number are comprehended the twelve years, wherein he lived a banished man at Lachis, being expelled by his own subjects, below v. 19.] and his mothers name was Joaddan, [Heb. Jehohaddan] of Jerusalem.

3 And he did that which was right in the eyes of the LORD, yet not like David his Father: [That is, not with an upright heart, 2 Chron. 25. 2.] he did according to all that Joas his Father had done. [for as Joas in the first year of his reign, as long as Jojada the Priest lived, behaved himself well, setting up, and maintaining the pure worship of God that was decayed; but afterward by the counsel of his Princes turned aside to Idolatry, above chap. 12. 3. 2 Chron. 24. 17, 18. So did Amaziah also behave himself well at first, but afterward fell to Idolatry, 2 Chron. 25. 7, &c. and v. 14, &c.]

4 Onely the high places were not taken away: [Compare 1 Kings 3. 2. Item, above chap. 12. 3.] the people

still offered, and burnt incense in the high places.

5 Now it came to pass, when the Kingdom was confirmed in his hand, that he smote [That is, punished with death: see Gen. 8. on v. 21.] his servants, that had smitten the King his Father. [see above chap. 12. vers. 20, 21.]

6 But the children of the murderers, he slew not; as is written in the book of the Law of Moiseb, where the LORD commanded, saying; The Fathers shall not be put to death for the children, neither shall the children be put to death for the Fathers; but every man shall be put to death for his own sinne. [See Deut. 24. v. 16. and the annotat. thereon; also Ezek. 18. 20.]

7 He smote (of) the Edomites in the valley of salt [Which was in Idumea: see further hereof, 2 Sam. 8. 13. and Psal. 60. 2.] ten thousand, and took Sela [i. e. Rock. The Metropolis, or chief city of Arabia Petrea, or, the stony Arabia: which lying upon a rock, took from thence, and from the countrey its denomination. Compare 2 Chron. 25. 12.] by war, and called the name thereof Jokteel, [this name may be translated the obedience of God; that is, the obedience performed to God. Amaziah seemeth to have called this city thus, because he held the subduing of this city to be a reward of this disobedience, which he shewed to God, when at the Prophets command he disbanded the Israelites, which he had hired for an hundred talents, &c. See 2 Chron. 25. 8, 9.] unto this day. [i. e. this name continued still to this very time, wherein this book was written.]

8 Then Amaziah sent messengers to Joas the sonne of Joabaz the son of Jehu the King of Israel, saying; Come let us see one anothers face. [That is, let us fight with one another: so below v. 11. Item, chap. 23. v. 29. and 2 Chron. 25. v. 17, and 21. It seemeth that he would revenge the death of his friends by this war undertaken, or begun by him, whereof see above chap. 9. 27. and 10. 14. or at least the mischief and robbery done in this land by the disbanded Israelites: of which see 2 Chron. chap. 25. v. 13.]

9 But Joas King of Israel sent to Amaziah King of Juda, saying; The thistle, that is in Libanon, [See 1 Kings 4. on v. 33.] sent to the Cedar, that is in Libanon, saying; Give thy daughter to my son to wife; but the beast of the field, that is on Libanon, passed by, and trod down the thistle. [The King of Israel doth here compare the King of Juda to a thistle, or thorn-bush, and himself to a Cedar-tree, his fouldiers to the wild beast of Libanon, and the harm that the King of Israel was to expect to the treading down of the thistle. It is as much as if he had said: If thou (who for strength of people, and royal honour art no more to be compared to me then a poor despised thistle to a tall Cedar) hadst sued to me for peace and friendship, thou shouldest hardly have obtained it; how much less shall this hostile presumption of thine be successful unto thee? therefore, if thou art wife, desist, and keep out of harms way.]

10 Thou hast smitten the Edomites valiantly, [Heb. Smiting smitten: see above v. 7.] therefore thine heart hath lifted thee up: take the honour, and tarry at home; for why shouldest thou mingle thy self in the evil, [viz. of war. Or, why shouldest thou mingle, or, thrust thy self (into the battel) to (thy) hurt?] that thou shouldest fall, thou, and Juda with thee? [because he would not tarry till Amaziah assaults him in his own land, but would rather encounter with him in his.]

11 But Amaziah hearkened not: Therefore Joas King of Israel marched up, so that he, and Amaziah king of Juda looked one another in the face [That is, fought with one another. See above on v. 8.] at Beth-Sanes, which is in Juda. [this Beth-Sanes here mentioned, is a city lying in the border of the tribe of Juda. Jos. 15. 1. allotted to the Levites, Jos. 21. 16. taken by the Philistines in the

This *Beth-Semes* here mentioned is a city lying in the border of the tribe of Juda, *Jos.* 15. 1. allotted to the Levites, *Jos.* 21. 16. Taken by the Philistines in the reign of Achaz, 2 *Chron.* 28. 18. Is to be distinguished from another *Beth-Semes*, lying in the tribe of Naphtali, *Judg.* 1. 33.]

12 And Juda was smitten before the face of Israel; and they fled every man into his tents. [i.e. to their dwellings. See above chap. 13. on v. 5.]

13 And Joas the King of Israel took Amazias the King of Juda, the son of Joas the son of Ahazias at Beth-Semes, and came to Jerusalem: And brake of the wall of Jerusalem, from the gate of Ephraim, [so called, because they passed thither to the land of Ephraim] unto the corner-gate, [Heb. the gate of the corner: Otherwise called the gate of the corners, *Zach.* 14. 10. Item, the gate looking out: that is, a gate striking out as it were with a corner. See 2 *Chron.* 25. 23. and the annotat. It was so called, because it stood at the corner of a city] four hundred ells. [see *Genes.* 6. on v. 15.]

14 And he took all the gold, and the silver, and all the vessels, that were found in the house of the LORD, and in the treasures of the Kings house, as also the hostages: [Heb. sons of sureships, or, pledges. Understand persons of special descent and quality, which King Joas took with him out of Juda, for the securing of future peace] and he returned to Samaria.

15 Now the rest of the acts of Joas, what he did, and his might, and how he fought against Amazias the King of Juda; are they not written in the book of the Chronicles of the Kings of Israel?

16 And Joas fell asleep with his Fathers, and was buried at Samaria by the Kings of Israel: And Jerobeam his son became King in his stead.

17 Now Amazias the son of Joas King of Juda lived after the death of Joas the son of Joabaz, the King of Israel, fifteen years.

18 Now the rest of the acts of Amazias; are they not written in the book of the Chronicles of the Kings of Juda?

19 And they made a conspiracy against him at Jerusalem, [To wit, in the fourth year after the death of Joas, or of the reign of Jerobeam his son] (so) that he fled to Lachis: but they sent after him to Lachis, [a city lying in the west-border of the tribe of Juda. See hereof *Jos.* 10. 31. and 15. 39.] and put him to death there.

20 And they brought him on horses; [That is, on a chariot, or chariot, which was drawn, or carried by horses. Compare above chap. 9. 28.] and he was buried at Jerusalem, by his Fathers, in the City of David.

21 And all the people of Juda took Azaria, [Otherwise called Uzzia, below chap. 15. v. 13. 30. 2 *Chron.* 26. Under this King did Isaiah begin to prophesie, *Isa.* chap. 1. 1.] (who was now sixteen years old,) and made him King in the room of his Father Amazias. [to wit, when Amazias fled to Lachis. And hence it appeareth, that the eleven following years of the reign, are not only ascribed to Amazias, but also to Azaria his son.]

22 He built Elath, [See likewise of this city, *Deu.* 2. 8. Now Azaria is said to have built this city, not in respect of laying the first foundation thereof, but of repairing the same, because it was decayed] and brought it again to Juda, after that the King [namely, Amazias his Father] was fallen asleep with his Fathers.

23 In the fifteenth year of Amazias the son of Joas King of Juda, Jerobeam the son of Joas became King over Israel at Samaria, (and reigned) [see of these inserted words, above chap. 13. on v. 1.] one and forty years.

24 And did that which was evil in the eyes of the LORD: He departed not from all the sins of Jerobeam the son of Nebat, who made Israel to sin.

25 He brought also again [To wit, under the power and dominion of the Kings of Israel. See above chap. 13. on v. 25.] the border of Israel from the entering of Hamath, [see hereof, *Num.* 13. 21. and 34. 8.] unto the sea of the plain field, [see likewise of this sea, *Deu.* 3. 7.] according to the word of the LORD the God of Israel, which he had spoken by the ministry [Heb. hand] of his servant Jona the son of Amithai the Prophet, [this is the same Prophet Jona that was sent by the Lord to Ninive, and whose prophesie we have in the bible with the other Prophets] that was of Gath-Hepher. [a city lying in the tribe of Zebulon, *Jos.* 19. v. 13.]

26 For the LORD saw that the misery of Israel was very bitter, [Or rebellious; that is, very hard, and grievous; which rebellion some also apply to Israel, as who were very rebellious, and were therefore punished] and that there were none shut up, nor left, [see of this phrase *Deu.* 32. on v. 36. item, 1 *Kings* 14. 10. and 21. 21.] and that Israel had no helper.

27 And the LORD had not spoken that he would destroy the name of Israel from under heaven; [The Lord indeed soon after caused the ruine of the house of Israel, and the final rejection of this people to be foretold by the Prophet Hosea, as appeareth, *Hos.* 1. v. 5, 6, 9. and likewise actually executed the same, 2 *Kings* 17. 18. But he would not as yet do it at this time, but in his infinite mercy spared Israel as yet, because of his covenant which he had made with their Fathers. See also chap. 13. 23.] but he delivered them by the hand of Jerobeam the son of Joas.

28 Now the rest of the acts of Jerobeam, and all that he did, and his might, how he warred, and how he brought Damascus, and Hamath (belonging) to Juda, again to Israel; [These two cities were subdued by David and Solomon, 2 *Sam.* 8. 6. and 2 *Chron.* 8. 3. And therefore belonged to the Kings of Juda, when they were yet Kings over all Israel. But when afterward they were lost, and taken away by them from the Syrians, 1 *King.* 11. 24. this Jerobeam in his time recovered them again, not for the Kings of Juda, but for the Kings of Israel] are they not written in the book of the Chronicles of the Kings of Israel?

29 And Jerobeam fell asleep with his Fathers, with the Kings of Israel: and his son Zacharia became King in his stead.

CHAP. XV.

Azaria cleaveth to the Lord, *vers.* 1. &c. Is punished with Leprosie, and dieth, 5. Zacharia becometh King over Israel, 8. is slain by Shallum, 10. He reigneth, and is slain by Manasseh, 13. Manasseh's reign, 16. He is confirmed in his knowledge by Pul, 19. dieth, and Pekahia becometh King in his stead, 23. Is slain by Pekah, who succeedeth in his room, 25. In whose time a part of the Israelites is carried away captive to Assyria by Tiglath Pileser, 29. Hosea slayeth Pekah, and succeedeth in his room, 30. Fortham reigneth over Juda, 32. After him reigneth Achaz, 38.

IN the seven and twentieth year of Jeroboam [Namely, the second of that name, the son of Joas, above chap. 14. 23.] King of Israel, Azaria [otherwise called Azaria, below ver. 13, 30. 2 Chron. 26. 1.] the son of Amazia King of Juda became King. [to wit, to reign alone in full power as King. Otherwise he had been also formerly in some government for some certain years, or at least was esteemed as King: see above chap. 14. on ver. 21.]

2 He was sixteen years old when he became King, [See 2 Chron. 26. 13.] and he reigned two and fifty years at Jerusalem: [see 2 Chron. 26. 1, 3.] and his Mothers name was Jecholia of Jerusalem. [see 2 Chron. 26. ver. 19, 20, 21.]

3 And he did that which was right in the eyes of the LORD; [To wit, as long as the Prophet Zacharias lived, 2 Chron. 26. 5.] according to all that Amazia his Father had done.

4 Onely the high places were not taken away: the people offered still, and burnt incense on the high places.

5 And the LORD plagued the King, (so) that he became a Leper unto the day of his death, [The cause hereof was, that in high presumption he usurped upon the office of the Priests, entering into the Temple, to burn incense, 2 Chron. 26. 16.] and he dwelt in a severed house: [Heb. an house of liberty; that is, in an house that was free and separated from other houses, and stood alone by itself, according to the prescript of the law, which God had given concerning the Lepers, Levit. 13. 45.] but Jotham the Kings son was over the house, [to wit, the Kings house: that is, he was as the Steward, and had the supreme command over all the Kings house and Court] judging the people of the land. [i. e. governing the whole Land, and having the oversight over the administration of justice, and the observation of all good lawes. Compare 2 Chron. 15. 5.]

6 Now the rest of the acts of Azaria, and all that he did; are they not written in the books of the Chronicles of the Kings of Juda?

7 And Azaria fell asleep with his Fathers, and they buried him by his Fathers, [i. e. Indeed in the field, or plat of ground, appointed for the burial of the Kings, but at some distance from their Sepulchres, because of his Leprosie, 2 Chron. 26. 23.] in the city of David: and Jotham his son became King in his stead.

8 In the eight and thirtieth year of Azaria the King of Juda, did Zacharia the son of Jeroboam reign over Israel, at Samaria, six moneths.

9 And he did that which was evil in the eyes of the LORD, according as his Fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sinne.

10 And Sallum [One of the Princes, or Rulers] the son of Jabes made a conspiracy against him, and smote him before the people, [that is, publicly: Whence it appeareth, that Sallums act displeased not the people, and that Zacharia was hated by the Commonalty] and put him to death, and he became King in his stead.

11 Now the rest of the acts of Zacharia; behold, that is written in the book of the Chronicles of the Kings of Israel.

12 This was the word of the LORD, which he had spoken to Jebu, saying; Unto thee shall sons of the fourth generation, sit on the throne of Israel; [See above chap. 10. 30. and the annotat. thereon] and so it came to pass.

13 Sallum the son of Jabes became King in the nine and thirtieth year of Azaria [Matth. 1. 9. called Ozias. Oth. above chap. 14. ver. 21, 29. and in this chap. ver. 1, 6, 7, 8. Azaria] King of Juda: and he reigned a full moneth [Heb. a moneth of dayes, that is, a moneth of time, a full, and whole moneth, having all its dayes. So

Gen. 29. 14, see the annotat.] at Samaria.

14 For Menahen, the son of Gadi, marched up from Tirza, [See 1 Kings 14. on v. 17.] and came to Samaria, and smote Sallum, the son of Jabes, at Samaria, and slew him, and became King in his stead.

15 Now the rest of the acts of Sallum, and his conspiracy, which he made, behold, they are written in the book of the Chronicles of the Kings of Israel.

16 Then Menahen smote Tiphsa, [See of this city, 1 Kings 4. on ver. 24.] with all that were therein, also the borders thereof, from Tirza: because they had not opened (for him), [to wit, the gates of the city, when he was on his march, to fall upon Sallum] therefore he smote (them): he ript up all their women with childe.

17 In the nine and thirtieth year of Azaria the King of Juda, Menahen the son of Gad, became King over Israel, (and reigned) [Of this insertion, see above chap. 13. on v. 1. So below v. 23, and 27.] ten years at Samaria.

18 And he did that which was evil in the eyes of the LORD: he departed not all his dayes from the sins of Jeroboam the son of Nebat, who made Israel to sinne.

19 (Then) Pull [Called in Histories (according to the opinion of some) Phalbelochus] King of Assyria, came against the land; and Menahen gave unto Pull a thousand talents of silver, [see of the weight of a talent, Exod. 25. on v. 39.] that his hand might be with him, to confirm the Kingdom in his land. [i. e. to buy peace of the Assyrian with this sum of money, and to secure himself in his Kingdom.]

20 Now Menahen raised this money of Israel, of all the mighty (men) of substance, to give to the King of Assyria, for each man fifty shekels of silver: [That is, to pay (as some conceive) so much to every Assyrian souldier: see of the weight of the shekels of silver, Gen. 23. on ver. 15. Others translate it, of each man, &c. Understanding this not of the Assyrians, that received the money, but of the mighty men of the Israelites that were to pay it] so the King of Assyria turned back, and stayed not in the land.

21 Now the rest of the acts of Menahen, and all that he did, is that not written in the Book of the Chronicles of the Kings of Israel?

22 After that Menahen fell asleep with his Fathers: and Pekah his son became King in his stead.

23 In the fiftieth year of Azaria King of Juda, Pekahia the son of Menahen became King over Israel, (and reigned) two years at Samaria.

24 And he did that which was evil in the eyes of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sinne.

25 And Pekah the son of Remalia his Captain, made a conspiracy against him, and smote him at Samaria in the Palace of the Kings house, with Argeb, and with Arje, [Who accompanied him, to help to execute his treachery, wherunto also the Gileadites, here mentioned, served. The Hebrew word rendred here Arje, signifieth that Lion: as it is likewise translated so by some, conceiving that a certain man was so surnamed] and with him fifty men of the children of the Gileadites: so he slew him, and became King in his stead.

26 Now the rest of the acts of Pekahia, and all that he did; behold, that is written in the book of the Chronicles of the Kings of Israel?

27 In the two and fiftieth year of Azaria King of Juda, Pekah the son of Remalia became King over Israel, (and reigned) twenty years at Samaria.

28 And he did that which was evil in the eyes of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sinne.

29 In the dayes of Pekah King of Israel, came Tig-lath-Pileser [Called also Tiglat-Pileser, 2 Chr. 28. 20. in prophane Histories, Phulasar the son of Phulbelochus: of whom see above v. 19.] K. of Assyria, and took Ijon and Abel-Beth-Maacha [see of these two cities, 1 Kin. 15. on v. 20.] and Janoah, [a city lying in the East-border of the tribe of Ephraim by the Jordan: see of this city, Jos. 16. 6.] and Kedesh, [see of this city, Judg. 4. on v. 6.] and Hazor, [formerly a famous royal city, Jos. 11. 10. afterward allotted to the tribe of Naphtali, Jos. 19. 36.] and Gilead, [see Gen. 31. on v. 21.] and Galilee, [see 1 Kings 9. on v. 11.] all the land of Naphtali. and he carried them away (captive) [namely, the Inhabitants of the afore-named Lands and Cities] to Assyria.

30 And Hosea the son of Eli made a conspiracy against Pekah the son of Remaliah, and smote him, and put him to death, and became King in his stead, in the twentieth year of Jotham the son of Uzziah. [i. e. Twenty years after the beginning of Jothams reign; which was the fourth year of Achaz his reign, for Jotham reigned but six years, below v. 33. Others conceive that Jotham reigned certain years jointly with his Father, because of his leprosie, which are here added to be sixteen yeares of his reign.]

31 Now the rest of the acts of Pekah, and all that he did, behold, they are written in the Book of the Chronicles of the Kings of Israel.

32 In the second year of Pekah, the son of Remaliah King of Israel, Jotham the son of Uzziah King of Judah, became King.

33 He was five and twenty years old, [Heb. A son of five and twenty years] when he became King, and reigned sixteen years at Jerusalem: and his mothers name was Jerusah the daughter of Zadok.

34 And he did that which was right in the eyes of the LORD: he did according to all that his Father Uzziah had done.

35 Onely the high places were not taken away; the people offered still, and burnt incense on the high places. [Compare 2 Chron. 27. and the annotat.] and the same (King) built the high gate [oth. called the gate of Sur, and the Foundation gate: see above chap. 11. 6. and 2 Chron. 23. 5. and the annotat. thereon] at the house of the LORD.

36 Now the rest of the acts of Jotham, and all that he did, are not they written in the Book of the Chronicles of the Kings of Judah?

37 In those dayes [About the end of Jothams reign] the LORD began to send into Judah Rezin [Heb. Reisin] the king of Syria, and Pekah the sonne of Remaliah.

38 And Jotham fell asleep with his Fathers; and was buried by his Fathers in the city of David his Father: and Achaz his son became king in his stead.

CHAP. XVI.

Achaz is an abominable Idolater, ver. 1, &c. Rezin and Pekah making war against him, he hireth Tiglat-Pileser against them, 5. He travellet to Damascus, and causeth an Altar to be made at Jerusalem, according to the patern of the Altar, which he saw at Damascus, 10. On which he offereth, corrupting the pure worship of God, 12. He dieth, and Hizkiah reigneth, 20.

IN the seventh year [Heb. In the year of the seventh year: see Gen. 5. v. 5. and the annotat. thereon] of Pekah the son of Remaliah, Achaz the son of Jotham king of Judah became king.

2 Achaz was twenty years old when he became king, and he reigned sixteen years at Jerusalem, and he did not that which was right in the eyes of the LORD, like David his Father.

3 For he walked in the way of the king of Israel; yea he also made his son to pass thorow the fire, [What this is, see Lev. 18. on ver. 21. and compare 2 Chron. 28. 3. and see the annotat. there] according to the abominations of the Heathen, which the LORD had driven out before the children of Israel.

4 He also offered, and burnt incense on the high places, [See Lev. 26. on v. 30.] and on the hills: also under all (or every) green tree. [see of this idolatious custome, Deut. 12. on v. 2. and compare below chap. 17. 10. 2 Chron. 28. 4. Jer. 2. 20. Hos. 4. 13.]

5 Then Rezin the king of Syria marched up, with Pekah the son of Remaliah the king of Israel, to Jerusalem to battel: and they besieged Achaz; but they prevailed not by fighting. [They were hindered by God, who not onely long ago had promised to protect Jerusalem, 1 Kings chap. 11. 36. 2 Chron. 7. 16. but also at this present time, Isa. 47. 4, &c.]

6 At that time Rezin king of Syria brought Elath [Azaria the Grandfather of Achaz had formerly taken this city, and brought it under the subjection of the kingdom of Judah, above chap. 14. 22. See of this city 1 King. 9. on v. 26.] again to Syria, and cast the Jews out of Elath [i. e. out of the whole dominion of Elath: and the Syrians [oth. Edomites] came to Elath, and dwelt there unto this day.]

7 Now Achaz sent messengers to Tiglat-Pileser [See above chap. 15. on ver. 29.] king of Assyria, saying: I am thy servant, and thy son: [oth. Let me by thy servant, and son: that is, let me be thy vassal, that I may trust under thy protection; on which condition I promise to thee truth as a servant, and obedience, as a son] come up, and deliver me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Achaz took the silver, and the gold, that was found in the house of the LORD, and in the treasures of the Kings house: and he sent the king of Assyria a present. [see 2 Chron. 28. 21.]

9 So the king of Assyria hearkened to him: for the king of Assyria marched up against Damascus, and took it, and carried it [To wit, Damascus; that is, the inhabitants of Damascus] away captive to Kir: [understand here a countrey in Media, whither these Syrians were carried captive, as Amos had foretold, chap. 5. 1. and distinguish this Kir from another, called Kir of the Moabites, Isa. 15. 1.] and he slew Rezin.

10 Then Achaz went to Damascus, to meet Tiglat-Pileser king of Assyria, [To wit, to give him thanks for the aid he had afforded him, to congratulate him for the Victory he had obtained, and to crave his good will and affection toward him for the future, and namely his assistance against the Philistines, to recover again that which they had taken away from him: see 2 Chron. 28. 18.] and having seen an Altar, which was at Damascus, [on which the Syrians in Damascus offered sacrifices to their Idols] king Achaz sent to Uria the Priest the likeness of the Altar, and the patern of it, according to all the workmanship thereof.

11 And Uria the Priest built an Altar: according to all that king Achaz had sent from Damascus; so did Uria the Priest against king Achaz came from Damascus.

12 Now when the king was come from Damascus, the king saw the Altar: and the king approached to the Altar, and offered thereon. [He is not contented with his Royal Dignity, but likewise entrencheth upon the Priestly office, being not afraid of the judgment of his Grandfather Uzzia for doing so, 2 Chron. chap. 26. v. 19.]

13 And kindled his burnt-offering, and his meat-offering, and poured his drink-offering; and sprinkled the blood of his thank-offerings [Hebr. Of the thank-offerings that were his, or, which he had] upon that altar. [which he had caused to be made according to the fashion of the Syrian Altar, above verse 10.]

14 But the Copper Altar, [Understand the Altar of burnt-offering, which Salomon had caused to be made, 2 Chron. 4. 1.] which was before the face of the LORD, [See Lev. 1. on ver. 3.] the same he brought from the fore-part of the house, [that is, from the place of the Court, that was before the Temple, where this Altar was to stand, according to the Law of the Lord] from between (his) Altar, and from between the house of the LORD: and he put it at the side of (his) Altar Northward, [i.e. at the right side, as they went into the Temple: thither he removed the Altar of the Lord, as being unworthy to keep its former place, that his that was made according to the Syrian fashion, might stand next to the Temple.]

15 And King Achaz commanded Uria the Priest, saying: Upon the great Altar, [Understand the new Altar, made after the Syrian pattern, which he calleth great, because the form thereof was bigger and larger then the form of the Copper Altar, or, because (in his opinion) it was of more value and worth then that] burn the morning-burnt-offering, and the evening-meat-offering, and the Kings burnt-offering, and his meat-offering, and the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and sprinkle upon it all the blood of the burnt-offering, and all the blood of the slain-offering: but the Copper Altar shall be for me, to enquire (by). [The words may likewise be thus translated: as for the Copper Altar, it shall be, or, stand by me, to visit (the same); that is, I will use it at my pleasure, to offer upon it; or, I will enquire, or, consider (thereon) at my pleasure.]

16 And Uria the Priest did, [As a wicked and idolatrous hypocrite] according to all that King Achaz had commanded him.

17 And King Achaz cut off the borders of the bases [Hebr. Shunings in, or, shuntings about, &c. Understand the circumferences of the bases, in which the vessels that stood upon them were fitted in, and shut in: see of these 1 Kings 7. 28. What these bases were, see 1 Kings 7. on ver. 27.] and took away the laver [see of this 1 Kings 7. on ver. 38.] from above them, and pulled down the sea [see of this 1 Kings 7. on v. 23.] from off the copper oxen, [see 1 Kings 7. 25.] that were under it: and he set it upon a stone floor.

18 Moreover he turned, [Hebr. Turned off] the cover of the Sabbath, [this seemeth to have been a hut or lodge, wherein the Priests, when they had finished their weekly course, in taking heed to the worship of God, did keep on the Sabbath, until they returned home. Others hold this covert of the Sabbath to have been a retiring place for the Guard or Watch-men, that on the Sabbath, and the whole week long were to keep the Watch for the Temple. Now to remove this, was as much as to shut up the Temple; which Achaz did, 2 Chron. 28. 24. Some understand this of a covert, wherewith the peoples Court was covered against rain and winde. There be also those that conceive, that it was a place where the King sat on the high days, and did his almes] which they had

built in the house; and the Kings outermost entry [show which the King went from the strong hold of Zion to the Temple: see 1 Kings 10. 5. and the annotations. Item, the annotations on verse 12.] from the house of the LORD, because of the King of Assyria. [i.e. partly to please the King of Assyria, shewing thus, that he left his own Religion, and embraced the Heathenish; partly for fear, that the King of Assyria might at any time by means of this entry take the strong hold of Zion, and the Kings house.]

19 Now the rest of the acts of Achaz, what he did, are they not written in the Book of the Chronicles of the Kings of Juda?

20 And Achaz fell asleep with his Fathers, and was buried by his Fathers in the city of David: [But not in the Sepulchres of the Kings: see 2 Chron. 28. 27. and compare 2 Chron. 24. 25.] and Hizkiah his son became King in his stead.

CHAP. XVII.

Hosea becometh King of Israel, vers. 1, &c. Is subjected to the King of Assyria, after that besieged by him, taken prisoner, and with all the people carried captive to Assyria, 3. All this for their sins, 7. The strange Nations, wherewith their Land was planted, are troubled with Lions, 24. For which cause an Israelitish Priest is sent to them, 27. Whence followeth a mixture of Religion, 29.

IN the twelfth year of Achaz king of Juda, Hosea the son of Elia became king over Israel at Samaria, (and reigned) [Of these inserted words, see 1 Kings 15. on ver. 33.] nine years. [he had indeed taken possession of the Kingdom of Israel in the fourth year of Achaz, that is, eight years before, above chap. 15. on verse 30. but in regard the Land was full of contestings and troubles about the Crown, neither he, nor any man else seemeth to have been confirmed, or seated King those eight years: or, if he had been yet held to be King, he was notwithstanding under the tribute of the King of Assyria, yea also (as some conceive) his prisoner, so that the fore-mentioned eight years, come not here in the account of his reign: else he had reigned seventeen years. Compare above chap. 15. verse 30. and below chap. 18. verse 9. Others conceive, that he reigned the first eight years absolutely as Sovereign, and the other nine as Tributary, and that the holy Scripture here onely maketh mention of these last.]

2 And he did that which was evil in the eyes of the LORD: yet not as the Kings of Israel, that had been before him. [That is, not with such great Idolatry: for the former Kings had for the most part worshipped not onely the golden Calves, but also Baal, and other abominations of the Heathen. Some likewise conceive, that he let his people go up to Jerusalem, to offer there; which was formerly forbidden them.]

3 Against him marched Salmaneser [Otherwise called also in some Histories, Nabonassar. Although some be of opinion that they were divers men] King of Assyria: and Hosea became his servant, (so) that he gave him a Present. [that is, a yearly Tribute, or Tax.

4 But the King of Assyria perceived a conspiracy in Hosea, [Namely about the fifth, or sixth year of this reign of Hosea. Compare below chap. 18. v. 9.] that he had sent messengers to So, King of Egypt, [otherwise called in Histories Sabachos, who having expelled his Predecessor Zychis, reigned many years over Egypt. This mans help did Hosea crave against the Assyrians] and brought not up the Present from year to year to the King of Assyria, as formerly (he had done) from year to year: so the King of Assyria shut him up, and bound him in prison. [Heb. the house of shutting up, or, of compulsion. This was done in the ninth year of King Hosea's reign, mentioned in the first verse.]

5 For the King of Assyria marched up into all the land; yea he marched up to Samaria, and he besieged it three years.

6 In the ninth year of Hosea, the King of Assyria took Samaria, and carried Israel away into Assyria, and made them dwell in Hakhah, [Some hold it to be Calacine of Assyria, lying above Abiabene. See hereof also below chap. 18. 11. 1 Chron. 5. vers. 26.] and in Habor, [which is conceived to be an hilly land of Assyria, bordering on Media. See below chap. 18. 11.] by the river of Gozan, [a river in Mesopotamia, below chap. 18. 11. 1 Chron. 15. v. 26. oth. Nebar-Gozan, a countrey (as some conceive) in Media] and in the cities of the Medes. [See Gen. 10. on v. 2.]

7 For it came to pass, that the children of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh the King of Egypt; and had feared other Gods. [See Gen. 35. on v. 2.]

8 And had walked in the statutes of the Heathen, which the LORD had driven out before the face of the children of Israel, and of the Kings of Israel, that had made them. [Understand the statutes, which the Kings of Israel had made: so below v. 19. Or, of the Kings of Israel, which they, to wit, the children of Israel, had set up.]

9 And the children of Israel had cloaked [Heb. properly covered] the things that are not right, against the LORD their God: [oth. with the LORD, &c. that is, with the name, or cloak of the service of God. The meaning is, they excused their idolatry and sins, and cloathed them with the name and shew of Religion, holiness, and good meaning, willing to serve God, not according to his Word, but according to their own fancie, against the expels command of God, Numb. 15. 39.] and had built them high places in all their cities, from the watch-tower to the fenced cities. [i.e. every where thorowout the whole land, as well in small, and uninhabited places, and in the field, as in great and populous places and cities. The Watch-towers were here and there built in the Land, to warn the people of the enemies approach, or to secure the cattle, and the fruits of the ground.]

10 And they had reared them up standing Images, [See Lev. 26. on v. 1.] and groves, [See Exod. 34. 13. and Deu. 7. 5. with the annotat. oth. grove-gods, grove-images] on all (or every) high hill, and under all (or every) green tree. [See Deu. 12. on v. 2.]

11 And there they had burnt incense on all the high places, as (did) the Heathen, whom the LORD had carried away from their faces: and they had done evil things to provoke the LORD to anger.

12 And they had served the Dung-gods, [See Lev. 26. on v. 30.] whereof the LORD had said unto them; Thou shalt not do this thing. [See Exod. 20. 3, 4, 19. Deut. 4. 7, 8.]

13 Now when the LORD had testified against Israel, and against Juda, by the ministry [Heb. Hand] of all the Prophets, (and) of all the Seers, [to wit, to whom God had declared his will, in all manner of wayes, which he

used in those times to instruct men by, as by Oracles, Visions, or Dreams: see Numb. 12. on v. 6.] saying; Turn ye from your evil ways, and keep my commandments, (and) my statutes, according to all the law, which I commanded your Fathers; and which I sent to you by the hand of my servants the Prophets: [See Jerem. 8. 11. and 25. 5. and 35. 15.]

14 Then they hearkened not; but they hardened their neck, [That is, they were disobedient, and rebellious to the utmost, refusing to yield to the exhortations of God: see Exod. 22. on v. 9.] as the neck of their Fathers had been, that had not believed on the LORD their God. [that is, had not believed his threatnings.]

15 Moreover, they rejected his statutes, and his covenant, which he had made with their Fathers, and his testimonies, which he had testified against them, and walked after vanity, [Idolatry is called vanity, as well because Idols are a thing of nothing, as because the confidence fixed on them is in vain; yea also because Idolaters are deprived of right judgment and understanding] (so) that they became vain, and after the Heathen, that were round about them, concerning whom the LORD had charged them, that they should not do like them.

16 Yea they left all the commandments of the LORD their God, and made them molten images, two calves, and made groves, and bowed themselves before all the host of heaven, [See Deu. 4. on ver. 19.] and served Baal. [See Judg. 2. on v. 11.]

17 They also caused their sons, and their daughters to pass thorow the fire, [See Lev. 18. on v. 21.] and used sooth-saying, [Heb. soothsaid soothsayings] and gave heed to the noise of fowls, [See Lev. 19. on v. 26.] and sold themselves to do that which was evil in the eyes of the LORD, [See the meaning of this phrase, 1 Kings 21. on vers. 21.] to provoke him to anger.

18 Therefore the LORD was very angry against Israel, (so) that he removed them from his face: [i. e. Out of the Land of Canaan, which he had hallowed for an habitation to himself, having therein his Church in the midst whereof he dwelt, and wherein he shewed the outward tokens of his presence: so below v. 20, and 23. and chap. 23. v. 27. and 24. 3.] there was nothing left, save the tribe of Juda onely. [Being here-under comprised the Levites, that dwelt in the tribe of Juda, and the Simeonites, that were mingled among them, with a part of Benjamin. See 1 Kings 11. on v. 32.]

19 Even Juda kept not the commandments of the LORD their God: but they walked in the statutes of Israel, which they [To wit, the Israelites] had made. [this did aggravate the sinne of the Israelites, that they made by their evil examples those of Juda also to sinne, and provoked them to Idolatry: see Hof. 4. 15:]

20 So the LORD rejected all the seed of Israel, [To wit, the ten tribes, who are called Israel, to distinguish them from Juda, as appeareth by the following verse] and afflicted them, and delivered them into the hand of spoilers: until he had cast them away from his face.

21 For he rent Israel from the house of David, [He, namely, the Lord, 1 Kings 14. 24. or, Israel rent it self from the house of David] and they made Jeroboam the son of Nebat King: and Jeroboam drave Israel away from after the LORD, and he made them to sin a great sinne. [See 1 Kings 12. on v. 30.]

22 So the children of Israel walked in all the sins of Jeroboam, which he had done: [See above chap. 14. on v. 16.] they departed not from them.

23 Until the LORD removed Israel from his face, according as he had spoken by the ministry [Heb. hand] of all his servants the Prophets: so Israel was carried away out of their (own) land to Assyria, unto this day. [i.e. Which transportation maketh them to be Exiles, and to continue in banishment unto this day, when this was written.]

24 Now the king of Assyria brought (people) from Babel, and from Cata, [A country (as is thought) of desert Arabia, inhabited by the Citanians, which border on Syria: or, of Persia, having the name from the River Cata,] and from Ava, [see Deut. 2. on verse 23. called also Java, below chap. 18. 34.] and from Hamath, [see Numb. 13. on verse 21.] and Sepharvaim, [the land of the city of Sephora, lying in Mesopotamia by Buphrates] and made them dwell in the cities of Samaria, in stead of the children of Israel: and they took Samaria hereditarily, and dwelt in the cities thereof.

25 And it came to pass in the beginning of their dwelling there, that they feared not the LORD, [That is, they feared him not according to the lawful manner prescribed by Moses] so the LORD sent Lions among them, which killed some of them.

26 Therefore they spake unto the King of Assyria, [To wit, the new Inhabitants by their Ambassadors, whom they dispatched away to the King, to acquaint him with this grievance of theirs] saying; The Nations which thou hast carried away, and hast caused to dwell in the cities of Samaria, know not the manner of the God of the Land: therefore he hath sent Lions among them, and behold they kill them, because they know not the manner of the God of the land.

27 Then the King of Assyria commanded, saying; Bring hither one of the Priests, [Which were not the Levitical Priests, but which the King of Israel had made of the meanest of the people, 1 Kings 12. 31.] whom ye brought away from thence, that they [to wit, the Priest with his Retinue, servants and household; or with those that conducted him] may go, and dwell there: and that he may teach them the manner of the God of the land.

28 So one of the Priests, whom they had carried away from Samaria, came, and dwelt at Bethel: and he taught them how they should fear the LORD. [i. e. Serve him: although doubtless more after the idolatrous manner of the former Kings, then after the Law of God, given by Moses: so below v. 32, 33, 41.]

29 But every Nation [Heb. Nation, nation: so in the following words of this verse: see Gen. 7. on v. 2.] made their (own) Gods: and they put them in the houses of the high places, which the Samaritans had made; each Nation in their cities, wherein they dwelt.

30 For the men of Babel made Succoth Benoth; [This name, with the rest that follow in this verse, and in the 31. are for the most part held to be names of Idols, which the Samaritans worshipped. But hereof are divers opinions among the learned] and the men of Chut made Nergal; and the men of Hamath made Asima;

31 And the Avvites made Nibha, [Otherwise, Nibhan] and Tartak; and the Separvites burnt their sons with fire to Adramelech, and Anamelech, the Gods of Sepharvaim. [see Lev. 18. on v. 21.]

32 They also feared the LORD, and made unto themselves Priests of the high places, of their meanest (ones) [Heb. Of their ends, or, of their uttermost parts: see 1 Kings 12. on v. 31.] which did (service) for them in the houses of the high places.

33 They feared the LORD, and served (also) their (own) Gods, after the manner of the Nations, from whom [Heb. from whence] they had carried them away. [To wit, each their Idol, according to the manner of their country, from whence each Nation was carried thither by the Assyrians. See Zeph. 1. 5.]

34 Until this day they do after the former manners: [Understand here the Israelites: of whom see above vers. 23. For here is made an opposition between the stiff-neckedness of the Israelites, that were carried away into Assyria, because they would not leave their old Idolatry;

and the changeableness of the Assyrians to serve the Lord after the idolatrous manner of the Israelites, although they had never formerly done it] they fear not the LORD, neither do they after their Statutes, or after their Rights, and after the Law, and after the Commandment which the LORD commanded the children of Jacob, so whom he gave the name of Israel. [this is here added, to upbraid the Israelites, that they had forgotten the exceeding great mercies, which God had shewed to their Father Jacob, and likewise to them; which ought to have moved them to serve the same God alone purely, and to cleave unto him faithfully.]

35 Yet the LORD had made a Covenant with them, [See Gen. 17. 7. Exod. 19. 5, &c. and 24. 7, &c.] and had charged them saying; Ye shall not fear other Gods, nor bow down your selves before them, nor serve them, nor do sacrifice to them. [see Judg. 6. 10.]

36 But the LORD, who brought you up out of the land of Egypt with great power, and with a stretched out arm, [See Exod. 6. on v. 5.] him shall ye fear, and before him shall ye bow, and to him shall ye do sacrifice.

37 And the Statutes, and the Ordinances, and the Law, and the Commandment, [Understand by these four words: First, The Ceremonial Law. Secondly, The Judicial, or Civil Laws. Thirdly, The true Doctrine. Fourthly, The Moral Law. See Genesis 26. on ver. 5.] which he wrote for you, ye shall observe to do at all dayes: and ye shall not fear other Gods.

38 And the Covenant, which I have made with you, ye shall not forget; and ye shall not fear other Gods.

39 But ye shall fear the LORD your God: and he shall deliver you out of the hand of all your enemies.

40 Yet they bearkened not, but they did after their former manner. [Which was ordained by Jerobeam, and other idolatrous Kings.]

41 But these Nations [Namely the Heathen, which were come out of Assyria, to dwell in Samaria, and in the Land of the Israelites] feared the LORD [to wit, after the idolatrous manner of the Israelites. See above on v. 28.] and spread their carved Images: their children also, and their childrens children do unto this day, according as their Fathers have done.

CHAP XVIII.

Hizkia becometh King over Juda, vers. 1, &c. Is very religious, is not afraid of the King of Assyria, and overcometh the Philistines, 3. Salmanasser taketh Samaria, and Israel is carried away captive to Assyria, 9. Sanherib invadeth the land of Juda, and Hizkia payeth him tribute, 13. Notwithstanding he summoneth Jerusalem, 27. Rabshake stirreth up the people to mutiny, and blasphemeth God, 19. Which is told the King, 37.

Now it came to pass in the third year of Hosea the son of Ela, King of Israel, [To wit, of the nine last years, mentioned above chap. 17. 1.] that Hizkia [called Ezekias, Mat. 1. 9.] the son of Acha, the King of Juda became King.

2 He was five and twenty years old, when he became King, [Heb. a son of five and twenty years] and he reigned nine and twenty years at Jerusalem, and his mothers

thers name was *Abi*, [she is also called *Abia*, 2 Chron. 2. 1.] a daughter of *Zacharia*. [some hold this man to have been the King of Israel, of whom mention is made above chap. 14. 29.]

3 And he did that which was right in the eyes of the LORD: according to all that David his Father had done.

4 He took away the high places, and brake the reared images, and destroyed the groves: And he brake in pieces the copper serpent, [see of this serpent, Num. 21. 8, 9, &c.] which *Moseh* had made; because the children of Israel had burnt incense unto it until those dayes; and he called it *Nehustan*. [i. e. copper-work, or a piece of copper, or something that is of copper. So the king called the copper serpent, to shew that there was nothing divine in it, and consequently no reason to give divine honour unto it by offerings and invocations. Oth. they called it, &c. that is, the people had given it that name, as their idol.]

5 He trusted in the LORD the God of Israel: So that after him (there) was not his like among all the Kings of *Juda*, nor (among those) that had been before him. [To wit, in reforming and restoring the pure Religion or worship of God, to wit, forthwith in the beginning of his reign. Otherwise this must be understood with exception of David and *Josia*: of David, to whom he is equalled, and not held to be more transcendent, ab. v. 3. Of *Josia*, to whom this commendation is likewise given, that before and after him there was no King like unto him, below chap. 23. 25.]

6 For he gave unto the LORD, he departed not from following him, [Heb. from after him. See 1 Kings 9. on v. 6.] and he kept his commandments, which the LORD had commanded *Moseh*.

7 So the LORD was with him; [See Gen. 21. on v. 22. and 26. on v. 25. and Num. 14. on v. 9.] he dealt valiantly whithersoever he went forth: Besides, he revolted from the King of *Assyria*, (so) that he served him not. [i. e. paid him no tribute, nor tax. His revolting from the King of *Assyria* is related here in respect of his Father *Achaz*, who had made himself subject to the King of *Assyria*, as his Vassal and Tributary. See above chap. 16. 7.]

8 He smote the *Philistines*, [That had taken away many cities from his Father, and a great part of his land. See 2 Chron. 28. 18.] unto *Gaza*, and the borders thereof, from the watch-tower, to the fenced cities. [i. e. every where, and in divers places. See above chap. 17. on v. 9.]

9 Now it came to pass in the fourth year of King *Hizkia*, (which was the seventh year of *Hosea* the son of *Ela*, King of Israel) [counted from the beginning of the nine years mentioned above chap. 17. 1.] that *Salmanser* the King of *Assyria* marched up against *Samaria*, and besieged it.

10 And they took it at the end of three years, [To wit, of the siege] in the sixth year of *Hizkia*: It was the ninth year of *Hosea* King of Israel, when *Samaria* was taken.

11 And the King of *Assyria* carried Israel away unto *Assyria*, and caused them to be put in *Halab*, and in *Habon* the river of *Gozon*, and in the cities of the *Medes*. [See of these lands above chap. 17. on v. 6.]

12 Because they had not been obedient to the voice of the LORD their God, but had transgressed his covenant, (and) all that *Moseh* the servant of the LORD had commanded, that they had not heard, [i. e. would not hear] nor done.

13 But in the fourteenth year of King *Hizkia*, *Sanberib* King of *Assyria* marched up against all the fenced cities of *Juda*, and took them. [To wit, some of them.]

14 Then *Hizkia* King of *Juda* sent to the King of *Assyria* to *Lachis*, [Which city he then besieged, and fought against] saying; I have sinned, turn away from me, what thou shalt lay upon me, I will bear: Then the King of *Assyria* laid upon *Hizkia* King of *Juda*, three hundred talents of silver, [see Exod. 25. on v. 39.] and thirty talents of gold.

15 So *Hizkia* gave (him) all the silver that was found in the house of the LORD, and in the Treasures of the Kings house.

16 At that time did *Hizkia* cut off all (the gold) from the doors of the Temple of the LORD, and from the posts which *Hizkia* the King of *Juda* had caused to be overlaid, [the meaning is, that he pull'd off the golden plates, wherewith he had formerly overlaid the doors and posts of the Temple, when he opened again the Temple, which his Father had shut up, 2 Chron. 29. 3.] and gave that. [Hebr. them, to wit, the doors and posts: That is, the gold, wherewith they had been overlaid.]

17 Nevertheless, the King of *Assyria* sent *Tartan*, [Not keeping his word, when he had received the money] and *Rabsaris*, [the word signifieth the chief Courtier, or Chamberlain; as it is translated by some] and *Rabsake*, from *Lachis* unto *Hizkia* with an heavy host to *Jerusalem*: And they marched up, and came to *Jerusalem*: And when they marched up, and were come, they stayed by the Conduit [Hereby many do understand a certain watercourse, without *Jerusalem*, into which water descended out of a river that was near it, wherein the Fullers washed their woollen cloth. Compare Isa. 7. 3.] of the upper pool [so surnamed, to distinguish it from the pool called the lower, Isa. 22. 9.] which is by the high-way [understand a high and rode way, which (as some conceive) was paved with stone] of the Fullers Field. [where the Fullers dress their cloth.]

18 And they called to the King, so there came out to them *Eliakim* the son of *Hilkia* the Steward, [See of this vertuous and Religious Steward, Isa. 22. 20, &c. Of such an office, see 1 Kings 4. on v. 6. Heb. who was over the house] and *Sebna* the Scribe, [oth. Notary, or Secretary: to wit, of the King. See 1 King. 4. on vers. 3.] and *Ioab* the son of *Asaph* the Recorder. [Heb. Recorder, Remembrancer. So also v. 37. item 1 Kings 4. 3. see the annotat.]

19 And *Rabsake* said unto them; say now to *Hizkia*; Thus saith the great King, the King of *Assyria*: What confidence is this wherewith thou trustest?

20 Thou sayest, (but it is a word of the lips) [That is, vain, idle, fruitless, altogether nothing, of which there will be, or come nothing: Or understand a word, that is, only in the mouth, and proceedeth not from the heart; which is not meant, nor shall be confirmed by deed] There is counsel and strength for the war: [oth. thou speakest, but they are nothing but words: counsel and strength (are required) for the war. Oth. thou speakest but a word of the lips, but (there must) be counsel and strength for war. Mocking thus at the prayers and encouragements made which *Hizkia* used] now on whom dost thou trust that thou rebellest against me?

21 Behold now, thou trustest upon that broken [Or, bruised] staffe of reed, [understand by this comparison an help, or aid, that is weak, unfaithfull, and unconstant. So Isa. 36. 6. Ezek. 29. v. 6, 7.] upon Egypt, on which if any man lean, it will go into his hand and pierce it: so is *Pharao* King of Egypt, to all those that trust on him.

22 But if ye say unto me; We trust on the LORD our God: is not that he, whose high place, and whose altars *Hizkia* hath taken away, and hath said to *Juda*, and to *Jerusalem*; ye shall bow your selves before this altar [To wit, this only altar: As it is said, 2 Chron. 32.

12. That is, before none other] at Jerusalem.

23 Now then, I pray thee, lay a wager with my Lord the King of Assyria; [Or, give pledges, or, sureties to my Lord, &c.] and I will give thee two thousand horses, if thou shalt be able for thy (part) to give riders up on them.

24 How wilt thou then turn away [i.e. resist, drive away] the face of one Prince, of the meanest of my Lords servants? But thou trustest on Egypt, for charrets, and for horsemen.

25 Am I (now) come up without the LORD against this place to destroy it? The LORD said unto me march up against that land, and destroy it. [He speaketh this falsely in a presuming way; to affrighten and astonish the people of God. Although it otherwise hapned by Gods secret providence, which notwithstanding was unknown to him. See below chap. 19. verse 15. Isa. 10. 5, 6, 7.]

26 Then said Eliakim the son of Hilkia, and Sebna, and Joab unto Rabshake; speak, we pray unto thy servants in the Syrian, for we understand it (well) [Heb. we are hearing; that is, we do understand, and are skil'd in that language. See Gen. 11. on v. 7.] and talk not with us in the Jewish language before the ears of the people that are on the wall.

27 But Rabshake said unto them; hath my Lord sent me to thy Lord, and to thee, to speak these words? is it not to the men which sit on the wall, that they may eat their (own) dung, and drink their (own) piss with you? [that is, that they might be warned, that by means of strict and close siege most terrible calamities should come upon them, inasmuch that they should be forced to eat their own dung, and to drink their own water, to satisfy their hunger and thirst, if they would not deliver up themselves.]

28 So Rabshake stood, and cried with a loud voice [Heb. great voice] in the Jewish language; and he spake, and said; hear the word of the great King the King of Assyria.

29 Thus saith the King: Let not Hirkia deceive you; for he shall not be able to deliver you out of his hand.

30 Moreover, let not Hirkia make you trust on the LORD, saying; the LORD will surely deliver [Heb. delivering, deliver] us, and this city shall not be delivered into the hand of the King of Assyria.

31 Harken not to Hirkia: For thus saith the King of Assyria; deal with me by a present, [The Hebrew word rendred here present, signifieth properly blessing; but it is also taken for a present. See Gen. 33. 11. with the annotat. The meaning is, that he offereth the Jews a treaty of peace, that they might not experimentally feel his power and cruel siege, with the consequence thereof.] and come forth to me, and eat (ye) every man (of) his (own) vine, and every man (of) his own fig-tree, and drink (ye) every man the water of his (own) well;

32 Untill I come, and bring you into a land like your (own) land, a land of corn, and of new wine, a land of bread, and of vineyards, a land of olives, of oil, and of honey; [understand by these all temporal good things, wherewith the Lord doth bless and prosper a land. See Exod. 3. 8. Deu. 32. 13, 14. Job 20. 17. with the annotat.] so ye shall live, and not die: And hearken not to Hirkia; for he stirreth you up [oth. when he seduceth, or, encourageth, or, perswadeth you] saying; the LORD shall deliver us.

33 Have the Gods of the nations in any wise delivered [Heb. delivering, delivered] every one his land, out of the hand of the King of Assyria.

34 Where are the Gods of Hamath, and Arpad? [See of these two cities also joyned together, Jerem. 49. 23.] Where are the Gods of Sepharvaim, Hena, and Juva? [we have here the names of the cities and lands, which

the King of Assyria had taken. See above chap. 17. on v. 24. and Isa. chap. 37. 13. As concerning Hena, and Juva, some hold these to be proper names of Countries; (compare above chap. 17. 31.) Others translate the words thus: He hath removed and overturned them, Isa. 36. 19. These words are left out] yea, have they delivered Samaria out of mine hand?

35 Who are they among all the Gods of the lands, that have delivered their land out of mine hand; that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: For the kings commandment was, saying; ye shall not answer him.

37 Then came Eliakim the son of Hilkia the Steward, [Heb. who was over the house. See of this man above on v. 18. also below chap. 19. 2.] and Sebna the Scribe, and Joab the son of Asaph the Chancellour, 10 Hirkia with (their) garments rent: [see Gen. 37. on v. 29. Heb. rent off garments] and they acquainted him with the words of Rabshake.

CHAP. XIX.

Hirkia sendeth to the Prophet Isaia, to acquaint him with the blasphemies of Rabshake, v. 1. &c. Isaia promisseth deliverance from the Lord, 6. Sanherib is forced to march against the Moors, 8. sendeth again messengers to Hirkia with blasphemous letters, 10. Hirkia prayeth unto the Lord for help, 14. which Isaia promisseth him the second time. 20. The same night is the camp of the Assyrians written by the Angel of God, and Sanherib being come to Ninive, is murdered by his own sons, 35.

And it came to pass when King Hirkia heard (that) then he rent his clothes, [To testify thereby the grief of his heart. So above chap. 18. vers. 37.] and covered himself with a sack, [see of this ceremonie, Gen. 37. on v. 34.] and went into the house of the LORD.

2 Then he sent Eliakim the Steward, [Heb. who was over the house. See above chap. 18. on v. 8.] and Sebna the Scribe, [see above chap. 12. on ver. 10.] and the eldest of the Priests covered with sacks, to Isaia the Prophet, [whose Prophetical book is the first among the books of the great Prophets] the son of Amoz. [see Isa. 1. 1.]

3 And they said unto him; thus saith Hirkia; This day is a day of distress, and of reviling, and of blasphemy, [To wit, which is come upon us by reason of our Enemies, who revile and threaten me and my people, and blaspheme the living God] for the children are come to birth, and there is no strength to bring forth. [It is a comparison wherein the King compareth himself to a travelling woman, his people to the fruit of the womb, and the present strait to the pang and perill, wherein a woman is with her fruit, having no strength to bring forth the same into the world, when she is upon the very point and time of her delivery. Compare Hos. 13. 13. Intimating hereby that they were in the extreamest danger, and without any power at all, to save themselves.]

4 It may be the LORD thy God will hear [That is, take into consideration. The word peradventure, or, it may be, is not here a word of doubting, but of good hope. Compare Num. 23. 3. and Jos. 14. 12, &c.] all the words of Rabshake, whom his Lord the king of Assyria hath sent to reproach the living God, and to revile (him) with words, which the LORD thy God hath heard. [oth. and will reprove the words which the LORD thy God

God hath heard.] lift then up a prayer for the remnant that is found. [that is, which is present, and at hand, and in being. And understand by this remnant the tribe of Juda, which had kept the right worship of God, and were not yet driven out of their land.]

5 And the servants of King Hirkia came to Isaia.

6 And Isaia said unto them: Thus shall ye say unto your Lord, thus saith the LORD; be not afraid of the words which thou hast heard, wherewith the servants [Heb. young men, i.e. servants, or, officers, in number three, named above chap. 18. v. 17. Of the Hebrew word see Gen. 22. on v. 5.] of the King of Assyria have blasphemed me.

7 Behold, I will give a spirit [i.e. will, purpose, zeal, inclination, motion. Thus the word spirit is taken sometimes in a good sense, 2 Chron. 36. 22. Ezek. 1. 1. Hag. 1. 14. and sometimes in a bad, Judg. 8. 3. Job 15. 13. Prov. 16. 32. and 25. 28. Others take the word spirit for blast, wind, sound, noise] into him, (so) that he shall hear a rumour [namely of Tirhaka King of Cush, that should come forth to fight against him. See below v. 9.] and return into his (own) land: And I will cause him to fall by the sword in his (own) land.

8 So Rabshake returned, and found the King of Assyria fighting against Libna; [A city in the tribe of Juda; of which see Jos. 10. 20. and 15. 42. and 21. 23.] for he had heard that he had departed from Lachis.

9 Now when he [Namely, the King of Assyria] heard [say of Tirhaka King of Cush, [i.e. of the Arabians, or, of the Moors. See Num. 12. on v. 1.] behold he is come forth to fight against thee; he sent messengers again [Heb. he returned, and sent; that is, he sent again. See Num. 11. on v. 4.] unto Hirkia, saying;

10 Thus shall ye speak to Hirkia the King of Juda, saying; let not thy God, on whom thou trustest, deceive thee, saying; Jerusalem shall not be delivered into the hand of the King of Assyria.

11 Behold, thou hast heard what the Kings of Assyria have done to all lands, banning them; [See Deu. 2. on v. 34.] and shouldest thou be delivered? [i.e. thou shalt in no wise be delivered. It is a manner of questioning which denieth very strongly. See Gen. 18. on v. 17.]

12 Have the Gods of the Nations, which my fathers have destroyed, delivered them? (As) Gozan, [see above chap. 17. 6. and the annotat.] and Hiram, [a city of Mesopotamia. See Gen. 11. on v. 31.] and Reseph, [Hebr. Reseph, lying in Mesopotamia] and the children of Eden [this was a country lying in Chaldea, or Babylonia. See thereof Gen. 2. on v. 8. Ezek. 27. 23.] which were in Telassar. [the name (as some conceive) of a fort lying in the midst of the Euphrates. Others hold it to be a country.]

13 Where is the King of Hamath, and the King of Arpad, and the King of the city of Sepharvaim, of Hena and Juva? [See above chap. 18. on v. 34.]

14 Now when Hirkia had received the letters of the hand of the messengers, and read them, he went up into the house of the LORD, [i.e. the Temple] and spread them out before the face of the LORD. [i.e. in the court, over against the Ark of the covenant, which was in the holy of holies, for a token of Gods present habitation there. See Lev. 1. on v. 3. and 9. on v. 24.]

15 And Hirkia prayed before the face of the LORD, and said; O LORD God of Israel, which dwellest [Or sittest] between the Cherubims, [understand the two Cherubims, which stood at both ends of the expiation-cover of the Ark, Exod. 25. 18, &c. This appellation of God is likewise used, 1 Sam. 4. 4. See Num. 7.

89. with the annotat.] thou thy self, thou alone art the God of all the Kingdoms of the Earth, thou hast made heaven and earth.

16 O LORD, incline thine ear, and hear, open LORD, thine eyes, and see, and hear the words of Sanherib, which hath sent this (man), [Namely, Rabshake. See above chap. 18. 17, &c.] to reproach the living God.

17 Of a truth, LORD, the Kings of Assyria have wasted those heathens, and their land:

18 And have cast [Heb. given] their Gods into the fire: For they were no gods, but the work of mens hand, wood, and stone, therefore they have destroyed them.

19 Now then, (O) LORD our God, deliver us, I pray, out of his hand: So all the Kingdoms of the earth shall know, that thou, LORD, art God alone.

20 Then Isaia the son of Amoz sent to Hirkia, saying; Thus saith the LORD, the God of Israel; That which thou hast prayed to me against Sanherib King of Assyria, I have heard.

21 This is the word which the LORD hath spoken concerning him: [Understand the thing which the Lord had revealed to the Prophet Isaia, touching the King of Assyria] The Virgin, [understand the state, or Kingdom of the Jewish people, or of the city of Jerusalem, which is conceived to be so called, because it had not yet been quite over-powred, and taken by any] the daughter of Zion [as the word daughters being put after the name of a city, signifieth the villages, and small towns resorting under it, Numb. 21. v. 25. Judg. 1. 27. So the word daughter being put for the name of a city, or of a land, signifieth the inhabitants thereof, as here, and Psal. 45. 13. and 137. 8. Isa. 23. 12. and 47. 1.] she mocketh thee, the daughter of Jerusalem shaketh the head at thee. [to shake the head at a man, is to despise, and scorn him, Job 16. 4. Psal. 22. 8. and 44. 15. Isa. 37. 22. Jer. 18. 16. Lam. 2. 15.]

22 Whom hast thou reproached and blasphemed? And against whom hast thou exalted (thy) voice, and lift up thine eyes on high? against the holy one of Israel. [Oth. yea thou hast lift up thine eyes against the holy one of Israel. God is called the holy one of Israel, not only because he is holy, yea holiness it self, but also because he setteth apart a people for himself, which he halloweth by the blood and spirit of Christ. See of this appellation also, Isa. 5. 24. Jer. 51. 5 &c.]

23 By the means [Heb. by the hand] of thy messengers, [namely, Tartan, Rabfari, and Rabshake, above chap. 18. 17.] thou hast reproached the Lord, and said: With the multitude of my chariots I am come up to the heights of the mountaines, to the fides of Libanon: [see of this mountain, 1 Kings 4. on v. 33.] and I will cut down the tall Cedar-trees thereof, and the choice Fir-trees thereof, [Heb. the height of the Cedar-trees thereof, and the choice of the Fir-trees thereof. Some understand hereby the fair and strong cities of Juda, which the King of Assyria had taken, above chap. 18. 13.] and will enter into his uttermost Inne, [Heb. the Inne of his end, or, extremity, utmost part. Understand all the places of Juda, in what utmost ends or corners soever they lie. The meaning is, that the King of Assyria had an intent to leave no place free and unmolested, but to over-run, take, waste, and destroy the whole land] into the forest of his fair field. [oth. of his carmel. The name of a pleasant, and fruitfull mountain, lying in the tribe of Issachar; of which see 1 Kings 18. on vers 19. The word seemeth to be taken here, for a fair, pleasant, and fruitfull place. So Isa. 10. 18. Jer. 2. 7. and 4. 26, &c.]

24 I have digged, and have drunk strange waters: [i.e. new waters, never before found, or known. The meaning is, although I have passed with my camp through dry, and waterless countreys, and that they have sought

sought by all means possible to stop all passages of water from me, that so I might be constrained to remove out of this land, 2 Chron. 32. 3, 4. Yet by my wildome and power I have gotten water enough, even in places, where there was none before] and with the soles of my feet have I dried up all the rivers of besieged places. [Heb. rivers, or, brooks of siege. Intimating that he could not only furnish his host with water, but also deprive his Enemies, whom he besieged, of it; and that by reason of the great multitude of souldiers that followed him.]

25 Hast thou not heard that I have done that long ago? And have formed that of ancient daies? [Heb. of daies of antiquity] Now I have made that come to pass; that thou shouldest be to disturb fenced cities into waste heaps. [hitherto are rehearsed the words of the King of Assyria: Now here follow again the words of God, which he speaketh to the King. As if he should say, thou hast no cause to boast of thy victories, for they are my work, to punish the nations by laying their cities and countries waste.]

26 Therefore their inhabitants were handleless, [Heb. short of hand, or, short-handed; that is, of small strength, of weak power. So Isa. 37. 27.] they were dismayed, and confounded: [the meaning is, as victory cometh from God, so doth fear, dismayedness, and weakness, whereby men are overcome, proceed from him also] they were (as) the grass of the field, and (as) the green grass-plants, [Heb. the greenness of the little grass, or, little-herb. Or, the pot herb of the small herb: That is, the small pot herb] (as) the hay of the house-tops, and (as) blasted corn, before it standeth upright.

27 But I know thy sitting, and thy going out, and thy coming in: [That is, all thy purpose, counsel, devices, attempts and practise. Compare herewith Deut. 31. the annotat. on vers. 2.] and thy rage against me.

28 Because of thy rage against me, and for that thy tumult is come up before mine ears, therefore I will put my hook into thy nose, [This is a similitude taken from those that have to do with fierce and cruel beasts; thereby to expresse the power of God, which he useth to restrain the malice of cruel and raging tyrants] and my bridle into thy lips, [i. e. into thy mouth. Another comparison taken from those that have a wild horse to rule] and I will cause thee to turn back by that way, by which thou camest.

29 And let that be a token unto thee, [This is spoken to King Hizkia, to assure him and his people, that they should be delivered from the violence and fury of the King of Assyria] that they shall eat this year that which grew of it self; [the Hebrew word signifieth that which grew of it self (after the harvest is ended) out of the seeds that are fallen out, without the labour or help of man] and in the second year, that which again sprouteth forth from the same; [the token was, that they should not only in the first year, when the land was over-run by the Assyrians, but also in the next after that find sufficient store of victual sprung up of it self in the field. See further, Isa. 37. on ver. 30.] but in the third year sow, and reap, and plant vineyards, and eat the fruits thereof.

30 For the escaped [Heb. the escaping. That is, those that shall have escaped. So in the following verse] that is left remaining in the house of Juda, shall again take root [Heb. shall adde root] downward, and shall bear fruit [Heb. make fruit. The Hebrew word *Peri* signifieth not only the fruits, but also the branches that bear the fruits. So Lev. 23. 40. See the annotat.] upward. [a similitude taken from plants: whereby is signified, that those of Juda should have very great success, and prosperity.]

31 For out of Jerusalem shall the remnant go forth, [The remnant, to wit, which shall escape the hands of Enemies, having been kept and secured in the city of Jerusalem, which shall not fall into the hand and power of the Assyrians] and the escaped out of mount Zion: the zeal of the LORD of hosts shall do this. [that is, the fervent love of God toward his people, and his fierce wrath toward his Enemies shall produce this deliverance. Compare Isa. 9. 7.]

32 Therefore thus saith the LORD concerning the King of Assyria: He shall not come into this city, nor shoot an arrow into it? Neither shall he come before it (with) a shield, nor shall cast up a bank against it.

33 By the way that he came, by the same shall he return; but he shall not come into this city, saith the LORD.

34 For I will protect this city, to save it, for mine own sake, [That is, that my name may be acknowledged, praised, honoured, and feared. Compare Prov. 16. 4. Isa. 48. 9, 11. Ezek. 36. 21, 22, 23.] and for my servant Davids sake. [See 1 Kings 11. on v. 12.]

35 It came to pass then in that same night, that the Angel of the LORD went forth, and smote in the camp of Assyria [Understand Sanheribs camp, that lay before Libna, (or according to the opinion of some, was upon the march towards Jerusalem,) above vers. 8. where Rabshake returned to him, without besieging Jerusalem, as God had promised, ver. 32. Compare Isa. 37. on vers. 33, 36.] an hundred, fourscore and five thousand: and when they [to wit, the King of Assyria and his Counsellours] gat them up early in the morning, behold, they were all dead bodies. [to wit, which were smitten by the Angel.]

36 So Sanherib King of Assyria departed, and went his way, and returned, and he abode at Nineve. [See Gen. 10. on v. 11, 12.]

37 Now it came to pass, as he bowed himself down [To wit, to worship the idol, mentioned in the next words, and to honour him with Religious worship] in the house of Nisroch [the name of an idol of the Ninevites] his God, that Adramelech, and Sarezer (his sons) smote him with the sword; [as was foretold above v. 7.] but they escaped into the land of Ararat: [see Gen. 8. on v. 4.] and Esar Haddon became King in his stead. [This Esar Haddon reigned (as some write) ten years in Nineve. After him the Monarchie was translated from the Assyrians to the Babylonians.]

CHAP. XX.

Hizkia being sick, is threatned of God by Isaia with death, vers. 1. &c. but having prayed to the Lord hath fifteen years more added to his life, 2. of which he is assured by a miracle, 8. Berodach Baladan visiteth Hizkia by Ambassadors, who sheweth them all his treasures, 12. Whereupon Isaia foretelleth him the Babylonish captivity, 14. He dieth, and Manasseh becometh King, 20.

IN those dayes [To wit, after that the host of the Assyrians was smitten, and Juda delivered from them: which is conceived to have been in the fourteenth year of Hizkia's reign] Hizkia was sick unto death: And the Prophet Isaia the son of Amoz came to him, and said unto him; thus saith the LORD: Give command to thine house; [i. e. take order concerning thy last will, for the disposing of thine estate, as thou wilt have the same to go after thy decease. That is as much, as make thy

thy last will and testament, So 2 Sam. 17. 23. Isa. 38. 1.] *for thou shalt dye.* [Heb. *thou art dead, or, dying*; that is, thou shalt die straightway. See Genes. 20. on v. 2. Understand this threatening with a concealed condition, if he humbled not himself, and prayed unto God for mercy. Compare Jon. 3. 4, 10.]

2 *Then he turned his face about, toward the wall*; [To wit, that having turned away his eyes from men, he might the better turn his mind to God, to pray earnestly and fervently] *and he prayed unto the LORD, saying*;

3 *Oh Lord, remember, I pray, that I have walked before thy face in truth,* [Or, in faithfulness, faithfully] *and with a perfect heart,* [see 1 Kings 8. on v. 61.] *and have done that which is good in thine eyes:* And *Hizkia wept very sore.* [Heb. *wept a great weeping, or, with a great weeping.* He wept not so much through fear of death, as because he was troubled to think what would become of Gods people, the pure worship of God, and the state of the Kingdom after his death.]

4 *Now it came to pass, when Isaia was not (yet) gone out of the middle Court,* [To wit, of the Kings house: which court is called the second Court, 1 Kings 7. 8. Oth. out of the middle city; that is, out of the middle part of the city, which was between the fort and the utmost part of the city. It's conceived that the city of Jerusalem consisted of three parts; First, the city of David on mount Zion, where the royal fort was. Secondly, the middle part of the city. Thirdly, the remaining and utmost part thereof. Compare below chap. 22. 14. 2 Chron 34. 22. Zeph. 1. 10.] *that the word of the LORD came to him, saying*;

5 *Turn again, and tell Hizkia the leader of my people, thus saith the LORD, the God of David thy Father; I have heard thy prayers, I have seen thy tears; behold, I will heal thee; on the third day thou shalt go up into the house of the LORD.*

6 *And I will add fifteen years unto thy dayes,* [Understand this in respect of the nature of the sickness, which was mingled with death, and not in respect of Gods purpose, who had determined by his Almighty power to cure the disease, and to keep the King alive yet fifteen years longer] *and will deliver thee out of the hand of the King of Assyria:* [to wit, by hindering the Assyrians from re-assuming the war] *together with this city; and I will defend this city for mine own sake,* [see above chap. 19. on v. 34.] *and for my servant Davids sake.* [see 1 Kings 11. on v. 12.]

7 *Then said Isaia; take a lump of figs: And they took it, and laid it on the sore; and he was healed.* [Heb. *lived.* So above chap. 8. on v. 8. that is, he recovered, not so much by the natural virtue of the figs (which indeed are a conduible means thereunto) as chiefly by the special and super-natural power and blessing of the Almighty.]

8 *Now Hizkia said unto Isaia, which is the token that the LORD will heal me, and that I shall go up into the house of the LORD in the third day?* [He spake this not out of unbelief, as the Scribes and Pharisees desired a token, Math. 12. 38. but of an upright inclination or affection, to strengthen his Faith, because this promise of life did seem directly to oppose and contradict the former threatening of death. Compare Judg. 6. 17.]

9 *And Isaia said, this shall be a token unto thee from the LORD, that the LORD will do the thing that he hath spoken: Shall the shadow* [Which is made by the shining of the sun on the dial, which is on the out-side of the clock] *go forward* [i.e. speedily, and as it were in a moment, in an extraordinary manner, toward the west] *ten degrees?* [Heb. *ascensions, steps.* Understand the marks or strokes, or lines in the clock, by which the hours were distinguished and portrayed on the dial. This was a wonderfull work of God. Concerning the

degrees or lines, whether they signify half or whole hours, and the like circumstances more, thereof are divers opinions] *or return backward* [i.e. toward the East] *ten degrees?* [or, *the shadow is gone forward ten degrees, shall it go back ten degrees.*]

10 *Then said Jehizkia; it is (a) light (thing)* [As more agreeing with the ordinary course of the sun, although also miraculous] *for the shadow to go down ten degrees: Nay, but let the shadow return backward ten degrees.*

11 *And Isaia the Prophet called on the LORD: And he caused the shadow to return backward ten degrees, in the degrees, which it had gone downward, in the degrees (of the sun dial) of Achaz.* [i.e. in the sun-dial, which Achaz his father had caused to be made.]

12 *At that time Berodach Baladan* [The King of Babylon, called also Merodach, Isa. 39. 1. and in prophane histories] *the son of Baladan, the king of Babel, sent letters and a present to Hizkia:* [viz. to congratulate Hizkia in regard of his recovery, and to enquire of the miracle that hapned in the sun, Isa. 38. 8. and was also taken notice of in Chaldea, 2 Chron. 32. 31.] *for he had heard that Hizkia had been sick.*

13 *And Hizkia hearkened* [To wit, with joy. See Isa. 39. 2.] *unto them,* [understand the messengers, or Lords, that had brought the fore-mentioned letters and present. To these did Hizkia carefully listen, concerning that which was presented to him, or enquired of him] *and he shewed them all his treasury,* [or, *storehouse.* Understand an house, wherein all manner of pleasant drugs and spices, and costly wares were laid up] *the silver, and the gold, and the spices, and the best oil, and his armory* [Heb. *an house of vessels, or, instruments.* Understand weapons, or silver, and gold jewels, and all manner of precious furniture and jewels] *and all that was found in his treasures: There was nothing in his house, nor in all his dominion, that he shewed him nor.*

14 *Then came the Prophet Isaia unto king Hizkia, and said unto him; what said those men, and from whence came they unto thee? And Hizkia said; they are come from a far countrey from Babel.*

15 *And he said; what have they seen in thine house? And Hizkia said; they have seen all that is in mine house, there is nothing in my treasures, that I have not shewed them.*

16 *Then said Isaia to Hizkia: Hear the word of the LORD.* [To wit, which the LORD in his due time will make good, because thou hast prided thy self in the lofty shewing of thy treasures and riches.]

17 *Behold, the dayes come, that all that is in thine house, and that which thy Fathers have laid up (in store) unto this day, shall be carried away to Babel:* [See the accomplishment hereof below chap. 24. 13. and 25. 12. Jer. 52. 17.] *there shall be nothing left, saith the LORD.*

18 *Besides, they shall take of thy sons that shall issue from thee, which thou shalt beget, to be courtiers* [i.e. court-ministers, or court-servants. See Gen. 37. on v. 36.] *in the palace of the King of Babel.* [see the accomplishment hereof below chapters 24. and 25.]

19 *But Hizkia said unto Isaia; the word of the LORD, which thou hast spoken, is good: He said also; should it not? [To wit, be good? Or is it not (so)? See the like phrase, 1 Sam. 10. 1. That is called here good, which is called righteous and gracious. Righteous, because he and the land had deserved judgement; gracious, because God was still bountifull to him, and his people, though unworthy] seing peace and truth shall be in my daies.*

20 *Now the rest of the acts of Hizkia, and all his might, and how he made the pool,* [See of this pool above chap. 18. 17. Neh. 3. 16.] *and the conduit, and brought water into the city,* [to wit, to cut it off from the enemy. See 2 Chron. 32. 3, 4, 30.] *are they not written in the book of the Chronicles of the kings of Juda?*

21 And Hiskia fell asleep with his Fathers: And Manasseh his son became king in his stead.

CHAP XXI.

Manasseh is an abominable idolater, vers. 1. &c. Wherefore most grievous judgements are threatened, 10. Manasseh sheddeth also much innocent blood, and dyeth, 16. Amon his son succeedeth in his room, and followeth his Fathers footsteps, 19. he is slain by his servants, 23. Josias his son becometh king, 26.

Manasseh was twelve years old [Heb. a son of twelve years] when he became king, and reigned five and fifty years at Jerusalem, [comprehend herein the time, in which he was prisoner at Bethel, 2 Chron. 33. 11.] and his mothers name was Zephri-Ba. [Hebr. Chephsi-Ba.]

2 And he did that which was evil in the eyes of the LORD; [See 1 Kings 11. on v. 6.] after the abominations of the heathen, which the LORD had driven out of possession before the face of the children of Israel.

3 For he built up again, [Heb. he returned, and built; that is, he built again. See Numb. 11. on v. 4.] the high places [see Lev. 26. on v. 30.] which Hiskia his Father had destroyed, and he reared up altars for Baal; [see Judg. 2. on v. 11.] and made a grove, [see of the idolatrous groves, Deu. chap. 7. on v. 5. which God had expressly forbidden to be made, Deu. 16. 21.] according as Achab king of Israel had made; [see 1 Kën. 16. v. 31, 32, 33.] and bowed himself down before all the host of heaven, [understand the sun and moon, with the rest of the planets and stars. See Deu. 4. v. 19. and the annotat.] and served them.

4 And he built altars in the house of the LORD, [See Jer. 32. 34.] of which the LORD had said; at Jerusalem will I put my name. [Understand the name of the Lord only, and not likewise the names of Idols. See the meaning of these words, 1 Kings 8. on v. 29. See also Deu. 12. 5, 11.]

5 Moreover, he built altars for all the host of heaven, in both the courts of the house of the LORD. [Whereof the first, or inner court, was the Priests court, standing next to the Temple; the other the peoples court, without joynng to the first. See of both 1 Kings 6. on vers. 36.]

6 Yea, he made his son pass thorow the fire; [To wit, in the valley of the son of Hinnom, 2 Chron. 33. 6. to the honour of the idol Molech. See Lev. 18. on v. 21.] and practised juggling; [see of the signification of the Hebrew word, Lev. 19. on vers. 26.] and gave heed to the crying of birds; [see of the signification of the Hebrew word, Lev. 19. on v. 26.] and he appointed sooth-sayers and Necromancers, [Heb. he made, &c. See of the Hebrew word sooth-sayers, and the next following, Lev. 19. on v. 31. These Manasseh is said to have made, because he publicly ordained and appointed them, that they might be ready to wait and attend upon all men with their devillish arts] he did very much evil in the eyes of the LORD, to provoke (him) [this word is here inserted out of 2 Chron. 33. 6.] to anger.

7 He set also a carved image of the grove, [Or, the carved image, pointing at a certain image of the idolatrous grove] which he had made, [see above v. 3.] in the house of which the LORD had said to David, and to Solomon his son; in this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, [i. e. out of all places and cities, that are inhabited by the tribes] will I put my name [see above on vers. 4.] for ever. [that is, during the time of the law. See Genes. 13. on v. 15.]

8 Neither will I proceed to remove the foot of Israel

out of this land; which I gave their Fathers; [or as it is said, 2 Chron. 33. 8. to make them remove, or to take them away; that is, to make the Israelites remove, wander, and shift up and down, out of this land: As befell the ten tribes, above chap. 18. 11.] only, if they observe to do according to all that I have commanded them, and according to all the law, [understand the moral, ceremonial, and the judicial lawes. See 2 Chron. 33. the annotat. on vers. 8.] which my servant Moses commanded them.

9 But they hearkned not: for Manasseh made them to erre, (so) that they did worse then the heathen, [To wit, because they most treacherously rejected the light of the true knowledge of God, and the prescript or platform of pure Religion, which the heathen had not, and exceeded the heathen in the abomination of idolatry, who served not so many strange idols, containing themselves for the most part with their own. Oth. doing worse; which may also be understood of King Manasseh, as below v. 11.] which the LORD had destroyed before the face of the children of Israel.

10 Then the LORD spake by the ministry [Hebr. hand] of his servants the Prophets, saying;

11 Because Manasseh king of Iuda hath done these abominations, doing worse then all that the Amorites [Under the name of this one nation, are often all infidels and heathenish nations of the land of Canaan comprehended. See Gen. 15. on vers. 16.] did, which were before him; yea, hath made Iuda also to sin with his dung-gods: [see Lev. 26. on v. 30.]

12 Therefore, thus saith the Lord the God of Israel: Behold, I bring an evill upon Jerusalem and Iuda, that every one that heareth it, both his ears shall tingle. [Understand such an evill that shall cause so great astonishment, fear and terrour in all mens hearts, that their senses shall be amazed and distracted, as a mans hearing is wont to be deafened by an exceeding loud sound, and vehement noise, made just before or against his ear. See the same comparison, 1 Sam. 8. 11. Jer. 19. 3.]

13 And I will draw the measuring-line of Samaria over Jerusalem, [By the measuring-line, here is meant the measure, or rule; that is, the quality and likeness of the judgement. The meaning is, such a judgement as I brought upon the ten tribes, and their chief city Samaria, will I bring upon Iuda and Jerusalem, that the land shall be laid wast, the city taken, and the inhabitants carried away captive. 'Tis a comparison taken from Carpenters, and Masons, or Bricklayers, who both rear and raise their work by line and measure. Compare Isa. 34. 11. Amos 7. v. 7, 8. Zach. 1. 16.] and the plummet of the house of Achab, [the former similitude is still retained, to shew that like judgement should befall Jerusalem, as befell Achabs house] and I will wipe Jerusalem, as they wipe a dish; they wipe it, and turn it upside down upon its hollownes. [Or, rands, brims. Heb. upon its face. The meaning is, as dishes are employed for a clean use, are washed and scoured from all filth, and after that turned upside down that no unclean thing may fall into them: so shall Jerusalem by transportation be purged from wicked inhabitants, and the government thereof turned upside down, that the uppermost part shall lie under.]

14 And I will forsake the remnant of my inheritance, [Understand the tribe of Iuda, or the Jews, who alone, with those that sided with them, were left of the Israelites, bearing the name of the people of God. God calleth this tribe his inheritance, because they were as dear unto him, as an inheritance is to a man] and will deliver them into the hand of their Enemies; and they shall become a prey and a spoil to all their Enemies;

15 Because they did that which was evil in mine eyes, and provoked me to anger, from that day, that their fathers came forth out of Egypt, even unto this day.

16 Besides,

16 Besides, Manasseh shed also very much innocent blood, [To wit, of those that would not follow his abominations] till he had filled Jerusalem from one end to another; [Heb. mouth to mouth. See above chap. 10. on v. 21.] beside his sin, [understand idolatry, which by way of special eminency is called sin, because it directly opposeth and crosseth the Majesty of God, is in the highest degree hated and forbidden, and left unpunished by him. See 1 Kings 11. on v. 6. and 12. on v. 30.] which he made Juda to sin, doing that which was evil in the eyes of the LORD.

17 Now the rest of the acts of Manasseh, and all that he did, and his sin, [Understand especially his idolatry against God, and his tyranny against men] which he finished, are they not written in the book of the Chronicles of the Kings of Judah? [understand herewithall his captivity, repentance, and conversion, and his actions that followed thereon, of which see also 2 Chron. 33. 11, 12, &c.]

18 And Manasseh fell asleep with his Fathers, and was buried in the garden of his (own) house, in the garden of Uzza: And Amon his son became King in his stead.

19 Amon was two and twenty years old, [Heb. a son of two and twenty years] when he became King, and he reigned two years at Jerusalem: And his mothers name was Mesallemet, a daughter of Haruz of Jotba. [Some are of opinion that this was Jotbath, where the Israelites had a camping-place, when they journeyed from Egypt thorow the wilderness toward the land of Canaan, Num. 33. 33. Deu. 10. 7.]

20 And he did that which was evil in the eyes of the LORD; According as Manasseh his Father had done.

21 For he walked in all the way [To wit, the evil way of idolatry, unbelief, and manifold wicked practices. See 1 Kings 15. on v. 26.] which his Father had walked, and he served the dung-gods, which his Father had served, and he bowed himself down before them.

22 So he forsook the LORD God of his Fathers; and he walked not in the way of the LORD. [See 1 Kin. 11. on v. 33.]

23 And the servants of Amon made a conspiracy against him; And they slew the King in his own house.

24 But the people of the land smote all that had made a conspiracy against King Amon: And the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon, which he did; are they not written in the book of the Chronicles of the kings of Juda.

26 And they buried him in his sepulchre, in the Garden of Uzza: And Josiah his son became king in his stead.

CHAP. XXII.

Josiah his pious government, v. 1. &c. He taketh care for the repairing of the Temple, 3. The book of the law is found by Hilkiah in the Temple, and delivered into the kings hand by Saphan, 8. The king having understood, what God therein threatneth to back-sliders, asketh counsel of the Lord by Huldah the Prophetess, 11. The Prophetess returneth an answer, 15.

Josiah was eight years old, when he became king, and reigned one and thirty years at Jerusalem: His mothers name was Jedida, a daughter of Adaia, of Bozrah. [The name of a city lying in the tribe of Juda, Jos. 15. 39.]

2 And he did that which was right in the eyes of the LORD; [See 1 Kings 11. on v. 33.] and he walked in all the way of David his Father, [see 1 Kings 15. on v. 32.] and turned not to the right hand, nor to the left [see Deu. 5. on v. 32.]

3 Now it came to pass in the eighteenth year of King Josiah, [To wit, the eighteenth year of his reign, not of his age, 2 Chron. 34. 8. As for his age, he was now 26. years old: Now what he being King did in the former years of his life, see 2 Chron. 34. 3, 4. &c.] that the King sent Saphan the son of Azalia, the son of Mesallam the Scribe [i.e. the Kings Secretary or Clerk. See above ch. 12. on v. 10.] into the house of the LORD, saying;

4 Go up to Hilkiah the Priest, [Heb. the great Priest. So also below v. 8.] that he may sum the money which is brought into the house of the LORD; [Heb. that he may finish the money, &c. Oth. may take up the sum of the money, or, the gathering of the money, or lay it out to the full. The meaning is, that he should take up the full sum of the money gathered by the Collectors, and lay it out toward the repairing and building of the Temple again. Compare above chap. 12. v. 5, 9, 10, 11.] which the Keepers [these were Levites. See above chap. 12. v. 9, 10. 2 Chron. 8. 14. and 34. 9.] of the threshold [to wit, of the house of the Lord, or of the Temple. Oth. of the vessels] have gathered of the people.

5 And let them deliver it into the hand of the Overseers of the work, [These were Levites, as appeareth, 2 Chr. 34. 12.] who are appointed over the house of the LORD; that they may give it to those that do the work, [indeed in the Hebrew there is the same word, which immediately before in this verse was translated Overseers; who had the oversight of the whole work of reparation; but here it signifieth those that did the work it self, or laboured in it, as appeareth by the following verse, where these workmen or labourers are distinctly expressed] which is in the house of the LORD, [oth. which are in the house of the Lord] to repair the breaches of the house.

6 To the Carpenters, and to the builders, and to the masons; [See above chap. 12. on v. 12.] and to buy wood, and hewed stones, [i.e. which were hewed out of the mountaines, and were again to be hewed and squared by the masons and stone-cutters for the work of building. Compare 2 Chron. 34. 11.] to repair the house.

7 Howbeit there was no account kept of the money that was delivered into their hand; [To wit, of the bestowing and laying out of the money] for they dealt faithfully. [Heb. in truth, or, faithfulness. So above chap. 12. 15. see the annotat.]

8 Then Hilkiah the high Priest said unto Saphan the Scribe; I have found the book of the Law in the house of the LORD; [Meaning the original book of the Law, which Moses himself had written, and was laid on the side of the Ark of the Covenant. See Deut. 31. 24, 26.] and Hilkiah gave the book to Saphan, who read it.

9 Then came Saphan the Scribe unto the King, and brought the King word again, and he said; Thy servants [namely, Hilkiah, and I] have gathered [Heb. cast] the money that was found in the house, [namely, of the Lord, that is, in the Temple] and have delivered it into the hand of the Overseers of the work, who were appointed over the house of the LORD.

10 Also Saphan the Scribe told the king, saying; Hilkiah the Priest hath given me a book: [viz. the book of the Law: whereof mention is made above v. 8. and below v. 11.] and Saphan read that before the face of the King.

11 Now it came to pass, when the king heard the words of the book of the Law, that he rent his clothes. [As an evidence and witness, both of his grief and sorrow for the sins of the whole land, committed against the law of God, and of the fear of the judgements, that were threatened in the book of the law. See of the renting of garments in sad and sorrowfull cases, Gen. 37. in the annotat. on v. 29.]

12 And the king commanded Hilkia the Priest, and Abikam the son of Saphan, and Achbor [Otherwise called Abdon, 2 Chron. 34. v. 20.] the son of Michaiia, and Saphan the Scribe, and Asaia the kings servant, [who above and before all others waited upon him, and was ever ready at hand in all weighty matters, and such as were of speciall concernment. So Matth. 8. 9.] saying;

13 Go, enquire of the LORD for me, and for the people, and for all Juda, concerning the words of this book, that is found: For the wrath of the LORD is great, which is kindled against us, because our Fathers have not hearkened to the words of this book, to do according to all that is written for us. [i. e. for our instruction and admonition.]

14 Then went Hilkia the Priest, and Abikam, and Achbor, and Saphan, and Asaia unto Hulda the Prophetess, the wife of Sallum, the son of Tikva, the son of Harhas [Otherwise, Thokath, the son of Hasra, 2 Chr. 34. 22.] keeper of the wardrobe; [understand the keeper of the holy garments, which were used in the service of God] (now she dwelt at Jerusalem in the second part) [to wit, of the city. See above chap. 20. on v. 4. Some understand this place of a colledge, or house of teaching, in which the Prophets, and their disciples or scholars did meet, to discourse of Gods word] and they spake unto her.

15 And she said unto them; Thus saith the LORD the God of Israel: Tell the man, that sent you to me.

16 Thus saith the LORD, behold, I will bring evill [To wit, evill of punishment. See Gen. 19. on v. 19.] over this place, and upon the inhabitants thereof; (namely,) all the words of the book, which the king of Juda hath read,

17 Because they have forsaken me, and burnt incense to other Gods, [See Gen. 35. on v. 2.] to provoke me to anger, with all the work of their hands, [meaning the idols and images, that are so called by way of contempt, Deu. 31. 29. Psa. 115. 4. and 135. 15. Isa. 2. 8. Jerem. 1. 16. Mich. 5. 13.] therefore shall my wrath be kindled against this place, and not be quenched.

18 But to the king of Juda, that hath sent you to enquire of the LORD, thus shall ye say unto him: Thus saith the LORD the God of Israel; as touching the words which thou hast heard: [To wit, which he had heard read out of the book of the law by Saphan the Scribe, above v. 10. containing most grievous threatening, which God therein had denounced against the transgressors of the law, and breakers of his covenant.]

19 Because thine heart waxed weak, and thou didst humble thy self before the face of the LORD, when thou heardest what I spake against this place, and the inhabitants thereof: That they shall become a desolation, and (a) curse, and thou hast rent thy clothes, and wept before my face; therefore I have also heard thee; saith the LORD.

20 Therefore hold, I will gather thee to thy Fathers, [See Gen. 25. on v. 8.] and thou shalt be gathered into thy grave [Heb. graves. So 2 Chron. 16. 14. and 35. 24. That is, in one of thy graves. So it is left uncertain, which of his graves this grave was. Compare Judg. 12. 6.] in peace, [understand this in respect of the general calamities, that should come upon the whole Kingdome by the Chaldeans, which Josia lived not to

see] and thine eyes shall not see all the evill which I will bring upon this place: And shoy [to wit, the men sent out by Josia, and named above vers. 14.] brought the King answer again.

C H A P. XXIII.

Josia causeth the book of the Law to be read, and reneweth the covenant with the Lord, v. 1. &c. Purgeth the Temple, and destroyeth all idolatry, 4. breaketh down the altar at Bethel, and burneth thereon the bones of men, 15. He keepeth the passeover, 21. A relation of certain other evidences of his piety, 24. although Gods wrath against the land ceased not, 26. He goeth to battell against Pharaos Necho, is wounded, and dieth, 29. Joahaz his son becometh king, 31. Whom Pharaos Necho deposeth, and maketh Eliakim king in his room, whom he calleth Jojakim, 33. his government, 35.

Then the king sent [To wit, messengers, to whom he gave charge to summon the eldest together] and to him were gathered all the eldest of Juda and Jerusalem. [Understand those who in government both of Church and Common-wealth were seated above others. See Exod. 3. on v. 16. and Lev. 4. on v. 15.]

2 And the king went up into the house of the LORD, and with him all the men of Juda, [Understand the chiefest] and all the inhabitants of Jerusalem, and the Priests, and the Prophets, [Some understand by these, Jeremy, Zephania, and Uria, who lived at this time: Others, the disciples or scholars of the Prophets, or the Scribes, and such as were well skill'd and ver'd in the law of God] and all the people, from the least, to the greatest: And he read before their ears all the words of the book of the covenant, which was found in the house of the LORD. [see above chap. 22. 8.]

3 Now the king stood by the pillar, [See above chap. 11. on v. 14.] and made a covenant before the face of the LORD, [i. e. in the peoples court, which was before the court of the Priests, in the fore-part of the Temple of the Lord, wherein the ark of the covenant was, upon which the Lord manifested himself. See Lev. 1. on v. 3.] to walk after the LORD, [that is, to walk in the wayes of the Lord. What this is, see 1 Kings 11. on v. 33. and the words here following] and to keep his commandments, and his testimonies, and his statutes with all (their) heart, and with all their soul, [see Deu. 6. on v. 5.] confirming the words of the covenant, which are written in this book: [see Deu. 27. on v. 26.] and all the people stood in this covenant. [i. e. stood close to it, and were contented with it. So we are forbidden to stand in an evil thing, Eccles. 8. 3. that is, to stick close to it, and to yield unto it.]

4 And the king commanded Hilkia the high Priest, and the Priests of the second order, [These Priests were the chiefest under the high Priest] and the keepers of the threshold, [to wit, of the Temple of the Lord. So above chap. 22. 4. See the annotat.] to bring forth out of the Temple all the furniture that were made for Baal, and for the (image of) the grove, and for all the host of heaven; and he burnt them without Jerusalem in the fields of Kidron, [see 1 Kings 2. on v. 37.] and caused the dust thereof to be carried to Bethel. [one of the cities where Jerobeam had raised up a golden calf, 1 King. 12. v. 29. and consequently a sink of idolatry; for which cause it is called Bethaven, that is, an house of wickedness, Hof. 4. 15. and 18. 5. and is here most shamefully disgraced by Josia in casting out the ashes of the burnt idolatrous vessels there.]

5 Besides, he put down the Chemarims, [A kind of idolatrous Priests of Baal; of whom see also Hof. 10. 5. and

and Zeph. 1. 4. The name *Chemarims* is derived from a word signifying *to be warm, to burn, also to grow black, also pull'd together, rumpled, and rolled together*; which is caused by burning; whence there is also with the Chaldeans the signification of *shutting in*. Hence there be divers opinions of the Learned concerning this appellation. Many conceive that these Priests of Baal were so called, because their order was to wear black apparel; some think they were so called, because they were of a blackish or swarty and smoaky countenance, being alwayes busied in burning of incense, and offering of sacrifices.] *whom the kings of Iuda had ordained, to burn incense on the high places, in the cities of Iuda, and round about Ierusalem; together with those that burnt incense to Baal, to the Sun, and to the Moon, and to (the rest of) the Planets, and to all the host of heaven.*

6 He also brought away the (image of the) grove out of the house of the LORD, [Which image was set up in the Temple by King Manasse, above chap. 21. 7.] without Ierusalem unto the brook Kidron, [Oth. unto the valley of Kidron, ver. 12. So below in the same verse] and burnt it at the brook Kidron, and stamp't it small to powder, and cast the powder thereof upon the graves of the children of the people. [i.e. of the inhabitants of the Land that had been Idolaters. Compare 2 Chron. 34. 4. or, of the common people. This he did in detestation of all deceased Idolaters, and for an example and admonition to those Idolaters that were yet alive,]

7 Moreover, he brake down the houses of the buggers, [See Deut. 23. on v. 17.] which were by the house of the LORD; [to wit, in the peoples Court, where the Idol-ministers (as is conceived) had their abode] where the women wove shrines for the (image of the) grove. [Understand by these shrines, little Chappels, or Cabbinets, and Cafes made of woven, or needle, and imbroidered work, in which the Images of the Idols stood. Others understand such kind of Tents, wherein Idolaters did joyntly and with one accord commit their filthy abominations to the honour of their Idols.]

8 And he brought all the Priests, [Namely, the Idolatrous Priests] out of the cities of Iuda, and defiled the high places, [to wit, by making them unfit and unmeet for their Idolatry] where those Priests had burnt incense, from Geba [a city in Benjamin, the North-border of the Kingdome of Iuda. See 1 Kings 15. on verse 22.] to Bersaba: [lying in Iuda, and the South-border of the whole Land of Canaan. See Gen. 21. on v. 31.] and he brake down the high places of the gates, [i.e. which were at the gates] (also) that which was at the door of the gate of Josua the Governour of the city, [i.e. he hindred as well the Idolatry of the great and mighty men, as of the poorer and meaner sort of people] which was at a mans left hand, (entring) into the gate of the city. [Hcb. the left hand of a man: namely, of him that came into the gate of the city.]

9 Howbeit the Priests of the high places offered not upon the altar of the LORD at Ierusalem: but they did eat unleavened bread in the midst of their brethren. [Or, came not up to the altar, &c. The meaning is, that these Priests, because they had offered unto Idols, were with their Posterity depoled from the Priest-hood, as being unworthy of it, Ezek. 44. 13. although notwithstanding, because they repented, they had a livelihood and maintenance allowed them out of the unleavened cakes, of which none might eat, save the Priests onely, Lev. 2. 4. 10. being therein equalized with the blemished Posterity of Aaron, Lev. 21. 17, 22.]

10 He also defiled Topheth, [By causing Dung excrements, dead and putrified bodies, and all manner of filth to be cast forth there. Topheth was a place near unto the city of Ierusalem, lying in a fair and pleasant field, so called from the word *Toph*, signifying a drum, where Idolaters offered up their children to the Idol Molech, causing them to pass thorow the fire, or also quite to be

burnt and consumed, for which end & purpose they were put into the arms of an image that was made red-hot, which was hollow within, and full of fire. Now because the children feeling the pain and smart of fire, made a doleful and lamentable cry, therefore they made a huge noise with drums and tabrets, to drown the shriekings and roarings of the children, that the same might not be heard by the Parents and friends thereof. Compare Lev. 18. 21. Jerem. 7. 31.] which is in the valley of the children of Hinnom; [the name of a man, to whose children this place did formerly belong, so that from thence it was called *Ge-Bene-Hinnom*; Jof. 15. 8. that is, the valley of the children of Hinnom; or *Gehinnom*, that is, the valley of Hinnom, Neh. 11. 30. From the most terrible pain of fire, which the children of Idolaters there suffered, Hell (the place for the damned) hath its denomination, being called *Gehenna*, Matth. 5. 22. which is an unquenchable fire, Mark 9. 43.] that no man might make his son, or his daughter to pass thorow the fire to Molech. [below v. 13. called *Milcom*. See Lev. 8. on v. 21.]

11 And he put down the horses, which the Kings of Iuda had appointed [Or, given] to the Sun, from the entering into the house of the LORD, unto the chamber [i.e. to the house] of Nathan-Melech the Courtier, which was in Parvarim: [or, in the suburbs, to wit, of the city of David, not far distant from the Temple. Some take the Hebrew word *Parvarim* to be the name of a place near to the Temple: but what place it was, is uncertain. Concerning the horses mentioned in this verse, some understand it of living horses, which were kept and used to the honour of the Sun: for certain men (as some conceive) were appointed every morning with these horses to ride to meet the Sun rising from the house of the Lord to the house of Nathan Melech, and to salute, and worship it, and to perform divine honour unto it. Others understand it onely of the Images and Pictures of these horses & charrets] & he burnt the charrets of the Sun with fire. [i.e. those charrets which were made to the honour of the Sun, after the manner and custome of the Heathen.]

12 Moreover, the altars which were on the roof of the upper chamber of Achaz, [Being made there to the honour of the host of Heaven. See Jer. 19. 13. Zeph. 1. 5.] which Manasse had made in the two Courts of the house of the LORD, [see above chap. 21. 5.] did the King brake down; and he ground them to dust from thence, and cast the dust of them into the brook Kidron. [which was done, partly to manifest publick detesting of these idolatrous reliques, and partly to root them out utterly, that nothing thereof at all might be left.]

13 Also the high places, that were before Ierusalem, which were on the right hand of the mount of Mafith, [Oth. Of the corrupted. Understand the mount of Olives lying near Ierusalem, here called the mount of Mafith; that is, of him that corrupteth, or, of the corrupter, because the Jews did there corrupt themselves by Idolatry. Oth. it was called the mount of *Mischab*, that is, of anointing, because many Olives grew on it, of which the anointing oil was made: so that between both the names there is but small difference in regard of the letters, but there is great difference in regard of their significations. See 1 King. 11. 7.] which Salomon the king of Israel had builded for *Asthoreth*, [this name, with the two following, *Camos*, and *Milcom*, are names of idolatrous images. See of *Asthoreth*, Judg. 2. 13.] the abomination of the Zidonians, and for *Camos*, [see 1 Kings 11. on v. 7.] the abomination of the Moabites, and for *Milcom* [see Lev. 18. on v. 21.] the abomination of the children of Ammon, did the King defile.

14 He likewise broke (in pieces) the reared images, and destroyed the groves: he filled their place with the bones of men. [Which he caused to be taken out of the graves of Idolaters, to defile therewith the idolatrous places, and to make them to be abhorred. Compare below v. 16. and 20. Irenaeus, lib. 4. c. 5.]

15 Moreover also the altar that was at Bethel, (and) the high place, which Jeroboam the son of Nebat, who made Israel to sinne, had made; both that altar, and that high place he brake down: yea he burnt the high place, he stamped it small to powder, and he burnt the grove.

16 And as Josiah turned himself, he spied the Sepulchres that were on the mount, and sent, and took the bones out of the Sepulchres, and burnt them upon the altar, [To wit, which was reared up at Bethel by Jeroboam, ver. 15.] and polluted it, according to the word of the LORD, which the man of God had proclaimed, who proclaimed [i.e. foretold: to wit, more then three hundred years before: see 1 Kings 13. 2. and compare therewith, that which is here related, and below v. 20.] these words. [see 1 King. 13. 2.]

17 Moreover he said; What Monument is that which I see? and the men of the city said unto him; It is the Sepulchre of the man of God, that came from Juda, and proclaimed those things, which thou hast done against this altar of Bethel.

18 And he said; Let him lie (still), let no man meddle with his bones: so they delivered his bones, [Namely, that they were not burnt upon the Altar at Bethel, with the other bones] with the bones of the Prophet, [who had desired to be buried close by the Prophet of Juda, 1 King. 13. 31.] that was come out of Samaria. [understand not the city, but the land of Samaria, wherein the city of Bethel lay, and this Prophet dwelt, when he came to the Prophet of Juda, 1 Kings 13. 11. So the name Samaria is also taken for the countrey of Samaria in the following verse.]

19 Besides, Josiah took also away all the houses of the high places, which were in the cities of Samaria, [Namely, which were brought under the dominion of the kingdom of Juda] which the Kings of Israel had made, to provoke (the LORD) to anger; and he did to them according to all the acts which he had done at Bethel.

20 And he slew all the Priests of the high places, that were there, upon the altars; and burnt mens bones upon them; [Q: h Offered, &c. that is, put them to death upon the altars, to shew that he not onely hated Idolatry in the highest degree, but even the very places where it was practised, polluting them by shedding mens blood, and burning their bones upon them. Understand this of the Priests, who (according to Jerobeams institution) were made of the lowest of the people, and did obstinately persist in their Idolatry. See 1 Kings 12. 31.] after that he returned to Jerusalem.

21 And the King commanded all the people, saying; Keep the Passover unto the LORD thy God: [See 2 Chron. 35. 1.] as it is written in this Book of the Covenant. [namely, the book of the Law: of which see above chap. 22. 8, &c. See also Exod. 12. 3. Deut. 16. 2.]

22 For like unto this Passover there was none kept [Oth. Surely like unto, &c. Here a reason is given, shewing that the Kings command was very well obeyed] from the dayes of the Judges, that had judged Israel, [meaning those that are not counted there. For 2 Chron. 35. 18. it is said, from the dayes of Samuel, who was the last of the Judges] nor in all the dayes of the Kings of Israel, nor of the Kings of Juda. [The meaning is, that from the beginning of the government of Kings, who did immediately succeed the Judges, no Passover was ever kept with so great preparation, assembly, purity, reverence, attention, and devotion, as this was kept.]

23 But in the eighteenth year of King Josiah, this Passover was kept unto the LORD at Jerusalem.

24 And Josiah did also put away the Soothsayers, and Necromancers, [See of both these, Lev. 19. on ver. 31.] and the Teraphim, [see Gen. 31. on v. 19.] and the Dung-gods, [see Lev. 26. on ver. 30.] and all the abominations

that were set in the land of Juda, and in Jerusalem: that he might confirm the words of the Law that were written in the book, which Hilkiah the Priest had found in the house of the LORD.

25 And before him there was no King like unto him, [Understand this properly in respect of the fervency of his zeal in rooting out all abominations, that bare a great sway in his time; and in respect of the innocency and integrity of his life, in diligent heeding the Law of the Lord, as the following words of this verse import. Compare above chap. 18 on v. 5.] that had turned to the LORD with all his heart, and with all his soul, [see 1 Kin. 2. on v. 4.] and with all his might, according to the law of Moses: and after him there arose not (any) like unto him.

26 Notwithstanding, the LORD turned not from the fierceness of his great wrath, [Not because the K. did not please his God, but because the people did not follow their King, neither in the unfeigned acceptance of his pure worship, nor in the upright conversion and amendment of life, as it did soon appear after the Kings decease] wherewith his anger burned against Juda, because of all the provocations wherewith Manasseh had provoked him. [to wit, because they did commit the same, after the example of King Manasseh, following him in his abominations, but not in his repentance and conversion.]

27 And the LORD said; I will also remove Juda from my face; [See above chap. 17. on v. 18.] according as I have removed Israel; [to wit, by carrying them away out of their Land, although the same should not be for ever, as the carrying away of the Israelites was. See above chap. 17. v. 18, 20. and 18. 11. and 21. 13. with the annotat.] and I will cast off this city Jerusalem, which I have chosen, and the house, of which I said; My name shall be there. [see 1 Kings 8. on v. 29. and 9. 3. Item, above chap. 21. 4.]

28 Now the rest of the acts of Josiah, and all that he did; are they not written in the books of the Chronicles of the Kings of Juda?

9 In his dayes [To wit, when Josiah had finished the reparation of the house of the Lord. See 2 Chron. 35. 20.] Pharaoh Necho [see of him also below v. 33.] King of Egypt marched against the king of Assyria, to the river Phrath: [to the city of Carchemis, lying by the Euphrates, which the King of Assyria had taken away from the Syrians; of which he boasteth, Isa. 10. 9.] and king Josiah marched forth to meet him, [viz. to turn him away, and to hinder him from passing with his camp thorow his land, fearing lest damage should befall his own kingdom, or desiring thereby to gratifie and pleasure the king of Assyria] and he slew him at Megiddo, [that is, the archers of King Necho wounded him mortally: so that he being carried to Jerusalem, died by the way, or in Jerusalem, having received his deaths wound at Megiddo, 2 Chron. chap. 35. 23, 24. Megiddo was a city in the Land of Manasseh. See 1 Kings 9. on verse 15.] when he had seen him. [i.e. when Josiah was come to look him in the face, and fought against him. See above chap. 14. 8. and the annotat.]

30 And his servants carried him in a chariot dead, [That is, mortally wounded, and accounted as dead. So we say of a man that is a dying, or must suddenly die, he is a dead man. So the word death is almost taken, Gen. 20. 3.] from Megiddo, and brought him to Jerusalem, and buried him in his (own) Sepulchre, and the people of the land took Joahaz [otherwise called also (as some conceive) Johanan, 1 Chron. 3. 15. and Sallum, Jer. 22. 11.] the son of Josiah, and anointed him, and made him King in his Fathers stead. [thus (according to the opinion of some) openly declaring, that in his general calamity, they required him to be their King with all speed, to be protected by him against King Necho, and to preserve the Land and Kingdom.]

31 *Joahaz was three and twenty years old when he became King, and he reigned three months at Jerusalem, and his mothers name was Hamutal, the daughter of Jeremia of Libna.* [This Jeremia is to be distinguished from Jeremia the Prophet; for the Prophet was of Anathoth in Benjamin, *Ierem.* 1. 1. but this man was of Libna in Juda.]

32 *And he did that which was evil in the eyes of the LORD; according to all that his Fathers had done.* [Namely, his Grandfather Amon, and his great Grandfathers Manasseh, Achaz, &c.]

33 *But Pharao Necho caused him to be bound* [i. e. Put him in prison. This was done while he was busie employed in war against the city of Carchemis: of which see *2 Chron.* 35. 20. *Ier.* 46. 2.] *at Ribla* [a city lying in Syria, by some held to be Apamia, by others Antiochia] *in the land of Hamath, that he might not reign at Jerusalem:* [oth. when he reigned at Jerusalem] *and he laid a tax upon the land of an hundred talents of silver,* [see *Exod.* 25. on v. 39.] *and a talent of gold.*

34 *Pharao Necho made also Eliakim the son of Josia King, in the room of Josia his Father, and changed his name Iojakim,* [Heb. turned about, &c. He would thereby shew, that he had power and command over him. See the like examples, below chap. 24. 17. *Dan.* 1. 7.] *but he took Joahaz along with him, and he came into Egypt, and died there.* [to wit, as Jeremie had foretold, chap. 22. 12. where v. 11. (according to the opinion of many) he is called Sallum.]

35 *And Iojakim gave that silver, and that gold to Pharao; but he taxed the land* [That is, Iojakim taxed or valued the estates and means of all the inhabitants of the land, and made them accordingly to bring in their taxes and tributes] *to give that money according to the command* [Heb. mouth] *of Pharao; he required of every one of the people of the land according to his taxation* [i. e. according as he was taxed by the King] *the silver, and the gold, to give it unto Pharao Necho.*

36 *Iojakim was five and twenty years old when he became King,* [To wit, alone, and in full power after the death of Joahaz his brother, who while he was prisoner, was yet held to be King, although he, namely Iojakim governed the Kingdom. Others think that Iojakim was five and twenty years old, when Joahaz his brother was deposed, and carried away captive unto Egypt; and consequently that he was the eldest of Josia's sons, expounding the place *1 Chron.* 3. 15. not of natural procreation, but of Kingly reign or government, and that Joahaz was therefore anointed at his Coronation or his instalment, that his choice or election might be the better secured against the gain-saying of Iojakim his eldest brother, as Salomon was anointed for such like cause, *1 Kings* 1. 34, 39.] *and reigned eleven years at Jerusalem:* [to wit, if we count up his reign from the time that he kept his brothers place: which was presently after that his brother was carried captive into Egypt] *and his mothers name was Zebadda, a daughter of Pedaja, of Ruma.*

37 *And he did that which was evil in the eyes of the LORD, according to all that his Fathers had done.* [See above on v. 32.]

CHAP. XXIV.

Iojakim becometh King Nebuchadnezzars servant, but revolteth from him, v. 1, &c. His land is overcome by the enemies, 2. He dieth, and Iojachin his son becometh king in his stead, 6. Much land is taken away from the king of Egypt, by the king of Babel, 7. Iojachins reign, 8. Je-

rusalem is besieged and spoiled by the Chaldeans, 10. Iojachin with many of the Iewes is carried away captive to Babel, 14. Matthanias, otherwise called Zedekia, becometh King, and revolteth from the King of Babel, 17.

I*N his dayes* [To wit, in the fourth year of his reign: which was the first year of Nebuchadnezzars reign, *Ier.* 25. 1.] *Nebuchadnezzar King of Babel came up, and Iojakim became his servant three years;* [that is, his vassal, subject to his power and command, tributary, bound to pay him tax. So *2 Sam.* 8. 2, 6.] *then he turned about, and rebelled against him.*

2 *And the LORD sent against him the bands* [i. e. Heaps of souldiers. See above chap. 5. on ver. 2. These were in the service of the King of Babel, making up all together his army] *of the Chaldeans,* [a people inhabiting the land of Chaldea, of which Babel was the Metropolis, or chief City. Compare *Ezek.* 23. 15.] *and the bands of the Syrians, and the bands of the Moabites, and the bands of the children of Ammon, and sent them against Iuda, to destroy that;* according to the word of the LORD, which he had spoken by the Ministry, [Heb. hand] *of his servants the Prophets.* [to wit, not onely in general by Moseh, *Lev.* 26. 17. *Deut.* 28. 25, 36, 68, &c. but also in special by Hulda the Prophetess, above chap. 22. 16. and by Jeremia the Prophet, *Ierem.* 25. 9, &c.]

3 *Surely (this) came to pass according to the command* [Heb. mouth] *of the LORD against Iuda, to remove them from his face,* [Compare above chap. 17. on v. 18.] *for the sins of Manasseh* [see of these sins above chap. 21. amongst which the chiefest indeed was Idolatry, which the people so imitated, that they could not be driven from it, neither by the repentance and conversion of Manasseh, nor by the good example of Josia, and the good reformation wrought by him. Wherefore it is also said of him, to wit, of Manasseh, that he made Iuda to sinne, above chap. 21. 16.] *according to all that he had done.*

4 *As also (for) the innocent blood, which he had shed,* [See above c. 21. 16. and the annotat.] *so that he had filled Jerusalem with innocent blood: Therefore the LORD would not pardon.*

5 *Now the rest of the acts of Iojakim, and all that he did; are they not written in the book of the Chronicles of the Kings of Iuda?*

6 *And Iojakim fell aslep with his Fathers:* [To wit, in Babel, or by the way, as he was carried bound to Babel, *2 Chron.* 36. 6. and without receiving burial, as was foretold by Jeremie, *Ier.* 22. v. 18, 19.] *and Iojachin his son* [called also Iechonia, *1 Chron.* 3. ver. 16.] *and by way of contempt Chonia, *Ier.* 22. 24.] became king in his stead.*

7 *Now the king of Egypt came thenceforth no more out of his land:* [This relation is made to shew, that the King of Iuda could expect no aid from Egypt against the King of Babel. It's true indeed, that in Zedekia's time he attempted to do somewhat, but in vain, being stoped by the Chaldeans, *Ier.* 37. 6, 7.] *for the king of Babel had taken from the river of Egypt,* [called Sictor: see *Ios.* 13. 3.] *unto the river Phrath,* [otherw. called Euphrates: see *Gen.* 2. on v. 14.] *all that was the king of Egypts.*

8 *Iojachin was eighteen years old,* [Heb. A son of eighteen years] *when he became king,* [to wit, alone (as some of the learned judge) & King in full and absolute power after the death of his father. Oth. when he was about the age of 8. years, his father made him King, in the midst of so many troubles, to settle and confirm the Kingdome in his own house, and he continued so King for ten years together, that is, until his father died; for which cause it is said, that he was eight years old when he became King,

King, 2 Chron. 36. v. 9.] and reigned three moneths at Jerusalem: [and ten dayes, 2 Chron. 36. 9. Thus oftentimes an even number is put for an odd. See Genes. 15. 13. and 1 Kings 16. 8. with the annotat.] and his Mothers name was Nebushta, a daughter of Elnathan of Jerusalem.

9 And he did that which was evil in the eyes of the LORD; according to all that his Father had done.

10 At that time [To wit, at the return of the year, 2 Chron. 36. 10. that is, at the coming on, or beginning of the Summer. See 1 Kings 20. on ver. 22.] the servants of Nebuchadnezzar King of Babel marched toward Jerusalem; and the city was besieged. [Heb. came in siege; that is, came to be besieged, or was besieged: so below chap 25. 2.]

11 Nebuchadnezzar King of Babel came himself against the city; when his servants besieged it.

12 Then Jojachin King of Juda went out to the King of Babel, he, and his mother, and his servants, and his Princes, and his Courtiers: [It's conceived that he did this by the Prophet Jeremie's advice, that the Temple and the people might not be utterly destroyed] and the King of Babel took him (captive) [to wit, to keep him prisoner. See below chap. 25. 27.] in the eighth year of his reign. [to wit, of King Nebuchadnezzars reign, not of Jojachins. For Jojachin reigned but three moneths, and ten dayes, in full and absolute power. See above on verse 7. Compare also below chap. 25. 8.]

13 And he [Namely, Nebuchadnezzar] carried out thence [i.e. from Jerusalem] all the treasures of the house of the LORD, and the treasures of the Kings house, and he cut down all [i.e. ornaments, of almost all, a great part; as appeareth below, chap. 25. 15.] the golden vessels, [the word rendred here cutting down, signifieth properly casting off, or, shortning off; but is also further taken for taking away. The meaning is, that he took away those vessels, and robbed the Temple of them. That he left some whole and undefaced, appeareth by Dan. 5. v. 2. 3.] which Salomon the King of Israel had made in the Temple of the LORD, according as the LORD had spoken. [see above chap. 20. 17. and Jer. 20. 5.]

14 And he carried away all Jerusalem, [That is, the most part of the inhabitants, and of the chiefest. Compare Matth. 3. 5.] together with all the Princes, and all the warlike champions. [So Judg. 6. 12. and above chap 5. 1. The Hebrew words may be also understood of those that are wealthy, or of a great and mighty estate, as Ruth 2. 1.] ten thousand prisoners, [that is, the whole sum of the prisoners, which hereafter ver. 16. is set down distinctly] and all the Carpenters and Smiths: [or, Lock-makers. See further Jer. 24. on v. 1.] none remained, save the poor people of the Land. [Heb. the thinness of the people of the Land. So below chap. 25. 12. Jer. 40. 7. & 52. 16. that is, of the poorest, meanest, basest, and most exhausted people of the Land.]

15 So he carried away Jojachin to Babel, together with the Kings mother, and the Kings wives, and his Courtiers, besides the Mighty of the Land he carried captive from Jerusalem to Babel.

16 And all the men of valour seven thousand, and Carpenters and Smiths a thousand, (and) all the champions that were exercised in war: [Heb. that did the war, that is, followed the war. See above chap. 12. on verse 21.] these that King of Babel brought captive to Babel.

17 And the King of Babel made Mattania his uncle [To wit, his Fathers brother] King in his stead, and changed [Heb. turned about. So above chap. 23. 34. and 2 Chron. 36. 4.] his name into Zedekia. [Heb. Tsidkiabui]

18 Zedekia was one and twenty years old, when he became King, and he reigned eleven years in Jerusalem:

and his mothers name was Hamital, [As above chap 23. 31. oth. Hamital; the mother of Joahaz. so that Zedekia, and Joahaz were own brothers, both by father and mother] a daughter of Jeremia of Libna.

19 And he did that which was evil in the eyes of the LORD; according to all that Jojakim [This was Zedekia's half brother, being both of one father, but not of one mother: see chap. 23. 36.] had done.

20 For it came to pass, because the anger of the LORD against Jerusalem, and against Juda, until he had cast them away from his face: [Compare above chap. 17. on v. 18.] and Zedekia rebelled against the King of Babel. [the Lord intending to punish the sins of the people of the Jewes, gave not to Zedekia the spirit of true repentance, but suffered him to fall so far, that through evil counsel, and his own wilfulness, he became perjur'd, and revolted from King Nebuchadnezzar.]

CHAP. XXV.

Jerusalem is besieged, vers. 1. &c. Zedekia taken prisoner, his eyes put out, and carried away to Babel, 5. Nebuchadnezzar burneth Jerusalem, and the Temple, and breketh down the wall of the city, 8. He carrieth much people away, 11. Also much treasure, 14. Carrieth some of the chiefest sort to Riblah, where they are put to death, 18. Gedalia is made Governour of Juda, 22. Is slain, 25. The Jews flee into Egypt, 26. King Jojachin is delivered, and advanced by Evilmerodach, 27.

And it came to pass in the ninth year of his [Namely, Zedekia's] reign, in the tenth month, on the tenth day of the month, (that) Nebuchadnezzar King of Babel, came against Jerusalem, he and all his host, and camped himself against it, and they built Forts [The Hebrew word (as many conceive) signifieth a warlike structure, or building, in the form or fashion of a Tower, or high Scaffold, made of wood, which was reared up without the city over against the walls, to shoot from thence arrows and stones against the walls, and into the city. The same word is found, Jer. 52. 4. and Ezek. 4. 2. and 17. 17 &c.] against it round about.

2 So the city was besieged, [So above chap. 24. 10.] unto the eleventh year of King Zedekia.

3 On the ninth (day) of the (fourth) [This word is here inserted out of Jerem. 30. 2. and 52. 6.] month, when the famine grew strong in the city, and the people of the land had no bread.

4 Then was the city broken thorow, [To wit, by the Chaldeans, that besieged the city, and had already taken the middle gate, Jer. 39. 3.] and all the souldiers fled [this word is also here inserted, to fill up the sense, out of Jer. 39. 4.] by night by the way of the gate, between the two walls, [understand a private gate, or passage, which was made between two walls of the city. See this secret flight typified, Ezek. 12. 6.] which were [or, was: to wit, the gate, or, way] by the Kings garden, (now the Chaldeans were against the city round about) and (the King) went (by) the way of the plain.

5 But the army of the Chaldeans pursued after the King, and they overtook him in the plains of Jericho, [See 2 Kings 2. on verse 43.] and all his army were scattered from him.

6 Then they took hold of the King, and brought him up to the King of Babel to Ribla: [See above chap. 23. 33.] In this city Nebuchadnezzar intended to keep his Court until

until he had subdued Jerusalem, especially seeing the siege lasted a long while] and they passed sentence against him. [For they accused him of disloyalty and falshood, because he had broken his promise and oath, and of unthankfulness against King Nebuchadnezzar, that had made him King, above chap. 24. 17, 28. Oth. they passed a sentence with him; to wit, with the King of Babel upon the King of Juda.]

7 And they did slay the sons of Zedekia before his eyes, and they blinded Zedekia's eyes, [See Jer. 39. on v. 5.] and they bowed him with two copper chains, and carried him to Babel.

8 After that in the fifth month, [Which answers to part of our July, and to part of our August. See Numb. 33. v. 38.] on the seventh (day) of the month (this was the nineteenth year of Nebuchadnezzar King of Babel) came Nebuzaradan the Commander of the Guard [see Gen. 37. on v. 36. Heb. the master of the Guard] the servant of the King of Babel unto Jerusalem.

9 And he burnt the house of the LORD, and the Kings house; together with all the houses of Jerusalem, and all the houses of Great men [Oth. great houses. Understand the houses of rich and mighty men, that had been of great means, or estates: these were chiefly to suffer. Whence it seemeth, that some small cottages of poor and mean people were spared. Great men are taken for rich men, Gen. chap. 24. 35. and 26. 13. 1 Sam. 25. 2. Item, for men of honour, and high estate, 2 Kings 10. 6. Fona 3. 7. of both may the word be taken here: as also Levit. 19. v. 15.] burnt he with fire.

10 And all the Army of the Chaldeans, that were with the Commander of the Guard, brake down the walls of Jerusalem round about.

11 Now the remainder of the people that were left in the city, and the Revolters that are fallen away to the King of Babel, and the rest of the multitude, did Nebuzaradan the Captain of the guard carry captive away.

12 But the Commander of the Guard left (some) of the poorest (sort) of the land, [Heb. of the thinness of the land: see above chap. 24. on v. 14.] (to be) Vine-dressers, and husbandmen.

13 Moreover the Chaldeans brake (in pieces) the copper-pillars, [See of these 1 Kings 7. 25.] that were in the house of the Lord, and the bases, [i. e. Feet, stools, or props, on which the lavers or kettles stood that Solomon had left in the Court of the Priests: see 1 Kings 7. v. 27.] and the copper sea, [see 1 Kings 7. 23.] which was in the house of the LORD: and they carried the copper of them to Babel.

14 They took also the pots, and the shovels, and the forks, and the incense bowls, and all the copper vessels, wherewith they ministered. [Of all this furniture of the Temple, ye may also see 1 Kings 7. 45, &c.]

15 And the Commander of the Guard took away the incense vessels [or, coal-pans: see Lev. 10. on v. 1.] and the sprinkling basins, that which was all gold, and that which (was) all silver; [Heb. gold gold, and silver silver: i. e. pure and substantial gold or silver; or, all of gold and silver, and not barely gilt or silvered over. Oth. which (to wit, the sprinkling basins) were all gold, and which were all silver.]

16 The two pillars, one sea, and the bases, which Solomon had made for the house of the LORD: the copper of all these vessels was without weight. [That is, there was so great a quantity of copper, that they neither could nor would weigh it.]

17 The weight of one pillar was eighteen cels (or cubits) and the chapter upon it was copper, and the height of the chapter was three cels, and the net, and the pomegranates upon the chapter round about, were all of copper: and the like unto these had the second pillar with the net. [See of all these things, 1 Kings 7. vers. 15, 16, 17, &c.]

18 The Commander of the Guard took also Seraja [This man was the son of Azaria, who was the son of Hilkia, 1 Chron. 6. v. 13, 14. who found the book of the Law in the Temple, above chap. 22. 8. Seraja's son was Ezra, whose book we have among the books of the Old Testament, Ezra 7. 1.] the Head-Priest, [Hebr. the Priest the head, or, that was the head. that is, the first, or the chiefest, or highest, to wit, of the Priests: so 2 Chron. 26. 20. and 31. 10. Ezra 7. 4.] and Zephania [the son of Maaseia, Jer. 21. 1. differing from Zephania the Prophet, who was the son of Chufi, Zeph. 1. 1.] the second Priest, [see Numb 3. on v. 32. and 1 Kings 1. on vers. 4.] and the keepers of the threshold.

19 And he took out of the city a courtier that was set over the souldiers, and five men [Which were the chiefest and of greatest note among the rest, of whom Jeremy speaketh, chap. 52. 25.] of those that beheld the Kings face, [that is, which were ordinarily in the Kings presence, and ever at hand, to minister unto him: so Esai. 1. 14.] which were found in the city; together with the chiefest Scribe of the host, that listed the people of the land for the war; [or, took them on for the war, or, mustred them, or, exercised them in arms. See of this man also, Jer. 52. 25.] and threescore men of the people of the land, that were found in the city.

20 When Nebuzaradan the Commander of the Guard had taken these; then he brought them to the King of Babel to Ribla.

21 And the King of Babel smote them, [Some are of opinion, that these were those that had set themselves against the Prophet Jeremy, crying, The Temple of the Lord, the Temple of the Lord, Jer. 7. 4. Of the word smiting, see Gen. 8. on v. 21.] and slew them at Ribla, in the land of Hamath: so Juda was carried away captive out of their (own) land. [This is the fulfilling of the Prophecies, of which see above chap. 23. 27. Jer. 25. 9, &c.]

22 But as for the people that remained in the land of Juda, which Nebuchadnezzar the King of Babel had left; over them he set Gedalia [A pious and upright man, much affected toward the Prophet Jeremy, and following his counsel in all things: see of him also, Jer. 40. v. 5. He is to be distinguished from another Gedalia that was the Grandfather of the Prophet Zephania, Zeph. 1. 1.] the son of Ahikam [also a friend and favourer of the Prophet Jeremy. See Jer. 26. 25.] the son of Saphan. [who was King Josiah's Scribe, 2 Kings 22. 3.]

23 Now when all the Commanders of the armies, they, and their men heard, that the King of Babel had made Gedalia Governour; they came to Gedalia to Mizpa, [see of this city, Judg. 11. 11.] namely Ismael the son of Nechania, and Johanan the son of Kareab, and Seraja the son of Tanhameib, the Netophaitite, and Jaazania the son of the Maathaitite, [See of these men also Jer. 40. 7, 8. Some are of opinion, that these were the Officers of the Army, and the Captains, that with their men were present with King Zedekia, when he was taken prisoner by Jericho, and there were scattered from him, above v. 5.] they, and their men.

24 And Gedalia sware to them, and to their men, and said unto them; Fear not to be the servants of the Chaldeans: abide in the land, and serve the King of Babel, so shall it go well with you.

25 But it came to pass in the seven month, [See Jer. 41. on v. 1.] that Ismael the son of Nechania the son of Elizama, of the royal seed [Heb. of the seed of the Kingdom; that is, of the Family of David and Solomon. They are otherwise called usually, Princes of the blood] came, and ten men with him; and smote Gedalia, that he died, [either because they envied Gedalia's greatness, or, because they hated the King of Babel; or, for both reasons] and likewise the Jewes, and the Chaldeans, that were with him at Mizpa.

26 Then all the people gat them up, from the least, to the greatest, and the Commanders of the armies, and came into Egypt, for they were afraid of the Chaldeans.

27 After that it came to pass in the seven and thirtieth year of the carrying away of Jojachin, the King of Juda, in the twelfth moneth, on the seven and twentieth (day) of the moneth, that Evilmerodach [The son of Nebuchadnezzar, who succeeded his Father in the Monarchie, and reigned about eight and twenty years. Some are of opinion, that he had some knowledge of the true God, and therefore was called by Infidels Evilmerodach, that is, the foolish Merodach] King of Babel, in the year when he became King, did lift up the head of Jojachin King of Juda out of prison. [Heb. out of the house of compulsion, or, shutting up. That without doubt was done, partly, through compassion of his age, and long imprisonment sustained; partly, through observation, that he had willingly surrendered himself into the hands of Nebuchadnezzar: see above chap. 24. 12.]

28 And he spake friendly to him; [Heb. He spake good things. See 1 Kings 12. ver. 7. and Jerem. 12 6.] and set his seat above the seats of the Kings that were with him at Babel.

29 And he changed his Prison-garments; To wit, which he used to wear in prison. Compare herewith, Gen. 41. 14. and the annotat. thereon] and he did eat bread continually before his face all the dayes of his life.

30 And concerning his allowance, [To wit, the allowance and maintenance of Jojachins household: for of Jojachins own personal allowance, and diet, is spoken in the former verse] a continual allowance was given him of the King [oth. for his allowance was a continual allowance given him of the King] every daily appointed portion on its day, [that is, so much as was appointed for every day. See the like phrase, Exod. 5. 13. Lev. 23. 37. 1 Kings 8. 59.] all the dayes of his life.

The End of the Second Book of KINGS.

THE



THE FIRST BOOK OF THE CHRONICLES.

The Argument of this B o o k.

THis first book, and the next following, are with the Hebrews but one book: But it was of old times divided into two books, and is called by the Hebrews the words of daies: By the Greeks, Paralipomena: And by us The book of the Chronicles. The words of dayes, that is, of times, that is, such wherein any thing worthy of observation and remembrance, hath from time to time passed in the Church of God, in the lands and cities of Israel. The Greeks call these books Paralipomena, that is, things passed by, or, omitted. Because in them divers things are related, which being passed over, or omitted in the former books of the holy Scripture, yet are indeed worthy to be recorded, and to be communicated to the Church of God. We call them The books of the Chronicles, as they are also called by the Latines, and other Nations, that is, Descriptions of times, because in them there are divers memorable things succinctly related, which were done in ancient times. Who it was that compiled and gathered together that which is contained in these books, is not certainly known, but it is thought that Ezra wrote the same, and left it to the church of God: Making use for that purpose not only of the five books of Moses, but also of the books and writings left by divers Prophets that lived before him, and largely put down in writing the most remarkable passages of their times, but are not come to our nor to our Fore-fathers hands. That which is said concerning the gathering of these Chronicles of the Bible out of the writings of the other Prophets, that appeareth thence, that in these books it is every time said thus: The rest of his words, or acts, are written in the book of Gad, of Iddo, Jesaias, &c. As touching this first book of the Chronicles, in the first nine Chapters are described the pedigrees and genealogies of many of the Fore-fathers from Adam unto Abraham, and then Abrahams posterity by Jacob, divided into divers Tribes, which is not so amply and fully written in any of the former books. There is in this book described the reign of king David, and how he before his death, by the inspiration of the holy Ghost, ordered and disposed all things most fitly, both in Church and Commonwealth: As also the great preparation which he left behind toward the building of the Temple, which Salomon his son was to build in Jerusalem, to the honour and for the pure worship of the only true God of Israel. So that this first book of the Chronicles, from the beginning of the world untill the reign of Salomon, is as it were a brief relation of things that are occurred, according to the computation of some, in the space of two thousand nine hundred fourscore and five years. In this first book of the Chronicles, is briefly set forth unto us, the beginning of the Church of God, and how the same after the flood was kept and preserved in the house and posterity of Sem, and onward in the house and family of Abraham, and particularly in the posterity of Abraham from Jacob unto David, of whose posterity J E S U S C H R I S T was to be born, as was promised to him.



I CHRONICLES.

CHAP. I.

In this Chapter is related the Posterity of Adam unto Noah, verſ. 1, &c. Next, the Poſterity of Noah by Japheth, 4. By Cham, 8. And by Sem unto Abraham, 17. Alſo the Poſterity of Abraham; Firſt, thoſe that deſcended from Iſmael, 28. Next, thoſe that were born of Ketura, 32. Then of Iſaac, and of his ſon Eſau, 34. Together with the Kings that reigned in the Land of Edom, 43. And the Princes in Edom, 51.

A Dam, Seth, Enos.

2 Kenan, Mahaleel, Iered.

3 Henoch, Methuſalah, Lamech. [In theſe three verſes, and the next following are for brevities ſake onely ſet down the bare names of thirteen Patriarchs, that lived before the flood. And the words of theſe verſes are thus to be taken and underſtood; of Adam was born Seth; of Seth was born Enos, and ſo forth.]

4 Noah, Sem, Cham, and Japhet. [From and by theſe three ſons of Noah, was the world, as it were renewed and planted with men. See the annotat. on *Gen. 10. 1.*]

5 The children of Japheth were Gomer, and Magog, and Madai, and Javan, and Tubal: and Meſech, and Tiſar.

6 And the children of Gomer were Aſkenaz, and Diſpat, [*Gen. 10. 3.* Is mentioned Riphath, R E S H, and D A L E T H, are in more places put one for another, in regard of the likenels of the Hebrew characters. See v. 7.] and Togarmah.

7 And the children of Javan were Eliſa, and Tarſiſa, [See the annotat. on *Gen. 10. 4.*] Chittim, and Dodanim. [ſo it is likewiſe ſet down *Gen. 10. 4.* but ſome do read here Rodanim.]

8 The children of Cham were Cus, and Mizraim, Put, and Canaan.

9 And the children of Cus were Seba, and Havila, and Sabta, and Raema, and Sabtecha: and the children of Raema were Sebecha, and Dedan.

10 Now Cus begat Nimrod: the ſame began to be mighty upon the earth. [He was the firſt after the flood, that by force and violence brought cities and lands under his obedience and ſubjection, See further of Nimrod, *Gen. 10. 9.*]

11 And Mizraim begat Ludim the Ananim, and the Lehadim, and the Naphtubim.

12 And the Pathruſim, and the Caſlubim (of whom came the Philiftines) [See *Gen. 10. 14.*] and the Caphtorim.

13 Now Canaan begat Zidon his firſt-born, and Heib.

14 And the Jebuſi, and the Amori, and the Girgaſi.

15 And the Hivi, and the Arki, and the Sini.

16 And the Arvadi, and the Zemari, and the Hamati.

17 Of Sem were Elam, and Aſſar, and Arphacſad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meſech. [Uz, Hul, Gether, and Meſech, (called Maſ, *Gen. 10. 23.*) were Arams ſons, and Sem was their Grandfather: ſee *Gen. 10. 23.* Therefore ſome ſay here, this (maſ) to wit, Arams) ſons were Uz, &c. And remember this once for all, that the Hebrews give divers names to one and the ſame perſon, as alſo to one and the ſame place, as is often found in the Registers of names recorded in this book, and elſewhere beſides.]

18 Now Arphacſad begat Selah, and Selah begat Heber.

19 Now unto Heber were born two ſons: the name of the one was Peleg, becauſe in his dayes the earth was divided, [Underſtand that the inhabitants of the earth were divided and diſtinguiſhed one from another, when God confounded their Languages at the building of the Tower of Babel, *Gen. 11. v. 9, 16.* Peleg is interpreted *A Diviſion*] and his brothers name was Joktan.

20 And Joktan begat Almodad, and Seleph, and Hazarmaveth, and Jerah.

21 And Hadoram, and Uzal, and Dikla.]

22 And Ebal, and Abimael, and Scheba.
 23 And Ophir, and Faviia, and Jobab: All these were sons of Joktan.
 24 Sem, Arphaxad, Selah, [Understand after the name Sem, as also after the following name, the word begat, thus, Sem begat Arphaxad, Arphaxad begat Selah, and so forth.]
 25 Heber, Peleg, Reba.
 26 Serug, Nabor, Terah.
 27 Abram, the same is Abraham. [Why the name Abram was changed into Abraham, see Genesis 17. 5.]
 28 The children of Abraham were Isaac and Ishmael.
 29 These are their generations: the first-born of Ishmael, and Nabazoth, and Kedar, and Adbeel, and Mibsam.
 30 Misma, and Duma, Massa, Hadad, and Thema.
 31 Jetur, Naphis, and Kedma: These are the children of Ishmael.
 32 Now the children of Keturah, Abrahams Concubine, (she) bare Zimran, and Joksan, and Medan, and Midjan, and Isbak, and Suab: and the children of Joksan were Scheba, and Dodan.
 33 Now the children of Midjan were Ephra, and Ephra, and Henoah, and Abida, and Eldad: All these were the sons of Keturah.
 34 Now Abraham begat Isaac: The sons of Isaac were Esau, and Israel.
 35 And the children of Esau, Eliphaz, Rehucl, and Jehus, and Jaclan, and Korah. [See Gen. 36. 10. and so following, for there is this Genealogie related.]
 36 The children of Eliphaz were: Teman, and Omar, Zephi [Called Zepho, Gen. 36. 11.] and Gaetam, Kenaz, and Timna, [This seemeth to have been one of Eliphaz his children, Gen. 36. 12. Eliphaz his Concubine, which bare him Amalek, was also called Timna] and Amalek.
 37 The children of Rehucl were Nabat, Zerab, Samna, and Mizra.
 38 Now the children of Scir [See Gen. 36. on v. 20.] were, Lotan, and Sobal, and Zibeon, and Ana, and Dison, and Ezer, and Disan.
 39 Now the children of Lotan were, Horiz, and Homam: [Called Hemam, Gen. 36. 22.] and the sister of Lotan was Timna.
 40 The children of Sobal were Alian, [Called Aluan, Gen. 36. v. 23.] and Manabuth, and Ebal, Sephi, [Oth. Sepho, Gen. 36. 23.] and Onam: and the children of Zibeon were Aja, and Ana.
 41 The children of Ana were Dison: and the sons of Dison were Hamran, [Oth. Hemdan, Gen. 36. 26.] and Esban, and Ithram, and Cheran.
 42 The children of Ezer were Bilhan, and Zarvan, (and) Jaakam: [Oth. Acan, Gen. 36. 27.] The children of Disan [or, Dison] were Uz and Aran.
 43 Now these are the Kings which reigned in the land of Edom, before a King reigned over the children of Israel: [See Gen. 36. v. 31, 32, &c.] Bela the son of Beor, and the name of this city was Dinhaba.
 44 And Bela died, and Jobab reigned in his stead, a son of Zerab of Bozra. [See of this city the annotat. on Gen. 36. 33.]
 45 And Jobab died, and Husam, of the land of the Temanites, reigned in his stead.
 46 And Husam died, and Hadad the son of Bedad reigned in his stead, who smote the Midianites in the field of Moab, and the name of his city was Avith.
 47 And Hadad died, and Samla of Masreka reigned in his stead.

48 And Samla died, and Saul of Rehoboth by the river reigned in his stead.

49 And Saul died, and Baal-Hanan the son of Achis reigned in his stead.

50 When Baal-Hanan died, then reigned Hadad, [Called Hadar, Gen. 36. v. 39. See above on v. 6.] and the name of his city was Pabi: [otherwise Pabu, Gen. 36. 30.] and the name of his wife was Mehetabeel, the daughter of Matred [Matred is a mans name] the daughter [Oth. neece] of Mezahab. [she was Mezahabs sons or daughters daughter Oftentimes childrens children, that is, nephews and neeces are called in Scripture sons and daughters; as Exod. 2. 20, 21.]

51 When Hadad died, then (there) were Princes in Edom, the Prince Timna, and the Prince of Alja, [Called also Alva, Gen. 36. 40.] Prince Feibeih.

52 The Prince of Abulibama, the Prince Ela, the Prince Pinon.

53 The Prince Kena, the Prince Theman, the Prince Mibjar.

54 The Prince Magdiel, the Prince Iram: These were three Princes of Edom.

CHAP. II.

The Posterity of Jacob, vers. 1, &c. and of Juda by Thamar, 4. Of Issai, 13. Of Caleb the son of Hezron, 18. Of Hezron by the daughter of Machir, 21. Of Ferabmeel, 25. Of Sesan, 34. Another branch of Calebs Posterity, 42. The posterity of Caleb the son of Hur, 50.

These are the children of Israel: Reuben, Simeon, Levi, and Juda, Issaschar, and Zebulon.

2 Dan, Joseph, and Benjamin: Naphthali, Gad, and Aser.

3 The children of Juda are, Er, and Onan, and Sela, there were three born unto him of the daughter of Sua the Canaanite: And Er the first-born of Juda was evil in the eyes of the LORD, therefore he slew him. [Although Juda was not the eldest among Jacobs children, yet the Writer of this book beginneth the description of the Genealogie of the children of Jacob from Juda, both in respect of the Royal Dignity, which was promised to his Posterity, Gen. 49. 8. and also because the Messiah the Lord Jesus Christ was to be born of that Tribe.]

4 But Thamar his daughter in law bare him Perez, and Zerab: All the sons of Juda were five.

5 The children of Perez were, Hezron, and Hamul.

6 And the children of Zerab were Zimri, [Jos. 7. 1. He is called Zabdi, and was the Father of Chauni, of whom is spoken, v. 7.] and Ethan, and Heman, and Chabcol, and Dava: [He is called Darda, 1 Kings 4. v. 31.] All these are five.

7 And the children of Carmi were Achar, [Jos. 7. 1, 25. He is called Achan, but here Achar, i. e. troubler; or disturber. See Jos. 7. 1.] the troubler, [or, disturber] of Israel, who transgressed in the banned (thing).

8 Now the children of Ethan were, Azaria. [Here mention is made of children, or sons, in the plural number; although there is but one named. So likewise Gen. 46. 23.]

9 And the children of Hezron, that were born unto him, were Ferabmeel, and Ram, [He is called Aram, Mat. 23. Luke 3. 33.] and Chelubai. [Oth. Caleb, v. 18. and 42.]

10 Now Ram begat Aminadab : and Aminadab begat Nabesson, the Prince of the children of Juda.

11 And Nabesson begat Salma, [Ruth 4. 21. and Math. 1. 4. he is called Salmon] and Salma begat Boaz.

12 And Boaz begat Obed, and Obed begat Isai.

13 And Isai begat Eliab [Otherwise, Elihu, 2 Chr. 27. 18.] his first-born : And Abinadab the second, and Simea, [Called also Samma, 1 Sam. 16. 9.] the third.

14 Nerhanee the fourth, Raddai the fifth.

15 Ozem the sixth, David the seventh. [1 Sam. 16. ver. 10, 11. and 17. v. 12. there are counted eight sons of Isai. It may be that one of them died without leaving any Issue behind, or that he was here left out for other reasons unknown to us.]

16 And their sisters were Seruja, and Abigail : [Called Abigail, 2 Sam. 17. 25.] now the children of Seruja were Abisai, [or Abjai] and Joab, and Asael, three.

17 And Abigail bare Amafa : and the Father of Amafa was Jether, [Or Jethro] an Ismaelite. [He is called here an Ismaelite, because he was of Ismaels family : but 2 Sam. 17. 25. he is called an Israelite, because he had imbraced the Israelitish Religion.]

18 Now Caleb the son of Hezron [He is not that Caleb, whom Moses sent forth to spy out the Land of Canaan, Numb. 13. 6. for he was the son of Jephunne, of whom mention will be made hereafter, chap. 4. 15. but in this 18. verse is spoken of Caleb the son of Hezron, and v. 9. he is called Chelubai] begat children of Azuba [his wife, and of Jerioth : And these are this (womans) sons, [to wit, which Caleb begat by Jerioth : for the children which he begat by Azuba, are mentioned hereafter, v. 42.] Jether, and Sobab, and Ardon.

19 Now when Azuba was dead, then Caleb took unto him Ephraim, the same bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

21 After that Hezron went in to the daughter of Machir, [That is, he lay with her, or he got her with child, as the Scripture speaketh, Gen. 4. 1. and 6. 4. This Machir was a son of Manasseh] the Father of Gilead, [Father signifieth here (according to the opinion of some) as much as Head, Ruler, Governour, Commander. So in sundry other places following. Others understand by Gilead Machirs own son. See Numb. 26. 29, 30. So below chap. 7. 14.] and he took her (to wife) when he was threescore years old, [Hebr. when he was a son of threescore years] and she bare him Segub.

22 Now Segub begat Fair : [Who is called a son of Manasseh, Numb. 32. 41. because his Grandmother was of the Tribe of Manasseh, to wit, a daughter of Machir, v. 21. But Machir was a son of Manasseh, Numb. 26. 29.] And he had three and twenty cities in the land of Gilead.

23 And he took Gesur and Aram with the towns of Fair from them, with Kenath, [One Nobach took this city, Numb. 32. v. 42. This was formerly a mighty great city, as appeareth by this, that it had threescore towns under her command or dominion, as in the following words is set forth] and her dependant places [Hebr. daughters, as elsewhere often] threescore cities : all these [to wit, sons of Hezron, which were immediately before named, to wit, Segub, Jair, and also Nobach, mentioned Numb. 32. 42.] are sons of Machir [they are the sons of Machir by the mothers side ; for their mother was a daughter of Machir : but by the Fathers side they were of the tribe of Juda] the Father of Gilead.

24 And after the death of Hezron, in Caleb Ephraim, [This seemeth to have been a place so called by Caleb after his own and his wifes name. Or. when Caleb (had either married, or taken) Ephraim] Abja Hez-

rons wife bare him also Asschar, the Father of Tekoa. [Of whom sprung the Inhabitants of Tekoa. See of the city of Tekoa, 2 Sam. 14. 2. in the annotat. It seemeth that this Asschar was born after his Father Hezrons death.]

25 Now the children of Jerahmeel, the first-born of Hezron, were (these) ; the first-born was Ram, besides Buni, and Oren, and Ozem, (and) Abia. [Otherw. By, or, of Abia, conceiving this to have been the mother of the children even now named. See the sequel.]

26 Jerahmeel had yet another wife, whose name was Atara : she was the mother of Onam.

27 And the children of Ram the first-born of Jerahmeel, were Maaz, and Amin, and Eker.

28 And the children of Onam were Sammai, and Iuda : And the children of Sammai, Nadab and Abisur.

29 Now the name of Abisurs wife was, Abibail : the same bare him Achban and Molid.

30 And the children of Nadab were Seled, and Appaim : and Seled died without children.

31 And the children of Appaim were Jisei, and the children of Jisei were Sesan, and the children of Sesan Achlai. [Here, and elsewhere besides, the word children is put in the plural number, whereas there is but one son or daughter meant. As above v. 8. and below v. 34. So likewise Gen. 21. 7. & 46. 23. is the word children, or sons put in the plural number for one child or son. This Achlai here mentioned, was a daughter, as appeareth by, v. 34, & 35.]

32 And the children of Iada the brother of Sammai were Iether, and Jonathan : and Iether died without children.

33 Now the children of Jonathan were Peloth, and Zaza : These were the children of Jerahmeel.

34 And Sesan had no sons, but daughters ; [That is, one daughter called Acklen, ver. 31.] And Sesan had an Egyptian servant, whose name was Farba.

35 Now Sesan gave his daughter [Called Achlai, ver. 31.] to Iarba his servant to wife : and she bare him Atai.

36 Now Atai begat Nathan, and Nathan begat Zabad. [He is again mentioned below chap. 11. verse 41.]

37 And Zabad begat Ephla, and Ephla begat Obed.

38 And Obed begat Jebu, and Jebu begat Azaria.

39 And Azaria begat Helez, and Helez begat Elasa.

40 And Elasa begat Sismai, and Sismai begat Sallum.

41 And Sallum begat Jekamja, and Jekamja begat Elisama.

42 Now the children of Caleb, [To wit, which he begat by Hazaba : for those that he begat by Jerioth were mentioned ver. 18. and those which he begat by Ephraim, were specified ver. 19, 20.] the brother of Jerahmeel, are Mesa his first-born, (the same is the Father of Ziph) [i. e. of whom the Inhabitants of Ziph have taken their original, which lay in the tribe of Juda, Jos. 15. 55. See the annotat. on 1 Sam. 23. 19.] and the children of Marsea, the Father of Hebron.

43 Now the children of Hebron were Korah, and Tapuah, and Rekem, and Sema.

44 Now Sema begat Raham, the Father of Forkeam, and Rekem begat Sammai.

45 Now the children of Sammai were Maon : And Maon was the Father of Beth-Zur. [That is, of the Bethzurites, or of the inhabitants of Beth-Zur, a city lying in the tribe of Juda, Jos. 15. 58.]

46 And Ephra Catebs Concubine bare Haran, and Moza, and Garze: and Haram begat Garze.

47 Now the children of Jothdai were Regum, { Oth. And the children (of Moza) were Jothdai, whose children are Regum, and Jotham, and Gesan, and Pelet, and Ephra, and Saaph.

48 Caleb by (his) Concubine Maacha begat Seber, and Tirhana. [Oth. Maacha, Catebs Concubine, bare Seber, &c.]

49 And (the wife) of Saaph the Father of Madmanna bare Seva the Father of Machbena, and the Father of Gibe: [Madmanna, Machbena, and Gibe, were names of cities in the tribe of Juda: so that by Father, the word in this verse must be understood the first inhabitant and planter of these cities, from whom the inhabitants of those cities descended; as v. 42, 45, 51, 52.] and the daughter of Caleb was Achsa. [She was the first Catebs eldest daughter.]

50 These were the children of Caleb, the son of Hur, the first-born of Ephraim. [This Caleb is the second of that name, a son of Hur, whom Caleb the first of that name had begotten by his Concubine Ephrath, ver. 19. So that this Caleb, of whom mention is made in this 50. verse, was a sons son or grandchild of the first Caleb] Sobal the Father of Kiriath-Jearim. [i.e. of the Israelites that dwelt at Kiriath-Jearim.]

51 Salma the Father of the Bethlehemites, [Understand this thus, that this Salma was but in part Father of the inhabitants of Bethlehem: for Boaz the Bethlehemite was of another Salma, who was the son of Naheffon: see v. 11.] Hareph [below chap. 4. he is called Pemel] the Father of Beth-Gader.

52 The children of Sobal the Father of Kiriath-Jearim were Haroe, (and) Hazi-Hammenuchoth. Oth. the half of Menuchoth; that is, of those that inhabited the half part of the land of Menuchoth. Now that Menuchoth was a certain countrey, some do gather it from chap. 8. ver. 6. where it is called Manabath. It lay on the borders of Juda, Benjamin, and Dan.]

53 And the Families of Kiriath-Jearim were the Ferrites, [These, and those that follow in this verse, seem to have been Families or houses in the city of Kiriath-Jearim, which descended from Sobal] and the Pharites, and the Sumathites, and the Misuites, of these came the Zoraites, and the Esthaultites.

54 The children [i.e. The Posterity] of Salma were the Bethlehemites, and the Netophathites, Atroth, [See Jof. chap. 16. 2, 5, 7.] Beth-Joab: and half of the Manabathites, (and) the Zorites.

55 And the households of the Scribes, [These Scribes came of Jethro, Moseh his Father in Law, and dwelt as strangers among the people of God: And that they might likewise be some way serviceable to the people of God, they were appointed to be Scribes, that is, as it were publike Notaries, which made Contracts, and such like Deeds and Instruments, and kept books of them. They are here mentioned, because they dwelt among the tribe of Juda: see Judg. 1. 16.] that dwelt at Fates the Tirathites, the Simathites, the Suchathites: These are the Kinites, [i.e. the posterity of Jethro, Judg. 1. 16] that came of Hamath, the Father of the house of Rechab. [This Hamath seemeth to have been one of the chiefest among the Kinites, and a Father of the Rechabites, which had taken up their dwelling in the tribe of Juda: see Jerem. 35. 2. And these Kinites are likewise distinguished from the Kinites that came of Chebar, and had taken up their dwelling place by Kedesh in the tribe of Naphtali, or Manasseh. See Judg. 4. 11. Of Rechab, or the Rechabites, see Jer. 35. 2.]

CHAP. III.

The sons of David, ver. 1. &c. The kings of Juda from Salomon unto Zedekia, 10. The posterity of Jechonia, otherwise called Jojachin, 17.

Now these were the children of David, that were born to him at Hebron, the first-born Amnon, of Abinoam the Gizeelites, [Jizreel was a city in the tribe of Juda, Jof. 15. 56.] the second Daniel, [he is called Chileab, 2 Sam. 3. ver. 3.] of Abigail the Carmelites. [i.e. who was born at Carmel, a city lying in Juda, Jof. 15. 55. and 1 Sam. 27. 3.]

2 The third Absalom the son of Maacha the daughter of Thalmay, the king at Gesur: The fourth Adonia, the son of Haggath.

3 The fifth Sephurja, of Abiath: The sixth Feithrean, by Eglah's wife. [The word wife though it be here only mentioned, yet it's also applicable to the women mentioned in the former verses.]

4 Six were born to him at Hebron, for he reigned there seven years and six months: And he reigned thre and thirty years at Jerusalem.

5 Now these were born to him at Jerusalem: Simca, [Otherwise called Samma, 2 Sam. 5. v. 14.] and Sobab, and Nathan, and Salomon, (these) four are of Bethsua, [she is also called Bethseba, a daughter of Eliah, 2 Sam. 11. 3.] the daughter of Ammiel. [Oth. called Eliam, Sam. 12. 32.]

6 Besides, Febchar, and Elisama, [Otherwise called Elisua, 2 Sam. 5. 15.] and Eliphelet.

7 And Noga, and Nepheg, and Faphia.

8 And Elisama, and Eliada, [He is called Beeldad, 1 Chron. 14. 7.] and Eliphelet, nine.

9 All (these) are sons of David: Besides the children of the concubines, and Thamar their sister. [She was Absaloms sister, 2 Sam. 13. 1.]

10 Now Salomons son was Rehabeam, his son was Abia, his son was Asa, his son was Josaphat. [In this and the following verses are set down the Kings of Juda, that came of Salomon unto Jechonia.]

11 His son was Joram, his son was Ahaziah, [Hebr. Achazjahu] his son was Joas.

12 His son was Amaria, [Heb. Amat saihu] his son was Azaria, [otherwise called Uzziya, 2 Kings 15. 30. and 34.] his son was Jotham.

13 His son was Achaz, his sonne was Hizkia, [Hebr. Chizkiahu] his son was Manasseh.

14 His son was Amon, his son was Josia: [Heb. Josijahu.]

15 Now the sons of Josia were (these), the first-born Johanan, [He is called Joahaz, 2 Kings 23. 30. also Sallum, Jer. 22. 11.] the second Jojakim, [he is also called Eliakim, 2 Kings 23. 34.] the third Zedekia, [Heb. Tsidkijahu. He is also called Mathania, 2 Kin. 24. 17.] the fourth Sallum.

16 Now the children of Jojakim were: Jechonia [He is also called Jojakim, 2 Kings 24. 6. and in a contemptible way Chonia, Jerem. 22. v. 24. and 28.] his son, Zedekia his son. [this Zedekia (according to the opinion of some) was the same Zedekia, that was mentioned in the former verse, to wit, the son of Josia, and Uncle of Jechonia, 2 Kings 34. 17. but called here a son of Jechonia, because he succeeded him in the kingdom, as children do succeed their fathers in the inheritances. So likewise might Sealthiel be called a son of Jechonia, because he as the next heir, succeeded him in the Princely government: And Jechonia died at Babel without children, as appeareth by Jerem. 22. 30. and Sealthie

Sealthiel was properly a son of Neri, of the posterity of Nathan, the son of David, the brother of Salomon, Luke 3. 27, 31. Others say that this Zedekia mentioned v. 16. was another Zedekia, then is mentioned v. 15. First, because in no genealogie two fathers are expressly attributed to one son. Secondly, because the Uncle cannot be the son of him that is his nephew: And because (according to their opinion) as yet no example hath been found in any genealogie, where the word *son*, (although it otherwise be diversely used) did, or doth signifie a successor in the government. For Sealthiel v. 17. is properly called the son of Jechonia, because he was begotten of him, Mat. 1. 12. and differed from another Salathiel, Luke 3. who was begotten of Neri, Luke 3. 27. so that the same names are no sure tokens of the same persons: As appeareth Luke 3. 24. compared with v. 29. and 1 Chron. 6. 7, 8. compared with v. 11, 12. as also Jer. 22. seed is attributed to Jechonia, v. 28, 30. against which the Hebrew word *Arari* (there used) is not repugnant, which signifieth *stript, made naked*: sometimes in regard of children, sometimes in regard of lands and goods or estates, that is, *out of all*; which agreeth with the 28 verse of the 22 chapter of Jeremie. Of both these opinions the reader may judge.]

17 And the children of Jechonia were Assis, [Oth. of the captive, or, prisoner; he was carried captive to Babylon, 2 Kings 24. 17.] his son was Sealthiel.

18 This (mans) [To wit, Sealthiels] (sons) were, Malchiram, and Pedada, and Senazar, Jekamija, Hosama, and Nedabja.

19 Now the children of Pedaja were Zerubbabel, and Simei: And the children of Zerubbabel were Mesulam, and Aanabja, and Selomith was their sister.

20 And Asuba, and Obel, and Berechia, and Hasadja, Husabhesed, five. [He doth not say, that these five were Zerubbabels sons, they were Mesullams sons, and Zerubbabel was their Grand-father.]

21 Now the children of Hananja were Pelajja, and Jesaja: The children of Rephaia, the children of Arnan, the children of Obadja, the children of Sechanja.

22 Now the children of Sechanja were Senaja: And the children of Senaja were Hattus, and Fegael, and Bariab, and Nearja, and Sephat, six. [Among these six Senaja himself must also be counted; Senaja was properly the son of Sechanja, the other were his Nephews.]

23 And the children of Nearja were Eljoenai, and Hizkia, and Azrikam, three.

24 And the children of Eljoenai were Hodajeva, [Heb. Hodajevahu. Besides the above mentioned proper names with the Hebrews ending in *hu*, there be yet many more in the histories of the bible, which to set them all down would be too long, and likewise tedious for the Reader to observe] and Eliasib, and Pelaja, and Accub, and Johanan, and Delaja, and Anani, seven.

CHAP. IV.

The sons and posterity of Juda, by Caleb the son of Hur, v. 1. &c. by Assur, 5. by Jabez: And of his prayer, 9. The posterity of Selah, 21. The posterity, cities and villages of Simeon, 24. Item, how they took possession of Gedar, and of the pasture-grounds thereabout, 39. and smote the rest of the Amalekites, and took possession of mount Seir, 42.

The children of Juda were Perez, [Perez (to speak properly) was the son of Juda, but those that are named here after him, sprung from Perez.] Hezron, and Charmi, [he is called Chelubai, chap. 2. 9. and also Caleb, chap. 2. v. 18.] and Hur, and Sobal. [Hur was Sobals grand-father, above chap. 2. 50. so that Caleb the son of Hur is here left out.]

2 And Reaja the son of Sabal [This Reaja is called Haroe a son of Sabal, chap. 2. vers. 52.] begat Jothab, and Jothab begat Abamui, and Labad: These are the households of the Zoashites; [these dwelt at Zora, lying in the tribe of Juda, Jos. 15. 33.]

3 And these are of the Father of Etam: [i.e. which dwelt at Etam. See 2 Chron. 11. 6.] Fizeel, and Isma, and Jotas, and their sisters name was Hazeltponi.

4 And Pnuel [Chap. 2. v. 51. he is called Hareph] was the Father of Gedor, and Eser the Father of Husab: [v. 11. by a transposition of the letters he is called Suba] these are the children of Hur the first-born of Ephraim [see 1 Chron. 2. v. 9.] the Father of Bethlehem. [it is to be noted that this Hur was but in part the Father of Bethlehem, for this is also ascribed unto Salomon, 1 Chron. 2. 51. and 5. 4. See the annotat there.]

5 Now Asshur [He was born after his Father Hezrons death. See chap. 2. v. 24.] the Father of Tekoa had two wives, Hela and Naara.

6 And Naara bare him Abuzram, and Hepher, and Teneni, and Haabastari; These are the children of Naara.

7 And the children of Hela were Zereth, Jozobar, and Ethnam. [Understand withall; and Roq, (out of the following verse) who was a son of Hela, or the beginning of the 8. verse may be thus translated, and Roq (who) begat Anub. See the like transposition above chap. 2. 47. and here below v. 14.]

8 And Roq begat Anub, and Hazobeba, and the households of Aharhel the son of Harum.

9 Now Jabez was more honourable then his brethren: [He was one of the chiefest, of whom the families of Aharhel came, whereof mention is made v. 8.] and his mother had called his name Jabez, saying; For I bare him with sorrow. [Jabez converted or turned out of Jazeb, signifieth a maker, or causer of sorrow.]

10 For Jabez called on the God of Israel, saying; if thou shalt richly bless me, [Heb. blessing bless me] and enlarge my border, and thine hand shall be with me, and (shalt) (so) deal with the evill, that it may not grieve me: [this is an abrupt and imperfect phrase or manner of speaking, wherein the promise is concealed, which this man made unto God, if he should obtain the blessing, which he had craved of God. As the Hebrews in swearing do usually conceal the punishment, which they do imprecate or wish unto themselves, if they do swear falsely; so do they sometimes conceal the promise in their wishes, and desires, or prayers. In Gen. 28. ver. 20, 21, 22. it's set down fully, namely, both the prayer, and the promise] And God caused (the thing) to come to pass, which he desired. [that which is recorded in this verse, is added as by a reason, to shew why Jabez was become more honourable and more excellent then his brethren, namely, because he by his prayer unto God, had obtained the blessing of God in a more abundant manner upon his house.]

11 And Chelub the Father of Suba [Called vers. 4. Hufa] begat Nechir, he is the Father of Eston.

12 Now Eston begat Bethrapha, and Pasea, and Tehima, the Father of Ir-Nabas: [Oth. the Father of the city of Nabas] These are the men of Kechah.

13 And the children of Kenaz [He was the Father of Jephunne, whose son was Caleb, who is therefore also called a Kenezite, Numb. 32. 12.] were Ozniel, and

and Seraja: And the children of Osniel, Hathab: [Understand withall: and Meonothai (out of the following verse) which name is not set down in the Hebrew, but it must of necessity be also understood.]

14 And Meonothai begat Ophra: And Seraja begat Joab the Father of the valley of craftsmen [i. e. governor of those that dwelt in the valley of craftsmen: See above chap. 2. on v. 21. This valley lyeth by the border of Juda and Benjamin, so that it is under two jurisdictions, Nehem. 11. 25. The valley of craftsmen, or of smiths. Some translate it tradesmen, or, handicraftsmen, as Nehem. 11. 35.] for they [to wit, Joabs posterity] were craftsmen, [the meaning of these words is, therefore was this valley called the valley of tradesmen, because they that inhabited the same were craftsmen or carpenters.]

15 Now the children of Caleb the son of Jephunne [See Num. 32. 12.] were Iru, Ela, and Naam; and the children of Ela, to wit, Kenaz. [Oth. Ukenaz.]

16 And the children of Jechalel were Ziph, and Zippa, Thirea, and Asareel.

17 And the children of Ezra were Jether, and Mered, and Zepher, and Falon: And she [To wit, Bitja, Pharaohs daughter, Mereds wife. See v. 18.] bare Mirjam, and Sammaï, and Ishab, the Father of Estemoa.

18 And his Jewish wife [This woman is thus distinguished from Mereds other wife, namely, from Bitja, who was an alien, being a daughter of Pharaoh out of Egypt. Some conceive that this, to wit, Jehudijah, that is, Jewish (woman) was a proper name: Or at least Hodrijah, as she is called ver. 19. which also signifieth Jewels. Others are of opinion that Hodija was Mereds third wife, and that consequently he had three sorts of children] bare Jered the Father of Gedor, and Jether the Father of Encho, and Jekubiel the Father of Zanoah: And those [to wit, that are mentioned v. 17.] are the children of Bitja the daughter of Pharaoh, which Mered had taken (to wife).

19 And the children of (his) wife Hodijah, [Oth the Jewish (woman), or, Jewess] the sister of Naham, were Abikebela the Garmite, and Estemoa the Maachathite.

20 Now the children of Simcon were Amnon, and Rinna, Ben-Hanan, and Tilon: [Oth. Tulon] and the children of Issi were Zobeih, and Ben-Zobeth.

21 The children of Selah the son of Juda were Er, the Father of Lecha, and Lada the Father of Marefa: And the families of the house of the linen-workers [i. e. of those that wrought in costly fine linnen, which is made of fine Egyptian flax. This flax was as fine as silk, and therefore some do render it handicraftsmen in silk, or, silk-workers] in the house of Asbea.

22 Besides, Jokim, and the men of Cozeba, [This city is called Chezib, Gen. 38. 5. See the annot. there] and Joas, and Saraph, (who had dominion over the Moabites) [that is, who in the Kings stead had dominion over the Moabites] and Jusubt-Lehem. But these things are old. [as if he had said, it's superfluous to speak or write much of these, for although many of these in their time were men of note, yet their posterity were such base and low spirited persons, that they had rather be potters, gardeners, &c. then that returning to their own land, they should have kept their ancient and fatherly freedom, as v. 23. is related.]

23 These were potters dwelling by plants and hedges: [Or, pale fences] There they abode with the king, [some understand here the king of the Moabites, from v. 22. Others the king of Babylon, in this sense, that the posterity of Selah had rather to tarry in Babylon, and to be servants there, then to return home to their own country, and there to enjoy their ancient liberty,

and from thence they conclude that this Book was written by Ezra, after the Babylonish captivity. Others understand here by the word king, the king of Juda, unto whom Selah's posterity performed that service, that they kept and took care of the gardens and plantations of the kings of Juda] in his work. [to wit, in the planting of, and looking to his gardens.]

24 The children of Simeon were Nemuel, [Otherwise called Jemuel] and Famin, Ferib, [otherwise called Jakin] Zerab, [otherwise called Tiohar] Saul. [See of the three last, Gen. 46. 10.]

25 Sallum was his son, Mislam [See Gen. 25. 13.] was his son, Misma was his son.

26 The children of Misma were (these) Hammuel his son, Zaccbur his son, Simeï his son.

27 Now Simeï had sixteen sons, and six daughters; but his brethren had not many children: And their whole family was not so much increased, as (the family) of the house of Juda (was). [Heb. not increased to the children of Juda.]

28 And they dwelt at Ber-Seba, and at Molada, and at Hazar-Sual. [See Jos. 19. 2, &c. where these cities mentioned in this and the following verses are likewise rehearsed, though with some alteration in the names of them.]

29 And at Bilha, and at Ezem, and at Tholad.

30 And at Bethuel, and at Horma, and at Ziglag.

31 And at Beth-Marboth, and at Hazar-Susim, and at Bethbiri, and at Saaraim: These were their cities, till David became king. [Oth. as long as David reigned. Understand this thus, to wit, as long as David and his posterity reigned, and the kingdom of Juda yet stood, namely, unto the Babylonish Captivity, but when that was disturbed, then were the posterity of Salomon (that dwelt in the tribe of Juda) likewise disturbed and cast out of their dwellings.]

32 And their villages were Etam, and Ain, Rimmon, and Tochen, and Asan, five cities: [See v. 18.] unwalled. Otherwise that which goeth before may be thus taken: And besides their villages were Etam, &c. five cities.]

33 And all the villages that were in the circumference of these cities unto Baal: These are their habitations, and their genealogie for them.

34 But Mesobab, and Fantech, and Josu, the son of Amaziah,

35 And Joel, and Jechu the son of Jechibja, the son of Seraja, the son of Asiel.

36 And Eljoenai, and Jaacoba, and Isobaja, and Asaja, and Adiel, and Jesimeel, and Benaja.

37 And Ziza the son of Ziphi, the son of Allon, the son of Jedaja, the son of Zimri, the son of Semaja.

38 These [To wit, that are named from v. 34. hitherto] came to name, [i. e. they came to be men of note] being Princes in their families, and the families of their Fathers brake forth in multitude. [i. e. they were greatly increased or multiplied.]

39 And they went to the entrance of Gedor [Otherwise called Gadera, or, Giderothaim, Judg 15. 36.] to the East-(side) of the valley, [understand here that valley which reached from Ephes-Dammim unto Ekron, as appeareth by 1 Sam. 17. 1. and 52.] to seek pasture for their sheep.

40 And they found fat and good pasture, and a land wide in compass, [Heb. wide in hands] and still, and quiet; for those of Cham dwelt there in former time. [this is here added, to shew that the Israelites had just cause to take these cities, and to drive out thence the ancient inhabitants, to wit, because the posterity of cursed Cham had had them in their possession. See of Cham, Gen. 9. 25.]

41 Now these that are described by name, came in the daies of Hizkia the king of Juda, and they smote the tents and habitations of those that were found there, [To wit, the tents of Chams posterity, and understand here the inhabitants of the tents and habitations] and they burned them, [i.e. they utterly destroyed them, as that which was banned of God] unto this day, [to wit, wherein this was written; understand unto the time of Ezra, who wrote this book, about which time the kingdom of David, and of his posterity ended. See the annotat. above ver. 31.] and they dwelt in their room: for there was pasture for their sheep.

42 (There) went also of them, to wit, of the children of Simcon, five hundred men to mount Seir: And Pelusja, and Neajja, and Rephaja, and Hazziel, the sons of Issi, were their heads (or capitaines.)

43 And they smote the rest of those that escaped among the Amalekites: [To wit, those that were left, and made an escape, when Saul destroyed the Amalekites, 1 Sam. 14. 48. and which also afterward escaped Davids hands, 2 Sam. 8. 12.] And they dwelt there unto this day.

CHAP. V.

The sons and posterity of Reuben, to the Babylonish captivity, v. 1. &c. Their war against the Hagarens, 10. The habitations, and the chiefest men of the tribe of Gad, 11. The number of the Reubenites, Gadites, and half the tribe of Manasseh, that marched forth to battel, 18. Their war against the Hagarens, 19. Their victory over the same, 20. The dwelling places of the half tribe of Manasseh, 23. Their chiefest men, 24. Those three tribes are carried captive unto Assyria because of their sine. 27.

Now the children of Reuben the first-born of Israel (for he was the first-born, but soasmuch as he despised his Fathers bed [Lying with Bilha his Fathers concubine, Gen. 35. 22. See also Gen. 49. 3.] his birth-right was given to the children of Joseph the son of Israel: [that is, the right which the first-born had above his brethren, enjoying a double portion or part in the inheritance, Deu. 21. 17. this was given to Joseph and his sons; for in the division of the land of Canaan, Ephraim and Manasseh were placed among the rest of the tribes, to have their share with them. See of Joseph Gen. 48. 22. and of his sons, Gen. 48. 5.] yet not (so), that he might reckon himself in the genealogie according to the birth-right.)

2 For Juda waxed mighty among his brethren, [Of Juda's dominion and excellency, see Gen. 49. 8. &c.] and he that was a leader, was of him; [oth. he became a leader for, or, over him; to wit, over Joseph: or, as concerning the leader he was more then he; to wit, then Joseph. First the Kings, then Princes or Rulers of the land, were of the tribe of Juda, of the house and family of David, until the time of Herod, when Silo came, Gen. 49. 10.] but the birth-right was Josephs.) [to wit, as much as concerned the double portion of the goods or estate as was said v. 1. See Gen. 48. 5. and 49. 22. &c.]

3 The children of Reuben the first-born of Israel are Hanoch, and Pallu, Hezron, and Charmi.

4 The children of Joel, Semajja his son, Gog his son, Simci his son.

5 Micha his son, Reaja his son, Baal his son.

6 Beera his son, whom Tilgath-Pileser [He is also called Tilgath-Pileser, 2 Kings 15. 29 and 16. 7.] the king of Assyria carried away captive, he was Prince of

the Reubenites [he, to wit, Joel, who seemeth to have been the son of Hanoch, the first-born of Reuben, and therefore Prince of the Reubenites.]

7 As for his brethren, [To wit, Hanochs brethren, who are expressed v. 3.] in their families, when they were according to their generations put in the genealogies: [See below v. 17.] the heads (or chief) were Jeiel and Zacharia.

8 And Bela the son of Azaz, the son of Sema, the son of Joel, the same [Understand this of Bela, or of his family, or in general of Reuben and his posterity. See Jos. 13. 15, 16. where Reubens inheritance is also described] dwelt at Aroer, and unto Nebo, and Baal Meon.

9 And he dwelt East-ward, unto the entering in of the wilderness, from the River Phraih: [i.e. from the River Euphrates unto the Jordan] for their cattel [to wit, the cattel of the brethren of Joel, of whom is spoken v. 7.] were multiplied in the Land of Gilead.

10 And in the daies of Saul they waged [Heb. made, or, did] war against the Hagarens [these were Ismaelites, and are called Hagarens because they came of Hagar, Abrahams maid-servant, Isaels mother: They dwelt in Arabia the desert] those [to wit, the Hagarens] fell by their hand: and they [to wit, the Israelites] dwelt in their tents toward all the East-side of Gilead.

11 Now the children of Gad dwelt over against them, in the land of Basan unto Saleba.

12 Joel was the head (or chief) and Saphan the second: But Jaenai and Saphai (carried) in Basan. [To wit, to defend their own borders, while their brethren waged war.]

13 Now their brethren, according to the houses of their Fathers, were Michal, and Mesullam, and Seba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These [To wit, those, of whom even now was spoken, v. 13.] are the children of Abihail, the son of Huri, the son of Haruah, the son of Gilead, the son of Michael, the son of Jeshai, the son of Jaddo, the son of Bur.

15 Abi the son of Abdiel, the son of Gani was the head (or chief) of the house of their Fathers.

16 And they dwelt in Gilead, in Basan, and in their dependant places: [That is, in the small cities, towns, and villages, resorting under the great cities. Hebr. daughters] and in the suburbs of Saaron, [where there was good pasture. This Saaron lay in Gilead. See of another Saaron in Ephraim, Cant 2. 1.] untill their goings out.

17 All these are numbred according to their genealogies in the daies of Jotham king of Juda: [When he as Deputy of his Father governed the kingdom, while his father was smitten with leprosie, 2 Kings 15. 5.] and in the daies of Jeroleam the king of Israel. [understand here Jerobeam the second of that name, the son of Joas, 2 Kings 13. 13. and 14. for Jerobeam the son of Nebat had been dead long before.]

18 Of the children of Reuben, and of the Gadites, and of the half tribe of Manasseh, of the most warlike men, bearing shield and sword, and bending the bow, [See the annotat. below chap. 8. 40.] and expert in the war, (there) were four and fourty thousand, and seven hundred and threescore that went forth into the host.

19 And they waged war against the Hagarens: And (against) Ietur, and Nephtis, and Nodab. [See of these Gen. 25. 14. where it appeareth, that they were Ismaelites.]

20 But they were helped [To wit, of God, v. 22.] against them, [to wit, against the Hagarens] and the Hagarens were delivered into their hand, and all that were with them: because they cried to God in the battel, he suffered him-

self to be intreated of them, forasmuch as they trusted in him.

21 And they carried away captive their cattel, of their camels fifty thousand: And two hundred and fifty thousand sheep, and two thousand asses, and an hundred thousand souls of men.

22 For there fell many wounded, [i. e. who being mortally wounded, died of their wounds] because the battel was of God: [i. e. God fought for them against their Enemies] And they dwelt in their room untill they were carried away captive. [to wit, unto Assyria. See 2 Kings 17. 6. and 15. 29.]

23 Now the children of the half tribe of Manasseh dwelt in that land: They were multiplied from Basan unto Baal Hermon, and Senir, and mount Hermon. [See Deu. 3. 9.]

24 Now these were the heads of their Fathers houses: To wit, Hepher, and Ishi, and Eliel, and Azriel, and Jere-mia, and Hodaviah, and Jabbiel, men strong in power, men of name, heads of the houses of their Fa-thers.

25 But they transgressed against the God of their Fa-thers: and went a whoring after the Gods of the nati-ons of the land, [To wit, by many fearful idolatries, as is mentioned 2 Kings 17. 7, &c.] whom God had de-stroyed before their face.

26 So the God of Israel stirred up the spirit of Pul king of Assyria, [See 2 Kings 15. vers. 2, 19.] and the spirit of Tiglath-Pileser king of Assyria, who carried them captive away, (to wit), the Rubenites, and the Ga-dites, and the half tribe of Manasseh: And he brought them to Halah, and Habor, and Hara, and to the River Gozan, [understand this of the first captivity, of which see 2 Kings 15. vers. 19. but 2 Kings 17. 6. is re-lated the last carrying away by Salmanasser] unto this day. [that is, they are there unto this day. Understand that this captivity lasted unto that very day, or that they dwelt there unto that very day, in which this was writ-ten.]

CHAP. VI.

The sons of Levi, ver. 1. &c. The posterity of the high, Priests from Aaron unto the transportation to Babylon.
3. The posterity of Gerson, Merari and Haphath, 16. The fingers, according to Davids order, 31. The fun-ctions of Aaron, and his posterity unto Ahimaaz, 49. The habitations of Aarons posterity, 54. The cities of the Kahathites, 66. and of the Gersonites, 71. and of the Merarites, 77.

THe children of Levi were Gerson [Verse 16. and elsewhere he is called Gersom] Kahath, and Merari.

2 Now the children of Kahath were, Amram, Hiz-bar, [Below v. 23. he is called Amminadab] and He-bron, and Uzziel.

3 And the children of Amram were, Aaron, and Moseh, and Mirjam: And the children of Aaron were, Nadab, and Abihu, [These two were slain of God, be-cause they used strange fire in their censers, Lev. 10. 1.] Eleazar, [who succeeded his Father Aaron in the high Priests office] and Ithamar.

4 And Eleazar begat Pinehas, Pinehas begat Abi-sua.

5 And Abisua begat Bukki, and Bukki begat Uz-ziel.

6 And Uzziel begat Zerabja, and Zerabja begat Mera-joth.

7 Merajoth begat Amarja, and Amarja begat Abi-tub.

8 And Abitub begat Zadok, and Zadok begat Ahima-az.

9 And Ahimaaz begat Azarja, and Azarja begat Jo-hanan.

10 And Johanan, [Some conceive that he was the same man, who 2 Kings 11. 4. is called Jojada the high Priest. Of this mans great zeal, see 2 Kings 11. 17.] begat Azarja: [Some hold this man to have been the same that resisted king Uzias, 2 Chron. 26. 17.] It is he, [Some understand this of Johanan; others of Azarja, to his honour and praise, because he opposed king Uzias] that executed the Priests office in the house which Salo-mon had built at Jerusalem. [to wit, in the house of the Lord, that is, in the Temple.]

11 And Azarja begat Amarja: and Amarja begat Abitub.

12 And Abitub begat Zadok, and Zadok begat Sallum. [Otherwise called Mesullam, 1 Chron. 9. 11.]

13 And Sallum begat Hilkia, [See 2 Kings 22. 4.] and Hilkia begat Azarja.

14 And Azarja begat Seraja, [Seraja was high Priest, when Nebuchadnezer took Jerusalem, whence he was carried away captive to Ribla, where Nebuchad-nezer caused him to be put to death, 2 Kings 25. v. 16, 21. Jerem. 52. 24, 27. Ezra the scribe (who is con-ceived to have written these books) was his son. See Ezra 7. 1.] and Zerajah begat Foradach.

15 And Foradach went (along) with (them) when the LORD carried away captive Juda and Jerusalem [i. e. the inhabitants of Juda and Jerusalem] by the hand of Nebuchadnezer.

16 (So then) the children of Levi (are) Gersom, Kahath, and Merari.

17 And these are the names of the children of Levi, Libna, and Simeï. [See Exod. 6. 17.]

18 And the children of Kehat were, Amram, and Izhar, and Hebron, and Uzziel.

19 The children of Merari were, Maheli, and Musi: And these are the families of the Levites, according to their Fathers.

20 Of Gersom: [Oth. concerning Gersom] Lib-ni was his son, Japhath his son, Zimma his son. [Zimma was Jahaths sons son, or grand-child, for Simeï was the father of Zimma.]

21 Joab [He is called Ethan, v. 42.] his son, Iddo [v. 41. he is called Adaia] his son, Kerab his son, Jea-thrai [below v. 41. he is called Eibni] his son. [that is, cousin: He was, to speak properly, the son of Simeï, v. 42.]

22 The children of Kahath were, Amminadab his son, Korah [This was that Korah, who with Dathan and Abiram rebelled against Moseh] his son, Assir his son.

23 Elkana his son, and Eliasaph his son, and Assir his son.

24 Tabath his son, Uriel [Below v. 36. he is called Zephanja, or, Zophunja] his son, Uzziel [otherwise cal-led Azarja, v. 36.] his son, and Saul [otherwise cal-led Joel, below v. 36.] his son.

25 Now the children of Elkana [To wit, the son of Saul] were Amasai, and Abimoth.

26 Elkana; [Understand withal, who was the son of Amasia] this mans son was Elkana, Zophai [other-wise called Zuph, vers. 35. and 1 Sam. 1. 1.] was his son, and Nabaih, [called Toab, vers. 34. and Tobu, 1 Sam. 1. 1.]

27 Eliab [Called Eliel, v. 34.] his son, Jeroham his son, Elkana, [understand withall, his son was Samuel, of whom is spoken in the following verse.]

28 Now the sons of Samuel were (these): his first-born was Vafni, [Called Joel, ver. 33. and 1 Sam. 8. 2.] then Abija.

29 The children of Merari were, Maheli: Libni his son, Simci his son, Uzzi his son.

30 Simca his son, Haggija his son, Asaja his son.

31 Now these are they whom David appointed for the office of the song in the house of the LORD, [Heb. To the hand of song of the house of the LORD] after that the ark was (come to) rest. [Heb. after the rest of the ark; i.e. after that the ark was brought into the house of David, 2 Sam. 6. 17. for before that time it was carried from one place to another.]

32 And they ministered before the Tabernacle of the Tent of the Congregation with songs, until Salomon built the house of the LORD at Jerusalem: And they stood in their office according to their manner. [That is, according to the order that was appointed them.]

33 Now these are they that stood, [To wit, Heman, Alaph, and Jeduthun, who as chief singers or singing-masters were set over the rest of the singers, who were divided by David, into four and twenty orders or courses, below chap. 25. 9. &c.] with their sons: of the sons [i.e. posterity] of the Kahathites, Heman the singer; [i.e. chief Musician, chief singing-master] the son of Joel, the son of Samuel.

34 The son of Elkana, the son of Jeroham, the son of Eliel, the son of Toab.

35 The son of Zuph, the son of Elkana, the son of Mahath, the son of Amasai.

36 The son of Elkana, the son of Joel, the son of Azarja, the son of Zephania.

37 The son of Tahath, the son of Asir, the son of Ebjaaph, [Exod. 6. 29. he is called Abiaaph] the son of Korah.

38 The son of Azbar, the son of Kahath, the son of Levi, the son of Israel.

39 And his brother Asaph stood at his right (side;) [Understand this thus, that this Asaph was the brother, that is, the kinsman of Heman, of whom was spoken v. 33. and whose Ancestors were hitherto related. Now this Heman stood with those that pertained to him, when he executed his office in the midst, Asaph stood at Hemans right hand in the execution of his office, and the Posterity of Merari stood at his left hand, ver. 44.] Asaph was the son of Berechia, [Heb. Berechijahu] the son of Simci.

40 The son of Michael, the son of Baeseja, the son of Malchija.

41 The son of Ethni, the son of Zerab, the son of Adajia.

42 The son of Ethan: the son of Zimma, the son of Simci.

43 The son of Jahath, the son of Gersom, the son of Levi.

44 Now their brethren, [i.e. Kinsmen or Cousins] the children of Merari (stood) at the left (side), (namely) Ethan [he is called Jeduthun, 1 Chron. 9. 16. & 25. 6. and 2 Chron. 35. 15. Psal. 62. 1. & 77. 1.] the son of Refi, the son of Abdi, the son of Malluch.

45 The son of Hasebja, the son of Amasia, the son of Hilkiyah.

46 The son of Amzi, the son of Bani, the son of Zemer.

47 The son of Maheli, the son of Musi, the son of Merari, the son of Levi.

48 Now their brethren, [i.e. Cousins, Kinsmen; as above v. 44. &c.] the Levites, [to wit, the rest of the Levites that were no singers] were given [i.e. appointed

or ordained] unto all manner of service of the Tabernacle of the house of God.

49 Now Aaron and his sons [As also those that of Aarons house succeeded them in the Priestly Office: And therefore in the following verses are recorded the High-Priests, from Aaron unto Zadok, who was High-Priest in Davids and Salomons time, 1 Chron. 29. 22.] burnt incense upon the altar of burnt-offering, and upon the altar of incense, being (appointed) for all the work of the holy of Holies: [i.e. that was to be done in the Holy of Holies, which was the inner part of the Tabernacle, into which no man might enter, save onely the High-Priest. Here stood the Ark of the Covenant] and to make an atonement for Israel, [i.e. the people of Israel: see Lev. 16.] according to all that Moses the servant of God had commanded.

50 Now these are the children of Aaron, Eleazar was his son, Pinebas his son, [To wit, the son of Eleazar, who immediately goeth before: and understand this likewise of those that follow, until Davids time] Abisua his son:

51 Bukki his sonne, Uzzi his sonne, Serabja his son:

52 Merajoth his son, Amarja his son, Achitub his son:

53 Zadok his son, Abimaz his son.

54 And these were their dwelling places, [See Jos. 21. 13. where the cities are named, which were given them for dwelling places, although the names be somewhat changed, as often hapneth through length of time] according to their castles, in their border: (namely) of the sons of Aaron, of the family of the Kahathites, for that lot [that is, the dwelling place fallen to them by lot was there. Oth. those lots, to wit, which are described in the following verses] was for them. [Heb. was to them.]

55 And they [To wit, the Israelites] gave them Hebron [Oth. Hebron was given them] in the land of Juda, and the Suburbs thereof round about it. [Understand by this, not the fields and pastures lying there close round about, to accommodate them and their beasts: and so in the sequel.]

56 But the field of the city, and the villages thereof, they gave to Caleb the son of Jephunne. [See Jos. 21. 12.]

57 And to the children of Aaron they gave the cities of Juda, Hebron [Oth. called Kiriath-Arba, Jos. 21. 11.] the free city of refuge; and Libna, and her Suburbs: and Fattir, and Estemoa, [Oth. called Estemo, Jos. 15. 50.] and her suburbs.

58 And Hilen, [Oth. called Helon, Jos. 21. 15.] and her suburbs, and Debir, and her suburbs.

59 And Asan, [Oth. called Ajin, Jos. 21. 16.] and her suburbs, and Beth-Semes, and her suburbs.

60 Now out of the tribe of Benjamin, Geba, and her suburbs, and Allemeth, [Oth. called Almon, Jos. 21. 18.] and her suburbs, and Anathoth, and her suburbs: All their cities, in their families, were thirteen cities. [Here are but eleven named, there be two wanting, namely, Jutta, and Gibeon, which are named, Jos. 21. ver. 16, 17.]

61 But the children of Kahath, which had of the family of the tribe, out of the half tribe of Manasseh, by lot ten cities.

62 And the children of Gersom, according to their families, had of the tribe of Issachar, and of the tribe of Aser, and of the tribe of Naphtali, and of the tribe of Manasseh in Basan, thirteen cities.

63 The children of Merari, according to their families, had of the tribe of Reuben, and of the tribe of Gad, and of the tribe of Zebulon, by lot twelve cities.

64 So the children of Israel gave to the Levites these cities and their suburbs.

65 And they gave them by lot, of the tribe of the children of Juda, and of the tribe of the children of Simeon, and of the tribe of the children of Benjamin, these cities, which they called by (their) names.

66 Now to the rest of the families of the children of Kahath, to them were (allotted) cities of their border [i.e. Which belonged to their border] of the tribe of Ephraim.

67 For they [To wit, the Ephraimites] gave them [to wit, the rest of the Families of the children of Kahath] the free cities, Sichem, and her suburbs on mount Ephraim, and Gazer and her suburbs.

68 And Jokmeam, [Some conceive that Jos. 21. 22. it is called Ribzaim] and her suburbs, and Beth-Acron and her suburbs.

69 And Ajalon [Ajalon belonged to the tribe of Dan] and her suburbs, and Gath-Rimmon and her suburbs. [besides the two cities named in this verse, there were yet two cities more given them of the tribe of Dan, to wit, Elteke, and Gibeon, Jos. 21. 23.]

70 And of the half tribe of Manasseh, Amer, [Some are of opinion, that this was the same city which Jos. 21. 25. is called Taanach] and her suburbs, and Bileam, [Oth. called Gath-Rimmon, Jos. 21. 25. and Ibleam, Jos. 17. 11.] and her suburbs: The Families of the rest of the children of Kahath had (these cities).

71 The children of Gersom had of the Families of the half tribe of Manasseh, Golan in Basan, and her suburbs: and Astharoth, [Oth. called Beesera, Jos. 21. 27.] and her suburbs.

72 And of the tribe of Issachar, Kedesh, [Otherwise called Kishjon, Jos. 21. 28.] and her suburbs: Dobrath and her suburbs:

73 And Ramoth [Oth. called Remeth, Jos. 19. 21. and Harmath, Jos. 21. 29.] and her suburbs, and Anem, [Some conceive that this is the same city which is called En-Gannim, Jos. chap. 21. verse 29.] and her suburbs.

74 And of the tribe of Aser, Masal, [Otherwise called Misceal, Jos. 21. 30.] and her suburbs; and Abdon, and her suburbs.

75 And Hukok, [Oth. called Helkath, Jos. 21. 31.] and her suburbs, and Reboh and her suburbs.

76 And of the tribe of Naphtali, Kedesh in Galilee, and her suburbs, and Hammon, [Oth. called Hammoth-Dor, Jos. 21. 32.] and her suburbs, and Kirjathaim, [Otherwise called Kartan, Jos. chap. 21. 32. as some conceive] and her suburbs.

77 The rest of the children of Merari had of the tribe of Zebulon, Rimmon, and her suburbs, Thabor and her suburbs. [And two other cities were of the tribe of Zebulon, as appeareth, Jos. 21. 34. 35.]

78 And on the other side of Jordan toward Jericho, Eastward by the Jordan, of the tribe of Reuben, Bezer, in the wilderness, and her suburbs: and Jaha, and her suburbs.

79 And Kedemoth, and her suburbs, and Mephaath, and her suburbs.

80 And of the tribe of Gad, Ramoth in Gilead, and her suburbs: and Machanaim and her suburbs.

81 And Hesbon, and her suburbs, and Jazer, and her suburbs.

CHAP. VII.

The Genealogie of Issachar, ver. 1, &c. Of Benjamin, 6. Of Naphtali, 13. Of Manasseh, 14. Of Ephraim, 20. Of Aser, 30.

The children of Issachar were Tola, and Pua, Jashub, [Gen. 46. 13. He is called Job] and Simron, four.

2 Now the children of Thola were Uzzi, and Rephaja, and Feriel, and Fachma, and Ibsam, and Semuel, heads of their Fathers houses; of Thola, valiant Champions in their Generations: their number in the days of David was two and twenty thousand and six hundred. [To wit, when David caused the people to be numbred by Joab 2 Sam. 24. 1. Others understand this of the order that was made concerning the whole army of the Israelites in Davids time, 1 Chron. 27. 1.]

3 And the children of Uzzi were Izrahja: and the children of Izrahja were Michael, and Obadja, and Joel. (and) Isijah, these five were all of them heads.

4 And with them after their generations, after their Fathers houses, were the heads of the army, six and thirty thousand: for they had many wives and children. [Hebr. They multiplied the wives and the children.]

5 And their brethren in all the Families of Issachar, valiant champions, were fourscore and seven thousand, all of them being put in Genealogies.

6 (The children) of Benjamin were Bela, and Becher, and Jediael three.

7 And the children of Bela were Ezbon, and Uzziel, and Uzziel, and Jerimoth, and Iri, five heads in the houses of their Fathers, valiant Champions, who being put into Genealogies, were two and twenty thousand, and four and thirty.

8 Now the children of Becher were Zemira, and Foar, and Eliezer, and Elioenai, and Omri, and Jeremoth, and Abija, and Amathoth, and Alameth: All these were children of Becher.

9 Now these being put into Genealogies according to their Generations, heads of their Fathers houses, valiant Champions, were twenty thousand, and two hundred.

10 Now the children of Iediael were Bilchan: and the children of Bilchan were Icus, and Benjamin, and Ebud, and Chenaana, and Zethan, and Tharsis, and Abisabhar.

11 All these were the children of Iediael, heads of (their) Fathers, [i.e. Of their Fathers houses, or Families] valiant Champions, seven thousand, and two hundred, going forth into the army to battel.

12 Besides, Suppim, and Huppim [They are called Muppini, and Huppini, Gen. 46. 21. Also, Septhupham, and Supham, Numb. 26. 39.] were children of Ir, (and) Hufim children of Aber. [Oth. children of the city; (that is, that dwelt in the city) but Hufim in another Land, which is so to be understood, that the two first were born in one city; but the two others somewhere in another Countrey. Heb. children of Aber, or, a son of another (person, to wit, Dan, Gen. 46. 23. or land) how he cometh to be here numbred among the children of Benjamin, is uncertain.]

13 The children of Naphtali were Iahziel, and Guni, and Jazer, and Sallum, children of Bilha. [Properly Nephews, for Bilha was the mother of Naphtali, whom she bare unto Jacob, Gen. 30. 7, 8. Bilha was Rachels maid, Gen. 29. 29.]

14 The children of Manasseh [i.e. The posterity of Manasseh, mentioned in the words following, was properly the son of Gilead, the son of Machir, the son of Manasseh, Numb. 26. v. 29, 30.] were Asriel, whom (Gileads wife) bare: (but) his Concubine the Syrian (woman) bare Machir the Father of Gilead. [Machir was Manasseh's first born, Jos. 17. 1. As for the word Father, see above chap. 2. on v. 31.]

15 Now Machir took to wife the sister of Huppim, and Suppim, and her name was Maacha: and the name of the second was Zelaphead: now Zelaphead had daughters. [To wit, onely daughters, no sons, Num. chap. 27. verse 1.]

16 And Maacha the wife of Machir bare a son, and she called his name Peres, and his brothers name was Seres; and his sons were Ulam, and Rekem.

17 Now the children of Ulam were Bedan: [Here the word children is put in the plural number; but here it is onely one child named: so likewise above chap. 2. 31, 34. Concerning Bedan, see the annotat. on 1 Sam. 12. 11.] These are the children of Gilcad, the son of Machir, the son of Manasseh.

18 Now concerning his [To wit, Gileads] sister Mo-lecheth: she bare Ephad, and Abiezzer, and Mabetha. [Understand withall likewise Semida, out of the following verse, see Num. 26. 32.]

19 Now the children of Semida were Abjan, and Sechem, and Likhi, and Aniam.

20 And the children of Ephraim were Suthelah: and Bereb was his son, and Tahath his son, and Elada his son, and Tabath his son.

21 And Zabad was his son, and Suthelah his son, and Ezer, and Elad: and the men of Gath [These were Philistines; and that which is written here, hapned while the children of Israel yet dwelt in Egypt; for Ephraim, (who was yet alive at that time; as appeareth ver. 22.) died in Egypt: see Act. 7. v. 15, 16.] that were born in that land, slew them, because they [oth. when they, to wit, the Gethites] were come down to take (away) their catel.

22 Therefore Ephraim their Father mourned many dayes. [To wit, because his children were slain] and his brother [that is, his Kinsman, or Kindred; for Ephraim had but one brother, to wit, Manasseh] came to comfort him.

23 After that he went in to his wife, [To wit, to get children again in the loom of those that were slain] and she conceived, and bare a son; and he called his name Beria, [or, Bria; that is, in evil, or in mischief, or in misery] because she was in misery in his house. [to wit, because the Philistines of Gath had slain her sons.]

24 Now his [To wit, Beria's] daughter was Seera, who built the low and the high Beth-Horon; and Uzen Seera.

25 And Rephab was his son, [To wit, Beria's sonne] and Reseph, and Tela was his [to wit, Repha's] son, and Taban his son.

26 Ladan [He was the Captain, or Prince of the Tribe of Ephraim, when the Israelites in the wilderness were muſtred by Moſeh, in the beginning of the second year after they were come out of Egypt. See Num. 1. v. 1, 10.] was his son, and Ammihud his son, Elifama his son.

27 Non [Oth. called Nun, Num. 13. 16.] was his son, Joſua his son.

28 And their possession, and their habitation [To wit, the possession and habitation of the Ephraimites] was Beth-El, and her dependant places: [Heb. daughters; and so in the sequel] and Eastward Naaran, [oth. called Naara, Ios. 16. 7.] and Westward Gezer, and her dependant places, and Sechem and her dependant places, unto Gaza, [Heb. Hazrah] and her dependant places.

29 And on the sides [Heb. Hands] of the children of Manasseh was Beth-Sean, and her dependant places, Taanach, and her dependant places, Megiddo and her dependant places, Dor and her dependant places: [Intimating, that Beth-Sean, &c. lay on the borders of the children of Manasseh: see Ios. 17. 11.] in these dwelt the children of Joseph the son of Israel.

30 The children of Aſer were Jimra, and Iſua, and Iſui, and Beria, and Sera their sister.

31 Now the children of Beria were Heber, and Malchiel: he is the Father of Birzaviah.

32 And Heber begat Iaphlet, and Somer, and Hotham, and Sna their sister.

33 Now the children of Iaphlet were Paſach, and

Bimhal, and Aſuah: These were the children of Iaphlet.

34 And the sons of Samer [He is called Somer, v. 32.] were Achi, and Rohega, Fehubba, and Aram. [understand withall, and Helem, out of the following verse.]

35 And the children of his brother Helem, were Zophab, and Imna, and Seles, and Amal.

36 The children of Zopha were Suah, and Harnepher, and Sual, and Beri, and Imra.

37 Bezzer, and Hod, and Samma, and Silſa, and Ithran, and Becra.

38 Now the children of Iether [Ver. 37. he is called Ithran] were Fephunne, and Piſſa, and Ara. [understand here withall also, Ulla, out of the following verse.]

39 And the children of Ulla were Ara, and Hanniel, and Riſi.

40 All these were children of Aſer, Heads of their Fatherly houses, choice valiant Champions, [Oth. pure valiant men] Heads of the Princes: and they were numbered in the Genealogies for the host in War, their number was six and twenty thousand men.

CHAP. VIII.

The Genealogie of the Tribe of Benjamin, ver. 1, &c. and in particular the ancestours of Saul, who was of this tribe, and his posterity, 33.

Now Benjamin begat Bela his first-born; Asbel the second, and Abrah the third.

2 Noha the fourth, and Raphah the fifth. [Genes. 46. 21. Num. 26. 38. and above chap. 7. 6. is this Genealogie likewise recorded; but there is great difference in divers names, whether it be, that divers of them have had two names, as hath been shewed in the former Chapters of this book, and in other places beside: Or whether it be, that here some posterities are described, which are not recorded in the afore-mentioned places.]

3 Now Bela had these children, Addar, and Gera, and Abihud.

4 And Abihud, and Naaman, and Ahoah.

5 And Gera, and Sephupham, and Hiram.

6 Now these are the children of Ehud: These were Heads of the Fathers [i.e. Of the Fathers houses] of the inhabitants at Geba, [oth. called Gibea of Saul, 1 Sam. 11. 4.] and he carried them over to Manabath. [understand that he carried away onely some of these, or onely these, that are here mentioned, because they were so increased, that they could not dwell all at Geba. When, and by whom this was done, we read no where in Scripture.]

7 And Naaman, and Ahija, and Gera, these he [To wit, Ehud] carried away: and he begat Uzza, and Abihud. [understand here withall, and Sabaraim, out of the following verse.]

8 And Sabaraim begat children in the land of Moab (after that he [To wit, Ehud] had sent them [to wit, the posterity of Naaman, and Ahija, and Gera, which are mentioned v. 7.] away by Hufim, and Baara his wives. [this History is no where else recorded in Scripture, but onely here, therefore this relation is somewhat obscure.]

9 And by Hodes [Ver. 8. she is called Baara] his wife, he begat Jobab, and Zibia, and Meſa, and Makam.

10 And Feuz, and Sochia, and Mirra: These are his sons, Heads of the Fathers.

11 And of Hufim he begat Abiub, and Elpaal.

12 Now the children of Elpaal were Eber, and Misam, and Samed: This (man) built Ono, and Lod, [Neb. 11. 35, & 37. these cities are also ascribed to the tribe of Benjamin] and their dependant places. [Hebr. daughters.

13 And Beria, and Semā, these were Heads of the Fathers [i.e. Of the Fathers houses; as v. 6. and elsewhere] of the inhabitants at Ajalon: [understand this of the land lying about Ajalon; for the city of Ajalon belonged to the tribe of Dan, Jos. 19. 42. Unless we will say, that after the Babylonish captivity (when Ezia wrote this book) the Benjamites did so enlarge their habitation, that they also dwelt in the cities of Dan.] these drove away the inhabitants of Gath. [i. e. which dwelt in the land of the Philistines near Gath.]

14 And Ahjo, Safak, and Jeremoth.

15 And Zebadja, and Arad, and Ader.

16 And Michael, and Isha, and Joba were children of Beria.

17 And Zebadja, and Nesullam, and Hizki, and Heber.

18 And Ismerai, and Izlija, and Jobab, the children of Elpaal.

19 And Jakim, and Zichri, and Zabdi.

20 And Elioenai, and Zilletbai, and Eliel.

21 And Adajab, and Beraja, and Simrath, were children of Simci. [Vers. 13. he is called Semā.]

22 And Ispan, and Eber, and Eliel.

23 And Abdon, and Zichri, and Hanan.

24 And Hananja, and Elan, and Artothija.

25 And Iphdeja, and Penniel, were sonnes of Sakak.

26 And Samserai, and Seharja, and Athalja.

27 And Faaresja, and Elija, and Zichri, were sons of Jeroham.

28 These [To wit, of whom mention is made from v. 14. hitherto] were heads of the Fathers [that is, heads of the Fatherly houses or families; as ver. 6. and elsewhere] heads according to these Families that dwelt at Jerusalem.

29 And at Gibeon dwelt the Father of Gibeon: [That is, the first inhabitant of the city of Gibeon among the Israelites. Gibeon is called Geiel, chap. 9. 35.] and his wives name was Maacha.

30 And his first-born son was Abdon, then Zur, and Kish, and Baal, and Nadab.

31 And Gedor, and Ahio, and Zeeber.

32 And Mikloth begat Simca; and these also dwelt over against their brethren at Jerusalem with their brethren. [To wit, certain heads of these Families dwelt at Jerusalem with the Benjamites, over against those Benjamites that dwelt at Jerusalem, with other Benjamites, over against those Benjamites that dwelt in the border of Gibeon.]

33 Now Ner [Oth. called Abiel, 1 Sam. 9. 1.] begat Kish, and Kish begat Saul: and Saul begat Jonatham, and Malchi-Sua, and Abinadab, [Oth. called Isochoi, 1 Sam. 14. 49.] and Esbaal. [Oth. called Isboseib, 2 Sam. 2. 6.]

34 And Jonathans son was Meribbaal; [Oth. called Mephiboseib, 2 Sam. 9. 6, 10. Hence it appeareth that the names Baal, and Beseib are interchanged. Baal signifieth Lord or Master, and is a known name of Idols; Beseibeth signifieth shame, disgrace. Compare Jer. 30. v. 24.] and Meribbaal begat Micha.

35 Now the children of Micha were Pichon and Melech, and Thareah, and Achaz.

36 And Achaz begat Feboadda, and Feboadda begat Alemeth, and Azmaveth, and Zimri: now Zimri begat Moza.

37 And Moza begat Bina, Rapha was his son, Azel was his son.

38 Now Azel had six sons, and these are their names, Azrikam, Bodebru, and Ismael, and Searia, and Obadja, and Hanan: all these were sons of Azel.

39 And the sons of Ezech his brother, were Ulam his first-born, Jeus the second, and Eliphelet the third.

40 And the sons of Ulam were men, valiant champions, bending the bowe, [Heb. treading the bowe; that is, that could bend the bowe, and shoot well with it. The bowes of steel must be bent with great strength, and with all ones might: Therefore the archers use to tread upon them with their feet, and pull up the string with all their strength and power. Therefore its called the foot-bowe to distinguish it from the hand-bowe. They are called in Kings Courts Archers that handle the same] and they had many sons, and sons sons, [Heb. they multiplied sons, and sons sons] an hundred and fifty: all these were of the children of Benjamin.

CHAP. IX.

Here are rehearsed the chiefest of the tribe of Juda, Benjamin, Ephraim, and Manasseh, that being returned from the Babylonish captivity, came to dwell at Jerusalem, vers. 1, &c. As also the Priests and Levites, and how they executed their office in the Temple at Jerusalem, Whereunto is lately rehearsed the Family of Saul, 35.

And all Israel were numbered in Genealogies, and behold, they are written in the book of the Kings of Israel; and those of Juda were carried away to Babel for their ansgression.

2 Now the first inhabitants that (came) into their possession, into their cities, [From this verse beginneth the Register of those, that after the Babylonish captivity returned home into their own land] were the Israelites, [to wit, the common people among the Israelites] the Priests, the Levites, and the Nethinims. [Nethinims, that is, given up. These were Gibeonites, who had freely and willingly given up themselves to the Israelites, to be their servants and bond men for ever, Jos. 9. 21. See also Ezra 8. 26. Neh. 11. 3.]

3 But at Jerusalem dwelt of the children of Juda, and of the children of Benjamin: and of the children of Ephraim [i.e. Of the ten tribes, that had severed and divided themselves from Juda: As also many of this tribe had joyned themselves to Juda, that they might partake with them in the pure Worship of God. See 2 Chron. 34. 6, 32.] and Manasseh. [they dwelt at Jerusalem, to wit, after that they were returned out of the Babylonish captivity, with King Cyrus his consent.]

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Perez the son of Juda. [Nehem. 11. 4. These, and many likewise of those that follow are rehearsed; but some with other names then are mentioned in this Chapter.]

5 And of the Silonites [Heb. Of Siloni; that is, of the family of the Silonites] was Asaja the first-born, and his children.

6 And of the children of Zerah was Jeuel, and their brethren [i.e. Kinsmen: so also below ver. 9, 25. and elsewhere] were six hundred and ninety.

7 And of the children of Benjamin were, Salla the son of Mesullam, the son of Hodava, the son of Hassenu.

8 And Ithai the son of Jerobam, and Ela the son of Uzzi, the son of Michri; and Mesullam the son of Se-phatja, the son of Reuel the son of Abija.

9 And their brethren according to their Families, nine hundred and six and fifty: all these men were heads of the Fathers in the houses of their Fathers.

10 Now of the Priests, Jedaja, and Jojarib, and Iachim.

11 And Azarja [Otherwise called Seraja, Nebem. 11. 11. where these Priests and Levites are again rehearsed, with alteration of some of their names] the son of Hilkiya, [see of this man 2 Kings. 22. 8. It's he that found the book of the Law] the son of Mesullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the Ruler [he was the first among the Priests after the high Priest] of the house of God. [i.e. in the temple, as v. 13.]

12 And Adaja the son of Jeroam, the son [i.e. kinsman, or cousin, as appeareth Neb. 10. 11.] of Pashur, the son of Malchija: And Masai the son of Adiel, the son of Jazbaza, the son of Mesullam, the son of Mesillennith, the son of Immer.

13 Besides, their brethren, heads in the houses of their Fathers, a thousand and seven hundred and threescore: Valiant champions for the work of the service of the house of God.

14 Now of the Levites were, Semaja the son of Haphub, the son of Azrikam, the son of Hasabija, of the children of Merari.

15 And Bakbakkar, Heres, and Galal, and Mattania, the son of Micha, the son of Zibri, the son of Asaph.

16 And Obadja the son of Senaja, the son of Galal, the son of Asa, the son of Elkani, dwelling in the villages of the Netophathites. [These villages lay in the tribe of Juda, as appeareth by 1 Chron. 2. 54.]

17 Now the porters, [It was their office daily to open and shut the Temple, and to look that no man did enter into the Temple, of those that by order of the law were barred from it] were Sallum, and Talmon, and Ahiman, and their brethren, [i.e. kinsmen] Sallum was the head.

18 Also hitherto at the kings gate [This was a gate of the Temple, thorow which the King entered into the Temple, 2 Kings 16. v. 18.] East-ward, these [to wit, that are named, v. 17.] were the porters among the camps of the children of Levi: [i.e. they were the chiefest that kept their turn among the Levitical porters. See below v. 22. &c.]

19 And Sallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren [i.e. kinsmen] of the house of his Father, the Korahites, were over the wood of the service, keepers of the thresholds of the tabernacle: As their Fathers [to wit, the Kahathites, Num. 4. 4.] in the camp of the LORD [that is, in the wilderness, where God carried the Levites as an host, and camped them even round about the Ark] had been keepers of the entry, [to wit, into the holy and most holy place in the tent of the Lord.]

20 As Pinehas the son of Eleazar was in time past leader with them, with whom the LORD was. [See Num. 25. 11. &c.]

21 Zacharia the son of Meslemja was porter at the Tent of the Congregation. [Understand this thus, that this Zacharia was chief of the waiters or keepers, for there were many waiters or keepers, v. 19. 22.]

22 All that were chosen [to be] porters at the thresholds, were two hundred and twelve: These were put into the genealogie according to their villages: David, and Samuel, and Seer [i.e. Prophet. See the annotat. on 1 Sam. 9. 9.] had confirmed them in their office. [Heb. properly, in their truth, faithfulness, so likewise v. 26. That is, in the office that they were entrusted with:

And it is so called, because in the execution of such an office, faithfulness and truth is required, 1 Col. 4. 2. Of Davids ordaining and setting them in their office. See bel. cha. 26. 23, 36. when Samuel did this the scripture nowhere mentioneth. Some are of opinion that it was done when the Ark was brought out of the land of the Philistines, 1 Sam. 7.]

23 They then and their sons were at the gates of the house of the LORD, in the house of the Tent, [Some do here distinguish the house of the LORD from the house of the Tent: so that by the house of the LORD should be understood the Tent, which David had pitched by his house, where the Ark of the covenant stood: And by the house of the Tent they understand the tabernacle at Gibeon, 2 Chron. 1. 3, 5. and 1 Kings 3. 2. &c.] by the wards. [to wit, every one in his course, relieving one another every seven dayes. See verse 25.]

24 These porters were at the four windes, [i.e. at the four corners of the world] toward the East, toward the West, [Heb. toward the sea, which lyeth West-ward of the land of Canaan] toward the North, and toward the South.

25 And their brethren [i.e. kindred, kinsmen] were in their villages, coming in on the seventh day from time to time [i.e. into Jerusalem to wait upon the worship of God in the Temple, when one went off, another came on, alwaies from seven daies to seven daies] (to serve) with them. [to wit, with the chief men or Rulers, of whom is spoken above vers. 1. and 21. These chief men or Rulers dwelt alwaies at Jerusalem in the Temple.]

26 For in that office [See v. 22.] were four chief porters, that were Levites: And they were over the chambers, and over the treasures of the house of God. [see the order and division that was made concerning this, 1 Chron. 26. 1.]

27 And they continued all night round about the house of God: [That is, they had their nights rest in the chambers that were round about the temple. See 1 Kings 6. 5.] for the guard was upon them, and they were over the opening, [to wit, of the Temple] and that every morning, [Heb. and unto morning unto morning; that is, every morning.]

28 And (some) of them were over the vessels of the service, [To wit, of the holy service] for by tale they carried them in, and by tale they brought them out.

29 For there were (some) of them appointed over the vessels, and over all the holy vessels: and over the meal-flower, and wine, and oil, and frankincense, and spices.

30 And (some) of the sons of the Priests were the preparers of the incense of the spices. [That is, those that prepared the incense were the children of the Priests, not of the common or ordinary Levites. How these spices for the incense were ordered, and what ingredients were required to make up the incense. See Exod. 30. 34.]

31 And Matthanja (one) of the Levites, who was the first-born of Sallum [See above v. 17. and 19.] the Korahite, was in the office over the work that is boiled in pans. [Heb. the work of pans. See Lev. 2. 5. and 24. v. 5.]

32 And (some) of the children of the Kahathites of their brethren were over the bread-(loaves) of preparation, [Heb. over the bread of order, or ordination; meaning the shew-bread-(loaves) which were twelve in number, Exod. 35. v. 13. so that here the singular number is put for the plural] to prepare them on all sabbaths. [Heb. on sabbaths on sabbaths. See Exod. 25. 30. Lev. 24. 5. &c.]

33 (Of) these [To wit, Levites] are the singers, heads of the Fathers [that is, of the fatherly houses] among the Levites in the chambers [understand here the chambers of the Priests, which were by the temple] free from service: [to wit, from other services] for it was (or lay) upon them day and night, to be (employed) in that work. [as if he should say, forasmuch as they were alwaies to be busie with singing, or making, or ordering of songs, according to the order made by David, 1 Chron. 25. 1. therefore they were also exempted from other services and employments.]

34 These are the heads of the Fathers among the Levites, heads in their families: These dwell at Jerusalem.

35 But at Gibeon there had dwelt Iseel the Father of Gibeon: [To wit, in Sauls time. And thus the writer of this book commeth here again to the relation of the pedigree and family of Saul and his posterity, of whom he began to speak above chap. 8. 29.] (now his sisters [above chap. 8. 29. it's said, his wives: which may be taken in such a sense, as Abraham said, that Sara was his sister, Genes. 20. 2, 5, 12.] name was Maacha.)

36 And Abidon was his first-born son, then Zur, and Kis, and Baal, and Ner, [not the Father of Abner, but another Ner, for this man was not Kis his Father, but his brother, 1 Sam. 14. 52.] and Nadab.

37 And Gedor, and Abjo, and Zacharia, and Mikloth.

38 Now Mikloth begat Simcon. These also dwell at Jerusalem, over against their brethren, with their brethren. [See above chap. 8. 32, 33, 34.]

39 And Ner begat Kis, and Kis begat Saul; and Saul begat Jonathin, and Malchi-Sua, and Aminadab, and Esbaal.

40 And Jonathans son was Merib-Baal, and Merib-Baal begat Micha.

41 Now the children of Micha were Pishon, and Melch, and Tareaz. [Understand withall, and Achaz, out of the following verse. See chapter 8. 35.]

42 And Achaz [This Achaz was also a son of Micha] begat Jaera, and Jaera begat Aleneth, and Azmaroth, and Zimri, and Zimri begat Moza.

43 And Moza begat Bina; whose son was Rephaja, whose son was Elasa, whose son was Azel.

44 Now Azel had six sons, and these are their names, Azrikam, Bochori, and Imael, and Scarja, and Obadja, and Hanan: These are Azel sons.

CHAP. X.

The Philistines suite the camp of the Israelites, vers. 1. &c. Sauls three sons are slain, 2. Saul desireth his armour-bearer to stab him, he refusing to do it, Saul stabbeth himself, 4. his armour-bearer stabbeth himself also, 5. All Sauls house is destroyed, 6. The Israelites leave their cities, for fear of the Philistines, who take possession of them, 7. They find Saul and his sons lying dead on mount Gilboa, 8. They cut off his head, and send it with his armour round about throughout their land, 9. After that they put it in the house of their God, and fastned his skull in the house of Dagon, 10. Those of Jabes in Gilcad take down the bodies of Saul and of his sons, and burie their bones there, and fast seven daies, 11. why God suffered Saul to perish thus, 13.

And the Philistines fought against Israel, and the men of Israel fled before the face of the Philistines, and they fell (down) slain on mount Gilboa. [See the an-

notat. on 1 Sam. 28. 4. See the exposition of this chapter, 1 Sam. 31. which agreeth almost verbatim with this chapter.]

2 And the Philistines held close after Saul, and after his sons: And the Philistines smote Jonathin, and Aminadab, and Malchi-Sua the sons of Saul.

3 And the battel waxed heavy against Saul, and the archers hit him: and he was sore afraid of the archers. [See the annotat. on 1 Sam. 31. 3.]

4 Then said Saul to his armour-bearer, draw out thy sword, and thrust me thorow therewith, lest peradventure I should fall into their hands alive: [To wit, if I should fall into their hands alive] but his armour-bearer would not, for he was sore afraid: Then Saul took (his) sword, and fell upon it.

5 When his armour-bearer saw that Saul was dead, then he also fell upon the sword, and died.

6 So Saul died, and his three sons: His whole house also died likewise. [Understand all that were with him: for Ithobech was not slain, as appeareth by 2 Sam. 3. See 1 Sam. 31. 6. Also Mephiboseth the son of Saul remained alive, of whose posterity see above chap. 8. 34. and cha. 9. 40.]

7 When all the men of Israel that were in the valley, saw that they were fled, and that Saul and his sons were dead: then they left their cities, and they fled, Then came the Philistines and dwelt in them.

8 Now it came to pass the next day, when the Philistines came to dispoil the slain: Then they found Saul and his sons lying on mount Gilboa.

9 And they stript him, and they took his head, and his armour, and they sent them into the land of the Philistines round about, to publish (this) to their idols, and to the people.

10 And they put his armour in the house of their God: And they fastened his head in the house of Dagon. [For they fastened the dead body to the wall at Beth-Sean, 1 Sam. 31. v. 10.]

11 When all Jabes in Gilcad [See the annotat. on Judg. 21. 8.] heard all that the Philistines had done to Saul, then all the warlike men gat them up, and they took the body of Saul, and the bodies of his sons, and they brought them to Jabes: And they burnt their bones [to wit, after they had first burnt the bodies, 1 Sam. 31. 12.] under an oak-tree at Jabes, and they fasted [thus shewing their grief] seven daies. [this is not so to be understood, as if they had fasted seven daies and seven nights together, but seven daies one after another, to wit, every day till the evening.]

12 So Saul died in his transgression, [Oth. for his transgression. Compare Num. 27. 3.] wherewith he had transgressed against the LORD, against the word of the LORD, which he had not kept. [namely, when God had expressly commanded Saul utterly to destroy and ban the Amalekites, 1 Sam. 15. 28. Here the accomplishment of the threatening there made, is described] and also because he had asked counsel of the sooth-sayer, [see the annotat. on Lev. 19. 31.] seeking to her.

13 And had not sought unto the LORD: Therefore he slew him, and turned the kingdome unto David the son of Isai.

CHAP. XI.

All the Israelites assemble at Hebron, v. 1. &c. and appoint David king over them, 3. Therefore they repair to Jerusalem, 4. David subdueth the city 5. by means of Joab, 6. David goeth to dwell in the fort at Jerusalem, 7. That city is repaired, 8. David waxeth daily greater and greater, 9. Furthermore mention is made of the Champions, and chiefest Commanders and

Officers of David, and of their valiant acts, 10. As of Jafobam, 11. Eleazar, 12. Davids longing to drink water out of the well under the gate of Bethlehem, 17. which those three Champions fetch him, but he would not drink it, 18. Abisai is the third among those champions, 20. Benaja smiteth two Lions, 22. and a great Egyptian man, 23. The Champions in the army, 26.

Then all Israel gathered themselves unto David at Hebron, [Not that all and every individual person of all Israel was gathered together, but besides a great multitude of the commonalty, there were especially gathered together the eldest of the people and the heads of the tribes v. 3. See below chap. 12. 23. So that this was as it were an assembly or convention of States or Parliament after Isbothis death] saying; Behold, we are thy bone, and thy flesh. [that is, thy kindred, and thy kinsmen. See the annotat. on Gen. 29. 14.]

2 Even also in time past, when Saul was yet king, [Hebr. also yesterday, also ere yesterday, also when Saul was the king] thou leddest forth, and broughtest in Israel: Also the LORD thy God said unto thee, thou shalt feed my people Israel, [to wit, as a shepherd feedeth his sheep. See Psal. 78 71. Kings are often called shepherds of the people] and thou shalt be leader of my people Israel.

3 Also all the Eldest in Israel came unto the king to Hebron, and David made a covenant with them at Hebron, before the face of the LORD: And they anointed David king over Israel, according to the word of the LORD by the ministry [Heb. hand] of Samuel.

4 And David, and all Israel, [That is, certain of the host out of all the tribes of Israel. See below chap. 12. 23.] went to Jerusalem, which is Jebus: For there the Jebusites were the inhabitants of the land.

5 And the inhabitants of Jebus said unto David, thou shalt not come in hither: Nevertheless David took the fort of Zion, [To wit, the Fort that lay on mount Zion] which is the city of David,

6 For David said, whosoever smiteth the Jebusites first, shall be an head, [An head in this place signifieth a General over the host, or men of war] and a commander: Then Joab the son of Zeruia went up first to them, therefore he became an head.

7 Now David dwelt in the Fort, therefore it was called the city of David.

8 And he built the city round about, from Millo, and round about: And Joab repaired the rest of the city. [Hebr. he made alive, &c. that is, he renewed, or he healed, repaired, or mended that which was fallen to decay. Oth. let live, &c.]

9 And David went on still, and waxed great, [Heb. went going, waxing great] for the LORD of host was with him.

10 Now these were the heads of the Champions which David had, who behaved themselves valiantly in his kingdom with all Israel, [i. e. in the transaction concerning the kingdom. Therein did those men acquit themselves with all the Israelites very valiantly and courageously, especially in the taking of Jebus] to make him king, according to the word of the LORD concerning Israel. [i. e. that he that in time past was anointed king by Samuel, might after Sauls death be settled and confirmed in the kingdom. For which end these champions assisted him against his Enemies.]

11 Now these are of the number of the champions which David had: [Out of these did David chuse commanders, that were commonly with him in the camp] Jafobam the son of Hachmoni was the head of the thirty, who lifting up his spear against three hundred, smote them at once. [compare this with 2 Sam. 23. 8.]

12 And after him was Eleazar the son of Dodo the Abiathite: He was among those three champions. [Un-

derstand Jafobam, who was the first, Eleazar the second, and Samma the third, who is here passed by, but expellid 2 Sam. 23. 11. These three are those that fetched the water for David from the well at Bethlehem.]

13 He was with David at Haf-Damuim, [Otherwise called Dammin, 1 Sam. 17. 1.] when the Philistines were gathered there together to battel, and the parcel of ground was full of barley, and the people fled before the face of the Philistines.

14 And they [To wit, the forementioned champions. See 2 Sam. 23. 11.] set themselves in the midst of that parcel, and defended it, and they smote the Philistines: And the LORD delivered them by a great deliverance.

15 And three of the thirty heads went down to the rock unto David in the cave of Adullam: And the host of the Philistines had camped themselves in the valley of Rephaim.

16 And David was then in the hold; And the garrison of the Philistines was then at Bethlehem.

17 And David longed, and said, who will give me to drink (of) the water of the well of Bethlehem, which is under the gate? [That is, I wish there were some body that would give me to drink of that well, &c.]

18 Then those three brake thorow the camp of the Philistines, and drew [Oth. filled] water out of the well of Bethlehem, which is under the gate, and they carried it, and they brought it unto David: But David would not drink it, but he poured it out before the LORD. [i. e. to the honour of God.]

19 And he said, my God forbid that I should be far from me, [Heb. be that far to me of, or, from my God] from doing it: Should I drink the blood of these men? with jeopardy of their lives, yea with jeopardy of their lives [Heb. with, or, upon their souls: That is, with peril of their lives. David repeateth or iterateth his former words, through great admiration. See the like phrase Gen. 49. 4.] have they brought it: And he would not drink it. [This the three champions did.]

20 Now Abisai the brother of Joab, he was the head of three; [to wit, of whom straight way mention will be made, of Abisai in this 20. verse, of Benaja, vers. 22. and of Asahel, v. 26. according to the opinion of some] and he lifting up his spear against three hundred, smote them. So he had a name among those three. [oth. but he had not a name among those three. The diversity of exposition ariseth out of the diversity of writing and reading the Hebrew text.]

21 Of those three he was honoured above the two, therefore he became chief: But he came not (up) to those (first) three. [The meaning is, that for strength and valiant acts he was not to be compared with the former other three, of whom is spoken v. 15.]

22 Benaja the son of Jojada, a valiant mans son of Kabzeel, [This was a city lying in the tribe of Juda, Jos. 15. 21.] was great in acts: He smote two strong lions of Moab: [see 2 Sam. 23. 20. Some understand here by lions, strong men like lions] he also went down and smote a lion in the midst of the den [i. e. in a pit, or ditch] in snow-time. [Heb. in the day of snow, or, in a snowie-day.]

23 He smote also an Egyptian, a man of great stature [Heb. a man of measure. That is, that is a man of great measure and tallness. See 2 Sam. 23. 21.] of five ells, [Goliath was six ells and a span long, 1 Sam. 17. 4.] and that Egyptian had a spear in (his) hand like a weavers beam; [i. e. as thick as a weavers beam. Goliaths spear was as thick] but he went down to him with a staff, [a staff and a sling were also Davids weapons, when he went to fight with Goliath] and he plucked the spear out of the Egyptians hand, and he slew him with his (own) spear. [David had likewise done this, 1 Sam. 17. 51.]

24 These

24 These things did Benaja the son of Jehoiada: therefore he had a name [That is, he was famous, to wit, by reason of his strength and power] among those three Worthies. [these three champions were in the second rank, and were these, Abisai, Benaja, and Ahaiel.]

25 Behold, he was the most honourable of those thirty [See 2 Sam. 23. 24. where these thirty, and other besides are named] yet he came not (up) to the three: [to wit, of whom is spoken, ver. 18.] and David set him over his guard. [Heb. over his obedience; that is, over his obedient (servants), understanding by them his Lifeguard, which were always with and about the King, to obey and execute his commands.]

26 Now the champions of the hosts were Asahel, the brother of Joab, Elhanan the son of Dodo of Bethlehem. [Otherwise, Elhanan his Uncle's son of Bethlehem.]

27 Samoth the Harodite, Helez the Pelonite.

28 Ira the son of Ikkes the Tekoite, Abiezer the An-
thothite.

29 Sibbechai the Hushathite, Ilai the Ahobite.

30 Meharai the Netophathite, Heled the son of Baama the Netophathite.

31 Ithai the son of Ribai of Gibeon of the children of Benjamin: Benaja the Pirathonite.

32 Harai of the brooks of Gass, [Oth. Of one of the valleys, or, low grounds: that is, of one of them] Abiel the Arbathite.

33 Azmaveth the Baharumite, Eljaba the Saalb-
nite.

34 (Of) the children of Harem the Gizonite was Jonathan the son of Sage the Hararite.

35 Abiam the son of Zachar the Hararite, Eliphai the son of Ur.

36 Hopher the Mecherathite, Ahija the Pelonite.

37 Hezro the Carmelite, Naarai the sonne of Ez-
bai.

38 Joel the brother of Nathan, Mibhar the sonne of
Geri.

39 Zelck the Ammonite, Naharai the Berothite, the
armour-bearer of Joab the son of Zeruia.

40 Ira the Ithrite, Garch the Ithrite.

41 Urija the Hethite, Zabad the son of Ablai.

42 Adina the son of Siza the Rubenite was the head
of the Rubenites, yet there were thirty above him. [That
is, the thirty Champions, of whom mention was made
before, excelled Hadina, and those that are named here-
after, in strength and achievements.]

43 Hanan the son of Maacha, and Josaphat the Mith-
nite.

44 Ussija the Astarathite: Santa and Feiel the son of
Hotham, the Areovite.

45 Jedaiel the son of Simri, and Johab's brother the
Tizite.

46 Eliel Hammahavim, and Feribai, and Josavia the
sons of Elnaam: and Ithma the Moabite.

47 Eliel, and Obed, and Faafiel of Mezobaja.

CHAP. XII.

Here are mentioned some of Davids Champions that came
to him, when he was yet pursued by Saul, v. 1, &c. First,
some of Sauls own Family. Secondly, next some out
of the tribe of Gad, 14. Likewise some out of the tribes
of Benjamin and Juda, 16. and out of the tribe of Ma-
nasseh, 19. Lastly, here are rehearsed the Comman-
ders of the souldiers, that came to David at Hebron, to
make him King, together with the number out of every
tribe, 23. all Israel agree with one accord to make
David King over them, 38. They feasted one with another
three dayes together, 39.

Now these are those that came to David to Ziklag:
[See of this city the annotat. on 1 Sam. 27. 6.]
when he was yet shut up before the face of Saul the son of
Kis: [To wit, when for fear of Saul, he was fain to hide
himself in caves, dens, in rocks, and on mountains. Oth.
shut out, to wit, out of the publike meeting of the people
of God, yea out of all the land of the Israelites, because of
Sauls tyrannie] they were also among the champions [to
wit, that are named in the fore-going Chapter] that were
assistant to that war:

2 Armed with bowes, throwing stones with the right
and left hand, [That is, they were as able to throw with
their left, as with their right hand: see the like Judg.
20. 16.] and shooting with arrows out of the bowe: they
were of Sauls brethren, [that is, of his Kindred, or Kind-
men. This did those men do, laying aside kindred and
consanguinity, and looking on the just cause of David,
in the injury and wrong done him by Saul. Thus did
Jonathan himself, the son of Saul, maintain and defend
Davids cause, although he continued with his Father] of
Benjamin.

3 The head (or chief) was Abiezer, and Joas, the
sons of Sema the Gibeathite, next Jeziel, and Peler, the
sons of Azmavet, and Beracha, and Jehu the Anto-
thite.

4 And Ismaia the Gibeonite was a champion among
the thirty, and (put) over the thirty: and Irmeja, and
Fahaziel, and Jobanan, and Fozabud, the Gedera-
thite.

5 Eluzai, and Ferimoth, and Bealja, and Semarja, and
Sephajia the Haraphite.

6 Elkana, and Issia, and Azareel, and Foezer, and Jo-
sabah the Korhite.

7 And Jobela, and Zebadja the sons of Feroham of
Gedor.

8 Also of the Gadites (there) separated themselves
unto David [As if he should say, they separated them-
selves from the other Israelites that yet adhered unto
Saul, and joyned themselves with David] into that hold
to the wilderness, [some understand this of the Fort at
Ziklag; others of the cave of Adullam; others of En-
gedi] valiant champions, men of war, prepared (or ar-
med) with [Hebr. ordering] shield and buckler, and
their faces were faces of lions: [to wit, terrible to be-
hold, as if they were lions] and they were like the Roes
on the mountains in swiftness. [this commendation is
likewise given to Ahaiel the brother of Joab, 2 Sam. 21.
18.]

9 Ezer was the head (or chief): Obadja the second,
Eliab the third.

10 Mismanna the fourth, Irmeja the fifth.

11 Attai the sixth, Eliel the seventh.

12 Jobanan the eighth, Elzabad the ninth.

13 Irmeja the tenth, Machbannai the eleventh.

14 These were of the children of Gad, heads of the
army: one of the least was over an hundred, and the great-
est over a thousand.

15 These same were they that went over the Jordan in
the first moneth, when it was full in all its banks: [See
Jos. 3. 15.] and they drave out all (the inhabitants) of
the low grounds [To wit, that were by the Jordan] to-
ward the East, and toward the West.

16 There came also of the children of Benjamin and
Juda into the hold unto David.

17 And David went out to meet them [Heb. Before
their face] and answered, and said unto them: If ye be
come to me in peace [i.e. For peace, or for peace sake] to
help me, then shall mine heart be likewise towards you: but
if it be to deliver me up treacherously to mine enemies,
whereas there is no violence in mine hands, [that is;
whereas I am not guilty of having done any wrong or
violence to any] the God of our Fathers look upon it, and
reduke it.

18 And the Spirit seized on Amasai, [Or clothed, that is, the Spirit of the Lord, that is, the Spirit of valour and courage came upon Amasai, so that he was adorned and clothed therewith as with a garment, inasmuch that he had an extraordinary courage and boldness to speak thus unto David, as is exprest in the following words. See of this phrase Judg. 6. 34. and elsewhere] the chief [Heb. head] of the Captains, [Oth. of the thirty] (and he said) : *We are thine, O David, and with thee are we, thou son of Isai, peace, peace be unto thee, and peace (be) to thy helpers, for thy God helpeth thee : Then David received them, and made them heads of bands.*

19 There fell also (some) of Manasseh to David, when he came with the Philistines to fight against Saul, although they helped them not : [Understand that David with his men helped not the Philistines in this battel against Saul and the Israelites] for the Princes of the Philistines upon advice left him, [that is, after they having advised with one another about it, found it not fitting that David should abide with them in the camp] saying, he would fall to his Lord Saul (to the jeopardy of) our heads. [Heb. with our heads he would fall to his Lord Saul. See the like phrase above chap. 11. 19. Oth. he will fall to his Lord Saul ; to wit, if he be permitted to go with us into the battel.]

20 When he went to Ziklag, [To wit, after that he was disinited by the King of the Philistines, 1 Sam. 29. 10, 11. the King of the Philistines had given the city of Ziklag unto David, 1 Sam. 27. 6.] (there) fell to him of Manasseh, Adnah, and Fozabab, and Elihu, and Zilthai : heads of the thousands that were in Manasseh.

21 And these helped David likewise against those bands, [Understand here the companies or parties of those Amalekites, that had taken and burnt Ziklag, while David was gone away from thence, 1 Sam. 30. 1.] for all these were valiant champions : and they were Commanders in the army. [to wit, in Davids Army.]

22 For at (that) time day by day there came to David to help him, until (it was) a great camp, like a camp of God. [That is, a very great and excellent camp. So it's said, Psal. 36. 6. Mountains of God, and Psal. 80. 11. Cedars of God, that is, high, tall. And Nineve a city of God ; that is, a very great city. See the annotat. on Gen. 13. 10.]

23 And these are the numbers of the heads of those, that were prepared (or ready armed) for the host which came to David to Hebron, to turn the Kingdom of Saul to him, [See above at the end of chap. 10. and at the beginning of chap. 11.] according to the mouth of the LORD : [i.e. as the Lord had commanded, when he caused David to be anointed King by Samuel, 1 Sam. 16.]

24 Of the children of Judah, that bare shields and spears, (there) are six thousand, and eight hundred, ready armed for the host.

25 Of the children of Simeon valiant champions for the host, seven thousand, and an hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehojada was chief of the Aaronites : [Understand this thus, that he was the chieftest of the Priests, under or next to the High-Priest Abiathar : see 1 Sam. 23. 9. or chief of those Priests that here are said to come to David] and there were with him three thousand and seven hundred.

28 And Zadok was a young man, a valiant champion : and out of his Fathers house [That is, Family] were two and twenty Commanders.

29 And of the children of Benjamin, the brethren [that is, Kinsmen] of Saul three thousand : for hitherto there were many that held with the house of Saul. [This is the reason why but three thousand Benjamites were

come to David. Hebr. which held with the house of Saul. The Benjamites held a long while on Sauls side, because he sprung from their tribe : see 2 Sam. 2.]

30 And of the children of Ephraim, twenty thousand, and eight hundred valiant champions, men of name [See the annotat. on Gen. 6. 4.] in the houses of their Fathers.

31 And the half tribe of Manasseh [To wit, that dwelt on this side Jordan in the land of Canaan ; for the other half that dwelt on the other side of Jordan, came with the Reubenites, and Gadites, to David, ver. 37.] eighteen thousand, which are expressed by name, that they came to make David King.

32 And the children of Issachar that are expert in the understanding of the times, to know what Israel ought to do : [i.e. Understanding and expert men, which are able to give good advice and counsel at what time it were best to attempt any thing, or desist from it, whether in war and civil affairs, as Esth. 1. 13. or also in husbandry and countrey affairs] their heads were two hundred, and all their brethren (had regard) to their word. [Hebr. mouth.]

33 Out of Zebulon going forth into the army, prepared (or ready armed) for the battel with all instruments of war, fifty thousand : and to keep a battel-array [Understand withall, they were ready or skilful : or came ; as ver. 38.] with an unwavering heart. [Heb. With not heart and heart ; that is, not with a divided or double heart, but upright and constant.]

34 And out of Naphthali a thousand Commanders ; and with them, with shield and spear, seven and thirty thousand.

35 And out of the Danites prepared for battel, eight and twenty thousand and six hundred.

36 And out of Aser, going forth into the army, to keep battel-array, were forty thousand.

37 And of the other side of Jordan, of the Reubenites, and Gadites, and half tribe of Manasseh, with all warlike Furniture for War, an hundred and twenty thousand.

38 All these men of war that were able to keep themselves in battel-array, came with a perfect heart to Hebron, to make David King over all Israel : [i.e. After they had well considered of the matter before with themselves, they came with a single and upright heart] and also all the rest of Israel were (of) one heart to make David King.

39 And they were there [To wit, at Hebron] with David three dayes together, eating and drinking : [i.e. Making good cheer] for their brethren [to wit, the Israelites that dwelt at Hebron] had prepared (somewhat) for them, [intimating that the Hebronites had provided meat and drink to entertain their brethren withall.]

40 And also the next to them, [That is, that dwelt hard by them, or thereabouts, or round about them] unto Issachar, and Zebulon, and Naphthali, brought bread on asses, and on camels, and on mules, and on oxen, meat of meal, and lumps of figs, and bunches of raisins, and wine, and oil, and oxen, and small cattel [i.e. sheep and goats] in multitude ; for there was joy in Israel.

CHAP. XIII.

David consulteth with the Officers and Commanders of the army, ver. 1, &c. concerning a general meeting, 2. and the fetching of the Ark from Kiriath-Jearim to Zion, 3. This pleaseth the whole Congregation well, 4. To this end David himself marcheth up with all the Congregation, 6. They put the Ark into a new Cart, 7. Declare great joy with singing, and musical instruments, 8. Uzza putteth forth his hand to hold the Ark, 9. Therefore God smiteth him, that he die, 10. David

vid calleth the place where this was done Perez-Uza, 11. And he is afraid to let the Ark be brought unto him, 12. But causeth it to be brought into Obed-Edoms house, 14.

AND David consulted with the Commanders of thousands, and of hundreds, (and) with all the Princes. [To wit, after that he had taken Jerusalem, and was become master of the Fort of Zion, into which he would cause the Ark of the Lord to be brought.]

2 And David said unto all the Congregation of Israel, If it seem good unto you, [Heb. If it (be) good to, or, with you] and to be of the LORD our God, Let us spread forth our selves, let us send to our remaining brethren, in all the Lands of Israel, [Heb. Let us burst out, or, break out, and let us send, &c. that is, I let us send forth far and near into all places in Israel. It is a Rhetorical phrase, or figurative kind of speech taken from the overflowing of waters that break out and overflow] and to the Priests and Levites (that) are with them in the cities, with their suburbs, [Heb. of their suburbs] that they may be gathered unto us.

3 And let us fetch back the Ark of our God unto us; for we sought it not in the dayes of Saul. [i.e. We heeded it not much, or minded it not greatly: for in regard the Ark was at Kiriath-Jearim, and the Tabernacle with the Altar, on which the sacrifices were offered at, were at Gibeon, therefore many of the Israelites made no great ado about the Ark, but they performed their worship to God in the Tabernacle which was without the Ark.]

4 Then all the Congregation said, that it should be so done: for that thing was right in the eyes of all the people. [i.e. This proposition of the King pleased all the people well, and they found it to be very good.]

5 David then gathered all Israel together from Sichor of Egypt, till where they come to Hamath, [See of the river Sichor, Jos. 13. 3, 5. This was the uttermost border of the Land of Canaan Southward, as Hamath was the uttermost border of it Northward: so that here the whole length of the Land of Canaan is described] to bring the Ark of God from Kiriath-Jearim. [This History is first described, 2 Sam. 6. 2, &c. The Ark was brought to Kiriath-Jearim, when it came out of the Philistines Land, 1 Sam. 6. 21. & 7. 1.]

6 Then David went up with all Israel to Baala, that is, to Kiriath-Jearim, [Baala and Kiriath-Jearim was one and the same city, Jos. 15. 9, 60.] which is in Juda, to bring up thence the Ark of God the LORD, that dwelleth between the Cherubims, [see the annotat. on 1 Sam. 4. 4.] where (his) name is called upon.

7 And they carried the Ark of God in a new cart out of the house of Abinadab: [This was against the express command of God, Numb. 4. ver. 15. where the Lord commandeth that the Priests shall carry the Ark upon their shoulders: see below chap. 15. 2, and 13.] now Uza and Ahio led the cart.

8 And David and all Israel played before the face of God [Who manifested his presence above the Ark. So ver. 10. See 2 Sam. 6. 7.] with all (their) might, both with Songs, and with Harps, and with Lutes, and with Timbrels, and with Cymbals, and with Trumpets.

9 When they were come to the threshing-floor of Chidon, [Oth. called Nachon, 2 Sam. 6. 6.] then Uza stretched forth his hand to hold the Ark, for the oxen stumbled. [see 2 Sam. 6. on v. 6.]

10 Then the anger of the LORD kindled against Uza, and he smote him, because he had stretched forth his hand to the Ark: [No man might touch the Ark with his hand save the Priests onely, Numb. 4. 15. of which family Uza was not, although he was a Levite] and he died there before the face of God.

11 And David was kindled [See 2 Sam 6. on ver. 8.]

because the LORD had rent a rent on Uza: therefore he [To wit, David, as 2 Sam. 5. 20.] called that place Perez-Uza, [that is, rent, or breach of Uza] unto this day. [the sentence will be made full and perfect thus, which is so called unto this day.]

12 And David was afraid of the LORD that day, saying: How shall I bring the Ark of God (home) to me?

13 Therefore David suffered not the Ark of God to be brought to him into the city of David; but caused it to turn aside into the house of Obed-Edom the Gethite. [This Obed-Edom was a Levite.]

14 So the Ark of God remained with the Family of Obed-Edom, in his house, three moneths, and the LORD blessed the house of Obed-Edom, and all that he had.

CHAP. XIV.

King Hiram sendeth messengers to David, with Carpenters and Cedar-wood, ver. 1. David increaseth in might, 2. He taketh more wives, and getteth many children, 3. Their names, 4. The Philistines march up to battel against David, and David against them, 8. David enquireth of God what he shall do: who commandeth him to march up, promising him the victory, 10. David smiteth them, and calleth that place Baal-Perazim, 11. David causeth their Idols to be burnt, 12. The Philistines re-assume the Rear, 13. David enquireth again of the Lord, who telleth him what he should do, 14. Promising him also his help and assistance, 15. David smiteth the Philistines the second time, 16. Whence he getteth a great name, and is every where feared, 17.

THEN Hiram King of Tyre sent messengers unto David, and Cedar-wood, and Masons, and Carpenters, to build him an house.

2 And David perceived that the LORD had confirmed him King over Israel: for his Kingdome was advanced to the highest (degree) for his people Israels sake.

3 And David took more wives at Jerusalem: and David begat more sons and daughters.

4 Now these are the names of the children which he had at Jerusalem: [Oth. Of those that were born to him at Jerusalem] Sammua, and Sobab, Nathan, and Salomon,

5 And Ithar, and Elisua, and Elpelet.

6 And Noga, and Nepheg, and Japhia.

7 And Elisama, and Beeljada [Called El-jada, 2 Sam. 5. 16.] and Eliphelet. [above chap. 3. is some alteration in these names.]

8 When the Philistines heard that David was anointed King over all Israel, then all the Philistines marched up to seek David: [They marched up, to wit, with their forces, to make war against him] when David heard that, then he marched forth against them. [that is, he carried not till they came and made war against him in his own Land; but having received a charge from God, went forth himself to meet them, Compare 2 Sam. 5. 17; 19.]

9 When the Philistines came, then they spread themselves in the low ground of Rephaim. [See Judg. 15. 8. and 2 Sam. 5. 18. it lay in the tribe of Juda.]

10 Then David enquired of God, [To wit, by Abjathar the high Priest, that put on the Ephod, &c. See 1 Sam. 23. 9. and 30. 7.] saying; shall I march up against the Philistines, and wilt thou deliver them into mine hand? And the LORD said unto him, march up, for I will deliver them into thine hand.

11 Now when they [To wit, the Israelites] marched up to Baal-Perazim, [that is, rent-places, or, breaches, plines. or, the Lord of the rents, or, breaches] then Da-

David smote them there, and David said, God hath rent mine Enemies by mine hand, as a rent of waters: [see 2 Sam. 5. on v. 20.] therefore they called the name of that place Baal-Peraim.

12 And they left their Gods [2 Sam. 5. 21. they are called Idols] there, and David commanded, [Heb. said] and they were burnt with fire.

13 But the Philistines went on still, and they spread themselves in that valley. [Meaning the valley of Rephaim, into which they were fallen in an hostile manner, above v. 9.]

14 And David enquired once more of God, and God said unto him, thou shalt not march up after them: (but) compass them about from above, [or, turn about from them. Compare 2 Sam. 5. 23.] and come to them over against the mulberry-trees,

15 And it shall come to pass, when thou shalt hear the noise of a going in the tops [Heb. in the heads] of the mulberry-trees, [that is, a noise as if some body walked upon the tops of the trees. See 2 Sam. 5. 24. Some understand this of the going of the Angels, that should fight for the Israelites] come then forth to battle; for God is gone forth before thy face, to smite the camp of the Philistines.

16 Now David did according as God had commanded him: And they smote the host of the Philistines from Gibeon unto Gazer.

17 So Davids fame went forth into all those lands: And the LORD gave [Oth. brought] his terror upon all those heathens. [that is, God made many of the heathenish nations to be afraid and to stand in awe of David.]

CHAP. XV.

David prepareth a place for the Ark of God; v. 1. &c. and chargeth the Levites to carry the Ark, 2. All Israel come to Jerusalem, to bring up the Ark thither, 3. The names of the Levites that came thither for this end and purpose, 4. David giveth order to the chief of them, what they should do, and how they should do it, 11. They obey David, 14. This is done with great triumph and Musick, 16. Michal, Sauls daughter, spying David dancing and playing before the Ark, disdaineth him, 29.

And David made him houses in his city: [This was the uppermost part of the city of Jerusalem, which David had by force taken from the Jebusites: And it was called the city of David, because David had taken up there his dwelling-place. Hebr. and he made him houses in Davids city] And he prepared a place for the Ark of God, and pitched a tent for it. [see 2. Sam. 6. v. 17.]

2 Then David said, none ought to carry the Ark of God, but the Levites: For them hath the LORD chosen to carry the Ark of God, and to minister unto him for ever. [see Num. 4. 15.]

3 Also David gathered all Israel together at Jerusalem: to bring up the Ark of the LORD unto its place, which he had prepared for it.

4 And David assembled the children [To wit, the posterity] of Aaron, and the Levites.

5 Of the children of Kehat, Uriel was the chief, and of his brethren [That is, kinsmen: and so in the following chapters] (there) were an hundred and twenty.

6 Of the children of Merari, Asaja was the chief, and of his brethren (there) were two hundred and twenty.

7 Of the children of Gersom, Joel was the chief, and of his brethren an hundred and thirty.

8 Of the children of Elizaphan [He was the son of

Uzziel the son of Kehar, Exod 6. 22.] Semaja was the chief, and of his brethren [to wit kinsmen] (there) were two hundred.

9 Of the children of Hebron, [He was a son of Kehar, Exod. 6. 17.] Eliel was the chief, and his brethren were fourscore.

10 Of the children of Uzziel, [He was also a son of Kehar, Exod. 6. v. 17.] Amminadab was the chief, and his brethren were an hundred and twelve. [these were other posterity of Uzziel, then are mentioned v. 8. but they also called Uzziel their grand-father.]

11 And David called the Priests, Zadok and Abjathar, [Or Abjathar, he was high Priest, and Zadok was next unto him, according to the order instituted by God, Num. 3. 32.] and Levites, Uriel, Asaja, and Joel, Semaja, and Eliel, and Amminadab.

12 And he said unto them, ye are heads of the Fathers among the Levites: hallow your selves, [That is, prepare your selves for this holy work, by outward ceremonial cleansing & purifying, but especially by cleanness and purity of heart. See Exod. 19. 10. and 15.] ye, and your brethren, that ye may bring up the Ark of the LORD the God of Israel, unto (the place which) I have prepared for it.

13 For because he (did) not (this) [Understand withall, but did put the ark into a cart, above chap. 13. 7.] at the first: [to wit, when I intended the ark should be brought into mine house, 1 Chron. 13. 10.] the LORD our God hath made a breach among us, [understand this of the death of Uzza, above chap. 13. 10. 2 Sam. 6. 6.] because he sought him not according to (that which is) right. [or, after the manner; that is, as it is just and befitting, Numb. 4. 15.]

14 So then the Priests and Levites hallowed themselves, to bring up the ark of the LORD the God of Israel.

15 And the children of the Levites [To wit, that were of Kehars family. See Numb. 4. 4.] carried the ark of God upon their shoulders, with the bearing-staves that were upon them, according as Moses had commanded according to the word of the LORD. [see Exod. 25. 14. Num. 4. 15. & 7. 9.]

16 And David said to the chief of the Levites, that they should appoint their brethren the singers with instruments of Musick, with Lutes, and Harps, and Cymbals, that they should cause them to be heard, lifting up the voice with cheerfulness.

17 So then the Levites appointed Heman the son of Joel, and out of his brethren Asaph the son of Berechja: And out of the sons of Merari their brethren, Ethan [otherwise called Jeduthun] the son of Rusaia.

18 And with them their brethren of the second order: [These following were a degree lower then the former three principall] Zecharja, Bea, and Fozziel, and Seniramoah, and Febiel, and Unni, Eliab, and Benaja, and Maaseja, and Mattithja, and Eliphele, and Nikneja, and Obed-Edom, and Feiel the porters.

19 Now the singers, Heman, Asaph, and Ethan, [Otherwise called Jeduthun: his Father is called Kifi, 1 Chron. 6. 44.] caused themselves to be heard with copper Cymbals.

20 And Zecharja, and Azziel, [Called Fazziel v. 18. Ben mentioned v. 18. is here left out. Some think that it is Azazia, whereof v. 21. Others, that it belonged to the name of Zacharia] and Seniramoah, and Febiel, and Unni, and Eliab, and Maaseja, and Benaja, with Lutes upon Alamoth. [that is, with a maiden-like and woman-like voice, which Musicians call the *Superius*, or Treble: or the *Altus*, and Counter-tenor, which must be sung with a woman-like voice. Oth. with *sine*, or, clear voices. Oth. upon the *Virginals*: understand this according to the opinion of some 3 and so in the sequel.]

21 And Mattithja, and Eliphele, and Mikneja, and Obed-Edom, and Ferzel, and Azaria with harps upon the Scheminitb, [So he calleth the Bassus, or Tenor, which indeed differ an octave or eight notes from the Superius, or Counter-tenor. See Psal. 6. 1. with the annotation.] to strengthen the tune.

22 And Chenania the chief of the Levites, was over the lifting up: [That is, of the voices, or of the song, as v. 27. that is, he was singing-master, or master of the song, who gave order for the tunes and voices, and when the singers should lift up their voice, or begin to sing. See ver. 27. Others conceive that he was the chiefest in the lifting up of the ark; that is, that he had the ordering and managing of it] he instructed them in the lifting up, [Oth. he was chief in, &c.] for he was skillfull.

23 And Berechja and Elkhana were porters of the ark, [These, as is conceived, went immediately before the ark, and took care that no man should rush in upon it or come near unto it, as the door is kept. 24. verse, there are two porters more named, which for the same end and purpose followed immediately after the ark of the covenant.]

24 And Sebanja, and Josaphat, and Nathaniel, and Amasai, and Zeburja, and Benaja, and Eliezer the Priests did blow with the trumpets before the Ark of God: And Obed-Edom, and Jehijah were porters of the ark.

25 Now it came to pass that David and the Eldest of Israel, and the commanders of thousands went to bring up the Ark of the covenant of the LORD, out of the house of Obed-Edom with joy.

26 So it came to pass, forasmuch as God helped the Levites that carried the ark of the LORD, that they offered seven Bullocks, and seven Rams.

27 Now David was clothed with a mantle of fine linen, also all the Levites that carried the Ark, and the singers, and Chenania the chief of the lifting up of the singers: [Oth. of the song. Or thus: with the singers] Also David had a linen upper-garment on. [where-with he covered his royal dignity and greatness before the transcendent excellency and Majesty of God, behaving himself as the other servants and ministers did in the service and worship of God. Heb. and upon David was an Ephod.]

28 So all Israel brought the Ark of the covenant of the LORD, with shouting, and with the sound of the Cornet, and with Trumpets, and with Cymbals, making a sound with Lutes, and with Harps.

29 Now it came to pass when the Ark of the covenant of the LORD was come to the city of David: That Michal Sauls daughter looked thorow a window, and saw David leaping and playing; so she despised him in her heart.

CHAP. XVI.

David and the people offer burnt-offering and thank-offering, when they brought the Ark into the Tent, that David had appointed for it, v. 1. &c. and he blessed the people, 2. and gave to every one bread, flesh, and wine, 3. and he ordained Levites for the service of the Ark, and to praise the God of Israel, 4. Who were the heads over those that praised God with instruments of Musick, 5. There is described a Psalm which David delivered to Asaph and his brethren, to bless and praise the Lord therewith, 7. which being sung, all the people with one consent spake Amen, praising the Lord, 36. David appointed singers, 37. porters, 38. Priests to offer burnt-offerings, for the service of the Ark, 39. This being done, every man went home to his own house, 43.

When they brought in the Ark of God, [That is, the Ark of the covenant, made to the honour of God] then they set it in the midst of the tent that David had pitched for it: And they offered burnt-offerings and thank-offerings [understand this of extraordinary special offerings which David and the people of Israel offered at this time] before the face of God. [See above chap 13. on v. 8.]

2 When David had made an end of offering burnt-offering and the thank-offerings: then he blessed the people in the name of the LORD. [That is, he let the people return home to their own dwelling places, paying unto God for them.]

3 And he dealt to every one in Israel, from the man to the woman, to every one a loaf of bread, and a fair piece (of flesh), [To wit, a piece of beef roasted at the fire, as the Hebrew word is interpreted by some. See 2 Sam. 6. on v. 19.] and a bottle (of wine).

4 And he appointed (certain) of the Levites (to be) ministers before the Ark of the LORD: and that to record, and to laud, and to praise the LORD the God of Israel.

5 Asaph was the head; and Zecharja the second after him: [Heb. his second] Feiel, and Semiramoth, and Jehiel, and Mattithja, and Eliah, and Benaja, and Obed-Edom, and Feiel with instruments of Lutes, and with Harps: and Asaph caused himself to be heard with Cymbals.

6 But Benaja, and Jahaziel the Priests, continually [That is, every day at certain hours] with Trumpets before the Ark of the covenant of God.

7 Then on that day David delivered first (this Psalm) to praise the LORD by the ministry [Heb. band] of Asaph and his brethren. [That is, kinmen. The word rendred here first, is in the Hebrew, in the head; that is, in the beginning, or the first time. And this is so to be understood, that David first delivered this Psalm to the Levites to praise the Lord therewith in the publick service of God; after that he ended more Psalmes, and delivered them to the Levites to be sung. See 2 Sam. 23. 1.]

8 Praise the LORD, call upon [Oth. preach, publish] his name, make known his deeds among the nations. [this verse, and the 14. next following verses, are a part of the 105. Psalm. Compare them together.]

9 Sing unto him, sing Psalmes unto him, speak attentively of all his wondrous works.

10 Glorify in the name of his holiness, let the heart of them that seek the LORD, rejoice. [As if he had said, remember that this is a special favour of God: that it is given to you to seek the Lord, therein you may rejoice indeed.]

11 Enquire after the Lord and his strength, [That is, after the strong and Almighty God. See 2 Chron. 6. 41.] seek his face [to wit, the Lords face, who manifesteth his presence above the ark between the Cherubims. See Jos. 4. 13, &c.] continually.

12 Remember his marvellous works which he hath done, his wonder-tokens, and the judgements of his mouth. [That is, the punishments and plagues, which he commanded Moses to denounce against Pharaoh and the Egyptians, which are described Exod. chap. 7. ver. 8, 9, 10, 11, 12.]

13 To seed of Israel his servant, the children of Jacob his chosen.

14 He is the LORD our God, his judgements are over all the whole Earth. [That is, although he be a governor over the whole world, yet is Israel his peculiar and proper people by grace. Or, his judgements, that is, his punishments, which he hath caused to come upon the Enemies of his people, are made known and become famous thorowout all the world.]

15 Remember his covenant for ever, the word (which) he instituted [See Psa. 105. on v. 1.] to the thousandth generation.

16 (The covenant) which he made with Abraham, [See Gen. 15. v. 18. in the exposition] and his oath unto Isaac.

17 Which he also appointed unto Jacob for a statute, (unto) Israel for an everlasting covenant:

18 saying; I will give thee the land of Canaan, a line [That is, the land measured and divided with a line, See of this phrase, Deu. 32. 9.] of your inheritance.

19 When ye were few men in number; [Hebr. people, or, men of number, that is, people that could easily be told, because they were few. See Gen. 34. 30. Deu. 4. 27. and 33. 6.] ye few [to wit, in respect of the great number of the Canaanites] and strangers in it.

20 And they [To wit, your fathers, Abraham, Isaac and Jacob, as ye may read of them in the book of Genesis, from the eleventh chapter to the end of the book] walked from people to people, [that is, from one people to another] and from one kingdom to another people.

21 He suffered no man to oppress them, [Or, to do them wrong] he also reproved [or he checked, he rebuked] king [to wit, the king of Egypt, Gen. 12. 17. and the king at Gagar, Gen. 20. 3.] for their sake (saying.)

22 Touch not [Meaning so as to do them hurt, hurt not] mine anointed, [that is, my Prophets, as immediately followeth: for the Prophets were endowed with the anointing of the Holy Ghost: as God also commanded to anoint Elisa outwardly. And here are first understood Abraham, Isaac, and Jacob, which may be called Prophets, because the Lord revealed himself unto them, and communed with them, to that end that they might likewise instruct others concerning the will of God, Gen. 20. 7. Abraham is called a Prophet. Concerning Isaac, see Gen. 27. 4, 28, 29, 30, 40. and of Jacob, Gen. 49. As concerning the anointing of the Holy Ghost, the same may likewise be understood of all the elect and faithful, that have received the anointing of the Holy Ghost, 1 Job. 2. 27.] and do my Prophets no harm.

23 Sing unto the LORD ye all the earth, [That is, the inhabitants of all the land, or the Israelites all together] publish his salvation [to wit, which he performeth or sheweth towards us] from day to day. [This verse, and the ten next following are recorded in the 96. Psalm.]

24 Declare his glory among the Heathen, his marvels works among all Nations.

25 For the LORD is great, and greatly to be praised, and he is terrible above all gods. [That is, he is more to be feared and dreaded than the gods of the Heathen. The meaning is, men ought to fear and stand in awe of him, and not the Idols; for here these things are not so set one against another, by way of comparison, as if the true God were to be feared, and Idols also, saving that the true God should be feared more than Idols. But by an absolute opposition, thus, that we ought to fear and tremble before God, and not before Idols, who can neither help nor hurt. See the like opposition, Luke 18. 14. where the meaning is, that the Publicane went to his house justified, and not the Pharisee.]

26 For all the gods of the Nations are Idols: [Heb. Eilim, that is, vanities, nothings. The Apostle Paul saith, 1 Cor. 8. 4. We know that the Idol is nothing. See Levit. 19. 4.] but the LORD hath made the Heavens.

27 Majesty [Oth. Glory, or, ornament] and glory are before his face, strength and gladness are in his place. [That is with him, to wit, in heaven, or in his sanctuary, where he revealeth himself. See Psa. 96. 6. The meaning is, he is a cause of strength, and of gladness, or joy of the

Spirit, to those in whom he dwelleth by his Spirit.]

28 Give unto the LORD, ye of the Nations, give unto the LORD honour and strength. [That is, know and praise the Lords honour and might: acknowledge his glory and strength, giving him that honour that belongeth to him.]

29 Give unto the LORD the honour of his Name, [That is, the honour which thou doest owe him] bring (an) offering, [or, bring hither the meat-offering, or, a gift. By a part of Gods worship, he understandeth the whole worship of God] and come before his face: worship the LORD [see Gen. 22. on ver. 5.] in the glory of the sanctuary. [that is, in the glorious sanctuary.]

30 Tremble before his face, ye all the earth, [That is, all the inhabitants of the earth.] the world also shall be established, that it be not moved.

31 Let the heavens [That is, the Angels in Heaven] be glad, and let the earth [that is, the inhabitants of the earth] rejoice, and let them say among the Heathen, The LORD reigneth. [that is, he sheweth and maketh it appear indeed, that he is a King that governeth all things.]

32 Let the Sea roar [Heb. Thunder; that is, give a sound, as the thunder doth; that is, roar, rage, make a noise] with the fulness thereof, [that is, all that is in it. To wit, the fishes, and monsters that are in it] let the field leap for joy, with all that therein is.

33 Then shall the tree of the wood shout before the face of the LORD, because he cometh to judge the earth. [That is, the men on the earth.]

34 Praise the LORD for he is good, [Otherwise, for it is good] for his kindness is for ever.

35 And say, Deliver us, O God of our salvation, and gather us together, [That is, seeing we are now united together, keep us together still, that we do not again rent asunder, as we have been formerly rent and divided. See hereof above chap. 12. 29. But this may further be understood of all future misery and calamity befalling the Church of God] and deliver us from the Heathen, that we may praise thy holy Name, and that we may glory in thy praise. [to wit, thereof, or therein, that we have cause and liberty to praise thee.]

36 Praised be the LORD the God of Israel from eternity to eternity: and all the people said, Amen, [That is, all the people shewed, that they assented unto, and commended such kind of praise, and that which was sung, was also the desire of their heart. See Deut. 27. 15.] and they praised the LORD. [Others, also praising the LORD.]

37 So be [To wit, King David] left there before the Ark of the Covenant of the LORD, Asaph and his brethren, [That is, Kinsmen Posterity] to minister before the Ark continually, according to what was every day appointed. [or, as every dayes work required. Hebr. according to the word, or, the thing of the day in its day.]

38 Now Obed-Edom with their [To wit, his, and Hosa's, of whom mention is made in the sequel] Brethren, [that is, kinsmen, posterity] were threescore and eight, and (he appointed) Obed-Edom the son of Jeduthun, [oth. called Jeduthun] and Hosa, (to be) Porters.

39 And Zadok the Priest, and his brethren the Priests before the Tabernacle of the LORD on the high place, which is at Gibeon: [Where the Tabernacle was brought and set up, after that Saul had slain the Priests of Nob, 1 Sam. 22. 19. See also 1 Chron. 21. 29. and 2 Chron. 1. 3.]

40 To offer continually unto the LORD burnt-offerings upon the altar of burnt-offering, morning and evening: and that according to all that is written in the law of the LORD, which he had commanded Israel.

41 And with them Heman, and Jeduthun, and the rest that were chosen, [To wit, to the office of singing] who were expressed by name, to praise the LORD: for his kindness is for ever.

42 With them then were Heman and Jeduthun, (with) trumpets and cymbals [O:h. And with them (to wit) Heman and Jeduthun, were trumpets, &c.] for those that caused themselves to be heard, and (with) instruments of musick of God: [or, with musical instruments of God: that is, wherewith they praised God, singing and playing holy songs and hymnes upon them] but the sons of Jeduthun were at the gate.

43 So all the people departed, every man to his house: and David returned to bless his house. [That is, to pray unto God for the welfare and prosperity of it; as above v. 20.]

CHAP. XVII.

See the Contents of this Chapter, 2 Sam. 7.

NOW it came to pass when David dwelt in his house: [That is, when he had attained to rest and peace] that David said unto Nathan the Prophet, Behold, I dwell in an house of Cedar, but the Ark of the Covenant of the LORD (remaineth) under curtains. [this History is also described, 2 Sam. 7. almost verbatim. See there a more large Exposition of obscure places.]

2 Then Nathan said unto David, Do all that is in thine heart, for God is with thee.

3 But it came to pass the same night, that the Word of God came to Nathan, saying,

4 Go, and say unto David my servant, Thus saith the LORD: Thou shalt build me no house to dwell in.

5 For I have dwelt in no house from that day that I brought up Israel [Understand, out of Egypt, from 2 Sam. 7. 5.] unto this day: but have gone [Hebr. been] from Tent to Tent [Heb. out of the Tent into the Tent] and from Tabernacle (to Tabernacle.) This is said in regard the Tabernacle continued not in any fixed place, neither when Israel was in the Wilderness, nor when they were in the land of Canaan.]

6 Wheresoever I have walked with all Israel, [That is, wheresoever the Ark of the Covenant was brought, upon which I do manifest my presence] I spake I a word to one of the Judges of Israel, whom I commanded to feed my people, saying, Why do ye not build me an house of Cedar?

7 Now then, Thus shalt thou say unto my servant, unto David, Thus saith the LORD of hosts, I took thee from the sheepfold, from after the sheep, that thou shouldest be a Leader over my people Israel.

8 And I have been with thee whithersoever thou hast gone, & I have destroyed all thine enemies from before thy face: and I have made thee a name, as the name of Great (men) is, that are upon the earth.

9 And I have appointed a place for my people Israel, and planted him, that he may dwell in his place, and be no more driven to and fro, [That is, they shall not be transported from one place to another] and the children of perverness [that is, wicked men that are wholly given up to iniquity] shall not weaken them any more as at the first.

10 And from those dayes that I commanded Judges to be over my people Israel: and have humbled [That is, quelled, subdued] all thine enemies: I have also told thee, that the LORD [that is, I; for the Lord speaketh here] will build thee an house. [that is, that he will give thee posterity to inherit thy Kingdome. See below, v. 25, 27.]

11 And it shall come to pass, when thy dayes [To wit, the dayes of thy life] shall be fulfilled, that thou goest to

thy Fathers, [that is, that thou shalt die] then I will cause thy seed to rise up after thee, [Compare 2 Sam. 7. v. 12. with the annotat.] which shall be of thy sons, and I will establish his Kingdome. [Understand here not onely Salomon, and other of Davids posterity, but also Christ himself; for Salomons Kingdome did not continue alwayes, but Christs Kingdome continueth for ever, Luk. 1. 32, 33.]

12 He shall build me an house: [Salomon built an house of wood and stone, but Christ a spiritual house, which is his Church] and I will establish his throne for ever. [this suiteth onely with Christ, not with Salomon.]

13 I will be a Father unto him, and he shall be a sonne unto me: and I will not turn my mercy (away) from him, as I took (the same) away from him that was before thee. [He meaneth hereby Saul, who for his disobedience was deposed from the Kingdom.]

14 But I will settle him in mine house, and in my Kingdome [That is, in my Church] for ever, and his throne shall be established for ever.

15 According to all these words, and according to all this vision; [That is, according to all these words, revealed and commanded by visions] so did Nathan speak unto David.

16 Then David the King came in, and continued [To wit, so long, until he had finished his prayer, which followeth here] before the face of the LORD: [understand this thus, that David sat before the Ark of the Covenant, which was a token of Gods presence] and he said, Who am I, LORD God? [see Gen. 32. 10.] and what is mine house, that thou hast brought me hither to? [to wit, to the Royal Dignity.]

17 And this was (a) small (thing) in thine eyes, O God, therefore thou hast spoken of thy servants house for a great while hence, [That is, of things that are yet at a far off, and which should not come to pass till along while after my time] and thou hast furnished me with this exaltation [or, excellency, or, eminency] after the manner of men, [to wit, speaking unto me most graciously by Nathan. Heb. after the manner (or order) of a man. See 2 Sam. 7. 9. Or thus: Thou hast regarded me after the manner of a man of high degree to wit, whereas I was before but a shepherd.] O LORD God.

18 What shall David adde therunto more with thee, concerning the honour [To wit, done, or shewed] to thy servant? [as if he had said, Words do fail me, to set forth and publish thy mercies as they ought to be proclaimed] but thou knowest thy servant well.

19 LORD, for thy servants sake, [By the servant of the Lord some do here understand our Saviour Jesus Christ, promised unto the Fathers; as Isa. chap. 49. vers. 6. and elsewhere] and according to thine heart [that is, according to thy loving kindness] hast thou done all these great things: to make known all these great things.

20 LORD, there is none like unto thee, and there is no God besides thee, according to all that we have heard with our ears. [Which appeareth, and is made manifest by all the wonderful works & acts, which thou hast done since the world began, especially unto our Fathers, as we have heard of them.]

21 And who is like unto thy people Israel, an onely people upon the earth, whom God went to redeem (to be) a people unto himself, [Israel sought not God, but God sought Israel, and chose them for his people, to consecrate and set them apart for himself. This is also to be understood of spiritual Israel; that is, the elect children of God: for no man cometh to Christ the fountain of life, unless the Father draw him] that thou mightest make thee a name of great and terrible things, by driving out the Heathen from the face of thy people, whom thou hast delivered out of Egypt.

22 And thou hast made thy people Israel (to be) a people unto thee for ever : and thou LORD didst become a God unto them.

23 Now then, LORD, that word that thou hast spoken concerning thy servant, and concerning his house, let that be verified for ever ; and do according as thou hast spoken.

24 Yea let it be verified [To wit, that which thou hast spoken unto thy servant] and let thy Name be magnified for ever ; let it be said, The LORD of hosts, the God of Israel, is Israels God ; and let the house of David thy servant be established before thy face.

25 For thou, my God, hast revealed before the ear of thy servant, [To wit, discovering unto him by Nathan the Prophet, what thou in thy counsel hast determined concerning him] that thou wilt build him an house : therefore hath thy servant found (in his heart) [this is here inserted out of 2 Sam. chap. 7. ver. 27.] to pray before thy face. [what David prayed at this time is described more largely, 2 Sam. chap. 7.]

26 Now then, LORD, thou art that God : and thou hast spoken this good (thing) concerning thy servant.

27 Now then, it hath pleased thee to bless the house of thy servant, that it may be before thy face for ever : for thou, LORD, hast blessed it, and it shall be blessed for ever.

CHAP. XVIII.

In this Chapter is related the very same, that is recorded 2 Sam. 8.

NOW after this it came to pass, that David smote the Philistines, and subdued them ; and he took Gath, and her dependant places, out of the hand of the Philistines. [That which tendeth to the further Exposition of this Chapter, thou mayest finde 2 Samuel, Chapter 8.]

2 He smote also the Moabites : so that the Moabites became Davids servants, bringing Presents. [To wit, yearly for a token of subjection.]

3 David smote also Hadarezer [Oth. called Hadad-Ezer, 2 Sam. chap. 8. ver. 3, 5.] King of Zoba unto Hamath, when he [some do here understand David. Others, Hadar-Ezer] went to place his band [that is, his camp. Compare 3 Sam. chap. 8. on ver. 3.] by the river Phrath.

4 And David took from him a thousand charots, and seven thousand horsemen, and twenty thousand foot-men, [See the expounding or comparing of these words with that which is recorded 2 Sam. 8. 4. in the Exposition there] and David houghed all the charot- (horses :) but he [to wit, David] reserved an hundred charots of them.

5 And the Syrians of Damascus [Otherwise called Damascus : so likewise ver. 6.] came to help Hadarezer, King of Zoba : but David smote of the Syrians two and twenty thousand men.

6 And David put (Garison) [This is here inserted out of 2 Sam. 8. 6.] in Syria of Damascus, so that the Syrians became Davids servants, [understand that they were made tributary] bringing gifts : and the LORD preserved David [that is, gave salvation, victory unto David] whithersoever he went.

7 And David took the golden shields, that were with Hadarezers servants : [Hebr. That were on, or, with Hadarezers servants] and he brought them to Jerusalem.

8 Also David took very much copper from Tibchath, and from Chun, [These cities are called Betarich, and Berothai, 2 Sam. 8. 8.] cities of Hadarezer : whereof Sa-

lomon made the copper sea, [understand here by the Sea, a huge great vessel, cast of brasse metal, or copper, called a Sea, by reason of the abundance of water that it contained] and the pillars, and the copper vessels.

9 When the King of Hamath heard that David had smitten all the host of Hadarezer the King of Zoba.

10 Then he sent Hadoram [He is called Foram, 2 Sam. 8. 10.] his son to King David, to ask him concerning (his) welfare, and to bless him, because he had fought with Hadarezer, and had smitten him, [That is, to visit, and to congratulate him, because of the victory that he had obtained] (for Hadarezer made war against Tohu) and all [that is, all manner of] golden, and silver, and copper vessels.

11 These also King David hallowed unto the LORD, with the silver, and the gold which he had brought with (him) from all the Heavens : [Intimating, that David dedicated unto God as well all the Presents that Tohu sent him, as that which he had gotten by conquest of his enemies] from the enemies, and from the Moabites, and from the children of Ammon, and from the Philistines, and from the Amalekites.

12 Likewise Absai [He was the brother of Joab, and is commonly called Abisai] the son of Zeruja [she was Davids sister, as appeareth above chap. 2. ver. 16.] smote of the Edomites [2 Sam. 8. 13. the Syrians are named, not the Edomites. These two Nations combined together ; and the camp of the one was smitten, as well as the camp of the other. See further Psal. 60. on v. 2.] in the valley of salt eighteen thousand : [this heroicall fact that is here related, is 2 Sam. 8. 13. ascribed to David himself, that being usually ascribed unto Kings in War, which is done by their Officers or Commanders.]

13 And he put garison in Edom, so that all the Edomites became Davids servants : and the LORD preserved David whithersoever he went.

14 So David reigned over all Israel : and he did judgment and justice [See concerning this phrase, Genes. 18. v. 19.] unto all his people.

15 Now Joab the son of Zeruja was over the host ; and Josaphat the son of Ahilud was Chancellour. [See the annotat. 2 Sam. chap. 8. v. 16. and 1 Kings chap. 4. verse 3.]

16 And Zadok the son of Abitub, and Abimelech, [He is called Abimelech, 2 Sam. 8. 17.] the son of Abiathar, were Priests, and Susa (was) Scribe. [He is called Seraja, 2 Sam. 8. 17. or it may be, that Seraja being dead, this Susa was made Scribe or Clark in his stead.]

17 And Benaja the son of Jojada was over the Gethi and Plethi : but the sons of David were the first at the Kings band. [That is, they were the chiefest Commanders or Officers that the King used in the chiefest matters of Government, that he might so fit and prepare them for the managing of the affairs of the Kingdome, and in matters of State. See 2 Sam. 8. 18.]

CHAP. XIX.

See the Contents of this Chapter, 2 Sam. 10.

AND it came to pass after this, that Nahas the King of the children of Ammon died, and his son became King in his stead. [That which is written in this Chapter, is first related, 2 Sam. chap. 10. See the further clearing and exposition of dark places there.]

2 Then David said, I will shew kindness unto Hanun the son of Nahas, for his Father shewed kindness unto me : therefore David sent messengers to comfort him concerning his Father : When Davids servants came into the Land

land of the children of Ammon to Hanun, to comfort him.

3 Then the Princes of the children of Ammon said unto Hanun; doth David honour thy Father in thine eyes, because he hath sent comforters unto thee? Are not his servants come unto thee, for to search, and to overthrow, and to spie out the land? [That is, to waste and destroy the land, after they have passed thorow it, and spied it out.]

4 Wherefore Hanun took the servants of David, and shaved them, [That is, he caused them to be shaved, to wit, their beards half off, or on the one side: Thus mocking and abusing Davids Ambassadors. See 2 Sam. chap. 10. v. 4.] and cut their garments half off, unto the hips, [oth. buttocks] and let them go.

5 Now they departed, and it was told David of these men: [Oth. and they went and told David by men, &c.] and he sent to meet them; for those men were greatly ashamed: [that is, a great deal of shame and disgrace was put upon them] The king then said, tarry at Jericho, until your beards be grown again, then return.

6 When the children of Ammon saw that they had made themselves stinking before David: Then Hanun, and the children of Ammon sent a thousand talents of silver, to hire them chariots, and horsemen out of Mesopotamia, [Heb. Aram, or, Syria of the two rivers. See the annotat. Gen. 24. 10.] and out of Syria Macha, and out of Zeba.

7 So that they hired them two and thirty thousand chariots, [This may be understood of so many souldiers, that fought in chariots] and the king of Maacha, and his people, they came and camped themselves before Medeba: Also the children of Ammon gathered themselves together out of their cities, and they came to battle.

8 When David heard it, then he sent Joab, and all the host with the Champions.

9 When the children of Ammon were come out, then they put the battel in aray before the gate of the city; [To wit, before Medeba, of which city is spoken v. 7. But others conceive that they camped themselves before their (own) city Rabba, which was the Metropolis or chief city of the Ammonites, of the siege & taking whereof is spoken below chap. 21.] but the kings that were come, were by themselves in the field.

10 When Joab saw that the fore-front of the battalia was against him before and behind: Then he chose (some) out of all the chosen (men) of Israel, and he put them in aray against the Syrians.

11 And the rest of the people he delivered into the hand of Abisai: [Otherwise called Abisai, 2 Sam. 10. 10.] and they put them in aray against the children of Ammon.

12 And he said, [To wit, unto Abisai] if the Syrians be too strong for me, then thou shalt come to deliver me; [Heb. be for (a) deliverance] and if the children of Ammon be too strong for thee, then I will deliver thee.

13 Be strong, and let us be strong for our people, and for the cities of our God: let the LORD now do what is good in his eyes.

14 Then Joab, and the people that were with him, drew nigh to battel before the face of the Syrians: And they [To wit, the Syrians] fled before his face.

15 When the children of Ammon saw that the Syrians fled, then they also fled before the face of Abisai his brother, and they came into the city, [To wit, into the city of Medeba, which the Ammonites were possessed of at this time] and Joab came to Jerusalem.

16 When the Syrians saw, that they were smitten

before the face of Israel, then they sent messengers, and brought forth the Syrians that dwelt on the other side of the River: [Understand here the River Euphrates] and Sophach [he is called Sobach, 2 Sam. 10. 16.] Hadarezers [see above chapter 18. vers. 5.] Chief Captain, (marched) before their face.

17 When it was told David, then they gathered all Israel, and passed over the Jordan, and he came to them, and he put the battel in aray against them: When David had put the battel in aray against the Syrians, then they fought with him.

18 But the Syrians fled before the face of Israel, and David smote of the Syrians seven thousand chariots, [See the annotat. on 2 Sam. chap. 10. v. 18.] and forty thousand footmen: Moreover he slew Sophach the commander in chief.

19 When Hadarezers servants saw that they were smitten before the face of Israel, then they made peace with David, and served him: [That is, they became subject to him, and payed him tribute.] and the Syrians would not deliver the children of Ammon any more.

CHAP. XX.

See the contents of this chapter, 2 Sam. 11. 1. and chap. 12. 26. and chap. 21. 28.

NOW it came to pass at the time of the return of the year, at the time when kings marched forth, [To wit, into the field with their armies] then Joab led forth the power of the army, and spoiled the land of the children of Ammon, and he came and besieged Rabba, [the Metropolis or chief city of the Ammonites. See 2 Sam. 12. v. 26. and 29.] but David tarried at Jerusalem: And Joab smote Rabba, and laid it waste. [that is, destroyed it, and raised it. See the further cleaving and opening of divers dark places of this chapter, 2 Sam. 11. 1. &c. and chap. 12. v. 16. &c.]

2 And David took the crown of their king from off his head, and he found it (to be) in weight a talent of gold, and there were precious stones on it: And it was (set) upon Davids head: [See 2 Sam. chapter 12. verse 27, &c.] and he carried (away) very much prey out of the city. [Hebr. and the prey of the city he carried out, very much, or, which was very much.]

3 He likewise carried out the people that were in it, and he sawed them with the saw, and with iron, and with axes, [Oth. with sawes] and so did David deal with all the cities of the children of Ammon: Then David returned, with all the people, to Jerusalem.

4 And it came to pass after that, when (there) arose war with the Philistines at Gazzer: [See 2 Sam. 5. 25. and chap. 21. vers. 18.] then Sibbechai the Hushathite smote Sippai, [he is called Saph, 2 Sam. chap. 21. verse 18.] who was of the children of Rapha, [see Deut. 2. 11.] and they [to wit, the Philistines] were subdued.

5 After that there was yet a war against the Philistines, and Elhanan the son of Jaire [He is called Jaare-Oregim, 2 Sam. chap. 21. vers. 19.] smote Lachmi the brother of Goliath the Gethite, whose spear-staff was like a weavers-beam.

6 After that there was yet a war at Gath: And there was a very tall man, [Hebr. a man of measure; that is, whose body required much measure, a very great or tall man. As Num. chap. 13. v. 33. and 2 Sam. chap. 21. v. 20.] and his fingers were six, and six four and twenty, [that is, he had on each hand six fingers, and on each foot six toes, making in all four and twenty, both fingers and toes] and he was also born of Rapha.

7 And he reproached Israel: [See 1 Sam. 17. 10.] but Jonathan the son of Simea [oth. called Summa, 1 Sam. 16. 9.] Davids brother smote him.

8 These were born to Rapha at Gath; and they fell by the hand of David, and by the hand of his servants. [See 2 Sam. 21. on v. 22.]

CHAP. XXI.

In this Chapter is related that which is written, 2 Sam. 24.

Then Satan stood up against Israel, and stirred up, [Oth. Provoked, moved, excited, instigated] David to number the people. [See the further annotat. on this chap. 2 Sam. 24.]

2 And David said unto Joab, and to the Rulers of the people, Go your wayes, number Israel from Bersaba unto Dan [To wit, from the South to the North, from the one end of the Kingdome to the other. So likewise, Judg. 20. 1. and elsewhere] and bring them to me, that I may know their number.

3 Then said Joab, The LORD adde unto his people, as they are (now), an hundred times more: are they not all, O my Lord the King, my Lords servants? why doth my Lord [That is, thou my Lord the King] requite this (thing)? why should it be trespass to Israel?

4 But the Kings word prevailed against Joab: therefore Joab went out, and passed thoroughout all Israel: [Joab spent in and about this employment nine moneths and twenty dayes, as appeareth 2 Sam. 24. 8.] After that he returned to Jerusalem.

5 And Joab delivered unto David the sum of the people that were numbered: and all Israel were eleven hundred thousand men [Heb. thousand thousands, and an hundred thousand.] that drew the sword: and Juda four hundred thousand, and threescore and ten thousand, that drew the sword. [See 2 Sam. 24. 9.]

6 But Levi and Benjamin, he counted not among them: [Heb. in the midst of them] for the Kings word was an abomination unto Joab.

7 And this thing [To wit, that David had caused the people to be numbed] was evil in the eyes of God: therefore he smote Israel. [to wit, with the pestilence.]

8 Then said David unto God, I have greatly sinned, (in) that I have done this thing: but now, I beseech thee, take away the iniquity of thy servant, [That is, mine iniquity: see 2 Sam. 12. on v. 13.] for I have done very foolishly.

9 Now the LORD spake unto Gad Davids Seer, [That is, Prophet and Teacher, who was with David, whithersoever he went. Of the word Seer, 1 Sam. 9. 9.] saying:

10 Go and speak unto David, saying; Thus saith the LORD, I offer thee three things; chuse thee one out of them, that I may do (it) to thee.

11 And Gad came to David, and said unto him, Thus saith the LORD, Chuse thee;

12 Either three years famine, or three moneths to be consumed before the face of thine adversary, and that the sword of thine enemies may overtake (thee): or three dayes the sword of the Lord, that is, the pestilence in the land, [The Angel of the Lord smote and slew the Israelites with the pestilence, as with a sword. See below ver. 16, 27.] and a destroying Angel of the LORD [That is, that shall kill and destroy many of the inhabitants of the land with pestilence] in all the borders of Israel; now then, look, consider, what answer I shall carry back to him, that sent me.

13 Then David said unto Gad, I am in a great strait: let me, I pray thee, fall into the hand of the LORD,

[That is, I chuse the pestilence, and not war: let me onely fall into the hand of the Lord] for his mercies are very many, but let me not fall into the hand of men.

14 The LORD then gave pestilence in Israel: and there fell of Israel threescore and ten thousand men.

15 And God sent an Angel to Jerusalem to destroy it, and when he destroyed the same, the LORD saw it, and it repented him of that evil, [That is, he ceased to destroy with the pestilence: spoken of God after the manner of men. See Gen. 6. 6.] and he said unto the destroying Angel, It is enough, withdraw now thine hand: now the Angel of the LORD stood by the threshing-floor of Ornan the Jebusite. [oth. called Araunah, and Arania, 2 Sam. 24. 16, 18. where is also shewed why he is called a Jebusite. See the annotat. there.]

16 When David list up his eyes, then he saw the Angel of the LORD standing between the earth, and between the heaven, with his drawn sword in his hand, stretched out over Jerusalem: Then David, and the Eldest covered with sacks [That is, with mourning garments. See the annotat. on Gen. chap. 37. v. 14.] fell (down) upon their faces.

17 And David said unto God, Am not I he that said [That is, commanded] that the people should be numbered? Yea, I my self am he that have sinned, and dealt very ill, [Heb. doing ill, have done ill] but these sheep what have they done? [It is true indeed that the subjects had not offended in or by numbing the people: yet notwithstanding they were justly punished of God for other sins of theirs] O LORD my God, let, I pray, thine hand be against me, and against my Fathers house, [as if David should say, Slay me, and my Fathers house, that is, my friends and kindred, with the pestilence] but not against thy people for a plague.

18 Then the Angel of the LORD said unto Gad, that he should tell David, that David should go up, to rear up an Altar unto the LORD, in the threshing-floor of Ornan the Jebusite.

19 So then David went up, according to the Word of Gad, which he had spoken in the Name of the LORD.

20 When Ornan turned himself about, then he saw the Angel, and his four sons that were with him, bid themselves; and Ornan threshed wheat.

21 And David came to Ornan, and Ornan looked, and saw David, so he went out of the threshing-floor, and bowed himself down before David, with the face to the ground.

22 And David said unto Ornan, Give me [That is, sell me, as straightway followeth] the place of the threshing-floor, that I may build an altar upon it unto the LORD: give it me for the full money, [as Gen. 23. 9.] that this plague may cease from the people.

23 Then Ornan said unto David, Take it but away, [Heb. Take it to thee, or, for thee] and let my Lord the King do that which is good in his eyes: Behold, I give these oxen [to wit, wherewith I even now thresh: for in those times they were wont to cause the oxen to tread out the corn] for burnt-offerings, and these sledges for wood, and the Wheat for meat-offering, I give it all.

24 And King David said unto Ornan, Nay, [As if David had said, I will in no wise receive any thing as a free gift, which thou offerest to me] but I will surely buy it [Heb. buying, I will buy it] for the full money: for I will not take that which is thine for the LORD, that is, to give unto the Lord, that I should offer a burnt-offering for nothing, (or, without cost.)

25 And David gave unto Ornan for that place, six hundred shekels of gold by weight. [If these were common shekels, then every shekel weigheth two drams, or French Crowns. So that David gave for that place 1200. French Crowns. For the oxen, and the other Furniture,

ture, he gave fifty shekels of silver. See further the annotation. Gen. 24. on v. 22. & 2 Sam. 24. on v. 24.]

26 Then David built there an altar unto the LORD, and he offered burnt-offerings, and thank-offerings: when he called upon the LORD, then the LORD answered him by fire from heaven, by fire upon the altar of burnt-offering. [God caused fire to fall from heaven upon the burnt-offering, thereby witnessing, that he had heard David's prayer. Compare herewith that which is recorded, Lev. 9. v. 24. & 1 Kings 18. 38. & 1 Chron. 7. 1.]

27 And the LORD said unto the Angel, that he should put up his sword again into the sheath thereof.

28 At that time, when David saw, that the LORD answered him on the threshing floor of Ornan the Jebusite, then he offered there.

29 For the Tabernacle of the LORD, which Moses had made in the wilderness, and the altar of burnt-offering, were at that time on the high place at Gibeon. [See above chap. 16. 39. and 2 Chron. 1. 3.]

30 Now David could not go before it [To wit, the altar of burnt-offering: or, the Tabernacle which was at Gibeon] to enquire of God: for he was afraid of the sword of the Angel of the LORD.

CHAP. XXII.

David stirreth up provision for the building of the Temple, ver. 2. &c. He exhorteth Salomon to fear God, and to be diligent in building the Temple, 6. And he commandeth the Princes to be faithfully assisting to Salomon in this business, 17.

AND David said, Here shall be the house of God the LORD, and here shall the altar of burnt-offering be for Israel. [Oth. Here is the house, &c. To wit, where the threshing-floor of Ornan the Jebusite was. As if David had said, I perceive now that God hath made choice of this place, that he will dwell there, and that we must ordinarily serve him there, forasmuch as he hath now answered me by fire from heaven, above chap. 21. ver. 26. Deut. 12. v. 5, 6, 7.]

2 And David said, that they should gather together the strangers that were in the land of Israel, [These strangers were men that dwelt among the people of Israel, and served as hirelings: see 2 Chron. chap. 2. ver. 17. and chap. 8. ver. 7.] and he appointed Masons to hew stones, that were to be hewed, [Hebr. stones of hewing. [That is, which are fit to be hewed and cut] to build the house of God.

3 And David prepared iron in abundance for the nails at the doors of the gates, and for the joinings: also the copper in abundance, without weight. [That is, so much that it could not be weighed, nor counted: so verse 4.]

4 And Cedar-wood without number: for the Zidonians and the Tyrians brought Cedar-wood to David in abundance.

5 For David said, Salomon my son is a youth, and tender, [That is, he is yet but a young man: yet he had a wife at that time, as may be gathered from Rehabeam's age, 2 Chron. 12. 13.] and the house that is to be builded for the LORD, must be made great in the highest [degree] for a name, and for glory in all lands, [that is, that it shall become famous and renowned in all the world, by reason of its beauty and costliness] I will now prepare [provision] for it: so David prepared [provision] in abundance before his death.

6 Then he called Salomon his son, and charged him to build an house unto the LORD the God of Israel.

7 And David said unto Salomon: My son, as for me, it was in mine heart [That is, I intended, or purposed] to build an house unto the Name of the LORD my God.

8 But the word of the LORD came unto me, [To wit, by Nathan the Prophet, 2 Sam. 7. 17.] saying, Thou hast shed blood in abundance, and hast waged great wars: thou shalt build no house unto my Name, because thou hast shed much blood upon the earth before my face. [This is not so to be understood, as if just wars that are made upon good grounds, were forbidden of God; but because the Temple was to be a type and figure of the Church, whereof Christ is the Head, who is a Prince of Peace, and hath made peace between God and us: Therefore his Kingdom, which is a Kingdom of Peace, is likewise typified by Salomon, who reigned in peace.]

9 Behold, the son that shall be born to thee, he shall be a man of rest, for I will give him rest from all his enemies round about: for his name shall be Salomon, [That is, peaceful, or peaceable] and I will give peace and quietness unto Israel in his days.

10 He shall build an house for my Name, and he shall be to me a son, and I [will be] to him a Father; and I will establish the throne of his Kingdom over Israel for ever. [This promise of an everlasting Kingdom is properly made good in Christ, Luke 1. 3. whereof Salomon's transitory Kingdom was a type.]

11 Now my son, the LORD shall be with thee: [Oth. The Lord be with thee] and thou shalt be prosperous, and shalt build the house of the LORD thy God, according as he hath spoken of thee.

12 Only the LORD give thee courage and understanding, [Or, understanding, and reason] and give thee charge concerning Israel, and that to keep the Law of the LORD thy God.

13 Then shalt thou be prosperous, when thou shalt take heed to do the statutes and the judgments, which the LORD commanded Moses concerning Israel: be strong, and of good courage, dread not, nor be dismayed.

14 Behold there, I have in my oppression [During the troubles and miseries of war which I have undergone] prepared for the house of the LORD an hundred thousand talents of gold, [see Exod. chap. 25. on ver. 39.] and a thousand times a thousand talents of silver, and of the copper, and of the iron [there] is no weight, for it is in abundance: I have also prepared wood and stones, add thou yet more thereto.

15 There be also with thee in abundance, that are able to do the work, [Heb. doers of the work] hewers, and work-men in stone and wood: and all manner of men in all manner of work.

16 Of gold, of silver, of copper, and of iron [there] is no number: get thee up, and do it, and the LORD shall be with thee. [Oth. The Lord be with thee.]

17 David also commanded all the Princes of Israel, to help Salomon his son, [saying,]

18 Is not the LORD your God with you, and hath given you rest round about? for he hath given the inhabitants of the land into mine hand, and this land is subdued before the face of the LORD, and before the face of his people. [That is, to the service of God, and to the use and benefit of the people of Israel.]

19 So then give up your heart, and your soul, to seek the LORD your God, and get you up, and build the Sanctuary of God the LORD, that they may bring the Ark of the Covenant of the LORD, and the holy vessels of God into this house, which shall be built unto the Name of the LORD.

CHAP. XXIII.

David a little before his death declareth that Salomon his son should be king, ver. 1. &c. And he caused the Levites to be numbered from thirty years old and upward; who were found to be eight and thirty thousand in number;

number, 3. They are divided into several Offices, according to their Families, 4. &c.

NOW when David was old and full of daies, he made Salomon his son king over Israel.

2 And he gathered together all the Princes of Israel, likewise the Priests and the Levites. [To wit, before he declared Salomon king, as may appear below from chapters 28. and 29.]

3 And the Levites were numbred from thirty years (old), [H. b. from the son of thirty years; that is, from such as were thirty years old. See hereof a law, Num. 3. 15. and 4. 23. and chap. 8. vers. 24.] and upward: and their number was according to their heads, [Hebr. skulls, also below vers. 24. That is, according to the number of their heads] men, eight and thirty thousand.

4 Of these there were four and twenty thousand, to set forward the work of the house of the LORD: And six thousand Officers and Judges. [See below chap. 26. 29. and Deu. 16 18.]

5 And four thousand porters, and four thousand praisers [H. b. praising] of the LORD with instruments, [under these are comprehended those that tune the Psalm or song, or the chief Musicians, which were in number 288. below chap. 25. ver. 1. 7. &c. Hebr. praising the Lord, &c.] which I have made, (said David) to sing praise. [Heb. to praise.]

6 And David divided them into divisions; [Or companies, classes, courses. He did this as a Prophet, 2 Chron. 8. 14. and by Gods appointment by the ministry of Gad and Nathan, 2 Chron. 29. 25.] according to the children of Levi, Gerson, Kehath, and Merari. [See Gen. 46. 11. Exod 6. 16. Num. 26. 57. and 1 Chron. 6. 1.]

7 Of the Gersonites were Ladan, [Otherwise called Libni, Num. 3 18. and 1 Chron 6. 17.] and Simeï. [See of this man. on v. 20.]

8 The children of Ladan, [That is, the posterity of Ladan, that lived in Davids time, and were heads of their familie. So is the word children taken v. 9.] were (these) Jehiel the head, [that is, the chief, or chiefest and so forward] and Zechar, and Joel, three.

9 The children of Simeï [This Simeï was not the son of Gerson, but the son of Ladan. Of the posterity of Simeï the son of Galon is spoken v. 10.] were Selomith, and Hazeiel, and Henan, three: These were the heads of the Fathers [that is, of the Fathers families] of Ladan.

10 Now the children of Simeï [The brother of Ladan above v. 7.] were Jabath, Ziza, [otherwise called Ziza v. 11.] and Jeus, and Beria: These were the children of Simeï, four.

11 And Jabath was the head, and Ziza the second: But Jeus and Beria had not many children, [Heb. did not multiply children] therefore they were but of one reckoning in the Fatherly house. [that is, they were reckoned to be one Fathers house, to wit, in the house of their Father Simeï.]

12 The children of Kehath were Amram, Izhar, Hebron, and Hazeiel, four.

13 The children of Amram were, Aaron and Moseh, Now Aaron was separated, that he should hallow the most holy things, [To wit, that he might handle and administer holy things holily, whereunto they were hallowed and ordained by God. By the holy things may be understood the two altars, the table, the golden candlestick, the Ark of the covenant, &c. When any of the other Priests medled with these things, those things were then said to have been polluted and prophaned. The words rendered here the most holy things, are in the Hebrew, the holiness of holiness] he, and his sons for ever, to burn incense before the face of the LORD, to minister unto

him, and to bless in his name [see the form of blessing, Num. 6. 14.] for ever.

14 Now concerning Moseh, the man of God: His children were numbred among the tribe of Levi. [Intimating that the sons of Moseh in the administration of spiritual things, remained equal with the Levites or Kehathites, which were not of Aarons Priestly house, although their Father was a civil Magistrate. See further below chap 26. on v. 29.]

15 The children of Moseh were Gersom, and Eliezer.

16 Of the children of Gersom, Sebul was the head.

17 Now the children of Eliezer were (these) Rehabja the head: [Here mention is made of children for child, as Gen. 46. 23. and 1 Chron. 2. v. 8, 31. And he is called the head, that is, the first, though there be no second expressed, because he was his fathers first-born. So it is said Mat. 1. 25. That Jesus was the first-born son of Mary; whence no waies can be proved, that the blessed virgin Mary had afterward any more sons or children] And Eliezer had no other children: But the children of Rehabja increased exceedingly.

18 Of the children of Izhar, Selomith was the head.

19 Concerning the children of Hebron Jeria was the head, Amaria the second, Johaziel the third, and Jehamun the fourth.

20 Concerning the children of Hazeiel, Micha was the head, and Jissai the second.

21 The children of Merari were Maheli, and Musi: The children of Maheli were Eleazar, and Kis.

22 And Eleazar died, and he had no sons, but daughters: And the children of Kis, their brethren, [That is, cousins, to wit, their Fathers brothers sons] took them. [to wit, in marriage, or to be their wives, married them.]

23 The children of Musi were Maheli, and Eder, and Jeremoth, three.

24 These are the children of Levi, according to the house of their Fathers, the heads of the Fathers, as they were counted in the number of names by their heads, doing the work of the ministry of the house of the LORD, from twenty years old, [Hebr. from the son of twenty years] and upward.

25 For David had said, [Or, David said, to wit, after that he had taken the Ark of God home to himself, and caused it to be brought into the strong hold of Zion] The LORD the God of Israel hath given rest unto his people: And he will dwell at Jerusalem for ever.

26 And also concerning the Levites, [To wit, had David said] that they should no (more) carry the Tabernacle, nor any of it (pertaining) to the service thereof. [this charge or task was laid upon them, Num. chap. 4. but no longer then the Tabernacle was to be removed and carried from one place to another. Here David gives the reason why he laid another task upon the Levites in or about the Temple, then they had about the Tabernacle, which sometimes was displaced, or removed from one place to another: which was not done after that God had chosen a certain place, where he thenceforward would be continually worshipped. And because the Levites were now to have a heavier task and service about the Temple, then when the Tabernacle yet stood; therefore more persons were to be used and employed in that function or administration, and therefore there were admitted unto this service such as were of the age of twenty years and upward, v. 24.]

27 For according to the last words of David [That is, injunction, ordinance, which he made by the instinct of the holy Ghost, or according to what was brought

unto him by the Prophets] *the Levites were numbred, [Heb. were these the number of the Levites] from a twenty years old and upward.*

28 *Because their station was at the hand of the sons of Aaron [That is, the Priests. So likewise ver. 32.] in the service of the house of the LORD, [see Num. 3. 6, 9. and 18. 2, 3.] concerning the courts, and concerning the chambers, and concerning the purifying of all the holy things, [Heb. of all holiness] and the work of the service of the house of God.*

29 *To wit, for the bread of ordering [Which was orderly laid in two rows upon the Table before the vail of the most holy place] and for the meal-flower for the meat-offering, [see Lev. 2. 1.] and for the unleavened cakes, and for the pans [that is, for that which is baked in pans] and for that which is broyled [Oth. roasted, fried] and for all measure, [understand this thus, that the Levites were to take heed, that the meat-offering had its just and due measure of fine flower, oil, and wine] and dimension. [that is, they were to take the right measure of the places that were in the Temple, wherein this or that part of Gods worship was to be performed, or where any thing might be done, or not done.]*

30 *And to stand every morning, [Heb. in morning, in morning] to thank and praise the LORD: And likewise at even.*

31 *And for all the offering of burnt-offerings of the LORD, on the sabbaths, on the new moons, and on the set high times [Yea they were also to heed daily evening and morning sacrifices, also those, which were offered by the Priests for particular persons] in number, according to the manner among them, continually before the face of the LORD.*

32 *And that they should keep the charge of the Tent of the Congregation, and the charge of the sanctuary, and the charge of the sons of Aaron their brethren, [That is, their kinsmen] in the service of the house of the LORD.*

CHAP. XXIV.

*David divideth the Priests into 24 companies or classes, for the execution of their Officers, v. 1. And he allot-
teth ministers unto them out of the Levites, out of the tribe of the Kahathites and Merarites, 20.*

NOW concerning the children of Aaron, (these) were their divisions: The sons of Aaron were Nadab, and Abihu, Eleazar; and Ithamar.

2 *But Nadab and Abihu died before the face of their Father, [That is, in the presence of their Father: Or in the life-time of their Father. See Gen. 11. 28.] and they had no children: And Eleazar and Ithamar administered the Priests office.*

3 *Now David divided them, both Zadok of the children of Eleazar, and Ahimelech of the children of Ithamar, [Compare herewith below. v. 6. 31. where it is said that they were lifted or written down, and that the lots were cast before the face of David, and Zadok and Ahimelech, &c.] according to their office [or, according to their oversight, or, order] in their service.*

4 *And of the children [That is, posterity, and so in the sequel] of Eleazar (there) were more found (to be) heads of men, then of the children of Ithamar, [to wit, as many more, as immediately followeth] when they divided them: [to wit, those that are numbred v. 3.] of the children of Eleazar there were sixteen heads of (their) Fatherly houses, but of the children of Ithamar, according to their Fathers houses, (there were) eight.*

5 *And they divided them [To wit, those that are*

named, v. 3.] by lots, [as for the order and distinction among them, they left that to God, who ruleth and disposeth the lot as seemeth good unto him] these with those: For the Rulers of the sanctuary, and the Rulers of God, [that is, who were set by God over all them that ministered in the sanctuary] were of the children [that is, posterity] of Eleazar, and of the children of Ithamar.

6 *And Semaja the son of Nethaneel the Scribe, (one) of the Levites, wrote them down, before the face of the king, and of the Princes, and of Zadok the Priest, and of Ahimelech the son of Abiathar, and of the heads of the Fathers among the Priests, and among the Levites; one Fatherly house was taken [to wit, by lot] for Eleazar, and was likewise taken for Ithamar. [Heb. and taken for Ithamar: which some understand thus, that double or two-fold was taken for Ithamar: Others, that that which was formerly taken for him, did still remain taken for him.]*

7 *Now the first lot came forth [The lot was drawn out of a pale or some other vessel] for Jorarith, the second for Jedaja.*

8 *The third for Harim, the fourth for Seorim.*

9 *The fifth for Malchija, the sixth for Mijamin:*

10 *The seventh for Hakkoz, [Or, Koz] the eighth for Abia: [Of this Abia's order, or course, and of his posterity was Zacharias the father of John the baptist, Luke 1. 5.]*

11 *The ninth for Jeshaa, the tenth for Seebanja:*

12 *The Eleventh for Eljashib, the twelfth for Jakim:*

13 *The thirteenth for Huppa, the fourteenth for Jesebeab.*

14 *The fifteenth for Bilga, the sixteenth for Inner.*

15 *The seventeenth for Hezir, the eighteenth for Happizes; [Oth. Pitses.]*

16 *The nineteenth for Petabja, the twentieth for Jeebekel:*

17 *The one and twentieth for Jachim, the two and twentieth for Gamul;*

18 *The three and twentieth for Delaja, the four and twentieth for Maazja.*

19 *The office of these (men) in their service was, to go into the house of the LORD [To wit, on the sabbath, and they continued there all the week long, until the next sabbath, and that was so continued among them by turns. See 2 Kings 11. 5. and 1 Chron. 9. 25.] according to their appointment by the hand of Aaron their Father: [that is, so as the same law was kept and observed by Aaron, according to Gods institution as followeth. Oth. under the hand of Aaron: that is, under the direction of Aaron; to wit, of one of Aarons posterity, that executed the high Priests office, and therein succeeded Aaron] according as the LORD the God of Israel had commanded him. [to wit, Aaron.]*

20 *Now of the rest of the children of Levi [Above chap. 23. the Gersonites were described, here are described the Kahathites and the Merarites, which were the two other families of the Levites] of the children of Amram was Subael [chap. 23. v. 16. he is called Sebul. He was Moses's Grand-child, or sons son, and so of the posterity of Amram] of the children of Subael was Jeebedaja.*

21 *Concerning Rehabja: Of the children of Rehabja, Jussija was the head.*

22 *Of the Izharites was Selomoth: Of the children of Selomoth was Jahath.*

23 *And of the children (of Hebron) was Ferija (the first:) Amarja the second, Jahaziel the third, Jekamam the fourth. [This verse is here thus supplied from chap. 23. verse 29. and chap. 26. verse 31.]*

24 *(Of) the children of Uzziel was Micha, of the children of Micha was Samir.*

25 The brother of Michi was Fiffij, of the children of Fiffija was Zacharia.

26 The children of Merari [From henceforth he set down the rest of the sons of Levi, that were of the house of Merari] were Maheli, and Musi: The children of Fiazija were, Beno. [oth. the son of Fiazija his to wit, Merari's sons.]

27 The children of Merari by Fiazija were Beno, and Soim, and Zaccur, and Hibri.

28 Of Maheli was Eleazar, and he had no children.

29 Concerning Kis: The children of Kis were Jeremiah.

30 And the children of Musi were, Maheli, and Eder, and Jerimoth: These are the children of the Levites according to their Fatherly houses.

31 And they cast lots beside [Or, over against, answerable to] their brethren the sons of Aaron [the meaning of these words is, that there were as many companies and courses of these Levites, as there were courses of Priests, that every course of Priests might have their own company or course of Levites, to minister unto them in the execution of their Priestly office. And as there were four and twenty courses of Priests, so there were likewise four and twenty of these Levites, whereof the greatest part are mentioned in this chapter, and the rest in the former chapter v. 8, 9, 10.] before the face of king David, and of Zadok, and of Ahimelech, and of the heads of the Fathers among the Priests, and among the Levites: The head of the Fathers against his least brother. [that is, for the least brethren, as well as for the chiefest among the Fathers. Oth. Aboth, the head; holding it to be a proper name.]

CHAP. XXV.

The Ordination of the fingers out of the sons of Asaph, Heman, and Jeduthun, v. 1. &c. distributed into four and twenty orders, 31.

And David, together with the chief of the host, [That is, the chief of the Levites: For in the law the Levites in regard of their multitudes employed in spiritual administration, were likewise called an host, Num. 4. 33. But understand such an host as were to heed the worship of God, and spiritual businesses: therefore in the wilderness, they had their camp near the Tabernacle, Numb. chap. 3. Now the Captains or heads of this spiritual host were the Priests, and among the common Levites the heads of the Fathers houses of Gerson, Kehat, and Merari, with the advice of whom, and of the Captains, David as being also a Prophet, made this Ecclesiastical order here mentioned] separated to the service, of the children of Asaph, and of Heman, and of Jeduthun, who should prophecy with Harps, with Luces, and with Cymbals: And those that were numbered among them, were men fit for the work of their service. [Hebr. and their number was men of the work for their service. (Men of the work) that is, men that are fit for the work.]

2 Of the children of Asaph were, Zaccur, and Joseph, and Neibanja, and Asarel, [He is called Jesearela, below v. 14.] children of Asaph: At the hand [that is, according to the conduct, instruction, ordinance, &c.] of Asaph, who prophesied [that is, praised God by singing of Psalmes and spiritual songs made by David, and other Prophets, playing them also upon Musical instruments. Thus is the word prophesying also taken, ver. 3. &c. and 1 Sam. 19. 20 and elsewhere.] at the kings hands. [the king made and ended the Psalmes and spiritual songs, which the fingers sung, who dealt herein as a Prophet. See above chap. 23. on v. 6.]

3 Concerning Jeduthun: The children of Jeduthun were Gedalja, and Zeri, [He is called Fizrri, v. 11.] and Fesaja, Hualabja, and Mattithja, six, [understand withall Simeï also, from v. 17. he must necessarily be joyned with them, else there would be but five named here] at the hands of their Father Jeduthun, prophesying upon Harps, by thanking and praising the LORD.

4 Concerning Heman: The children of Heman were Bukkija, Mattanja, Uzziel, [He is called Azzareel, v. 18.] Sebul, [he is called Subiel, v. 20.] and Jerimoth, Hananja, Hanani, Elziba, Giddalti, and Romanti-Ezer, Jofbekasa, Mallothi, Hothir, Mahazioth.

5 All these were children of Heman the kings Seer, [i.e. Prophet. See 1 Sam. 9. 9.] in the words of God [or, in the things of God] to lift up the horn: [that is, according to the opinion of some, to sing the Psalmes which contain the promises of God concerning the kingdom of David, and of Jesus Christ, whose power and glory are signified by the horn] for God had given Heman fourteen sons [their names were mentioned v. 4.] and three daughters.

6 These were all of them placed at the hands of their Father, for the song of the house of the LORD, upon Cymbals, Luces, and Harps, for the service of the house of God: At the hands of the king, [see above v. 2.] of Asaph, of Jeduthun, and of Heman.

7 And the number of them with their brethren that were instructed in the song of the LORD, all (being) masters, [Heb. understanding ones, or, giving understanding (that is, teachers) who taught others (namely, their disciples or scholars) to sing and understand the Psalmes] was two hundred fourscore and eight. [these two hundred eighty eight being added to the number of their disciples or scholars mentioned above chap 23. v. 5. make up together four thousand.]

8 And they cast lots for the guard, one against another, [To wit, to know what order they were to follow in the executing of their office] as well the small as the great, the master with the scholar. [Heb. so the small, as the great, as the teacher, so he that is taught. The meaning is, that the lot was cast between the four and twenty singing-masters, which are hereafter named, and each had their scholars under them. In the casting of lots there will be no regard had to the greatness or smallness of the one or the other singing-master, but they cast lots promiscuouly one among another. Some think that this is to be understood of the smallness or greatness of the voices.]

9 Now the first lot came forth for Asaph, [That is, Alaphs family] (namely) for Joseph: [this Joseph was for the house of Asaph: And although the number of those that were under Joseph, be not here expressed, yet it is credible, it is assumed of all the rest, that they with their sons & brethren, that is, kinsmen, were twelve, that the same is likewise to be understood of Joseph] the second for Gedalja, he, and his brethren, and his sons, were twelve.

10 The third for Zaccur, his sons and brethren; twelve.

11 The fourth for Fizrri, his sons, and his brethren; twelve.

12 The fifth for Neibanja, his sons, and his brethren; twelve.

13 The sixth for Bukkija, his sons, and his brethren; twelve.

14 The seventh for Jesearela, his sons, and his brethren; twelve.

15 The eight for Fesaja, his sons, and his brethren; twelve.

16 The ninth for Mattanja, his sons, and his brethren; twelve.

17 The tenth for Simeï, his sons, and his brethren; twelve.

- 18 The eleventh for Asarel, his sons, and his brethren; twelve.
- 19 The twelfth for Hasabja, his sons, and his brethren; twelve.
- 20 The thirteenth for Subuel, his sons, and his brethren; twelve.
- 21 The fourteenth for Mattithja, his sons, and his brethren; twelve.
- 22 The fifteenth for Jeremoth, his sons, and his brethren; twelve.
- 23 The sixteenth for Hananja, his sons, and his brethren; twelve.
- 24 The seventeenth for Jashakafa, his sons, and his brethren; twelve.
- 25 The eighteenth for Hanani, his sons, and his brethren; twelve.
- 26 The nineteenth for Malloshi, his sons, and his brethren; twelve.
- 27 The twentieth for Elijatha, his sons, and his brethren; twelve.
- 28 The one and twentieth for Hotbir, his sons, and his brethren; twelve.
- 29 The two and twentieth for Giddalti, his sons, and his brethren; twelve.
- 30 The three and twentieth for Mahazioth, his sons, and his brethren; twelve.
- 31 The four and twentieth for Romamthi-Ezer, his sons, and his brethren; twelve.

C H A P. XXVI.

The order and division of the door-keepers of the Temple, v. 1. &c. and of the Treasurers that were over the treasures of the Temple, 20. As likewise of the Levitical Officers and Judges, 29.

CONCERNING the divisions of the porters, [To wit, of the Temple. Here is to be noted, that there were three families appointed for the office of porters: as first, the family of Meselemja. Secondly, the family of Obed-Edom, v. 4, 11. Thirdly, the family of Hofa, v. 10.] of the Korbites was Meselemja, [called Selemja, v. 14.] the son of Kore, of the children of Asaph. [this was another Asaph, then that famous chief singer, of whom is spoken in the 25. chapter.]

2 Now Meselemja had children: Secharja was the first-born, [For first-born is often used (above chap. 23. v. 10, 18, 19, &c. the word head] Fediel the second, Zebadja the third, Jahniel the fourth,

3 Elam the fifth, Johanan the sixth, Eljoenai the seventh.

4 Obed-Edom had also children: Semsja was the first-born, Forabad the second, Joah the third, and Sachar the fourth, and Nehaniel the fifth.

5 Aminiel the sixth, Issaschur the seventh, Peullethai the eighth, for God had blessed him. [To wit, Obed-Edom, to whom God gave children and grand-children. See below v. 8. This phrase is also used, Gen. 2. v. 22, 18, &c.]

6 Also unto Semsja his son were children born, ruling over the house of their Father: For they were valiant champions. [That is, mighty men, that were valiant and courageous in the execution of their office, to wit, in keeping their guard, and in removing all violence and disorder from the doors of the Temple.]

7 The children of Semsja were Othni, and Repbael, and Obed, (and) Elzabad. [Some make of Obed and Elzabad but one name: Others do here insert the word and, and then there be four and twenty heads here, as there be in the other courses] his brethren valiant men: [Heb. children, or, sons of valour] Elihu, and Semaschja.

8 All these were of the children of Obed-Edom, they,

and their children, and their brethren, valiant men in strength for the service, there were threescore and two of Obed-Edom.

9 Now Meselemja had children and brethren, valiant men, eighteen.

10 And Hofa of the children of Merari, had sons: Simri was the head (although he was not the first-born, yet his Father made him an head.) [The Father might not give the birth right to this son of his, and exclude the first-born without some special and remarkable cause, which it may be was given here. See the law, Deu. 21. 16, 17.]

11 Hilkiya was the second, Tebalja the third, Zecharja the fourth; all the children and brethren of Hofa were thirteen.

12 Out of these were the divisions of the Porters among the heads of the men, for the wards against their brethren: [See chap. 24. v. 31.] to minister in the house of the LORD. [the meaning of the words of this verse is, that these porters or door-keepers were also divided into four and twenty courses, as the other Levites were, each in their function or administration, and that they likewise so came on; and went off in their wards by turns, as the others did, changing their courses every sabbath day.]

13 And they cast lots as well the small as the great, [Heb. as the small, so the great, as chap. 25. v. 8.] according to their Fatherly houses, for every gate. [understand that they cast or drew lots, according as the gates of the Temple, or other places lay, where they were to keep guard: also according to the number of the persons that were to keep guard in every place. Heb. for gate and gate.]

14 Now the lot East-ward [That is, of the gate that lay East-ward: and so in the sequel] fell upon Selemja: But for Zecharja his son, who was an understanding Counsellour, they cast lots, and his lot came forth North-ward.

15 For Obed-Edom Southward, and for his children the house of the treasure-chambers. [Intimating that some of the children of Obed-Edom kept guard at the south-gate of the Temple, and some at the treasure-chambers. The words rendered here the house of the treasure-chambers, are in the Heb. the house of gatherings; that is, where the gifts that were given by the people toward the building and repairing of the Temple, were gathered and kept; as also the tithes, first-fruits, &c. See 2 Chron. 25. v. 24. But some conceive that this was an house or building near adjoining to the Temple, where the Teachers of the law, Prophets, and singing-masters kept their meetings and assemblies to discourse and commune together about the lawes and commandments of the Lord. Others retain here the Hebrew word *Asuppim*, as being the name of a certain place.]

16 For Suppim and Hofa [Understand the house of Hofa the son of Suppim of the family of Merari. Some are of opinion that Suppim and Hofa were brethren, that in the lot they were joyned together under one head] west-ward, with the gate Schallecheth, by the ascending highway: [the meaning of these words is, that Suppim and Hofa had not only the guard at the West-gate; (which was called the hinder gate, because it stood behind the gate of the Sanctuary, where the ark of the covenant stood) but also at another gate that was hard by, near unto the ascent or gallery that Salomon had made, to go from the city of David into the Temple. See of this this ascent, 2 Kings. 12. v. 20. and 2 Chron. 9. v. 11.] ward over against ward. [that is, they were so ordered, that as soon as one went off the service of the house of the Lord, another came on. Or they kept watch each in his place over against one another: or they were like one another each in his ward.]

17 East-ward were six Levites: North-ward four a day, South-ward four a day; But by the treasure-chamber two (and) two.

18 At Parbar [Parbar is a Chaldee word, and signifieth an outmost part, or, a part that cometh outward] Westward there were four by the high way, two by Parbar.

19 These are the divisions of the porters of the children of the Korhites, and of the children of Merari.

20 Also of the Levites, Abiia was over the treasures of the house of God, and [Oth. that is, or, to wit, as the letter *uau* is taken, Judg. 7. 24. and 1 Sam. 28. 3, &c.] over the treasures of the hallowed things. [here is to be noted that there were divers treasures in the house of the Lord: For first, there was gathered that which was given toward the maintenance of the Priests and Levites, as there were the first fruits and the tithes, or the value thereof. Secondly, that which was hallowed or consecrated to the Lord, as freewill-offerings, vows, ransome money for the first-born, and the like, out of which were allowed the expences and charges toward the daily sacrifice, as also toward the offerings on the sabbath, new moons, and annual feasts, &c. Thirdly, there was also money gathered for the building of the Temple, and maintaining of the same. See below ver. 26, 27, 28.]

21 Of the children of Ladan, [Otherwise called Libni] children of Ladan the Gersonite: of Ladan the Gersonite were heads of the Fathers, Jehieli.

22 The children of Jehieli were Zetham, and Joel [Above chap. 23. vers. 8. Zetham and Joel are called children of Ladan, either because they were his grandchildren, or because they were his children indeed, and brethren of Jehieli, and that Zetham and Joel were here called children of Jehieli after the names of their Uncles] his brother: (These) were over the treasures of the house of the LORD.

23 Of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites,

24 And Schuel the son [That is, posterity. See above chap. 23. v. 16.] of Gerson the son of Mosch, was chief over the treasures. [he might be called chief Accountant, or, President in the chamber of accounts.]

25 But his brethren [That is, kinsmen] from Eliezer, [that is, that sprung from Eliezer. Eliezer was the second son of Moses, whose posterity are here made keepers of the treasures] were (these:) Rehabja was his son, and Foram his son, and Zubri his son, and Selomith his son.

26 This Selomith and his brethren, [That is, kinsmen] were over all the treasures of the holy things, which King David had hallowed, together with the heads of the Fathers, the Rulers over thousands, and hundreds, and the Chief of the host had hallowed, [that is, had presented in the Temple for the service of God.]

27 Of the wars, [That is, of the spoil gotten in war] and of the spoil had they hallowed it, to maintain the house of the LORD. [to wit, after the house being built, should in time have need of repairing.]

28 Also all that Samuel the Seer, [See 1 Sam. 9. 9.] had hallowed, and Saul the son of Kis, and Abner the son of Ner, and Joab the son of Zeruja: all that (any man) had hallowed, was under the hand of Selomith and his brethren.

29 Of the Izharites, Chenanja, and his sons were for the outwork in Israel, for Officers and for Judges. [That is, for such businesses as were to be done without Jerusalem, understanding thereby, that they likewise executed the office of Judges and Officers in the land. For although the Levites were continued ordinary Church-ministers: Yet some of them were likewise employed and made use of in civil affairs and administrations, not only in their own cities, that were given them of the tribes by the order and appointment of God, but also be-

ing called thereunto from other places: (as appeareth by these places, v. 29, 30, 31, 32. also above ch. 23. v. 4. compared with 2 Chron. 19. 11.) forasmuch as Levi was likewise one of the tribes of Israel, and the lawes and statutes concerning the Common-wealth of Israel were written in the book of the law of God, which especially was commended to the Levites. See 2 Chron. 17. 8, 9, &c. Others conceive that the outward work of the Levites was this, that they thorowout all the land gathered and provided that which was necessary for the building of the Temple, and for the worship of God. See 2 Chron. 34. v. 13. Neh. 11. 16.]

30 Of the Hebronites was Asabja and his brethren, valiant men, a thousand and seven hundred, over the offices of Israel on this side Jordan West-ward: over the work of the LORD, and for the kings service.

31 Of the Hebronites Jerija was the head, of the Hebronites of his generations among the Fathers: In the fourteenth year of Davids reign [This was the last year of Davids reign, wherein he made the above recited order, before he made Salomon king in his stead, holding for that purpose a great assembly of the people, below chap. 28. 29.] there were sought and found among them valiant champions at Faexer in Gilead. [this was a city in the land of Gilead, given to the Merarites for a dwelling-place, Jos. 21. 39.]

32 And his [To wit, Jerija's] brethren [that is, kinsmen] were valiant men, [see above v. 7.] two thousand and seven hundred heads of the Fathers: And King David set them over the Reubenites, and Gadites, and the half tribe of the Manassites, for all matters of God, and the matters of the king. [compare verse 30.]

CHAP. XXVII.

The order concerning the men of war, vers. 1. &c. The Princes of the Tribes, 16. The chief keepers of Davids treasures and revenues, 25. His chiefeft Counsellours and friends, 32.

NOW these are the children of Israel according to their number, the heads of the Fathers, and the Captaines of the thousands, and of the hundreds, with their Officers, serving the king in all matters of the divisions [That is, of the orders, into which David had divided the host] coming on, and going off from moneth to moneth in all the moneths of the year. [understand, that according to the division made by David, the twelve Chieftaines with their men were to keep their guards and their marchings forth for a moneth together, changing their courses every moneth. And whatever businesses or difficulties occurred, whereunto military strength was required, for that those were to be in readines, whose moneth and turn it was. So that those things were as it were Legions, or, bands of the militia, or train-bands, which were to be alwaies in readines for the service of king and countrey] every division was four and twenty thousand.

2 Over the first division in the first moneth was Jasabham [See of this Commander, 2 Sam. 23. 8. where he is called Joshebbabsthebeth] the son of Zabdiel: And in his divisions there were four and twenty thousand.

3 He was of the children of Perez, the head of all the Captaines of the hosts in the first moneth. [oth. he was of the children of Perez, (and) he was the chief over all the Captaines, &c.]

4 And over the division in the second moneth was Doda [Otherwise called Dodo, 2 Sam. 23. 9.] the Ahoite, and (over) his division was Mikloth also Leader: [oth. after that Mikloth became Commander over his division]

division: To wit, when Dodai was dead: But others understand this thus, that Mikloth was Dodai's Lieutenant in his division there were likewise four and twenty thousand.

5 The third Commander of the host in the third month was Benaja the son of Jojada the chief Officer, [Heb. Cohen; which signifieth a person that executeth an honourable office, either in church or state] he was the head: In his division there were likewise four and twenty thousand.

6 This Benaja was a champion of the thirty, [These thirty champions are expressed by name, 2 Sam. 23. 24. 29. and 1 Chron. 11. 26.] and over the thirty. And (over) his division was Ammizabad his son. [Some understand this thus, that this Ammizabad was Chief Lieutenant of his Father's Regiment: Who was also Commander over the Gethi and Plethi, 2 Sam. 8. 18.]

7 The fourth [To wit, Commander: and so in the sequel] of the fourth month; was Asabel the brother of Joab, and after him [to wit, after his death, after that he was slain by Abner, 2 Sam. 2. 23.] Zebadja his son: In his division there were also four and twenty thousand.

8 The fifth Commander in the fifth month, was Sambath [He is called Samma, 2 Sam. 23. 15. and Sammoth 1 Chron. 11. 27.] the Izrahite: In his division there were also four and twenty thousand.

9 The sixth, in the sixth month, was Iru the son of Ikkes the Tekoite: In his division there were also four and twenty thousand.

10 The seventh, in the seventh month, was Helez, the Pilonite [Otherwise called Palite, 2 Sam. 23. 26.] of the children of Ephraim: In his division there were also four and twenty thousand.

11 The eighth, in the eighth month, was Sibbechai the Husathite, of the Zarhites: [These were the posterity of Zerach the son of Juda] In his division there were also four and twenty thousand.

12 The ninth, in the ninth month, was Abidzer the Anethothite, of the Benjamites: In his division there were also four and twenty thousand.

13 The tenth, in the tenth month, was Maharai the Methophathite, of the Zarhites: In his division there were also four and twenty thousand.

14 The eleventh, in the eleventh month, was Benaja the Pirhathonite, of the children of Ephraim: In his division there were likewise four and twenty thousand.

15 The twelfth, in the twelfth month, was Heldai [Otherwise called Heled, 1 Chron. 11. 30. and Heheb, 2 Sam. 23. 29.] the Netophathite, of Othniel: In his division there were also four and twenty thousand.

16 But over the tribes of Israel were (these): Over the Reubenites Eliezer the son of Zichri was Leader: over the Simeonites was Sephatja the son of Maacha.

17 Over the Levites was Hasabia the son of Kemuel, over the Aaronites [Hebr. over Aaron, that is, over the high Priests house, which ought to continue in Aarons family] was Zadok.

18 Over Judah was Elihu, [Called Eliab, 1 Sam. 16. 6.] (one) of Davids brethren: over Issachar was Homri the son of Michael.

19 Over Zebulon was Ismaja the son of Obadja: over Naphthali was Ferimoth the son of Azriel.

20 Over the children [That is, posterity] of Ephraim was Hosea the son of Azaria; over the half tribe of Manasseh was Joel the son of Pedaja.

21 Over half Manasseh in Gilead, was Iddo the son Zacharia: over Benjamin was Faasiel the son of Abner.

22 Over Dan was Azarel the son of Jerobam: these

[To wit, that were even now expressly named] were the Princes of the tribes of Israel. [Afer and Gad with the Chieftaines are not named in this Register, why they are passed by or concealed, is uncertain.]

23 But David took not the number of them that were twenty years old, [Heb. from the son of twenty years] and under; because the LORD had said, that he would multiply Israel as the stars of Heaven. [understand this thus, that David would not number these, that it might not appear that he doubted of the promise of God made to Abraham, Gen. 22. 17. and 26. 4. Some understand this thus, that David would not take the number of the people after the time that he was chastised and punished of God for causing the people to be numbered by Joab.]

24 Joab the son of Zeruja had begun to number, [To wit, all the Israelites that were above twenty years old, 2 Sam. 24.] but he finished it not, [for he counted not Benjamin nor Levi, because he did this work of numbering the people grudgingly, and against his will. See 1 Chr. 21. 6.] because there came great wrath upon Israel for it: [meaning the burning wrath of God; that is, the hot fiery pestilence, 2 Sam. 24. 13.] therefore the number is not brought into the account [Hebr. into the number] of the Chronicle of king David. [to wit, the full number was not brought in; for Joab took not the number of Levi and Benjamin, chap. 21. 6. Others understand this thus, that David being grieved for what he had done, would not have this to be set down in the publick records; But God would have it to be recorded in the books of the holy Scripture.]

25 And over the kings treasures was Azmaveth the son of Adiel. [Understand those treasures that were in the kings house, or within Jerusalem; as Jonathan was over the kings treasures and revenues, that were received and gathered without the said city] and over the treasures in the Countrey, in the cities, and in the towers, [that is, castles, strong holds, fenced houses] was Jonathan the son of Uzziya.

26 And over those that did the work of the field in the tillage of the ground, [Understand here those that did the kings husbandry, and tilled his ground] was Ezri the son of Chelub.

27 And over the vineyards was Simei the Ramathite: [That is, over the vine-dressers, that were to look to, and dress the kings vineyards. And so was this mans office distinct from Zaddi's] but over that which came of the vines, for the store-houses of wine, [that is, over the wine-cellar] was Zadi the Siphmite.

28 And over the Olive-yards, and the Sycamore-trees, that were in the low grounds was Baalhaman the Gederite; but Joas was over the treasures of the oil. [That is, over the oil that was stored up in cellars.]

29 And over the oxen that fed in Saron, [See Cant. 2. 1.] was Sitrai the Saronite: But over the oxen in the low grounds, was Saphat the son of Adlai.

30 And over the camels was Obil the Ismaelite: And over the she-asses was Fechdeja the Meronithite.

31 And over the small cattel [As sheep and goats] was Faziz the Hagerite: All these were Rulers over the substance that king David had.

32 And Jonathan Davids Uncle, [Some think that this Jonathan was Davids Nephew, the son of Samma, Davids brother, of whom we read, 2 Sam. 21. 22. and so David should have been his Uncle] was Counsellour, an understanding man, he was also Scribe: [or Secretary] Now Fehiel the son of Hachmoni, was with the kings sons. [to wit, for to instruct and fashion them as their tutor in all good manners and learning.]

33 And Achitophel was the kings Counsellour: And Hufai the Archite was the kings friend.

34 And after Achitophel was Fojada the son of Benaja, and Abiathar: But Joab was the General of the kings army.

CHAP. XXVIII.

Dauids last charge to the Princes, v. 1. &c. and to Salomon, concerning the keeping of all Gods commandments, and in particular the building of the Temple.
 9. He giveth Salomon a pattern of the whole building, and likewise of all the vessels thereunto appertaining,
 14. A short repetition of Dauids exhortation to Salomon, 20.

Then David assembled at Jerusalem all the chief of Israel, the chief of the tribes, and the chief of the divisions ministering to the king, and the Commanders of thousands, and the Commanders of hundreds, and the Rulers of all the kings substance and cattel, and of his sons, [Oth. and his sons] with the Chamberlaines, [see the annotat. on Gen. 31. v. 36.] and the Champions, yea all (or every) valiant Champion. [in this chapter the writer of this book returneth to the history, which he had begun above chap. 22.]

2 And king David stood up upon his feet, [By his standing up he did signifie the honour that he bore to the word of God, which he had received from God, and intended to declare the same before the Congregation. Compare Judg. 3. 20.] and he said, bear me, my brethren and my people, I had in my heart to build an house of rest for the ark of the covenant of the LORD, [to wit, the temple wherein the ark might safely rest, without being any more removed or carried from one place to another, as heretofore often hapned. See 2 Sam. 7. 1.] and for the foot-stock of our God, [thus is the Ark of the covenant called, forasmuch as the Lord did sit upon it between the Cherubims, 2 Sam. 6. 2. and gave answer] and I have made preparation for to build.

3 But God said unto me, thou shalt not build an house unto my name: For thou art a man of war, and thou hast shed much blood. [Heb. bloods.]

4 Now the LORD the God of Israel chose me out of all my Fathers house, that I should be king over Israel for ever; [That is, my life-time, as long as I live; for that is the ever or eternity of men: But in respect of our Lord Jesus Christ the son of David, is it an everlasting kingdome, which shall never end, Luke 1. 33. see 2 Sam. 7. 13.] For he hath chosen Juda [that is, the tribe of Juda] (to be) a Leader, [see Gen. 49. 8. and 1 Chron. 5. 2.] and my Fathers house in the house of Juda: And among the sons of my Father he hath had pleasure in me, to make me king over all Israel.

5 And of all my sons (for the LORD hath given me many sons) he hath chosen Salomon my son, to sit upon the throne of the Kingdome of the LORD over Israel.

6 And he said unto me, Salomon thy son, he shall build mine house, and my courts; For I have chosen him (to be) a son unto me, and I will be unto him a Father.

7 And I will establish his kingdome for ever: [See ver. 4.] If he shall be strong to do my commandments and my judgements, as at this day. [That is, as unto this day he hath been instructed, and hitherto, according to the good instruction, hath been carefully diligent in keeping my commandments.]

8 Now then before the eyes of all Israel, the Congregation of the LORD, and before the ears of our God, keep and seek [For, seek and keep, that is, give diligence to seek and keep] all the Commandments of the LORD your God, that ye may hereditarily possess that good land, and cause your children after you to inherit it for ever.

9 And thou Salomon my son, know thou the God of thy Father, [That is, that God, that took in me pleasure (as v. 4.) and whom I have faithfully served] and serve him with a perfect heart, and with a willing soul:

For the LORD searcheth all hearts, and be understandeth all the imagination of the thoughts; [that is, all that men are able to think or imagine] If thou seek him, he will be found of thee: But if thou forsake him, he will cast thee off for ever.

10 Take heed now, for the LORD hath chosen thee to build an house for the sanctuary: Be strong, and do it. [That is, perfect it, finish it.]

11 And David gave unto Salomon his son a type of the porch, [See Exod. 25. on ver. 40.] with the housings thereof, and the treasures thereof, and the upper chambers thereof, and the inner chambers thereof, and the house of the expiatory-covering, [this was the covering that lay upon the ark of the covenant, upon which the Cherubims stood, and was as it were the throne or chair of God. But by the expiatory-coverlet he understandeth the ark of the covenant itself, which was to be put into the most holy place of the Temple.]

12 And a type of all that was with him [That is, in his mind] by the spirit, [To wit, by the holy Ghost, who revealed unto David, how all these things were to be made in the Temple, v. 19. as God had formerly revealed unto Moses the pattern of the Tabernacle, and of all other things that he was to make besides, and shewed & declared unto him all things upon the mount. See Exod. 31. 3.] (namely) of the courts of the house of the LORD, and of all the chambers round about; for the treasures of the house of God, and the treasures of the holy things. [to wit, to keep treasures in. Oth. of the treasures, &c. meaning a type or pattern of the places, wherein the treasures were to be kept, or a pattern of the treasures themselves.]

13 And of the divisions of the Priests and of the Levites, [See of these divisions above in chapters 24, 25, 26.] and of all the work of the service of the house of the LORD, and of all the vessels of the service of the house of the LORD.

14 (He gave) gold according to the weight of gold for all the vessels of each service: [Hebr. of service, and of service; that is, as well of the service that was done in the sanctuary, as of that which was done in the court] (likewise silver) for all vessels of silver according to weight, for all the vessels of each service. [the vessels and instruments of gold were used in the temple, in the place which was called the holy: But the vessels or instruments of silver were used in the Court of the Priests. Oth. of the gold according to the weight of gold, &c. Meaning that here is profecuted the type or pattern of all things.]

15 And the weight for the golden candlesticks, and their golden Lamps, according to the weight of every Candlestick, [Hebr. of the Candlestick, of the Candlestick. And so here below] and the Lamps thereof: Likewise for the silver Candlestick according to the weight of a Candlestick, and the Lamps thereof, according to the service of every Candlestick.

16 Also (he gave) gold by weight for the Tables of ordering, [To wit, upon which the shew-bread was set in order according to Gods command given by Moiseh] for every table: and silver for the silver tables.

17 And pure gold for the gold for the flesh-hooks, and the sprinkling-basins, [Wherein they received the blood of the sacrifice, and wherewith they sprinkled the altar in the sacrifices. See Exod. 24. 6.] and for the dishes: And for the golden cups, the weight for every cup: [Heb. for cup and cup] likewise for silver cups, the weight for every cup.

18 And for the altar of incense refined gold in weight: And gold for the type of the charer, [So he calleth the Cherubims, because the Lord by the special tokens of his presence is said to sit between the Cherubims. See 1 Sam. 4. 4. and they are said to be his charer, Psal. 18. 11. Ezek. 1. 24, 25, 26. and chap. 10. 13, 16.] (to wit)

of the Cherubims, that should spread out (their wings), and cover the ark of the covenant of the LORD.

19 All this [said David] they [Or, he, to wit, the Lord] gave me to understand in writing by the hand of the LORD, (to wit) all the works of this type. [Thus then David did not act here out of an absolute royal power, ordaining the service of God according to his own fancy and good liking, but he did this as a Prophet of God, 2 Chron. 8. 14. by the instinct and suggestion of the holy Ghost, as here v. 12. appeareth, and also by the instigation and perswasion of Gad and Nathan, 2 Ch. 29. 25. Thus God also shewed a type or patten unto Moses of all things that he should make, Exod. 25. 40. and 26. 30. and Heb. 8. 5.]

20 And David said unto Salomon his son, be strong, and of good courage, and do it; fear not, nor be dismayed: For the LORD God, my God, will be with thee, he will not leave thee, neither will he forsake thee, untill thou shalt have finished all the work for the service of the house of the LORD.

21 And behold, there be all the divisions of the Priests and Levites for all the service of the house of God: and with thee (there) be for all (manner of) work, all manner of willing (men, endued) with wisdom for all kind of service, likewise the Princes, and all the people, (ready) for all thy commands. [or, words or, works.]

CHAP. XXIX.

David relateth before all the Congregation the great provision of all kind of materials that he had prepared and laid up for the building of the Temple, ver. 1. &c. And he exhorteth them, both Princes, and people, to contribute willingly thereto. They contribute liberally, 6. For which David giveth God thanks, 10. And he prayeth unto the Lord for all the people, 18. and for the king, 19. The thanksgiving and offering of the people, 20. Salomon is anointed king, and Zadok high Priest, 22. The Lord maketh Salomon exceeding glorious and great, 25. How long David reigned, 26. 27. He dieth, 28.

Moreover king David said unto all the Congregation, [See above chap. 28. v. 8.] God hath chosen Salomon my son alone [Heb. one; to wit, of all my sons. Therefore David caused him in his lifetime to be crowned King, and the other sons of David have pledged obedience to Salomon, ver. 24.] a youth [Salomon had at that time married a wife, as may be gathered from his son Rehabeams age, 2 Chron. 12. 13. for he reigned forty years, 2 Chron. 9. 30. and his son Rehabeam was 41. years when he came to the Crown after the death of Salomon: whence it appeareth that Rehabeam was a year old when Salomon was crowned King. But David calleth him young and tender for just cause, because at that time (according to the opinion of some) he was but eighteen or nineteen years old, and had brethren that were elder then he] on the contrary this work [to wit, the building of the Temple, which Salomon was to perform] is great; For it is no palace for man, but for God the LORD.

2 Now I have prepared with all my strength, for the house of my God, gold for gold, and silver for silver, and copper for copper, iron for iron, and wood for wooden-works: Sardonyx-stones, and filling (stones) ornament-stones, and embroidery, [oth. stones of ornament and embroidery, or, for ornament and embroidery] and all manner of precious stones, and marble-stones in abundance.

3 And moreover out of my delight toward the house of God, [That is, out of my affection to the house of my God] the special gold and silver that I have, [that

is, of mine own jewels, and other costly things, which I have gathered and kept for this very end] I give over and above to the house of my God, besides all that I have prepared for the house of the Sanctuary.

4 Three thousand talents of gold, [See Exod. chap. 25. on v. 39] of the gold of Ophir; And seven thousand talents of refined silver, to overlay the walls of the houses. [to wit, the gold to overlay the walls of the Temple, and the silver to overlay the walls of the other houses and chambers appertaining to the Temple.]

5 Gold for the golden, and silver for the silver (vessels, and for every) work (to be made) by the hand of artificers: And who is there [To wit, among you] willing to fill his hand this day unto the LORD? [that is, to consecrate his service unto the Lord, and to offer a free-will-offering unto him. See Exod. 32. 29. Lev. 8. 33.]

6 Then the chief of the Fathers, and the Princes of the tribes of Israel, and the Commanders of thousands, and of hundreds, and the Rulers of the kings work gave willingly.

7 And they gave to the service of the house of God, [That is, to ward the building of the temple five thousand talents of gold, and ten thousand drams; [a dram weigheth as much as a french crown] and ten thousand talents of silver, and eighteen thousand talents of copper: [H. b. ten thousand, and eight thousand talents of copper] and an hundred thousand talents of iron.

8 And they with whom stones [To wit, costly and precious stones] were found: gave them into the treasury of the house of the LORD, under the hand of Jehiel the Gersonite. [this man was the keeper General of all the treasures of the sanctuary, whom we might call the Receiver-General, but Selomith was placed over the treasures that were gathered for the building of the Temple, 1 Chron. 26. 26.]

9 And the people rejoiced at their giving willingly, for they gave with a perfect heart willingly unto the LORD: And king David also rejoiced with great joy.

10 Therefore David praised the LORD before the eyes of all the Congregation; and David said; praised be thou LORD God of our Father Israel, from eternity to eternity.

11 Thine, O LORD is the greatness, and the power, and the glory, and the victory, and the Majesty, for all that is in the heaven, and on the Earth, (is thine:) thine O LORD, is the kingdom, and thou hast exalted thy self (as) an head above all.

12 And riches and honour are before thy face, and thou reignest over all (things), and in thine hand is power and might: It is also in thine hand to make all great, and to make all strong.

13 Now then our God, we thank thee, and praise the name of thy glory. [Or thy glorious name.]

14 For who am I, and what is my people, that we should have obtained power to give willingly, as this is? [That is, all these things] for all is of thee, and we give it thee of thine (own) hand. [that is, as we first received this of thee, so we now give it to thee again.]

15 For we are strangers and sojourners before thy face, as all our Fathers (were:) [This is Davids argument: Seeing men are but strangers and pilgrims here on Earth, who must assuredly depart from hence, Ps. 39. 13. and that we cannot keep our goods or estates after our death: therefore we cannot better bestow them then upon the service of God, who will graciously reward it unto all eternity] our days on earth are as a shadow, and there is no expectation. [intimating that there is nothing firm, sure, or steadfast in this life: It is all vanity and like a shadow, and no man can expect that he shall eschew death. Oth. which (to wit, shadow) is not gathered.]

16 LORD our God, all this abundance that we have prepared to build thee an house for the name of thy holiness, that

that is of thine hand, and it is all thine.

17 And I know, my God, that thou triest the heart, and that thou hast pleasure in uprightness. I have in the uprightness of mine heart given all these things willingly, and I have now with joy seen thy people that are found here, that they have carryed themselves willing toward thee.

18 O LORD, thou God of our Fathers, Abraham, Isaac, and Israel, keep this for ever, in the mind [Or, inclination, affection. Heb. frame] of the thoughts of the heart of thy people; and direct their heart unto thee.

19 And give unto Salomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all things, and to build this palace which I have prepared. [that is, for which I have gathered and made ready all this provision, yea for which I have bought the place it self, 1 Chron. 21. 25. and 2 Chron. 3. 1. and have made the model or draught of it.]

20 After that David said unto all the Congregation, praise now the LORD your God: Then all the Congregation praised the LORD the God of their Fathers, and they bowed down the head, and bended themselves down before the LORD, and before the king. [To wit, before the Lord with religious worship, and before the king with civil reverence.]

21 And they offered unto the LORD *slay-offerings*, they also offered unto the LORD *burnt-offerings* on the next morning of the day, a thousand bullocks, a thousand rams, a thousand lambs, with their drink-offerings: And *slay-offerings* in abundance for all Israel.

22 And they did eat and drink the same day before the face of the LORD with great joy: And they made Salomon the son of David king the second time, [This was another anointing then that whereof we read, 1 Kings 1. 33. For that first anointing was done in haste, at which those of Jerusalem were only present, to hinder the seditious intent of Adonia: but this second anointing was performed even in Davids life-time, (as appeareth in the beginning of this verse) yea with greater solemnity, in the presence of the Princes and Rulers of the people, yea also of the rest of Davids sons] unto the LORD [that is, to the service of the Lord, to the maintaining and defending the two tables of the law] (to be)

Leader, and Zadok (to be) Priest. [to wit, to be high Priest; and Abjathar was put out, because he had also been in the sedition of Adonia, 1 Kings 1. 7.]

23 So Solomon sat on the throne of the LORD, [That is, the throne which the Lord had given him, and on which as vicegerent, he kept the Lords place] as king in stead of David his Father, and he was prosperous: And all Israel hearkned to him.

24 And all the Princes, and Champions, yea also all the sons of king David, gave the hand, that they would be under king Salomon. [That is, they acknowledged and accepted of Salomon to be their king and Sovereign. Heb. gave the hand under king Salomon.]

25 And the LORD magnified Salomon exceedingly before the eyes of all Israel? And he gave him a royal Majesty, [Heb. a Majesty of the kingdom, such as had not been on any king of Israel no Judge, nor Ruler among the Israelites] before him. [see 1 Kings 3. 13. and 2. Chr. 1. 12.]

26 Thus David the son of Isai reigned over all Israel.

27 Now the dayes that he reigned over all Israel, are fourty years: [See 1 Kings 2. 11.] he reigned seven years at Hebron, and he reigned three and thirty at Jerusalem. [see 2 Sam. 5. 5.]

28 And he died in a good old age, [Heb. grayness, or, hoariness, as Gen. 25. 8.] full of daies, riches and honour: and Salomon his son reigned in his stead.

29 Now the acts of king David, first and last, behold, they are written in the histories, [Heb. words, things] of Samuel the Seer, and in the histories [Heb. words, things] of Nathan the Prophet, and in the histories [Heb. words, things] of Gad the Seer, [this may be understood of the two books of Samuel, the chief books whereof were written by the Prophets that are named here, to wit, by Samuel, Nathan, and Gad, who are called Seers here.]

30 With all his kingdom, [That is with all the rule or government of his kingdom] and his might, and the times that passed over him, and over Israel, and over all the kingdoms of the land. [that is, with that which in his time hapned to him, to Israel, and to the kingdoms that lay round about.]

The End of the First Book of CHRONICLES.

THE



THE SECOND BOOK OF THE CHRONICLES.

The Argument of this B o o k.

AS for the appellation of this Book, and the former, the Reader may consult the Argument of the first Book of the Chronicles. In this second is the history of the people of God, and their kings, as the same was left in the former Book, prosecuted unto the Babylonish captivity. Now although here be also mention made of the kings of Israel, who are so called in a special manner, after that the ten tribes had separated themselves from the house of David, yet in this Book is chiefly described by Ezra (as is conceived) the history of the kings of Juda. For which there were remarkable reasons. For besides that Juda had still in some kind kept the true doctrine, and the pure worship of God, from which the ten tribes had so far departed, that God at length suffered them to be carried away captive out of their own land by Salmanasser king of Assyria without hope of deliverance, and that consequently Juda was then properly the only people of God, whose history Ezra especially intended. The Messiah also was to come of that tribe, even of the royal Family of David according to the flesh. For which cause the history of his Ancestours the kings, from the beginning of them, untill his coming, was carefully to be recorded, that the promises of God might be found true. And forasmuch as the history of David is written in the former book, therefore now this second beginneth with a relation of the reign of Salomon, who succeeded in his Fathers stead. He is extraordinarily endued with great wisdom, which he had asked of God: Whereunto were added both riches, (which he bestowed and laid out upon the building of the Temple, and other buildings) and honour which he received of the nations round about. But for his sins his kingdom was divided, when Rehabeam his son succeeded in his stead. Ten tribes revolted from Juda, making choice of Jerobeam for their king. After Rehabeam followed successively in order in the kingdom of Juda, Abia, Asa, Jolaphat, Joram, Ahazia, Joas, Amazia, Uzzia, Jotham, Achaz, Hizkia, Manasseh, Amon, Josia, Joahaz, Jojakim, Jojachin, Zedekias; many of which were idolaters; some maintaining the true Religion and the pure worship of God, as Asa, Jolaphat, Joas, Amazia, Uzzia, Jotham, Hizkia, Josia; although they were unequal to one another in godly zeal and true piety. Likewise some of them either turned aside from good to evil, as Joas and Amazia, or turned from evil to good as Manasseh. In the mean while the Lord never ceased to call as well the kings as all the commonalty to repentance, using for this end the ministry of the Prophets, who all this time followed each other in great abundance, even from Elia and Elizeus, unto Ezekiel and Daniel. But in regard they were not hearkened unto, but contemned and derided by the greatest multitude, therefore God at length suffered this kingdom of Juda to be overpowered by Nebuchadnezer king of Babel, who carried the Jewes away captive into this land: where they remained seventy years, untill Cyrus, who translated the Monarchy from the Babylonians to the Persians, gave them liberty to return home into their own country, as this further appeareth in the Books of Ezra and Nehemia. Now there is in this Book (according to the opinion of some) contained an history of four hundred and four and twenty years.

II. CHRON.



II CHRONICLES.

CHAP. I.

Salomon being settled in his kingdom, offereth at Gibeon, v. 1. &c. It being put to his choice by God what to ask of him, he prayeth for wisdom, 7. which he obtaineth, with a promise of riches and honour, 11. He returneth from Gibeon, 13. His power and great wealth, 14.

AND Salomon the son of David was strengthened in his kingdom: [That is, took courage, or became courageous, observing his lawfull choice to the crown, the joynt consent of the people, and the general peace of the land, and removing of all lets and hindrances thereof] for the LORD his God was with him, [see Gen. ch. 21. on v. 22.] and magnified him exceedingly. [Heb. upward. So 1 Chr. 22. 5. and 23. 17. and 29. 25. The meaning is, that he lift him up as it were on high in respect of greatness of estate, honour, peace, and wealth.]

2 And Salomon spake unto all Israel, to the Chief of the thousands, and of the hundreds, and to the Judges, and to all the Princes [Understand by or under this name, those that among others excell in nobility, famousness, and high offices] in all Israel, the heads of the Fathers; [see 1 Kings 3. on vers. 8. where they are called the chief of the Fathers.]

3 And they went, Salomon, and all the Congregation with him, to the high place, [Called a great high place, 1 Kings 3. 4. See the annotat.] which was at Gibeon; [a city in the tribe of Benjamin. See 1 King. chap. 3. on v. 4.] For there was the Tent of the Congregation of God, [that is, the holy Tabernacle, of which see Exod. 26. item Lev. 1. on v. 1.] which Moses the servant of the LORD had made in the wilderness.

4 (But the ark of God had brought up from Kirjath-jearim, [A city in the tribe of Juda. See Jos. 9. 17. Judg. 18. 12. 1 Sam. 7. 1. The Prophet Uriah's country, Jer. 26. 20.] to the place which David had prepared for it; for he had pitched a tent for it.)

5 Also the copper altar, which Bezaleel the son of Uri, the son of Hurbad made, was there [Not at Jerusalem where the ark was, but at Gibeon, where the Tabernacle stood] before the Tabernacle of the LORD; Now Salomon and the Congregation visited the same. [to wit, the copper altar, to offer upon it, according to Gods command, Lev. 17. 3, 4. Oth. sought him, to wit, the Lord.]

6 And Salomon offered there before the face of the LORD, [See Lev. 1. on ver. 3.] upon the copper altar, which was at the Tent of the Congregation: [to Lev. 1. 5.] and he offered a thousand burnt-offerings upon it.

7 In that night did God appear unto Salomon [To wit, in a dream, 1 Kings 3. 5. Of the appearance of God by means of dreams, see Gen. 20. on v. 3. and 28. on vers. 12.] and he said unto him; ask what I shall give thee.

8 And Salomon said unto God; thou hast shewed great mercy unto David my Father: And thou hast made me king in his stead. [See 1 Chron. 28. 5.]

9 Now LORD God, let thy word be true (made) unto David my Father: For thou hast made me king over a people, manifold as the dust of the Earth. [See Gen. 13. on v. 16.]

10 Give me now wisdom and knowledge, [See the difference between these two gifts, 1 Kings 3. on v. 12.] that I may go out, and come in before the face of this people? [see the exposition of this phrase, Num. 27. on v. 17. and Deu. 31. on v. 2.] For who shall (be able) to judge [that is, govern, so in the following verse. See Judg. 2. on v. 16. The word be able is here inserted out of 1 Kings 3. 9. although it be otherwise also included in the sense, and, who should judge? Is as much, as who should be able to judge] this thy great people?

11 Then God said unto Salomon; because this was in thine heart, [That is, the desire and purpose of thine heart] and thou hast not asked riches, goods, nor honour, nor the soul of thy haters, neither also hast asked many daies, but hast desired wisdom and knowledge for thy self, that thou mightest judge my people, over whom I have made thee king.

12 Wisdom and knowledge is granted unto thee: Besides I will give thee riches, and wealth, and honour, the like no kings that have been before thee, have had; and after thee shall not the like be. [Compare herewith 1 Kings 3. 12. and the annotat thereon. Oth. which hapned not so to the kings that have been before thee, neither shall happen so after thee.]

13 So Salomon came to Jerusalem; from the high place which is at Gibeon, from before the Tent of the Congregation; And he reigned over Israel.

14 And Salomon gathered chariots and horsemen, so that he had a thousand and four hundred chariots, and twelve

twelve thousand horsemen: and he placed them in the charret-cities [That is, wherein the charrets were disposed, and which had good pasture for the horses] and with the king at Jerusalem.

15 And the king made the silver and the gold in Jerusalem to be as stones, [See 1 Kings 10. on verse 27. and 2 Chron. 9. 27.] and the cedars he made to be as sycamore trees which are in the low grounds in multitude.

16 And the bringing forth of horses, was that which Solomon had out of Egypt; and concerning the linen yarn; the kings merchants took the linen yarn for the price. [See the exposition of this verse, and the next, 1 Kings 10. on verse 28, 29.]

17 And they brought up, and carried a charet out of Egypt for six hundred (shekels) of silver, and an horse for an hundred and fifty; and so they brought (them) out by their hand, for all the kings of the Hittites, and for the kings of Syria.

CHAP. II.

Solomon appointeth workmen to build the temple, verse 1, &c. He requesteth also of Hiram the king of Tyre labourers, and timber, 3. promising to furnish them with victuals, 10. Hiram consenteth, and sendeth an eminent Artificer to him, 11. Solomon numbrellh, and driveth his labourers, 17.

NOW Solomon thought [Heb. said, to wit, within himself, that is, determined, purposed, was minded, had concluded, See 1 Kings 5. 5. and the annotat. thereon] to build an house [that is a temple. Compare Gen. 28. on verse 17. and 22.] for the name of the LORD; [that is, unto the Lord, see 1 Kings 5. on verse 3. item Deut. 28. on verse 58.] and a house for his kingdom [that is, a royal palace for him, and those that should succeed him in the kingdom, to dwell in, below verse 12.]

2 And Solomon told out threescore and ten thousand men to bear burthens, and fourscore thousand men to hew [See 1 Kings 5. on v. 15.] in the mountain; [namely of Lebanon. See 1 Kings 4. on verse 33.] together with three thousand and six hundred [see 1 Kings 5. on verse 16.] overseers over them, [or commanders, or taskmasters, these were surveying officers, that had authority to overlook the labouring men, and to see that the work went on apace. See verse 18.]

3 And Solomon sent to Hiram the king of Tyre, [See of this king also 1 Kings 5. on verse 1. where he is called Hiram] saying, according as thou hast dealt with David my father, and hast sent him cedars to build him an house, to dwell therein; (so deal likewise with me.)

4 Behold, I will build an house for the name of the LORD my God, to hallow him, [That is, dedicated to his glory, and for the salvation of men, and to the solemn duties of Gods holy worship. Compare Levit. 8. on verse 10.] to burn incense of sweet-smelling spices before his face, and for the preparing of the continual (bread,) [understand the twelve shew-bread (loaves,) called a continual bread, Num. 4. 7. because they ought alwayes to lie upon the holy table, being for that purpose renewed every sabbath-day, Exod. 25. 30. Levit. 24. 8.] and (for) the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God: which is for ever, [Heb. in eternity; that is, during the time of the law. See Gen. 13. on verse 15.] in Israel.

5 And the house which I shall build, shall be great; for our God is greater then all Gods.

6 But who is able to build him an house, seeing the heavens, yea the heaven of heavens cannot contain him? [see 1 Kings 8. on verse 27.] and who am I, that I should build an house for him, unless it were to burn incense be-

fore his face? [the meaning is, that he would not build that house, that God according to his essence, which is infinite, might be included in it, but that he might be worshipped there according to his revealed will.]

7 Send me now then a wise man to work [That is, a cunning workman: and so in the sequel] in gold, and in silver, and in copper, and in iron, and in purple, and in crimson, and in skie-colour, and that hath skill to grave gravings, with the wise (men) that are with me in Judah, and in Jerusalem, whom David my father did provide.

8 Send me also cedar, firre, and alghummim-wood [See of this wood, 1 Kings 10. on verse 11. where it is called almuggim-wood] out of Lebanon, for I know that thy servants have skill to cut the wood of Lebanon, and behold, my servants shall be with thy servants.

9 And that to prepare me wood in multitude: for the house which I shall build, shall be great, and wonderful.

10 And behold, I will give [Heb. I have given, that is, firmly determined to give] to thy servants the bevers that hew the wood, twenty thousand Cors [see of this measure, 1 Kings 4. on verse 22. and compare this place with 1 Kings 5. 11. and with the annotat. thereon] of beaten wheat, and twenty thousand Cors of barley: besides, twenty thousand Baths, [see of this measure, 1 Kin. 7. on verse 26.] of wine, and twenty thousand Baths of oil.

11 Now Hiram the king of Tyre answered [Heb. said] in writing, and sent (it) to Solomon, because the LORD loveth his people, he hath made thee king over them.

12 Moreover Hiram said; Praise be the LORD the God of Israel, that made the heavens and the earth, for that he hath given to king David a wise son, able in prudence and understanding, [Knowing prudence and understanding: so in the sequel] who buildeth an house for the LORD, and an house for his kingdom.

13 Now then I send a wise man, endued with understanding, Hiram Abi: [Oth. Hiram my father, or, Hiram my fathers, or, who was my father Hiram: otherwise called Hiram Abin, below chap. 4. 16. that is, Hiram his father, or, his fathers.]

14 The son of a woman [That was a widow, 1 Kings 7. 14] of the daughters of Dan, [that is, one of the women that were of the tribe of Dan. Some conceive that 1 Kings 7. 14. she is said to have been of the tribe of Naphtali: but that king Hiram here to belong to the tribe of Dan, through ignorance, naming this tribe for the tribe of Naphtali, as sometimes in scripture some are brought in speaking, not according to truth, but according to their own opinion and meaning, whose words the holy Ghost indeed reciterh, but not therefore approveth, as 1 Sam. 4. 8. Mark 16. 1. Joh. 1. 45. &c. See yet another exposition of this place, on the fourteen verse of 1 Kings 7.] and whose father was a man of Tyre, that is skilful to work in gold, and in silver, in copper, in iron, in stones, and in wood, in purple, in skie-colour, and in fine linen, and in crimson, and to grave all manner of graving, and to all (or every) cunning device, [Heb. invention; that is, all kinde of artificial work, that a skilful and cunning artificer, putting all his skill and judgment together, were able to invent] which shall be propounded to him, [or, even as, or, according as shall be propounded to him] with thy wise (men) and the wise (men) of my lord David thy father.

15 Now then let my lord send to his servants the wheat and the barley, the wine, and the oil which he hath spoken (of.)

16 And we will hew wood out of Lebanon, according to all thy need, and will bring it to thee in floats over the sea, to Japho: [Otherwise called Joppe, Acts 10. 32. a city lying in the border of the tribe of Dan, by the mid-land sea, see Jos. 19. 46. Ezra 3. 7. Jona 1. 3.] and thou shalt cause it to be brought up to Jerusalem.

17 And Solomon numbred all the strange men that were in the land of Israel, [These strangers were Canaanites, that yet remained in the land, whose ancestors the Israelites had not destroyed, although God had commanded them to do it, see 2 Chron. 8. 7.] after the numbering, wherewith David his father had numbered them: and there were found an hundred, and three and fifty thousand and six hundred.

18 And he made threescore and ten thousand of them (to be) bearers of burthens [So is the Hebrew word taken, below chap. 34. 13. Nehem. 4. 10.] and fourscore thousand (to be) hewers in the mountain [to wit, of Lebanon] together with three thousand, and six hundred overseers, [see above on verse 2.] to cause the people to work.

CHAP. III.

The place where, and the time when the temple was built, v. 1. &c. The measure and ornaments thereof, 3. The cherubims, 11. The vail, and the pillars, 14.

And Solomon began to build the house of the LORD at Jerusalem on mount Morija, [That is, the mount of vision upon which Abiabam somewhat less than nine hundred years before was commanded to offer up his son Isaac. Concerning the reason and original of this appellation, see Genes. 22. verse 2, 8, 14. and the annotat. thereon] which was shewed to David his father: [namely, by the prophet Gad, 2 Sam. 24. 18. 1 Chron. 21. 18. &c. oth. where (the LORD) appeared unto David his father: to wit, by the fire, which fell from heaven upon the altar, and the offering, of which see 1 Chron. 21. 26.] in the place that David had prepared in the threshing-floor of Ornan the Jebusite. [of whom David had bought this place to build the temple thereon, 2 Sam. 24. 24. 1 Chron. 21. verse 24, 25.]

2 Now he began to build in the second month, [Called Zia. See of this month, 1 Kings 6. on verse 1.] on the second (day) in the fourth year of his reign.

3 And these are the foundations of Solomon to build the house of God: [That is, according to which Solomon laid the foundation of the temple,] the length in ells (or cubits) according to the first measure [some understand this of the measure that is used in holy buildings: Others, of the measure of the temple, which David had left behind to his son Solomon in writing: Some, because measures are sometimes changed through length of time, conceive the first measure to be that which was in use in Moses time. Some also understand the first measure to be meant of the first raw draught, or measuring of the ground-work or place of the temple, to wit, of its length and breadth, without the distinction of parts, and the addition of those courts and chambers, which were designed and made after ward] was threescore ells, and the breadth twenty ells. [here is no mention made of the house, because here is onely spoken of the foundation, see of the height, 1 Kings 6. 2.]

4 And the porch that was in the front, [To wit, of the house of the Lord, see 1 Kings 6. on verse 3.] was in the length according to the breadth of the house, [that is, it was as long as the temple was broad. oth. and the porch that was before the length, was &c.] twenty ells, and the height an hundred and twenty; [of the breadth which was ten ells, see 1 Kings 6. 3.] which he overlaid within with pure gold.

5 Now the great house [That is, the fore part of the temple, called the holy place; which is here said to be great, in respect of the holy of holies, see 1 Kings 6. on verse 17.] he covered over with fir-wood; [to wit, the floor of it, but the walls were covered over with cedar-wood, 1 Kings 6. 15.] then he overlaid that with good

gold: and he made thereon palm-trees, and chain-work. [Heb. chains.]

6 He also overlaid the house [To wit, the rest of the floor of the temple, which was not yet covered over with fir-wood] with precious stones [as marble, or some other stone fit to make a pavement] for ornament: now the gold was gold of Parvaim. [of Havila, as is conceived, where the gold was very precious, Gen. 2. 12. which David had gotten from the spoil of the kings that dwelt thereabout, and had laid it up for the building of the temple, and is likewise called close gold, 1 Kings 6. 20. see the annotat. there; others understand this gold to be meant of the gold of Ophir, or Peru.]

7 Besides, he overlaid at the house the beams, the posts and the walls thereof, and the doors thereof with gold, and he graved cherubims on the walls.

8 Moreover, he made the house of the holy of holies, [Heb. holiness of holiness; That is, the most holy place of the temple which was the hinder and innermost part thereof: where the ark of the covenant and the cherubims stood, otherwise called the oracles place, because God there uttered a voice, and gave answer 1 Kings 6. 5. 19, 20.] the length whereof according to the breadth of the house, [to wit, of the great house a little before mentioned verse 5.] was twenty ells, and the breadth thereof twenty ells: and he overlaid it with good gold, (amounting) to six hundred talents. [of the weight of a talent of gold, see Exod. 25. on verse 39.]

9 And the weight of the nails was unto fifty shekels of gold: [Of the value hereof, see Gen. 24. on verse 22.] and he overlaid the upper chambers [these were placed on high over the porch; of which see 1 Chron. 28. 11.] with gold.

10 He also made in the house of the holy of holies two cherubims [See Gen. 3. on verse 24. and 1 Kings 6. on verse 23] of forth-drawing work; [Heb. a work of drawing out, or lifting out; that is according to the opinion of some, a work, whose parts or pieces, or members could be taken, lifted, or drawn out one from another, which was needful to be done in respect of the greatnesse, and heaviness of the work: oth. a work (according to the shape) of young men, or of image-work] and he overlaid them with gold.

11 Concerning the wings of the cherubims, the length thereof was twenty ells: the wing of one was five ells, reaching to the wall of the house, and the other wing five ells, reaching to the wing of the other cherub.

12 Likewise the wing of the other cherub was five ell, reaching to the wall of the house; and the other wing was five ells reaching to the wing of the other cherub. [See the exposition hereof, 1 Kings 6. on verse 27.]

13 The wings of these cherubims spread themselves forth twenty ells: and they stood on their feet, and their faces were toward the house. [Oth. inward. compare Exod. 25. 20.]

14 He made also the vail [which parted or distinguished the holy place from the most holy place. See of this Exod. 26. 31. 1 Kings 6. 21. and the annotat. thereon] of skie colour, and purple, and crimson, and fine linen, and he made cherubims thereon.

15 Moreover he made for the house two pillars of five and thirty ells in length: [See 1 Kings 7. on v. 15.] And the chapter that was on the head of them, was five ells.

16 He also made chains, [Understand golden chains, or filets. See of those, by which the vail hung, 1 Kin. 6. 21. and the annotat. thereon] (as) in the oracles place, [see 1 Kings 6. on v. 5.] and he put them on the heads of the pillars: Besides he made an hundred pomegranates, [to wit, in each row. And there being two rows, it's said, 1 Kings 7. 20. that there were two hundred

dred pomegranates] and put them between the chains.

17 And he reared up the pillars before the Temple, one on the right hand, and one on the left hand; and he called the name of the right- (hand pillar) Jachin, and the name of the left- (hand pillar) Boaz. [See the exposition hereof, 1 Kings 7. on v. 21.]

CHAP. IV.

A description of the copper altar for the burnt-offering, v. 1. &c. Of the molten sea, 2. of the Lavers, 6. of the Candlesticks, 7. of the Tables, 8. and the Courts, 9. with a relation of all the pieces that Hiram made for the use of the Temple, which were either of copper, 11. or of gold, 19.

HE made also a copper altar, [This altar was indeed like unto the altar that was made by Moses in the wilderness, in fashion, because it was foursquare, and in the covering, which was of copper; but not in bigness, because it was much larger: besides that was made fit to be removed, and carried from place to place, but this was made to abide standing. Compare Exod. 27. 1, 2.] of twenty ells in the length thereof, and twenty ells in the breadth thereof, and ten ells in the height thereof.

2 Besides, he made the molten sea: [See of this, 1 Kings 7. on v. 23. where likewise is the exposition of this text] it was of ten ells, from the one brim [Heb. lip] thereof to the other brim thereof round in compass, and of five ells in the height thereof, and a measuring-line of thirty ells did compass it round about.

3 Now under the same [To wit, the sea, meaning the brim thereof, 1 Kings 7. v. 24.] was the similitude of oxen [understand this of the small images of oxen, which were under the brim at the belly of the sea, not of the great oxen, upon which the sea stood, as followeth. Compare further 1 Kings 7. on v. 24.] compassing the same round about; ten in a cubit compassing the sea round about; Two rows of these oxen were cast in the casting thereof. [that is, which were cast together in one mould with this copper vessel, when it was cast.]

4 It stood upon twelve oxen, three looking toward the North, and three looking toward the West, and three looking toward the South, and three looking toward the East: And the sea was above upon them; and all their hinder parts were inward. [See 1 Kings 7. on verse 25.]

5 Now the thickness of it was an handbreadth, [That is, four fingers: so great is an handbreadth; called by the Latines *Palmus minor*; and is to be distinguished from another measure of this name called *Palmus major*, three times as broad, that is, a span] and the brim of it like the work of the brim of a beaker, (or) of a lily-flower, containing (many) Baths; it held three thousand. [compare herewith the annotat. on 1 Kings 7. 26.]

6 And he made ten Lavers, [See of these, 1 Kings 7. 38. and the annotat.] and put five on the right hand, [namely, of the Court] and five on the left, to wash in them, [to wit, the flesh of the offering] what belongeth to the burnt-offering, [Hebr. the work of the burnt-offering] they put in them: [to wit, to rinse and wash the same off. The Hebrew word signifieth properly such putting in or dipping, which tendeth to washing off, or washing away, whereby the filth and dirt or slime is gotten off. Compare Isa. 4. 4. Ezek. 40. 38.] but the sea was for the Priests to wash themselves in it.

7 He made also ten golden Candlesticks, according to their manner, [That is, according to the precept, or pattern given by God, Exod. 25. 31. or delivered by David unto Salomon, 1 Chron. 28. 15.] and he set them in the Temple, five on the right hand, and five on the left hand.

8 He made also ten Tables, and placed them in the Temple, five on the right hand, and five on the left hand: And he made an hundred golden sprinkling-basins.

9 Furthermore, he made the Court of the Priests, [See hereof, 1 Kings 6. on v. 36.] and the great Court: [understand the outer Court, wherein the people assembled for the exercise of the worship of God, and to crave the help and assistance of God, which when it was done uprightly, according to the command and ordinance of God, then the help of God appeared. And hence the Hebrew appellation hath its original; as if we should say a help, or, place of help. See 1 Kings 7. v. 12. and the annotat.] together with the doors for the Court, and overlaid the doors of them with copper.

10 Now he set the sea on the right side, toward the East, over against the South.

11 Moreover Hiram [The craftsman, whom the king of Tyre had sent to Salomon, of whom see 1 Kin. 7. on v. 13, 14. and above chap. 2. 13, 14. and below v. 16.] made the pots, and the shovels, and the sprinkling-basins; So Hiram finished the work that he made for king Salomon for the house of God.

12 The two pillars, and the pommels, and the chapiters, on the head of the pillars: And the two nets, to cover the two pommels of the chapiters, that were upon the head of the pillars.

13 And the four hundred pomegranates for the two nets: Two rows of pomegranates to each net, to cover the two pommels of the chapiters, which were above upon the pillars. [Hebr. upon the face of the pillars.]

14 He made also the bases; and Lavers made he upon the bases.

15 One sea, [Understand one sea because there was but one, wherein the Priests washed themselves, and is to be distinguished from the lavers, wherein the flesh of the offerings, and what ever belonged thereto, was washed, above v. 6.] and the twelve oxen underneath.

16 Likewise the pots, and the shovels, and the flesh-hooks, and all their vessels did Hiram Abiu [Oth. his Father, or, his Fathers. See above chap. 1. on ver. 13.] make for king Salomon for the house of the LORD, of polished copper.

17 In the plain of Jordan did the king cast them, in close Eirth, between Succoth, and between Zeredathai, [See the exposition of this verse, 1 Kings 7. on verse 46.]

18 And Salomon made all these vessels in great abundance: For the weight of the copper was not searched.

19 Salomon also made all the vessels, that were for the house of God, and the golden altar, and the tables, on which the shew-bread (loaves) are.

20 And the candlesticks with their lamps of close gold, [See of this gold, 1 Kings 6. on v. 20.] that they should kindle after the manner, [that is, after the law given of God, Exod. 25. 31, &c. and 37. 17, &c.] before the oracles-place.

21 And the flowers, and the lamps, and the snuffers of gold, it was the perfectest gold: [Heb. the perfections of gold; that is, the best, finest, and purest gold.]

22 Together with the forks, [See 1 Kings 7. on v. 50.] and the sprinkling-basins, and the incense bowles, and the censers of close gold: Concerning the entry of the house, the inner door, thereof, of the holy of holies, and the doors of the house of the Temple were of gold. [that is, overlaid with gold: For the inner part of the doors was of wood, 1 Kings 6. 31, 32, 35.]

CHAP. V.

Salomon causeth all the dedicated things of his father, v. 1. &c. and the ark of God, with other vessels to be brought into the Temple, 2. What was in the ark, 10. Glory and praise is sung unto God, 11. whereupon the LORD appeareth in a cloud, which filleth the house, 13.

THUS all the work that Salomon made for the house of the LORD, was finished: Then Salomon brought (in) all the hallowed things [Heb. holinesses; that is, things hallowed to the Lord. See 1 Kings 7. on v. 51.] of David his Father; and the silver, and the gold, and all the vessels, laid he among the treasures of the house of God.

2 Then Salomon assembled the Eldest of Israel, and all the heads of the tribes, the chief of the Fathers among the children of Israel, unto Jerusalem: To bring up [To wit, into the Temple, into which they were to go up with steps, or stairs] the ark of the covenant of the LORD [the reason or ground of this appellation, see Numb. 10. on vers. 33.] out of the city of David, which is Zion. [Compare this relation with 1 Kings 8. 1, &c. and see there the annotat. which likewise appertaineth to this place.]

3 And all the men of Israel assembled themselves unto the king at the feast: which was (in) the seventh month. [Called 1 Kings 8. 2. Ethanim, almost agreeing with our September. See the annotat. there.]

4 And all the Eldest of Israel came, and the Levites [Namely, the Priests out of the family of Levi] took up the ark. [compare 1 Kings 8. 3. and below v. 5. and 7. Item see Num. 4. on v. 15.]

5 And they brought up the ark, and the tent of the congregation together with all the holy vessels [Heb. vessels of holiness, that is, holy vessels; so called, because they were ordained for the holy use. See Lev. 16. on ver. 4.] that were in the Tent, these did the Priests (and) the Levites bring upwards.

6 Now king Salomon, and all the Congregation of Israel that were assembled with him before the ark, offered sheep, and oxen [See of the proper signification of these words, Gen. 12. on vers. 26.] which could not be told, nor numbred for multitude.

7 So the Priests brought the ark of the covenant of the LORD unto its place, to the oracles-place, [That is, the inner part of the Temple, forthwith in the sequel called, the holy of holies. Why it was called Oracles-place, see 1 Kings 6. on v. 5.] of the house, to the holy of holies, under the wings of the Cherubims. [see the annotat. on 1 Kings 6. 27. and 8. 6.]

8 For the Cherubims spread forth both wings over the place of the ark, and the Cherubims covered the ark, and the head-beams thereof [See of these, Exod. 25. 13, 14, 15.] from above.

9 Then they shewed the head-beams further out; that the heads [That is, the outermost ends] of the head-beams were seen from the ark [to wit, in regard the ends of the head-beams were thence drawn forth and shewed out. See hereof further, 1 Kings 8. on v. 8.] before the oracles-place, but were not seen without: And it was there unto this day. [that is, untill the burning of the Temple by the Babylonians.]

10 There was nothing in the ark, save only the two tables, which Moses had put (therein) at Horeb, [In the wilderness, in the camp of the Israelites, where the ark with its appurtenances was made. See likewise of this mount, Num. 10. on v. 33.] when the LORD made (a covenant) with the children of Israel, when they were come forth out of Egypt. [see the exposition of this ver. 1 Kings 8. on v. 9]

11 And it came to pass, when the Priests went forth out of the holy place: [See 1 Kings 8. on v. 10.] (For all the Priests that were found had hallowed themselves, [that is, had purified themselves according to the ordinance of the law, and prepared themselves for this solemn business of the dedication of the temple, which was done by prayers, fasting, washing of garments, abstaining from conjugal society. Compare Gen. 35. 2. and see the annotat. Item Exod. 19. 10. and the annotat.] without keeping the divisions. [understand the distinction of courses or turns, which the Priests were to observe in the execution of their office, according to the order appointed by David, 1 Chron. 24. this they could not now follow in this extraordinary work wherein they were all of them to be employed.]

12 And the Levites which were singers, all of them of Asaph, of Heman, of Jeduthun, [These were chief singers, and very wise men of the tribe of Levi, having under them many other singers, and among these their sons, &c. See of them, 1 Chron. 25. 1, 2, &c.] and of their sons, and of their brethren, clothed in fine linen, with cymbals, and with lutes, and harps [oth. citherns] stood toward the East of the altar, and with them to (the number of) an hundred and twenty Priests sounding with trumpets.)

13 It came to pass then, when they trumpeted, and sung with one accord, [Heb. as one, to wit, man] to cause an uniform voice to be heard, praising, and thanking the LORD; and when they lift up (their) voice with trumpets, and with cymbals, and (other) musical instruments, and when they praised the LORD, (saying) for he is good, for his mercy is for ever; [it is thought that they sung, and played upon musical instruments, the 136. Psalm; wherein the verses do end with these words. It may be also, that they sung some other Psalmes besides, and thereunto added these words, as the 96. the 105. &c. Compare 1 Chron. 16. 7, 8, &c.] that the house was filled with a cloud, (namely) the house of the LORD.

14 And the Priests could not stand to minister, by reason of the cloud: For the glory of the LORD had filled the house. [See Numb. 14. on v. 10.]

CHAP. VI.

Salomon seeing the token of Gods presence in the Temple, praiseth and thanketh God, that he had fulfilled his promise made to David his Father, 4. maketh an excellent prayer, wherein he sheweth the right use of the Temple, 12.

THEN said Salomon, the LORD hath said, that he would dwell in the darkness. [See the exposition of this and the following verses, 1 Kings 8. on vers. 12, &c.]

2 And I have built thee an house for a dwelling-place; and a sure place for thine everlasting habitation. [That is, as long as the law should continue. See Gen. 13. on v. 15. Heb. for thy dwelling (in) eternities.]

3 Then the king turned his face about, [To wit, toward the people] and blessed all the congregation of Israel: [Otherwise, praised (God) with all the congregation] And all the congregation of Israel stood, [to wit, in the great court to hear the kings speech and prayer. See below ver. 13. and the annotat.]

4 And he said, praised be the LORD God of Israel, who spake with his mouth to David my Father, and hath fulfilled it with his hands, [That is, hath actually performed, as he hath spoken and promised. So below v. 15.] saying;

5 From that day that I brought forth my people out of the land of Egypt, I chose [See 1 Kings 8. on v. 16.] no city out of all the tribes of Israel, to build an house that

that my name should be there : [see 1 Kings 8. on v. 16.] Neither chose (I) any man to be a Leader over my people Israel. [Indeed the Lord did in time past provide Plinces, Judges and Levites for his people, but not like David, in whose posterity the sovereignty of government was to continue till the coming of the Messiah, of whose everlasting Kingdome he was a type.]

6 But I have chosen Jerusalem, that my name should be there : And I have chosen David to be over my people Israel.

7 It was also in the heart of David my Father, [That is, he found it good; and purposed. So in the sequel. item 1 Sam. 14. 7. 2 Sam. 7. 3. 1 Chron. 17. 2. Heb. it was also with the heart, &c.] to build an house for the name of the LORD the God of Israel. [that is, for the LORD himself : so in the sequel. See 1 Kings 5. on v. 3.]

8 But the LORD said unto David my Father : Forasmuch as that was in thine heart, to build an house for my name; thou hast done well, (in) that it was in thine heart.

9 Notwithstanding thou shalt not build that house; but thy son, which shall come forth out of thy loines, [That is, that shall be born of thy flesh and blood. See Genes. 35. on vers. 3.] he shall build the house unto my name.

10 The LORD then hath confirmed his word, which he had spoken : For I am risen up in the room of David my Father, and I sit on the Throne of Israel, according as the LORD hath spoken, and I have built an house for the name of the LORD the God of Israel.

11 And I have placed the ark there, wherein is the covenant of the LORD, which he made with the children of Israel, [Meaning the two tables of stone, wherein the ten commandments are written, as being the lawes of the covenant, which God had made with the Israelites. See 1 Kings 8. on v. 21.]

12 And he stood before the altar of the LORD, over against all the congregation of Israel : And he spread forth his hands :

13 (For Solomon had made a copper scaffold, [Understand such a scaffold as is here in this verse described by the matter of it, the greatness of it, and the place where it stood, appointed for this end and purpose, that the king from thence might pray unto God, and speak unto the people. See hereof also, 2 Kings 11. on v. 14.] and had set it in the midst of the Court, [that is, of the peoples court, called otherwise the great Court, 1 Kings 7. 9, 12. see also above chap. 4. on v. 9.] being five ells in the length thereof, and five ells in the breadth thereof, and three ells in the height thereof, and he stood upon it, and he kneeled on his knees [this ceremony was used in prayer, as a token of the humility of the heart, wherein men are convinced, that we are not able to subsist before the Majesty of God, Psa. 130. 3. See of this ceremony, Ezra 9. 4. Luke 22. 14. Acts 20. 36. Eph. 3. 14.] before all the congregation of Israel, and spread forth his hands towards heaven.) [see of this ceremony which the ancients used in prayer, 1 Kings 8. on v. 22.]

14 And he said; LORD God of Israel, there is no God like thee in the heaven, nor on the earth : Keeping covenant and mercy unto thy servants, that walk before thy face with all their heart.

15 Which hath kept unto thy servant David my Father, that which thou hast spoken unto him : For thou hast spoken with thy mouth, and fulfilled with thine hand, as it is this day. [Heb. according to this day; that is, as it appeareth this day, or as this day testifieth.]

16 And now LORD God of Israel; keep unto thy servant David my Father, that which thou hast spoken unto him, saying; (there) shall not be cut off unto thee a man, to sit upon the throne of Israel : [See 1 Kings 8.

on v. 25.] only if thy sons keep their way, [see 1 Kings 2. on v. 4.] to walk in my law, [that is, to believe and live with all uprightness, according to the revealed word of God. So Psa. 26. 3. and 119. 1. Compare 1 Kings 8. 25. where this is called walking before the face of the Lord, and 11. 33. walking in the way of the Lord. See the annotat. there] according as thou hast walked before my face.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant, unto David.

18 But truly, will God dwell with men on Earth? Behold, the heavens, yea the heavens of heavens cannot contain thee; how much less this house which I have built.

19 Turn thy self then yet to the prayer of thy servant, [That is, to my prayer, who am thy servant : so in the sequel] and to his supplication, O LORD my God, to hearken to the cry, and to the prayer, which thy servant prayeth before thy face.

20 Let thine eyes be open day and night upon this house, upon the place whereof thou hast said, that thou wouldst put thy name there, [That is, cause his word to be taught there, his name to be called upon, his service to be performed, and his people to be assembled together for the practising of holy duties, and his spirit to be likewise powerfully and effectually there. Compare 1 Kings 8. the annotat. on v. 16] to hearken unto the prayer, which thy servant shall pray in this place.

21 Hearken thou unto the supplications of thy servant, and of thy people Israel, who shall pray in this place : [Oth. which they shall pray, &c.] and hear thou from the place of thy dwelling, from heaven 3 yea hear, and forgive.

22 When any man shall have sinned against his neighbour, and he shall have laid upon him an oath of the curse, so curse himself, and the oath of the curse shall come into this house before thine altar :

23 Then hear thou from heaven, and do, [To wit, according as thy justice in respect of his oath, and the cause it self shall require. See 1 Kings 8. on v. 22. and in the same chapter the exposition of some things here following] and judge thy servants, rewarding the wicked, rendering his way upon his (own) head; and justifying the righteous, rendering to him according to his righteousness. [Understand, according to the righteousness of his curse in his dealing with men, not according to the righteousness of his person, which no man so hath, as that he is able to stand or abide before God, Psa. 130. 3. and 143. 2.]

24 When also thy people Israel shall be smitten before the face of the Enemy, because they have sinned against thee : And shall return, and confess thy Name, and pray, and make supplication before thy face in this house.

25 Then hear thou from heaven, and forgive the sins of thy people Israel, and bring them again into the land, which thou gavest to them, and to their Fathers.

26 When the heaven shall be shut up, that there is no rain, [Understand the lowermost heaven, that is, the air, wherein the clouds are, from which the rain proceedeth. Compare Gen. 2. on v. 6. and 1 Kings 18. 45.] because they have sinned against thee, and they shall pray in this place, and confess thy name, (and) turn from their sins, when thou shalt have plagued them : [Oth. because thou shalt have testified against them. See 1 Kings 8. on ver. 35.]

27 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou shalt have taught them the good way wherein they should walk; and give rain upon thy land, which thou gavest to thy people for an inheritance.

28 When there shall be famine in the land, when there shall be pestilence, when there shall be blasting or mildew, locusts, and caterpillars, when any of his Enemies shall besiege him in the land of his gates, [See 1 Kings 8. on v. 37.] (or) any plague, or any sickness shall be.

29 Every prayer, every application that shall be made by any man, or by all the people Israel: when they acknowledge every one his (own) plague, and his (own) grief, and every one shall spread forth his hand in this house: [Or toward this house. See 1 Kings 8. on v. 44. and below v. 34. and 38.]

30 Hear thou then from heaven, the sure place of thy dwellings, and forgive, and render to every man according to all his ways, as thou knowest his heart: For thou only knowest the heart of the children of men. [Understand this in general of all men: For the word all is added hereunto, 1 Kings 8. 39.]

31 That they may fear thee, to walk in thy ways, [See 1 Kings 11. on v. 33.] all the dayes, that they shall live in the land, which thou hast given to our Fathers.

32 Even also concerning the stranger, that shall not be of thy people Israel, but shall come from a far country, for thy great names sake, and thy strong hand, and thy stretched out arm, [See Exod 6. on v. 5. and 1 Kings 8. 42.] when they shall come and pray in this house.

33 Hear thou then from heaven, from the sure place of thy dwelling, and do according to all, that that stranger shall call unto thee for; that all the nations of the Earth may know thy name, as well to fear thee, [Observe here, how that from the true knowledge of God, issueth the true fear of God; as from the fear of God is the walking in his ways, above vers. 31.] as thy people Israel, [to wit, acknowledgeth thy name, and seareth thee] as to know, that thy name is named upon this house, [See 1 Kings 8. on v. 43.] which I have built.

34 When thy people shall go forth to war against their Enemies by the way which thou shalt send them, and shall pray toward the way of this city, which thou hast chosen, and toward this house, which I have built for thy name.

35 Then hear thou from heaven their prayer, and their supplication, and maintain their cause.

36 When they shall have sinned against thee, (for there is no man that sinneth not) and thou shalt be angry with them, and shalt deliver them over before the face of the Enemy, that those that have taken them captive, carry them captive away into a land that is far or near at hand.

37 And they shall bring again to their heart in the land, whither they are carryed away captive, that they convert themselves, and make supplication unto thee in the land of their captivity, saying; we have sinned, done perversely, and dealt wickedly.

38 And they convert themselves to thee with all their heart, and with all their soul, in the land of their captivity, whither they [To wit, their Enemies, 1 Kin. 8. 48.] have carryed them away captive, and shall pray [namely, to thee, O Lord, 1 Kings 8. 48.] toward the way of their land, which thou gavest unto their Fathers, and toward this city, which thou hast chosen, and toward this house, which I have built to thy name.

39 Then hear thou from heaven, from the sure place of thy dwelling, their prayers and their supplications, and maintain their cause: and forgive thy people that they shall have sinned against thee. [Oth, what they have sinned against thee]

40 Now my God, let I pray thine eyes be open, and thine ears attentive [Spoken of God after the manner of men, to shew that God takes notice of the affliction and prayers of his people] unto the prayer of this place. [To wit, which shall be made in this place, or in this temple, or of those that shall make it in this place, so below, chap. 7. 15.]

41 And now, LORD God, get thee up to thy rest, [That is, to the place wherein thou hast purposed to rest, and to be quiet, and to be no more removed with the Tabernacle from one place to another, as hapned in the wilderness, when the Israelites changed their camping places. This is spoken of God after the manner of men, in respect of the ark, upon which God revealed himself. See 2 Sam. 7. 6. Psa. 132. 8.] thou, and the ark of thy strength; [so Psa. 132. 8.] By which thou usually givest thine answer concerning thy grace and help, which thou powerfully shewest unto thy people] let thy Priests, LORD God be clothed with salvation, [that is, be preserved and adorned with thy favour, blessing, and mercy, as with a garment. So Psa. 132. 16. The contrary is, to be clothed with shame: In the same place v. 18.] and let thy favourites [or, godly ones, the Hebrew word is attributed to God and to men. Being ascribed to God, it signifieth the favourable, gracious, and merciful one, as Psa. 145. 17. Jerem. 3. 12. it's ascribed to godly and religious persons, because they either do good, or good is done to them by God. According to the first sense it may be translated, holy, gracious, merciful, godly, according to the second, favourites, as here] rejoice in the good. [to wit, which thou shewest to them.]

42 O LORD God, turn not away. [That is, reject not, or refuse not. Compare 1 Kings 2. on v. 20.] the face of thine anointed; [that is, my face, or my pray-ers, whom thou hast anointed to be king] remember the mercies of David thy servant. [that is, shewed to David, and in respect of him promised to his his posterity.]

CHAP. VII.

The fire falleth from heaven, consumeth the offerings, and the glory of the Lord filleth the Temple, v. 1. &c. A description of the ceremonies, wherewith Salomon dedicateth the Temple, 4. The Feast of Leaf-buds is kept, 8. The Lord appeareth to Salomon, 12. promiseth him his favour, on condition of obedience, 17. else threatneth grievous judgements, 19.

Now when Salomon had made an end of praying, then the fire came down from heaven, and consumed the burnt-offering, and the slay-offerings, [To shew openly, that God heard Salomons prayer. See the like examples of the fire falling from heaven, Lev. 9. 24. Judg. 6. 20. 1 Kings 18. 38. 1 Chron. 21. 26.] and the glory of the LORD [understand this of the cloud, which was a token of the special presence of God. See Numb. 14. on vers. 10. and above, chap 5. vers. 13, 14.] filled the house.

2 And the Priests could not enter into the house of the LORD; For the glory of the LORD had filled the house of the LORD.

3 And when all the children of Israel saw that fire came down, and the glory of the LORD upon the house, then they bowed with their faces to the ground on the floor, and worshipped, and praised the LORD, that he is good, that his mercy is for ever. [See above chap. 5. on vers. 13. and compare the following sixt verse of this chapter.]

4 Now the king, and all the people offered slay-offerings before the face of the LORD.

5 And king Salomon offered slay-offerings [Namely, a thank-offering, as is expounded 1 Kings 8. 36. of which offering, see Lev. 3. on vers. 1.] of oxen two and twenty thousand, and of sheep [the Hebrew word signifieth also goats, although it be for the most part used of sheep. See Gen. 12. on v. 16. and Levit. 1. on ver. 2.] an hundred and twenty thousand: So the king and all the people dedicated the house of God.

6 *The Priests also stood in their guards, [To wit, according to the division of their courses, which they were not able formerly to keep in the dedication of the Temple, above chap. 5. 11.] and the Levites with the musical instruments of the LORD, [that is, made for the honour of God, to praise and thank him therewith, according to the manner that was ordained by God, and was in use under the Law] which King David had made to praise the LORD, that his mercy is for ever, when David praised (him) by their ministry: [Hebr. band. Oth. by Davids songs of praise in their hand; or, when David praised (him) by them: to wit, the musical instruments] and the Priests sounded with trumpets over against them, and all Israel stood. [to wit, in the great or outer court, called the peoples court, separated from the inner court, wherein the Priests stood.]*

7 *And Salomon hallowed the middle of the court that was before the house of the LORD: For there he had prepared the burnt-offerings, and the fat of the thank-offerings, for the copper altar, which Salomon had made, was not able to receive the burnt-offering, and the meat-offering, and the fat. [meaning of the thank-offerings. See 1 Kings 8. 64. see the exposition of this veile, 1 Kings 8. 64. in the annotat.]*

8 *Also at the same time Salomon kept the feast [To wit, of Leaf-huts, or Tabernacles. See 1 Kings 8. on vers. 85.] seven daies, and all Israel with him, a very great congregation, from the entring in of Hamath, to the River of Egypt. [that is, from the north-border to the south-border of the land of Canaan. Compare Gen. 15. 18. and Jos. 13. 3, 4, 5. Of the city of Hamath, see Gen. 13. on v. 21. and of the river of Egypt, called Sihor, Jos. 13. 3.]*

9 *And on the eighth day [To wit, of the feast which had lasted seven daies] they kept a prohibition-day: [that is, a holy day, on which all daily work was forbidden. See Le. 23. on v. 36. This was called the great day of the Feast, John 7. 37.] For they kept the dedication of the altar [see the signification of the word dedication, Numb. 7. on v. 10] seven daies, [which went before the daies of the feast] and the Feast seven daies.*

10 *But on the thre and twentieth day of the seventh moneth, [That is, the day after the prohibition-day: For this Feast began with the fifteenth day of the seventh moneth, and ended with the two and twentieth day of the same moneth, Levit. 23. 34.] he let the people go to their tents, glad and cheerfull, [Heb. good of, or, in heart] for the good which the LORD had done unto David, and to Salomon, and to his people Israel.*

11 *Thus Salomon finished the house of the LORD, and the kings house: And all that came into Salomons heart, to make in the house of the LORD, and in his own house, he prosperously effected.*

12 *And the LORD appeared to Salomon [To wit, immediately after the finishing and dedication of the Temple, and after the prayer which Salomon then had uttered: Whereupon then followed the building of the kings house, See 1 Kings 9. on ver. 2.] by night: [to wit, in a dream. Compare 1 Kings 3. 5. and 9. 2. See of such divine apparitions, Gen. 20. 3. and 28. 12. together with the annotat.] and he said unto him, I have heard thy prayer, and have chosen this place to my self for an house of offering.*

13 *If I shut up heaven, that there be no rain, or if I command the locusts, [God is said to command the unreasonable creatures, because he appointeth, produceth, and useth them, either to punish men, as here, and Amos 9. 3. or to help them, and do them good, as 1 Kin. 17. 4.] to devour the land, [that is, the increase and fruits of the land] or if I send pestilence among my people -*

14 *And my people, upon whom my name is called,*

[That is, who derive their name from me, or are called by, or after me: For the godly are called the children of God, the Lords inheritance, his peculiar people. The same phrase is used, Deu. 26. 10. Amos 9. 12.] do humble themselves, and pray, and seek my face, [to seek the Lords face, is to learn to know him, as he hath revealed himself in his word, works, and tokens of his mercy, among which in the old Testament there was also the ark of the covenant. See Psal. 24. 6. and 27. 8.] and turn from their wicked wayes. Then will I hear from heaven, and forgive their sins, and heal their land. [that is, free it from all hurtfull and noxious creatures, from barrenness, from pestilence, &c.]

15 *Now mine eyes shall be open, and my ears attentive unto the prayer of this place. [See above chap. 6. on v. 40.]*

16 *For now have I chosen, and hallowed this house, that my name may be there for ever; and mine eyes and my heart shall be there at all dayes (or perpetually.) [See the annotat. serving for the exposition of this, and the sequel, 1 Kings 9. 3. &c.]*

17 *And as for thee, if thou shalt walk before my face, according as David thy Father walked, and do according to all that I have commanded, and shalt observe my statutes and my judgements.*

18 *Then will I stablish the throne of thy kingdom, according as I have made (a covenant) with David thy Father, saying; (there) shall not be cut off unto thee a man, to rule in Israel.*

19 *But if ye shall turn away, and forsake my statutes, and my commandments, which I have given before your face, and shall go and serve other gods, and bow your selves down before them.*

20 *Then will I pluck them up by the roots out of my land, which I have given them; and this house, which I have hallowed to my name, will I cast away from my face, and will make it (to be) a proverb and (a) by-word among all nations.*

21 *And this house that hath been exalted, every one that passeth by shall be astonished at it; (so) that he shall say, wherefore hath the LORD done thus unto this land, and unto this house?*

22 *And they shall say, because they have forsaken the LORD God of their Fathers, which had brought them forth out of the land of Egypt, and have laid hold on other gods, and bowed down before them, and served them: Therefore hath he brought all that evil upon them.*

CHAP. VIII.

Salomon buildeth cities and strong holds, v. 1 &c. maketh the heathen, that yet remained in the land tributary 7. the offices and places of honour he bestoweth only upon the Israelites, 9. His wife, Pharaos daughter, cometh in to her habitation, 11. His ordinary and usual sacrifices, 12. His care for the service of God, 14. His navy going to Ophir, 17.

NOW it came to pass at the end of twenty years, [Whereof he had spent seven in building the temple of the LORD, and thirteen in building his own palace] wherein Salomon had built the house of the LORD, and his (own) house.

2 *That Salomon built the cities, which Hiram had given him; [Heb. to Salomon, given him, that is, restored to him. For Salomon had given these cities to king Hiram, for an acknowledgement of the good offices that he had received from him, but Hiram taking no content in them, restored them to Salomon again, who afterward repaired them, and caused them to be inhabited by the Israelites, as the following words declare.*

See

See 1 Kings 9. 11, 12, 13.] and caused the children of Israel to dwell there.

3 After that Salomon went to Hamath [See Numb. 13. on v. 21.] Zoba : [a countrey reaching from Baranea unto Euphrates. See thereof 1 Sam. 14. chap. 47. 2 Sam. 8. 3.] and he over-powered it.

4 He built also Tadmor in the wilderness, [See 1 Kin. 9. on ver. 18. where it is called Tamar] and all the treasure-cities [oth. ammunition, or, store-cities. So below v. 6. See 1 Kings 9. on vers. 19.] which he built in Hamath. [the land of Hamath, 1 Chron. 18. 3.]

5 He also built Beth-horon the upper, and Beth-horon the nether ; [See 1 Kings 9. on ver. 17.] fenced cities with walls, gates, and bars.

6 Together with Baalath, [See 1 Kings 9. on v. 18.] and all the store-cities that Salomon had, and all the character-cities, [see 1 Kings 9. on v. 19.] and the cities of the horsemen, and whatever Salomons desire had desired to build in Jerusalem, and in Libanon, [see 1 Kings 7. on v. 2.] and in all the land of his dominion.

7 As for all the people that were left of the Hethites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, [See of these nations, Gen. 10. on v. 15, 16. and below chap. 15. on v. 19, 20, 21.] which were not of Israel.

8 Of their children [To wit, the children of the fore-mentioned nations] who were left after them in the land which the children of Israel had not consumed, them did Solomon bring under a leavie, [understand servile or slavish leavie, 1 Kings 9. 21. and see the annotat. The meaning is, that they were to do servile labour for the king as his bond-men. See also 1 Kings 5. on v. 13, 14. Oth. did Salomon cause to come under tribute, that is, compelled them to pay tribute or taxes] unto this day.

9 But of the children of Israel, them Solomon made not (to be) slaves in his work ; (for they were men of war, and chief of his Captaines and Commanders of his chariots, and of his horsemen.)

10 (Of) these then were chief of the appointed, [Understand those that were set over the workmen and labourers, to overlook their actions and labours. The Hebrew word is also used of other Governours and Rulers. See 1 Kings 4. on v. 5. Oth. forces, or, garisons] which king Salomon had, two hundred and fifty, [see 1 Kings 9. on v. 23.] which had dominion over the people.

11 Now Salomon caused the daughter of Pharaoh to come up out of the city of David to the house which he had built for her : For he said ; my wife shall not dwell in the house of David the king of Israel, because the places are holy, [That is, were to serve for a pure, peculiar, and holy use, and not for an ordinary dwelling-place of men, which might easily be able to prophane and pollute them, both with their moral and ceremonial defilements] whercunto the ark of the LORD is come.

12 Then Salomon offered unto the LORD burnt-offerings upon the altar of the LORD, which he had built before the porch : [Which was between the Temple and the Court of the Priests : That is, before the Temple. See 1 Kings 6. 3.]

13 Even after the task of every day, offering according to the commandments of Mosch, on the sabbaths, and on the new moons, and on the set high times, [That is, in the offerings, which according to the law were to be performed on certain daies, observing each day of them. Heb. in the work, or, thing of the day, on the day, or, on its day, as in the following 14. verse. Compare Exod. 5. 13. 1 Kings 10. 25. The meaning is, that he diligently observed and kept the set daies, wherein certain offerings were to be made] three times in the year : On the Feast of unleavened (bread loaves), and on the Feast of weeks, and on the Feast of Leavens.

14 He also appointed, according to the manner of David his Father, [That is, which David by the instinct of the holy Ghost had ordained, 1 Chron. 28. 19. as also by the direction of the Prophets, below chap. 29. 25.] the divisions of the Priests concerning their service, and of the Levites concerning their charges, to praise (God,) and to minister before the Priests as every day required : And the porters in their divisions at every gate : [Heb. at the gate, and gate ; that is, at every gate. See Gen. 7. on v. 2. By divisions here is meant distinct companies and courses. See of these, 1 Chron. chapters 24. and 25. and 26. They were of the Priests and Levites. The Priests were either high Priests, or common and ordinary Priests. The Levites ministered unto the Priests, or were singers, or porters, or keepers of the treasury, or those that had the care of ordinary, or extraordinary matters] for so was the commandment of David the man of God. [see Judg. 13. on v. 6.]

15 And they departed not [Or, there was no departing. Heb. they departed not. See Job. 4. on v. 19.] from the commandment of the king [namely, of Salomon, who would have the ordinance of God delivered by David, and other Prophets, precisely kept] unto the Priests, and the Levites, [that is, which was given and imposed upon the Priests and Levites] concerning all (or any) matter [touching mostly the persons and offices of the service of God] and concerning the treasures. [to wit, of the Temple.]

16 Thus all the work of Salomon was prepared untill the day of the foundation of the house of the LORD, and untill the finishing of the same ; [Oth. from the day of the foundation, &c. to the finishing, &c.] (that) the house of the LORD was perfected.

17 Then Salomon went to Ezion-Geber, [A Haven lying at the Reed-sea, or Red-sea. See 1 Kings 9. on v. 26.] and to Elath [called also Elath, Deu. 2. 8. and 2 Kings 14. 22. See there the annotat.] at the bank [Heb. lip] of the sea, [namely, of the Reed-sea, or Red-sea, to wit, borders of the land of Edom, for the king of Edom extended his dominion unto this very place.]

18 And Hiram sent him by the hand of his servants, ships, [Hereby may be understood materials prepared for ships. Because a man cannot come from Tyre into the Red-sea with ships, but by a very long voyage. Compare 1 Kings 9. 26, 27. Others conceive that he sent indeed ships with servants to Joppa, but no ships to go to the Red-sea, and to Ophir] as also servants, knowers of the sea, and they went with Salomons servants to Ophir : [see 1 Kings 9. on vers. 28.] and they fetched from thence four hundred and fifty talents of gold, [there being contained under this number thirty talents, which the setting out of the ships had cost : Otherwise the clear gain was but four hundred and twenty talents, 1 Kings 9. 28. See of the weight of a talent of gold, Exod. 25. on v. 39.] which they brought to king Salomon.

CHAP. IX.

The Queen of Scheba visiteth Salomon, to hear his wisdom, v. 1, &c. at which she is greatly amazed, 3. and giveth him presents, 9. receiveth also presents from Salomon, and returneth homeward, 12. Salomons gold and revenues, 13. His targets and shields, 15. ivory throne, 17. golden vessel, 20. what presents were given him by the neighbour kings, 23. His power and riches, 25. his reign and death, 30.

And when the Queen of Scheba had heard (of) the fame of Salomon, she came to prove Salomon with riddles at Jerusalem, with a very heavy host, and camels bearing spices, and gold in abundance, and precious stones ; and

and she came to Salomon, and communed with him (of) all that was in her heart. [See the further exposition of this chapter, 1 Kings 10. where this History is first described.]

2 And Salomon declared to her all her words; and there was nothing hid before Salomon, which he declared not to her.

3 Now when the Queen of Sheba saw the wisdom of Salomon, and the house, which he had built:

4 And the meat of his table, and the sitting of his servants, [See 1 Kings 10. on vers. 5.] and the standing of his ministers, [understand the well-ordered, worthy, and ready service, that was done to him, as he sat at table, by his courtiers. It may be also understood of his ministers in general, which stood about him, or were at hand, ready to attend and wait upon his commands] and their apparel, and his cup-bearers, and their apparel, and his ascent, by which he went up into the house of the LORD; then (there) was no more spirit in her. [See 1 Kings 10. on vers. 5.]

5 And she said unto the King, It was a true word, which I heard in my land, of thine affairs, [Hebr. words] and of thy wisdom.

6 And I believed not their words, until I came, and mine eyes saw (that,) and behold, the half of the greatness of thy wisdom hath not been told me: thou hast exceeded the same that I have heard. [Hebr. Thou hast added to, or, above the same, &c.]

7 Right happy are thy men, and right happy are these thy servants, that stand continually before thy face, and hear thy wisdom.

8 Praised be the LORD thy God, who hath had delight in thee, to set thee on his throne, [1 Kings 10. vers. 9. it's said, on the throne of Israel. She conceiveth that the Israelites were Gods peculiar people, and the Kings Gods Vicegerents, and consequently that he was to acknowledge God in his government to be his Sovereign, and to do right unto his people in his Name] (to be) King for the LORD thy God: [that is, so to minister unto him in such a royal estate, that his Name may be thereby magnified] because thy God loveth Israel, to set up the same [or, to establish it, or, to keep it standing] for ever; therefore he made thee King over them, to do judgment and justice.

9 And she gave the King an hundred and twenty talents of Gold, [See Exod. 25. on vers. 39.] and spices in great abundance, and precious stones; and there was no spice like unto this, [To wit, in such abundance. Compare 1 Kings 10. 10.] which the Queen of Sheba gave King Salomon.

10 Moreover also Hiram's servants, and Salomon's servants, that brought Gold from Ophir, [See 1 Kings 9. on vers. 49.] brought Algummim-wood, [called also Almuggim-wood, 1 Kings 10. 11. See there the annotation] and precious stones.

11 And the King made of that Algummim-wood terrises [Passages, or, galleries, having on both sides hand-leanings and under-proppings, wherefore they were also called props or stays, 1 Kings 10. 12.] to the house of the LORD, and to the Kings house, [by these galleries they went from the Kings house to the house of the Lord. See 1 Kings 10. on vers. 12.] as also Harps, and Lutes for the singers: the like [to wit, Algummim-wood] had not been before in the land of Israel.

12 And King Salomon gave to the Queen of Sheba all her desire, whatsoever she asked, besides that, which she had brought unto the King: [That is, besides that which he gave her for that, which she had presented him withal] so she turned, and went to her (own) land, she, and her servants.

13 Now the weight of the Gold, that came in for Salomon in one year, was six hundred, and threescore and six talents of Gold;

14 Besides that which they brought in from the Merchants [See of these 1 Kings 10. on vers. 15] and the merchants; all the Kings of Arabia also, and the Princes of the same land brought Gold and Silver to Salomon. [To wit, to pay their yearly tribute.]

15 Besides King Salomon made two hundred targets of beaten gold: he caused six hundred (shekels) of beaten gold [Of the common shekel of gold, see Gen. 24. on vers. 22.] to be weighed out for every target.

16 Likewise three hundred shekels of beaten gold; he caused three hundred (shekels) of gold [Or, three pounds, or mina's of gold, as it is said, 1 Kings 10 17. each pound making an hundred shekels. See there the annotat.] to be weighed out for every shield: and the King put them in the house of the forest of Libanon. [See of this house, 1 Kings 7. 2, &c. and the annotations.]

17 Moreover, the King made a great ivory throne, and he overlaid it with pure gold. [Yea with the most refined. See 1 Kings 10. on vers. 18. where it is called close gold.]

18 And the throne had six steps, and a foot-stool of gold, fastened to the throne, and leanings [Hebr. hands] on both sides, [Hebr. hence and thence, or, hither and thither. so in the following verse] to the sitting place; and two lions standing by the leanings.

19 And twelve lions stood there on both sides, upon the six steps; the like hath not been made in any kingdom.

20 Also all the drinking vessels of King Salomon were of gold, and all the vessels of the house of the forest of Libanon were of inclosed gold: [See 1 Kings 6. on vers. 20.] silver was not accounted any thing in the days of Salomon. [These words are also thus rendered by some: there was no silver on them, for it was (not) accounted any thing in the days of Salomon.]

21 For the Kings ships sailed to Tarsis, with the servants of Hiram: once [The original word, which otherwise signifieth one, is also thus taken for once or one time, Exod. 30 10. Job 6 3. 2 Kings 4. 35. and 6. 10. Job 33. 14. and 39. 38.] in three years came in the ships of Tarsis, [see 1 Kings 10. on vers. 22.] bringing Gold, and Silver, Ivory, and Apes, and Peacocks.

22 So King Salomon waxed greater then all the Kings of the earth in riches, and wisdom.

23 And all the Kings of the earth, [To wit, to whom the fame of Salomons wisdom and riches was come] sought the face of Salomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, silver vessels, and golden vessels, and raiment, harness, and spices: horses, and mules, each from year to year. [Hebr. the thing of the year in the year: that is, every present yearly. So 1 Kings 10. 25.]

25 Salomon had also four thousand stalls for horses, [How this is to be compared with 1 Kings 4 26. where the number is forty thousand, see the annotat. there] and charrets, [understand not, that these charrets were likewise four thousand in number; but the number thereof is here concealed, and is expressed, 1 Kings 10. 26.] and twelve thousand horse-men; and he put them in the charret-cities, [see 1 Kings 9. on vers. 19.] and with the King at Jerusalem.

26 And he reigned over all the Kings, from the River, [Namely, Euphrates, which by way of eminency is called the River. See Genes. 31. on vers. 21.] to the land of the Philistines, and to the border of Egypt. [Here is the fulfilling of the promise made to Abraham, Gen. 15. 18. See also 1 Kings 4. 21. and the annotat. Take notice here of the borders of Palestina. The river Euphrates was the border of it, east, and northward, the land of the Philistines westward, and Egypt southward. Compare Gen. 15. 18.]

27 The King also made the silver in Jerusalem to be as stone; and the cedars he made to be as the Sycamore-trees, that are in the low grounds in abundance.

28 And they brought for Salomon horses out of Egypt, and out of all those lands. [Of the toll or tribute of horses, and of other wares coming out of Egypt, which Salomon raised, see 1 Kings 10.28. and the Annotat. and above chap. 1.16.]

29 Now the rest of the acts [Hebr. words] of Salomon, first, and last, are they not written in the words [that is, books, or writings] of Nathan the Prophet, [see of this Prophet 2 Sam. 7.2.] and in the prophesie of Ahia the Silonite, [see of this Prophet also 1 Kings 11.19.] and in the visions [of prophetic visions, see Gen. 15. on vers. 1.] of Jeda [see of this man below chap. 12.15. where he is called Iddo, and 15.1. where he is called Oded] the Seer, [meaning, a Prophet, to whom God revealeth secret things by visions. See Numb. 12.6. and 24.4. 1 Sam. 9.9.] concerning [others, of, or, against] Jeroboam the son of Nebat? [These books or writings, to wit, of the Prophets aforementioned, contained the histories of Salomon, and Jeroboam, but are not now extant, though without prejudice to the Church of God, the canonical Scripture as it is left us by God, being most perfect and entire, and able to instruct us perfectly in all that is needfull to believe and do unto salvation.]

30 And Salomon reigned at Jerusalem over all Israel, forty years.

31 And Salomon fell asleep with his fathers, and they buried him in the city of David his father: [See 1 Kings 2. on vers. 10.] and Rehabeam his son became King in his stead.

CHAP. X.

Rehabeam goeth to Sichem, to be made King by the people, that were there assembled, vers. 1, &c. The people by means of Jeroboam request easment of their heavy burdens, 2. Rehabeam following the counsel, not of the aged, but of the young Lords, returneth a sharp answer to the people, 6. Wherefore ten Tribes revolt from him, 16. and stone Adoram his Commissioner, but himself fleeth to Jerusalem, 18.

And Rehabeam went to Sichem: [See Gen. 12. on vers. 6.] for all Israel was come to Sichem, to make him King. [The further exposition of this Chapter is to be found 1 Kings 12. where this History is first described.]

2 Now it came to pass when Jeroboam the son of Nebat heard [thou,] (now the same was in Egypt, whither he had fled from the face of King Salomon:) [For fear of Salomon, who sought to kill him: perhaps because he had heard of the prophesie of Ahia, 1 Kings 11.40.] that Jeroboam returned out of Egypt: [to wit, not presently as soon as he had heard that Salomon was dead, but when he was sent for by the Israelites. See 1 Kings 12.2,3. and here the following verse.]

3 For they sent [To wit, messengers] and caused him to be called: so Jeroboam came with all Israel, and spake unto Rehabeam, saying:

4 Thy father made our yoke hard: [Understand this of the civil burdens; for they were fain to bring in to King Salomon his revenues, who held a very costly and sumptuous Court. See 1 Kings 4.7, &c. and especially vers. 22, and 23.] now then, make thou thy fathers hard service, and his heavy yoke, that he hath laid upon us, lighter: [Hebr. ease, or, lighten (somewhat) of thy fathers hard service, and of his heavy yoke. So below vers. 9. This may also be thus translated, lessen, or, di-

minish of the hard service of thy father: and so in the sequel] and we will serve thee.

5 And he said unto them; Come again unto me after three days; and the people departed.

6 And Rehabeam consulted with the eldest, that had stood before the face of Salomon his father, when he was alive, saying; How do ye advise to answer this people?

7 And they spake unto him, saying; If thou shalt be kinde [Hebr. for good, or, to the good: that is, prone or inclined to goodness, kindness, and mercifulness. Compare Nehem. 5.19. Psalm 86.17.] and be favourable toward them, and speak good words unto them; then will they for all days (or for ever) [that is, as long as thou livest] be thy servants.

8 But he forsook the counsel of the eldest, which they had counselled him: and he advised with the young men, that were grown up with him, that stood before his face. [These young Lords must needs have been of a reasonable age, seeing Rehabeam, with whom they were grown up, was one and forty years old, when he came to the Crown, 1 Kings 14.21. and below chap. 12.13.]

9 And he said unto them; What advice give ye, that we may answer this people, that spake unto me, saying; Make the yoke, which thy father hath laid upon us easier?

10 And the young men that were grown up with him, spake unto him, saying; Thus shalt thou say unto that people, which spake unto thee, saying; Thy father made our yoke heavy, but make thou it lighter upon us; thus shalt thou speak; My least (finger) shall be thicker than my fathers loins. [See the exposition 1 Kings 12. on vers. 10.]

11 Now if my father hath caused a heavy yoke to be laden upon you, then will I besides your yoke yet add thereto; my father hath chastised you with whips; [See 1 Kings 12. on vers. 11.] but (I will chastise you) [these words are here and below vers. 14. inferred out of 1 Kings 12.11,14.] with Scorpions. [That is, with whips, that have sharp and crooked hooks, to tear and rent the flesh most cruelly in pieces, as the Scorpions with their crooked and sharp tails do give most deadly wounds. See a further exposition of these words 1 Kings 12. on vers. 11.]

12 So Jeroboam, and all the people came to Rehabeam, on the third day; according as the King had spoken, saying; Come again unto me on the third day.

13 And the King answered them, [To wit, the people, that with Jeroboam were come to the King, 1 Kings 12.13.] roughly: for King Rehabeam forsook the counsel of the eldest. [Namely, which they had given him, as is said, 1 Kings 12.13. and see the counsel above vers. 7.]

14 And he spake to them after the advice of the young men, saying; My father made your yoke heavy, but I will yet add thereto: my father chastised you with whips, but I (will chastise you) with Scorpions.

15 So the King hearkned not unto the people: for this turning about was of God, [The Hebrew word *Nisibbah*, which we have here, is according to the opinion of some, of the same signification with *Sibbah*, which is used, 1 Kings 12.15. as they are both of one Root. They both signifie *whirling about, going about, turning about; item, cause.* Understand then by this turning about the work that here came to pass, whereby the Israelites turned themselves about from the house of David; for as much as the cause of it was in Gods just judgment, punishing the sins of men. See the exposition herof further, 1 Kings 12. on vers. 15.] that the LORD might confirm his word, which he had spoken by the ministry [Hebr. hand] of Ahia the Silonite, to Jeroboam the son of Nebat.

16 When all Israel [To wit, excepting the tribe of Juda, and the Israelites that resorted under it; of whom

is spoken in the following verse] *saw it, that the king hearkened not unto them; then the people answered the king* [the Hebrew word is likewise taken for answering, without having the word *dabar* added to it. *Job. 13. 21. and 33. 32.* but it is found joyned with it, *1 Kings 12. 16.*] *saying; what portion have we in David? Tea (we have) no inheritance in the son of Isai: Every one man to your tents, O Israel; now O David provide for thine (own) house; so all Israel went to their tents.*

17 But concerning the children of Israel that dwell in the cities of Juda, Rehabeam reigned also over them.

18 Then king Rehabeam sent Hadoram [Called also Adoram, *1 Kings 12. 18.* item (according to the opinion of some) Adoniram, *1 Kings 4. 6.*] *that was over the tribute,* [understand the personal tribute, or tax, whereof see *1 Kings 5. 13. 14.* This man was sent by the King to appease the angry Israelites, and to reduce them to the obedience of the house of David] *and the children of Israel stoned him with stones, that he died: But king Rehabeam encouraged himself, to get up into a chariot, that he might flee to Jerusalem.*

19 So the Israelites revolted from the house of David unto this day. [That is, which revolting and treacherous dealing continueth still, even to this day, to wit, when is was written.]

CHAP. XI.

Rehabeam attempteth to make war upon the Israelites, v. 1. &c. but he is forbidden to do it from God by Semaja the Prophet, 2. He buildeth strong holds, which he furnissheth with all manner of store, 5. Receiveth, and entertaineth the Priests and Levites, who forsook Israel because of Ferobeams idolatry, 13. He taketh many wives and concubines, by whom he getteth many children, 18. whom he maketh Governours of his fenced cities, 23.

NOW when Rehabeam was come to Jerusalem, he gathered (of) the house of Juda, [i.e. of the tribe of Juda. See *1 Kings 15. on vers. 27.*] and Benjamin, [understand that part of this tribe, which followed the tribe of Juda] an hundred and fourscore thousand chosen (men) exercised in war, [or, practising war 3 Hebr. making war] to fight against Israel, that he might bring the kingdom again to Rehabeam. [see the further exposition of this chapter, *1 Kings 12. 21. &c.*]

2 But the word of the LORD came to Semaja the man of God, [i.e. Prophet. See *Judg. 13. on ver. 6.*] saying;

3 Speak unto Rehabeam the son of Salomon, the king of Juda; and to all Israel in Juda and Benjamin, [That is, that dwell in Juda and Benjamin, and were Rehabeams subjects, called, *1 Kings 12. 23.* the remnant of the people.]

4 Thus saith the LORD; ye shall not march up, nor fight against your brethren, [Namely, the children of Israel; which exposition is expressed, *1 Kings 12. 24.* They are called brethren that are of one nation and people, *Exod. 2. 11. Lev. 10. 6. Deut. 5. 12. Rom. 9. 3.*] return every man to his house; for this thing is done of me: [see *1 Kings 12. on v. 15.*] and they hearkened to the words of the LORD, and returned from going against Ferobeam.

5 Now Rehabeam dwelt at Jerusalem; [The metropolis, or chief city of his kingdom] and he built cities for strong holds [understand this principally of the fortifying of those cities, which were built before. So bel. chap. 14. 6. and 16. 1, 5.] in Juda. [that is, in that part of the land that yet sided with him, and remained under his jurisdiction, as especially the tribe of Juda, under which was also to be reckoned a part of Simeon and of Benjamin.]

6 Now he built Bethlehcm, [Lying in the tribe of Juda, and therefore called *Bethlehcm Juda*, *Mat. 2. 5.* distinguished from another Bethlehcm lying in Zebulon, *Jos. 19. 15.* See *Gen. 35. on v. 19.* where this Bethlehcm in Juda is also called *Ephrata*] and Etam, [a city in Simeon, about the west-border of the tribe of Juda, *1 Chron. 4. 31. 32.*] and Tekoa. [this city and the three following lay in Juda. See of these four, *Jos. 12. 15. and 15. 35, 58. 2 Sam. 14. 2. 1 Chron. 2. 24. 45.*]

7 And Beth-Zur, and Socho, and Adullam,

8 And Gath, [See of this city *1 Kings 2. on v. 39.*] and Marefa, [This city, and the four following lay in Juda. See of them *Jos. 10. 10. and 15. 24. 2 Kings 14. 19. 1 Chron. 2. 42. and 4. 21. Jer. 34. 7.*] and Ziph.

9 And Adoraim, and Lachish, and Azekah,

10 And Zora, [We read of one Zora in the tribe of Juda, *Jos. 15. 33.* and of another in Dan, *Jos. 19. 41.*] and Ajalon, [there were also more cities of this name, but understand here an Ajalon in Benjamin, and appertaining to the kingdom of Juda. Compare *Jos. 19. 42. 2 Chron. 8. 13.*] and Hebron, [see *Gen. 23. on v. 2.*] which were in Juda, and in Benjamin the fenced cities.

11 And he fortified these strong-holds, and put Captains therein, [Understand Governours, and Commanders, to whom he committed the keeping of those cities: and the land lying under them and about them: against all hostile invasion thereunto he chose his sons. See below ver. 23.] and store of victual, and oil, and wine.

12 And in every city [Heb. all (or every) city and city. See *Gen. 7. on v. 2.*] shields, and spears, [understand all manner of weapons or instruments of war, as well for offence as defence] and fortified them exceedingly; so Juda and Benjamin were on his side.

13 Moreover, the Priests, and the Levites that were in all Israel, [That is, which with their habitations were spread over all the dominion and kingdom of Jerobeam] resorted to him out of all their borders.

14 For the Levites left their suburbs, and their possession, and came into Juda, and into Jerusalem: For Ferobeam and his sons had cast them off from administering the Priest-hood unto the LORD. [Compare *1 Kings 12. 27. &c.*]

15 And he had ordained him Priests for the high places, [To wit, which he had caused to be reared up to the honour and service of idols. *1 Kings 12. 31.* Of the high places, see *Lev. 26. on ver. 30.*] and for the devils, [see *Lev. 17. on vers. 7.*] and for the calves, [see *1 Kings 12. 28, 29.* and the annotat.] which he had made.

16 Also after them [Namely, the Levites, of whom is spoken in the foregoing 14. verse] came out of all the tribes of Israel unto Jerusalem, those that gave their heart, to seek the LORD the God of Israel, [that is, to learn to know him aright, to worship him purely, to call upon him fervently, to obey him faithfully, and in all these to persevere constantly, to live with him forever hereafter. See below chap. 15. 2, 12, 15. *Psa. 69. 33. Jerem. 50. 4. Amos 5. 4.*] to offer sacrifice unto the LORD the God of their Fathers.

17 So they strengthened the kingdom of Juda, and made Rehabeam the son of Salomon strong three years; for three years [After which time they forsook the Lord. See below chap. 12. 1.] they walked in the way of David, [see *1 Kings 15. on ver. 26.*] and Salomon. [the praise of piety is here attributed to Salomon in respect of the first years of his reign, or also in respect of the end of it: For it is conceived that before his death he turned from his sins and vanities, and for proof there-

of seemeth to have written in his old age the book that is called *Ecclesiastes*, or, *the Preacher*. Consider especially the two last verses of the last chapter.]

18 And Rehabeam took him, besides [Of this word see 1 Kings 11. on vers. 1.] Mahalath, the daughter of Jerimoth, the son of David, to wife, and Abihail the daughter of Eliab [called also Elihu, 1 Chron. 27. 18.] the son of Isai.

19 Which bare him sons; Jeus, and Semaria, and Zababam.

20 And after her he took Maacha [Called also Michaja, below chap. 13. 2.] the daughter of Absalom: [understand not king Davids son; for he died without leaving any children behind, but a certain man of Gibeon, otherwise called Uriel, below chap. 13. 2.] this (woman) bare him Abia, and Attai, and Ziza, and Selomith.

21 And Rehabeam loved Maacha the daughter of Absalom above all his wives, and his concubines, [See Gen. 22. on vers. 24.] for he had taken eighteen wives, and threescore concubines: And he begat eight and twenty sons, and threescore daughters.

22 And Rehabeam made Abia the son of Maacha an heir, to be a Ruler among his brethren: [Wherein he offended against the law, Deu. 21. 15, 16. Abia was not the first-born, as he seemeth not to have been, v. 19. of this chapter, unless he had a special command from God by some Prophet to do this; whereof nothing is recorded] for it was to make him king.

23 And he dealt understandingly, (so) that he dispersed of all his sons thorow ut all the lands of Juda, and Benjamin, in all the fenced cities [Heb. he understood and dispersed, &c. to wit, being afraid of further revolt] to whom he gave victual in abundance; [to wit, to his sons, that they might not charge or burden the people] and he desired a multitude of wives. [understand that either he desired many wives of the parents of them for his children, or also that he for his own part was prone and enclined to a multitude and plurality of wives.]

CHAP. XII.

Rehabeam forsaking the law of God, is warred against by Sisak king of Egypt, v. 1, &c. He humbling himself with his Princes, is preserved in his kingdom, 5. but bereaved of the treasures of the Temple, and of his royal palace, 9. He causeth copper shields to be made, in the room of the golden ones that Sisak had taken away, 10. For what cause God did still in some manner spare Juda and Jerusalem, 12. Rehabeams reign and death, 13. Abia his son becometh king, 16.

NOW it came to pass, when Rehabeam had established the kingdom, and he was grown strong, [To wit, after three years, wherein he had walked after Davids and Salomons example. See above chap 11. 17.] that he forsook the law of the LORD, [that is, fell from the true doctrine, pure religion, and upright conversation, prescribed by the law of God. Compare Deu. 32. 15. 1 Kings 18. 18. above chap. 7. 19. and 13. 11. Job. 6. 14. Prov. 2. 13. Jos. 1. 4. Jer. 21. 13, &c.] and all Israel with him. [that is, Juda, and all the Israelites that appertained to Juda. See 1 Kings 12. on v. 17. For the other tribes were formerly by Jerobeam brought to revolting. Notwithstanding this apostasy or backsliding is so to be understood, that God yet had his chosen remnant, consisting of Prophets, as Ahia, Semaja, Jeddo, and some of the Priests, Levites, and people, who gave ear to the Prophets, kept themselves pure and clean from the pollutions of idolatry. See below v. 12.]

2 Therefore it came to pass in the fifth year of king Rehabeam, that Sisak king of Egypt marched up against Je-

rusalem; [See 1 Kings 14. 25.] (for they had transgressed against the LORD.) [See of their abominable sins committed against the first and second table, 1 Kings 14. 23, 24.]

3 With a thousand, and two hundred chariots, and threescore thousand horsemen: And there was no number of the people that came with him out of Egypt, Lybians; [A people in Attica, bordering upon Egypt. See of them also Dan. 11. 43. Nabum. 3. 9.] Suchites, [otherwise called Troglodytes, also a people in Africa] and Moors. [Heb. Cuschim, the Cushites: That is, the Moors and Arabians. See Gen. 10. on v. 6.]

4 And he took the fenced cities that Juda had: [Compare above chap. 11. 5.] and he came unto Jerusalem.

5 Then came Semaja the Prophet [See of this Prophet also, 1 Kings 12. 22. and the annotat.] to Rehabeam; and the Governours of Juda that were gathered together to Jerusalem, because [or, by reason. Heb. from the face. oth. for fear] of Sisak: And he said unto them, Thus saith the LORD: Ye have forsaken me, wherefore I have also left you in the hand of Sisak.

6 Then the chief men of Israel, [That is, of the Israelites, that were under the dominion of Rehabeam] and the king humbled themselves; [to wit, acknowledging with the heart, and confessing with the mouth the wickedness and iniquity of their sins, and the justice of Gods punishment] and they said, the LORD is righteous.

7 Now when the LORD saw that they humbled themselves, the word of the LORD came to Semaja, saying; they have humbled themselves, (therefore) I will not destroy them, but I will shortly [Or, after a little, to wit, while: so Job 32. 22. Psa. 2. 19. and 81. 15. or, a small deliverance, or, some little thing (tending) to deliverance] give them escape, [that is, deliverance] (so) that my wrath shall not be poured out upon Jerusalem by the hand of Sisak. [that is, my wrath shall not proceed so far, that Jerusalem should be destroyed, and the people carried away captive, as at length came to pass by Nebuchadnezer king of Babel, 2 Kings 25. below chap. 36. Jerem. 52. Oth. shall not drop; that is, shall not last or continue long.]

8 Nevertheless they shall be his servants; [That is, they shall be fain to yield up the city to him, pay ransom, suffer him to carry away whatsoever he will, and receive such terms of peace, as he shall be pleased to allow them] that they may discern my service, and the service of the kingdoms of the lands. [or, earthly kingdoms. To wit, how happy the state and condition of those is, that serve and obey me according to my word; and on the contrary, how grievous and miserable a thing it is, to serve the idolatrous and tyrannical kings of the earth, after their covetous and ambitious desire.]

9 So Sisak king of Egypt marched up against Jerusalem, and he took away the treasures of the house of the LORD, and the treasures of the kings house; [To wit, it being (as it seemeth) permitted him by the king and the people to take them as the cities ransom, that they might not be taken by force of arms, and plundered] he took all away: [see 1 Kings 14. on vers. 26.] he took away also all the golden shields that Salomon had made.

10 And king Rehabeam made in the room of them copper shields: And he committed (them) under the hand of the chief of the guard [See 1 Kings 14. on vers. 27.] that kept the door of the kings house.

11 And it came to pass, when the king entered into the house of the LORD, that the guard came, and carried them, [To wit, the shields] and brought them again into the guard-chamber. [see 1 Kings 14. on vers. 28.]

12 And when he [To wit, the king] humbled himself,

self, [by testifying his sorrow, and repentance] the wrath of the LORD turned from him, that he might not utterly destroy (him :) (there) were also good things in Juda. [As; 1. The Law of Moses. 2. The word of the Prophets. 3. Circumcision. 4. Somewhat of the pure worship of God. 5. There were some true believers, and godly people, that had not corrupted their way : for which things all, the Lord yet spared the city; as he would have spared Sodom, had there been but ten righteous persons in it, Gen. 18.32. Compare herewith above the Annotat. on vers. 1.]

13 So King Rehabeam strengthened himself in Jerusalem, and reigned : for Rehabeam was one and forty years old, when he became King, and he reigned seventeen years in Jerusalem, the city, which the LORD had chosen out of all the Tribes of Israel, to put his Name there; [See 1 Kings 8. on vers. 29.] and his mothers name was Naamah, an Ammonitess.

14 And he did that which was evil, because he settled not his heart to seek the LORD. [Although man be not able to do this by the strength of nature, but onely by the grace of regeneration, Jerem. 31.18. Matih 7. vers. 18. John 15.5. yet he is bound to do it, and liable to punishment, when he doth it not, because the fault is in him, that he doth it not, nor can do it. Of the phrase, seeking the Lord, see above chap. 11. on vers. 16.]

15 Now the acts of Rehabeam, first, and last, are they not written in the words, [Others, in the books, or, in the book. See above chap 9. on vers. 29.] of Semaja the Prophet, [See 1 Kings 12. on vers. 22.] and Iddo the Seer, [see above chap. 9. on vers. 29.] relating the genealogies : [Others, in the relation of the genealogies, or, in the genealogies, that is, in the book describing the generations or pedigrees of Kings, called the History of the Prophet Iddo, below chap. 13.22.] besides, the wars of Rehabeam, and Jeroboam, [that is, are not also in these words written the wars, &c.] in all their days ? [That is, which lasted all their life-time. Or, and the wars of Rehabeam, and Jeroboam were all (their) days : that is, as long as they lived.]

16 And Rehabeam fell asleep with his fathers, and was buried in the city of David : and Abia [Otherwise called Abiam, 1 Kings 14. 31. and 15. 1, &c.] his son reigned in his stead.

CHAP. XIII.

Abia warreth against Jeroboam King of Israel, v. 1, &c. setteth forth the justness of his cause, 4. trusting in God, getteth the victory, 13. Abia's wives, and children, 21.

IN the eighteenth year of King Jeroboam, Abia became King over Juda.

2 He reigned three years at Jerusalem; and his mothers name was Michaja, [Above chap. 11.20. called Maacha] the daughter of Uriel [he was also called Abisalom, above chap. 11.20. See there the Annotations, and distinguish between this Uriel and another of the same name, that was a Levite, 1 Chron. 15.11.] of Gibe : [divers cities have had this name, and that from the height of the place, on which they were built, (for Gibe Hebr. Gibbah signifieth an Hill :) but some conceive that here is spoken of Gibe in Benjamin; of which see Judges 20.4,5,10,20.] and there was war between Abia, and between Jeroboam.

3 And Abia bound on the battel [See of the meaning of this word, 1 Kings 20. on vers. 14.] with an host of warlike champions, four hundred thousand chosen men : and Jeroboam set the battel in aray against him with eight hundred thousand chosen men, valiant champions.

4 And Abia gat him up from above the mountain

[The sense or meaning seemeth to be this, that he being on the top of the mountain, came somewhat lower down, that he might be the better heard and understood by Jeroboam, and his people] Zemeraim, [it is conceived, that this mountain lay on the South border of Ephraim, as it bordereth on Benjamin, and hath its name from a city of the same name, unless the city should have its name from the mountain. See Josh. 18.22.] which is in mount Ephraim, and he said; Hearken to me, Jeroboam, and all Israel.

5 Ought ye not to know, that the LORD the God of Israel gave the Kingdom over Israel to David for ever, [See 2 Sam. 7. on vers. 13.] to him, and to his sons, by a covenant of Salt ? [That is, an everlasting, and never failing covenant, which perisheth not : as that which is sprinkled and rubbed over with Salt, doth not easily perish or decay. See Numb. 18.19. and the Annotat.]

6 Notwithstanding Jeroboam the son of Nebai the servant of Salomon the son of David, is risen up, and hath rebelled against his Lord.

7 Besides, vain men, [See Judges 10. on vers. 4.] children of Belial, [that is, wicked Vaillets, lewd and licentious Rascals, who not onely do no good to any man, but also will not live under any Laws. See Deut. 13. on vers. 13.] have gathered themselves to him, and have strengthened themselves against Rehabeam the son of Salomon, when Rehabeam was young, [to wit, in minde, heart, and courage, as the following words declare. The meaning is, that he was no warriour, or expert man : compare Eccles. 10.16. otherwise, in respect of age he was one and forty years old, when he came to the Crown, above chap. 12. on vers. 13.] and tender hearted, (so) that he could not strengthen himself against them.

8 And now, ye think [Hebr. ye are saying : to wit, within your selves. See Genes. 20. on vers. 11. and 1 Kings 5. on vers. 5.] to strengthen your selves against the Kingdom of the LORD, [understand the Kingdom of Juda, whereof the Lord is the authour and protector] (which) is in the hand of the sons of David : ye are indeed a great multitude; but ye have golden calves with you, [it may seem by these words, that they had brought the golden calves with them into the camp, as formerly the Ark of the Covenant was brought into the Camp; 1 Sam. 4. 3,4, 5, &c.] which Jeroboam made you for gods.

9 Have ye not driven out the Priests of the LORD, the sons of Aaron, and the Levites, and have made you Priests like unto the Nations of the lands ? every one, that cometh to fill his hand [that is, to put and consecrate himself into the Priestly Office. See Lev. 7. on vers. 37.] with a young bullock ? [Hebr. with a son of the bullock : that is, in a manner, which is devised by thee, and not instituted by God] and seven Rams, that same is a Priest of them, that are no gods.

10 But as for us, the LORD is our God, and we have not forsaken him : and the Priests that minister unto the LORD, are the sons of Aaron, and the Levites are (employed) in the work. [To wit, in that work, which is prescribed them in the Law of God.]

11 And they [To wit, the Priests] do kindle before the LORD burnt-offerings, every morning, and every evening [Hebr. in morning in morning, in evening in evening : so in the sequel; that is, every morning, and every evening. See this phrase Gen. 7.2. and the Annotations] also incense of sweet-smelling spices, [see here of Exod. 30.34, &c.] besides, the disposing of the bread, [meaning, the Shew-bread, whereof see Lev. 24.5, &c.] upon the pure Table, [see of this Table, Exod. 25.23, &c.] It is called pure, because it was overlaid with pure Gold, Exod. 25.24.] and the golden Candlestick, [see of this, Exod. 25.31, &c.] and the Lamps thereof, to cause (them) to burn every evening, [according to the Law, Lev. 24.

2, 3, &c.] for we observe the charge of the LORD our God: [See Lev. 8. on vers. 35.] but ye have forsaken him. [See above chap. 12. on vers. 1.]

12 Therefore behold, God is with us at the top, [Hebr. in, or, at the head; that is, in the front, in the battalia. See Deut. 20. 9. Mich. 2. 13. Others, for an head; that is, for a Captain and Protection] and his Priests with sounding trumpets, [See of the use of these trumpets in war, Numb. 10. 9.] to sound and allarm against you: O children of Israel, fight not against the LORD God of your fathers: [See Gen. 26. on vers. 24. So below vers. 18.] for ye shall not prosper.

13 But Jerobeam caused an ambushment to turn about, for to come behinde them: [Namely, those of Juda. This ambushment consisted of a part of his forces, which had hid themselves close in the field, to fall upon those of Juda unawares in the war] so they [namely, the camp of the Israelites] were before the face of Juda, and the ambush (was) behinde them. [namely, those of Juda]

14 Now when Juda looked back, behold, they had the battel before and behinde; and they cried unto the LORD: and the Priests sounded with the Trumpets. [To wit, to hearten on those of Juda, and to excite and stir them up to manly courage.]

15 And the men of Juda sounded an allarm: and it came to pass, when the men of Juda sounded an allarm; that God smote Jerobeam, and all Israel, [That is, discomfited them, or gave them the overthrow. So 1 Sam. 4. 3. below chap. 14. 12. Or plagued them with terroure, astonishment, confusion, or, otherwise] before Abia, and Juda.

16 And the children of Israel fled before the face of Juda, and God gave them into their hand.

17 Abia then, and his people smote them with a great blow; [That is, with a great overthrow of them. So Josh. 10. 10. 1 Kings 20. 21. This phrase is also used of other sore judgments, whereby God, beside the cause of war, slayeth many people at once, as Numb. 11. 33. 1 Sam. 6. 19.] for of Israel (there) fell (down) slain five hundred thousand chosen men.

18 Thus the children of Israel were humbled [That is, pressed down, and brought under. So Judges chap. 8. 28. Psalm 106. vers. 42, &c.] at that time, and the children of Juda grew mighty, because they had relied on the LORD God of their fathers.

19 And Abia pursued after Jerobeam, and took the cities from him, Bethel, [See of this city Gen. 12. on vers. 8. Here Jerobeam had set up one of the golden calves, 1 Kings 12. 29.] with her dependant places, [Hebr. Daughters. So Numb. 21. 25, 29, 32. and in the sequel] and Fesana, with her dependant places, and Ephron, [lying in the Tribe of Benjamin, called also Ophra, Josh. 18. 23.] with her dependant places.

20 And Jerobeam retained no strength more [To wit, to war against Abia] in the days of Abia: but the LORD smote him, that he died. [It seemeth that Jerobeam after this overthrow had a long continuing sickness, whereof he at length died in the second year of King Aſa's reign. Others, understand this of Abia, who reigned but three years, above vers. 2. so that he did not live long after this victory, below chap. 14. 1.]

21 So Abia strengthened himself; and he took unto him fourteen wives; [To wit, some while he was King, and some before, while his father was yet alive] and begat two and twenty sons, and sixteen daughters.

22 Now the rest of the acts of Abia, both his ways, [That is, his deeds and works] and his words; are written in the history of the Prophet Iſdo. [See 2 Chron. 9. on vers. 29.]

CHAP. XIV.

After the death of Abia Aſa his son becometh King, v. 1, &c. He destroyeth idolatry, and restoreth the pure worship of God, 2. Having peace he fortifieth his cities, and furnisheth himself with store of men, 6. Being in a strait by reason of Zera the Ethiopian, he crieth unto God, and smiteth an huge camp, with many cities, 9.

SO Abia fell asleep with his fathers, and they buried him in the city of David; and Aſa his son became King in his stead: in his days the land was quiet ten years. [Understand this of the first years of this Kings reign, wherein he was let alone, and unmolested by the heathenish Nations, although there was enmity between him and Baſa the King of Israel, which indeed might occasion jars and fallings out on both sides, but did not break out in open war. See below vers. 6. and compare 1 Kings 15. the Annotations on vers. 16.]

2 And Aſa did that which was good, and right in the eyes of the LORD his God. [See 1 Kings 11. on vers. 33. But understand this commendation here wholly of the reforming of religion that was fallen to decay. So below, chap. 25. 2. and 26. 4.]

3 For he took away the altars of the strangers, [To wit, either Nations that worshipped idols, which those of Juda did imitate: or gods, which they worshipped after the manner of the heathen, and are called *Dung-gods*, 1 Kings 15. 12.] and the high places: and brake (down) the images reared up; and cut down the groves.

4 And he said unto Juda, [That is, caused it to be told, or to be charged upon all the Subjects of his Kingdom] that they should seek the LORD the God of their fathers, and that they should do the Law and the Commandment. [That is, that they should keep and practise that which was commanded in the Law. Compare Josh. 22. 5. and below chap. 31. 21.]

5 Also he took away out of all the cities of Juda the high places, [See Lev. 26. on vers. 30.] and the images of the Sun: [See Lev. 26. on vers. 30.] and the Kingdom was quiet before him. [Hebr. before his face: that is, under his conduct, or, for his own good, and welfare, or, while he thus reigned, for he had restored and reformed that pure Religion in his land, which establisheth the throne of Kings.]

6 Moreover, he built fenced cities, [Hebr. cities of defence, or, strength. The meaning is, that he inclosed some open cities, and made weak ones strong. Compare above chap. 11. 5.] in Juda: for the land was quiet, and there was no war in those years against him, because the LORD gave him rest.

7 For he said unto Juda; Let us build these cities [The word *these* intimateth, that the cities here mentioned, were yet in being, and that consequently the building of them is to be understood of their fortifying, as the following words do also import] and make about them walls, and towers, doors, and bars, whilest the land is yet before our face; [That is, whilest we may yet peaceably possess and enjoy the land. Compare Gen. 13. on vers. 9.] for we have sought the LORD our God, we have sought (him,) and he hath given us rest round about: so they built, and prospered.

8 Now Aſa had an army of three hundred thousand (men) out of Juda, bearing target and spear, and two hundred and fourscore thousand out of Benjamin, bearing shield, and bending the bowe: [Hebr. treading the bowe; that is, with the foot, which weapon or instrument of war, we yet at this day call the *Foot-bow*. See 1 Chron. 5. 18. and 8. on vers. 40.] all these were valiant champions. [That is, warlike and valiant Souldiers.

It seemeth that Asa gathered and prepared these forces, when he understood that the king of the Ethiopians intended to set upon him.]

9 And Zerah the Moor, [Or, Arabian. Heb. Cushi. See Num. 12. on v. 1.] came out against them, with an host of a thousand thousand, and three hundred chariots: And he came to Maresa. [a city lying in the tribe of Juda. See above chap 11. on v. 8.]

10 Then Asa marched forth against him: And they set the battel in array in the valley of Zephata [Oth. towards Zephath. See Judg. 1. on vers. 17.] by Maresa.

11 And Asa cried unto the LORD his God, and said; LORD, it is nothing with thee to help whether him that is mighty, or him that is impotent: [Or, it matters not with thee to help the mighty one, or him that is without power: or, it is nothing with thee to help the impotent (one), coming between him that is mighty; that is, letting thy self against him. Or thus: It is not with thee to help, &c. Heb. between the mighty one, him that hath no power] helps us, O LORD our God; for we rest on thee, and in thy name [that is, according to thy will, under thy conduct, in confidence of thy help, to thy glory. See 2 Kings 2. on vers. 24.] are we come against this multitude: O LORD, thou art our God, let not mortal man prevail [or, have the upper hand] against thee. [that is, against thy people. Evil done to the people of God, is done to God himself, Zach. 2. 8. Acts 9. 5.]

12 And the LORD plagued the Moors before Asa, and before Juda: And the Moors fled.

13 Now Asa, and the people that were with him, pursued them unto Gerar; [See of this city, Gen. 20. on v. 1.] and there fell (so many) of the Moors, that there was no rallying for them; [Heb. no making alive, or, liveliness; that is, no strength to recover themselves, and to rally again together, that they might reiterate, or reassume the battel. So it is said: And Joab made the rest of the city alive, 1 Chron. 11. 8. see the annotat. there] for they were broken before the LORD, and before his camp; and they [to wit, those of Juda] carried away very much spoil from thence.

14 And they smote all the cities round about Gerar; for the terror of the LORD was upon them: [That is, a very great terror sent by God, fell upon them. Compare Gen. 35. v. 5. and see the annotat. thereon. So below chap. 17. 10. and 20. 29.] and they spoiled all the cities, because there was much spoil in them.

15 And they smote also the tents [That is, the inhabitants of tents. Understand the Arabians that dwell in tents on the borders of the Edomites and Philistines, whither the Moors being beaten, perhaps were fled. Or it may be understood of the Arabians themselves, 1 Chr. 4. 41.] of cattle, and carried away sheep in abundance, and camels: and returned to Jerusalem.

CHAP. XV.

Azaria the Prophet exhorteth Asa and the people, to go on in the Reformation of Religion already begun, v. 1. &c. which exhortation they obey, 8. and renew the covenant with the Lord, 12. Asa deposeth Macheb his mother from her regency, because of her idolatry, 16. He bringeth the hallowed things again into the Temple, 18. The Land hath rest, 19.

Then the Spirit of God came upon Azaria the son of Oded. [A Prophet, called before (according to the common opinion) Jeda, above chap. 9. 29. and Iddo, above chap 12. 15. And he is to be distinguished from another Prophet called Oded, who lived in the time of king Hizkia, below ch. 28. 9. In the Hebrew the words

run thus: And Azaria the son of Oded, the Spirit of God was upon him.]

2 And he went out [To wit, out of Jerusalem] toward Asa, [Heb. before the face of Asa: that is, toward Asa, or to meet Asa. So 1 Chron. 12. 17. and below chap. 28. 9. He went to meet the king, when he returned to Jerusalem from the defeat of the Moors] and he said unto him; hear me, Asa, and all Juda and Benjamin; The LORD is with you, [that is, he helpeth you, and giveth you victory against your Enemies. See above chap 14. v. 12, 13, 14. and compare Deu. 20. 1. Jos. 1. 5. Ps. 118. 6. Jerem. 20. 15, &c. This may be also translated in the future tense: The Lord shall, or, will be with you, &c. O. in the preterperfect tense: The Lord hath been with you] while ye are with him: [that is, while ye stand for his pure worship, and destroy idolatry] And if ye seek him, [see above chap. 11. on v. 16.] he will be found of you, [Heb. be found unto you, or, for you. So below v. 4. and 5. that is, actually assist you with his grace, help and comfort. So Deu. 4. 29. Prov. 8. 17. Isa. 55. 6. Jer. 29. 13, 14.] but if ye forsake him, [see above chap 12. on v. 2.] he will forsake you. [that is, actually withdraw his grace, help and comfort from you. So below chapter 24. verse 20. Psalm 71. 9, 11.]

3 Now Israel hath been many daies without the true God, [Heb. the God of truth. That is, without the publick pure worship of God] and without a teaching Priest, and without the Law. [some take this to be meant of the twelve tribes in general, in the time of the Judges, &c. Others apply it to the ten tribes, and their state and condition, from the time that they revolted from the house of David. See 1 Kings 12. 28, 29, 30, &c.]

4 But when they in their trouble did turn unto the LORD the God of Israel, and sought him, he was found of them.

5 And in those (times) there was no peace [That is, it went not well in Israel] to him that went out, nor to him that came in: [understand those that dwelling in Israel, were to go from one place to another, and those that came in from other places abroad, to converse and trade there a while] but many disturbances were upon all the inhabitants of those lands; [to wit, that were under Israel. See the book of Judges, and 1 Kings 14. 10, 11. and 15. 27. 29. and chap. 16.]

6 (So) that people against people, and city against city were dashed in pieces: [i.e. so that they were oppressed by divers Enemies in the time of the Judges, and by home-bred divisions crushed, brake in pieces, and destroyed one another, after they were separated from Juda. Others take the 3. 4. 5. and 6. verses, to be as it were a prophecy of future times. Compare it with Hos. 3. 4, 5, &c.] for God had terrified them [to wit, the Israelites] with all adversity. [see 1 Kings 16. 21.]

7 Therefore be ye strong, [That is, go on courageously in reforming and restoring the true and pure worship of God, taking warning by the forementioned examples] and let not your hands grow slack: [see the explaining of this phrase, 2 Sam. 4. on v. 1.] For there is reward according to your work, [to wit, not in regard of the worth or desert of the work which they owed unto God; but in regard of the grace, mercy, and favour of God, who hath promised to reward the good works of those that belong unto him for Christs sake.]

8 Now when Asa heard these words, and the prophecy of the Prophet Oded, [Above v. 1. this prophecy is ascribed or attributed to Azaria the son of Oded: therefore this Prophet must have either had two names, or else this prophecy was not only his, but also his Father's, who (as some conceive) lived at the same time] he strengthened himself, and he put away the abominations [that is, the abominable images, that were yet somewhere left, either in publick or private places and houses. See of some of these abominations, 1 Kings 11. 7. and 2 King. 23.

13.] out of all the land of Juda, and Benjamin, and out of the cities which he had taken from mount Ephraim, [See above chap. 13. 19.] and renewed the altar of the LORD [together with the court of the Priests, (as is conceived) wherein the altar stood: Which court is therefore called the *new court*, below chap. 20. vers. 5.] which was before the porch of the LORD. [See 1 Kings 6. on vers. 3. item above chap. 3.4. and below chap. 29 7.]

9 And he gathered all Juda and Benjamin [That is, all those that belonged to these two tribes] and the strangers with them out of Ephraim and Manasseh, and out of Simeon; for they fell to him out of Israel in abundance, [to wit, from the kings of Israel, with whom through hatred of their idolatry they would have no fellowship] when they saw that the LORD his God was with him.

10 And they gathered themselves together at Jerusalem, in the third month, [Called Sivan, Esth. 8.9. almost agreeing with our May. In this month the feast of Pentecost fell, of which see the command of God, Exod. 23.16. and 34.22. and Deu. 16.9.] in the sixteenth year of the reign of Asa.

11 And they offered unto the LORD the same day of the prey which they had brought, [To wit, out of the battel against the Moors. See above chap. 14. v. 13, 14, 15.] seven hundred oxen, and seven thousand sheep.

12 And they entered into a covenant, [This phrase seemeth to point at the use, formerly practised in the making of covenants. There were certain beasts slain, and these were afterward cut in pieces, throw the midst whereof the confederates went, &c. See hereof further, Gen. 15. on vers. 17.] to seek the LORD God of their Fathers with all their heart, and with all their soul. [See 1 Kings 2. on v. 4.]

13 And whosoever would not seek the LORD the God of Israel, should be put to death, from the small to the great; from the man to the woman.

14 And they swore unto the LORD with a loud [Heb. great] voice, and with shouting: [That is, sound of joy. So 1 Sam. 4.6. 2 Sam. 6.15. Ezra 3.11.] likewise with trumpets, and with cornets.

15 And all Juda rejoiced at this oath: For they had sworn with all their heart, [See 1 Kings. 2. on vers. 4.] and sought him with all their will, and he was found of them, [See above on vers. 2.] and the LORD gave them rest round about.

16 Also concerning Maacha the mother of king Asa, [Meaning his grand-mother, his father Abia's mother, Rehabeam's widow, 1 Kings 15 2. and above chap. 13. 2. where she is called Michaja] he [namely, Asa] deposed her, that she should be no Queen, because she had made an abominable idol [Hebr. *aphsegeih*. See of this idol 1 Kings 15. on vers. 13.] in a grove: Also Asa destroyed her abominable idol, and stamped (it), and burnt (it) at the brook Kidron. [See 1 Kings 2. on v. 37.]

17 The high places indeed were not taken away out of Israel, [The high places indeed were for the most part taken away out of Juda, above chap. 14.5. but not out of Israel, that is, out of the land of Israel, that was under K. Asa. By Israel then in this place must be understood the countreys, cities, and people, that of the kingdom of Israel were under Juda: Of which see above chap. 13.19. and here v.8,9. and compare below chap. 17. 2. and 19.4. and 21.2, and 4.] yet the heart of Asa was perfect. [how this perfection is to be understood, see 1 Kings 15. on v.14.]

18 And he brought into the house of God the hallowed things, [See Lev. 5. on vers. 15.] of his Father, and his (own) hallowed things, silver, and gold, and vessels.

19 And there was no war [To wit, between Asa and the kingdom of Israel] unto the five and thirtieth year of the reign of Asa. [that is, of the kingdom of Juda, as it was divided from the kingdom of Israel, where-

of Asa was now king, for here are not expressed the years that Asa reigned, but the years that the kingdom of Juda lasted, after the ten tribes were revolted from it. The years are thus counted: Rehabeam reigned seventeen years, above chap. 12.13. Abia his son three years, ab. chap. 13.2. hereunto added fifteen years of Asa's reign, above vers. 10. they make in all five and thirty years.]

CHAP. XVI.

Asa requireth aid of the king of Syria against Baesa the king of Israel, ver. 1, &c. and obtaineth it, 4. For which he is reproved by the Prophet Hanani, 7. whom he therefore casteth in prison, 10. Falling sick, he relyeth more upon the Physicians then upon the Lord, 12. He dieth at last, and is buried sumptuously, 13.

IN the six and thirtieth year of the reign of Asa, [See above chap. 15. on the last verse] Baesa king of Israel went up against Juda, and built [that is, strengthened, fortified. So above chap. 11.5. and 14.6. and bel. v. 5.] Rama, [a city lying on an high place in the tribe of Benjamin, not far from Silo, Josh. 18.25.] that he might let none go out, [to wit, out of his kingdom into Juda] or come in [to wit, from Juda into his land] to Asa king of Juda. [to wit, of the ten tribes, over whom he was king. For inasmuch as many saw that the true worship of God was set up under Asa, and that the Lord was with him, there did many revolt to Asa to Juda. Many likewise came to Jerusalem, to worship God on the Feasts, and otherwise. This Baesa sought to hinder by this means. See above chap. 15.9. Hebr. *that he might not permit the goer out and the comer in, &c.*]

2 Then Asa brought forth the silver and the gold, out of the treasures of the house of the LORD, and of the king's house, and sent to Benhadad the king of Syria, that dwelt at Damascus, [Hebr. *Darmesek*] saying;

3 There is a covenant between me, and between thee, and between my Father, and between thy Father; [Oth. let there be a covenant, &c. as between, &c.] behold, I send thee silver and gold; go now, make void thy covenant with Baesa the king of Israel, that he may march away [Heb. *march up*] from me. [that is, break the peace, which thou hast with him, and make war with him, that he may let me be quiet.]

4 And Benhadad hearkened unto king Asa, and sent the Commanders of his armies, which he had, against the cities of Israel, and they smote Hizon, and Dan, and Abel-Maim; [See of these cities, 1 Kings 15 on v. 20.] and all the store-cities [that is, magazine, ammunition-cities. See 1 Kings 9. on v.19. Heb. *treasure-houses of cities*] of Naphtali.

5 And it came to pass, when Baesa heard (this), that he left off building of Rama, and let his work cease.

6 Then king Asa took all Juda, [That is, those that pertained to the tribe of Juda. See 1 Kings 15. on vers. 22.] and they carried away the stones of Rama, [where-with the king of Israel intended to fortifie Rama. So in the words following, the wood thereof] and the wood thereof, wherewith Baesa had built; and he [namely, king Asa, 1 Kings 15.22.] built therewith Geba, [namely, Geba of Benjamin, 1 Kings 15. 22. See the annotat. there] and Mizpa. [see Jer. 31. v. 11.]

7 And at that time Hanani [This man was the father of the Prophet Jehu, below chap. 19.2.] the Seer, [see of this title above chap. 9. on v. 29.] came to Asa king of Juda, and he said unto him; because thou hast relied on the king of Syria, and hast not relied on the LORD thy God, therefore is the host of the king of Assyria escaped out of thine hand, [for otherwise thou shouldst have subdued as well the king of Syria as the king of Israel]

Israel, as thou hast overcome the Moors. Oth. got a way, hath withdrawn it self; whereof the meaning would be, thou hast both lost thy labour and thy charges, in calling the Syrians in to thine aid: For although for the present by their falling upon the Syrians, they have hindered king Baesa in going on in his design of fortifying and strengthening Rama, yet when they shall be marched away, they will not help thee in the war, which Baesa will re-assume against thee. See the end of the 9. verse following.]

8 Were not the Moors and the Lubians a great host [Heb. for an host, for, or, in a multitude] with very many chariots and horsemen? [see above chap. 14 v. 9.] yet when thou didst rely on the LORD, he delivered them into thine hand.

9 For (as for) the LORD, his eyes run (to and fro) thoroughout the whole Earth, [Meaning his providence, whereby he seeth and knoweth what is done in all lands, not only in general, but also in particular, observing every ones actions or doings. See the like saying, Zech. 4. 10] to show himself strong to (those) whose heart is perfect toward him; [what kind of perfection it is, which the godly attain unto in this life, see 1 Kings 8. on vers. 61. Hence it seemeth to be now said, that Asa's heart was not upright, or perfect towards the Lord, contrary to that which we read, 1 Kings 15. 14. and above chap. 25. 17. But see the comparing of both, 1 Kings 15. on v. 14.] herein thou hast done foolishly; for from henceforth wars shall be against thee. [to wit, made against thee by king Baesa. See 1 Kings 15. 16.]

10 But Asa waxed wroth against the Seer, and laid him in the prison-house; [Heb. in the house of subversion, or, destruction: That is, in prison, wherein those were shut up, that were to be destroyed or put to death. He conceived that the Prophet had wronged and abused his loyal Majesty, and therefore had deserved to lose his life. Some interpret it the house, or prison of the stocks, where they lockt up prisoners in the stocks, or in fetters and chains. The same word is also used, Jer. 20. 2. and 29. 26.] for he was disturbed against him [Heb. in vexation, to wit, through anger. See of the proper signification of this word, Gen. 40. on v. 6.] for this (thing): Besides, Asa oppressed [the Hebrew word signifieth properly to beat a thing, or, a man in pieces, to throw down on the ground, to tread down, or, crush under foot, to oppress] (some) of the people the same time.

11 And behold, the acts of Asa, the first, with the last, [The first were good and commendable: The last had great failings, and consequently were reproveable. He was indeed faithfull and constant in maintaining the pure worship of God, but his confidence in God was small, and his severity against some of the people was great.] he, they are written in the book of the kings of Juda and Israel.

12 Now Asa in the nine and thirtieth year of his reign, fell sick in his feet; his sickness was (come) to the highest: Moreover also in his sickness he sought not the LORD, but the Physicians. [that is, he did not ask counsel of God by any Prophet: He did not humble himself by confession of his sins, he relied not on the Lord, neither called upon him, as he ought to have done; but relied only on the Physicians, and on the help of man. Heb. in, or, of the Physicians.]

13 So Asa fell asleep with his Fathers: And he died in the one and fourtieth year of his reign.

14 And they buried him in his (own) sepulchre, [Heb. sepulchres. Compare 2 Kings 29. 20. and see the annotation.] which he had digged for himself in the city of David, and laid him on the bed which he had filled with spices, and that of divers kinds, prepared according to the Apothecaries art: And they burnt a very great burning over him. [that is, they honoured him at his burial, by burning of precious, and sweet-smelling spices. Compare below chap. 21. 19. Jerem. 34. 5.]

CHAP. XVII.

Josaphat succeeding his Father Asa, strengthneth his kingdom, vers. 1. &c. and because he feared God, he is blessed of God, 3. Destroyeth idolatry, 6. causeth his people every where to be instructed in the book of the law, 7. is feared and honoured by the nations round about, 10. The names of the Commanders of his army, and the number of his men of war, 14.

And Josaphat his son became king in his stead: And he strengthened himself against Israel. [that is, he furnished himself with store of armes, and all kind of instruments of war, to manifest his power against the ten tribes, to resist and oppose them, and to divert their strength and power. Oth. he strengthened himself over Israel: that is, he confirmed himself in the kingdom, which he had over Juda, Benjamin, and the strangers of Israel, and the cities of Ephraim, which his father had taken. See the next verse.]

2 And he put men of war [Or, Forces] in all the fenced cities of Juda, and put Garrisons in the land of Juda, [that is, men of war under the conduct of their Officers and Commanders, to secure the land against the invasion of the Enemy. The Hebrew word is to raken, 1 Sam. 13. 3. and 2 Sam. 8. 6.] and in the cities of Ephraim, which Asa his Father had taken.

3 And the LORD was with Josaphat: For he walked in the former wayes of his Father David, [That is, wherein his fore-father David had walked. Oth. first, meaning before David had committed adultery, caused Uria to be slain, and the people to be numbered, 2 Sam. 11. 4, 14. and 24. 2.] and sought not the Baalims. [that is, he gave them no religious honour, to have aid from them, had them in no account. Understand by the Baalims all manner of idols; and see of this word Judg. 2. on v. 11.]

4 But he sought the God of his Father, and walked in his commandments, and not after the doings of Israel. [Heb. after the work, that is, after the idolatry of the back-sliding Israelites, who worshipped the golden calves, and other idols.]

5 And the LORD stablished the kingdom in his hand; and all Israel gave presents to Josaphat: [Kings and Princes were honoured with presents, either by their own subjects, in token of willing subjection, whereby they did submit themselves to their command and government, as 1 Sam. 10. 28. and here: Or by strange nations in token of reverence, and to maintain friendship and peace, as 1 Kings 10. 25. and above chap. 4. v. 24.] and he had riches and honour in abundance.

6 And his heart was lifted up in the waxes of the LORD: [Not through conceit of his own vertues, riches, and honour, but through and for a courageous resolution to root out idolatry, to reform Religion, and to set up the pure worship of God, to bring in all good orders according to the law of God, and to make himself strong against all lets and hinderances, that he might meet with all by the way. Some take it thus, that he counted it his highest honour to walk in the wayes of the Lord] and moreover he took away the high places and the groves out of Juda. [which were yet remaining since Asa's time, or were planted about the end of his life by the Jews, who were so prone to idolatry, that even notwithstanding Josaphats zeal, they were not utterly abolished and destroyed: below chap. 20. 33.]

7 Now in the third year of his reign he sent to his Princes, to Benchai, and to Obadiah, and to Zacharia, and to Nathaniel, and to Michaiah, to teach in the cities of Juda: [The meaning is, that they should ever y where exhort and command the people of the Jews in the Kings

name, to hear the Law of the Lord at the mouth of the Priests and Levites, and to order and regulate their lives according to it; and remove by publick authority all lets and hinderances whatsoever.]

8 And with them the Levites, Semaj, and Netania, and Zebadja, and Asabel, and Semiramoth, and Jonathan, and Adonia, and Tobia, and Tob Adonia, the Levites, and with them the Priests, Elisama, and Foram.

9 And they [To wit, the Priests and Levites] taught in Juda, and the book of the Law of the LORD was with them; and they went about in all the cities of Juda, and taught among the people.

10 And a terror of the LORD [That is, a very great terror. See above chap. 14. on vers. 14. Item, compare Gen. 13. on vers. 10.] was over all the kingdoms of the lands, that were round about Juda: (so) that they warred not against Josaphat.

11 And from the Philistines they brought presents to Josaphat with the imposed money: [Hebr. and, or, with the silver of the burden: that is, with the set money, which they were enjoined to pay yearly as a Tax or Tribute to the kings of Juda] also the Arabians brought him small cattel, seven thousand, and seven hundred rams, and seven thousand, and seven hundred he-goats.

12 So Josaphat increased, and waxed exceeding great, [To wit, 1. In riches, above vers. 5. and below chap. 18. 1. 2. In military forces, below vers. 14, 15, &c. 3. In honour, and renown, above vers. 5, and 10. and below chap. 18. 1. Hebr. he was, or, became, going and waxing great] moreover, he built in Juda strong holds, [or, Castles, Forts. Others, Palaces] and cities of store.

13 And he had men in the cities of Juda: [Understand this word not onely of the preparation, means, and provision, which he had in readines for war, and other affairs, (as some take the Hebrew word here) but also of the labour, transaction, and business, which he had every where therein, to manage all things aright, to order, make, and put the same in practise] and men of war, valiant champions in Jerusalem.

14 Now this is their numbring, [Others, number, or, chief commanders, or, commanding power] according to the houses of their fathers: In Juda were chief of the thousands; Adana the chief, and with him were three hundred thousand valiant champions.

15 Now next to him [Hebr. at his hand: and so in the sequel] was Joanan the chief: and with him were two hundred and fourscore thousand.

16 And next to him was Amasa the son of Ziebri, who had willingly given up himself unto the LORD: [To wit, to fight the Lords battels against the enemies of the land] and with him were two hundred thousand valiant champions.

17 And of Benjamin was Eliada, a valiant champion: and with him two hundred thousand, that were armed with bowe and shield.

18 And next to him was Joabab; and with him were an hundred and fourscore thousand, ready prepared for the war.

19 These were in the kings service, [Or, ministered unto the king. Others, waited on the king. Understand that they were always ready to be used for him in the war, whensoever they should for that end and purpose be commanded by him] besides those, whom the king had put in the fenced cities thorowout all Juda.

CHAP. XVIII.

Josaphat being joyned in affinity with Achab, consenteth to go to war with him against Ramoth in Gilead, vers. 2 &c. but desireth that the word of the Lord should be

heard concerning it, 4. Achab's Prophets give advice for it, 5. Micha a Prophet of the Lord is likewise sent for about it, 6. Achab's Prophets abide by their opinion, 10. Micha on the contrary dissuadeth that war, 12. is therefore smitten by Zedekia, 23. cast into prison by Achab, 25. Josaphat is holpen by God, 31. Achab is shot, 33.

NOW Josaphat had riches and honour in abundance: and he joyned affinity with Achab. [Having suffered his son to marry with Athalia the daughter of Achab and Izebel, 2 Kings 8 18.]

2 And at the end of (certain) years [So the word days being put alone, is taken for certain days, Gen. 4. 3. See the Annotations there] he went down to Achab to Samaria; [it's conceived that this was about the seventeenth year of Josaphat's reign, as may be gathered from 1 Kings 22. 52.] and Achab killed sheep, and oxen for him in abundance, [that is, he honoured and entertained him with a great feast. He made a great feast for him. See Gen. 31. on vers. 54.] and for the people that were with him, and he put him on to go up to Ramoth [a city of the Tribe of Gad, given to the Levites, 1 Chron. 6. 8. See of the same likewise, 1 Kings 4. 13, &c.] in Gilead. [That is, lying in the land of Gilead: of which see Gen. 31. on vers. 21. Wherefore this city is also called Ramoth in Gilead, Deut. 4 43. 1 Chron. 6. 8. to distinguish it from another Ramoth lying in Issachar, 1 Chron. 6 73.]

3 For Achab King of Israel said unto Jehosaphat the King of Juda; Wilt thou go with me to Ramoth in Gilead? and he said unto him; I will be so, as thou art, and as thy people is, shall my people be, [See the exposition hereof 1 Kings 22. on vers. 4. in which chapter this history is almost word for word recorded; therefore also the greatest part of the exposition of this chapter is to be found there] and we will be with thee in this war.

4 Moreover, Josaphat said unto the King of Israel; Inquire, I pray, after the word of the LORD, to day.

5 Then the King of Israel gathered together the Prophets, four hundred men, [They are called the Prophets of Achab, below vers. 21. which are opposed to the Prophets of the Lord, which Josaphat desired to hear in the next verse] and he said unto them; Shall we go to battel against Ramoth in Gilead, or shall I forbear? and they said; Go up, for God will deliver it into the Kings hand.

6 But Josaphat said; Is there not yet a Prophet of the LORD, that we may inquire of him?

7 Then the King of Israel said unto Josaphat; There is yet one man, by whom we may inquire of the LORD; but I hate him; for he prophesieth no good thing concerning me; but always [Hebr. all his days: that is, as long, and as often, as he hath prophesied any thing unto me in all his life-time] evil; [So 1 Kings 22. 8. Hebr. not for good, but for evil. Which is as much as if he had said: He prophesieth nothing unto me, that may tend to mine honour, pleasure, or profit, but all that tends to my disgrace, displeasure, and damage. Thus doth this Idolater judg of all that the Prophet had here propounded unto him, for the leaving of his false worship and sinful life] this is Micha, the son of Jimla: and Josaphat said; Let not the King say so.

8 Then the King of Israel called a Groom of the Chamber, and he said; Fetch quickly Micha the son of Jimla.

9 Now the King of Israel, and Josaphat the King of Juda, sat each on his throne, arrayed with (their) robes, [Which excelled their ordinary and usual apparel, and represented their royal majesty. See 1 Ki. 22. on v. 10.] and they sat on the plain at the door of the gate of Samaria; and all the Prophets prophesied in their presence. [Hebr. before their faces.]

10 And

10 And Zedekia the son of Kenaana had made him iron horns: and he said; Thus saith the LORD, With these thou shalt push the Syrians, untill thou shalt have destroyed them. [It is as much, as if he had said, I declare and testify by these horns, that thou shalt so push, smite, and drive away the Syrians, as the horned beasts are able to do those beasts that want horns. He seeks to imitate the true Prophets, who were wont to add some kinde of tokens to their words: as appeareth 1 Kings 11.30. 2 Kings 13.15, 16, &c.]

11 And all the Prophets prophesied so, saying; Go up, to Ramoth in Gilead, and thou shalt be prosperous; [See 1 Kings 22. on vers. 12.] for the LORD shall deliver them into the Kings hand.

12 Now the Messenger that was gone to call Micha, spake unto him, saying; Behold, the words of the Prophets are out of one mouth, good to the King: [See 1 Kings 1. on vers. 42. and above on vers. 7.] let now, I pray, thy word, be, according as (the word) of one of them, and speak (the thing which is) good.

13 But Micha said; (As true as) the LORD liveth that which my God shall say, that will I speak.

14 When he was come to the King, then the King said unto him; Micha, shall we go to Ramoth in Gilead to battle, or shall I forbear? And he said, Go up, and ye shall be prosperous; [See 1 Kings 22. on vers. 15] for they [namely, the Syrians] shall be delivered [to wit, by the Lord, 1 Kings 22. 15.] into your hand.

15 And the King said unto him; Unto how many times shall I adjure thee, that thou speak nothing to me but the truth in the Name of the LORD? [These are the words of an angry man, who breaketh so out into sudden anger, that he uttereth falsehood and untruth: for he had not adjured Micha, but had barely askt him the question, what he should do, or not do in the war, which he intended to make against the Syrians, vers. 14.]

16 And he said; I saw all Israel scattered upon the mountains, as sheep that have no shepherd: [See 1 Kings 22. on vers. 17.] and the LORD said; These have no Lord; let every one return to his house in peace.

17 Then said the King of Israel unto Josaphat; Said I not unto thee; He will not prophesie any good thing concerning me, but evil? [Hebr. to or for evil. 1 Kings 22. 18. the word evil alone is mentioned. See above on vers. 7.]

18 Moreover, he [Namely, Micha] said; Therefore hear the word of the LORD: I saw the LORD sitting upon his throne, and all the heavenly host standing on his right hand, and on his left.

19 And the LORD said; Who shall persuade Achab King of Israel to go up and fall at Ramoth in Gilead? Then he said; [To wit, the Lord, whose words are also those that go before in this verse. Others, And he said, to wit, Micha.] This saith thus, and that saith so. [If these words were spoken by Micha, then they should be translated thus; the one said thus, and the other said so.]

20 Then (there) came forth a spirit, [Meaning, a wicked spirit, who in the next verse calleth himself a lying spirit, as he is also called a liar, and the father of lies, John 8. 44.] and stood before the face of the LORD, and said; I will persuade him: And the LORD said unto him; Wherewith?

21 And he said; I will go forth, and be a lying spirit [Hebr. a spirit of falsehood, or, of lying; that is, which inspireth falsehood or lying into a man. So it is called the spirit of whoredom, that seduceth a man unto spiritual whoredom, that is, unto idolatry, Ho. 4. 12. the spirit of uncleanness, that provoketh unto spiritual uncleanness, Zac. 13. 2. the spirit of error, that produceth or bringeth forth error, 1 John 4. 6.] in the mouth of all his Prophets: and he said; Thou shalt persuade, and shalt also prevail, go forth, and do so. [See 1 Kings 22. on vers. 22.]

22 Now then, behold, the LORD hath given a lying spirit in the mouth of these thy Prophets, [Meaning all, which word is expressed, 1 Kings 22. vers. 23.] and the LORD hath spoken evil concerning thee.

23 Then Zedekia the son of Kenaana came near, and smote Micha upon the cheek; and he said; Which way went the spirit of the Lord from me, to speak unto thee?

24 And Micha said; Behold, thou shalt see it on that day, when thou shalt go from chamber into chamber, to hide thy self. [Compare 1 Kings 20. 30. and the Annotat.]

25 Now the King of Israel said; Take Micha, and carry him back to Amon, the governor of the city, and to Josab the Kings son:

26 And ye shall say; Thus saith the King; Put this (fellow) in the prison-house, and feed him with bread of affliction, and with water of affliction, untill I return in peace. [Hebr. untill my returning in peace.]

27 And Micha said; If thou return at all [Hebr. returning return] in peace, then the LORD hath not spoken by me: moreover he said; hearken all ye people. [He speaketh (doubtless) to the standers by, who were there met together out of many tribes, to call them as witnesses of that which he had spoken there immediately before.]

28 So the king of Israel, and Josaphat the king of Juda went up to Ramoth in Gilead.

29 And the King of Israel said unto Jehoshaphat; When I have disguised my self, I will enter into the battle, [Others, I will disguise my self, and enter into the battle; or, when he disguised himself, or, changed his apparel, and would enter into the battle. See the exposition of these words, 1 Kings 22. on vers. 30.] but put thou on thy robes: so the King of Israel disguised himself, and they entered into the battle.

30 Now the King of Syria had commanded the captains of the chariots, which he had, [To wit, two and thirty in number, 1 Kings 22. 31.] saying; Ye shall not fight against small nor great, but onely against the King of Israel.

31 It came to pass then, when the captains of the chariots saw Josaphat, that they said; That is the King of Israel, and they compassed about him, to fight: but Josaphat cried; [To wit, unto the Lord, for aid, as may be gathered from the following words] and the LORD helped him, and God turned them away from him.

32 For it came to pass, when the captains of the chariots saw, that it was not the King of Israel, that they turned away from behinde him.

33 Then a man drew a bowe in his simplicity, [See 1 Kings 22. on vers. 34.] and shot [Hebr. smote. See Gen. 8. on vers. 21.] between the buckles, and between the coat of mail: Then he [namely, King Achab] said to the driver (of his chariot) Turn thine hand, [compare 2 Kings 9. 23.] and carry me out of the camp; for I am wounded.

34 And the battle increased the same day, and the King of Israel caused himself to be stayed with the chariot over against the Syrians, untill the evening, and he died at the time, when the sun went down. [So 1 Kings 22. 35. it is said, that he died in the evening.]

CHAP. XIX.

Josaphat is reproved by the Prophet Jehu, vers. 1, &c. He remaineth at Jerusalem, and afterward appointeth Judges throughout his land, whom he exhorteth to the faithful executing of their office, 4. also Ecclesiastical and Political Judges in Jerusalem, 8.

And Josaphat the King of Juda returned to his house in peace to Jerusalem.

2 And Jehu [See of this Prophet 1 Kings 16. on vers. 1.] the son of Hanani [see of this man also above

chap. 16. 2.] *the Seer* [that is, the Prophet. See 1 Sam. 9. on vers. 9. and above chap. 9. on vers. 29.] *went out to meet him, and said to King Josaphat; Shouldst thou help the ungodly,* [namely, Achab, whom he had helped against the Syrians, above chap. 18. 3, &c.] *and love those that hate the LORD? therefore now wrath is upon thee* [which Josaphat had already felt in some measure, above chap. 18. 31. and afterward yet more, below chap. 20. 1.] *from the face of the LORD.* [Hebr. *from before the face of the Lord.*]

3 *Nevertheless* (there) *are good things found with thee:* [To wit, not which were by or through his own nature, but by or through the grace of regeneration, for God preserveth and rewardeth his own gifts out of free grace: so Nehem. 9. 8. Luke 12. 43. Acts 13. 22.] *for thou hast removed* [the Hebrew word signifieth also to kindle, to set on fire, to burn, Exod. 35. 3. Levit. 6. 12. above chap. 4. 20. It is taken for putting away, or, removing, 2 Sam. 4. 11. 1 Kings 21. 21. 2 Kings 23. 24.] *the grooves out of the land, and hast disposed thine heart, to seek God.* [To wit, by the power of Gods grace, which had prevented him for the doing of this work, giving him understanding, will, and ability to perform it. Ephes. 2. 10. Phil. 2. 13. Compare above chap. 12. the Annotation on vers. 14.]

4 *Now Josaphat dwelt at Jerusalem; and he went out again* [Hebr. *he came again, and went out.* Others, being converted, (to wit, by the Prophets admonition) *he went out*] *thorow the people, from Bersaba to mount Ephraim,* [that is, from the South-end of his Kingdom, which was the city of Ber-Seba, to the North-end, which was mount Ephraim] *and caused them to return* [to wit, from their idolatry, false worship, and wickedness of life] *unto the LORD God of their fathers.*

5 *And he set Judges in the land, in all the fenced cities of Juda, from city to city.* [Hebr. *for city, and city:* that is, in every city.]

6 *And he said unto the Judges, See what ye do; for ye keep not judgment for men, but for the LORD,* [That is, ye do not properly execute the office of a judge, in the name, and by the command and authority of a man, but in the name, and by the command and authority of God, to whom the judgment belongeth, and who hath placed you therein, to supply his room] *and he is with you in the matter of judgment.* [That is, in law-businesses, and suits, that may come before you. See Psalm 82. 1.]

7 *Now then, let the terror of the LORD be upon you: take heed, and do it:* [Take heed, to wit, to your office, to the end that ye may daily execute it] *for (there) is no iniquity with the LORD our God,* [compare Deut. 32. 4. Rom. 9. 14.] *nor acceptance of persons.* [Compare Deut. 10. 17. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Colos. 3. 20. 1 Peter 1. 17. Hebr. *taking up of the face.* See Lev. 19. 15. and Deut. 1. 17. with the Annotations] *nor taking of gifts.* [Hebr. *gift, that is, any gift, or gifts.*]

8 *Moreover, at Jerusalem Josaphat did also set (certain) of the Levites, and of the Priests, and of the heads of the fathers* [That is, of the fathers houses, that were under Josaphat's command] *of Israel over the judgment of the LORD, and over the differences* [understand by the judgment of the LORD, and differences, the Ecclesiastical, and Political matters, and compare herewith vers. 11.] *when they were returned to Jerusalem.* [Hebr. properly, *and they returned,* or, *were returned to Jerusalem:* that is, when they were returned; namely, Josaphat, and those that went along with him thorow the whole land, to bring every where in the ordinances of God both in Ecclesiastical and Civil affairs. Others translate this thus; *Over judgment-matters, or law-businesses, when they returned to Jerusalem,* to wit, when they were brought thither by an appeal: with this mean-

ing, that these judges were placed at Jerusalem to dispatch causes, when by the parties they were brought by appeal to Jerusalem: Or, when the inferiour judges did appear at Jerusalem in some dark and doubtful case, to ask advice there, and to have the interpretation given them of that which they did not understand.]

9 *And he charged them, saying; Do thus in the fear of the LORD with faithfulness, and with a perfect heart.* [That is, with an upright, unfeigned, and unrebukeable minde. Compare 1 Kings 8. on vers. 67.]

10 *And (in) all (or every) cause, that shall come to you of your brethren, that dwell in their cities, between blood and blood,* [That is, concerning the difference about some murder, or wound. See Deut. 17. vers. 8.] *between law and commandment,* [that is, touching the judgment about the keeping or transgressing of the laws and commandments, and that which dependeth thereon. See of the difference of these two words, Genes. 26. on vers. 5. item Deut. 5. on vers. 31. and 1 Kings 2. on vers. 3.] *and statutes, and judgments, then execute them, that they be not guilty before the LORD, and a great wrath* [that is, judgment, or punishment from the Lord. Compare below chap. 28. 13. and the Annotations] *be upon you, and upon your brethren: do thus, and ye shall not be guilty.*

11 *And behold, Amaria the chief Priest is over you in all (or, every) matter of the LORD, and Zebadiah the son of Ismael, the Prince of the house of Juda, in all (or, every) matter of the king;* [Hence may be gathered, that there were two distinct superiour Courts at Jerusalem: the one that was to judge of spiritual matters, and the other that was to judge of civil controversies, to which they might appeal from all other Courts throughout the land. Compare Deut. 17. 8, &c. item Exod. 18. 26. Deut. 1. 15.] *also the officers, the Levites* [See 1 Chron. 26. 29. and the following verse with the Annotations] *are before your face:* [that is, for your good, ready to wait upon you. See the like phrase, Gen. 13. on vers. 9.] *be strong, and do it, and the LORD will be with the good.* [To wit, with the men, or persons, that intend the thing that is good, and endeavour to maintain it; or, *with the good cause.*]

CHAP. XX.

Josaphat being in distress by reason of multitudes of enemies that came against him, proclaimeth a Fast, vers. 1, &c. himself maketh a Prayer to God, 5. He is comforted by the Prophet Jahaziel, by promise of Gods aid and assistance, 14. which he obtaineth miraculously, 20. getteth great spoil, and cometh to Jerusalem, with praise and thanksgiving to God, 25. his government, 31. his navy miscarrieth, 34.

NOW it came to pass after this, that the children of Moab, and the children of Ammon, and with them (others) [Namely, the Syrians, vers. 2. and the Edomites, that dwelt on mount Seir, vers. 10.] *nigh to the Ammonites,* [Or, *withour,* apart from the Ammonites. Others, *over,* or, *beside.* Others, *for with them,* namely, the Moabites, were (to wit, certain) of the Ammonites. Others conceive that *Ammonim* here, and chap. 26. 8. are a peculiar people, distinct from the children of Ammon] *came against Josaphat to battel.*

2 *Then there came (some,) that told Josaphat, saying; There cometh a great multitude against thee from the other side of the sea,* [Meaning the Salt sea, or the Dead sea, which was the East border of the land of Jury, Josh. 15. 5. See of this sea Gen. 14. on vers. 3.] *out of Syria; and behold, they are at Hazazon Tamar,* [See Gen. 14. on vers. 7.] *which is Engedi.*

3 *Now Josaphat feared, and set his face,* [That is, had

had a firm resolution in his heart. As we turn the face of our body towards the place, where we would be: so we turn and fix the thoughts of our minde upon the work which we intend to do. See 2 Kings 12. on vers. 17.] *to seek the LORD*: [Others, *to seek (help) of the Lord*, *to seek the Lord*, is in this place as much as earnestly or zealously to call upon him: So Psalm 34. 5. and 78. 34. &c. This phrase is elsewhere taken more generally. See above chap. 11. on vers. 16.] *and be proclaimed a Fast in all Juda*. [To wit, that every one might be the fitter, to pray unto God for the welfare and prosperity of the land, and the removal or turning away of the enemies, and to give a publick testimony of humility and repentance for former sins, and of an upright resolution and purpose to amend ones ways for time to come. Compare Judges 20. 26. 1 Sam. 7. 6. and 31. 13. 2 Sam. 1. 12. 1 Kings 21. 9. and the Annotations. Nehem. 9. 1. Esther 4. 16. Joel 2. 15.]

4 And Juda was gathered together, to seek (help) [Or, (answer)] of the LORD: also they came out of all the cities of Juda to seek the LORD.

5 And Josophat stood [To wit, in the outer, and great Court, called the peoples Court, on the Royal Scaffold, of which see above c. 6. on v. 13.] in the congregation of Juda, and Jerusalem, in the house of the LORD, before the new Court. [Meaning the inner Court, which was the Priests Court, called here the new Court, because (as is thought) Aza caused the same to be renewed, when he renewed the altar of burnt-offering, above chap. 15. 8.]

6 And he said; O LORD God of our fathers, art not thou that God in heaven; yea thou art the ruler over all the kingdoms of the heathen; and in thine hand is power, and strength [Compare 1 Chron. 29. 12. Math. 6. 13.] so that no man is able to set himself against thee. [Or, so that no man is with, or, by, or, against thee, to set himself; that is, so that no man is to be compared with thee in might, that were able to withstand thee.]

7 Hast thou not, our God, driven out the inhabitants of this land from before the face of thy people Israel, and given that to the seed [That is, the posterity, see Gen. 9. on vers. 9.] of Abraham thy lover for ever? [That is, to the coming of the Messiah, and the fulfilling of the Law, see Gen. 13. on vers. 15.]

8 Now they have dwelt therein, and they have built thee a Sanctuary [That is, a Temple; so the Temple is called, Psalm 74. 7. Ezech. 45. 4. item the Tabernacle of Moses, Exod. 25. 8. Lev. 20. 3.] therein for thy Name, [that is, for thee. See 1 Kings 5. 3. so in the sequel] saying;

9 If (any) evil come upon us, [Compare 1 Kings 8. 33. 34. 35 &c. above chap. 6. 28. and 7. 13.] the sword of judgment, [meaning war, whereby God is wont to execute his just judgments and punishments upon men. The word sword is put or used for war; see Lev. 26. on vers. 6. and judgment for punishment, or, vengeance, Exod. 7. 4. Jer. 48. 47. Ezech. 14. 21. 1 Peter 4. 17, &c. therefore this sword of war is also called a revenging sword, Lev. 26. 25.] or pestilence, or famine, we shall stand before this house, and before thy face, because thy Name [that is, thou, O Lord, by the tokens of thy presence, and the working of thy grace] is in this house; and we shall cry unto thee out of our distress; and thou shalt hear, and deliver.

10 And now, behold, the children of Ammon, and Moab, and those of mount Seir, [Hebr. the mount, or, mountains of Seir, that is, the inhabitants of those mountains, which were the Edomites, Deut. 2. 5.] thow which thou didst not suffer Israel to pass, [to wit, as enemies to hurt and annoy the people, or to take possession of their land; but they might have passed thorow as friends, if the Edomites had not denied them passage, Numb. 20. 17, 20, 21. Deut. 2. 4, 8, 18.] when they came out of the land of Egypt, but they turned from them, and destroyed them not.

11 Behold then, they reward us; [To wit, the goods which we have done to them, they reward with evil, which they now intend to do to us. The Hebrew word is taken here for evil reward, so 2 Chron. 32. 25. Psalm 7. 5, &c. also elsewhere for good reward, Judges 9. 16. 2 Sam. 19. 36. for both, 1 Sam. 24. 18. Prov. 31. 12.] coming to drive us away out of thine inheritance, which thou hast given us to inherit.

12 O our God, wilt thou not exercise judgment against them? [That is, wilt thou not punish them? So judging is put for punishing, 1 Sam. 3. 13. Psalm 51. 6. Ezech. 24. 14. Compare Gen. 15. on vers. 14. Thus by way of demand, he prayeth God to punish] for there is no might in us against this great multitude, that cometh against us: and we know not what to do, but our eyes are upon thee. [That is, we trust in thee, and expect thy help. So Psalm 25. 15. and 123. 2. and 141. 8. and compare 1 Kings 1. 20.]

13 And all Juda stood before the face of the LORD: [To wit, in the great Court, before the Court of the Priests, and the Temple. Compare Lev. 1. on vers. 3.] also their little children, their wives, and their sons.

14 Then the Spirit of the LORD [Understand this of the spirit of Prophecie. So Numb. 24. 2. below chap. 24. 20.] came upon [Hebr. was upon. So Judges 11. 29. and see the Annotations] Jabez, the son of Zeebaria, the son of Benaia, the son of Jehiel, the son of Manthan, the Levite, of the sons of Asaph: [by this description this Jabez is distinguished from others of the same name, 1 Chron. 12. 4. and 16. 6. and 23. 19.]

15 And he said; Attend, all Juda, and the inhabitants of Jerusalem, and thou king Josophat; Thus saith the LORD unto you: Be ye not afraid, nor be dismayed by reason of this great multitude; for the battel is not yours but Gods. [That is, ye shall not fight against this company, but God, whom they fight against, when they march up against you.]

16 March down [This is so affirmed, in regard of the situation of the city of Jerusalem, which lay in an high place. See Gen. 46. on vers. 4.] to morrow toward them: behold, they come up by the ascent of Ziz; [the name of a place having the wilderness of Engedi East-ward, and the wilderness of Jeruel (whereof is spoken in the end of this verse) Westward] and ye shall finde them in the end of the valley [others, brook] before the wilderness of Jeruel.

17 Ye shall not have (need) to fight in this (battel:) set your selves, stand (still,) and see the salvation of the LORD with you, [That is, which the Lord will send you] O Juda, and Jerusalem: fear not, nor be dismayed, to morrow go out against them; for the LORD shall be with you. [See Numb. 14. on vers. 9.]

18 Then Josophat bowed himself with his face to the ground: [To wit, declaring thereby, that he believed the promise of God, and thank him for it] and all Juda, and the inhabitants of Jerusalem fell down before the face of the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kahathites, [Descended from Kahath by Korah. They came indeed from Kahath, 1 Chron. 6. 22. but were not of the priestly family; but were Singers in the Temple] and of the children of the Korathites, stood up, to praise the LORD the God of Israel with a loud [Hebr. great] voice in the highest (manner.) [So is the Hebrew word taken, 1 Chron. 14. 2. and 23. 17. and 29. 25. and 2 Chron. 1. 1. Others, upward on, or in the height.]

20 And they gat them up betimes in the morning, and went forth into the wilderness of Tekoa [Lying South-east of Jerusalem in the Tribe of Juda] and when they went forth, Josophat stood, and said; Hear me, O Juda, and ye inhabitants of Jerusalem; believe in the LORD your God, so shall ye be established; believe his Prophets, [that is, the promises of God, published by the Prophets]

in general, and by the Prophet Jahaziel in particular. See *Exod. 14. 31.*] and ye shall be prosperous.

21 Now he [Namely, Josaphat] consulted with the people, and he appointed Singers unto the LORD, which should praise the holy Majesty [Hebr. the Majesty, or, the glory of holiness: That is, the holy and the glorious God, the holy divine Majesty. It is a periphrasis, or circumlocution of the most high God] before the ready marching forth, [that is, before the men of war, which marched forth with their arms in array] saying; praise the LORD, for his kindness is for ever. [this is the beginning of the 136. Psalm, which perhaps they sung quite out.]

22 Now at the time when they began with a joyfull acclamation, and song of praise; the LORD set ambushments against the children of Ammon, Moab, and those of mount Seir, which were come against Juda, [The Hebrew word rendred here *ambushments*, signifies some hidden men secretly, lurking to surprize the Enemies. Note here that God sent a spirit of confusion among them, so that they holding each other for Enemies, did lie in ambush one against another, and destroyed one another, as followeth. Some understand here the holy Angels, whose ministry God useth for his people against their Enemies, 2 Kings 6. 17. and 19. 35.] and they were smitten. [to wit, in manner, as in the foregoing annotat. was said, whereby Jahaziel's prophecy was fulfilled, above v. 15. 17. Oth. they smote themselves: that is, one another.]

23 For the children of Ammon and Moab, stood up against the inhabitants of Mount Seir, to bin, and to destroy (them): And when they had made an end of destroying the inhabitants of mount Seir, they helped one another [Hebr. the man his neighbour, or, companion] to destruction. [see an example of the like confusion, *Judg. 7. 22.*]

24 Now when Juda was come to the watch-tower [Standing upon the high place of Ziz, of which place see above on v. 6. Oth. *Mizpa*] in the wilderness, they turned themselves towards the multitude; and behold they were dead bodies, lying on the ground, and no man had escaped. [Hebr. there had been no escaping: that is, no man had escaped.]

25 Now Josaphat and his people came to take away the spoil of them, and they found among them, as well substance and dead bodies, [Oth. and garments] as precious furniture, [Hebr. vessels, or, furniture of desires; that is, things that are much desired by reason of their preciousness and beauty] and took for themselves untill they could carry no more: [Hebr. unto no carrying, or, taking up] and they were three daies taking away the spoil; for (there) was much of it.

26 And on the fourth day they assembled themselves in the valley of Beracha, [That is, of blessing, or, of praise. This valley lay between the wilderness of Jeruel, and the wilderness of Tekoa, in the tribe of Juda] for there they praised the LORD: Therefore they called the name of that place the valley of Beracha unto this day.

[that is, the name continueth still to the very day, when this book was written.]

27 Then all the men of Juda and Ierusalem returned, and Josaphat in the fore front of them [Hebr. in their head: that is, the van or front of all the army] to go again to Ierusalem with joy: For the LORD had made them to rejoice over their Enemies.

28 And they came to Ierusalem with Lutes, and with Harps, and with Trumpets, unto the house of the LORD: [That is, into the great court; to praise God therewith for the victory obtained.]

29 And there was a terror of God [That is, which was sent by God, and was very great. See above chap. 14. on v. 14. and *Gen. 35. on v. 5.*] upon all the kingdoms of those lands, when they heard that the LORD

had fought against the Enemies of Israel.

30 So the kingdom of Josaphat was quiet; and his God gave him rest round about.

31 So Josaphat reigned over Juda: He was five and thirty years old, [Hebr. a son of five and thirty years] when he became king, and he reigned five and twenty years at Ierusalem: And his mothers name was Azuba, a daughter of Silhi.

32 And he walked in the way of Asa his Father, [That is, he followed his Fathers footsteps, in maintaining the pure worship of God, and in governing the kingdom. See 1 Kings 15. on v. 25.] and departed not from it, doing that which was right in the eyes of the LORD.

33 Howbeit, the high places were not taken away: [To wit, not quite, nor every where: Yet they had taken away a great part of them, above ch. 17. 6.] For as yet the people had not framed their heart unto the God of their Fathers. [see above chap. 12. on v. 14. and 19. on vers. 3.]

34 Now the rest of the acts of Josaphat; of the first, and of the last, behold, they are written in the histories of Iehu [See of this Prophet, 1 Kings 16. on v. 1.] the son of Hanani, [see likewise of this Prophet above ch. 16. 7.] which they caused him to record in the book of the kings of Israel. [which contained the histories, acts, and monuments of the kings of Israel. Hebr. was made to cause them to go up upon the brook, &c.]

35 But after this Josaphat king of Juda did associate himself with Ahab the king of Israel, who dealt wickedly in (his) actions.

36 And he did associate himself with him, to make ships to go to Tarsis: [See 1 Kings 10. on v. 22.] And they made the ships at Ezion-Geber. [see of this city and haven, 1 Kings 9. on v. 26.]

37 But Eliezer the son of Dodava of Maresa, prophesied against Josaphat, saying; because thou hast associated thy self with Ahab, the LORD hath rent thy works: So the ships were broken, that they were not able to go to Tarsis.

CHAP. XXI.

Josaphat dieth, and Ioram his son reigneth, v. 1. &c. who murdereth his brethren, 2. his wicked reign, 5. The Edomites and Libna revolt from him, 8. and according to a writing of Elia, 12. he is vexed by the Philistines and Arabians, who plunder his house, and carry away his sons and his wives, 16. Moreover he is plagued with an incurable disease, whereof he dieth, 18. and is buried without the usual solemnity, 19.

After that Josaphat fell asleep with his Fathers, [That is, died. A further explication of this phrase, see *Deu. 31. on v. 16.* and 1 Kings 1. on v. 21.] and was buried by his Fathers in the city of David: [see 1 Kings 2. on v. 10.] and Ioram his son became king in his stead.

2 And he had brethren; the sons of Josaphat, Azaria, and Iehiel, and Zecharia, and Azariah, and Michael, and Sephatia: All these were sons of Josaphat king of Israel. [That is, of the two tribes of Israel, Juda, and Benjamin, and of the cities which pertaining to the kingdom of Israel did joyn themselves to Juda. See above chap. 13. 19. and 15. 9. and 19. 4. Thus Josaphat's Rulers are called Princes of Israel, below v. 4. see also above chap. 15. on v. 17. and below chap. 23. on v. 2.]

3 And their Father had given them many gifts of silver, and of gold, and of choice costlinesses, [See of the Hebrew word, *Gen. 24. on v. 53.*] with fenced cities in Juda: but the kingdom he gave to Ioram, because he was the first-born. [for to the right of the first-born

born belonged also the dominion over his brethren. See *Gen. 25.* on v. 31. And hence may be gathered, that Josaphat in making choice of his successor had more respect to the law of God, *Deu. 22. 15.* then to the fitness of the person, who was wicked by reason of a wicked wife that he had married, below v. 6. and was not so good as his brethren, v. 13.]

4 When Joram was come up to the kingdom of his Father, and had strengthened himself, then he slew all his brethren with the sword; as also (certain) of the Princes of Israel. [See above on v. 2.]

5 Joram was two and thirty years old, [Heb. a son of two and thirty years] when he became king; and he reigned eight years at Jerusalem. [to wit, counting therein the years that he reigned with his Father: For he supplied his fathers place a while. See *1 Kings 22.* on vers. 42. and *2 Kings 8.* on v. 16.]

6 And he walked in the ways of the kings of Israel, [That is, he imitated them in their idolatry and wickedness. So *2 Kings 16. 3.* and below chap. 28. 2, &c.] according as the house of Achab did; for he had the daughter of Achab [called Athalia, below ch. 22. 2. of whose idolatrous ungodliness, wickedness, and tyranny see in the same chapter, viz. chap. 22. v. 3, 10. and chap. 24. 7.] to wife: And he did that which was evil in the eyes of the LORD. [understand especially idolatry and tyranny. See *1 Kings 11.* on v. 6.]

7 Yet the LORD would not destroy the house of David, [That is, the family and posterity of David. See *1 Kin. 14.* on v. 10.] for the covenants sake, which he had made with David; [see *2 Sam. 7. 12.* *1 Kings 11. 36.* *Psa. 132. 11, 17.*] and according as he had said to give a lamp to him, and to his sons [see *1 Kings 11.* on v. 36.] at all daies (or for ever.) [see *2 Sam. 7.* on v. 13.]

8 In his daies the Edomites revolted from under the dominion [Heb. hand; that is, power, command, dominion] of Juda, [under which power David had brought them, *2 Sam. 8. 14.* and thus Isaacs prophecy came to be fulfilled, *Gen. 27. 40.*] and they made a king over them.

9 Therefore Joram marched forth with his Princes, [To wit, to Sair, a place lying in Idumea, *2 Kings 8. 21.*] and all the chariots with him: And he gat him up [Heb. he was getting him up, or, he was rising up] by night, and smote the Edomites that were round about him, and the Captains of the chariots.

10 Notwithstanding the Edomites revolted from under the command of Juda unto this day; [That is, which revolting continueth unto this day. Understand the time of the Babylonish captivity. So *1 Chron. 4. v. 41.*] then, at the same time, Libna revolted from under his command: [see *2 Kings 8.* on v. 22.] for he had forsaken the LORD the God of his Fathers. [to wit, by abominable idolatry, which he not only practised himself, but whereunto he also publicly and violently compelled his subjects. See the next verse.]

11 Also he made high places [See *Lev. 26.* on v. 30.] on the mountaines of Juda: And he caused the inhabitants of Jerusalem to go a whoring, [that is, to commit idolatry, which is (spiritual) whoredome: so below v. 13. See *Lev. 17.* on v. 7. and *20.* on v. 5.] yea he compelled Juda (thereto.)

12 Then (there) came a writing to him from Elia the Prophet, [Meaning a writing written by Elia the Prophet, while Josaphat was yet alive, before whose death Elia was taken up into heaven, as may be gathered from *2 Kings 3. 11.* In this writing Elia had prophesied of the state and condition of the kingdom of Juda under Joram; as the man of God that came to Bethel, had prophesied a long while before of king Josiah, *1 Kings 13. 2.* and Iſaias of Cyrus, chapters 44. and 45. and Daniel of the Monarchies and kingdoms of the earth, *Dan. 2.* and 7, &c. unless it

be conceived that this was another Elias then the Tifbite] saying; Thus saith the LORD, the God of David thy Father, because thou hast not walked in the ways of Josaphat thy Father, and in the ways of Asa king of Juda: [see *1 Kings 15.* on v. 26.]

13 But hast walked in the way of the kings of Israel, and hast made Juda, and the inhabitants of Jerusalem to go a whoring, according to the whoring of the house of Achab: [Or, as the house of Achab hath caused (Israel) to go a whoring] and hast slain thy brethren of thy Fathers house, which were better then thou:

14 Behold, the LORD will plague (thee) with a great plague in thy people, and in thy children, and in thy wives, and in all thy substance. [This phrase is found full and entire, and without insertion, below v. 18. Oth. the Lord will plague thy people, and thy children, &c. with a great plague. See the fulfilling of this threatening below v. 16, &c.]

15 Thou shalt also be in great [Or, many] diseases, by the disease of thy bowels, untill thy bowels fall out by reason of the disease, year by year. [Hebr. daies upon daies; that is, year by year, to wit, two years. For this was the set time of this sickness or disease, below v. 19. The word daies is sometimes taken for a full year, having all its daies; so below v. 19. See *Lev. 25.* on v. 29. Others understand this thus, that he should be daily troubled with this disease.]

16 Then the LORD stirred up against Joram the spirit [That is, the judgement, will, intent, minde. See *2 Kings 19.* on vers. 7.] of the Philistines, and of the Arabians, [meaning the inhabitants of the stony and high Arabia] which are at the side [Heb. at the hand. The word hand signifieth sometimes the side of any thing, as *Job. 1. 14.*] of the Moors.

17 They marched up into Juda, and brake into it, [To wit, by force of arms, overrunning all, and breaking through all, to the very city of Jerusalem, yea also possessing themselves of the city, and plundering it, as appeareth by the words following] and carryed away all the substance that was found in the kings house; even his sons also, and his wives: So that (there) was never a son left him, save Joabaz [called also Abaziah, below ch. 22. 1. and Azaria, below chap. 22. 6.] the least of his sons.

18 And after all this the LORD plagued him in his bowels with a disease, which was not to be healed. [To wit, wherewith Elia had threatned him, above vers. 15.]

19 This came to pass from year to year, [That is, from the first year to the second] so that when the time of the end of the two years expired, [which Elia had determined in that writing] his bowels fell out by reason of the disease; (so) that he died of evil diseases: And his people made no burning for him, [to wit, of sweet-smelling, or precious spices. See above chap. 16. on v. 14.] like the burning of his Fathers.

20 He was two and thirty (years) old when he became king, and reigned eight years at Jerusalem: And he departed, [That is, he went the way of all the Earth, as is said, *Ios. 23. 14.* *1 Kings 22.* that is, he died] without being desired, [that is, he lived without honour, without delight, and in pain] and they buried him in the city of David, but not in the Sepulchres of the kings.

CHAP. XXII.

Abaziah becometh king in his Fathers stead, v. 1. &c. He followeth the sins of the house of Achab, 3. visiteth Ioram king of Israel that was sick, 6. by this occasion he comes to be slain by Jehu, 8. Athalia having murdered all the royal seed of the house of Juda, except in

Joas, whom Iosabath his Aunt had hid, usurpeth the government, 10.

AND the inhabitants of Ierusalem made Ahab's [See above chap. 21. on ver. 17.] his least [that is, the youngest in years. Compare Gen. 19. on ver. 31.] son king in his stead: For a band that were come with the Arabians into the camp, [see hereof above ch. 21. 16, 17.] had slain all the first: [that is, the eldest sons of Joram. Above ch. 21. 17. it's only said that these souldiers had carried away the sons of Joram: But here it is now added that they also slew them] Ahab's then the son of Ioram king of Iuda reigned.

2 Two and forty years old [Hebr. a son of two and forty years] was Ahab's when he became king, and he reigned one year at Ierusalem; [to wit, alone, as some do gather from 2 Kings 8. v. 26. Conceiving that a long time before he was held and acknowledged to be king, while his Father was unfit to govern. But how these two places are to be reconciled, is very obscure] and his mother's name was Athalia, a daughter of Omri. [She is likewise so called, 2 Kings 8. v. 26. Meaning the daughter of Omri's son, namely, Achab. See the annotat. on the forementioned place. Grand-children are in scripture called the sons and daughters of their Grand-fathers. See Gen. 36. on v. 2. yea also of all their Ancestours counted in a straight or direct line upward, as appeareth Math. 1. 1. Luke 3. 16.]

3 He also walked in the wayes of the house of Achab: [To wit, as his Father Joram had done, above ch. 21. 6.] For his mother was his Counsellour, to deal wickedly.

4 And he did that which was evil in the eyes of the LORD, like the house of Achab: [To wit, those that were of Achab's house] For they were his Counsellours, after the death of his Father, to his destruction. [so is the Hebrew word taken, Exod. 12. 13. Ezek. 25. 15. Dan. 10. 8.]

5 He walked also in their counsel, [That is, he did not only hear their idolatrous counsel, but he did also walk after it] and went with Ioram the son of Achab the king of Israel to battel, against Hazael king of Syria, by Ramoth [called also Rama, in the next verse, and 2 Kin. 8. 29. See likewise of this city, 1 Kings 4. 13.] in Gilead: And the Syrians smote Ioram.

6 And he returned to cause himself to be healed at Iizreel, [A city in the tribe of Issachar, of which see Ios. 19. 18. and 1 Kings 4. 12, &c.] for (he had) wounds, which they had given him by Rama, [or, there had been smiters, that had smitten him by Rama. Understand by these the Syrians, 2 Kings 9. 15.] when he fought against Hazael the king of Syria: And Azaria [otherwise called Ahariz, above v. 1. and 2. item Ioabaz, above chap. 21. 17.] the son of Ioram king of Iuda came down, to see Ioram the son of Achab at Iizreel; For he was sick.

7 Now the treading underfoot of Ahab's [Or, trampling, that is, the destruction of Ahab's, whereby he was subdued, and as it were trampled upon: Whereof see below ver. 9.] was of God, [to wit, as of and from a righteous Judge, who is wont to punish the sins of men freely, and not by constraint, committed. Compare herewith 1 Kings 12. 15. and the annotat. thereon] that he came to Ioram: [that is, which treading underfoot, or destruction was occasioned thereby, that Ahab's came to Joram, and tarried not at home] for when he was come, he went out with Ioram toward Iehu the son of Nimshi, whom the LORD had anointed, [to wit, by the command which he had given to the Prophet Elia, 1 Kin. 19. 16. and which Elia executed by the hand of Elifaz, 2 Kings 9. 6.] to destroy the house of Achab.

8 So it came to pass when Iehu executed judgement against the house of Achab, [That is, punishment, which

God had commanded Jehu to execute upon the house of Achab. So above chap. 20. v. 9. See the annotat.] that he found the Princes of Iuda, and the sons of the brethren of Ahab's, [2 Kings 10. 13. they are called the brethren of Ahab's. See the annotat. there] that ministered to Ahab's, and slew them. [compare 2 Kings 10. 14.]

9 After that he sought Ahab's, and they caught him, [For he was hid in Samaria] and they brought him to Iehu, and they slew him, [See the exposition of this verse, 2 Kings 9. on v. 27.] and buried him; [that is, they suffered him to be carried to Ierusalem, to be buried there] for they said, he is the son of Iosaphat, who sought the LORD with all his heart: [compare above chap. 15. 12.] So the house of Ahab's had none that kept power for the kingdom. [perhaps because they were too young, to whom the kingdom by way of succession did belong, or because Athalia's power was too great.]

10 When Athalia the mother of Ahab's saw that her son was dead, [See the exposition of this and the following verses, 2 Kings 11. v. 1, 2, 3.] then she gat her up, and destroyed all the royal seed [Hebr. the seed of the kingdom] of the house of Iuda.

11 But Iosabath [Hebr. Iehoshabath: Or, also called Iehosheba, 2 Kings 11. 2.] the daughter of the king, [namely, of Joram the son of Iosaphat, and consequently the sister of Ahab's, 2 Kings 11. 2.] took Ioas [oth. called Iehoash; 2 Kings 12. 2.] the son of Ahab's, and stole him from the midst of the king's sons that were slain; and put him and his nurse [that had given him suck, or as yet gave him suck: For he was but a year old. Compare below chap. 23. the annotat. on v. 2.] in a bed-chamber: [Hebr. a chamber of beds. See 2 Kings 11. the annotat. on v. 2.] So Iosabath the daughter of king Ioram, the wife of Iojada [Hebr. Iehojada. See of this man, 2 Kings 11. on v. 4.] the Priest; [for she was the sister of Ahab's] hid him from Athalia, (so) that she slew him not.

12 And he was with them hid in the house of God six years; [The meaning is, that Joas with his nurse had secretly been kept, and bred up by the high Priest and his wife, in one of the chambers that were at the Temple] and Athalia reigned over the land. [namely, of Iuda.]

CHAP. XXIII.

Joas at the age of seven years is made king by Iojada's direction, ver. 1, &c. Athalia is put to death, 12. The covenant between the LORD and the king with his people is renewed, 16. Idolatry removed, 17. Ecclesiastical order re-established, 18. and the king brought home to his house with joy, 20.

BUT in the seventh year, [To wit, after that Joas the king's son had been hid by Iosabath his Aunt, lest he should be murdered by Athalia his grand-mother: for he was hid six years in the Temple, above chap. 22. 12. and this hapned the year following: at which time also Joas was seven years old, below chap. 24. 1.] Iojada strengthened himself, and took the Captaines of the hundred, Azaria the son of Ierobam, and Ismael the son of Iohanan, and Azaria the son of Obed, and Maasejath the son of Hadaia, and Elisaphat the son of Sichri, into a covenant with him. [see likewise this history with some expositions, 2 Kings 11. 4, &c. where the same is first set down.]

2 They went about in Iuda, and gathered the Levites out of all the cities of Iuda, and the heads of the fathers [Observe, that two sorts of persons were gathered, 1. The Levites, which were in the Church-office. 2. The Heads of the Fathers, that is, of the fatherly Houses.]

Houses, or Families : meaning the chiefest and eldest of the congregation] of Israel : [that is, of Juda and Benjamin, together with the cities of Israel that joynd themselves to them. Compare herewith, above chap. 15. 17. and 21. 2. and the Annotations] *and they came to Jerusalem.*

3. *And all that congregation made a covenant with the king in the house of God : and he* [Namely, Joadah the High Priest] *said unto them ; Behold, the kings son shall be king, according as the LORD had spoken of the sons of David.* [See 2 Sam. 7. 13. 2 Chron. 21. 7.]

4 *This is the thing, that ye shall do : A third part of you, that enter in on the Sabbath, of the Priests, and of the Levites, shall be porters of the thresholds.* [Others, Sippim : holding it to be the name of a gate. See 2 Kings 11. on vers. 6.]

5 *And a third part shall be at the kings house ; and a third part at the foundation-gate :* [The chiefest gate of the Temple, standing East-ward, and called the gate of the foundation, because it was the lowermost, standing upon the foundation of the temple, at the greatest, and lowermost Court. It is also called the gate of Sur, 2 Ki. 11. 6. and the high gate, 2 Ki. 15. 35. Item the beautiful gate, Acts 3. 2.] *and all the people* [meaning, the other Levites, which had not then the ordinary guard, together with the common people] *shall be in the courts of the house of the LORD.* [That is, in the outermost, and great Court, called the peoples court, because the congregation met there ; and it's put here in the Plural Number, viz. Courts, because of the diversity of parts, the several partitions that were in it. So likewise the Temple is called Sanctuaries, because it consisted of divers partitions, Lev. 26. 31.]

6 *But let none come into the house of the LORD,* [Understand the foremost part of the house of the Lord, called the holy place, 1 Kings 8. 10.] *save the Priests, and the Levites, that minister ; they shall go in, for they are holy ;* [Hebr. *boliness*, that is, separated to an holy service. So Numb. 16. 5. and Exr. 8. 28.] *but all the people shall keep the watch of the LORD.* [To wit, to keep them out by force, that would violently break in. Or, shall keep the watch of the LORD, that is, the command of the Lord, tarrying in the Court, without entering into the holy place.]

7 *Now the Levites shall compass the king round about, every man with his weapons in his hand,* [Namely, those Levites that went out on the Sabbath : that is, those that had discharged their duty, and had finished their function in course, 2 Kings 11. 7.] *and he that cometh into the house,* [that is, into the Temple, between the ranks and files of the guard that was set, 2 Kings 11. 8.] *shall be put to death : but be ye with the king, when he cometh in,* [to wit, in the Temple, below vers. 11.] *and goeth out.* [To wit, out of the Temple, below vers. 20.]

8 *And the Levites, and all Juda, did according to all, that Joadah the Priest had commanded ; and they* [Namely, the Captains of hundreds, of whom see above vers. 1. and compare 2 Kings 11. 9.] *took every man his men,* [to wit, that were designed them of the Levites by Joadah the High Priest] *that came in on the sabbath, with those, that went out on the Sabbath :* for Joadah the Priest had not given the divisions [of these divisions, or, courses, see 1 Chron. 23, 24, 25, 26. chap.] *leave* (to depart) [Out of these courses or divisions no man might step away, unless he had leave given him to depart : which for the present Joadah would not grant even to those that came off from the guard, to the end that there might be a double watch, to dispatch this business.]

9 *Moreover, Joadah the Priest delivered to the captains of hundreds, the spears, and the bucklers, and the shields, that had been king Davids,* [See 2 Kings 11. on vers. 10.] *which were in the house of God.*

10 *And he set all the people, and every man with his weapon* [The word in the original signifieth properly such kinde of weapon, as a man throweth out of his hand at another, to hurt him therewith] *in his hand,* [to wit, that no man might violently break into the Priests Court, or into the holy place. Compare herewith above the end of vers. 6.] *from the right side of the house, to the left side of the house, toward the Altar,* [meaning, the Altar of burnt-offerings, which stood in the Priests Court] *and toward the house,* [to wit, the Sanctuary] *by the king round about.*

11 *Then they brought forth the kings son,* [To wit, out of his chamber, in which he had been hidden six years, above chap. 22. 11.] *and put upon him the crown,* [an head-ornament pertaining to Kings, 2 Sam. 1. 10. Psalm 89. 40. and 132. 18.] *and gave him the testimony,* [see 2 Kings 11. on vers. 12.] *and they made him king : and Joadah, and his sons anointed him, and said, Let the king live.* [Compare 1 Sam. 10. 4. 1 Kings 1. 39.]

12 *Now when Athalia heard the voice of the people, that ran together, and praised the king, she came to the people into the house of the LORD.*

13 *And she looked on, and behold, the king stood by his pillar,* [Where the royal scaffold was ; of which see also 1 Kings 11. on vers. 14. and above chap. 6. on vers. 13.] *at the entering ;* [to wit, of the inner court called the Priests court, above chap. 4. 9. Item, the new Court, above chap. 20. 5. See of it further 1 Kings 6. on vers. 36.] *and the rulers* [to wit, of the people of the Jews] *and the trumpets* [that is, the Trumpeters] *were by the king ; and all the people of the land rejoiced, and blew with trumpets ;* [to wit, by the Priests, to whom that work properly belonged, as appeareth by the Law, Numb. 10. 8. and by examples, 1 Chron. 15. 4. and above chap. 5. 12. and chap. 7. 6.] *and the Singers were there* [or, (rejoiced) which word goeth before, and may now again anew be fitly inserted] *with musical instruments, and signified, that praise ought to be sung :* [namely, unto the Lord] *then Athalia rent her clothes, and she cried ; Treason, Treason.*

14 *But Joadah the Priest brought the captains of the hundreds, that were set over the host, and said unto them ; Bring her forth without the ranks,* [See 2 Kings 11. on vers. 8.] *and whoso followeth her, shall be slain with the sword : for the Priest had said, Ye shall not slay her in the house of the LORD.*

15 *And they laid hands on her,* [Others, they made room for her : or, they placed a side-guard upon her, or, they gave her room, to wit, to go forth out of the Temple] *and she went towards the entering of the house-gate,* [see 2 Kings 11. on vers. 16.] *towards the kings house, and they slew her there.*

16 *And Joadah made a covenant between him,* [Namely, the Lord, as may be gathered from 2 Kings 11. 17. and here from the end of this verse] *and between all the people, and between the king ; that they should be a people unto the LORD.* [Others, between himself, and between all the people, &c. meaning, that Joadah, the people, and the king had bound themselves together in a firm league and covenant, to be the Lords people, or to be a people unto the Lord. See the like example, Jos. 24. 25.]

17 *After that all the people went into the house of Baal, and brake that down, and they brake his altars, and his images in pieces : and they slew Matthan the Priest of Baal before the altars.*

18 *Now Joadah appointed the officers in the house of the LORD, under the hand of the Levitical Priests ; whom David had distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as it is written in the Law of Moses, with rejoicing, and with singing ; according to Davids institution.* [Hebr. according to Davids hands : that is, as David by the instinct of Gods Spirit had ordained, and had delivered, and left to

the Church of God. So below chap. 29. 27. and Ezra 3. 10.]

19 And he set the porters at the gate of the house of the LORD: that none being unclean in any thing, might enter in.

20 And he took the captains of the hundreds, and the mighty (ones.) [Or, the honourable, respectful, most excellent (ones)] and those that had the dominion among the people; and all the people of the land, and brought down the king from the house of the LORD, and (they) came thence the midst of the high gate, [some do understand hereby the greatest, and the chiefest gate of the kings house, at which the kings guard kept watch and ward, and is therefore called the guards gate, 2 Kings 11. 19. in this sense this gate is to be distinguished from the gate of the Temple, whereof above vers. 5. See the Annotations there] into the kings house: and they set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced, and all the city was quiet; after they had slain Athalia with the sword.

CHAP. XXI V.

Joas is religious, as long as Jojada liveth, vers. 1, &c. He marrieth two wives, 3. causeth the Temple to be repaired, 4. Jojada dieth, 15. is very honourably buried, 16. Joas becometh an idolater, 17. causeth Zacharia the son of Jojada to be put to death, for reproving idolatry, 20. He is preyed upon and smitten by the Syrians, 23. murdered by his own servants, 25. Amazia his son becometh king, 27.

Joas was seven years old, [Hebr. a son of seven years. See above chap. 23. on vers. 1.] when he became king, and he reigned forty years at Jerusalem: and his mothers name was Zibia, of Ber-Seba.

2 And Joas did that which was right in the eyes of the LORD, all the days of Jojada the Priest. [That is, as long as Jojada was alive, who ceased not to instruct him in the ways of the Lord, 2 Kings 12. 2.]

3 And Jojada took for him two wives, [That is, he chose two wives for him, whom he sought out in due manner, and joyned them to him in wedlock] and he begat sons and daughters.

4 Now it came to pass after this, that it was in the heart of Joas, [That is, that Joas was minded, or had an intent. So 1 Kings 8. 17, 18. See the Annotations] to renew the house of the LORD. [That is, to repair, or to mend, that which was broken, and decayed in it.]

5 So he gathered together the Priests and the Levites, and said unto them; Go out into the cities of Juda, and gather money of all Israel, [Meaning the Israelites, that were under the jurisdiction of Juda. See above chap. 15. on vers. 17. and 21. on vers. 2.] to repair [Hebr. strengthen, that is, to renew, as vers. 4. So 2 Kings 12. 5, 6. and below vers. 12.] the house of your God, from year to year; [because it could not be repaired in one year, or, for that it was to be repaired every year] and make ye haste for this matter, [Hebr. for this word] but the Levites made no haste.

6 And the king called Jojada, the chief, [To wit, of the Priests; that is, the chief Priest. The word Priest, is added thereto, below vers. 11. See also Neh. 12. v. 7.] and said unto him; Why hast thou not made search, [Or, not enquired] among the Levites, to bring in out of Juda, and out of Jerusalem, the tax [Or, levy, collection, charge] of Moses the servant of the LORD, and of the Congregation of Israel, for the Tent of the Testimony? [meaning such a tax, levy, or collection, as Moses had commanded for the making of the Tabernacle in the

wilderness, Exod. 30. 12, 13. and 38. 24, 25. which happened not yearly, but as necessity required. Compare the Annotations on Exod. 30. 12. Others conceive that this collection was ordinary, and was made duly every year, for the maintaining of the worship of God, and its appurtenances. See of the Tent of witness, or, testimony, Numb. 1. on vers. 50.]

7 For when Athalia dealt wickedly, her sons [Namely, Ahazia with some of his next kinsmen. See above chap. 21. 16, 17. For the rest of her sons were carried away captive in the life-time of Joram her husband. Otherwise the Plural Number is here used for the Singular; as Gen. 21. 7. unless we should say, that Athalia's sons had done the thing here mentioned, before their captivity] had broken up the house of God, [Others, the sons of Athalia, that wicked woman, had, &c. Hebr. for Athalia dealing wickedly, her sons had, &c.] yea even bestowed all [that is, all manner, or, the greatest part] the hallowed thing [see Lev. 16. on vers. 4.] of the house of the LORD upon Baalim. [That is, Idols. See Judges 2. on vers. 11.]

8 And the king commanded, [Hebr. said; that is here, commanded; to wit, by the advice of Jojada the High Priest, as may be gathered from 2 Kings 12. 2.] and they made a chest, and set it without at the gate of the house of the LORD. [To wit, of the peoples Court; on the right hand, as they entered into the Temple of the Lord. See 2 Kings 12. 9. and the Annotations thereon.]

9 And they made proclamation in Juda, and in Jerusalem, [Hebr. and they gave a voice in Juda, &c. that is, they caused proclamation to be made. Of the word voice for proclamation, see Exod. 36. 6. and the Annotat. Item Ezra 1. 1.] to bring in to the LORD the tax [see above on vers. 6.] of Moses the servant of the LORD over Israel [that is, charged upon Israel by God, and imposed upon them by Moses] in the wilderness.

10 Then all the Princes, and all the people rejoiced; and they brought in, and cast into the chest, untill they had made an end. [To wit, of repairing the house of the Lord. See vers. 14. Others, untill it became full.]

11 Now it came to pass, at the time when he [Namely, Jojada the High Priest] brought in the chest [to wit, out of the place where it stood, into one of the chambers that were in the Temple, for to take out the money there, to purse it, and to tell it out. Compare 2 Kings 12. 10. and the Annotations] at the Kings command by the hand of the Levites, and when they saw that there was much money; that the Kings Scribe came, and the chief Priests and officers, [that is, those that were appointed for this work by the High Priest. In their room the High Priest himself is mentioned, 2 Kings 12. 10. for a man may be said to do that himself, which he doth by another. See Gen. 40. on vers. 22.] and emptied the chest, and took it up, and carried it to his place again: [see of this place above on vers. 8] thus they did from day to day, and gathered money in abundance;

12 Which the king, and Jojada gave to those, that had the care of the work of the service of the house of the LORD; [Hebr. that did the work, &c. That is, that provided it, or had the care of it. And understand thereby the chiefest over-seers over the work, that it might by them be given to the workmen, or labourers: for there was more than one over-seer. See 2 Kings 12. on vers. 11.] and they hired hewers, [the Hebrew word signifieth as well hewers of stone, as hewers of wood. See 1 Kings 5. on vers. 15] and carpenters, [the word that is used in the original, is indeed ascribed to sundry artificers or handy-crafts-men, as appeareth, Exod. 35. 35. and 38. 23. 2 Chron. 22. 15. Isai 45. 16, &c. and here in the following words of this verse; but that it is to be understood here of Carpenters, may be here truly gathered from

from the foregoing and following words] *to renew the house of the LORD : together with workmen also in iron, and copper, to mend the house of the LORD.*

13 *So the providers of the work caused the repairing [Hebr. healib] of the work to go on by their hand : [the meaning is, that the work of building by the diligent care of the over-seers came to good perfection. The Hebrew word is likewise so taken, 1 Kings 18.30. Nehem.4.7.] and they restored the house of God in his shape, [The Hebrew word signifieth here a well-ordered form, or a right-fashioned, or, regular structure, having its due proportion, shape, and dimension] and made it strong.*

14 *Now when they had finished (it,) [To wit, the repairing and mending of the Temple] they brought the rest of the money before the King and Joadab, [to wit, the providers, and over-seers of the work did so, who were intrusted by the king and Joadab to lay out this money aright, above vers. 12.] whereof he [to wit, the king] made vessels for the house of the LORD, vessels to minister, and to offer [withall,] [Others, mortars] and incense-bowls, and gold, and silver vessels : and they offered burnt-offerings continually in the house of the LORD all the days of Joadab. [That is, as long as Joadab lived. So above vers. 2.]*

15 *And Joadab waxed old, and full of days, [See Gen.25.8, and the Annotat. Item Gen.35.29. 1 Chron. 23.1. and 29.28.] and died, he was an hundred and thirty years old, [Hebr. a son of an hundred and thirty years] when he died.*

16 *And they buried him in the city of David, by the kings : for he had done good [To wit, kept the young king from the cruel and murderous Athalia, brought him well up, and instructed him, set him upon the royal throne, put to death wicked Athalia, repaired the Temple, and restored the pure worship of God] in Israel, [that is, in the land of Judah, and that which appertained thereto, which was a part of Israel, this name being taken generally. See above chap.21. on vers.2.] both towards God [in restoring his worship, above chap.23.18. and here vers.14.] and [towards] his house. [Meaning, his Temple, which was repaired by the advice and managing of Joadab.]*

17 *But after the death of Joadab, came the Princes of Judah, and bowed themselves down before the king : [To wit, suing unto him, for the bringing in of idolatry again into the land, as probably may be gathered from the following verse] then the king hearkened unto them. [That is, he granted their suit, or, request.]*

18 *So they left the house of the LORD the God of their fathers and served the groves, and the idols : [Hebr. sorrows. See 1 Sam 31. on vers.9.] then great wrath [namely, of God. See below chap.28. on vers. 13.] was upon Judah, and Jerusalem, for this their trespass.*

19 *Yet he sent Prophets among them, to cause them to return unto the LORD : they testified against them, [That is, called heaven and earth to witness against them] but they inclined not [their] ears.*

20 *And the Spirit of God put on Zecharias [Or, clothed ; that is, the Spirit of the Lord came upon him, and arrayed him as a garment. See Judges 6. on vers. 34.] the son of Joadab the Priest, who stood above the people, [that is, in a place that was higher than the place wherein the people were assembled ; from which place Zecharias spake, that he might be the better heard] and he said unto them ; Thus saith God ; Why transgress ye the commandments of the LORD ? therefore ye shall not be prosperous ; [compare 2 Chron. 15.2.] because ye have forsaken the LORD, therefore he will forsake you.*

21 *And they made a conspiracy against him, and stoned him with stones at the commandment of the king, [See Matth.23.35.] in the court of the house of the LORD.*

[To wit, in the peoples court, as some conceive. Others understand this of the Priests court, so that this murder should have been committed. between the Altar and the Porch of the Temple ; to wit, as it were before the face of the Lord. The opinion of many is, that the Lord Jesus Christ hath respect to this passage, Matth.23.34. and that Joadab is called there Baruchia.]

22 *Ihus king Joas remembered not the kindness, which Joadab his father had done to him, [Of which see above chap.23.] but slew his son : who when he died, said ; The LORD will look upon it, and require (it.) [Namely, my blood at the hands of these murderers, and at the hand of him that commanded the murder to be done. That is, God will punish and avenge it. See Gen.9.5. and 42.23. and the Annotations. Others, the Lord seeth it, and will require it : or, the Lord look upon it, and require it.]*

23 *Therefore it came to pass with the circuit of the year, that the forces of Syria marched up against him, and they came to Judah, and Jerusalem, and destroyed all the Princes of the people from among the people : and they sent all the spoil of them unto the king of Damascus. [Hebr. Darneseck. Meaning, the Metropolis, or chief city of Syria. See Gen.14. on vers.15.]*

24 *Albeit that the army of the Syrians came with few men ; yet notwithstanding the LORD delivered an army of great multitude into their hand, because they had forsaken the LORD the God of their fathers : [Compare above chap.12. the Annotations on vers.2.] so they [namely, the Syrians] executed the judgments against Joas. [That is, the punishments of God, which he had deserved in forsaking the pure worship of God, and murdering of Zacharia. For it seemeth likewise by the following verse, that the Syrians had wounded him.]*

25 *And when they were departed from him, [for they left him in great diseases] his servants made a conspiracy against him, [See 1 Kings 15. the Annotations on vers. 27.] for the blood [Hebr. bloods ; that is, for the murder committed on Zacharia. See 1 Kings 2. on vers.33.] of the sons of Joadab the Priest, [that is, of Zacharia the son of Joadab the Priest ; the Plural number being here put for the Singular. See above v.7 and the Annotations : unless we should say that Joadab had more sons, that were put to death : or at least by sons are here to be meant the sons of Zacharia, because children seem to have been sometimes destroyed with their fathers. Compare 2 Kings 9. vers.26. and above chap.24.4.] and they slew him on his bed, that he died, and they buried him in the city of David, but they buried him not in the Sepulchres of the kings.*

26 *Now these are they, that made a covenant against him, Zabad, [Called also Joazar, 2 Kings 12.21] the son of Simath the Ammonitess, and Joazabad the son of Simriah [otherwise called Somer, 2 Kings 12.21.] the Moabitess.*

27 *Now concerning his sons, [Which he had, or also left behinde] and the greatness of the burden [laid] upon him, [that is, of the taxation, wherewith he was charged, or burdened, to redeem the plundering and spoiling of Jerusalem of Hazael, 2 King, 12.18 Others understand this of the collections or taxes, which he laid upon the people, toward the building and repairing of the Temple] and the building of the house of God, [Hebr. the ground-work, or, foundation, &c. that is, the building on the house of God] behold, they are written in the history of the book of the kings : [the Hebrew word Midruseh hath its name from seeking, because therein the acts and deeds of kings were diligently sought out, gathered together, and recorded. So above chap. 13.22.] and Amazias his son became king in his stead.*

CHAP. XXV.

Amaziah reigneth well in the beginning, vers. 1, &c. He avengeth his fathers death, 3. He prepareth to fight against Edom, not onely with his own people, but also with hired Israelites, 5. He disbandeth those hired Souldiers, by the Prophets advice, 7. With his own men he conquereth the Edomites, 11. is damnnified by the disbanded Israelites, 13. falleth to idolatry, 14. challengeth the king of Israel presumptuously into the field, 17. is smitten by him, 22. is driven away, and murdered by his own people, 27.

Amaziah being five and twenty years old, [Hebr. a son of five and twenty years] became king, and reigned nine and twenty years at Jerusalem: and his mothers name was Joada of Jerusalem.

2 And he did that which was right in the eyes of the LORD: but not with a perfect heart. [He had, it's true, restored the pure worship of God, which in his fathers time, after the death of Jojada, was decayed, but afterward he became an idolater, and a rejectour of prophetic admonition, as also a rash, bold, presumptuous, and unlucky warrior.]

3 Now it came to pass, when the kingdom was established to him; that he slew his servants, [Of which see above chap. 24. vers. 26.] that had smitten the kings father. [That is, had killed him, above chap. 24. 25. Of the word smiting, see Gen. 8. on vers. 22.]

4 But he slew not their children, [Which indeed seemeth to have been done sometimes. See above ch. 24. the Annotation on vers. 25.] but he (did) as it is written in the Law, in the book of Moses, where the LORD commanded, saying; The fathers shall not dy for the children, neither shall the children dy for the fathers; but every man shall dy for his (own) sin. [This Law doth properly concern Magistrates and Governours, or the higher powers among men. See Deut. 24. 16. 2 Kings 14. 6. Jer. 31. 30. Ezech. 18. 20.]

5 And Amaziah gathered Juda together, and made them captains of thousands, and captains of hundreds, according to the house of the fathers, [That is, the families of the chieft. Compare Exod. 6. 12.] thorow out all Juda, and Benjamin: and he mustered them, from twenty years old, [Hebr. from the son of twenty years] and above, and found them three hundred thousand choice (men,) going forth to war, banding spear, and buckler. [See above chap. 11. on vers. 12.]

6 Moreover, he hired an hundred thousand valiant champions out of Israel, [That is, out of the ten Tribes] for an hundred talents of silver. [Of the value of these see Exod. 25. on vers. 39.]

7 But there came a man of God [That is, a Prophet. See Judges 13. on vers. 6.] unto him, saying; O king, let not the army of Israel go with thee, for the LORD is not with Israel, [to wit, because they are turned aside from the Lord unto Idols] with all the children of Ephraim. [Understand by these Israel, as goeth before; that is, the ten Tribes, which are so called, because Ephraim was indeed the chieft of those Tribes, and Jeroboam their first King descended of the Tribe of Ephraim. Thus Ephraim is used for Israel, Isai 17. 3. and 28. &c.]

8 But if thou goest, do it, be strong for the battel: [He speaketh ironically, thereby intimating, that if he would needs make use of the Israelites that he had lifted, that it should not prosper with him. Such kinde of commands given in an ironical and jeering way, serve to reprove and threaten men. See 1 Kings 22. on vers. 15.] God shall make thee fall before the enemy: for in God is power to help, and to cause to fall.

9 And Amaziah said unto the man of God; But what shall we do with the hundred talents, [Whereof mention is made above vers. 6.] which I have given to the bands of Israel? [With those hundred talents he had lifted and admitted into his service an hundred thousand Souldiers out of Israel] and the man of God said; The LORD hath more than this to give thee.

10 Then Amaziah separated them, to wit, the bands that were come to him out of Ephraim [That is, out of Israel, or the ten Tribes, as above vers. 7.] to go to their place: therefore their anger kindled greatly against Juda, and they returned to their place in heat of anger.

11 Now Amaziah strengthened himself, and led forth his people, [To wit, those that he had lifted out of his own subjects] and marched into the valley of Salt, [See 2 Sam. 8. on vers. 13. and 2 Kings 14. on vers. 7.] and smote of the children of Seir, [that is, of the Edomites, 2 Kings 14. 7. that dwelt in the countrey of Seir, Gen. 36. vers. 8. Deut. 2. 3.] ten thousand.

12 Besides the children of Juda took ten thousand alive, [As they had slain ten thousand; in the former vers.] and brought them up to the top of the rock, [to wit, whereupon the city of Selah lay; of which see 2 Kings 14. on vers. 7.] and thrust them down from the top of the rock, that they all burst (in pieces.)

13 But the men of the bands, [Hebr. the sons of the band: that is, the hundred thousand Israelites, which Amaziah had lifted, to use them in the war against the Edomites, above vers. 6.] which Amaziah caused to turn back, that they should not go with him into the battel, they made an invade into the cities of Juda, [that is, pertaining to the Kingdom of Juda; which cities were the frontier Towns of the Kingdom of Juda, bordering all along in the breadth thereof upon the Kingdom of Israel] from Samaria unto Beth-Horon, [see of a twofold Beth-Horon, viz. the lower and the upper Beth-Horon, 1 Kings 9. on vers. 17. Here seemeth to be spoken of the lower, which lay in the Tribe of Benjamin] and smote three thousand of them, and took much spoil.

14 Now it came to pass, after that Amaziah was come from smiting the Edomites, and that he had brought with him the gods of the children of Seir; [Meaning, the Images of the Edomites Idols] that he set them up to himself for gods, and bowed down himself before them, and burned incense unto them.

15 Then the anger LORD kindled against Amaziah: and he sent unto him a Prophet, which said unto him; Why hast thou sought the gods of that people, which have not delivered their (own) people out of thine hand? [This question reproveth the King, and threatneth him, that he should be no more helped by those Idols, than the Edomites had been helped by them.]

16 And it came to pass, when he spake unto him, that he said unto him; Have they made thee the kings counsellour? forbear [Hebr. forbear for thy self; that is, for thine own good, or, that shall be best for thee. See Gen. 12. on vers. 1.] why should they [meaning his guard, that were there present] smite thee? [He threatneth the Prophet, that if he forbear not to reprove him, he would give his guard charge to kill him, or at least to hurt and mischief him] then the Prophet forbore, and said; I perceive that God hath determined [Hebr. advised, took counsel, or, determined in his counsel] to destroy thee, because thou hast done that, and hast not hearkened unto my counsel.

17 And Amaziah king of Juda was advised, to send [To wit, messengers, or, ambassadours, 2 Kings 14.] to Joas the son of Joabab, the son of Jehu, king of Israel, to say; Come, let us see one anothers face. [That is, march out into the field against one another, to fight together, and to encounter each other with armed power, and so to look on one another in the face. See 2 Kings 14. on v. 8.]

18 But

18 But Joas the king of Israel sent to Amazia the king of Juda, to say to him, the Thistle that is on Libanon, sent to the Cedar that is on Libanon, to say, give thy daughter to my son to wife: but the beast of the field that is on Libanon, passed by, and trod down the thistle. [See the exposition of this parable, 2 Kings 14. on v. 9.]

19 Thou sayest, Lo, I have smitten the Edomites; [Yea, smiting smitten, as it is said, 2 King. 14. 10. that is, smitten them stoutly and mightily] therefore thine heart hath lift thee up to boast: Abide now at home: If thy shouldest thou mingle thy self in evil, that thou shouldest fall, thou, and Juda with thee.

20 But Amazia hearkned not; for it was of God, [See 1 King. 12. 15. and the annotat. thereon] that he might deliver them into (their) hand; because they had sought the gods of the Edomites.

21 So Joas the king of Israel marched up, and he, and Amazia the king of Juda saw one another's face, [See above on vers. 17.] at Beth-Semes, which is in Juda. [and is therefore to be distinguished from another of this name lying in Naphtali, Josh. 19. 38. Judg. 1. 33.]

22 And Juda was smitten before the face of Israel: And they fled, every man into his tents.

23 And Joas the king of Israel took Amazia the king of Juda, the son of Joas, the son of Joabaz [Otherwise called Abaziah, and Azaria. See above chap. 21. 17. and 22. 1. 6. with the annotat.] at Beth-Semes: And he brought him to Jerusalem, and he brake off the wall of Jerusalem, from the gate of Ephraim [see 2 King. 14. on v. 13.] to the corner-gate, [Hebr. which was looking out, or, to the gate looking out: It is so called, because it stuck out at a corner of the city; wherefore it is also called the corner-gate, both here, and 2 King. 14. 13.] four hundred ells (or cubits.)

24 Moreover, he (took) all the gold, and the silver, and all the vessels that were found in the house of God, with Obed-Edom, [That is, with the posterity of Obed-Edom, who were porters, and keepers of the treasures in the house of God, 1 Chron. 26. 15.] and the treasures of the king's house, together with the hostages: [Hebr. sons of pledges, or, of pawns. See 2 King. 14. on vers. 14.] and he returned to Samaria.

25 Now Amazia, the son of Joas, the king of Juda lived after the death of Joas, the son of Joabaz, the king of Israel, fifteen years.

26 The rest of the acts of Amazia, the first, and the last, behold, are they not written in the book of the kings of Juda and Israel?

27 Now from the time that Amazia had turned away from after the LORD, [That is, from following the LORD] they made a conspiracy against him [see 1 Kings 15. on vers. 27.] in Jerusalem, but he fled to Lachis: [see of this city, 1 Kings 14. on vers. 19.] Then they sent after him to Lachis, and slew him there.

28 And they brought him upon horses, and buried him by his Fathers in the city of Juda. [That is, in Jerusalem; which city, although it lay partly in the borders of Benjamin, and partly in Juda; yet notwithstanding it is chiefly called a city of Juda, because it was the chief city, where the kings of Juda kept their court. See 2 Kings 14. 20.]

CHAP. XXVI.

Uzziah succeedeth in the room of his Father Amazia, vers. 1. &c. reigneth well in the daies of Zacharia, 4. Obtaineth great victories over his Enemies, 6. Furnisheth the city of Jerusalem, and his own house, 9. Strengthneth his kingdom with souldiers, arms and artificial Engines forwar, 11. He transgresseth in attempting to burn incense before the Lord, 16. For which he is

punished with Leprosie, 19. He dieth, and Jotham his son reigneth, 23.

Then all the people of Juda took Uzziah, [Called also Azaria, 2 Kings 14. 21.] (who was now sixteen years old) [Hebr. a son of sixteen years; and so in the sequel] and made him king in the room of his Father Amazia. [to wit, when his Father Amazia fled to Lachis. See 2 Kings 14. on vers. 21.]

2 The same built Eloth, [Called also Elath, 2 Kings 14. 22. See of this city, 1 Kings 9. on vers. 26.] and brought it again to Juda, after that the king was fallen asleep with his Fathers. [see 2 Kings 14. 22.]

3 Uzziah was sixteen years old when he became king, and he reigned two and fifty years at Jerusalem: And his mothers name was Jecholia of Jerusalem. [Compare 2 Kings 15. 2.]

4 And he did that which was right in the eyes of the LORD, [That is, he set up, and maintained the pure worship of God, which was fallen to decay about the end of Amazia's reign] according to all that his Father Amazia had done. [in the government of his kingdom he did not only follow the footsteps of his Father, but was also become like unto him in the last. But as his Father Amazia, after that he had overcome the Edomites, fell to idolatry, above chap. 25. 14. so likewise did Uzziah, after that he became mighty and successful, fall into his presumption, that he would entrench upon the Priests office, bel. vers. 16.]

5 For he gave himself to seek God, [Hebr. he was to seek God. What it is to seek God, see above chap. 11. on v. 16. Understand that he was busie or wholly taken up in seeking of God] in the daies of Zacharia, who was understanding [oth. who made (him) understanding: that is, who taught and instructed him: for the Hebrew word signifieth not only to have understanding, and to be understanding; but also sometimes to make another wise and understanding, by good doctrine and instruction] in the visions of God: [oth. in the tears of God. Understand by visions here, the whole doctrine of that which was to be believed, and practised unto salvation, revealed by Moses, and the rest of the Prophets, and by them daily whetted upon the people, expounded and applied unto them] now in the daies that he sought the LORD, God made him to prosper.

6 For he marched forth, and warred against the Philistines, and brake (down) the wall of Gath, [See of this city, 1 Kings 2. on v. 39.] and the wall of Jabne, [a city of the Philistines by the midland sea] and the wall of Asdod: [also a city in the land of the Philistines: of which see Josh. 11. 22. and 15. 46. 1 Sam. 5. 1.] moreover he built cities in Asdod, [understand the countrey belonging to the city of Asdod] and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians which dwelt at Garbaal, [A place lying south-ward of Judea, as the Philistines were west-ward of it, and the Ammonites East-ward] and (against) the mountains. [the name of a certain countrey and people.]

8 And the Ammonites, [See above chap. 20. on vers. 1.] gave gifts to Uzziah, and his name went to the contrary in of Egypt: [that is, he became very famous and renowned. Compare 1 Chron. 14. 17. and bel. vers. 15. of this chapter, Ezck. 16. 14.] For he strengthened himself in the highest (degree.) [the word in the original is likewise so taken, 1 Chron. 14. 2. and 23. 17. and 29. 25. 2 Chron. 1. 1.]

9 Moreover, Uzziah built towers at Jerusalem, [To wit, at the walls, which Joas the King of Israel in Amazia's time had broken down, above chap. 25. 23.] at the corner-gate, [Hebr. the gate of the corner. See 2 King. 14. on vers. 13.] and at the valley-gate, [Hebr. the gate

gate of the valley. See of this gate, *Nebem. 2. 13.* and *3. 13.* and at the corners: [or, turnings; to wit, of the wall. Others keep the word *Mikḡoa*, as the proper name of a tower or strong hold standing in the highest part of the city of David. See hereof also, *Neb. 3. vers. 19. 24.*] and he fortified them.

10 Also he built towers in the wilderness, [Namely, of Arabia, to prevent and hinder the intrudes from thence, which were made in the days of Joiam, above chap. 21. 16.] and digged many wells, [wherein they gathered and kept water for the use both of man and beast] because he had much cattle, both in the low grounds and in the plaines; Husband-men, and vine-dressers on the mountaines, and on the fruitful fields: [oth. Carmel; that is, in the Region or countrey belonging to the city of Carmel, lying by the wilderness of Maon, in the tribe of Juda, very fruitfull, and abounding with great store of fair fruits and vineyards. Elsewhere Carmel is a mountain lying in the tribe of Issachar, exceeding well planted, sowed, and very fruitfull. See *1 Kings 18.* on vers. 19. from whence it ariseth that fruitfull countie was called a Carmel. See *2 Kings 19.* on ver. 23.] for he was a lover of husbandry.

11 Moreover, *Uzzia* had an host of trained (men) for war [Understand some ordinary bands of souldiers, which the King had in readines for any urgent occasion that might happen. Compare *1 Chron. 27.* and above chap. 17. 14.] marching out to war by bands, according to the number of their mustering, by the band of Jeiel the Scribe, and Mahaseja the Ruler. [that is, which mustering was performed by means of Jeiel, &c.] under the hand [that is, under the conduct. So vers. 13.] of Hanania (one) of the kings Princes.

12 The whole number of the heads of the Fathers, [So above chap. 23. 2.] of the warlike champions, was two thousand and six hundred.

13 And under their hand was an army of three hundred thousand, and seven thousand, and five hundred, that with warlike power exercised themselves for war, [Hebr. doing war; that is, which practised war, were fit for war, and trained up in it. See *1 Kings 12.* on v. 21.] to help the king against the Enemy.

14 And *Uzzia* prepared for them, for the whole host, shields, and spears, and helmets, and bowes even unto the sling-stones. [That is, stones which they were to throw with the sling at the enemy. With such a sling-cast David hit the Gyant Goliath in the forehead, that he fell'd him down by it, *1 Sam. 7. 49.* Compare *Job 41. 19.*]

15 He made also at Jerusalem cunning works, the invention of cunning craftsmen, [Hebr. devices by the device of the devisour; that is, artificial and well devised works, contrived by the skilfull invention of a cunning or skilfull artist, or engineer] to be upon the towers, and upon the corners, to shoot with arrowes, and with great stones: So his name went far abroad: [See above on vers. 8.] For he was marvellously helped, [Hebr. he made it marvellously with, or, to be helped, to wit, of God, who is a shield to all those that trust in him, *Psalms 18. 31.*] till he was strong. [or, strengthened; to wit, in his kingdome.]

16 But when he was grown strong, his heart was lifted up unto destruction: And he transgressed against the LORD his God: For he went into the temple of the LORD, [Meaning into the holy place, where the altar of incense stood, and into which no man might come, much less offer incense, save the Priests only. This place is below vers. 18. called the Sanctuary] to burn incense upon the altar of incense.

17 But *Azaria* the Priest [Meaning the high Priest. See *1 Chron. 6. 10.* and below vers. 20.] went after him: and with him fourscore Priests of the LORD, valiant men.

18 And they withstood king *Uzzia*, and said unto him; It pertaineth not to thee, *Uzzia*, to burn incense unto the LORD, but to the Priests the sons of Aaron, that are consecrated to burn incense; [compare *Exod. 30. 7. &c.*] go out of the sanctuary, [see above on vers. 16. where this sanctuary is called the temple. Compare *1 Kings 8. 10.* and the annotat.] for thou hast transgressed; neither shall it be for thine honour from the LORD God. [to wit, because he will not approve of it, but will surely punish it.]

19 Then *Uzzia* was wroth, [Of the Hebrew word see *Gen. 40.* on vers. 6.] and the incense was in his hand, to burn incense: Now when he was wroth against the Priests, the leprosie rose up in his forehead, before the face of the Priests, [Some conceive that at that time the Earthquake happened: Of which see *Amos 1. 1. Zach. 14. 5.* as a manifest proof of Gods anger against this King] in the house of the LORD, from above the altar of incense. [to wit, from the Lord, who seemeth to have shot something from above, or from beside this altar against the kings face, which caused or produced this leprosie.]

20 Then *Azaria* the head Priest, [Hebr. the Priest the head, to wit, of the Priests, that is, the chief Priest] and all the Priests looked upon him, and behold, he was leprous in his forehead, and they thrust him in haste from thence, yea he himself was also driven to go out, [compare *Esth. 6. vers. 12.*] because the LORD had plagued him.

21 Thus *Uzzia* the king was leprous unto the day of his death, and being leprous, dwelt in a separated house, [*Lev. 13. 46. Num 5. 2. and 12. 14.* See further *2 King. 15.* on v. 5.] for he was cut off from the house of the LORD: [that is, he was declared unclean, and was to dwell alone, and not permitted to come into the peoples court, into the publick congregation, and that according to the law, *Lev 13. 46.*] now Jotham his son was over the kings house, judging [that is, governing, and executing judgement. See *2 Kings 15.* on vers. 5.] the people of the land.

22 Now the rest of the acts of *Uzzia*, the first, and the last, did *Isaia* the Prophet the son of Amoz write.

23 And *Uzzia* fell asleep with his Fathers, and they buried him by his Fathers, in the field of the burial, which belonged to the kings; for they said, he is a leper: [That is, they buried him in the field, wherein the sepulchres of the kings were; howbeit, they buried not his body, because of the leprosie, in, or among those sepulchres, but in a distinct and separated place] and Jotham his son became king in his stead.

CHAP. XXVII.

Jotham reigneth well, vers. 1, &c. Causeth divers buildings to be made, 3. He maketh the Ammonites tributary to him, 5. He persevereth in goodness, death, and Achaz his son becometh king, 9.

Jotham was five and twenty years old, [Hebr. a son of five and twenty years] when he became king, and he reigned sixteen years at Jerusalem, and his mothers name was *Fersa*, a daughter of *Zadok*. [Compare *2 King. 15. 33. &c.*]

2 And he did that which was right in the eyes of the LORD, [To wit, in maintaining the pure worship of God. Compare above chap. 26. 4. and see the annotat.] according to all that his Father *Uzzia* had done, saving that he entred not into the Temple of the LORD: [to wit, (according to the opinion of some) there to attend the service of God in publick with the rest of Gods people: which may thus be understood that he omitted it not through contempt of the ordinance, but through humane

mane frailty, because his father was smitten there with leprosie. Some conceive that this was spoken in praise of him, to wit, that he entred not into the Temple of the Lord to burn incense, as his Father had done. See above chap. 26. 16.] *and the people did yet corrupt themselves.* [to wit, by idolatry, in offering and burning incense on the high places, as is declared, 2 Kin. 15. 35.]

3 *The same built* [That is, renewed, repaired, fortified, mended. Compare above chap. 11. 5. and the annotat.] *the high gate at the house of the LORD:* [See 2 King. 15. on v. 35.] *He also built much on the wall of Ophel:* [meaning a part of the walls of Jerusalem, so called, because it stood on an hill, or high place. See below chap. 33. 14. and Nehem. 3. 26. and 11. 21.]

4 *Moreover, he built cities on the mountaines of Juda: And in the woods he built castles and towers.* [Compare above chap. 17. on v. 12.]

5 *He warred also against the king of the children of Ammon, and prevailed against them; so that the children of Ammon gave him the same year an hundred talents of silver,* [See 1 Kings 16. on v. 24.] *and ten thousand Cors* [See of this measure, Lev. 27. on v. 16. where it is called an *Homēr*, 1 King. 4. on v. 22. where it is called a *Cor*, as here] *of wheat, and ten thousand of barley: That the children of Ammon brought him again, both in the second and in the third year.*

6 *So Joatham strengthened himself: For he disposed* [See above chap. 19. on v. 3.] *his waies* [that is, resolutions, purposes, words, actions, course of life. See Gen. 6. on v. 12. and 1 King. 2. on v. 4. So here in the following verse] *before the face of the LORD his God.*

7 *Now the rest of the acts of Joatham, and all his wars,* [To wit, which the King of Syria, and the King of Israel made against him] *and his wayes; lo, they are written in the book of the kings of Israel and Juda.*

8 *He was five and twenty years old,* [Hebr. a son of five and twenty years] *when he became king; and he reigned sixteen years at Jerusalem.*

9 *And Joatham fell asleep with his Fathers, and they buried him in the city of David:* [See 1 Kings 2. on v. 10.] *and Achaz his son became king in his stead.*

C H A P. XXVIII.

Achaz is an abominable idolater, vers. 1, &c. He is smitten by the Syrians, and by the Israelites, 5. The Israelites carry away many Jews captive with them, 8. whom they bring again into their own border, by the advice of the Prophet Oded, 9. Achaz seeketh to the Assyrians for help, 16. War is made against him by the Edomites and Philistines, 17. He is not assisted by the King of Assyria, 20. goeth on in his wickedness, 22. He dieth, and Hizkiah his son reigneth, 27.

A *Chaz was twenty years old,* [Hebr. a son of twenty years] *when he became king, and reigned sixteen years at Jerusalem: And he did not that which was right in the eyes of the LORD, like David his Father.* [Compare 1 King. 11. on v. 9.]

2 *But he walked in the wayes of the kings of Israel:* [See above chap. 21. on v. 6.] *besides, he made also molten images for Baalim.* [that is, to the honour of the idols, which they called *Baalim*, because they held them to be their Lord. See Judg. 2 on v. 11.]

3 *Also he burnt incense in the valley of the son of Hinnom;* [See 2 Kings 23. on v. 10.] *and he burnt his sons in the fire, according to the abominations of the heathen,* [it is said, 2 Kings 16. 3. that he made his son to pass thorow the fire. This King Achaz caused some of his sons to be burnt, as is here affirmed, and it may be that he made one to pass only thorow the fire, as it is

written, 2 King. 16. 3. See of this heathenish abomination, Lev. 18. on v. 21. Compare below chap. 33. the annotat. on v. 3.] *whom the LORD had driven out of possession before the face of the children of Israel.*

3 *He offered also, and burnt incense on the high places,* [See Lev. 26. on v. 30.] *and on the hills; as also under all (or every) green tree.* [See Deu. 12. on verse 2.]

5 *Therefore the LORD his God* [To wit, according to the covenant of grace, which God had made with Abraham and his posterity: or according to the hypocritical profession, which Achaz made, feigning himself to hold the Lord God of his Fathers, to be his God also; as idolaters do commonly halt on both sides, 1 Kin. 18. 21.] *delivered him into the hand of the king of Syria,* [called Rezin, 2 Kings 16. 5.] *(so) that they smote him, and carried away captive from him a great multitude of prisoners, whom they brought to Damascus:* [Hebr. *Darnesek*. So above chap. 16. 2.] *And he was also delivered into the hand of the king of Israel* [called Pekah in the following verse, and 2 Kin. 16. 5.] *who smote him with a great smiting.* [compare above chap. 13. on vers. 17.]

6 *For Pekah, the son of Remaliah smote dead in Juda an hundred and twenty thousand in one day, all warlike men,* [Hebr. sons of bat tel, army, strength. Of the significations of the Hebrew word *hail*, see Gen. 47. on vers. 6.] *because they had forsaken the LORD God of their Fathers.* [compare 1 Kings 15. the annot. on v. 29.]

7 *And Zichri a mighty man of Ephraim, slew Maaseia the kings* [Namely, Achaz his] *son, and Azrikum the governour of the house,* [or the Leader of the house, who as high Steward had the chief or supreme command over the kings household. So the Ruler over the treasures, is put for the chief or supreme treasurer, 1 Chron. 26. 24.] *as also Elkana, the second after the king.*

8 *And the children of Israel carried away captive of their breibren,* [That is, of the Jews, who with the Israelites were descended from one father Jacob. See ab. chap. 11. on v. 4. also below v. 11. and 15.] *two hundred thousand, women, sons and daughters, and plundered also much prey from them: and they brought the prey to Samaria.*

9 *Now (there) was a Prophet of the LORD there, whose name was Oded;* [A Prophet, to be distinguished from another of this name, who lived in the time of king Asa, ab. ch. 15. v. 1.] *he went out to meet the host that came to Samaria, and said unto them; behold, by reason of the wrath of the LORD the God of your Fathers against Juda, he hath delivered them into your hand, and ye have slain them in wrath, which reacheth up unto heaven.* [an hyperbole, or phrase signifying a special exaggeration of the thing whereof mention is made, and importing withall a threatening and vengeance of God from heaven. Compare Gen. 11. 4. and Ex. 9. 6.]

10 *Moreover, ye intend* [Hebr. say, or, are saying. See Gen. 20. on v. 11. and 1 Kin. 5. on v. 5. so bel. v. 17.] *to subject the children of Juda and Jerusalem for bond-men, and bond-women unto you: Are ye not the only (men)?* [to wit, that seek to enthrall your brethren, and to make them slaves and bondmen? Or are ye not besides that singly full of guilt] *with you there are guiltinesses* [that is, nothing but sins] *against the LORD your God.* [it is as much as if he had said; as for you that are the rod of Gods judgement against the Jews that have incensed him, are ye better then they? what is there else with you, but meer sins and transgressions, whereby ye have continually hitherto provoked the Lord to anger, so that ye can expect nothing else but plagues and judgements. Oth. are they not with you, yea concerning you, guiltinesses, &c.]

11 Now then, hearken to me, and bring the captives again, [Hebr. Prison, captivity. See Numb. 31. on vers. 12. to below vers. 13, 14, 15, 17.] which ye have carried away captive of your brethren: for the heat of the LORD's anger is upon you.

12 Then (certain) men of the head of the children of Ephraim, [Meaning, the chiefest of Samaria. They are called below vers. 14. Rulers, or, Princes] Azaria the son of Jobanan, Berechia the son of Mesilemoth, and Fehizkia the son of Sallum, and Amaza the son of Hadlai, rose up against those that came from the war:

13 And they said unto them; Ye shall not bring in the captives hither; [To wit, into Samaria] for a guilt upon us against the LORD, [Hebr. guilt of the Lord: that is, against the Lord, as vers. 10.] ye intend [Hebr. ye are saying; that is, purposing in your heart. See above on vers. 10.] to add unto our sins, and to our guiltinesses, although we have much guilt, [it is as much as if they had said; that which ye intend, is a new sin, whereby ye would aggravate our former sins, whereas we have already but too many of them] and the heat of wrath [namely, of the Lord, whereby he is incensed against our sins. The word wrath is, without addition of the word God, often understood of the wrath of God, because it may properly, in respect of its greatness, be called wrath. So Numb. 1. 53. and 18 5. Josua 22. 20. 1 Chron. 27. 24. above 24. 18.] is upon Israel.

14 Then the ready prepared [That is, the armed men, or, the soldiers] left the captives, and the spoil, before the face of the Princes, and of all the congregation.

15 Now the men, which are expressed by name, [To wit, above vers. 12. Understand, those that were ordered for this work, viz. to conduct the captives, and to furnish them with necessaries] gat them up, and took the captives, and with the spoil clothed all their naked (ones;) and they arrayed them, and shod them, and fed them, and gave them to drink, and anointed them, [to wit, to revive, and refresh these captives, according to the custome of those Eastern countreys. See Ruth 3. on vers. 3.] and carried them upon asses, all that were feeble, [Hebr. (or, every) stumbling (one,) that is, those that by reason of old age, or youth, or sickness, or wounds, or weariness, were not well able to go, and to keep pace with the multitude] and brought them to Jericho the palm-city, [see Deut. 34. on vers. 3.] to their brethren: after that they returned to Samaria.

16 At that time [To wit, when Rezin the King of Syria, and Pekah the King of Israel made war against him. See above vers. 5. and 2 Kings 16 5, 7.] did king Achaz send unto the kings of Assyria, [that is, to the famous and great King of Assyria, called Tiglath-Pileser, 2 Kings 16. 7. Or the Plural Number is put here for the Singular. See Gen. 19. on vers. 29.] to help him.

17 Moreover, the Edomites were also come; and had smitten Juda, and carried away captives.

18 Furthermore the Philistines had invaded the cities of the low countrey, and the South of Juda, and had taken Beth-Semes, [See 2 Kings 14. on vers. 11.] and Azajon, [see above chap. 11. on vers. 10.] and Gederoth, [a city in the Tribe of Juda, Jos. 15. 41.] and Socoth, [see above chap. 11. on vers. 6, 7.] and her dependant places, [Hebr. daughters. That is, places belonging therunto. See Numb. 21. on vers. 25.] and Timna, [a city lying in Juda, Jos. 15. 10.] and her dependant places, and Gimzo, and her dependant places: and they dwelt there.

19 For the LORD humbled Juda, because of Achaz the king of Israel: for he had drawn away Juda, [To wit, from the true God unto Idols, from the pure worship of God, to false and superstitious idolatries. The like signification hath the Hebrew word, Exod. 5. 4. Others, for he made Juda naked, to wit, of the help and protection of God, causing them to sin] (so) that they

transgressed exceedingly [Hebr. transgressed transgression] against the LORD.

20 And Tillegath-Pileser [Called also Tiglath-Pileser, 2 Kings 15. vers. 29, &c. See there the Annotations] the king of Assyria [whose help Achaz had sought, above vers. 16.] came unto him: bowbeit he distressed him, [or, put him to a great strait; causing him to purchase unto his side this hired Rasour, (as Isaia called him, chap. 7. 20.) with a great sum of money, and Achaz was put to a very hard shift, to raise such a sum of money] and strengthened him not.

21 For Achaz took a part of the house of the LORD, and of the house of the King, and of the Princes: which he gave unto the King of Assyria; [That is, he took away the Silver, and the Gold that was in the Temple, and in the Treasures of the Kings house, &c. and gave the same for a present to the King of Assyria. See 2 Kings 16. 8.] but he helped him not. [Hebr. He was no help unto him: namely, to King Achaz.]

22 Yea in the time, when he was distressed, then he trespasseth yet more against the LORD: this was king Achaz. [That is, such a one was King Achaz, to wit, alway the same man, so that he grew no whit better, but waxed daily worse and worse, although the Lord plagued and punished him grievously.]

23 For he offered unto the gods of Damascus, [Hebr. Darmešek] that had smitten him; [some apply these words, that had smitten him, to the people of the city of Damascus; but others to the gods of Damascus: so that Achaz his meaning should be, that they were the gods of Damascus, that had smitten him] and said; Because the gods of the kings of Syria help them, I will offer unto them, that they may (also) help me: but they were to him for his fall, [Hebr. to cause him to fall] as also to all Israel.

24 And Achaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD: [Namely, of the Porch, and of the holy place, below chap. 29. 7. whereby this wicked King caused the whole service of God to cease. Compare below chap. 29. 3.] moreover, he made him altars in all corners at Jerusalem.

25 Also he made in every city [Hebr. in all (or every) city, and city] of Juda high places, to burn incense unto other gods: [Meaning, other than the true God, that had revealed himself unto his people, and therefore are also called strange gods. See Gen. 35. 2. and the Annotations thereon] he also provoked the LORD God of his fathers to anger.

26 Now the rest of his acts, and all his ways, [See above chap. 27. on vers. 6.] the first, and the last; behold, they are written in the book of the kings of Juda, and Israel.

27 And Achaz slept with his fathers, and they buried him in the city at Jerusalem: [That is, in the city of David, which was a part of the city of Jerusalem. See 1 Kings 16. 20.] but they brought him not into the sepulchres of the kings of Israel: [that is, Juda. See above chap. 21. on vers. 2.] and Fehizkia his son became king in his stead.

CHAP. XXIX.

Hizkia a pious king, applyeth himself to repair the worship of God, vers. 1, &c. gathereth for that purpose the Priests, and the Levites together, 4. to whom for this very end he maketh an excellent exhortation, 5. which they follow, 12. which they acquaint the king withall, 18. who by way of thanksgiving, offereth many sacrifices, with songs of praise, 20. The congregation add therunto their offerings, 31. To offer up these,

these, the Priests are helped by the Levites, who had been more diligent to sanctifie themselves, than the Priests, 34.

I Hizkia [Others, Hizkiz, below vers. 18, 27.] became king, being five and twenty years old, [Hebr. a son of five and twenty years] and his mothers name was Abia, a daughter of Zacharia.

2 And he did that which was right in the eyes of the LORD; according to all that David his father had done.

3 The same, in the first year of his reign, in the first month, [Yea on the first day of this first moneth, as appeareth below vers. 17.] opened the doors of the house of the LORD [to wit, which Ahas his father had shut up, that the Lord might not be worshipped in his Temple. See above chap. 28. 24. and below vers. 7. and compare 2 Kings 16. 14, &c.] and repaired them. [To wit, the doors. Others, and strengthened them; namely, the Priests, to wit, in their office.]

4 And he brought in the Priests, and the Levites: and he gathered them together in the East-street. [Meaning the plain, which was at the East end of the Temple, before the gate of the peoples court, which gate was the chiefest gate.]

5 And he said unto them; Hear me, O Levites, Sanctifie now your selves, [That is, cleanse your selves from all pollutions, which are against both the moral and ceremonial Law, and that according to the command and prescript given you by God in his Law. Compare Gen. 35. 2. Item Exod. 19. 10. and the Annotations] and sanctifie the house of the LORD God of your fathers, [that is, cleanse it. So below vers. 17, and 19.] and bring forth the uncleanness [Hebr. separation. So is filthiness and uncleanness called, because it must be separated, and put away. In like manner the time of the impurity or uncleanness of a woman in child-bed, is called a time of separation; because, as long as that time lasted, she was to be separated from the society of men. See Levit. 12. on vers. 2. Understand here by uncleanness, or, pollution, whatsoever had polluted or defiled the Temple by means, or by reason of idolaters, and idolatry] out of the Sanctuary. [Understand the holy place; that is, the fore-part of the Temple, below vers. 16. or also the court of the Priests, which is likewise called a Sanctuary. See below vers. 7. and the Annotations.]

6 For our fathers have trespassed, [Namely, my father Achaz, and your fathers, that followed his idolatry] and done that which was evil in the eyes of the LORD our God, and have forsaken him: and they have turned away their faces from the tabernacle of the LORD, and have turned [Or, presented, offered, Hebr. given] the neck toward (it.) [That is, they have turned their backs (towards it, or, upon it,) refusing to give ear unto the Lord, and to worship him according to his Law.]

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense; neither have they offered burnt-offering in the Sanctuary [Meaning, the Priests court, wherein the altar of burnt-offering stood, 1 Kings 8. 64. And the same is called an holy place, Lev. 6. 16. and 10. 13. and 14. 13. and the Sanctuary, as here, and Numb. 28. 7. and below chap. 35. 5. because it was hallowed or consecrated unto God] unto the God of Israel.

8 Therefore a great wrath of the LORD hath been upon Judah and Jerusalem, and (he) hath delivered them up to trouble, [Or, scattering. See Deut. 28. on vers. 24.] to desolation, and to hissing on [see 1 Kings 9. on vers. 8.] like as ye see with your eyes.

9 For lo, our fathers have fallen by the sword: [That is, have been destroyed by war. See Lev. 26. on vers. 7.] besides our sons, and our daughters, and our wives have been in captivity for it. [See above chap. 28. vers. 5. and 8.]

10 Now it is in mine heart [That is, I am minded, and do intend. See 1 Kings 8. on vers. 17.] to make a covenant with the LORD the God of Israel: that the heart of his anger may turn away from us.

11 My sons, [He calleth the Priests, and the Levites, sons, not in respect of his great age, (for he had as yet attained but to the age of five and twenty years, above vers. 1.) but because he bare a love and affection towards them, as if they had been his sons] be not now [to wit, as in time past, when ye neglected the time, and pure worship of God] slack: [Or, be not still, negligent, quiet. Others, go not now astray, or, err not, to wit, that you should not quit your selves well in the office, or discharge the duty, whereunto God hath chosen, and called you] for the LORD hath chosen you to stand before his face, [See Deut. 10. on vers. 8.] to serve him, and that ye should be ministers and burners of incense unto him.

12 Then the Levites gat them up, Mahath the son of Amasai, and Joel the son of Azaria, of the children of the Kohathites; and of the children of Merari, Kis the son of Abia, and Azaria the son of Jehalleel: and of the Gersonites, Joab the son of Zimma, and Eden the son of Joab.

13 And of the children of Elizaphan, [This man in Moses's time had been a Ruler in the family of the Kahathites, Numb. 3. 30.] Simri, and Joel: and of the children of Asaph, [see of Asaph, Heman, and Jeduthun, and of their children, 1 Chron 25. 1, 2, &c. and below chap. 35. 15. and the Annotations] Zacharia, and Mattania.

14 And of the children of Heman, Jehiel, and Simri: and of the children of Jeduthun, Semaja, and Uzziel.

15 And they gathered their brethren, and hallowed themselves, [See above on vers. 5.] and came according to the command of the king, by the words of the LORD; [that is, which command the King had given, being moved by the words of the Law of God, which importuned as much, whereby he warranted his action] to cleanse the house of the LORD.

16 But the Priests went into the inner part of the house of the LORD, [For it was onely permitted to them, to enter into the holy place, and not to the Levites] to cleanse (it,) and they brought out into the court of the house of the LORD [meaning the Priests court, where the altar of burnt-offering stood] all the uncleanness, which they found in the Temple of the LORD: [that is, in the holy place, and also according to the opinion of some, in the most holy place] and the Levites took it up, to carry it out abroad, into the brook Kidron. [See 1 Kings 2. on v. 37.]

17 Now they began to hallow [That is, to cleanse the house of the Lord] on the first [Hebr. one. See Gen. 1. on v. 5.] (day) of the first month, [Meaning the first moneth of the first year of King Hizkia's reign, as above v. 3. Others understand it of the first moneth of the year called Nisan] and on the eighth day of the month they came into the porch of the LORD, and hallowed the house of the LORD in the eight days, and on the sixteenth day of the first month they made an end.

18 Then they went into king Hizkia, and said; We have cleansed all the house of the LORD: together with the altar of burnt-offering, with all the furniture thereof, and the table of disposition, [meaning, the holy Table overlaid with Gold, standing in the holy place, upon which the shew-bread-loaves were to be disposed, that is, orderly set and laid in order, Exod. 25. 30. Levit. 24. 5, 6, &c. which action is called the disposing of the continual (bread,) above chap. 24.] with all the furniture thereof.

19 Also all the furniture, which king Achaz under his reign had cast away by his transgression, have we prepared, [To wit, for their lawfull use, whereunto they

were ordained] and hallowed, and behold, they are before the altar of the LORD.

20 Then king *Jehizkia* gat him up early, and gathered the chief of the city: [Meaning the Magistrates, Council, and Officers of the City, who are also called the eldest of the city. See 1 Kings 21.8. and the Annotations] and he went up into the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats for a sin-offering for the Kingdom, and for the Sanctuary, and for *Juda*: [Here are named all sorts of clean four-footed beasts, that were fit for sacrifice, and which were offered up, First, for the Kingdom; that is, for the King, his Counsellours, and Officers. Secondly, for the Sanctuary; that is, for the sins and uncleannesses, that were committed in the Temple by idolatry, false worship, violence, and otherways. Thirdly, for *Juda*; that is, for the sins of all the congregation] and he said to the sons of *Aaron*, the Priests, that they should offer (them) upon the altar of the LORD.

22 So they killed the bullocks, and the Priests received the blood, and sprinkled it on the altar: they also killed the rams, and sprinkled the blood upon the altar: likewise they killed the lambs, and sprinkled the blood upon the altar.

23 Then they brought forth the he-goats, for the sin-offering, before the face of the king, and of the congregation; and they [Namely, the King, and the Congregation, or those that appeared there in the name, or in the behalf of the Congregation] laid their hands upon them. [They declared by this ceremony, that they confessed their sins, and prayed to God for pardon, by virtue of the sacrifice, which should once be made by the Messiah, and was now typified by these offerings. See *Levit.* 1.4. and 4.15, 24. and 8.18. also the Annotations chap. 1. on vers. 4.]

24 And the Priests killed them, and made expiation [To wit, for the Kingdom, the Sanctuary, and the Congregation, as above vers. 21. that is, for all Israel, consisting of the King, his Court, and his Officers; of Ecclesiastical persons, and of all other inhabitants of the land] with their blood upon the altar, to make atonement for all Israel: [see above chap. 21. on vers. 2.] for the king had commanded [Hebr. said. So below vers. 27. Job 9.7.] that burnt-offering, and that sin-offering (to be made) for all Israel.

25 And he put the Levites in the house of the LORD, with cymbals, with lutes, and harps, according to the command of *David*, and of *Gad* the Kings Seer, [That is, Prophet. See 1 Sam. 9.9. and above chap. 9. on vers. 29.] and of *Nathan* the Prophet: for this command was from the hand of the LORD, by the hand of his Prophets.

26 Now the Levites stood with the instruments [Meaning musical instruments] of *David*, [that is, as *David* being taught and lead by the Spirit of God, had prescribed, and caused to be made] and the Priests with the trumpets.

27 And *Hizkia* commanded to offer the burnt-offering upon the altar: now at the time when that burnt-offering began, the song of the LORD began (also) with the trumpets, [According to the command of the Lord, of which we read, *Numb.* 10.10.] and with the instruments of *David* [Hebr. by the hands of the instruments of *David*. Others, according to the hands; that is, according to the institution, which *David* had ordained by Gods command. See above chap. 23. on vers. 18. and here vers. 25.] the king of Israel.

28 Now all the congregation bowed themselves down, [To wit, in token of reverence, supplication; and thanksgiving to God. Compare above chap. 20.18. and here the following verses, vers. 29, 30.] when they sang the song, and sounded with trumpets: all this

(continued) untill the burnt-offering was finished.

29 Now when they had made an end of offering, [To wit, the burnt-offering, mentioned in the two former verses] the king and all that were found [or, were present at hand; as *Gen.* 19.15.] with him, bended, and bowed themselves down.

30 After that king *Jehizkia*, and the Princes said unto the Levites, that they should praise the LORD, with the words of *David*, and of *Asaph* the Seer: and they praised (even) unto gladness, and bowed their heads, and bowed themselves down.

31 And *Jehizkia* answered, [That is, began again to speak. See *Judges* 18. on vers. 14.] and said; Now ye have sinned your hands [that is, consecrated your service. See of this phrase, *Lev.* 7. on v. 37. on the word *Fill-offering*] unto the LORD; come near, and bring *slay-offerings*, [meaning, all kinde of sacrifice of beasts that were slain or killed, *Ex.* 12.27. *Lev.* 3.6. *Deu.* 32.38.] and *praise-offerings* [whereby they acknowledged Gods mercies, and praised and thanked him for the same] into the house of the LORD: and the congregation brought *slay-offerings*, and *praise-offerings*, and all (that were) free-willing of heart, burnt-offerings. [See of these *Gen.* 8. on vers. 20.]

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, two hundred lambs; all these (were) for a burnt-offering to the LORD.

33 Moreover, of the consecrated things were [That is, over and above the fore-mentioned beasts consecrated to the Lord, are these yet to be added to them] six hundred bullocks, and three thousand sheep. [Or, small cattle; that is, sheep, and goats. See *Gen.* 12. on vers. 16.]

34 But of the Priests (there) were too few, neither could (they) *slay* all the burnt-offerings: therefore their brethren the Levites did help [Hebr. strengthen] them, till the work was ended, [the Priests were too few, to wit, to prepare all these offerings; that is, to kill them, to *slay* them, and to divide them in pieces; which was properly the work of the Priests, *Lev.* 1.5.6. however the ministry of the Levites might be used therein, which were added for an help to the Priests] and untill the (other) Priests had hallowed themselves; [see above on vers. 5.] for the Levites were more right of heart, [see *Psal.* 7. on vers. 11.] to sanctify themselves, than the Priests.

35 And also the burnt-offerings were in abundance, with the fat of the thank-offerings, [See *Lev.* 3. on v. 1.] and with the drink-offerings, [see *Gen.* 35. on vers. 14. and *Levit.* 23. on vers. 13.] for the burnt-offerings: [others, of the burnt-offerings, or, to, or, with the burnt-offerings: that is, which drink-offerings were added to the burnt-offerings, and belonged thereto. Compare *Numb.* 28.7.] so the service of the house of the LORD was fitted.

36 Now *Jehizkia*, and all the people, rejoiced at that which God had prepared for the people: [Meaning, the good affection and inclination, which God had put into the heart of the people; whereby they were very willing and exceedingly bent to this work of reformation, so that it went on very speedily and prosperously, according to desire, yea beyond all expectation. Others, because God had prepared the people] for this thing was done suddenly. [To wit, in the very first beginning of *Hizkia*'s reign, and without any opposition of the people; yea with their great bent and inclination thereunto, although immediately before under the reign of *Achaz* they had exceedingly fallen to idolatry, and were turned aside from the pure and sincere worship of God.]

CHAP. XXX.

Hizkia exhorteth all Israel, to come to Jerusalem, and to keep the Lords Pass-over, vers. 1. The exhortation is derided by many, accepted by others, who come to Jerusalem, 10. where they destroy idolatry, 14. and keep the feast of Pass-over, 15. Hizkia prayeth unto God for those that had not before cleansed themselves, as they ought to have done, 17. The feast is prolonged, 23. The Priests, and Levites bless the people, 27.

After that *Febizkia* sent [To wit, messengers, or ambassadors] to all Israel, [to wit, that were under his dominion. See above chap. 15. on v. 17. & 21. on v. 2.] and *Juda*: and wrote letters also to *Ephraim*, and *Manasseh*, [and the rest of the ten Tribes, below vers. 5. who yet were left in the land, and were rather in a loving and friendly way invited by him, than as the rest, by way of authority commanded to appear at this feast] that they should come to the house of the LORD at Jerusalem: to keep the Pass-over [see *Levit. 23.* on vers. 5.] unto the LORD the God of Israel.

2 For the King had taken counsel with his Princes, [That is, Counsellours] and all the congregation at Jerusalem, [that is, those that represented all the congregation, as the Commissioners of the Priests, and the Fathers of the Families, that dwelt at Jerusalem. See above chap. 19. 8.] to keep the Pass-over, in the second moneth. [The ordinary time of the Feast of Pass-over was the fourteenth day of the first moneth, *Exod. 12. 5.* *Numb. 9. 5.* but when a lawfull impediment hapned, whereby the Pass-over could not be kept that day, then it was to be kept in the moneth following, that is, on the fourteenth day of the second moneth, *Numb. 9. 11.* Now for as much as the Priests, and Levites, were the first moneth employed in cleansing the Temple, which they finished not till the sixteenth day of the same moneth, above chap. 29. 17. in that respect they could not keep the ordinary time: and therefore chose the extraordinary time for the celebration of the Pass-over, which was a moneth after.]

3 For they could not keep it at that time, [To wit, when they were busied in cleansing the Temple; which time, was the ordinary time, to keep the Pass-over] because the Priests had not sanctified themselves sufficiently, neither had the people gathered themselves at Jerusalem. [Two causes are here more added, wherefore the Pass-over could not be kept at the usual or ordinary time. First, because the Priests even in the time of cleansing the Temple, had not hallowed all things, or, the hallowed things were not fully hallowed. Secondly, because at that time the people were not yet gathered together from all parts or places mentioned above vers. 1.]

4 And this thing was right in the eyes of the King, and in the eyes of all the congregation.

5 So they appointed it, [Or, they decreed. *Hebr. made the word, or, thing to stand*] that a voice [to wit, of proclamation. So *Exod. 36. 6.* In stead of the word voice the word proclamation is put, *1 Kings 22. 36.*] should go thoroughout all Israel from *Ber-Seba* to *Dan*, [that is, from the South-end of the land of Canaan to the North-end. See *Judges. 20. 1.* and *1 Kings 4.* on vers. 25.] that they should come, to keep the Pass-over unto the LORD the God of Israel in Jerusalem: for they had not kept it of a long (time,) as it was written. [Or, was prescribed; that is, as the Lord had appointed and commanded the same in his Word. So below vers. 18.]

6 The runners [That is, the Posts, or, Messengers. So below vers. 10.] then went away with the Letters from the hand of the King, and of his Princes thoroughout all Israel, and *Juda*, and according to the command of the

King, saying; Ye children of Israel, turn again unto the LORD the God of Abraham, Isaac, and Israel, then he will return to the escaped, [*Hebr. escaping.* So *2 Kings 19. 30. 31.* See the Annotations, God is said to return unto men, when he is gracious unto them, coming to them with his favours and mercies, from whom he seemed to have departed by his judgments. *Psalms 90. 13.* *Zach. 1. 3.*] which are remaining to you from the hands of the kings of Assyria. [Namely, *Phul*, *2 Kings 15. 19.* *1 Chron. 5. 26.* and *Tiglath-Pilezer*, *2 Kings 15. 29.* and above chap. 28. 20.]

7 And be not like your fathers, and like your brethren, which transgressed against the LORD the God of their fathers: therefore he gave them up to desolation, [compare above chap. 29. 8.] according as you see.

8 Now harden not your neck, [See of this phrase, *Exod. 32.* on vers. 9.] as your fathers (did:) give the hand unto the LORD, [that is, be ye obedient and faithful unto him: spoken by way of comparison, as the giving of the hand is so used among men: so *1 Chron. 29. 24.* *Ezra 10. 19.* *Ferem. 50. 15.* Some take it in this sense; give the hand unto the LORD; that is, give unto him the glory of his power] and enter into his sanctuary, [that is, into his Temple, where they were to appear in the Court of the people] which he hath sanctified [see *Levit. 8.* on vers. 10.] for ever, [see *Genes. 13.* on vers. 15.] and serve the LORD your God; then shall the heat of his wrath turn away from you.

9 For when ye turn again unto the LORD, your brethren, and your children shall find mercy [*Hebr. shall be for mercy.* See above at the end of the sixth verse] before the face of those that led them captive, so that they shall come again into this land: for the LORD your God is gracious, and mercifull, [see *Exod. 34. 7*] and will not turn away (the) face from you, if ye return unto him.

10 So the runners went on, from city to city, thorough the land of *Ephraim*, and *Manasseh*, unto *Zebulon*: but they [Namely, the Israelites] laughed them to scorn, and mocked them.

11 Nevertheless, some of *Asher*, and *Manasseh*, and of *Zebulon* [That is, of the Tribe of *Asher*, and of *Manasseh*, &c.] humbled themselves, and came to Jerusalem.

12 Also in *Juda* the hand of God [That is, the powerful working and operation of God] was, giving them one kinde of heart, [that is, affection, inclination, will, purpose. Compare *1 Chron. 22. 17.* *Fer. 32. 39.* *Acts 4. 32.*] to do the command of the King, and of the Princes, [the meaning is, that God by his Spirit did effectually work a good affection or inclination in their hearts, to obey this pious command of the King] according to the word of the LORD. [viz. whereby it was commanded to keep the Feast of the Pass-over; *Exod. 12. 6.* *Lev. 23. 5.* *Numb. 9. 5.*]

13 And (there) assembled at Jerusalem much people, to keep the feast of unleavened (bread) (loaves,) in the second moneth: [See above on vers. 2.] a very great congregation. [*Hebr. in, or, to multitude greatly.*]

14 And they gat them up, and took away the altars, that were at Jerusalem: [Meaning, the idolatrous altars, which *Achaz*, against the Word of God, had here and there set up in the street at Jerusalem, to offer thereupon beasts unto Idols, *2 Chron. 28. 24.*] moreover, they took away all incense-instruments, [as incense-vessels, pans, bowls. Others, incense-altars: or, incense-places] the which they cast into the brook *Kidron*.

15 Then they killed the Pass-over, [That is, the Paschal Lamb. See *Exod. 12.* on vers. 21.] on the fourteenth day of the second moneth: and the Priests [namely, those that had not before cleansed themselves. See above chap. 29. on vers. 34. and here vers. 3.] and the Levites were ashamed, [to wit, of their negligence,

when they saw that the zeal not onely of their companions and fellow-priests, was greater in this business, than theirs was] and had sanctified themselves, [see above chap. 29. on vers. 5.] and had brought burnt-offerings into the house of the LORD.

16 And they stood in their station, after their manner, according to the law of Moses, the man of God: [That is, in their due places, which were appointed to them by God. Compare below chap. 35. 10.] the Priests sprinkled the blood, (receiving it) of the hand of the Levites.

17 For there was a multitude in that congregation, that had not hallowed themselves: therefore the Levites were over the killing of the Paschal Lambs; [Hebr. *Pesachim*: that is, of the passings by, or, of the Pass-overs: meaning the Lambs, that were killed in remembrance of the Angels passing by, or passing over, *Exod. 12. vers. 13.*] for every one that was not clean, to hallow (them) unto the LORD. [The meaning is, in as much as every father of the family was to kill his Paschal Lamb in his own house, *Exod. 12. vers. 3.* and that many had not hallowed themselves for it, that therefore the Levites were to do this work in their stead.]

18 For a multitude of the people, many of Ephraim, and Manasseh, Issachar, and Zebulon had not cleansed themselves, but did eat the Pass-over, not according as is written: [see above on vers. 5.] but Hezekiah prayed for them, saying; The LORD, that is good, make atonement for (him.)

19 (That) hath disposed his whole heart, [See above chap. 19. on vers. 3.] to seek the LORD God, the God of his fathers: although not according to the cleanness of the Sanctuary. [Meaning, the Ceremonial cleanness, which is here distinguished from that which is Moral, consisting in a firm and settled resolution of heart to seek God. Hezekiah prayeth here, that the Lord would be pleased to forgive them their uncleanness, and that he would likewise be pleased to work in them spiritual sanctification by his holy Spirit. Others, expiate for ever every one that prepareth his heart, &c.]

20 And the LORD hearkened to Hezekiah, and healed the people. [That is, he forgave them their sins, and sanctified them by his Spirit, and punished them not for their Ceremonial uncleanness. Others understand this of the curing of some bodily disease, which God sent upon the people, because they had not cleansed themselves. Compare 1 Cor. 11. 30.]

21 So the children of Israel, that were found at Jerusalem, [That is, were present there, and were come to this Feast] kept the feast of unleavened (bread) (loaves,) seven days with great gladness: now the Levites, and the Priests praised the LORD day by day, [that is, as long as the Feast lasted. So below chap. 31. 1.] with loud sounding instruments of the LORD. [Hebr. *with instruments of strength*: that is, which gave a great sound: such as is the sound of Trumpets. Others, (praising) with instruments the power of the LORD.]

22 And Hezekiah spake according to the heart of all the Levites, [That is, that which was acceptable unto them, and most delightfull to hear. See *Genes. 34. on vers. 3.*] that had understanding in the good knowledge of the LORD: [that is, of the things that belonged to the service of the Lord. Others, that taught the good knowledge of the LORD, or, that gave heed to the good knowledge of the LORD] and they [to wit, those that kept the Feast of the Pass-over] did eat (the offerings) of the set feast seven days: [Hebr. *they did eat the set feast*: that is, the (sacrifices) that were to be eaten on the feast-day. So 2 Kings 18. 31. every man to eat his (own) wine, and his (own) fig-tree; is, to eat the fruit thereof] offering thank-offerings, and praising the LORD, the God of their fathers.

23 Now when all the congregation had taken counsel to keep other seven days, they kept seven days more with gladness.

24 For Hezekiah the king of Juda did give to the congregation a thousand bullocks, and seven thousand sheep, and the Princes gave to the congregation a thousand bullocks, and ten thousand sheep: [Hebr. *lifted up for the congregation*, and so in the sequel; that is, gave or presented to the congregation, to be offered: so *Numb. 31. 28. 2 Chron. 35. v. 7, 8.* The meaning is, that these beasts were given to the congregation by the King, and his Princes, for thank-offerings for them, whereof they then also had their share, to eat it with joy and rejoicing before the Lord] now the Priests had hallowed themselves in multitude, (or in great quantity and abundance.) [To wit, that they might be fit for to offer the forementioned beasts unto the Lord.]

25 And all the congregation of Juda, rejoiced, together with the Priests and the Levites, and all the congregation of those, that were come out of Israel: [Out of the ten Tribes. See above vers. 11. and 18.] also the strangers, that were come out of the land of Israel, and that dwelt in Juda. [Who were no Israelites, nor Jews, by descent; but notwithstanding were converted to the true God, and were circumcised, and so ingrafted into the people of God: otherwise they might not have eaten of the Pass-over, *Exod. 12. 48.*]

26 So there was great joy at Jerusalem: for from the days of Solomon the son of David the king of Israel, the like had not been in Israel. [The meaning is, those days being excepted: that is, since the time of Rehabeam, wherein Israel had rent themselves from Juda, they never kept such a Pass-over-feast with them.]

27 Then the Levitical Priests [That is, those that came of Levi] stood up, and blessed the people; [according to that charge given to the Priests, *Num. 6. 23.*] and their voice was heard: [to wit, of God, and that according to his promise, *Numb. 6. 27.*] for their prayer came (up) to his holy dwelling place [Hebr. *to the dwelling place of his holiness*: to wit, the Lords, that is, to his holy dwelling place] into heaven.

CHAP. XXXI.

Hezekiah causeth all idolatrous works to be broken down, ver. 1, &c. He putteth the Priests, and the Levites in their office, 2. He also taketh order for their maintenance, 4. He causeth chambers to be made, to gather in their revenues, and of the Levites appointeth certain persons to be receivers, and treasurers, 11. Hezekiah continueth pious, and blessed, 20.

Now when they had finished all this, [To wit, that concerned the keeping of the great and high Feast of Pass-over, recorded in the former Chapter] all the Israelites, that were there found, went out, to the cities of Juda, and brake (in pieces) the images that were set up, [see *Lev. 26. on vers. 30.*] and cut down the groves, and threw down the high places, [see of the groves, and high places, made to the honour and service of Idols, *Levit. 26. on vers. 30.*] and the altars, out of all Juda, and Benjamin, also in Ephraim, and Manasseh, [to wit, in the cities, which those of Juda had taken away from the Kingdom of Israel. See above chap. 13. 19. and 15. 8.] until they had utterly brought it to nothing: [Others, until they had made an end] then all the children of Israel returned, every man to his possession into their (own) cities.

2 And Hezekiah appointed the divisions of the Priests, and of the Levites [See above chap. 8. on vers. 14.] after their divisions, every man according to his service, the Priests, and the Levites for the burnt-offering, and for the

the thank-offerings; to minister, and to give thanks, and to praise [to wit, the Lord] in the gate of the camp of the LORD. [to wit, of the Temple, where the Priests and the Levites, in their order and division, were every one to heed and observe their ministry and service, as in a camp. Compare herewith the annotat. Num. 4. on vers. 3.]

3 Also [To wit, Hizkia appointed] the king's portion of his substance for the burnt-offerings; for the morning and evening burnt-offerings, [see of these, Exod. 29. 38, 39, &c. & Num. 28. v. 3, 4, &c.] and the burnt-offerings of the sabbaths, [see Num. 28. 9, 10.] and of the new moons, [see Num. 28. 11, 12, &c.] and of the set feasts: [see Lev. 23.] The meaning of all these words hitherto is this; 'Tis as if he had said; the king hath so disposed of services and offices of the temple, & set the same in order, to the end that every one should heed and mind his own charge, as that he also hath not left himself herein uncharged, ordaining and appointing, that the offerings mentioned here in the text, should be taken out of his own revenues. Whence it seemeth that they were formerly had and found at the charge of the treasures of the Temple; whereof see 1 Chron. 26. 28.] as it is written in the law of the LORD. [see Num. 28. & 29.]

4 And he said unto the people, to the inhabitants of Jerusalem, that they should give the portion of the Priests and Levites; [To wit, that belonged to them by Gods appointment for their maintenance, Numb. 18. 8, &c.] that they might be strengthened, [that is, might have time and a minde to heed their business close, and to wait upon their office, without being drawn from it, to get their livelihood some other way] in the law of the LORD. [that is, in searching, meditating, and expounding the law of the Lord, and in performing the service of God commanded in the law.]

5 When now the word brake forth, [That is, when now that commandment of the king came abroad] the children of Israel brought in many [Hebr. multiplied] first-fruits [see of these the lawes and ordinances of God, Exod. 23. 19. and 34. 26. Levit. 11. 14, &c. Num. 15. 17, 18, 19, &c. Deut. 26. 1, 2, &c.] of corn, new wine, and oil, and honey, [oth. dates. The Hebrew word signifieth honey, but is taken here by the Hebrews for dates, or fruits of trees that bear sweet fruits, which in respect of their sweetness are like unto honey. For God had no where commanded in his law, to give the first fruits of honey, but of fruits of trees, of the Earth, and of beasts] and of all the increase of the field: Also they brought in the tithes of all things, [see of these Lev. 27. on v. 30] in abundance.

6 And the children of Israel and Juda, that dwell in the cities of Juda; they also brought (in) the tithes of oxen, and of sheep, and the tithes of holy things, which were consecrated unto the LORD their God, and made many heaps. [Hebr. heaps, heaps. See Gen. 14. on vers. 10.]

7 In the third moneth [To wit, of the holy or Ecclesiastical year. See above chap. 15. on vers. 10. and Exod. 12. on vers. 2. In this moneth harvest begun in Canaan] they began to lay the foundation of those heaps: [that is, to make the first beginning of those heaps] and they finished (them) in the seventh moneth. [see of this moneth, Lev. 23. on vers. 14. It did much agree with our September, when the fruits of that land were carried into the barnes.]

8 Now when Jehizkia and the Princes came, and saw those heaps; they blessed the LORD; [That is, thanked and praised the Lord, for giving the people an heart, to bring in his gift so freely and willingly. See Genes. 14. 20. and the annotat.] and his people Israel: [to bless men, is to wish all good and happiness unto them. Compare Gen. 31. 35. and the annotat.]

9 And Jehizkia enquired of the Priests and the Levites concerning those heaps.

10 And Azaria the chief Priest [Hebr. the Priest the head, or, that was the head. So 2 Kings 25. 18. below chap. 24. 6. He is only called the head, namely, of the Priests] of the house of Zadok, spake unto him, and said; since they began to bring this heaving [that is, these gifts and offerings. For the word heaving is here taken in a general signification. See Num. 5. on vers. 9.] unto the house of the LORD, there hath been to eat and to be satisfied, yea to leave (even) unto abundance; for the LORD hath blessed his people, [that is, done them good. See Gen. 12. on v. 2.] so that this great store is left. [or, so that that which is left, is this great store: to wit, which is here present, and which ye see.]

11 Then Jehizkia said that they should prepare [That is, make ready] chambers at the house of the LORD, [see of these chambers, 1 Kings 6. 5. and the annotat.] and they prepared them.

12 Into them they brought the heaving, and the tithes, and the hallowed things in faithfulness, and over them Chonania the Levite was chief, and Simei his brother was the second. [That is, Chonania was the chiefest treasurer, who was set over these treasures of the Temple; and next to him was Simei his brother, as an under-commissioner; and under him were the other receivers that are named in the following verse. See the ordinance for this, 1 Chron. 26. 20, 21.]

13 But Gebiel, and Azaria, and Nabath, and Asabel, and Jerimoib, and Foxabad, and Eziel, and Jismachia, and Mahub, and Benaja, were Overseers, under the hand of Chonania, and Simei his brother, by the command of the king Jehizkia, and of Azaria the Ruler, [Or, Leader, that is, the chief Priest, above vers. 10.] of the house of the LORD.

14 And Kore the son of Jimna the Levite, the porter toward the East, [That is, at the East-gate of the temple. See of this gate above chap. 23. on vers. 5.] was over the free will gifts of God, to distribute [Hebr. to give] the heave offering of the LORD, and the most holy things. [Hebr. the holinesses of holinesses. Meaning the remainder of the free-will meat-offering, Levit. 2. 3. and 10. and the sin-offerings, Lev. 6. vers. 18 22. the trespass-offerings, Lev. 7. 1. the shew-bread- (loaves), Lev. 24. 9. See also Numb. 18. 9.]

15 And at his hand [Meaning his adjoynded fellow-helpers, which were under his oversight, care and ordering] were Eden, and Miniamin, and Jesua, and Semaia, Amaria, and Seebania, in the cities of the Priests, in faithfulness, to distribute to their brethren in (their) divisions, as well to the small as to the great: [according to the Law, Deut. 18. 8.]

16 (Beside those that were put in the genealogy of males, (from) three years old and upward) [Hebr. beside their reckoning, or their account of Families, &c. that is, together with those that were set down in their genealogies of all that were males. The meaning is, that they gave not only to the Priests, that did service in the Temple, their portion, but also to their sons] unto all that entered into the house of the LORD, [that is, that were used in the service of the Temple, and consequently were to have their maintenance out of hallowed goods] for the daily work upon every day [Hebr. for the things of the day upon his day. That is, for to do there, that which was to be done every day. See the like phrase, Exod. 5. 13. Oth. their daily portion for their service] for their service in their watches, according to their divisions.

17 And with those that were put in the genealogy of the Priests, according to the house of their Fathers; also the Levites from twenty years old and above, in their watches, according to their divisions: [That is, those that were written in the genealogies of the Priests, to whom

whom not only their maintenance was given, but to the Levites likewise.]

18 *Also to the genealogie with all their little ones, their wives and their sons, and their daughters, thorow all the congregation:* [Meaning the Congregation of the Priests and Levites, who were to perform the worship of God in the Temple; so that they were not only maintained in their own particular persons, but also care was taken for their wives and children] *For in their office* [see of the Hebrew word, 1 Chron. 9. on vers. 22. Oth. in, or, according to their faithfulness, or, upon their fidelity: That is, trusting upon the faithfulness of the distributors (whereof mention is made vers. 15.) that their temporal maintenance should be allowed them by them] *they had sanctified themselves (in) holiness* [that is, sanctified themselves very carefully and diligently. Other. hallowed themselves to the holy things.]

19 *Also among all the children of Aaron, the Priests were in the fields of the suburbs of their cities, in every city* [Hebr. in all (or every) city and city] *men that were expressed by name,* [as above ver. 15.] *to give portions to all the males among the Priests, and to all that were put in the genealogie* [Hebr. all numbering, or, reckoning by Families] *among the Levites.*

20 *And thus did Jehizkia in all Juda: And he did that which was good, and right, and true* [Hebr. truth, or, faithfulness] *before the face of the LORD his God.*

21 *And in all (or every) work, that he begun in the service of the house of God, and in the law, and in the commandments, to seek his God; he did (it)* [See above chap. 14. on vers. 4.] *with all his heart, and prospered.*

CHAP. XXXII.

Sanherib the king of Assyria invading Juda, Hizkia fortifieth the city of Jerusalem, vers. 1, &c. Comforteth and exhorteth the people, 7. Sanherib deserveth Hizkia, and blasphemeth God, 9. Hizkia and Isai the Prophet call unto the Lord, 20. The Assyrians are smitten by an Angel, 21. Hizkia falleth sick, 24. being recovered, he provoketh God, but is afterward grieved for it, and repenteth, 25. He continueth blessed, 27. offendeth, by dealing with the Ambassadors of Babel, 31. He dieth, and Manasseh his son becometh king, 33.

After these acts, [Of which see also 2 Kings 18. 13. and Isa. 38. 1, &c.] *and the establishment thereof* [or truth, fidelity, firmness, stability, assurance. That is, after that the worship of God was, according to the word of God, faithfully established and assured] *Sanherib the king of Assyria came, and entered into Juda, and camped himself against the fenced cities, and thought* [Hebr. said; that is, thought, and had an intention. See 2 King. 5. on vers. 5.] *to rent them off for himself.* [that is, to take them away from King Hizkia, and to bring them under his own dominion and jurisdiction.]

2 *Now Jehizkia seeing that Sanherib came, and (that) his face was to the war against Jerusalem:* [That is, that he had a firm resolution to fight against Jerusalem. Compare 2 Kings 12. 17. and see the Annotat. thereon.]

3 *He took counsel with his Princes, and his Champions, to stop the Fountain-waters which were without the city: And they did help him.*

4 *For much people was gathered together, who stopped all the Fountains, together with the brook* [Called Gihon, below vers. 30. See also of this brook, 1 Kings 1. 33. and the annotat.] *that ran thorow the midst of the land, saying; why should the kings of Assyria* [meaning Sanherib king of Assyria, with the Princes that were

with him, of which see below vers. 21. whereof it may be also that some were Kings that were under the command and dominion of Sanherib] *come, and finde much water?*

5 *So he strengthened himself,* [That is, he took courage, when he saw the unfaithfulness of the king of Assyria, whose favour he but a little before had purchased, (though in vain) with a great sum of money, 2 Kings 18. 14, &c.] *and built up all the wall that was broken,* [namely, by Joas the king of Israel, when he had smitten Amazia the king of Juda, and taken Jerusalem. See above chap. 25. 23.] *which he raised up to the towers,* [which seem to have been upon the corner-gate, and upon the gate of Ephraim: Of which gates see above chap. 25. 23.] *with another wall without,* [see of this wall below chap. 33. 14.] *and he fortified Millo,* [see 2 Kings 9. on vers. 15.] *(in) the city of David: And he made weapons and shields in abundance.*

6 *And he set Captaines of war over the people, and he gathered them together to him in the street of the city-gate,* [That is, which was by the city-gate] *and spake according to their heart,* [Hebr. upon their heart: that is, friendly and comfortably, and that which was pleasing and delightfull for them to hear. See Gen. 34. on v. 3.] *saying;*

7 *Be strong, and of good courage, be not afraid, nor dismayed for the face of the king of Assyria, nor for the face of all the multitude that is with him: For there are more with us, then with him.*

8 *With him is a fleshy arm* [Hebr. arm of flesh: that is, a fleshy and weak power, on which a man cannot rely. See Jerem. 17. 3. Thus the word arm is put for strength, Psa. 10 15. and 44. 4. Jerem. 48. 25. Ezek. chap. 30. 22. and flesh for that which is weak, brittle, and mortal, Psa. 78. 39. Isa. 31. 5.] *but with us is the LORD our God, to help us, and to war our wars:* [that is, to wage our wars. So 1 Sam. 8. 20.] *and they rested themselves upon Jehizkia the king of Juda.* [that is, held themselves contented, being comforted, and relying on the power and help of God, of which the king had assured them in his aforesaid words.]

9 *After this Sanherib the king of Assyria sent his servants,* [Meaning Lords, Princes, Officers, that were under his command. See Gen. 20. on vers. 8.] *to Jerusalem, (but he himself was before Lachis, and all his dominion* [that is, power. Understand all the Princes and Rulers, accompanied with their people that were under the power and command of the king of Assyria] *with him) unto Jehizkia the king of Juda, and unto all Juda, that were at Jerusalem, saying;*

10 *Thus saith Sanherib the king of Assyria; whereon do ye trust, that ye abide* [Hebr. are sitting. Sitting is put for tarrying or abiding, Gen. 49. 24. Job. 1. 14. 2 Sam. 2. 13, &c.] *at Jerusalem in the fort?* [or, strong hold, castle, &c. oth. siege.]

11 *Doth not Jehizkia incite you, that he might give you over, to die by hunger, and by thirst, saying; The LORD our God shall redeem* [Or, rescue, pluck out, deliver] *us out of the hand of the king of Assyria?*

12 *Haith not the same Jehizkia taken away his high places, and his altars,* [He meant the high places and altars of the Lord the true God, as if the images of idols could not be broken down, otherwise then with the subversion and destruction of true Religion] *and spoken to Juda and Jerusalem, saying; ye shall worship before one altar,* [to wit, which is the altar of the true God, and not before the altars of idols. Compare 2 Kings 18. 22. and the annotat.] *and burn incense upon it?*

13 *Know ye not what I and my Fathers* [Meaning, his predecessors in the Assyrian Monarchy, as Salmannasser, whom they write to be his Father; also Tiglath-Pileser, Phul, Belochus, &c. So in the two following verses] *have done to all the nations of the Lands?* [see of some

some of these nations, 2 Kings 18.34. and 19.12,13.] were the Gods of the nations of those lands any wiser able to deliver [Hebr. being able were able: That is, able in any wise, or by any means to deliver] their land out of mine hand?

14 Who is there among all the Gods of these nations, which my Fathers banned, [See of this word, Deu. 2. on v. 34.] that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand.

15 Now then, let not Hizkia deceive you, neither let him incite you on this manner, nor believe him; for no God of any nation and kingdom was able to deliver his people out of mine hand, and (out of) the band of my Fathers: How much less shall your God [Oth. your Gods] be able to deliver you out of mine hand? [Heb. how much more shall your Gods not be able to deliver you out of mine hand?]

16 Moreover, his servants spake yet more against the LORD God, and against his servant Fehizkia. [For they were twice sent by him, to blaspheme God, and to scoff at Hizkia. First, when he lay with his camp before Lachis, 2 King. 18.17. Secondly, when he lay before Libna, and made preparation for to meet the king of the Moors, 2 King 19. vers. 8,9.]

17 He wrote also letters: [Which he gave his Ambassadors to carry along with them at the second time of his sending them. See 2 Kin. 19.14.] to despise the LORD the God of Israel, and to speak against him, saying: As the Gods of the nations of the lands, that have not delivered their people out of mine hand, so shall not the God of Fehizkia deliver his people out of mine hand.

18 And they cried with a loud voice in the Jewish language, against the people of Jerusalem that were upon the wall, to make them afraid, and to trouble them; that they might take the city.

19 And (they) spake of [Oth. against: So in the following words] the God of Jerusalem, [that is, the true God, that had chosen and adopted the Israelites out of singular grace and favour to be his own peculiar people, and had promised to dwell among them, but especially at Jerusalem in the Temple, where the Ark was, a token of his presence] as of the gods of the nations of the Earth, a work of the hands of man.

20 But King Fehizkia, and the Prophet Isaiah the son of Amoz, prayed [See the prayer penned by Hizkia, 2 Kings 19.15,16.] against it: [Oth. for it] and they cried unto the Lord.

21 And the LORD sent an Angel, who destroyed all the warlike Champions, and Princes and Captains in the camp of the king of Assyria: [See 2 Kings 19. on v. 35. and Isa. 37. on vers. 36.] So he returned with shame of face into his (own) land; and when he was entered [to wit, to worship. See 2 Kings 19.37.] into the house of his God; [called Nisroch, 2 King. 19.37.] then they that were come forth out of his (own) body, [Hebr. they that came out, or, the comings forth of his bowels, or, (some) of them that came forth of his bowels; meaning two of his sons, called Adramelech, and Sarsefer, 2 Kings 19.37. Compare the phrase with other phrases that have a like meaning, Gen. 35.11. and 46.26.] fell'd him with the sword.

22 Thus the LORD delivered Fehizkia, and the inhabitants of Jerusalem, out of the hand of Saneherib the king of Assyria, and out of the hand of all: [That is, of all the Princes, Captains of war, and souldiers that were come with Saneherib] and he conducted them round about. [to wit, as a shepherd doth guide and lead his sheep; governing, preserving, and defending them on every side.]

23 And many brought presents unto the LORD to Jerusalem, and choice costlinesses to Fehizkia the king of Juda; so that he was after that lifted up [Oth. he lifted up himself [see v.25.] before the eyes of all the heathen.

24 In those daies Fehizkia was sick unto death: [See hereof further, with the exposition hereto belonging, 2 Kings 20.1, &c. item Isa. 38.1.] and he prayed unto the LORD; [see his prayer, 2 Kings 20.3.] he spake unto him, [to wit, by the Prophet Isaiah] and he gave him a wonderful token. [see hereof, 2 Kings 20.9.]

25 But Fehizkia made no recompense, according to the benefit done unto him, for his heart was lifted up: [That is, he behaved not himself towards the Lord, so as he ought to have done, who had bestowed so many mercies and favours upon him, to the end that he should demean himself humbly and submissively under his hand, and not that he should swell up with pride and arrogance, as he did by shewing all his treasures and wealth unto the Ambassadors of the king of Babel] Therefore (there) was great wrath [to wit, of the Lord] upon him, and upon Juda and Jerusalem. [understand the taking of the city of Jerusalem, and the Babylonish captivity, which God in his just wrath brought upon the Jews, 2 King. 20.17,18.]

26 Howbeit, Fehizkia humbled himself for the lifting up of his heart, [See of this humiliation, 2 Kings 20.19.] he, and the inhabitants of Jerusalem: So that the great wrath of the LORD came not upon him in the daies of Fehizkia.

27 Now Fehizkia had exceeding much riches and honour: And he made him treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all desirable furniture: [Hebr. furniture, or vessels of desire, or precious vessels, or furniture; for precious things are wont to be desired with much delight and pleasure. So below chap. 36. vers. 10,19.]

28 Store-houses also for the increase of corn, wine and oil; and stalls for all manner of beasts, [Hebr. for beasts and beasts] and coats for flocks, [as the stalls were for great beasts, so the coats were for small cattel. Oth. and stalls for flocks; to wit, of sheep and goats: Or, and flocks in the stalls.]

29 Moreover he had made him cities, as also possession of sheep and oxen in abundance: For God gave him very great substance.

30 The same Fehizkia also stopped the upper issue of the waters of Gihon, [Oth. water-going, water-course, fountain-vein, or sping, of the water of Gihon] and brought it [to wit, those waters, or that water course] straight down to the west-(side) of the city of David. [see 1 Kings 2 on vers. 10.]

31 But it is so, (that) when the Ambassadors of the Princes of Babel, [Meaning the king of Babels counsellors, who with his approbation had sent away these Ambassadors: For which cause it is said, that they were their Ambassadors, which 2 Kings 20.12. are called the Kings Ambassadors. The sending of the Ambassadors is done by the King and his Council. See Isa. 37.14.] that had sent to enquire about that wonder that was done in the land, [namely, that miracle that was done in the sun for Hizkia's sake, 2 Kings 20. vers. 10,11.] (were with him), God left him to try him, [understand here such a leaving or forsaking, whereby God leaveth those that are his, not for ever, nor wholly, but only for a certain time withholding from them some help and strengthening, not to cause them to perish, but to try them, to humble them, and to stir them up to their duty, and to instruct others by their example. Of this tempting or trying of God, see Gen. 22. on v.1.] to know all (that) was in his heart. [that is, that God might make known to Hizkia, and to all the church, what was in his heart. For God made trial of him for a while by the forementioned desertions, that he might know himself, and out of the sense and feeling of his own weakness and impotency might have cause to humble himself; and that all believers beholding their

their own weakness and infirmity in him, might work out their own salvation with fear and trembling. Compare Deut. 8. 2. Gen. 22. 12. with the annotat.]

32 Now the rest of the acts of Jehizkia, and his good deeds, [To wit, which he did unto the people of God, in taking away idolatry, in defending and maintaining the pure worship of God, &c. Compare below chap. 35. 26.] behold, they are written in the vision of Isaia the Prophet, [that is, in the Prophecy of Isaia: Meaning the Book of his Prophecy: And see there from the 36. chapt. to the 40.] the son of Amoz, (and) in the book of the kings of Juda and Israel.

33 And Jehizkia fell asleep with his Fathers, and they buried him in the highest of the sepulchres [Meaning a place that was raised higher, and therefore the worthiest among the rest] of the sons of David: Moreover, all Juda and the inhabitants of Jerusalem did him honour at his death; and Manasseh his son became king in his stead.

CHAP. XXXIII.

Manasseh is an abominable idolater, vers. 1, &c. wherefore the Lord threatneth, and punisheth him, so that he is carried away captive to Babel, 10. There he repenteth, so that he is restored to his kingdom again, 12. what he did after that, 20. His son Amon is a wicked king after him, 21. is murdered by his servants, 24. Josiah his son succeedeth in his room, 26.

Manasseh was twelve years old [Hebr. a son of twelve years] when he became king, and reigned five and fifty years at Jerusalem, [See a further exposition pertaining to this chapter, 2 Kings 21. 1, 2, &c. where this history is first recorded.]

2 And he did that which was evill in the eyes of the LORD, according to the abominations of the heathen, [See of these Deut. 18. 9, 10, &c.] whom the LORD had driven out of possession before the face of the children of Israel.

3 For he built the high places up again, [Hebr. he returned and built; that is, he built again. See Numb. 11. on vers. 4.] which Jehizkia his Father had broken down, [and that according to the express command of God, Exod. 34. 13. Num. 33. 52. Deu. 12. 3.] and reared up altars for Baalim, [of Baalim, see Judg. 2. on v. 11.] and made groves, and bowed himself down before all the host of heaven, [see Deut. 4. on vers. 19. and 2 Kin. 21. on vers. 3. so below vers. 5.] and served them: [in 2 Kings 21. 3. he is compared to Ahab in respect of idolatry; of whose abominable idolatry, see 1 Kings 16. v. 31, 32, 33.]

4 And built altars in the house of the LORD, whereof the LORD had said; at Jerusalem shall my name be [See 1 Kings 8. on vers. 16.] for ever. [that is, during the time of the Law, or as long as the Law lasted. See Gen. 13. on v. 15.]

5 Moreover, he built altars for all the host of heaven in both Courts of the house of the LORD. [Namely, in the Priests court, and in the peoples court. See of these two courts, 1 Kings 6. on v. 36. and 7. on v. 9.]

6 And he made his sons to pass thorow the fire, [In 2 King. 21. 6. is spoken but of one son, whom he caused to pass thorow the fire. That is to be understood of one especially: Or this place is to be understood of one of his sons, as the plural number is thus often taken for the singular. See Gen. 19. on vers. 29.] in the valley of the son of Hinnom, and practised juggling, and gave heed to the cry of fowl, and used sorcery, and he set up sooth-sayers, and Necromancers, and he did (very) much evil [Hebr. he multiplied to do evil. So Exod. 36. 5.

The people multiply to bring; that is, bring very much, 1 Sam. 1. 12. multiplied to pray; that is, prayed very much, 2 Chro. 36. 14. multiplied to transgress by transgression; that is, transgressed very much, Isa. 55. 7. he multiplyeth to forgive; that is, he forgiveth much, and often, Amos 4. 4. multiply to transgress; that is, transgress much] in the eyes of the LORD, to provoke him to anger.

7 He did likewise set the likeness of a carved image which he had made, [This image was called the image of the grove, or the grove-god, 2 Kings 21. vers. 7. because it had stood in an idolatrous grove, which Manasseh had made to the honour of idols. See above vers. 3.] in the house of God, [contrary to Gods command, Exod. 20. 4. Lev. 26. 1. Deu. 5. 8. and 16. 22, &c.] of which God had said to David, and to Solomon his son; in this house, and at Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever: [See above on vers. 4. See also Deut. 12. 5, 11. 2 Sam. 7. 13. 1 Kin. 8. 29. and 9. 2. 1 Chron. 7. 4. Psal. 132. 13, 14. 1 Chr. 32. 34.]

8 And I will not cause the foot of Israel any more to remove out of the land which I have appointed for your Fathers: [That is, cause them to depart out of their land, and to be carried away captive, as was done to the ten tribes by Salmanasser King of Assyria, 2 Kings 18. 11. Compare 2 Kin. 21. 8.] only if they take heed to do all that I have commanded them, according to the whole law, and the statutes, and the judgements, [understand by the word law, the moral law, by the statutes, the ceremonial law, and by the judgements the judicial or civil law. That is, all that God had commanded, as it is said, 2 King. 21. 8. Compare Gen. 26. the annotat. on v. 4. Deu. 5. on v. 31. 1 Kings 2. on v. 3.] by the hand of Moses. [that is, which I have given and commanded by the ministry of Moses. Compare 2 King. 27. 8.]

9 So Manasseh made Juda, and the inhabitants of Jerusalem to erre; (so) that they did worse then the heathen, [See 2 Kings 21. on v. 9.] whom the LORD had destroyed before the face of the children of Israel.

10 The LORD indeed spake to Manasseh, and to his people [To wit, by his servants the Prophets, 2 Kings 21. 10.] but they heeded it not.

11 Therefore the LORD brought upon them the Captaines of war, which the king of Assyria had, which took Manasseh captive among the thornes: [Wherein he had hid himself, when in the field he was surprized by these robbers. Compare 1 Sam. 13. v. 6.] and they bound him with two copper chaines, and carried him to Babel.

12 And when he [Namely, the Lord, or, king of Assyria] distressed him, [oth, when he was in distress] he earnestly besought the face of the LORD his God, and humbled himself greatly before the face of the God of his Fathers: [to wit, testifying sorrow and repentance for his former course of life, and promising amendment for time to come.]

13 And prayed unto him, [Namely, unto the Lord] and he suffered himself to be intreated of him, [see the like phrase, Gen. 25. 21.] and heard his supplication, and he brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD is God, [that is, perceived, and found indeed, and was convinced in his conscience, that the Lord alone was the true God; and not idols. Thus is the Hebrew word taken, Genes. 3. 7. and above chap. 32. 31.]

14 And after this he built the outer-wall at the city of David, [That is, he finished the wall which Hizkia had begun to build, above chap. 32. 5. or he mended and repaired the wall, which perhaps had suffered some detriment] on the west-side of Gibon [see 1 Kings 1. on vers. 33. and above chap. 32. on vers. 4. and 30.] in the valley, and to the entering in of the fish-gate, [see Nchem.

Nehem. 3.3.] and compassed about Ophel, [See above chap. 27. on vers. 3.] and raised it [to wit, the wall] up very high: he also put captains of war in all the fenced cities in Juda.

15 And he took away the strange gods, [See Gen. 35. on vers. 2.] and that likeness [of which was spoken above vers. 7. See the Annotations thereon] out of the house of the LORD, together with all the altars, which he had built on the mount of the house of the LORD, [that is, the mount upon which the house of the Lord stood, called Moria. See above chap. 3. on vers. 1.] and at Jerusalem: and he threw them out of the city.

16 And he disposed the altar of the LORD, [Or, repaired the altar, to wit, that it might be fit, to offer thereon] and offered thereon thank-offerings, and praise-offerings, and said unto Juda, that they should serve the LORD the God of Israel.

17 But the people offered still on the high places, howbeit unto the LORD their God. [Compare 2 Kings 3. on vers. 2, & 3.]

18 Now the rest of the acts of Manasseh, and his prayer unto his God, also the words of the Seers, [That is, of the Prophets. See above chap. 9. on vers. 29.] that spake to him, in the Name of the LORD the God of Israel; [that is, by command and authority from God. So Deut. 18. 19, 20. and 2 Kings 2. 24. See in this last place the Annotations] behold, they are [written] in the acts of the kings of Israel: [that is, in the record, or memorial of the acts of the Kings of Israel.]

19 And his Prayer, [Which some conceive to be that which is read in the Apocryphal books] and how [God] let himself to be intreated of him, also all his sin, and his transgression, and the places wherein he built high places, and set up groves, and carved images, before he was humbled, behold, they are written in the words of the Seers. [That is, of the Prophets, as above vers. 18. So that here Hosai should be for Hosin. The Prophets then have for the most part set down & delivered out of the histories and records of things that were done, that they might serve for admonitions and warnings unto the Church. Others, in the acts of Hosai, conceiving this word to have been the name of a Prophet, of whom we read nowhere else.]

20 And Manasseh fell asleep with his fathers, and they buried him in his [own] house: [That is, in the garden of his house, 2 Kings 21. 18.] and Amon his son became king in his stead.

21 Amon was two and twenty years old, [Hebr. a son of two and twenty years] when he became king: and reigned two years at Jerusalem.

22 And he did that which was evil in the eyes of the LORD, according as Manasseh his father had done: for Amon offered unto all the carved images, which Manasseh his father had made, and served them.

23 But he humbled not himself before the face of the LORD, as Manasseh his father had humbled himself: but this Amon multiplied the guilt. [Or, increased the guilt. Compare above vers. 6. and in the Annotations almost the like phrase.]

24 And his servants made a combination against him, and slew him in his [own] house.

25 But the people of the land [more all them] [That is, put them to death. See Genes. 8. on vers. 21.] that had made the conspiracy against king Amon: and the people of the land made Josiah his son king in his stead.

CHAP. XXXIV.

Josiah is pious, vers. 1, &c. destroyeth all idolatry, 4. repairs the Temple, 8. Hilkiah the high Priest findeth the book of the law in the Temple, 14. The King

sendeth to inquire of the Lord, by Hulda the Prophetess about it, 20. She prophesieth that the Kingdom of Juda should be ruined, 23. but not in the lifetime of Josiah, 26. who causeth the congregation to meet together about it, and the book of the law to be read, renewing the covenant with God, 29.

Josiah was eight years old, [Hebr. a son of eight years. See Gen. 5. on vers. 32.] when he became king, and reigned one and thirty years at Jerusalem. [See a further exposition of this Chapter, 2 Kings chap. 22. and 23. where this history is first recorded.]

2 And he did that which was right in the eyes of the LORD, and walked in the ways of David his father, [See 1 Kings 15. on vers. 26.] and departed not to the right hand, nor to the left. [That is, he forsook not the right way in any kinde of manner. See Deut. 5. on vers. 32.]

3 For in the eighth year of his reign, when he was yet a youth, [To wit, of the age of sixteen years] he began to seek the God of David his father: [See above chap. 15. on vers. 2.] and in the twelfth year [to wit, of his reign, when he was twenty years old] he began to purge Juda, and Jerusalem from the high places, and the groves, and the carved, and molten images.

4 And they brake down the altars of Baalim; [See Judges 2. on vers. 11.] before his face, [that is, by his command, in his presence, he looking on] and the images of the Sun, [See of these Lev. 26. on vers. 30.] that were on high above them, [to wit, the altars, over the which they were set on high] he cut down also the groves, [that is, images of the groves. So vers. 7.] and the carved, and molten images he brake in pieces, and stamped [them] small to dust, and strewed [it] upon the graves of them that had offered unto them. [See 2 Kings 23. on v. 6.]

5 And he burnt the bones of the Priests [Compare this with 2 Kings 23. 20. and the Annotations thereon] upon their altars, [that is, upon the altars of the images, and that to the greater detestation, and defilement of their altars, those things being deemed unclean and defiled, which were touched by dead bodies, or bones. Compare 2 Kings 23. 20.]

6 Moreover, in the cities of Manasseh, and Ephraim, and Simeon, yea unto Naphtali, in their desolate places [That is, in the land of Israel, which was laid waste and desolate, by the carrying away of the ten Tribes into Assyria. Others, with their axes, or, mattocks, or, hammers, or, spades, or, shovels, to wit, wherewith they destroyed, and demolished the idolatrous groves, images, altars, houses, high places, &c. The Hebrew word, that is here used, is found in Ezech. 26. 9. for instruments, whereby a thing is broken down, abolished, and destroyed] round about.

7 He also brake down the altars, and the groves, and stamped the carved Images, grinding [them] small into powder, [That is, he beat and bruised them so small, as if they had been beaten to dust in a mortar, or ground to powder in a mill. Comp. Deut. 9. 21.] and he cut down all the images of the Sun in all the land of Israel; after that he returned to Jerusalem.

8 Now in the eighteenth year of his reign, when he had purged the land, and the house, [To wit, of God; that is, the Temple. To wit, from the filthiness, and pollutions of idolatry] he sent Saphan the son of Azalia, and Maaseia the Governour of the city, [compare 1 Kings 22. 26. and 2 Kings 23. 8.] and Joha the son of Joabaz the Chancellour, to repair the house of the LORD. [Understand, that he sent these men to Hilkiah the high Priest, that he might take up, and deliver out the collections, and cause them to be laid out and bestowed for the repairing and mending of the Temple. See

2 Kings 22. 4. and a like example in Joas, above chap. 24. 4, &c.]

9 And they came to Hilkia [To wit, to acquaint him with the Kings command, touching the forementioned repairing of the Temple, and the levying of the money, thereunto appertaining] the high Priest, [Hebr. the great Priest] and they [to wit, Hilkia and his companions] delivered the money that was brought into the house of God, [they delivered it into the hand of the over-seers, or those that were set over the workmen, below ver. 17.] which the Levites, that kept the threshold, [namely, of the Temple. Others, the vessels] had gathered of the hand of Manasseh, and Ephraim, [that is, of the Manassites, and Ephraimites] and of all the remnant of Israel, [to wit, which were under the dominion of the King of Juda, or were addicted unto him. See above chap. 21. on ver. 2.] and of all Juda, and Benjamin, and were returned [namely, the Levites, that had gathered the money] to Jerusalem.

10 Now they [Namely, Hilkia, and his companions, as was shewed in the Annotations upon the beginning of the former verse. Compare likewise the end of the following sixteenth verse, and ver. 17.] delivered it into the hand of the Surveyours of the work, [meaning, the Disposers, Managers, Over-seers, Setters forward, that took care to see the work well done, being distinct from those that did the work themselves with their own hand. See 2 Kings 22. on ver. 5.] that were appointed over the house of the LORD: and (these) gave it to those, that did the work, that laboured in the house of the LORD, to repair, and mend the house. [Others, to search and examine, or, to view: to wit, to look, where it wanted mending, or repairing.]

11 For they gave it to the artificers, and builders, to buy hewen stones, [see 2 Kings 22. on ver. 6.] and wood for couplings: [meaning, the beams and rafters, whereby the walls and ceilings are coupled and fastened together] and to floor the houses, [meaning, the chambers, that were in the Temple for the Priests and Levites] which the kings of Juda [to wit, the idolatrous Kings, as Achaz, Manasseh, and Amon] had destroyed.

12 And those men dealt faithfully: [Hebr. in truth, or, faithfulness. So 2 Kings 12. 15. and 22. 7.] in this work: and those that were appointed over them [to wit, the Orderers or Disposers of the work, of whom is spoken ver. 10.] were Jahath, and Obadja, the Levites, of the children of Merari, together with Zacharia, and Mesullam, of the children of the Kohabites, to set the work forward: and those Levites were all skilfull (to play) upon instruments of musick. [Or, together with every one of the Levites, that was skilfull (to play) upon musical instruments.]

13 They were also over the bearers of burdens, and the setters forward of all those that laboured in any work: [Hebr. in service, and service: that is, in every service, or, work. See Genes 7. on ver. 2.] for of the Levites (there) were Scribes, and Officers, [called above ver. 10. Surveyors, or, Over-seers. See the Annotations there.] and porters.

14 And when they took out the money that was brought into the house of the LORD, Hilkia the Priest found the book of the Law of the LORD, (given) by the hand of Moses. [To wit, the original book of the Law, written, and left behind by Moses himself. See 2 Kings 22. on ver. 8.]

15 And Hilkia answered, [That is, began to speak. See Judges 18. on ver. 14.] and said to Saphan the Scribe: I have found the book of the law in the house of the LORD: and Hilkia gave that book to Saphan.

16 And Saphan carried that book to the king: moreover, he brought the king yet intelligence back again, [Hebr. word: that is, intelligence, news, report, answer

of what the King had given in charge, above ver. 8.] saying; All that was given into the hand of thy servants, [that is, all that was given in charge to the Levites, and committed to their care and trust] that they do:

17 And they have poured together [Hebr. cast, or, melted. See 2 Kings 22. on ver. 9.] the money that was found in the house of the LORD, and have delivered it into the hand of them that were appointed, and into the hand of them that made [or, did] the work. [That is, to the labourers or workmen.]

18 Furthermore, Saphan the Scribe told the king, saying; Hilkia the Priest hath given me a book: and Saphan read therein before the face of the king.

19 Now it came to pass, when the king heard the words of the law, that he rent his cloaths. [See 2 Kings 22. the Annotations on ver. 11.]

20 And the King commanded Hilkia, and Abikam the son of Saphan, and Abdon [Who is also called Achbor, 2 Kings 22. 12.] the son of Micha, and Saphan the Scribe, and Hasaia the kings servant, saying;

21 Go your ways, inquire of the LORD for me, and for the remnant in Israel, and in Juda, [To wit, which had not been murdered by the enemies, or carried away captive] concerning the words of this book, that is found: for great is the wrath of the LORD, that is poured out upon us, [and that with vehement burning, and kindling; for 2 Kings 22. 13. for poured out, is put the word kindled] because our fathers have not kept the word of the LORD, to do according to all that is written in that book.

22 Then Hilkia went, and those that were the kings, [To wit, ministers, whose names see above ver. 20.] to Huldah the Prophetess the wife of Sallum, the son of Tokhar, the son of Hasa, [called also Tikva, the son of Harhas, 2 Kings 22. ver. 14.] the keeper of the wardrobe; [understand this of the cloaths, or, vestments of the Sanctuary, which were committed to the keeping of this same Sallum] now she dwelt at Jerusalem in the second part: [to wit, of the city. See 2 Kings 20. on ver. 4. Others understand this place of a College of Prophets. See 2 Kings 22. the Annotat. on ver. 14.] and they spake that [according to that: that is, according to that, which the King had commanded them] to her.

23 And she said unto them; Thus saith the LORD the God of Israel; Tell the man, that sent you unto me,

24 Thus saith the LORD; Behold, I will bring evil upon this place, and upon the inhabitants thereof: [Meaning, the invasion of the Babylonians into the land of Juda, the besieging of the city of Jerusalem, the famine, the murdering of the inhabitants, the destruction of the Temple, the captivity, and carrying away of the people to Babel, and lastly the ruine of the city, and destruction of the whole land] all the curses, that are written in this book, which hath been read before the face of the king of Juda. [Hebr. which they have read before the face of the king, &c. See Job 4. on v. 19.]

25 Because they have forsaken me, [See above chap. 12. on ver. 1.] and burnt incense unto other gods, that they might provoke me to anger with all the works of their hands; [that is, idols, and images. See 2 Kings 22. on ver. 17.] therefore my wrath shall be poured out against this place, and (shall) not be quenched.

26 But unto the king of Juda, who sent you to inquire of the LORD, ye shall say thus unto him; Thus saith the LORD the God of Israel; Concerning the words, which thou hast heard: [By or from the reading of the Book of the Law, containing most grievous threatnings against the transgressors of the Law. See 2 Kings 22. on ver. 18.]

27 Because thine heart is grown tender, [The Hebrew word being soft, or, weak; used of the heart of man, signifieth for the most part a weakness, feebleness, faintness, and decaying of the heart, which ariseth from fear,

fear, as may be gathered from Deut. 20. 3, 8. 2 Kings ch. 22. 19. 2 Chron. 13. 7. Isai 7. 4. Jer. 51. 46.] and thou didst humble thy self before the face of God, when thou heardest his words against this place, and against the inhabitants thereof, and didst humble thy self before my face, and rend thy cloaths, and weep before my face; therefore I have also heard thee, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered into thy grave [Hebr. in thy graves: that is, in one of thy graves. See Gen. 19. on vers. 29. and compare below chap. 35. vers. 24.] in peace, [to wit, so, as that the evil, which shall come upon this city, and upon this land, shall not come to pass in thy life-time; but in the life-time of thy children. See hereof further, 2 Kings 22. on vers. 20. Moreover, he was also buried within the city of Jerusalem, and laid peaceably in his grave, accompanied with all funeral pomp and solemnity. Compare Jer. 34. 5.] neither shall thine eyes see all that evil, which I will bring upon this place, and upon the inhabitants thereof: and they brought the king this answer back again.

29 Then the king sent, and gathered all the eldest of Juda, [See 2 Kings 23. on v. 1.] and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Juda, and the inhabitants of Jerusalem, together with the Priests, and the Levites, and all the people, from the great to the small: and they read [Or, he read, namely, the King; but the meaning is, that he caused some body to read, as some one of the Priests, or Levites] before their ears all the words of the book of the covenant, that was found in the house of the LORD.

31 And the king stood in his standing place, [That is, by the pillar, where the King had his seat, 2 Ki 23. 3. See of this place further in the same book chap. 11. on v. 14.] and made a covenant before the face of the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, [see 1 Kings 2. on vers. 3.] and his statutes, with all his heart, and with all his soul, [see 1 Kings 2. on vers. 4.] doing the words of the covenant, that are written in that book.

32 And he caused all that were found at Jerusalem, and in Benjamin, to stand: [To wit, that so standing upright, they should promise with a solemn oath; that they would keep and maintain the pure worship of God, which he had now set up. Or, he caused them to stand; that is, he established and confirmed them in the covenant made. Others, he established (it.) (To wit, the covenant) with all, &c.] and the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. [To wit, in respect of the outward worship.]

33 Josiah then put away all the abominations [That is, all idols, images, high places, altars, and idolatrous instruments] out of all the lands, that were the children of Israel, and made all, that were found in Israel, to serve the LORD their God; [the Hebrew word importeth; that he in a manner compelled them to the pure worship and service of God; as a servant is forced and compelled to his work. The meaning is, that he by his royal power and authority kept them in order, forbidding idolatry, and commanding them to serve God no otherwise, than according to his Word] all his days they departed not [to wit, from the outward pure worship of God. Nevertheless, that the heart of the greatest part of the people was not upright, both appeareth by the manifold reproofs of the Prophets, and by the heavy judgments, and plagues of God, which after the death of Josiah came upon the Jews] from following the LORD [Hebr. from after the Lord. See 1 Kings 9. on vers. 6.] the God of their fathers. [Compare Jos. 24. 31. Judges 2. 7.]

CHAP. XXXV.

Josiah setting the worship of God in order, keepeth the feast of the Pass-over with great solemnity, v. 1, &c. undertaketh an unnecessary war against Pharaoh Necho, 20. wherein he is mortally wounded, and dieth, 23. He is exceedingly lamented, 24. The close of his history, 26.

After that Josiah kept the Pass-over [See of this feast, Exod. 12. 3. and 34. 18. Levit. 23. 5. Numb. 9. 2. and 28. 16.] unto the LORD at Jerusalem: and they killed the Pass-over [that is, the Lamb that was to be killed at the feast. See Numb. 9. on vers. 11.] on the fourteenth day of the first month. [According to the ordinance of the Law, Exod. 12. vers. 6. The first month here mentioned was the first month of the Holy, or Ecclesiastical year, and was called Nisan, or Abib. See Exod. 12. on vers. 2. and Numb. 9. on vers. 1.]

2 And he set the Priests on their watches: and he strengthened them to the service of the house of the LORD. [That is, he exhorted them to their duty, and encouraged them.]

3 And he said unto the Levites, that taught all Israel, which were holy unto the LORD: [See above chap. 23. on vers. 6.] Put the holy Ark [Hebr. the Ark of holiness. See Lev. 16. on vers. 4.] in the house, which Solomon the son of David the king of Israel did build; [hence may be gathered, that the Ark at this time was not in the Temple, or at least not in the Holy of Holies, where it ought to have been; being taken away from thence by some idolatrous King] ye have no burden upon (your) shoulders: [to wit, to bear the Ark commonly, as their ancestors had done formerly in the wilderness, and as long as the Tabernacle stood, Numb. 7. 9.] serve now the LORD your God, and his people Israel. [The meaning is, that for as much as they were eased of that former burden, and that which appertained thereunto, they ought therefore to have the more regard to the other parts of their office. See 1 Chron. 23. on vers. 27, 28, &c.]

4 And prepare your selves according to the houses of your fathers, according to your divisions, according to the prescript of David the king of Israel, and according to the description of Solomon his son.

5 And stand in the Sanctuary, [Others, in the holy place: that is, by the Temple in the Court of the Priests, there to receive the Paschal Lambs of those, that were not of the Tribe of Levi, and to kill them, seeing the Priests were other ways sufficiently employed about the offerings, and sprinkling of the blood, &c. See of this place, Levit. 6. on vers. 16. and Numb. 28. on vers. 7. where it is also called the Sanctuary] according to the distinction of the fatherly houses, for your brethren, the people, [Hebr. the sons, or, children of the people; that is, the people. Understand those that were not of the Tribe of Levi, but belonged to the other Tribes, and were not consecrated to the work of the service of God] and (according to) the division of the fatherly houses of the Levites.

6 And slay the Pass-over, [That is, the Paschal Lambs. See of this phrase, Numb. 9. on vers. 11. So below vers. 11.] and sanctifie your selves, and prepare (that) for your brethren, doing according to the word of the LORD by the hand of Moses.

7 And Josiah gave [Or, heaved, or, gave an heaving: that is, an offering or gift. The Verb to heave is taken for to offer, or, to give, as above chap. 30. 24. See the Annotations. As the word heaving is taken for offering. See Numb. 5. on vers. 9. and above chap. 30. 24. with the Annotations. Item, here in the following verse]

for the people, of small cattel, lambes, and young he-goats, [Heb. sons of goats. See Lev. 1. on ver. 15.] all them for the pasclever-offerings, according to all that was found there, [that is, was present or at hand among the small cattel of the king, that was fit to be slain at this feast, according to the law, Exod. 12. 5. Oth. according to all those that were found there: that is, according to that which was enough for the people that were come to Jerusalem to the pasclever feast] thirty thousand in number: but of bullocks three thousand: [these served for burnt-offerings, and thank-offerings, which they were likewise to offer at this feast. See Num. 28. 19.] these were of the kings substance.

8 Also his Princes gave for a free-will-offering, [See Lev. 7. on ver. 14.] for the people, for the Priests, and for the Levites: [Compare above chap. 30. 24. where it may be seen what they gave] Hilkiâ, and Zacharia, and Jehiel, Rulers of the house of God, [that is, the high Priests, and the two Priests of the second order, who were the high Priests fellow-helpers, yet were under him. See Num. 3. on ver. 32. and 2 Kings 23. on ver. 4.] gave unto the Priests for the pasclever-offerings, two thousand and six hundred (small cattel): [the sense is here perfected by this insertion taken out of the former verse: The same is also done in the next verse following] and three hundred oxen.

9 Moreover, Conania, and Semaia, and Nehaneel, his brethren; together with Hasabiah, and Jiel, and Josaiah, chief of the Levites, gave unto the Levites for pasclever-offerings, five thousand (small cattel:) and five hundred oxen.

10 So the service was prepared, and the Priests stood in their station, and the Levites in their divisions, according to the commandment of the king.

11 After that they slew the pasclever, and the Priests sprinkled (the blood) [To wit, upon the altar. See above chap. 29. 22.] from their hands: [that is, which they received from the hand of the slayer or killer: For the word sprinkling comprehendeth here in it also the signification of the word taking, or, receiving. See Gen. 12. on ver. 15. and above chap. 30. ver. 16.] and the Levites slayed (them.)

12 And they took away there [To wit, from the lambes or kids which they had slain and slayed] the burnt-offering, [that is, that part which was to be offered unto the Lord for a burnt-offering; as the fat, (see ver. 14.) the tail, the kidneys, the cawl, which were all to be burnt with fire, Lev. 3. v. 9, 10, 11. Some conceive that they separated or set apart some lambes, to give them unto the people according to the fatherly houses, for to be offered] that they might give them [to wit, the pasclever-offerings, lambes, or kids, goats] to the people, [Heb. to the sons, or children of the people, as above v. 5. 7. and below v. 13.] according to the divisions of the fatherly houses, to offer unto the LORD, as it is written in the book of Moses; and so [to wit, did they] with the oxen.

13 And they dressed the pasclever with fire, [That is, they roasted it at the fire, as appeareth by the opposition, which is there immediately added of those things which were sod in pots, &c. For God had commanded that they should roast the Paschal lamb, Exod. 12. v. 8, 9. The Hebrew word is also taken for roasting, Deu. 16. 7.] according to the ordinance: But the (other) holy things [meaning the pieces & parts of the thank-offerings, which pertained to those that offered them] they dressed [that is, sod, boiled] in pots, and in kettles, and in pans: And they divided (them) speedily among all the people. [Heb. they caused (them) to run to all the children of the people. That is, they divided to every one among the people, with singular hast and nimbleness, their part or portion of the offering.]

14 After that they prepared also for themselves, and

for the Priests: [To wit, the paschal lambes that pertained to them, and to the Priests] For the Priests the sons of Aaron were [to wit, busied] in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the Priests the sons of Aaron. [the meaning is, in regard the Levites were so much employed, and so full of business, in and about the burnt-offerings, (whereof is spoken above ver. 12.) that they could not make ready for themselves the paschal lambes which belonged to them, that therefore the Levites did it for them.]

15 And the singers, the sons of Asaph, were in their station, according to the commandment of David, and Asaph, and Heman, and Jeduthun [See of this order, which David had made according to Gods command, but which the men mentioned in the text, had renewed, and inculcated or whetted upon their sons, 1 Chron. 25. and 26.] the kings Seer, [that is, Prophet. See 1 Sam. 9. 9. and the an.] together with the porters at every gate: [Heb. at gate and gate] they needed not to depart from their service, because their brethren the Levites prepared for them.

16 So all the service of the LORD was ordered the same day, to keep the pasclever, and to offer burnt-offerings [See above on v. 12.] upon the altar of the LORD, according to the commandment of the king Josiah.

17 And the children of Israel that were found there, kept the pasclever at that time, and the feast of unleavened bread (loaves,) seven daies.

18 Also there was no pasclever like to that, kept in Israel, from the daies of Samuel the Prophet: [See the exposition hereof, 2 Kings 23. on v. 22.] and no kings of Israel had kept such a pasclever, like to that which Josiah kept with the Priests, and the Levites, and all Iudas, and Israel that were found there, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this Pasclever kept.

20 After all this, when Josiah had prepared the house, [To wit, of God; that is, the Temple, and consequently the whole worship of God] Necho [see hereof, and of Carchemis (mentioned in the following words) 2 Kings 23. on ver. 29.] the king of Egypt marched up, to war against Carchemis by the Phrath; and Josiah marched forth to meet him.

21 Then (he) [To wit, Necho the king of Egypt] sent messengers unto him, saying; what have I to do with thee? [Heb. what is it to me and thee. Compare 2 Sam. 16. 10. and the an.] thou king of Juda? As for thee, I am not against thee this day, but against an house that wageth war against me, [Heb. an house of my war. That is, which maketh war against me, or with whom I have war: He meaneth the Assyrians that had taken Carchemis, of which their King boasterh, Isa. 10. v. 9. See 2 Kings 23. on v. 29. Compare also 2 Sam. 8. on v. 10. and 23. the an.] and God hath said that I should make haste: Forbear from God, who is with me, [that is, from coming against him, and from desiring to hinder his purpose, which he intendeth and desireth to execute by me] lest he destroy thee.

22 But Josiah turned not his face from him, but he disguised himself, [That is, he changed his apparel, that he might not be known, as Achab had formerly done, 2 Kings 22. ver. 30.] to fight against him, and hearkened not to the words of Necho from the mouth of God: But he came to fight in the valley of Megiddo. [See 1 Kin. 9. on v. 15. Zach. 12. 11.]

23 And the Archers shot king Josiah; then the king said to his servants, carry me away, for I am sore wounded [Heb. grown sick: That is, so wounded, that I am grown very sick and faint of it. See the same phrase 1 Kings 22. 34.]

24 And his servants took him away from the charer, and carried him in the second charer that he had, and brought him to Jerusalem; and he died, and was buried in the sepulchres of his Fathers, [That is, in one of them. See Gen. 19. on vers. 29. Or, among the sepulchres of his Fathers] and all Juda and Jerusalem mourned for Josia. [Compare Genes. 23. vers. 2. and the annotat.]

25 And Jeremia made a lamentation over Josia; [Which was written to the end, that men reading the same, might enure themselves, to ponder on the most sad dolefull condition of that kingdome, and to lament the cause thereof, to repent of their sins, and to pray unto God for mercy and pardon] likewise all the singing men, and singing women spake of Josia in their lamentations unto this day: [that is, which continue unto this day, wherein this was written] for they gave them (to be) an ordinance in Israel: [to wit, to be sung every year] and behold, they are written in the lamentations. [Some understand this of the lamentations of Jeremia, wherein not only the final destruction of Jerusalem is lamented, but also all the miseries and calamities that came upon the city, and upon the land: The beginning whereof was the death of this godly King.]

26 Now the rest of the acts of Josia, and his good deeds, [Understand the works of his piety, in destroying all idolatry, and reforming Religion, and maintaining the ordinances of God. The Hebrew word is likewise so taken, above chap. 32. vers. 32. Nehem. 13. v. 14.] according to that which was written in the law of the LORD.

27 His acts then the first, and the last; behold, they are written in the book of the kings of Israel and Juda.

C H A P. XXXVI.

Johaz becometh king in his Fathers stead, vers. 1. &c. is deposed by the king of Egypt, and carried thither captive, 3. Who putteth Eliakim his brother in his room, and nameth him Jojakim. 4. He is wicked, and is carried away captive unto Babel by Nebuchadnezer. 5. Jojakim his son succeedeth him in his kingdome, wickedness and captivity. 9. Zedekia, who succeedeth him, is like unto him, 11. For his and the peoples sins Jerusalem is destroyed, and the Jews carried away captive to Babel by the Chaldeans. 14. Where they remain until the reign of Cyrus, who giveth them deliverance and freedom, 22.

Then the people of the land took Jehoahaz [Called also (according to the opinion of some) Johanan, 1 Chron. 3. 13. and Sallum, Jerem. 22. 11. and Joahaz, here, and in the next verse following] the son of Josia, and made him king in his Fathers stead at Jerusalem. [for which end they also anointed him, 2 Kings 23. 36. Of the reason hereof, see there in the annotat. See also 2 Kings 11. on vers. 12.]

2 Joahaz was three and twenty years old, [Hebr. a son of three and twenty years] when he became king, and he reigned three months at Jerusalem.

3 For the king of Egypt deposed him at Jerusalem: [And carried him away captive to Ribla. See 2 Kings 23. 33. and the an. thereon] and he set a fine upon the land of an hundred talents of silver, and a talent of gold. [See of this tax or amercement likewise, 2 Kings 23. on v. 33.]

4 And the king of Egypt made Eliakim his brother [The brother of Joahaz, as straightway followeth in this verse] king over Juda and Jerusalem, and changed [Hebr. turned, or, converted] his name unto Jebojakim: [he shewed hereby the power and command, which he declared to have over him. See 2 Kings 23. on vers. 34.]

but Necho took Jehoahaz his brother, and brought him into Egypt. [and there he also died, 2 Kings 23. 34. as was foretold by Jeremie, chap. 22. vers. 12. where (according to the opinion of some) he was named Sallum.]

5 Jebojakim was five and twenty years old, [Hebr. a son of five and twenty years] when he became king, and reigned eleven years at Jerusalem: And he did that which was evil in the eyes of the LORD his God. [See the exposition of this verse, 2 Kings 23. on v. 36.]

6 Nebuchadnezer king of Babel marched up against him, and bound him with two copper chains, to carry him to Babel. [But, (according to the opinion of some) he never came to Babel, but died by the way, according to the Prophecie of Jeremia, chap. 22. vers. 18. 19.]

7 Nebuchadnezer carried also of the vessels of the house of the LORD to Babel: And put them in his temple at Babel.

8 Now the rest of the acts of Jebojakim, and his abominations which he did, and that which was found in him, [Meaning his other abominable, both publick and secret sins: Or understand his revolting and rebellion against King Nebuchadnezer, which he secretly had intended and plotted, and for which Nebuchadnezer had sent his men of war against him; 2 Kings 24. 1, 2.] behold, the same is written in the book of the kings of Israel and Juda: and Jebojachin [otherwise called Iechonias, 1 Chr. 3. 16. and by way of contempt Conia, Jerem. 22. 14] his son became king in his stead.

9 Jebojachin was eight years old; [Hebr. a son of eight years] when he became king, [in 2 King. 24. 8. it is said, that he was eighteen years old when he became King: which is to be understood of the time, wherein he reigned alone, and with full and absolute power: but that which is said here, is to be understood of the time, wherein he was in the government with, and under his Father. See of this reconciling also, 2 Kings 24. on v. 8.] and reigned three months and ten daies at Jerusalem, and did that which was evil in the eyes of the LORD.

10 And with the return of the year, [Not of his reign, for he reigned not a year, but only three winter-months, and ten daies: But of the year that ran on; which was now expired, when the spring began, and daies and nights were of an equal length. Compare 2 Sam. 11. 1. and the annotat.] king Nebuchadnezer sent, and caused him to be brought to Babel, with the most costly vessels [Hebr. vessels of desire: For costly things are much desired. So below ver. 19. and above chap. 32. vers. 27.] of the house of the LORD: And he made Zedekia [Hebr. Tsidkia, called also Mathania, 2 Kin. 24. 17.] his brother [that is, his kinsman; to wit, his uncle, his fathers brother, the son of Josia, 2 Kings 24. 17. 1 Chron. 3. 15. Jer. 1. 3. Compare Gen. 3. 8. and the annotat.] king over Iuda and Jerusalem.

11 Zedekia was one and twenty years old, [Hebr. a son of one and twenty years] when he became king, and reigned eleven years at Jerusalem.

12 And he did that which was evil in the eyes of the LORD his God; he humbled not himself before the face of the Prophet Ieremia, (speaking) from the mouth of the LORD. [That is, from the command which he had received of God, Jer. 1. 7, 8, 9.]

13 Moreover, he also rebelled against king Nebuchadnezer, who had made him swear by God: [That is, had required of him an oath of loyalty] and hardened his neck, and stiffened [see of this word, Deu. 2. 30.] his neck, (so) that he turned not unto the LORD the God of Israel.

14 Also all the chief of the Priests, and the people transgressed very much, [Hebr. multiplied to transgress transgression, or, to transgress by transgression: that is, here to transgress exceedingly. So to serve service, is to serve with great care and paines, Gen. 20. 26. So likewise,

to lust lust, or, to lust with lust, or, to be taken with lust, is to lust exceedingly, Numb. 11. 4. also to be jealous with jealousy, or, to be zealous with zeal, is to be very zealous, Num. 25. 11. to desire with desire, is to desire greatly, Luke 22. 15. &c.] according to all the abominations of the heathen: And they polluted the house of the LORD, which he had hallowed [that is, set apart and ordained, that the token of his holy presence, and the exercise of his holy worship might have place in it. Compare Lev. 8. 10. and the annotat.] at Jerusalem.

15 And the LORD the God of their Fathers sent to them by the hand of his messengers, [That is, of his Prophets that lived in the time of the history of this book; the chiefest whereof were, Ahia the Silonite, Semai, Jeddo, other wise Oded, Azaria, Ichu, Elias, Micha, Eliseus, Ionas, Hoses, Amos, Iesaias, Micha the Morastie, Ioel, Nabum, Habakuk, Ieremias, Hulda the Prophetess, Zephania, Abdias, Ezechiel] being early up, to send (them): [Hebr. rising early, and sending: That is, sending with all carefulness, diligence and perseverance, yea at the very first, as soon as they begun to decline to idolatry] for he had compassion on his people, and his dwelling-place. [that is, he would not hasten his judgement, being long-suffering, and slow to wrath, and therefore sending his Prophets continually to them, that they might repent, and so escape the threatned punishment.]

16 But they mocked the messengers of God, and despised his words, they seduced themselves against his Prophets: [That is, so that they oppressed and resisted the Prophets, and persecuted them: Or, against the Prophets, that is, against the admonition and warning of the Prophets. Or, they counted themselves (to be) seduced by the Prophets: That is, they perverted themselves and pretended that the Prophets used deceit and falsehood. Or, they would be seduced by his Prophets; that is, they would not have the Prophets to threaten and reprove them; but they would have them to speak nothing but good things unto them, and to promise all happiness unto them, as the Prophets do often complain of this. Or, they abused the Prophets; That is, they jeered and mocked them, and let them go, not caring what they said, to give heed thereunto] until the wrath of the LORD arose against his people, (so) that there was no healing. [that is, no help, or remedy, and that because on the one side the people repented not, and on the other side Gods justice required that their impenitency should be punished. It is a similitude taken from sick bodies that are incurable. Compare above chap. 21. 18.]

17 For he caused the king of the Chaldeans, [Namely, Nebuchadnezer. See of the word Chaldeans, 2 Kin. 24. on vers. 2.] who slew the young men with the sword in the house of their Sanctuary, [namely, the Temple, which they had polluted, above vers. 14.] and he had no compassion [that is, the king of Babel, or also indeed

the Lord had no compassion; as he had threatned in his law. See a summary hereof, Deut. 32. vers. 22, 23, 24.] upon the young men, or maidens, the old (men), or decrepit: [in the Hebrew these words are put in the singular number, young man, maiden, &c.] he [namely, the Lord] gave them all into his hand. [namely, into the hand of the king of Babel.]

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his Princes; all these he [Namely, king Nebuchadnezer] carried to Babel.

19 And they [Namely, the Chaldeans] burnt the house of God, and they brake down the wall of Jerusalem, and they burnt all the places thereof [to wit, of the city of Jerusalem] with fire; destroying also all the costly vessels [or, costly furniture. Heb. vessels of desire; as above vers. 19.] thereof.

20 And him that remained of the sword, [Hebr. that which remained, or, the remnant of the sword; that is, those that were not destroyed by the sword in war] he carried away to Babel, and they were servants to him and his sons, [namely, Nebuchadnezers sons: Meaning his son Evilmerodach, and Belshazzar the son of Evilmerodach, 1 Cr. 27. 7.] until the reign of the kingdom of Persia: [that is, until Cyrus had taken Babel, and so had brought the Monarchie of the Chaldeans to the Persians; which was done, according to the account of some, about the year of the creation 3434.]

21 That the word of the LORD might be fulfilled by the mouth of Ieremia, [See chap. 35. 11, &c. in his prophetic] until the land had a delight in the Sabbaths: [See Levit. 26. 34, 35. and the annotat.] it rested all the daies of desolation, until the seventy years were fulfilled. [That is, all the time that the Jews were kept prisoners in Babylon, namely threescore and ten years, as Ieremia had foretold, Jerem. 25. 11, 12. and 29. 10.]

22 But in the first year of Cores King of Persia, [To wit, of his Monarchie. See Ezra 1. on vers. 1.] that the word of the LORD, by the mouth of Ieremia, might be accomplished; the LORD stirred up the spirit [see 2 Kings 19. on vers. 7.] of Cores King of Persia, that he caused a voice [that is proclamation. So Exod. 36. 6. Ezra 1. 1.] to pass thorow all his Kingdom, even also in writing, saying: [this verse, and the next following, are even word by word repeated in the beginning of the book of Ezra. Whence some conclude, that it was Ezra, that by inspiration of the holy Ghost wrote these two books of the Chronicles.]

23 Thus saith Cores king of Persia: The LORD the God of heaven hath given me all the kingdoms of the Earth; and he hath commanded me [See Ezra 1. on vers. 2.] to build him an house at Jerusalem, which is in Iuda: who is there among you of all his people? The LORD his God be with him, and let him go up.

The end of the Second Book of the CHRONICLES.

THE



THE BOOK OF EZRA.

The Argument of this Book.

TO shew the prosecution of the history of Gods Church, it pleased the holy Ghost to end the former second Book of the Chronicles with the same words, wherewith this Book doth begin, wherein the holy Ghost, by Ezra the Priest and scribe, hath set down unto us, how wonderfully God hath delivered his people out of the seventy years captivity of Babylon (according to his promise) by Cores king of Persia, (commonly called Cyrus) who, having subdued the Babylonish Monarchy unto himself, by Gods instinct proclaimeth liberty for the Jews to return to their own land, and to build the Temple, with all favourable furtherance thereunto tending. Whereupon many of the people, whose spirit God stirred up, under the conduct of Zerubbabel the Prince, and Jesua the high Priest, went up, and built the altar of the Lord, offered sacrifice unto God, and kept the Feast of Leaf-buds, &c. And after that laid the Foundation of the Temple, but were not able to finish the building at that time, because their Enemies that were round about them, being denied in their crafty request, of joyning together with them in the building, and having one common worship or Religion with them, prevailed so much at Court by their evil practises, that the building was hindered in the following years of Cores, Ahasuerus, Arthasastha (commonly called Artaxerxes) untill the second year of king Darius, when they, being stirred up and encouraged by the Prophets, Haggai and Zacharia, re-assumed the building of the Temple, and by a very gracious and earnest command of Darius, who was thereof informed by his Deputy or Governour, at last finished it, dedicated the Temple, and performed therein their service of God. Within a while after, when things again were fallen to decay among the people of God, Ezra the Priest was, by Gods special direction, at his request, sent by king Arthasastha, in the seventh year of his reign, with a great number of people to Ierusalem, with a very liberal grant of all necessaries, and with a full charge to redress and settle all things aright according to the law of God, which Ezra performed with great zeal and faithfulness: Wherefore also this book (as likewise because he wrote it) beareth his name. Concerning the Chronologie or account of time, the learned, who have made it their work, do not agree in opinion about it, in regard that the kings and years of the Persian Monarchie are not counted one way only, and so far as there be divers opinions among them concerning these four kings, that followed after Cores, or Cyrus, namely, Ahasuerus and Arthasastha the first, under whose reign the building of the Temple was hindered: Then who that Darius was, under whom the Temple was finished; and further was Arthasastha the second, that sent Ezra to settle all things aright; and afterward also sent Nehemia to build up the walls, gates and city of Ierusalem; whercof something is recorded in its due place, that the judicious Reader may choose that which he conceiveth best. However this abideth alway sure and constant, that all these things were done under the Persian Monarchie, which took its beginning from this Cores, or Cyrus, from the first year of whose reign at Babel, this history beginning, extending it self unto the seventh year of king Arthasastha the second, and to some certain time after that; as the following history of Nehemia beginneth from the twentieth year of the said kings reign.

EZRA.



E Z R A.

CHAP. I.

Cores, (otherwise called Cyrus) king of Persia, caused by Gods instinct, liberty to be proclaimed for the Jews to return home to their own land out of the Babylonish captivity, and to build the Temple of God, vers. 1, &c. with a charge to his subjects, to help and assist them in all things, and to give a free gift toward the building of the Temple, 4. hereupon many of the people make themselves ready for the journey, and the subjects do to them according to the kings command, 5. Cores moreover causeth the holy vessels of the Temple to be brought forth, which Nebuchadnezzar had carried away, 7.

NOW in the first year of Cores, [Hebr. Coresch. Otherwise commonly called Cyrus. See also of him, *Isai* 44.28. and 45.1,13.] king of Persia, [Hebr. in the one year, &c. That is, in the first; to wit, of his reign at Babel, or of the Monarchy; for he had reigned before this in Persia above twenty years] that the word of the LORD, by the mouth of Jeremia, might be fulfilled, [see *Jerem.* 25.12. and 29.1. where God expressly promiseth to deliver his people out of the captivity of Babel, when the same should have lasted seventy years, which were now just expired; according to the opinion of some, about the year of the Creation of the World, 3434. for the captivity, according to their opinion began in the year 3364.] the LORD stirred up [or, raised up, awakened] the spirit of Cores king of Persia, that he caused a voice [that is, proclamation, as *Exod.* 36.6. See there the Annotations, and 2 *Chron.* 36.22. and below chap. 8.16, &c.] to go through all his kingdom, even also in writing, saying:

2 Thus saith Cores, king of Persia; The LORD, the God of Heaven, hath given me all the kingdoms of the earth: and he hath commanded me [Or, hath laid it upon me: to wit, by the word of his Prophets, (which was made known unto me) and by the stirring up of my spirit. See *vers.* 1. and *Isai* 44.28. and 45.1,13. Others, hath commanded concerning me] to build him an house at Jerusalem, which is in Juda. [That is, in the land of Juda.]

3 Who is (there) among you of all his people? [That is, Is there any one dwelling among you, that is of the people of God, being a Jew, or an Israelite? Compare *Deut.* 20. on *vers.* 5.] his God be with him, and let him

go up to Jerusalem, which is in Juda: and let him build the house of the LORD, the God of Israel; he is the God who (dwelleth) at Jerusalem. [That is, who hath chosen this place to be there present in a special manner, to make known his Name, and to be served according to his own precept, and direction: Compare below chap. 6.12. and 7.15. Others thus: (he is the God) which (to wit, house) is at Jerusalem. So *vers.* 4.5.]

4 And whosoever shall tarry behinde [Through want of means, or otherwise] in [Hebr. from, off] any places, where he sojourneth, the men of his place shall be helpful to him [Hebr. lift him up, raise him up] with silver, and with gold, and with substance, and with beasts: besides a free gift, for the house of God, that (dwelleth) at Jerusalem.

5 Then rose up the heads of the fathers, of Juda and Benjamin, [Under these are comprehended also those that likewise went up out of other Tribes, 1 *Chron.* 9.2, 3, &c.] and the Priests and the Levites, besides every one, whose spirit God stirred up, to go up to build the house of the LORD, who (dwelleth) at Jerusalem.

6 Now all those that were round about them, strengthened their hands with silver vessels, with gold, with substance, and with beasts, and with costlinesses: [See *Gen.* 24. on *vers.* 54.] besides all that was freely and willingly given. [Compare *vers.* 4.]

7 Also king Cores brought forth the vessels of the house of the LORD, which Nebuchadnezzar had carried forth out of Jerusalem, and had put them in the house of his God.

8 And Cores king of Persia brought them forth, by the hand of Mithredath the Treasurer, who numbred them unto Sesbazar [He is held to be Zerubbabel, who was so named in Chaldea. See below chap. 3.2. and 5.2,14. and 6.7.] the Prince of Iuda.

9 And this is the number of them: thirty golden basins, a thousand silver basins, nine and twenty knives.

10 Thirty golden cups, four hundred and ten other [Or, thereon, to wit, following. Or, of the second sort, or, double; that is, overlaid] silver cups: other vessels a thousand. [That is, (as some expound it) they were told, and delivered by the thousand, or, by thousands, as being smaller, and of a less value. Compare *Psalms* 50. on *vers.* 10. Some understand it of other great vessels, that were a thousand, and being added to other small vessels

vessels that are not named, did make up the following number.]

11 *All the vessels of gold and of silver were five thousand and four hundred: all these did Sesbazar carry up, with them of the captivity, that were carried up from Babel to Ierusalem.* [Hebr. with the being carried up of the captivity: that is, of them that were carried away captive out of the land of Jury.]

CHAP. II.

A register of the captive Jews, that went up to Ierusalem with Zerubbabel the Prince, and other heads, vers. 1, &c. The free gifts of the Jewish Princes (when they were come to Ierusalem) toward the building of the Temple, 68.

These are the children of that country [That is, that had dwelt a long time in Babylon, or Chaldean, whereas the other Israelites were scattered into divers lands. Others, children of the Province, or, of the country, that is, born in the land of Jury, or that were descended thence; as this phrase may signifie both, inhabitation, or, birth. Compare *Nehem. 7. 6.*] that went up out of the captivity, of those which had been carried away, [Hebr. of the carrying away, or, banishment, removing] whom Nebuchadnezzar king of Babel had carried away to Babel, who returned to Ierusalem and Iuda, every one to his city:

2 *Who came with Zerubbabel,* [See above chap. 1. on vers. 8. he is called Sorobabel, *Matth. i. 13.*] *Iesua* [called otherwise *Iosua*, was Priest. See below chap. 3. 2. 9. *Hag. i. 1.*] *Nehemia*, *Seraja*, *Reclaja*, *Mordechai*, *Balsan*, *Misfar*, *Bigvai*, *Rehum*, (and) *Baena*. [These were the heads and leaders of the people. Compare this Register (which some conceive to have been made in Babylon) with that other, *Nehem. 7. 6, 7, &c.* which seemeth to have been made, (or at least to have been reviewed) in Iuda, within a while after their coming thither: there is some difference both in regard of names and of number, because some of those that were set down peradventure tarried behinde, or died by the way, and others afterward came on, and were added to the number, as in such expeditions is wont to be done. Also some names are diversly recorded in both places, as the Reader may perceive by comparing both] (*This is*) *the number of the men of the people of Israel: [that is, of the common people of Israel, that went up under the conduct of the forenamed heads.]*

3 *The children* [That is, the posterity: and so in the following verses] *of Paror, two thousand, an hundred, and seventy and two.*

4 *The children of Sephatja, three hundred, seventy and two.*

5 *The children of Aruch, seven hundred, seventy and five.*

6 *The children of Pahat Moab, of the children of Jesua-Joab, [Others, Jesua (and) Joab] two thousand, eight hundred, and twelve.*

7 *The children of Elam, a thousand, two hundred, fifty and four.*

8 *The children of Zathu, nine hundred, and forty and five.*

9 *The children of Zacbai, seven hundred, and three-score.*

10 *The children of Bani, six hundred, forty and two.*

11 *The children of Bebai, six hundred, twenty and three.*

12 *The children of Azgad, a thousand, two hundred, twenty and two.*

13 *The children of Adonikam, six hundred, sixty and six.*

14 *The children of Bigvai, two thousand, fifty and six.*

15 *The children of Adin, four hundred, fifty and four.*

16 *The children of Ater, of Hizkia, ninety and eight.*

17 *The children of Bezai, three hundred, twenty and three.*

18 *The children of Fora, an hundred and twelve.*

19 *The children of Hasum, two hundred, twenty and three.*

20 *The children of Gibbar, ninety and five.*

21 *The children of Beth-lehem,* [That is, inhabitants, or natives of Beth-lehem. So in some following verses, men, or people of this, or that place. Item, vers. 25, &c. children of this, and that place. Compare above vers. 1.] *an hundred, twenty and three.*

22 *The men of Netopha, fifty, and six.*

23 *The men of Anathoth, an hundred, twenty and eight.*

24 *The children of Azmaveth, forty and two.*

25 *The children of Kariath-Arim, Cephir, and Beeroth, seven hundred, and forty and three.*

26 *The children of Rama, and Gaba, six hundred, twenty and one.*

27 *The men of Michmas, an hundred, twenty and two.*

28 *The men of Bethel, and Ai, two hundred, twenty and three.*

29 *The children of Nebo,* [Otherwise called in Scripture *Nob*, a city of the Priests, lying in Benjamin. See 1 *Sam. 21. 1.* *Nehem. 11. 32.* There was another city of the same name in the Tribe of Reuben, *Numb. 32. 37, 38.* wherefore this is called the other *Nebo*, *Nehem. 7. 33.*] *fifty and two.*

30 *The children of Magbis, an hundred, fifty and six.*

31 *The children of the other Elam,* [That is, of another than that which is mentioned above vers. 7.] *a thousand, two hundred, fifty and four.*

32 *The children of Harim, three hundred and twenty.*

33 *The children of Lod, Hadid, and Ono, seven hundred, twenty and five.*

34 *The children of Fericho, three hundred, forty and five.*

35 *The children of Senaa, three thousand, and six hundred, and thirty.*

36 *The Priests: the children of Fedaja,* [See 1 *Chron. 24. 7.*] *of the house of Jesua, nine hundred, seventy and three.*

37 *The children of Fimner,* [See 1 *Chron. 24. 14.*] *a thousand, fifty and two.*

38 *The children of Pashur,* [Who was the chiefest among the posterity of Malkia. See 1 *Chron. 24. 9.* and 2 *Chron. 9. 12.*] *a thousand, two hundred, forty and seven.*

39 *The children of Harim,* [See 1 *Chron. 24. 8.* It is observable, that of the four and twenty orders or courses made and ordained in David's time, there are no more than four mentioned here, whereunto some do add the fifth, to wit, the house of Jesua, the son of Josadak. Of some restauration of the courses, see *Nehem. 12.*]

40 *The Levites: the children of Jesua and Kadmiel, of the children of Hadaia, seventy and four.*

41 *The singers: the children of Asaph, an hundred twenty and eight.*

42 *The children of the Porters: the children of Salum the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Sobai: all these were an hundred, thirty and nine.*

43 *The Nethinims:* [That is, given, or, given up. Meaning, the Gibeonites, who having preserved their lives by craft, were appointed for servile works to Israel.]

and to the house of God. See *Jos. 9.21,23.*] the children of Ziba, the children of Huppha, the children of Tabaoth.

44 The children of Keros, the children of Siuha, the children of Palon,

45 The children of Lebana, the children of Hagaba, the children of Akkub,

46 The children of Hagub, the children of Samlai, the children of Hanan,

47 The children of Giddel, the children of Gabar, the children of Reija,

48 The children of Rezin, the children of Nekoda, the children of Gazam,

49 The children of Uza, the children of Paschab, the children of Besai,

50 The children of Asna, the children of Mebumim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Parbur,

52 The children of Bazlath, the children of Mehida, the children of Harja,

53 The children of Barkos, the children of Sifera, the children of Thamab,

54 The children of Neziab, the children of Hatipha.

55 The children of Salomon's servants: [Who being the remnant that were left of the heathenish nations, were made servants and bond-men by King Salomon. See *1 Kings 9.20,21.*] the children of Sorai, the children of Sopherah, the children of Peruda,

56 The children of Jaula, the children of Darkon, the children of Giddel,

57 The children of Sepharja, the children of Hattil, the children of Pochereth-Hazebaim, the children of Anai.

58 All the Nethinims, and the children of Salomon's servants, were three hundred, ninety and two.

59 Also these went up from Thel-melah, and Thel-harja, [These two, Thel-melah, and Thel-harja, are held to be names of places, where they had dwelt, in Babylon and Mesopotamia] Cherub, Addan, (and) Imner: [meaning, with their families. Some conceive that these three were names of persons, that went up with their families: others hold that they were likewise names of places, and that the persons are related in the following verse] but they could not shew their fathers' house, and their seed; [that is, their family, race, pedigree] whether they were of Israel.

60 The children of Delaja, the children of Tobia, the children of Nekoda, six hundred, fifty and two.

61 And the children of the Priests, the children of Habaia, the children of Koz: the children of Barzillai, who had taken a wife of the daughters of Barzillai the Gileadite, and was called after their name.

62 They sought their register [Hebr. *writing*: meaning the genealogies, which God at that time would have to be kept, to the end that it might be known of what family the Messiah should come, and that the Priesthood untill the coming of Christ, might continue in Aaron's line] among those that were put in the genealogy, [or, desiring to shew their pedigree] but they were not found: [to wit, their names, or persons, or ancestors were not found] therefore were they as polluted, removed from the Priesthood. [Hebr. *they were polluted from the Priesthood*: that is, they were pronounced to be unfit, and not qualified for the Priesthood, and were consequently removed from it.]

63 And Hattisatha [Some hold this to be a Persian name of some certain office or place, as Ambassador, Commissioner, Deputy, or, Governour of the King, to wit, Sebasar. See above chap.1. on vers.8. Nehemia is likewise so called, *Nehem.8.9.* and *10.2.*] said unto them, that they should not eat of the most holy things, [Hebr. *holiness of holinesses*: meaning, that which tell

to be the Priests part or portion of the offerings] till there stood (up) a Priest with Urim, and with Thummim. [Meaning, the high Priest, arrayed with Urim and Thummim, to ask counsel of the Lord in obscure and difficult matters. See *Numb.27.21.*]

64 This whole congregation together, [Hebr. *as one*] was forty and two thousand, three hundred (and) threescore. [Counting among them also those that were not able to shew their pedigree, or were not of Israel. Hebr. *four millions, two thousand, &c.*]

65 Besides their servants, and their maids, which were seven thousand, seven hundred, and thirty seven: and they had two hundred singing-men and singing-women. [Whom they had taken along with them to praise God for his mercy, and to exercise them in holy musick, which was intermitted during the captivity.]

66 Their horses were seven hundred, thirty and six: their mules, two hundred, forty and five.

67 Their camels, four hundred, thirty and five: the asses, six thousand, seven hundred, and twenty.

68 And (some) of the heads of the fathers, when they came to the house of the LORD, who (dwelt) at Jerusalem, [That is, when they came to the place, where the house of the Lord had been, and was to be built again] gave freely to the house of God, to set it (up) in its sure place.

69 They gave according to their ability unto the treasure of the work, [To be kept in the treasury of the Sanctuary for the building of the Temple. See *1 Chron.26.* vers.20,26.] in gold, threescore and one thousand drams, [one dram was (according to the opinion of the learned) the weight of the fourth part of a shekel, or of a French Crown. See *1 Chron.29.* on vers.7. So that this sum amounted to threescore and one thousand French Crowns. Heb. *six millions and a thousand* and in silver, five thousand pounds, [Hebr. *manim*, that is, *mina's*: See of this weight, *1 Ki.10.17.* *2 Chr.9.16.* *Neh.7.71,72.* Of Ezekiel's *mina*, see *Ezech.4.5.12.*] and an hundred Priests' garments.

70 And the Priests, and the Levites, and (some) of the people, [Of the Levites, to wit, the singers, &c. as followeth in the next words: together with others of the congregation, as Salomon's servants, &c. See *Neh.10.28.* and *11.3.* *2 Chron.23.* on vers.5.] both the singers and the porters, and the Nethinims [see of these above on vers.43.] dwelt in their cities, and all Israel in their cities.

CHAP. III.

Jesua the Priest, and Zerubbabel the Prince, build the altar of the Lord, and offer the first offerings thereon, vers.1, &c. They also keep the feast of Leaf-huts, 4. They appoint all things, that are necessary for the further service of God, and for the building, 5. The foundation of the Temple is laid, with great joy, and thanksgiving to God, 8. albeit also with great weeping of many, that had seen the former Temple, 12.

NOW when the seventh month [Agreeing partly with our September, and partly with our October. In this month was the feast of the Leaf-huts kept, *Lev.23.24.* *Numb.29.12.*] came [Hebr. *touched*] and the children of Israel were in the cities, the people gathered themselves together, as one man, [see *Judges 24.* on v.1.] to Jerusalem.

2 And Jesua, [See above chap.2. on vers.2.] the son of Josadak, gat him up; and his brethren [that is, kinsmen of near kin, that were of the same kindred: and so in the following words] the Priests, and Zerubbabel, the son of Scaltiel, [that is, his grand-child: for he was the son of Pedaja, who was the son of Scaltiel, *1 Chron.3.17,18,19.* In *Matth.1.12.* he is called *Salathiel* and

and his brethren, and they built the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the Law of Moses, the man of God. [See Judges 13. on v.6.]

3 And they fixed the altar upon his basis, but with terrour, (which) was upon them, because of the nations of the lands: [Meaning, the countreys round about, wherein their enemies dwelt. See below chap 4.7, 8.9, 10, &c. They omitted not the service of God, although they were afraid, &c. Others, for fear was upon them, because of, &c. that is, they endeavoured by the exercise of the true Religion to secure and safeguard themselves against their enemies] and they offered burnt-offerings thereon, burnt-offerings morning and evening. [See Numb. 28.3,4, &c. with the Annotations.]

4 And they kept the feast of the Leaf-huts, as it is written: and (they offered) burnt-offerings day by day in number, according to the ordinance, [See Numb. 29. 12, &c.] every day on its day. [Hebr. the word, or, thing of a day on its day.]

5 After that also the continual burnt-offering, [See Numb. 28. on vers. 6.] and of the new moons, and of all the set feasts of the LORD, that were consecrated; [See Lev. 8. on vers. 10.] also of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD: but the foundation of the Temple of the LORD was not laid.

7 So they gave money to the hewers, [Hewers of wood, and hewers of stone, that hewed wood out of the forests, and stones out of the rocks: the Hebrew word comprehendeth both, and both were necessary for the building of the Temple] and crafts-men; also meat, and drink, and oyl unto the Zidonians, and unto the Tyrians, [according to the example of Solomon, 1 Kings 5. 6.9, 11.] to bring cedar-wood from Lebanon [see 1 Kings 4. on vers. 33.] to Japho on the sea, [otherwise called Joppe, Acts 9.36. See 2 Chron. 2. on vers. 16.] according to the grant of Cores, king of Persia unto them.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second (month,) [Called Fiar, answering partly to April, and partly to May] began Zerubbabel, the son of Sealtiel, and Jeshua, the son of Josedak, and the rest of their brethren, the Priests, and the Levites, and all that were come out of the captivity unto Jerusalem: and they appointed the Levites, from twenty years old [Hebr. a son of twenty years] and upward, to have the oversight over the work of the house of the LORD.

9 Then stood Jeshua, his sons, and his brethren, (and) Kadmiel with his sons, children of Juda, [Above chap. 2.40. called Hodavja, and Nehem. 7.43. Hodeva] as one (man,) to have the oversight over them, that did the work at the house of God: with the sons of Henadad, their sons, and their brethren, the Levites.

10 Now when the builders laid the foundation of the Temple of the LORD, then they set the Priests, being apparelled, [To wit, with their priestly garments] with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, according to the institution of David, [Hebr. according to the hands; that is, (as some conceive) with Psalms, which David had made and ordained for that purpose. See 2 Chron. 5. 13. and 29.27. and compare 1 Chron. 16.7, &c.] king of Israel.

11 And they sang by turns, in praising and giving thanks unto the LORD, (for) that he is good, (for) that his loving kindness is for ever towards Israel: and all the people shouted with a great shout, when they praised God, for laying the foundation of the house of the LORD.

12 But many of the Priests, and the Levites, and heads of the fathers that were ancient, that had seen the first house, this house in laying the foundation thereof being before their eyes, wept with a loud voice: [Some

thus; those that had seen the first house laid upon its foundation, this house being (now) before their eyes, &c. The meaning is, that they now beholding with their eyes the laying of the foundation of this Temple and comparing the same with the foundation of the first Temple, might easily gather from thence, how much this building differed from the former. See Hag. 2.3.] but many lifted up (their) voice with shouting, (and) with joy.

13 So that the people discerned not the voice of the shout of joy from the voice of the weeping of the people: for the people shouted with a great shout, (so) that the voice was heard a far off.

CHAP. IV.

The adversaries of the people of God desire craftily to build the Temple with them, and to have one common worship or religion with them, vers. 1, &c. which being denied them, they prevail so much at court by money and false accusations in writing, that the building of the Temple, City, and walls, is forbidden and hindered, untill the second year of the reign of king Darius, 4, &c.

NOW when the adversaries of Juda and Benjamin [See of these vers. 7,8,9.] heard, that the children of the captivity, [Hebr. transportation, carrying away; wandering; that is, which had been carried away, and held captive in Babel: so often in the sequel] builded the Temple unto the LORD the God of Israel;

2 Then they came to Zerubbabel, and to the heads of the fathers, and said unto them; Let us build with you, for we will seek your God, as ye (do:) [Feigning friendship, and community or fellowship in religion, but seeking under that cloak to hinder the good work, or to bring in their idolatry into the Temple, or to intermix it with the pure worship of God. See 2 Kings 17.29,30, 31,32, 33,34. Therefore this hypocritical request was denied them] also we have offered [others, we have not offered] unto him since the days of Esar-Haddon, [that was Sanherib's son, and reigned after him, 2 Kings 19.37.] the king of Assur, who caused us to come up hither.

3 But Zerubbabel, and Jeshua, and the rest of the heads of the fathers of Israel said unto them; It is not fitting that you and we [Hebr. you and us not: or, you and we have not, to wit, (any thing) to do with one another in this thing] should build an house unto our God: but we alone will build it [thus may the Hebrew Particle *fa-chad* (which often signifieth together, jointly, with one another) be fitly taken in this place: as *fa-chid*, also signifieth one alone, or, apart by himself, one onely or single man, or person. See likewise Job 34.29. Hos. 11.7. Item Psalm 33.15. Others, we (that are here) together will, &c. or, we our selves (alone) will together, &c.] unto the LORD, the God of Israel, according as the king Cores, king of Persia, hath commanded us.

4 Nevertheless, the people of the Land [As above chap. 3.3.] weakened the hands of the people of Juda, and troubled them in the building. [That is, they brake the courage and zeal of Gods people, and made them faint-hearted, and (to go on) the slower in the work of building.]

5 And they hired counsellours against them, to frustrate their counsel: [To wit, the good intent and purpose of the Jews] all the days of Cores, the king of Persia, untill the reign of Darius, [Hebr. Darjavesch. See below on vers. 24.] the king of Persia.

6 And under the reign of Achabserosch, [Hebr. Achabserosch, otherwise called Assuerus. Who this man was, thereof are divers opinions. Some conceive him to have been Cambyse, the son of Cyrus; others, the fa-

mous Xerxes] in the beginning of his reign, they wrote an accusation against the inhabitants of Juda and Jerusalem.

7 And in the daies of Artahabſta [Hebr. Artachſchaſchiba, otherwise called Artaxerxes, whom some think to have been Artaxerxes Longimanus; that is, the Long-handed Artaxerxes] wrote Biſlam, [Oth. in peace, that is, in time of peace; silently, when the Jews, thought not of it. Or, peaceably; that is, wishing peace to the king] Miſbredath, Tabael, and the reſt [Heb. the reſidue, remnant, remainder; that is, the other, the reſt] of his company, [meaning the other members of the Council, whom the Kings of Perſia had placed in theſe countries that lay beyond the river Euphrates] unto Artahabſta king of Perſia: And the writing of the letter was writ in the Syrian tongue, and interpreted in the Syrian tongue. [that is, not only written in Syrian characters or letters, but alſo in Syrian words, as ſome do expound it. Syrian, that is, Chaldean, which language the Jews did likewiſe learn in Babylon.]

8 Rehum the Chancellour, [Chald. Lord, or, Maſter of the Council; that is, Preſident of the Council or Chancellour] and Simſai the Scribe, [or Secretary] wrote a letter againſt Jeruſalem to king Artahabſta, in this manner; [or thus, as followeth, as we ſhall ſee.]

9 Then [To wit, was this written] (wrote) Rehum the Chancellour, and Simſai the Scribe, and the reſt of their company: The Dinaites, the Apharſahekites, the Tarpeſites, the Apharſites, the Archevites, the Babylonians, the Suſanbites, the Dehavites, the Elamites; [all theſe are names of divers heatheniſh nations, whom the King of Aſſyria had ſent over to go and dwell in the room of the ten tribes of Iſrael, out of all which a Council was gathered and ſet up in thoſe parts for the Kings ſervice.]

10 And the reſt of the nations, whom the great and famous Aſnapper [Called Eſerhaddon, above verſ. 2.] carried over, and cauſed to dwell in the city of Samaria: [Oth. cities of the Samaritans] alſo the reſt on this ſide of the River, [Euphrates] and at ſuch a time. [or, at (the ſame) time. Chald. Cheheneth. This ſeemeth to be the date of the Letter, which was put before or above it; as at this day many ſtill uſe to do. So below verſ. 10. and verſ. 17. in the Kings answer: And chap. 7. 12. Out of which places it may be gathered, that Cheheneth is not the name of a certain people, as ſome do imagine.]

11 This is a copy of the letter which they ſent to him, (even) unto king Artahabſta: Thy ſervants, the men [Chald. the man; that is, every one, every man] on this ſide the River, and at ſuch a time.

12 Be it known unto the king, that the Jews which came up from thee, are come to us to Jeruſalem, building that rebellious and that evil city, the walls whereof they finiſh, and join the Foundations together. [Chald. properly, ſew, or, patch (them) together.]

13 Be it now known unto the king, that if the ſame city ſhall be built up, and the wall finiſhed, that they will not give (or pay) tribute, [The Chaldee word ſignifieth properly meaſure, and conſequently cuſtome, tribute, taxation, or ſcot; which every one was to pay unto the King according to the proportion of his goods, Nehem. 5. 4. See likewiſe below verſ. 20. and chap. 7. 24.] ancient impoſt, [that is, impoſt, that was of old wont to be ſet upon all kinde of merchandiſe. Oth. head-tax, or, poll-money] and toll, [ſet upon Havens or Ports, and in paſſing on the roads or high-ways, or over rivers, &c. Some do make of theſe three ſorts or kindes but two, and render it thus: they will not give (or pay) the ancient ſcot or toll] and (ſo) thou ſhalt [to wit, if thou, O king, hinder not their purpoſe. Oth. it ſhall; to wit, Jeruſalem] endamage the revenue [or, the treaſury] of the kings.

14 Now becauſe we draw (or have) ſalary from the (kings) palace, [Chal. the ſalt of the palace, or, with the ſalt, &c.; that is, becauſe we are brought up in the

kings palace, and have our maintenance from thence, or, our wages paid us. Thus the word ſalary is derived from ſalt, becauſe ſalt is very neceſſary for the ſuſtenance of men: as the word bread is alſo commonly taken for mans ſuſtenance] and it is not meet for us to ſee the kings diſhonour; [Chald. properly, nakedneſs, bareneſs, making bare; which ſome underſtand of the robbing and plundering him of his means, from the former verſe] therefore have we ſent, and made (this) known unto the king,

15 That they may ſearch in the book of the Chronicles [Chald. of the remembrances] of thy Fathers, ſo ſhalt thou finde in the book of the Chronicles, and know [that is, perceive] that the ſame city hath been a rebellious city, and endamaging kings and countries, and that they have raiſed [Chald. made. So ver. 19] ſedition within the ſame of old time: [Chald. from the daies of eternitiy. So verſ. 19.] therefore was the ſame city laid waſte.

16 We then certiſie the king, that if the ſame city ſhall be built up (again), and the walls thereof finiſhed, by that means thou ſhalt have no portion on this ſide the River. [That is, they ſhall withdraw from thee, and cauſe to revolt whatſoever thou poſſeſteſt on this ſide Euphrates.]

17 The king ſent answer unto Rehum the Chancellour, and Simſai the Scribe, and the reſt of their companies, [That is, collegies, or aſſociats] that dwelt at Samaria, together with the reſt on this ſide the River, (thus:) Peace, and at ſuch a time. [Chald. Schelam, and Chebet. Compare above verſ. 10. Others take both for names of places, where Rehum and Simſai dwelt.]

18 The letter which he ſent to us, hath been plainly read before me.

19 And as command was given [Chald. ſet. And ſo often in the ſequel] by me, they have ſearched and found, that that ſame city from old times [as above verſ. 15.] liſt up it ſelf againſt kings, and rebellion and revolting hath been raiſed therein.

20 (There) have been mighty kings alſo over Jeruſalem, that have ruled over all (countries) on the other ſide of the River: And tribute, ancient impoſt and toll hath been given (or paid) unto them.

21 Now then give command to hinder thoſe men, [To wit, the Jews] that that ſame be not built up, until command ſhall be given by me.

22 Be (ye) warned, (from) committing default in this (thing): Why ſhould deſtruction grow to the damage of the king.

23 Now from that (time) the copy of king Artahabſta's letter was read before Rehum, and Simſai the Scribe, and their companies, they went in haſt to Jeruſalem unto the Jews, and hindered them with arm [that is, with armed ſtrength] and power.

24 Then ceaſed the work of the houſe of God, who (dwelleth) at Jeruſalem, yea it ceaſed untill the ſecond year of the reign of Darius, [By this man ſome do underſtand Darius the ſon of Hyſtaſpis, who reigned after Cambyſes. Others think that it was Darius Nothus, who reigned after Artaxerxes Longimanus, and before Artaxerxes Mnemon. The attentive Reader may be able to judge thereof himſelf] the king of Perſia.

CHAP. V.

Zerubbabel and Jeſua, being encouraged by the Prophets Haggai and Zacharia, begin again to build the Temple, verſ. 1, 2. Whereof the kings governour aſſeth them the reaſon, which they give unto him, and he writeth unto the king about it, deſiring that the king would be pleaſed to cauſe the truth of the matter to be ſearched

out, and to signifie his will and pleasure touching the same, verſ. 3, &c.

NOW Haggai the Prophet, and Zacharia the son of Iddo, [That is, his sons son, or grandchilde: For he was the son of Berechiah, who was the son of Iddo, Zach. 1. 1.] Prophets, prophesied unto the Jews, [in the second year of King Darius, See Hag. 1. 1. Zac. 1. 1.] that were in Judah and at Jerusalem: In the name [that is, by the command] of the God of Israel (did they prophesi) unto them. [commanding them to resume the building of the Temple.]

2 Then rose up Zerubbabel the son of Sealtiel, and Jeshua the son of Jozadak, [Who had carried up the captives out of Babel. See above chap. 2. 2. and 3. 2. and 4. 2. 3.] and began to build the house of God, who dwelleth at Jerusalem; and with them the Prophets of God that underpropped them. [Strengthening the zealous by the word of the Lord, and reproving the slow and backward ones. See Hag. chap. 1. and 2. and Zach. 1. 16, &c.]

3 At that time came unto them Thathnai the Deputy on this side the River, and Sihar-Boznai, [Chald. Scheber-Boznai] and their company, and said thus unto them; who hath given you command to build this house, and to finish this wall?

4 Then said we thus unto them: [As is related below verſ. 11, &c.] (And) what were the names of the men that builded this wall? [because they had likewise asked this question, below verſ. 10. Others take these words thus: (Moreover they said) what are the names of the men that have builded this building?]

5 But the eye of their God was upon the Eldest of the Jews, [That is, God watched over them, and took care for them] that they hindered them not, until the matter came to Darius, and then they brought a letter back concerning the same.

6 The copy of the letter that Thathnai the Deputy on this side of the River, with Sihar-Boznai and his company, the Aphersechaites that were on this side of the River, sent unto King Darius.

7 They sent a relation unto him: And therein was written thus: Unto King Darius be all peace.

8 Be it known unto the king, that we went into the country of Judah, to the house of the great God, which is built with great stones, [Chald. stone of turning, or, rolling; that is, which could not be carried, but must be rolled to and fro by Engines. Otherw. marble-stone] and wood is laid in the walls: [intimating that the work was already brought to that pass, that the beams and rafters were laid for floorings] and that work is done speedily, and goeth on prosperously thorow their hands.

9 Then asked we those Eldest, (and) said thus unto them: Who hath given you a command to build this house, and to finish this wall?

10 Furthermore, we asked of them their names also, to certify them unto thee, that we might write the names of the men that were the heads among them.

11 And they returned us this kinde of answer, saying; We are the servants of the God of heaven and Earth, and build the house that was builded many years ago; For a great king of Israel [Namely, Salomon] had builded, and finished it.

12 But after that our Fathers had provoked the God of heaven unto wrath, he delivered them into the hand of Nebuchadnezer the king of Babel, the Chaldean, who destroyed this house, and carried the people away to Babel. [See 2 Chron. 36. 16, 17, &c.]

13 But in the first year of Cores the king of Babel, king Cores gave command to build this house of God. [See 2 Chron. 36. 22, &c. Ezra 1. 1, &c.]

14 Teat the vessels of the house of God, that were of gold and silver, which Nebuchadnezer had taken away

out of the Temple that was at Jerusalem, and brought them into the Temple of Babel, those did king Cores seich forth out of the Temple of Babel, and they were delivered unto one, whose name was Sesbarzar, [See above chap. 1. on verſ. 8.] whom he [To wit, Cores or Cyrus] had made Deputy.

15 And he said unto him; take these vessels, go, carry them down into the Temple which is at Jerusalem, and let the house of God be builded upon its place.

16 Then came the same Sesbarzar: He laid [Chald. gave] the Foundations of the house of God, who dwelleth at Jerusalem: [or which (meaning the Temple) is at Jerusalem] and there hath been built (on it) from that time until now, but (it is) not (yet) finished.

17 Now then if it seem good to the king, [Chald. (be) good with the king; that is, if the King finde it good, or if it be acceptable unto him] let there be search made in the kings treasure-house [that is, in the Kings Chancery, or court of Records, where all writings worthy to be remembered and recorded, were laid up and kept. So chap 6. 1.] which is there at Babel, whether it be (so) that a command was given by king Cores, to build this house of God at Jerusalem: And let them send the kings pleasure to us concerning this (matter). [or, let the king send his pleasure to us concerning this (matter). Chald. let him send the kings pleasure; (that is, let the king send his pleasure) to us concerning this (matter)]

CHAP. VI.

King Darius causeth search to be made for the command of king Cores, v. 1. which being found, the king sendeth a very strict command to his Governour, and to all his Council, not only not to hinder the Jews, but to help and assist them all manner of waies, as well in the building of the Temple, as in necessities requisite for the worship of God, v. 2, &c. The Governour obeyeth this command, and so the Temple is finished and dedicated, 13. Moreover, the passover-feast is kept with joy, 19.

THen king Darius gave command: [After they had made search, and found out King Cyrus his charge, Darius gave command to build up the Temple: The words of this command follow in the sixt verse] And they sought in the Chancery (or court of Rolls) [Chald. in the house of books] where the treasures were laid up, [see above chap. 5. on verſ. 17.] in Babel. [understand, not the city of Babel, but the countrey and dominion of Babylon taken in a large sense, and Media also reckoned under it.]

2 And (there) was found at Achmetha [Some hold this to be Ecbatana, where the Kings of Media kept their court in summer, from whence they conceive this place to have had the name of Achmetha, as their court in winter was kept at Seleucia by the River Tigris. Oth. in a chest, or cupboard] in the castle that is in the countrey of Media, a roll; [as if we should say, rolled together, a part of a book, called in Latine volumen, in English volume; because the books of old were written in long rolls made of the bark of trees, and wound or rolled together, Psal. 41. 8. and Jer. 36. 2. and Ezek. 2. 9. we finde a roll of a book; and Ezek. 2. 10. Rev. 5. 1. a book written within and without, which is thought to have been a roll, so the Jews have yet at this day in their synagogues, the book of the Law of Moses, written in a long great roll of parchment] and therein was written thus, R E M E M B R A N C E: [this seemeth to have been the superscription of the ensuing memorial or record.]

3 In the first year of king Cores; king Cores gave this command: The house of God at Jerusalem, the same house shall be builded in the place where they offer offerings, [Or, for a place, &c.] and the Foundations thereof shall be heavy: [Chald. properly, bearing; that is, so heavy and strong, that they may be able to bear the building] The height thereof threescore ells (or cubits) [this is understood by some of consent or permission; that the Temple should be raised up so high, whereas Salomons Temple was but thirty ells high, 1 Kings 6. 2. Now it appeareth by Hag. 2. 3. that this building was not comparable to Salomons Temple. See likewise above chap. 3. 12.] and the breadth thereof threescore ells.

4 With threc rows of great stones, [As above chap. 5. 8. See there] and one row of new Timber: And the charges shall be given out of the kings house.

5 Moreover, the golden and silver vessels of the house of God, which Nebuchadnezer carried away out of the Temple which was at Jerusalem, and brought unto Babel, shall be restored to go to the Temple which is [or shall be] at Jerusalem, to his place, [to wit, of the Temple: or every one to his place; meaning this of the vessels] and they shall be carried down [oth. ye shall carry them down, or carry ye them down] to the house of God.

6 Now thou Thabnai, Deputy on the other side of the River [Euphrates] thou Sthar-Boznai, with your company, [Chald. and their company] the Apharsechaites that are on the other side of the River, be (ye) far from thence. [that is, take heed that you do not in any wise approach to hinder this work.]

7 Let them alone in the labour of this house of God: [That is, let them go on unhindered and unmolested in the labour or work] Let the Governour of the Jews, and the Eldest of the Jews build this house of God in its place.

8 Also command is given by me, what ye shall do to the eldest of the Jews, for to build this house of God: To wit, that out of the kings goods of the tribute on that side of the River, the expences be speedily given to these men, that they be not hindered. [Chald. that they may not cause to cease.]

9 And that which is needfull, [Or, that which they have need of] as young bullocks, [Chald. sons, or, children of oxen] and rams, and lambs, for burnt-offerings unto the God of heaven, wheat, salt, wine and oil, according to the Priests which are at Jerusalem, let it be given them day by day, let there be no failing.

10 That they may offer offerings of a pleasant smell [See Gen. 8. on vers. 21.] unto the God of hea. cn, and pray for the life of the king and his children.

11 Moreover, command is given by me, (that) whosoever shall alter this word [That is, transgress this command of mine, or do in any wise contrary thereto. So in the following verse, item Dan. 3. 28. and 6. vers. 9, and 16:] a piece of timber shall be pulled (down) from his house, and set up, whercon he shall be hanged up: [Chald. blotted out] and his house be made a dunghill for it. [So Dan. 2. 5. and 3. 28.]

12 Now the God that hath caused his name to dwell there, throw down all kings and nations that shall stretch forth their hand, to alter (and) to destroy this house of God which is at Jerusalem. I Darius have given the command; let it be done speedily.

13 Then Thabnai the Deputy on that side of the River, Sthar-Boznai, and their company, did speedily so, according to that which king Darius had sent. [That is, according to the command which the king had sent.]

14 And the Eldest of the Jews builded, and went on prosperously, through the Prophecy of Haggai the Prophet, and Zacharia the son of Iddo: And they build and finished it, according to the command of the God of Israel, and according to the command of Cores, [See above chap. 1. 1. and 5. 13. and in this chapter vers. 3, &c.]

and Darius, [See above cha. 4. on vers. 24.] and Artabastastha the king of Persia [those that by Darius, do understand the son of Hystaspis, hold this man to be Artaxerxes-Longimanus; that is, the Long-handed Artaxerxes: But those that hold Darius; mentioned in the text, to be Darius Nothus, understand by this Artabastastha Artaxerxes Mnemon; that is, the mindfull, or, remembering Artaxerxes, who reigned a long time with his Father; and after that yet a long time alone, so that some do attribute unto him in all, threescore and two years.]

15 And this house was finished on the third day of the moneth Adar, [Agreeing for the greatest part with February, and likewise with a part of March] that was the sixth year of the reign of king Darius.

16 And the children of Israel, the Priests, the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. [Compare Exod. 40. Numb. 7. on vers. 16. 1 Kings 8. 63. Nehem. 12. on vers. 27.]

17 And they offered toward the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs, and twelve he-goats for a sin-offering for all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their distinctions, and the Levites in their divisions, for the service of God [That is, every one in his order, rank, course, and in his ministry or service] that is at Jerusalem, according to the prescript of the book of Moses. [See Numb. 3. 6, 7, &c. item vers. 32. and chap. 8. 9, &c. Understand withall, that they renewed the ordinance made by David, 1 Chron. 24. 3, 4, 5, &c.]

19 Also the children of the captivity kept the passover, on the fourteenth day of the first moneth. [Called Abib. See Exod. 12. 2, 6. and 13. 4, 5.]

20 For the Priests and the Levites had cleansed themselves as one (man), they were all clean: and they slew the passover for all the children of the captivity, and for their brethren the Priests, and for themselves. [Compare 2 Chron. 29. 24, 34. and 30. 17. and 35. 3, 6.]

21 So the children of Israel which were come again out of the captivity, together with all (or every one) that had separated himself unto them from the uncleanness of the heathen of the Land, [According to the law, Ex. 12. 48. and Num. 9. 14.] to seek the LORD the God of Israel, [that is in this place, to serve him with the heart, and to walk in his waies] did eat. [to wit, the passover.]

22 And they kept the feast of unleavened bread (loaves) seven daies with joy. For the LORD had made them joyfull, and turned the heart of the king of Assur [He was properly King of Persia, but Assyria and Chaldea (which in times past had plagued Israel) were now under his dominion. Perhaps he also kept his court at this time in Assyria: For some do write that Darius having divided the government with his son, kept Assyria also unto himself] unto them, to strengthen their hands in the work of the house of God, the God of Israel. [that is, to make them couragious and cheerfull to go about this work. Compare above cha. 1. 6.]

CHAP. VII.

Ezra the Priest and Scribe (whose genealogie is here specified) goeth up in the seventh year of king Artabastastha (otherwise called Artaxerxes) with many of the people, from Babylon to Jerusalem, vers. 1, &c. A copy of the gracious and strict commission which the king gave him along with him, 11. for which Ezra giveth God hearty thanks, 27.

NOW after these transactions, in the reign of Artahabſta [See above chap. 6. on v. 14.] king of Parſia, Ezra the ſon of Scraja, the ſon of Azarja, the ſon of Hilkia,

2 The ſon of Sallum, the ſon of Zadok, the ſon of Abitub,

3 The ſon of Amarja, the ſon of Azarja, the ſon of Merajoth,

4 The ſon of Zcrachja, the ſon of Uzzi, the ſon of Bukhi,

5 The ſon of Abiſua, the ſon of Pinchas, the ſon of Eleazar, the ſon of Aaron, [Compare 1 Chron. 6. 4, &c. where the progenitours of Ezra are ſpecified in a greater number, ſome being here left out for brevity's ſake] the chief Prieſt. [ſee 2 Kings 25. on v. 18.]

6 This Ezra went up from Babel; and he was a ready ſcribe [Hebr. writer; whereby is meant one that is well verſed in the holy ſcripture, and is a Teacher or maſter of it, or eſteemed ſo. The ſame word is alſo often uſed in the new Teſtament. See below verſ. 11. and 21. Jer 8. 8. Compare Pſal 45. 2.] in the law of Moſes, which the LORD the God of Iſrael hath given: And the king granted him all his requeſt, according to the hand of the LORD his God upon him. [that is, becauſe the LORD was with him, and bleſſed his deſign and purpoſe, ordering and governing things by his divine providence, according to his wiſh and deſire. Compare v. 9.]

7 Alſo (ſome) of the children of Iſrael, and of the Prieſts, and the Levites, [This is ſaid here in general by way of anticipation, but how the Levites met Ezra by the way, and went up along with him, ſee there of below chap. 15. 8. &c.] and the Singers, and the Porters, and the Netthinims; [ſee above chap. 2. on ver. 43.] went up to Jeruſalem, in the ſeventh year of king Artahabſta.

8 And he came to Jeruſalem in the fifth moneth: [Called Ab, anſwering partly to July, and partly to Auguſt] that was the ſeventh year of this king.

9 For upon the firſt (day) of the firſt moneth [Called Abib, or, Niſan] was the beginning [Hebr. the laying of the ground-work, or, foundation. Some take it for the conſultation or adviſing] of the going up from Babel: And on the firſt day of the fifth moneth came he to Jeruſalem, according to the good hand of his God upon him. [compare above ver. 6. with the annotat. there, and below v. 28.]

10 For Ezra had diſpoſed his heart to ſeck the law of the LORD, and to do (it), and to teach in Iſrael the ſtatutes and the judgements. [Hebr. inſtitution and right.]

11 Now this is the copy of the letter that king Artahabſta gave unto Ezra the Prieſt, the Scribe: The Scribe of the words of the commandments of the LORD, and of his ſtatutes concerning Iſrael.

12 Artahabſta king of kings, unto Ezra the Prieſt, The Scribe of the law of the God of heaven; perfect (peace), [oth. to the perfect (Scribe)] and at ſuch a time. [ſee above chap. 4. on ver. 11.]

13 Command is given by me, that whoſoever of the people of Iſrael, and of his Prieſts and Levites in my Realm, is willing to go (up) to Jeruſalem, that he go with thee.

14 For aſmuch as thou art ſent from before the king, and his ſeven Counſellours, [Compare Eſth. 1. 14.] to make inquiry in Judea and at Jeruſalem; according to the law of thy God, [to inform thy ſelf, whether the law of God be well kept, or no, and to ſet up again, and repair, according to the law, all that is decayed and fallen to ruine] which is in thine hand: [that is, which thou haſt perpetually with thee, or takeſt along with thee, wherewith thou converſeſt and dealeſt, and which thou knoweſt to uſe readily upon any occaſion whatſoever. So bel. v. 25.]

15 And to carry the ſilver and gold, which the king and his Counſellours have ſeclly given unto the God of Iſrael, whoſe dwelling is at Jeruſalem:

16 Together with all the ſilver and gold that thou ſhalt finde [That is, canſt attain to, or get] in all the country of Babel, with the free-will-gift of the people, and of the Prieſts, who give willingly for the houſe of their God which is at Jeruſalem.

17 That thou mayeſt buy ſpeedily [Or, therefore buy, &c.] for that money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the houſe of your God which is at Jeruſalem.

18 Moreover, whatſoever ſhall ſeem good unto thee, and to thy brethren, to do with the reſt of the ſilver and gold, thou ſhalt do (that) according to the good pleaſure of your God.

19 And the veſſels that are given thee for the ſervice of the houſe of thy God, give (them) again before the God of Jeruſalem.

20 Now the reſt that ſhall be needfull for the houſe of thy God, which thou ſhalt have occaſion to beſtow, thou ſhalt beſtow (it) out of the king's Treasuſe-houſe.

21 And command is given by me, me king Artahabſta, unto all (you) treaſurers that are on that ſide of the River, that whatſoever Ezra the Prieſt, the Scribe of the law of the God of heaven ſhall require of you, it be done ſpeedily.

22 Unto an hundred talents of ſilver, [Of a talent, ſee Exod. 25. on verſ. 39.] and to an hundred Cors of wheat, and to an hundred Baths of oil, [of theſe meaſures, Cor and Bath, ſee 1 Kings 4. on verſ. 22. and 1 Kings 7. on ver. 26.] and ſalt without preſcript. [that is, without preſcribing the meaſure thereof, or as much as they ſhall have need of.]

23 Whatſoever is according to the command of the God of heaven, let it be carefully done for the houſe of the God of Heaven: For why ſhould there be great wrath upon the Realm of the king and his children? [intimating that he ſhould aſſuredly bring Gods wrath and judgement upon himſelf, his kingdom and children, if he ſhould do otherwiſe.]

24 Alſo we certifie you, concerning all Prieſts, and Levites, Singers, Porters, Netthinims, and Miniſters of the houſe of this God, that it ſhall not be lawfull to lay tribute, old impoſt, and toll [ſee above chap. 4. on verſ. 13.] upon them.

25 And thou Ezra, according to the wiſdome of thy God that is in thine hand, [That is, which thy God hath given thee, or hath wrought in thee. Or eſſe, underſtand the law of God, wherein the wiſdome of God is revealed, as above verſe 14.] ſet Rulers and Judges [oth. Judges and Examiners of matters] which may judge all the people that are on that ſide of the River, all thoſe that know the laws of thy God, and unto him that knoweth them not, ſhall ye make (them) known.

26 And whoſoever ſhall not do the law of thy God, and the law of the king, let judgement be done ſpeedily upon him; whether it be unto death, or unto baniſhment, [Chald. rooting out; becauſe a mans country or birth-place, is like a field, wherein he is planted and rooted, and the expelling or driving out from thence, is like a rooting out] or unto confiſcation of goods, or unto bonds.

27 Praiſed be the LORD, [Theſe are now Ezra's words. Hebr. bleſſed, &c.] the God of our Fathers, that hath put ſuch a thing into the heart of the king, to adorn the houſe of the LORD, which is at Jeruſalem.

28 And hath inclined kindneſs [Or, goodneſs, favour] toward me, before the face of this king, and of his Counſellours, and of all the kings mighty Princes: So I ſtrengthened my ſelf, [that is, I took courage] according to the hand of the LORD my God upon me, [compare

pare above on verſ 6.] and the heads out of Iſrael gathered together to go up with me.

CHAP. VIII.

A register of thoſe that went up with Ezra, verſ. 1, &c. Ezra viewing the people by the way at Abava, and finding no Levites among them, ſendeth to Caſpbia, and getteth from thence ſome wiſe and underſtanding Levites, and Nethinims, 15. proclaimeth a faſt, to beg of God a proſperous journey, 21. delivereth all the treaſures to the chief of the Priests and Levites to keep, and to deliver them in the houſe of the Lord, 24. He taketh his journey, and cometh ſucceſsfully to Jeruſalem, 31. The treaſures are faithfully delivered, where they ought to be, and the kings' commiſſions and commands are delivered unto his Deputies and Governours, and obeyed by them, 33.

NOW theſe are the heads of their fathers, with their genealogy, which went up with me from Babel, under the reign of King Artabaſta.

2 Of the children [Or, ſons; that is, poſterity; and ſoin the ſequel] of Pinchas, Gerson, of the children of Ithamar, Daniel: of the children of David, Hattus.

3 Of the children of Sechanja, of the children of Parhos, Zacharia: and with him were reckoned by genealogies in males, an hundred and ſixty.

4 Of the children of Pahatb, Moab, Elihoenai, the ſon of Serebja: and with him two hundred males.

5 Of the children of Sechanja the ſon of Fabaziel: and with him three hundred males.

6 And of the children of Adia, Ebed the ſon of Jonathan: and with him fifty males.

7 And of the children of Elam, Feſaja, the ſon of Athabja: and with him ſeventy males.

8 And of the children of Sephtaja, Zebadja the ſon of Michael: and with him fourſcore males.

9 Of the children of Joab, Obadja the ſon of Jehiel: and with him two hundred and eighteen males.

10 And of the children of Selomith, the ſon of Joſephja: and with him an hundred and threeſcore males.

11 And of the children of Bebai, Zacharia the ſon of Bebai: and with him twenty and eight males.

12 And of the children of Azgad, Johanan the ſon of Kuan: and with him an hundred and ten males.

13 And of the laſt children [That is, the laſt-born children, as ſome underſtand it: or this may be ſaid in reſpect of the other, that went up fiſt with Zerubbabel] of Adonikam, whoſe names were theſe; Eliſhelet, Jehiel and Semaja: and with them threeſcore males.

14 And of the children of Bigvai, Uthai and Zabud: and with them ſeventy males.

15 And I gathered them together at the river, going to [Others, at, in] Abava, [ſome underſtand by this word Abava, Adiabena, or, Adiwena, a Countrey or Province of Aſſyria, ſo called (according to their opinion) from the chiefſt River Adrava. Others underſtand by the word River mentioned in the Text, Euphrates, and by Abava another River, that runneth into the Euphrates, or, which receiveth Euphrates running by it. See below verſ 21. 31.] and we camped our ſelves there three days: then I viewed the people, and the Priests, and found there none of the children of Levi. [Meaning, Levites. For there were ſome there of the prieſtly ſtock or line, who were alſo of the Tribe of Levi. See above v. 2. and further above chap 7. 7. with the Annotations.]

16 Then ſent I to Eliezer, to Ariel, to Semaja, and to Elnathan, and to Nathan, and to Zacharia, and to Meſulam, the heads: and to Jojarib, and to Elnathan, [To wit, for them to come to me, and to receive a charge unto

Iddo, as followeth] the teachers. [Hebr. properly, making wiſe, or, underſtanding, giving underſtanding; that is, inſtructing, teaching. or, underſtanding (men:) for the Hebrew word is uſed both ways. So Dan. 11. 33. and 12. 3.]

17 And I gave them charge unto Iddo, the head in that place [This Iddo ſeemeth to have been the chiefſt teacher, or, maſter of the Levites, that were there] Caſpbia: [this is held to be the land of the Caſpians, where the great ſea was, called Mare Caſpium, or, Hyrcanum, between the Caſpian and Hyrcanian mountains: from whence (although it was a great way off from thence) yet by the bleſſing of God, the benefit and help of the Kings command, and the ordinary Penſion-Post-houſes, (which were every way appointed to conduct them, and to further them in their journey) they ſpeedily came to Jeruſalem] and I put the words into their mouth; [as 2 Sam. 14. 3, &c.] for to ſay to Iddo, his brother, [Hebr. Achin: ſome take that to be a proper name] (and) (to) the Nethinims [ſee above chap. 2. on verſ. 43. Others, appointed. Hebr. given, or, given up] in the place Caſpbia, that they ſhould bring unto us miniſters for the houſe of our God.

18 And they brought unto us, according to the good hand of our God upon us, [As above chap. 7. 9. and below verſ. 31.] a man of underſtanding, of the children of Machi, the ſon of Levi, the ſon of Iſrael: namely, [Hebr. and] Serebja, with his ſons and brethren, eighteen.

19 And Haſabja, and with him Feſeja, of the children of Merari: (with) his brethren, and their ſons, twenty.

20 And of the Nethinims, whom David and the Princes had given for the ſervice of the Levites, [When he appointed the courſes of the Levites, 1 Chron. 25. & 26. See alſo Joſ. 9. 21. and 1 Chron. 9. 2.] two hundred and twenty Nethinims, which were all named by name.

21 Then I proclaimed a faſt there at the river of Abava, [Others, of Abava: ſo below verſ. 31.] that we might humble our ſelves [compare Lev. 16. on verſ. 29.] before the face of our God, to requeſt of him a right way for us, and for our little ones, and for all our ſubſtance. [That he would be pleaſed to conduct, defend, and bring us in ſafety and with good ſucceſs unto Jeruſalem.]

22 For I was aſhamed to deſire of the king an hoſt and horſe-men, to help us againſt the enemy, in the way: becauſe we had ſpoken unto the king, ſaying, The hand of our God is upon all them for good, [To defend them] that ſeek him; but his power and his wrath is againſt all (them) that forſake him. [To reſtrain, or to deſtroy them by his almighty and avenging hand.]

23 So we faſted, and requeſted that thing of our God, and he let himſelf to be intreated of us. [Or, he was intreated of us. See Gen. 25. on v. 21.]

24 Then I ſeparated twelve of the chief of the Priests: Serebja, Haſabja, and ten of their brethren with them.

25 And I weighed unto them the ſilver, and the gold, and the veſſels, being the offering of the houſe of our God, which the king and his counſellours, and his Princes, and all Iſrael, that were found there, had offered.

26 I then weighed unto their hand ſix hundred and fifty talents of ſilver, [See Exod. 25. on verſ. 39.] and an hundred ſilver veſſels in talents; [Or, of talents: which may be thus underſtood, that every piece weighed a talent] of gold, an hundred talents:

27 And twenty golden cups, at a thouſand drams: [See above chap. 2. on verſ. 69.] and two veſſels of bright good [ſome very bright] copper, deſirable as gold.

28 And I ſaid unto them; Ye are holy [Hebr. an holineſs] unto the LORD, and theſe veſſels are holy: alſo this ſilver, and this gold, the free-will gift unto the LORD God of your Fathers.

29 Watch (ye,) and keep it, untill ye weigh it up in

the presence [Hebr. before the face] of the chief of the Priests and Levites, and of the Princes of the Fathers of Israel, at Jerusalem in the chambers of the house of the LORD. [See 1 Kings 6. on vers. 5. Nehem. 10. 39. and 12. 44. 13. 4. 5. 9.]

30 Then the Priests and the Levites received the weight of the silver, and of the gold, and of the vessels; to bring (them) to Jerusalem, unto the house of our God.

31 So we departed from the River Ahava, on the twelfth (day) of the first month, [See above chap. 7. on vers. 9.] to go unto Jerusalem: and the hand of our God was over us, [as vers. 18.] and delivered us from the hand of the enemy, and of him that laid wait (for us) by the way.

32 And we came to Jerusalem: and we abode there three days. [That is, we staid so long, and rested our selves thoroughly.]

33 Now on the fourth day was the silver, and the gold, and the vessels weighed in the house of our God, unto the hand of Meremoth, the son of Uriah the Priest; and with him (was) Eleazar the son of Pinehas: and with them Johabab the son of Jesun; and Noadja the son of Bin-nur, the Levites.

34 According to the number, and according to the weight of them all: and all the weight was written down at that time.

35 (And) those that had been carried away, [Hebr. the children of the carrying away, or, captivity: as above often] which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering: all for a burnt-offering unto the LORD.

36 After that they delivered the kings laws [That is, commands, commissions, orders, ordinances] unto the kings deputies and governours on this side the river, [Euphrates] and they furthered [Hebr. heaved up, lifted up] the people, and the house of God. [That is, they helped them, and were assistant and beneficial unto them in all things, according to the Kings order and command. See above chap. 1. on vers. 4.]

CHAP. IX.

Ezra is informed, that the people had grievously offended in making mixt marriages with the heathen, vers. 1. For which he mourneth exceedingly, and maketh a mournfull and fervent prayer unto God in publick, 3, &c.

NOW when these things were finished, the Princes came near to me, saying; The people of Israel, and the Priests, and the Levites, are not separated from the nations of these lands, [Which persisted in the heathenish abominations of idolatry, with whom God had expressly (Deut. 7. 2, 3, &c. and elsewhere oft) forbidden his people to marry] (doing) according to their abominations, (namely) of the Canaanites, of the Hethites, of the Pherezites, of the Jebusites, of the Ammonites, of the Moabites, of the Egyptians, and of the Amorites.

2 For they have taken of their daughters for themselves, and for their sons, so that the holy seed [That is, the holy generation, which Israel was, in respect of the covenant, that God had made with Abraham and his seed. Comp. Gen. 6. 2. 1 Cor. 7. 14.] have mixed themselves with the nations of these lands: yea the hand of the Princes, and Rulers [or, Governours, Magistrates, Profectours] hath been the first in this transgression. [Having thus given bad example unto others.]

3 Now when I heard this thing, I rent my garment,

and my mantle: [See Genes. 37. on vers. 29.] and I plucked out (some) of the hair of mine head, and of my beard, [not out of doubting or despair, or out of superstition, (forbidden, Levit. 19. 27.) but out of exceeding great grief and perplexity at this abomination] and fate down astonished. [Or, solitary, desolate.]

4 Then there assembled themselves unto me, all those that trembled at the words of the God of Israel, [That is, those that feared the Lord and his Word from the heart. Compare Isai 66. 2, 5.] because of the transgression of those that had been carried away: [Hebr. of the carrying away: as above chap. 35. and elsewhere often] but I fate still astonished untill the evening-offering. [See Exod. 29. 39, 41. Numb. 28. on vers. 4.]

5 And about the evening-offering I rose up from my heaviness, when I had now rent my garment, and my mantle. And I bowed my self on my knees, and spread out my hands unto the LORD, my God.

6 And I said; My God, I am ashamed, and blush, to lift up my face to thee, my God: for our transgressions are multiplied even above (our) head, and our guilt is grown great unto the heaven. [Compare 2 Chron. 28. on v. 9.]

7 From the days of our Fathers are we in great guilt unto this day: and for our iniquities have we, our kings, (and) our Priests, been delivered into the hands of the kings of the lands, in sword, in captivity, and in prey, and in confusion of face, as it is this day.

8 And now as it were, (for) a little moment, grace hath been shewed from the LORD our God, to leave us an escaping, [That is, some that have escaped: so vers. 13, 14, 15.] and to give us a nail, [that is, some of our estate. Compare Isai 22. 23.] in his holy place, [Hebr. in the place of his holiness] to enlighten our eyes, [that is, to refresh, or revive us. Compare 1 Sam. 14. 27, 29.] O our God, and to give us a little life in our bondage. [That is, repARATION, reviving, that we may (as it were) fetch breath; a little forbearance.]

9 For we are bond-men; yet our God hath not forsaken us in our bondage; but he hath inclined mercy [As above chap. 7. 28.] unto us before the face of the kings of Persia, that he might give us (a little) life, to exalt the house of our God, and to set up the desolations thereof, [that is, to repair and reform the decayed house and worship of God] and to give us a fence [or, Wall; such as are wont to be cast up about vineyards of loose stones] in Juda, and at Jerusalem. [Intimating that God had already in a manner begun to secure and safeguard them against their enemies round about.]

10 And now, O our God, what shall we say after this? for we have forsaken thy commandment:

11 Which thou hast commanded by the ministry [Hebr. hand] of thy servants, the Prophets, saying; The land, into which ye go to inherit it, is a filthy land, [Hebr. a land of separation: a comparison taken from a woman, or some other person, that is separated from the company and society of men by reason of some uncleanness. See Levit. 12. on vers. 2. and Numb. 19. on vers. 9, &c.] through the filthiness of the nations of the lands, because of their abominations, wherewith they have filled it, from the one end to the other end, [Hebr. from mouth to mouth; that is, every where from one end to another: or thus that one uncleanness hath continually followed and succeeded another. Compare 2 Kings 10. 21. and 21. 16.] with their uncleanness.

12 Now then ye shall not give your daughters unto their sons, nor take their daughters for your sons, neither shall ye seek their peace, [That is, their welfare, prosperity] or their good, for ever; that ye may grow strong; and eat the good of the land, and cause your children to inherit (it) for ever. [See Gen. 17. on v. 7.]

13 And after all that is come upon us, for our evil works, and for our great trespass: because thou, O our

God, hast hindered (that we) are (not) (quite brought) low by reason of our iniquity. [as thou hast threatened us, Deut. 28. 43. Others, thou hast kept back (thy self, or, thy wrath, thy rod) beneath our iniquity. That is, thou hast punished us less, than we have deserved by our sins] and hast given us an escaping as this is;

14 Should we now return to frustrate thy commandments, to joyn in affinity with the nations of these abominations? Wouldst thou not be angry against us, untill thou hadst consumed us, (so) that there should be no remnant, nor escaping?

15 O LORD God of Israel, thou art righteous, for we are left for an escaping, as it is this day: Behold, we are before thy face in our guilt, for there is no man able to stand before thy face, because of this. [Or, with this. The meaning is, Thou art the righteous God, that keepeth his covenant and promise for the Messiah's sake, who shall satisfy thy justice for the peoples sins; the same appealing thereby, that we are escaped, although burdened and loaden with a great guilt, in respect whereof we were not able to stand before thee, if thou shouldst deal with us according to our deserts. Compare Nehem. 9. 8. &c.]

C H A P. X.

The people weep with Ezra, ver. 1. &c. Sechanja comforteth Ezra, and giveth him good counsel, 2. which he followeth, engaging the chief of the Priests, the Levites, and all the people, by oath, to do according to the law of God, 5. All the people by a strict proclamation are assembled unto Jerusalem, where Ezra convinceth them, and redresseth all things into good order according to the law of God, 7. The names of the Priests and Levites that had also married strange wives, and were parted from them, 18.

WHEN Ezra prayed thus, and when he made (this) confession, [Of the sins of all the people in general, and of this gross sin of marriages made and contracted with the idolatrous heathens in particular] weeping, and casting himself down before the house of God; there assembled unto him out of Israel, a very great congregation, of men, and women, and children; for the people wept with a great weeping.

2 Then Sechanja the son of Jehiel, (one) of the sons of Elam, answered, [That is, he uttered himself, began to speak. See Judges 18. on ver. 3.] and said unto Ezra; We have transgressed against our God, and we have caused strange wives of the nations of the land to dwell (with us:) [that is, have married them, or taken them into matrimonial society and cohabitation. So ver. 10, 14, 17, 18. and Nehem. 13. 23, 27] but now there is hope for Israel, concerning this. [To wit, this hope; that we endeavour by true repentance to escape Gods judgment: whereof in the sequel.]

3 Now then, let us make a covenant with our God, to cause all (those) wives, and whatsoever is born of them to depart away, according to the counsel of the Lord, and of those that tremble before the commandment of our God: [as above chap. 9. 4] and let there be done according to the law.

4 Arise, for this matter belongeth unto thee, [Or, (lieth) upon thee: that is, it concerneth thee, it is thy office, thy duty; as being Priest, and having charge and commission from the king of Persia] and we will be with thee; be strong, and do it.

5 Then Ezra arose, and made the chief of the Priests, the Levites, and all Israel to swear, that they should do according to this word: and they swore.

6 And Ezra rose up from before the house of God [To wit, out of the place of the peoples court] and went into the chamber of Johanan the son of Eliashib: [there to advise and deliberate concerning a sure way and order

for the execution of that which is mentioned in the sequel] when he came thither, he did neither eat bread, nor drink water; [that is, he took no sustenance at all, neither meat, nor drink] for he mourned for the transgression of them that had been carried away. [See above chap. 9. 4. so in the sequel.]

7 And they caused a voice to pass [That is, a precept to be published, a proclamation to be made, as above chap. 1. 1.] throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem.

8 And (that) whosoever should not come within three days, according to the counsel of the Princes, and of the eldest, all his substance should be banned: and he himself should be separated from the congregation of them that had been carried away. [Hebr. carrying away. The meaning is, he should be held as an excommunicated person, cut off, and banished from the congregation.]

9 Then all the men of Judah and Benjamin gathered themselves together at Jerusalem, within three days; it was the ninth month, [Called Chisleu, answering to part of November, and part of December] on the twentieth (day) of the month: and all the people sat in the street of the house of God [See Nehem. 2. 8. whence some do gather, that there is meant the place of the court of the Temple, which at this time lay yet open and unwall'd] trembling [through consciousness of their sin, and for fear of Gods punishment] for this thing, and because of the great showers of rain.

10 Then Ezra the Priest stood up, and said unto them; Ye have transgressed, and caused strange wives to dwell (with you;) to increase the guilt of Israel. [Hebr. to add unto the guilt of Israel.]

11 Now then make [Hebr. give] confession unto the LORD God of your Fathers, and do his pleasure, and separate your selves from the nations of this land, and from the strange wives.

12 And all the congregation answered, and said with a loud [Hebr. great] voice: according to thy words, so it becometh us [compare above ver. 4.] to do.

13 But the people are many, and it is a time of great rain, (so) that we are not able to stand [Hebr. no power is (in) us to stand] here without: neither is it a work of one day or two: for many of us have transgressed [Hebr. we have multiplied to transgress] in this thing.

14 Let, we pray, our Princes of all the congregation stand (over this) (matter,) [This is thus supplied from the following verse] and (let) all that are in our cities, that have caused strange wives to dwell (with them,) come at appointed times, and with them the eldest [as having particular knowledge of the inhabitants of their places, and being able to inform the great council at Jerusalem of all that happened] of every city, [Hebr. of city and city] and the judges thereof; untill we turn away from us the heat of the wrath of our God, for this matter. [Others, as long as this thing lasteth: or, untill the thing (be ended.) Item, concerning this thing.]

15 Onely Jonathan the son of Asabel, and Jehaziel the son of Tikva stood over this (matter:) [It seemeth that these alone among the Priests, were not guilty of this offence. Compare herewith that which followeth] and Meshullam, and Sabbethai the Levite helped them.

16 And the children of the captivity did so; and Ezra the Priest (with) the men, the heads of the Fathers, according to the house of their Fathers, and they all (called) by (their) names, separated themselves; and they sat on the first day of the tenth month, [Called Tebet, answering partly to December, and partly to January] to examine the matter.

17 And they made an end with all the men, that had caused strange wives to dwell (with them:) by the first day of the first month. [Called Abib, or, Nisan, answering to a part of March, and to a part of April.]

18 And there were found of the sons of the Priests, that had caused strange wives to dwell (with them:) of the sons of Jesua the son of Jozadak, and his brethren; Maaseja, and Eliezer, and Jarib, and Gedajja.

19 And they gave their hand, [That is, they promised by giving the hand. Compare 2 Kings 10.14.] that they would cause their wives to depart: and being guilty (they offered) a Ram of the flock for their guilt. [See Lev. 4.3, &c. where the Priests as well as the common people are enjoined, besides the confession of their sin, to bring their offering also.]

20 And of the children of Immer, Hanani, and Zebadja.

21 And of the children of Harim: Maaseja, and Elja, and Semaja, and Jechiel, and Uzja.

22 And of the children of Pasbur: Eliocnai, Maaseja, Ismael, Nethaneel, Josabad, and Elasa.

23 And of the Levites: Jozabad, and Simei, and Kelaja, (the same is Kelita,) Pethahja, Juda, and Eliezer.

24 And of the singers, Eljashb: and of the porters, Sallum, and Telem, and Uri.

25 And of Israel: [Hitherto have been related the guilty ones in the Ecclesiastical state, that were Churchmen, that pertaining to the ministry and service of the Temple: now follow those that were without among the people] of the children of Paros, Ramja, and Jeria, and Malchia, and Mijamin, and Eleazar, and Malchia, and Benaja.

26 And of the children of Elam: Nathanja, Zacharia, and Jechiel, and Abdi, and Jeremoth, and Elja.

27 And of the children of Zartu: Eljocnai, Eljashb,

Nathanja, and Jeremoth, and Zabad, and Aziza.

28 And of the children of Bebai: Jobanan, Hananja, Sabbai, Athlai.

29 And of the children of Bani: Mesullam, Malluch, and Adaja, Jasub, and Seal, Jeremoth.

30 And of the children of Pahat-Moab: Adna, and Chelal, Benaja, Maaseja, Mathanja, Bezaiel, and Binnui, and Manasseb.

31 And of the children of Harim: Eliezer, Josia, Malchia, Semaja, Simeon,

32 Benjamin, Malluch, Semarja:

33 Of the children of Hasum: Mathnai, Muthatha, Zabad, Eliphelet, Jeremai, Manasseb, Simci.

34 Of the children of Bani: Maadai, Amram, and Hel,

35 Benaja, Bedeja, Chelubu, [Or, Chelubi.]

36 Vanja, Meremoth, Eljashb,

37 Marthanja, Mathnai, and Jaasai,

38 And Bani, and Binnui, Simei,

39 And Selemja, and Nathan, and Adaja.

40 Machnadbai, [Or, Machnadbai] Sasai, Sarai.

41 Azareel, and Selemja, and Semarja.

42 Sallum, Amaria, Joseph.

43 Of the children of Nebo: Jeiel, Matthisja, Zabad, Zebina, Jadda, [Or, Jaddan] and Joel, Benaja.

44 All these had taken strange wives: and some of them had wives, by whom they had gotten children. [Hebr. and they had set sons, or, children: intimating that they left their heathenish wives, as well those that had children, as those that had none, as is affirmed above ver. 3. Others, and among them were wives that had brought forth children.]

The end of the Book of E Z R A.



THE BOOK OF NEHEMIA.

The Argument of this Book.

Nehemia (being Cup-bearer to the King of Persia Artahastata the second, that is mentioned by that name in the word of God) having heard of the sad and miserable condition of his people, as also of the city, walls and gates of Jerusalem, humbled himself thereat in the sight and presence of God, by fasting and prayer. And having gotten fit opportunity, addresseth himself by way of petition unto the King, and obtaineth of him this favour, as to be sent by him as his Lieutenant or Governour unto Jerusalem, with a charge and commission to reside there for a while, and to repair and redress whatsoever was amiss and out of order. Which Nehemia, being moved with a special zeal unto Gods glory, performeth in a very faithfull, wise, pious, and constant manner, overcoming many difficulties and impediments, that were cast in his way by Satan, for to stop and hinder him in this holy work, both by enemies abroad, and by false brethren and hypocrites at home, that held correspondence with the enemy. He also freeth the congregation from the heavy oppression of the rich; and setteth the publick worship of God by special duties, fasting and prayer; together with a renewing of a firm covenant with God, he furnisheth Jerusalem with a sufficient number of inhabitants, dividing the rest of the people in their several dwelling-places. And after he had twelve years together commendably administrated his place of Government, he returneth again unto King Artahastata, in the three and thirtieth year of his Reign, and is after a while again sent by the King to Jerusalem, where he removeth and reformeth many abuses, that were crept in during of his absence, with great courage and resolution. This Book beareth the name of Nehemia, because therein is contained, whatsoever happened in Judea during the time of his Government there, and because it was written by himself, by the inspiration of the Spirit of God, as plainly appeareth in divers places of this Book.

NEHEMIA.



NEHEMIA.

CHAP. I.

Nehemia (the kings cup-bearer, ver. 11.) receiveth tidings at Susan of the sad condition of his people, as likewise of the walls and gates of Jerusalem, ver. 1, &c. mourneth exceedingly, fasteth, prayeth, and beseecheth God for Mercy and Favour, and especially that he would bless his design, and prosper his request, which he intended to put up to the king.

THe acts [Or, words] of Nehemia, the son of Hachalia. And it came to pass in the month Chisleu, [see Ezra 10 on ver. 9 According to the holy or Ecclesiastical year, it was the ninth month: But after the account of the Chaldeans, who began the year in September, it was the third month] in the twentieth year, [of king Artahabast, as below chap. 2. 1. See there] when I was in the palace at Susan: [the metropolis or chief city of Susiane, built (as some do write) by Darius Hystaspis.]

2 Then Hanani one of my brethren [That is, kinsmen, or countrymen, Jews] came, he and (certain) men of Juda; And I asked them concerning the Jews that had escaped, [Heb. the escaping] (which were left of the captivity) and concerning Jerusalem.

3 And they said unto me; the remnant that are left of the captivity there in the country [Or, province; the land of Canaan is so called, because it was now under the subjection of the Persian Monarchy] are in great misery, [Heb. in great evil: That is, misery and affliction] and in reproach: And the wall of Jerusalem is torn, and the gates thereof are burnt with fire.

4 And it came to pass when I heard these words, then I sat down and wept, and mourned (certain) daies: And I fasted and prayed before the face of the God of heaven.

5 And I said, O LORD God of heaven, thou great and terrible God: [Compare Dan. 9. 4.] that keepeth covenant and mercy for them that love him, and keep his commandments. [compare Exod. 20. 6. and 34. 7. Numb. 14. 18. Deut. 5. 10. Psal. 86. 15. and 103. 8. and 145. 8.]

6 Let, I beseech, thine ear be attentive: [That is, hear] I pray; spoken of God after the manner of men] and

thine eyes open, [see 1 Kings 8. on ver. 29.] to hearken unto the prayer of thy servant, which I pray before thy face this day, [that is, now, at this time] day and night, for the children of Israel thy servants: and I make confession of the sins of the children of Israel, which we have sinned against thee; also I and my Fathers house, we have sinned.

7 We have exceedingly corrupted (it) against thee: [Heb. we have with corruption, or, corrupting corrupted: that is, we have dealt very corruptly against thee, and have made our selves every way guilty by our sins] neither have we kept the commandments, nor the statutes, nor the judgments, [see of these three words, Deut. 5. on ver. 31.] which thou commandest thy servant Moses.

8 Remember, I pray, the word, which thou commandedst thy servant Moses, saying; Ye shall transgress, and I shall scatter you among the nations.

9 And ye shall return unto me, and keep my commandments and do them; though thy expelled ones were at the end of Heaven, I will gather them from thence, [see Deut. 30. 2, 3, 4. with the Annotations] and will bring them unto the place that I have chosen, to cause my Name to dwell there.

10 Yet they are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, that delight to fear thy Name, and cause, I beseech thee, thy servant to speed well this day, and grant him mercy before the face of this man: [Namely, King Artahabast, as the following words, and the beginning of the next chapter do shew. Heb. give him unto mercies, or, compassions: that is, work now in the heart of the King, that he may pity and commiserate me and my people, and graciously yield unto my request. See Jerem. 42. on ver. 12.] now I was the Kings Cup-bearer.

CHAP. II.

Nehemia finding fit opportunity petitioneth king Artahabast,

sta, and obtaineth the favour, with a commission to reform and redress whatsoever was amiss there, and with letters to the keepers of the kings words, and to the Governours, v.1, &c. Nehemia cometh to the Governours, and to Jerusalem; which is an eye-sore to the Enemies of Gods people, 9. He vieweth by night the ruined walls, and burned gates of Jerusalem, 12. He openeth the kings commission before the chiefest of the people, and encourageth them on to build in defiance and spite of the Enemies.

Then it came to pass in the month Nisan, [Oth. called Abib, Exod. 12. 4.] in the twentieth year of king Artahastata, [see Ezra 6. 1. on v. 14.] (when there) was wine before his face; that I [whose turn it was now again, to fill out for the king, the wine that was set before him, hereby is intimated the cause why Nehemia tarried so long] took up the wine, and gave (it) unto the king; now I had never been sad [Hebr. evil; that is here, of a sad or sorrowfull countenance: and so in the sequel. See Gen. 40. on vers. 7.] before his face. [when I was wont to come before the king, or to be in his presence: But (as if he should say) it was otherwise with me now.]

2 Then the king said unto me; why is thy countenance sad, seeing thou art not sick? This is nothing (else) but sorrow of heart: Then I was very sore afraid. [Out of reverence of the kings Majesty; for none might appear before the Persian Kings in badges of mourning and sorrow, Est 4. 2. and likewise out of care and trouble about the issue of this matter, which was of great concernment.]

3 And I said unto the king; Let the king live for ever; [That is, let him live long, a manner of wishing prosperity and happiness, used in those countries. See Dan. 2. 4. and 3. 9. and 5. 10. and 6. 22.] how [Hebr. why] should not my countenance be sad, when the city the place [Heb. the house, which is sometimes taken for place. See Exod. 25. 7. 2 Sam. 15. 17. Prov. 8. 2. with the annotat.] of the burials of my Fathers lieth waste, and the gates are consumed with fire? [by city here he meaneth Jerusalem, which he thus describeth, to excuse his own sadness, and to move the king the more.]

4 And the king said unto me; what dost thou now request? [Heb. for what art thou now requesting] Then I prayed [to wit, within my self, in mine heart] unto the God of heaven.

5 And I said unto the king; if it seem good unto the king, [Hebr. if it (be) good with the king: so vers. 7. See Ezra 5. on vers. 17.] and if thy servant be acceptable [Hebr. good] before thy face; that thou wouldest send me unto Judah, [understand withall, I do request] unto the city of the burials of my Fathers, that I may build it.

6 Then the king said unto me, when the Queen [Oth. wife, bed fellow] sat by him; [oth. and the Queen that sat by him] how long shall thy journey be, and when shalt thou return? And it pleased the king [Hebr. was good before the face of the king] when I had set him a certain time. [to wit, the time of twelve years. See below chap. 5. 14. and 13. 6.]

7 Moreover, I said unto the king; if it seem good unto the king, let letters be given me to the Governours beyond the River: [Euphrates; and so in the sequel] that they may convey me over, till I shall be come into Judah.

8 Also a letter unto Asaph the keeper of the Garden of pleasure, [That is, the forester or keeper of the Groves. See 1 King. 5. 6. Garden of pleasure. Heb. Pardeſch; that is, Paradise, whereby some do understand the country from mount Libanus unto Antilibanus, so called by reason of the singular delight and pleasure of that place, so that there was also a little town or city called

the Paradise] which the king hath, that he may give me wood to floor the gates of the palace, that is at the house, [meaning the house of God, that is, the Temple, whose court (called here, as some conceive, the palace) lay hitherto open. Compare Ezra 10. on vers. 6. 1 Chron. 29. 1.] and for the wall of the city, and for the house that I shall enter into: And the king granted them unto me, according to the good hand of my God upon me.

9 Then I came to the Governours on that side the River, and gave them the kings letters: And the king had sent Captains of the army and horsemen with me.

10 Now when Sanaballet the Horonite, [So called from Horonaim, one of the chiefest cities of the Moabites, as appeareth, Isa. 15. 5. and Jer. 48. 3, 5, 34.] and Tobiah the Ammonitish servant [that is, the Persian Kings Vassal, Officer, or Lieutenant. Both these were Enemies to the Israelites. (See 2 Sa. 8. on v. 2. and 12. on v. 31.) and had at this time their residence or abode at Samaria, as may be gathered from chap. 4. 2.] heard (thereof) it displeased them with great displeasure. [Hebr. it was (or seemed) evil unto them (with, or yea) a great evil: that is, it displeased (or grieved) them exceedingly] that there was come a man to seek some good thing for the children of Israel.

11 And I came to Jerusalem, and was there three daies. [Compare Ezra 8. v. 32.]

12 After that I gat me up in the night, I, and (some) few men with me, neither told I any man, what my God had given in mine heart to do to Jerusalem: neither was there any beast with me, save the beast that I rode upon.

13 And I went out by night through the valley-gate, [That is, where this gate had formerly been, and was afterward set up again. See chap. 3. 13. So of the sequel] and beyond the Dragons Fountain, [or, Serpens Fountain. Some do understand by this, the fountain of the water of Siloa, which run very still and softly, likewise the creeping of the serpent or snake. See Isa. 8. 6. and below chap. 3. 16.] and to the dung-gate, [thorow which they carried forth the soil and filth of the city into the brook Kidron, as some conceive] and I brake off the walls of Jerusalem, which were torn, [to wit, properly to know what they lacked, and what was to be done to them. Oth. I viewed the walls, &c. how they were torn, &c. So also, v. 15.] and the gates thereof [to wit, of Jerusalem] were consumed with fire.

14 And I went on to the Fountain-gate, [Thorow which they went to the Fountain of the water of Siloa, as some do gather from chap. 3. 15.] and to the kings pool; [see below chap. 3. 15, 16. and 2 Kings 18. 17. and 20. 20.] but there was no place for the beast (that was) under me to pass. [by reason of the heaps of stones that lay in the way, occasioned by the wall that was fallen down and broken in pieces; so that he was fain to light, and go on foot.]

15 Then went I up in the night thorow [Oth. by] the brook, [Kidron. See thereof, 2 Sam. 15. on v. 23. or Gihon, as others conceive. See thereof 2 Chron. 32. 30. and 33. 14.] and I brake of the wall: [see on vers. 13.] and I turned back, and came in thorow the valley-gate, so I returned.

16 And the Rulers knew not whither I was gone, and what I did: For hitherto I had made known nothing to the Jews, nor to the Priests, nor to the Nobles, [Heb. to the white ones; that is, that wore fine white garments, as great Lords did in Kings Courts. See Esch. 8. 15. So below chap. 5. 7. and 6. 17. and 7. 5. and 13. 17.] nor to the Rulers, nor to the rest, [Hebr. the remnant] that did the work. [that is, the city-carpenters, or builders, or those to whom the oversight was committed, that had the command and authority over the workmen.]

17 Then said I unto them, ye see the misery that we are in, that Jerusalem lieth waste, and the gates thereof are

we burnt with fire : Come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 And I acquainted them with the hand of my God, which had been good upon me, [Compare above ver. 8.] as also with the words of the king, which he had spoken unto me : Then said they ; let us arise that we may build ; and they strengthened their hands for good. [that is, they took courage to go undauntedly about this good and commendable work.]

19 Now when Saneballat the Horonite, and Tobia the Ammonitish servant, and Gilem the Arabian heard this, then they mocked us, and despised us ; and they said ; what is this thing that ye do ? will ye rebell against the king.

20 Then I gave them an answer, and said unto them ; the God of heaven, he will cause us to prosper, and we his servants will arise and build : But ye have no portion, nor right, nor memorial in Jerusalem. [That is, as unbelievers and idolaters of old, ye have no fellowship or communion at all with the Church of God, but are strangers from it, yea their Enemies, so that we have no cause at all to stand in awe of you.]

CHAP. III.

By what persons, and in what order the walls and gates of Jerusalem were built.

AND ELIASIB [The grand-child of Jesua, below chap. 12. 10.] the high Priest gat him up, with his brethren [that is, kinsmen of Aarons line] the Priests, and they built the sheep-gate ; [or, cattel-gate, against the fore-part of the Temple, so called (according to the opinion of some) because the cattel-market had been kept there, for commodiousness sake, to have beasts for sacrifice ready at hand, as lying hard by the Temple : Here was also (as some conceive) the pool of Bethesda, whereof mention is made, John 5. 2. See also below v. 32. and chap. 12. 39.] they hallowed it, [that is, made prayers, offered sacrifices, &c. after that the gate was made ere it was put to common use. Compare Deut. 10. 5. Or hallowed, that is, ordained and set apart this place for matters that pertained to the service of the Temple, as to buy cattel for sacrifice, and to wash them, in regard of the commodiousness of the pool that lay near it, which perhaps God did also therefore bless with the miracle of healing, John 5. 4. Item spices, incense, and changing of money ; for the Goldsmiths and Drugsters dwelt here, below ver. 32. Oth. hallowed ; that is, prepared, made ready. Compare Jer. 51. 27, &c.] and reared up the doors of it ; [see on ver. 3.] yea they hallowed it unto the tower Mea, [or hundredth tower, standing between the sheep-gate and the tower of Hananeel : perhaps so called, because this tower was distant an hundred ells from both] unto the tower of Hananeel. [see Jer. 31. 38. Compare this description of the compass and situation of Jerusalem, with below chap. 12. 31, &c.]

2 And at his hand [Or side ; that is, next unto him : And so in the sequel] builded the men of Jericho : Also at his hand builded Zaccur the son of Imri.

3 Now the Fifth-gate did the children of Senaaz [Oth. Hassenaaz] build : They floored it, and reared up [or set up] the doors thereof, (with) the locks thereof, and the bars thereof. [when the doors in the city-gates were set up and hung on, see thereof below chap. 6. 1. and 7. 1. though the whole work be related here altogether : Unless it were so, that that the doors being well fitted and set up might afterwards by the charge and command of Nehemiah, be fully finished and hung on.]

4 And at their hand repaired [Or strengthened, redressed, reformed, to wit, the decayed wall : and so in the sequel] Moremoth the son of Uriah, the son of Koz,

[or, Hakkoz] and at their hand [to wit, at the hand of those that are mentioned in this and the former verse] repaired Mesullam the son of Berechja, the son of Mesesabeel : and at their hand repaired Zadok the son of Bana.

5 Moreover at their hand repaired the Thekoites : [See 2 Sam. 14. on ver. 2.] but their excellent (ones) brought not their neck to the service [or to the work] of their Lord. [that is, the great and mighty, or honourable ones of Thekoa would not stoop, or give up themselves, to help likewise to further and advance this work of their God. This unwillingness and pride of theirs is here taxed and reproved by the holy Ghost to their shame and disgrace. Oth. to the work, or service of their Lord : Understanding thereby the commissioners that were appointed to have the oversight of the work, and to order all things aright, as they should see fit.]

6 And the old-gate repaired Sojada the son of Pasea, and Mesullam the son of Besodja : These floored them, and reared up the doors thereof, with the locks thereof, and the bars thereof.

7 And at their hand repaired Melatja the Gibeonite, and Jadon the Meronothite, the men of Gibeon and of Mizpa : [See of Gibeon, Josh. 10. and of Mizpa, Judg. 10. on ver. 17.] unto the chair of the Governour on this side the River. [Euphrates, called in the scripture Phrath. That is, unto the house where the Governour or kings Lieutenant in Juda kept his court, and which peradventure Nehemiah himself was now to enter into. Compare above chap. 2. 8.]

8 At his hand repaired Uzziel the son of Harhoja, (one) of the Goldsmiths, and at his hand repaired Hananja the son of one of the Apothecaries : [Hebr. a son of the Apothecaries, which some do understand to be as much as an Apothecarie] and they left Jerusalem unto the broad wall. [that is, they left the following part of the wall as it was, because it remained yet good and strong enough. Others understand that there was an inner wall, that parted the upper city from the lower city, which they, as not necessary at first, passed by, to further and advance the most necessary work. Oth. they reared up, &c. Compare Exod. 23. on ver. 5.]

9 And at their hand repaired Rephaja the son of Hur, the Ruler of the half part of Jerusalem. [Jerusalem was divided into several parts or quarters : This man was Ruler of the one half of the city. Some conceive that besides the chiefest part of the city, called for its eminency Jerusalem's part, or, quarter, that there were also other less parts or quarters, as of Bethcherem, Mizpa, Bethzur and Kegila ; although there be some, that hold that these quarters or countries mentioned in the sequel, lay without Jerusalem, as appeareth, Jer. 6. concerning Bethcherem, mentioned bel. v. 4. Oth. the half of one part.]

10 Moreover, at his hand repaired Jedaja the son of Harumaph, and over against his house : And at his hand repaired Hattus the son of Hasabneja.

11 Malchia the son of Harim, and Hazub the son of Pahat-Moab, repaired the other measure : [That is, the following part, lying next to the part of Hattus : Or (as others) even such a part or measure of the wall, as Hattus had repaired] Besides the Tower of the Baking-ovens. [see below chap. 12. 38.]

12 And at his hand repaired Sallum the son of Lohes, [Or, Hallower] the Ruler of the (other) half part of Jerusalem ; he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah, they built it, and reared up the doors thereof, (with) the locks thereof, and the bars thereof : Besides a thousand ells on the wall, unto the dung-gate. [See above ch. 2. on v. 13.]

14 Now the dung-gate repaired Malchia the son of Rechab, the Ruler of the part of Beth-Cherem : [See concerning this and other parts and quarters mentioned in

in the sequel, the annotat. on v. 9. and compare Jer. 6. 1.] he built it, and reared up the doors thereof, (with) the locks thereof, and the bars thereof.

15 And the Fountain-gate repaired Sallun the son of Col-hose, the Ruler of the part of Mizpa, he built it, and covered it over, and reared up the doors thereof, (with) the locks thereof, and the bars thereof: Moreover the wall of the pool Schelach [This is taken by some for Siloe, whereof mention is made, Jos. 9. 7. Compare above c. 2. on v. 13. Nehemia beginneth here to relate the repairing of that which pertained to the Palace and the Temple by the kings garden, and unto the stairs, [see bel. chap. 12. 39.] that go down from the city of David.

16 After him repaired Nehemia the son of Azbuk, the Ruler of the half part of Beth-Zur, even over against Davids sepulchres, and to the pool that was made, [see 2 Kings 18. 17. and 20. 20. so called (as some conceive) to distinguish it from the other, mentioned v. 15. which was a natural pool or pond] and unto the house of the Champions. [where the valiantest warlike Champions that were about the king, were wont to lodge.]

17 After him repaired the Levites, Rehum the son of Bani: At his hand repaired Hasabja the Ruler of the half part of Kegila in his part. [Or, for, with his part; that is, for, or with those inhabitants of his quarter.]

18 After him repaired their brethren, Bavaï the son of Henadad, the Ruler of the (other) half part of Kegila.

19 At his hand repaired Ezer the son of Jesua, the Ruler of Mizpa, another measure, [See on v. 11.] over against the going up to the armoury, at the corner. [see 2 Chron 26. on vers. 9.]

20 After him Baruch the son of Rabbai, [Otherwise called Zaccai] most fervently repaired another measure, [Hebr. kindled, strengthened; that is, he repaired, or redressed and built up his part with a special zeal and fervency of spirit. See Psal. 45. on v. 5.] from the corner unto the door of the house of Eljasib the high Priest,

21 After him repaired Meremoth the son of Urias, the son of Koz [Or Hakkoz, as above] another measure; from the door of the house of Eljasib, to the end of the house of Eljasib.

22 And after him repaired the Priests, dwelling in the plains. [Hebr. men of the plain; that is, dwelling in the plains, lying between Jerusalem and Jericho. See 2 Sam. 2. 29, &c.]

23 After that [Oth. after him, Hebr. properly, after him, which some understand to be taken here for the plural number; and so v. 27, 29.] repaired Benjamin, and Hasub, over against their house: After him repaired Azarja, the son of Maaseja, the son of Hananja, by his house.

24 After him repaired Binnai, the son of Henadad, another measure: from the house of Azarja, unto the corner, and unto the point. [The outermost part of the corner.]

25 Palat the son of Vxai, over against the corner, [Understand, repaired the wall over against the corner] and the high Tower that sticketh out [Hebr. goeth out; and so v. 26.] from the kings house, which is by the court of the prison: [see below chap. 12. 39. and Jerem. 32. 2.] After him Pedaja the son of Parbos.

26 Now the Netthinims, [See Ezra 2. on vers. 43.] (that) dwelt in Ophel, [Or on the high place. See 2 Chr. 27. 3. and 33. 14.] even over against the water-gate toward the East, [here may be understood, repaired] and the tower that sticketh out.

27 After that the Thokioites [See v. 5.] repaired another measure, over against the great Tower that sticketh out, and unto the wall of Ophel.

28 From above the horse-gate, [Or from the horse-gate. See 2 Kings 11. 16.] repaired the Priests, every one over against his house.

29 After that repaired Zadok the son of Immer, over

against his house: And after him repaired Semaja the son of Sechmja, the keeper of the East-gate. [Compare Jer. 19. on v. 2.]

30 After him repaired [Oth. after me, &c. and so in the following verse, meaning that Nehemiah relateth here, who they were that laboured on both sides of him, without mentioning or expressing what he himself did, to go before others by his own example; shewing thereby his humility. See bel. chap. 4. 16, 23. and 5. 16.] Hananja the son of Selemja, and Hanun the son of Zalaph, the sixth, [to wit, son of Zalaph: Or, he himself the sixth] another measure: [see on v. 11.] After him repaired Meshullam the son of Berechia, over against his chamber.

31 After him repaired Malchia, a Goldsmiths son, unto the house of the Netthinims, and of the Drugsters, over against the gate of Miphkad, [That is, command, oversight, mustering, or numbing. Some conceive that the great Council here met together, to consider of future grievances, and to give out commissions, and publish them abroad] and to the upper room of the point.

32 And between the upper room of the point unto the sheep-gate, repaired the Goldsmiths and the Drugsters.

CHAP. IV.

While the Enemies flout and scoffe at Gods people, Nehemiah prayeth unto God, and advanceth the work, vers. 1, &c. The enemies hearing of the successfull progress of the work, combine together to fight against Jerusalem, and to hinder the work, &c. they should be aware of it, 7, &c. item vers. 11. But Nehemiah being advertized hercof, setteth a strong watch against them, encourageth the people, and so frustrateth the design of the Enemies, 12. Returneth to the work, appointeth both his own servants and all the rest of the workmen, to work with the one hand, and to hold the weapon with the other, and giveth divers military orders and commissions, 16.

But it came to pass when Sanballat had heard that we builded the wall, then he kindled [Hebr. to him kindled, to wit, anger; that is, his anger kindled: so v. 7.] and grew very [Hebr. much, greatly] wroth: [see above chap. 2. on v. 10.] and he mocked the Jews.

2 And spake in the presence [Hebr. before the face] of his brethren, and the host of Samaria, [To incense the souldiers against the Jews, and to set them on] and said; what do these impotent Jews? Shall we let them alone? [Oth. shall they rear it up, or, build it out] Shall they offer? Shall they finish it in a day? [Or, in this day. As if he had said; do they think to make an end the same day that they have begun or concluded the matter? They will miss of their purpose] Shall they revive [that is, reduce and settle in former state and condition] the stones out of the rubbish-heaps, where they are burnt.

3. And Tobia the Ammonite was by him, and said; Albeit that they build, if there should a fox go up, he would indeed break down the stone-wall. [Hebr. the wall of their stones.]

4 Hear, O our God, that we are sore despised. [Or, for we are despised. Hebr. are a contempt, or a despising] & turn their reproach [which they offer to us] upon their (own) head: and give them over for a prey in the land of captivity. [Whither thou shalt send them. Nehemiah wisheth or desireth this out of an holy zeal for Gods glory, and against the bitter animosities of God and his people.]

5 And cover not their iniquity, and let not their sin be blotted out from before thy face: [So as that thou shouldst

shouldest not regard to punish it : as, Jer. 18. 23.] for they have incensed (thee, standing) over against the builders, [who are a building at thy command, and by thy grace and favour. Hebr. they have incensed, or, provoked to anger over against the builders. Oth. they have incensed the builders, (standing) over against (them) to wit, as enemies, that stand and provoke a man to his face, or in his sight.]

6 But we built the wall, so that all the wall was joyned together unto the half thereof : [Meaning the half or moiety of the height, the half height] for the heart of the people was bent to work.

7 And it came to passe, when Sanballat, and Tobia, and the Arabians, and the Ammonites, [See 2 Chron. 20. on v. 1.] and the Ashdodites heard, that the repairing [Hebr. health, healing, curing, plaistering, plaister. So 2 Chron. 14. 13. Compare also Jer. 8. 22.] on the wall of Jerusalem increased, [Hebr. climbeth up, cometh up, or, goeth up, as it may be said of health, that it cometh up, climbeth up, or goeth up, when it increaseth and augmenteth, and it maketh a man daily better and better : also of a plaister, that it is put upon, or laid upon, and that there cometh a scurf, or scar, or mark upon the wound] that the breaches began to be stopped, then they kindled exceedingly.

8 And they all made a combination together to come to fight against Jerusalem, and to make a confusion in it. [Or, to him, namely Nehemia.]

9 But we prayed unto our God, and set a watch against them [Oth. over, or beside them, To wit, over the workmen] day and night, because of them. [To wit because of the enemies.]

10 Then said Juda; [That is, the Jews the people of Juda] The strength of the bearers (of burdens) is decayed, [So that they will not be fit to fight,] and (there) is much rubbish : [That is, there remaineth yet much dirt, rubbish and earth of the broken and decayed wall to be carried away] so that we shall not be able to build, at the wall. [In regard we must be in arms against the enemy. See vers 15. Oth. building on the wall, we shall not have the upper hand, being not able to do both as we ought.]

11 Now our enemies had said, They shall not know it nor see, till we come in the midst of them, and slay them : [That is, we will carry the matter so close, that they shall not perceive any thing, till &c.] So we shall cause the work to cease.

12 And it came to passe, when the Jews that dwelt by them came, that they told us well-nigh ten times, [That is, often, frequently warned us. See Gen. 31. on vers. 7.] from all places (by) which ye return to us. [That is, by which they are wont to go to and fro : that is thorow all ways and passages, by which a man may come from thence hither, and from hence thither.]

13 Therefore I set in the lowest places behinde the wall, [Hebr. from the nethermost or lowermost parts of the place, from behinde, &c.] (and) on the high places ; [Or, sharp-pointed places butting out, of rocks and stone, which may be so called by reason of their whitenesse, or, slipperinesse] and I set the people after the families with their swords, their spears, and their bowes.

14 And I looked, and gat me up, and said unto the Nobles [Heb. write (ones) See above chap. 2. vers. 16.] and to the Rulers; and to the rest of the people ; Be not afraid of their face : [Compare Num. 14. 9. Deut. 1. 21. and 20. 3.] remember that great and terrible Lord, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 After that it came to pass, when our enemies heard, that it was known unto us, and God had brought their counsel to nought ; then we returned all unto the wall, every one unto his work.

16. And it came to passe from that day forth, that the

half of my youths [That is, servants, countiers, officers; and so often in the sequel,] wrought at the work, and the (other) half of them held both the spears, and the shields, and the bowes, and the targets : and the Rulers were behinde all the house of Juda. [Every one by those of his own house or family, to encourage the people by their presence and oversight, and to advance and further the work.]

17 They which builded on the wall, and they which bare burdens, (and) they that laded, every one [Of the bearers of burdens, and laders] with his one hand, wrought at the work, and the other held the weapon. [Understand a casting weapon, a javelin, half lance, &c. By this action or practice of theirs, they lovely represented the state and condition of the Church militant on earth, who must with the one hand continually build at the work of the Lord, and with the other defend themselves against their spiritual and corporal enemies.]

18. And the builders, they had every one his sword girded on his loins, and builded ; but he that blew with the trumpet, was by me.

19 And I said unto the nobles, and to the Rulers, and to the rest of the people ; The work is great and large ; and we are separated upon the wall, the one far from the other, [Hebr. the man from his brother.]

20 At the place where ye shall hear the sound of the trumpet, thither shall ye assemble your selves unto us : our God shall fight for us. [Compare Exod. 14. 25. Deut. 1. 30. and 28. 7.]

21 Some wrought at the work ; and half of them held the spears, from the rising of the morning until the appearing of the stars : [That is, from betimes in the morning, until late in the evening.]

22 Likewise at the same time said I unto the people ; Let every one with his youth over-night within [Hebr. in the midst of] Jerusalem, that in the night they may be a guard to us, and in the day at the work.

23 Moreover, neither I, nor my brethren, nor my youths, nor the men of the guard that were behinde me, [That is, which followed me] we put not off our clothes ; every one (had) his weapon, [in regard of the danger,] (and) water [to quench his thirst, because it was very hot in those countries. See 1 Sam. 26. 11. Oth. every one, (went with) his weapon, (for) water ; or every one put off (his clothes) for bathing or washing.]

CHAP. V.

The people complaineth of oppression by reason of usury, and pawns, vers. 1. &c. Nehemia is exceedingly troubled thereat, reproveth the great ones, convinceth them, and causeth them to promise and swear, that they will desist and cease from it, 6. Relateih his own example ; and how that he, notwithstanding the great charges he was at in keeping of court, yet never had required the Governour right or allowance, that he might not be burdenson to the Commonalty, 14.

But the cry of the people, and of their wives was great, against their brethren the Jews. [Understand for the most part, the rich and mighty ones, who by usury and pawns, drained out and oppressed the common sort of people, as followeth.]

2 For there were that said, We, our sons, and our daughters, we are many : Therefore we have taken up corn that we might eat and live. [Oth. Let us take up corn, that we may, &c.]

3 There were also that said, We mortgage our fields, and our vineyards, and our houses, that we may take up corn in this famine. [This dearth and distress of the people may partly have risen from thence, that all the while this building lasted, they were constrained to omit and

neglect the taking care to lay up in store for their own families, and partly because through fear of the enemy they could not fetch in provision from abroad]

4 Likewise there were that said; *We have borrowed money for the kings tribute; [That we might pay it. See thereof Ezra 4.13. from this were only the Priests, Levites, and other ministers of the Temple exempted, Ezra 7.24.] (upon) our fields and our vineyards.*

5 Yet now our flesh is as the flesh of our brethren, [That is, we are in Gods account as much as they; for we are Abrahams seed, and in covenant with God, as well as they] our children are their children; and so, we subject our sons and our daughters (to be) bond-men; [Understand withall, and bond-women] yea, there be some of our daughters subject, (so) that they are not in the power of our hands; and others have our fields, and our vineyards. [Oth. and it is not in the power of our hands (to redeem them) for others have, &c.]

6 Now when I heard their cry, and these words, I was kindled greatly. [Hebr. to me kindled greatly, to wit, anger.]

7 And my heart consulted in me; then I contended with the Nobles, [Hebr. white ones. See above chap. 2. on verse 16.] and with the Rulers, and said unto them; *Ye exact [or, impose, wring from, extort] a burden [Understand by this burden, usury, and the mortgaging or pawning of goods and men] every one of his brother: [Oth. the land, every one unto his brother (with a) burden; and so in the sequel] moreover, I laid a great assembly, [Hebr. properly I gave; that is, I appointed a great assembly] against them.*

8 And I said unto them, *We, after our ability, [Hebr. after the sufficiency (that was) in, or by or under us; that is, as much as lay in our power] have redeemed our brethren the Jews, [See Levit. 25. 47, 48, 49.] that were sold unto the heathen: [This peradventure, was done by the Babylonians] and would ye also sell your brethren, or should they be sold unto us? Then they held their peace, and found no answer.*

9 I said moreover, *The thing is not good which ye do, Ought ye not to walk in the fear of our God, because of the reproach of the heathen, our enemies? [That is, that ye may not give occasion to the heathen, that are both Gods and our enemies, to blaspheme the Name of God, and to upbraid us contumeliously, that we do unto each other, which we hated and discommended in them.]*

10 I, my brethren, and my youths, do we also exact, [See on verse 7.] money and corn of them? [Nehemia doth intimate in these words, that he favoured the commonalty all manner of wayes, and that they ought to do so too] I pray let us leave off this burden. [As above verse 7.]

11 Restore, I pray you, to them this day, their fields, their vineyards, their olive-yards, and their houses; and the hundredth (part) of the money, and of the corn, the wine, and the oil which ye have exacted of them. [They had taken these things from their brethren, contrary to the law, Exod. 22. 25. Levit. 25. 36. Deut. 23. 19. Oth. which ye have lent them.]

12 Then said they, *We will restore it, and require nothing of them, we will do so as thou sayest: and I called the priests, [To take the oath of them, or, to be witnesses thereof, and by their presence to oblige their consciences the more in the sight of God. See 1 Kings 8. 31, 32. Num. 5. 19.] and made them swear, that they would do according to this word.*

13 Also I shook out my lap, [Oth. mine arm; that is, my sleeve, or I shook out my mantle, putting out mine arm all under one. This was a kinde of ceremony that was used in those times in, or with an oath or curse,] and said, *So God shake out all (or every) man from his house, and from his labour, [That is, from his estate, and means, which he, (it may be) hath gotten by his labour]*

that shall not confirm this word, and thus be he shaken out, and empty: and all the congregation said, Amen. [See Numb. 5. on verse 22.] and they praised the LORD, and the people did according to this word.

14 Also from that day that he [To wit, King Artahabast, or God by the King,] appointed me to be their Governour in the land of Juda, from the twentieth year of King Artahabast, [See Ezra 6. on verse 14.] being twelve years, I with my brethren have not eaten the bread of the Governour. [That is, the maintenance which the king allowed the Governours, and I as well as my predecessors might have enjoyed.]

15 And the former Governours, that had been before me, were chargeable unto the people, and took of them in bread and wine, after that, moreover besides forty shekels of silver; [To wit, for every day. Of shekels, see Gen. 20. on verse 16.] also their youths bare sway over the people; But so did not I, because of the fear of God.

16 Moreover, I also repaired [As above chap. 4. thorough] at the work of this wall, neither bought we any land, and all my youths were gathered thither unto the work, [The one half to labour in the work, and the other half to watch in arms. See ab. chap. 4. 16.]

17 Also (there) were at my table an hundred and fifty men of the Jews, and of the Rulers, and those that came unto us from the heathen that are round about us. [To wit, to dwell nigh the worship of God, or to bring us needful advertisement, or good intelligence.]

18 And that which was prepared for one day, was one ox, and six choice sheep; [Goats comprehended under them] also fowls were prepared for me, and within ten dayes of all [that is, all sorts of] wine very much; [Understand withall, there was provision made: or they filled about on the tenth day, the wine without measure, whereas at other times they gave it ordinarily by measure and in a certain quantity or stint] Yet for all this [That is, doing thus, notwithstanding I was at such charges and expences] required not I the bread of the Governour, [As above verse 14.] because the bondage was heavy upon this people.

19 Remember me, my God for good, all that I have done unto this people. [Not because I have thereby deserved any thing, but because thou hast promised graciously and most favourably to reward whatsoever good is done unto thy people. Compare chapter 13. verse 22.]

CHAP. VI.

The enemies hearing that the work was almost finished, seek unto Nehemia for a deceitful conference with him without the city, so to get him into their hands, verse 1. &c. and he wisely giving them a flat denial, they seek to affrighten him off from the work by feigned lies, and false reports of his rebellion against the king, but all in vain, 5. he is also tempted within by hired and false Prophets, yet remaineth undaunted, 10. The treacherous correspondence of some great ones with the enemy, 17.

Moreover, it came to pass, when it was heard by Sanballat, and Tobia, and by Gesem the Arabian, and by our other Enemies, [Hebr. the remnant of our Enemies] that I had built the wall, and (that) there was no breach left therein; neither at this time had I set up the doors in the gates: [Compare above chapter 3. on vers. 3.]

2 Then Sanballat and Gesem sent unto me, to say; come, and let us gather together in the villages, [That is, in one of the villages. See Judg. 12. on vers. 7. Others, Cephirim, holding it to be a proper name of a place:]

as Cephira is, below chap. 7. 29] in the valley of Ono, [lying in Benjamin, below chap 11. 35.] but they thought to do me mischief. [That is, to kill, destroy me.]

3 And I sent messengers unto them to say; I do a great work, so that I shall not be able to come down; why should this work cease, whilst I should leave it, and come down to you?

4 Now they sent (well) four times unto me after the same manner: [Heb. after this same word; and so presently again, and in the next verse] and I answered them after the same manner.

5 Then sent Sanballat his youth unto me in the same manner the fifth time, with an open letter in his hand.

6 Wherein was written; It is heard among the nations, and Gasmu [Above verse 1. called Gesen, the Arabian] saith (that) thou and the Jews think to rebel, therefore thou buildest the wall, and thou shalt be their king, according as these things are. [That is, according as these things are carried. Oth. according to these words, or, according as the speech goeth. Hebr. according to these words, or matters, things.]

7 That thou hast also appointed Prophets to proclaim of thee at Jerusalem, saying; he is king in Juda; [Hebr. A king in Juda; that is, we have now a king of our own among us] Now it will be heard by the king, according as these things are: [That is, so as these things have passed or happened. Oth. according to these words] come now then, and let us take counsel together. [how to prevent that the king of Persia, coming to hear hereof, may not be enraged against us, and intend great mischief both against thee, and against us all.]

8 But I sent unto him to say, There is nothing done of such things as thou sayest; but thou feignest them out of thine (own) heart.

9 For they all sought to make us timorous [Hebr. they all made us timorous; to wit, as much as in them lay, it was their whole aim in all this; that they endeavoured to make us afraid, to put us in fear. See bel. verse. 14. Compare Psal. 56. on verse 2. Jer. 2. on verse 3.] saying, Their hands shall cease from the work, that it shall not be done: Now then (strengthen mine hands, [this is taken by many as Nehemias prayer against the plots and devices of his enemies. Some take it thus; But now, I will strengthen mine hands, or it is to strengthen mine hands: [That is, I will be the more vigilant and courageous against them.]

10. Now when I came into the house of Semaja [The former plot was laid by the enemies from without; here Nehemiah relateth what was practized against him by his false brethren within] the son of Delaja, [In 1 Chron. 24. 16. there is mention made of one Delaja, that was the chiefest Priest of the three and twenty orders or courses, of whose posterity, some are of opinion that this Semaja was] the son of Mehetabeel (now he was shut up) [feigning that he kept himself alone in his chamber, at or in the Temple (as may be suspected, because the Priests had their chambers there) because of devotion, or some religious vow, that so he might the better deceive Nehemia, under a shew and pretence of holiness, with his Prophecy (as if it came from God) whereof mention is made in the sequel. Compare 1 Sam. 21. 7.] then said he, Let us come together into the house of God, into the midst of the temple, [That is into the Temple] and let us shut the doors of the Temple, for they will come to kill thee, yea they will come by night to kill thee.

11 But I said, Should a man as I, flee? [I that have a good conscience, and am fully assured that my work and calling is of God. Hence Nehemia might also gather, that his Prophecy was not of God] and who is there, being as I, that should go into the Temple, that he might remain alive? [as sometimes malefactors seem to save themselves in the house of God. See Exod. 21. 14. 1

Kings 1. 51. and 2. 28. neither were the doors in the gates yet hung on, below chap 7. 1. so that there being appearance of danger for Nehemia by night, this Semaja feigneth as if he, out of a good affection toward Nehemia, would hide him in the Temple, but it was meer deceit. Oth. and live, or remain alive; as if he had said, I must surely have cause to fear or expect death, if I should go into the Temple against the command of God] I will not go in.

12 For I perceived, and lo, God had not sent him; but he pronounced this Prophecy against me, because Tobia and Sanballat had hired him. [That is, he pronounced or uttered this Prophecy, not for my good, as he feigned & dissembled, but by the instigation of mine enemies, to make me afraid, and to bring me to shame, as followeth.]

13 Therefore was he hired that I should be afraid, and do so, and sin; [Against the law of God, and my calling. See above on verse 11.] that they might have something for an evil name, [that is, to make me have an ill name, or to scatter an ill report abroad of me. Compare Eccl. 7. on verse 1.] that they might reproach me.

14 Remember my God, Tobia and Sanballat, according to these his [Oth. their, Hebr. his: which may be applied to one or either of these, or to Semaja, who suffered himself to be hired by them for these wicked practices] works: and also the Prophetesse Noadja, [who did falsely assume this title unto her self] and the rest of the Prophets [Hebr. the remnant of the prophets] that sought to make me afraid. [as above verse 9. See there.]

15 Now the wall was finished on the five and twentieth day of Elul, [The sixth moneth of the Jews, agreeing partly with our August, and partly with our September] in two and fifty dayes. [after they had begun to build. This circumstance serveth for the magnifying the mercy of God shewed to his people in spite of their foes.]

16 And it came to passe, when all our enemies heard (this,) then all the heathen that were about us feared, and they decayed greatly in their eyes: [That is, their countenance was fallen by reason of discouragement, or they seemed to themselves that they should have no power more to oppose or attempt ought against the Jews. Compare Job 12. 3. with the annotat.] for they perceived, that this work was done by our God.

17 Also in those dayes the Nobles [Hebr. white ones See above chap. 2. on verse 16.] of Juda wrote many letters, [Hebr. multiplied their letters] which went unto Tobia, and those of Tobia, [To wit, the letters which Tobia wrote back again] came unto them.

18 For many in Juda had sworn unto him, [Hebr. (were) lords, or masters of the oath, &c. that is, associated and engaged by oath; These were the fruits of forbidden marriages, that are related here in this verse] because he was the son in law [Oth. brother in law] of Secanja, the son of Arah, and his son Johanan had taken the daughter of Mesullam the son of Berechja.

19 Also they reported [Hebr. they were saying.] his good deeds, [Hebr. goodnesses] before my face, they carried my words forth unto him; Tobia (then) sent letters [Oth. that Tobia had sent letters, &c. taking it for the words, that Nehemia had spoken unto them] to make me fearful. [as verse 9.]

CHAP. VII.

Nehemia hangeth on the doors of the city-gates, appointeth the ministers of the Temple, and setteth a strong watch at the city gates, and thoroughout the whole city, verse 1. &c. Considereth by Gods instinct and direction, of a way how to furnish Jerusalem with a sufficient store of inhabitants, and to reduce them into good order,

order, for which purpose he findeth good, first of all to assemble all the people together, and to view the genealogies of those that were come up with Zerubbabel out of the captivity, which he findeth, and repeateth the same here again, 4. The free-will-offerings of the Rulers and of the people, 70.

Moreover it came to pass when all the wall was built, that I reared up the doors [In the city-gates. Compare above chap 6. 1. and 3. on ver. 3.] and the Porters, and the Singers, and the Levites were appointed; [to wit, upon their offices and charges.]

2 And I gave charge unto my brother Hanani, and Hanania the commander of the Fort at Jerusalem, [Och. over, or, concerning Jerusalem, to wit, he gave him charge] for he was as a man of faithfulness, [that is, he was in deed and in truth a faithful man. See of the like signification of this particle as, Gen. 27. 12. and the annotat. there] and fearing God above many.

3 And I said unto them; let not the gates of Jerusalem be opened, until the Sun be hot; [That is, untill it be broad or high day] and whilst they stand by, let them shut the doors, [to wit, in the Evening] then do ye handle them: [while they, &c. to wit, the porters, or those to whom the opening and shutting of the gates was committed; or thus: when they that stand by shall have shut the gates, then do ye feel them, to see whether they be shut fast or no, and that because of the multitude of enemies both without and within the city. Och. whilst they are yet up: to wit, the people] and let watches be set, inhabitants of Jerusalem, every one in his watch, and every one over against his house.

4 Now the city was large in space [Or compass. Heb. hands. See Gen. 34. 21. Judg. 18. 10. 1Ja. 22. 18. with the annotat.] and great, but the people within it [Hebr. in the midst of it] were few, and the houses were not builded, [that is, they were not every where, nor fully builded.]

5 So my God gave into mine heart, to gather together the Nobles, [Hebr. the white (ones). See above chap. 2. on v. 16.] and the Rulers, and the people, [that is, to cause them to come up from all places against the first day of the seventh month, to do that which is recorded in the five following chapters] for to reckon the Families: [that by this means they might know what families of old pertained to Jerusalem, that so the number of the inhabitants might be increased, and others, if need were, might be added to them] And I found the genealogie [Hebr. the book of the genealogie] of those that were come up at the first, [viz. those that were come up out of captivity with Prince Zerubbabel in the reign of king Cores, or Cyrus] and found written therein (thus):

6 These are the children of that countrey that went up out of the captivity, of those that had been carried away, whom Nebuchadnezer king of Babel had carried away; and (which) returned to Jerusalem, and to Juda, every one unto his city: [See of this Register, Ezra 2. on v. 2. and the other annotations there on that whole chapter.]

7 Who came with Zerubbabel, Jeshua, Nehemja, Azarja, Raamja, Nehumani, Mordechai, Bilshan, Mispereth, Bigvai, Nehum, (and) Baana. (This) is the number of the men of the people of Israel:

8 The children of Parhos were two thousand and hundred seventy and two.

9 The children of Sephatja, three hundred seventy and two,

10 The children of Aruch, six hundred fifty and two.

11 The children of Pahath-Moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

12 The children of Elam, one thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two hundred threescore and seven.

20 The children of Adia, six hundred fifty and five.

21 The children of Ater, of Hizkia, ninety and eight.

22 The children of Hasum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netopha, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-Aznaveth, forty and two.

29 The men of Kirjat-Jearim, Chephira, and Beeroth, seven hundred forty and three.

30 The men of Rama and Geba, six hundred twenty and one.

31 The men of Michmas, an hundred twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaa, three thousand nine hundred and thirty.

39 The Priests. The children of Jedaja, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur, a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

43 The Levites. The children of Jeshua, of Kadmiel, of the children of Hodeva, seventy and four.

44 The Singers. The children of Asaph, an hundred forty and eight.

45 The Porters. The children of Salum, the children of Ater, the children of Talmon, the children of Hakkeb, the children of Hatita, the children of Sobai, an hundred thirty and eight.

46 The Nethinims. The children of Ziba, the children of Hasupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Salmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Roaja, the children of Rezin, the children of Nekoda,

51 The children of Gazgam, the children of Haza, the children of Pasub,

52 The children of Besai, the children of Meunim, the children of Nephussim, [O.h. Nephtesim.]

53 The children of Bakbuk, the children of Hakupha, the children of Harbar,

54 The children of Bazlith, the children of Mehida, the children of Harfa.

55 The children of Barkas, the children of Sisera, the children of Thamab,

56 The children of Nesiah, the children of Hatipha.

57 The children of Salomons servants, the children of Sorai, the children of Sophereth, the children of Perida,

58 The children of Facia, the children of Darkon, the children of Giddel,

59 The children of Sephatja, the children of Hattil, the children of Pochereth of Zebaim, the children of Ammon,

60 All the Nethinims, and the children of Salomons servants, were three hundred ninety and two.

61 Also these went up from Bethmelah, Thelharfa, Cherub, Adon, and Immer: but they could not show their Fathers house, nor their seed, whether they were of Israel.

62 The children of Delaja, the children of Tobia, the children of Nekoda, six hundred forty and two.

63 And of the Priests, the children of Habaji, the children of Koz, the children of Barzillai, who had taken a wife of the daughters of Barzillai the Gileadite, and was called after their name.

64 These four, in their writing, desiring to reckon their pedigree, but it was not found: Therefore were they as polluted removed from the Priesthood.

65 And Hattirsaiba said unto them, that they should not eat of the most holy things: [Hebr. holiness of holiness] till there stood up a Priest with Urim and Thummim.

66 This whole congregation together was fourty and two thousand, three hundred and threescore.

67 Besides their servants and their maids, they were seven thousand three hundred thirty and seven: And they had two hundred and five and forty singing-men and singing women.

68 Their horses seven hundred thirty and six, their mules two hundred forty and five:

69 Camels four hundred thirty and five, asses six thousand, seven hundred and twenty.

70 Now a part of the heads of the fathers gave unto the work: [Hitherto hath been repeated the Register, whereof mention was formerly made, Ezra 2. on ver. 2. Now followeth what was done under the government of Nehemiah towards the advancement of Religion and the worship of God, according to the good example mentioned, Ezra 2. 68 &c.] Hattirsaiba [that is, Nehemiah himself, as below chap. 8. 9. and 10. 2. See further, Ezra 2. on ver. 63.] gave to the treasure a thousand drams of gold, [of drams, see Ezra 2. on ver. 69.] fifty sprinkling-basins, five hundred and thirty Priests garments.

71 And (other) of the heads of the Fathers gave to the treasure of the work twenty thousand drams of gold, and in silver two thousand and two hundred pounds. [of pounds, see Ezra 2. on ver. 60.]

72 And that which the rest of the people gave, was twenty thousand drams of gold, and in silver two thousand minas, [of minas, see Ezra 2. on v. 69.] and threescore and seven Priests garments.

73 And the Priests, and the Levites, and the Porters,

and the Singers, and (some) of the people, [See Ezra 2. on ver. 70.] and the Nethinims, and all Israel [that were returned out of the Babylonish captivity] dwell in their cities.

CHAP. VIII.

A relation of the religious order and manner, kept by Ezra and the Levites in the reading and expounding, and by the people in the bearing of the word of God, ver. 1. &c. The people being terrified and troubled by the words of the book of the law, are comforted by Nehemiah, Ezra, and the Levites, and exhorted to rejoice at Gods former and present mercies, 9. The Rulers of the people do further search and inquire by Ezra, into the meaning of Gods word, and finding the law concerning the feast of Leaf-buds, they and all the people keep the same with great zeal and rejoicing, 13.

NOW when the seventh month [See Ezra 3. on ver. 1.] came, and the children of Israel were in their cities.

2 Then all the people gathered themselves together [See above chap. 7. 5.] as one man [see Judg. 20 on ver. 1.] in the street before the water gate: [see above chap. 3. 26.] and they spake unto Ezra the Scribe, that he should fetch the book of the law of Moses, [written by Moses at Gods appointment, and by him also delivered and laid up, to be read at certain times and seasons before all the people. See Deu. 31. 9, &c. and ver. 24, &c.] which the LORD had commanded Israel.

3 And Ezra the Priest brought the law before the Congregation, both men and women [Hebr. from the man to the woman] and all that were of understanding to hear, on the first day of the seventh month.

4 And he read therein before the street, which is before the water-gate, from the (morning-)light until mid-day, before the men and the women, and those of understanding: and the ears of all the people were unto the book of the law. [that is, they attended diligently all that while, without wearisomeness or tediousness.]

5 And Ezra stood upon a high wooden chair, [Hebr. upon a tower of wood; so is that chair called, because that for roundness and height it had some resemblance unto a tower] which they had made for that purpose and next to him stood Mattithja, and Sema, and Anaja, and Urias, and Hilki, and Maaseja on his right hand, and on his left hand, Pedaja, and Misuel, and Malchias, and Hasbaddana, [Or, Hasbedana] Zacharia, (and) Mesullam.

6 And Ezra opened the book before the eyes of all the people; for he was above all the people: [That is, he stood higher, so that all of them might see him] And when he opened it, all the people stood up.

7 And Ezra praised [Hebr. blessed] the LORD, the great God: And all the people answered, Amen, Amen, [See Numb 5. on ver. 22.] with lifting up their hands, and (they) bowed themselves, and worshipped the LORD; [or, bowed themselves before the Lord: as above chap. 9. 3.] with (their) faces to the ground.

8 Now Jeshua, and Bani, and Serebja, Jamin, Akkub, Sabbethai, Hodia, Maaseja, Kelua, Azaria, Johabab, Hanan, Pelaja, and the Levites [Having also their chairs or scaffolds to instruct the Congregation that were divided into sundry parts or parties, as may be gathered from chap. 9. 4.] instructed the people in the law: And the people stood in their station. [Heb. (were) on their standings that is, they stood all in their places, giving diligent attention.]

9 And they read in the book, in the law of God distinctly: And expounding [Hebr. setting, or, laying. Oth. laying the understanding thereon, or, applying the understanding thereto: Some understanding it of the teachers, and others of the people] the sense, they caused it to be understood in the reading. [Oth. they understood that; that is, the reading which was read. Oth. in, or, by the Scripture: Seeing the Hebrew may also signify the holy Scripture, because the same ought to be read. Some translate it; in the congregation; as the Hebrew word is elsewhere used.]

10 And Nehemiah, (the same is Hattisatha) [See Ezra 2. on ver. 63.] and Ezra the Priest, the Scribe, and the Levites that instructed the people, said unto all the people; this day is holy unto the LORD your God; mourn (then) nor, nor weep: [for the holy Feasts were appointed by God to an holy joy and rejoicing at Gods mercies. See Numb. 10. 10. Deut. 16. 11.] for all the people wept, when they heard the words of the law. [understanding out of the law, how often and frequently they had transgressed the same, and provoked Gods just wrath against themselves.]

11 Moreover he said unto them; go, eat the fat, and drink the sweet, and send portions unto them, for whom nothing is prepared, [To wit, unto the poor, to the widows and fatherless, according to the law, Deut. 10. 11, 14. See also Esth. 9. 19. Rev. 11. 10.] for this day is holy unto our LORD: Be not then grieved, for the joy of the LORD is your strength. [that is, the occasion, which God giveth you to rejoice at in Gods former and present mercies, should comfort your consciences, and put strength and courage into you.]

12 And the Levites stilled all the people, saying, Hold your peace, for this day is holy, therefore be ye not grieved.

13 Then all the people went their wayes, to eat, and to drink, and to send portions, [As verse 11.] and to make great mirth: for they had understood the words which had been made known unto them.

14 And on the second day were gathered together the heads of the fathers of all the people, the Priests, and the Levites, unto Ezra the Scribe, and that for to get understanding in the words of the Law. [Or, that he might instruct, or, inform them, to wit, concerning their duty, towards the law of God.]

15 And they found written in the law, which the LORD had commanded by the hand [That is, by the ministry] of Moses, that the children of Israel should dwell in leaf-huts, on the Feast, in the seventh moneth.

16 And that they should publish it [Hebr. cause it to be heard] and cause a voice to passe thoroughout all their cities, and at Jerusalem, [See of this phrase Ezra 1. on verse 1. See likewise concerning the proclaiming or publishing of Feasts, the commandment of God, Levit. 23. 4.] saying, Go forth unto the mount, and fetch branches [Heb. leaves, that is boughs, or branches with leaves: and so in the sequel. Compare Levit. 23. 40.] of olive-trees, and branches of (other) oil-trees, [Oth. Pine trees] and branches of myrtle trees, and branches of palm-trees, and branches of (other) close trees, [That are full of branches and leaves] to make leaf-huts, as it is written.

17 So the people went forth, and fetched them, and made themselves leaf-huts, every one upon his roof, [For the tops or roofs of the houses in those Countreys were flat. See Deut. 22. on verse 8.] and in their courts, and in the courts of the house of God, [See 2 Chron. 23. on verse 5.] and in the street of the water-gate, and in the street of Ephraims gate.

18 And all the congregation of those that were come again out of the captivity, made leaf-huts, and dwelt in those leaf-huts, for the children of Israel had not done so [With such zeal, and joy, as is express in the follow-

ing verse] since the dayes of Iesua, [This is Iesua, who was the first that brought Israel into the land of promise. See the book of Iosua,] the sun of Nun, unto this day; and there was very great rejoicing.

19 And they read in the book of the Law of God day by day, from the first day unto the last day: [Keeping thus daily holy assemblies, which otherwise was wont to be done chiefly on the first and last day. This was a token of their special zeal and joy in Gods special grace and favour. See Levit. 23. 35, 36. and compare Deut. 31. 10, 11, 12, 13.] and they kept the Feast seven dayes, and on the eighth day the prohibition-day, [See Levit. 23. on verse 36.] according to the right.

CHAP. IX.

The people of God keep a solemn day of humiliation, wherein the Levites spend one fourth part of the day in reading unto the people out of the book of the Law of God, and another fourth part of the day in confessing their sins before the Lord, ver. 1. &c. with a very excellent and holy prayer, wherein they praise God, declare his mercies shewed to Abraham and his seed until their time, and confesse the manifold unthankfulness of the people, and in an humble manner represent unto God their present sad and distressed condition: whereby they binde and engage themselves anew, making withall and signing a covenant to obedience unto God, that they may turn away all deserved punishments for the future, 6. &c.

Moreover, on the four and twentieth day of this moneth, [To wit, of the seventh moneth, as ab. chap. 8. 1. when the joyfull Feast of leaf-huts was ended with the two and twentieth day of the said moneth] the children of Israel assembled themselves with fasting, and with sacks, [See Gen. 37. on verse 34.] and earth was upon them. [In token of their nothingness and unworthiness, as also of their humiliation before the Lord, and repentance for their sins. Compare 2 Sam. 1. on verse 2.]

2 And the seed of Israel separated themselves from all strangers: [That is, foreign heathens, which pertained not to the holy fellowship and communion of Israel. Hebr. children of the stranger. Compare below chap. 13. 3.] and they stood and made confession of their sins, and of the iniquities of their fathers.

3 For when they stood up in their station, then they [To wit, the Levites. Compare chap. 8. 7, 8.] read in the book of the Law of the LORD their God, one fourth part of the day, [That is three hours; for the day was divided into twelve hours, John 11. 9. It is to be imagined that they met together three hours in the fore-noon and three hours in the after-noon. Oth. four times a day, and so in the sequel.] and (another) fourth part they made confession, and worshipped the LORD their God.

4 Now Iesua, and Bani, and Kadmiel, Sebanja, Bunni, Serebja, Bani, (and) Chenani stood upon an high scaffold of the Levites, and cried [Hebr. high-place, exalted place, high-chair, or pulpit, &c. not that they all stood close together upon one pulpit or scaffold, and cried all at once together, (which would have been a very absurd and confused business) but every one of them stood upon his own pulpit before a particular part of the congregation, that they might not hinder or interrupt one another, but might conveniently administer unto all parts or parties of the people. Compare above chap. 3. on vers. 8.] with a loud [Hebr. great] voice unto the LORD their God.

5 And the Levites, Iesua, and Kadmiel, Bani, Hasabneja, Serebja, Hodia, Sebanja, Pethachja, said; Stand up, praise [Hebr. blesse] the LORD your God from everlasting to everlasting; and let men praise [Hebr. let them blesse] the Name of thy glory, [That is, thy glorious Name

Name. Compare *Acts* 7. 2. *1 Cor* 2. 8.] which is exalted above all land [Hebr. blessing,] and praise. [That is, which is so high and glorious, that we cannot sufficiently laud and praise the same.]

6 Thou art that LORD alone, thou hast made the heaven, the heaven of heavens, [The third and highest heaven. See *1 Kings* 8. 27. *2 Cor* 12. 2.] and all their host, [See *Gen.* 2. verse 1.] the earth and all that is therein, the seas and all that is therein, [See *Gen.* 1. 1, &c. *Psal.* 146. 6. *Acts* 14. 14. and 17. 24. *Revel.* 14. 7.] and thou makest them all alive, [That is, thou maintainest and preservest them in their being, which thou hast given them] and the host of the heavens [See *Gen.* 2. verse 1.] worshippeth thee. [That is, honoureth, obeyeth, and serveth thee, every one in his kinde, and according unto thy holy will.]

7 Thou art that LORD, the God, who didst chuse Abram, and broughtest him forth out of Ur of the Chaldeans, [See *Gen.* 11. 31, 32. and 12. 1.] and thou puttest his name Abraham. [See *Gen.* 17. 5.]

8 And thou hast found his heart faithful before thy face, [See *Gen.* 15. 6.] and hast made a covenant with him, to give the land of the Canaanites, the Hethites, the Amorites, the Pherezites, and the Jebusites, and the Girgashites, to give it unto his seed; [See *Gen.* 12. 7. and 13. 15. and 15. 18. and 17. 8. and 26. 4.] and thou hast confirmed thy words, because thou art righteous. [keeping thy promises unto thy people, and justly punishing the wicked.]

9 And thou hast regarded the affliction of our fathers in Egypt; [See *Exod.* 3. 7.] and thou hast heard their cry at the Red-sea, [See *Exod.* 14. 10.]

10 And thou hast done [Hebr. given, made, appointed,] tokens and wonders upon Pharaoh, and on all his servants, and on all the people of his land; [See *Exod.* chapters 7, 8, 9, 10, 11, 12, 14.] for thou knowest that they dealt proudly against them, and thou hast made thee a name as it is this day.

11 And thou hast cloven the sea before their face (so) that they went thorow the midst of the sea, on the dry (land); and their persecutors hast thou thrown into the deeps, as a stone into mighty waters. [See *Exod.* 14. 22. &c.]

12 And thou hast led them in the day by a cloudy pillar, and in the night by a fiery pillar to light them in the way wherein they should walk. [See *Exod.* 13. 21. and 14. 19. and 40. 38. *Psal.* 105. 39.]

13 And thou camest down upon mount Sinai, and spakest with them from heaven: [That is, out of the skie. See *Exod.* 19. 20. and 20. 1, &c.] and gavest them righteous judgements, and faithful laws, [Hebr. laws of faithfulness, or truth] good statutes and commandments.

14 And thou hast made known unto them thine holy Sabbath: and thou hast commanded them precepts, and statutes, and a law by the hand [That is, ministry] of thy servant Moses.

15 And thou hast given them bread from heaven [That is, from the Air] for their hunger [See *Exod.* 16. 14.] and brought forth water for them out of the rock for their thirst: [See *Exod.* 17. 6. *Num.* 20. 9.] And thou hast said unto them, that they should go in to inherit the land, concerning which thou didst lift up thine hand, that thou wouldest give it unto them. [That is, which thou swarest to give them. See *Gen.* 14; on verse 22.]

16 But they, and our fathers have dealt proudly: and they have hardened their neck, [See *Exod.* 32. on verse 9.] and not hearkened to thy Commandments.

17 And they refused to hear, and remembered not thy wonders which thou didst among them, and hardened their neck, and in their rebellion appointed an head to return to their bondage: [See *Numb.* 14. 4.] But

thou (being) a God of forgivings, [That is, who pardonest many and great sins] gracious, and merciful, long-suffering, and great of kindness, [or goodness, favourableness. So verse 32. See *Exod.* 34. 7. *Numb.* 14. 18. *Psal.* 86. 5.] notwithstanding didst not forsake them.

18 Even, when they had made them a molten calf, and said; This is thy God that brought thee up out of Egypt; [See *Exod.* 32. 1, &c.] and had committed great vices.

19 Yet thou through thy great [Or, many. So verse 27. 31.] mercies didst not forsake them in the wilderness, The pillar of cloud departed not from them by day, to lead them in the way, nor the pillar of fire by night, to light them, and that in the way, wherein they should walk. [Or, them, and the way wherein they should walk. See *Exod.* 13. 22. and 40. 38.]

20 And thou hast given thy good Spirit to instruct them: [See *Num.* 11. 17] and thou hast not removed thy Manna from their mouth, [See *Jos.* 5. 12.] and thou hast given them water for their thirst.

21 So thou hast sustained them forty years in the wilderness, they had no want; their clothes waxed not old, and their feet swelled not. [See *Deut.* 2. 7. and 8. 4. and 29. 5.]

22 Moreover, thou hast given them kingdoms and nations, and hast divided them into corners: [Or, countries. Some understand this of the children of Israel, unto whom the Lord divided the lands and counties which they had taken, unto every one his inheritance. Others understand it of the conquered enemies, whom God thrust here and there into corners, so that his people freely took and hereditarily possessed the land, and continued in the hereditary possession thereof.] So they possessed hereditarily the land of Sihon, [See *Numb.* 21. 21.] to wit, the land of the king of Hesbon, [Meaning the land which the king of the Moabites had formerly possessed, and which was taken away from him by king Sihon. See *Numb.* 21. 26, 27.] and the land of Og king of Basan.

23 Thou hast also multiplied their children as the stars of heaven: [See *Gen.* 22. 17.] And thou hast brought them into the land concerning which thou hadst said unto their fathers, that they should go in to possess it hereditarily.

24 So the children came in, and took possession of that land hereditarily, and thou hast subdued before their face the inhabitants of the land, the Canaanites, and hast given into their hand, together with their kings, and the nations of the land, to do with them according to their good pleasure. [See *Jos.* chapters 1, 2, 3 &c.]

25 And they took fenced cities, and a fat land, and possessed hereditarily, houses full of all [That is, all manner of] good, wells hewn out, vineyards, olive-yards, and trees of meat, [That is, trees bearing eatable fruits] in abundance: and they did eat, and were satisfied, and became fat, and lived in pleasure, through thy great goodness. [Or delighted themselves in thy great good; that is, in the great and many good things, which thou gavest them.]

26 But they grew refractory, and rebelled against thee, and cast thy law behind their back, [Compare *Psal.* 50. on verse 17. *Ezech.* 23. 35, &c.] and slew the Prophets [See *1 Kings* 18. 4. and 19. 4. *2 Chron.* 24. 20.] which testified against them, [Or among them: so verse 29, 30, 34.] to cause them to return unto thee: So they committed great vices.

27 Therefore thou deliveredst them into the hand of their distressors who distressed them: [See *Judg.* 2. 14, &c.] But when in the time of their distress they cried unto thee, thou heardest from heaven, and according to thy great mercies gavest them deliverers, who delivered them out of the hand of their distressors.

28 But when they had rest, they returned again to do evil before thy face; so thou lesteest them in the hand of their enemies, (so) that they bare sway over them: when they then returned, and cried unto thee, then thou didst hear from heaven, and didst many times rescue them according to thy mercies.

29 And thou hast testified against them, to cause them to return unto thy law, but they dealt proudly, and hearkened not unto thy commandments, and they sinned against thy rights, against the same, by which a man that doth them shall live: [See Levit. 18 5. Ezech. 20. 11. Rom. 10. 5. Gal. 3. 12.] and they have drawn back their shoulder, [Heb. given a back-sliding shoulder. A similitude borrowed from beasts that will not bear the yoke or burden] and hardened their neck, [See Exod. 32. on verse 9.] and hearkened not.

30 Yet many years [As long as the kingdoms of Juda and Israel continued] didst thou forbear over them, [Thou hadst patience with them, and sparedst them, delaying the punishment] and testifiedst against them by thy Spirit, by the ministry [Hebr. hand] of thy Prophets, but they enclined not the ear; [See 2 Kings 17. 13, 14. 2 Chron. 36. 15, 16.] therefore thou gavest them into the hand of the nations of the countries.

31 But through thy great mercies, thou didst not utterly consume them [Hebr. thou didst make them no finishing nor destruction. Compare Jer. 4 27. with the annotat.] nor forsake them; for thou art a gracious and merciful God.

32 Now then, O our God, thou great, thou mighty and thou terrible God, who keepest covenant and mercy; let not all the foil [That is, all the punishments and miseries that have come upon us] be mean before thy face, that hath befallen [Heb. found] us, our kings, our Princes, and our Priests, and our Prophets, and our saviours, and all thy people; from the dayes of the kings of Assur, [That is, Assyria] unto this day.

33 Yet thou art righteous in all that is come upon us, [Compare Deut. 32. 4. Dan. 9. 24.] for thou hast dealt faithfully, [Hebr. done truth, or faithfulness] but we have dealt wickedly.

34 And our Kings, our Princes, our Priests, and our Fathers, have not done thy Law; and they have not listened unto thy commandments, and unto thy testimonies which thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy manifold goodness that thou gavest them, and in that large and that fat land which thou hadst given before their face; [That is, hadst set open and delivered unto them, that they might take it, and possesse it. So elsewhere often] neither have they turned themselves from their wicked ways.

36 Behold, we are servants this day; yea, the land which thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold we are servants in it.

37 And it [To wit, the land] multiplicth its increase, [Oth. its increase, or profit is great, or manifold] for the kings thou hast set over us [as if they should say, though the land yield much increase, yet we are never the better for it, it's not for us, but for strange kings that rule over us] because of our sins; and they have dominion over our bodies, and over our beasts, according to their pleasure; Thus are we in great distress.

38 And in all this [Or because of all this; to wit, all this evil that is come upon us, and pleseth us still at present; or from all this; that is to testify, that we mean all this truly and sincerely, and engage our selves unto true repentance, to turn away thy just wrath, and to be made partakers of thy blessing. See below chap. 10. 29.] we make a sure (covenant) [See Gen. 1 5. on verse 17, 18. Hebr. a sureness, or firmness] and write it: and our Princes, our Levites, (and) our Priests shall seal it. [Heb.

(are, or shall be) for, or, at the sealing, or the thing sealed, to wit, in the name of us all. Oth. for, or over the sealing (were) &c. Meaning that the confession ended with the former verse, and that now in this last verse is further related, what they did after the confession, to make it effectual and prevailing: Therefore they annex this verse to the following chapter, and render it thus: Now of all this we made a sure covenant, and wrote it, &c.]

CHAP. X.

The names of those that sealed to this covenant made with God, both for themselves and the whole Congregation, verse 1. &c. A relation of the general substance or matter of this covenant, confirmed by an oath and with a curse, and of some particular articles therein contained, 29.

Now for the sealings [Hebr. for the thing sealed, or, sealings; Meaning, those that ratified and confirmed the covenant (whereof was spoken in the end of the former chapter) with their seals, in the name, and in the behalf of all the Congregation] were, Nehemia Hat-turjaba, [See Ezra 2. on verse 63.] son of Hathabja, and Zidkiz.

2 Scaria, Azaria, Feremia, [Compare this Register with that which followeth below, Chapter 12. 1, &c.]

3 Pasbur, Amarja, Malchia,

4 Hattus, Sebanja, Malluch,

5 Harim, Meremoth, Obadja,

6 Daniel, Ginnethon, Baruch,

7 Mesullam, Abja, Mijamin,

8 Maazia, Bilgai, Senaja; those were the Priests.

[Nehemia (mentioned above vers. 1.) not being comprehended among them, who was not (according to the opinion of some) of the tribe of Levi.]

9 And the Levites; namely, Jesua the son of Azanaja, Binnai, of the sons of Henadad, Kadmiel.

10 And their brethren; Sebanja, Hodia, Kelita, Pelaja, Hanan.

11 Micha, Rehib, Hasubja,

12 Zacchur, Serubbja, Sebaaja,

13 Hodia, Bani, Beninu,

14 The heads of the people: [Compare above chap. 7.

8, &c. Ezra 2. 3, &c. and 8. 3, &c.] Parbus, Pabath-Moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonia, Bigvai, Adin,

17 Ater, Hizkiah, Azkum,

18 Hodia, Hasum, Bezai,

19 Harish, Anathoth, Nebai,

20 Magpias, Mesullam, Hezir,

21 Meshezbeel, Zaltok, Jaddua,

22 Pelajja, Hanan, Anaja,

23 Hosca, Hananja, Hassub,

24 Hallehes, Pilha, Sobek,

25 Rehum, Hasabna, Maaseja,

26 And Abia, Hanan, Anan,

27 Malluch, Harim, Baana,

28 And the rest of the people, [Compare 2 Chron. 23. on verse 5. and Ezra 2. on vers. 70.] the Priests, the Levites, the Porters, the Singers, the Netthinims [See Ezra 2. on verse 43.] and whosoever had separated himself from the nations of the lands [as above chap. 9. 2.] unto the law of God, their wives, their sons, and their daughters, all those that had knowledge (and) understanding;

29 They clave to their brethren, their excellent (ones) [Or, honourable, great (ones) who were appointed to seal this covenant in the name of the whole Congregation.

on. See *Psal.* 8. on verse 2.] and entered into the curse, and into the oath, [That is, they likewise entered into this covenant, which was confirmed with an oath, and cursing of their persons, if they should chance to transgress this covenant. See *Deut.* 29. 12, 14, 19. and compare *Jos.* 24. 25. *2 Kings* 23. 3. *2 Chron.* 15. 12.] to walk in the law of God which was given by the hand of Moses the servant of God; and to observe and do all the commandments of the LORD our Lord, and his judgments, and his statutes:

30 And that we would not give our daughters unto the nations of the land, [To wit, give them in marriage unto the heathen] nor take their daughters for our sons.

31 Also when the nations of the land bring wares, and all corn [That is, all manner of corn, as Rie, Wheat, Barley. See *Gen.* 24. on verse 1.] on the Sabbath day, to sell, that we would not take it of them on the sabbath, or on (another) holy day; [See *Exod.* 20. 10. and 34. 21. *Levit.* 23. 2, &c. *Deut.* 5. 12, 13, 17, &c.] And that we would release the seventh year [the same being a year of release, wherein God had commanded to omit the tilling of the ground, and the exacting of debts. See *Exod.* 23. 10, 11. *Levit.* 25. 4. *Deut.* 15. 1, 2, &c.] together with all manner of grievances [Hebr. the burden, or grievance of all (or every) hand: that is, all manner of debt, which we otherwise had power to demand, require, or exact; or the requiring, demanding of all (or every) debt. See *Deut.* 15. on verse 2. and ab. ch. 5, 7, 10.]

32 Moreover, we set up commandments [Or ordinances, which are related in the following words] for our selves, imposing upon our selves a third part of a shekel [understand here the shekel of the sanctuary, being as much again as the common or civil shekel, to wit, about a half Rycks Dollar] yearly, for the service of the house of our God; [this was a voluntary contribution towards the maintaining of the worship of God, set up for the present necessity. Compare *2 Chr.* 26. 26, 27. & *2 Chr.* 31. 3. Of the ordinary tax that was enjoyed, see *Ex.* 30. 12.]

33 For the bread of disposition [That is, shew-bread. See *Levit.* 24. 6, &c. *2 Chron.* 2. 4. and 29. 18.] and the continual meat-offering, [See *Exod.* 29. 40. *Num.* 28. 5.] and for the continual burnt-offering, of the shew-breads, of the new-moons, [See *Numb.* 28. and 29.] for the set feasts, and for the holy things, [which were to be consecrated for thank-offerings for the people] and for the sin offerings, to make an atonement for Israel; and for all the work of the house of our God.

34 Also we cast the lots among the Priests, the Levites, and the People, concerning the wood-offering, to bring it unto the house of our God, after the house of our fathers, [That is, according to the families and households, to know how much wood every one was to bring in toward the burning of the sacrifices] at times appointed, year by year, to burn upon the altar of the LORD our God, as it is written in the Law.

35 Also that we should bring in the first-fruits of our land, [That is, the fruits of the ground, as Rie, Wheat, Barley, &c.] and the first-fruits of all fruit of all [That is, all manner of] trees, year by year, unto the house of the LORD.

36 And the first-born of our sons, and of our beasts, [Meaning a certain price or sum of money wherewith they were to redeem the first-born sons, and the unclean cattle, as horses, asses, camels, &c. See *Exod.* 13. 13. *Lev.* 27. verse 11, 12, 13, 26, 27.] as it is written in the Law; [See *Exod.* 13. 2. *Num.* 3. 13. and 8. 17.] and that we should bring the first-born of our bullocks, and of our sheep, [That is, of great and small cattle] unto the house of our God, unto the Priests that minister in the house of our God.

37 And that we should bring the first-fruits of our dough, and our heave-offerings, [Or, heavings. See *Lev.* 23. 17. *Num.* 15. 19.] and the fruit of all trees, new wine and oil, [See *Num.* 18. 12. *Deut.* 18. 4.] unto the Priests

into the chambers of the house of our God, and the tenths of our land unto the Levites; [See *Num.* 18. 24, 25.] and that the same Levites might have the tithes in all the cities of our village, [Oth. that the same Levites might give the tithes, &c. to wit unto the high Priest, whereof in the following verse Hebr. the tithing. See *Gen.* 28. 22. *Deut.* 14. 22. and 26. 12.]

38 And that there should be a Priest a son of Aaron, with the Levites, when the Levites receive [Or, give: as in the former verse] tithes; and that the Levites should bring up the tithe of the tithes unto the house of our God, into the chambers of the treasure-house. [See *Numb.* 18. 26.]

39 For the children of Israel, and the children of Levi ought to bring the heave-offering of corn, new wine, and oil into those chambers, because the vessels of the Sanctuary are there, and the Priests that minister, [Or, where also the vessels, &c.] and the Porters, and the Singers; that so we might not forsake the House of our God.

CHAP. XI.

A Register of those that took their habitations in Jerusalem by certain order, verse 1. &c. The rest of the people is divided into the other cities, towns and villages of Juda and Benjamin, 25.

Moreover, the Rulers of the people dwelt at Jerusalem [See above chap. 7. 4. 5.] but the rest of the people cast lots, to bring out one of ten to dwell in Jerusalem, the holy city, [Hebr. city of holiness; so below verse 18.] and nine parts [Hebr. hands] in the (other) cities.

2 And the people blessed all the men, that wittingly offered (themselves) to dwell at Jerusalem. [That is, they highly commended them, and wished the blessing of the Lord to light upon them, because of their own accord, without tarrying for the lot, they offered themselves to dwell at Jerusalem; forasmuch as this city was (as it were) the mother and preservation of them all, and without valiant and courageous inhabitants could not be kept and preserved against the policy & power of the enemies, and the same being kept and preserved, the other places which the enemies look not at, had no need to fear.]

3 And these are the heads of the country, [Or Province, meaning Judea, the same being at that time as a Province under the Persian Empire and Dominion] that dwell at Jerusalem; But in the cities of Juda dwell every one in his possession in their cities, Israel [by Israel in this place, some understand those of Juda, as *2 Chron.* 21. on verse 2. Others understand thereby some of the ten tribes, that for Religions sake had joyned themselves unto Juda. See *1 Chron.* 9. 3.] the Priests, and the Levites, and the Nethinims [See *Ezra* 2. on v. 43.] and the children of Salomons servants; [See *Ezra* 2. on v. 55.]

4 At Jerusalem there dwell (some) of the children of Juda, and of the children of Benjamin; of the children of Juda, Athaja the son of Hazeja, the son of Zacharia, the son of Amarja, the son of Shephajja, the son of Mahalelect, of the children of Perez.

5 And Maseja the son of Baruch, the son of Col-hose, the son of Hazeja, the son of Adaja, the son of Jojarib, the son of Zacharia, the son of Siloni.

6 All the children of Perez, that dwell at Jerusalem, were four hundred threescore and eight valiant men. [Or, able, rich men. Hebr. men of valour, or ability.]

7 And these are the children of Benjamin: Sallu the son of Mesallam, the son of Joed, the son of Pedajja, the son of Kelaja, the son of Maseja, the son of Ithiel, the son of Jeseja.

8 And after him, Gabbai, Sallai; nine hundred twentye and eight.

9 And Joel, the son of Zichri, was overseer over them; and Jada, the son of Senua, was the second over the city.

10 Of the Priests; Jedaia the son of Jojarib, Fachin,

11 Seraja the son of Hilchia, the son of Mesullam, the son of Zadok, the son of Merajoth, the son of Abitub, was leader, [Or, Duke. See 1 Chron. 9. on verse 11.] of the house of God.

12 And their brethren, that did the work in the house, [To wit in the house of God, that is the Temple, managing all businesses that pertained to the service of God] were eight hundred twenty and two; and Adaja, the son of Jeroham, the son of Palaja, the son of Amzi, the son of Zecharja, the son of Pasfur, the son of Malchia.

13 And his brethren, heads of the fathers, were two hundred forty and two. And Amassai the son of Azareel, the son of Asbazi, the son of Mesillemoth, the son of Immer.

14 And their brethren valiant champions, were an hundred twenty and eight; and the overseer over them was Zabdai the son of Gedolim. [Hebr. Haggedolim. Oth. of (one) of the great ones.]

15 And of the Levites; Semaja the son of Hasub, the son of Azrikam, the son of Hasabja, the son of Buni.

16 And Sabbethai, and Jozabad, of the heads of the Levites were over the outwork of the house of God. [Meaning to order and manage affairs out of the Temple that were requisite to the service of God, and to gather in the money which the congregation had freely undertaken to contribute to that end, as was related above chap. 10. 32, 33. Compare 1 Chron. 26. on verse 29.]

17 And Mathanja the son of Micha, the son of Zabdi, the son of Asaph was the head, who begun the thanksgiving in prayer, [As being the chief singer, the tuner of the Psalms and Hymns or songs of praise, that first began the Psalm or song] and Bakhukia was the second of his brethren; and Abda the son of Summua, the son of Galai, the son of Jeduthun.

18 All the Levites, in the holy city [Namely Jerusalem] were two hundred fourscore and four.

19 And the Porters, Akkub, Talmon, with their brethren that kept watch [Or, the watchmen] at the gates, were an hundred seventy and two.

20 Now the rest of Israel [See on verse 3.] of the Priests, (and) the Levites, were all in the cities of Juda, every one in his inheritance. [See below on verse 36.]

21 And the Nethinims dwelt in Ophel; [As above chap. 3. 26.] and Ziba and Gispa were over the Nethinims.

22 And the overseer of the Levites at Jerusalem, was Uzzi, the son of Bani, the son of Hasabja, the son of Mattanja, the son of Micha; of the children of Asaph were the Singers over against the work of the House of God. [That is, these were to be at hand, and to be present in the Temple, to minde and heed the daily necessities of the service of God, as others heeded or minded the outward business of Gods worship, ab. verse 16. See bel. chap. 12. 9.]

23 For there was a commandment of the king concerning them; to wit, a certain maintenance for the Singers every dayes (allowance) on its day. [Heb. surenesse, faithfulness, certainty; (as above chap. 9. 38.) that is here, a sure rent, revenue, or income, or a certain stipend, allowance or maintenance to be allowed out of the kings treasure. Oth. a sure rent for the Singers; which they understand thus, that they were intrusted by the king to receive money of his Commissary, and to lay it out for daily necessities for the service of God. See Ezra 6. 8, 9. and 7. 20, 21, 22.]

24 And Petabja the son of Meserabeel, of the chil-

dren of Zerab, the son of Juda, was at the kings hand; [That is, the kings Commissioner. Compare 1 Chron. 18. 17.] in all matters unto the people. [Or in all (or every) word unto the people, or of the people; that is in that which was to be presented unto the people from the king, or in the kings name, or in that which the people had to do with the king; item to get in and demand the kings revenues, and to see them laid out and disbursed according to the kings order and commission. See Ezra 6. 8.]

25 Now in the villages in their fields (some) of the children of Juda dwelt in Kiriath-Arba [Of this and all the following places, see Jos. 15. 13, 21, &c. and 18. 22. and 19. 2, &c.] and her dependant places, [Hebr. daughters; so in the following words, and elsewhere often] and in Dibon, and her dependant places, and in Jakabzeel and her villages.

26 And at Jesua, and at Molada, and at Beth-Pellet,

27 And at Hazar-Sual, and in Beerseba, and her dependant places,

28 And at Ziglag, and in Mechona, and her dependant places,

29 And at En-Rimmon, and at Zora, and at Farmuth.

30 Zamoith, Adullam and their villages, Lachis, and her fields, Azeka and her dependant places; and they camped themselves from Beerseba unto the valley of Hinnom. [That is, they inhabited all that countrey, making shift to dwell there as well as they could, repairing the decayed places by little and little, &c.]

31 Now the children of Benjamin, from Geba (dwelt) in, Michmas, and Aiya, and Bethel, and their dependant places,

32 Anathoth, Nob, Ananja,

33 Hazor, Rama, Githaim,

34 Hadid Zeboim, Neballat,

35 Lod, and Ono, (in) the valley of craftmen. [That is, Carpenters and Smiths. See 1 Chron. 4. 14.]

36 Now of the Levites, (some dwelt in) the divisions of Juda, (and) Benjamin. [The places that by Gods appointment were allotted unto the Levites from those two tribes.]

CHAP. XII.

A Register of the Priests and Levites that were come out of the captivity with Zerubbabel, verse 1, &c. The succession of the high Priests from Jesua unto Jaddua, 10 A Register of the chief Priests that succeeded in the room of those before mentioned, 12 A description of the chief of the Levites, 22 A relation of the dedication of the walls of Jerusalem, 27 The appointing of Treasurers over the goods or estates of Priests and Levites, 44.

Now these are the Priests and the Levites, [Meaning the chief and the rulers of the Priests and Levites, as may be gathered from verse 7. 22, 23, 24.] that went up with Zerubbabel [See Ezra 2. on verse 2.] the son of Sealthiel, and Jesua; [who was the high Priest] Seraja, Jeremia, Ezra.

2 Amarja, Maluch, [This man, and some others are named otherwayes, below from verse 14. to 21. after the manner of the Hebrews] Hattus,

3 Sechanja, Rehum, Merimoth,

4 Iddo, Ginnerhoi, Abja,

5 Mijimim, Maadja, Bilga,

6 Semaja, and Jojarib, Jedaia,

7 Sallu, Amok, Malchia, Jedaia; those were the heads of the Priests, and their brethren in the dayes of Jesua.

8 And the Levites were; Jesua, Binnui, Kadmiel, Serebja, Juda, Maithanja; he [Namely Maithanja. See above chap. 11. 17.] and his brethren were over the thanksgivings. [That is, they were the chief singing-masters in the singing of Psalms of praise and thanksgiving; as ab. chap. 11. 17.]

9 And Bakbukja, and Unni, their brethren were over against them in the watches. [That is, were present with or about the singers, to wait upon their office or ministry. See ab. chap. 11. on verse 22. And concerning the courses of the singers, see the ordinance of David, 1 Chron. 25. 9, &c. But at this time they were fewer in number. See Ezra 2. verse 39.]

10 Now Jesua begat Fojakim, and Fojakim begat Eljasib, and Eljasib begat Fojada.

11 And Fojada begat Jonathan, and Jonathan begat Jaddua, [This Jaddua is conceived to have been the high Priest Jaddus of whom Josephus writeth, that Alexander the Great coming in an hostile manner against Jerusalem, he in his high Priests attire went out of the city to meet him, and appeased him. Whence some conjecture, that Nehemia lived to the end of the Persian Empire, and in that regard was able to write this Register of the succession of high Priests till that time, there being as yet not full threecore years expired, from the time of Artaxerxes Mnemon (whose servant some hold Nehemia to have been) unto the end of the Persian, and the beginning of the Grecian Monarchy. Others conceive that Nehemia (who, according to their opinion, lived under the reign of Artaxerxes Longimanus) being dead, this Register was here inserted by another man, of God by inspiration of the holy Ghost to preserve the succession of high Priests in the Church of God.]

12 And in the dayes of Fojakim, [Who was high Priest after his father Jesua, verse 10.] were Priests the heads of the fathers; [That is, the chiefest among the Priests, as was shewed on verse 1.] of Seraja, was Meraja; [That was, of Seraja was born or descended Meraja succeeding in his room. therefore others render this thus, for Seraja, that is in his stead or room, and so in the sequel] of Jeremja, Hananja;

13 Of Ezra, Mesullam, of Amaria, Jobanan,

14 Of Melichu, Jonathan; of Sebanja Joseph:

15 Of Hurim, Adna; of Merajoth, Helkai:

16 Of Iddo, Zacharia: of Ginnetbon, Mesullam:

17 Of Abja, Zichri: of Minjamen, and Moaddja, Piltai:

18 Of Bilga, Sammua; of Semaja, Jonathan:

19 And of Fojarib, Maithenai; of Fedaja, Uzzi:

20 Of Sullai, Kallai; of Amok, Hebe:

21 Of Hilkia, Husubja; of Fedaja, Nethaneel:

22 Of the Levites in the dayes of Eljasib, Fojada, and Jobanan, and Jaddua the heads of the fathers were recorded: together with the Priests until the reign of Darius the Persian. [To wit, the last king of Persia called Codamanus, whom Alexander the Great conquered: with whom the Persian Monarchy ended, about the year of the creation of the world 3642. before Christs incarnation, 329. according to the computation of some Chronologers.]

23 The children of Levi, the heads of the fathers, were recorded in the book of the Chronicles [See 1 Chron. 9. 10, &c.] until the dayes of Jobanan [above vers. 13.] called Jonathan, the father of Jaddua the son [That is, his Grand-son, or Grand-child, the sons son] of Eljasib.

24 The heads then of the Levites were Husabja, Serebja, and Jesua the son of Kadmiel, and their brethren over against them, to praise (and) to give thanks according to the commandment of David the man of God, [See Judg. 13. on verse 6.] ward against ward. [That is, they executed their office or ministry by turns, or courses one for another, according to the ordinance of David, See 1 Chron. 25. so ab. verse 8.]

25 Maithanja, and Bakbukja, Obadja, Mesullam, Talmon, (and) Akub were Porters, keeping the watch, by the Treasuries [See below verse 43. and chap. 13. 5. item 1 Chron. 26. on verse 17. Hebr. Asaphim] of the gates.

26 These were in the dayes of Fojakim the son of Jesua the son of Fojadak; and in the dayes of Nehemia the governor, and of Ezra the Priest the scribe.

27 Now at the dedication of the wall of Jerusalem [Which was performed with prayers, thanksgivings, offerings, and outward tokens of spiritual Joy before the Lord, as followeth. Compare Exod. 40. Numb 7. Deut. 20. on verse 5. and 1 King. 8. 63. Ezra 6. 17 &c. Job. 10. 22.] they sought the Levites out of all their places, [whither they with others were returned to the great congregation, whereof ab. chap. 9. and 10.] to bring them to Jerusalem: to perform the dedication with joy, and with thanksgivings, and with singing, cymbal, lutes, and with harps.

28 So the children of the Singers were gathered together, both out of the plain field round about Jerusalem, and from the villages [Or farms, so verse 29.] of Neophath; [Or of the Neophathites.]

29 And from the house of Gilgal, [Or place of Gilgal, Hebr. Beth-Gilgal. Or Gilgal, see Deut. 11. 30. Jos. 5. 9.] and out of the fields of Geba, [See Jos. 21. 17.] and Azmaveth; [ab. chap. 7. 28. is mentioned Beth-Azmaveth] for the Singers had built them villages round about Jerusalem, [because all was exceedingly wasted and destroyed by the Babylonian wars, and because they may be near hand for to exercise their function and the worship of God. See ab. chap. 11. on v. 20. and 30.]

30 And the Priests and the Levites purified themselves: [Compare Gen. 35. on verse 2. Exod. 19. 10, 15. Numb. 19. 2 Chron. 29. 5, 15, 16, &c. and Ezra 6. 20, 21.] after that they purified the people, and the gates, and the wall.

31 Then I caused the Princes of Juda to go up upon the wall: and I appointed two great thanksgiving-chores and circuits, (the one) on the right hand upon the wall, [Of the other company of those that gave thanks, see v. 38.] toward the dung-gate. [Compare this description of the wall, with ab. chap. 2. 13, 14, 15. and chap. 3. and see the annotat. there.]

32 And after them went Hosaja, and half of the Princes of Juda,

33 And Azaria, Ezra, and Mesullam,

34 Juda, and Benjamin, and Semaja, and Jeremja,

35 And (certain) of the Priests children with trumpets: Zacharia the son of Jonathan, the son of Semaja, the son of Maithanja, the son of Michaja, the son of Zaccur, the son of Asaph:

36 And his brethren, Semaja, and Azrael, Milalai, Gilalai, Maai, Nethaneel, and Juda, Hanani, with musickall Instruments of David, [That is, which were invented, or ordained and delivered by David] the man of God: [That is, the Prophet, as above verse 24.] and Ezra the Scribe (wrote) before their face.

37 Moreover toward the Fountain-gate, and over against them, they went up by the stairs of the city of David, through the going up the wall: above the house of David, unto the water-gate, eastward.

38 Now the second thanksgiving-choire they went over against (them) [To wit, on the other side of the city, that both companies might meet one another at last and go together to the Temple. See verse 40.] and I after them, with the half of the people upon the wall, from above the tower of the Baking-ovens, unto the broad wall.

39 And from above the gate of Ephraim, and above, [Oth. toward; and so in the sequel] the Old-gate, and above the Fish-gate, and the tower of Hananeel, and the tower of Mea unto the Sheeph-gate, and they stood still in

the Prison-gate. [Hebr. stood in, or by the gate of custody; that is, the prison, as Jer. 32. 2.]

40 Then stood both the thanksgiving quires in the house of God; and I, and the half of the Rulers with me.

41 And the Priests, Eljakim, Maaseja, Minjamin, Michajja, Elioenai, Zacharya, Hananja, with trumpets.

42 Moreover, Maaseja, and Semaja, and Eliazar, and Uzzi, and Johanan, and Malchia, and Elam, and Ezer, also the Singers caused themselves to be heard, with Zarabiah the overseer.

43 And they offered the same day great lay-offerings, and rejoyced; for God had made them reioyce with great ioy, the wives also and the children reioyced: so that the ioy of Jerusalem was heard afar off.

44 Also the same day were men appointed over the chambers, for the treasures, [Compare below cha. 13. 5, 12, 13. and ab. ch. 10. 37. 38.] for the heave-offerings, for the first fruits, and for the tithes, to gather into them, out of the fields of the cities, [That is, which lay round about the cities] the portions of the Law, for the Priests and for the Levites; [That is, which were ordained in the law, for the Priests, &c. to the bringing up of which portions they had bound themselves anew, ab. c. 10. 35, &c.] for Juda reioyced for the Priests, and for the Levites, [Hebr. (there was) ioy, or gladnesse of Juda; or the joy of Juda (was) for the &c.] that stood there, [that is, that waited diligently and faithfully on their ministry, and therein intended to proceed, whereas they were formerly scattered up and down the countrey for want of maintenance, which now was willingly brought in with joy and rejoycing. Compare below ch. 13. 10.]

45 And also the singers and the porters kept the watch of their God, [Taking care that the worship of God might be well performed in all its circumstances thereto belonging. See Lev. 18. on ver. 35.] and the watch of the purification: [as above ver. 30.] according to the commandment of David, (and) of Salomon his son. [See 1 Chron. 25. Meaning that they kept their courses diligently. Or, and the Singers and the Porters watch. &c.]

46 For in the daies of David and Asaph, [Under whom are also Heman and Jeduthun comprehended, 1 Chron. 25. 1, &c.] there were heads of the Singers, and of the song of praise, and of thanksgivings unto God. [that is, chief singers, and tuners of Psalmes and songs, and overseers of the chiefest, who took care that the ministry and all the courses of the Singers were rightly observed, &c. See above ver. 42. and chap. 11. 17. and 1 Chron. 25. 2, 3, 6.]

47 Therefore all Israel in the daies of Zerubbabel, and in the daies of Nehemiah, gave the portions of the Singers, and of the Porters, [as above ver. 44.] every dayes (portion) on its day: [Hebr. the word, or, the thing of a day on its day] And they [to wit, the people, or all Israel] hallowed for the Levites, [that is, they set apart, and gave the tithes unto the Levites, &c. which were consecrated for that purpose, and whereby all the rest that they kept, was hallowed for their own particular use. See Num. 18. 21, 26.] and the Levites hallowed for the children of Aaron. [that is, they set apart, and gave tithes of the tithes, which they had received, unto the high Priests, according to the law of God, Numb. 18. 26, &c. See also there v. 8.]

CHAP. XIII.

At the reading of the law of God before the people, all mixture with strange nations is separated from Israel, ver. 1. &c. Whilest Nehemia was gone back to the

king, divers gross abuses were crept into the church of God, of which he purgeth the same at his return, purifying the chambers in the house of God, which Eljashib had polluted, 4. restoring the Priests and Levites to their office and maintenance, over which he appointed Treasurers, 10, 30. putting down all profanation of the sabbath, 15. as also all marriages, made with heathenish nations, 23.

ON that day there was read in the book of Moses, before the ears of the people: [Some conceive this to have been done, after that Nehemia was come back the second time from king Artaxerxes to Jerusalem. See verse 4. and 6.] And therein was found written, that the Ammonites, and the Moabites, [Hebr. Ammonite, and Moabite] should not come into the congregation of God for ever: [see Deu. 23. on v. 1.]

2 Because they had not met the children of Israel with bread, and with water; [That is, with meat and drink] yea had hired Bileam against him, [meaning Israel; that is, the people of Israel] to curse him: Howbeit, our God turned the curse into a blessing.

3 So it came to pass, when they heard this law, that they separated from Israel all mixture. [That is, all those that were of strange Idolatrous heathenish nations, and not of Israel. Compare above chap. 9. 2.]

4 Now Eljashib the Priest, who was set over the chamber, [That is, chambers. See below v. 9. and Ezra 8. 29.] of the house of our God, was heretofore nigh of kin to Tobia: [that is, was allied unto him, or had joined affinity with him, although he was a bitter Enemy to the people of God. See above chap. 6. verse 1, 4, 17, 19. and compare below v. 28.]

5 And he had made for him [To wit, for Tobia] a great chamber, [breaking down the walls of certain chambers, he had made of them a great large chamber for Tobia, to put his householdstuffs in. See verse 8.] where aforetime they laid the meat-offering, the frankincense, and the vessels, and the tithes of corn, of new wine, and of oil, which were commanded for the Levites, and the Singers, and the Porters; [Hebr. the command, or, commandment of the Levites, &c. that is, concerning which God had commanded that they should be given to the Levites, &c. or, the commanded, or, ordained (portion) of the Levites, &c. See Numb. 18. 24.] together with the heave-offerings of the Priests: [that is, that which they were to give unto the Priests, to wit, the tithes of the tithes of the Levites, &c. See Numb. 18. 8, 26.]

6 But in all this (time) was not I at Jerusalem: [Intimating that in a short space of time, while he was absent, all fell to decay again] for in the two and thirtieth year [when I had been twelve years at Jerusalem with the Kings leave or consent] of Artahastia [see Ezra 6. on verse 14] king of Babel, [which was now under the Persian Monarchy] came I unto the king; but at the end of (certain) daies [that is, after a while, or (as others) after a full year was expired, which is sometimes understood by daies] obtained I leave (again) of the king. [or, leave was obtained for me. The Hebrew word doth properly signifie: I was required, summoned, or, sent for. It may be that Nehemiah, fearing himself to ask leave again, caused the same to be asked or craved by others, and that thereupon the King sent for him, and gave him leave. Yea without doubt some godly Jews did certifie Nehemiah of the decayed state and condition of Gods people, and earnestly required his coming unto them, &c.]

7 And I came to Jerusalem, and understood of the evil that Eljashib had done for Tobia, making a chamber for him in the Courts of the house of God. [as above ch. 8. 16.]

8 And it displeased me sore: [Hebr. it was very evil unto me; that is, (as the scripture elsewhere speaketh) it was very evil in mine eyes; that is, it vexed, or grieved me sore] So I cast forth all the household stuffe of Tobia out of the chamber. [Hebr. all the vessels, or, all the furniture of the house of Tobia.]

9 Moreover, I gave command, [Hebr. I said. See 2 Chron. 29. 24, 27. Job 9. 7. Esth. 9. 25. and compare Genes. 1. 3. Fona 2. 11. with the annotat.] and they cleanse the chambers: [or, I said that they should cleanse the chambers. So below verse 19.] And I brought in thither again the vessels of the house of God, with the meat-offering and the frankincense.

10 Also I perceived that the portion of the Levites had not been given (them): [That is, the maintenance, which they were bound to give and allow them according to the law of God: And whereunto the people had engaged themselves by solemn oath, above chap. 10. 37.] So that the Levites and the Singers that did the work, [to wit, of the Lord; that is, the usual service of God] were fled every one to his field.

11 And I contended with the Rulers, [That is, I reproved them, chid them sharply. So vers. 17. 25.] and said; why is the house of God forsaken? Howbeit, I gathered them together, [to wit, from the places whither they were fled and scattered] and restored them to their station. [to observe again, or wait upon the worship of God, as they had done formerly.]

12 Then all Juda brought the tithes of corn, and of new wine, and of oil, into the Treasures. [That is, Treasuries, or, Store-houses. See above on verse 5.]

13 And I appointed Treasurers over the Treasures, [As above chap. 12. 44. and 1 Chron. 26. 20 &c. 2 Chron. 31. 12, &c.] Selemia the Priest, and Zadok the Scribe, and of the Levites, Pedaia: And at their hand [that is, for their service or help] Hanan the son of Zacchur, the son of Matthanja: For they were counted faithful, [compare above chap. 7. 2.] and it was imposed upon them [Hebr. (it was) upon them: That is, it was their duty, their office, their charge] to distribute unto their brethren.

14 Remember me, [Compare Genes. 8. on verse 1. Heb. 6. 10. and below verse 22 31. and see above chap. 5. on ver. 19.] my God, in this: [or, concerning this] And blot not out my good deeds, [as 2 Chron. 32. on vers. 32. and 35. on vers. 26.] that I have done for the house of my God, and for the watches thereof. [taking care that the service of God in the Temple might be well observed and performed by every one, according to his office and place. See Num. 13. on verse 7.]

15 In those daies saw I in Juda, those that trod presses [To wit, wine-presses and oil-presses] on the sabbath, and those that brought in sheaves, which they laded on asses; as also wine, grapes, and figs, and all (or every) burden, [that is, all manner of burdens] which they brought into Jerusalem on the sabbath day: And I testified against them [as below verse 21.] in the day wherein they sold victuals. [professing before the Lord, that I would suffer it no longer.]

16 There dwelt also Tyrians [That were born in the famous city of Tyre. See Josh. 19. on vers. 29.] therein [to wit, in Jerusalem] who brought in fish, and all [that is, all manner of] provision and merchandise, which they sold on the sabbath unto the children of Juda and at Jerusalem.

17 Then I contended with the Nobles [Hebr. white-ones. See above cha. 2. on verse 16.] of Juda, and said unto them; what evil thing is this that ye do, and profane the sabbath-day?

18 Did not your Fathers thus, and our God brought all this evil [All these plagues and punishments] upon

us, and upon this city? And ye make the fierce wrath [to wit, of the Lord] yet more [Hebr. adde fierce wrath] upon Israel, profaning the Sabbath.

19 Now it came to pass, when the gates of Jerusalem gave shadow, [Or, were overshadowed: That is, towards evening, when the sun began to set] before the Sabbath, that I gave command, [Hebr. said, as above verse 9.] and the doors were shut; and I charged that they should not open them till after the sabbath: And I set (some) of my youths at the gates, (that there) should no burden come in on the sabbath day.

20 Then the Merchants, and sellers of oil [That is, all kind of] saleware, overnighed without Jerusalem once or twice.

21 So I testified against them, and said unto them, why overnigh ye over against the wall? If ye do so again, I will lay hand on you: From that time forth came they no (more) on the sabbath.

22 Moreover, I said unto the Levites, that they should cleanse themselves, and come and keep the gates, [Meaning of the Temple, observing all that was requisite for the sanctifying of the sabbath, without doing any thing else on the sabbath, and in particular, looking and taking care that no unclean persons might come into the Temple. See Num. 3. 7. and 2 Chron. 23. 19.] to sanctifie the sabbath day: Remember me also (in) this, my God, and spare me, according to the multitude [or, greatness] of thy goodness. [or, loving kindness.]

23 I saw also in those dayes Jews, that had caused Asdoditish, Ammonitish, and Moabitish wives [That is, heathenish wives of all kind of strange nations. Asdod was a city and countrey of the Philistines. See 1 Sam. 5. 1, 2, &c.] to dwell (with them). [that is, had married those strange wives. (See Ezra 10. on vers. 2.) notwithstanding the reformation lately made by Ezra, Ezra chapters 9. and 10. and their own vow and promise sealed and confirmed with an oath, above chap. 10. 30. So verse 27.]

24 And their children spake half in the Asdoditish speech, [Oth. half of their children, or, a part, &c.] and they could not speak in the Jews language: [Hebr. they discerned not, or, distinguished not, &c.] but according to the Language of each people. [Hebr. of people and people; that is, of the one and the other people, every one as he had learnt of his mother, having thus a bastardly mungrell language, with a bastardly mungrell Religion.]

25 Then I contended with them, and cursed them, [Out of zeal unto justice, declaring, that as perjured covenant-breakers, they had brought a curse upon themselves, and had deserved to be banned, or cut off from the people of God] and (more (some) men of them; and pluckt off (their) hair: [for an open punishment and disgrace. Compare Deu. 25. 2. and 2 Sam. 10. 14.] and I made them swear by God; if ye shall give your daughters unto their sons, and if ye shall take of their daughters for your sons, or for your selves! [an abrupt kind of speech, which was frequently used in oaths or swearing, wherein must be understood, then thou shalt be cursed, or, then let God punish thee. See Gen. 14. on vers. 23. This oath which he pronounceth before them, they were to take the same upon themselves, that being by this means stirred up, they might not hereafter fall into the same abomination again.]

26 Did not Salomon king of Israel sin therein? [See 1 Kings 11. 4.] Howbeit, among many heathens there was no king like him, [see 1 Kings 3. 13. 2 Chr. 1. 12.] and he was beloved of his God, and God had made him king over all Israel: also him did strange women cause to sin.

27 Should we then hearken unto you, that ye should do all this great evil, transgressing against God, causing strange wives to dwell (with you) ? [See on verse 23. That is, should we then suffer you to commit the like, who are much more subject to be seduced, then that great and wise king Solomon was, who was beloved of God ?]

28 Also (one) of the children of Fojada the son of Eliasib, the high Priest, was son in law to Sanballat the Horonite : [Of Sanballat see above chap. 2. on verse 10. and 4.1. and 6.1., &c. Josephus writeth, that this Jew that was Sanballats son in law, was Manasses, the brother of the high Priest Jaddua, or Jaddus, of whom see above chap. 12. on verse 11.] Therefore I chased him away from me.

29 Remember them, my God, [As above chap. 6.14.]

because they have defiled the priesthood, [committing such vile abominations as are mentioned above] yea the covenant of the Priesthood, and of the Levites. [meaning the special and stricter covenant which God had made with Aaron, and his seed, together with the Levites concerning their holy functions.]

30 Thus cleansed I them from all strangers : [Hebr. all (or every) stranger : in the singular number. Understand the heathenish wives, children, with the adhering pollution of heathenism] and I appointed the wards of the Priests and of the Levites, [See ab. verse 14.] every one in his business.

31 Also for the wood-offering [See ab. chap. 10.34.] at times appointed, and for the first-fruits : Remember me, my God for good. [Compare ab. chap. 5. on vers. 19. and in this chapter verse 14. and 22.]

The End of the Book of N E H E M I A.

THE



THE BOOK OF ESTHER.

The Argument of this B O O K.

THis book is called the book of Esther, because therein is principally spoken of her, namely, how that the great and mighty king Ahasuerus, having in his fierce anger cast off his wife Valthi, (because she would not at his command appear before all the princes and mighty Lords of the Medes and Persians) out of a great number of beautiful Virgins gathered together unto Susan, in her stead made choice of Esther to be his wife, and advanced her to the Royal dignity, making to the honour of her a great and stately wedding, or marriage-feast, during this marriage of Esther with Ahasuerus, exalted and presumptuous Haman (chiefly out of hatred against Mordecai) resolved not onely to cause Mordecai, but also all the Jews that were in the hundred and seven and twenty Provinces of king Ahasuerus, to be murdered upon one day, for which end and purpose he had already obtained the kings consent. But when all the Jews, yea Queen Esther her self, with all her Ladies of honour, addressed themselves unto God by prayer and fasting, then God graciously heard their prayer and supplication, and not onely hindred and prevented the wicked plot and bloody purpose of Haman, but also turned the same quite contrary to Hamans design and purpose: for he was forced to do that exceeding great honour unto Mordecai, which he had intended should be done to himself, yea Haman at last came to be hanged on the gallows of fifty cubits high, which he had caused to be made, to hang Mordecai the Jew on, Queen Esthers foster-father: But Mordecai cometh to be in great favour and request with the king, and is advanced to high state and dignity; and the Jews have leave given them to stand upon their own guard, to defend their own lives, and to be avenged on their enemies; which being done, the Jews every where kept great feasts of joy, and that not onely once, but Esther and Mordecai ordained that this should be done every year duly and constantly, on the dayes of Purim, in remembrance of this wonderful and unlooked for deliverance which God gave unto his people, saving and delivering them out of the hands of their enemies, when there seemed no help more to be expected for them. That which is related in this book, was done (according to the opinion of some) within the space of about twenty years, albeit some do account lesser time.

ESTHER.



ESTHER.

CHAP. I.

King Ahasuerus maketh a royal feast for all his Lords and Princes, verse 1, &c. Also for all the people at Susan, 4. Queen Vasthi, maketh also a feast for the women, 9. The king commandeth Queen Vasthi to come before him, the princes and all the people, 10. Which she refuseth to do, 12. For which cause he casteth her off, 13. that other women might take example by it, 17. Whence a law is made that every man should bear rule in his own house, 22.

NOW it came to passe in the dayes of Ahasuerus, [He is called in the Greek Histories (according to the opinion of some) Xerxes the son of Darius Hystaspes, of whom mention is made, *Esth.* 4. 6.] (he is that Ahasuerus, which reigned from India unto Ethiopia, [Hebr. from Hodu unto Chus] (over) an hundred and seven and twenty countries.)

2 In those dayes when king Ahasuerus sat on the throne of his Kingdom, which was in the Castle of Susan; [Or in the Palace of Susan: Oth. in the Metropolis, or chief city of Susan. It seemeth that the city and the Castle or palace had but one name. See below chap. 3. 15. and 4. 6.]

3 In the third year of his reign, he made a feast unto all his Princes and his servants; the power of Persia and Media, the greatest lords, [See *Dan.* 1. on verse 3.] and the Governours of the countreys were before his face;

4 When he shewed the riches of the glory of his kingdom, [That is, the riches of his glorious kingdom] and the costlinesse of the ornament of his greatnesse: many dayes together, an hundred and fourscore dayes.

5 Now when those dayes were fulfilled, the king made a feast unto all the people that were found in the Castle of Susan, [This is more then if it were said, that dwelt at Susan, for there were many present at this feast that dwelt not at Susan,] from the greatest unto the least, seven dayes together in the court of the garden of the kings Palace.

6 There were white, green and skie-coloured hangings, fastened with fine linen and purple cords, to silver rings, and (to) marble pillars: the beds [Or bed-(cases) to wit, wherein they lay at the table, and did eat after the

manner or custom of the Persians and other nations. See below chap. 7. the annot. on verse 8.] were of gold and silver, upon a pavement of Purple-(stone) [Hebr. Bahat; that is Porphyre stone, or marble, red like purple. Oth. red marble] and of marble, and alabaster, and precious stones. [Hebr. Sochereth, This is the name of a precious stone, that is unknown to us. Others take it to be a speckled marble of divers colours.]

7 And they gave (them) drink in vessels of gold, and the one vessel was otherwise then the other vessel: [Hebr. and the vessels were distinct from the vessels; that is diverse and distinct one from another] and there was much Royal wine [Hebr. wine of the kingdom] according to the kings ability. [Hebr. band. That is, as it became so mighty a king.]

8 And the drinking was according to the law, (so) that no man did compel: [Oth. LET NO MAN COMPEL. The meaning is, that they were to fill for every man as much wine as he desired, but not that one man should compel another to pledge whole cups, but that every one should drink as he pleased, and suffer another to do so likewise] for so had the king straitly commanded [Hebr. funded, or laid the ground-work] to all the great ones of his house, [Hebr. to all (or every) master, or ruler of his house,] that they should do according to every mans will. [Hebr. according to the will (or pleasure) of the man and the man. The meaning is that they should fill for every man, and suffer every one to drink as much wine as he pleased, and no more]

9 Also Queen Vasthi made a feast for the women, [Hebr. a feast of the women; To wit, with those women whose husbands were feasted by the king. It was not the custom among the Persians for women at feasts to sit at the table with their husbands, and to eat with them] in the Royal house, [Hebr. in the house of the kingdom] which king Ahasuerus had.

10 On the seventh day, [This was the last day of that royal feast] when the kings heart was merry; [Hebr. good] with wine, he said unto [that is, he commanded, or he charged] Mehuman, Biztha, Charbona, Bigtha, Zethar, and Charchas, the seven chamberlains, [Or courtiers: and so in the sequel. See *Gen.* 37. on verse 36.] serving before the face of the king Ahasuerus.

11 *That they should bring Vasthi the Queen before the face of the king, with the Royal Crown:* [Hebr. *with the crown of the kingdom*] *to shew the nations and the princes* [To wit, which were at Susan] *her beauty:* [for the king to command such a thing as this, argued that she was moved thereunto by drunkenness rather than by any sound or solid reason] *for she was of a fair countenance,* [Hebr. *good of countenance.*]

12 *But the Queen Vasthi refused to come at the kings word, which (was brought her) by the ministry* [Hebr. *by the hand*, that is, by the ministry, as Exod. 9. 35. See the annotat. there] *of the chamberlains:* *Then the king was very wroth, and his anger kindled in him.*

13 *Then the king said unto the wise men, which understood the times,* [That is, which were well skilled in the histories of ancient times, and knew the carriage of things full well. Compare 1 Chron. 12. 32.] *for so was the kings business to be done,* [that is, to be advised or consulted on] *in the presence of those that knew the law and judgement:* [intimating that the kings of Persia, in great and weighty affairs did nothing without the advice and approbation of the Princes of the Realm.]

14 *Now the next unto him were Carsena, Setbar, Admatha, Tharsis, Meres, Mersena, Memuchan, the seven Princes of Persia and Media,* [Oth. *to wit unto the next unto him, Carsena, &c.* Understand, that these Princes sat next unto the king, that they were in highest account or estimation with the king. Ezra. 7. 14. they are called the seven Counsellours of the kings] *which saw the kings face,* [that is, which were daily with and about the king. See the annotat. 2 Kings 25. 19. and Ezra 7. 14. When the king was incensed against any man, the same party might not see the kings face, as appeareth below; chap. 7. 6.] *which sat foremost* [or *highest of all*] *in the kingdom.*

15 *What shall we do with the Queen Vasthi according to the law?* [To wit, according to the laws of the Medes and Persians] *because she hath not performed the word of the king Abasuerus* [That is, my word and command: he speaketh of himself in the third person] *by the ministry of the Chamberlains.* [That is, because she would not come when she was called or sent for.]

16 *Then said Memuchan before the face of the king and the Princes,* [It seemeth that Memuchan passed this sentence being yet at table with the king, it having been frequently usual with the Persians to consult about weighty affairs in their drink, or comotation] *the Queen Vasthi hath not onely offended against the king, but (also) against all the Princes, and against all the nations that are in all the countreys of the king Abasuerus.* [intimating, that Vasthi had sinned against the king by act and deed, against the Princes and people by evil example.]

17 *For this deed of the Queen shall come abroad unto all women,* [Or this word that is, the answer of the Queen shall come abroad, &c. As if he should say, the rumour, or the report of this deed, or answer will spread abroad, and will come to the ears and hearing of all women throughout the whole kingdom. See verse 18.] *so that they shall despise their husbands in their eyes, when it shall be said, The king Abasuerus said, that they should bring Vasthi the Queen before his face, but she came not.*

18 *Likewise shall the Princesses of Persia and Media say (so) this day unto all the kings Princes, when they shall hear (of) this deed of the Queen;* [See verse 17.] *And there will be contempt and wrath enough.* [as if he should say, hence this will arise, that women will contemn and despise their husbands, at which men will be then incensed and enraged against their wives, and so there will be continual dissension, discord and distaste between man and wife.]

19 *If it seem good unto the king,* [Hebr. *if it be good with the king*] *let a royal command go forth,* [That is, be published, or openly proclaimed] *from him,* [that is, in his name. Heb. *from his presence, or from before his face,*] *which shall be written in the laws of the Persians and Medes, and that no man transgresse.* [Oth. *that none be revoked.* So also below chap. 3. verse 3. or and it be irrevocable] *That Vasthi come no (more) in before the face of king Abasuerus, and let the king give her kingdom* [or royal dignity, royal state] *unto her neighbour* [or unto her companion; that is unto another] *that is better then she.*

20 *When the kings command, which he shall make in all his kingdom, (for it is great)* [Or although it be great] *shall be heard: then all wives shall give to their husbands honour,* [or perform honour to them, that is, have them in honour and esteem] *from the greatest unto the least.*

21 *Now this word* [That is, this counsel or advice] *was good in the eyes of the king, and the Princes: and the king did according to the word of Memuchan.*

22 *And he* [To wit the king] *sent letters unto all the kings countreys,* [Oth. *there were letters sent unto, &c.*] *unto every countrey,* [Hebr. *unto countrey and countrey*, that is, unto all the Governours and Rulers of every countrey] *according to the writing thereof, and to every people,* [Hebr. *and to people to people*] *after their languages: That every man should bear rule in his (own) house: and speak according to the language of his people.* [Understand withall, and not the speech or language of his wife. It is a token of Lordship, or mastership, for a man to use or speak his own language, and not to be compelled to alter his tongue or language to pleasure another. See Dan. 1. 4. The Romans caused the Latine tongue to be brought into the Provinces which they had conquered, and the laws to be published in the same language. Oth. *now they spake this* (every man) *according to the language of his people;* so that every one might be able to understand it.]

CHAP. II.

Abasuerus remembreth Vasthi, verse 1. Many beautiful virgins are gathered together, 2. that the king might chuse one out of them to be Queen in Vasthi's room, 4. Mordecai bringeth also Esther among those maidens, 8. She findeth favour with Hegai the keeper of the maidens, 9. Hegai giveth her her ornaments, 12. She is brought unto the king, 16. He putteth the Crown upon her head, and maketh her Queen, 17. And he maketh a great marriage-feast, to the honour of her, 18. Two Chamberlains seek to murder king Abasuerus 21. Mordecai discovereth his plot, 22. It is recorded in the Chronicle, 23.

After these things, when the wrath of Abasuerus, [To wit, against Queen Vasthi] was appeased, he remembered Vasthi, and what she had done, and what was decreed against her. [He made mention of her to his Courtiers; peradventure being now sorry that he had so rashly put her away from him.]

2 *Then said the kings young men that ministered unto him,* [That is, the Princes, that had condemned Vasthi, chap. 1. 16, &c.] *Let (there) be young daughters, maidens, virgins, fair of countenance,* [Hebr. *good to look on*] *sought for the king.*

3 *And let the king appoint overseers in all the countreys of his kingdom, that they may gather together,* [Understand withall, and bring] *all young daughters, maidens, virgins, fair of countenance, unto the Castle of Susan to the house of the women,* [That is, of the Virgins. So

again straightway in this very verse. And Gal. 4. 4. the blessed Virgin Mary is called a woman] under the hand [that is, care, or providing, custody, oversight, as verse 8.] of Hegai [called Hegai, v. 8.] the kings Chamberlain, keeper of the women : [that is, of the Virgins, as immediately before] and let their ornaments be given them. [by ornaments in this place is meant whatsoever in any wise belongeth to the attiring and dressing of Virgins, as namely apparel, rings and jewels, and also perfumes, and sweet-smelling ointments, oil, or sweet balls. See below verse 13. and 14. See also of the attiring, dressing, or adorning of maidens and virgins, Isa. 3.]

4 And let the young daughter which shall be fair [Heb. good. So likewise ver. 9.] in the kings eyes, be Queen instead of Vasthi : [the Princess of Persia, that had past so hard a sentence against Vasthi, fearing lest the king might be moved with compassion towards Vasthi, and take her again unto himself, and so by that means she might come to be revenged on them, for giving the king such counsel as to reject and put her away ; they go about to prevent this, and for that end propound a way unto the king how he may satisfy his pleasure, and in time quite forget Vasthi] Now this thing was good in the eyes of the king, and he did so.

5 (Now) there was a Jewish man in the Castle of Susan, whose name was Mordechai, a son of Jair, the son of Simai, the son of Kis, a man of Jimini : [That is, a Benjamite. See Judg. 3. 15.]

6 Who had been carried away from Jerusalem with those that were carried away [Hebr. with the carrying away] who were carried away with Fechonja, [otherwise called Fehojachin, 2 Kings 24. 6. and Chonja, by way of contempt, Jerem. 22. 24.] king of Fuda, whom [to wit, Fechonja, or those that had been carried away] Nebuchadnezer [otherwise called Nabuchodonosor] king of Babel had carried away.

7 And it was he that brought up Hadassa, (this is Esther, [She was called Esther, when she became the wife of king Abasuerus. Herodotus calleth the wife of Xerxes, Amestris, which some do apply unto Esther] his Uncles daughter) [to wit, the daughter of his fathers brother, called Abichai, verse 15. so that Mordechai and Esther were brothers children] for she had neither Father nor Mother ; and she was a damsel fair of shape, and beautiful of countenance, and when her Father and her mother died, Mordechai had taken her for his own daughter.

8 Now it came to pass when the kings word and his law was published, and when many young daughters were gathered together [Josephus writeth, that four hundred Virgins were brought together] unto the Castle of Susan, under the hand of Hegai : Esther also was taken into the kings house, under the hand of Hegai, keeper of the women.

9 And that young daughter was beautiful in his eyes, and she obtained favour before his face, therefore he hastened to give her her ornaments, [See above ver. 3.] and her portions, [that is, all that belonged to her, to the end she might be duly adorned] and to give her seven comely [or, choice, or fit, and meet to be given] damselfs out of the kings house : And he removed her and her maidens into the best place of the house of the women. [Hebr. altered or, changed them to the good of the house : that is, he gave them a better and fitter place or chamber to be in, then he had given them at first.]

10 Esther had not made it known to her people, nor to her kindred ; for Mordechai had charged her, that she should not make it known. [to wit, because the Jews at that time were in great contempt.]

11 Now Mordechai walked every day [Hebr. in all (or every) day and day] before the court of the womens [that is, of the maidens : And so continually in this

Book] house, to enquire about Esthers welfare, [Hebr. peace] and what should be done with her. [or, what should become of her, or, what should be done to her.]

12 Now when every Damsels [Hebr. of Damsels and Damsels] turn [or, appointed time, order] approached, to come unto king Abasuerus, after (there) was done unto her for a twelve moneth, according to the law of the women, [Hebr. from, or, after the end to be done, &c.] for so were the daies of their adornings accomplished : [that is, they were to have so much time to purifie and adorn themselves] six moneths with oil of myrrhe, and six moneths with spices, and with (other) ornaments of women.

13 Therewith [To wit, thus attired, adorned, and perfumed] came the Damsel then unto the king : whatsoever she said [that is, whatsoever she desired, to wit, of ornaments, apparel, attire, perfume, &c.] was given her, to go therewith [or, to go with her] out of the house of the women unto the kings house. [that is, unto the Kings bed-chamber.]

14 In evening she went in there, and on the morrow she returned into the second house of the women, [In this second house were the Concubines, and those that had lain with the King : But in the first house, whereof mention is made vers. 2. were only virgins or maidens] under the hand [that is, care, oversight] of Saasgaz the kings chamberlain, keeper of the concubines ; she came not unto the king again, except the king had a minde to her, and that she were called by name.

15 When the turn of Esther the daughter of Abichai the uncle of Mordechai, (whom he. [to wit, Mordechai] had taken for his daughter) [above vers. 7.] approached, to go unto the king, she required nothing at all, but what Hegai the kings chamberlain the keeper of the women said : [that is, gave her, appointed for her : That is, she was well contented with the apparel and ornament that Hegai gave her, be it what it would. Thus making it appear that she gave up her self, and relied wholly upon the providence of God] and Esther obtained grace [that is here, acceptation, or, was accepted, as Prov. 1. 9. and elsewhere] in the eyes of all that saw her.

16 So Esther was taken [That is, taken and brought. In the Hebrew there is but one word used, which signifieth sometimes taking, sometimes bringing, and sometimes both together, as here, and Matth. 4. 5. Compare Gen. 12. 15. with the annotat.] unto king Abasuerus, into his royal house, in the tenth moneth, which is the moneth Tebeth, [this moneth agreeth partly with our December, and partly with our January : And this was the fourth moneth of the year, according to the account of the Chaldeans, who begin the year in September : but it was the tenth moneth, according to the account of the Hebrews, who begin the Ecclesiastical year from March. This account of the Hebrews is followed in this book] in the seventh year of his reign.

17 And the king loved Esther above all women, [That is, the maidens, or women-kind] and she obtained grace and favour before his face, above all the virgins : And he set the royal Crown [Hebr. the crown of the kingdom] upon her head, and he made her Queen instead of Vasthi.

18 Then the king made a great feast unto all his Princes, and his servants, [See Esth. 1. on v. 3, &c.] Esthers feast, [the word feast signifieth here as much as wedding, or the royal Banquet made to the honour of Esther, when the king took her to wife] and he gave rest to the countreys. [Hebr. he made, &c. That is, he lessened or diminished the burdens and taxes of his subjects] and he gave gifts [both to the Queen and to the great ones, yea peradventure to the people also] according to the kings ability. [Hebr. according to the hand of the king.]

19 *When Damsels were gathered together the second time*, [Some conceive that maidens or virgins were gathered together the second time, not for to chuse a wife out of them for the King, as they were gathered together the first time for that end and purpose; but for to chuse out of them certain concubines for the king] *then Mordechai sat in the kings gate*. [that is, he was continually present at, or in the Kings court, as he was wont to do, and likewise ought to do, as being also (as it seemeth) a court-servant, or minister at court, and waiting and attending upon the Kings service.]

20 *Now Esther had not made known to her kindred, nor her people, like as Mordechai had charged her*: [Fearing lest she might come to be despised or disdained by reason of her kindred and pedigree] *for Esther did the commandment of Mordechai, like as when she was brought up by him*. [or, when she was a nurse-child with him.]

21 *In those dayes, when Mordechai sat in the kings gate*; Bigthan [Below chap.6. v. 2. he is called Bighthana] and Theres, two Chamberlaines of the king, of the threshold-keepers, were very angry, [to wit, with the king] and they sought to lay hand on the king Abasuerus.

22 *And this thing was made known unto Mordechai, and he acquainted Queen Esther therewith*; And Esther told it to the king in Mordechai's name.

23 *When the matter was searched into, it was found (to be) so, and they were both hanged on a gallows*; [Or, on a tree, or, on a piece of wood] and it was written in the Chronicle, [Hebr. in the book of the words of daies; that is, in the Chronicle, to wit, of the Persians] before the face of the king. [that is, in the kings presence: Or in the book of the Chronicle, which lay daily before the King, for him to read in: wherein were recorded, the most memorable things, which daily occurred.]

C H A P. III.

Haman is highly advanced by the king, v. 1, &c. All the Courtiers bow themselves before him, except Mordechai, 2. At this Haman is greatly incensed, 5. He seeketh to destroy not only Mordechai, but all the Jews likewise, 6. And he causeth the lot to be cast for this end, 7. He accuseth the Jews unto the king, 8. And requesteth that all the Jews might be destroyed, 9. Whereunto the king consenteth, 10. This is written to all the Princes in all the countries, 12. And posts are sent abroad with this precept, 13. The king and Haman sit down to drink, but the city of Susan is perplexed, 15.

After these things did king Abasuerus make Haman the son of Hammedatha the Agagite [Some conceive that Haman came of the race of Agag King of the Amalekites, of whom we may read, 1 Sam. 15.8. See likewise Exod. 14. 17. and Numb. 24.7. and 2 King. 25.28.] great, [that is, he promoted him above all the Princes and Peers of his Realm, as is shewed in the following words of the verse] and he advanced him: And he set his seat above all the Princes that were with him. [That is, above the seats of all the Princes.]

2 *And all the kings servants* [Understand here, all the Courtiers, or those that were of the Kings life-guard] *that were in the kings gate, bended and bowed themselves down before Haman*, [giving undecent and unlawful Persian honour unto him] *for the king had so commanded of him*: [that is, concerning him] but Mordechai bended himself not, nor bowed himself down before him. [Mordechai made conscience of imitating Abasuerus his Courtiers in giving unmeet and unlawful Persian honour unto Haman. And the rather, be-

cause (as some conceive) he knew that this Haman was an Amalekite.]

3 *Then the kings servants, which were in the kings gate, said unto Mordechai*; why transgressest thou the kings commandment? [See above v. 2.]

4 *Now it came to pass, when they spake (this) to him from day to day, and he hearkened not unto them*: [That is, obeyed them not, nor was any whit moved by their speaking to him, or admonishing of him] *then they made it known unto Haman, to see whether the words of Mordechai would stand*, [that is, whether he would continue stedfast in his Religion, and whether he would henceforward refuse to bow before Haman] *for he had told them* [to wit, when they askt him why he obeyed not the Kings commandment, in bowing down before Haman] *that he was a Jew*. [to whom it was unlawfull to worship a man; for God had forbidden to worship the creature, Deu. 6. 13. and 10. v. 12, 20. and 17. v. 3. Mat. 4. 10. Luke 4. 8.]

5 *When Haman saw that Mordechai bowed not himself, nor stooped down before him*: Then was Haman filled with wrath.

6 *Howbeit, he disdained in his eyes, to lay hand on Mordechai alone*, [To wit, to kill him. So above ch. 22. vers. 21. That is, he thought it too mean and contemptible a thing, and not worth the labour to take away only Mordechai's life] (for they had shewed him the people of Mordechai.) [that is, his countrymen: Or, of what people and nation Mordechai was descended] but Haman sought to destroy all the Jews, that were in all the kingdom of Abasuerus, (namely) the people of Mordechai.

7 *In the first moneth (this is the moneth Nisan)* [Agreeing partly with our March, & partly with our April] *in the twelfth year of king Abasuerus, they cast pur, that is, the lot*, [pur, or, phur is a Persian word, signifying a lot, below cha. 9. 24.] *before the face of Haman, from day to day, and from moneth to moneth*, [the meaning of these words is, that they cast the lot, according to the heathenish Persian superstition, to know what day and what moneth would be the fittest time and season, to destroy and kill all the Jews every where upon one and the same day] *to the twelfth moneth*, [in the twelfth moneth came the lot forth, which pointed at the day on which they were to kill and murder the Jewes] *this is the moneth Adar*. [this is a Syrian or Chaldean word, as it is written, 2 Mac. 15. 37. And this moneth fell partly in our February, and partly in our March.]

8 *For Haman had said unto king Abasuerus*, [To wit, before he cast the lot: For this would have been labour in vain, unless he had first got leave of the King to destroy the Jews] *there is a people scattered and divided among the nations in all the countries of thy kingdom: and their lawes are different from (the lawes) of all nations: neither keep they the kings lawes*; [He saith this, because Mordechai obeyed not the king in worshipping of Haman. And that wherein Mordechai alone had offended against him, the same doth Haman here lay to the charge of all the Jewes, and accuseth them as if all of them together did despise and contemn the Kings lawes] *therefore it is not profitable for the king to suffer them to remain*. [to wit, in the kingdom, or alive, but they ought to be destroyed.]

9 *If it seem good unto the king, let it be written, that they* [To wit, all the Jews that may be found within the Kings dominion] *may be destroyed: Then I will weigh out ten thousand talents of silver into the hands of those that do the work*, [he meaneth the Kings Treasurers, that should have the charge to receive the money] *to bring (it) into the kings Treasures* [or, coffers of treasures, or, treasuries. He promiseth to give or deliver this great treasure unto the King, that he may the sooner move him, to give way, that he may destroy the Jewes.]

10 Then the king pulled (off) his ring, [To wit, his seal-ring, as may be gathered from chap. 8. v. 8.] from his band, and gave it unto Haman the son of Hammedatha the Agagite, the Jews adversary. [the king did this, to declare and manifest the power which he gave unto Haman. See Gen. 41. the annotat. on verse 42. and here below verse 12.]

11 And the king said unto Haman, Let that silver, [To wit, those ten thousand talents, which thou hast proffered to deliver into my treasury] be given unto thee: also that people, [to wit, the Jews, whom thou purposedst to destroy, or halt a minute to cause them to be destroyed] to do with them according as it is good in thine eyes.

12 Then were the kings scribes called, in the first moneth, [Called Nisan, verse 7.] on the thirteenth day of the same (moneth) and there was written according to all that Haman commanded, [this was, that on such a day when Haman thought good, they should perform the kings commandment concerning the destroying of all the Jews] unto the kings Lieutenants, and to the Governours that were over every country, and to the princes of each people, [Hebr. that were over country and country, people and people: so likewise frequently hereafter,] (to) each country according to the writing thereof, and (to) each people after their language; it was written in the name of king Ahasuerus, and it was sealed with the kings ring.

13 Now the letters were sent by the hand of the runners unto all the kings countreys, to destroy, kill, and cut off all the Jews, from the young to the old, the little children and the women in one day, upon the thirteenth (day) of the twelfth moneth (this is the moneth Adar) and to taste the spoil of them for a prey. [That is, to take away their goods, which are here called the spoil, or prey, of the Jews, which is not so to be understood, as if they had stolen, or taken them away from others; But because others (to wit, Haman with his crew) would take them away from them, and rob them of them.]

14 The contents [Or, copy] of the writing was, that there should be a law given [To wit, by the Princes and Governours, every one in his dominion] in all countreys [Hebr. in all (or every) country and country] manifest unto all nations that they should be ready [to wit, to fall upon the Jews, to kill and destroy them, and to rob and plunder their goods, verse 13.] against that day. [to wit, the thirteenth day of the twelfth moneth.]

15 The runners went out, being by the word of the king [That is, by the kings decree concerning the destroying of the Jews, which decree or proclamation was first in the Castle of Susa, as the following words declare] and the law was given out in the Castle of Susa, And the king and Haman sat and drank, [Hebr. sat to drink, or drinking] but the city of Susa [that is the inhabitants of the city of Susa: but especially the Jews that dwelt in it, whose estates and lives lay at stake. See below, chap. 8. on verse 15.] was troubled. [or perplexed, as we use to say.]

CHAP. V.

Mordecai grieveth and lamenteth, being clothed in sackcloth, verse 1. And so he came even before the kings gate. 2 The Jews mourn and grieve wheresoever that proclamation or decree is set up, 3. Esther sendeth garments to Mordecai, but he will not receive them, 4. She maketh inquiry by Hatach why he was thus grieved, 5. Which he acquainteth Hatach with, 7. with a copy of the writing to shew it unto Esther, and to exhort her to go in unto the king, and to intercede for the Jews, 8. At which Esther is not a little troubled at first, 11. But Mordecai produceth and allegeth such reasons,

13. that she promiseth him that she will go unto the king after that the Jews at Susa should have fasted and prayed three dayes, as she and her waiting maids would also do, 16.

When Mordecai knew [To wit, by the kings proclamations that were set up. See verse 8.] all that was done, [to wit, concerning the destroying of the Jews.] then Mordecai rent his clothes, and he put on a sack with ashes: [That is, a mourning habit, or garment which he strowed with ashes. See Jos. 6. 7.] and he went out, through the midst of the city, [to wit, Susa] and he cried (with) a great and bitter cry.

2 And he came even before the kings gate, [That is, into the street which was before the gate of the kings Palace, as below verse 6.] for none might enter into the kings gates clothed with a sack. [Hebr. in a garment of the sack.]

3 And in all and every country, [Hebr. And in all country and country] (and) place where the word (that is,) the proclamation of the king, and his law came, (there) was great mourning among the Jews, with fasting and weeping, and distemper: Many lay in sacks, and ashes. [Hebr. sack and ashes was laid, or spread under many: that is, many that had a sack on, lay in ashes, as Jonu 3. 6.]

4 Then Esthers damsels [Meaning her Ladies of honour] and her Chamberlains came, and they made it known to her; [To wit, how Mordecai behaved himself, vers. 1, 2.] And it grieved the Queen exceedingly; and she sent clothes for Mordecai to put on, and to take off his sack from him: [to wit, that he might come again, to the Court, that so she might with the more conveniency discourse and advise with him about all matters] but he received them not.

5 Then Esther called Hatach (one) of the kings Chamberlains, [Hebr. gelden. Oth. Eunuchs] whom he had appointed for her, [Hebr. before her face: that is, who were to wait upon her, and to minister unto her] and she gave him a charge to Mordecai, to know what this (was) and why it was. [that is, she asked why he was thus grieved, and why he had put on sackcloth?] 6 When Hatach went forth to Mordecai, into the street of the city, which was before the kings gate.

7 Then Mordecai told him all that had happened unto him: [To wit, that which is written chap. 2.] and the interpretation of the silver, which Haman had said that he would weigh into the kings treasures, [See above chap. 3. verse 3.] for the Jews, [or against the Jews; that is, to the end that it might be lawful for him to destroy the Jews, as here followeth] to destroy them.

8 And he gave him the transcript [Or writing out, or copy] of the written Law that was given [That is published, set up, proclaimed or posted up] at Susa, to destroy them, to let Esther see it, and to acquaint her with it: and to charge her, [to wit, in the name of Mordecai that brought her up, who in that respect had kept some authority over her, although Esther was now come to be a Queen. See above chap. 20.] that she should go in unto the king to make supplication unto him, and to intreat of him [Hebr. of his face; that is, that she should do it in her own person, and not make use of some other body for that purpose] for her people,

9 Now Hatach came, and told Esther the words of Mordecai.

10 Then Esther spake unto Hatach, and gave him commandment unto Mordecai:

11 All the kings servants, and the people of the kings countreys do know well, [As if he should say, Every man knoweth it well, yea even those that dwell far off from the court, and from this city] that whosoever goeth in unto the king into the inner Court, [this place was before that part of the Royal Palace, where the king resided. See

See below chap. 5. 1. *that is not called, be he man or woman (there) is one sentence of his*, [that is, the kings irrevocable, or unrepalable law. Or thus, (there) *is one manner of law concerning that (same)*: to wit, man or woman that doth so. Compare Dan. 2. 9.] *to put him to death, unlesse that king reach forth*, [or stretch out] *the golden scepter unto him*, [See below chap. 5. 2.] *that he may remain alive*: [Hebr. may live. See Herodotus in Thalia.] *Now I have not been called to come in unto the king these thirty dayes*. [all these, to wit, from the beginning of the verse to the end of it, are the proper words, which Hatach was to tell Mordecai from Esther, or in Esthers name.]

12 *And they made known to Mordecai Esthers words*. [Or Esthers words were made known to Mordecai.]

13 *Then Mordecai* [Mordochai, so is he called here: but every where else, Mordechai] *said, that they should tell Esther again: Imagine not in thy soul*, [that is, with thy self] *that thou shalt escape in the kings house*, [that is because thou art in the kings house] *more then all the other Jews*.

14 *For if thou in any wise holdest thy peace* [Hebr. holding thy peace, holdest the peace] *at this time* [To wit, now when the Jews are in such a sad condition] *then shall (there) reviving* [Hebr. breathing, drawing of breath. Compare Exod. 8. 15. 1 Sam. 16. 23.] *and deliverance arise to the Jews from another place, but thou and thy fathers house shall be destroyed*: [as if he should say, If thou in this extreame necessity shalt shew no compassion, nor afford any help to thy countrey men and kinned; then surely the Lord shall punish this fearfulness and faint-heartedness of thine] *and who knoweth whether thou art (not) come to this kingdom for such a time as this is?* [as if he should say, Probably thou shouldst not have come to this Royal state or dignity, unlesse God would have made use of thee as an instrument whereby to deliver his people at this time.]

15 *Then Esther said, that they should tell it to Mordecai again*:

16 *Go, gather together all the Jews that are found at Susan, and fast ye for me*, [As if she should say, In your fasting and praying see that ye be mindful of me before God, that he would give his blessing to the request and intercession that I shall make unto the king] *and neither eat nor drink in three dayes*, [this fasting continued but two nights, one full day, and two parts of dayes: For on the third day Esther went in unto the king, chap. 5. 1. See the like phrase, Mat. 12. 40. of Jonas his continuance in the whales belly, and of Christs continuance in the grave] *night nor day, I also and my maidens will fast likewise*, and so will I go in unto the king, *which is not according to the law*: [whereof mention is made above verse 11.] *if then I perish I perish*. [It is as much as if Esther had said, I am willing to hazard my life, and to expose my self to danger of death for my peoples sake, expecting what God will give. The like kinde of phrase doth also Jacob use, Gen. 43. 14. See the annot. there.]

17 *Then Mordecai went his way, and did according to all that Esther had commanded him*.

CHAP. VI.

Queen Esther putteth on Royal apparel, and goeth to the king, verse 1. Who holdeth out the golden scepter to her,

2. *And he promiseth her to grant her request*, 3. *She inviteth the king and Haman to a banquet*, 4. *The king being come with Haman to Esthers banquet*, 5. *promiseth again to grant her request*, 6. *She inviteth the king and Haman the second time*, 7. *Haman is exceeding joyfull at this, but is highly provoked to wrath, when he saw that Mordecai did not honour him,*

9. *He relateth all this unto his wife and to his friends*, 10. *They counsel him to set up a gallows of fifty cubits high, to hang Mordecai thereon, which counsel he followeth, 14.*

NOW it came to passe on the third day, [To wit, on the third day of the feast, chap. 4. 16.] *that Esther put on (her) Royal apparel*, [Hebr. clothed her self (with) the kingdom: that is, with the apparel of the kingdom: as it is set down to the full below, chap. 6. 8. See the place there, with the annotat.] *and stood in the inner Court of the kings house, over against the kings house*; [that is, that part of the house where the king had held his residence] *now the king sat on his Royal throne, in the Royall house, over against the door of the house*.

2 *And it came to passe, when the king saw Esther the Queen, standing in the Court*, [Understand here the inner-hall of the Palace, where the king had his chambers] *she obtained favour in his eyes: so that the king held out to Esther the golden scepter that was in his hand*; [this was a token, that he gave her leave to draw neer unto him, and that he was willing and ready to hear what she should request of him] *and Esther drew near, and touched the top* [Hebr. the head] *of the scepter*. [In token of obedience and reverence.]

3 *Then said the king unto her, What ailest thou, Queen Esther? or what is thy request? it shall be given thee, also to the half of the kingdom*. [So likewise verse 6. The sentence would be fuller and compleater thus: If thou shouldst require the half part of the kingdom, it should be granted thee. See the like promise of Herod, Mark 6. 23.]

4 *Now Esther said, If it seem good unto the king, then let the king come with Haman this day unto the banquet, that I have prepared him*, [Or, for him, to wit, for the king.]

5 *Then the king said, Cause Haman to make haste, that he may do the command* [Hebr. the word,] *of Esther: Now when the king was come with Haman to the banquet, that Esther had prepared,*

6 *Then the king said unto Esther at the banquet of wine*, [That is, when the wine was carried up, or served up to the table, and they began to be merry with drinking of wine. They were wont among the Persians (as some Historians write) not to bring the wine to the table until the sweet meats and fruit were served up: for else or at other times they drank water: the kings drink was sod or boyled water out of the river Choasphe] *What is thy petition? and it shall be granted thee: and what is thy request? it shall be performed, even to the half of the kingdom*.

7 *Then Esther answered and said, My petition and request is,*

8 *If I have found grace in the eyes of the king, and it seem good unto the king, to grant me my petition, and to perform my request, then let the king come with Haman to the banquet that I shall prepare for him, then I will do to morrow according to the command of the king*. [Hebr. according to the word of the king, that is, I will to morrow put up my petition to the king, and acquaint him what the thing is that I desire of him.]

9 *Then went Haman forth that day, joyfull* [To wit, because he had the honour to be alone invited to the kings banquet] *and full of courage*: [Hebr. good at heart, or good of heart] *but when Haman saw Mordecai in the kings gate* [that is, in the gate of the kings house] *and that he stood not up, nor moved himself for him*, [See above chap. 3. verse 2.] *he was filled with indignation against Mordecai*.

10 *Nevertheless, Haman refrained himself*, [That is, he refrained and bridled his anger, so that he did not immediately

immediately and without delay revenge himself on Mordechai] and he came home to his house; and he sent, and caused his friends to come, and Zeres his wife.

11 And related unto them the glory of his riches, and the multitude of his sons. [He had ten sons, chap.9.10. Of his daughters there is nowhere mention made. Oth. greatness] and all things wherein the king had made him great, and wherein he had exalted him above the Princes and servants of the king. [See above ch.3.1.]

12 Haman said moreover, also Esther the Queen caused no man to come with the king to the banquet that she had prepared, but me: and I am also invited by her [Or, unto her] with the king against to morrow. [Hebr. I am also to morrow her called one, or, invited one, gueſt.]

13 Yet all this availeth me nothing [That is, it cannot make me truly cheerful] so long as I see Mordechai the Jew sitting in the kings gate.

14 Then said Zeres his wife, together with all his friends unto him, Let a Gallows [Hebr. a wood: And so in the following words] be made fifty ells (or cubits) high, and speak to morrow unto the king, that Mordechai may be hanged thereon, then go thou merrily with the king to that banquet: Now this counsel [Hebr. this word; that is, this advice] seemed good unto Haman, and he caused the gallows to be made. [Hebr. he made the wood; that is, he caused it to be fitted and prepared for a gallows.]

C H A P. VI.

The king being not able to sleep, causeth the book of the Chronicles to be brought, v. 1. wherein is found written the wicked attempt of Bigthana and Theris, discovered by Mordechai, 2. The king asketh what honour was done unto Mordechai for this; His servants answer, none, 3. Haman being in the Court, 4. is called in, 5. And the king asketh him, what honour should be done to that man, whom the king intended to honour, 6. Hamans answer hereunto, 7. the king commandeth Haman to do all that honour unto Mordechai, which himself had mentioned, 10. the which he doth, 11. after that he returneth home sorrowfull and grieved, 12. and reporteth all that had befallen him unto his wife and friends, who foretell him his further fall, 13. He is hastened away unto Esthers banquet, 14.

IN that night sleep was departed from the king: [Hebr. the kings sleep was fled away; that is, the king could not sleep. This came so to pass by the disposing and overruling providence of Almighty God] and he said, that they should bring the book of remembrances, [that is, wherein the remarkable passages of the kings of Persia and Media were written, and entred upon record: Oth. the memory-book] the Chronicles, [Hebr. the words of daies] and they were read in the kings presence. [Hebr. before the kings face. This King would not squander and trifle away his time unprofitably, but even in the night-season, when he could not sleep, he caused something that was usefull and profitable to be read before him.]

2 And it was found written, that Mordechai had told of Bigthana, [Called Bigthan, above chap.2.21.] and Theris, two chamberlaines of the king, of the keepers of the threshold, who sought to lay band on the king Abahueros. [see above ch.2. v.21.]

3 Then said the king, what honour and promotion [Hebr. greatness] hath been done to Mordechai for this? [to wit, for discovering the murderers] and the kings youths, his servants, said, nothing [Hebr. no word, or, thing] hath been done unto him. [that is, he hath received no reward nor recompense at all for discovering

and revealing of this murderous plot and design against the king.]

4 Then said the king, who is in the Court? [Understand here the outward court, where the Kings servants were waiting and attending upon his service] [now Haman was come into the outward Court of the kings house, to tell the king, [that is, to speak unto the king] that Mordechai might be hanged on the gallows that he had caused to be prepared for him.]

5 And the kings youth said unto him, behold, Haman standeth in the court: then said the king, let him come in.

6 When Haman was come in, then said the king unto him, what shall be done unto that man, whose honour the king is delighted with? Then said Haman in his heart, [That is, within himself] to whom hath the king a delight to do (him) honour, more then to my self? [this he concluded from the multitude of favours and benefits which he had already received and enjoyed from the king.]

11 Therefore Haman said unto the king; For the man, whose honour the king is delighted with:

8 The royal apparel [Hebr. the apparel of the kingdom] shall be brought, which the king useth to put on: And the horse that the king useth to ride on: and let the royal crown [Hebr. the crown of the kingdom] be set upon his head.

9 And that apparel and that horse shall be delivered into the hand of one of the kings Princes of the greatest Lords, and that man shall be arrayed therewith: whose honour the king delighteth with: And they shall cause him to ride upon that horse thorow the streets of the city, [This hath been aforetime one of the greatest honours and dignities that Kings have done to their best-respected and most-honoured friends. See the like examples, Gen.41.43. and 1 Kings 1.33.] and they shall proclaim before him, thus shall it be done to the man whose honour the king delighteth with.

10 Then the king said unto Haman, make haste, take that apparel, and that horse, according as thou hast spoken, and do so to Mordechai the Jew, that sitteth at the kings gate: And let not a word fall (to the ground) of all that thou hast spoken.

11 And Haman took that apparel and that horse, and put the apparel upon Mordechai, and caused him to ride thorow the streets of the city, and he proclaimed before him, Thus shall it be done to the man, whose honour the king delighteth with.

12 Then Mordechai returned to the kings gate; but Haman was driven on [Or, drove himself on, or, forward, to wit, through vexation and trouble of minde: Compare 2 Chron.26.20.] to his house, sorrowfull, and with (the) head covered. [Hebr. covered of head. A token of sorrow or grief. See 2 Sam. 15.30. Jerem. 14.4.]

13 And Haman related unto Zeres his wife, and to all his friends, all that had befallen him: Then said his wife men, [That is, his Counsellours, whose counsel he was wont to use in great and weighty affairs. But others do understand here the wizzards and prognosticators with whom Haman advised in this business] and Zeres his wife, If [Oth. forasmuch as, or, seeing, or, because] Mordechai before whose face thou hast begun to fall, be of the seed of the Jews, then thou shalt not prevail against him, but thou shalt surely fall before his face. [Hebr. falling thou shalt fall before his face.]

14 While they yet spake with him, the kings Chamberlains came neer, and they hastened to bring Haman unto the banquet, that Esther had prepared.

CHAP. VII.

The king promiseth Esther again to give her whatsoever she should desire, verſ. 1, &c. She maketh ſuit for her own life, and her peoples 3. She diſcovering Hamans wicked plot, 4. Who maketh requeſt to Esther for his life, perceiving the king to be ſore diſpleaſed with him, 7. His face is covered, to the end that he might ſee the king no more, 8. Charbona telleth the king, that Haman had cauſed a Gallowes of fifty cubits high to be made, to hang Mordechai thereon? The king commandeth that Haman himſelf ſhould be hanged thereon, 9. Which was done, 10.

When the king was come with Haman, to drink [That is, to feaſt and to be merry, as Genes. 43. 34.] with Esther the Queen:

2 Then ſaid the king unto Esther, alſo on the ſecond day [That is, on the day of the ſecond feaſt, or banquet, whereof mention is made above chap. 5. 8.] at the banquet of wine, [ſee above chap. 5. 6. ſo likewiſe below v. 7.] what is thy petition, Queen Esther? And it ſhall be granted thee, and what is thy requeſt? It ſhall be performed, even to the half of the kingdom.

3 Then Esther the Queen answered, and ſaid, if I, O king have found grace in thine eyes, and if it ſeem good unto the king, let my life [Hebr. my ſoul] be given me for my petitions ſake, and my people, [to wit, the Jews, of whom I am deſcended. Oth. and my peoples, to wit, ſoul, or life] for my requeſts ſake.

4 For we are ſold, [To wit, by Haman, unto thee, for a great ſum of money. It ſeemeth that Eſther hath an eye to the proffer of the money that Haman had made. See above chap. 3. 9. and 4. 8.] I, and my people, that they ſhould deſtroy, kill, and cut (us) off: if we yet had been ſold [or, oh that we had been ſold] for bondmen, and for bond-women; [to wit, for the Kings gain, or profit] I had held my tongue, although the oppreſſour could no waies make good the kings damage. [Eſther intimateth hereby, that the King got great profit by the Jews, to wit, by reaſon of the cuſtomes, or tributes, or taxes, which they were to pay: And the faith, that the damage which the king ſhould ſuſtain by the deſtroying of the Jews thorowout all his kingdoms and dominions, ſhould be ſo great, that Haman with his ten thouſand talents of ſilver (mentioned above chap. 3. 9.) would not be able to countervail or make good the ſame. Oth. the oppreſſion (that is, the gain or profit, that would ariſe and come by the oppreſſion) could not be compared with the Kings damage.]

5 Then the king Ahaſuerus ſpoke, and ſaid unto Eſther the Queen, who is that; and where is that (man) that hath filled his heart to do ſo? [That is, that hath firmly reſolved in his heart to execute this. Hebr. that hath filled his heart. See the like phraſe, Acts 5. 3.]

6 And Eſther ſaid, the man, the oppreſſour and enemy is this evil Haman. Then Haman was afraid before the face of the King, and of the Queen.

7 And the king aroſe from the banquet of wine in his wrath, (and went) into the palace-garden: [That is, into the garden that was at, or by the palace] and Haman remained ſtanding, to make requeſt concerning his life [Hebr. his ſoul, as ver. 3.] to Eſther the Queen, for he ſaw, that evill was fully determined [Hebr. was accompliſhed] againſt him by the king. [ſee Prov. 16. 14. and 20. 2.]

8 When the king returned out of the palace-garden into the houſe of the banquet of wine, then Haman was fallen upon the bed, [underſtand here ſuch kind of bed, or couch, as was mentioned above chap. 1. 6. being made for to lie down at the Table when they did it. Thus our ſaviour and his diſciples did not ſit, but lie at the Table, Matth. 26. 20. for this was formerly a cuſtome among the Perſians, Romanes, and other nations, to wit, to lie down at the Table, when they did eat] whereon Eſther was: [Haman was fallen upon the bed, whereon Eſther lay, to wit, to beg and crave of her, that ſhe would be pleaſed to entreat the King to ſpare his life] then ſaid the king, will he alſo force [or, offer violence, over-power] the Queen indeed by me [that is, before me, in my preſence] in the houſe? [to wit, in this banqueting houſe] The word [or, a word; that is, a command, or, precept] went out of the kings mouth, and they covered Hamans face. [he that among the Perſians fell into the kings diſpleaſure, his face was covered, as being not worthy to behold the King. See Job 9. 24.]

9 And Charbona one of the Chamberlaines (ſtanding) before the face of the king, ſaid, behold alſo the Gallowes which Haman hath made for Mordechai. [To wit, to hang him thereon. This it may be Charbona had heard of ſome of Hamans houſhold, when he was ſent to fetch him away to the ſecond banquet, and ſaw the gallowes there ſet up] who hath ſpoken good for the king? [to wit, in diſcovering the conſpiracy of the Chamberlains againſt the King, wherein he did exceeding well, performing thereby the greateſt piece of ſervice unto the King that ever could be done to him, namely, in preſerving and ſaving his life. See above chap. 2. v. 21, 22.] ſtandeth by Hamans houſe. Then the king ſaid, hang him thereon.

10 So they hanged Haman on the gallowes, that he had cauſed to be prepared for Mordechai: And the Kings wrath was pacified.

CHAP. VIII.

The king giveth Hamans houſe unto Eſther, verſ. 1, &c. Mordechai cometh before the king, who giveth him the ring, which he had formerly given to Haman, 2. Eſther the Queen petitioned the king again, that Hamans wicked deſign againſt the Jews may be yet further fruſtrated, 3. She findeth favour with the king, 4. And maketh further requeſt unto him, 5. The king granteth her whatſoever ſhe deſireth, 7. And the ſame is written unto the Governours in all the Provinces, 9. It is ſent in the kings name by poſts in all places, 10. The ſum of the decree, 11. Mordechai's glory and honour, 15. Great joy is among the Jews, and many nations joyn themſelves to the Jews, 17.

ON that day [To wit, when Haman was hanged] did the king Ahaſuerus give the houſe of Haman, [to wit, with its appurtenances] the Jews Enemy, unto Eſther the Queen: And Mordechai came before the face of the king, [that is, he was aſſumed into the number of the Princes, that daily came before the King, and might behold his face. See above chap. 1. 14.] for Eſther had made known [to wit, to the King] what he was unto her. [that is, how near of kin they were one to another. See ch. 2. 7.]

2 And the king pluckt off his ring, which he had taken from Haman, [See above chap. 3. 10. and the annotat. on Gen. 41. 42.] and gave it unto Mordechai: [calling

king to minde what faithfulness Mordechai had shewed unto him. See above chap. 6. 2.] and Esther set Mordechai over the house of Haman.

3 And Esther spake further before the face of the king, [To wit, when Haman was hanged] and she fell (down) before his feet: [Hebr. before the face of his feet] and she wept, and she besought him, to put away the malice of Haman the Agagite [that is, the decree concerning the destroying of the Jews, which was published by the advice and wicked motion of Haman] and his device, that he had devised against the Jews.

4 Now the king reached forth the golden scepter towards Esther: [Intimating thereby, his grace and favour toward her. See above cha. 4. 11. and 5. 2.] then Esther rose up, and she stood before the face of the king, [it seemeth that the king did likewise intimate unto Esther, that she should rise up, and tell what her desire was.]

5 And she said, if it seem good unto the king, and if I have found grace before his face, and this thing [Or, this word] be right before the king, [Hebr. before the face of the king] and I be acceptable [Hebr. good] in his eyes: Let it be written, [to wit, to the Princes and chief Commanders] that the letters and the device of Haman, [that is, the wicked plot of Haman. See verse 3.] the son of Hamedastha the Agagite, may be reversed, which he wrote, to destroy the Jews, which are in all the kings countries.

6 For how shall I be able to see the evil [Hebr. how shall I be able to see into the evil; and so forthwith again. As if she had said, I shall not be able to see it for grief of heart] that shall hit [Hebr. finde] my people? And how shall I be able to see the destruction of my kindred?

7 Then the king Ahasuerus said unto Esther the Queen and to Mordechai the Jew, behold, I have given Esther the house of Haman, [See above v. 1. and v. 2.] and him they have hanged upon the gallows, [to wit, on the gallows which he had caused to be set up, to hang Mordechai thereon] because he had laid his hand [that is, intended to lay his hand: the will is here taken for the deed] upon the Jews.

8 Write ye then [To wit, unto the Rulers, and to the Princes of the countries] for the Jews, so as it is good in your eyes, in the kings name, [that is, in my name] and seal it with the kings ring: [that is, with my ring] for [oth. but] the writing which is writ in the kings name, and sealed with the kings ring, is not to be reversed. [compare Dan. 6. 8, 12, 15.]

9 Then were the kings Scribes called at that time in the third moneth (it is the moneth Sivan) [This moneth agreeth partly with our May, and partly with our June] on the three and twentieth (day) thereof, and there was written, according to all that Mordechai commanded, unto the Jews, and to the Lieutenants, and Governours of the Countries, [as above chapter 3. verse 12.] which (reach) from India unto Ethiopia, [see above chapter 1. 1.] an hundred and seven and twenty countries, every country [Hebr. country and country] according to the writing thereof, and every people [Hebr. people and people] after their language: Also unto the Jews according to their writing, and according to their language.

10 And they wrote in the king Ahasuerus name, and they sealed it with the kings ring, and they sent the letters by the hand of Runners on horseback, [Hebr. of Runners on horses] riding upon swift camels, [or, upon Dromedaries, a kinde of very swift Camels. See

1 Kings 4. 28.] upon mules engendred of mares: [oth. (namely) the kings messengers; that were born, or, begotten of post-messengers. It seemeth that the post-office was entailed from the parents upon the children.]

11 That the king permitted [Hebr. gave, or, granted; that is, permitted, or, suffered, as Psal. 16. 10.] the Jews, that were in every city, [Hebr. in all (or every) city and city: so also verse 17.] to gather themselves together, and to stand for their life, [that is, to defend their lives, and to fight for their lives, as Psalm 94. 16.] to destroy, to kill, and to cut off all the power of the people of the country, that should disreß them, [or, should in hostile manner assault them] and the little children, and the women: and to spoil their spoil. [that is, to take and plunder their goods, which were given to the Jews for a prey. See above chapter 3. verse 13.]

12 Upon one day in all the countries of king Ahasuerus, upon the thirteenth day of the twelfth moneth, [To wit, on the same day, on which Haman had purposed to destroy the Jews. See above chap. 3. verse 13.] this is the moneth Adar. [see above chap. 3. vers. 7.]

13 The contents [Or, copy] of that writing was, that a Law should be given in all Countries, published to all nations: And that the Jews should be ready, [Or, prepared and armed] against that day, to avenge themselves on their Enemies.

14 The Runners [To wit, the Kings Posts. See vers. 10] that rode upon swift Camels, (and) upon mules, went swiftly out, being passed on by the word of the king: Now this Law was given at the Castle of Susan.

15 And Mordechai went out from before the face of the king in skie-coloured and white royal apparel, and with a great golden Crown [As great Lords among the Persians were wont to wear] and with an upper garment of fine linnen, and purple: And the City of Susan [understand here principally the Jews that were at Susan: But not only them, but also divers among the Persians, and among the Medes, that took no delight in the abominable cruelty and bloodshed intended by Haman] shouted for joy, and was glad.

16 Among the Jews was light [As the light of the sun cleareth the eyes of men, and enlighteneth, quickeneth, and rejoiceth their heart: So did that decree of the King enlighten, quicken, and rejoyce the hearts of the Jews. See Job 18. on vers. 5. 6. and Psal. 27. on vers. 1.] and gladness, and joy, and honour.

17 Also in all and every country, and in all and every city, [Hebr. in all (or every) country and country, and in all (or every) city and city] at the place where the kings word and his law came, there was joy and gladness with the Jews, feasts and cheerfull [Hebr. good] daies: And many of the people of the land [that is, of the common sort of people] became Jews, [that is, they embraced the Jewish Religion, causing themselves to be circumcised, and they adjoynded themselves unto the Jews, and so became Profelytes] for the fear of the Jews was fallen upon them. [that is, they were afraid of the Jews.]

CHAP. IX.

According to the kings writing, the Jews gather themselves together against their enemies to slay them, verse. 1, &c. The Governours help them through fear of Mordecai, 3. Who was great with the king, 4. The Jews destroy many of their enemies, 5. Among the rest also the ten sons of Haman, 7. The king asketh Esther what shee yet further desireth, 12. She desireth that the like might be done on the second day, and that Hamans sons might be hanged, 13. Which the king commandeth to be done, 14. The Jews slay three hundred men more at Susa, 15. In the other Provinces they slay threescore and fifteen thousand of their enemies, but lay not their hand on the spoil, 16. The Jews keep a feast, and dayes of rejoicing, 17. which Mordecai confirmeth, 21. And appointeth to have them diligently kept by their posterity, 22. Which the Jews undertake to do, 23. And those dayes are called the dayes of Purim, 26. All this is written by Esther and Mordecai, 29. and made known unto all, 30. and written in a book, 32.

NOW in the twelfth moneth (the same is the moneth Adar) [See above chap. 3. 7.] on the thirteenth day of the same, when the kings word, and his law, [that his Decree] drew neer to be put in execution: [that is, when the time approached, that the Jews should be destroyed] in the day when the enemies of the Jews hoped to have rule over them: then it was turned about, [to wit, by the righteous government and providence of Almighty God, who defeated and disappointed the bloody plot of Haman, and did unto the enemies of the people of God, as they intended to have done unto others] for the Jews bare sway over their haters themselves.

2 (For) the Jews gathered themselves together in their cities, in all the countries of king Ahasuerus, to lay hand on those that sought their destruction: [Heb. their hurt, or evil] and no man subsisted before them, [or withstood them, Hebr. stood against their face] for their terror [understand here a fear and terror, whereby the Jews were feared by others. So also verse 3.] was fallen upon all those nations.

3 And all the chief of the Countreys, and the Lieutenants, and Governours, and those that did the kings work, [See above chap. 3. on verse 9.] exalted the Jews, [that is, they honoured them, and afforded them all the help and assistance they could] for the fear of Mordecai was fallen upon them. [that is, they feared to provoke him, in regard they saw that he was in such favour and respect with the king.]

4 For Mordecai was great [That is, in great respect and authority] in the kings house, and his fame went out throughout all the countries: for that man Mordecai waxed still greater (and greater) [that is, he waxed every day greater and greater. See this phrase Ge. 26. 13. with the annotat. Hebr. going and waxing great.]

5 Now the Jews smote upon all their enemies, with the stroke of the sword, and of slaughter, and of destruction: [That is, they smote, and slew, and destroyed with the sword all their enemies] and they did with their haters according to their pleasure.

6 And in the Castle of Susa the Jews slew and destroyed five hundred men. [Some conceive that these five hundred men were friends and allies of Haman, wherefore the king regarded their deaths the lesse, as suspect-

ing that they might attempt something against him, to revenge Hamans death.]

7 And Pharshandatha, and Dalphon, and Asphathas,

8 And Pothatha, and Adalia, and Aridatha,

9 And Pharnastha, and Arisai, and Aridai, and Vazatha,

10 The ten sons of Haman, [See Exod. 17. 14. and Deut. 25. 17. where command is given to destroy Amalek] the son of Hammedatha, the Jews enemy, slew they: [not onely in regard of the wicked plot of their father; but also in regard of the commandment of God, Exod. 17. 14.] but they laid not their hands on the spoil. [that is, they took not the goods of the slain unto themselves (although the king had given them leave to do so): why? Because they would not wrong or diminish the kings treasury: as also that they might make it appear, that they had not slain their enemies, for filthy lucre's sake, and for their own profit; but onely to defend their lives and estates, and because necessity required it; for otherwise the kings decree would not have been revealed.]

11 The same day, the number of those that were slain in the Castle of Susa came before the king.

12 And the king said unto Esther the Queen, At Susa in the Castle have the Jews slain and destroyed five hundred men, and the ten sons of Haman, what may they have done in the rest of the kings countries? [as if he had said, Seeing the number of those that were slain in the Castle of Susa is so great: how great then must be the number of all those that have been slain throughout all the Provinces of my kingdom?] now what is thy petition, and it shall be granted thee: or what is thy request further? (and) it shall be done.

13 Then said Esther, If it seem good unto the king, [Hebr. if it be good with the king] let it be permitted to the Jews which are at Susa, to do to morrow also according to the commandment of this day: [That is, let them do that to morrow in the city of Susa, which hath been done to day in the Castle of Susa. Others understand this thus, that there were yet some in Susa that opposed the Jews, which of necessity were also to be destroyed] and let Hamans ten sons be hanged upon the gallows. [Here is to be noted, that Hamans sons were hanged, after that they were slain or put to death. See verse 10.]

14 Then the king said, that it should be so done: and there was a commandment given at Susa, [That is, there came forth a precept or decree from the king, whereby the Jews at Susa were permitted to slay their enemies also the second day, as Esther petitioned, verse 13.] and they hanged Hamans ten sons.

15 And the Jews that were at Susa gathered themselves together also on the fourteenth day of the moneth Adar, and they slew three hundred men at Susa, but they laid not their hand on the prey.

16 Now the rest of the Jews that were in the kings countreys, gathered themselves together, to stand for their life, [Heb. soul] and to have rest from their enemies, [As if he should say, they gathered themselves together, to defend their lives, and that they might live in peace, without being afraid of their enemies. Oth. and stood for their lives, and had rest, &c.] and they slew among their haters seventy and five thousand: but they laid not their hand on the prey. [See above verse 10.]

17 (This was done) on the thirteenth day of the moneth Adar: and on the fourteenth (day) of the same rested they, and they made the same a day of feasts and gladness.

18 And the Jews that were at Susa, [To wit, in the city of Susa] gathered themselves together on the thirteenth of the same, [to wit, on the thirteenth day

of the moneth *Adar*] and on the fourteenth of the same, and they rested on the fifteenth of the same, and they made the same a day of feasts and gladness.

19 Therefore the Jews of the villages that dwell in the open towns, made the fourteenth day of the moneth *Adar*, (2 day) for gladness and feasts. [See *Deut.* 16. 11, 14. *Nehem.* 8. 10, 11.] and a joyfull [Hebr. good] day, [to wit, because of the victory, which on that day they had obtained over their enemies] and of sending portions one to another. [or messes; To wit, table-messes, or messes from off the table to one another. See 1 *Sam.* 1. 4, 5. *Nehem.* 8. 11, 13.]

20 And Mordecai wrote down these things: and he sent letters unto all the Jews, that were in all the countries of king *Ahasuerus*, to them that were hard by, and to them that (were) afar off.

21 To establish among them, that they should keep the fourteenth day of the moneth *Adar*, and the fifteenth day of the same every year, [Hebr. in all year and year.]

22 According to the dayes wherein the Jews were come to rest from their enemies, and the moneth which was changed unto them from sorrow into joy, and from mourning into a joyfull [Hebr. good] day: [the meaning is that those feast-dayes should be kept yearly with such joy and gladness, as they had in times past kept those dayes wherein they had obtained rest and peace and freedom from their enemies: and that they should do it in the same moneth which was turned unto them from sorrow into joy, and from mourning into gladness and rejoycing] that they should make those dayes (to be) dayes of feasts and gladness, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do that which they had begun, [To wit, to celebrate and keep every year the fourteenth day of the moneth *Adar* with joy and rejoycing] and that which Mordecai had written unto them of: [to wit, that they should also keep the fifteenth day of the moneth *Adar* yearly.]

24 Because Haman the son of Hammedatha the Agagite the enemy of all Jews, had devised against the Jews, to destroy them, and for that he had cast Pur, that is the lot [See above cha. 3. 7.] to consume them, and to destroy them.

25 But when she [To wit, Esther] was come before the king, [understand withall what Esther further did when she was come to the king] he [to wit, the king] commanded [Hebr. said,] by letters, that his [to wit, Haman's] wicked device, which he had devised over the Jews, should return upon his (own) head: and they have hanged him, and his sons on the gallows.

26 Therefore those dayes [To wit, the fourteenth and fifteenth of the moneth *Adar*] are called *Purim*, from the name of that Pur: [whereof mention was made above chap 3. 7.] hence because of all the words of that letter: [of which see above verse 20, 21.] and that which they themselves had seen concerning it, and what had come unto them; [To wit, either by fame, or by letters.]

27 The Jews established, and took upon them, and upon their seed, [That is, upon their posterity] and upon all those that should joyn themselves unto them: [to wit, those of the heathen that should embrace the Religion of the Jewes. See above chap. 8. 17.] not to transgresse it, that they would keep these two dayes, [to wit, the fourteenth and fifteenth day of the moneth *Adar*, verse 21.] according to the prescript thereof, and according to the appointed time thereof every year. [Hebr. in all year and year, as verse 21.]

28 That these dayes should be remembered and kept in all and every generation, every family, every coun-

treys, and every city: and that these dayes of *Purim* should not be transgressed among the Jews, [Hebr. out of the midst of, &c. Oth. should not perish out of the midst of the Jews] and that the remembrance thereof should have no end with their seed. [That is with their posterity.]

29 After that [To wit, the year following, as is conceived, which was the thirteenth year of king *Ahasuerus*] Esther the Queen the daughter of *Abichail*, and Mordecai the Jew, wrote with all power, [that is, they wrote these letters so strong, and with as earnest words and commands as ever they were able to do] to confirm this letter of *Purim* [whereof mention is made above verse 20. 21, 22.] the second time. [first Mordecai had established the dayes of *Purim*, vers. 20. But to prosecute the diligent observation thereof, Esther (whose authority was great with the Jews, did by her letters again renew and ratifie the observation and keeping of these dayes, that the memorial of their deliverance might not in any wise come to be forgotten.)]

30 And he [To wit, Mordecai] sent the letters unto all the Jews, in the hundred and seven and twenty countries of the kingdom of *Ahasuerus* with words of peace and faithfulness: [That is, wishing them peace and truth]

31 That they should confirm these dayes of *Purim* in their appointed times, according as Mordecai the Jew, and Esther the Queen had established over them, and according as they had ordained it for themselves [Hebr. upon their soul] and for their seed: [that is, their posterity] the matters of the fasting and their cry. [that is, the remembrance of their distress, fasting, prayer, and the deliverance that followed thereupon.]

32 And the command of Esther confirmed the acts of these *Purim*: [As above verse 31.] and it was written in a book.

CHAP. X.

Ahasuerus layeth a tribute upon the land, verse 1, Mordecai's high dignity and favour with the Jews whose welfare he seeketh, 3.

After that the king *Ahasuerus* [Hebr. *Achastres*,] laid a tribute [or Tax, Custom, Toll] upon the land, [understand here the high firm lands] and (upon) the Isles of the Sea. [See *Psalms* 72. on verse 10.]

2 Now all the works of his power, and of his might, [That is, all his valiant acts] and the declaration of the greatness of Mordecai, whom the king made great, [or wherewith the king made him great,] are they not written in the book of the Chronicles, [Hebr. of the words of dayes] of the kings [See the like phrase, 1 *Kings* 11. 41. and elsewhere often] of Media and Persia? [commonly Persia is put before Media; here it is otherwise]

3 For Mordecai the Jew was the second with king *Ahasuerus*, [That is, next unto the king he had the greatest command] and great among the Jews, and accepted by the multitude of his brethren, seeking the best [Hebr. the good] for his people, and speaking for the welfare [Hebr. peace] of all his seed. [that is, people, countrey-folks, to wit, Jews, whereof many were yet in Babylon, and elsewhere in foreign parts, which are not returned home to their own countrey with Zerubbabel, as appeareth in the book of *Ezra* and *Nehem.* In behalf of these did Mordecai alway speak unto the king.]

The End of the Book of ESTHER.



THE BOOK OF JOB.

The Argument of this Book.

THis Book hath its Name from holy Job, whose most memorable History is described therein, touching his heavy visitation, impregnable Patience, and blessed issue at last. We call it an History, for that it containeth a true relation of what hath happened, and is not a morall representation, or poetical fiction, of what might happen; which is evident by the names of the Persons, Nations and Countries therein recorded, especially by the Testimonies of the Prophet Ezekiel, ch. 14. 14. and the Apostle James, ch. 5. 11. speaking of Job as of a worthy person, who so lived in the world that he became very acceptable to God, and an example, or, pattern of vertue to men. It is the opinion of many, that he lived in the time of the Patriarchs; or whiles the children of Israel sojourned in Egypt, or being gone forth thence, were marching thorough the Wilderness under the conduct of Moses, whom some do likewise hold to have been the Author and Pen-man of this Book. Now whereas his History beginneth here with the Piety of his person, and the blessed estate and condition of his Family and children; the same is soon followed with a very sad Relation, describing the manifold sufferings, which, through the instigation of Satan, and the holy permission and dispensation of God, suddenly fell upon his goods, children, and person, even to the being mocked and jeered by his own wife. Here his patience did most wonderfully bear up, like a Palm-tree, against the weight of all those terrible pressures. Being in this plight, there came three friends to visit him, men of great repute, for to condole with and comfort him; At first they hold their peace, being surprized and amazed with the greatness of his affliction, and the bitterness of the pain which was upon him. But when Job, through weakness of the flesh, brake out into great complaints, even to the cursing of the day of his birth; thus they began to reason with him. They take him up for his impatience, and whiles they are representing unto him the Justice of God, whereby he punisheth the wicked, they engage themselves in a high and hot dispute together. The three friends charge Job of Hypocrisie, or wickedness, grounding themselves partly upon those fearful Judgements which they saw upon Job; partly upon some impatient and hasty expressions, which they heard coming from him. They urge it much that God doth only punish the wicked, and bleß the godly, and by reason thereof Job was assaulted with all manner of extremities, being cast out of the possession and enjoyment of all things, and plunged into a gulf of fearful plagues, which, through humane infirmity, and the bitter arguing and inveighing of his friends against him, made him sometimes to break out very passionately, they jointly persisting in this, that Job must needs be either a very wicked man, or an odious hypocrite. They produce indeed many excellent sayings and passages, but such as were wrongfully applied to the person of Job; And Job doth vindicate himself, declaring the innocence of his conscience, and shewing forth his former life and conversation. The arguments or grounds of his friends he overthroweth by the general experience, which testifieth, that God, for the most part, doth visit the godly here with heavy Judgements, and contrarily doth often bleß the wicked with a great deal of outward prosperity, and is far from inflicting alwaies Judgements upon them. In the main, he resteth and relieth firmly upon the undeceivable verdict of his own conscience, deeply ingraven in him by the holy Ghost, which assured him that he was no such wicked wretch, nor ever had been. He grants indeed, that he is not able to stand before the Divine Majesty, in regard, not onely of the absolute power of God, himself being but a poor Creature; but also of his righteous Judgment, confessing himself a poor sinner. Nevertheless he wisheth, in regard of the difference which he was debating with his friends, that even in and by Gods own Judgment he might receive his sentence. So firmly he was assured in his heart of his unfeigned godliness. Meanwhile it cannot be denyed, but that, being provoked by the indiscreet and untimely railings or inveigh-

ings of his friends, he spake not sometimes with that Reverence of God, and of his Government and Judgements, as indeed he came him. In the maintaining of his cause, he yielded nothing to his friends; but, when they ceased to answer, Elihu stood up in their place, who opposed Job after another manner than his friends had done. He doth not properly finde fault with Job for his former life, but for some passages, which he had made use of in the debate with his friends. It seemed by Jobs pleading, that God did him wrong, to punish him so grievously, and to conceal the reasons; hereupon Elihu exhorts him to humility and sorrow, forasmuch as God is tender and gracious to the afflicted, that put their trust in him. He maketh it appear, against Job, that God in punishing doth wrong to none, and is not accountable to any for his doing, and against the friends of Job, that God both doth and may punish, not the wicked onely, but the godly also; his proof he taketh from the nature of God, the same being perfectly wise, powerful and just; and from his Majesty (or sovereignty) whereby he hath the suprem and most absolute command over all the Creatures; which cannot but agree with his nature. Job, yielding to these exhortations, doth hold his peace. In the mean time the Lord revealeth himself in a Tempest, and reprooveth Job, for having spoken unadvisedly of him; which he maketh evident, as well by his own divine Attributes, as by his works, touching partly the whole Government of the world in general, and partly the creation, and sustentation, or maintenance of certain wonderful and vast creatures in particular. After this remonstrance, Job confesseth his Sin, giveth Gods Justice the glory, and manifesteth the sorrow of his heart. God rebuketh the Friends of Job, and commandeth them to get themselves reconciled by Job his intercession, whom he restoreth at last to his former prosperity, and by his blessing doubleth it unto him. Now how long this visitation of Job continued is uncertain. The Hebrews conceive, about the space of a year; some set a shorter time, and some a longer. That which God hath not revealed exactly in this kinde, is not needful for us to know more exactly.

CHAP. I.

Job an upright godly man, 1. is blessed of God with children, riches and honour, 2. commeth, though the instigation of Satan, 6. and Gods permission, 12. to be tempted for his trials sake, with the loss of all his goods, 13. and children, 18. whereat he sheweth some signs of grief, yet comforteth himself, and thanketh God for all, 20.

THere was a man in the Land of Uz, [Heb. *Uts*, or *Huts*. Understand a Countrey so called from a man of that Name. The holy Scripture maketh mention of three that beareth this name, 1. the Son of Aram the son of Sem, Gen. 10. 23. 2. the first-born son of Nahor, the brother of Abraham, Gen. 21. 21. 3. one of Esau his posterity, Gen. 36. 28. The first was the father of the inhabitants of the Countrey of the Trachonites, otherwise called *Asitis*, or *Uritis*: and of this Land (it being a portion of the Land of the Israelites) some interpreters do hold, the text here speaks off. Yet others conceive that here is to be understood a Countrey, which lay in Syria, having its name from the second Uz. Yea there are likewise some, which take this place for a Countrey of Idumea, where the third Uz had his habitation; see Lam. 4. 21.] and his name was Job: [Heb. *Ijob*, see Ezek. 14. 14. 20. James 5. 11.] and the same man was upright, [or plain, (simplex) i. e. unfeigned in his faith, and trusting in God, and sincere in his love towards his neighbour. See of this word Gen. 6. 9.] and honest, [Heb. *right*, or *righteous*, viz. towards his neighbour. The word looketh most here upon the commandments of the second Table; although it be much used in a general sence, signifying one that warveth neither to the right hand nor to the left, from the right way, but holdeth on in the same, eschewing all crooked waies that might turn him out of the right; so below, ch. 4. 7. & 8. 6. & 17. 8.] and fearing God, [see also Psalm 7. on v. 11. the true fear of God is the beginning of all virtues, Prov. 8. 13. and 15. 33. yet this commendation hath its chief regard unto Godliness, and the commandments of the first Table] and turning away from the evil [viz. of sin, forbidden in the first and second Table of the ten commandments.]

2. And to him were born seven Sons and three daughters.

3. Besides, his Cattel [See of the Hebrew Word *Mikneh*, Gen. 4. on v. 20.] was seven thousand sheep [the Hebrew word doth not onely signifie sheep, but goats also,

that is to say, all kinde of small cattel, especially being set opposite to the greater sort, see Gen. 12. on v. 16. & Lev. 1. on v. 2.] and three thousand camels, and five hundred yoke of oxen, and five hundred shee-asses, also his serving-people [or, serving-work, countrey-tillage, (husbandry)] were very many. So that this man was greater than all those of the East [or, the people, or, men of the East, Heb. children of the East, i. e. those that dwelt Eastwards in regard of Judea, comp. Gen. 29. 1. Jud. 6. 3. and see the Annot. there.]

4. And his sons went, and made Feasts in every ones house upon his day: [i. e. at his turn to keep his Feast; for it went orderly about among them. And peradventure the order came to each one, upon his own birthday; for Job also calleth that same, his day: below ch. 3. 2.] and they sent, [messengers namely, to bid their Sisters to the Feast, and so in the next verse] and invited their three Sisters, to eat and to drink with them.

5. It came to pass then, when the daies of the Feast were gone about, that Job sent and hallowed them, [i. e. took care, and charged them, that they should sanctifie themselves, to be well prepared for the offering at hand. So also Exod. 19. 10. This hallowing, or sanctifying, consisted indeed principally in the forsaking of, or, abstaining from all spiritual defilement of sin; but yet therewithal in the observation of certain bodily, or outward ceremonies, as tokens of the inward sanctification; such namely as were then in use and practise among the godly, compare Gen. 35. 2. (where ye have the word, to cleanse, or purifie) and the annot. thereupon.] and rose up early in the morning, and offered burnt-offerings (according to) all their number; for Job said, [viz. by himself, that is, he thought; see Gen. 20. 11.] Peradventure my children have sinned [viz. by excess of mirth and jollity, light behaviour, wasting of Gods good gifts, forgetting of the poor, and other the like sins of carnal unadvisedness] and blessed God in their hearts: [i. e. not blessed, hallowed and honoured God, as it became them, lightly setting by, and making but small account of the commandments of the LORD, in their jollity and abundance. Thus the word blessing, which otherwise signifieth lauding and praising, is taken here in the contrary signification, for cursing, dispraising, profaning; for here it implyeth the sins, for which Job made the offering, and thus this word is also used, below v. 11. and ch. 2. v. 9. see likewise 1 King 21. 10. and the annot. thereupon] thus did Job all these daies [viz. when, or, at what time his children

children, had kept their Feasts.]

6. Now there was a day, when the children of God [Heb. sons, i.e. the Angels of God, as bel. ch. 38. 7. not that they are the Sons, or, children of God by nature, so as only is the only begotten Son of the Father, but as having received this dignity by the gift of the creation, being made after the image or likeness of God, for to behold his face continually, to leave Him, and his Church, and to live with him for ever.] came, for to present themselves before the LORD [this is said, by a comparison taken from worldly Princes, who summon their Servants to appear and render an account, of what they have given them in charge, comp. 1 Kings 22. 19. and the annotation] that Satan [i.e. the adversary. See 1 Chron. 21. 1. Thus the evil spirit is called by reason of the implacable enmity and hatred he beareth to the faithful, accusing them before God, Rev. 12. 10. and ranging round about them like a roaring Lion, seeking whom he might swallow up; 1 Pet. 5. 8.] also came in the midst of them.

7. Then said the LORD to Satan; from whence comest thou? and Satan answered the LORD and said; from circuiting upon the Earth, and from walking through the same [(a perambulando illam) This is the Devils practice, to haunt and range every where about still, for to lay hold on these, that are not upon their guard, and to trouble and assault them that in some measure are.]

8. And the LORD said unto Satan; hast thou (also) taken heed [Heb. laid, or set thine heart, i.e. hast thou marked, taken notice of; the same manner of expression we find likewise, 2 Sam. 18. 3. & bel. 2. 3. & 7. 17. & 23. 6.] unto my Servant Job? for there is [or, that there is] none like him upon the Earth, a man upright, and honest, fearing God, and withdrawing from evil.

9. Then answered Satan to the LORD, and said: Is it for nought that Job feareth God?

10. Hast thou not made a fence for him, and for his house, and for all that he hath round about? [i.e. dost thou protect and free him from all manner of evil, by thine every where present providence, and almighty power?] the work of his hands thou hast blessed, [see of this word blessing, Gen. 12. on v. 2.] and his cattel is broken out (in multitude) [see Gen. 32. 30. The Hebrew word is likewise used elsewhere, for multiplying exceedingly, as Gen. 28. 14. and chap. 30. 43. Exodus 1. 12.] in the Land.

11. But yet stretch out thine hand now, and touch all what he hath: [viz. to hurt and damnify it, and thereby to plague him. See Gen. 26. on v. 11.] if he shall not bless thee [see above on v. 5.] in thy face [i.e. daringly, without either awe or shame. The speech is abrupt here, according to the Hebrew manner of swearing, where commonly, as here, the penalty of fortwearing, or swearing falsely, is concealed. See Gen. 14. on v. 23.]

12. And the LORD said to Satan: behold all what he hath, be in thy hand; [i.e. in thy power and disposing. See Gen. 16. on v. 6.] only on him [i.e. on his person; understand his body and soul] do not stretch out thy hand, and Satan went out from the face of the LORD.

13. Now there was a day, when his Sons and his Daughters did eat and drank wine, in the house of their brother the first-born.

14. That a Messenger came to Job, and said, The oxen were ploughing, and the She-asses feeding by their sides. [i.e. beside; about, near hand these Oxen, Heb. at their hands. See the word hand, used for side, 2 Chron. 21. 16. &c. others, on their places, i.e. where they used to feed. This word is sometimes taken for places, as Num. 2. 17. Jerem. 6. 3.]

15. But the Sabeans [Heb. Sheba, i.e. the host of the Sabeans: These were the posterity of Sheba, the Son of Jeksam the son of Abraham by Ketura. Gen. 25. 1, 2, 3. They had their habitation in Arabia the Desert. See

of them Ezek. 27. 23. This Sheba is to be distinguished from another of that name, which was the Son of Ramma, the Son of Cus, the son of Cham, the son of Noa, Gen. 10. 7. whose posterity inhabited Ethiopia. See the annot. on the place, and on v. 28.] made an invasion, [Heb. Sheba fell, invaded, fell on.] and took them, and smote the youths with the edge of the sword [Heb. mouth of the sword, and so in the sequel] and but I alone escaped to relate it to thee.

16. While this spake yet, there came another, and said: The fire of God fell out of Heaven [i.e. a great, fierce and terrible fire, comp. Gen. 13. the notes on v. 10. or, which God sent down out of heaven, as they conceived] and kindled among the sheep [see ab. on v. 3] and among the youths, and devoured them; and but I alone escaped for to relate it to thee.

17. While they yet spake, there came another and said, The Calleans put [disposed] three Troops [Heb. heads. But the Hebrew word doth sometimes signify a Band, or Company, or Troop, or gathering of people, as here, and Jud. 7. 17. 1 Sam. 11. 11.] and fell on upon the Camells, and took them, and smote the youths with the edge of the sword; and but I alone escaped, to relate it to thee.

18. While this yet [the Hebrew word rendered yet, is taken thus Prov. 8. 26. and Jonas 4. 2.] spake, there came another and said, Thy sons and thy Daughters did eat, and drank wine, in the house of their brother the first-born.

19. And behold a great wind came, from over the Desert, and smote [Heb. touched, i.e. hit] on the four corners of the house, and it fell upon the youths, [the sons of Job. See Gen. 22. on v. 5.] that they dyed, and but I alone escaped to relate it to thee.

20. Then Job arose, and rent [see Gen. 37. on v. 29.] his Cloak [this was an upper garment, which the chief among the people used to wear] and shaved his head [i.e. caused his head to be shaved or polled. So Gen. 41. 14. 2 Sam. 14. 26. and see Gen. 40. on v. 22. now the shaving was a token of grief and sorrow, Levit. 21. 5. Jerem. 41. 5. and 48. 37. Mich. 1. 16. Otherwise they used shaving too when they were to purify their bodies, which when it was done against a time of Joyfulness, then it was likewise a token of joy and cheerfulness, Gen. 41. 14. and the omitting of it at such a time was a token of distemper, grief and sadness, 2 Sam. 19. 24.] and fell upon the Earth and bowed himself down. [The Hebrew word doth signify, to bow down ones self, either before God, to exhibit divine worship unto him; of which signification see Gen. 24. on v. 26. or before men, by way of civil respect and obedience; of which signification see Gen. 18. on v. 2. The first sort is meant here, as appeareth by the words following, whereby he giveth God thanks for all that he gave and sent him.]

21. And he said: Naked am I come out of my mothers Belly, and naked shall I return thither again; [this he saith, it should seem, in respect of the earth, unto which he had bowed himself down:] The LORD hath given, the LORD hath taken: [How the bad works of Satan and evil men are ascribed to God, see Gen. 45. on v. 5. and 1 Kings 12. on v. 15.] the Name of the LORD be praised [Hebrew, blessed, see Gen. 14. 20. and the Annot.]

21. In all this Job sinned not [neither in word nor in deed] and ascribed [or attributed, Heb. gave] God nought unbecoming [Heb. unsavoury, i.e. unbefitting, unreasonable, viz. as might stand in opposition to the nature and attributes of God, and the honour of his name.]

CHAP. II.

Satan solicited God, that he may be permitted to plague Job

A a a a

Job in his own body, 1. &c. which is granted unto him, on certain conditions, 6. Satan smiteth Job with grievous boils, 7. his wife likewise mocketh him, and he doth reprove her, 9. three of his Friends, being come unto him, condole with him, yet for a time they hold their peace, 11.

A Gain there was a day when the children of God, [i.e. the holy Angels of God, see ab. ch. 1. v. 6.] came to present themselves before the LORD [see above in the aforesaid place] that Satan came likewise in the midst of them [see likewise above ch. 1. on v. 6.] to present himself before the LORD.

2. Then said the LORD to Satan: from whence comest thou? and Satan answered the LORD, and said; from circuiting upon the earth, and from walking in thorrow. [see ab. ch. 1. on v. 7.]

3. And the LORD said to Satan: Hast thou (also) taken heed unto my Servant Job? [ab. ch. 1. v. 8.] for none is like him upon the Earth, a man, upright and honest, fearing God and withdrawing from the evil [see the signification of these words ab. ch. 1. on v. 1.] and he holleth fast yet to his uprightness; although thou have incensed me against him [this is spoken of God, after the manner of men, who is not subject to be moved by any causes without him, for all his works are known unto him from eternity, Act. 15. 18. and he doth all things according to the counsel of his will, Ephes. 1. 11. But this expression is used; to shew, 1. that Satan is alwaies ready to hurt and annoy the children of God. 2. That God maketh use of him for to try the same.] to swallow [i. e. to ruin, and destroy, and devour all at once; which in this Affair was the end of Satan; but Gods end was onely the trial of his Servant.] him [understand withall his cattle and children.] without cause [i. e. not for any former sins of his, or, wicked living: For, that we are to understand it thus, God himself giveth testimony of his integrity in this book, ch. 1. v. 1. & 8. and here v. 3. Nevertheless, he was not freed from the remainders of sin, (which are found in all Saints,) even by his own confession, see bel. ch. 7. v. 20, 21. & ch. 9. 2. & 13. 23, 26. The Hebrew word *hinnam*, is likewise taken in the same sense, as here it is rendered, 1 Sam. 19. 5. & 25. 31. and Psalm. 35. 7, &c.]

4. Then answered Satan to the LORD, and said: Skin for skin [i. e. men value their own skin and body, far above the skin and body of another, therefore (would Satan infer) though Job have lost his children, it doth not affect his heart yet, as long as he may keep his own skin whole, and save his life still] and whatsoever any one hath he will give for his life, [Heb. for his soul, see Gen. 19. on v. 17. or, for himself, i. e. for his own person and welfare, see Gen. 12. on v. 5.]

5. Yet stretch out thy hand now, and touch, [i. e. hurt, plague, see Gen. 26. on v. 11.] his bones and his flesh; if he shall not curse thee in thy face [i. e. curse thee, see ab. ch. 1. on v. 5. as for the manner of the expression, see also ab. ch. 1. v. 11.]

6. And the LORD said to Satan; Behold, he be in thine hand [i. e. power and disposing, see Gen. 16. v. 6. viz. for to afflict, plague and torment him, comp. above ch. 1. v. 12.] yet spare [or, keep, preserve, or take heed, beware of] his life [Heb. soul, as ab. v. 4. the sense is, that he should not take away his life.]

7. Then Satan went forth from the face of the LORD, and smote Job with evil boils, from the sole of his foot unto his Crown.

8. And he [viz. Job] took a potsherd [Heb. an earthen Vessel. Became doubtless his fingers also were sore, that he was not able to rub and scratch himself with his nails, he was glad to make shift with a potsherd, and therewith to scrape over his sores, and to squeeze and take out the raging matter of the same; whereby we may un-

derstand not onely the greatness and grievousness of Jobs disease; but likewise, that he was destitute of the help of others, who did abhor the loathsomeness of his condition, see below ch. 19. ver. 13, 14, 15, &c.] to scratch himself therewith: and he sat down in the midst of the ashes [this was a token anciently of excessive grief, sadness, sorrow and humiliation, bel. ch. 40. 6. Jon. 3. 6. Mat. 11. 21. Luke 10. 13.]

9. Then said his wife unto him; Holdest thou fast yet thy uprightness? bless God and dy. [see ab. ch. 1. v. 5. or, Bless God, and though thou dy; i. e. since thou art so apt and ready still to bleis God in all things, that is, to give him praise and thanks for all; as thou didst but a little before (ch. 1. v. 21.) thou hadst best to hold on still, and see how well he will requite thee; namely with such a tormenting death, as thou canst not escape. Thus she mocketh and scoffeth at his trusting in God.]

10. But he said unto her, Thou speakest, as one of the foolish (women) speaketh, yea, should we accept the good of God, and not accept the evil? in all this Job sinned not with his lips [i. e. with his words or speeches, as indeed afterwards, he was not altogether free or guiltless of this sin. The word *Lip*, is so taken, below ch. 11. 2. & 12. 20. Prov. 7. 21. and 12. 20. & 24. 28, &c. comp. Gen. 11. 2. and the annot.]

11. Now when the three friends of Job [it is thought that these three friends of Job were of Arabia and Idumea, descended from Abraham] had heard all this evil, that was come upon him, they came each out of his place [i. e. out of their countries] Eliphaz the Temanite [so called for that he was of the posterity of Teman the son of Eliphaz; who was the son of Esau the son of Jacob, Gen. 36. 10, 11. who dwelt in Arabia the Desert] and Bildad the Shuhite [one of the posterity of Shuah, the son of Abraham by Keturah, Gen. 25. 1, 2. and he also inhabited some part of Arabia the Desert] and Zophar the Naamathite [it is uncertain whether this surname cometh from any of the Patriarchs family, or from the habitation. Some are of opinion, that he may be issued from Timna the Son of Esau, of whom you may see Gen. 36. 40. Others conjecture, that he was born in the City of Naema, whereof see Job. 15. 41.] and they had agreed [comp. Am. 3. 3. oth. were gathered, or come, met together] that they came to bemoan him [or, to condole with, or, to be moved, or, affected over him, and so bel. ch. 42. 11.] and to comfort him.

12. And when they lifted up their eyes afar off, they knew him not; and lifted up their voice and wept: [Here and in the next verse there are five tokens set down of exceeding great sorrow, which these friends of Job did shew here; 1. their weeping; 2. the renting of their Garments, 3. the strowing of dust upon their heads; 4. the sitting down upon the ground; 5. their silence. See of the like disconsolate behaviour Gen. 21. 16. and 37. 34. Job. 7. 6. 2. Sam. 12. 16, 17. Esth. 4. 1, 2. Isa. 47. 1. Lam. 2. 10. Ezek. 27. 30.] besides they rent every one his Cloak [see ab. ch. 1. on v. 20.] and strowed dust upon their heads towards the heaven [i. e. casting the earth or the dust upwards, they thereby strowed their heads with it.]

13. Thus they sat with him upon the earth seven daies and seven nights; and none spake a word unto him; for they saw that his pain was very great.

CHAP. III.

Job being extremely oppressed by the greatness of his Plagues, and the pains he endured by them, curseth the day of his birth, 1. &c. wisheth he had dyed before, or immediately after his coming into the world, 11. and sheweth his reasons why, 13. he bemoaneth the life of wretched-

wretched and miserable men, 20. and applyeth the complaint to himself, 24.

After that Job opened his mouth, and cursed his day [*viz.* the day of his birth, as it is fully expressed Gen. 40. 20.]

2. For Job answered [*i.e.* he took up the word, or, began to speak. See Jud. 18. on v. 14. and 1 Kin. 13. on v. 6.] and said:

3. Let the day perish wherein I was born: and the night (wherein) they said, A Lad is conceived: [*i.e.* born. Like as the Heb. word is taken, 1 Chr. 4. 17. being the time of conception cannot be known precisely, much less what sex the fruit will prove that is conceived; whether a son or a daughter. Others render and read it thus. (When God) said, or commanded, that a male should be conceived, or was conceived.]

4. Let the same day be darkness [*i.e.* obscured, darkened, the light of the Sun be withheld and overclouded in it, or, may be quite taken away from any natural being] that God enquire not after him [or seek him not, take no care for him, *viz.* to grant the light to him as to other daies; or, to let him co-exist with other things; which sense both the former and following words of this verse do imply. Compare the manner of speaking with Deu. 11. 12. and see the annot. upon it] and that no brightness shine upon him.

5. Let the darkness, and the shadow of death [understand a very thick and almost palpable darkness, which by its horror might be able to fright men even to death; They also bel. ch. 16. 16. Psalm 23. 4. & 44. 20.] defile him; let clouds dwell over him; let the black damps of the day affright him [or, the burning heats of the day, &c. understand the thick and dark mists, which being drawn up out of the earth and waters, by the heat of the Sun, rise up into the aire, Whereby the day grows misty, and the light of it obscured and darkened: Which Exposition is confirmed by that which goeth before in this verse. Others. Let them fright him, like unto the bitter; or bitterness of the day, *i.e.* that the darkness and shadow of death may make this day as terrible, as men that are in extremities and agonies, do bitterly fright and terrify others, by their shrieks and yellings; or, understand the plagues themselves, which make the day bitter unto men:]

6. That same night, let obscurity possess it; let it not rejoice among the days of the year; [oth. be not joyed, or united] let it not come into the number of the months, [Heb. Moons. for among those Nations, the Months were counted by the course of the Moon. He wisheth that night had never been, or might never return again, but be blotted, or razed out of the roule or number of the nights.]

7. Lo, let that same night be solitary, let no joyful song come into it [That none may meet together in it to be merry.]

8. Let the cursers of the day [*i.e.* those that being overcome with the greatness of the evil they suffer, do curse the day on which that evil befell them; or, on that day, themselves, or the day of their birth; or, such as made it their trade, and were employed and hired for that purpose, to stir up mourning] curse it, which are ready to stir up their mourning. [The word in the original, seemeth to come from the Syriack, *Levijah*, signifying, sorrow, mourning, heaviness. Now to raise, or stir up mourning, is to renew the same by all manner of lamenting, bemoaning, crying, howling. Others, retain here the word *Leviathan*; understanding thereby that Sea-monster; whereof below ch. 40. 20. & 41. 1. and by those that are ready to rouse him, or stir him up, the storm-windes, which trouble the Sea. Some render it, their Society.]

9. Let the stars of her glimmering time [*i.e.* of the

twilight in the evening; when the night hath yet some glimmering or brightness, that one may be able to discern yet something at some distance, especially by the light of some of the greater starres, whom Job here wisheth to be obscured. See of the Hebrew word 2 Kings 7. on v. 5. some do understand it of the glimmering in the morning, or the dawning, day-break] be darkened; Let it wait for the light [*viz.* that same night. Oth. one, or, men wait] and it come not to pass; and let it not behold the eye-lids of the Day-break. [Thus the Sun-beams are called, which in the morning spread forth; and open themselves, before the Sun riseth; even as the eye-lids do open before the eye doth see. Comp. below chap. 41. on vers. 9.]

10. Because it [that night] hath not shut up the doors of my belly, [this some do understand of his Mothers Womb, as above chap. 1. v. 21. where the word *Mother* is expressed in the text; as likewise below chap. 31. 18. in some other places it is not expressed, as ch. 10. 19. ita. Psalm 58. 4. & 71. 6. Isa. 48. 8. Jer. 1. 5. some understand by the doors of the belly, the lips; by comparing below chap. 32. 18, 19, 20. as if he said; that I was not stifled. Others understand the navel, whereby the child doth draw his nourishment in the Mothers womb.] nor hid the toy from mine eyes [*i.e.* taken it away. Compare this manner of speaking with that below, chap. 33. v. 17.]

11. Why dyed I not from the womb? [he wisheth one of these two things, either that he had dyed before the birth, or had proved an abortive, verse 10. and so never come alive into the world; or else that he might have dyed immediately after his birth, v. 11.] (and) gave (up) the spirit as I came forth of the belly?

12. Why are the knees some before me; [namely of the widow, which receiveth the new-born infant. He goeth on in the relation of the second wish, which he had propounded or expressed in the former verse.] and wheretof the breasts that I should suck? [*viz.* to be nursed and bred up in this wretched life.]

13. For now I should ly down, and be silent: I should sleep, then there should be rest for me:

14. With the Kings and Counsellors of the Earth, which builded waste places for them [He would say thus much. If he had dyed in his birth, then his condition would have been one and the same now with the chiefest of the Earth, which dyed long before his time, and had fought while they lived, to get themselves a Name, by great and mighty works, such as the building of waste places, and raising of vast cities in them. Gen. 10. 10, 11. & 11. 3. & 15. 28. Isa. 23. 13.]

15. Or with the Princes that had gold, which replenished their houses with Silver.

16. Or [here he commeth to his former wish again, where he wished that he might have dyed as an abortive in his Mothers womb, ab. v. 10.] as an hidden abortive [Others, (Why) have I not been as a hidden mischance? *viz.* in his Mothers womb, where it dyeth, and is therefore called *hidden*, because it commeth not forth alive into the light and view] I should not have been [*i.e.* I should not have lived then upon the earth among men. Not to be is oft times as much as, not to live. See Gen. 42. 13. and bel. ch. 7. v. 8. Ps. 39. 14. Jer. 31. 15. Mat. 2. 18. The meaning is. If he had been an abortive, or mischance; then he would never have been among men, nor ever have seen the light, no more then the fruit of the womb, that commeth dead in the world.] as the little children [the Hebrew word doth properly indeed signifie such little ones, as being born, begin already to act something, Psalm 8. 2. but it is here likewise used for the fruit that dieth in the mothers womb; as we also do call them children.] (which) have not seen the light.

17. There [*viz.* in the grave, or, in death] the evil (ones) cease from stirring [*i.e.* from troubling of men, or

or vexing, disturbing, fighting of them.] and there the wearied of power do rest [i.e. those, which were exhausted of their strength by oppressing of them that troubled and disturbed them.]

18. (There) are the bounden together [i.e. the slaves who whilst they were alive, were held to their work by force of bonds and stripes. Compare Judges 16. 21.] are at rest, they do not hear the voice of the driver [or, demander, asker, i.e. of the Overseers, or Task-masters, that sets and drives them on to work, and requireth an account of their performance. Compare Exod. 5. on v. 6.]

19. The small and the great is there [i.e. the poor and the rich, the Lord and the Peasant:] and the servant free from his Master [Hebr. his Masters, as elsewhere.]

20. Wherefore doth he [God namely, for although Job reasoneth here against the LORD, yet he doth spare his Name, shewing thereby, that the power of regeneration restrained him yet; and thus mult the sense of the holy Scripture be compleated sometimes by the word God. See Numb. 35. 25. below 16. 7. and 20. 4. Hab. 2. 1. 1 Cor. 1. 8, Heb. 3. 16, &c.] give the light [viz. of the day, or, of the Sun; or the light, i.e. life, as the following words declare, compare Psalm 56. 14.] to the miserable, and the life to the bitterly afflicted of mind: [Heb. to the bitter of soul, i.e. to them that are very inwardly and sensibly grieved, compare 2 Kings 4. 27, & see the annotation thereupon. He understandeth such as are to be subject to a great deal of misery and vexation in this life.]

21. That long for death, but it is not there; and dig after it more than after hidden treasures.

22. That are glad, even to leap up, (and) rejoice when they finde the grave.

23. To the man [understand here out of v. 20. Wherefore doth he give the light to, &c.] whose way is hidden [i.e. so beset, or compassed about with all manner of evil, that he can see no issue how to wrestle out.] and whom God hath covered over? [God is said to cover over our way, when he doth not discover any means unto us, how we may eschew the mischief at hand, comp. bel. 19. 8. Lam. 3. 7. 9. Oth. whom God hath fenced about, viz. with miseries.]

24. For before my bread, comes my sighing: [i.e. before I eat, I am overcome with sighing, so that I have no time free of heaviness.] and my roarings are poured out as water [or, flow out, run forth, understand the cries, outcries and howlings, which such afflicted and distressed people use to break out into.]

25. For I feared a fear [i.e. a fearful thing] and it came upon me: and that I was afraid of, hath surprised me.

26. I was not quiet, neither was I still, nor at rest [viz. in my mind, being very careful alwaies to please God, and very fearful to offend him. So that I have been endeavouring still to my utmost to keep both me and mine stedfast in the fear of the LORD. See ab. ch. 1. v. 1, 2, 8. & chap. 2. v. 3, 10. Others render this by way of Interrogation, thus. Was I not in peace? Had I not stillness? &c. yet (now) is the trouble come] and the trouble is come.

CHAP. IV.

Eliphaz to answer Job, reproveth his impatience, 1, &c. setteth the Justice of God before him, to shew that God did punish him thus, by reason of his sinnes, 7. he relates unto him a vision, or the apparition of an Angel, 12. together with his speech, thinking the same might well be applied to this case of Job, 17. Job is exhorted to humility and repentance, 18.

Then answered Eliphaz the Temanite, and said:

2. If we took up a word against thee, [the Hebrew word *Nasab* is used for taking, or listing up, Psalm 4. 7. the like manner of speaking ye have, Num. 23. 7. & 27. 1. Oth. if we tried, or, essayed a word unto thee, or on thee; viz. to speak] shouldst thou be vexed? [Heb. properly, weary, or wearied, i.e. ill pleased. This they were afraid of, perceiving in Job, some tokens of impatience, of which they began to judge wrongfully] nevertheless, who shall be able to refrain himself from words? [viz. having observed and marked the words, which thy mouth hath uttered, even against the honour of the most High, which we are bound to maintain. Here, under the colour of godly zeal, Eliphaz proceedeth to pass a wrong Judgement over his friend good Job.]

3. Lo, thou hast instructed many; and thou hast strengthened slack hands, [understand such men or persons, as were slack and remiss in their duties, especially when some heavy cross or affliction had assailed them. Compare Isaiah 25. 3. the hands are said to grow slack, when ones strength and courage fails him. See 2 Sam. 4. on v. 1.]

4. Thy words have raised up the stumbling: [i.e. those which through unbelief, diffidence or mistrust, impatience and murmuring, had stumbled and fallen in the way of godliness, i.e. had sinned and done amiss. See of such spiritual failings, Prov. 25. 16. 1 Cor. 10. 12. Gal. 6. 2.] and the bending knees thou hast set fast. [i.e. such as by reason of their great Weaknesse, stood in need to be supported by strong comforts, least they should swoon and sinke under the Crosse. Compare Isaiah 35. 3.]

5. But now it cometh upon thee [the evil of punishment namely, under which, seeing others heretofore, thou vvaist vront to instruct, strengthen, exhort, and comfort them. Therefore it is strange, thou shouldst not know how to practise it movv on thy self.] and thou art vexed: [or faint, swooned, viz. under the burden of thy suffering] it reacheth unto thee, and thou art troubled.

6. Was not thy fear (of God) [i.e. thy piety and religion] thy hope? [viz. vvhcreon thou didst rely, i.e. a cause, or ground to hope for, and enjoy the revvard of thy piety. The sense is, Didst thou not hope, that as long as thou shouldst fear God, he would still do good unto thee? but now he hath dealt otherwise vwith thee. Consider therefore, that thy fear of God hath not been upright, but feigned and meer hypocrisie. The Hebrew Word is likewise taken for hope. Bel. 8. 14. & 31. 24. Psal. 78. 7. Prov. 3. 26.] and the uprightness of thy wayes, thine expectation?

7. Remember but, who is the innocent that did perish, and where are the upright destroyed?

8. (But) like as I have seen, those that plowed naughtiness, and sowed rayl, do reap the same. [i.e. those that live godlessly, and do evil unto others, they shall be punished at last by God for their misdeeds. See the like manner of speaking, bel. 15. 35. Ps 7. 15. Pro. 22. 8. Isa. 59. 4. Hos. 10. 13. Gal. 6. 7, 8.]

9. From the breath of God they perish; [this is spoken of God by comparison the better to expresse his power and justice. The Breath of God doth signifie his power vvhich he doth use and exercise according to his Will, and is as easily able to execute his purpose, as a man to let his breath go forth. compare below chap. 33. 4. and 37. 10. Isa. 30. 33.] and from the blast of his nose [understand his vwrath and indignation, comp. bel. 9. 30. and the annot.] they are undone.

10. The roaring of the Lyon, and the voice of the Grim Lyon, and the teeth of the young Lyons are broken [The meaning is, that as God doth curb and consume the fell and furious Beasts, so he knowys likewise how to bridle

bridle and break the fiercest Tyrants, and wickedest men here compared unto Lyons. Others. (*by the*) roaring of the Lyon, and the voice of the fell Lyon, they perish, and by the teeth they are grinded, viz. the wicked. The sence being, if God do not destroy them by themselves, or by others, or by some inanimate creatures, then he destroyeth them by wilde Beasts.

11. *The old Lyon perisheth, because there is no prey; and the young (ones) of an elderly Lyon are scattered.* [i.e. Even as the Lyons, be they never so fierce and stout, bel. ch. 30. 39. must yet perish at the last by one means or other; so the wicked Tyrants must come to their end once, through the just judgement of God, either sooner or later.]

12. *Moreover a word [i.e. a doctrine and revelation from God, well fitting this purpose] is secretly brought unto me, [Heb. stolen, or come in a stealing manner, i.e. privately, and in secret conveyed unto me, that I should take special notice of, and well remember it] and mine ear hath apprehended a little [or, small portion] of it.*

13. *Among the thoughts [the Hebrew word doth properly signifie boughs or branches, as Isa. 17. 6. & 27. 11. but here it is taken by way of comparison, for thoughts, as also bel. 20. 2. see likewise 1 Kings 18. 21. and the annotation thereupon; for even as the branches come forth, out of the stem, stock or body of the Tree, so do the thoughts proceed from the mind or heart of man.] of the visions of the night [or out of the visions, that is, which do proceed out of the visions of the night. Oth. according to the visions of the night. Understand, such visions as are shewed, or made to appear unto men by night, either in their sleep, or without it. See of Visions, Gen. 15. on v. 1. & 46. on v. 2.] when deep sleep falleth upon men;*

14. *Terror and trembling came upon me; [such as doth use to happen unto those, to whom God appeareth either by himself, or by his Angels, to prepare them for Devotion and Reverence, comp. Exod. 3. 6. and the annot.] and terrified the multitude of my bones [i.e. all my bones.]*

15. *Then (there) went by [thus the Hebrew word is likewise taken, bel. 9. 11. 26. and 11. 10.] before my face a spirit: [i.e. a good Angel of the LORD, for to declare unto him that which follows v. 17.] he made the hair of my flesh [i.e. of my head] to rise an end [or, to mount up.]*

16. *He stood [that Spirit namely] yet I knew not his feature; an image (there) was before mine eyes; there was stillness [compare with this 1 Kings 19. v. 12, 13. and the annotations upon it.] and I heard a voice (saying):*

17. *Should a man [the Hebrew word doth properly signifie a man that is full of weakness and frailty, and subject to a world of miseries, followed by death.] be more righteous then God? should a man be purer then his Maker? [i.e. then God that made and created him. So also Deut. 32. 15. and 35. 10. Pro. 14. 31. & 22. 2. Isa. 17. 7. Hof. 8. 14.]*

18. *Behold, he would not put trust in his servants: [understand his holy Angels, which stand before him, to execute his will and pleasure, Psal. 103. v. 20, 21. The meaning is; He should not rely upon their gifts and abilities, wherein they are created, if they were separated once from that continual care and custody, whereby he maintaineth them in their good condition. The like manner of speaking we have below also, chap. 15. 15.] howbeit he hath put brightness in his Angels [whereby is understood the perfection or accomplishment of the gifts and graces which God hath created in the holy Angels. For although they be extraordinary, yet they may not be compared with the perfection of the Creator, for as much as without his continual grace and power, they*

would be subject to change and alteration in themselves. In which sence also Eliphaz below chap. 15. ver. 15. saith; *the heavens are not pure in the eyes of the LORD*, namely being compared with his infinite perfection. Others, *and he should charge folly upon his Angels: i.e. he should count them fond and foolish, if they would think themselves more righteous than God: so as Eliphaz thought Job had said of himself: or, he might well be able to lay folly to their charge, if he should judge of them, according to their nature without his gift, whereby he doth continually maintain them in their state and condition, otherwise he findeth that they might easily fall away to foolishness and madness: or, he might be able to charge them with folly in comparison of his infinite wisdom and majesty.*

19. *How much less (in) these [viz. confideth or trusteth he, God namely. Others. How much the more (doth he) not (trust) or, how much the more doth he lay folly upon those] which dwell in houses of clay; [Understand by these the bodies of men, who originally are made of earth and clay; Gen. 2. 7. 1 Cor. 15. 47. and so those bodies likewise are compared to houses or dwellings, 2 Cor. 5. v. 1. some do understand it of the earthly dwellings of men, in opposition to the Celestial habitations of the Angels.] Whose foundation is in the dust; they are bruised [Heb. bruise, i.e. are bruised, and so below ch. 7. v. 3. have appointed me, for are, or be appointed me, & 34. 20. take away; for is; or, be taken away. Prov. 5. 30. despise, for, be despised, Luke 12. & 20. shall ask, for shall be asked, &c.] before the moethes [Heb. before the face of a moth, i.e. very suddenly, sooner and more easily then a moth is consumed, which is bruised and consumed by the least touch, or rub. The words, before the face; do not signify the place here but the time, as Gen. 27. 7. & 29. 26. & 36. 31. others understand thereby, of, or, by the moethes.]*

20. *From the morning to the evening are they consumed: [i.e. they are continually wasted and destroyed, by all kinde of plagues and miseries, all the daies of their lives.] without being heeded [i.e. without any ones taking notice of it, or applying any remedy thereunto. Heb. because there is not, that (sets his heart to them.) compare chap. 23. 6. and see this manner of speaking completed, ab. chap. 1. v. 8. and in the annotation] they perish for ever.*

21. *Doth not their excellency depart [understand hereby all that wherein, or whereby men use to excell one above the other, and be exalted and magnified above the rest.] with them? [or which is in them.] they dy, but not in wisdom. [i.e. they dy without the true knowledge and fear of God, which is the beginning, yea the whole summe and main substance of true wisdom. Prov. 1. 27. compare Psalm 49. 21.]*

CHAP. V.

Eliphaz sheweth, that it is not onely lost labour to contend with God, 1. but likewise very hurtful, 2. and exhorteth Job to convert himself to God, who doth good to all men, 8. and especially to the penitent, 11. but thrusteth the hypocrite into perdition, 12. out of which he delivereth the Godly and poor, 15. Job is exhorted to patience in his suffering, 17. because God delivereth the godly out of the same, 18. and blesteth them abundantly, 24. He concludeth his discourse with assuring Job of the substance thereof, and pressing it upon him, 27.

CALL now; shall there be any that will answer thee? [Oth. whether, or, if there be any that will answer thee: or hear thee? (exaudiat te) namely of the Saints that are on Earth; or of the unholy and profane ones.]

The holy ones, or Saints shall have no will to intercede for thee; the other shall not be able to do it. To whom then wilt thou turn thy self, in speaking against God thus? implying he should find none at all.] *and to which of the Saints wilt thou turn thy self?* [meaning such Saints, as live here on earth yet. Some would understand it of the holy Angels, as bel. v. 15. 15. in this sense, that they, how excellently soever gifted; should not be able to defend *Jobs* cause; but the circumstances of the Text make it appear that it is here spoken of godly men, in opposition to the foolish; and *Eliphaz* taketh it for granted, or assured, that the godly would never undertake the defending of his cause.]

2. *For the indignation* [or *wrath*, namely of the LORD. Understand it so likewise of the jealousy, or *zeal*, fervency, in the words following, viz. that which the LORD conceiveth for the vindicating of the honour of his name. Thus the word, *Wrath*, or *Indignation*, is set down by it self, without the addition of the Word, *God*, 2 *Chron.* 28. 13. See the annotation there: or by *these words*, may be understood the impatience and unrelenting heats of the foolish in their suffering, and under the Judgements of God. Some, for the word *zeal* or *jealousie*, heat, put *enviounes*, namely of the imprudent and simple or silly ones.] *killeth the fool* [thus those for the most part are called, that are possessed with false opinions, and do not know, nor fear God as they ought. So likewise in the next verse. *item Psalm 107. 17. Prov. 1. 7, &c.*] *and the Jealousie* [see the first annotation on this verse] *slayeth the silly (one)* [understand him, that by reason of his dulness doth easily believe, and suffer himself to be carried about and led away from good. Some do make this distinction betwixt the silly here, and the forsaide Fool; that the fool doth not endeavor after the requisite means to the right end; and the silly not so much as comprehend, what the right end is.]

3. *I have seen a fool taking root* [i. e. prospering, mighty, successful] *yet straight I cursed his dwelling* [viz. When I saw soon after that it was destroyed; compare *Psalm 37. ver. 35, 36.* or, as soon as (at the very instant when) I saw it, I judged it to be accursed.]

4. *His sonnes were far from salvation: and they were crushed in the gate* [i. e. in the Court of Judicature, for the Judgements were kept in the gates of the City, in the presence and hearing of the people that went out and in there. See *Gen. 22. on ver. 17.*] *and there was no deliverer.*

5. *Whose harvest the hungry consumed* [viz. the wicked, called the fool just before v. 3.] *which also he had fetched out of the Bryars:* [i. e. out of the Fields and grounds that were beset and hedged about with thornes and bryars] *the hedge-robber swallowed in their substance* [the Hebrew word, rendred *robber* or *hedge*, or *highway robber*, doth properly signifie one, that hath long and rough hair, such as highway theeves and robbers use to wear, and so bel. *ch. 18. 9.*]

6. *For vexation* [the Hebrew word doth signify indeed, the evil of guilt, that is to say, *unrighteousness*, or *iniquity*; but it is likewise taken for the evil of punishment. See *Psalm 90. 10. & Prov. 12. 21.*] *commeth not out of the dust:* [the sense is; that the causes of humane miseries ought not to be sought in casuall accidents and sudden mischances, nor meerly in the ordinary course of nature; but in the sins of men, which God in his just judgement doth visit and punish.] *nor doth the royl spring out of the earth.*

7. *But man is born to toyl, like* [Heb. *and*. Thus the Hebrew particle *Vau*, is frequently used; as bel. *chap. 12. 11. & 14. v. 12. & 16. 21. & 34. 3. Prov. 25. 25.*] *the sparks of fiery coals* [Heb. *the sons of fiery coals*. Thus an *Arrow* is called by the Hebrews, the

Son of the Bow; bel. 41. 19. again; a *Son of the Quiver*, *Lam. 3. 13.* the *Wheat*, a *Son of the threshing floor*, *Isa. 21. 10.*] *elevate themselves* (so) *flying* [the meaning is here. Even as the sparks of a burning coal fly upwards, and cause mischief, so out of the inbred, or original sin, there commeth forth the actual, which causeth many miseries, plagues and troubles in the World. Or, as it is natural for the sparks to fly upward; so is it natural likewise for sinful man to come forth in this world to misery.]

8. *Yet I would seek after God* [*Eliphaz* doth counsel *Job*, that he should rather reconcile himself with God, by confessing of his sinnes, and entreating for Grace and Favour, then break out thus in such passionate impatience.] *and direct my speech to God.*

9. *Which doth great things, that cannot be searched thow* [Heb. *and there is no searching out*, viz. of the great things which the LORD doth: and so also *ch. 9. ver. 10.*] *wonders pay numbering* [Heb. *until there is no number*; and so again below in the place last quoted.]

10. *Which giveth the rain upon the Earth* [Heb. *upon the face of the earth*: and so in the sequels of this verse, and bel. *ch. 18. 17.*] *and sendeth water upon the streets*; [The Hebrew word doth not only signifie the streets without and along the houses, but other places likewise, without the Cities; as fields, grounds, meadows, highways; gardens, closes, &c. as may be gathered by *Psal. 144. 13.*]

11. *To set on high the humble* [or, brought low, i. e. such as are reduced to a low and mean condition, by poverty, and all manner of misery, proceeding principally from the want of Gods blessing] *that the mourners* [Heb. *the black (ones)* i. e. those that go in black apparel, as they that mourn or wear mourning. Understand it of the disconsolate and heavy hearted] *be exalted through salvation.*

12. *He annihilateth* [or, bringeth to nothing] *the thoughts of the crafty, that their hands perform not a thing* [or nothing that hath a being; nothing substantial; (that is) settled, or useful, or nothing that is of any concernment: or do not execute (go through with) their purposes, intendments. The Hebrew word doth signify Being, Essence, Substance, Subsistence, something that truly is, and existeth, as here and below *ch. 11. 6. & 30. 22.* And again. *Law, Wisdom, Reason, Vertue*, in regard that these things are constant, settled and abiding, as below, *chap. 6. 13. & 12. 16. Prov. 2. 7. & 3. 21. & 8. 14.*]

13. *He catcheth the wise* [viz. in their own conceit, or in the worlds account. So likewise *Isa. 44. 25. Obad. 8. Math. 11. 25.*] *in their craftines*, that the counsel of the *wretched (ones)* (or, perverse, or counter-wrasters. Understand such as do perversely toyle and moyle and wrastle, to put their wily designs and plots into practice. Thus, *wrested* for perverted. *Prov. 8. 8.*] *is overthrown* [Heb. *overhasted*, or *precipitated*, i. e. turned upside down, and quit overthrown.]

14. *By day they meet the darkness*, [Understand by this, that they are blinde in the clearest things, and without the guide of right reason; although they think themselves very wise and subtle. Compare *Deut. 28. 28.*] *and they grope as in the night at noon day* [i. e. when it is most clear of all. Compare *Deut. 28. 29. & below 11. 17. Isaiah 59. 10. Jer. 15. 8.* Thus the Word *Noon*, or *midday*, is taken for that which is very clear, *Psal. 37. 6.*]

15. *But he delivereth the needy* [i. e. the poor, who, being oppressed by the wicked, doth stand in need of the LORDS help, and is called poor, in the next verse, by a word in the original, which signifieth not only want, or scarcity of means, but likewise weakness, or feebleness of body, 2 *Samuel 13. 4. Psalm 41. 2.*] *from the sword*;

sword; from their mouth [i.e. from the evil flanders, reproaches, threatnings, plots; and practises of those conceited wise and wily ones, spoken of ab. v. 13.] and from the hand of the strong.

16. So (there) is expectation [i.e. some good to be expected; bel. ch. 8. 13. & 11. 18. & 17. 15.] for the poor, and the malice stoppeth her mouth [i.e. the wicked stand as dumb, and astonished, being amazed with the judgments of God, and knockt on the head as it were by wonderfulness of them. See this kinde of speaking likewise Psal. 147. 42.]

17. Behold, happy is the man [of the Hebrew word see above ch. 4. on v. 17.] whom God chasteneth, therefore reject not the correction of the Almighty [see Gen. 17. on v. 1.]

18. For he smiteth to smart, and he bindeth, he woundeth thorow, and his hands doth heal.

19. In six straits [a certain number for an uncertain. See Lev. 26. on v. 8. the meaning is, that God doth shew forth assistance to his in many straits, yea in very many, causeth his hand so to appear, that the evil which was feared doth not come upon them at all. See the like manner of putting down, a great uncertain number for a certain, Prov. 6. 16. & 24. 16. & 30. 18, 29.] he will deliver thee [viz. if so be, that thou put thy trust in him, and call upon him by prayer, and reform thy life according to his commandments by true Repentance] and in the seventh [oth. in seven. That here the number of six is put down first, and that of seven upon it, serveth only for an exaggeration and ornament of speech. Comp. Prov. 6. 16. & 30. 15, 18, 21, 29.] the evil shall not touch thee.

20. In the Famine shall he redeem thee from death, and in War from the power of the Sword: [Hebr. from the hands of the Sword. i.e. from the power and violence of war, or arms. See Psal. 63. ver. 11. Item from the hand of the grave, Psal. 49. 16. from the hand of the Snare, Psal. 141. 9. again, from the hand of the grave, Hosea 13. 14. And so also, from the hand of the Lyon, and of the Bear, 1 Sam. 17. 37. from the hand of the bound, or dog, Pla. 22. 21. &c.]

21. Against the scourge of the Tongue [i.e. against the reproaches, flanders, backbitings and lying tales, whereby the malicious tongues of the wicked men, do rail and rage against the godly. Others, in, i.e. when thou art reproached, or, from, &c.] shalt thou be hid; and thou shalt not be afraid of the desolation when it cometh.

22. Against the desolation, and against the Famine, shalt thou laugh: [i.e. thou shalt laugh at; deride, despise them, and not be troubled or dismayed by reason of them. Laughing is put for contemning, scorning, as below chap. 39. 10, 15. Psalm 2. 4. & 37. 13. Prov. 31. 25.] and of the Beasts of the earth thou shalt not be afraid.

23. For with the Stones of the Field shall thy covenant be: [viz. not to hurt thy foot against them, i.e. thou shalt receive no hurt nor damage by them. The meaning is, That he should be free from all perills and dangers, especially travelling and journeying by land. Some do understand by the stones, rude, fierce and insolent men, whom God should so overaw and refrain, that the Godly should receive no harm by them. Comp. Psalm 91. ver. 12. of the word Covenant, used in like manner. See Isaiah 28. 15. where the wicked say they had made a Covenant with death and hell; giving thereby to understand that they should receive no harm by them. See likewise Hos. 2. v. 18.] and the beasts of the field shall be at peace with thee.

24. And thou shalt find [thus the Hebrew word is taken Gen. 3. 7. & 8. 11. Numb. 14. 34. and so likewise in the next verse] that the tent [i.e. thine house, or dwelling, as the word following sheweth; and so below

chap. 8. 22. & 11. 14. &c. See also 2 Kings 13. on v. 5.] is in peace [in a prosperous and happy condition; See Gen. 37. on v. 14.] and thou shalt provide for thy dwelling, [Heb. visit, i.e. provide, improve, and take care of it, performing thy duty towards thy family. Thus God is said to have visited his people, Ruth 1. 16. when he had given them bread again; and man Pla. 8. 5. when he taketh care for him; his vineyard, Psal. 80. 5. When he protecteth the same against the Enemies. Compare Gen. 21. on v. 1.] and shalt not fail [i.e. performing thy duty in governing and providing for thine house, thou shalt not suffer want, or have no lack, or default, in regard that the LORD shall make all thy doings to prosper. The Hebrew word Chata, or hata, is likewise taken for failing, or missing, Judg. 20. 16. See the annotation there.]

25. Thou shalt finde likewise that thy seed shall be multiplied; and thy sprouts [i.e. the children that shall come forth of thee and thine. So also below ch. 21. 8. & 27. 14. Isaiah 22. 24. and 48. 19.] as the herb of the earth.

26. Thou shalt come to the grave in thy old age, as the corn-shock is carried in, [Heb. riseth up, or ascenderth] in its time [or season. This Comparison is taken from corn-fruit, which in harvest time, being gathered from the fields in sheaves, is laid up there in great heaps or shocks, and carried home afterwards into the Barns; for as these are not piled or heaped up thus, and brought to the barn before their full ripeness; even so shall the godly, (if the same may be a blessing to them) not be gathered to their graves (called likewise an heap of earth, bel. until a good, &c. full old age.)

27. Behold this, We have searched it, it is so: hear it, and observe it for thee. [i.e. for thy own good and benefit.]

CHAP. VI.

Job strength the reasons he hath for his great distemper and complaints, v. 1. &c. and consequently findeth no rellish in the reproof of Eliphaz, 6. he wisheth for death, 8. despaireth of bodily health, 11. taxeth Eliphaz of judging perversely of the uprightness of his person, 13. of indiscretion, 14. of unfaithfulness in the comforting of his friend, 15. of unkindness in carping at his words, 24. He entreateth his friends to desist from such reprehensions, and to give better heed to his case, 28.

But Job answered and said:

2. Ah, that my vexation, [or, my distemper, trouble, and impatience, caused by my suffering] were rightly weighed, [or narrowly, accurately. Heb. weighing weighed, viz. with something that is very weighty and heavy; so as is the sand on the Sea-shore, whereof is spoken in the next verse] and one (would) lift up [Heb. and that they lifted up, or, fetched up, i.e. that one would, or did lift up. See above chap. 4. on v. 19.] my misery [or, pain, torment, wretchedness. So below v. 30. & ch. 30. v. 13. Prov. 19. 13.] together in a ballance.

3. For it should [viz. my wo and suffering] be heavier now then the sand of the Seas: therefore my words are swallowed up [i.e. I am not able by reason of the greatness of my sufferings, to utter my words to the full, for the expressing of my miserable condition.]

4. For the Arrows of the Almighty are in me [understand the pains and anguishes, which came upon him from God, and were very violent. Those he calleth Arrows, forasmuch as they had seized on him very suddenly, when they were least expected, and were so sharp that they had pierced his heart quite thorough. See Deut. 32.

on v. 23. *Psalm 38. v. 3. & 45. 6. & 91. v. 5.* *whose fiery venome drinketh up my spirit* : [Some nations used to dip their darts in venome ; which spreading abroad, and piercing through, most suddenly consumed all the powers and vigour of life : Therefore by these arrows, we are to understand, such plagues as bring a very sure and sudden destruction with them.] *the terrours of God* [i. e. most violent and fearful plagues, whereby God doth terrifie me.] So *below chap. 9. 24. Psalm 38. 17.* See *Gen. 35. on v. 5.* *prepare themselves against me* [the Hebrew word implyeth as much, as to set in battel-array against one, in which sense it is likewise taken *Ier. 5. 9.* it is very well expressed of *Peter*, by the Greek word, *antitasthai*, *1 Pet. 5. 5.*]

5. *Brayeth the wild-ass also by the young gras, loweth the Ox by his fodder* ! [the meaning is. If I had no cause to complain, and thy words, O *Eliphaz*, were a food of comfort unto me, I should no more cause my complaints to be heard, then the Wilde-ass doth his braying, and the ox his lowing, when they have good fodder before them.]

6. *Is also the unsavory (meat) eaten* [Job compareth *Eliphaz* his discourse to unsavory meat, and the white of an egge ; declaring thereby, that he found no relish in his words] *without salt* ? [or, *that is without salt*] *is there (a) taste in the white of the yolk* ? [i. e. which is about the yolk.]

7. *My soul refuseth to touch (thy words)* : [viz. to feed on the same. He continueth the former similitude, declaring that he had no liking at all to such words, for to comfort himself by them ; but that he loathed the same as unsavory and loathsome meat. Oth. (*that which*) *my soul refuseth to touch, is like to my unsavory meat.* The sense is, that the soreness, and the biles, which before his visitation he should have been loath to touch, they were now become as his meat, though of a most loathsome relish] *they are as my unsavory food* [Heb. *as the diseases, sicknesses, (i. e. loathings) of my bread.*]

8. *Ah, that my desire came* ; [Heb. *who shall give?* a kind of wishing very usual with the Hebrews ; See likewise of the same, *below chap. 11. 5. & 13. 5. & 14. 13. & 19. 23. & 23. 3. &c. It. Exod. 16. 3. Num. 11. 29.* and the annot.] *and that God gave mine expectation* : [i. e. that which I do expect, death namely, as is declared in the next verse. Comp. *ab. ch. 5.* the annot. on v. 16.]

9. *And that it pleased God, to crush me* ; to let loose his hand, [which seemeth now to be tyed up, because he doth not make use of it to put me to death. Of the hand of God, compare that which is said *below ch. 13. on v. 21.*] *and made an end with me* : [So the Hebrew word is taken, *Isa. 10. v. 12. Lam. 2. 17. Zach. 4. 9.* or *did cut or hew me off.*]

10. *That should be my comfort yet, and should cheer me in the day*, (if) he spared not [i. e. if God made an utter end with me, and took me away out of this wretched World, Other. read thus ; *the while, or, howbeit I burn of heaviness, and (God) spareth not (or) favoureth not.*] *for I have not kept hidden the sayings of the Holy (one)* [i. e. I have freely professed the word of God, and so loved it all my life long : So that I should not doubt by my bodily death to pass over into the everlasting life. By the Holy (one) he meaneth God, whose Name is Holy, or, who is the Holy one, *Isa. 57. 15.* for he alone is perfectly holy, yea, the Holiness it self, See *Levit. 19. on v. 2.*]

11. *What is my power, that I should hope ? or which is my end that I should prolong my life ?* [i. e. that I should hope for any issue of this wretchedness, as if he should say. My power is too weak, to bear up long under this sad misery, and to recover my former health again : and though I might hope for it ; yet the end of

my life is not so far off now, that I should desire to live much longer. Therefore I pray thee O God, that thou wouldest take me away out of this World, and so deliver me from this wretchedness. For the word *Life*, the Hebrew ha'h Soul. See *Gen. 19. on v. 17.* or *desire*. See *Psalm 27. on v. 12.* the meaning is ; that I should desire to prolong my life. Compare *below ch. 7. on v. 1.*]

12. *Is my power (a) stony power ? is my flesh steel ?*

13. *Is not my help then in me ?* [my help, i. e. my plea, or defence ; whereby I may be able to help and defend my self, against the perverse Judgement, that is passed against me.] *and is the wisdom expelled out of me ?* [or, the virtuousness, innocence, honesty. See of the signification of the Hebrew word, *ab. ch. 5. on v. 12.* Oth. *Is not so, that my help is not in me ? and the substance, or, power, driven out of me ?* conceiving that Job here prosecutes the complaint of his misery, vilencis and disability.]

14. *On him that is melted (i. e. purified, and consumed, through adversity and grief of heart. The meaning is, that the right of friendship requireth, one should help and assist his friend : that is impoverished, oppressed and brought low ; and that he which neglecteth the same, hath forsaken the fear of God. Others make these words to cohere with the former verse in this manner, Is not my defence by me ? &c. against (him) whose kindness to his friend is melted, and (that) hath forsaken the fear of the Almighty. He taxeth Eliphaz of indiscretion, unfaithfulness, and cruelty towards his Friend.] kindness should be done by his friend : [i. e. ought to be done or shewed. Oth. (should shew) kindness to his friend.] or, he should forsake the fear of the Almighty.*

15. *My brethren have dealt unfaithfully with me* [he meaneth *Eliphaz*, *Bildad* and *Zophar*] *as a brook : as the torrent of brooks do they pass away* : [He taketh the comparison here of such brooks, as being full and frozen up in Winter, seem to promise, by their close keeping of the plenty of water, which they gathered from the rain and snow, that they intend to impart it forth again in Summer ; when it shall be more useful and needful, and yet afterwards by reason of great droughts coming between, deceive mens hopes and expectations. Unto such waters Job compareth his three Friends here ; forasmuch as there had appeared some Friendship in them whiles he stood not in much need thereof ; whence he expected the more comfort against a time of need ; but afterwards in the heat of his adversity, was able to get but little help and comfort from them.]

16. *Which are darkened of the ice*, [or, covered, as it were with a mourning garment] (and) *in the which the snow doth hide it self.*

17. *At the time when they dissolve [dissuunt] from heat, they are destroyed : when they grow warm* [the meaning is ; When by the heat and drought of the season they cease to run.] *they fade* [Heb. *are extinguished*] *out of their place.*

18. *The goings of their way* [i. e. of their water-cour or channel] *turn themselves aside : they run up into the wilderness and perish* [otherwise : *they rise up, or, ascend to nothing, and perish* : turning into vapours, till they vanish altogether.]

19. *The wayfaring (men)* [Heb. *the pathes* ; understand hereby the companies and troops of passengers travelling along upon the roads or highways. Compare *Gen. 37. 25. Judg. 5. 6.* item *below ch. 31. on v. 32. Isa. 21. 13.* In the full phrase they are called, *those that pass over the way*, *Isa. 32. 8.*] of *Tema* [thus *Arabia* is called, because inhabited by the pottery of *Tema* the son of *Ismael*, *Gen. 25. 14, 15.* Who is to be distinguished from *Teman* a Son of *Ejau*, of whom *Eliphaz* had his deno-

nomination *ab. ch.* 2. 11.] See them: [those torrents and brooks namely, thinking to find water in them for to refresh themselves, but finding themselves deceived. To see, implieth here, greatly to desire, or long for a thing, as *Psal.* 34. 6. & 92. 12.] the walkers [Heb. the waiters, or, goings, i. e. travellers. Compare the precedent annotation on the word, *wayfaring*] of *Schebu* [see *ab. ch.* 1. on *v.* 14.] stay for them.

20. They are ashamed, for that every one [viz. of the foresaid travellers or passengers] had trusted [i. e. relied on those streams and brooks, alluring themselves they should find water in them.] when they come thercunto [i. e. to those brooks] they blasp.

21. Verily (thus) are ye become (to me) nothing now: [i. e. as those evaporated, and empty water-brooks, do yield no profit nor comfort unto the wayfaring man, and wearied traveller; so, and no more, do ye to me. This is the application of the former similitude] ye have seen the astonishment [viz. Which is come upon me by this suffering] and ye have been afraid. [viz. of the Judgements of God upon the wicked, falsely imagining that ye saw an Example thereof in me, or, ye did fear, I should prove troublesome unto you: as in the next verse.]

22. Have I said: Bring me, and give presents for me of your substance? [His meaning is, that he had not desired of his friends, they should be at any pains or charges for him, to ease or rid him of his misery; although it be the part of a friend. to do in such a case of himself, what lieth in his power: and that in regard thereof they ought to have been the more disposed, to assist him at least with comforting of him, a matter of no cost, and but small pains unto them; which nevertheless being not performed by them. but rather the contrary by the perverseness of their Judgement, they were not to be excused.]

23. Or free me from the hand of the Oppressour, and deliver me from the hand of the Tyrants.

24. Teach me, and I shall be silent; and give me to understand, wherein I have erred.

25. O how powerful are the right sayings! [Heb. the words of rightness, justice, or right-mindedness, i. e. which are upright and true. Compare below *ch.* 33. 3. *Ecc.* 12. 10.] but what doth the reproving, (that) is from you reprovers? [i. e. what power and efficacy hath your reprehending, for to reprehend? he will say, None at all.]

26. Should ye meditate words for to reprove? [i. e. should ye study and adorn words, for to reprove me? Oth. Should ye for to reprehend, give heed to, or, observe words, i. e. should ye, in reprehending of one that is much oppressed, and sad hearted, give so narrow heed to all his words, and should ye make no account at all of his defence and apology? Otherwise. Think ye to reprove words, and (hold ye) for winde, the words of the dejected? i. e. are ye minded and disposed, to snatch up his bare words, and to be carping and cavilling at them, and will ye not mark or attend to the matter itself, which I propound unto you in my own defence? Oth. Think ye that the words are reproof?] and shall the sayings of the dejected [i. e. whole minde and hope, concerning matters of this life, are so extremely dejected, through the grievousness of his suffering, meaning himself] be (but) winde? [be a matter of nothing, a thing of a no account or value. For such kinde of things that are withall very inconstant, and suddenly decaying. The word Winde is likewise used, below *chap.* 7. 7. & 15. 2. & 16. 3. *Prov.* 11. 29. *Ecc.* 5. 15. *Hos.* 12. 2. *Eph.* 4. 14.]

27. Also ye cast your selves upon an Orphan: [thus Job doth call himself, as one being forsaken of all humane help. Of such kinde of Orphans may partly be understood, that which the Church of God lamenteth,

Lam. 5. 3.] and ye dig against your friend. [viz. a pit, or hole, wherein to catch him. We have the full explication of this phrase, *Psal.* 57. v. 7. *Jerem.* 18. 20. &c. Job complaineth here that his friends went about to entrap and impeach him by subtile arguments. Yet in regard the Hebrew word here, doth sometimes likewise signify to prepare, or, keep a feast, as below *chap.* 40. 25. & 2 *Kings* 6. 23. this place is rendered thus by others, ye keep feasts over your friend, i. e. ye rejoice at his misery. To dig, might likewise be taken here for to plot, or practise some evil or mischief; as *Prov.* 16. 27.]

28. But now be pleased, turn your selves to me: [i. e. give heed to my sayings, and be pleased narrowly to consider and ponder the same.] and it shall be before your face if I do lye [i. e. shall be clear and manifest before you, and your selves shall testify of it, and be able to be Judges. Oth. and (behold) whether I shall lye before you.]

29. Turn again (I pray) [viz. from your unequal dealing against me, and from that eager and fierce contesting wherewith ye break out against me.] let there be no wrong. [viz. if so be ye desist of judging so perversely of me, and henceforward give better heed to the reasonableness of my plea.]

30. Should there be wrong upon my tongue? should my palate [or jaws, i. e. my mouth] not give to understand [i. e. should it not be able to judge the perverse ones, and declare it; others do understand by the palate, here the minde, or understanding faculty of man, whereby he discerneth nuth from falshood, and good from evil; even as by the palate of the mouth the sweet is distinguished from the sour] the misery? [i. e. the anguishes, pains and torments, that are come upon me, as *ab. v.* 2. Others, understand perversenesses, i. e. should not my understanding be able to judge what is perverse, or not?]

CHAP. VII.

Job going on in his complaints, describeth his miserable condition, not only in general from the toylsome shortness of mans life, *v.* 1. &c. but also from his own personal vexation, 3. grievous disease, 5, and short prosperity in particular, 6. He turneth himself to God, beseeching him to bless the remainder of his life, which he supposeth to be short, 7. Besides he complaineth of the fierceness or violence of his affliction, 11. he being so weak, abject and impotent of himself, 17. he prayeth for the forgiveness of his sins, 20.

Hath not man a combate [the Hebrew word here used, occurth frequently, in the signification of fight, or combat, or host, which is either temporall, *Num.* 1. 3, &c. or ecclesiastical, as *Num.* 4. 3, &c. or spiritual, *2 Cor.* 10. 4. *1 Tim.* 1. 18. Oth. set time] upon Earth? and are not his dayes as the dayes of the day-Labourer? [understand by his dayes, the time of his life, which here is compared to the daies of an hireling, or day-labourer; because the same is set and sure, short, and full of labour and toil, yet followed by some rest: for the day labourer having wrought hard all day, he resteth at night. Hence Job will conclude, that seeing the condition of mans life is such he ought not to be plagued so grievously, but be allowed some rest and respite, especially, if he have truly feared and served the LORD his God.]

2. As the Bond-servant [understand him that is wearied by the labour of the day] panteth [or, gapeth, gaspeth, i. e. earnestly desireth and longeth. Thus also *bel. ch.* 36. 20.] after the shadow; [understand the going down of the Sun, and the taking of rest by night. Compare *Psal.* 102. 12. and 109. 23.] and as the day-labourer expecteth his hire [Heb. his work, i. e. the hire

or wages of his Work. Compare *Levit. 19. 13. Jer. 22. 13.*]

3. So Moons of vanity are become an inheritance to me; [Heb. *I am made to inherit for my self Moons of Vanity.* By this it appeareth that Job continued for some moneths in this distress. Compare below *chap. 29. 2. Moons of Vanity, i.e.* that were very empty, vain, toilsome, and tedious to me. Comp. *bel. v. 16. & ch. 15. 31.* His meaning here is, that his toil and suffering was more grievous, then that of the bond-servant; and of the day-labourer: for these at the end of their labour, and by night, had some rest yet; whereas his pains continued upon him the nights also.] *and nights of toyl are prepared for me.* [Heb. *have prepared,* see above *ch. 4. on v. 19.*]

4. When I ly down to sleep, then I say, when shall I rise up, and He have measured out the evening? [Heb. *viz.* God, or thus, *When shall the evening be measured out?* i.e. When shall it be at end? or ended once? By the Evening here the night is understood; which is so called, because it beginneth from or with the evening, *Gen. 1. 5.*] and I am full [*(satur)* to be full of any evil, is to be overcharged with it, that one is not able to bear or digest any more. See below *ch. 10. 15. and 14. 1. and Psalm 88. 4. & 123. 3. 4. Prov. 1. 31. & 28. 19. Lam. 3. 15. Hab. 2. 16.*] of tumbings [i.e. turning and tossing me about in the bed] untill the glimmering-time [viz. of the mornings, or day break, i.e. when it is between dark and dawning in the Morn. Thus the Hebrew word may likewise be taken *1 Sam. 30. 17. and Psalm 119. v. 147. of the Evenings, Glimmering, or twilight; See 2 King 7. 5. and the annotation.*]

5. My flesh is clothed with Worms; [viz. by reason of the putrifying sores that are upon my body, out of whose matter and blood there came forth worms.] and with the rubbish, [understand the scabs, which were scratched off from his ulcers. Others understand, *clouds of earth, which cleaved unto his body, because he sat or lay upon the earth*] of the dust: [i.e. (as some do understand it) of the body; which is called thus *Eccles. 12. 7.* because originally taken out of the dust of the earth, *Gen. 2. 7.*] my skin is split [by reason of the ulcers namely, which tear, and open the skin of the body] and become contemptible, [Oth. *molten, i.e.* running with gore and filthy matter.]

6. My daies, [viz. of my life] have been lighter [i.e. swifter; thus the word *light* is taken for *swift,* below *ch. 9. 25. Isaiah 5. 26. & 18. 2. Jer. 2. 23.*] then a Weavers shuttle, and are consumed without expectation [Heb. *with not hope, or with the end of hope, i.e.* so, as that the hope recovering the same, doth cease, and is at an end.]

7. Remember [Job turneth his speech to God, of whom he desireth (because our life is of it self so short and wretched) that he would be pleased at leastwise for the time he had yet remaining to vouchsafe him his temporal blessing, the which could only here be enjoyed.] that my life is a waide [i.e. very vain, unsteady and swiftly passing away and vanishing. See above *ch. 6. on v. 26.*] mine eye shall not return to see the good [viz. of this temporal life. To see the good, is to enjoy, or obtain, get the same, so below *9. 25. Psalm 128. 5. Eccles. 5. 17.* in the same sense one is said, *to see the rest, Gen. 49. 15. to see the light, bel. 33. 28. to see the life, Joh. 3. 36. to see good daies, 1 Pet. 3. 10, &c.*]

8. The eye of him, that seeth me (now) [viz. here on earth. Oth. *the eye of the sight, i.e.* he that is sharp-sighted.] shall not see me: [viz. when I shall once be departed hence by death] thine eyes shall be upon me [viz. for to do me good, yet nevertheless I shall not be here beneath upon the earth, to enjoy thy benefits as well bodily as spiritually. This was the Saints desire, partly, for to serve God here yet, and to magnify his name;

partly also, by the use and enjoyment of these Temporal blessings, to assure themselves the more of the love and favour of God, and the goods everlasting. See *Pf. 6. 6. and 38. 11, 12, 13. and 122. 1, 2. and 128. 5.*] but I shall be no (more) [viz. in this life. See *ab. ch. 3. on v. 16.*]

9. A cloud is consumed and passeth away: so be that goeth down into the grave [see the signification of the Hebrew word *Sheol, Gen. 37. 35.* in the annotation upon it,] shall not come (again) [viz. into this Transitory world: for, that Job did firmly believe the resurrection from the dead, appeareth below *chap. 19. 25, 26, 27.*]

10. He shall no more return to his house; and his place shall know him no more, [his place, i.e. his friends, fellow Citizens, neighbours and acquaintance, dwelling in his own house, City and Countrey. Thus the word *Place* is taken for those that are in it, and so likewise below *8. 18. & 20. 9. Pf. 37. 10.* in like manner as *paths,* and *waies,* are taken for those that walk, or travel in the same, *ab. ch. 6. 19.*]

11. Neither shall I also withhold my mouth: I will speak in the distress of my spirit; I will complain [the meaning of these expressions is; seeing that the life of man in general is so full of vanity and wretchedness, and I also, besides that, do find my self particularly intrahled in this extraordinary affliction, being bereft of all temporal welfare and comfort, I must at least wise ease and unburden my heavy minde by the tongue.] in bitterness of my soul [i.e. in great grief and anguish of heart. See *2 King 4. on v. 27.*]

12. Am I a Sea then, or (a) Whale, [of whose strength and power see below *ch. 41.*] that thou settest a guard about me? [viz. by this great suffering which environeth me from all parts, and tormenteth my minde day and night: meaning thereby, that it seemed God sought thus to bridle him from doing harm to any; even as if he were some Sea, or Sea-monster, which by the cliffs and downs and depths, must be kept within their bounds that they may do no harm to men.]

13. When I say, [viz. by my self, i.e. when I think, See *Gen. 20. on v. 11.*] my bedstead shall comfort me; my couch shall take away (somewhat) of my complaint:

14. Then thou affrightest me with dreams: [viz. terrible ones, such as God causeth to fall upon melancholy spirits, and heavy, dejected persons, either through the nature of their disease, corrupting the fancy of man; or, also through Satans means, who watching his opportunity, doth by the advantage of melancholy humours, which he findeth in man, cause strange visions to appear unto him in his sleep.] and through visions thou terrifiest me.

15. So that my soul chuseth strangling; [understand a violent and sudden death; namely by reason of this continual torment] death rather then my bones [i.e. then the sustentation of my bodily life; implying that he had rather dy than longer be troubled with those rotten, stinking, and mattery running bones he had. And he maketh especially mention of his bones, to shew that his pain was entred into his very inmost parts of his body. Bones being taken for the strength, the life, and inmost vigour of the body, *Proverbs 14. 30. & 17. 12. Isaiah 38. 13.*]

16. I disdain them [my bones namely] I shall not live for ever; cease from me then, [viz. thus to afflict and plague and trouble me] for my daies are vanity, [or like to a winde, as above *v. 7.* the life of man is called vanity, not onely for being short, and fading on a sudden, below *15. on v. 31.* but also in regard that it being so full of trouble, turmoil and vexation, a man cannot meet with that *Summum Bonum*, or true good, that could mak him perfectly happy. Comp. *ab. v. 3. and the annotation.*]

17. *What is man that thou shouldest greatly esteem him?* [*i. e.* that thou shouldest take notice of him, he being so wretched and vile, as I am now; and count him worthy, thus to trouble thy self about him? compare this manner of speaking, above with the annot. on v. 8.] and *that thou shouldest set thy heart upon him?*

18. *And that thou dost visit him,* [*viz.* with thy chastizings and punishments, See Gen. 21. on v. 1.] *every morning?* [*this he mentioneth, chiefly for to shew,* 1. That God doth visit us, with special care and sollicitousness. Comp. Lam. 3. 23. 2. That God doth not spare us, even when we are most, or hardest at labour. 3. That not only the middle and end, but the very beginning also of our lives and labours, are subject to much trouble and suffering, Psalm 88. 16. & 90. 9.] *that thou triest him* [how God doth try his children, see Gen. 22. on v. 1.] *every moment?* [*i. e.* very frequently all along at unawares, suddenly.]

19. *How long dost thou not turn away from me?* [*viz.* for to make an end at length of afflicting me in this manner?] *(and) ceasest not from me, until I swallow in my spittle?* [*this is an usual phrase, implying a very short time, such as is the fetching of ones breath: as if he said: forbear but a moment at least, to afflict one, that I may fetch breath once. Compare chap. 9. 18.*]

20. *If I have sinned* [*i. e.* committed any sin as yet unknown to me, for which this suffering may have come upon me] *What shall I do unto thee* [*viz.* for to be reconciled with thee, that thou mayest be appeased again, and I enabled thereby to get out of this trouble] *O thou keeper of men?* [*i. e.* that doest so narrowly watch what men are doing; or that art the keeper of their lives also, though now thou seem ready to destroy mine.] *why hast thou set me for a counter-course* [*or, countermark, or butt, or the wise, against which thou shootest thine arrows. Comp. below 16. 12. The Hebrew word doth properly signify that, against which one runneth very violently, for to spoil, or break, or overthrow it.*] *that I must be a burden to my self?* [*viz.* by all the suffering, or pains, which thou doest lay upon me in so fearful a manner, that it is an insupportable burden to me.]

21. *And why dost thou not forgive me my trespass,* [*His meaning is, if the pretence of my Friends be true, that I am plagued thus by reason of my sins (although my conscience do witness otherwise) why dost thou not forgive me that sin, that I may not be plagued longer thus? for I am now ready to dy; so that seeking me here after a while, thou shalt not finde me.*] *and dost not put away* [*or pass by, pass over, See 2 Sam. 12. on v. 13.*] *mine iniquity?* for now I shall ly down in the dust, and thou shalt seek me early; [*Compare above v. 8. and see the annotation there; the Hebrew word doth properly signify to seek in the morning; but because the things that are done in the morning, are commonly performed with more vigour, the phrase here is taken for all manner of accurate and diligent searching. See below 8. 5, Psalm 69. 2. Prov. 7. 15.] but I shall not be.* [*see ab. th. 3. on v. 16.*]

CHAP. VIII.

Bildad doth reprehend the words of Job. 1. &c. praiseth the justice of God, 3. taxeth Jobs children, 4. promiseth Job, the favour, grace and blessing of God upon his repentance, 5. demonstrating on the contrary the destruction of the wicked, by the experience of times past, 8. he comforteth Job, if he were upright with the promises of God, v. 20.

Then answered Bildad the Subite, and said;

1. *How long shalt thou speak these things, and the*

sayings of thy mouth be a mighty wind? [*Here Jobs discourses are compared to a strong wind, as proceeding of violent passions; contrary to the rules of discretion, and seeming to encounter with Gods honour.*]

3. *Should God then pervert the right? and should the Almighty pervert righteousness?*

4. *If thy children have sinned against him, he hath also cast them into the hand of the transgression* [*Heb. he hath sent them, i. e. he hath suffered them to fall into the power of sinne, for to fill up the measure thereof, and of punishment, for to receive their due reward.*]

5. *(But) if thou seek early after God,* [*i. e. timely and diligently, see above ch. 7. on v. 21.*] *and pray for grace to the Almighty.* [*his meaning here is, as if he had said; Thy children indeed are perished by reason of their sinnes, but as for thee, if thou do seek the LORD with all thy heart, and pray for grace and pardon, and shalt be clean from abominable sins, he shall redress thee well enough, and repose thee of thy former well-fare.*]

6. *If thou be pure* [*i. e. not defiled with gross secret sinns, for which thou art not sorrowful*] *and right; surely he shall awake now for thy sake:* [*Heb. over thee, i. e. for thy sake, for thy own good and benefit:*] *and he shall perfect the habitation* [*i. e. rear it up again, restore and re-establish the same in its former state and condition. Oth. appease, or prosper, make prosperous.*] *of thy righteousness* [*i. e. wherein thou doest practise righteousness and vertuousness.*]

7. *Thy beginning shall be mean indeed, but thy latter end shall be very much increased.* [*i. e. God shall make thee great, being low; exalted, being debased; rich, being poor, prosperous, being crossed, by blessing thee and thine more and more.*]

8. *For do but enquire after the former generation,* [*understand a multitude of people that lived together in one age, or for many years together. See Gen. 6. on v. 9. and Psal. 12. on v. 8.*] *and fit thy self for the searching after their Fathers* [*viz. that were or lived in the former generations, and had gotten a great measure of understanding and wisdom, by means of their long life and great experience, besides the sundry revelations they had from God.*]

9. *For we are of yesterday* [*i. e. not to be compared with those Fathers or Patriarchs, we having a shorter life, less experience, and not so many revelations from God.*] *and know nothing, because our daies are a shadow upon the earth.* [*i. e. very transitory, vain and nothing. Comp. Ps. 102. 12. & 144. 4.*]

10. *Shall not they* [*viz. Those Forefathers, whom Job was directed, unto by Bildad, ab. verse 8. this kind of asking, implyeth a strong affirmation. See Gen. 12. on v. 9.*] *teach thee, speak to thee* [*viz. of the courses of Gods providence and Judgements, which are wonderful, and of the issues of Good men, which are good, and of the bad, which are bad.*] *and bring forth speeches out of their heart?* [*i. e. not such as were uttered on the sudden from the lipps, but such as they did fit, ripely weigh and consider in their understandings, and had made tryal of by their experience.*]

11. *Doth the Bull-rush raise it self without mire?* [*the meaning is; even as a Bull-rush cannot grow up without mire, nor the reed without water; but must soon wither away; so a man cannot thrive nor prosper without piety.*] *groweth the reed-grass without water?* Oth.—Flag, or Moor-grass, comp. Gen. 41. 2. and the annot. there.]

12. *When it is in its vertue, yet (although) it be not cut down, yet it withereth before all grass.* [*See 1 Kings 18. on v. 5.*]

13. *Thus are the paths of all that forget God:* [*i. e. thus it fares with them, or, such is the life, the ability, and the issue of those that despise God: although for a*

time they may be green, and flourish and rise up high, and seem to stand very firm; whiles outward prosperity doth smile upon them; yet when that fails once, they fall and perish on a suddain, yea much sooner than others, *Psa. 37. 2, 35.*] and the exaltation of the hypocrite shall perish: [understand here by the hypocrite, him that is wicked or impious in his heart before God, and yet maketh outward profession in words, behaviour and action before men, of being Godly, to deceive the same. So also *bel. ch. 13. 16. & 15. 34. & 17. 18. Prov. 11. 9. Isa 9. 17. &c.*]

14. *Whom his hope shall loath:* [his hope, i. e. the good he hoped for; which is said here shall loath and abhor the hypocrite, and not draw near unto, but shun and fly from him. *Comp. Psalm 96. 10. Oth. Whose hope shall be cut off.*] and his confidence shall be an house of the spider. [i. e. a Spiders web, which is very weak and frail, and most easily ruined and undone. The sense is, that even as the Spider cannot defend her self against any violence, by her own web, so neither can the wicked protect themselves against the judgements of God, by their outward prosperity.]

15. *He* [viz. the hypocrite and wicked] *shall lean upon his house, but it shall not subsist; he shall lay firmly hold of it, but it shall not abide standing.*

16. *He is sappy* [the wicked is compared to a green and sappy Tree that is well rooted, but being cut down once, and destroyed by the owner, doth fade and waste very soon. For thus the hypocrites also do perish when God doth cut them off once, be they of never so great abilities, or never so highly exalted by all their wealth and welfare.] *before the sun:* [i. e. so full of sap and juice, that the very scorching heat of the Sun is not able to drie it up.] and his branches issue forth over his garden. [i. e. they spread forth and elevate themselves all the garden over, by their thrivings, and extraordinary growth. Some are of opinion, that Bildad here in this 16. verse beginneth to speak of the good or godly men; and therefore they translate the 18. verse thus; *Shall any one swallow him out of his place, so that it deny him, &c.*]

17. *His roots are wreathed in by the spring-vein* [viz. there where the waters have their source, do spring and bubble forth, rowling about as it were, and consequently, where there is no want of moisture. The Hebrew word is taken for a *Spring-veyn*, *Cant. 4. v. 12.* as likewise the word, *Gulkit*, conining of the same root, *Jos. 15. 19.* others render the Hebrew word here *over an heap*, viz. of stones; as it is likewise taken, *Gen. 31. 46.* and so the sense is one and the same with that of the words following] *he seeth a stony place;* [i. e. he spreads out his roots so far and mightily, that he reacheth even to the stony ground, and yet maintains his vigour. The sense is, That the hypocrite for a time doth overcome all lets and opposition, which seem to retard or impede his prosperity. *Heb. the house of stones.* Thus the word *house* is taken by the Hebrews for a place, or room, or largeness, *2 Samuel 15. 17.* Other. *he looketh out after a stony place.* viz. to settle a firm Habitation there.]

18. *(But) when (God) [or the swallower, which is God, who doth destroy the wicked] swalloweth him* [the wicked hypocrite namely, that was compared to a green and flourishing tree.] *out of his place* [where the tree stood; understand the dwelling place, the state and glory, and government of the wicked, *comp. bel. ch. 18. 21. & 27. 21.* and the annotation] *then it shall* [the place namely, that is to say, the inhabitants of the same. See *ab. ch. 7. on v. 10.*] *deny him* [i. e. he shall be destroyed in such a manner, that none shall not so much as acknowledge, or but remember, that ever he was there.] *(saying) I have not seen thee.*

19. *Behold* [Here Bildad doth ironically or jeering-

ly, apply the comparison aforementioned unto the hypocrite and ungodly: as who would say: Indeed for a time he maketh a fair flourish, but yet at last he fadeth, and faileth most miserably, that none doth own or know him any more.] *that is the joy of his way:* [i. e. of his course, life, state and condition. Compare *Gen. 6. on v. 12.*] *and out of the dust others shall sprout forth.* [i. e. from them which are decayed and impoverished; or from such as none expected there may arise others, that shall be godly, and enjoy the blessing of God in his stead that was destroyed.]

20. *Behold, God shall not reject the upright:* [Bildad comforteth Job with the promise of God; but yet threateneth him therewithal in case he did not turn away from the hypocrite or wickedness, which he supposed was in Job: other wise, all welfare and joy should attend him.] *neither doth he take the evil doers by the hand;* [i. e. he doth not help the wicked, by rescuing them out of their trouble and sufferings.]

21. *Until he fill thy mouth with laughter; and thy lip, with shouting* [understand joyful acclamations, and exaltations, see *2. Chron. 15. on v. 14.*]

22. *Thy haters* [Others, (till that) thy haters, &c.] *shall be clothed with shame.* [i. e. be made ashamed and confounded. See the like kinde of expression, *Psa. 35. 26. and 109. 29. Ezek. 7. 27. & 26. 16.*] *and the tent of the wicked* [i. e. their house, dwelling or habitation.] *shall be no (more.)*

CHAP. IX.

Job confesseth the righteousness of God, v. 1, &c. he sheweth that it is neither lawful nor profitable for any to contend with God, 3. to this end he rehearseth some of the Divine Attributes, and Operations, 4. he confesseth himself unfit to stand before God, 14. he complaineth that the godly are punished, together with the ungodly, 12. that the wicked fare best here, and not the godly, 24. that the sense of his suffering brought him to an extreme dismaidness, 27. he is ready to maintain his innocence before God against his friends, 34.

But Job answered and said:

2. *Verily I know that it is so:* [viz. as thou sayest, that God indeed is righteous, punishing the evil, and protecting the good. This I do know so well, that it never came into my minde to charge God with unrighteousness.] *for how should man be righteous with God?* [i. e. before God. So the Hebrew word is taken, *1 Sam. 2. 26. Psa. 130. 4.*]

3. *If he hath a minde to contend with him, he shall not answer him, one of a thousand,* [man shall be found guilty a thousand times over, i. e. very often, and in a manner, infinitely. A certain number for an uncertain, See *Lev. 26. on v. 8.*]

4. *He* [viz. God; see *ab. 3. on v. 20.*] *is wise of heart,* [by the Hebrews the word *heart* is taken sometimes for the seat of the understanding, and consequently also for the understanding and wisdom it self. *Exo. 28. 3. & 11. 12. & 34. 34. Pr. 2. 10. & 6. 32. & 19. 8. Hos. 4. 11.*] *and strong of power; who hardneth himself against him, and had peace?*

5. *That transposeth the mountains, that they are not aware of it;* [i. e. at unawares, and beyond all expectation, viz. of the people that dwell upon them. Compare *above ch. 7. on v. 10.* or by way of comparison there is here ascribed life and motion unto things inanimate. See *bel. ch. 28. on v. 14.*] *that overturneth them in his anger.*

6. *That removeth the Earth out of her place; that her pillars* [i. e. her nethermost grounds and foundations] *shake.*

shake [i. e. do even quake and tremble for terror, comp. bel. 26. 11.]

7. *That he commandeth the Sun*, [Heb. *saith to the Sun*; to say, or to speak, for to command. See 2 Chron. 29. on v. 24.] and *he riseth not*; [viz. ordinarily, while the night must continue over such, and such lands Horizon; or extraordinarily, when God is pleased to bring some alteration in the course of the Sea, Job. 10. 20. 2 Kings 20. 11.] and *sealeth up the stars* [viz. by the daylight, which hideth them, even as by a seal the contents of the letter, are hidden from the sight. The sense is, that God doth make the day: as in the first part of this verse the making of the night is ascribed to him. Or, it may be understood of some extraordinary and miraculous obscuring or withholding of the light of the stars: thus the word *sealing*, is taken Isa. 29. 11. Dan. 9. 24. & 12. 4, 9.]

8. *That spreads forth the heavens alone: and treadeth upon the heights of the Sea* [i. e. upon the flood, and high-swollen waves of the Sea, which God doth calm and make plain, as if he did level and smoothe with his feet.]

9. *That maketh the Wayn*, [a certain constellation of the heavens, so called likewise by many to this day, but otherwise *Arctas*, or, *Ursa*. Some do understand here the constellation called *Arcturus*. See hereof likewise bel. 38. 32.] the *Orion* [another Constellation appearing in December, untill the Spring time. See likewise hereof, bel. 38. 31. & Amos 5. 8.] and the *seven stars*, [also a Constellation, or Celestial sign, called by the Latines *Vergilæ*, and *Plejades* by the Greeks, vulgarly the seven Italianes, appearing in the Spring; whereof see also, chap. 38. 31.] and the *inner-Chambers of the South*. [or, *withdrawings*, or *secret*, *private cabinets*. Understand hereby the stars that are about the South pole, and called secret or private rooms, withdrawing chambers, because they are for the most part not seen by us, that dwell about the North-pole.]

10. *That doth great things* [see ab. ch. 3. v. 9. and the annotation there.] *which one cannot search thorough*: [Heb. *to no searching thorough*] and *wonders, which one cannot number*.

11. *Behold he shall pass before me* [viz. with the testimony of his wisdom, power, goodness and righteousness, which he doth variously express in his works, and present to our view, yet cannot sufficiently be dived into and discovered by us, Rom. 11. 33.] and *I shall not see him: and he shall pass by*, [Heb. *alter*, viz. the place. Spoken of God according to the manner of men, in regard of the works, which he doth, whether in wrath or mercy. See ab. ch. 4. on v. 15.] and *I shall not observe him*.

12. *Behold, he shall prey*, [i. e. deprive, dispoil men of their goods and life, which he had given them; by reason of their sinnes. Comp. 2 Sam. 16. 10. Isa. 45. 9. Jeremy 18. 6. Romans 9. 20.] *who shall make him restore it? Who shall say unto him, what dost thou?*

13. *God shall not turn away his anger*: [i. e. not withhold his Judgement, when once he hath determined to execute the same, according to his righteous sentence how eagerly soever the wicked strive and spurn against it, seeking by main force and power to eschew or remove the same.] *the proud helpers are bowed under him*. [Heb. *the helpers of Pride*, i. e. those which so arrogantly presume, they shall be able to help themselves, or others.]

14. *How much now shall I answer him*: [i. e. be able to answer him. viz. when he shall call me to Judgement: and so in the next verse] (and) *chuse out my Words against him?* [The Hebrew particle, rendered *against*, here, and signifying properly *with*, is sometimes taken for *against*, as Deut. 9. 7. & 10. 17. Psal 94. 16. Prov 30. 31.]

15. *Whom I should not answer if I were righteous: I shall entreat my Judges for mercy* [or grace.]

16. *If I do call, and he answereth me; I shall not believe that he hath hearkned to my voice*. [i. e. I shall not firmly believe it. For Job being quite cast down through the grievousness of his affliction, and terrified by the greatness of the Divine Majesty, he was not able for a time, to imagine any possibility of a speedy deliverance out of his misery.]

17. *For he bruiseh me by a Tempest* [viz. of Judgements and Visitations, which were fallen upon him; and which he doth compare to a Tempest, by reason of their sudden, unexpected, fierce and terrible seizing on him. Comp. bel. 27. 20. Psalm 83. 16. Prov. 10. 25. Ezek. 13. 11, 13, 14. Amos 1. 14.] and *multiplicth my wounds* [understand the miseries, which by the visitation of the LORD, had seized upon his body, goods, and family.] *without cause* [viz. whereby I should have deserved such a fearful punishment more than other men, or, without having committed any such execrable crime, as might deserve such an extraordinary punishment. See above ch. 2. on v. 3.]

18. *He doth not suffer me to fetch my breath*: [Heb. *to return*, or, *bring again my spirit*: i. e. to have any respite, ease or breathing; but persisteth continually to fill up these plagues upon me, and to enthal me without any hope of release: Compare above 7. on verse 4. *spirit for breath*. So below again 19. 17.] *but he filleth me* [saturat me] *with bitterness* [i. e. with sad and grievous afflictions. Compare the 2 Kings 4. on verse 27.]

19. *If it (come) to power* [i. e. if the difference betwixt God and me, shall be decided and determined by power] *behold, he is strong; and if it (come) to judgement, who shall summon me?* [Heb. *make me gather?* i. e. who shall make us to meet, that we may plead together, and that there may be given a sentence at last between us?]]

20. *If I do justify my self*, [viz. before God, Oth. *though I be righteous*] *my mouth shall condemn me* [i. e. I shall not withstanding be forced to confess, that I am a poor sinner: or even by that which my own mouth shall utter, God shall be able to convince me of sin. Of the word, *condemn* see below chap. 10. on verse 2.] *If I am upright, yet shall he declare me perverse*. [he, i. e. God, or my own mouth, shall prove it, that I am perverse: for he shall question me so wisely, that in my very justifying he shall finde matter enough to condemn me; and although in this present difference, I do maintain a good cause against mine Enemies, yet I know my self to be a sinful man before God, and therefore lyable to be condemned.]

21. *If I am upright (yet) do I not regard my soul*: [Heb. *not know, &c.*, i. e. not regard, care for, improve. Compare Gen. 18. the annotation on verse 19. Oth. *I shall not know my soul*, or, *my self*; as if I were beside or not my self, for fear of the Divine Majesty: *my self*, i. e. my life. See Gen. 19. on verse 17. the explanation followeth in the end of this verse. Or, *my self*. See 1 Kings 19. on verse 4.] *I disdain my life*.

22. *That is a thing wherefore I say*, [i. e. which I can hardly suppress or forbear to say, that being godly, I must nevertheless disdain my life, by reason of the manifold evils and vexations which seized on me in the same.] *He doth consume the upright, and the wicked*.

23. *When the scourge doth hastily put to death* [viz. the good or godly together with the wicked] *he maketh the temptation of the innocent* [viz. according to the outward semblance of this life, but not according to the hidden truth of things; for according to the outward appearance, there seemeth to be no difference here, between

tween the good and the bad ; which hath alwaies much perplexed the godly here, *Psal.* 37. 1. & 73. 2, &c. *Eccle.* 8. 14. *Jer.* 12. 1. *Habakk.* 1. 13, 14. *Mal.* 3. 4. but otherwise it is true what we read *Psal.* 73. 17, 18. *Jer.* 12. 3. *Mal.* 3. 16, 17. *1 Cor.* 11. 32. *Heb.* 12. 10, 11. of the word *temptation*, or *tempting*, see *Gen.* 22. on verse 1.]

24. *The Earth is given into the hand of the wicked ;* [i. e. by Gods disposing put into the power of the wicked : whereas a man would think, the godly rather ought to have the upperhand, and the chief command in the world] *he doth cover the face of the Judges thereof* [understand that God doth blind the Governours of the World in the eyes of their Understanding, that they are not able to discern between good and bad, for the punishing of vice and rewarding of vertue.] *if not, who is He then ?* [viz. that doeth it. *Oth.* *Where (and) who is he ?* how God is said to do the evil, see *Gen.* 45. on verse 5. and *1 Kings* 12. on verse 15. The particle *Then* in Hebrew is *Epho*, whereof see *Hos.* 13. on verse 10.]

25. *And my daies have been lighter then a runner ;* [as if he said ; if I had any prosperity, the same was suddenly gone ; but the wickeds prosperity is lasting, *Psal.* 73. 4. *lighter*, i. e. swifter see above chap. 7. on verse 6.] *they are fled away, they have not seen the good ;* [i. e. not enjoyed it. See above chap. 7. on verse 7.]

26. *They are past by with* [i. e. like unto, as appears by the second member of this verse.] *pinnaces ;* [Heb. *ships of d-fire*, i. e. Which say to swiftly, that they seem to have a desire and longing to the place, whether they are bound : or understand ships, that being laden with desirable i. e. precious wares, do what they can to speed and expedite their voyage, that they may bring their rich commodities home soon, and make money of it.] *like as an Eagle flyeth after the Carcass.*

27. *If I do say, I will forget my complaint, and I will give over my behaviour* [Heb. *face*, or *countenance*, i. e. my distempered carriage, and disconsolate demeanour] *and recreate my self.*

28. *I am agast at all my pains :* [fearing they shall hinder me to perform what I said.] *I know that thou shalt not hold me guiltless.* [i. e. not let me go unpunished, see *1 King.* cii v. 9.]

29. *I shall be wicked (nevertheless)* [or guilty, liable to punishment ; or likewise ; beheld, declared, wicked, or guilty ; that thou mayest alwaies maintain thy right ; whatever I may endeavour to produce and plead on my behalf.] *Wherefore they shall labour in vain.* [i. e. why shall I take any pains now to no purpose ? or labour in vain to plead my cause ?]

30. *If I do wash my self with snow-water ; and cleanse my hands with soap ;* [Other. *in cleanness.*]

31. *Then shalt thou dip me into the ditch,* [viz. which is moorish, full of mire, and filth, and out of which I must needs come forth then exceedingly defiled and stinking before thee. He speaketh by comparison, the sense is. That his pleading, however it may be set out and adorned with goodly words and terms, would be of no validity, if the Lord should enter into judgement against him.] *and my clothes shall loath me* [i. e. whatsoever is next or near, and belonging to me, shall loath and abhor me by reason of my uncleannesse. The expression is hyperbolical.]

32. *For he is not a man, as I, whom I should answer, if we met together in Judgement.*

33. *There is no Umpire* [or, Judge] *between us ; (that) might lay his hand upon us both.* [viz. both, by his authority to prescribe Lawes and Orders unto us, whereby to order our pleading, and likewise to determine our difference at last by his Sentence. Observe, that the laying on of hands, was taken of power and command.

Oth. that could lay his hands on both of us, i. e. that were able to execute the sentence once given.

34. *Let him put away his rod from upon me,* [as if he said, if I were freed from this suffering, and had but to deal with one like my self, whose Majesty could strike no terrour in me : I should make it soon appear that those plagues came not upon me for any such gross or hainous sinnes, and wickedness, as ye conceit they do. By the rod, he understands the correction, or chastisement he was under, as *2 Sam.* 7. 14. & 21. 9. & 37. 13. *Psa.* 89. 33. *Isa.* 10. 5. *Lam.* 3. 1] *and let not his terrour affright me.*

35. *Then shall I speak, and not fear him, for I am not such* [viz. as my friends do represent, or would make me seem to be] *by my self.* [i. e. in my own conscience, experience and tryal. *Oth.* *Thus I am not by my self.*]

CHAP. X.

Job renewing his complaints, turneth himself to God, v.

1. &c. rehearsing some points which he complaineth of, 3. and producing reasons, for the deprecating of his heavy afflictions, 9. he sheweth thrt his plagues are unavoidable, 13. great, 16. and manifold, 17. he witnesseth himself unborn, 18. and yet to be but somewhat comforted now before death should seize upon him, 20. whom he describeth, 22.

MY soul is vexed at my life ; [understand at, or by reason of the miseries or wretchedness of his life.] *I shall leave my complaint upon me ;* [i. e. I shall not give it over, but let the reins loie to it, that I may powre out my heart with grief and lamentation.] *I will speak in the bitterness of my soul.* [See ab. ch. 7. 11. and the annotation thereupon.]

2. *I will say unto God, Condemn me not :* [this word doth signifie to declare one unrighteous, or, punishable. See *Deut.* 25. on ver. 1. and so likewise, *1 Kings* 8. 32. *Psal.* 94. 21. *Proverbs* 17. 15. *Romans* 8. 34.] *make me know for what thou contendest with me.* [i. e. what the reasons are of the controverſie ; for I have feared thee and served thee with a good conscience ; and nevertheless thou hast suffered all this misery to come upon me.]

3. *Is it good (for) thee* [i. e. honourable, profitable, pleasurable.] *that thou oppressest ? that thou rejectest the labour of thine hands ?* [i. e. me, thy creature which thou hast made. The Hebrew word doth signifie, such a kind of Work, as is most carefully wrought, not without painful and wearisome labour.] *and givest brightness over the counsel of the wicked ?* [God is said to shine, or give brightness over a thing or person, when he doth bless and prosper the same. So below 29. 3. comp. *Num.* 6. on v. 25.]

4. *Hast thou carnal eyes ?* [Heb. *eyes of flesh ?* i. e. eyes of men, that judge by the outward appearance, and are carried away by passion, not heeding the truth of things, and the requisites of justice ?] *dost thou see as a man seeth ?*

5. *Are thy daies as the daies of a man ?* [the sense is. Hast thou need of time, like worldly Judges, to take knowledge of matters, before thou proceed to give Sentence, or pass thy Judgement ?] *are thy years as the days of a man ?*

6. *That thou searchest after mine unrighteousness* [viz. by these bitter pains, which I endure, and all the other afflictions which thou hast sent upon me ; which are all of them as so many torments unto me, whereby thou seemest to rack and torture me, for to press the confession of my misdeeds out of me.] *and enquirest after my sin ?* [as though the same were not fully known unto thee before-hand.]

7. *It is in thy knowledge* [i. e. Thou knowest it full well; compare this manner of speaking with Hosea 10. 10. and see the annotation there.] *that I am not wicked* [i. e. no hypocrite, nor secret wicked wretch, as I am charged to be.] *nevertheless there is none that delivereth out of thine hand* [me namely, that am not guilty of the crimes my friends do charge me with.]

8. *Thy hands put me to pain, although they made me*: [the meaning is, that the hands of God, which had made Job, seemed now ready by these terrible afflictions not only to try and prove, but even utterly to destroy him. Others render the Hebrew word *batzab*, to make, form, work, shape or fashion: and then the text might be read thus; *Thine hands have wrought and made me*, viz. with a great deal of art and care.] *they are together round about (me)* [viz. to put me to pain and anguish, or, to maintain and govern me in this life, since thou hast made me, Psalm 139. 3. Acts 17. 27, 28. Oth. together round about, all what I am, viz. hast thou made] *and thou dost swallow me up* [this whole verse is likewise read in this manner. *Thine hands have wrought me and made me; nevertheless thou swallowest me up together, round about. Or,-- and made me together, round about: and shouldst thou swallow me up?*]

9. *Remember (I pray) that thou didst prepare me as clay, and shalt make me return to dust*. [i. e. being descended by my parents seed from Adam, whose body was created out of the earth, and fashioned, even as a potter prepareth or shapeth a vessel out of clay; and that thou shalt change me again to dust and earth, the sense is. Remember, that I am of a very weak and frail condition, and therefore deal more gently and tenderly with me.]

10. *Hast thou not poured me out like milk, and made me run like cheese?* [this is spoken by way of comparison, to express the most wonderful operation of the LORD, whereby mankind by Gods order appointed in nature, is conceived in the Mothers womb. Comp. Psalm 139. 15, 16.]

11. *With skin and flesh hast thou clothed me: with bones also, and sinews hast thou plated me together*: [viz. like as the pales or fences about a close or garden, are bound in and plated together with withes, and the like. Oth. covered me over.]

12. *Besides the life, thou hast done kindness unto me*: [i. e. thou hast not only given me life, but likewise in the same, shewed many kindnesses unto me, as well in the preservation and maintaining of it, as in the continual governing thereof.] *and thy survey* [or, visitation, i. e. care or regard, inspection.] *hath kept my spirit*. [i. e. my soul, whereby I live.]

13. *But these things, thou hast hidden in thine heart*: [i. e. these plagues and punishments, as if he said, Thou hast indeed shewed many kindnesses unto me heretofore, but this evil that now doth come upon me, thou hast kept secret by thy self, and not revealed it unto me.] *I know that this hath been with thee*. [i. e. that thou hadst determined it with thy self, to send these great afflictions upon me, and to distress and grieve me in this sort.]

14. *If I sin thou shalt observe me*, [viz. to punish me. Compare below 14. 16. & 31. 4.] *and of my misdeed thou shalt not hold me guiltless*. [or, clean, otherwise the whole verse may be read thus. *If I have sinned, shalt thou therefore keep the watch over, and not declare me guiltless of my misdeed?* Compare above chap. 7. verse 12.]

15. *If I am wicked, wo (is) me; and if I am righteous, I shall not lift up mine head*, [those are said to lift up their heads, which having received good hopes and encouragement, do yet expect something better, Luke 21. 28.] *I am full* [satur] *of reproaches*; [i. e. I am overcharged and cloyed with reproach. See above chap. 7. on verse 4. Otherwise. *Be satisfied with my*

reproach, viz. which I endure now, and see thee] but regard my misery.

16. *For it* [the misery namely] *exalteth it self: thou chacest me like a fierce Lion*; [a comparison taken from the Lyons that hunt and chase the wilde Beasts with great violence, rage and cruelty] *thou turnest again, and settest thy self wonderfully against me*. [he complaineth, that God had not only visited him, with one or two fearful plagues, but being returned a fresh upon him afterwards, he had shewed himself most strange and uncouth with divers other plagues in afflicting his person.]

17. *Thou renewest thy witnesses* [i. e. these plagues and punishments, which do bear witness of thy fierce wrath and indignation.] *over against me, and multiplyest thy wrath against me: changes*, [viz. of afflictions, i. e. many sorts of miseries and wretchednesses, which are all by turns heaped and hoarded upon me. Other extirpations, as if he called his plagues thus, because they seemed ready to destroy him utterly] *yea, an host*, [so his miseries are called likewise, by reason of their multitude, power and cruelty.] *are against me*.

18. *And why hast thou brought me forth out of the womb?* Oh, *that I had given (up) the spirit* [viz. in my mothers womb, before I came into the world.] *and no eye had seen me* [viz. alive.]

19. *I should be as if I had not been: from (the mothers) belly, should I have been brought to the grave* [see above ch. 3. on v. 10.]

20. *Are not my daies few? surcease*: [viz. from punishing me thus] *set off from me* [forbear to besiege and surround me in this manner; Compare Psalm 3. 7. Isaiah 22. 7.] *that I may refresh my self a little*;

21. *Before I pass away (and return not again)* [viz. into this temporal life] *into a Land of darkness* [i. e. into the grave, which it self also is called darkness below chap. 17. 13.] *and of the shadow of death*, [i. e. deadly shadow. Understand a very thick and dark shadow, united, or accompanied with death; such as is the shadow of the grave, and so in the next verse.]

22. *A very dark land, as darkness it self, the shadow of death, and without orderings*, [viz. of day and night, light and darkness, Summer and Winter, Spring and Fall, heat and cold. The sense is, that these interchanges of the air, and times and seasons, which here do follow one another by turns in their order, shall not be seen in the darkness of the grave, there being nothing else but disorder and confusion.] *and it giveth brightness like darkness*. [i. e. the brightest splendour that is in the grave, is nothing but a thick, palpable and ghastly darkness.]

CHAP. XI.

Zophar sharply reproveth Job, 1, &c. He declarcth how wonderful the wisdom and power of God is, & exhorteth Job to true repentance, 13. setting before him the promises of God, 15. but threatening him (if he were wicked) with Gods punishments, 20.

Then answered Zophar the Naamatite, and said:

2. *Should the multitude of words*, [Oth. he that is much in words, or one that speaketh much.] *not be answered? and should a babbling man* [Heb. a man of lips, i. e. a babler and prater. So he is called a man of the tongue, that loveth to speak evil, and to slander, Psalm 140. 12. contrarily a man of words, he that is eloquent, or able to speak well, Exod. 4. 10.] *have right?* [or, be righteous?]

3. *Should thy lyes make men to be silent? Other. Should men be silent upon, or at thy lyes?* The Hebrew word rendered *lies* here, hath divers significations, but is

taken likewise for lies, *Jerem.* 48. 30.] and shouldst thou mock and none shame (thee) ?

4. For thou hast said, My doctrine is clean, [viz. that, whereby Job had taught, that God doth punish the good as well as the wicked, above 9. 22. although he do it righteously, in the same chapter, vers. 2, 3. yet not alwaies regarding sin (as when he punisheth the wicked) above 10. 7. The Hebrew word for doctrine, doth not only signifie the instruction, which is given, but the knowledge also, which is received, or gotten by it. Compare *Proverbs* 1. 5. and 4. 2. &c.] and I am pure, [see above chap. 10. verse 7. Where Job saith indeed, that he was not wicked ; but not as Zophar here upbraideth him, that he was pure and clean in the eyes of the L O R D. The former, Job understood of abominable impiety, which his friends laid to his charge ; and this other, which Zophar here rebukes him for, is to be understood of a perfect cleanness and purity, which Job never attributed neither to himself, nor to another. See above 9. 28.] in thine eyes : [Gods eyes doth signifie his Judgement. So *1 Samuel* 15. verse 19. and *1 Kings* 11. 6.]

5. But certainly, O that God spake, [Hebr. who giveth, that God would speak ? See above chapter 8. on verse 8.] and opened his lips against thee !

6. And made known unto thee, the hiddennesses of wisdom, because they are double [i. e. once again as great in deed and truth. The sense is ; That in the wisdom of God there was much more reason to punish Job harder yet, then he was punished, if he would proceed against him, according to the utmost of his justice. Compare *Ezra* 9. on verse 15. Oth. for there is yet once again as much wisdom.] in essence [Oth. by the Law, which requirerh a double satisfaction for the breach thereof. See of the Hebrew word here used, above chap. 5. on v. 12.] therefore know that God, for thee [i. e. in thy behalf] forgetteth [i. e. abateth, or lesseneth. Or thus, that God forgetteth thee (i. e. sheweth thee no kindness now) because of thy iniquity ; or, that God requireth of thee, &c. Oth. requireth (less) of thee then thine iniquity (deserveth.)] of thine iniquity [i. e. of the punishment of thine iniquity. See *Leviticus* chap. 5. on verse 1.]

7. Shalt thou find the searching of God ? [searching is called, that which is gotten by searching ; as understanding, wisdom and Judgement : for although these things be not in God by any such means, yet they are called so according to the manner of men. Searching now, is ascribed to God and his spirit, below 28. 27. *1 Cor.* 2. 10. and we are to understand thereby, the secret, and yet just Judgement of God, which he doth use in punishing. Others. shalt thou find God (by) searching ?] shalt thou, unto perfection, finde the Almighty ? [the hiddennesses, or secrets of the wisdom of Almighty God, or his perfection.]

8. (She is as) the heights of the heavens, [i. e. She viz. the wisdom of God, spoken of above verse 6. (or the perfection of God, whereof some hold the seventh verse doth speak) is to be compared to the highest heaven. See *Ephesians* 3. 18.] what canst thou do ? [viz. perfectly to search and find out the same.] deeper than Hell [compare below chap. 26. 6. and see *Genesis* 37. on verse 35.] what canst thou know ?

9. Longer then the earth is her measure, and broader then the Sea,

10. If he passe by [i. e. if he, viz. God, shew himself in his works. So above 9. 11. See the annotation. Oth. if he alter, viz. his work.] to deliver up, [or, shut up, viz. into the power of punishment, which he is justly executing upon sinners.] or gather [viz. unto the enjoyment or fruition of the benefits, which he doth shew to those, whom he receiveth to favour.] who shall then turn him off ?

11. For he knoweth the vain ones [Heb. men of vanity, or falsehood, i. e. such as are given to vanity and falsehood. Understand vain doctrine, and unprofitable works, which are found in those that are without faith, fear of God, and true conversion. So *Psalms* 26. 4. in a like sence there are called below chap. 22. 15. men of iniquity, and 34. 8. men of wickedness, *Proverbs* 24. 1. men of malice.] and he seeth the naughtiness ; should he not observe them ? [i. e. consider, understand, take notice, and resolve to punish them according to his righteousness. See of the Hebrew Word, *1 Kings* 3. on verse 21.]

12. Then shall [viz. When God shall execute his Judgements and punishments] a craftsman's man [Heb. an empty man] grow advised : [Hebr. be made heavy, i. e. he shall not onely be ready to learn wisdom, but likewise be enabled to comprehend and embrace it ; The heart is taken in holy writ for the minde and understanding. See above 9. on verse 4.] although man be born like the colt of a wilde asse. [i. e. notwithstanding that man from the beginning of his life is very dull and senseless, or irrational, much like the Colt of a wilde asse, yet he may be able by considering of the works of God, to attain unto, and get some wisdom, the spirit of God enlightning, guiding, and directing him. Others read this verse. But man is vain (or) without understanding, man is born like the colt of a wilde asse.]

13. If thou have prepared thy heart ; [viz. by true contrition and repentance, See *2 Chron.* 12. on verse 14.] then spread forth thy hands unto him [viz. unto God. See of this ceremony used in praying *1 King.* 8. on verse 22.]

14. If there be iniquity (or vice) in thine hand [i. e. if thou have any purpose to hurt or wrong thy neighbour or haste done it. In such kinde of speeches the hand doth signifie the purpose and intent, or the deed and action of man, or both together : Compare *1 Samuel* 26. 18. *1 Chron.* 12. 17. *Psalms* 26. 10.] remove (or, put) the same far away : and let the wrong not dwell in thy tent.

15. For then shalt thou lift up thy face, out of the defaults [i. e. out of the manifold miseries that enthrall thee, and the punishments thou now endurest.] and shalt be stedfast, and not be afraid.

16. For thou shalt forget the toyl, and remember (the same) [i. e. all thy toyl and trouble past] as the Waters that are passed by. [viz. which ran so swiftly by, that they left no impression in any ones memory, implying thereby, that he should have no remembrance at all left him of his misery.]

17. Yea (thy) time [or, age ; Compare *Psalms* 39. verse 6. and 89. verse 48.] shall rise up brighter than the noon ; [i. e. clearer than the brightness of the Sun at Noon-day. The Noon doth signifie here, an extraordinary splendor & brightness. See *Ab.* 5. on v. 14. the meaning is, The remainder of thy life, shall greatly be blessed of God : for Noon doth sometimes in the Scripture signifie great prosperity, *Isa.* 58. 10. *Am.* 8. 9.] thou shalt flee out, [i. e. be delivered out of thy trouble and affliction] as the morning shalt thou be. [i. e. thou shalt be enlarged and spread thy self abroad as the morning light. Others read. Art thou dark, thou shalt be as the morning.]

18. And thou shalt be confident, because there shall be expectation : and thou shalt dig ; [viz. for the building and securing of thy tent, or house, or dwelling place. The sence is He should have a safe and secure place for his dwelling and abode, wherein he should be able to live peaceably and contentedly] thou shalt sleep quietly.

19. And thou shalt lie down ; and none shall affright (thee) : and many shall beseech thy face [i. e. men shall humble themselves before thee, suing with all submission and earnestness for thy favour, by reason of thy greatness, honour and power. The Hebrew word is taken in

in the same sense likewise *Exodus* 32. 11. *1 Sam.* 13. 12. *1 Kings* 13. 6. *Psalms* 45. 13. *119.* 58. *Prov.* 19. 6. *Zach.* 7. 2.]

20. But the eyes of the wicked shall faint, and refuge shall perish from them; and their expectation shall be blowing forth of the soul. [Understand hereby the giving up of the Ghost by Death, which when it seizeth the wicked, doth bereave and disappoint them of all hopes, not only because they must leave then all their goods and glory behind them; but also, that the sense and apprehension of Gods wrath doth then affright their soul, which taketh away all comfort from them, in regard both of this life and of that to come. Compare *Jerem.* 15. 9.]

CHAP. XII.

Job taxeth the presumption and unkindness of his friends

1. *Eccl.* sheweth that the wicked do prosper here for the most part, so far from being always punished, 6. exhorteth his friends better to improve their understanding and judgement, 11. acknowledgeth the generall doctrine of Gods wisdom, providence, power and justice, 13.

But *Job* answered, and said:

2. Forsooth, because ye are the people shall wisdom dwell with you. [He speaketh ironically, as if he said; ye are the people it seemeth with whom wisdom is to be found: Others compared with you are but brutes, and I especially, as counting me no better then as the Colt of a wild Ass, above chap. 11. 12. Oth. because ye are a people, i. e. being but few ye repute your selves as understanding as if ye were a whole nation.]

3. I have a heart too, as well as you [i. e. I am likewise endued with understanding, for to judge between truth and falsehood, between good and bad. Heart for understanding. See above 9. on verse 4.] I faint not before you, [Heb. I fall not before you, or more than you; viz. from the steps, or ascent of understanding and wisdom, i. e. as for understanding, I need not be ashamed before you, being of no lower or less degree in the same, then your selves. To fall, is sometimes as much with the Hebrews, as to be mean, unworthy and contemptible. Compare *Nehem.* 6. 16. and below 13. 2.] and with whom are not the like things? [i. e. who doth not know these things, which ye produced of Gods righteous Government, whereby he is wont to reward the good, and to punish the wicked? there is no singular matter in your arguments, but every one of the meanest capacity doth know as much.]

4. I am he (that) is a mock to his friend [or, a laughter, i. e. one, that by reason of his miserable condition is become a mocking stock, even to those, who for friendships sake, ought to pity and comfort me.] (but) crying to God that heareth him; [understand this crying of the friend that is mocked. *Job* will say; I am indeed now despised and mocked by you; but yet I am not without comfort by God; because he hears me when I cry unto him. This may likewise be understood of the Friend, that doth mock his neighbour being in adversity, but likewise believeth himself, to be in Gods favour and heard by him, because of his own living in peace and prosperity.] the righteous (and) upright, is a mock. [viz. to the wicked and perverse, who by their prosperity are lifted up and grown wanton.]

5. He is a despised torch [i. e. as a despised torch, which is even spent, and waited to the last snuff, and which is cast away, as unserviceable, to give any light more.] according to the opinion of him that is at rest; [viz. from all fear of evil, as *Proverbs* 1. 33. i. e. that

is, or lives at ease and prospereth; without suffering, or expecting any trouble or disturbance from others.] he is ready to trip with the foot. [i. e. he seemeth to be near his downfall, by reason of the manifold crosses and vexations, that are fallen upon him. *Job* understands this of himself. Compare *Psalms* 35. 15. and 38. 18. *Jeremy* 20. 10. Heb. unto the tripping of the foot; or, (for to be) among them that trip, or stumble with the foot.]

6. The tents of the destroyers are at rest, [or, prosperous. This is said in opposition to what *Jobs* friends had taught and urged of the adversity and punishment of the wicked. See above chap. 4. v. 8, 9. & 5. v. 3, 4. and 8. 13; 14, 15. and 11. 11, 20.] and they that provoke God, have assurances [as strong holds and forts, in which they trust.] because of that which God bringeth by [understand all manner of temporal blessings] with his hand. [Gods hand namely. Oth. for (him) to whom God bringeth (all) into his hand.]

7. And verily, ask but the Beasts, [i. e. observe and mark the beasts, and consider how they, through Gods providence, are so commodiously and usefully serviceable to the wicked: and contrarily often unserviceable, yea hurtful to the Godly. Or, atke notice, I pray, how the lesser Beasts are oppressed by the greater, the tame ones by the savage, the silly by the wily, or crafty.] and every one of them shall teach it thee: [Heb. and it shall teach thee, i. e. each, or, every one of them shall teach thee. See *Gen.* 47. on v. 3. viz. that it goes often ill with the good, and well with the bad, and this the beasts declare, not by speech and reasoning, which they have not, but by what is done, or doth happen to this, and so in the sequel.] and the birds of heaven, the same shall make it known to thee.

8. Or speak to the earth, and she shall teach it thee: also the fishes of the Sea shall relate it to thee.

9. Who doth not know by all these [Creatures namely. He will say, that they are all, as so many Witnesses of Gods free dispensing and disposing of his benefits and punishments, without always regarding the quality or condition of men.] that the hand of the LORD doth this? [viz. that the godly commonly are subject to many tribulations, and the wicked enjoy all manner of prosperity.]

10. In whose hand [i. e. power and subjection, See *Gen.* 16. on v. 6.] the soul of all that liveth [the word soul, doth signifie here the life, or the animal soul that is in all living creatures.] and the spirit [this word hath regard to man, endued with a reasonable and immortal soul, which is called a Spirit. See *Numb.* 16. 22. and the annotation] of all flesh [understand the body of man, wherein the reasonable soul inhabites. So *Gen.* chap. 17. 3. *Levit.* 19. 28. *Ezekiel* 11. 19.] of man. [the Hebrew word here used doth oft times signifie as well the female, as the male sex, i. e. all mankind. So *Exodus* 19. 13. & 21. 16. below here chap. 15. 16. and 34. 11, &c.]

11. Shall not the ear try the words, [i. e. the understanding by means of the ears; the sense is. Doth not the understanding apprehend the speeches and discourses, whether they be false or true, reasonable, or unreasonable, rational or absurd? *Job* giveth his friends to understand, in regard they knew well enough how to make use of their outward senses, that they ought likewise to apply their understanding to comprehend his arguments, and out of them the wonderful administration of God here below: Below chap. 34. 3. there is the same comparison.] as the palate tasteth the meat for (or of) it self?

12. In the decrepit (ones) is wisdom; and in the length of daies understanding [as if he said: it's true indeed that the old and very antient men. ought to be wise; by reason of the experience they have of many

things, nevertheless, I finde that one is better instructed by God then by those old ones. Oth. *Is wisdom in the decrepitate?* &c. Whereby *Job* it should seem, replyeth so that, which was objected to him, above chap. 8. 8, 9, 10. as if he said, Ye my friends should indeed, by reason of your age and experience be able to comprehend the order of Gods wise Government, but the true wisdom is with God, which ye are not able to comprehend; nor his might and power neither, whereby he executeth whatsoever he hath determined in his Wisdom.]

13. *With him* [viz. With God] *is wisdom* [of the difference of the Words *Wisdom* and *Knowledge*, or *Understanding*. See 1 *Kin.* 3. on v. 12.] *and might, he hath counsel and understanding.*

14. *Behold, he breaketh down,* [viz. houses, palaces, strong holds, cities, &c.] *and it shall not be rebuild'd; he shutteth one up,* [Heb. *man*. The same word as above v. 10.] *and it shall not be opened* [understand this shutting up, of restraints, imprisonings, besiegings, and of all kinde of straights and perplexities, wherein some ly so fast shut up, and are begirt so close, that they see no manner of rescue, or way, or means to get forth again. Compare *Isa.* 22. 22. *Rev.* 3. 7.]

15. *Behold, he withholdeth the Waters,* [See examples hereof, *Genes.* 8. 2. 1 *Kin.* 17. 1, 7.] *and they dry up; also, he letteth them forth* [an example hereof. See *Gen.* 7. 11.] *and they overturn the earth.*

16. *With him is power and wisdom* [or, the substance or being (of things.)] *the straying, and he that maketh to stray is his.* [the fence is; that without Gods providence, none can erre or stray, nor bring others into error, which is to be understood generally of the erring and straying, not only of the body, but also of the Spirit: of the bodily straying we may see *Psalms* 107. 4. of the spiritual *Deuter.* 13. 1. 1 *Kings* 22. 20. *Ezek.* 14. 9. 2. *Thess.* 2. 11. where they are ascribed to God; not as to an author or after of sin, but as to a wife and holy Governour, and righteous Judge, and avenger thereof.]

17. *He carryeth away the Counsellours,* [Understand every wicked Counsellor, whoever, how great and crafty soever he be. A like kinde of expression, we have above v. 7. and below v. 19.] *bereaved:* [viz. of understanding Wisdom and Judgement.] *and the Judges he maketh mad.* [see example hereof, 2 *Sam.* 17. 14. 23. *Isa.* 19. 12. 1 *Cor.* 1. 19.]

18. *The bond of the Kings* [i. e. the yoke of Tyranny, whereby they keep under and oppress their subjects] *he looseth,* [i. e. undoeth and bringeth to nothing.] *and he bindeth the girdle on their Loyns;* [i. e. he doth not only deprive them of their power, which they had abused, but, if he pleased, doth reinvest them with the same. For the *Girdle* doth here signifie their full power, ornaments and glory, which they have in their Government. *Isaiah* 11. 5. *Jerem.* 13. 1, 2, &c. Others understand it, that he doth lead the Kings away in bonds like captives.]

19. *He carrieth away the chieftains dispoyle;* [Understand every wicked Chieftain, or Prince, Commander, &c. See above on verse 17. and of the Hebrew word. See *Gen.* 41. on verse 45.] *and the mighty ones he overturneth* [i. e. he confoundeth all their plottings, designs, means and practises, and reduceth them to nothing, or to their own ruin.]

20. *He depriveth the faithful of speech* [Heb. *lip*. See *Gen.* 11. on verse 1. & above 2. on verse 10. the *faithful*, otherwise the *wellspoken*, or *eloquent*. Understand those, which besides the ability of their understanding to give good and faithful advice; are steadfast withal to continue and stand to it, and of ready utterance to deliver their minds, and perswade others, among these are to be accounted faithful Ambassadors, of whom

is spoken *Proverbs* 25. 13.] *and the Judgement of the old he taketh away.* [Hebr. *the taste*; but the word is likewise taken comparatively for the understanding, reason and judgement of man, whereby he doth distinguish good from bad, and things honest from dishonest. So *Psalms* 119. 66. *Prov.* 11. 22. and *to taste*, for *to judge*, *Prov.* 31. 18.]

21. *He poureth out contempt over the Princes* [the Word doth properly signifie such as are of themselves or freely liberal and bountiful. *Exod.* 35. 5. Thus the Princes and Nobles, and mighty ones are called, because they seek to get a train and to make themselves renowned by being bounteous and munificent. Compare *Psalms* 83. 12. *Prov.* 19. 6. and *Luke* 22. 25.] *and he slackeneth the thong of the mighty* [i. e. he weakeneth the strongest of all: for a slack thong, or girdle maketh a man the slacker of his limbs; but being girded straight and close, it maketh him the more steddily, strong and expedite.]

22. *He discovereth the depths,* [i. e. the most hidden things. These are likewise called depths. *Eccles.* 7. 24. *Dan.* 2. 22. 1 *Cor.* 2. 10.] *out of the darknes,* and the shadow of death, [i. e. the most deep and abstruse things which one would have thought should never come to light. So below chap. 34. 22.] *he bringeth forth into the light.*

23. *He multiplyeth the nations* [as before the Deluge, *Ge.* 5. 6.] *and destroyeth them he spreadeth the Nations abroad* [as after the Deluge, *Ge.* 11. 12.] *and leadeth them.* [this some do understand for good, as a blessing, and some for evil, as a punishment.]

24. *He taketh away the heart,* [i. e. the Judgment and understanding. So above v. 3.] *from the heads of the people of the earth,* [viz. from the Rulers and Governours of Nations or Counties; who are often called thus. See *Exodus* 6. 14. *Numbers* 1. 16. *Deuteronomy* 1. 13. *Judges* 11. 8, &c.] *and maketh them to stray in the Wilderness* [i. e. leadeth them and their people together, by their own devices and designs into destruction.] *where there is no way.* [they being destitute of all good rule and government.]

25. *They grope in the darknes,* where there is no light [Understand that darkness of their understanding. The sense being; that through Gods just judgement they grow so blinded and unadvised, that they can discern no way or means to escape destruction.] *and he maketh them to stray like a Drunkard.* [Compare *Gen.* 19. 11. and 2 *Kings* 6. 18.]

CHAP. XIII.

Job confirmeth that which he had alledged, by his own experience, 1. taxeth his friends of their trespass about this controversie, 2. desireth them to hold their peace, 3. declareth his good conscience and confidence in God, 16. requesteth two things of God, 20. and poureth out his complaints before him, 23.

Behold all that mine eye hath seen, mine ear hath heard, [viz. what I have alledged now, and taught heretofore, of the wise and mighty Government of God, not only by common experience, but especially by the revelation and instruction of the LORD.] *and understood* [Hebr. *understood for it self*, according to the Hebrew phrase.]

2. *As ye do know (it), I also know it; I faint not before you.* [Heb. *I fall not before you.* See *Ab. ch.* 12. 3. and the annot.]

3. *But I will speak to the Almighty, and I long to defend my self before God.* [Hereby he reflecteth upon that which *Zophar* had said above chap. 11. 5. implying that he would rather deal with God himself than with these

these Friends of his, forasmuch as God, looking upon his conscience, would understand him better than they did, who judging him to be an hypocrite, maintained Gods cause by wrongful arguments.]

4. *For assuredly ye are dressers of lies:* [i. e. you garnish and adorn lyes, (as Psalm 119. 169.) in that ye go about to plead for Gods cause with lyes, urging, that God doth onely punish the wicked and not the godly, and that I must needs be wicked because punished thus, yea, and that he should not be righteous, to punish me thus if I were godly.] *ye are all of you naughty Physicians.* [i. e. unfit comforters, who, instead of chearing and reviving me with Gods promises made for the godly, set before me nothing but severe judgements of God, and the just vengeance, which he doth execute against the wicked.]

5. *Ah, [Hebr. who shall give. See above cha. 6. 8.] that ye kept silence together!* [Hebr. being silent were silent!] *that would be wisdom for you.* [i. e. it should be held and accounted your wisdom, Proverbs 17. 28.]

6. *Do but hear my defence:* [The Hebrew word doth properly signifie reprehension, reproof. Understand here the defence or plea which he was ready to produce against their charge. So the word is taken below chapter 23. verse 4.] *and mark the controversies of my lips.* [i. e. the manning of my Arguments, whereby I go about to maintain my cause against you.]

7. *Should ye speak wrong* [viz. as if God dealt unjustly to chasten the godly, even as if God had no right nor liberty to do it.] *for God?* [i. e. to please him, or to defend him: and so in the sequel. Job taxeth them, that they charge him with wicked dissembling and hypocrisie, under pretence of maintaining Gods justice. For they would not understand, or yield, that the judgments of God, ordinarily, do as soon light upon the good as upon the wicked, in this life. See above 5. ver. 3, &c. & 8. v. 11, &c. and 11. ver. 13, 20.] *and should ye speak deceitfulness for him?*

8. *Should ye accept his face,* [i. e. regard his person, because of his power and greatness, without duely considering and weighing the matter it self. Implying, that God ought not to be defended in such a manner; and so below vers. 10. see Leviticus 19. on verse 15.] *Should ye contend for God?* [viz. after this manner. The sense is; They needed not at all trouble, or pain themselves to plead for the Justice of God, because he himself was sufficiently able to maintain himself.]

9. *Will it be good* [i. e. shall it be honourable and profitable for you? he will say, no; but rather accompanied with disgrace and damage: it is a phrase which strongly denierh. See Genesis 18. on verse 17.] *when he shall search you?* [i. e. accurately sift your hearts, and understandings, who in this matter do not rightly conceive of him; for judging him unrighteous, if he should in judging punish the godly.] *will ye mock him,* [shall ye deceitfully and by lying, make him believe, that he is righteous for punishing onely the wicked (as you do imagine) and that I am wicked for being punished, or chastened by him?] *as one doth mock a man?*

10. *He shall certainly reprove you* [Hebr. reproving reprove you, i. e. he shall assuredly convince you of hypocrisie and feigned holiness] *if ye shall accept the face* [see above on verse 8.] *in secret* [i. e. covertly and craftily. For in outward shew you seem to stand mainly for the justice of God against me, who yet am sufficiently conspicuous to my self of my uprightness which should not be unknown to your selves neither.]

11. *Will not his Highness* [i. e. the greatness and

excellency of his Majesty.] *affright you, and his fear* [wherewith God maketh men afraid, or men ought to fear God.] *fall upon you?*

12. *Your Remembrances* [i. e. what glorious or excellent things soever may be recorded or reported of you; as your state, wealth, might, name, life.] *are like ashes* [Hebr. likenesses of ashes. The sense is. Whatsoever there may be counted great and excellent in you, is in compassion with God, nothing but, or no better than ashes, which are easily scattered and blown away, and like a lump of clay, which is but of small value. How is it then, that ye are not afraid of God, and should he stand in need of these unuseful, weak, and unreasonable pleadings, and intercession of yours?] *your heights as heights of clay.* [Oth. your backs, i. e. bodies, as the bodies of clay, i. e. all of you, of one and the same earthly and mery substance; how then should ye not be afraid of God?]]

13. *Hold ye still from me that I may speak,* [Other. be silent (and cease) from me, i. e. hold your peace and let me alone, or unmolested: the like expression you have 1 Samuel 7. 8. Psalm 28. 1. Jerem. 38. 27.] *and let there go over me, what (may) be.* [i. e. come what may come upon me, I must speak, I will adventure to do what I do, at my own peril; for I trust that God will deal more reasonably with me then you: yea, though God should visit me more heavily yet, I cannot forbear to defend my self thus far, as to avouch and maintain that I am no wicked wretch. See the like kind of speech, 2 Sam. 18. 23.]

14. *Why should I take my flesh into my teeth,* [His meaning is, if God do punish the wicked onely, how cometh it to passe then, that he doth punish me that am not wicked? Yea, that he doth punish me in such a manner, as I could even tear off my skin and flesh with my teeth by piece-meal, they being so rankled and rotten, through the sores that are upon me: or, that doth so punish me, that it were enough to make me, like raging men for very despair, to wrong and spoil my own members, and thereby to put my soul into extreame hazard. Or, Should I take my flesh into my teeth? i. e. I should in a manner tear myself in pieces, and dy most miserably, if I should be forced to hold my peace. Compare verse 13. & 19.] *and put my soul into mine hand,* [i. e. expose the same to a thousand dangers. See this kind of speaking, Judg. 12. 3. and in the annot.]

15. *Behold, (if) he did put me to death should I not hope?* [Or, Behold, he putting me to death; he, viz. God. The sense is, it is so far from me, to despair, that I will not give over trusting in God, although he should even take we away out of this life, in this misery. Oth. if he put me to death I will trust in him, the same sense.] *yet will I defend my ways before his face.* [i. e. although I knew that God shal ever be my confidence in life and death, yet can I not forbear to maintain the right of my cause against the opinion and wrong judgement of these friends of mine.]

16. *Also he shall be salvation to me* [he, viz. God.] *but an hypocrite shall not come before his face.* [such an one namely as you take me to be, though wrongfully, as God doth know my heart, and my conscience beareth witness unto me. Compare above 8. 13. and the annotation.]

17. *Hearken diligently* [Hebr. hearing hear] *unto my speech, and my declaration with your ears.*

18. *Behold now, I have put the right in order,* [viz. my right, i. e. the difference, and controversy, wherein he declared, that he was not such as his friends drew his picture.] *I know that I shall be declared righteous.* [by God namely in this point or controversy, which I am now maintaining against my friends.]

19. *Who is he that would contend with me? if I kept silence*

silence now, I should give (up) the Ghost. [i. e. if now being so vilely represented by my friends, I should not have liberty to be zealous in the maintaining of mine innocency, I should even dy for grief and anguish, or pine away by degrees and perish by death at last.]

20. *Onely two thing, do not with me:* [which are set down in the next verse; the one being that he would not press him continually with the plague which was now upon him; the other that he would not terrifie him still with his Majesty, as before, which he was not able to subsist for to maintain his cause. These two things he had alledged formerly likewise, chap. 9. 34. &c. they are mentioned also by *Elihu*, below chap. 33. 7.] *I then shall I not hide my self from thy face.* [i. e. I shall not seek for corners, or be to seek at any time; but I shall chearfully shew my self, to plead my cause.]

21. *Put thine hand far from upon me:* [i. e. thy plague and visitation. So *Judges* 2. 15. *Ruth* 1. 13. *1 Samuel* 5. 6, 7, 11. *Psalms* 81. 15. *Lam.* 2. 8, 9. *Afts* 13. 11.] *and let not the terror affright me.*

22. *Then call, and I will answer, or I will speak, and answer thou me.*

23. *How many are my misdeeds and sins? make my transgression and my sin known to me.* [As if he said, I know it well enough, that I am a poor sinner, but I pray how many, and what manner of sins are they that I am so grievously punished for them; seeing my friends do judge that the plagues being so great, the sins must needs be proportioned.]

24. *Why hidest thou thy face,* [God is said to hide his face from the Godly when he seemeth not to take notice of them in the straights, nor to hear their prayers, but to deny them all help. See *Deut.* 31. on verse 17. the like expression we have, *Psalms* 13. 2. and 59. 18. and 102. 3. *Isaiah* 54. ver. 8. *Michael* 3. 4.] *and holdest me for thine enemy?* [i. e. dealest so severely with me by all the plagues, which cease upon me, that it should seem thou holdest me for thine enemy, although I am thy child and servant.]

25. *Wilt thou bruise a driven leaf? and persecute a dry stubble?* [i. e. shall thy most high and almighty Majesty employ such force and violence of punishing, about me, that am but a withered leaf and drie stubble in comparison?]

26. *For thou writest bitter things against me:* [This is said, according to the manner of Judges, which cause their sentences, or judgements and decrees to be set down and enrolled, in writing; therefore to write, is as much as to say here, to determine, ordain and establish the decree.] *and thou makest me inherit the misdeeds of my youth:* [i. e. the punishments, which from my youth up I have deserved by misdeeds. Thus also iniquity is taken for the punishment of iniquity. See *Lev.* 5. on v. 1.]

27. *Thou puttest my feet also into the stocks,* [i. e. even as misdoers are put in hold or stocks, so am I, by all these plagues so surrounded, shut up and held fast, that I cannot avoid them, and see no way of escape or getting out. Compare below 36. 8. and the annotation.] *and observest all thy paths:* [i. e. I am not onely shut up round about, but thou hast likewise environed me as with a Gard, that by no means, I might be able to escape. Compare above 7. 12.] *thou printest thy self into the roots of my feet.* [i. e. Thou hast not onely set a guard upon me at a distance, but thou comest also thy self so close up to me that thy footsteps, i. e. the testimonies of thy severe judgements, stand printed or manifested close to my feet, that is, as neer as possibly may be; by the roots of his feet, he meaneth the lowermost parts of them; implying, that God could not streighten him closer, then he did, holding him fast by the heels as it were, that he was not able to stirre a foot out of his sufferings.]

28. *And he waxeth old, as corruption; like a garment which the mothe devoureth.* [here he meaneth himself, pointing with the finger, as it were, upon his own body. The sense is, that God, not regarding his weakness and pining away, did not give over to distress him to the utmost. Others understand it of his body, or of mankind in general, as followeth, *ch.* 14. 1.]

CHAP. XIV.

Job seeking to finde some ease with God from his pains he describeth the general wretchedness of the life of man, 1. &c. entreateth that for a season at last he may have some relaxation from his suffering, 13. he complaineth of Gods severity against man, exercising the same now against his person, 16. as also against others and their posterity, 21.

MAN born of a woman is short of daies, [i. e. hath but a short life. So likewise length of daies, implieth a long life. See *Prov.* 3. 2. and the annotation.] *and full [satur] of disquietness* [Hebr. of trouble, or commotion, i. e. full of trouble, toyl and turmoyl, distemper, and vexation, which ever and anon do seise upon him by reason of the many miseries of this life. Compare *Eccles.* 2. 23. See the like kind of speaking above 7. 4. and the annot.]

2. *He commeth forth like a flower; and is cut down; also he fleeth like a shadow, and abideth not.*

3. *Yet dost thou open thine eyes over such a one:* [viz. that is so wretched; for man in himself seemeth to be too unworthy and contemptible, that God, being of such an infinite Majesty, should take thoughts or pains about, much less imploy such might and force against him, so grievously to fall upon him with his punishments.] *and thou drawest me into judgement with thee.* [Hebrew, bringest me, or makest me to come, &c.]

4. *Who shall give a clean one out of the unclean? nor one.* [i. e. none is able to find out a man that is clean and without sin, being born of sinful man, according to the common course of nature. So he confesseth that himself likewise was unclean and sinful, desiring that God would be no less gracious to him, than to other penitent sinners, and punish him no more than others.]

5. *Because his daies are appointed,* [i. e. the time of his life. So *Gen.* 5. 4, 5. and 11. 32, &c. Compare above verse 1. and the annotation. In the same sense his moneths are to be understood in the words immediately following. Thus below chap. 29. 2. he calleth the time past of his life, former moneths] *the number of his moneths is with thee; and thou hast made his limitations,* [viz. of the whole progress and end of his life.] *which he shall not pass over.*

6. *Turn thy self off from him* [to wit, from punishing and afflicting him in this manner.] *that he may have rest:* [or cease, viz. from grieving, by reason of the great pains he endureth. Or, untill he do cease, viz. to live, as the Hebrew word is taken, *Deut.* 15. 11.] *till like an hireling,* [he compareth himself to a Labourer, that is hired for a day, or set time, in regard that men are appointed here, every one for so much time as God hath set him, to ply the work of their calling untill they dy.] *he take pleasure at his day.* [viz. at his dying day, as below chap. 15. 32. i. e. till being satisfied of this life, he shall be glad and long to dy, and to be translated into the eternal rest; like an hired labourer, that is wearied and even spent with his work, doth solace himself, and taketh pleasure in the hire of his labour, and longeth for the rest of the night. Or, put off his day; i. e. end his life: as if he did call his whole

whole life time but a day, as above v. 2. and 5. *dayes*, and that in regard of its shortness; in which sense also the *Greeks* do call men *Hemertoi*, i. e. *daily durnd*. Otherwise the word *day* can likewise be taken here for a *dayes-work*, or the work of a set time, or of the end of the hircling, or day labourer his day, when he commeth to rest from his labour, and to receive his wages.]

7. *For, for a tree, when he is cut down there is expectation, that he shall yet change himself*; [i. e. renew himself. The meaning is, That a tree, being cut down may come to sprout yet, and grow up again; but that a man, being felled down by many plagues, and put to death once, is not able to recover again the use and enjoyment of this life; and consequently, that in this regard man is in a worse and more wretched condition, than the very trees; which he doth alledge to move God to compassion, that he would vouchsafe him to enjoy some rest and refreshing yet in this life. Comp. this with above chap. 7. verse 7, 8, &c. Or *A tree hath expectation*, i. e. hope, &c. Unto trees there is ascribed sense and passions, understanding and speech; but improperly and onely by comparison; as it is also to those creatures, that have not so much as the vegetable life, as the abyſſe, the Sea, Stones, the earth, &c. to adde the more perspicuity and lustre to the matter treated of, and the better to rouse up the reader to due attention. See *Jud. 9. 8.* and the annot. *item* here below v. 9. where the sense of smelling is attributed to the tree See also below 23. 14, 22. & 31. 38.] and his sprouting shall not cease.

8. *If his root wax old in the earth, and his trunk dy in the dust*;

9. *He will sprout forth (again) from the smell of the waters*: [viz. by means of moisture, which he attracteth out of the earth, whereby he is revived and comes to growth again.] and shall yield a branch like a plant. [i. e. not otherwise then if it were the root of a young ſtem.

10. *But a man [vir] dyeth when he is weakned*; [Other. and is destroyed, or quelled, subdued. Or when a man dyeth, he is destroyed. Thus the Hebrew word is taken, *Exodus 17. 13.*] and man [homo] giveth (up) the Ghost; where is he then? [viz. to be found in this earthly life: as if he said: it is done with him; there is no looking for him more in this life. See above ch. 7. 19.]

11. *The Waters run away [diffluent] out of a Sea, and a River dryeth up and withereth away*. [The meaning is; like as waters, being let out from one place into another, do not return again to the former; so the soul of man being departed once out of the body, doth not return again into the same, viz. to live again here on earth. Other. Do the waters run away out of the Sea? and doth a river dry up and wither? v. 12. but man lyeth down, &c.]

12. *So a man lyeth down [i. e. dyeth: for death is here compared to the lying down to sleep. See hereof Deuter. 31. on ver. 16.] and riseth not up*: [viz. to return into this earthly and transitory life,] *They shall not awake, nor be raised out of their sleep, untill the heavens be no more*, [i. e. untill the heavens shall passe away with a great ſtir, 2 Peter 3. 10. and the first heavens, and first earth periſh, Revelations 21. 1. the resurrection from the dead being not to come to passe till then.]

13. *O that [Hebr. Who shall give that, &c. See above chap. 6. on v. 8.] thou [he speaketh unto God here, urged to it by the excessive and deep sense of his suffering.] wouldst hide me in the grave*; [i. e. cause me for a time to be dead and buried, that thy wrath, which is so fiercely kindled against me, might pass by in the mean while, and I then rise up again out of the grave, to live yet for a while in rest and quiet here, to

thy glory, and the instruction of men.] (and) *keep me close, untill thine anger turn it self away: that thou wouldst set me a limitation [i. e. a set time, how long I should remain in the grave.] and be mindful of me!* [viz. by the raising up of my body again, to shew a new mercy unto me. How remembrance is ascribed to God, see *Gen. 8. on v. 1.*]

14. *When a man is dead, shall he live again?* [Job doth bring in this opposition here, for to shew, that indeed he neither believed, nor expected any such raising from the grave, to an earthly and transitory life: for this kinde of asking, doth infer a strong denial. See *Genesis 18. on verse 17.*] *I should [if it were so, that a man might be made alive again thus.] hope, [viz. if thou shouldst hide me but for a certain time in the grave, to draw me afterwards forth again out of it, to the quiet and peaceable enjoying of this Earthly life.] all the daies of my combate*, [understand all the time that it shall please God thus to visit me here on earth. Of the word *Combate*, see above chap. 7. verse 1. and compare above verse 5. and the annotation on the word *Limitation.*] *untill my change should come.* [i. e. my rising again to a new earthly or temporal life.]

15. *That thou shouldst call [viz. to rowse and raise me up again out of the grave, wherein I should have lain untill the day of my change.] and I should answer thee*, [i. e. obey thy calling voice, by coming forth out of the grave.] *that shouldst have a desire [i. e. graciously accept of, and shew favor and kindness] to the work of thine hands.* [thus he calleth himself. See ab. ch. 10. 8. Psalm 119. 73.]

16. *But now thou tellest my steps*: [as if he said, I wish in vain that I may rest in the grave for a time, for as much as thou haste determined, to punish me most severely in this life for my sins, which thou so narrowly observeſt. Compare below 33. 11. *to tell the steps*, or, *goings of men*, doth signifie not onely to look on them, but also to observe and take special notice of them, either for to approve and bleſs the same, Psalm 56. 9. or for to condemn and punish them as here. See below 31. 4. *My steps*, i. e. all the intents and purposes, all the commissions and omissions of my life, be they never so small. So also below 31. 4. and 34. 21. *Proverbs 16. 9. Jer. 10. 23.*] *thou doest not keep (me) by reason of my sin.* [i. e. thou hast no care of my welfare, but seekest to afflict and ruine me, and for that end and purpose settest all my sins before thee. Oth. doest thou not keep watch over my sinne? i. e. doſt thou not take special notice of my sins, to punish me for them? or, thou spareſt nothing of my sin.]

17. *My transgression is sealed up in a bundle*; [i. e. closely lockt up, and kept together under seal as it were, that they might not slip out of thy remembrance. *scaling* for shutting up, locking in, close committing and keeping *Deuter. 32. 34. Job 37. 7.*] and thou packest up mine iniquity together. [i. e. thou doest complicate and join unto my former sinnes the present also, to aggravate my cause yet further, and to punish me yet harder.]

18. *And indeed a Mountain falling periſheth, and a rock is removed out of its place.* [which things may come to pass by some Earthquake, fierce winds, floods of water, or such like accident, the meaning is. Even as a Mountain sinking or falling piecemeal to ground doth come to nothing, and a rock is removed out of its place, and the water doth hollow out the Stones, and the dust of the earth overthroweth that which of it self commeth forth out of it, which is Gods doing: so it is yet much more easie for him, to overthrow and bring to nothing the prosperous estate of a man, who is far more weak and frail then the foresaid Creatures:]

19. *The Waters grinde the stones; the dust of the earth overthroweth [Heb. overfloweth] the growth that*

of it self commeth forth out of it : [See of the Hebrew word rendred growth here, 2 Kings 19. on verse 29. Isaiah 37. 30.] so thou destroyest the expectation of man.

20. Thou overpowrest him for ever, and he passeth away ; [i. e. departeth hence by death] changing his feature ; [Heb. face, or countenance, i. e. the substance of his body, the faculty of his spirit, the condition of his life, the glory of his house, the greatness of his means the renown of his name, &c.] thus thou dost send him away.

21. His children come to honour, [viz. by means of great prosperity, abundance of wealth, advantage of high places, &c.] and he knoweth it not : [as being departed out of this world ; and so the welfare of his children can yield no comfort to him.] or they become less, [viz. by adversity, poverty, mean and low condition, &c.] and he doth not heed them. [or, he doth not enquire after them. or, he taketh no thought for them, i. e. being dead, he troubleth himself no more about them. Comp. Eccles. 9. 5.]

22. But his flesh being on him (yet), hath pain, and his soul being in him hath sorrow. [The meaning is ; that a man, while he is here on earth yet, is sensible onely of the misery of this life, and of the crosses and mischances of his family.]

CHAP. XV.

Eliphaz chargeth Job of vanity, 1. &c. of impiety, 4. of presumption in his discourses, 7. against his friends, 9. yea, against God himself, 11. because he stood upon his own righteousness, 14. he proveth against Job, out of experience, and the testimony of the wise Forefathers, 17. that God doth punish the wicked, 20. for their wicked doings, 25. wherein they perish, 29.

Then answered Eliphaz the Temanite, and said,

2. Shall a wiseman [viz. such as thou pretendest thy self to be] give windy knowledge for answer ; [Heb. knowledge of winde, i. e. which is not solid, nor sure, but flashing and passing away. Compare above 7. 7. and the annotation.] and shall he fill his belly [i. e. his inmost, or most hidden part, to wit, his apprehending faculty, his heart and minde. So below verse 35. and ch. 20. 20. and 30. 19. Proverbs 20. 27. and 22. 18. for as in the belly, the guts and other entrails are shut up and hidden ; so are the thoughts, the will and affections in the soul.] with Eastwinde ? [i. e. with words and discourses, that are not onely as vain and light as the winde, but as hurtful also, as in those parts the Eastwinde. See Gen. 41. 6. Exod. 10. 13. and the annot.]

3. Reproving by words, (which) avail not, and by sayings wherewith he doth no profit ?

4. Yea thou nullifiest the fear [viz. of God, driving the same out of mens hearts, by thy discourses, and weakning their disposition and headiness of calling upon him in distress. He seemeth to look back upon that which Job had said above chap. 9. 22.] and takest away [or, doest lessen, abate, or hinder] the prayer [or speech] before the face of God. [understand such a speech or prayer, as is uttered with an humble heart before God in time of distress, pouring out its complaints in his presence, and suing earnestly for his assistance.]

5. For thy mouth ; [the word mouth, as also tongue, in this verse, and lippes in the next, do signifie, the words, speeches and discourses, which are uttered by the mouth, tongue and lips. So below 16. 5. Psalm 5. 10. Pro. 2. 10. and 14. 3. & 15. 2. and 18. 7. and 21. 6.

&c.] teacheth [i. e. giveth testimony of the perverseness of thy heart, from whence thou bringest forth these strange discourses. Oth. thine iniquity teacheth thy mouth, i. e. the wickedness of thy heart doth make thee utter such speeches.] thine iniquity : [viz. which hath made thee to assume in speaking the practise of notorious dissemblers, who are able to equivocate, obscure and pervert any thing, by a fair shew of words and arguments.] and thou hast chosen the tongue of the crafty.

6. Thy mouth condemneth thee, and not I, and thy lips testify against thee.

7. Art thou the first born man ? [i. e. the eldest of all men, so that thou shouldst know more than any other, and that every one should be forced to yield unto thee, as to the antientest, wisest and gravest of all the rest ?] or art thou brought forth, [the Hebrew word is used of the ordinary birth of man. Psalm 51. 7. and of the wonderful birth of the onely begotten of the Father, who is the wisdom of God. Proverbs 8. 24, 25.] before the little hills ? [i. e. hast thou been from eternity or before the world was created ? Compare Psal. 90. 2. Prov. 8. 25.]

8. Hast thou heard the hidden counsel of God, [namely, that thou shouldst know all heavenly and divine mysteries, more than any other. To hear the counsel of God, Jeremiah calleth, to stand in the counsel of God, chap. 23. 22.] and hast thou drawn the wisdom after thee ? [viz. so that thou shouldst have the same alone, and none besides thee ?]

9. What knowest thou, that we know not ? (what) understandest thou that is not with us ?

10. Among us there is also a gray-head ; yea a very old one, more of daies than thy father. [i. e. more antient or more stricken in years, he reflecteth upon that which Job had said above 12. 12.]

11. Are the consolations of God, [viz. which we propounded unto thee, but were slighted by thee, below chap. 16. 2.] too little for thee ? [i. e. too slender and too unworthy for to be propounded unto thee.] and is there any thing hidden with thee ? [i. e. is there any more knowledge with thee, which we perhaps comprehend not ; or, any advantage that we may reject the exhortation of the antients ; or likewise any business, which we are not able to discern, for which thou doest so unworthily slight our reasoning ; or, is there ought with thee which covereth (the same) consolations namely.]

12. Why doth thy heart hate thee away ? [viz. to provoke God in this manner, to justify thy self, and to despise us.] and why wink thine eyes ? [in sign of contempt and overweening. Oth. what do thine eyes wink at ? i. e. what do they look or pore upon, what dost thou mean, that thou entertainest us with such an odd look and aspect, and seemest to condemn our discourses altogether ?]

13. That thou turnest thy spirit against God, [i. e. distemperest thy mind, through impatience, and out of indignation breakest out into evil speaking against God. Oth. that thy spirit muttereth against God, and bringeth forth (such) speeches against God.] and lettest (such) speeches go forth out of thy mouth ?

14. What is man that he should be clean ? [the fence is, that he is not clean at all : and hath nothing to make him boast of his cleanness and righteousness. The question here inferreth a strong denial, see Gen. 18. on verse 17.] and he that is borne of a woman, that he should be righteous.

15. Behold, he should not confide in his Saints : [i. e. the good Angels, which above chap. 1. verse 6 are called the sonnes of God, item, chap. 4. 18. his servants and 1 Tim. 5. 21. the elect Angels, they are called holy, because they do perfectly execute the will of God. Psal. 103. 20. Matthew 6. 10. and consequently perfectly love

him. See above chap. 4. on verse 18.] *and the heavens* [i. e. the aforefaid good Angells, which have their dwelling-place in heaven : for which caufe they are likewise called the *Angels of heaven* Matt. 24. 36. and are faid there to behold the face of the heavenly Father, Matt. 18. 10.] *are not pure in his eyes.*

16. *How much more is a man* [*vir*, or *homo*, See above chap. 12. on verse 10. but it seemeth that *Eliphaz* doth rather make use here of the word *man* (*vir*) to give *Job* a touch thereby] *abominable and stinking, which drinketh in iniquity like water* ? [i. e. committeth evil and iniquity as eagerly and excessively, as men and beasts being dry and thirsty, doe long to drink and quench their thirst. compare below 34. 7. and *Proverbs* 26. 6.]

17. *I shall shew thee* [*vir*, that it is true, what I faid, that only the wicked are destroyed of God. See above chap. 4. on vers. 8.] *hearken unto me : and that which I have seen, that will I relate.* [Otherwise. For I have seen it, therefore will I relate it.]

18. *Which the wife have declared ; and was not hidden before their fathers :* [understand the fathers of those wife ones, the sence being, that the wife had received it from hand to hand, and heard it of their fore-fathers.]

19. *To whom alone the land was given :* [*vir*, by the people of the land ; for to govern the same by their wisdom, and great authority, for unto such was the Government of Countries in former times committed and entrusted.] *and through whose midst no stranger passed* [i. e. through whole Countrey there was no hostile passing or thorough-fare of any strange or foreign Nation. The meaning is, that those wife did so well govern, that their Countrey was not touched, nor annoyed by any foreign forces. Or, *no strangers*, i. e. such as brought any other, or strange doctrine into the land, besides that which those wife Patriarchs did teach therein.]

20. *The wicked puts himself to pain at all daies,* [i. e. all his life long. *Eliphaz* beginneth here to relate what doctrine, or instruction those antient and wife men had left behinde them, much agreeing with that which he had propounded before chap. 5. 3. &c. and his meaning is. Although the wicked prosper in this world, nevertheless they are unhappy still, by reason of the inward disquietness, and perpetual vexation of their mindes] *and (few) years in number* [Heb. *a number of years*, instead of, *years of number*, i. e. *few* ; such as are soon told, as *Gen.* 34. 30. See the annotation] *are laid up for the Tyrant.* [*vir*, in Gods eternal decree, which is hid and kept secret from men. The sence of this verse is, That the wicked lyes under a two fold plague in this life, the one that he is never at rest or quiet in his temporal prosperity : the other, that both his life, and prosperity are of no long continuance. Others translate the latter part of the verse in this manner ; *and the number of years, to wit, of his life, is hid before the Tyrant.*]

21. *The sound of terrours is in his ears :* [*vir*, which his conscience doth haunt him with, setting his wickedness before him, and threatning him with Gods righteous Judgement. Compare *Levit.* 26. 36. and *Deut.* 28. 65.] *in peace it self,* [i. e. in the midst of his prosperity and rest. See of the word *peace*, *Gen.* 37. on v. 14.] *the destroyer cometh upon him.*

22. *He believeth not that he shall return again out of the darknes,* [i. e. out of his sufferings and adversities. See *Gen.* 15. on verse 12. So below in the sequel and verse 30.] *but that he is laid in wait for, for the sword* [i. e. he is perswaded that some do ly in wait for him, to put him to a violent death.]

23. *He rangeth to and fro for bread, where it may be,* [i. e. he is in continual disquietness, toiling and moiling for his livelyhood, and bodily provision] *he knoweth,* [i. e. in the interim he is convinced of it in his own minde] *that the day of darknes* [i. e. the time of adversity, trouble and destruction. Compare below 30.

16, and the annotation thereupon.] *is ready at his hand,* [i. e. very neer him, so that he must expect and cannot avoid it.]

24. *Anguish and distress affright him : it doth overpower him* [the distress namely] *like a King ready to battel.* [it is conceived that the Hebrew word *Chidor*, which is found no where else but here, is much the same with *Caddur*, signifying a ball, *Isaiah* 22. 18. and that *Chidor* should signify nothing else, but an hoste, or army, marshalled in the round figure, circular or ovall, as they were wont in those dayes to order their Battalions.]

25. *For he stretched out his hand against God, and he setteth himself violently against the Almighty.* [i. e. he sets himself with all his might against God, by a daring opposition and presumptuous carriage, provoking him, by all manner of abominations, and oppressing other men, but especially the godly, with all manner of wrong and violence, without any aw or fear of God, whose Judgments he thinks he shall be able well enough to turn away from him by meer force, and the strength of his own power. *Com. Lev.* 26. 21. *Num.* 15. 13. and the annot. of the name Almighty. See *Genesis* 17. on v. 1.]

26. *He runneth on against him* [God namely] *with the neck,* [*vir*, lifted up and stretched out, as haughty presumptuous and all-daring persons use to do.] *with his thick high elevated shields.* [i. e. with his armes of proof, his vast power, and all the outward meanes, at his command. Heb. *with the thicknes,* (and) *heights,* or *backs of his shields.*]

27. *Because he covered his face with his fat ;* [i. e. fed and fatned his body, by all manner of dainties, gluttony and luxury, caring and providing for nothing but his belly. Compare *Psalms* 17. 10. and 73. 10.] *and made wrinkles about the waste-guts.* [The Hebrew word doth signify the guts called *ilia* by the Latines, and rendred by us *waste-guts*. *Levit.* 3. 4. see the annot. there.]

28. *And hath inhabited destroyed Cities,* [*vir*, having rebuilded and raised them up again, by his power, to get himself a name, and to make his power and greatness appear. See above chap. 3. verse 14.] (and) *houses that were not inhabited, which were ready to become (stone) heapes.*

29. *He shall not grow rich,* [*vir*, for any long time, for his goods shall not cleave to him, as the following words declare it] *and his substance shall not subsist ; and their perfection shall not spread it self abroad upon the earth.* [i. e. the glory, riches, and great estate of the wicked, whereby they seem very perfect and accomplished, shall not thrive long.]

30. *He shall not withdraw from the darknes,* [*vir*, of troubles and perplexities, being once environed with them. See above on verse 22.] *the flame shall dry up his sprouting :* [the flame namely of plagues and adversities. So *Isaiah* 29. 6. & 43. 2. *Jer.* 48. 45. *Lam.* 2. 3.] *he shall give away* [i. e. decay, and be reduced to nothing : or he shall be forced to recede and withdraw from him, against whom he had set himself. See above vers. 25.] *through the blowing of his mouth.* [i. e. through the wrath of God. See above v. 9. and the annotation.]

31. *Let him not trust in vanity :* [i. e. in any of these things, which do so easily waste and perish, as Honour, State, Riches, Forts, Cities, Men, &c. Thus the word vanity is taken *Psalms* 62. 10. and 119. 37. and 144. 4. *Proverbs* 31. 30. *Romans* 8. 20.] (whereby) *he is seduced : for vanity shall be his recompence.* [i. e. vexation, ruin, destruction and emptiness : for this shall be the reward of all the former vanity, consisting in honour, riches, power, &c. that they shall not be able to deliver him out of the hand of God, nay rather shall serve him for destruction. See of this signification of

the word *Vanity*, above chap. 7. v. 3. The Hebrew word rendred *Recompence* here, doth properly signifie *alteration, change, exchange.*]

32. *When his day is not yet,* [the day of his death namely, as 1 *Samuel* 26. 10. *Psalms* 37. 13. which he might have attained unto by the course of nature. The meaning is, that the wicked shall suddenly perish by some unexpected mischance, or be cut off, when he is in the best plight of his life, and in very good bodily prosperity. Compare below chap. 18. 20. and the annotations] *then shall it* [viz. the aforesaid recompence] *be fulfilled, for its bough shall not flourish.*

33. *They shall pluck off his unripe grapes, as a Vines, and his blossome they shall cast off, as an Olive Trees.* [Oth. (God) *shall pluck off his unripe grapes, &c.* These similitudes teach, that the expectation of the wicked, whereby they deceive both themselves and others, shall be quite brought to nothing. See above 8. verse 13.]

34. *For the Congregation of the hypocrites groweth solitary.* [see above chap. on verse 13.] *and the fire,* [viz. of adversity, plagues and miseries. Thus the word *fire* is used, *Psalms* 66. 12. *Isa.* 9. 19. and 26. 11. *Ezekiel* 30. 8, &c. as the word *flame*, above v. 30.] *divoureth the tents of the presents.* [i. e. wherein gifts and presents are received, and which are built or reared up and maintained by undue and unwarrantable presents.]

35. *They conceive toy* [Compare above 4. 8.] *and bring forth vanity,* [or iniquity, vice, wrong, naughtiness.] *and their belly* [i. e. their heart. See above on v. 2] *practiseth deceit.*

CHAP. XVI.

Job upbraideth his friend, that they are unkinde and unfit Comforters, v. 1, &c. he bewaileth again his wretched condition, 6. although he was innocent of what his friends charged upon him, 17. which he wishest he might answer before God himself, 21. notwithstanding that his life was very short here, 22.

But *Job answered, and said:*

2. *I have heard* [not only by thee and thy companions, but of others also.] *many such things:* [viz. as thou hast set before me, about the ruin and destruction of the wicked.] *ye are all troublesome comforters.* [Heb. *Comforters of toy*, or, *trouble*, above chap. 13. 4. called *naughty Physicians*. See the annotation there.]

3. *Shall there be an end of windy words?* [Heb. *words of minde*. Compare above 15. 2. and see the annotation.] *or what hardeneth you, that ye answer (thus)?* [i. e. what solid grounds or reasons have ye, that make you so resolved, severe and peremptory in recounting me with such answers? That the Hebrew word here, which no where else is found in this construction, hath the signification of *hardning*, or *strengthening*, may be gathered by a word of the same root, which signifieth to be *strong*, or *firm*, & *vigorous*. See 1 *Kings* 2. 8. ab. 6. 25. *Mich.* 2. 10.]

4. *Should I likewise speak as ye do,* [viz. pretending to be a Comforter. Otherwise. *I might likewise speak as ye do, if, &c. I might heap words, &c. and I might shake, &c.*] *if your soul were in my souls stead?* [i. e. if your persons were in the place and condition of mine, enduring the same misery which now I do endure. *Soul* for *person*, see *Gen.* 12. on v. 5.] *Should I heap words together against you? and should I shake my head at you?* [i. e. scorn and mock you, and shew forth the same by shaking of my head at you. See 2 *Kings* 19. on verse 21. implying that he would not deal so with them: for

all these kinde of questions have a force of denying, as appeareth by the very next verse.]

5. *I should strengthen you with my mouth, and the moving of my lips, should with-hold it self.* [or, be with-held, held, or kept in. *Viz.* from so much prating, or making so much stir and ado; as ye now practice against me. Oth. *should* (you) or (your grief) *keep in, or refrain.* Or thus; *Compassion should with-hold my lips.*]

6. *If I speak, my pain is not with-held:* [or, *kept in,*] *and if I cease, what goeth there away from me?* [i. e. what is my grief the less for it? implying, that whether he spake or held his peace, it was all one, he found no advantage: as if he said, if I do speak my words are mis-contrued, and I am nevertheless judged a wicked man, by reason of my sufferings; and if I hold my peace, I shall be held convicted.]

7. *Verily, he hath tired me now:* [(i. e. extremely wearied me with this heavy and manifold affliction.) *he*, God namely, who had sent all this suffering upon him; whom also presently he directs his speech unto in the words following in the second person being transported with the greatness of his anguish, of the suppressing of the name of God. See above chap. 3. on v. 20. and below here v. 9. Oth. *but now it hath tired me*, the pain or grief namely, whereof he had spoken in the former verse.] *thou hast laid waste my whole congregation.* [understand his family, wife, children, friends, retinue, servants, whom the LORD, in several waies, had either bereaved him of, or estranged from him. See ab. ch. 1. and 2. *item* ch. 19. v. 13, 14, 15; &c.]

8. *That thou hast made me wrinkled, the same is a witness:* [i. e. it doth witness of the greatness of my distress and pain, whereby my spirit is so distempered, that my body doth by little and little, even wear and wither away.] *and my leanness standeth up against me; it beareth witness to my face* [i. e. openly against me. Compare above chap. 1. verse 11. as if he said; My wrinkled, lean, dry, and withered body, doth speak against me, like a witness, and taketh part against me with my adversaries. They judging of a mans godliness, or ungodliness, by his temporal and outward estate and condition. Which if it were granted to be so, his miserably diseased and decayed body might well have been a sufficient witness of Gods indignation and vengeance against him.]

9. *His wrath* [Understand the wrath of God. He speaketh again of God in the third person.] *teareth* [this is a similitude taken from the Lyons; or such like worrying and tearings beasts, the better to express, how fearful it is to fall into the hands of the living God, when he beginneth once to execute the severity of his punishments, *Hebrews* 10. 31. Compare *Psalms* 50. 22. *Lamentations* 3. 10. 11. *Hosea* 5. 14. and 6. 7.] *and he hateth me,* [or, *doth hate me inwardly.* So *Genesis* 49. 23. and 50. 15.] *he gnasheth over me with his teeth,* [the gnashing of the teeth, which is done by biting them together and grating them the one against the other is a behaviour of such as are filled with extream rage, and revengefulness. So *Psalms* 35. 16. and 37. 12. and 112. 10. and *Lament.* 2. 16. or, of those that are in extremity of pain, torture, or torment. *Matthew* 8. 2. *Luke* 13. 28. Here it is attributed to God in the first sense by similitude. To make us the better apprehend the fierceness and fearfulness of his wrath and indignation.] *mine adversary sharpeneth his eyes against me.* [i. e. casts a fierce and grim look upon me, as if he meant to dart me through with his very eyes and looks, as with the terrible flashes of lightning.]

10. *They gape with their mouth against me,* [He meaneth those instruments or persons whom God made use of, to try him, by all kinds of chastisements; but it should seem; he hath an especial regard here to *Eliphaz* and

and his companions who had opened their mouth against him, to condemn him unworthily, as one that was forsaken of God altogether. Compare *Psalms* 35. 21.] *they smite with reproach upon my cheek*; [i.e. they scornfully reproach me. See *1 Kings* 22. on ver. 24.] *they fill themselves together on me*. [i.e. they satisfy their anger, or spiteful mind. See the like expression *Exod.* 15. 9. and compare the annotation. *Oth.* They have gathered themselves with multitudes against me.]

11. *God hath given me over* [*Oth.* shut me up with the perverse, viz. as in a hold or prison, for to be plagued and tormented by them.] *to the perverse*; [it should seem he meaneth hereby the *Chaldeans* and *Sabeans*; spoken of above chap. 1. verse 15. and 17.] *and hath turned me off into the hands of the wicked*. [i.e. made me to fall into their hands.]

12. *I was at rest, but he hath broken me*, [viz. by fire, by windes, by enemies, above chap. 1. 15, 16, 17, 19.] *and laid hold by my neck, and dashed me to pieces*: [like as a mighty Gyant, who apprehending a little weakly man, and griping him by the neck, doth therewithall, fling him to the ground to brain him, and dash him to pieces.] *and he hath set me up for a mark to him*. [whereto to shoot the arrow of his indignation. Comp. *ab. ch.* 7. 10.]

13. *His archers have surrounded me*, [Some are of opinion, that by these he meaneth his wife, friends, and others, who by perverse Judgements, mockings and gibings did greatly multiply his sufferings. Others understand this of his sores, which pierced and tore his skin and flesh all over. It may also generally be taken for all his plagues and sufferings together.] *he hath split through my reins, and not spared*; *he hath powred out my gall upon the earth*. [these are hyperbolical expressions, to shew forth the greatness of the sufferings wherewith he was intrahled. The meaning is, that God had not only filled his body, outwardly with sores and biles, & inwardly with pangs and pains; but likewise so pierced and split his spirit with grievous troubles, and cutting perplexities, that it had made him to powre and gush out all his passions and resentments in the great anguish of his senses and agony of his heart.]

14. *He hath broken me with breach upon breach*; [*Heb.* with breach upon the face of breach: implying, that from the very beginning of his suffering hitherto he had had no respite at all, not so much as to breath once a little; but that the plagues had still heaped themselves upon him, one in the neck of another, without intermission hitherto, and without ceasing yet, to fall upon him.] *he hath run on against me like a mighty one*. [i.e. like as a mighty, terrible, and strongly-armed man of war would or could do.]

15. *I have sowed a sack over my skin*, [Understand the sack (or sack-cloth) which he put on over his skin, when he heard all those sad tidings of the loss of his Cattel and Children. The sence is, that the same sack was cleaving now so fast to his skin, by means of the running sores and clammy matter all the skin over, that it seemed to be even sowed on upon him] *I have put my horn in the dust* [i.e. I have soyled or stained mine honour, power and authority, the same is reduced to nothing, and changed into shame, contempt, reproach and poverty. Thus the word *horn* is taken for honour, might, greatness, power and authority. See *Deuteronomy* 33. on vers. 17. as the word, *dust*, for shame, contempt, hardship, despicableness, want of ability, low and weak condition. See *1 Kings* 16. on v. 2. Or, by the *horn* may be understood (by way of similitude from Beasts) the head, which in their mournings of old they strowed with dust.]

16. *My face is altogether bedaubed* [or, soiled, besmeared, or smutched. The *Hebrew* word doth signify filth that comes from moisture, which is troubled and

stirred about, *Psalms* 46. 4. and 75. 9.] of weeping, and the shadow of death [i.e. a very thick darkness, such as useth to seize on men, when they are even ready to dy. See the annotation above *ch.* 3. on v. 5. and 10. on vers. 21.] *is over mine eye-lids*; [meaning, that his sight was made exceeding dim, by reason of his great grief and abundant weeping.]

17. *When yet there is no violence in my hand, and my prayer is pure*. [the sence is, that he had not wronged his neighbour, and had served God uprightly. Prayer is the chiefest part of Gods worship.]

18. *O Earth* [Here he taketh the earth to witness of his innocency and piety, mentioned before; wishing, that if he had committed any wrong or violence, by bloodshed against his neighbour, as his friends laid to his charge, that God would reveal it, and bring it to light, causing the earth to discover the same.] *cover not* [the earth is laid to cover the blood, when as wrong, violence and murder, remain concealed and unpunished. Contrarily, not to cover it, when they are revealed and punished. Compare *Gen.* 4. 10, 11. *Isaiah* 26. 21. *Ezekiel* 24. 7.] *my blood*; [i.e. that which at any time I may have shed wrongfully.] *and let there be no place for my cry*; [i.e. I wish that my prayer may not be heard, if so be I am such as my friends do describe and paint me.]

19. *Now also, behold, my witness is in heaven* [he meaneth God who was able to give a perfect testimony of his conscience, and guiltlessness, and him he calleth immediately against his other or second-witness; for he saith the same thing twice.] *and my witness in the heights*, [i.e. in the highest place, or highest heavens. Compare below 25. 2. and 31. 2. *Psalms* 148. 1. *Mat.* 21. 9. *Luke* 2. 14.]

20. *My friends are my deriders*: (yet) *mine eye droppeth to God*; [i.e. waiteth upon God with fervent tears, for to bring my righteous cause to light once wherefore also I call upon him without ceasing, Compare *Psalms* 69. 4.]

21. *Oh that one might plead for a man with God, as* [*Heb.* and, [see above chap. 5. on vers. 7.] *a child of man* [i.e. a man (homo) see *1 King* 8. on v. 39.] *for his friend* !

22. *For (but a few) years in number are to come (yet)* [*Heb.* years of number, i.e. few years, namely of my life. See *Genesis* 34. on ver. 30. *Item ab. ch.* 15. v. 10. it is as much, as if he said; what do I wish to plead with God? it is in vain, for I must dy ere long. *Oth.* for the numbring of years shall come on; as if *Job* gave the reason here, why he was so desirous to enter into mutual plea with God, namely, because his life was near to its end, and he would gladly have this controversy ended, before he died.] *and I shall passe the path, (through which) I shall not return again*. [*Oth.* Thus. The path is there; I shall not return, I shall be gone.]

CHAP. XVII.

Job returneth again to his complaint over his miserable life v. 1, &c. and unto kinde friends, 3. he appealeth from his friends to God, 5. he sheweth what usually doth accompany great misery and adversity, 6. exhorteth his friends to judge and speak better, 10. he doth not hope to recover of his disease, but to dy, 11.

MY Spirit [Understand here by the word Spirit the living powers and faculties of man. See *1 Kings* 10. on v. 5.] *is wasted*, [i.e. consumed, spent, and perished. *Oth.* weakened, or pulled off, viz. from the body] *my daies are extinguished* [i.e. the daies of my life are brought near to an end. He compareth his life to a light of a lamp or candle, that wasteth by degrees to

nothing.] *the graces are before me*, [*i. e.* they are ready as it were, for me; so that there seemeth nothing to remain, but my dying, my life being thus melted away and utterly consumed. Compare Psalm 88. 4, 5, 6.]

2. *Are not mockers by me*, [understand, not properly mockers of his sufferings, but of his words and sayings, Compare below 21. 3. *Other*. mockings, namely whereby they taunt and abuse me.] *and doth (not) mine eye lodge (all) night in their bitterness?* [*i. e.* are not my thoughts, so troubled with the discourses wherewith they made my life bitter unto me, that they keep mine eyes open all the night, and make me loose my sleep? He sheweth the reasons why the powers and faculties of his life, did wear away and decay thus by degrees, viz. because of his friends grieving him with their perverse judgment, and bitter invectives.]

3. *Set down I pray*, [viz. a pledge, or assurance. Job turneth himself to God, willing that he might plead with God about that controversie, which he had with his friends, that so he might defend the right of his cause before himself. Compare above 16. 21.] *put me (in) a surety with thee*: [viz. who shall promise in thy behalf, that thou wilt enter into plea with me, and firmly stand to what shall be found right and equitable.] *who shall be he? that my hand may be struck into.* [viz. by the Surety, in assurance of what he shall promise in thy behalf. This was an usual custome among such as in their dealings together, mutually pledged and engaged faith and troth one to another. See Pro. 6. 1. & 11. 15. & 17. 18. & 22. 26.]

4. *For thou hast hid their heart from prudent understanding*: [*Oth.* thou hast hid the understanding before their heart. He speaketh of his friends, which comforted him without understanding very indiscreetly. To cover, or hide the heart from the understanding is as much as to cause, that the heart shall not comprehend true wisdom.] *therefore thou shalt not exalt them.* [viz. to give them the upperhand of me in this quarrel, and much less yet, that they should be my Judges, but shalt rather oppose and punish them.]

5. *He that telleth (ought) to friends with soothing*, [*Job*, it seemeth, would prevent here, what his friends might object to him, saying, It appeareth that thou dost therefore contemn us, because we reprove thee; wilt thou then that we sooth and flatter thee? *Job* answereth, he doth desire no such thing, God being an enemy to flatterers: or he threatneth his friends here; because they took upon them to maintain Gods cause, more for the respect to Gods person, then by a judicious apprehending of the matter it self. Above chap. 13. 7. and also because they seemed to flatter him (*Job* himself) by promising him temporal blessings if he did but repent. See above 5. 20, 21, &c. and 8. 5, &c. and 11. 15, 16, &c.] *even his childrens eyes shall fail.* [*i. e.* not onely himself, but his posterity also shall be forsaken and punished, by the just Judgement of God.]

6. *But he [viz. God] hath set me for a By-word to the Nations*: [*i. e.* a common tale and story, which is in every mans mouth, by reason of the trouble and reproach that lies upon me] *so that I am drum-beating before (every ones) face.* [*i. e.* a vulgar and obvious pastime every where, an object and matter of gazing, contempt and mockery.]

7. *Therefore mine eye is made dim* [he will say, that the powers and faculties of his senses, together with the strength of his body, and the countenance of his face was much spent and mortified. Compare Psalm 6. 8.] *through vexation.* [*i. e.* by reason of the excessive trouble and distemper of my minde.] *and all my members [Other. imaginations] are like a shadow.*

8. *The upright shall be abashed over this*: [viz.

that I, being godly, am nevertheless so fearfully punished of God, and so vilely contemned of men.] *and the innocent shall rise up against the hypocrite.* [See above chap. 8. on v. 13. Namely to resist and oppose him in his evil conceit. For, howbeit that the godly are amazed sometimes at the prosperity of the wicked, and the adversity of those that fear God; yet they forbear not to contradict and refute the hypocrites, which draw such false conclusions from thence, for the denying of Gods Providence, and the despising of all true Godliness.]

9. *And the righteous shall keep his way*: [*i. e.* not recede or slide back from godly practice, for any adversity, that befalleth himself or other godly people. Thus *Job* sheweth, that he did not lessen or diminish, much less take away the fear of God by his arguments as *Eli-phaz* had upbraided him, above chap. 15. 4.] *and he that is pure of hands*, [*i. e.* he that doth not trespass against the Law of God by outward practice. See Gen. 20. on verse 5. He maketh mention of the outward cleanness, the same being a proof and sign of the inward, from which it is inseparable.] *shall increase in strength.* [*Heb.* shall add strength, *i. e.* increase and proceed in strength, growing dayly more and more in faith and hope, and being armed and animated thereby against all manner of Crosses, Troubles, and Contempt of men.]

10. *But yet all of you*, [*Heb.* they all, so likewise 1 Kings 22. 28. Micha 1. 2, &c. It is a permutation or change of the persons. He turneth his speech to his friends, whom he exhorteth to repent them of their perverse Judgment, and evil speaking.] *turn again and come now.* [viz. to harken unto my words, which shall hold forth true and solid doctrine to you.] *for I finde none wise among you.*

11. *My days are passed by, my thoughts*, [which I had of comming forth again out of this misery, and being restored to my former condition] *the possessions of my heart*, [*i. e.* which thoughts or cogitations my heart had in possession, and held them as dear and delightful as a man would do his inheritance.] *are plucked up.*

12. *The night they change into the day*, [Understand his friends, who were the cause that he could take no rest by night, through the ruminating and examining of their arguings. Or, we may understand his forelaid thoughts, spoken of in the former verse. Compare above 7. verse 3. and 4.] *the light* [understand the light of the day, caused by the rising of the Sun. So below verse 24. 14. hence the word light is taken for the Sun, below 25. 3. and 31. 26. See the annotation there.] *is neer (the going down)* [*i. e.* short, and almost spent.] *by reason of the darkness.* [*i. e.* by reason of the misery, that is come upon me. See Genesis 15. on verse 12. The fence is, That the day did hastily wear away with him, without having any ease, or refreshing in it, and that by reason of the great sufferings, which from all sides distressed and vexed him.]

13. *If I wait*, [viz. for a change of this my sad condition into a happy one here beneath yet; as ye would fain make me believe and hope for. He reflecteth upon that, which they had promised unto him, of the outward prosperity which he might enjoy yet in this life. See ab. ch. 8. 5. & 11. 15, 16, 17.] *the grave shall be my house*: [as if he said; how shall I hope for any happiness here? I can expect nothing but death, and consequently my habitation in the grave, comp. ab. v. 1.] *I shall spread my bed in the darkness.* [*i. e.* in the grave, which is likewise called a land of darkness, above ch. 10. 21.]

14. *To the ditch I call, thou art my Father; to the worms, thou art my brother, and my Sister.* [*i. e.* I shall shortly take up my abode in the grave, with and among the

the worms; even as children dwell with their father, mother and other kindred,

15. *Where then should my expectation be?* [as if he said: sure no where, and so in the sequel, *Who shall see*, i. e. no man, no body shall, it is all but vain and idle talk, what ye do entertain, and feed me withall: by his *expectation* he meaneth the happiness which, according to their saying, he might yet expect and look for here] *Ten mine expectation, who shall behold it.*

16. *They shall descend* [viz. both the expecting and the beholding thereof: or, he useth the plural number here, thereby to comprize all manner of hope and expectation, concerning this life.] *With the hand-barrs of the grave*, [i. e. with the Bear, wherewith the dead body, or corps is carried to the grave, *Oth. into the grave. Oth. to the grates of the grave*, i. e. into the power and hold of the grave. *When there shall be rest together* [viz. with other men] *In the dust*. [or, in regard (my) rest (all) together shall be in the dust, viz. very shortly or, suddenly: that is to say, Seeing I shall go down into the grave; and enjoy no rest, but there.]

CHAP. XVIII.

Bildad taxeth Job for talking much, v. 1. &c. for his daring, 3. and anger, 4. he recounteth the judgements of God, that fall upon the wicked, 5. to the terror of them that come after, 20. he concludeth with an asseveration of his discourse, 21.

Then answered Bildad the Shuhite, and said:

2. *How long is it, (ere) you will make an end of words?* [i. e. how long will it be yet, ere ye make an end of your discourse? Hebr. *Put ends to words?* Bildad, as is conceived by many, doth speak to Job here in the plural number, comprehending together with him some of the standers by, that were of his mind and maintained his defence. Others are of opinion, that he addresseth his speech to Job and his own companions *Eliphaz* and *Zophar* together, checking them jointly of two things, 1. that they were too long in their disputes, 2. that they did not duly weigh one anothers arguments, before they answered the same. Others think, that he only taxeth his two friends here, for making too many words, and yet not redarguing Job with grounds sufficient.] *Mark ye*, [or, attend, give heed to, viz. the whole matter. So the Hebrew word is likewise taken, *Ezr. 8. 15. Nehem. 13. 7. Prov. 7. 7. Oth. make (us) to understand*] *and then shall we speak.*

3. *Wherefore are we counted* [viz. I my self, and my two companions] *As beasts* [i. e. as dull, blunt, silly men, without understanding. He seemeth to reflect upon what Job had said, above chap. 12. 7. and 17. 3. 9.] *And are unclean* [as convicted of ignorance and perverseness, he seemed to have a regard to what Job had said, above chap. 17. v. 4. and 10.] *In your eyes?* [i. e. in Jobs judgement and account, together with theirs that held with him. *To be in a mans eyes*, is, to be accounted, or held for such and such in his judgement. So below chap. 19. 15. and 32. 1. *Prov. 3. 7. Isa. 5. 21. &c. compare Levit. 13. 5. and the Annot.*]

4. *O thou, that rearest his soul through his anger*: [he speaketh of Job in the third person: whom presently after he addresseth himself unto in the second. See the like interchange of the person, above chap. 12. 4. and 16. 7. and 30. 19, 20. *Obad. 3.* His meaning is, that Job through impatience, extremely weakened, wronged and destroyed himself] *Shall the Earth be forsaken for thy sake, and shall a Rock be moved out of his place*, [the meaning is that God would surely not alter his order for Jobs sake, having alwayes kept and maintained the same in his government and judgments, by

punishing the wicked and blessing the godly, which could no more cease, then the world be forsaken and the rocks removed?]

5. *Te the light of the wicked shall be extinguished*, [as if he said, for all thy gainsaying it holds true and sure enough, that the wicked are punished: and consequently, thou being now punished, yea most fearfully deprived and turned out of all thy welfare, that thou art a wicked man indeed. By the *light of the wicked* he understands their prosperity in this life, consisting in honour, power, wealth, health, joy and pleasure, which many of them do enjoy here on Earth. The word *light* is taken for all manner of prosperity and joy. See *Ezther 8. 16. & 22. 28. & 30. 26. & 38. 15. Psal. 97. 11. Prov. 13. 9. Isa. 59. 9. &c.* Compare here with above chap. 11. on v. 17.] *And the spark of his fire shall not glister*. [his, i. e. the wicked, or of every one of them. The sence is, he shall not enjoy the fruition of the least of his weal or welfare. The word *fire* here doth signifie the same thing, that *light* doth, i. e. outward success, prosperity and happiness. Compare *Gen. 15. on v. 17.*]

6. *The light* [See the precedent verse] *shall grow dark in his Tent* [i. e. dwelling place, and so in the sequel, See *2 Kings 13. on v. 5.*] *And his lampe shall be put out over him* [understand the same thing, that is laid of the *light* in the former v. and so *Psal. 18. 29. Prov. 13. 9. and 20. 20.*]

7. *The steps of his might shall be straightened*; [i. e. the strong and great success of his temporal power, and prosperity shall be curbed and weakened, that he shall not be able to mount so high or spread so far, as to enlarge and extend his power according to his unlimited and haughty presumption.] *And his counsel shall throw him down*. [i. e. he shall perishe by his own devices, plots and practices.]

8. *For with his feet he shall be cast into the net*. [Oth. *by his feet*: i. e. he shall run and entangle himself by his own wayes and wiles into or upon such dangers, as by the just judgment of God shall be prepared for him.] *And shall walk in the raveled yarn*. [i. e. he shall be in a thousand straights continually.]

9. *The snare shall take him by the heels*; [Oth. *He shall apprehend the snare with his feet*, i. e. by his own unadvisedness shall he put and enthrall his foot into the snare] *The high-way robber shall subdue him*. [See above chap. 5. on v. 5.]

10. *His ginne is hid in the earth*; [i. e. by Gods secret and righteous judgement so disposed that he must be taken by, and perish in it.] *And his trap upon the path*. [it is conceived that the Hebrew word rendered *trap* here doth signify a certain trap or engine which is set or spread by the way, to take birds or other creatures with.]

11. *The troubles* [viz. of conscience within and other outward ones, which God maketh use of to plague the wicked withall] *shall affright him round about, and scatter him upon his feet* [i. e. set him on his legs chasing him up and down through the multitude of his distracted thoughts, which shall pierce his heart thorough from within, See *Isa. 57. 20, 21.*]

12. *His might* [understand hereby, all that, whereby he hath any power and authority among men] *shall be hunger-bitten*; [i. e. grow very faint and impotent, decay and come to nothing, *Hungry or hunger-bitten*, such are called, as are in any want, distress, or disability. Compare *1 Sam. 2. 5. Psal. 107. 9, 36. Isa. 32. 6. Luke 1. 53.*] *And destruction is ready at his side*, [i. e. very near, or round about him.]

13. *The first born of death* [i. e. a fierce violent and fearfull kind of death: for as the first-born was the chiefest among his brethren, and had most authority among them, so the first-born of death is called, that kind

kind of death, which of all others is the most violent and terrible. So *Isaiah* calleth the *first-born of the poor* those that were the poorest of all, *Isa. 14. 30.* Or, by the *first-born of death* may be understood the Devil, having the power of death, *Heb. 2. 14.* Shall devour the grates of his house; [understand the bones, whereby the skin is kept in plight and the whole frame of the body fitly sustained and supported. *Oth. members*, or the branches *i. e.* the veins and sinewes which are spread all over the body like twigs and branches, the Hebrew word hath various significations.] *Its grates he shall devour.*

14. *His confidence* [*i. e.* whatsoever he relieth upon. So the word *confidence* is taken above chap. 8. 14. and 31. 24. *Prov. 25. 19.*] *Shall be plucked out of his tent*; [Compare above 8. 13, 14, 15.] *This shall make him to step.* [Or, thou shalt make him to step, speaking to God.] *Unto the King of terrors.* [thus death is called, because nothing terrifieth the wicked more. Or, we may understand the greatest and most fearfull terrour, as in the former verse by the *first-born of death* there is understood a most fearfull and terrible death. Also the Devil himself may be understood hereby, whose dominion is full of terrour, frights and slavery, *Heb. 2. 15.*]

15. *It shall dwell in his tent*, [that terrour, namely, or every one of these terrors. See 1 *Kings 22.* on v. 15.] *Where it is not his* [*Heb. without being his, i. e.* where it doth not properly belong unto him, *viz.* for that he had not set it up, by his own honest means, but with the substance which he violently or fraudulently took from others.] *His dwelling shall be overspread with brimstone.* [This seemeth to be a threatening of drought and barrenness of the land, *Deut. 29. 23. Isa. 34. 9.* It may likewise have a regard to the judgement that fell upon *Sodom and Gomorra*, *Gen. 19. 24.* and to put it the nearer hometo *Job*, he seemeth to point at that, which had befallen his own Servants and sheep, they being devoured by fire from heaven, above 1. 16.]

16. *From beneath his rootes shall wither, and from above his branch shall be cut off*, [*i. e.* he shall perish utterly and altogether, like a tree whose root doth wither, and branches are cut off. The Hebrew word rendered *branch* here is likewise used in that signification, above chap. 14. 9. and below chap. 29. 19. and *Isa. 27. 10.*]

17. *His remembrance shall perish from the earth, and he shall have no name upon the streets* [*Heb. upon the face of the streets i. e.* he shall not have the repute or fame, or renown of a good and honest man, among others in publick, and in common meetings or assemblies.]

18. *They shall thrust him* [*Heb. they shall drive, or, expel him, i. e.* he shall be driven, or, one shall drive him, See above 4. on v. 19.] *From the light*, [*viz.* of this life, or, out of all his dignities, prosperity, wealth and wellfare. See above on v. 5.] *Into the darkness* [*viz.* of death and hell, as the following words seems to import. See the like example in the rich glutton, *Luke 16. 23.* Otherw. the word *darkness* may be taken here for adversity and misery. See *Gen. 15.* on v. 12.] *And they shall chase him out of the world.*

19. *He shall have no son nor nephew* [or grand-child] *among his people: and none shall be left remaining in his dwellings.*

20. *The posterity shall be abashed.* [understand these that shall live after him] *Over his day.* [*i. e.* the day of his ruine and destruction, wherein God appointed to execute his just judgement against him. So *Ezek. 21. 25.* and thus by a humane day there is to be understood a humane judgement, 1 *Cor. 4. 3.* Compare above chap. 15. 32. and the annot.] *and the ancient* [or, the precedent. *i. e.* those that were before the posterity, and not only liv'd yet. when he was in the height of his prosperity, but survived likewise his fearfull end and utter destruction.] *Shall be seized with horror.* [The Hebrew word doth

signify such a kind of horror, as makes a mans hair stand on end. So *Ezek. 27. 35.* and 32. 10. The sence is exprest above chap. 4. 15.]

21. *Verily such are the babitations of the perverse (man) and this is the place* [*i. e.* the estate and condition. Compare above 8. the annot. on v. 18.] *(Of him that) doth not know God* [*i. e.* that doth not regard God, nor care to have a right knowledge of his being, will and workings; to the end that he might please and serve him, Compare *Exod. 5. 2. Jud. 2. 10. Psal. 79. 6. 2 Thes. 1. 8.*]

CHAP. XIX.

Job finds fault with his friends for their being uncivil and unmercifull towards him, v. 1. &c. and having no regard to his sufferings, 6. wherein he seemed to be forsaken, 7. he describeth the greatness and variety of his sufferings; 8. exhorteth his friends to have compassion on him, 21. wisheth, that his sufferings and his words, uttered therein, might be recorded for ever, 23. he comforteth himself with his Redeemer and the Resurrection of the body, 25. exhorteth his friends to their duty, 28.

BUt *Job answered, and said;*

2. *How long will ye make sad my soul, and bruise me with words?* [*i. e.* disturb and dull me with your prating and babling. Or, oppress me with groundless and hostile charges.]

3. *Ye have put me to shame now ten times*; [*i. e.* very often a certain number for an uncertain: and thus the number of *ten* is often used. See *Gen. 3.* on v. 7.] *Ye are not ashamed, ye harden your selves against me.* [Or, grow stiff, in that ye contend so impudently and obstinately with me. Otherw. *That ye carry your selves so strangely towards me.*]

4. *But also, be it indeed; that I have erred*; [*i. e.* admit, put case, that through mistake, or weakness I may have slipt, or forgot my self.] *Mine error shall carry (all) night with me.* [*i. e.* my fault, if any there be, doth touch my self, not you: ye need not trouble your selves for the same, let me alone and unmolested, that I may reconcile my self with God, and wait on the issue, without going on thus to revile and slander me.]

5. *If indeed ye exalt your selves against me,* [or, make your selves great. *i. e.* are stoutly and spightfully set against me with big words and bitter insultings. The Hebrew word is likewise so taken, *Psal. 35. 26. Jerem. 48. 26. Lam. 1. 9. Ezek. 35. 13. Zeph. 2. 8.*] *And drive my reproach against me*: [*i. e.* go about with such eager contending to convince me of that whereof I should be ashamed, or which is accompanied, or will be followed with my reproach. *Reproach*, for that which causeth it. Compare below chap. 20. 3. and the annotation upon the word *shaming*.]

6. *Know now that God hath overthrown me*; [or, bowed me, *i. e.* by manifold afflictions wholly beaten down and ruined me. He would have his friends to consider that he was humbled in an extraordinary manner by the hand of God, and therefore they should rather commiserate & comfort him, then fall out with him so reproachfully, and aggravate his affliction with passing such perverse judgement upon it. Compare chap. 6. v. 11. 14, 15, 16.] *And surrounded me (with) his net.* [or, over me, *i. e.* he hath so environed and encompassed me with all manner of plagues and miseries, that I am not able to make an escape, just as if I were beset round about with snares, that cannot be avoided. See of the same comparison above chap. 18. 8. and below 22. 10. Item *Lam. 1. 13. Ezek. 12. 13. and 32. 3. Hof. 7. 12.*]

7. *Behold I call violence,* [*i. e.* I protest, that I am violently

violently dealt withal, that notwithstanding my piety, I am so rigorously punished by God, and so reproachfully condemned and mocked by my friends; ye appealing to God cannot be heard nor helped. See the like expressions, *Jer.* 20. 8. *Hab.* 1. 2.] *Yet am not heard: I cry out, yet there is no right.* [*viz.* neither before nor after, whereby my cause might be pleaded, and come to some issue, that I might be delivered at length out of this misery. Thus the godly are sometimes in a manner forsaken under their crosses, because not feeling the present assistance of God, they seem to faint even to despair under the burden of their afflictions, *Psal.* 13. 2. and 88. 15. *Lam.* 3. 8. *Hab.* 1. 2. Which happened likewise to Christ himself, the head of the faithful, *Psal.* 22. 3.]

8. *He hath walled up my way,* [Compare with this above chap. 3. 23. and *Lam.* 3. 7, 9. The meaning is that he was round about so begirt and hemmed in with all manner of misery, that he saw not the least gap for any escape. Compare above v. 6. the last annot. and *Hos.* 2. 5.] *that I cannot pass through: and over my paths hath he set darkness.* [Compare above chap. 3. on v. 23.]

9. *Mine honour he hath plucked off from me,* [*i.e.* he hath dispossessed and bereaved me of all my former estate, means, worth and authority, The word honour is taken in this sense, *Psal.* 7. 6. *Isa.* 16. 14. and 21. 16. Compare *Gen.* 31. on v. 1.] *And the Crown of my head he hath taken away.* [understand by the Crown, whatsoever served him for his glory, and ornament. So this word is taken, below chap. 31. 36. *Prov.* 4. 9. and 12. 4. and 14. 24. and 16. 31. and 17. 6. *Lam.* 5. 16. *Ezek.* 21. 26.]

10. *He hath broken me down round about,* [understand this of the loss of his goods, which he had suffered on all hands.] *So that I pass away;* [*i.e.* go to decay and perish.] *And hath removed* [*Heb.* made to depart.] *Mine expectation,* [understand hereby the hope of his temporal prosperity in this life; for as to the hope of his everlasting welfare, he ever cleaved fast to that, as is to be seen, above chap. 13. 15, 16: and below in this chap. v. 25. 26, 27.] *Like a tree.* [*i.e.* he hath taken me up by the roots and carryed me away: for as there is no hope for a tree, that is rooted up, and left so, that ever he should grow and flourish again; so saith *Isa.*, he was put out of all temporal welfare, that there was no hope left for his recovering.]

11. *Besides, he hath kindled his anger against me, and accounted me by him, as his enemies.* [thus the flesh judgeth, when God doth but try and chastise his children. So above chapter 13. on verse 24.]

12. *His troops are arrived together* [hereby he understandeth the manifold plagues and troubles, that were come upon him, above chap. 1. and 2. yea his friends themselves, who by their perverse judging, and bitter speaking did very much afflict and vex him, above v. 2. and 3.] *And have made plain their way against me.* [*viz.* accord to the manner of hosts and armies, who being about to subdue a City by siege, lay all the rubbs and obstacles level round about it, for to facilitate their passage and communication, and the better to make their approaches for the speedy subduing and mastering of the City. *Heb.* properly raised up.] *And have leaguered themselves round about my Tent.*

13. *My brethren he hath put far away from me:* [understand his carnal kindred, or the spiritual also, from whom, because of the unity of faith he might have expected some brotherly consolation. See *Gen.* 13. on v. 8.] *And those that know me, assuredly they are estranged from me.* [*i.e.* without all peradventure, as it doth plainly appear now. *Oth.* only they estrange themselves from me, *i.e.* they knew not how to do him any other service in this sad condition of his, but to eschew

and shun him, as not knowing by what means to help him.]

14. *My dear (friends) cease.* [*Oth.* fail, *viz.* to visit me and comfort me, and to shew me that reciprocal kindness, which one friend doth owe to another, in such straits.] *And my acquaintance forget me.*

15. *My household* [*or, the inhabitants of my house: or those which converse in my house.* The Hebrew word seemeth to be general; betokening not only those that are constant inhabitants of the house, and of the household; but those also which repair to it and converse, there as good friends & acquaintance.] *And my serving-maids count me a stranger. I am a forreiner in their eyes.* [*i.e.* they hold and count me for one that hath no relation to them, and with whom they have nothing to do. See above chap. 18. on v. 3.]

16. *I called my servant and he answered me not: I besought him with my mouth.* [*viz.* that he would do some thing for me. He did not only bid him as Master of the family, but intreated him likewise as one of his equals.]

17. *My breath is strange to my wife:* [*Heb.* My spirit So above 9. 18. The sense is that his wife turned herself away from him, as from one that had a stinking breath, and consequently did loath and shun him, and refused him all due help and service.] *And I beseech for the childrens sake of my belly.* [*i.e.* for that natural affection and tenderness, which I conceived the might have yet unto me, by reason of the children which formerly we had gotten, and brought up together.]

18. *Also the young children* [thus the Hebrew word is taken, below 21. 11. *Oth.* the perverse or unrighteous, as above chap. 16. v. 11. *Despise me if I arise,* [*viz.* to make them quiet, hold their peace, and cease from evil language. Or else for to allure them unto me with kind and courteous speeches.] *Then do they speak against me.*

19. *All (the) men of my secret Counsel.* [understand those whom he was wont to trust with his secrets, and to consult with about his most private affairs.] *Do abhor me, and those whom I loved are turned against me.*

20. *My bones cleave to my skin and to my flesh:* [his meaning is, that all the moisture and vigour of his life was so consumed and dried up, that he had but little left him beside the skin, and the bones, which together with the skin, and the small remnant of flesh, stuck out so, that they seemed not to grow there, but to be tyed and fastned together. Compare *Psal.* 102. 6.] *And I am escaped with the skin of my teeth.* [that is to say, the LORD had in that manner seized his body, that there was nothing left entire but the skin, which is about the teeth or gummies, or about the lips, which cover the teeth, implying that he was nothing but a meer Skeleton or pack of bones, covered over with the skin, and had scarce any thing whole or sound about him, but his mouth to speak withal.]

21. *Have pity on me, have pity on me, O ye my friends, for the hand of God hath seized me.* [*i.e.* extremely afflicted & plagued me in my body, friends and substance. See *Gen.* 26. on v. 11. Thus our Saviour is called, the seized of God, *Isa.* 53. 4. *i.e.* greatly afflicted by God.]

22. *Why do ye persecute me like God,* [*i.e.* as God doth persecute me, as if ye had or could challenge the same right over me.] *And are not satisfied with my flesh?* [*i.e.* why is it not sufficient for you, that my flesh is consumed by my suffering, that ye must needs afflict my spirit too, with your perverse doom and vile slanderings.]

* 23. *O that* [*Heb.* Who shall give that, and so in the sequel of this verse. See above 11. on v. 8.] *My words now were written down. Oh! that they were likewise entered into a book?*

24. *That*

24. *That they were hewn into a rock for ever, with an iron graver and lead,* [viz. which being melted and powdered out into the cuts made by the iron graver in the rock, might the better set out and shew the said cuts. Some do understand by the *lead* here, a leaden plate, which should likewise have his words cut or ingraven upon it.]

25. *For I know my Redeemer liveth,* [His meaning is; Since I am so miserable at present, and am besides made suspected as one neither fearing God, nor trusting in him, above chap. 18. 21. though I have declared myself formerly in that behalf, above chap. 13. 15, 16. yet do I solemnly declare now, that I do believe the promised *Messia* to be my Saviour, who shall raise me up at the last day unto eternal life. The word *Redeemer*, Heb. *Goei*, betokeneth the promised *Messia*, our LORD and saviour *Jesus Christ*. Compare *Genesis* 48. 16. *Isaiah* 59. 20. with the annotation, and see further of the use of this word. *Leviti*. 25. 25. &c. and *Ruth*. 2. 20. and 3. 9, 12, &c.] *and he shall rise up the last* [i. e. at the last, or, the last (day) or, the last, i. e. he that shall be the last and final Judge of all] *over the dust.* [the meaning is. He shall shew himself most glorious at the last day over, or upon all those that ly in the dust, or earthly graves, by raising them up from the dead, to judge them, and take his, of whom I am one, up with him, into everlasting Salvation. Some take these words thus; *and the last* (man namely) *shall rise up out of the dust,* i. e. all men shall rise to the very last man. Some conceive, that *Job* speaketh here of his own resurrection, and read the words in this manner: *and this* (viz. body, or flesh, as in the next verse.) *shall rise at last upon the dust.*]

26. *And when they,* [viz. the worms and vermine, which shall gnaw, and consume my skin and whole body in the grave.] *after my skin,* [i. e. after they shall have eaten up and made an end of my skin.] *shall have gnawed this thorough;* [Understand the rest of his body, which he pointed at in speaking, with his finger; as if he should have said, This wretched flesh, and these feeble bones, which are covered with this skin. The meaning is, that the worms should gnaw thorough and consume, not only his skin, but his flesh and bones also, or his whole body; and notwithstanding that, he should recover all again in the resurrection, to see his God therein.] *I shall behold God* [viz. the LORD Christ, God revealed in the flesh, and visibly appearing then in great Majesty, coming to Judgement.] *out of my flesh.*

27. *Whom I shall behold for me.* [i. e. for my own good, or, to mine everlasting joy and salvation] *and mine eyes shall see, and not a stranger:* [viz. no strange man, body, or eye, i. e. I shall not behold him with any other body or eyes, but my own, even as I shall rise again with my own body, and not with a new created one. See *1 Cor.* 15. verse 53.] *my reins* [the Reins are often taken in Scripture for the inmost disposition; as the affections, inward motions and desires of man. So here and *Psalms* 7. 10. and 26. 2. *Proverbs* 23. 16. *Jerem.* 12. 2. &c. Compare below 38. on verse 36.] *long much* [or consume, viz. with longing i. e. my desires and longings are so fervent within me, for to behold my LORD and Saviour once, that they are even ready to make me faint and consume. Thus the Hebrew word is taken. *2 Samuel* 13. 39. *Psalms* 84. 3. & 119. 81, 82, 123. and 139. 13.] *in my bosom.* [understand the inmost part of man. So this word is taken, *Ecclesi.* 7. 9.]

28. *Verily, ye should say;* [i. e. ye ought to say] *Wherefore do we persecute him? seeing the root of the matter is found in me.* [i. e. seeing, that the first matter and ground of our difference, is the affliction which God sent upon me, in regard whereof ye ought rather

to commiserate me, then to fall so reproachfully upon me. Or, understand by the *root of the matter*, the main ground of the difference, comprehending the solid reasons, which ought to end the dispute, and which were found not in theirs, but in his arguings. Also by this *Root*, there may be understood, that excellent confession of faith, which *Job* had made, and ought to have satisfied his friends, to count him no longer an Hypocrite.]

29. *Be ye afraid because of the sword;* [Heb. *from the face of the sword*; He nameth one sort of punishments wherewith God visiteth the impenitent, instead of all] *for the fierceness* [understanding the fierce Wrath of God, which doth reveal it self over the unrighteousness of men, *Romans* 1. 18. See *2 Chron.* 28. on verse 13. Oth. (such) *fierceness*, viz. as the friends of *Job* did shew against him (is one) of the iniquities of the sword, or, bringeth with it the punishments of the sword] *is* (over) *the iniquities of the sword;* [i. e. which deserve the sword, or some other destructive Judgement.] *that ye may know, there is a Judgement.* [viz. with God, who doth punish sinnes, either in this life, or in that to come, or in both together.]

CHAP. XX.

Zophar sheweth he hath reason to answer Job, 1. &c. rehearseth that the prosperity of the wicked doth soon perish, 4. &c. that God doth plague them in all things, many ways, 10. the conclusion of this Rehearsal, 29.

Then answered *Zophar the Naamathite*, and said.

2. *Therefore* [i. e. by reason of that which *Job* had pronounced just now, above 19. 19. threatening his friends with the Judgement of God, because of their perverse judgement and evil speaking against him.] *do my thoughts* [see of this word, above chap. 4. on verse 13.] *answer me;* [Oth. *return*, viz. to answer *Job*: for he had done it once already, above chap. 11.] *and for this is my hastening in me.* [Other. *for my sake, in my behalf*, viz. to maintain my credit and reputation.]

3. *I have heard a reproof which putteth me to shame;* [Heb. *a reproof*, or, *correction of my shame*, i. e. which is accompanied with my shame and discredit; in regard that *Job* doth charge us therein of ignorance and infiduciation. *Shame*, or *reproach*, being used for that which maketh one to be reproached or ashamed. *1 Sam.* 13. 13. and above chap. 19. 5.] *but the spirit* [understand the holy spirit, from whom true knowledge and utterance proceedeth, *Numbers* 11. 29. *1 Cor.* 12. 11. or understand the soul of man, which is not onely endued with a reasonable understanding, but likewise illuminated with supernatural knowledge by Regeneration.] *shall answer for me out of mine understanding.* [i. e. in a well-ordered and composed manner, without any discomper of mind, or foolish passion; or above my understanding.]

4. *Knowest thou this? from ever, from that (God) hath set man upon earth,* [Comp. ab. ch. 3. on v. 20. and below here v. 23. & 25. Where the word *God* is likewise inserted.]

5. *That the shouting of the wicked* [or, the joyous exclamation, i. e. their joy and jollity, cheer and merriment, proceeding from their outward prosperity.] *hath been from hard-by,* [id est, began but very lately; So new Gods, are called, *Gods come from hard-by*, *Deuteronomy* 32. verse 17. i. e. but newly come in, lately set up. Compare above 17. 12.] *and the joy of the hypocrite for a moment.*

7. If his height did climb up to the heaven; [i.e. were never so excellent. See Gen. 11. on v. 4.] And his head reached to the clouds.

7. He shall perish for ever like his dung: [Compare 1 Kings 14. 10.] Those that had seen him, shall say where is he.

8. He shall flee away as a dream [i.e. very hastily and deceitfully; for even as the remembrance of a dream doth suddenly pass away, so also commonly one findeth nothing, being awake, of what one dreamt, but delusion, Isa. 29. 7, 8.] That one shall not find him, and he shall be chased away as a vision of the night, [viz. that which doth appear to the fancy of a man is his dream.]

9. The eyes that saw him, shall do it no more: [Heb. shall not add, i.e. shall see him no more. Compare Gen. 8. on v. 10.] And his place shall no more behold him, [i.e. he shall not be seen nor found any more in his place. See above chap. 7. on v. 10.]

10. His children shall seek to please the poor; [as who should yet be poorer then the common sort of poor, or, because they should stand in fear of the poor, which were oppressed by their fathers, lest they should call them to account now, before the judgement seat.] And his hands shall be forced to turn his substance out again. [i.e. the goods and means which he extorted from the poor by violence.]

11. His bones shall be full of his hidden (sins): [Compare, Psal. 90. 8. and the annot. Some do understand it of the sins of the youth, i.e. the sins committed in the time of his youth, together with the plagues and diseases which use to follow such sins of youth, as the just judgements of God.] Every one of which shall ly down with him upon the dust. [Every one of which, viz. of those bones full fraught with the plagues of his youth, full sins, which shall all hang upon and cleave unto him till his death. Oth. every one, viz. of the secret sins of his youth. The sense is one and the same.]

12. If the evil [viz. of sin and wickedness. So Gen. 6. 5. 1 Sam. 17. 18. Psal. 28. 4. &c.] Be sweet [i.e. pleasant and delightfull, as some dainty morsell in the mouth: for as such being held a little upon the palate, doth for a while much please and delight one; but afterwards comes up again very bitterly, or causeth much pain and gripings in the body, so may sin yield some delight indeed for a time, but the punishment which followeth upon it, is accompanied with unspeakable torment. Compare Prov. 5. 3, 4.] In his mouth [i.e. in his judgement and affection. So the word mouth is taken to a contrary purpose, Psal. 119. 103.] He that hiding the same under his tongue, [viz. for to retain the relish, that is, the pleasure of sin so much the longer. Compare the next verse.]

13. He saving the same, [understand that same evil of sin, which here, as before is compared to dainty delicious meat.] And forsaking it not, but keeping it in the midst of his palate.

14. His meat shall be changed in his entrails: [Heb. His bread, &c. he continueth the former comparison.] The gall of Vipers [whose poison killeth very suddenly] shall be in the inmost of him. [i.e. in his heart or soul. So 1 Kin. 3. 28. Psal. 49. 12. & 51. 12. & 55. 5. & 62. 5. & 94. 19. Jer. 9. 8. & 31. 33.]

15. He hath swallowed up goods [i.e. gathered the same with a great deal of eagerness, greediness and unsatiableness. He judgeth Job here, as if his goods had been ill gotten.] But he shall spit it out; [i.e. his sins, iniquities and ill gotten goods shall thrive with him, as the meat with him that is fain very painfully to disgorge it; or, as the strongest poison becometh him that drunk it up.] God shall expel it out of his belly.

16. He shall suck the poison of vipers, the tongue of the serpent shall put him to death.

17. He shall not see the streams, rivers, brooks [understand hereby a great and mighty abundance of all manner of wealth. So Psal. 46. 5. Isa. 41. 18. John 7. 38.] of honey and butter [by these things and such like, the Scriptures use to intimate the choicest blessings of this temporal life. See Exod. 3. 8. 2 Kings 18. 32. and 29. 6. and the annot.]

18. He shall restore the labour again [The labour, i.e. other mens goods, which they had gotten by their labour. So Deut. 28. 31. Job 39. 14. Psal. 78. 46. and 109. 11. the same he shall be made to restore unto those whom he had wronged and bereaved, being compelled to this surrender by the Magistrate.] and not swallow it down, [i.e. not spend, make use of or enjoy the same. This contradisteth not the swallowing spoken of above v. 15. for that is to be understood of the unrighteous getting, and possessing goods for a time; but this, of the constant use and enjoyment.] After the substance of his change, he shall not leap up for joy [i.e. after his wealth or meanes: implying, that after his being rich and mighty, he should grow poor and wretched, which is called his change. Or, according to the measure, greatness and multitude of the goods which he had gotten by stealing, cheating, robbing, shall his surrender be proportioned: and this also may well be called his change, because the same doth make him grow poor when he was rich.]

19. Because he hath oppressed, forsaken the poor, robbed an house, which he had not built up. [Oth. And he hath not built it, i.e. he hath robbed houses indeed, but never built any for the poor.]

20. Because he hath known no rest in his belly: [i.e. because he had a most insatiable belly; See v. 15. in his belly, i.e. in his heart, or inmost part. See above chap. 15. on v. 2. Or in his person, a part being taken for the whole.] Therefore shall he keep nothing over of his desired goods. [Heb. wish, or, desire, i.e. things, or goods much wished or longed for.]

21. There shall be nothing over for him to eat: therefore shall he not wait for his good. [viz. because he shall be so plunged at once into streights, that he shall see no issue, nor ground for any hope of amendment.]

22. When his sufficiency shall be full, [i.e. when he shall have wealth and riches enough, to live a happy and contented life here.] He shall be afraid: all (or every) hand of the afflicted shall come upon him. [i.e. all the poor which were bereaved and undone by him, shall seek and endeavour to recover their own.]

23. Let there be (some) for to fill his belly, [i.e. admit there be yet some provision left him of meat and drink to satisfy his want.] (God) shall send over him the heat of his anger, and rayn over him, [viz. his plagues, and righteous judgements. Compare Psal. 11. 7.] Upon his meat. [viz. that it shall do him no good Oth. While he eateth. Compare Num. 11. 33.]

24. Let him be fled from the Iron weapons, the steel-bow shall shoot him thorow [Heb. properly, go through him, the meaning is; grant that by flight he escape one danger, he shall be hit sure by the other, or, the other will not miss him. This same is likewise expressed by another phrase, Isaiah 24. 18. Jeremiah 48. 44. Amos 5. 19.]

25. They shall draw (the sword), [the word sword is implied in the verb Shalaph to draw out, which for the most part is used for the drawing of the sword. See Numb. 22. v. 23, 31. Jud. 8. 20. and 9. 54. and 20. 2, 25. 1 Sam. 31. 4. Oth. And he, (viz. God) shall draw. See above v. 4. and 23. and below 21. 17. and Deut. 32. 41, 42.] It shall go out of the body and come forth glistening [Heb. and the glistening, hue, or splendour, (viz. of the sword, i.e. the glistening or glittering point of the sword) shall come forth. Thus the Hebrew word is taken, Deut. 32. 41. Ezek. 21. 10, 15.]

Nab. 3. 3. Hab. 3. 11.] out of his gall, [understand the innermost part of his body; whereby is implied a mortal plague, that is the destruction of the wicked.] *terrors shall be upon him.*

26. *All darkness shall be hid in his hiding-places* [by darkness is understood the adversity and wretched estate, which God doth make to come upon him for his wickedness. See Gen. 15. on verse 12. Some do understand it; that his hiding-places, where he thought to keep himself close and covered as in the dark, shall be light and discovered. By the hiding places are understood the private corners, and secret places, or means of retiring and sheltering, which the wicked endeavour to find out for the avoiding and escaping of the Judgements of God. The meaning is, That they shall be so far from finding any help or shelter in them, that therein shall be laid up nothing for them but mischief, and misery. Others there are, which understand hereby the close and hidden Treasures of the wicked, whereof they should not be able to enjoy any things, but rather finde them the means of all manner of trouble and vexation to themselves. See of the Hebrew word, Psalm 17. 14. *a fire*, [understand the wrath and vengeance of God, which is compared to a fire. See Deut. 32. 22. with the annotation. Item Isaiah 26. 11. Jeremiah 15. 14. Lam. 2. 3.] *which is not blown up*, [i. e. not kindled by any man, but proceedeth from the just Judgement of God. It should seem, he hath a regard to what is said above chap. 1. 16. This may also be understood of the Judgements of God in general, and of the fire of hell. Compare Isaiah 30. 33.] *shall devour him; it shall go ill with the remnant in his tent.* [understand his family and posterity, treading in the steps of his wickedness.]

27. *The heaven shall reveal his iniquity; and the earth shall raise up her self against him.* [The fence is, That all the Creatures, Celestial and Terrestrial, spiritual and corporal, animate and inanimate shall be ready to minister and serve God in the executing of his righteous judgements against the wicked.]

28. *The income of his house shall be carried away*, [i. e. be spent and consumed, melt, waste and perish away.] *it shall flow quite away* [Heb. be flowings away, or, pourings out, in the plural number.] *in the day of his anger.* [Understand the day of the wrath of God: that is to say, the appointed time, wherein God will shew forth his indignation, by sending his just judgements abroad; Compare below 24. 1. Proverbs 6. 34. & 11. 4. Isaiah 13. 13. Lam. 2. 21. Ezek. 22. 24. Zeph. 1. 15. Rom. 2. 5.]

29. *This is the portion of the wicked man from God*, [i. e. the reward, recompence, or punishment appointed by God for the wicked, according to his righteous Judgement. So also below 27. 13. and 31. 2. Psalm 50. 18. Isaiah 17. 14. and 57. 6.] *and the inheritance*, [i. e. the same, which before was called the portion, so below 27. 13. and 31. 2.] *of his discourses of God.* [i. e. of the blasphemous, or reproachfull words and discourses, which the wicked utter against God. Oth. of his utterance from God, i. e. from, or by the just judgement, which God hath determined to execute against the wicked.]

CHAP. XXI.

Job desireth a hearing of his friends, v. 1. &c. giveth reasons why his spirit is discomposed, 4. sheweth that the wicked are for the most part happy in the world, 7. notwithstanding that they blaspheme God, 14. He depreceth them, 16. nevertheless they are seldom punished in this life, 19. God is righteous, although he dealeth unqually with men, 22. Job prevents the bad judgements

of his friends, which they made about his children, 27. sheweth that the wicked are free here for the most part of all punishments, to the end of their life, 29. bereaveth the comfortings of his friends, 34.

But Job answered and said:

2. *Hearken, attentively* [Heb. hearing hear ye, or, hearkening, hearken] *unto my speeches, and let this* [viz. and holding of your peace and listning heed fully unto me] *be your comfortings.* [i. e. in stead of the comforts, which ye ought to administer unto me in this my sad disconsolate condition.]

3. *Bear with me, and I will speak; and after that I shall have spoken (then) mock.* [viz. thou Zophar, who by thy hastiness didst break off my discourse before above chap. 20. 2. Job doth hold Zophars answer but for a mockery.]

4. *Is my complaint (concerning my self) unto man?* [He will say, no: but unto God rather, who onely saw his conscience, and was able to defend his innocency, men, as his friends, did nothing, but trouble and molest him.] *yet if it were so* [viz. that my complaint were addressed unto man,] *why should not my spirit be vexed?* [seeing men are so unkinde unto me, that am in such misery; or straightened, distressed. Heb. shortened. So, shortness of the spirit, for distress and anguish of the spirit. Exod. 6. 8. of being vexed, See Jud. 16. on v. 16.]

5. *Look upon me, and be abashed:* [through the consideration of my great miseries.] *and lay thy hand upon thy mouth.* [viz. in sign of being silenced, through the terror which my suffering ought to excite you unto. See of this kinde of speaking Jud. 18. on v. 19. item bel. 29. 9. & 39. 37. Prov. 30. 32.]

6. *Yea, when I think (thereon)* [viz. that I must suffer so much, being godly, and many thrive and fare so well that are wicked: as is expressed in the sequel.] *then am I troubled, and my flesh laid hold on horror.*

7. *Wherefore do the wicked live, grow old, and become mighty in substance?*

8. *Their seed* [i. e. children, posterity. See Gen. 9. on v. 9. & Lev. 21. on v. 15. which in the sequel are called sproutings.] *is steadfast with them before their face, and their sproutings* [see ab. ch. 5. on v. 25.] *are before their eyes.*

9. *Their houses have peace* [Heb. their houses peace, i. e. have peace, or are in peace. See the like expression 2 Samuel 17. 3. and the annotation. Peace, for prosperity and welfare. See Gen. 37. on v. 14.] *without fear, and the rod of God is not upon them.* [understand God doth not punish nor chastise them. See above ch. 9. on v. 34.]

10. *His Bull* [The wicked's namely, here is a change of the number; for in the three former verses he used the plural, speaking of the wicked, as also in the following verses 11, 12, 13. &c. but here the singular is taken. So Exodus 34. 15. and above chap. 14. 12, &c.] *leapeth and misseeth not, his cow calveth, and misseeth not.*

11. *Their young children they* [viz. the wicked] *send forth like a flock:* [viz. of sheep, or, goats. See of the Hebrew word, Genesis 12. on v. 16. The meaning is, that they have many children, which do spread themselves all over the land, to the great comfort and delight of their parents.] *and their children are skipping.* [for outward pleasure and inward joy. as we see young cattel is wont to do, when they are grazing in fat, full and secured pastures.]

12. *They lift up* [viz. their feet, or their voices.] *with the drum and with the harp; and they rejoice at the sound of the Organs.*

13. *They spend* [or make old] *their daies in wealth.* [viz.

[viz. that of this temporal life, as their state, authority, riches, ease and prosperity. So below v. 25. *Psal.* 104. 28. *Prov.* 11. 10. *Eccles.* 6. 3. *Isaiah* 1. 19. &c.] and in a moment [i. e. on a sudden, without any long and grievous pains to torment them] do they descend into the grave.

14. *Nevertheless they say to God,* [viz. not so much with the mouth (for shame to utter it) as with the heart which is full of the contempt of Gods name. Compare *Psal.* 14. 1. and 36. 2. *Malachi* 3. 14, 15.] *Turn from us ; for we have no delight in the knowledge of thy ways.* [See *Gen.* 18. on v. 19.]

15. *What is the Almighty, that we should serve him ?* [See *Exod.* 5. 2. *Malach.* 3. 14.] and *what advantage shall we get, to have recourse to him ?* [viz. by calling upon him, as *Jer.* 7. 16.]

16. *Yet behold their meal is not in their hand ;* [i. e. their welfare or prosperity is not in their own power, but onely in the gracious blessing of the most high] *the Counsel of the wicked is far from me.* [i. e. their intents, purposes and practises. Compare *Deut.* 32. 28. and above chap. 10. 3. and 18. 7. *Psal.* 1. 1. *Job* speaketh here in his own behalf, and detesteth the vanity and wickedness of the unbelieving and ungodly, declaring that he is far from desiring to have any Communion with them.]

17. *How often doth it come to pass* [He meaneth not very often] *that the lamp of the wicked* [i. e. his welfare and prosperity. See above ch. 18. ver. 5.] *is put out and that their destruction cometh upon them ? that (God) doth distribute pains (unto them) in his anger ?* [He granteth indeed, that it happeneth sometimes with the wicked, so as *Zophar* had instanced, above chap. 20. v. 5. but denieth, that it is the usual and frequent course, much less a constant one. So likewise in the sequel.]

18. *That they become like straw before the winde ;* [Compare below chap. 27. 21. *Psal.* 1. 4. & 35. 5. *Isa.* 17. 13. & 29. 5. *Hosea* 13. 3.] and *like chaff which the whirl-wind stealeth away ?*

19. *That God layeth up his power for his children ;* [understand the power of the wicked man, that is to say, the punishment, which he deserved by the abuse of his power upon others. *Layeth up*, i. e. transferreth or with-holdeth the same to bestow it afterwards upon his children, which follow the foot steps of his wickedness ; *Exod.* 20. 5. He reflecteth upon that, which *Zophar* had said above chap. 20. 10.] *requieth* [the Hebrew word signifieth not onely the requital of kindness for a benefit received, as *Ruth.* 2. 12. 1 *Sam.* 24. 20. below 41. 2. but also the requital of punishment for evil deeds, as here and below v. 31. and *Jud.* 1. 7. 2 *Sam.* 3. 39. *Jer.* 32. 18.] *him* [i. e. the wicked himself in his own person.] *that he take notice of it ?*

20. *That his eyes do see his destruction, and he doth drink of the indignation of the Almighty ?* [i. e. receive the punishment of Gods indignation ; the manner of speaking is taken from this, that Gods vengeance is compared to a cup or draught. See *Psal.* 75. on verse 9.]

21. *For what pleasure should he have after himself in his house* [he will say, none sure, in regard that men being dead once, have no knowledge of what happeneth here beneath. Compare above, chap. 14. 21. *Job* meets with these here, which might have laid upon the former instance ; Although the wicked be not punished, during this life, in their own persons, their children at leastwise are sure to be plagued after their death ; whereupon *Job* replieth that that can be no grief to the dead, which have no knowledge of any thing.] *When the number of his months is cut off.* [i. e. when the appointed time of his life is spent and ended.]

22. *Shall men teach God knowledge ;* [viz. whereby

he might be instructed and come to understand how to govern the world wisely and righteously. *Job* here preventeth those which might demand, how it could stand with Gods justice, that the wicked should be so gently dealt withall ; He answereth, That God doth need no mans instruction, his will being the Supreme rule and square of whatsoever is just and good, and that therefore his Government is altogether as just and righteous, as it is incomprehensible. Compare *Genesis* 18. 25. above 8. 3. and 34. 12. *Rom.* 3. 5, 6. & 11. 33. 34.] *where (as) he judgeth* [i. e. governeth, or judgeth] *the high (ones) ?* [understand the Angels, and such as are exalted and mighty in the world.]

23. *This (man) [He declareth it how wonderfully God doth govern mankind.] dyeth in the strength of his perfection, where he was at full rest and quiet.* [i. e. in the very best, and at the highest point of his temporal felicity.]

24. *His milk-vessels were full of milk ;* [understand hereby, that he had the affluence and abundance of all manner of temporal blessings.] and *the marrow of his bones was moistened :* [understand hereby the health and welfare of his body, as on the contrary by the dryness of the bones, the bodies ill disposition, below 30. 30. *Psal.* 102. 4.]

25. *The other, on the contrary dieth with a bitter soul ;* [i. e. being full of grief and anguish of heart. Comp. 1 *Kin.* 4 the annotation on v. 27.] and *he hath not eaten,* [i. e. not made use of, not enjoyed. Thus eating is frequently used in Scripture for the getting, use, and fruition, or, enjoyment, not onely of good things, *Prov.* 13. 2. *Isa.* 1. 19. and 55. 1, 2. but also of evil, *Prov.* 1. 31.] *of the good.* [viz. of this temporal life, as above v. 13. see the annotation.]

26. *They ly down together in the dust ;* [i. e. the one must dy, and rot to dust, as well as the other in the grave. Compare *Eccles.* 9. 2, 3.] and *the worms cover them.*

27. *Behold I know your thoughts,* [*Job* directeth the speech to his friends here, to prevent their thoughts, which they might have about his children.] and *the evil imaginations* [the Hebrew word doth not onely signify in general, all manner of thoughts, as above 17. 4. but likewise in particular evil thoughts, as here, and *Prov.* 12. 2. and 14. 17. and 24. 8. *Isaiah* 32. 7. Sometimes it signifieth also prudent and well-advised thoughts, as *Prov.* 1. 4. and 3. 21.] *(wherein) ye deal violently against me.*

28. *For ye will say,* [viz. in your hearts] *where is the house of the Prince ?* [some do understand the house of *Jobs* eldest son here, which being ruined and overthrown by the tempestuous winde, above 1. 19. it should seem *Jobs* friends concluded thence, that that son had been a wicked man. Others understand it in a general sense.] and *where is the Tent of the habitations of the wicked ?* [in the plural number, as seeming to speak of the rest of his children, and of the family and household of his eldest Son, which perished all together, or, meaning the dwellings or habitations of other wicked people which had been at any time before, among whom *Jobs* friends seemed covertly to glance at his Son, as one whom they judged to have been of the same condition.]

29. *Have ye not enquired* [viz. how it fareth with the godly and with the ungodly in this world ; as if he said ; if ye had done so, ye would have been informed of the truth which I shall tell you now. See the next v.] *of the passengers upon the way ?* [i. e. of the travellers, who commonly see and hear much, and thereby attain to much experience and knowledge of all things.] and *know ye not their marks ?* [understand the circumstances of persons, times and places, serving for confirmation of the things they relate.]

30. *That the evil (one) is withdrawn from the day of destruction*; [viz. so that the common plagues come not upon him, but he is spared and favoured more than others.] (*that they*) [the wicked namely, or evil men. A permutation of the number, as above verse 10. the sense is in the former-member.] *are carried off in the day of indignations.* [understand the Judgements and plagues which by the wrath of God do seize on men. *Wrath and indignation* are frequently taken for the punishment which thereby is inflicted. See *Exod.* 15. 7. *Num.* 16. 46. *Psal.* 78. 49. and 85. 4. *Lament.* 4. 11, &c.]

31. *Who shall shew him [viz. the wicked,] his way,* [i. e. the manner of leading his life, so as to instruct and reprove him therein. See *Genesis* 6. on verse 12.] *to the face? when he doth ought, [i. e. any evil] who shall requite him?* [i. e. who doth punish him for it? For God lets him go free here for the most part, and men do dread his power.]

32. *At last he is brought to the graves:* [i. e. to one of the graves. See *2 Kings* 22. on ver. 20. or to the place of the graves. The meaning is, He getteth likewise an honourable burial. Compare *Luke* 16. 22, 23.] *and is stedfast in the earth-heap.* [i. e. he abideth in the Grave, lying therein, as in an easie resting-place.]

33. *The clods of the valley are sweet unto him* [The meaning is; That the grave is unto him as a place, according to his wish, lying there in peace, without any care or knowledge, what might betide his children after him: *Job* speaketh of a dead body here; as if it were a living person.] *and he draweth all men after him;* [the meaning is, that all must follow him to the grave; for every one is appointed once to dy. Here therefore in regard of temporal death, there happeneth nothing else unto the wicked, but what is common to all.] *and of those, that have been before him, there is no number.* [Heb. *before his face*, i. e. when he dyed, the number of those that were dead before him, was infinite.]

34. *How do ye comfort me then, [ye, viz. my friends] with vanity? because (in) your answers there remaineth transgression [i. e. because they are false, and of no validity; nay, full of transgression against God, and against me your neighbour:]*

CHAP. XXII.

Eliphaz declareth that God hath no profit by mans goodness, v. 1, &c. and doth not punish him, as afraid of him, 4. chargeth Job of many misdeeds, for which God punished him, 5. even of denying of the Divine Providence, 12. He sheweth unto him, that God punished the wicked at all times, 15. exhorteth him to repentance, 21. with promise of Gods gracious blessing thereupon, 23.

Then answered Eliphaz the Temanite and said:

2. *Shall a man also be profitable to God?* [He will say, no. *Psal.* 16. 2. and therefore thou needest not vaunt so much of thy goodness or godliness. For God hath no benefit by it, whether, being godly thou do suffer, or being wicked, thou do prosper. A wise and good man may do good unto himself, but not to God, who in himself is the full and perfect sufficiency of all Good. See *Gen.* 17. 1. on the words, *God Almighty*, and Compare below 35. 7, 8.] *but the understanding (man) shall be profitable for himself.* [Oth. *when he (man, namely) is usefull, shall he (namely, God) be prosperous thereby, or thrive by it?*]

3. *Is it advantage for the Almighty that thou art righteous?* [Oth. *Is it well pleasing, or, acceptable to the Almighty, that thou justifiest thy self?* Heb. *is it pleasure, or, desire, recreation, which doth here imply*

as much as *profit*, (things profitable being much desired and delighted in) which is plain by what goeth before and followeth after. Where the word, properly signifying *desire*, is taken for *gain*, or *lucre*.] *or gain, that thou perfectest thy ways?* [i. e. doest lead a godly, unblameable life. The contrary whereof is to *spoil*, or *corrupt ones way*. *Gen.* 6. 12. and to *corrupt or destroy ones works* *Zeph.* 3. 7.]

4. *Is it for fear of thee that he doth punish thee?* [i. e. doest thou think he is afraid, thou mightest do him any hurt or damage and prejudice, according as *Jobs* words above 7. 12. might be construed to imply, or, *is it for thy fearing him*, i. e. standing in a religious awe and fear of him. This quare of *Eliphaz* doth strongly deny, and imply, that it was not therefore, but by reason, and for the causes related in the next verse.] *that he commeth with thee to judgement?* [viz. for to condemn, pass sentence upon, and punish thee, *Psal.* 143. 2.]

5. *Is not thy wickedness great?* [or, much: that namely, for which thou art punished; from the greatness and multitude of *Jobs* afflictions *Eliphaz* falsely inferreth the greatness and multitude of his transgressions.] *and no end of thine iniquities?*

6. *For* [He will say, it must needs be, that thou hast defiled thy self with some of these iniquities, I shall rehearse now, if not with all, because of these fearful plagues from God upon thee.] *Thou hast taken pawn from thy Brethren [i. e. of those of thy kindred and consanguinity. See *Genesis* 24. on verse 27.] without cause,* [i. e. wrongfully, viz. because there was no necessity for it; or because thou tookest that away in pawn, which thou oughtest not to take, or, taking away more then to the value of the thing thou lentest. or being paid, didst keep the pawn in thy hands still, having taken it not so much to ensure what thou lentest sooth, as to wrest thy neighbours goods out of his hand, and keep it for thy self. See *Exod.* 22. 26, 27. *Deut.* 24. 6, 10, &c.] *and thou hast stripped the cloaths off the naked [i. e. those which were so poor and bare, that they could hardly cover their nakedness. Thus the poor are called *Isaiah* chapter 58. ver. 7. or which were made poor by thy robbing and plundering of them.]*

7. *Unto the weary thou hast given no water to drink; and from the hungry thou hast withheld the bread.*

8. *But was there a man of power [Heb. a man of the arm; i. e. one that had, and abused his power to violence and oppression.] the land was for him.* [i. e. thy Countrey stood open for such an one. Compare this manner of speaking with the annotation above *chap.* 11. on v. 2. *Arm* for *Power*, or *Violence*. Thus also below 35. 9. and 38. 15.] *and a respectful person,* [Heb. *accepted by face*, i. e. one that by reason of some outward port or quality, is ranked and placed before others, which are of less appearance. See of the like accepting, or respecting of persons, *Lev.* 19. on v. 15.] *dwelled therein.*

9. *The widows thou hast sent empty away, and the arms of the Orphans are bruised.* [understand all the help, strength and ability, which the Orphans had left them. See *2 Chron.* 32. on v. 8.]

10. *Therefore are snares round about thee:* [viz. all those miseries and adversities, which now do compass, intangle, and intral thee, like so many snares, compare above 18. 8, 9, &c. and 19. 6. together with the annotation.] *and fearfulness hath troubled thee on a sudden.*

11. *Or thou seest not the darkness [i. e. doest not comprehend as indeed thou oughtest in what extremity of misery thou art plunged; and for what cause, that is, sinnes of thine; whereof in the former verses. Dark-*

ness

neß for Misery. See *Genesis* 15. on verse 12. for *sinnes*, [*Isaiah* 5. 20. *Ephesians* 5. 11.] and the overflowing of the water covereth thee. [understand the same miseries; for the words *waters*, *foods*, *streams*, &c. are frequently taken for all manner of adversity. See 2 *Sam.* 22. on ver. 17.]

12. *Is not God in the height of the heavens?* [After that *Eliphaz* in the precedent verses had taxed godly *Job* of divers sins, which he should have committed against his neighbour; he chargeth him now yet further with that, whereby he should have sinned and prevaricated directly against God, in denying of his eternal providence. according to which sence, the words of this verse, should be the represented speech of *Job*. Otherw. they may be understood, as the words of *Eliphaz*, minding *Job*, that God sitting so high, and seeing low, is well able to discern, to whom he shall impart good, or evil; which is well said indeed, but not so well applied to the person of *Job*. In the height of the heavens, i.e. is not God the most high of all, and hath he not his dwelling place above all visible creatures, yea, above the starres? Behold but the uppermost of the stars, [Heb. the head] That they are exalted. [namely thereby to consider how high God is, being much higher yet then any star.]

13. *Therefore sayest thou*, [*Job* had not sayd so; but *Eliphaz* wresting his words, made this perverse construction of them.] *What doth God know of it, shall he judge through the darkness?* [understand hereby that vastness, which is betwixt the highest dwelling of God, and this earth here below, in which space there are the cloudes, and thick mists of the air, through which men being not able to pierce with their sight, their corrupt understanding judgeth, that God himself also is not able to discern through it, what there is a doing here in the world. This absurd judgement *Eliphaz* wrongfully imputeth unto *Job* here, together with that which followeth in the next verse.]

14. *The cloudes are a hiding to him, that he seeth not: and he doth walk the circuit of the heavens*, [i.e. he troubleth himself, in governing of the world, only with things celestiall and universal, not with terrestrial and particular.]

15. *Hast thou observed the path of the age* (*Seculi*) *which the unrighteous have trodden?* [i.e. the former course which the wicked of old have held to run into destruction. Thus the word *age*, or, *eternity* is taken, *Isa.* 57. 11. *Fer.* 2. 20. and 28. 8.]

16. *Being made wrinkled*. [Oth. being destroyed, or, cut off. Hereby some do understand the plagues and judgements of God in general over the wicked, which are often compared to water, as in the verse, and to fire, as v. 20. Some apply it in particular to the Deluge.] *When it was not the time*: [viz. the full time of their lives, whereunto, according to the course of nature, and the state of their bodily health, they might possibly have attained, if they had not been seized on by a violent death of fading and mouldring away on a sudden. Compare *Psal.* 54. 24.] *A flood is poured out* (over) *them*.

17. *Which said unto God, turn from us*: [these are the words which *Job* had formerly alleged of the wicked, that grew old in their riches and prosperity, above 21. 14. Now *Eliphaz* turns them to his advantage, saying that the wicked did perish by such and such plagues in general, or in particular by the Deluge, because they had uttered these words.] *And what had the Almighty done to them*.

18. *Surely he had filled their houses with goods: therefore the counsel of the wicked is far from me*. [Or, be far, &c. These very words *Job* had used before chap. 21. 16. but *Eliphaz* seemeth to repeat them here, to shew they became him better, then *Job* when he judged wicked.]

19. *The righteous saw it*, [viz. *Noah*, and his, for these words (as some conceive) relate to the intimated judgement of the Deluge.] *And were glad*: [viz. not in the destruction of the wicked, but in the demonstration of Gods righteous judgements on them, and mercy to themselves.] *And the innocent* [viz. *Noah*] *mocked them*.

20. *Because our estate is not destroyed*; [he meaneth the life and welfare of those that were good and fearing God: among whom *Eliphaz* doth reckon himself also, as reputing himself one of their followers and copartners in godliness:] *But the fire*, [viz. of Gods wrath and indignation. So *Deut.* 32. 22. *Psal.* 18. 9. *Isa.* 26. 11. and 66. 16. *Ezek.* 22. 31. Or, the adversity which proceedeth from Gods indignation, above 15. 34. Some understand here the destroying of the Cities of *Sodom* and *Gomorrah*, in particular.] *Hath devoured their remnant* [Oth. their excellency.]

21. *Do but accustom thy self to him*, [viz. to God, to fear and serve him uprightly as thy Lord and thy Father.] *And have peace*: [or, be at peace, viz. through patience in the present affliction, and hope of the deliverance to come. The word *peace*, doth signify the inward and spiritual rest & quietness of the heart, as *Jud.* 6. 23. and 19. 20. *Isa.* 57. 21. *Col.* 3. 15. Or, thou shalt have peace, i.e. prosper and farewell. See *Gen.* 37. on v. 4.] *thereby* [Oth. therein in these (things)] *shall the good come upon thee*. [Or, is thy income good. Compare above 21. 13. and the annot.]

22. *Receive but the law*. [Oth. instruction [out of his mouth]: [God namely: understand by the mouth of God, his word, or his ministers, which dispenſe and declare his word. See *Isa.* 11. 4. 2 *Thes.* 2. 8.] *And lay his sayings* (up) *in thy heart*.

23. *If thou convert thy self to the Almighty, thou shalt be built*; [i.e. restored into thy former estate. Or, through Gods blessing thrive and prosper. Thus the word *building* is taken, *Psal.* 28. 5. *Fer.* 12. 10. and 31. 4. *Malac.* 3. 15. Compare *Gen.* 16. on v. 2. and above 5. 44.] *Put the iniquity far from thy tents*. [i.e. houses, or dwelling-places, See 2 *Kings* 13. on ver. 5.]

24. *Then shalt thou lay the gold upon the dust*: [i.e. thou shalt get abundance of wealth. To lay the gold upon, or by the dust, seemes to imply the heaping of it up like dust, or, to make no other account of gold, by reason of the mighty abundance one hath, then of the dust one treads upon, and which needs no care nor locks to keep it. Oth. the gold shall be laid upon the dust, or, one shall lay, &c. i.e. God shall by his blessing make the gold come easily before thee.] *and the* (gold of) *Ophir* [See 1 *Kings* 9. on v. 28.] *by the rock of the brooks*: [i.e. not in high and inaccessible places, where it might seem to be guarded from coming at, but in the lower parts at the foot of a rock, against which the streames do beat, and thereby one may easily discover and also carry away that which lyeth there. The meaning is, he should have the gold in that abundance, that he should not value it much, and take as little care to keep it in safe custody.]

25. *Ye the Almighty shall be thy overflowing gold*: [The Hebrew word is in the plural, whereby is given to understand the mighty abundance. Oth. thy protection.] *And thy mighty silver*. [Hebrew *shibuc*, of strengths. (*virium*.)]

26. *For then thou shalt recreate thy self in the Almighty and thou shalt lift up thy face to God*. [i.e. cheerfully call upon, and expect all manner of good from him.]

27. *Thou shalt pray earnestly unto him, and he shall hear thee: and thou shalt pay thy vows*. [i.e. because he shall be bountifull to thee, fulfilling thy desires, thou also shalt be thankfull unto him, rejoycing in his beauty. Compare *Psal.* 50. 14. and 61. 9.]

28. *When*

28. *When thou determinest a matter, then it shall be constant to thee:* [i.e. it shall be brought to pass and be settled for thee. So Numb. 30. 4. Isa. 7. 7. and 8. 10.] *And the light shall shine upon thy wayes* [i.e. thy undertakings, works and actions shall through Gods blessings thrive and prosper.]

29. *When (any) one shall be humbled* [or brought low viz. through misery and adversity] *and thou shalt say. Be it exalting:* [i.e. fervently pray to God in his behalf, that such an one may be raised up again out of his affliction, and be delivered.] *then shall (God) save the lowly of eyes.* [Heb. the bowed down, or, beaten down of eyes. Unto these are opposed, the high, or haughty eyes, whereof see Prov. 6. 17.]

30. *Yea, he shall see him that is not guilty* [i.e. God shall help in regard of thy prayer and intercession, not the godly onely, but the very ungodly also, *Genesis* 18. 32. *Oth. an innocent (one) or, guiltless shall free an Island, or, he shall free the Island of the innocent.*] *for he is freed through the pureness of thy hands.* [Heb. *palmes*. Understand the prayers which are made with lifting up pure hands to God, and come forth out of an upright and believing heart, *1 Timothy* chap. 2. verse 8.]

CHAP. XXIII.

Job complaineth, that he is accused of obstinacy, v. 1, &c. wisheth that his cause may be brought before God, 3. relying upon his good conscience, 10. but is terrified with Gods unalterable Decree, and great majesty, 13.

But *Job answered and said,*

2. *This day also,* [viz. after so many pleadings of mine innocence and uprightness; or the words may be read in a question. Shall my complaint be likewise Rebellion this day?] *is my complaint;* [viz. which I make of my great misery] *obstinacy,* [i.e. my complaint is held and judged to be obstinacy and refractoriness against God. This *Job* saith because his friends past such a doom upon his apologies. Comp. above 4. 5. and 5. 1. and 8. 2, 3. and 11. 2, 3. and 15. 4. and 22. 4, 5.] *My plague* [Heb. *my hand*, i.e. the hand of God; whereby I am plagued and afflicted now, for Gods hand, is taken for Gods punishment; which likewise called *Jobs hand* and punishment; because he must bear and endure it. See above 13. 21. and the annotation.] *is heavy, above my sighing.* [i.e. more grievous, than I am able to express by my sighing and complaining. So the Hebrew particle *hal*, is likewise taken, *Psa. 89. 8.*]

3. *O that I knew that I should finde him!* [Heb. *who shall give, I have known, and I shall finde him!* See of this kinde of wishing above 6. on verse 8. *him, viz. God.*] *I should come unto his seat.* [viz. not of his severe Justice, but of his tender mercy; in confidence, not of any perfection before God, but of my innocency before men.]

4. *I should orderly set forth* [i.e. orderly and punctually declare, deduce and maintain.] *the right* [i.e. my cause, or controversy, Compare Numb. 27. 5. and *1 Kings* 8. 45.] *and I should fill up my mouth with pleadings.* [i.e. with grounds and reasons to plead my cause; namely to shew and evidence the truth, that I am no hypocrite, as I am judged and counted by these friends of mine. See of the Hebrew word above 13. on v. 6.]

5. *I should know the speeches (which) he* [God namely] *should answer me, and understand what he should say to me.*

6. *Would he contend with me, according to the great-*

ness of (his) power? [i.e. according to the utmost and fulness of his power, and the exact severity of his justice.] *no: but he should take (heed) to me.* [The full phrase is above chap. 1. 8. See the annotation. The meaning is, That God would be ready to give *Job* a gracious hearing, and to take cognizance of the accusations made against him *Oth. he should lay (strength) in me, viz.* to stand before his Majesty; as who would be farre from oppressing me by the same, or dealing with extremity of rigour against me. *Isaiah* 27. 4, 8.]

7. *There the upright should plead with him:* [viz. where God should not proceed with the exactness of his justice, and according to the absoluteness of his power. He speaketh thus in regard of the quarrel he had with his friends.] *and I should for ever free my self from my Judge.* [i.e. be cleared or declared free by him, in the matter of these accusations or charges wherewith my friends charge me.]

8. *Behold, if I go forward then he is not there, or backward, then I perceive him not.* [He reflecteth on that which he had said above verse 3. *O that I knew where I should finde him!* as if he said, I cannot come to know that, how then should I be able to deal with him? for he is invisible and incomprehensible, and a most free and absolute agent, being not bound to reveal himself at any ones pleasure. Comp. above ch. 9. v. 11.]

9. *When he worketh on the left hand, I do not behold (him): (when) he covereth himself on the right hand, then I see (him) not.* [The meaning is, That the Judgements of God are above our understanding, and which way soever we turn our selves, past all our teaching out.]

10. *Yet he knoweth the way (that) is by me,* [i.e. My whole disposition, will, affections, purposes, words, works, whole life and conversation. See *Genesis* 6. on v. 12.] *let him prove me;* [compare above 7. 18. and the annotation.] *I shall come forth like gold.* [i.e. I shall be found clear and clean of all those things my friends do charge upon me: even as the Gold cometh forth most pure and entire out of the fire wherein it was refined.]

11. *My foot hath held fast to his going;* [He giveth the reason of what he had said in the former verse, and refuteth the charge of *Eliphaz*, above 22. 5. the meaning of these words is, I have steadfastly kept and followed his way or path, i.e. his commandments. Comp. *ab. 17. 9.*] *his way I have kept;* [see *Gen. 18. on v. 19.*] *am not turned away.*

12. *The command of his lips also,* [i.e. those pronounced by his lips, or mouth, whether by himself, or by his servants and Ministers.] *I have not put away: the words of his mouth I have laid up* [i.e. kept in good and faithful memory, and locked them up in the closets of my heart, as a precious Treasure, to have it evermore in remembrance in all I do, or leave undone. So also *Psalms* 119. 11. *Prov.* 2. 1, 7. and 7. 1.] *more than my appointed portion.* [understand the daily appointment (*demensum*) or, appointed sustenance for my life and being, i.e. as much as is requisite, or by God appointed for it. So *Genesis* 47. 22. *Proverbs* 38. 8. and 31. 15.]

13. *But (when) he is against any* [Heb. *one*, or as some; *is he about any thing?* The meaning is; Although I have a good conscience, nevertheless since he is pleased to visit me thus, who can avoid or help it? Who shall call him to account for it? See above 9. 12. and 11. 10. *Romans* 9. 19.] *Who then shall turn him away? what his soul desireth* [i.e. he himself, viz. God. So *Levit.* 26. 30. *Isaiah* 1. 14.] *that he will do.*

14. *For he will fulfill what is appointed over me:* [Heb.

[Heb. my decree, or appointed portion, viz. of afflictions, which he hath determined to send upon me.] and of such like things: there are many with him. [i. e. his secret, and yet most righteous judgments.]

15. For this am I troubled before his face: I observe it and fear before him: [viz. when I do consider this unlimited power, infinite wisdom, and terrible severity of his.]

16. For God hath made my heart feeble, [i. e. faint, weak and tender, yea broken and bruised as it were, by all my sufferings, and by the fear and terror which the greatness of his power, and Majesty hath stricken and stamped upon it. See the like expression, Deut. 10. 3.] and the Almighty hath troubled me:

17. Because I am not destroyed [i. e. not taken away out of this world by death.] before the darkness: [Heb. from, or, before the face of the darkness, i. e. before the darkness came upon me, or in the behalf, for, i. e. by reason, or because of the darkness; whereby is to be understood, the suffering, and misery wherein he lay. See Gen. 15. on v. 12. He is amazed that he was not dead yet, having suffered such extremities.] and that he [God namely] hath covered the obscurity [understand the obscurity of death, which doth accompany dying men.] from my face. [i. e. from my knowledge and experience, to the end that I might see and feel my pain and vexation no more. The obscurity of death is said to be covered or hid from ones face, all the while he doth not see the same, i. e. dyeth not, but is kept alive, which was the thing Job was weary of, even to loathing, Job. 3. 23. and 6. 8; 9. Oth. and that he hath (not) covered the darkness from my face, i. e. that he hath not taken away this affliction from me, viz. by death, that so I might no longer behold and endure it. Thus the particle not, is inserted here again, out of the former member of this verse; and the word obscurity taken in the self same sense with that of Darknesse, going before.]

CHAP. XXIV.

In regard that Eliphaz had instanced, that God had alwaies punished the wicked, he is refuted by Job with the common experience of the godly, 1. Job rehearseth the wicked practise of the ungodly, 2. together with their gentle death, v. 9. although they were oppressors, 21. but that God is just, who seeth and punisheth their doings, 24. All this Job will maintain and stand to.

Wherefore should the times not be hid by the Almighty, [viz. before men; See Acts 1. 7. by the times he understands the punishments, which God hath appointed to send, or inflict upon the wicked at set and certain times.] because they that knew him [i. e. which are the true believers and God-fearing persons.] do not see his daies? [viz. wherein God punisheth the wicked. Thus that day of the LORD, is taken for that day or time, wherein God executes his Judgements. Isaiah 2. 12. and 13. 6. Jeremiah 46. 10. Joel 2. 11. Compare above 20. 28. Proverbs 6. 34. and 11. 4. where they are called, dayes of Gods wrath, vengeance and indignation. Some take it here in a general sense for the dayes of recompence over the good and the bad. The sense of the whole verse is, that if God indeed hath alwaies since the beginning of the world punished the wicked in this life here, as Eliphaz had affirmed above 22. 15, 16. the same would have manifestly appeared; but it hath not appeared so. For it pleaseth God to hide the times of his punishing. And therefore Eliphaz his saying cannot stand.]

2. They [viz. the wicked. Job sheweth the reason,

wherefore he had said, that the punishing times of the Almighty were hidden, and the wicked not proceeded against till such a time, known onely to himself.] seize on the land-marks; [viz. of their neighbour, violently removing them, or encroaching upon them, to enlarge their own inheritance. See Deut. 19. v. 14. and 27. 17. Prov. 12. 28.] they rob the flock, and feed them. [openly namely, before all the world, either in their own Country, or else in that which they have taken or wrested from their neighbour, and that without any ones awe or punishment.]

3. The ass of the Orphan, they drive away, the ox of the widow they take in pawn. [which God had forbidden, Exodus 22. 26. Deuteronomy 24. 6, 10, 12, 13, 17.]

4. They make the needy turn out of the way; [viz. by their haughtiness, insolence and the violence they practise every where, which the poor and needy are afraid of.] the miserable [or poor] of the Land do hide themselves together.

5. Behold, they are wilde-asses in the desert; [i. e. they are like wilde asses, who are very wilde, unruly and fierce among the rest of the savage Beasts. Genesis 16. 12. and below 35. 8. Jer. 2. 24. Hosea 8. 9.] they go forth to their work, getting themselves early up for prey. [the plain field [Oth. the wilderness] is meat [Heb. bread] to him, [viz. to the wicked and oppressour] (and) to the younger. [i. e. to his children, family and servants which attend him at prey.]

6. Upon the field they mow [viz. those of the younger sort, or his laborers and workmen.] his fodder: [the wicked namely, i. e. that whereon he feedeth.] and they gather the vineyard of the wicked. [who doth not pay them their wages. Otherwise this verse may be read thus: Upon the field, viz. which is none of their own; they mow every one his fodder, or, the fodder of the same, viz. of the field: and, or, yea they gather the vineyard of the wicked, viz. whom they account wicked, or of him, that is as wicked indeed as themselves, whom they for all that, do spare as little as the godly, or he calleth that, the vineyard of the wicked, which the wicked hath bereaved and violently dispossessed his neighbour of. Oth. thus, and the wicked gathereth the Vineyard, viz. in lieu of the right owner, or, the vineyard of another.]

7. The naked, [i. e. their poor labourer, or workman, to whom they owe his wages] they let pass the night without clothing (having) no cover against the cold.

8. From the stream of the hills [i. e. the water which runeth down the hills.] they are made wet [this, viz. the foresaid poor workmen and laborers.] and being without refuge, [i. e. without any place of shelter, or retreat, where in time of rain and tempest they might shrowd themselves.] they embrace the stony rocks. [viz. that they may be safe against the injuries of the aire, of cold and winde and wet, they climb up the rocks and creep in to some cleft, cave or other, that are here and there upon them.]

9. They pluck the little orphan from the breast. [They viz. the wicked, to force and drive away the poor mother, unto their slavish task and employment: or, to make the little Orphan a slave, to serve themselves afterward, or, to put them to sale into slavery.] and (that) which is upon the poor, [i. e. his clothes, or covering.] they take in pawn.

10. The naked they cause to go away without clothings. [understand it of their workmen, or day-laborers, as doth appear by the sequel. Compare above v. 7.] and hungry (them that) carry the sheaves. [Oth. and they are hungry (that) bear, or, carry the sheaves, viz. of the wicked oppressors and merciless tyrants.]

11. Betwixt their Walls [i. e. in the wicked dwelling

ling-places] *do they* [viz. the poor and needy work-folks, of whom See above v. 5. 7. 10.] *press out oil; they tread the wine-press and are dry.*

12. *Forth the city men do sigh* [the Hebrew verb doth properly signify the sighing and gleaning of those that are oppressed. See Exod. 2. 24. and 6. 4. Ezek. 30. 24.] *And the soul of the wounded crieth out: no scriberless God disposeth no absurdity.* [See above 1. on v. 22. The meaning is, though God pain in such things to be practised, yet he doth nothing unbefitting, or that were subject to any just censure or reprehension.]

13. *They are among the opposers of the light; [viz. as well the imbecil, as that which is to be gotten out of the word of God, and the beholding of the works of his creation.] they know not his ways.* [See Gen. 18. on v. 19.] *and they abide not in his paths.*

14. *The murderer riseth with the light, [viz. of the day. See above 17. 12. and the annot. putteth to death the poor and the needy: and by night he is as a thief.*

15. *Allo the eye of the Adulterer observeth the glimmering, [understand that of the evening, or the twilight, whereof See 2 Kings 7. on v. 5.] saying; [viz. by himself, i.e. thinking in his heart. See Gen. 20. on v. 11.] No eye shall see me: and he putteth a corner, [properly, a hanging] over his face. [i.e. he disguiseth and masketh himself, that he may not be discovered.]*

16. *In the darkness he diggeth through the houses, [the murderer namely, spoken of verse 14.] (which) they [viz. the murderer and his associates] had marked them by day: [i.e. which (watching all opportunities to rob their neighbours goods) they had observed and designed to force open and break into by night. They do not know the light. [Not to know, is hear not to desire not inquire after, or care for; but to hate, shun and flee away for fear of being discovered and apprehended. Compare Jer. 8. 7. Rom. 3. 17.]*

17. *For the morning is unto them together [i.e. to them all] the shadow of death: [understand like the shadow of death, which is most deadfull and terrible; yea like death it self. So also is the sequel Compare above 3. on v. 5. and 10. on v. 21.] When one knoweth them, they are in the terrors of the shadow of death. [i.e. such terrors as are caused by the shadow of death.]*

18. *He [viz. the wicked man] is light, [i.e. quick, nimble, active] upon the plain [or flatness] of the waters; [the sense is, that he maketh all the speed he can to escape by Sea in ships, if once he be discovered in his thievery; or else, that he is exercising robbery and piracy at Sea, or as some conceive, that they are as quick, fleet and expedite in their thievish practices, as a ship upon the waters.] Their portion upon the earth, [understand the wicked portion, of whom he speaketh here in the plural number, though in the precedent and subsequent part of this verse he had used the singular, it is a permutation of the number and so below v. 23. chap 32. 8. Compare above 21. on v. 10.] is accursed: [The habitations or dwelling-places, which such highway-thieves or pirates also have on land, are commonly very barren, or situated in desert, uncouth and uncultivated places. Such land is called accursed, Gen. 3. 17. Contrarywise that which is cultivated, husbanded and fruitful is called blessed, Gen. 27. 27. or we may understand it generally, that they are cursed of God and all men, together with all they have.] He doth not turn himself to the way of the vineyard. [understand the high-way or common-road, which leadeth along and thorough the inhabited and well husbanded Country.]*

19. *The drought together with the heat, do take away the Snow-waters? (or) the grave (those which) have sinned. [i.e. like as the Snow-waters, which are sharp and penetrating, being fallen upon a dry ground, are*

by the heat of the day easily sucked up and consumed, so many notorious sinners, when their dying day is come, are soon gone and easily departed, without any long and lingering diseases to torment them. Thus he describeth the outward felicity, which the wicked enjoy in their very deaths, according to the Worlds account.]

20. *The Womb forgetteth them, [i.e. his own mother that had born him, viz. the wicked in her womb, and into the world, shall have him no more in remembrance, both in regard of the great sinnes, wherein he lived withouten out; as also, because that therefore he shall remain unregarded of the godly.] The wormes are snared unto him. [i.e. death it self, which breedeth the wormes in dead bodies, is full of ease unto him, and like a sweet rest and sleep, as putting the body to no manner of pain, before the judgement-day to come. Compare above 21. 33.] There is no remembrance more of him, [i.e. men let him alone where he is, without thinking more of him; so that his body enjoyeth peace and quiet in the grave, as well as others.] And the iniquity is broken like a wood. [i.e. the unrighteous and wicked man. So Psa. 107. 42. item. Prov. 13. 6. sin, for, sinner, Prov. 14. 1. folly, for, foolish, &c. fools. See likewise below chap. 35. on v. 13. The meaning is, that such as practise perversenets and evil, happen oft to dy with as much ease, as a dry stick of wood is broken asunder, without any great and long pains or agony.]*

21. *He eateth up the barren (that) beareth not; [or he feedeth away, i.e. devourer. In his sense the Hebrew word is used likewise, Psa. 49. 15. and 80. 14. Jerem. 2. 16. and 6. 3. and 11. 6. to eat up, or, feed away (depascere) is taken here, for troubling, molesting, wronging, burdening, afflicting or bruising, as the word is likewise rendered and read by others.] And to the widow he doth no good*

22. *Yea through his strength he draweth, [viz. under his power, speaking of the wicked oppressor.] The mighty vigour: [i.e. such as are of abilities, either by authority, or riches, or friends or, force and strength of body. In brief, the wicked seizeth not only on mean, poor, abandoned and weak ones, but likewise on others that are able or considerable in any kind. Compare above 9. 24.] When he riseth up, then one is not sure of life. [Heb. one believeth not in life. See the like expression, I Cor. 28. 66. See the annot. there. The meaning is; He is no sooner risen in the morning, but he goeth on in his mischievousness, that every one must stand in fear of being wronged or ruined by him. Oth. he exalteth, or raiseth up himself, viz. to fall upon the mighty.]*

23. *When God doth set him [the wicked namely] at rest, [i.e. in a prosperous condition of this life.] then he reluketh the con: Oth. constitute thus, if (God) give him, what (truth) ferrest, wherein he reluketh, &c.] His eyes notwithstanding [Gods eyes namely;] are upon their ways. [the wicked namely, for to punish them, either in this life, or in that to come. Understand by these wayes, their purposes, words and actions.]*

24. *They are exalted for a little (time); then there is none of them; [Job confesseth that indeed the power and excellency of the wicked is not long lasting, in regard the life of man is but short here; but he declareth withall, that their death outwardly differeth not from the death of other men, yea that for the most part theirs is the more easie and without tedious lingering and painfulness. Compare Eccles. 2. 16.] They are pressed down, they are shut up, [viz. in the grave.] like all (others) and they are cut down like unto the top [Heb. head] of a corn-eare, [i.e. very suddenly, easily, without any labour as it were, and therefore also without any great painfulness unto the wicked themselves.]*

25. *Now if it be not so, [i.e. if any conceive, that my laying is not true.] Who shall make me [or, convince me of] lying, and reduce my speech to nothing ?]*

CHAP. XXV.

Bildad senteth before Job the dreadful Majesty of God, 1, &c. that he should not justify himself before God in regard he was impure like other men, 4. and the heavenly lights themselves must lose their lustre before God, 5.

Then answered Bildad the Subite, and said :

2. *Domtinion and fear [i.e. the Sovereign rule and government joined with an infinite power and incomprehensible Majesty, which all must stand in awe and fear of.] are with him ; [God namely, with whom nevertheless, thou O Job, didst presume to enter into Judgement : above 23. 3, 4. whereas it would have become thee better, with fear and supplication to have humbled thy self under his Almighty hand.] he maketh [or holdeth, keepeth] peace in his heights. [The fence is, that God doth keep all the Celestial creatures in good order and obedience ; not only those endued with reason, such as are the blessed Angels ; but the others also, that are void of reason, as the Sun, Moon, Stars, &c. Whence Bildad concludeth, that it was folly for Job to enter into any debate with such an Almighty God ; considering he knew well enough how to keep him as well in awe and order, as he doth any of those great and excellent Creatures ; in his heights, i.e. in the heavens, among his Angels. Compare above 16. on v. 19.]*

3. *Is there a number of his Bands ? [or, Troops ; Understand his Angels, together with all other Creatures, who like so many great hosts, must stand ready at Gods command, and execute the same, when ever he is pleased to punish the wicked, so that none is able to withstand him. See 1 Kings 18. on v. 15.] and over whom doth not his light arise ? [the Sun namely, whereby God doth good not to mankind only, but likewise to the whole Universe. So below 31. 26. and 37. 21. Or, understand Gods omnipotency, and omnipresent Government ; whereby he maintaineth, guideth, and governeth all things in general and in particular, even as the light of the Sun is spread abroad over all the Creatures, to act and operate in every one according to its nature and condition. Mat. 5. 45. Job. 1. 4. Act. 17. 28. Heb. 1. 3.]*

4. *How then should a man be righteous by (or with) God ? and how should he be pure, that is born of a Woman ?*

5. *Behold (even) unto the Moon, and shee shall give no shining : [i.e. let a man make his observation, from the highest heaven downwards, to the circuit of the Moon, and he shall finde no where any splendor, brightness, pureness, excellency or glory, to be compared with Gods Majesty. He maketh mention of the moon, and not of the Sun ; because he would make his instance in that same heavenly body which is nearest to us, intimating and comprehending thereby all the rest.] and the stars are not pure in his eyes.*

6. *How much less man, [this name, and the next also, childe of man, doth regard and concern all mankind in general, and so must that also, which here is pronounced of them. See above chapt. 5. on verse 17. and 1 Kin. 8. on v. 39.] being a moth : and the childe of man being a worm ?*

CHAP. XXVI.

Job having taxed Bildad, that he had more terrified then

comforted him, v. 1, &c. he confesseth and describeth the works of Gods incomprehensible Majesty, whereof Bildad had begun to speak, 5. and sheweth that we are able to relate but very little of the same, 14.

But Job answered and said ;

2. *How hast thou helped, [thou, Bildad namely] him [i.e. me, and so in the sequel] that is without power ? [viz. not only by reason of his diseases and bodily pains ; but also in regard of the perplexity and trouble of his mind.] (and) saved the arm that is without strength ? [these questions do strongly deny ; as if he had said to Bildad ; Thou hast not helped me, nor saved me at all ; for instead of comforting me with Gods loving kindness, thou hast endeavored rather to affright me with his dreadful Majesty.]*

3. *How hast thou advised him that hath no wisdom, [viz. that he might be wiser in his understanding, more prudent in speaking, more patient in suffering, more settled in hoping. He speaketh contemptibly of himself, because his friends held him but for a silly unadvised babbler. See above 11. 2. 3.] and made the matter known at full [Heb. in multitude] as it is ? [of the signification of the Hebrew word, rendred matter, or cause here, see above 5. on v. 12. Job doth contemn and explode here, what Bildad had propounded, not in regard of the doctrine it self, but because of the wrongfull application thereof.]*

4. *Unto whom hast thou related those words ? [viz. in the former chapter, as if he would have said, are not these things known to me as well as to thy self ? Comp. above 12. 3, 4. and 13. 2.] and whose spirit is gone out from thee ? [i.e. by whose spirit hast thou spoken this ? It is no extraordinary inspiration of Gods spirit ; for thou hast propounded nothing but common things, which are known to every one ; and therefore it is by the instigation of thy own spirit, which through want of understanding maketh wrongful applications and conclusions. See bel. 32. 8.]*

5. *The [after that Job had rejected Bildads interpellation ; he enlargeth himself in the description of the perfection of Gods works and attributes, whereof Bildad had begun to speak to shew, that the things related by him, were sufficiently known to himself ; and consequently that he might have spared his labor, as unnecessary and unreasonable, and nothing to the matter of their debate.] dead [understand the dead men or persons. So the word rephaim is often taken in Scripture. See Psalm 88. 11. Proverbs 2. 18. and 9. 18. Isaiah 14. 9. and 26. 14. Others understand the dead, or inanimate things, which are formed and shaped by God within the earth and waters, as gold, silver, precious stones, copper, iron, steel, &c. Some understand the Gyants, the Hebrew word signifying them also, Deut. 2. 20. and 3. 13.] shall be born [i.e. regenerated, born again, or made alive again, through the Resurrection, which is likewise called a Regeneration, Matthew 19. 28. The Hebrew word is taken, for to be born, Psalm 51. 7. Pro. 8. 24, 25.] from under the waters [i.e. out of the earth, which is the nethermost or lowest element.] and their inhabitants, [of the waters namely, that is to say, the dead corps, or bodies, lying in the Sea, or other waters. See Revel. 20. 13. wherefore some take the particle and, for that is.]*

6. *Hell [Understand all manner of deep, hidden and secret places, and hell it self also, which the eye of man cannot reach unto : thus the word Sheol is taken, Psalm 139. 8. See likewise Genesis 37. on v. 35.] is naked before him : [i.e. before God, whose providence penetrateth, discerneth and governeth all things. See Psalm 139. 8, 11. Prov. 15. 11. Heb. 4. 13.] and there is no cover for destruction. [understand the places wherein all things are destroyed and perish, and among those*

those the place of the damned also. Comp. *Pro.* 15. 11. and 17. 20.]

7. He [God namely] *spreadeth abroad the North*, [i. e. the heaven, as a part for the whole, in regard that Job and his friends inhabited under the North-part, or Climate, the circumference of heaven being equally divided by the Equinoctial into the North and South-parts.] *over the waste*: [or, voidness. Understand the whole space that is between heaven and earth. he *hangereth the earth on nothing*. [inasmuch that the earth hath no other foundation or support, but Gods Almighty Power. See *Psalms* 24. on verse 2. and 104. 5. and 136. 6.]

8. He *bindeth the Waters in his cloudes*; [God maketh the clouds to rise upwards out of the damps and vapours of the earth, and by his providence to gather and throng together in the air, so as they seem to be tyed up together in bladders, baggs, or Sacks. Comp. *Genesis* 2. 6. and 2 *Samuel* 22. 12. and the annotation] *nevertheless the cloud rendeth not* [i. e. dissolveth nor bursteth not, falling down at once upon the earth, notwithstanding it consisteth altogether of water, which naturally runneth or falleth downwards, but droppeth and distilleth onely here and there when and according as it pleaseth the L O R D.] *underneath it*. [i. e. in the nethermost part of the Waters, that are shut up in the clouds as in a sack.]

9. He *holdeth fast the plain*, [or *flaineß*] *of his throne* [by the plain, understand the middle region of the air. This God made fast and firm to serve him as a work or store-house from whence he imparteth his benefits unto us; and which he often hangereth or overspreadeth with the clouds. By his throne are understood the heavens, or heaven of heavens. See *Gen.* 2. in the annot. on v. 1.] *he spreadeth his cloud over it*.

10. He *hath designed a set pale over the waters round about*, [i. e. set bounds round about, which the waters of the Sea shall not be able to pass over for to drown or overflow and cover the dry land. See the Scripture places following, *Genesis* 1. 9. *Job* 38. 18. *Psalms* 33. 7. & 104. 9. *Prov.* 8. 29. *Jer.* 5. 22.] *unto the finishing of the light with the darkness*. [i. e. so long as light and darkness shall be in the world, or so long as the world shall stand or endure.]

11. The *pillars of heaven tremble*, [Compare 2 *Samuel* 22. 8. *Psalms* 18. 8. understand by the pillars of heaven, the powers thereof. *Luke* 21. 26. which are the nature, properties and operations thereof. Which seem to be shaken and put out of their places, not onely in time of extraordinary lightnings, fireflashes and thunderings, windes, showies, storms and tempests, &c. but also by means of many signs and apparitions in or about the Sun, Moon, Stars, Comets and meteors in the heaven, &c.] *and are frighted before his rebuke*. [Heb. are amazed.]

12. *Through his power he cleaveth the Sea*: [viz. when he doth raise foul weather, storms, and tempests over the Sea, which make the waves and billows to rise in such a manner, that the sea seemeth to split, and be full of clefts betwixt the surges. *Psalms* 107. 25. 26.] *and through his understanding he smiteth their exalting*. [i. e. beateth and abateth their tempestuous and haughty Waves. *Psalms* 104. 7. and 107. 29. Heb. *Rahab*, which some retain in the text, understanding thereby Egypt, so called by reason of the haughtiness and insolence of the Egyptians. *Psalms* 89. 11. *Isaiah* 51. 9.]

13. *Through his spirit he adorned the heavens*: [Orh. the heaven hath beauty.] *his hand hath created the long-crawling (or stirring) serpent*. [Hereby may be understood a certain great Serpent either in the Sea, or on the land, and is described both here, and *Isaiah* 27. 1. by an Epithete, signifying, fugitive, flying or

fleeing, shooting away. Some would have it understood of the heavenly sign or constellation called the Serpent.]

14. *Behold, these* [things namely which hitherto we have related of Gods works and properties] *are (but) the uttermost ends of his ways*: [i. e. but small parcels and little threads as it were, of the very great and most diffused information, which the ordinary operations of his wonderful power and providence in governing the world, affordeth.] *and how small a piece of the matter have we heard from him?* [i. e. how little is that which we do know or comprehend of the works of God, what they are?] *who then should understand the thunder of his mightinesses?* [i. e. his very great and dreadful power.]

CHAP. XXVII.

Job defends his innocency against his friends, v. 1, &c. demonstrateth, that he is no wicked hypocrite, 8. he doth confess and grant, that the wicked are likewise punished here now and then, which he had never denied, 11, &c.

AND Job proceeded [viz. after he made some stop, or had paused a little, expecting what his friends would answer.] *to take up his sentence* [Comp. *Num.* 23. 7. and 1 *Kings* 4. 32. and the annotation,] *and said*.

2. *(As true as) God liveth, that hath taken away my right*; [i. e. that seemeth to put by, or laid away out of his hands the good cause which I have against mine enemies, as unwilling, or careless to take cognizance thereof, and to decide it by his Sentence.] *and the Almighty, that hath afflicted bitterness on my soul*: [i. e. brought a most bitter and grievous affliction upon it. Compare *Ruth* 1. 20. and 2 *Kings* 4. 27. and the annotation.]

3. *As long as my breath shall be within me, and the blaste of God in my nose* [Understand by the breath and blaste of God in mans nose, the life and soul of man, whereby the body liveth. Compare *Genesis* 2. 7. and 1 *Kings* 17. 17. with the annotation, and *Isaiah* 2. 22.]

4. *If my lips shall speak wrong, and if my tongue shall utter deceit*. [understand, then God punish me, or do thus and thus to me, or wo unto me, &c. See *Gen.* 14. on v. 23.]

5. *Far be it from me, that I justify you*: [see of the signification of this verse, *Gen.* 44. on v. 16. *Oth.* *Be it an unclean thing to me, if I do justify you, till I give (up) the Ghost*] *until I shall have given (up) the Ghost* [i. e. while I live, which after the manner of speaking in the Scriptures, is as much as to say, never. See *Gen.* 28. on v. 15.] *will I not put away mine uprightness from me*: [i. e. not give over to maintain it against all accusations and aspersions.]

6. *I shall lay fast hold on my righteousness*, [viz. of mine unblameable life before men, and my good conscience before God; in regard of those sins, wherewith I am charged.] *and shall not let it go; my heart shall not disdain (the same)*: [i. e. not abandon it, to run any hazard; or grow careless in defence thereof. Thus the Hebrew word rendred *disdain* here, doth signifie to *expose a thing to danger*. through slight regard, and to leave it unprotected. *Judg.* 5. 18. 2 *Sam.* 13. 9.] *from my daies* [i. e. all my life, or because of my (former) daies i. e. by reason of the former course of my life, viz. as if I had been an hypocrite or wicked wretch.]

7. *Let mine enemy be as the wicked*: [i. e. be esteemed and held so: for it is wickedness and perverseness to condemn the innocent. or, I do so hate wicked-

ness, that I wish it to mine Enemies. See the like kind of speaking, 2 Sam. 18. 32. Or shall be, i.e. it is so far from it, that I am such a wicked wretch, as they would make me, that those which now do count me such, shall be found such themselves. See below 42. 7.] and he that riseth up against me, as the perverse.

8. For what is the expectation of the hypocrite, when he shall have been greedy; [Understand none at all, it is a question which strongly denyeth. Compare Gen. 18. on v. 17. Job demonstrates hereby that he was no hypocrite; for as much as his expectation was good altogether and grounded in God the chiefest good. See above 13. v. 15, 16. and 19. v. 25, 26, 27.] When God shall draw forth his soul? [or, untie, &c. viz. from his body by death;] an argument for the immortality of the soul. Compare Gen. 35. 18. and the annot. 1 Kings 19. 4. John 4. 3. Luke 12. 20.]

9. Shall God hear his cry, when distress cometh over him? [He speaketh of the hypocrite and wicked, with whom he had no communion; seeing God heard him, he comforted himself in God, and did continually call upon him. See above 6. 10. and 12. 4. and 13. 14. and 19. 25, 26.]

10. Will he take delight in the Almighty? Will he call upon God at all times?

11. I will teach you of the hand of God: [i.e. concerning the hand of God, The Hebrew Letter Beth, is likewise taken for Pau, Exod. 12. 43, 44, 45. Psa. 87. 3. Understand here, by the hand of God; his decree, and the execution thereof: So also, Acts 4. 28.] that which is with the Almighty, I will not conceal.

12. Behold, ye all have seen it your selves: [i.e. found it by experience, what I have, and shall relate of the Government, which God doth exercise about the good and bad in this world.] And why are ye made vain thus, [i.e. erring and belotted in your conceits and arguings] through vanity? [i.e. want of understanding, whereby it came to pass, that they neither judged nor spake aright of the foresaid matters.]

13. This is the part of the wicked man with God; [viz. that which I am now about to hold forth: Job granteth to his friends, that the wicked are sometimes punished here, as he had not denyed neither, having taught only, that they lived in prosperity for the most part, and were but seldom touched by the common plagues.] And the inheritance of the Tyrants, (which) they shall receive from the Almighty.

14. If his [viz. the wicked mans] children multiply, it is for the sword: [i.e. they shall die, by the hand of their Enemies, or of the Magistrate, or some other violent death.] and his sproutings [i.e. his children and off-springs, posterity. See above chap. 5. on v. 25.] shall not be satisfied with bread. [i.e. they shall starve and famish. Of the contrary, which happeneth most. See Psa. v. 14.]

15. His remained (ones) [i.e. those which are left over and not destroyed by sword or famine] shall be buried in death: [i.e. they shall be brought to the grave in such sort, that their remembrance shall be buried with them, they being not counted worthy of any, or leaving but a stinking one behind like some dead carcass. Compare Psa. 49. 13.] and his widows shall not weep. [viz. at his burial, and that because of the remembrance of his great wickedness; or, because he shall have no stately or solemn funeral.]

16. If he shall have heaped up silver like dust: and prepared apparel, like clay:

17. He shall prepare them, but the righteous shall put them on, and the innocent shall share the silver.

18. He buildeth his house like a moth; [he compar-eth the wicked to a moth, which maketh a dainty habitation for her self in some precious stuff, but is soon and easily crushed there, or shaken thence, thus to represent

the great uncertainty and fickleness of his prosperity. Compare above chap. 8. 14.] and as a keeper maketh a hut. [Or, as a hut, which the keeper maketh. Another similitude serving to the same intent, taken from a keeper, appointed to watch some plants, or beasts, who easily maketh up a little hut, or shed for his ease, which he must soon forsake again, his service being at an end, or, the hut it self soon decaying, and easily falling to ruine of it self.]

19. Rich he doth ly down, [viz. for to sleep; thus the word lying down is taken, Gen. chap. 19. 4. See the annot. Oth. the rich shall lye down, i.e. dye, and not be gathered, viz. to his people, i.e. have no solemn burial] and is not taken away: [viz. by death, i.e. he dyeth not yet. See Psa. 46. on v. 19. Otherw. when there is nothing taken away, viz. by thieves, or robbers:] opening his eyes, he is not, [i.e. when he awaked in the night, thinking on no trouble, then mischiefs and destruction cometh suddenly and unexpectedly upon him; as is further declared in the sequel. Oth. When he openeth his eyes then there is nothing, i.e. he findeth himself bereaved of all his goods in one night.]

20. Terrours shall seize on him like waters: [Which use to break in with great violence, and carry all away before them: Adversities and miseries are compared to waters and inundations. See 2 Sam. 22. on v. 17. and above 22. 11.] a whirl-wind shall steal him away by night, [i.e. the mischief shall fall upon him unawares, and rush with violence in upon him. The terrible judgements of God, are often executed by night, Exod. 12. 29. and 14. 24. 2 Kings 19. 35. Isa. 15. 1. Dan. 5. 30. Mar. 25. 6. of the while-winds similitude. See Job 9. on v. 17. and 21. on v. 18.]

21. The east-wind shall carry him away, that he is gone: [unto this wind (which in those countries was exceeding fierce, violent and hurtfull) Job compareth Gods wrath and fury here. See Exod. 10. on v. 13.] and shall storm him away out of his place, [i.e. out of his authority, house, wealth, ease and reputation. Compare above 8. on v. 18.]

22. And (God) shall cast (this) [viz. the foresaid and such like punishments.] over him; [viz. the wicked] and not spare: he shall swiftly flee from his hand. [Heb. fleeing flee, viz. when he shall find himself visited and plagued of God.]

23. (Every one) viz. that shall see him in his adversity, and thrust out of his place.] shall clap over him with his hands; [viz. in token of contempt, mocking and derision. So Lam. 2. 15. Ezek. 25. 6. Zeph. 2. 15.] and whistle over him [See 1 Kings 9. on v. 8.] out of his place. [viz. either his that jeereth: or, the wicked that is jeered.]

CHAP. XXVIII.

Job having shewed the reach of humane reason in the things of this world, v. 1. &c. he declareth, that it is not to be compared with the transcendent wisdom of God, which is unestimable and no where to be found, 12. but with God that hath and useth it, 23. adding thereunto wherein the true wisdom of a man doth lye, 28.

Certainly [Job having shewed that God doth punish likewise some of the wicked in this life, although not all, and perceiving that his friends were not able to understand this, teacheth now, that the Judgements of God are incomprehensible for us, and that man hath indeed wit and ability enough, to find out and comprehend many earthly things, here v. 1, 2, &c. but is not able to search out the grounds and reasons of the wonderful government of God, below v. 22. &c.] there

is an issue for the silver, [i.e. places in the earth, out of which it is digged. For the finding out of this, and to discern and sever the silver in its ore from earth, stones and baser mettalls, man hath wit and knowledge enough: and so in the sequel.] and a place for the gold, that they melt. [they, viz. the artificers, miners and refiners.] Or, there where it is melted. See above 4. on v. 19.]

2. The iron is taken out of the dust. [i.e. out of the earth] and copper is melted out of stone. [by some called *Cadmia*, mixing therewith the stone *Chalcitis*, whence it is thought that copper is made. *Plinius natural. Hist. lib. 34. chap. 1. and 2.* Oth. render this place the stone is molten into copper. Or the stone doth power out the copper. Or out of molten stone cometh copper.]

3. The end [i.e. the utmost bounds of all mines, caves, cavernes, holes of the Earth] (which God) [others insert here the word man, and read this v. thus. Man setteth an end for the darkness, and for all accomplishment, which he searcheth, as the stones of darkness, and the shadow of death] hath set for the darkness, [understand the things that lie most abstruse in the deepest and darkest parts of the earth, as mettalls, minerals, precious stones, &c. as appeareth by the words following.] and the very uttermost [Oth. all perfection, i.e. whatsoever is serviceable for to make any thing of it, or by it.] he [viz. man] searcheth into: the stones of darkness, [i.e. which ly hid in the dark] and the shadow of death. [See of that above chap. 3. on v. 5.]

4. If a brook break through by him that dwelleth there: [i.e. if it happen, or fall out, that the hole of the mine, out of which some mettalls or stones are digged, groweth full of water, which sappeth and breaketh in there, from some neighbouring place; forsaking thus the old channel, and those that dwelt by it.] (the waters) [viz. of that brook] being forgotten of the foot [i.e. which waters the foot of man is not able any more to pass or wade thorough, because of the great depth] are drawn out by man and pass away. [the meaning is; for all that the waters, which fall out of the foresaid brook into the mine, be so deep, that they are forgotten by mans foot, i.e. cannot be waded through; nevertheless by the industry and labour of man, they are drawn out and gotten away. Or thus (when the waters) of the foot were forgotten, i.e. where there was no water before, or none felt by the foot.]

5. Out of the earth cometh forth bread; [i.e. the corns of which the bread is made and baked] and underneath it is altered, as if it were fire [i.e. the earth hath her veins and gifts of sulphur and other fiery materials, which men know how to find out.]

6. The stones [viz. of the Earth] are the place of the Saphir: [i.e. have among them, or contain the Saphir-stones, which the miners are digging out. See of these stones also below v. 16. Item *Exod. 24. 10. and 28. 18. Cant. 5. 14.*] and it [that place namely] hath small dust of gold, [i.e. graines, or sands of gold which are mixed with the earth, and by the industry and labour of man gathered and seve. cd.]

7. The bird of prey [understand a certain kind of fowl, which being very greedy for prey, doth very narrowly search all hidden places] hath not known the path; [viz. to get unto any of the foresaid places.] and the eye of the crow [which as writers testify, are very sharp-sighted. See *Levit. 11. on v. 14.*] hath not seen it.

8. The young naughty beasts [Heb. the sons of the wild beast. Compare below chap. 41. 25.] have not trodden it: [the path namely, or descent which leadeth to the place of the gold and precious stones. Understand hereby; that although no kind of beasts, by any excellency of theirs before others, is able to find out or make its way unto that place; yet man is able to do it by his labour and industry:] the fell Lyon hath not passed over it.

9. He [man namely] layeth his hand on the stony (rock): [on the very hardest stony rock that is.] he overturneth the hills by the routes. [viz. by piercing, darting, levelling, undermining them, &c. far to search mettalls, minerals and precious stones thence, or to draw forth brooks, floods, streams and fountaines out of them; or to make the Country fit and proper for tilling and building.]

10. In the stony rocks he heweth out streams; [Heb. he splitteth, or cleaveth rivers, i.e. he maketh channels in the rocks, to derive the water into them, that may serve afterwards for rivers or brooks, or other uses.] and his eye seeth all the preciousness [as gold, silver and precious stones, which lying hid in the Earth, come to be discovered to men by hewing and digging.]

11. He bindeth up the Rivers, [which are hid under ground] that not a tear cometh forth. [Heb. from weeping or shelling tears, i.e. that no water at all can break forth, or issue thence into the mines. Understand that men do dam up, and dry up the rivers, whereby the precious things which lay hid in them, are discovered.] and that which was hidden, he bringeth forth into the light.

12. But wisdom, from whence shall she be found? and where is the place of understanding? [as if he said, man is able indeed by his labour and industry, to find out many precious things which lye hidden in the Earth; but he is not able to attain to the secret wisdom, whereby the causes of Gods judgements may be fully dived into and comprehended.]

13. Man knoweth not her worth; and she is not to be found in the land of the living, [i.e. among men, that live here upon Earth. Compare *Ps. 27. 13. and 142. 6. Isa. 38. 11. and 54. 8.*]

14. The Abyss [Understand the depths of the waters that are under the earth, yea in the very nethermost part of it. See *Gen. 1. on v. 2.*] saith; she is not in me; and the sea, [understand that part of the Sea, which floateth uppermost upon the Earth. Compare *Gen. 1. on v. 10.*] saith; she is not with me.

15. The enclosed gold [or gold locked up. See *1 Kings 6. on v. 20.*] can not be given for her; and her price can not be weighed up with silver.

16. She can not be estimated against fine gold of Ophir, [See *1 Kings 9. on v. 28.*] against the precious Shoham [See *Gen. 2. on v. 12.* Many hold this to be the onix, or sardonix-stone, whose colour is a mixt one of white and red, like the nayles on a mans hand.] or the saphyr [a precious stone of a sky colour, glimmering with golden dipples.]

17. One cannot value the gold or the Christall alike with her [Oth. instead of Christall, have most bright pearl, or the diamond] also she is (not) to be exchanged for a Jewel [Heb. Vessel. See *Gen. 24. 53. Num. 31. 50. 1 Sam. 6. 8. 2 Kings 20. 13. Est. 1. 7.*] Of massy gold [See *1 Kings 10. on v. 18.*]

18. The Ramoth [some understand by this word the Coral-stone. Others, a precious stone called *Sandastros*, or *Garamansiter*] and Gabish, [the natic, (as some conceive) of a pearl, growing in the scale of a fish, called by the Latines *Unio*, because there grow not two together undistinguished. Others do understand hereby a certain precious stone.] shall not be mentioned; [viz. when mention is made of the worth of wisdom;] for the attraction of wisdom is more, then (that) of the Rubies. [The word doth signify a precious stone, that was red of colour, by what is said thereof, *Lamer. 4. 7.*]

19. One cannot value the Topaz of Ethiopia [a precious stone of a green colour; of which See *Exod. 28. 17. and 39. 10.*] like unto her; and she cannot be estimated by the fine pure gold.

20. That wisdom then, whence doth she come? and where

where is the place of the understanding?

21. For she is concealed before the eyes of all living; and she is hid before the birds of the air. [He nameth the Birds, by reason of their flying high, and seeing far, and yet are not able to approach to the place, where the wisdom is hid; for perfect wisdom is no where to be found but in God, who imparteth so much of it unto reasonable creatures, as it pleaseth him.]

22. Destruction and Death say, [He divideth all places into three; the middlemost, where living men are; the highest, where the birds fly, and the nearest, where the dead are, and all that is perished. Compare with this above 26. the annotation on verse 6.] We have heard the fame of her with our ears. [the same namely of the hidden wisdom. The meaning is, that they have no knowledge of the same, but only a rumour and fame that there is such. Compare above v. 14.]

23. God [i.e. none else but God.] understandeth her way; [i.e. the manner and means of finding out wisdom, how she is qualified, what operations she hath and what government and ends in the same.] and he knoweth her place. [viz. where she is to be found and had, i.e. onely in himself, Matth. 11. 27.]

24. For he looketh to the ends of the earth, he seeth under all the heavens. [The meaning is, that Gods wisdom is infinite, and unlimited, 1 Cor. 2. 10. Heb. 4. 13.]

25. When he made [He will say, that the wisdom which lieth hid in God, hath revealed in some measure by the creation of the world.] the might to the winds, and pondered the waters in measure. [the meaning is, that God, according to his wisdom, hath not only given a being to all the creatures, but likewise set them their exact order, weight and measure, and infused the same into their qualities and manner of operation.]

26. When he made a set order for the rain; [viz. how, when, where, whereto he should let fall the rain, thunder, lightning, &c.] and a way for the lightning [Compare below 38. 25.] of the thunders; [Heb. of the voices, So Exod. 9. 21. 1 Sam. 7. 10. bel. 37. 4. 5. Psal. 29. 3.]

27. Then he saw [Compare Gen. 1. 31.] her, [viz. the wisdom, whereto is spoken here.] and related her: [i.e. revealed her, and ministered matter to men, to speak of and publish her.] he disposed her, [i.e. he ordained her to that end for which he had revealed her.] and also searched her [i.e. he shewed that he had communicated her to man by the most perfect investigation, and ripest consideration, to the end, that they should enquire after her with reverence, and entertain her with humility.]

28. But unto man he hath said, Behold the fear of the LORD is wisdom, and to retire from evil is understanding. [as if he should say; The hidden wisdom whereby I do govern the world, and the men therein, is only for my self; but the wisdom which I have kept for men is that they do fear me, according to the precept of of my revealed will and pleasure. See Deut. 29. on v. 29.]

CHAP. XXIX.

Job wishing to be restored to his former condition, declareth how happy the same had been through the favour and blessing of the Lord, v. 1. &c. and how much he was by all sorts regarded and honoured in the same 7. by reason of his godly and vertuous life and conversation, 12. he related likewise, what manner of hope he had therein, 18. together with his continual increase in riches, 19. as also in honour and authority, 26.

And Job went on, to take up his sentence; [see ab. ch. 27. on v. 1.] and said:

2. O that I were [Heb. who shall give me to be, See above 6. on verse the 8.] as in the former Months as in the dayes (when) God kept me. [i.e. in the former time of my life. Compare above chap. 14. 3. and See the Annotation.]

3. When he made his lamp to shine over my head: [i.e. abode with me by his favour and blessing: so this word is frequently taken: See above 18. on v. 6.] and I by his light [i.e. by his favour and blessing: for light is here as much as lamp was just now. See above 18. on verse 5.] walked through the darkness: [i.e. passed through and overcame the miseries, and adversities of this life: darkness or miserie and adversitie. See Gen. 15. on verse 12.]

4. Like as I was in the dayes of my youth [i.e. of my best abilities and prosperity. And this is to be understood not so much of his age, as of the flourishing condition of his life, which before was as a continued youthfulness unto him. Oth. in the dayes of my vintage, viz. when I had abundance and content, such as men use to have in the time of vintage, when all the fruits are ripe and gathered in. Or, in the dayes of my winter, i.e. when I had rest and quiet, as souldiers and waiters have, when they are in good winter quarters.] when Gods hiddenness [understand the eternal providence of God, whereby he took care for Job, to conduct and protect him, together with his favourable cohabitation, by the instruction and comfort of his holy spirit.] was over my tent.

5. When the Almighty was with me yet, [See Gen. 21. on v. 22.] and my youths round about me [i.e. my servants or sons.]

6. When I washed my goings in butter: [this is an hyperbolicall exaggeration, implying his great abundance thereof. Not much unlike that expession, Gen. 49. 11, 12. and that which followeth here in the next words.] and the rock by me poured out oil brooks: [Compare Deut. 32. 13. and 33. 24. and above 20. 17. Heb. and the rock by me is poured out with brookes of oil.]

7. When I went forth to the gate through the City; [understand to the place or court of judgement. See Gen. 22. on v. 17. and above 5. 4.] When I caused my seat, [i.e. the judgement seat out of which, as a supreme Magistrate, he took cognizance of the subjects causes and differences, and administered justice unto them.] to be prepared upon the street. [that, viz. which was by the City gates, where the people met, to have their causes heard, and to expect the sentence or doom of the Judge.]

8. The youths saw me and hid themselves, [getting themselves out of sight at my coming, as being afraid, or ashamed] and the decrepit rose up (and) stood. [viz. till I was set, in taking of respect and reverence. Compare Lev. 19. 32. 2 Kings 2. 19.]

9. The principalls withheld the words; [i.e. broke off their discourses or sayings, to hear speak, or for awe of my presence.] and laid the hand upon their mouth, [i.e. were silent. See Jud. 18. on v. 19.]

10. The voice of the Princes hid it self, and their tongue cleaved to their palate. [this manner of speaking betokeneth silence, or disability to speak. See the same likewise, Psal. 137. 6. Ezek. 3. 26.]

11. When an ear heard (me) it counted me happy: when an eye saw me it testified of me. [viz. of my piety and goodness, which was manifested in all my words and actions.]

12. For I delivered the afflicted, that called: and the orphan, and him that had no helper.

13. The blessing [i.e. the good which was wished, me

me by those, whom I helped out of great distresses.] of him that went (fer) lost, [i.e. that stood in danger of going to rack and ruine, if I had not succoured him, with good advice and redress.] came upon me: and the heart of the widow I made to sing cheerfully, [i.e. to rejoyce over the benefit and assistance I shewed her, in her sufferance.]

14. I clothed my self with righteousness, and she clothed me; [i.e. the meaning is that as Job held fast and close to righteousness, as to a garment one puts on; so righteousness again served him for an ornament and reputation among men. Compare below 40. 5. Psa. 132. 9. Isa. 52. 1.] my judgement [viz. that which I pronounced, or determined for the protection of the oppressed.] was as a robe and principall diadem.

15. To the blind I was (for) eyes: [understand that he had helped the afflicted, not only with words of instruction, warning, counsell and comfort, but likewise with real means and actions.] and to the cripple I was for feet.

16. I was a father to the needy: and the difference I knew not, I searched. [His meaning is, that he not only dispatched righteously, what was brought before him, as ordinary Judge; but that he searched and enquired likewise accurately, into that which was not brought before him, for to help the oppressed timely, and to prevent their complaining.]

17. And I broke the jaw-teeth of the perverse: [i.e. the power of unrighteous men, which sought to oppress the poor and weak. See the like expression, Psa. 3. 8. and 57. 5. and 58. 7. Prov. 38. 14. Jude 1. 6.] and threw the prey out of his teeth.

18. And I said; I shall give (up) the ghost in my nest, [i.e. go out by degrees and so gently, that I shall die of meer age at last. Compare the next following words. The Hebrew word seemeth to be taken thus, Gen. 25. 8. and 46. 33. in my nest, that is in mine own house, among my own family.] and I shall multiply the dayes as the sand, [i.e. in great number. See Gen. 41. on v. 49.]

19. My root was spread abroad [Hebr. opened] by the water, and the dew lodged upon my branch. [i.e. my means and prosperity encreased and multiplied like to the growing of a tree, which is well moistened with water, from the ground, and with dew from heaven. Compare above 18. 16. and Psalm 1. 3.]

20. My glory [i.e. the honour and credit, or esteem which I had among men by reason of my great prosperity.] was new by me, [i.e. continued not only as before, but augmented and increased daily.] and my bow changed it self in my hand. [understand by the bow the might and means which he had to maintain and protect his estate against all damnyfying or hurtful power, of them he declareth that they changed by encreasing and multiplying. Bows for might and means, Gen. 49. 24. 1 Sam. 2. verse 4, &c.]

21. They hearkened unto me and waited; and were silent upon my advice.

22. After my words they spake not again; [Heb. they doubled not. So 1 Sam. 26. 8. 2 Sam. 20. 10.] and my speech dropped upon them. [See Deuter. 32. on verse 2.]

23. For they waited for me as (for) the rain: [compare Psalm 72. on verse 6.] and opened their mouth (as) for the late rain. [See Deuteronomy 11. on verse 14.]

24. When I smiled on them [or, jested with them] they believed it not, [viz. that I jested, i.e. they stood in such awe of me, and respected me in that manner, that they took the words, which I spake but in jest, as spoken in earnest.] and they made the light of my countenance not to fall down, [i.e. they neither grieved, nor shamed my cheerful disposition, in regard, that by

my familiar or jesting carriage I might have made my self contemptible amongst them.]

25. If I chose their way [i.e. if of my self, or of my own accord, I went to them to visit them, and with good instruction, advice or comfort, to encourage and profit them.] then saw I at the upper end, [Heb. the head, or (at) the head] and dwelt as a King among the bands; as one that comforteth the sad. [he will say that he was not only dreaded as a King, because of his Authority, but also beloved and desired, as a comforter of the sad hearted, for his Kindness and Bountifulness.]

CHAP. XXX.

Job setteth against his former prosperity, the present misery he endured, consisting in the great contempt, put upon him by the unworthiest, 1. &c. in grievous temptations, wherewith he was assaulted in his faith and hope, 12. in affrightings, 15. in fearfulness, 16. in pains of the body, 17. in extreame vilencs and dejectedness, wherewith he was not heard, 19. in deadly faintings of his abilities, 22. notwithstanding his piety, 25. in the violence of his disease, 27. in grief and mourning, 31.

But now lesser (ones) then I, of daies [i.e. younger in years. So below 32. 6. The word daies is left out sometime, the same sense remaining, Gen. 19. 31. and 48. 14. Josh. 6. 26. Judges 6. 15. So great on the contrary for old, 1 Sam. 17. 28. and below 32. 9.] laugh over me, whose father I should have disdained, to set by the dogges of my flock. [i.e. to take care of the dogs, which kept and watched my sheep and goats.]

2. Whereto also should the power of their hands have (served) me? [Understand the strength of their bodies.] it was [the strength namely] perished in them through age [Oth. the age was lost in them, i.e. the old years were fruitless and unserviceable in them, being void of understanding and prudence, such as is required in old men.]

3. Who through want [into which namely they were fallen through recklessness and idleness.] and hunger, were solitary, flying into dry places; [whether they were driven, as unworthy of the Society of men; or which they chose themselves, through shame and fear, to be cut of all mens eyes.] in the obscure [The Hebrew word doth properly signifie the night or evening past, Genesis 19. 34. but here it is taken for obscurity, or obscure places, such as are thick bushes, caves, caverns, waste and barren solitudes, which are far remote from the habitation of men. Oth. formerly waste, &c.] waste and desolate [these two words are joined together to exprels an extraordinary desolation. So below 38. 27. Zeph. 1. 15.]

4. Who plucked saltish herbs by the bushes, [i.e. such as grew in salt, or brackish grounds. Oth. Mallows, or, Wilde, Savage Herbs,] and whose food was the root of Junipers. [See 1 Kings 19. 5. and the annotation. He will say, that they have eaten, that which was not eatable otherwise. Other. The Juniper-root was to warm (them) Compare Isaiah 47. 14. where the Hebrew word is used thus.]

5. They were driven out of the midst; [viz. of the Cities, or, men; because they were suspected, and no good expected by them. Oth. out of that Society, viz. of men,] they hooted over them, as (over) a thief.

6. That they should dwell in the clefts of the valleys, the holes of the dust and stony rocks.

7. They cried out betwixt the bushes, [out of a smarting sense of their misery, roaring like wilde asses, when they are hungry; in which sense this word is used likewise above

above 6. 5. and another word much like to this, above 24. 12. *they gathered themselves among the nettles.* [viz. to hide themselves there, if they were sought for. Oth. *singed, or wounded themselves, viz. with these nettles, which by their smart stinging made these mens bodies swell all over with hot and burning blisters.*]

8. *They were children of fools,* [See the signification of this word, 1 Sam. 15. on v. 23. Oth. *and they were foolish men, yea men without name*] and *children of no name* [i. e. without any credit or respect in the world. The contrary is, *men of name*, See Gen. 6. 4. and the annotation] *they were beaten out of the Land.* [i. e. expelled and banished. Oth. *were rejected, or, more suppressed (or, more worn, and made bare) then the Earth, viz. through a general contempt among men.*]

9. *But now am I become their musick-play, and I am a by word to them.* [i. e. one of whom they sing, and play, and puate, rejoicing in my misery, and making it their sport and pastime. Compare above 17. 2, 5, 6. Psalm 35. 15. and 69. 13. Lam. 3. 14. Ezek. 33. 32.]

10. *They abhor me, they put themselves far from me; yea they do not withhold the spittle from my face.* [To beset one, hath ever been a token of great contempt. Compare Numb. 12. 14. Deut. 25. 9. Isa. 50. 6. Mat. 26. 67.]

11. *For he* [God namely. See above 3. on v. 20. and below here v. 18, and 20.] *hath loosened my cord,* [or cordage, i. e. my reputation and authority, whereby I was able to bridle and curb those that were under me; the same he hath quite taken away, that it is no restraint more to them.] *and oppressed me: therefore have they* [viz. those wicked ones, that rise up against me now, and refuse to yield me due respect.] *thrown off the bridle,* [viz. whereby they were kept in awe and order by me.] *before my face.* [i. e. in my own presence. The meaning is, that they had renounced all subjection to Job, even before his eyes, and discharged themselves of all the duty of reverence and obedience, which they owed unto him.]

12. *On the right hand* [i. e. where he was strongest and best provided] *the youth* [the word hath its original from *sprouting and blossoming*, or *budding*, signifying the first flourishing and growing youth] *rise up,* [He hath regard here to those, which in his suffering, fell upon him with greatest indiscretion, bitterness and eagerness.] *they thrust out* [or, *strike up*] *my feet* [viz. to make me stumble, and fall to ground.] *and prepare their destructive ways against me,* [i. e. they raise and level the way, which they mean to go and insist for to destroy me, Heb. *paths of their destruction.*]

13. *They break down my path,* [i. e. they do so trouble and disturb the counsel and course, which I am to follow to govern and carry me well and orderly in this mine affliction, by their contending and contesting with me, that I scarce know what to go about, or speak, or do more.] *they advance my misery:* [i. e. increase and multiply the same, viz. by their perverse Judgement false accusation, and bitter envenomed reproaches.] *they have (need of) no helper.* [viz. for to execute their evil intentions against me; they are able enough to do it themselves.]

14. *They come on, as through a wide breach:* [against me namely. This is a similitude taken from warriours, who by the breach they made in the Wall of a City fall on, and force their way in, and rush upon the inhabitants with great fury and impetuosity.] *among the devastation they rout themselves on.* [i. e. they have toyed and moyaied about my misery, to multiply the same, and to overthrow and ruin me altogether with it.]

15. *They are turned against me (with) frightings, every one persecuteth my noble (soul)* [Oth. *Princes,*

or, *liberal (one) or, voluntary, free-willing, or excellent one, understand the soul, which is called the glory of man, Genesis 49. 6. and the only one (unica) Psalm 22. 21. See the annot.] like a winde; and my salvation is paid by like a cloud.*

16. *Therefore doth my soul now pour out her self within me;* [i. e. my life doth spend it self, melteth away in tears, and is consumed through heaviness. So Psalm 42. 5.] *the daies of pressure lay hold on me.* [daies of pressure, i. e. daies or times, wherein great pressures and distresses fall upon me; which are otherwise also called daies of distress, or, straight, 2 Kings 19. 3. of darkness, above 15. v. 23. of visitation and desolation, Isa. 10. 3. of correction, Hof. 5. 9.]

17. *By night he boereth through my bones.* [God namely, as above v. 11. and in the sequel, in regard that he did not let him enjoy any rest by night, when others were at rest by reason of the rage of his disease, which pierced through the very strongest and innermost part of his body, even through marrow and bones. Compare above 7. 3, 14. and 17. 12.] *within me:* [Heb. *from above me, i. e. from heaven, whence he sends his plagues upon me.*] *and my finnes rest not.*

18. *Through the multitude of the power* [viz. which God employeth against me, to distemper and disfigure my body, with all manner of diseases] *is my apparel changed,* [viz. by the spots and stains of the matter and running gore of my sores.] *he girdeth me about* [God namely] *as the collar of my coat.* [Heb. *the mouth of, &c.* the meaning is, that God had so closely begirt his body, round about with pains and aches, as the upper-part, or hole of a coat, where one puts the head through, encompasseth the neck.]

19. *He hath flung me into the mire,* [i. e. made me to fall into the utmost reproach and scorn of all. Thus the word *mire* is likewise taken, Psalm 40. 3. and 69. 15. Mich. 7. 10.] *and I am become like dust and ashes,* [See Gen. 18. 27. and the annot.]

20. *I cry unto thee* [viz. O God] *but thou answerest me not:* I stand, [viz. waiting for thy help, or praying to thee, intreating thee.] *but thou heedest me not.* [Oth. *and thou dost observe me; viz. without shewing any mercy to me: as in the next verse.*]

21. *Thou art changed into a cruel (one) against me:* [even against thy own nature and custome.] *by the strength of thine hand, thou dost withstand me hatefully.* [Compare above 13. 24. and 16. 9. Jerem. 30. 14.]

22. *Thou liftest me up into the winde, thou makest me ride (upon it):* [i. e. thou turnest and tossest me about, soul and body, by the fierceness of thy wrath, no otherwise than straw and stubble is taken up, tossed, turned and hurled about by a mighty whirl winde.] *and thou meltest my substance* [i. e. my life and faculties altogether. See of the Hebrew word, above 5. on v. 12.]

23. *For I know, that thou shalt bring me to death, and to the house of the assembly of all living.* [Men namely, so Psalm 143. 2. i. e. unto the grave, or the place, which by God is appointed for the dead bodies of men, until the day of Resurrection. Oth. *the house of appointment, i. e. the appointed house.*]

24. *But he* [God namely] *shall not put forth the hand to the earth-heap:* [i. e. to those that are buried in the earth: namely, to plague them yet further here, according to the body. His meaning is, that the sufferings of the body, were to end with the bodily death; and that consequently by that he should be rid and freed of his present grief and vexation. Compare above chap. 7. 21.] *is there (any) cry with them.* [viz. with those dead bodies that ly in the graves.] *in his oppression?* [i. e. wherewith God hath oppressed them, viz. when as he felled their bodies to the ground by death. Is there then

then [will Job say) any crying or complaining yet in the dead bodies. which ly hid in the graves, for any pain that they should be sensible of. He implieth there is none, as experience also sheweth.]

25. *Did I not weep* [This question doth strongly affirm, that he had done so; or it may be a kinde of oath, wherein the imprecated punishment is concealed which he was to undergo in case of perjury, or if he had not done so: But in regard he had done it, he declareth thus, that it was to be admired, none should have compassion on him.] *over him that had hard daies* ? [Heb. *over the hard of daies.*] *was not my soul anguished over the needy* ?

26. (Nevertheless) *when I expected good then came evil; when I hoped for light,* [i. e. prosperity and welfare. See above 18. 5.] *then came obscurity.* [i. e. adversity and mischief. See Gen. 15. on v. 12.]

27. *My entrails boyl,* [i. e. they are so distempered and troubled through the greatnes of mine affliction and disease, as if it were water seething and boyling over a great fire.] *and are not still: the daies of oppression have prevented me.* [i. e. are come upon me beyond my expectation, and have surprised me as it were when I was in hope that according to mine integrity, I should have enjoyed many good and comfortable daies yet.]

28. *I go black along, not from the Sun:* [But through the grievousness of my disease, and the violence of my suffering, which consumeth and exhausteth me.] *rising up I cry out* [i. e. make a shrieking, woful sound, proceeding from the sensibleness of my pains.] *in the Congregation.* [i. e. in the assembly of men of worth where men use, not to be loud, but to refrain noises, for manners sake.]

29. *I am become a Brother to the Dragons; and a companion of the young Ostriches.* [Heb. Daughters of the Ostriches; and so Leviticus 11. 16. compare Lev. chap. 1. on v. 14. The sense of this verse is, that he was become like unto these brute creatures; in regard of the hideous shriekings and howlings which he made, for such is ascribed unto these beasts, Mich. 1. 8. The words *Brother* and *Companion* do signifie one here, who in certain respects is compared with somewhat else. See Genesis 49. 5. and Prov. 18. 9. and the annot.]

30. *My skin is grown black upon me:* [See above on v. 28.] *and my bones are kindled* [he meaneth that his body, and the very inmost parts of it were consumed] [See above chap. 21. on verse 24. upon the word *marrow.*]

31. *For this my harp is turned to a mourning-plaint, and my organs to a voice of the weeping (ones)* [i. e. my joy is turned into sorrow and lamentation, through the grievousness of mine affliction.]

CHAP. XXXI.

Job proveth his innocency, by shewing zealously, what his practice was; as that he had been chaste toward the Maidens, 1. &c. righteous in bargains and contracts, 5. chaste also in regard of other mens wives, 9. righteous towards his servants, 13. bountifull to the poor, 16. innocent towards the Orphans, 21. not relying on his wealth, 24. no Idolater, 26. not rejoicing at his enemies adversity, 29. nor cursing him, 30. given to hospitality, 32. true and upright in confessing of his sayings, 33. doing wrong to no body, 34. wishing that notice were taken of all his words and actions, 35. also he relateth his upright dealing, 38. wisheth he may speed ill, if he speak not the truth, 40.

I Have made a Covenant with mine eyes: how should I then have given heed to a maid? [viz. so as to look

upon her with unchaste or dishonest desires, Comp. Mat. 5. v. 28. 1 John 2. 16.]

2. *For what is the portion of God from above?* [viz. which God giveth: understand the punishment appointed by God for the unchaste. Compare above 20. on v. 29. Some do understand it of the reward of chastity, which he should loose and forfeit by unchaste actions.] *or the inheritance of the Almighty, out of the heights?* [i. e. out of heaven, See above 16. on v. 19.]

3. *Is not the destruction for the perverse, yea somewhat strange* [Heb. strangeness, i. e. that which is strange, unusual, uncouth and extraordinary] *for the works of iniquity?*

4. *Doth he* [viz. God, and so verse 6.] *not see my waies?* [See Genesis 6. on verse 12.] *and doth not he tell all my steps?* [i. e. doth not he observe all I do, or leave undone, for to reward it graciously if it be good, or to punish it justly if it be evil? See above 14. on v. 16.]

5. *If I have conversed with vanity* [i. e. with lies and falsehood in my dealings, bargainings, contracts. So Exod. 23. 2. Deut. 5. 20. Isa. 5. 18.] *and my foot was swift to deceit.*

6. *Let him weigh me in a just ballance;* [Heb. in ballances of righteousness, i. e. let my minde, purposes, words and actions be duly searched and examined.] *and God shall know my uprightness.* [viz. that I was no hypocrite, as my friends have taken and judged me to be.]

7. *If my going turned out of the way,* [i. e. from the rule and square of life, which God hath set before us. He speaketh of willful and presumptuous sinnes, wherein wicked men go on] *and mine heart followed after mine eyes,* [i. e. desired in any unrighteous manner, what was pleasing to mine eyes, and belonging unto other men.] *and ought cleave to my hands.* [viz. of other mens goods. Other. a spot, or stain, i. e. any wicked action.]

8. *Then let me sow, but another eat;* [he doth imprecate that judgement of God upon himself, whereof we read Levit. 26. 16. Deut. 28. 30, 33, 38, 39, 40.] *and let my sprouts be rooted up.* [i. e. that which I had planted in the ground.]

9. *If my heart have been enticed to a woman,* [viz. for to desire, or enjoy her dishonestly or unlawfully, when I might have had the opportunity] *or have lain in wait at my neighbours door.*

10. *Then let my wife grinde with another, and others bow down upon her.*

11. *For that is a reproachful action, and it is a mischief with the Judges.* [i. e. deserveth to be condemned and punished by the Judges. So below verse 28.]

12. *For that is a fire,* [i. e. it causeth a fire, viz. that of the divine vengeance, See above chap. 22. on v. 20. For even as the fire doth speedily consume the stubble, so doth Gods wrath and righteous vengeance such wicked sinners, comp. Deut. 4. on v. 24. & Nah. 1. 6.] *which devoureth to destruction, and would have rooted out all my revenue.*

13. *If I have disdained the right of my man-servant, or of my maid-servant, when they had (any) difference with me.*

14. *For what should I do,* [viz. in my defence before God, i. e. how should I be able to answer it before him. For the Slaves (such as most servants were then) had no liberty in those daies, to bring any complaint against their Masters before the civil Magistrate.] *if God arose?* [viz. for to judge between me and them, which cometh to pass, when God inflicteth his punishments upon such oppressors, either in this life, or that to come.] *and if he made visitation,* [i. e. did punish. See Gen. 21. on verse 1. on verse 25.] *what should I answer him?*

15. *Hath not he that made me in the belly, made him (also) ? [My servant namely] and one [God namely] prepared us in the womb ?* [Oth. hath not he prepared him in the womb after one manner ? or, in one kinde of womb ?]

16. *If I have with-held from the poor their desire, [viz. By not satisfying the same according to my power. Heb. If I have restrained, or prohibited the poor from desire] or have let the eyes of the widow to faint : [ones eyes are made to faint, when he is made to wait and attend long for the good he desireth, which is said by similitude of the eyes, whose vigour, if they look steddily and without ceasing after any thing in vain, must needs grow faint, and be consumed. So Psal. 69. 4. & 119. 82, 123. Lam. 4. 17.]*

17. *And have eaten my bit alone ; So that the Orphan hath not eaten of the same.*

18. *(For from my youth (up) hath he [i. e. The Orphan, last spoken of in the former verse. Compare above 29. 16.] been educated [or, brought up, Heb. is grown great] by me, as by a Father : and from my mothers belly [an hyperbolical expression, implying the first time of his age, wherein God had infused into his heart such a tenderness and care in the widows and Orphans behalf.] have I led [i. e. helped and assisted with comfort, counsel, supply and redress.] her. [viz. the widow spoken of v. 16.]*

19. *If I have seen any perish, because he was without clothing, and that the needy had no cover. [viz. without receiving cover and apparel from me.]*

20. *If his loines have not blessed me ; when he was warmed of the skins of my lambs : [Understand the loins of the needy, whom Job had covered and clothed with his skins ; The sense is ; if he whose loins were warmed did not thank Job, and wish him all happiness and speak his praise, by reason of the ease and comfort he felt by it. So the word blessing is taken, Genesis 12. 3. Deuteronomy 24. 13. 2 Samuel 8. 10. Psalm 62. 5.]*

21. *If I have stirred my hand against the Orphan ; [viz. to strike, or beat, or threaten, or any way violently to abuse or oppress him. Compare 1 Kings 13. 4.] because I saw my helper [i. e. because the Judges would have been ready enough to pronounce in my behalf against them ; as standing in awe of my power and authority, or desirous to purchase and entertain my favour and friendship.] in the gate. [i. e. in the place of judicature, at the Sessions, which were kept of old in the gates of the City. Gen. 22. on v. 17.]*

22. *Let my shoulder fall from the shoulder-blade, and mine arm break off from the pipe. [Heb. read. Understand the upper-bone of the arm, extending from the elbow to the shoulder.]*

23. *For the destruction of God was a terror by me : [Understand the Judgement which God doth send upon the oppressors of the poor.] and I was not able. [i. e. I had no power at all, namely to stand before him, and to endure or undergo his vengeance.] by reason of his highness ; [i. e. of his transcendent and terrible Majesty and Power.]*

24. *If I have set the gold for my hope ; [So the Hebrew word is taken, above chap. 8. 14. Proverbs 3. 26.] or have said to the fine Gold, thou art my confidence :*

25. *If I have been glad, because my substance [Or, means, riches, wealth. So Gen. 34. 29. Num. 31. 9. Deut. 8. 17.] was great ; and because mine hand had gotten [Heb. found. So Deut. 8. 17, 18. Isa. 10. 10, &c.] exceeding much.]*

26. *If I have beheld the light, [i. e. the Sun, so, viz. as to yield him any divine worship, after the manner of Idolaters. For here mention or instance is made of the two great lights (so called, Gen. 1. 16. Psalm 136. 7.) the Sun and the Moon, with whose beauty and*

operations the heathens were so taken and transported, that they yielded them divine honour and worship. Jer. 43. 13. yea, even the Israelites themselves, 1 Kings 21. 3. and 23. 4, 5, 11. Ezek. 8. 16.] *when it shined ; or the moon gloriously going forth. [The Idolaters used to worship the Sun, for the most part, when he arose in his brightness ; and the Moon when she was full ; which here is called her glorious going forth.]*

27. *And mine heart hath been inticed [viz. to exhibit them divine worship] in secret, [contrary to my publick profession, which I do make of serving onely the true and living God in spirit, and in truth. See Deut. 27. 15.] that my hand kissed my mouth ; [i. e. that I brought my hand up to my mouth in token of reverence and subjection. See of the Idolatrous kisses in honour of the Idols, 1 Kings 19. on v. 18. See likewise Gen. 41. on v. 40.]*

28. *That were likewise a misdeed with the Judge : [See above on v. 11.] for I should have forsaken the God from above. [i. e. that is in heaven, and from thence regardeth, governeth and blesteth us. So Deut. 4. 39. 1 Kings 8. 23. him he should have forsaken, by giving the honour, which onely belongeth to him, unto the Creatures ; for both cannot be served together, see Jos. 24. 22, 23. 1 Kings 18. 21. Mat. 4. 10. & 6. 24. 2 Cor. 6. 16.]*

29. *If I have rejoiced in the oppression of my haters : [i. e. in or because of their adversity, dammage, ruin, destruction. So above chap. 30. 24. and Prov. 24. 22.] and have roused up my self, [viz. unto joy and merriment.] When the evil [viz. of punishment, i. e. misery and adversity. See Genesis 19. on v. 19.] found him [i. e. came or fell upon him. See Genesis 44. on v. 34.]*

30. *(Also I have not suffered my palate [i. e. my tongue or mouth] to sin : so as by a curse to desire his soul.) [i. e. by wishing him dead with a curse. Oth. by wishing a curse upon his soul.]*

31. *If the people of my tent [i. e. house or habitation. See 2 Kings 13, on verse 5. understand his family, men servants, and maid servants] have not said, O that we had of his flesh : we should not be satisfied. [it should seem by this, that Job was not onely given much to hospitality ; but likewise entertained his guests so liberally, that he fed them with the choicest and daintiest of his flesh and meat ; insomuch, that his household, wishing they might have the like daily entertainment, might come to lay, O that we had, &c. Others are of opinion, that Jobs household and family feared, seeing Job so profuse in hospitality, they might in time want meat to satisfy themselves. Others hold it to be a revengefull expression of theirs against his enemies, whom they were ready to have torn in pieces, if Job would have yielded to their violent passions.]*

32. *The stranger lodged not upon the street : I opened my doors toward the way [i. e. right against the highway ; that so I might receive and harbour the passing traveller in my house : or, before the traveller. See above 6. on verse 16.]*

33. *If like Adam [Compare Hose. 6. on verse 7. Oth. like a man, i. e. as men use to do] I have covered my transgressions ; through self-love hiding my misdeed ! [Hebr. in, or with loving me, otherwise in my bosome, i. e. by my self covertly or in secret.]*

34. *Surely I could well have violently oppressed a great many, [viz. by my power and authority, that they should not have dared to reveal or discover my failings : so that I needed not to stand in fear of them, for any blame or discredit, which they might have brought upon me.] but the most despised of the households [Heb. the contempt &c. i. e. those that we, least of all regarded in any family.] should have deterred me, [viz. if having trespass'd, or forgot my self, I had been admonished or*

warned by any of them.] so that I should have been silent, and not gone forth the door. [viz. for manners, shame and fear-sake. Oth. yet I have kept my self quiet, and went not forth the door?]

35. O that I had one that heard me; [i. e. if I may not be believed in what I said, let my cause come to trial, and be judged righteously; but O that I had a Judge now! who being informed of all, would judge aright. Compare Job 9. 32. and 19. 23.] behold my aim is, [Heb. my token, Oth. my desire,] that the Almighty, [whom I wish above all others to be the Judge in this controversy with my friends.] would answer me; [viz. wherefore he afflicts me thus; knowing that I am not such a one as my friends characterize me. Compare above 10. 2. and 13. 22, 23.] and that my adversary [Heb. the man of my contention] write a Book, [containing the charges and accusations made against me.]

36. Should I not carry it upon my shoulder? [rejoicing thereat and shewing, that having a good conscience I am sure enough, that it could contain no solid proof to convince me of hypocrisy.] I would binde it upon me (as) a Crown. [Heb. as crowns, i. e. as an extraordinary Ornament. Compare Proverbs 12. on verse 4.]

37. I would shew him [Understand his accuser, as to whom Job would be ready to discover all his course and actions, relying so firmly upon the goodness of his cause, that the adverse party should not be able to make any part of their charge good against him.] the number of my steps; [i. e. of my words and actions.] like a Prince would I draw neer him. [i. e. with a very courageous and undaunted heart. Oth. as to a Prince should I draw neer him, i. e. although he were mine Enemy, nevertheless I should look upon him as a Prince, with cheerfulness, because of the assurance I have to gain the cause.]

38. If my land do cry against me, [viz. for revenge against one that had wrongfully gotten and possessed it. See the like phrase Genesis 4. 10. and Hab. 2. 11. item see above 8. on verse 18.] and his furrowes [The Hebrew word doth properly signifie the raised ground or ridge between two furrows. So likewise below chap. 39. Psalm 65. 11. Hosea 10. 14.] weep together.

39. If I have eaten its substance, [i. e. fruit. So Gen. 4. 12.] without money, and made the soul of his bondsmen [Heb. Masters, or Lords, i. e. possessors or enjoyers.] to pant [i. e. oppressed, and overcharged them, either by fraud and deceit, or else by violence and tyranny. Or, and made (them) to blow or breath out the soul, i. e. if I was the cause of their death. Compare above 11. 20.]

40. Let there come forth thistles for wheat, and stinking weed for barley [viz. by a most exemplary punishment] The words of Job are at an end. [viz. those which he had spoken to his friends.]

CHAP. XXXII.

Job and his three friends giving over to speak, v. 1. Elihu is moved thereat, 2. who beginneth to speak by declaring the reasons moved him, 6. he sheweth what zeal he had unto it, 17. wishing he might discharge himself worthily of it, 21.

Then the three men ceased [viz. Eliphaz, Bildad, and Zophar] from answering Job: because he was righteous in his eyes. [i. e. in his own judgement. See above 18. on v. 3. So the three men conceived of Job, viz. that he held himself a righteous man; being not able neither to find out matter for proving the contrary, viz. that Job was unrighteous, i. e. a wicked wretch

and hypocrite, for that he was a sinner, together with others, himself had freely yielded and confessed, above 14. 4.]

2. Then was kindled the anger of Elihu [viz. against Job and his three friends. Compare the phrase with Gen. 45. and 39. 19.] the son of Baracheel the Buzite, [i. e. one of the posterity of Buz, the son of Nahor the brother of Abraham, see Genesis 22. 21. Some hold him for Bileam, of whom see Numbers 22. 5.] of the family of Ram. [about this name opinions vary, many conceive that Ram is put by abbreviation for Aran, the name of a Syrian of whom a certain family or generation of the Syrians, of which Elihu was, bore the surname. Others understand by Ram the father of Amnidab, 1 Chron. 2. 9, 10. who is likewise called Aram, Matthew 1. 4. Some Abram himself, so called first, Gen. 11. 27. and after Abraham, Genesis 17. 5.] against Job his anger was kindled, because he justified his soul [i. e. himself. See 1 Kings 19. on v. 4.] more than God. [Job never said so in any express terms, but Elihu inferred thence, that Job would fain enter the bars of Judgement with God, and was more busie to maintain his uprightness, then to give glory to Gods wisdom and righteousness.]

3. His anger kindled also against his three friends, because finding no answer, [viz. for to argue further against, and to convince Job.] they nevertheless condemned Job. [viz. of hypocrisy and wickedness.]

4. Yet Elihu had waited on Job [And his friends] in speaking; [Heb. in the words, viz. to see whether they would go on in their discourse, or debate; or when they would make an end of their words. The friends had ended theirs above chap. 26. and Job his with the end of the former chapter. Oth. Elihu had waited with Job upon (their) words, i. e. upon the prosecution of his friends reply.] because they [viz. Job and his three friends] were elder of daies then he.

5. When Elihu saw then, that there was no answer in the mouth of those three men his anger was kindled.

6. Therefore answered Elihu the Son of Baracheel the Buzite, and said, I am less of daies, [i. e. a man of younger years. See ab. 30. 1. and the annot.] but ye are very aged, therefore I stood in awe, and was afraid to shew you my opinion.

7. I said, [viz. by my self, i. e. I thought; See Gen. 20. on v. 11.] let the daies speak, [i. e. those that are well stricken in daies or years; and so in the words following, multitude of years, for those that have lived many years.] and the multitude of years make wisdom known.

8. Surely the Spirit that is in man [Understand the spirit of God, as may be gathered by the words following. The meaning is, that wisdom properly and solely had its original from God, and not from age, or the multitude of years, which often fail. Oth. Surely the spirit, i. e. the reasonable and understanding soul, in man, but the breath, &c. i. e. the true wisdom proceedeth onely from Gods illumination.] and the inspiration of the Almighty maketh them understanding [them, viz. men, a permutation of the number, for he had spoken just now in the singular. See above 14. on ver. 18.]

9. The great (ones) are not wise, [great, i. e. great in years. See above 30. on v. 1. The meaning is, that such are not alwaies wise, and not properly nor principally because of age and many years] and the aged do (not) understand the right.

10. Therefore say I, hearken thou to me: [He speaketh in the singular to Job] I shall shew mine opinion likewise. [viz. though I am of younger years.]

11. Behold, I have waited on your words, [Here he speaketh to Job his friends.] I have turned the year to

your observations, [i. e. listened so accurately and attentively, that I have fully comprehended all your propounded considerations] until you had sought out speeches. [whereby you might convince Job.]

12. Now having heed to you, behold there is none of you that convinceth Job, that doth answer his speeches.

13. That ye (my) not say, [Some do fill up the sense of these words with, I say this that ye may not say,] We have found the wisdom; [viz. whereby Job is convinced and confuted by us. Now this wisdom, they conceived was, that God had sent this misery upon him, and no man; and that God being righteous, and doing wrong to none, especially, when his punishments are so dreadful and terrible, Job must needs be a very wicked man.] God hath thrust him down, no man. [Heb. not a man.]

14. Now he [Job namely] hath directed no words against me, and I shall not answer him with your words. [viz. ye Eliphaz, Bildad and Zophar.]

15. They are amazed, [viz. the three friends of Job. It seemeth that saying this, he turned himself about to the standers by and auditors,] they answer no more, [viz. to Jobs replies.] they have set by the words from them. [i. e. given them over, and left the prosecution to others.]

16. I have waited then, [viz. for the answer of Job his friends] but they speak not: for they stand still: they answer no more.

17. I shall likewise answer my share: it shall shew my opinion also. [as above v. 10.]

18. For I am full of words, the spirit of my belly [Understand the zeal and bent of inclination, which Elihu had to utter his mind about this matter. See 2 Kings 19. on verse 7. of my belly, i. e. of my inward disposition and readiness. See ab. 15. on v. 2. and so in the sequel.] distresseth me.

19. Behold my belly is as the wine, that is not opened: [or, hath no vent. Understand that his inward disposition, should not be without danger if he concealed that which he had apprehended and considered about this matter, even as we see the vessel, rend and burst, which being filled with new and strong wine, have no vent left them.] it would burst like new leather sacks [or bottles; The Hebrew word doth here signifie, leather bottles, or sacks, such as they used of old, to put their wine in. Compare Matth. 9. 17.]

20. I shall speak, that I may get air for my self: [that I may vent and ease my self, of the thoughts and trouble, which were caused in me by hearing and holding my peace all this while.] I shall open my lips, and shall answer.

21. O that I may accept no mans face! [See Lev. 19. on v. 15.] and use no by-name to man. [viz. neither in good terms, to flatter and flatter him; nor in evil, to revile or abuse him, with bitter and reproachfull checkings.]

22. For I know not (how) to use by-names: My maker [i. e. God that made and created me. See above 4. on v. 17.] might soon take me away [i. e. kill and destroy me, viz. if I should do, or commit any such thing.]

CHAP. XXXIII.

Elihu exhorteth Job to attention, 1. &c. using reasons for that purpose, 3. reprehendeth Job, that he had stood too much upon his own righteousness, 8. sheweth that God bringeth men to understanding and conversion, by dreams and visions, 14. by diseases, 19. by the speech of his Ministers, 23. exhorteth Job to hearken or also to answer unto him, 31.

AND verily, O Job, hearken but to my speeches, and take all my words to ears.

2. Behold now, I have opened my mouth: [to open the mouth, is oftimes, to speak with great earnestness or seriousness of weighty matters, or to begin a solemn and important speech or discourse, as here, and Judges 11. 35. Psal. 78. 2. Prov. 24. 7. and 31. 8, 9, 26.] my tongue speaketh under my palate. [or with my palate, or, roof (of the mouth) i. e. with my mouth. The palate doth help the speech, above 29. 10. and therefore also is the speech ascribed to the same. See above 31. 30. Prov. 8. 7.]

3. My speeches shall utter the uprightness of my heart [i. e. the genuine, native, true and untainted thoughts of my heart: Compare above 6. 25. and the annotat.] and the knowledge of my lips [i. e. the knowledge or instruction which my lips shall and must bring forth, which are likewise called lips of knowledge, Proverbs 14. 7.] which is pure [i. e. unspiced, undisguised, and proceeding from an upright heart.]

4. The spirit of God hath made me: [Elihu giveth to understand, that he was a man, and creature of God like others; consequently that Job might fairly and freely commune with him, as with one of his equals, and should not need to excuse himself with the dreadful Majesty of God, before which he had declared that he was not able to stand. See above 9. 32. and 13. 21. and 16. 21.] and the breath of the Almighty hath quickned me. [he reflecteth it seems, to the creation of the first man, Gen. 2. 7.]

5. If thou canst, answer me: dispose thy self before my face, [or, dispose, direct (thy words) as] ch. 32. 14. place thee [or settle thee.]

6. Behold, I am Gods, like thy self: [i. e. I do belong to God, being created, and hitherto sustained by him in this life. Oth. I am for God, according to thy mouth, viz. for to maintain his cause, according to thine own desire.] I am likewise cut off out of the clay. [viz. in our first fore-father Adam; so that for matter and descent, I am of thy own kinde, and equall with thee, wherefore thou needst not be afraid. See Genesis 2. 7.]

7. Behold my terrour [viz. whereby I might terrifie thee] shall not trouble thee: and my hand shall not be heavy upon thee. [see above 13. 21. and the annotation.]

8. Sure, thou hast said before mine ears, and I have heard the voice of the words:

9. I am pure without transgression, I am clean, and have no misdeed: [These are speeches, which Elihu had observed out of Jobs discourses, judging them to be reprobable. The same, or to like purpose, are to be seen above 19. 7 and 16. 17. and 23. 10. and 27. 5. Nevertheless Job had confessed his sins at sundry times, as may be seen, above chap. 9. 2. and 14. 4. but where he spake of his innocency, he thereby onely understood the righteousness of his cause against his friends, and not the righteousness of his person before God.]

10. Behold he, [viz. God. Job indeed had not used the self-same words here alledged, but others of like sense and purpose; above 14. 16, 17.] findeth causes against me [i. e. matter, to lay unto my charge, or he findeth fault with me, to punish me. Oth. breakings off, i. e. means and wayes to separate himself from me, or me from him, and to break off all friendship and intercourse between us: or, to frustrate and annihilate all my purposes and endeavours. Compare Numbers 14. 34.] he holdeth me for his enemy. [See above 13. 24. and the annotation, item Compare above 16. 9. and 19. 12.]

11. He layeth my feet into the stocks, [See above 13. 27. and the annotation] he observeth all my paths.

Gggg 2

[Comp.

[Compare above 14. 16. and 31. 4. with the annotation.]

12. Behold, herein [viz. in these assertions of thine, which I have now related] thou art not righteous, I answer thee; for God is more than a man. [Hence Elihu concludeth, that Job ought to have carried and demeaned himself with more humility and awfulness towards God: consequently having transgressed in his carriage, he was unrighteous in that particular, though otherwise he acknowledged him pious. Now God is more than man, in regard, not onely of his Being, and Power, but likewise of his wisdom, righteousness, &c.]

13. Why hast thou contended against him? For he answereth not for all his Deeds. [The sence is, that God giveth us no account of all his actions, as not bound to it. Or thus, because he hath not spoken all his words. Oth. For he answereth none of his deeds, or works, i. e. the standeth not bound, is not obliged, to answer for them.]

14. But God speaketh once or twice; [A certain number for an uncertain. So below v. 29. See Lev. 20. on v. 8. The meaning is, that though God be not bound to give us an account of his doings, yet he doth often, of his own free goodness, viz. when it pleaseth him; which nevertheless is seldom taken notice of. Compare Gen. 6. 3. Num. 14. 42. 1 Kings 22. 28. 2 Kings 17. 13. Dan. 4. 5. 22. 28. Matt. 27. 19.] yet men heed [Heb. see] it not.

15. In the dream, (by) the vision of the night, when a deep sleep falleth on men, in the slumbering on the Couch; [See Gen. 20. 3. and 28. 2. and the annot.]

16. Then he revealeth it before the ear of men; [i. e. he openeth and enlighteneth the Understanding, and converteth the Will of man, through his inward speaking and stirring up. See of the like expressions Ruth 4. on verse 4.] and he sealeth up their chastisement; [i. e. he stampeth the assurance of his judgments upon their hearts, that is to say, he doth inwardly testify unto them, that he will assuredly execute his purpose of punishing them for their wickedness. See the like phrase Deut. 32. 34.]

17. That he may turn man away (from his) worke: [the particle from is to be inserted here out of the following member of this verse; by worke is meant the evil sinful work men are about, or intend to commit. See Gen. 20. 3. and 31. 24.] and hide [Heb. cover i. e. take away. Compare the phrase with that above 3. 10.] the pride from man: [i. e. the haughtiness and presumption of the heart of man, which maketh him stout and daring, to venter upon the practice of evil.]

18. That he may keep off his soul from destruction; and his life, that it pass not through the sword. [The Hebrew word doth signifie a weapon, which is used by casting or throwing. Understand hereby all manner of danger and mischief, that may befall either soul or body, temporally or eternally. Compare below 36. 12.]

19. Also he is punished with pain upon his couch: [The sence is, That God was wont in former times to warn men not only by dreams and visions, but likewise, as he doth yet to this day, by diseases and sicknesses, to the end that they might take heed how they lived and feared God.] and the strong multitude of his bones: [i. e. all his bones, which are many in number, and strong for substance; understand, that they are punished, out of the sequel, Oth. and the contention of his bones is violent. i. e. the pain of his bones, whereby God doth contend and wrastle with him as it were.]

20. So that his life abhorreth the bread it self: [Oth. so that his life maketh him to abhor the bread.] and his soul the desirable food: [Hebr. the food of desire, i. e. that which is desired, or longed for, by those which are in health. Thus Vessels, or furniture of desire, 2 Chronicles 32. 37. the land of desire. Psalm 106. 24.]

Vineyards of desire, Amos 5. verse 11.]

21. That his flesh fade away out of the face; [i. e. So that it is seen no more, by reason of his leanness and meagerness] and his bones (which) were not seen [because of the former fatness of his body] but out: [by reason of the foresaid leanness. Others, are broken, or bruised.]

22. And his soul draweth neer to destruction; [meaning his life, as is declared in the sequel. See Gen. 19. on v. 17.] and his life to the things which put to death. [i. e. which do bereave a man of his life.]

23. If there be then an Embassadour with him, [i. e. a Prophet, or Teacher sent from God to instruct men, that are in trouble or distress, both of his will, and of their duty. Others understand by this Ambassadour, an holy Angel.] an interpreter, one of a thousand: [viz. a pious and faithful Teacher, of whom there are not many to be found: therefore it is said, one of a thousand.] to declare unto man his right duty. [i. e. what he ought to do, and what to leave undone, to please God.]

24. Then shall he [viz. God] be gracious unto him, [forgiving him his finnes, and restoring him to his health, namely, when the same sick man shall have received the admonition of that Teacher, with a believing and obedient heart.] and say, [viz. unto the said Embassadour or Messenger] save him, [i. e. declare and make known salvation unto him, John 20. 23. 2 Cor. 5. 19, 20.] that he descend not into destruction, I have found propitiation [viz. that of the Messia.]

25. His flesh shall be fresher then it was in youth: [Understand this of the new health after his recovery, and the strength and vigour of his body, being a token as it were of the renewing of the spirit.] he shall return again to the daies of his youth.

26. He shall pray earnestly to God; who shall take pleasure in him; and behold his face with shouting; [The sence is, that God, who before was highly offended with man for his finnes, shall now, after his conversion, looke tenderly, and with much welpleasing upon him. It may also be understood, that man shall see Gods countenance with joy and comfort, that is to say, tast and feel his graciousness and Fatherly compassion; the meaning is one and the same.] for he shall render unto man his righteousness. [viz. by his spirit, assuring him of his Justification and Renovation, which were much obscured and impaired by his finnes.]

27. He [viz. that sick man, now through Gods goodness thus recovered,] shall look upon men, and say; I have sinned and perverted the right, [i. e. he shall come among and associate himself with such, who may be edified by the confession of his sins, and the publishing of the grace and favour of God exhibited unto him. Others understand this of God; because some do read in the next verse, which coheres with this, instead of my soul, my life; his soul, his life; and translate the words in this verse thus. He (viz. God) looketh upon men, and (if any) say, I have sinned, &c. then shall he save his soul that he go not into destruction, and his life shall see the light.] which hath not profited me: [as having been punished for it with a heavy sickness. The Hebrew word is taken in this sence, Esther 3. 8. & 5. 13.]

28. (But God) hath saved my soul, that it passed not into destruction; [i. e. into the grave, or, that I dyed not.] so that my life beholdeth the light. [i. e. enjoyeth a happy and prosperous condition; light is as much here, as prosperity. See above 18. on v. 15. and so see, as much as to enjoy. See above 7. on v. 7.]

29. Behold all this God worketh twice (or) thrice with a man. [i. e. oft times; a certain number for an uncertain.]

30. That he may turn away his soul from destruction, and he be enlightened with the light of the living. [i. e. that he may not onely be preserved alive, but also live so prosperously.]

prosperously, that all men take notice of, respect and honor him.]

31. *Attend, O Job, hearken unto me: hold thy peace, and I shall speak.*

32. *If there be speeches [i.e. if thou have any thing to say in thy defence, or to oppose my saying.] answer me; speak, for I have a minde to justify thee. [i.e. to intercede for, or speak in thy behalf, defend thee, as far as is possible for me to do, so that thou maiest be sure, I do not undertake this work out of any contentiouness.]*

CHAP. XXXIV.

Elihu desiring to be heard, 1. &c. chargeth Job, that he justified himself too much, 5. and held the fear of God unprofitable, 9. he sheweth that God almighty cannot be unrighteous, 10. but that his righteousness appeareth in all his works, 19. exhorteth Job, to humble himself before the LORD, 31. entreateth God to sit him for it, 36.

Further answered Elihu, [i.e. he began to speak again, or to make a new speech. See Judges. 18. on verse 14. Or, *Went on in answering*] and said:

2. *Hear ye wise, my words; and yee understanding ones, incline the ears to me.*

3. *For the ear trieth the words: [i.e. doth hear them, and convey them to the understanding, there to be judged, of what condition they are] like as the Palate doth taste the meat. [Heb. and the palate, &c. See above chap. 5. on verse 7. The taste is ascribed to the palate or roof of the mouth. So above 12. 11. Prov. 24. 13.]*

4. *Let us chuse for us that which is right: [Heb. The Judgement, or right, i.e. the truth and equity, which we ought to seek for, in all this controversy, rejecting all that is false and wrongful; Thus the Hebrew word is oft times taken. See Deut. 32. 4. Job 32. 9. Psal. 37. 30. Prov. 2. 8. Isa. 59. 8. Mich. 3. 8, &c.] let us know among us, what is good:*

5. *For Job hath said, I am righteous: [See above 13. 18. and 23. 10. and 27. 2. 6. and 31. 1. &c. where Job averreth not, that he was altogether without sin, for he confesseth the contrary, above 14. 4. but only, that he was no wicked wretch, nor hypocrite, as his friends took him to be, and that he had not only a civil righteousness, but likewise that of a good conscience.] and God hath taken away my right: [This charge is alleged against Job by his own words, as we find them above chap. 27. 2. Yet Job understood them so only; that God took no notice of his cause; but Elihu, that God dealt unjustly with him. Nevertheless Elihu had reason to find fault with Job, for standing so much upon his innocence, that he seemed to blame or lay aspersion to the righteousness of God.]*

6. *I must lie in my right: [i.e. maintaining my cause, I am accounted a liar, this Elihu likewise allegeth as spoken by Job. Compare above 19. 7. Otherw. should I lie in my right?] mine arrow is painfull [viz. the arrow of my sufferings, and of this my visitation, wherewith God hath hit and pierced me. See above 6. 4. Compare Deut. 32. 23.] without transgression, [i.e. without any deserving guilt of mine.]*

7. *What man is there like Job? [viz. that will be so wise and able as Job, and yet brings forth such absurd reasoning, as Elihu counted Jobs to be.] he drinketh in scoffing as water? [See the same comparison, above 15. 16. and the annot.]*

8. *And passeth along in company with the workers of unrighteousness: [He would say, that Job by such exorbitant speeches made himself like unto evil and wicked*

men, and had communion with them by his evil speaking.] and walketh with wicked men. [Heb. men of wickedness. See above 11. on v. 11.]

9. *For he [Job namely] hath said, It doth not profit a man [though Job had not said so in expresse terms, yet Elihu inferreth it out of his speeches. chap. 9. 22. and 21. 8. and 30. 36. &c. but Jobs meaning was not such, although the extremity of his paines and sufferings made him sometimes to prosecute his matter with too much eagerness and unadvisedness.] when he taketh pleasure in God, [i.e. when he taketh delight to serve and obey God. Oth. when he taketh pleasure (to walk) with God, the infection (to walk) being inferred out of Gen. 5. 22.]*

10. *Therefore ye men of understanding, [Heb. men of the heart, i.e. of understanding. So below v. 34. See above 9. on v. 4.] hearken so me; far be God from wickedness: [Heb. be it far to God from, &c.] and the Almighty from wrong.*

11. *For (according) to the work of man, he doth requite him: [viz. Either with reward by grace, if the work be good; or with punishment according to desert, if the work be evil.] and according to every ones way, [i.e. according to his thoughts, endeavours, words and actions, thus Ezekiel likewise speaketh, chap. 7. 27. and 33. 10.] he doth find it him, [viz. that it must go with or happen unto him according to Gods judgement, according and because of his works.]*

12. *Also indeed, God dealeth not wickedly: [Oth. doth not condemn (the innocent). The like infection is likewise, Exod. 34. 7.] and the Almighty doth not pervert the right.*

13. *Who hath appointed him over the earth? [Heb. appointed, or commanded upon him, i.e. given him in charge, viz. for to uphold and govern the same. The meaning is, that none hath appointed him, but he hath all the power, by and of himself. Elihu proveth that God can wrong none, because he is the sole Creatour, Upholder and Governour of all things; being so righteous and holy by nature, that he can do no evil, and so transcendent in Glory and Majesty, that he is not bound to give account to any, of his doings.] who hath disposed the whole world?*

14. *If he should set his heart against him, [viz. against man. See above v. 11. i.e. if he should very accurately mark him, and proceed with him according to the rigour of justice.] he should gather unto himself his spirit and his breath: [i.e. he might well then take his soul away from him by death, and so make an utter end with him in this life. Compare Psalm 26. 9. and the annot.]*

15. *All flesh, [i.e. all men. See Gen. 6. on v. 12.] should give (up) the spirit together: and man, [i.e. the body of man. Compare Gen. 3. 10. Eccles. 12. 7.] should return again to dust.*

16. *If then there be understanding (with thee) [viz. O Job] hear this: incline the ears to the voice of my words.*

17. *Would he also, that hateth the right, bind (the wounded?) [His meaning is, that such a one would not do it; or, that it could not be. To bind the wounded, is or implyeth to be gracious again and, to do good to him that being punished for his sins, is brought to repentance and conversion; which course is not practised by one that hateth the right. Compare above 5. 18. Others render the Hebrew word Chabash, to rule, or govern, and so it is taken by some, Isa. 3. 7. For the Governours have power to coerce and force men, and to put them in bonds: and then the sense is, that he that governeth the whole world, can not be unjust.] And shouldest thou condemn the most righteous? [Heb. righteous mighty, or powerfull, i.e. that is most, or most exactly righteous.]*

18. Should one say to a King, thou Belial; [i.e. if one may not say so to a King or Prince, how much less ought any to speak so of God? [Oth. shouldst thou condemn (God, namely) if he said to a King, thou wiltin, &c. the word condemn being inserted here again out of v. 17. Of the word Belial. See Deut. 13. on v. 13.] To the Princes ye wicked (ones.)?]

19. (How then to him) [God namely] that doth not accept the face of Princes. [See of this kind of speaking, Lev. 19. on v. 15.] and knoweth not the rich before the poor? for they are all the work of his hands.

20. In a moment they dy, [viz. Both rich and poor, noble and mean, strong and feeble, and that whensoever God is pleased, by his power, which none is able to withstand, and according to his righteousness, which none can speak against or controul.] even at midnight, [i.e. most unexpectedly, when they think themselves most sure and safe. See Exod. 12. 29. 2 Kings 19. 35.] a Nation is shaken, [i.e. whole Nations together are, by Gods power, and justly also carried and hurried away out of their own countries and welfare.] that it passeth by, [i.e. perisheth] and the mighty is taken away: [Heb. they take away the strong; they, viz. the Angels or Ministers and Instruments of God. See above chap. 4. on v. 18.] without hand [without any humane hand, and consequently by the power of God.]

21. For his eyes are upon every ones wayes, [i.e. works See Gen. 6. on v. 12.] and he seeth all his steps.

22. There is no darkness. [Compare above 26. 6.] and there is no shadow of death? [See above chap. 12. on v. 22.] that the works of iniquity might hide themselves there.

23. Certainly he [God namely] doth not lay too much upon man; [viz. too much punishment; above the desert of his sins.] that he should be able to enter into judgement against God; [i.e. that man should have cause or reason to complain of God injuring of him, and to appeal to judgement from him, or go to law with him; as Job had done. See above 13. 3. and 16. 21. and 23. 3. 4.]

24. He bruise the mighty ones, that one can not search it out; [Heb. without searching, i.e. so as none is able to find out and reckon up, how many of these mighty ones he hath brought to nothing, or to dive unto the bottom or grounds and reasons of his judgements against them. Compare above 5. 9. and 9. 10. and below 36. 26.] and putteth others in their place.

25. Therefore (that) he knoweth their works: he subverteth them by night, [i.e. he destroyeth them unawares, and when they think themselves at rest. See above v. 20. Oth. he changeth the night, whereby they thought to hide their sins, into day-light, thereby to discover the same before all the world. Or he doth turn the night upon (him) i.e. bringeth, or causeth all manner of misery, mischief and disaster upon him.] and they are bruised.

26. He knocketh them together, [i.e. he straighteneth, distresseth, baneeth and beateeth them, viz. by his righteous punishments.] as wicked ones, [or for wicked. Heb. instead of wicked, such as they are likewise] in a place where are spectators; [Heb. in the place of the seeing, i.e. in an open and publick place (as it were on a scaffold) when their punishment may be seen and taken notice of by many, to the end that the beholders may take warning by their example, to amend their lives.]

27. Therefore that they are turned away from behind him [from God namely] and have understood none of his wayes: [See Gen. 18. on v. 19.]

28. Thou he may bring upon him the cry of the poor, [i.e. upon every one of them, the punishment they deserved, by oppressing the poor in such sort, that he was forced to cry unto God.] and bear the cry of the afflicted

29. When he calmeth, [He sheweth Gods power, accompanied with his grace and righteousness, in regard that none can cause troubles, where God of his goodness granteth calmes; and none can help or save, when Gods wrath is gone out against any.] who shall trouble? [i.e. cause or stir up trouble] when he doth hide the face, [viz. from man, i.e. when he withdraweth his grace, his help and blessing from him. See Deut. 31. on v. 17.] who [viz. of those against whom Gods wrath is kindled, of whom was spoken in the former verse] shall look then upon him, [viz. upon God, i.e. who of them shall dare to appear before God, viz. by prayer, to sue for help, or comfort. Compare the manner of speaking with Psa. 34. 6.] as well for [thus the Hebrew particle is used, Gen. 37. 8. below v. 15. Hof. 11. 7.] A Nation as for one man alone? [So the Hebrew for this last word is taken likewise, Ezra 4. 3. Psa. 33. 15. Hof. 11. 7. By this latter part of the verse Elihu sheweth, that what he related of God, was true, not onely in regard of this or that particular man, but also for whole nations in general, whom he is able to grant rest unto, or hide his face from, at pleasure.]

30. That the hypocritical man may rule no (more); [Of the hypocrite. See above chap. 8. on v. 13. he sheweth that God doth hide his face, not only before the common sort, but also before the great ones, the Commanders and Governours of the rest.] and there be no snares of the people [i.e. no burden, violence and tyranny whereby to aggrieve the same. Oth. because of the snares of the people, viz. whereby he should oppress them.]

31. Surely, hath he said to God? [He, viz. Job, for Elihu doth turn to him again, to exhort him to his duty, how to speak of and unto God, instead of complaining of, or finding fault with his judgements, as he had laid to his charge, above v. 5. to have done.] I have born (thy punishment), I shall not corrupt it, [i.e. in this my cause, and my whole life, shall I do nothing, neither in words nor in deeds, but what is right and fit to be done. Or, I shall not spoil the (matter; i.e. this case of mine with God, viz. with too much pleading of mine innocency, as I have done. Or, I shall not corrupt thy lawes, viz. by transgressing them. Oth. have I taken away, I shall take no pawn; as if he said, if I have taken pawn, I shall do it no more. Compare above 22. 6.]

32. Besides (what) I see, [viz. concerning my sins.] teach thou me: [viz. what sins of mine are yet unknown to me, i.e. discover and make known unto me my secret failings. Compare Psa. 19. 13.] if I have wrought iniquity, I shall do it no more [viz. to trespass thus.]

33. Shall it be of thee, [i.e. Shall it be at thy disposing, according as thou conceivest and thinkest good, that God shall punish the evil, or reward the good. Shall he be bound to ask thy council, and to learn of thee how to administer his punishments or benefits? Elihu directeth his speech to Job.] how he [God namely.] shall require ought, because thou despisest him? [viz. God in matter of his Government, whereby he doth recompence good and evil works,] shouldst thou then chuse, and not I? [these are the words of God, which Elihu produceth here in his behalf. The meaning is, shouldst thou then, O Job, and not my self prescribe the way and manner unto me, how to punish, and how to bless such and such?] what knowest thou then, speak. [Here Elihu speaketh again in his own person to Job, as if he said, what hast thou to say or allege against this, speak out, answer. Yet some contrive and read this verse thus: shall he require that which is from thee, because thou despisest (the chastisement) if thou shouldst chuse it, yet should not I do it.]

34. The men of understanding [Heb. the men of the heart,

heart, heart for understanding. So above v. 10.] *shall say with me*, [the Heb. letter *lamed*, doth signify sometimes, with, as Gen. 46. 26. Exod. 34. 12. Num. 18. 11.] and a wise man shall hearken to me: [i.e. approve of this, or justify me in this behalf.]

35. (That) *Job hath not spoken with knowledge, and his words have not been with prudent understanding.*

36. *My father*, [viz. that art in heaven, i.e. O my God. Oth. My desire is that Job be tryed.] *let Job be tryed*, [viz. by crosses and adversity. See Gen. 22. on v. 1.] *unto the end*, [i.e. to the finishing of the work of his visitation, viz. when his piety shall fully appear by an upright confession of his sins, Oth. until the over-coming, i.e. until he shall give God the glory of over-coming him, and give over to speak so evil of him. Or thus, shall Job be tryed till to the end? as if he feared, that Job would multiply his sins too much, by his too long and lasting tryall.] *because of his answers*, [i.e. the discourses which he held by way of answers.] *among unrighteous men*. [Heb. men of unrighteousness, i.e. as being one of those unrighteous men, which cavill and speak against the judgements of God. Or with the unrighteous men, i.e. being their companions in his practise. Oth. for the unrighteous, viz. being their advocate and pleader.]

37. *For unto his sin*, [i.e. his faults committed hitherto, through error and mistake.] *he should yet adde transgression*, [i.e. multiply his sins] *he should clap in his hands amongst us*: [viz. as if he had overcome us with his disputes. See above 27. on v. 23. and Compare 1 Kings 9. on v. 8. Some understand it thus; that he would challenge them to dispute, and strike covenant, or surety-ship, for entering in and standing to it. Compare above 17. 8.] *and he should multiply his speeches against God.*

CHAP. XXXV.

Job is taxed again, that he justified himself too much, v. 1, &c. and is wished to consider the greatness of that Divine Majesty, 4. also he is taught, wherefore God doth let some persons remain in great misery, 9. and then exhorted to hope in God, 14. who punished him beneath his desert, 15. and to humble himself, 16.

Elihu answered further, [See above 34. on verse 1.] and said:

2. *Doest thou hold that for right*, [i.e. for a good and righteous cause, such as may abide the trial of the judgement: see above 34. the Annotations on verse 4.] *(that) thou hast said; My righteousness is more than Gods?* [Job hath not said this in terms, but Elihu meaneth to infer it from his words, which therefore he rehearseth in the next verse.]

3. *For thou hast said*, [Compare 9. 20. and 10. 15.] *What should it profit thee?* [thy righteousness, namely, O Job] *What more profit shall I make by it, then by my sins?* [by it, viz. by, or with my righteousness and godliness. Job had made this complaint, out of impatience, because that notwithstanding he was godly, he was so fearfully punished, and so unmercifully condemned.]

4. *I shall give thee answer*, [viz. whereby to confute thee] *and to thy friends with thee*. [viz. that have opposed thee, and yet not answered thee to the full. And yet Eliphaz had said almost the very same before, chap. 22. 2, 3. which Elihu here insisterh upon, verse 6, 7. Some would have this concern these, that held it with Job. Compare chap. 18. 2.]

5. *Observe the Heaven, and behold; and look upon the uppermost clouds*, [See Deut. 33. on verse 26.] *they are*

higher then thou. [the sense is, If the clouds be higher, how much more God? Is God higher, what advantage then canst thou bring to him by thy goodness, or damage by thy sins?] *6. If thou sin, what doest thou commit against him?* [viz. whereby thou mightest be able to harm or damnifie God] *if thy transgressions be manifold, what doest thou to him?* [i.e. what hurt, reproach or prejudice?]

7. *If thou be righteous, what doest thou give him?* [Understand nothing at all; i.e. he hath no benefit nor advantage by thy righteousness. Compare Psalm 16. verse 2. and 50. 10, 11, 12.] *or what doth he receive out of thy hand?*

8. *Thy wickedness would be against a man as thou art*; [viz. by doing hurt or harm unto him] *and thy righteousness for a child of man*, [viz. by proving advantageous, and somewhat beneficial to him, child of man. See 1 Kings 8. on verse 39.]

9. *Because of (their) greatness*, [i.e. great power] *they* [viz. the wicked] *make the oppressed to cry*: [Elihu seemeth here to have an eye to what Job had said, above 14. verse 12. wrongfully interpreting the same, as if thereby Job had charged God with unrighteousness. For Job had given God his honour, verse 12. and laid the fault upon the oppressed themselves, verse 13.] *they cry out* [viz. the oppressed] *because of the arm* [i.e. the violence, oppression, tyranny, Comp. and see ab. 22. on v. 8.] *of the great (ones)* [i.e. of the great and mighty men of the world.]

10. *But* [Elihu giveth the reason, why it is that the oppressed are not relieved in their distresses.] *none saith*, [viz. of those, which are oppressed, Heb. but he saith not.] *Where is God, my Maker?* [Heb. my Makers, in the plural number, compare Genesis 20. on verse 13. and see likewise above 33. on verse 22.] *that giveth the Psalms in the night?* [i.e. who in the very night, when men ly down and rest, doth give them cause by his mercies and favours to sing and rejoice. Comp. Psalm 42. 9.]

11. *That maketh us more learned then the Beasts of the Earth*, [i.e. That endueth us with reason, understanding and wisdom, above the brute beasts, so that we ought to know him aight, and to repair unto him in our distresses.] *and maketh us wiser than the fowls of heaven.*

12. *There they call*, [viz. to God in their distresses, when they are oppressed] *but he answereth not, because of the haughtiness of the wicked*. [i.e. the insolent violence of those by whom they are oppressed; although their crying was not accompanied with piety: as the next verse sheweth. See likewise above verse 9, and 10.]

13. *Certainly God shall not hear vanity*, [i.e. Vain men, void and destitute of true faith, and unfained godliness. So *vileness*, for *vile men*, Psalm 12. 9. *deceit*, for *deceivers*, Proverbs 12. 24. *falsehood*, for *false men*, Proverbs 17. 4. *desire*, for *desirous*, or *covetous*. Prov. 21. 26. See likewise above 24. 20. and the annot. on the word *iniquity*] *and the Almighty shall not look upon the same.*

14. *That thou hast said likewise, thou shalt not see him*: [Elihu turneth himself to Job, rehearsing what he had said, above 23. v. 8, 9. The meaning is. If God do not hear the prayers of vain men. He shall not regard them neither, that pretend; they do not see God, and are not able to find him, when they would address themselves unto him in their troubles.] *there is Judgement (nevertheless) before his face*: [i.e. although thou do conceive, that thou art not equally dealt withall, yet there is Judgement and Justice with God, to deal with every one, as is fitting and right. Therefore put thy confidence in the L O R D, and wait for a happy issue: Psalm

Psalms 37. 5, 6, 7. and 55. 23.] Wait then upon him.

15. *But now, because it is nothing, [i. e. but a light and small punishment, in regard what Job had deserved. Elihu speaking this, turned about to the left of the Auditors.] that his wrath hath visited (Job) [Gods wrath namely; of the word visited, see Gen. 21. on v. 1.] and he not very abundantly known him; [viz. God; Some read this verse thus; But now that his wrath had not visited (Job) and he not acknowledged him in great abundance. Understand this of Jobs former prosperous condition, and that therefore, not being used to adversity he had spoken thus impatiently.]*

16. *Therefore Job hath opened his mouth in vanity, [i. e. unadvisedly, undiscreeily, compare above 27. on v. 12.] and multiplied words without knowledge.*

CHAP. XXXVI.

Elihu goeth on, demonstrating Gods righteousness, v. 1. &c. which he doth by the rehearsal of other properties, and operations of God, 5. from the end of the same, 9. he applyeth this relation to Jobs case, 16. ; whom he reproveth and threatneth with the wrath of God, 17. exhorteth him to repentance, 20. and to the magnifying of Gods works, 24. whereof he produceth some, 27.

Elihu went on yet, and said;

2. *Wait a little on me, and I shall shew thee, that there are yet reasons for God. [Or, words, containing strong reasons, to maintain Gods righteousness.]*

3. *I shall fetch up my sense from far: [i. e. from high or great matters, viz. from the nature, properties and works of God.] and assign [Heb. give] righteousness to my Creatour. [Heb. Worker, i. e. Creatour or Maker, Comp. ab. 4. on 17.]*

4. *For in truth my words shall be no falsehood: and he that is upright of opinion, is with thee. [Elihu understandeth hereby himself, speaking of himself in the third person, out of Civility, not to be suspected of arrogancy or presumption.]*

5. *Behold, God is powerful, yet he despiseth not: [viz. Without just cause, see the sequel. As if he had said, Although God be Almighty, that he can do what ever he will, Gen. 17. 1. and 18. 14. Psalm 115. 3. yet he is righteous withall, so that he will punish none wrongfully (as Jobs words seemed to infer; above 19. 7. and 23. 13. and 30. 21.) and that because he is mighty not only in his deeds, but likewise in his heart as followeth.] he is mighty in power of the heart. [understand by Gods heart, his will and wisdom, which are of greatest perfection, or perfect in the highest degree.]*

6. *He suffereth not the wicked to live. [viz. alwaies, or for ever, but putteth him at length to death, and destroyeth him either here or hereafter. Oth. he doth not keep (or preserve,) the life of the wicked.] and he redresseth [Hebrew, giveth] the right of the afflicted.*

7. *He doth not withdraw his eyes from the righteous, but they are with Kings in the Throne: [The righteous namely; The meaning is, That at last they shall be highly exalted; which is principally fulfilled in the life to come, Compare 1 Samuel 2. 8. Psalm 113. 7. Oth. With the Kings he (God namely) is by the Throne that he may set them there, &c.] there he setteth them for ever, and they are exalted.*

8. *And if, being bound in fetters, [Thus the chastisements are called, which God doth send upon the godly, by reason of their sins, to bring them to repen-*

tance and amendment. See above 13. 27. and below here verse 13. & chap. 42. 10. Psalm 107. 10.] they are held fast with bonds of misery; [i. e. which bring miseries upon them.]

9. *Then he giveth them their work, [i. e. their bad life, whereby they have brought the judgments of God upon them, as the next word declareth] to know [viz. by the same misery and chastisement, that is upon them.] and their transgressions because they have prevailed; [i. e. because they were grown great and manifold.]*

10. *And he revealeth it (before) their ear unto correction, [i. e. He openeth their understanding, instructeth and converteth them. So also below v. 15. see above 33. on v. 16.] and saith, [i. e. chargeth and exhorteth them. So above 9. 7. See likewise 2 Chr. 29. on v. 24.] that they should convert themselves from unrighteousness.*

11. *If they hear and serve (him) then they shall end their daies in the good, [Compare ab. 21. and the annotation on v. 25.] and their years in pleasantness. [i. e. in all prosperity of soul and body. See Psal. 36. 8, 9.]*

12. *But if they do not hear, then they pass through the sword, [See above 33. on verse 18.] and they give (up) the ghost without knowledge. [i. e. without faith and repentance.]*

13. *And those that are hypocritical with the heart, [i. e. Those that are unclean, unholy, and false in the spirit, and are not, what they make shew of Matth. 23. 27, 28. Luke 16. 15.] lay up wrath: [i. e. gather unto themselves a Treasure of Gods vengeance, Romans 2. 5. the word wrath, by it self doth often signifie the wrath of God. See 2 Chron. 28. on verse 13.] they cry not [i. e. they do not call upon God, for his grace and deliverance: to cry; for earnestly and fervently to pray, Exodus 14. 10, 15. Nehemiah 9. 9. Psalm 22. 3. &c.] when he hath bound them. [i. e. when God hath punished them. Compare above the annotation on verse 8.]*

14. *Their soul shall dy in youth; [i. e. their life shall end in the flower of their years.] and their life among the unclean (or buggery) youth. [understand by this sort of abominable sinners, all the rest. See of these sinners, Deuteron. 23. 17. and the annotation on.]*

15. *He [God namely] shall deliver the afflicted in his affliction, and in the oppression shall he reveal it (before) their ear. [i. e. he shall instruct them of, and exhort them unto their duty, as ab. v. 10.]*

16. *So he should likewise have turned thee away from the mouth of distress, [i. e. from the violence and extremity of it. For even as wilde beasts devour and swallow the prey with their mouths; so doth the violence of oppression a helpless man.] unto enlargement [i. e. unto a fair and open place, where he might have been, without any straight; and enjoyed himself according to his own wish. So Psalm 18. 20.] under which there should have been no straightning; [i. e. no perplexity, nor pressure, whereby men are streightned.] and the mess of thy table should have been full of fatness, [i. e. full of varieties and dainties, Oth. Thy table should have been quiet, full of fatness.]*

17. *But thou hast fulfilled the Judgement of the wicked; [i. e. the measure of thy sin, by thine evil and unadvised speaking; which hath merited punishment; Compare above 34. v. 8. Judgement is taken here, for righteous punishment; and that for sin, which must be righteously punished.] The Judgement, and the Right hold thee fast [viz. as guilty of the punishment. Oth. Should the Judgement, and the right support (that) i. e. maintain it, approve of it?]*

18. *Because there is indignation; [viz. with God; he being righteous.] (beware) that perhaps he thrust thee*

thee not away with a knock: [i. e. with some heavy punishment, to strike thee down altogether. Other. with clapping together of the hands.] so that a great ransom should not be able to bring thee off. [viz. from under the lash and weight of Gods righteous Judgement.]

19. Should he regard thy Riches, (that thou) shouldst not be in distress? [Oth. not the gold (it self) nor any strengthenings of power, viz. shall he regard] or any strengthening of power? [understanding whatsoever men might be able to gather or muster up, for to arm and fence themselves against Gods fierce wrath, and to escape the deserved punishment.]

20. Long not after that night, [Of which Eliphaz had spoken, above 34. 20. i. e. be not desirous, so thoughtfully to enquire and search for the causes of Gods judgments, whereby he rooteth up whole nations sometimes in one night, the good and bad together. Understand thereby, that Job should not be over-curious, neither to pry into Gods Counsel, why he had cast him, for a small time, out of his prosperity. Some do understand by the night the temporal death, and that Job is exhorted not too long for that, seeing the wicked thereby pass over into the eternall. (when) the nations are taken up from their place: [i. e. are destroyed, rooted out, perished and vanish away. Psalm 102. 25.]

21. Beware and turn not thy self to unrighteousness; [or, vanity, iniquity; whereby to find fault with God about his Judgements.] forasmuch as thou hast chosen it, [i. e. seeing thou hast already embraced this iniquity, as appears by this thy debate, and all the discourses that came from thee.] by reason of the misery. [viz. which God at this present hath sent thee. Oth. hast chosen more then misery: i. e. more then the patience, which thou oughtest to have shewed in thy misery.]

22. Behold, God exalteth through his power: [viz. the afflicted, i. e. he delivereth them out of their streights, exalt for deliver, Psalm 9. 14. & 18. 49. Otherw. God exalteth himself, viz. in the whole Government of the World, shewing and magnifying every where and in all kindes, his wonderfull wisdom, almighty power, and dreadful Judgments therein] who is a teacher like him? [understand none; and therefore also none is able to teach him, how he should govern the world; which thou, O Job, dost seem to do, or go about by thy complaining against his Government.]

23. Who hath set him over his way? [i. e. prescribed him, or set him rules, what he ought to do, the manner and way how he is to work and govern.] or who hath said, thou hast done wrong?

24. Remember that thou magnifie his work, [viz. By praising the same, instead of carping or cavilling at any part thereof] which men do look upon. [viz. with admiration.]

25. All men look upon it, [viz. Which have any understanding, and make good use thereof.] man beholdeth (it) afar off. [i. e. not perfectly, so that he is able to comprehend but a part of the work, and of the reasons thereof.]

26. Behold, God is great [viz. in his Being, Properties and Works; yet here his works are chiefly implied.] and we comprehend it not; [especially in this life where we know but in part, 1 Corinth. 13. 10. 12. Heb. We know it not] also there is no searching of the number of his years. [viz. whereby his eternity and infiniteness, might be found out and comprehended by us.]

27. For he draweth up the drops of the water: [Here he produceth some instances of Gods works, whereby to prove his great wisdom and power. By the drops of water, he meaneth those here below, and especially in the Sea. Those God draweth upwards by the damps and vapours that ascend from it into the air, where they gather together, and are turned into clouds: See Gen. 2.

on v. 6.] which poure out the rain after his damp: [i. e. after Gods damp, viz. after that God hath made clouds of those vapours, which he had drawn up out of the waters into the air, or according thereafter the damp is, which God drew up out of the waters to be turned into clouds.]

28. Which the clouds poure out, [i. e. which rain.] (and) drop down over man abundantly.

29. Can one likewise understand the spreadings of the cloudes, [i. e. How far in length and breadth, and over what places they extend themselves, when they are pouring out the rain.] (and) the crackings of his Tent? [viz. of the Tent of God. Understand thereby the Clouds again, which are called Gods Tent or Pavillion. Psalm 18. 12. because he seemeth to inhabit there, when he worketh in and by them, through mighty noises, sounds and roarings, that is to say, winds; thunders, tempests. The clouds are likewise for that reason, called Gods chariots, Psalm 104. 3.]

30. Behold he, [God namely] spreadeth forth his light. [understand the lightning, which God causeth to break forth thorough, and to shoot forth out of the clouds; So below 37. 3. 15. Some render the word light here rain; and so below 37. 11.] over him [viz. man. Oth. over that, viz. cloud.] and he covereth the roots of the sea. [i. e. the bottom of the Seas, which God maketh the lightning to shine thorough, that they seem covered over with it in a manner.]

31. For thereby doth he judge the Nations; [i. e. by the clouds, the rain, thundring, lightning, and the like operations in the air, doth he both execute his punishments, and also dispense benefits.] he giveth food in abundance.

32. He [viz. God] covereth the light, [viz. the Sun compare above 17. on v. 12. Others understand the lightning] with hands: [understand the clouds, which are compared to flat and open hands or palms, in regard that when first they get up into the clear skie, they do somewhat resemble hands spread abroad. Compare 1 Kings 18. 22.] and maketh inhibition to the same, [i. e. forbiddeth the same light of the Sun to shine, i. e. God ordereth and maketh, that the Sun must withhold her light for a time. The Hebrew word in the construction is taken for, forbidding, i. e. commanding, that a thing be not done, Gen. 2. 16. and 28. 6. Isa. 5. 6.] through that which passeth between. [understand the cloud, which getting between the body of the Sun, and our sight taketh away from us the light or splendour of the Sun. Others read this verse thus. He biddeth the flame (viz. of the lightning) in the palms of his hands, and commandeth the same, what it is to meet with, viz. for to smite, or otherwise to annoy the same.]

33. Thereof, [viz. of the rain, spoken of above verse 27. and which is chiefly likewise treated of in this place] his clashing (or rattling) [i. e. Gods thunder, which he causeth many times to be heard, when there is some extraordinary rain at hand.] declareth; [i. e. gives token or warning] (and) the Cattel; [as in whom there are some fore-tokens to be observed against stormy or snowing weather.] also of the rising damp. [viz. doth the Cattel declare, or giveth tokens of it.]

CHAP. XXXVII.

Eliphaz speaketh yet of other works of God, as of the thunder, lightning, snow, rain, winde, frost, clouds, &c. By these and other things he exhorteth Job to reverence the high and dreadful Majesty of God, and to confess and acknowledge the ignorance, weakness and vanity of man. 14.

For this also my heart trembleth [viz. for or by reason of the dreadful works of God, which I am about to rehearse now.] and leapeth out of its place. [Heb. is transposed, dislocated.]

2. Harken with attention [Heb. hearing hear] the motion of his voice, [Gods namely: Understand the Thunder. So below v. 4. and 5. and Psalm 29. 3.] and the sound [Oth. rumbling, or resounding. Hebr. speech] (that) goeth forth out of his mouth. [i.e. is made at his command. Comp. Denter. 8. 3. and the annotation.]

3. That [Sound of thunder namely] he [God] sendeth directly forth under all the heaven, and his light [i.e. Gods lightnings and fiery flashes; as above 36. 30.] over the ends of the Earth [Heb. wings of, &c. so likewise below 38. 13. Isa. 11. 12.]

4. Then [viz. after the sending forth of the lightning, mentioned in the former verse] he roareth with the voice, [i.e. with the thunder. Elihu meaneth not that the rattling or knel of the thunder is naturally after the lightning; but he speaketh of it in that order in which it is presented to the humane senses. For the flash of lightning doth sooner appear to the eyes, then the sound of thunder is conveyed to the ears.] he thundereth with the voice of his Highness, and withdraweth not those things, [viz. the raine, hay, wind and other tempestuousness, which useth to be accompanied with thunder. Or there may be inserted the word, lightnings.] when his voice is heard.

5. God thundereth with his voice very wonderfully, he doth great things, and we comprehend them not.

6. For he saith to the snow [Gods saying, is his doing. See Gen. 1. 4.] Be upon the Earth, and to the shower of rain; [viz. doth God command to fall upon the Earth] then there is the shower of his strong rains. [Heb. the shower of the rains of his strength.]

7. Then [viz. when it snoweth or raineth very much] doth he seal up the Land, [i.e. he shutteth up, and stayeth the hands that they are not able to work in the field, by reason of the storm and tempest,] of every man, [viz. that work in the fields, i.e. the Husband man] that he may know all the men of his work, [i.e. that the Husbandman by occasion of the works standing still, may inform himself at home with ease, how all the work goeth on and thriveth abroad. Oth. for the knowledge of all men which he made.]

8. And the beast go, [viz. when it is foul tempestuous weather, as in the former verse] into lurking places, [the Hebrew word doth signify such places, wherein the beasts do not only shelter themselves in time of fowl weather, but also lurk and watch for their prey. Comp. below 39. 2.] and abideth in its holes: [Heb. dwelleth in his habitation.]

9. Out of the inner Chamber [Compare above 9. 9. and the annot. Some do understand hereby the thick clouds, or other hidden treasures, whence the winds do issue forth] cometh the whirlwind, and from off the Sea [scattering (winds)] [which come from the North] the cold.

10. Through his blowing, [Understand the wind, which is likewise so called, 2 Sam. 22. 16. Psal. 18. v. 16.] God giveth the frost; [Heb. through Gods blowing doth he give the frost] so that the bread waters are stiffened. [Heb. the breadth of the waters (is) in curdling, or tentering, stiffening, or fastning, i.e. driven close together, and curdled as it were within it self through cold.]

11. Also he sireth the thick clouds (through) brightness, [viz. by rarifying, dissipating and scattering the same, by the beames of the Sun. Oth. through moistning (the Earth)] [i.e. whilst he is dissolving the clouds for to power out their water, whence by way of compari-

son, from such as do a great deal of work, the clouds are said to be wearied or tired.] he scattereth the cloud of his light, [i.e. whereby he bringeth forth the light and brightness, when it is scattered. Or understand, the cloud of his lightning, or flashings, whereby God doth shoot or dart forth the lightnings. Oth. he scattereth the cloud of his rain. Compare above 36. 30. with the annot.]

12. Then the same [Cloud namely, spoken of in the former verse] turneth it self according to his wise counsel; [the Hebrew word doth signify for the most part a diligent prudence, and adviledness in governing, like as the pilots at Sea are able to steer their ships with singular readines, for to bring them unto the wished harbour. So here, and Prov. 11. 5. chap. 11. 14. and 20. 18. and 24. 6. Otherwise it is taken in an ill sense, for the wily and mischeivous devils and plottings of the wicked, as Prov. 12. 5.] through circuits, [viz. whereby the clouds is driven and hurried about from one place of the air into the other; according to the order, by Gods providence established in nature] that they do, [viz. not the cloud only, but likewise all the other forementioned creatures, as the winds, the snow, the frost, the rain, &c.] all that he commandeth them, [i.e. whatsoever he doth by them. See above 35. on v. 21.] upon the fars [or plains] of the world [Heb. upon the face of the habitable world. Compare Gen. 1. on v. 2.] upon the Earth.

13. Whether he disposeth, [Heb. make to find] the same [cloud namely] for a rod [i.e. correction and punishment for men. See above chap. 9. on v. 34.] or for his Land, [viz. to visit the land, with all the creatures that are contained therein; according to his pleasure, they are called his, i.e. Gods, because they belong unto him, being created by him,] or for benefit, [viz. to be shewed unto, and bestowed upon men.]

14. Take this, O Job, to ears, stand, and observe the wonders of God.

15. Doeſt thou know when God setteth Order over them; [over the cloudes namely: Oth. over the wonders, viz. to work by them; or setteth (his heart) upon them, i.e. doth heed and observe them, with a purpose by the same, either to shew and impart his mercies; or to inflict and execute his judgements.] and letteth the light of his clouds to shine, [i.e. the lightning, and fire-flashes. So above v. 3. and chap 36. 30. He would inferre, because Job was not able perfectly to comprehend such natural things, that therefore he was much more unable to find out, or dive into the ground or bottome of the judgements of God.]

Haſt thou knowledge of the ballancing of the thick clouds, [i.e. of the manner how the cloudes are hung as in an even ballance, that they do not fall to ground at once.] The wonderfullness of him, that is perfect in knowledge, [i.e. God, whose wisdom is as perfect in dispositions, as his power in executing all his works. Compare 1 Sam. 2. 3.]

17. How thy cloathes grow warm, [as if he said, art thou able fully to comprehend but so small a thing, as how the cloaths upon thy body grow warm through a warmed air? No doubt but Job was able enough to understand it in some degree; but Elihu speaketh here of a perfect and thorow search of every circumstance, to know exactly and fully, how, wherefore, when, where for or over whom the L O R D may or doth effect the same] when he, [God namely] maketh the earth still, [i.e. calmeth and layeth the winds upon it, which caused the cold] out of the South; [i.e. by means of the sun-shine from the South.]

18. Haſt thou extended the heavens with him; [viz. with God, as if thou hadst been his companion in creating the world] which are firm [notwithstanding that they are of a very thin and subtile transparent substance] like

like a founded mirrour or looking-glass, [viz. by reason of their brightness and lustre, Elihu's meaning is, since Job had no share in the making of that great work, nor was able to produce the like, that therefore he ought in all reason, to humble himself under that Almighty power, which made them; especially seeing we may and must, by the perfection of his power, judge also of the perfection of his justice.]

19. *Instruct us, what we shall say unto him:* [namely to God, if we should enter into contention and variance with him, as thy self is about now, in maintaining the cause of thy pretended integrity against him, See above 13. 3. and 23. 3, 4. &c. and 31. 35.] *for we shall be able to set forth nothing orderly* [viz. for want of matter, reasons or arguments, fitness of words, art and ability, finding our selves altogether unprovided and unfurnished to enter the lists with him] *by reason of the darkness,* [viz. of our understanding, which is not able fully to comprehend the works of God, much less to stand it out in debate of words and plea against his wisdom.]

20. *Shall it be related unto him,* [viz. to God, i.e. shall any need to inform and represent it unto God, if I should have purposed to speak evil of God] *if I should speak (so)?* [viz. as thou, O Job! hast spoken of God and his Government] *doth any think.* [Heb. sayeth any, viz. in his heart, i.e. thinketh any. See Gen. 20. on v. 11. Or saith he, viz. with the mouth] *(that)?* [viz. that he shall need to inform and acquaint God with such words or speeches] *certainly he shall be swallowed up,* [viz. by the Majesty of God.]

21. *And now one seeth not the light (when it) is brighter in heaven,* [i.e. the Sun; when he is in his full splendour, and spreadeth his beames through the air. See above chap. 25. on v. 3. The sence is, seeing we are not able to look with our eyes upon the Sun, when he shineth most bright, how much less shall we be able to endure the infinite Majesty of God, and pore into his secret judgements, by our dull understanding] *when the wind passeth through and cleanse the same;* [viz. the heavens, or skie.]

22. *When the gold,* [i.e. (in this place) fair and clear weather with Sunshine; which is compared to the gold for its brightness and pureness. Compare Zach. 4. 12. and the annot.] *commeth* [i.e. spreadeth it self through the air] *from the North;* [i.e. when the air is cleansed and purified by the North wind. Compare above v. 8.] *(but) by God (there) is a dreadfull Majesty,* [i.e. the brightness thereof is infinitely more glorious, and undurable to man, then is the Sun, in his greatest strength and excellency. Oth. By the dreadfull God (there) is Majesty.]

23. *The Almighty, whom we cannot find out, he is great of power; yet doth he not oppress by judgement, and great justice,* [i.e. although he be omnipotent, nevertheless he will not make use of his great power, to deal with me, according to the utmost rigour of his justice. Oth. he is great of power, and of judgement, and of great justice, he oppresseth, (or afflicteth) not.]

24. *Therefore men fear him: he regardeth not any wife of heart.* [The sence is, that God is not moved to shew his mercy and kindness to men for any thing, that he doth see in man, altho ugh he were the wisest of men; but only of and for his love, which he bare unto us in the Messia, and that for the glorifying of his holy name. By the wife of heart, are understood those that are of wise and prudent understanding. So Exod. 28. 3. and 31. 6. and 35. 25. Compare also above ch. 9. 4. and the annot. Oth, he seeth not any wife of heart, or shall he not regard all wife of heart? i.e. take notice of them, that are truly wise?]

CHAP. XXXVIII.

God appeareth unto Job, and reproving his ignorant presumption; biddeth him to answer unto his questions, v. 1. &c. he sheweth how great his Majesty is, by the works of the Creation, Conservation and government of all things, whereof many instances are given, to bring him to humility, and true acknowledgement of his failings, 4. &c.

Then the LORD answered Job, out of a tempest, [whereby God convinced him of his pience and made him attentive and humble before his Majesty. See the like examples, Exod. 19. 16, 18, 22. &c. Deut. 4. 11. 1 Kin. 19. 11, 12. Ezek. 1. 4. Nah. 1. 3.] and said.

2. *Who is he, that obscureth the counsel,* [i.e. the decrees and judgements of God. So Job. 33. 11. Prov. 19. 21. Isa. 28. 29. Acts 2. 23.] *by words without knowledge?* [viz. by arguing and charging the same with any defect, most wrongfully and foolishly.]

3. *Gird now thy loynes as a man;* [i.e. make thy self ready, to enter into debate with me, according as thou hast desired. A manner of speaking, taken from those, that used to wear long garments, which they must gird and truss up, when they would make themselves ready to go about any work. Compare 1 Kings 18. on v. 46.] *then shall I ask thee and instruct thou me* [God speaketh to Job here ironically, to humble him through the consideration of humane frailty and nothingness, compared with the divine Majesty, wherewith it seemed he would have entered the lists of contesting. See 1 Kings 22. on v. 15.]

4. *Where wast thou, when I founded the Earth,* [i.e. when I made the same, and laid the foundation of it. See above 26. 7. and the annot. implying; no where; this and what followeth are borrowed speeches taken from the manner and resemblance of setting up some great buildings.] *make it known, if thou be prudent of understanding.* [Heb. if thou knowest understanding, i.e. if thou art of good understanding, such an experienced and understanding man. Compare 1 Chron. 12. 32. 2 Chron. 2. 12. Isa. 29. 24.]

5. *Who hath set her* [viz. the Earths] *measures,* [i.e. their circuit, compass, or breadth and depth.] *for thou knowest it:* [God speaketh again in a ironical way to him, as above v. 3. Oth. if thou know it.] *or who hath drawn a ruling-line over her?* [viz. that she might have her due proportion, shape and beauty. Comp. Psa. 119. on v. 5.]

6. *Whereupon are her foundations sunk, or who hath laid* [Heb. cast] *her corner-stone?* [Heb. the stone of their corner, i.e. that which knitteth and fastnerh the fabrick together. Compare Psa. 118. 22. Matth. 21. 42.]

7. *When the morning-stars sang joyfully together,* [some understand by these the most bright and shining stars. Compare Psa. 148. 3. Others gather from the sequel, that it must be understood of the blessed Angels, of the stars properly taken. See below v. 31. 32.] *and all the children of God shouted,* [understand the holy Angels. See above chap. 1. 6. and chap. 2. 1.]

8. *Or (who)* [this word is inserted here out of v. 5. to which the construction relateth.] *hath shut up the sea with doores,* [Heb. covered the Sea, i.e. kept in, or impaled it, that it should not overflow its set bounds.] *when it brake out, and came forth out of the womb,* [i.e. out of, or upon the Ordinance and the Commandement of God in a moment, as the child is delivered into the world out of the mothers womb. Others understand by the mothers womb or body here, the abyssc or deeps.

wherewith the face of the Earth was covered at the beginning, Gen. 1. 2.]

9. *When I appointed the cloud for its garment, and the obscurity for its swathing-cloath.* [God to shew his mighty power, compareth the vast sea to a young child, which must be clothed and swathed. The garment of the Sea are the clouds which cover it, the *swathing-cloath* are the obscurities, vapours, mists and shadows, which they seem involved with.]

10. *When for it, [viz. for the Sea, to make it run into the deeps of the Earth] (with) my decree I brake the earth thorough,* [i.e. made hollowness, concavities within it, whereby part of those Sea-waters did enter the Earth, from whence so many Rivers inland-waters have their sources. Oth. *when I decreed my Ordinance over it, viz.* which is related in the sequel. Or thus, *should I break my decree then over it? I have set bolts and doors; and said, &c.*] *and did set a bolt and doors;* [understand the downs and shores of the Sea, which keep the waters in, that they cannot transgress the bounds to overflow the Earth any more, Jer. 5. 22.]

11. *And said [Of Gods saying. See Gen. 1. on v. 10.] Hitherto thou shalt come, and no farther: and here shall be, [viz. the bolt, spoken of in the former verse, i.e. the land, cliffs and shores of the Seas] set himself against the haughtiness of thy waves.* [So the Hebrew word is likewise taken. Psal. 89. 10. Isa. 48. 18. Zac. 10. 11.]

12. *Hast thou from thy dayes [i.e. from or since the beginning of thy life. Compare above 26. 6.] commanded the morning?* [viz. that he should break forth before the rising of the Sun, according to that Order, now to be seen established in nature.] *hast thou shewed the dawning his place, [i.e. the place of heaven where he is to arise every day of the year, according to the rising and going down of the Sun.]*

13. *That he [The dawning namely] should lay hold on the ends of the Earth;* [Heb. *wings*, and so above chap. 37. 3. see the annot. Understand the uttermost parts or corners of the Earth, which the Sun-beames reach unto.] *and the wicked should be shaken out off her?* [i.e. destroyed, routed out; like dust shaken out and scattered abroad, Neh. 5. 13. or like something else that is shaken and cast forth out of its place, Exod. 14. 27. Or are shaken out. viz. because they shun the daylight, committing their wickedness for the most part by night, and therewith covering the same, above chap. 24. 13, 14. John 3. 20. Or also, because in the clear day-time, they use to be punished with death by the Magistrate, and so ridd away out of the world.]

14. *That she should be changed like sealing-clay;* [Heb. *the clay of the seal*, i.e. where the seal is imprinted. The meaning is, that even as the clay hath no peculiar form or shape of it self; but may well, and doth receive them, by printing of a seal into it, so the Earth is without any apparent form and shape by night, because of the darkness; but by day, the light of the Sun doth alter her condition, shewing forth variety of shapes and features in the things that are upon her.] *and they set as a garment?* [they, viz. the several creatures that are upon the Earth, covering and decking the same like a sumptuous garment. Oth. *and they are set, as (covered) with a garment.* Understanding this of the wicked, spoken of in the former verse, who are brought and set before the judgement, where they must expect their sentence and execution. The criminal persons were wont at such places to be covered over with a certain garment, Esch. 7. 8. Oth. *and they are set, &c.* i.e. let and hindered to proceed in their evill practises, as if their hands and feet were bound or wounded up with some garment.]

15. *And that from the wicked their light [i.e. well-fare, wealth and honour. see above 18. on v. 5.] be*

withheld; and the high arm [i.e. their power, insolency and tyranny, whereby they are exalted in state and high places, and commit all manner of oppression without controul. So a man of the arme, for one that practiseth violence, above chap. 22. 8. see the annot. there.] be broken? [i.e. bruised, consumed, brought to nothing. So Psal. 10. 15. Ezek. 30. 22.]

16. *Art thou come unto the Sources of the Sea?* [Heb. *tears, or weepings.* Understand the deepest bottomes, spring-veines, and well-springs, from whence the most and mightiest floods and streams break forth and issue.] *and hast thou walked in the nethermost of the abyss?* [Heb. *in the search, or inquisition of, &c.* i.e. in the place of the sea where she is deepest, and where you may cast a plummet indeed, but never find a bottom. See of the word *abyss*, Gen. 1. on v. 2. and above chap. 28. on v. 14.]

17. *Are the gates of death discovered unto thee?* [Understand the lowermost places of the Earth, and the pathes leading thither; so called, because the dead lye hid under the Earth. The same is to be understood, by *the gates of the shadow of death.* Compare above chap. 3. on v. 5. and chap. 10. on v. 21.] *and hast thou seen the gates of the shadow of death?*

18. *Art thou come with thine understanding unto the breadth of the earth?* [viz. so as to comprehend and observe, what there is acting and doing all the world over in all the corners and places thereof: Or, why the Earth is no broader or narrower.] *make it known, [compare above v. 4.] if thou knowest all this?* [what I have asked and set before thee hitherto.]

19. *Which is the way where the light dwelleth?* [Understand the Sun, as above 25. 3. See the annot. The meaning is, which way shall one come to the place where the light dwelleth; viz. so as to set bounds unto, and and confine that light and the darkness, and to sustain and govern them in that condition. For this and what followeth, is not to be understood barely of the knowledge, which man may have of these things, but of the ordering, managing and governing thereof, which only and wholly belongeth unto God.] *and the darkness, [viz. which is caused through the absence and going down of the Sun] where her place is?*

20. *That thou shouldest bring [Heb. take, i.e. take and bring, or taking bring. See Gen. 12. on v. 15.] the same [viz. the said light or the darkness, either or both together, spoken of in the former v.] to his limbe, [wherewith, viz. the course of the Sun is circumscribed, viz. into one natural day, consisting of 24. hours, or into one year by both the solstices, when in winter it maketh the shortest, and in sommer the longest day.] and that thou shouldest mark [understand such a marking and observing, as is accompanied with the managing and governing of the thing spoken of] the pathes [understand the way or course, which the Sun runneth through in making a natural day and year] of his house? [understand the place where he riseth and setteth; as also where he beginneth and endeth the year and solstices.]*

21. *Thou knowest it, for thou wast born then, and thy dayes are many in number [this is spoken ironically by God unto Job, as above v. 3. and 5. See the annot. on v. 3. Oth. knowest thou that thou shouldest be born then and thy dayes should be many in number.]*

22. *Art thou come to the Treasuries of the snow? and hast thou seen the Treasuries of the hail?* [God speaketh thus by comparison, to shew his great power, whereby he is able, whensoever it pleaseth him, to bring forth a great abundance of snow and hail, as if he had great Treasures of them laid up in store and locked up against such times, as he thinketh good to use and spend them.]

23. *Which I withhold untill a time of distress: for the day of the battel and of War. [viz. for to execute them*

then my just judgements by them. See examples hereof, *Exodus* 9. 18. *Joshua* 10. 11. 1 *Samuel* 7. 10.]

24. Which is the way, [Understand by the way, all the reasons, means, accidents, courses, conditions, operations and final causes, of what doth happen in the air, and that not only in a general regard, but especially also and in particular] (where) the light is divided, [i.e. that lightning, fire-flashes, shooting meteors, or kindled vapours, &c. in the air do begin and cease, and vary in such places, hours, qualities, events, &c.] (and) the Eastwind scattereth it self upon the Earth? [under one sort of wind all the rest are understood: for how it, commeth to pass, that all of them do blow so differently, now this, now that, is fully known to none but God. Of the East-wind in particular. See *Gen.* 41. on v. 6 and *Exod.* 10. on v. 13. Compare *Job* 3. v. 8.]

25. Who dealeth out a water-course [viz. whereby the waters, falling down out of the air have their course upon the Earth, to moisten such or such a land or country] for the pouring rain; [or shower of rain. Heb. overflowing.] and a way [Compare above 28. 26.] for the lightning of the thunders. [Oth. for the rushing-flash. Heb. lightning, or flash of voices.]

26. For to rain upon the Land, (where) no body is, [viz. to moisten the land, by any handy-labour of workmen.] (upon) the desert, wherein there is no man.

27. For to satisfy the wast and the desolate, [Understand the Land that lyeth exceeding wast, being dry and barren of it self, and besides made desolate and uninhabited, by wars and robberies. Compare above 30. 3. and the annot.] and to make the sproutings of the grass-buds to grow.

28. Hath the rain a Father? [implying; not he; but only I do bring him forth; and so in the sequel.] or who begetteth the drops of the dew.

29. Out of whose belly commeth forth the ice? and who begetteth the hoary frost of heaven? [the Hebrew word given, hoary frost, here, is likewise taken in this signification, *Exod.* 16. 14. *Psa.* 147. 16.]

30. As with a stone do the waters hide themselves, [viz. by means of the frost, which maketh that there seemeth to be no water, but meer stone, under which the unfrozen water lyeth hid as it were] and the star, [or, plain] of the abyss, [i.e. the superficies, or surface of the Sea, or other deep waters] is encompassed, [i.e. environed and held fast by the frost, as it were imprisoned, or in arrest; being so hemmed by the cold, that it cannot flow away.]

31. Canst thou bind the pleasantness of the seven stars, [to bind, is as much here, as to let or hinder, that these stars, or this starry sign and constellation, shall not rise, and bring the pleasantness of the spring along with it. See of this starry sign above 9. 9.] or loosen the strings of iron? [understand by these strings, the attractive powers, whereby orion in November bringeth on cloudes, raines, cold and stormy weather: to loose them, is to hinder and withhold their operations and influences.]

32. Canst thou bring forth the Mazzaroth in their time, [what stars or constellation this may be, opinions vary much. Some understand thereby the stars about the South-pole, above chap. 9. 9. called inner Chambers, but here Mazzaroth, from *Nazar*, to sever or separate, as being very remote from Europe, and the place also where Job dwelled. Some on the contrary take them to be Northern stars, drawn into that opinion by the likeness of the word *Mazarim* above chap. 37. 9. which signifieth, scattering, dissipating winds namely, which come out of the North. Others take them to be the Mazzaroth, i.e. the Planets, or the twelve Zodiac-signs, whereof see 2 *Kings* 23. 5. There are some also which hold them to be the celestial sign, called the Crownes.]

and lead the wayne. [See of this sign above 9. on v. 9.] with his children? [understand some lesser stars, placed round about the wayn, as the Children about the Mother.]

33. Doeſt thou know the Ordinances of heaven; [i.e. the order which God keepeth with these heavenly lights and signes, and their courses, for to execute his pleasure by them,] or canst thou appoint the dominion [Heb. government] of it upon Earth?

34. Canst thou raise up thy voice to the cloudes, [viz. for to command them, how much water they shall powre down, and when and where] that an abundance of water may cover thee?

35. Canst thou let forth the lightnings, that they pass away, and say unto thee, behold here are we, [i.e. ready to execute thy commands. See *Gen.* 32. on v. 1.]

36. Who hath ſet the wiſdome in the inmoſt (parts)? [The Hebrew word is taken for the Reines, and by the Reines is understood the inmoſt, or moſt inward of mans ſpirit. Compare above chap. 19. on v. 27. You have the Hebrew word likewise, *Pſa.* 51. 8. and the annot. there.] or who hath given the underſtanding to the mind & [Oth. to the heart.]

37. Who can number the cloudes with wiſdome? [i.e. fully declare their motions, power, operations, and whole nature or conſtitution. The Hebrew Verb, is uſed for numbing, *Pſa.* 22. 18. Otherwise, who can make the heaven like a Saphyr, i.e. moſt clear and bright all over] and who can lay down the bottles of heaven. [i.e. the cloudes; forasmuch as the water is kept in them, as it were in bottles, which afterwards they powre out, as the LORD is pleaſed. By lying down, is meant the making of them ceaſe to powre out more; as if he ſaid; who can make the rain to ceaſe but God alone? it is a comparison taken of ſuch veſſels, as muſt be lifted up in powring out the liquour contained in them, and ſet down again when one giveth over powring out. Oth. make to ſleep.]

38. When the duſt is thorow moiſſened, [the duſt, i.e. the Earth, by long continued drouth turned into duſt] unto firmneſs, and the clods cleave together? [i.e. when by abundance of rain that fell, the duſt is made to cleave together again, and turn into clods, which hang and ſtick cloſe one to another.]

CHAP. XXXIX.

God goeth on in the relating of his works, and maketh mention of his providence about the Lions, v. 1. &c. the Ravens, 3. the rock-gates 4. the wild asses 8. the unicorn 12. the peacock, stork, and ostrich 16. the horse 22. the hawk, 29. the eagle, 30. God reproveth Job for his presumption 34. Job confesseth his fault 36.

W Ils thou hunt the prey for the old Lion? [viz. for him that hath but little strength left, to cover some prey for his sustenance: The meaning is, that the same is prepared for him by Gods providence, and not by the care or labour of man, *Pſa.* 104. 21. for otherwise he might starve and perish, above 4. 11.] or fill the greediness of the young Lion? [viz. when they are forsaken or forgotten by the old ones, Compare *Pſa.* 147. 9. Heb. fill the life &c. whereby is to be understood the greedy desire and fiery appetite, which the young Lions have to their prey and food. The Hebrew word *Chajah*, is sometimes of the same signification with the word *Nephesh*, soul, as may be seen, above chap. 33. v. 18. 20, 22. and *Nephesh* is sometimes as much as, and standeth for a desire or longing appetite for somewhat, as *Pſa.* 27. 12. and 107. 9. *Prov.* 23. 2. *Iſa.* 56. 11. Oth. fully supply the young Lions their food or sustenance.

2. When

2. *When they bow down in the holes, (and sit in the den, [Heb. butt, or tent, i.e. hiding-place, cave or den] to lurke, [i.e. to spy out some beast or other, which they may take and tear and devour. Oth. in the lurking-place: viz. out of which they do lurk. So above chap. 37. 8.]*

3. *Who prepareth the Raven her meat, [The Hebrew word doth properly signify such meat or food as is gotten by hunting. See Gen. 27. 3. and the annot.] when her young ones [Heb. born] cry to God, [i.e. when they cry in their nests for food; which is called a crying to God, because God taketh care to provide food for the young Ravens. They write that, having at first while down on them, they are forsaken by the old ones, till they grow black; and in the mean while wonderfully fed by Gods providence, by certain small worms, which grow in their own nests, out of their dung. Compare Psa. 147. 9.] (when) they stray, [viz. about the nest, forsaken by the dam] because there is no meat]*

4. *Knowest thou the time of the bringing forth of the Rock Goates: [Understand hereby the whole work and disposition of the engendring, propagation, breeding and bringing up of the wild beasts in general, which must solely be ascribed to Gods providence, and not to any care of man. Of the sort of Goates here specified. see 1 Sam. 21. on v. 3.] hast thou taken notice of the travel of the hinds, [i.e. of the time when they use to be in labour, that thou mightest afford them some help and assistance, when they are in danger and pain.]*

5. *Canst thou number the Moneths which they fill up, and dost thou know the time of their bringing forth? [i.e. art thou able to calculate the minute of time wherein they conceive, and thereby know how long they are to go ere they bring forth their young ones. All these questions do strongly deny.]*

6. *When they bow themselves [to ease their travell in bringing forth their young] bring forth their young ones with splitting, cast forth their paines, [understand the paines of travell, which are very great in these beasts, and in which they are only helped and assisted by Gods providence. See Psa. 29. 9.]*

7. *Their young (ones) [Heb. sonnes. see Lev. 1. on v. 14.] grow lively [i.e. recover strength, and vigour, though by reason of their difficult comming forth, they were at first very weak and tender] became great by the corn, [the word Bar in the Original tongue doth signify corn or wheat, which these kind of beasts love much to feed upon; But in the Syriake, it signifieth ground or a field; as also doth the Chaldaick word Bara, Dan. 2. 38. and 4. 12. which maketh some to render it likewise thus in this place] they go forth, and return not again to the same, [viz. to their dams that had cast, or brought them forth.]*

8. *Who hath sent the wild Ass free away, and who hath loosed the bonds of the wild Ass? [The meaning is, that the untameable and unbridled nature of the wild Ass proceedeth only from Gods providence and disposing; the reason whereof man being not able to comprehend, how much less can he search and dive into other more deep and incomprehensible works of God.]*

9. *To whom I have appointed the desert for his house place [Oth. the plain field, &c. whereby must be understood such, as lieth wild and wast indeed; but yet doth yetild some fodder here and there growing out of the ground, though wild and rank, which relisheth well unto those savage Creatures] and the brackish (ground) for his habitations [i.e. the dry: barren and uncultivated country. See Jud. 9. on v. 35. and Psa. 107. 34]*

10. *He laugheth at the stir of the City, [i.e. he doth not care for multitudes of people, and the affairs and businesses of men, loving rather to live in the desert;*

or also, that he doth not fear, or is not frighted by the force, which many men might be ready to distress and curb him withall. Laughing is attributed unto him by a borrowed speech from the manner of men, as below v. 21, 25, 28. and chap. 40. 22, 23. and 41. 18, 20.] *he doth not hear the various clamour of the driver, [i.e. all those calls, cries and noises, which are used by them, that do urge and instigate, either men or beasts to their labour and working.]*

11. *That (which) he spieth out upon the hills, is his pasture: [Heb. the spying out, or the spied out (exploratum) i.e. that which he is continually seeking for upon the hills as grass and other green things, that is it he feedeth upon.] and he seeketh after all manner of green (things) [i.e. green herbs or bowes such as grow in wild places.]*

12. *Shall the Unicorn be willing to serve thee: shall he lodge at thy crib? [Understand no, not at all; and that by reason of his undaunted and untameable strength and vigour. See Num. 23. on v. 22.]*

13. *Shalt thou bind the Unicorn with a roap [viz. whereby he might be tied fast to the Plough to draw the same] unto the furrows, [unto the raised ground, or ridges, that is upon the ploughed land, between two furrows. see above chap. 31. on v. 38. Yet here is to be understood the plough-work and drawing of it, whereby the furrows are made, in which regard the translation may run thus; bind the Unicorn with his rope to ploughing, i.e. for to plough] shall he harrow thee, the low grounds? [or depths, valleys, bottomes. Some do here understand again the furrows.]*

14. *Shalt thou confide in him, [i.e. be sure, that he shall do thy work in the field, as well as those other tame beasts, which are employed by men in their field service] because his force is great? and shalt thou leave thy labour, [i.e. the fruits which thou hast gotten by thy labour. Compare above 20. v. 18.] upon him? [viz. to carry or draw them home unto thy barnes? See the next verse.]*

15. *Shalt thou believe him, that he shall bring thy seed again, and gather (it to) thy threshing-floor, [i.e. that he shall make thee enjoy thy wished for fruits? which must be brought to pass by ploughing and harrowing, or with carrying the fruits into the barn.]*

16. *Are the delightfull wings of the Peacock [viz. wherewith they delight and lift up themselves, or which men also take pleasure and delight in?] (from thee) or the feathers of the Stork. [See Lev. 11. on v. 19. Oth. or the wings, and feathers of the Stork. Or the wings of the Ostrich, and his Feathers, or plumes?] and of the Ostrich? [The Hebrew word Notsab doth signify indeed a plume; but the interpreters gathered out of the next following verses, that here is meant by this word the Ostrich, a fowl singularly well furnished with plumes; that which followeth can neither be applied to the Peacock, nor to the Stork.]*

17. *That she [viz. the Ostrich] leaveth her eggs in the Earth, and warmeth them in the dust, [i.e. in the sand, viz. by letting the sun to shine upon them, that by the warmth thereof the eggs may be hatched. For they write, that this fowl is very unkind, without any natural affection to her eggs, abandoning the same, and leaving the care to the warmth of the Sun, without sitting over them.]*

18. *And forgetteth that the foot can press them [Heb. that, i.e. every one of those eggs, and so in the other member of the verse] and the beasts of the field can trample them,*

19. *Shee bardneth her self against her young ones, [or her eggs, out of which her young ones are hatched in manner as was said in the former v. she dealeth very hard with them, against the nature of other birds, and that for the reason alleged before, of not hatching her own*

own eggs.] as if they were none of hers: her labour is in vain; [viz. that of laying her eggs, if God took not more care of the same than she doth her self.] (because) she is without fear. [viz. of loosing her eggs, and of not getting young ones by them.]

20. For God hath deprived her of wisdom, [Hebr. hath made her forget the wisdom, i. e. given her no wisdom, or deprived her of it. Understand by the same, the natural inclination or instinct, which God hath infused into the rest of the Beasts, whereby they are given and know how to preserve, provide for and recover themselves out of danger.] and hath imparted to her nothing of understanding.

21. When it is time, [viz. When she is pursued by the hunter] she lifteth up her self on high; [viz. somewhat above the ground, better to speed her running, and so escape the arrows and shootings; for by reason of the great bulk and weight of her body she is not able to lift up her self very high above the ground.] she laugheth at the horse and his rider. [i. e. she contemneth them since she is able by the readiness and nimbleness of running to get out of their reach. This is said of them according to the manner of men. See ab. on v. 10.]

22. Canst thou give strength to the horse? canst thou cloath his neck with thunder? [Understand hereby the neighing of the horse, together with his stirr and boisterousness; comp. Jer. 8. 6.]

23. Canst thou trouble it, like a Grasshopper? [i. e. as men are wont to fright and chase away the silly Grasshoppers.] the pride of his snuffing is a terrifying. [i. e. a cause to make one afraid.]

24. It diggeth into the ground, [The Hebrew word indeed doth commonly signifie a Valley, but it is taken for all manner of depths and bottomes; or low, hollow places, as above v. 13. for the lowness of ground, or, the furrows, Prov. 9. 18. for the depth of the grave; and here for the hole, that is made into the ground, by the stamping of a stout horse.] and it is joyful in its strength: and draweth forth to meet the armed (man). [or armed, Hebr. arms, or, weapon.]

25. It laugheth at fear, [i. e. It contemneth those things, which use to make men afraid; as all manner of arms, weapons, and other furniture of War. Fear, for that which is to be feared. So Prov. 1. 26. & 10. v. 24. Isaiah 66. 4.] and is not dismayed, and returneth not because of the sword. [Heb. from the face of the sword.]

26. The quiver [viz. Of the armed man that rideth it] doth rattle against him; the flaming iron of the spear and of the lance; [Heb. the flame; but this word is likewise taken by way of comparison for the bright-shining iron of a Spear, Lance or Sword. See Gen. 3. 24. 1 Sam. 17. 7. Nab. 3. 3.]

27. With shaking and commotion doth it swallow up the earth, [i. e. doth run over it with that swiftness, and nimbleness; that it seemeth to swallow up all the way, making him that sitteth upon it, to loose the ground before him out of his sight, no otherwise, than if it were swallowed and gulfed up under him. Oth. supbeth in; The dust namely, which it raiseth with its feet; or halloweth out.] and believeth not that it is the sound of the trumpet. [The meaning is; That the stout horses, do so run up and down in the battle, with that celerity, courage, and fiery eagerness to come to the battle or fight and meddley, that they heed nothing, no not the shrill sound of the Trumpet; Or, they are so frolick, when they hear the sound of the Trumpet, that in a manner, they can hardly believe it. Oth. Doth not hold it self firm, when the sound of the Trumpet goeth, Heb. the voice of the Trumpet.]

28. In the full resounding of the Trumpet, [Heb. in the sufficiency of the Trumpet, i. e. when the Trumpet sounds most shrill, clear, and full. Oth. under the Trum-

pet.] it saith, Heaba: [This is a word or interjection, signifying, or expressing a sound of joyfulness or jollity; and sometime, of great courage and alacrity, in setting upon and daring the Enemy. Compare Psalm 35. ver. 21, 25. and 40. 16. Ezekiel 36. 2.] and smelleth the war afar off, the thunder of the Princes, [understand the clamour noise and stir of the Commanders, where-with they seek to daunt their Enemy, at the joyning of battle, and commencing the fight.] and the shouting.

29. Doth the Hawk fly [Oth. plume the Hawk, i. e. Doth she change her Feathers? Oth. Doth the Hawk use Feathers? i. e. Doth she fly?] by thine understanding. [i. e. by thy disposing, care and government?] (and) doth she spread forth her wings toward the South? [viz. to shun the cold of winter, and by means of the warm sun, (as some conceive) to change her Feathers.]

30. Is it at thy command [Heb. mouth, i. e. command, charge, see Gen. 41. on verse 40.] that the Eagle doth mount aloft, and that he maketh his nest in the height?

31. He dwelleth and lodgeth in the stony rock, on the sharpness of the stony rock, [Heb. upon the tooth. So the Hebrews call the most eminent heights of the rocks, being unapproachable. See 1 Sam. 14. 4.] and of the strong place.

32. From thence he spieth out the meat: his eyes see afar off. [The Naturalists ascribe unto the Eagle a most shap, strong, and quick sight among the brutes; whereby he is able to spie his prey at a great distance, or afar off; and unto far distant places, as the Hebrew word implieth.]

33. His young ones also sup up blood, [viz. out of the dead bodies of men, and of beasts, which the old ones prey for them, and bring unto the nest, either piece-meal, or entire, as they are able to carry it along] and where slain (ones) are, there he is. [Our Saviour Christ reflecteth upon this place, Matth. 24. 28. Luke 17. 37. to shew, that the children of God, through the enlightning and moving of his spirit, are gathering unto him, (who by his death and being slain, is become the true and onely food of their souls) from all parts and places, even as the Eagles by the directive help of their clear sight and exquisite seeing, do fly unto, and gather about the dead carcases, for their food and nourishment.]

34. And the LORD answered Job, [viz. After he had paused a while, and given Job space to speak between and say, what he could for his own defence; But seeing Job was mute, God went on. So the word answer is taken here for a renewing of the speech, or the proceeding in the former discourse. See Jud. 18. on verse 14.] and said:

Is the contending with the Almighty instructing? [i. e. Teaching him wisdom, and convincing him of unrighteous dealing?] he that reproveth God, [i. e. he that will speak against, or controul his Judgment.] let him answer it.

36. Then answered Job unto the LORD, and said:

37. Behold, I am too mean, [Compare Genesis 32. verse 10. and the annotation] what should I answer thee? I lay my hand upon my mouth. [i. e. I am silent, can say nothing. See above, the 21. chapter, and the fifth verse.]

38. Once have I spoken; [Heb. One, viz. time, i. e. once. See 2 Chr. 9. on verse 21.] but will not answer: or twice, [a certain number for an uncertain] but shall not proceed. [Oth. read the verse thus, Once have I spoken, and shall not answer, yet the second time shall I not go on.]

CHAP. XL.

Job is again reproved by the L O R D, because he had not yet fully acknowledged the righteousness and power of God v. 1. &c. Gods might is described, by comparing it with Jobs weakness, 4. ironically set before him by God in some commands, to make him shew forth his ability in the executing of the same. 5. as also by the description of Behemoth, 10. and of the Leviathan both created by God, 20.

AND the L O R D answered Job out of a tempest. [See above chap. 38. on v. 1.] and said:

2. *Guard now thy loynes as a man.* [See above chap. 38. on v. 3.] *I shall ask thee, and instruct thou me.* [See the foresaid place.]

3. *Wilt thou also bring to nought my judgement?* [Understand the right God had in punishing of Job; the meaning is, wilt thou undertake not only to maintain thy own uprightness, but likewise speak to the prejudice of my righteousness?] *Wilt thou condemn* [See of this word, Deut. 25. on v. 1.] *me, that thou mayst be righteous?*

4. *Hast thou an arm like God* [i.e. the like strength and might as God hath. So Exod. 15. 16. Deut. 33. 27. Psa. 79. 11. and 89. 14. and 136. 12.] *and canst thou thunder with the voice like he?*

5. *Adorn thy self now with excellency, and highness, and cloath thy self with Majesty and Glory,* [viz. as I am adorned and cloathed with the same. See Psa. 39. 1. and 96. 6. and 104. 1. Isa. 51. v. 9. God is said to be decked and cloathed with them, forasmuch as they do appear and shew forth themselves in all his works and judgements; which Job is willed here to imitate, if he had a mind to enter into debate with God. Compare above 29. 14. and the annot.]

6. *Scatter forth the indignations of thy wrath;* [Understand a most fierce and extream anger which is ascribed unto God here, according to the manner of men; as also above chap 21. 30. Psa. 78. 49. The meaning is, that Job had not the power, to quell and suppress his Enemies and Adversaries which God had, and that therefore he ought not to have set himself against God, with intent and purpose to maintain his cause against him, against his adverse party. See above chap. 13. 22. and 16. 21. and 23. 3. 4. 5. &c.] *and look on every highminded and humble him* [i.e. look scornfully and with contempt upon him, shew him a grim and threatening countenance; and so in the verse following, and below chap 41. 25.]

7. *Look upon every high minded (and) bring him down, and crush the wicked in their place,* [viz. where they are exalted and magnificent; where they have all their state and wealth and power, and exercise their insolence.]

8. *Break them together in the dust;* [the wicked namely, in the dust, i.e. into the grave, where they are turned into dust, i.e. put them to death, destroy them. compare the manner of speaking with Psa. 22. 16.] *bind up their faces in the covert,* [i.e. make or cause them to be no more seen in this world, for they used to cover and bind up the faces of the dead with certain cloaths and kerchiefs. Compare Prov. 10. 6. and the annot. John 11. 44. and 20. 7.]

9. *Then shall I also praise thee, because that thy right hand shall have delivered thee* [i.e. that thou art self-sufficient, as I am, to compare thy self with me in judgement. Thy right hand, i.e. thy own power and strength. So also Psa. 89. 43. Isa. 41. 13.]

10. *Behold now, Behemoth,* [this word is by many rendered Elephant. Others take it to be a general name,

comprehending all terrestrial brute Creatures, both tame and savage, being vast and great of Body, among which the Elephant is one of the principal. The word is set down in the plural number, thereby to set out the huge bigness of those Beasts; thus *wisdomes*; for the chiefest and highest wisdom, Prov. 1. 20.] *whom I have made beside thee,* [i.e. as well as thee: or together with thee, viz. on the same sixth day of the Creation, when I made the first man and woman, and thy self originally in them. Oth. that he should dwell with thee upon Earth] *he eateth hay like an Oxe* [which is a token and testimony of Gods providence and power, whereby the greatest and strongest beasts are tamed and subjected to man.]

11. *Behold now his power is in his loines, and his might in the navell of his belly,* [The meaning is, that he is very strong; not only in his loines, or the upper parts of his Body, but also in the lower parts (which use to be but weak) as in the belly and navel, &c.]

12. *When it pleaseth him, his tail is like a Cedar-tree:* [Oth. he stirreth, or erecteth his tail up, as a, &c. viz. So bolt upright, and so immovable as a Cedar] *the sinews of his privy* [Heb. stones] *are plighted* [or complicated, interwoven, wounded up drawn one through another.]

13. *His bones are (like) firm* [or massie] *copper.* [Heb. strengths of copper or steel] *his bones are like iron hand-bars.*

14. *He is a chief-piece of the wayes of God,* [i.e. the chief and principal piece of Gods works, among the four footed beasts; in regard of his greatness and strength] *he that made him, hath joyned his sword (unto him)* [those which take Behemoth here to be the Elephant, do understand by his sword his long snout or huge tusks forth his mouth, whereby he maketh shift to help himself as with hands and weapons, and is able to perform mighty feats. Oth. can joyn his sword unto him, viz. for to put him to death, i.e. is able to kill and destroy him.]

15. *Because the hills do bring him forth fodder, therefore all the beasts of the field play there,* [viz. in the same place where he feedeth: the sence is, in regard he liveth not on prey, but feedes on grasse and herbs, that groweth upon the hills; thence it is, that other beasts are not afraid of him, but freely feed and disport themselves in his presence, without any care or trouble. Oth. when the hills, &c. then play, &c.]

16. *He lyeth down under shadowing trees,* [i.e. such as yeild great and thick shadowes from them, and so in the next verse] *in a lurking-place of the reed and of the mire,* [viz. where he seeketh to cool and refresh himself against the great and fierce heat of the Sun.]

17. *The shadowing trees do cover him, every one with its shadow:* [Or (for) his shadow, i.e. to make shadow for him] *the brook-willowes encompass him.*

18. *Behold he forceth the River,* [viz. when he goeth into the River for to drink, then doth he hinder the stream or course of it. Or he smilleth the River in with force; the meaning whereof is that he supbeth up so much of the water, one would think he might go neer to swallow up all. These are poetical & hyperbolical expressions] *and doth not overhaste himself* [viz. in drinking being not afraid of the streames violence, or that any man or beast should disturb or let him, so as they write that other beasts drink of the River Nilus with a great deal of fear and anxiousness, lest the Crocodile should snatch and swallow them up. Oth. that she, viz. the River cannot hasten her self, viz. to run on freely in her course] *he trusteth that he shall be able to draw in that Jordan into his mouth,* [of this River see Gen. 14. 10.]

19. *Should one be able to take him before his eyes?* [So that he is aware of it, by meer force, and not by slight or stratagem] *should one be able to bore his nose through with halters?*

20. *Canst*

CHAP. XLI.

20. *Canst thou draw the Leviathan with the angle?* [i.e. think to take him, and to draw him to the boat or shoar, after that he hath taken the angle or fish-hook, even as other fish are taken. He will say; not thou sure, for he is too strong and great thus to be taken. By the Leviathan is understood a great and terrible Sea-monster, which is called *Leviathan*, according to some opinions, from the Hebrew word *Lavuh*, signifying to adde or adjoyn, in regard that his body is covered with abundance of scales, which are joynd and fastned together very close and strongly. Some do understand a Sea-dragon, Compare Isa. 27. 1.] *or his tongue with a cord (which) thou lettest sink down?* [Oth. and shalt thou pull down his tongue with a cord, viz. after thou shall have laid hold thereof with the angle or fish-hook.]

21. *Canst thou put him a rush into the nose?* [Understand here an iron hook, having the shape of a bending bull-rush. The fence is that a man should not be able to keep or curb the Leviathan with such an instrument, although he had taken him, notwithstanding other creatures can be held and tamed thereby] *or bore his jawes through with a thorn?* [or a booke of thornes, or made in the shape of a thorn.]

22. *Will he make many supplications to thee?* [viz. for to be let loose again out of thine hand, after thou halt taken him, and to enjoy his former liberty. Spoken of brute Creatures, according to the manner of men. Compare above chap. 39. on v. 21.] *will he speak softly to thee?* Heb. *soft*, or *smooth things*, or *discourses*, such as is used by them, that hope and endeavour to obtain something by humble and submissive language.]

23. *Will he make a covenant with thee? canst thou take him for an everlasting slave?* [Heb. *for a slave*, or *servant of eternitie*, i.e. for a slave, to serve and be subjected to thee for ever.]

24. *Canst thou play with him as (with) a little bird?* [See of the Hebrew word, *Gen. 7. on v. 14. and Lev. 14. on v. 4.*] *or canst thou bind him for thy young daughters?* [viz. that they may disport themselves with him, and make him their pastime.]

25. *Shall the companions, [i.e. the fishers, such a society or company of them in common adventure, and having lighted on and caught such a fish once] prepare a feast over him?* [for joy over their draught, whereby they may have, or hope to take him] *shall they divide him among the Merchants?* [Heb. *the Canaanites*, to the merchants were called, by reason that the ancient inhabitants of the land of *Canaan*, did much negotiate, the Country being very commodiously situated for it, along the mediterranean-sea. The word is likewise so taken, *Prov. 31. 24. Isa. 23. 8. Hos. 12. 7.*]

26. *Canst thou fill his skin with hooks?* [i.e. lay hold on him of all sides, and pierce him all over, for to take him sure and hold him fast] *or his head with a fishers-hook?* [which fishers use to strike, hold fast and take their fish with.]

27. *Lay thine hand upon him;* [viz. to stroke him, and sport with him, and so to make him familiar to thee. Oth. *doest thou lay thy hand upon him?* viz. to lay hold on him by force and so to take him] *remember the combat,* [viz. which thou shalt be sure to undergo, if thou go any way about to seize on him, for to take him] *do it no more,* [i.e. go about it, or adventure no more, to come so neer him, for fear of the hurt thou may'st have by him. Oth. *do not remember (the combat) more.*]

28. *Behold, his hope [his namely, that would take him, and for that end layeth hand on him. Oth. the hope of him, viz. of taking him] shall fail:* [Heb. *become lying*, i.e. altogether vain and idle, inasmuch as he shall not be able to take him, for all his pains and hopes] *shall he also [the Leviathan namely] be cast down* [dejected, dismayed, viz. for fear of him, that goeth about to take him] *for his fight* [i.e. because of his presence that would take him.]

God sheweth forth the end of the description of the Leviathan, v. 1. declareth that he is obliged to none, but Lord of all, 2. goeth on in the description of the Leviathan, for the demonstration of his divine power, &c. to shew, since the same is incomprehensible, that therefore we must not speak against, nor carp or tax his works, 3. &c.

None is (so) bold, [Heb. *fierce, fell, terrible, daring*] that he should rouse him up? [him, viz. the Leviathan See of him above chap. 40. v. 20.] *who is he then that should stand* [Or place himself] *before my face?* [i.e. if men are not able, or have not the heart to endure the sight of such a Creature; how shall they be able to endure the dreadfullness of my Majesty, for to contend or contest with me?]

2. *Who hath prevented me* [viz. by doing anything for me, or being any way beneficiall to me] *that I should recompence (him)?* [i.e. that I should be bound to testify some acknowledgement for the benefits received] *what (soever) is under the whole heaven is mine.*

3. *I will not conceal his limmes,* [viz. Leviathans] The LORD proceedeth in the description of him] *nor the rehearsal of (his) strengths, nor the pleasantness [or acceptableness, goodness] of his shape:* [or proportion, disposition, structure, feature, viz. whereby all the members, are most artificially, fely and compleatly framed and joynd together in great wisdom.]

4. *Who can discover the uppermost of his garment?* [Heb. *the face of*, &c. Many do hereby understand the Sea, wherewith he is covered; and so the fence should be that no man was able to bring him out of the Sea, wherewith he was covered as with a garment for to draw and hale him a shore, there to do with him, what one listed. Others understand by the uppermost garment, his skin or scales which no man should dare or be able to pull off.] *Who dare come on (him) with his double bridle,* [i.e. with a very strong and tough one, viz. to put the same into his mouth, and so to bridle and force him. The fence is manifested by the next verse.]

5. *Who dare open the door of his face?* [i.e. of his mouth or jawes, viz. for to put in the bridle, and so to bidle him] *round about his teeth are terror,* [viz. which would seize on him, that should adventure so neer him.]

6. *His strong shields are very excellent;* [Heb. *an exaltation, or excellency, or haughtiness, are the strengths of the shields*, understand the scales of this beast, which have the shape of, and serve for shields. This can not be applied to our Whales, which have a thick and smooth skin without scales] *each one closed, as with a close printing seal* [the meaning is, that his scales are set very close, and compactly together. See above 40. on v. 20. on the word *Leviathan*.]

7. *The one [viz. the shield, or scale of the Leviathan] is so close to the other, that the wind can not get between.*

8. *They cleave together.* [Heb. *the man to his brother, i.e. the one to the other.*] *they take hold one of another that they do not divide themselves.*

9. *Every one of his sneesings maketh a light to shine:* [Heb. *his sneesings maketh a light to shine*, i.e. each or every one of them: understand thereby the breathing of the Leviathan, wherewith he forceth the Water to gush upward into the Aire, which causeth a shining, or bright lustre or lightomness upon the Sea.] *and his eyes are like the Eye-lids of the Day-break* [i.e. as the beams of the day-break, unto which the Eyes of the Leviathan are compared, by reason of their bigness, redness, and brightness.]

brightness. Compare above 3. on v. 9.]

10. *Out of his mouth go torches*, [i.e. the steam that cometh forth of his breathing and blowing, is so great and abundant, as if he had torches burning within his jawes, and sparks of fire brake out thence. This and what followeth, seem to be hyperbolical expressions, to shew forth the greatness and terribleness of the very breath and blowing of this beast, and the extraordinary mighty effects thereof] *fiery sparks do issue forth (there)*. [Heb. sparks or sprinkling of fire, so a torch of fire, Gen. 15. 17. for a fiery torch, coals of fire, Lev. 16. 12. item, chariots of fire and horses of fire, 2 Kings 2. 11. &c.]

11. *Out of his nostrills there comes forth (smoke, as) (out) of a seething pot, and large kettle* [Or water-pool, standing-water, viz. from which there are damps and vapours rising up.]

12. *His breath* [Heb. soul. So Dan. 10. 17.] *would make coals to flame* [The Hebrew word doth sometimes signify kindled and fiery coals, as Prov. 6. 28. Isa. 44. 19. Sometimes dead and lifeless ones, as here, item 2 Sam. 22. 9. Psal. 18. 9.] *and a flame cometh forth out of his mouth*.

13. *In his neck harboureth strength*: [i.e. there it hath its strong hold, or firm habitation as it were, meaning that in that part of the body he was exceeding strong] *before him sadness her self leapeth up for joy*. [a poetical expression, giving to understand, that in the Leviathan there was no care, nor fear, nor grief, nor heaviness at all, but that he was alwaies full of cheer, jollity, courage and undauntedness. Oth. thou shouldest leap up before him for heaviness, i.e. for fear and terrour.]

14. *The pieces of his flesh cleave together*; [Understand that the fleshy pieces, which in other fishes, especially great ones, use to be flap, unfirm, hanging loose in a manner, are in this Sea-creature very firm close and compactly cleaving together] *each one is firm in him, it is not moved*. [viz. of the foresaid peeces of his flesh.]

15. *His heart is firm like a stone; yea firm like a part of the nethermost (mill-stone)* [In the mills there were two mill-stones, the uppermost and the nethermost, and because the nethermost was made of the strongest and hardest stones, therefore the heart of this Beast is compared to that, to shew in some sort, by way of comparison the strength and vigour thereof.]

16. *The strong (ones) are afraid of his exalting*: [viz. whereby he lifteth up, and sheweth himself above the water] *because of (his) irruptions*, [whereby he tosseth, tumbleth, and swimmeth through the Sea, breaking the waves and billows before him, and making the water rough and boisterous] *they exaltate themselves*, [i.e. the strongest and stoutest of all the rest, are so seized with fear and terrour, that they seek to make their peace and atonement with God, even as if they had death before their eyes ready to dispatch them. Compare Psa. 107. 23, &c. and 28. &c. Jon. 1. 5.]

17. *If any hit him with the sword, that* [sword, namely] *shall not subside*; [i.e. not effect or avail any thing, but it shall rather bend it self crooked, or break to pieces by the hardness or toughness of Leviathans skin, then wound or hurt him] *spear, shaft, nor Male-coat*. [viz. shall not subside or avail.]

18. *He accounteth* [Spoken of beasts according to the manner of men. See above chap. 39. on v. 21. and below here v. 30.] *the iron for straw*, [understand the iron weapons, and so in the sequel] *and the steel for rotten wood*. [Heb. wood of corruption.]

19. *The arrow shall not make him fly*. [Heb. the son of the bow, &c. i.e. which is shot forth by means of the bow: thus an arrow is likewise called, a son of the quiver, Lam. 3. 13. because he is taken forth from thence. See above 5. on v. 7.] *the sling-stones* [compare 2 Chron. 26. 14. and the annot] *are turned to him into stubble*.

20. *The casting-stones* [The Hebrew word doth properly signify (according to some opinions) a certain engine of war, whereby stones were cast in a very violent manner] *are counted by him as stubble, and he laugheth at the shaking of the Lance*.

21. *Under him are sharp sheards*: [Heb. sharpness of the sheard, or sheards. Understand the craggy Rocks which are here and there in the Sea, whereupon the Leviathan doth sometimes repose himself, they being no otherwise to him then por-sheards, which by reason of his hard and scaly skin, can do him no hurt] *he spreadeth himself upon the sharpest* [Heb. the cut out, understand the craggs which do stand out in many places, with such sharp tops and points, as if they were cut or hewen out so by the art of man] *(as) upon mire*, [the fence is, that this beast lying upon those points and craggs, he had no more trouble or pain by them, then if he lay all upon mud and quag-mire.]

22. *He maketh the deep*, [i.e. the Sea. So Psa. 107. 24. Jobn 2. 4. and so in the next verse the word abyssc is taken for the Sea] *to seeth* [i.e. be full of billows and surges, roaring and foaming, by reason of his tumbling and turning or weltring himself in the bottome of the Sea] *like a pot; he putteth the Sea like an Apothecaries cookery* [The word in the Original doth properly signify a mixing of dry hearbs, and other materials for to be made up into salves, conserves, perfumes, comfits, juleps, pultises and the like. Here it is taken for the stir and commotion, which the Leviathan maketh in the bottome of the Sea, by the vastness and strength of his body.]

23. *After him he lighteneth the path*: [viz. in regard that by his mighty and boisterous tossing, he maketh the water full of foam and froth, which because of its whiteness, produceth some lightomeness and brightness] *one should hold the abyssc*, [or Sea-bottome] *for grayness* [i.e. that one might judge the Sea to be full of gray hairs, by reason of the whiteness of the froth.]

24. *Upon the Earth* [Heb. upon the dust, so the Earth is called, the dust of the world, Prov. 8. 26.] *there is nothing* [viz. among the beasts] *to be compared with him*: [viz. with the Leviathan. See the next verse, understand in regard of his dreadful strength and greatness] *who is made to be without terrour*.

25. *He looketh on all that is high*. [Heb. he seeth all, i.e. he contemneth, looketh stoutly, without any awe or dread. So above 40. 6. see the annot.] *he is a King over all young haughty beasts*. [Heb. sons of the haughty beast; understand the greatest, stoutest, haughtiest and strongest of the wild beasts. Compare above 28. 8.]

CHAP. XLII.

Job confesseth himself guilty, v. 1, &c. and manifests his sorrow in dust and ashes, 6. God reproveth the three friends of Job, 7. chargeth them to make offerings for themselves, and to get Job to intercede for them, 8. this being done accordingly, they are reconciled with God, 9. Job is delivered out of his affliction, and doubly blessed to that he was before, 10. is visited and comforted by his Brethren, Sisters, and good acquaintance, 11. is blessed not only in wealth and riches, 12. but likewise in children, 13. the length of his life, 16. his death, 17.

Then Job answered the LORD, and said:

2. I know that thou canst (do) all things, and that none of thy thoughts [i.e. of whatsoever thou hast purposed and decreed in thine eternal and infinite Wisdom. See of the Hebrew word, above 21. on v. 27.] can be cut off, [i.e. hindered, kept back, or turned aside from being executed and performed; comp. Gen. 11. 6. and the annot.]

3. Who

3. *Who is he (sayest thou)* [This God had spoken above 38. 2. wherewith *Job* findeth himself justly charged and convinced now] *that hideth* [i. e. obscureth as above 38. 2. See the annot. there] *the counsell* [of God namely] *without knowledge? then have I rehearsed that which I understood not, things that were too wonderful for me,* [Heb. wonders above me, i. e. which were greater, then I was able to comprehend. So *Psalms* 131. 1. See the like expressions, *Deuteronomy* 17. 8. and 30. 11. and compare the annotation.] *which I knew not.*

4. *Hear, (I pray) and I shall speak,* [i. e. entreat to be instructed by thee, in what is too high for me; to speak, for to pray, or entreat. Compare *1 Samuel* 1. 13.] *I shall ask thee, and do thou instruct me:* [*Job* looketh back, to that which God had spoken to him above 38. 3. & 40. 3. he will say, that God neither could nor needed to be instructed by him about his profound Judgments, and mighty works, but that he now humbly desired and expected to be instructed of God by his spirit.]

5. *With the hearing of the ear, I have heard thee:* [i. e. That knowledge which formerly I had of thy Majesty, by means of the hearing, that is to say, from outward relations and instructions, is but scant and small in respect of the enlightning, which now I have received by thy visible appearance, and present representation of thy divine wisdom, power, works and judgements.] *but now mine eye seeth thee.* [viz. not in thy divine essence, but in the visible sign of thy revelation; whereof see chap. 38. 1. and 40. 1. compare *Gen.* 32. 30. *Numb.* 12. 8. and 14. 14. *1 Kings* 22. 19. and see the annotations.]

6. *Therefore I abhor (me)* [viz. for what I have uttered unadvisedly heretofore through impatience and the sensibleness of my heavy affliction.] *and I repent in dust and ashes.* [see ab. ch. 2. on v. 8. and compare *2 Sam.* 12. v. 16.]

7. *Now it came to pass after that the LORD had spoken those words unto Job, that the LORD said to Eliphaz the Temanite; Mine anger is kindled against thee, and against thy two friends;* [viz. *Bilal* the Suhite and *Zophar* the Naamathite, see above cha. 2. on v. 11.] *for ye have not spoken aright of me,* [The Hebrew particle *el*, is likewise taken to signifie of, *Genesis* 20. 2. *2 Kings* 19. 32. and below v. 8. *Psalms* 59. 18, &c.] *like as my servant Job.* [*Job* is not wholly cleared, but his transgression is judged less then that of his friends. For these sinned most by their unadvised and imprudent judging of Gods punishments and blessings, accompanied with their unkindness, harshness and cruel dealing against *Job*, condemning him for an hypocrite, and faining lyes against him, instead of administering comfort unto him; but *Job* transgressed most through humane frailty, and impatience, being drawn into it, by the perverse Judgements and reproachful aspersions and assaults of his friends.]

8. *Therefore take ye now for your selves seven bullocks and seven rams, and go (your wayes) to my servant Job, and offer burnt-offering for you,* [viz. by the hand of *Job*.] *and let my servant Job pray for you: For surely* [The Hebrew particles *Chi im* are taken thus, *Prov.* 23. 18.] *I shall accept his face,* [i. e. be graciously favourable unto him, and hear his prayer. See *Gen.* 19. on v. 21. Thus this kinde of speech is taken in a good sense; but taken in a bad one, it doth signifie to have regard to a person, out of a blind and unrighteous favour.

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10. *And the LORD turned the captivity of Job* [Understand hereby the might and power of Satan, whereby he held *Job* in prison and chained as it were, to plague him at pleasure, in his goods above chap. 1. v. 12. in his children v. 18. in his body above chap. 2. 6. and in the scorn and reproach, which he endured from his own wife, his friends and others, above 2. 9. item 19. 13, 14, &c. and 30. 1, &c. compare above ch. 36. 8. and the annotation.] *when he had prayed for his friends:* [Heb. for his friend, the singular, for the plural, as appears by comparing above v. 8.] *and the LORD multiplied all what Job had, to double as much.* [compare his former wealth, above chap. 1. 3. with his last below here v. 12.]

11. *Also all his Brethren* [i. e. kindred and allies, See *Gen.* 24. on v. 27.] *came to him, and all his Sisters, and all that had known him before* [i. e. his good friends and acquaintance, with whom he had conversed familiarly for entertaining of good friendship.] *and did eat bread with him* [see *Genesis* 31. on v. 54.] *in his house, and bemoaned him,* [see above chap. 2. on v. 11.] *and comforted him over all the evil* [understand the evil of punishment and correction. See *Gen.* 19. on ver. 19.] *that the LORD had brought upon him: and they gave him every one a piece of money,* [See *Gen.* 33. on v. 19.] *every one also a golden fore-head-ornament.* [Oth. a golden ear-ring. See *Gen.* 24. on v. 22.]

12. *And the LORD blessed Jobs last* [viz. the latter part of his life.] *more then his first:* [see above chap. 1. v. 2, &c.] *for he had fourteen thousand sheep, and six thousand Camels, and a thousand yokes of Oxen, and a thousand she-asses.*

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15. *And there were no such fair women found in all the land, as the daughters of Job; and their father gave them inheritance among their brethren.* [Heb. gave them, in the masculine gender, that being put for the feminine, as also in the sequel; and *Exodus* chap. 1. 21, &c.]

16. *And Job lived after this* [Understand after this heavy visitation.] *an hundred and fourty years, that he saw his children, and his childrens children unto four generations.*

17. *And Job died old and full of daies.* [(*satur die-* rum) Comp. *Gen.* 25. 8. and the annotation.]

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THE BOOK OF PSALMS.

The Argument of this Book.

THE Church of God doth worthily make esteem of this Book, among the rest of the Canonical Scriptures of the Old Testament, as of a singular Jewel, the value and usefulness whereof can never sufficiently be comprehended, much less uttered by the Tongue, or described by the Pen. Some do call it a Garden of pleasures, a shop furnished with Remedies for all Diseases, the Storehouse and Treasure of a Christian; Others, an Anatomy or Dissection, and ripping up of the believing Soul: a mirrour and looking-glass of the manifold and unsearchable mercy and goodness of God; again, the compleat Summary or compendious rehearsal of the whole Bible, Law and Gospel; or of all the true knowledge and worship of God. For it containeth partly, very solid and wholesome Doctrinals and Instructions, concerning the Nature and Being of God, and the sacred Trinity; concerning the Divine attributes, the Eternal Counsel and Decree, the holy Word and all the works of God; especially the Mercies and Benefits bestowed on his Church on the one side, and his Justice and Judgements upon all the ungodly on the other; Moreover, touching the Person and Saving Office of the Messiah, our LORD and Saviour Jesus Christ; about his eternal Godhead, Incarnation, Suffering, Dying, rising again from the dead, ascending into heaven, sitting at the right hand of his Father, yea about the enlarging and spreading of his Kingdome among the Gentiles by the preaching of the holy Gospel; about the sinful estate and condition of man, the quality and property of Regeneration, of true Repentance, of the Love and Fear of God; Again, of the Nature of true Faith, of relying and glorying in God, of the Assurance of Salvation, of the Combat between the Spirit and the flesh. Further, concerning the Catholick or Universal Church of Jews and Gentiles, the Church her Government and Discipline, the Communion of Saints, Forgiving of sins, the Resurrection of the flesh, and life everlasting. Partly also, and on the other side (for matters of morality,) you have here in this book set down all manner of holy and spiritual duties and practices of godliness, as sundry forms and patterns of blessing and praising God, of giving thanks for mercies received, of vows of thankfulness, with a number of devout and fervent prayers unto God, for whatsoever may tend and conduce to his glory, and the welfare both general and particular of all and every true believer, especially in all kinds of affliction, Temptation, Trouble and Distemper. Besides the holy Meditations, the exceeding sweet comforts and consolations, and strengthenings in Faith, in Patience and in all godliness. Inasmuch, that there can be no condition of any Christian sound or thought of, but he may be served and supplied out of this book, according to his hearts desire, as well for the calming of his conscience, as for the furthering of his salvation. For which cause also it becometh every Christian, whether he be of high or low degree, to read, peruse and study this book, with extraordinary care and singular attention; thereby to inure and accustom himself to the peculiar style and manner of speaking of the holy Ghost, therein expressed; there being no doubt at all, but

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but if so be one get once a right taste of the genuine sap, or, juice, and some experience of the vertue and efficacy thereof, it will rest upon his soul, like a most sweet and wholesome dew of heaven, and one shall never be weary to carry the same continually about him, in his heart, and tongue, and hands; which also is the ground and end, for which it is so frequently pressed and recommended unto us by the Holy Ghost, in the old Testament, and in the New by Jesus Christ himself and his Apostles. And it hath been delivered unto the Church of God, by his wisdom and goodness in musical or singing meeter, to make it relish the better, and the fitter for memory and dayly practise. The Hebrews call this Book Tehillim, or shorter Tillim, i.e. songs, or singings of praise; that being the main matter and substance of a great many of the Psalms therein contained. The Greek Translators called them by the word Psalms, or Psalter, which term is likewise kept in the Greek New Testament, and hath been continued the usual title of the Book, both among the Latines, and other Christian Nations, in their vulgar Idioms; although the Greek word do properly imply and signifie such a kind of songs, as are fitted and accommodated to be sung to musical Instruments, plaid on, or touched with the hand, after the manner used in the publick service of the Tabernacle, and Temple, in the Old Testament. They are commonly called, The Psalms of David, in regard that King David himself, as one endued with singular ability by the Holy Ghost, for the enditing and composing of Psalmes, recorded 2 Sam. 23. 1, 2. made and composed most of them; the rest being endited by other Prophets and men of God, as Mose, Asaph, &c. and collected thus (it is thought) by Ezra, into one Book or Volume together, after the Babylonian Captivity; without regarding the Order of time in which each Psalm was composed. The Hebrews divide this book (which by Christ himself is called the Book of Psalms, Luke 20. 42.) into five parts, or petty volumes; whereof the First extendeth to the end of Psalm 41. concluding with Amen, yea Amen; The Second, to the end of Psalm 72. concluding in the same terms, Amen yea Amen, and the end of Davids Prayers. The Third, to the conclusion of Psalm 89. likewise ending in Amen, yea Amen. The Fourth to the end of Psalm 106. which is Amen Hallelujah. The Fifth to the conclusion of Psalm 150. being the last of all the Book of Psalmes, and ending in Hallelujah.

PSALMS.

PSALM I.

A Description of the Godly mans happy life and conversation, in opposition to the perverse and wretched course and condition of the wicked or ungodly.

Happy indeed [Or Right happy: having the promise of this life, and of that to come, 1 Tim. 4. 8.] is the man, [i.e. the person (homo) see Job 12. on v. 10.] that walketh not in the counsel of the ungodly, [or godless, wicked, unrighteous, dishonest, unquiet, See Numbers 35. on v. 31. i.e. that doth not square, nor lead his life, according to their counsels, or instigations, or, that entreth not in consultation with them, for to devise, design, determine and decree any evil or mischievous practice, see Job 21. 16.] nor standeth upon the way, [i.e. hath no communion, or nothing to do with the manner of living, evil courses, and lewd conversation, (see Gen. 6. on ver. 12. and bel. v. 6.)] of sinners, [i.e. of those that live in a course, and make a Trade of sinning; in whom sin hath gotten the upper hand and reigning power. So likewise below v. 5. and Psalm 26. 9. and 104. 35. Eccles. 2. 26. and 9. 2. Isaiah 65. 20. Matth. 26. 45. Romans 5. 8. See also 1 Samuel 15. on v. 18.] nor sitteth in the Seat [or, chair, sitting-place, (as Psalm 107. v. 32.)] of the mockers, [i.e. doth not haunt those places where such mockers and scoffers, have their meetings and rendezvous, to make their sport and a meer mock of all goodnesse and godlinesse, like a company of brutish and reprobate wretches.]

2. But his delight is in the law of the LORD, [Or, in the Doctrine, &c. for by the word Thorab, elsewhere, and generally throughout this book, there is understood the whole Doctrine, contained in the written word of God, or holy Scriptures.] and he considereth his Law, [Heb. properly, he shall consider, meditate, or commune, viz. both with his heart and tongue: and so in the sequel. This permutation of times or tenses, is very usual with the Hebrews, (as in the former verse, the Hebrew is properly, hath walked, stood, sat,): We use it

Sometimes in our own vulgar Idiom, to say in like manner, an honest man shall or will not do such a thing; The wicked shall or will do thus and thus: a good tree will bring forth her fruit in due season, i.e. an honest man doth no such thing; he doth not use to do so: the wicked on the contrary, he doth it, and is used to do it, &c.] day and night. [i.e. when he awaketh in the night; or else, breaking his sleep many times for that end. Compare Psalm 16. 7. and 17. 3. and 63. 7. and 77. 7. and 88. 2. and 119. 55, 62. the meaning is, he doth it constantly, in all seasons, and on all occasions.]

3. For he shall be as a Tree planted by the water brooks, [Heb. properly, partings, or dividings of waters, i.e. branching streams, arms and rivelets, of great waters, running this way and that way. Compare Psalm 46. 5. Prov. 5. 16.] that giveth [or yieldeth] his fruit in his season, [or, time, i.e. in due time, in the proper season. So Leviticus 26. 4. Psalm 104. 27. and 145. 15. Jerem. 5. 24.] and whose leaf doth not fall off; [the falling of the leaves, doth presuppose their withering; therefore some do read here, withereth not. Compare Isaiah 34. 4.] and all what he doth [the righteous, viz. and godly man, who is compared to a Tree.] shall speed well, [or, prosper, thrive, or, (therein) he shall be successful. Compare Gen. 39. 2. 2 Chron. 31. 21. & 32. 30. and see Romans 8. 28. Some do refer this to the Tree, to whom the righteous is compared: thus, whatsoever he bringeth forth (Heb. maketh, or doeth) shall prosper; and that because the word making, is used elsewhere for bringing forth of fruit. See Isa. 5. on verse 4, 10. Jerem. 12. on verse 2. and 17. on verse 8. and compare Matth. 3. 8, 10.]

4. So are not the ungodly, [viz. as such a Tree, and as the righteous is,] but as the chaff which the winds disperseth. [or driveth, hurrieth away.]

5. Therefore the ungodly shall not subsist in judgement, [But fall and be overthrown, when God beginneth once

to execute his Judgements against the wicked in this world: but especially when they shall be condemned by the Son of God, and sent away to Hell; whereas on the contrary the congregation of the righteous, shall be enabled to stand before God, and enter at last into everlasting glory. See *Matth.* 25. 41, 46, &c.] nor the sinners in the congregation of the righteous.

6. For the LORD knoweth [i. e. affecteth, taketh pleasure in, is delighted with, approveth of and tenderly careth for, compare *Genesis* 18. on v. 19. *Deut.* 2. 7. *Psalm* 31. 8. & 101. 4. *Nab.* 1. 7. *Matth.* 7. 23. and chap. 25. 12. 1 *Thes.* 5. 12.] the way of the righteous, but the way of the ungodly shall perish.

PSALM II.

A Prophecy concerning the Kingdom of the Messia, our LORD Jesus Christ: together with an earnest charge, and summons to all the Kings and Rulers of the earth, for the submitting of themselves unto this King with all obedience.

Why do the Heathen [Or, Nations, both Jews and Gentiles, see *Acts* 4. v. 27.] rage, [Or, stir, make commotions, insurrections, run tumultuously together. The Hebrew word can be taken for, gathering together, meeting in assemblies, keeping of convocations; and likewise for, raging, being turbulent and tumultuous; as is to be gathered by *Psalm* 55. 15. & 64. v. 3. *Dan.* 6. 7.] and the Nations meditate vanity? [i. e. vain and frivolous projects, whereby they shall not be able to frustrate the counsell of God, but bring themselves, and run into the danger of their own destruction.]

2. The Kings of the Earth do set up themselves, and the Princes [Or Counsellours, Senatours] consult together against the LORD, and against his Anointed, [or Messia, i. e. the Anointed, viz. the LORD Jesus Christ, whose Type David was, in his being anointed and introned into the Kingdome] (saying):

3. Let us tear [Or, pull down, pluck off, so also *Ier.* 5. 5.] their bonds, [viz. Gods, and of his Anointed, together with those of his Ministers, whereby they endeavour to put and binde them under the yoke of Christ, and the obedience of his Gospel. Compare 2 *Cor.* 10. 5. Bonds were a token of subjection or Servitude, See *Psalm* 107. 14. *Jerem.* 2. 20. and 27. 2, 3, 5, 6.] and cast their ropes away from us.

4. He that dwelleth in Heaven, [Or sitteth, as Judge. See *Psalm* 9. 8, 9. and 29. 10. and 55. 20.] shall laugh; [Spoken of God after the manner of men, to shew how God doth slight the counsels and practises of the Enemies of Christ. See *Job* 5. on v. 22.] the LORD shall deride them.

5. Then shall he speak unto them in his anger; [when they are about to set their devices a work against Christ; then shall he so give them to understand and feel his wrath by his Judgements and plagues upon them, as if every stroke and pinch of the same, were a check and ire from his mouth, that he was highly offended and wroth with them.] and shall terrifie them in his fierceness. [or burning wrath.]

6. Yet have I [These are the words of God the Father, of his Son Jesus Christ] anointed my King [Heb. properly, poured over, superinfused my King, viz. with oyl, i. e. anointed.] over Zion, the hill of my holiness; [i. e. my holy hill; or where I (that am holiness itself,) have mine abode and dwelling; namely my Church, typified by the hill of Zion, where the Ark of the LORD, and Davids Royall Palace stood, and afterwards hard by it upon the hill Morija, the Tem-

ple and publick administration of Gods worship. See *Isaiah* 60. 14. *Heb.* 12. 22. *Rev.* 14. 1.]

7. I shall relate [These are the words of the Son of God] of the Decree: [The Hebrew particle *et* is sometimes taken for of, See *Job* 42. on v. 7. as if one should say; concerning, or touching this or that, i. e. of this or that matter. See likewise *Psalm* 59. on v. 18. Oth. I shall relate (or rehearse) the Decree (or commandment) or, according to the commandment, [viz. which my Father gave me. Otherw. for Decree, there may be put, institution, statute, ordinance; viz. which the Father made in the behalf of him, as his onely begotten and eternal Son, as is further declared in the sequel; being the foundation, whereupon God established him Head and LORD over his Church. See of this Decree ver. 6, 8, &c. compare *Phil.* 2. 6, 9, &c. *Col.* 1. 15, 16, 17, 18.] the LORD hath said unto me: Thou art my Son, this day have I begotten thee. [This must be understood of the eternal, incomprehensible, divine generation of the Son by the Father. *Heb.* 1. 5. the truth and evidence whereof hath variously been manifested in the Old, but principally in the New Testament, and most convincingly by his resurrection from the dead. See *Acts* 13. 32, 33. *Rom.* 1. 4.]

8. Ask of me, [See *John* 12. 28. and chap. 17. *Heb.* 5. 7, 9.] and I shall give the heathen for thine inheritance, and the ends of the earth for thy possession. [i. e. not onely the Jews, but all the inhabitants of the Earth shall be subjected to thy Kingdom: of whom thou shalt save the faithful, and deal with the refractory, as followeth; as for the manner of speaking used here, compare *Lev.* 25. 46. *Isa.* 14. 2. *2eph.* 2. 9.]

9. Thou shalt bruise them with an Iron Scepter, [Or Staff, i. e. thou shalt destroy the disobedient and rebellious, by thy divine power and righteous Judgements.] thou shalt break them in pieces [so that the pieces shall be scattered here and there. See *Judges* 7. on ver. 20. and compare *Isaiah* 30. 14. *Jeremiah* 13. 13, &c.] like a potters vessel. [or, a formers, i. e. potters, or pot-makers.

10. Now then ye Kings deal understandingly [or, prudently] be corrected [or, disciplined, instructed, informed. See of the Hebrew word, *Pro.* 7. on v. 22.] ye Judges of the Earth.

11. Serve the LORD with fear, [viz. With filial fear and reverence, or standing in awe and fear of the LORD, as good and well-bred children do of their good father.] and rejoice with trembling. [in regard and over the great salvation, which is offered unto you by this great and gracious God, beyond and against all your deservings, for to be apprehended and enjoyed by faith in his onely begotten Son, whose despisers shall fearfully perish. Compare *Hosea* 11. 10, 11. *Phil.* 2. 12.]

12. Kiss the Son [i. e. honour him as mine eternal Son, take and acknowledge him for your King, believe in him, and be obedient to him. Compare *Gen.* 1. on v. 40. and 1 *Sam.* 10. 1.] lest he be angry, and ye perish (upon) the way, [or, by the way, i. e. in the midst of your wilde course and disobedience] if his anger should kindle but a little, [or, suddenly, hastily, or a short time. See 2 *Chron.* 12. 7. *Psalm* 81. 15. *Isaiah* 26. 20. Oth. For his anger shall kindle shortly] happy indeed are all they that trust in him.

PSALM III.

David complaineth of the multitude and insolence of his Enemies; comforteth and encourageth himself against it by his confidence in and relying on God, and the manifold experience of his experience of his gracious assistance in former times; and prayeth for his own and the Churches salvation.

A Psalm of David, when he fled before the face of his son Absalom.

2. O LORD how are mine adversaries multiplied? [For all the Tribes almost were fallen off to Absalom. See 2 Sam. 15. 10, 11, 12. and 17. 11, 13, 24, &c.] many do rise up against me.

3. Many do say of my soul; [i.e. of me, of my person, see Gen. 12. on v. 5. Oth. unto my soul.] He hath no salvation [The Hebrew word, signifying salvation, or preservation, hath a letter more here than ordinary, which some do hold to imply an emphasis or exaggeration, and render it, no salvation at all.] by God. Sela! [The Musick, which was used by the people of God in the Old Testament being not known now, there are different opinions about this particle Sela: yet most conceive, that it served to intimate a peculiar stirring, and devotion of the heart, which the Enditer (inspired with the holy Ghost) had and felt upon the words foregoing; which also in the reading, rehearsing and singing, were to be expressed accordingly, with attentive raising, lifting up and strengthening, or slackening and falling of the voice: it is commonly found at the end of the verses, save Psa. 55. 20. and 57. 4. and Hab. 3. 3, 9. where it standeth in the middle.]

4. But thou, LORD, art a shield for me, [Or unto me, about me, i. e. my Protector and Defender, from what sides, or in what manner soever the Enemies may assault me; see Gen. 15. 1. Deut. 33. 29. Psa. 84. 12.] mine honour, [i.e. the Author of mine honour] and he that lifteth up my head [i.e. that by gracious Deliverances, Victories and Triumphs, enableth mee to look up cheerfully; or to shew my face with cheerfulness. See Psa. 27. 6. and 110. 7.]

5. I called with my voice unto the LORD, and he heard me from the hill of his holiness, [as above Psa. 2. 6.] viz. where the Ark of the LORD was: see 2 Sam. 15. on v. 32. This David speaketh of former times, grounding himself thereon, that God would not forsake him, neither at present, in regard of the promises he had made him.] Sela! [see above v. 3.]

6. I laid (me) down and slept: I awakened, for the LORD supported me. [This kind of expression doth imply a very quiet, secure and safe condition or estate, wherein one needeth to fear no hurt nor danger, enjoying a good conscience before God, and casting the care of all upon him. See Lev. 26. on v. 6. Job. 11. 19: Psa. 4. 9. Prov. 3. 24. Ezek. 34. 25.]

7. I shall not fear before ten thousand of the people, that set themselves against me round about.

8. Arise, LORD, [Spoken of God, after the manner of men: as we use to say to such as sit still, and put no hand to the work; get you up, and fall to your work; or up and about your business: So David here entreateth God that he would be pleased speedily to take in hand the work and perfecting of his salvation.] Save me my God, for thou hast smitten all mine Enemies upon the jaw-bone, [i.e. thou hast heretofore put all them that persecuted me wrongfully to open shame and confusion: Now do the like, I pray to these also. Compare Job 16. 10.] thou hast broken the teeth of the wicked. [See Job 29. on v. 17.]

9. The salvation is the LORDS: [Or, by, (with) the LORD, i. e. unto him it belongeth, or appertaineth to save and deliver: by him alone there is deliverance, preservation, victory and salvation: both for my self (he meaneth) and for all the godly. This he opposeth against the saying of his Enemies, above v. 3.] Thy blessing is [or, be:] over [or, upon] thy people. Sela! [see above v. 3.]

PSALM IV.

David prayeth for a gracious hearing; rebuketh his Enemies, and exhorteth them to repentance, he is cheered, contented, and at rest in the grace of God.

A Psalm of David for the chief song-master, [i. e. given to the chief song-master, for to be played and sung in the house of the LORD. The Hebrew word doth signify, an overcomer, conquerour, and withall an exciter, instigator, stirring up, and driving on, i.e. one that overcometh and excelleth in skill and ability, such as are committed unto and under his inspection and government; driving on and urging the work, till it be as it were overcome and consummated, and consequently in matter of singing, or musick, a Master, Inspector, Director and Leader of those that sing and play on musickall Instruments. Compare Psa. 13. on v. 2. and see 2 Chron. 2. 1, 18. and 34. 12, 13. Ezra. 3. 8, 9. Touching these Ordinances in the musick of the publick worship, see 1 Chron. 6. 31. &c. and 15. 16, 17. &c. and 16. 4, 5, 7. and 25. 1, 2, &c.] on Neginoth. [or, in, with, Neg: Hereby some understand the string-play, or the instruments of musick, which are touched or struck, or playd upon with fingers, in manner as with us now, the Lute, the Harp, the Gittern, the Viol, the Virginals, &c. Others hold it to imply a certain tune or air of musick.]

2. When I do call, [viz. unto thee, as v. 4. i.e. pray fervently; see Job 36. on v. 13. and thus frequently] hear me, O God of my righteousness, [i.e. that doest maintain my righteous cause] In distress thou hast made me room: be gracious unto me, and hear my prayer.

3. See men [Heb. sonnes (or children) of the man (Viri). Thus the great ones are called, such as are eminent in honour and authority; as the meaner sort, in opposition are termed, children (or sonnes) of man, (hominis:) Psa. 49. 3. and 62. 10. Prov. 8. 4. compare also Isa. 2. 9.] how long shall mine honour [that God caused me to be anointed King by Samuel] be (put) to shame? (how long) shall ye love vanity, seek the ly? [to charge me with false imputation, or rely on that which shall deceive you at last, and fail and foil your expectation. In this sense the Hebrew word may conveniently be taken likewise, by comparing 2 Kings 4. 16. Job 40. 28. Psa. 89. 36. Isa. 58. 11. Compare moreover Psa. 7. 15. and 60. 17.] Sela. [See above 3. on v. 3.]

4. Know ye that the LORD hath separated him, [viz. for the Kingdome, the Hebrew word signifieth to deal wonderfully, and likewise to separate; therefore some render it, wonderfully separated. See Exod. 9. 4. and 11. 7. and 33. 16. Item Psa. 17. 7, &c.] a Favorite: [viz. my self, to whom God sheweth undeserved kindness, favour and bounty; the enjoying and experience whereof, maketh me also disposed and heartily inclined, to shew favour and kindness unto others, even to my haters themselves, according to the nature and duty of Gods children. See Matth. 5. 44, 45: 1 John 4. 11. and further of the Hebrew word, 2 Chron. 6. on v. 41.] the LORD shall bear when I call unto him.

5. Be troubled and sin not, [As if he said, if it do anger and vex, or trouble you, that I am chosen to the Kingdome; or that things go cross, or amiss in the land, do not therefore vex at me, fall not upon me for it; but rather turn your selves and be reconciled to God, or be ye troubled, viz. with the apprehension of the heavy wrath of God, which you do draw upon your selves, and go not on in sinning] speak (or commune) in your heart, [i.e. consider, ponder by your selves, (Compare

(Compare Psalm 14. 1. and 35. 25. Matth. 24. 48. Rom. 10. 6. Rev. 18. 7.) weighing and sifting your practices ; and judging your selves.] upon your Couch, and be still, [i.e. cease and give over to persecute me.] Selah! [see above Psalm 3. verse 3.]

6. Offer offerings of righteousness, [i.e. Lawfull ones and warrantable, accompanied with an upright faith and conversion of the heart. and so below Psal. 5. ver. 20.] and trust in the LORD.

7. Many say ; who shall make us see the good ? [See for enjoy. See Job 7. on verse 7. Or, O, that any would make us see the good, or ; would shew us the good, in a wishing expression. See Deut. 5. on verse 29. as if they should say : how shall we get once out of these troubles, and distractions ? or ; O that we might enjoy a plentiful and peaceable year !] do thou, O LORD, lift over us [as if the Prophet said ; But I say ; all shall be well, if but thou, O God, do lift, &c.] the light of thy countenance, [See Numb. 6. on verse 25, 26.]

8. Thou [viz. O God] hast given joy in my heart, more then at the time, when their corn, and their must [or new Wine] are multiplied. [i.e. thou hast by the light of thy countenance, filled me with spiritual Joy, which much exceedeth theirs at best, which is, when they have a plentiful harvest and vintage. Compare Cant. 1. 2, 4. and Hosea 9. 1. with the annotation.]

9. I shall ly down and sleep together, in peace ; [i.e. in safety and quiet, notwithstanding all the plots and practices of mine Enemies and Persecutors. See Psalm 3. on v. 6.] For thou, O LORD, alone shalt make me dwell in safety. [Oth. for thou (art) LORD alone, thou shalt make me to dwell in safety.]

PSALM V.

David prayeth and beseebeth God earnestly for the bearing of his devout and fervent prayers, and assuring himself of Gods Justice against his Enemies, and graciousness to him, he prayeth further with confidence for himself, against his wicked Enemies, and for the whole Church.

A Psalm of David, for the chief Song-master [See Psalm 4. v. 1.] upon the Nechoth. [Hereby some understand such Instruments of Musick, as are made to sound by wind, or by winding and blowing ; like your Flutes, Cornets, Trumpets, Organs, &c. Others hold it to be a certain Tune, or Musical air.]

2. O LORD, hearken unto my speeches, understand my meditation.

3. Attend unto the voice of my crying, O my King, and my God ; for unto thee will I pray.

4. (In) the morning LORD, shalt thou hear my voice ; [Compare Psalm 88. 14. and 91. 3. So God is said likewise to shew his mercy in the morning, i.e. early, timely, seasonably. Psalm 90. v. 14. and 143. 8. Lam. 3. 23.] in the morning will I dispose my self unto thee, [or set (my words, or my prayer) in order before thee. See Job 33. 5. and chap. 32. v. 14.] and keep watch [i.e. look abroad, or about me, whether thy help come nor, or wait and attend, what thou shalt answer me. Compare Psalm 130. 6. Mich. 7. 7. Hab. 2. 1.]

5. For thou art not a God that delighteth in ungodliness ; the evil [man, or thing] shall not sojourn with thee. [i.e. have no communion with thee, nor endure, subsist, or abide before thee. Compare 34. 17. and 94. 20.]

6. The mad (ones) [Or, the wanting, bragging, boasting, which the Hebrew word seemeth to imply peculiarly ; although it be likewise taken in general, for foolish, mad, raging, such as have not the true wisdom, but like raging, senseless men do wallow, delight and

boast themselves in all manner of sin and vanity. See Psalm 73. 3. and 75. 5. and 102. 9. Eccles. 2. 2, 12. and 7. 9, and 10. 13. Isa. 44. 25 ; Jer. 50. 38. &c.] shall not subsist before thine eyes ; thou hatest all workers of iniquity.

7. Thou shalt undo the speakers of lies, [Compare Psalm 4. on v. 3.] the LORD abhorreth the man of blood and of deceit. [Heb. (sanguinum) in the plural. See Genesis 4. on v. 10. i.e. the blood-thirsty, murderous, and deceitful. Comp. 2 Sam. 16. 7. & 22. 49. Psal. 18. 49. and 26. 9. and 43. 1. and 55. 24. and 59. 3. and 140. 2, 5. Prov. 3. 31.]

8. But I through the greatness of thy benignity shall enter into thine house ; [Understand the Tabernacle ; for the Temple was not builded yet in Davids time] I shall bow my self [viz. in the Court at the entry of the Tabernacle, directing my face toward the most holy part, where the Ark of the covenant standeth. See Lev. 1. 3. Psal. 116. 19. Into thy holy place only the Priests went ; into the most holy none but the High-Priest, Heb. 9. 6, 7.] towards the Palace [the Hebrew word is used for Royal Courts and Palaces, Psal. 45. 9, 16. Prov. 30. 28. and is likewise used for the place, where God is said to dwell as of the Tabernacle, 1 Sam. 1. 9. & 3. 3. and here ; of the Temple, 1 Kings 6. 17, &c. yea of the heaven it self. Psalm 11. 4. Mich. 1. 2.] of thine holiness, in thy fear. [i.e. with due reverence and awfulness in regard of thy Majesty, and incomprehensible mercy.]

9. LORD, lead me in thy righteousness, [i.e. the obedience of thy commands, which presently is termed likewise the way : Oth. through thy righteousness, where by thou doest maintain the innocent] for my foes sake ; [that watch me, and have an eye upon me, for to entrap me, or to make me fall. So Psalm 27. 11.] direct thy way before my face. [See Gen. 18. on verse 19. the meaning is : Shew and prepare for me by thy spirit, as by a Guide, the path wherein thou wilt have me to walk.]

10. For in their mouth there is nothing of right, [i.e. They speak nothing, but falsehood and deceit. (Heb. in his mouth, i.e. in the mouth of every one of them) see Job 15. on v. 5.] their innest is meer destroying, [Heb. destroyings in the plural ; or villanies, wiles, perversenesses ; tending to their neighbours vexation, mischief and destruction ; He will say, their hearts are fraught with nothing, but bitter intents and purposes to spight & mischief and plague the godly man on all occasions.] their throat is an open sepulcher, [i.e. they gape and yawn, or greedily long and look for the ruin and destruction of the godly. This the Apostle applyeth to all men (Rom. 3. 13.) in regard of their natural corruption and perverseness. Comp. bel. Ps. 14. v. 2, &c.] with their tongues they flatter.

11. Declare them guilty, O God, [i.e. Judge and punish them, as such that have deserved it well. Otherwise, lay them waste, the Hebrew signifying both] let them fall away from their counsels ; [So that none take effect, but all miscarry. Oth. let them fall because of their counsels.] drive them away [Like chaff, Psalm 1. 4. or dispel, dissipate them, cast them out.] because of the multitude of their transgressions, [or backslidings, unfaithful dealings] for they are rebellious against thee.

12. But let all them rejoice [Oth. Jo, or, then shall all they rejoice, &c. and so in the sequel] that trust in thee ; let them shout for ever ; because thou coverest them ; [i.e. protectest and defendest them ; like as a man is free and safe under a roof, from heat and cold and tempests : or by a shield, from the darts of the Enemies] and let them leap for joy in thee, that love thy Name.

13. For thou, LORD, shalt bless the righteous ; thou shalt crown him [Or, environ, encompass him] with (thy) favourableness [or well pleasing, complacency.] as with a Target.

PSALM VI.

David being very sick, presenteth his misery before God, and fervently prayeth for mercy and recovery; and being assured of a gracious hearing, triumpheth over all his wicked Enemies.

A Psalm of David, for the chief Song-master, [See Psalm 4. on verse 1.] on Neginoth [see Psalm 4. on verse 1.] upon the Shemincb. [i.e. the eight, or octave. Some take it for an eight stringed Instrument; or for a certain Musical-air; Or for the eight string, called the Octave, by Musicians. See also 1 Chron. 15. on v. 21.]

2. O LORD, correct me not in thine anger, and chasten me not [Compare Jer. 10. on v. 24. The Hebrew word signifieth not only, to reprehend, reprove, instruct, by words, but likewise frequently to do it with blowes, and stripes. See Proverbs 9. on v. 7.] in thy fierceness.

3. Have mercy on me, LORD, for I am weakened; [Or grown feeble, fainting] heal me, LORD, for my bones are frightened:

4. Yea, my soul is much affrighted: and thou, LORD, how long? [Understand shalt thou delay or defer thine help: yet! how long wilt thou leave me in this misery?]

5. Turn again, LORD; [That seemest to have forsaken me, or turned thy back unto me, because thou hast not delivered me yet] rescue my soul, save me for thy kindness sake.

6. For in death there is no remembrance of thee; who shall praise thee in the grave? [The meaning is, The dead cannot magnifie Gods name in his Church on Earth, wherein nevertheless God taketh a singular pleasure; and which David was resolved solemnly to perform, after his custome, for the glory of God, and the edification of his Church, if he were recovered once of his sickness. Compare Psalm 30. 10. and 88. 11. and 115. 17. and 118. 17. Isa. 38. 18, 19. and see further Job 7. on verse 1.]

7. I am weary of my fighting; I make my bed to swim the whole night, [i.e. Whole nights over; or all night; or every night] I wet my bedstead thorough with my teares. [These are figurative speeches, serving to express and set forth the greatness of his pain and suffering, together with his much and continual weeping.]

8. Mine eye is gnawed through [Or, consumed, eaten up, as Psalm 31. 10. Compare Job 17. 7. and the annotation there] of vexation is grown old, [worn out, decayed, wasted, and consumed] because of all mine adversaries. [that take pleasure and delight in this my suffering, and would be glad to see me dead.]

9. Retire from me, all ye workers of iniquity; [Here and in the sequel David manifesteth his faith and confidence of Gods gracious and assured hearing of him.] for the LORD hath heard the voice of my weeping.

10. The LORD hath heard my supplication: the LORD will accept my prayer.

11. All mine Enemies shall be much ashamed and abashed; they shall recoil, they shall be ashamed in a moment, [i.e. very suddenly and unawares.]

PSALM VII.

David prayeth for Deliverance from his cruel Enemies, maketh an holy protestation of his innocence, and desireth God to right him, prophesying that God would do it likewise, for the protection of the godly, the ruine and destruction of his impenitent persecutors, and the praise of his holy Name.

Davids Shiggaion. [This word cometh from another Hebrew word signifying, to stray, or wander, whereby some do conjecture, that this was a various song, skipping from one kinde of tune into another; and used in great anguishes of heart, when as the thoughts and stirrings of the heart, through greatness of trouble, do vary and fall from one strain into another in a straying and scattering manner] which he sang unto the LORD, over the words of Cush. [Who this was, is uncertain: it should seem it was one of Saul his Courtiers, and in great credit with him, being of the same Tribe of Benjamin, with Saul himself. Against this mans bitter and bloody counsel, together with Sauls persecution David poured out this prayer unto God, and put it into singing meeter] the son of Temina. [i.e. a Benjamite. See Jud. 19. 16. 2 Sam. 16. 11.]

2. LORD my God, on thee do I trust; Save me from all my persecutors, and rescue me.

3. That he make not prey of my soul, [He, viz. Saul, through the instigation of the evil Counsellours: or, he, i.e. every one of them. My soul i.e. my life and person] like a Lion, tearing, while there is no deliverer. [implying, that they were ready to tear him in pieces like so many Lions, if God delivered him not speedily.]

4. LORD, my God, if I have done that, [Which they do falsely accuse me of, especially that Cush] if there is wrong in my hands; [Heb. palms.]

5. If I have requited him evil, that had peace with me; [Or lived peaceably with me. Compare Psalm 55. 21. with the annotation: and of the Hebrew word, here rendered requiting. See 2 Chron. 20. on verse 11.] (yea I have rescued him that distressed me without cause.) [Or, vainly, idly, i.e. without any reason wrongfully; as manifestly appeared in the case of Saul, whom he spared and rescued when he was in his own and his Offices power. See 1 Samuel 24. and 26. Oth. yea, if I have not delivered, &c. in the same sense.]

6. Then let the enemy persecute my soul, [i.e. my person, as above Psalm 3. 3.] and overtake her, and tread my life to the ground. [i.e. let him put me to a shameful death, that I may fall, and ly down with dishonor and disgrace] and make mine honour to dwell in the dust. [i.e. change mine honourable estate, and condition into the most base and contemptible. See Job 19. on v. 9. and 1 Kin. 16. on v. 3.] Selah! [See Psal. 3. on v. 3.]

7. Arise, LORD, in thine anger [See above Psalm 3. on v. 8.] exalt thy self, because of the furies of my distressers, and awake unto me: [or, awake (and turn thy self) to me. Spoken of God after the manner of men; as before and in the sequel. Oth. thus, Awake for me unto the Judgement, (that) thou hast commanded, i.e. to right me, according to thine own order and institution, that art a God of Judgement] Thou hast commanded the Judgement, [or instituted, ordained. See 2. Sam. 6. on verse 21.]

8. Then shall the assembly of the Nations encompass thee: turn them again on high [i.e. Return once to sit as Judge upon thine high throne or Judgement-seat, for to declare mine innocence openly before all the world, speeches borrowed from the manner of great Princes, or Judges, when they sit and keep their courts of Justice] above them. [or, for their sake, viz. the peoples or assemblies about me.]

9. The LORD shall do right to the people; Judge me, LORD, according to my righteousness, [i.e. according to the righteousness of my cause; as frequently in this Book. See the declaring thereof, Psalm 5.] and according to the uprightness (that) is by me.

10. Ah let the malice of the wicked have an end, but establish the righteous, thou that tryest the hearts and reins,

K k k k

[i.e.]

[i. e. that searcheth and sifteth all the thoughts and imaginations ; a comparison taken from Gold-smiths or Refiners, which trie the Gold by the Fire. So Psalm 11. 4. 5. and 17. 3. and elsewhere frequently. See Job 19. on v. 27.] O righteous God.

11. My Shield [As Psalm 3. 4.] is by God, that saveth the upright of heart. [O, the honest-hearted : Heb. properly, the right, or straight of heart, as 2 Chron. 29. 34. and very often in this Book ; or by it self, the right or right minded, (the down-right as we call them) the word is likewise used of God, and his commandments. See Deut. 32. 3. 4. Psalm 19. 9. &c. and further Job 1. on v. 1.]

12. God is a righteous Judge, and a God that is angry [viz. With, or against the wicked, which the sequel hath a regard unto] every day. [Oth. all the day, or all day long.]

13. If he [The wicked namely, that persecuteth me] turneth not himself, then he [God] shall whet his sword ; he hath bent his bow, [Heb. yodden, in regard that the foot-bow was to be bent with setting the foot upon it ; and so frequently.] and prepared the same.

14. And hath made ready mortal weapons. [Heb. Vessels, Furniture, Instruments, or arms of death] for him ; [i. e. for himself, to use against the wicked : or, against him, viz. the wicked, as followeth] he shall set arrow his arrows against the incensed persecutors. [of the Hebrew word, see Genesis 31. on v. 36.]

15. Behold, he is in labour of iniquity, and is big with toyl ; [i. e. the wicked laboureth much to put his wrongful and evil device against me into practise, which maketh him as restless and unquiet, as a woman in labour, when the pangs of travel are upon her ; compare Job 15. 35. Isa. 59. 4. Jam. 1. 15.] he shall bring forth a lye. [i. e. he shall miscarry ; his plot shall be abortive and fail him ; it shall be as vain, and of no effect, as a Lye, which frustrateth him, that relyeth upon it ; Comp. Psa. 4. on verse 3. Some by lyes here, do understand, falsehood and deceit.]

16. He hath made a pit and digged out the same, but he is fallen into the ditch [The Hebrew word doth properly signifie destruction, corruption, and besides a pit, ditch, &c. wherein something doth rot and perish.] which he hath made.

17. His toyl shall return upon his head, [See Judges 9. on v. 34.] and his violence, [which he practiseth against me] descend upon his crown. [or, the crown of his head, i. e. that very same which he intended against me, shall through Gods just Judgement and disposing, light upon himself.]

18. I shall praise the LORD, according to his righteousness, [Which he sheweth in delivering of me (that am innocent) and in punishing of my malicious Enemies.] and sing psalms unto the Name of the LORD, the most high.

PSALM VIII.

David most highly extolles the Majesty, almighty power, and wonderful providence of God in governing the world ; especially his incomprehensible grace and kindness unto wretched mankind in the Messia JESUS CHRIST.

A Psalm of David, for the chief Song-master [See above Psalm 4. on verse 1.] upon the Githith. [This some do hold for a certain tune, or air ; or for an instrument of Musick, accommodated for the singing and playing of Psalms, used and practised by the posterity (as some conceive) of Obed-Edom, that was a Levite and a Singer, called the Githith, 2 Sam. 6. 10. the Hebrew word Gath (whence Githith seemeth to be

derived) is the name of a famous City of the Philistines (where some do guess this instrument was first invented) and doth likewise signifie a Wine-press, or oyl-press ; which together with the contents or argument of this Psalm, doth make some conjecture, that this Psalm was made of purpose to be sung as a psalm of praise and thanksgiving in the Vintage-time.]

2. O LORD, our Lord, how glorious [Or, illustrious, high and mighty, excellent, puissant, famous and renowned. So Isaiah 33. 21. Jerem. 30. 21. the Hebrew word is likewise ascribed to the Great ones of the Earth, Jud. 5. 13. 25. Neh. 3. 5. Jer. 14. 3. and 25. 33. 34. and to the Godly, Psalm 16. 3. yea to the roaring waters of the Red Sea, Exodus 15. 10. signifying alwaies a singular excellency] is thy Name [i. e. thy self, by the fame and renown of thy power, wisdom and goodness, which sheweth forth it self in all thy works and operations] upon the whole earth : that hast placed thy Majesty above the heavens. [i. e. whose Majestie is incomprehensible and infinite. Compare 1 Kings 8. 27. or, which doest most gloriously manifest thy Maicsty above all visible heavens. Comp. Ephes. 4. 10.]

3. Out of the mouth of little children, [Understand such little ones, as do already begin to make use of, or improve their speech and understanding, running and playing in the streets ; Compare Jer. 6. 11. and 9. 21. Lam. 1. 5. Mat. 21. 16. Although the Hebrew word be used otherwise sometimes. See Job 3. 16.] and of sucklings, [on and about whom God sheweth forth his wonderful power, goodness, and providence, that they are a very strong and ungainsayable argument and testimony thereof. What use our Saviour made of these words, see Matth. 21. 16.] hast thou established [i. e. firmly ordained, decreed, determined, and accomplished. Compare Esther 1. 8. and Psalm 11. 3.] strength, [Oth. strong, or powerful praise, i. e. the praise of thy power, or strength. So Psalm 29. 1. and 96. 7. and 118. 14. Compare Matth. 21. 18,] because of thine adversaries ; [i. e. to shame and confound the deniers, and despisers of thy divine Government and providence] to make the Enemy and revengeful [Heb. him that revengeth himself] to cease. [i. e. to subdue and curb him, and to make him desist from his blasphemous and atheistical purposes and practices.]

4. When I behold thy heaven ; [Oth. for I behold, &c.] the work of thy fingers, [i. e. which through thy wonderful wisdom thou hast wrought and framed so complicitly. A comparison taken from such, as make very artificial things with their fingers, as Tapisstry-Workers, Embroiderers, and the like] the moon, and the stars, which thou hast prepared. [Understand hereupon, then do I think by my self, or exclaim thus as followeth.]

5. What is man, [Or, frail, miserable, wretched man. The Hebrew word Enosh, is derived from a word that signifieth to be very weak, yea sick and feeble unto death. See Job 5. on v. 17.] that thou remembrest him, and the son of man [or, Adams child. See 1 Kings 8. on verse 39.] that thou dost visit him ? [By this remembering, and visiting of God, there is principally understood the whole work of grace shewed unto fallen mankind in the Messia, our LORD Christ ; whereunto belongeth also that which followeth. Compare further Gen. 8. on verse 1. and 21. on verse 1.]

6. And hast made him a little less, [i. e. not much, a small degree, or but for a short time. See Psalm 2. on verse 12.] then the Angels, [Heb. Elohim, which here doth signifie Angels, see Heb. 2. 9, and how these words are in particular applied by the Apostle unto Christ.] and hast crowned him with honour and glory ?

7. Thou makest him to have Dominion over the works

works of thine hands; thou hast put all under his feet: [This is declared further in the sequel.]

8. Sheep [i. e. small Cattel. See Gen. 12. on verse 16.] and oxen, [i. e. great Cattel] all of them; and withall the beasts of the Field, [understand the wilde and savage ones. See of the Hebrew word Gen. 1. on ver. 26. and 6. on verse 7.]

9. The birds [Or Bird kinde. See of the Hebrew word *Tippor*, Levit. 14. on verse 4.] of heaven, [i. e. of the air: as frequently elsewhere.] and the fishes of the Sea; that which walketh through the paths of the Sea. [i. e. all manner of gatherings and confluences of waters. See Gen. 1. on verse 10.]

10. O LORD, our Lord, how glorious [As above ver. 2.] is thy Name upon the whole earth!

PSALM IX.

David giveth God thanks with great joy for the Victory which he had granted him against his enemies; he mocketh their vain-glory and sightful enterprizes; praiseth Gods Justice in having and punishing the wicked, and his faithfulness in delivering the godly oppressed, whom he inviteth to praise God, and prayeth for the continuance of Gods favour and the discomfiting of the power, and enterprize of his Enemies.

A Psalm of David, for the chief Song-master [See Psalm 4. on verse 1.] upon *Musib Labben*. [Some do hold this for the beginning, or, first words of a certain song well known in those daies, according to the tune whereof this Psalm was to be sung and plaied. Others translate it thus; *over*, or, *on the dying*, or *death of him that stood between (both)* Understand thereby *Goliath*, who stood between the *haguer* of Israel, and the *Philistines*, reproaching and defying the host of Israel. See 1 Samuel 17. 4. This is true, that the *Philistines* in Davids time, both before and after *Sauls* death made many grievous wars against Israel. See 2 Samuel 5. 17, &c. and 8. 1, and 21. 15. &c. which David in this Psalm doth seem to have regard unto.]

2. I will praise the LORD with my whole heart; [Oth. I will praise (thee) LORD, &c.] I will rehearse all thy wonders.

3. I will rejoice in thee, and leap up for joy; I will sing Psalms to thy Name, O most high.

4. Because that mine Enemies are turned backwards. [i. e. Most shamefully and ignominiously put to flight] fallen and perished from thy face. [i. e. because of thy special presence, which thou hast manifested by thine assisting of me, whereby the Enemies were put to fright and flight, quite scattered and destroyed.]

5. For thou hast dispatched my right and my cause: [Understand the cause, which I had against mine Enemies] thou didst sit upon the throne. [Compare above Psalm 7. on verse 8. and below verse 8.] O Judge of Righteousness. [i. e. righteous Judge, or, judging righteousness, i. e. righteously.]

6. Thou hast chidden the heathen, [As men shew forth their anger by chiding, and chafing. So Gods chiding implyeth as much as to manifest, and shew forth his anger, which commonly is accompanied with the curse and destruction of his Enemies. Compare Psalm 18. 15, 16. and 68. 31. and 76. 7. and 80. ver. 17. and 119. 21. Zach. 3. 2. Jud. ver. 9. and great distress of his own people. See Psalm 80. 17. Oth. destroyed, consumed; roared out.] undone the wicked, blotted out their name, for ever and evermore.

7. O Enemy are the desolations accomplished for ever? [viz. As thou hadst designed and imagined to compass it. This is jeeringly spoken in opposition to the Enemies spiteful boasting. Oth. The Desolations of the En-

my are finished, &c.] and hast thou destroyed the Cities? their remembrance is perished (with) them. [Nay (will he say) it is fallen out clean contrary, insomuch, that the very remembrance of those enemies that were destroyed, is altogether perished with them. Oth. is their (viz. our Cities) remembrance perished with them?]

8. But the LORD shall sit for ever, [viz. As Judge; as appeareth by that which followeth] he hath prepared his Throne for judgement.

9. And he himself shall judge the world in righteousness [i. e. The men that live in the world] and doom the Nations in equities [Heb. as if one said, in rightness, or justnesses, straightnesses, i. e. very righteously, reasonably, equitably. So Psalm 17. 2. and 58. 2. Isa. 45. 19.]

10. And the LORD shall be an high retreat for the oppressed: an high retreat in times of distress. [Heb. in times in distress, as below Psalm 10. 1.]

11. And they that know thy name [i. e. Thee, according as thou hast revealed thy self in thy word and works. See Psalm 91. 14. Isaiah 52. 6.] shall trust in thee, because that thou, LORD, hast not forsaken them that seek thee. [i. e. (in this place) which with beleeving prayers call for help upon thee.]

12. Sing Psalms to the LORD, which dwelleth at Zion, [Where the Ark of the Covenant and Gods publick worship is, where he doth shew his gracious presence in a special manner] publish his acts among the people [(inter populos)]

13. For he seeketh the blood-sheddings, [Heb. the bloods; in the plural (anguines) i. e. killings and murders. See Genesis 4. on v. 10. and 9. 5, 6. them he seeketh, for to punish. See 2 Chron. 24. on 22.] he remembreth them; [See Genesis 8. on v. 1.] he doth not forget the cry of the afflicted [Oth. of the meek; understand the cry which every one of them maketh, calling upon him for relief, as followeth, verse 14.]

14. Be gracious unto me, LORD, look upon my misery, (put upon me) by my haters: thou that exaltest me out of the gates of death: [i. e. out of, or, from the murdering destroying Counsels, multitude and power of mine Enemies, Compare Matt. 16. 18. In the gates, the people were wont to have their meetings in those times, and there the Counsels, and Courts of Justice were kept; and in the same consisted the many powers and strength of the Cities. See Genesis 22. on verse 17. it may be understood likewise as if David meant to say, God had wonderfully delivered him, when he was as neer unto death, as one is to a City, being already entered the Gates. Compare Psalm 107. 18. David had often been on the threshold of death, as one may say; but God plucked him still out of the midst of his Enemies, his own hand as it were, and exalted him afterwards to great honour.]

15. That I may relate all thy praise in the gates of the daughter of Zion; [i. e. In the Congregation or Church of God at Jerusalem, which was situated upon and by the hill of Zion. See 2 Kings 19. on v. 21.] that I may rejoice in thy salvation. [or I will rejoice.]

16. The Heathen are sunk in the pits, (which) they had made; their foot is taken in the net which they had hid.

17. The LORD is made known; [i. e. Famous, renowned, glorified, because of the acts of his righteousness; whereof in the sequel. Compare Psalm 74. on verse 5.] he hath done right; the wicked is ensnared in the work of his hands: Higgajon, sela! [the word Higgajon doth signifie, consideration, meditation. The Prophet seemeth to imply, that such Judgements of God, as he had been relating, ought to be considered and pondered, with singular attention. Others hold it to be the name, or mark of a certain tune, or peculiar strain of Musick, for the rowzing or quickning of attention. See

Psalm 92. 4. and of Sela, Psalm 3. verse 3.]

18. *The ungodly shall turn back unto hell:* [i.e. unto destruction both of body and soul. Of the Hebrew word *shool*, see Gen. 37. on v. 35.] *all God-forgotten heathen* [not heeding his judgements, but recklessly going on in their wicked ways and purposes, whether they be heathen indeed, or bastard Israelites which are not better than the uncircumcised, and from God estranged heathen people.]

19. *For the needy shall not be always forgotten, (nor) the expectation of the afflicted lost for ever.*

20. *Arise; O LORD,* [See Psal. 3. on v. 8.] *let not man strengthen himself:* [he doth very elegantly here set the frailty or wretchedness (in the word *enosh*) and the strength of his Enemies one against the other, as if he said, thou shalt never give way, O Lord, that a wretched man shall domineer thus, and brave it before thy face, as mine and thine Enemies design it. See the next verse, and Psal. 10. 18.] *let the heathen be judged before thy face.*

21. *O LORD let fear seize on them;* [Heb. put them fear, i.e. put them in fear] *let the heathen know (that) they are men;* [See Psal. 8. on v. 5. Heb. a man, (*enosh*) i.e. that every one of them is but a frail, wretched man.]

PSALM X.

David, or the Church of God, or David in the name and behalf of Gods Church, doth fervently pray against the persecution and oppression of the wicked, very lively describing their insolvency, wickedness and cruel bloody practices. He solliciteth Gods righteous vengeance upon them, which by faith he assurcth himself of, that God would perform it.

O LORD, why standest thou afar off? [As if he said; ah do not so, draw neerer with thy help, and let thy gracious countenance shine upon us. Spoken of God after the manner of men; as frequently in this book. Compare Psal. 3. on v. 8. and 7. on v. 7, 8.] (why) hidest thou thy self in times of distress? [as above Psal. 9. v. 10.]

2. *The wicked* [In the singular understanding wicked men, as appeareth by the sequel] *doth hotly persecute* [as Psal. 7. 14.] *the afflicted in (or with) insolvency: let them be apprehended in the enterprizes which they have devised.*

3. *For the wicked boasteth over the wish of his soul;* as fully perwaded, that he shall accomplish his desires, and obtain his hearts desire. Oth he praiseth according to the desire of his soul, i.e. whomsoever he will; for example, the covetous, as followeth. Or he boasteth over the wish of his soul, i.e. over his evil lusts, when he hath satisfied or accomplished the same] *he blesseth the covetous* [i.e. he holdeth and accounteth the unrighteous, that oppresseth the poor, by his covetousness to be a happy man. See Deut. 29. on v. 19.] *he slandereth the LORD* [or, provoketh the LORD, &c. Others read the latter half of this verse thus: the covetous (by and by called wicked) curseth and revileth the LORD: as the word blessing is sometimes used instead of cursing. See 1 Kings 21. on v. 19. Or the covetous blesseth (himself) &c.]

4. *The wicked, as he putteth his nose on high,* [Heb. according to the height, putting up, or lifting up of his face, or his countenance, his nose, his anger, i.e. according to his insolency, and scornfull contempt of good instruction, which he sheweth forth in all his carriage and deportment. For even as the height of the heart, Psal. 131. v. 1. and of the Spirit, Prov. 16. 18. doth signify the inward insolency or high-mindedness; so the

height of the eyes, Psal. 18. 28. and here; of the face, or the nose, betokeneth the outward] *doth not search;* [whether he do well or ill, caring for nothing at all, Oth. he doth not seek (God) out of Psal. 14. 2.] *all his thoughts are, that there is no God:* [Oth. (in) in all his subtille devices God is not.]

5. *His wayes,* [i.e. his purposes, designs and practice] *cause pain at all time.* [viz. to him, whom he oppresseth in his insolency. Oth. his wayes are prosperous at all time. The Hebrew word hath the signification of the paines or travail of child-birth, wherupon doth follow rejoicing, when the child is born, John 16. 21. and thus some do seem to have taken it here confidently in the sense of success, and prospering, or furthering, advancing of his work, that it may come to light and issue, as the fruit of the womb: thus the wicked bestirreth himself, toileth and laboureth till he work out his purpose, and it succeedeth according to his mind; therefore he careth not for God] *thy judgements* [i.e. thy government, and the punishments, which thou hast prepared for the wicked] *are an height far from him:* Compare the manner of speaking with Jud. 9. on v. 17. and Cant. 6. on v. 5. Heb. from, or from over against him, i.e. he casteth the same from him, out of his sight, and never mindeth them once: or they are higher, or too high for him to set them before him; they are hidden before him, above the reach of his understanding and apprehension: because he is in prosperity, he never thinketh on any punishments to come. See the next verse] *all his adversaries, he bloweth upon them* [or he bloweth thereupon, or against the same, i.e. he meaneth to scatter and dispel like chaffe with his very breath. So small account he maketh of them, because all things go with him according to his mind. Compare Psal. 12. 6.]

6. *He saith in his heart,* [i.e. he thinketh as v. 11. 13. and Psal. 14. v. 1. &c.] *I shall not waver,* [i.e. I shall not be displaced or removed out of my estate or prosperity: it shall go alwaies well with me, I shall not stumble nor fall, nor be overthrown by any] *for I shall be in no evil from generation to generation.* [Heb. in generation and generation, i.e. never, meaning that no kind of evil, mischance or adversity should ever betide him.]

7. *His mouth is full of cursing and deceitfulness, and wiles: under his tongue (there) is toil and iniquity.* [Compare Psal. 66. 17. Rom 3. 11.]

8. *He sitteth in the ambushes of Court-gardens,* [Or out-houses, villages, country-townes] *in hidden places doth he put to death the innocent: his eyes do hide themselves against the poor,* [i.e. he watcheth and waylayeth him in secret, where he may not be seen.]

9. *He layeth ambushes in a hidden place, like a Lyon in his den: he layeth ambushes to spoil the afflicted; he spoileth the afflicted, when he draweth him into his net.*

10. *He stoopeth down, he boweth himself,* [For to ly close and undiscovered, and that he may the more suddenly and unawares surprize and fall upon the afflicted. Compare Psal. 17. 11.] *and the poor troop falleth into his strong (pawes)* [or that the poor troop may fall, &c. Oth. and he falleth upon the poor company with his strong (limbs): for poor troop, or company, the Hebrew hath the poor in the plural, construed with the word falleth in the singular.]

11. *He saith in his heart, God hath forgotten it;* [Heb. hath forgotten, viz. those people, or the cause and case of them whom I intend to plague and spoil: those are the afflicted ones, for whom the Prophet contrarywise doth pray in the sequel, that God would not forget them] *he hath hid his face, he seeth (it) not for ever.*

12. *Arise, LORD God,* [See Psal. 3. on v. 8.] *lift up thine hand;* [This phrase is taken diversly in Scripture; signifying here, the publick manifestation of

of the power of God in helping the godly, and confounding the wicked, who were described with their wickedness before] *forget not the afflicted.* [Otherw. the meek.]

13. *Why doth the wicked slander (or provoke) God?* [He will say: why doest thou permit him thus to slander or provoke thee] *saieth in his heart; thou wilt not seek it,* [as above v. 13. and below v. 15. Or he *saieth in his heart thou wilt not,* &c.]

14. (*Howbeit*) *thou seekest it; for thou regardest the toil and the vexation,* [viz. which the afflicted must suffer and undergo by the wicked] *that they may give it into thine hand:* [i.e. commit the avenging unto thee, which the following words do well agree with. Oth. *that thou mayst put it into thine hand,* i.e. for to have their cause, as it were before thine eyes, and to consider the same: Or *that thou mayst give it with thine hand,* [i.e. requite it] *the poor relyeth on thee* [or on thee the poor letteth it, viz. rest, he leaveth it in thine hand; he entrusteth thee with the safe-guarding of his cause, and the prosecuting of his right. Compare the manner of speaking with Gen. 39. 6. Job 39. 14. Isa. 10. 3. and 2 Tim. 1. 12.] *thou hast been* [viz. alwaies in times past] *an helper of the Orphan,* [i.e. of my self and all those, that like poor Orphans were forsaken and oppressed by men. Compare Psa. 68. 6. John 14. 18. and below v. 18.]

15. *Break the arm,* [i.e. the power, might, violence, as frequently] *of the wicked and evill (one) seek his wickedness* [as above Psa. 9. 13.] (*until*) *thou find it not* [the meaning is, punish it and destroy it; so that the wicked be no more able to molest and vex the godly. Compare Ezek. 23. 48. The sins of Gods people are likewise said to be sought and not found, but in a clean contrary sense; they being all pardoned of God by grace, for the Messiah his sake, Jer. 50. 20. Oth. *shalt not thou find them?* i.e. yea thou shalt surely find them.]

16. *The LORD is King eternally and evermore; the heathen are perished out of his land,* [viz. out of Canaan, which God doth call his land, Lev. 25. 23. Oth. *out off, or from his Earth,* the whole Earth indeed being Gods, Psa. 24. 1.]

17. *LORD, thou hast heard the wish of the meek:* [Or lowly, humble ones, which were humbled by the hand of God and means of the cross. This is an observable title of Gods children, that are regenerated by the the holy Ghost, humbled and brought under the yoke and obedience of his commands. So below Psa. 22. 27. and 25. 9. and 34. 3. &c.] *thou shalt strengthen their heart,* [viz. by thy word and holy spirit] *thine ears shall attend.*

18. *To do right to the Orphan and oppressed: that a man* [See Psa. 8. on v. 5. and Compare Psa. 9. 20, 21.] *of the Earth* [that sprung from the Earth, or was made thereof, and consequently had no reason to be so arrogant and insolent] *go on no more to practise violence.* [Oth. read the latter member of this verse: *that mortal man go on no more to chase out of the land.*]

PSALM XI.

David taking notice of the jibing of his persecutors, that made his flying, and wandering condition their pastime, taketh his refuge to God, and declareth his faith of Gods providence, who doth both see and try, and shall judge likewise both the godly and the wicked.

A Psalm of David, for the chief Song-master. [See Psa. 4. on v. 1.] *I trust in the LORD: how do ye say to my soul: swerve (on to) your mountain (like) a bird?* [Oth. O thou bird] [Saul and his ad-

herents mocked and jeered David with such taunting speeches, as conceiving that he knew no other shift or refuge, but so betaking himself unto, wandering and lurking on the Mountaines; hopping as it were from one place to another like a silly bird; but they thought to ensnare and take him well enough for all that, not considering God who was Davids comfort, rest and refuge.]

2. *For, behold the wicked bend the bow, they fit their arrowes on the string,* [As if he said: it is no wonder, that they speak so insolently, for they think they have laid their plots so sure, that they shall not miss, but hit and fell me and mine without all peradventure] *to shoot in the dark* [i.e. in secret, privily. Compare Psa. 10. v. 8, 9.] *at the upright of heart.*

3. *Surely the foundations are overthrown,* [i.e. all fear of God; all justice and equity (which are and ought to be as the foundations of the state of Israel) are pulled down and overthrown; seeing they go about utterly to ruine and destroy me and other godly innocent people (who may well be counted the foundations and pillars of the land, Prov. 10. 25.) or thus: but the foundations (i.e. their purposes, resolutions and enterprises) shall be overthrown. See Psa. 8. on v. 3. and Isa. 19. 10. both these readings do well agree with the foregoing and following text] *what hath the righteous committed?*

4. *The LORD is in the pallace of his holiness,* [i.e. in his holy pallace, viz. in heaven, as the following words seem to declare. Otherwise it might also be understood of the Tabernacle. See Psa. 5. on v. 8. and Hab. 2. 20.] *The LORDS throne is in heaven: his eyes regard, his eye-lyds try* [See Psa. 7. on v. 10.] *the children of men.*

5. *The LORD trieth the righteous;* [So as that he alloweth and approveth of him] *but the wicked and him that loveth violence, his soul hateth* [Spoken of God after the manner of men, as Lev. 26. 11. the sense being, that God doth hate him in good earnest extremly.]

6. *He shall rain upon the wicked snares,* [This implyeth unexpected, severe and unavoidable judgements of God. See Job 18. 9, 10. and 22. 10. Isa. 8. 14. and 24. 17, 18.] *fire and brimstone* [as fell upon Sodom, Gomorra, &c. Gen. 19. and are threatned to Gog, Ezek. 38. 22. being prefigurations of the everlasting hellish fire, Jud. v. 7. Rev. 20. 10.] *and a mighty (or tempestuous) whirl-wind shall be the portion of their cup.* [i.e. their appointed and peculiar part and portion. Compare Job 20. 29. and the annot. A kind of speech, borrowed from the father of the family, who was wont of old to share and fill unto every one of the members thereof his portion of drink. Here it is understood of the wicked punishment: as also Rev. 14. 10. and elsewhere. Of the cross and affliction of the Church, Psa. 73. 10. and in general of the sufferings of the godly and wicked both, Psa. 75. 9. but otherwise, Psa. 16. 5. and 23. 5. See also Job 21. on v. 10.]

7. *For the LORD is righteous, he loveth righteousness:* [Compare Psa. 9. 9. i.e. all righteous things, whatsoever is right and just] *his face regardeth* [viz. with a fatherly tenderness, to shew favour unto and to provide for] *the upright* [Heb. the right, right minded.]

PSALM XII.

David prayeth for his and the Churches preservation from and among the common malice, unfaithfulness, falsehood, beguiling, insolence and tyranny, practised by the Rulers and Governours: and prophesieth, that God would surely judge them and save the godly according to the faithfull promises of his word.

A Psalm of David for the chief song-master [See Psa. 4. on v. 1.] upon the Sheminith. [See Psa. 6. on v. 1.]

2. Preserve O God [Or save namely Us, in this sad and miserable condition] for the kind [or kind-hearted good-hearted, of the Hebrew word. See Psa. 4. on v. 4.] is wanting [i.e. (as we use to say) there is no love nor faith more left] for the faithfull [the Hebrew word signifieth true, or faithfull, believing, 2 Sam. 20. 19. Psa. 31. 24. and also troths, faithfulnesses, i.e. all manner of faith and troth and trustiness; or faithfulness; as Prov. 14. 5. and 20. 6. Isa. 26. 2. either is applicable to this place] are lessened among the children of men [or Adams children.]

3. They speak falsehood [Or vanity, naughtiness or unprofitableness] every one with his neighbour. [Heb. the man with his neighbour, or companion] (with) flattering lips: [Heb. a lip of soothing, or smoothness, i.e. that knoweth well, or is well practised to flatter, and so in the next verse] they speak with a double heart [Heb. heart and heart, i.e. their heart meaneth otherwise than their mouth speaketh. Compare Deut. 25. on v. 13. 14.]

4. Let the LORD cut off [Or, the LORD will cut off] all flattering lips, the great (or big) speaking tongue:

5. That say, [We shall have the upper hand with our tongue: our lips are ours] [Heb. by, or with us, i.e. in our own power, to speak as and what we list.] who is Lord over us?

6. Because of the Desolation of the afflicted, because of the groaning of the needy, will I arise now, saith the LORD: I will set in safety him whom he puffeth at. [i.e. Whom the wicked thinketh to scatter and undo without any pains-taking, with the least puff, as it were of his breath (the godly namely) whom I, nevertheless, maugre the wicked, will set in safety and security. See Psalm 10. on verse 5. Oth. Whom he (the wicked) layeth snares for.]

7. The sayings of the LORD, [As all in general, so especially his gracious promises which the Prophet insisteth on in the next verse.] are pure sayings [i.e. without any fault or blemish, without any deceit or falsehood: like refined silver without dross: Compare Psalm 19. 10.] silver, [i.e. like unto silver, that is refined, &c.] refined in an earthen melting cruse: [i.e. tried and purified in an earthen melting-cruse, or melting oven, furnace, on the ground, or in the earth, as some conceive. Compare Psalm 18. 31. and 119. 140. Prov. 30. 5.] purified [properly, molten, and so purified, cleansed and cleared from all dross and impurity] seven times. [i.e. many times over, compleatly and perfectly. See Genesis 4. on v. 15. and 1 Sam. 2. 5. Prov. 24. 16. and 26. 25.]

8. Thou, LORD, shalt keep them; [Understand the godly and innocent, against the practices of the wicked, which haunt them like roaring and raging Lions.] thou shalt safe-guard them [Heb. him, i.e. every one of them] from this generation [i.e. from these evil men, that live together now in this age, as Deut. 1. 35. Compare Matth. 11. 16. with Luke 7. 31. and Matth. 12. 42. with Luke 11. 31. The Hebrew word Dor hath the signification of lasting, or enduring; to dwell or abide a long and lasting time (see Psalm 84. 11.) and is taken further for a mans life-time here on earth, Eccl. 1. 4. and likewise for a multitude of men, living together, or in one and the same age; whether bad, as here and elsewhere, or good as below, Psalm 14. 5. and 73. 15. &c.] for ever.

9. The wicked pace (or trot) round about, when (or, because) the vilest [Heb. the vileness, or naughtiness, unworthiness, i.e. the vilest, most abject, the very scum

of men, such as are the luxurious and riotous prodigals, Deut. 21. 20. Prov. 23. 21. to whom are opposed the dear, or precious, Jer. 15. 19. See further Job 35. on v. 13.] of the children of man are exalted [or, set on high, the Prophet, will say: When it cometh to pass, that the wicked ones (who are indeed the vilest of men) are advanced to state and offices, and get up into places of government and authority; then the wicked do multiply and stir on all hands, doing all the spite, violence and mischief to the godly they are able to compass, without ceasing; Compare Proverbs 28. 12, 28. and 20. 26.]

PSALM XIII.

David complaineth of the delay of Gods help: prayer, that, for his honours sake he would be pleased to prevent his approaching ruin: and triumpheth through faith.

A Psalm of David, for the chief Song-master. [See Psalm 4. on ver. 1.]

2. How long, LORD, wilt thou forget me still? [Or, steadfastly, continually, alwaies, evermore for ever, altogether, utterly. The Hebrew word doth signifie strength, overcoming, and further, an everlastingness, or, long continuance of time, because the same doth hold on, break through all obstacles, are still advancing, and (in a manner) do overcome all at length. Compare Psalm 4. on ver. 1. and with the forgetting mentioned here. Genesis 8. ver. 1. and 31. on v. 17.] how long wilt thou hide thy face from me? [Compare Deut. 31. ver. 17. and Job 13. on v. 24.]

3. How long shall I take consultations in my soul? [Heb. yet, or put consultations, &c. considering and weighing how I may escape the hands of my persecutors.] heaviness in my heart by day? [when the day-light, and with it the stirring of people, and all manner of occurrences, do use to allay and break off a mans heaviness and pensiveness, then must I continue still in fear and anxious heaviness, of being surprized and apprehended once by Saul and his.] how long shall mine Enemy be exalted over me?

4. Regard, hear me, LORD, my God: enlighten mine eyes, [i.e. Revive and cheer me by thy help. Comp. 1 Sam. 14. 30. Ezra 9. 8. and Pro. 15. 30. the manner of speaking is likewise used of enlightning the understanding. Psalm 19. 9. Ephes. 1. 18, &c.] that I fall not asleep (in) the death: [Heb. that I sleep not the death, i.e. that my life be not taken from me at one time or other. See Deut. 31. on ver. 16. and comp. Jer. 51. 39. together with the annot. there.]

5. That mine Enemy say not: I have prevailed against him; mine adversaries rejoice when I should waver. [i.e. Trip, stumble, and fall. Comp. Psalm 10. 6.]

6. But I trust in thy kindness: [Or favourableness, benignity] my heart shall rejoice in thy salvation: I will sing unto the LORD, because he hath done well by me. [Thus the Hebrew Verb (which signifieth otherwise, to requite, or recompence, see 2 Chron. 20. v. 11.) is used of Gods kinde and gracious dealing with his, Psalm 103. verse 2, 10. compared together with Psalm 116. verse 7. and 119. 17. and 142. 8. Oth. when he shall have dealt well with me.]

PSALM XIV.

David describeth the extreame corruption and malice of his Enemies in particular, and of all natural men in general, reproveth and threatneth them: longeth for Gods Salvation, especially that by the MESSIA, where-

whereof he rejoiceth in the Spirit.

A Psalm of David for the chief Song-Master. [See Psalm 4. on ver. 1. and compare this Psalm with Psalm 53. throughout] The fool [see of the Hebrew word, 1 Samuel 25. on verse 25.] saith in his heart; [i. e. thinketh with himself, as above 10. 6. although his outward shew be sometimes otherwise. Compare Job 21. 14.] there is no God: they corrupt it, [or, they have corrupted (themselves, or their way)] Compare Genesis 6. 12. Exod. 32. 7. Deut. 31. 29.] they make it abominable (with their) work [or, they make themselves abominable (with) their dealing] there is none that doth good.

2. The Lord hath looked down out of heaven upon the children of men, for to see, whether any were understanding, [Spoken of the all-knowing God, after the manner of men. Compare Genesis 11. on verse 5.] that sought God. [See 2 Chron. 15. on verse 2.]

3. They are all turned away; [See Rom. 3. 12, &c. and compare above Psalm 5. on verse 10.] they are grown stinking together [or, mouldie, rotten, putrified, like loathsome corrupt meat, or a vile stinking carrion. Compare 13. 5.] there is none that doth good, no not one.

4. Have then all Workers of iniquity no knowledge, that eat up my people, (as if) they are bread? [i. e. recklessly dispoil them by wrong and violence of life and goods. Compare Exodus 22. 25. Mich. 3. 3. and Psal. 79. 7.] they call not upon the LORD. [as if he said; There these wretches fall short, that they will have nothing to do with God: and therefore is their punishment sure and ready to seize upon them as followeth. Others read this verse. Do not then all Workers of iniquity that eat up my people (as if) they are bread; know (that) they do not call upon the LORD? or, (as some) have not, &c. that eat up my people? they eat bread (and) call not upon the LORD.]

5. There they are afraid with fearfulness: [i. e. then, See Zeph. 1. 14. and below Psalm 36. 13, &c. when God shall shew, and they be convinced in their conscience, that he taketh part with the number, or congregation of the godly, and is an adversary to these wicked wretches, then shall they be surprized with great terror, although they never thought of it before. This is a prophetic of the time to come, which the prophet maketh so sure account of, as if it were done already. Compare Psalm 36. 13. and 53. 6.] for God is with the generation of the righteous. [or, among, or, with the righteous generation. Compare Psalm 12. on verse 8.]

6. Ye make the counsel of the afflicted, ashamed, [i. e. Ye seek, or go about to shame him, mocking and jeering him with it, that he, &c. but (doth he imply) ye shall one day finde it.] because the LORD is his refuge.

7. O that Israel's salvation (came) out of Zion! [Oth. Who shall give out of Zion the salvation of Israel? A kinde of a wishing phrase, usual with the Hebrews. See Deut. 5. on verse 29. The meaning is, O that the LORD would be pleased to deliver his people out of Zion; the place where he dwelleth, by the Ark of the Covenant. Otherwise it might well be a question also, whereupon the answer followeth. Compare further Romans 11. 26.] When the LORD shall make the captives of his people [Heb. the captivity. See Num. 31. on ver. 12. i. e. the Godly, who are captives, as it were, living under the power and tyranny of the wicked. See further Deut. 30. verse 3. and Luke 4. ver. 19. Ephes. 4. 8.] to return (then) shall Jacob [i. e. the posterity of Jacob, the Israelites; understand the godly, those that follow the footsteps of their fore-father Jacob] rejoice; Israel shall be glad.

PSALM XV.

David describeth a true Citizen of Zion, or Member of Gods Church, that shall never perish, but be saved everlastingly.

A Psalm of David, LORD, who shall sojourn in thy Tent? [Understand the house of God, or his Church, as well militant here on earth, as Triumphant in heaven, typified and shadowed forth by the Tabernacle, and Zion-hill. See Psalm 2. on verse 6.] who shall dwell upon the mountain of thy Holiness?

2. He that walketh uprightly [See Gen. 6. on verse 9.] and worketh righteousness: and he that speaketh the truth with his heart. [i. e. from the heart, as we use to say. Oth. that speaketh the truth in his heart, i. e. conceiveth or purposeth nothing but honesty and faithfulness. Compare above Psalm 10. on v. 6.]

3. That back-biteth not with his Tongue; doth no evil to his companion; and taketh up no reproach against his neighbour. [Understand into his mouth, or upon his tongue, or lips. Compare below Psalm 16. on verse 4. this may be meant as well of the first conceiving and venting, as of the receiving and spreading of slanderous reports, raised and cast abroad by others. See Exodus 20. 7. Psalm 50. 16. and further, Exod. 23. v. 1. Lev. 19. 16. Psal. 69. 8. Ezek. 36. 15.]

4. In whose eyes the reprobate [i. e. He that by reason of his wicked course of life is justly rejected and cast off by all the godly] is despised; but he honoureth those that fear the LORD: hath he sworn (to) hurt, but ever he altereth his. [Heb. properly, to evil, or, evil-doing; i. e. whereby to hurt and damnify himself; the meaning is. Although he perceive, that the oath he made, will prove prejudicial and hurtful unto himself, yet doth he not recal or disanul the same, ready rather to sustain and suffer hurt, then to break a warrantable, lawful oath made by God. Oth. hath he sworn unto (his) neighbour, then he changeth not.]

5. That putteth not his money to use; [See Levit. 25. on v. 36.] nor taketh bribe against the innocent. The same that doth these things shall not move for ever. [or, not fall away, nor be removed, displaced, shaken, rejected, viz. out of the state of happiness, i. e. he shall never perish, as our Saviour speaketh, John 10. 28. Compare above Psalm 10. 6. and below Psalm 16. 8. & 21. 3. and 55. 23. and 62. 3. compare with v. 7. there and 66. 9. Prov. 10. 25, &c.]

PSALM XVI.

David prayeth for preservation, renouncing his own merits before God; deposing all idolatry, and making a cheerful profession of his faith in the Messiah, by whom he and all believers, having communion with God, are sure to partake of the blessed Resurrection and eternall life: Mean while Christ himself is introduced here, speaking of his death, resurrection and everlasting glory, for the good and comfort of his.

A Golden Jewel of David. [Or, a golden Psalm, Heb. Michram, i. e. that which is made of the best and finest gold. This Title is likewise prefixed unto the Psalms, 56. 57. 58; 59, and 60: because of their singular preciousness and excellency. Some do hold it for a certain Musical Instruments, or the beginning of some song, like-tuned] Preserve me, O God, for I trust in thee.

2. (O my soul) Thou hast said unto the LORD, [These words David speaketh as a Type of Christ; or (as

(as some thinke) Christ himself unto his soul in the state of his humiliation, as the Hebrew word sheweth : elsewhere the word *Soul* is expressed, *Psalm 103. 1.*] *Thou art the Lord ; [Oth. my Lord ;] my goodness [reacheth] not to thee : [i. e. my benefit. The sense is, I can benefit thee in nothing, O God ; I can bring thee no advantage (since thou art perfect in thy self, and the spring and author of all good) but to the godly that live here on earth, I may, as followeth.]*

3. (But) unto the *Saints*, that are upon earth, and the glorious, [Or, the excellent, the eminent : thus he calleth the Saints and believers, as being Gods children and heirs ; of the Hebrew word see above *Psalm 8. on v. 2.*] in whom is all my pleasure (or delight.)

4. The pains of those, that present [viz. With a marriage, or wedding-gift. See of the rage and prodigality of this spiritual Whoredome, *Ezek. 16. 31, 32, 33, 34.*] another (God) [not the true, and onely God, but an Idoll-God] shall be multiplied ; I will not offer [or pour out, as the Idolaters were wont to do in their drink-offerings. Of the lawful drink-offerings wherein wine and other strong drink was used, see *Exodus 29. 40. Numb. 15. 5, 7, 10, and 28. 7.*] their [i. e. the Idols] drink-offerings of blood, and not take their names upon my lips. [i. e. into my mouth, as *Psalm 50. 16.* implying, that he would have nothing at all to do with Idolatry, any thing depending on it ; he did loath and abhor it all. See *Exod. 23. 13.*]

5. The LORD is the portion of mine inheritance, and of my cup : [There are two comparisons made use of here, the former taken from Inheritances, which were measured out by lines, or cords, and divided by lot. See *Deut. 3. on v. 4. and 38. 9. Jos. 13 ; &c.* the latter from family-orders, where the Father or Master alloweth or dispenseth unto every one his share of drink into his cup or beaker. Compare *Psalm 11. on v. 6.*] thou dost maintain my lot. [i. e. thou dost preserve and keep the same in safe custody for me. Compare *2 Tim. 4. 8. 1 Pet. 3. 4, 5.*]

6. The lines (or strings) are fallen unto me in amiable places : yea, a goodly inheritance is hapned unto me. [Hebrew, the inheritance is become fair, at, or upon, over me.]

7. I shall praise [Heb. *bleß*] the LORD, that hath given me counsel : even by night. [Heb. in the nights. See *Psalm 1. on verse 2.*] my reins instruct me. [i. e. my most inward thoughts and stirrings minde and excite me to my duties. See *Job 19. on ver. 27.*]

8. I set the LORD continually before me : [Heb. over against me : that this is spoken by Christ, appeareth by *Acts 2. 25.*] because he is at my right hand, I shall not waver. [as *Psalm 15. 5.*]

9. Therefore my heart is glad, and mine honour [See *Genesis 49. on verse 6.*] rejoiceth : also my flesh, [i. e. body] shall dwell safely [or, securely. Heb. properly ; with, or, in confidence, viz. that the Resurrection shall follow assuredly on the third day.]

10. For thou wilt not forsake my soul [i. e. my person ; as frequently elsewhere, whereby there is again understood the dead body of our Saviour Jesus Christ. Compare *Psalm 94. 17. and Lev. 19. on verse 28.* and see hereof, *Acts 2. 31. and 13. 35, &c.*] in hell : [i. e. in the grave ; or you may understand with some, those hellish pains and pangs, which Christ hath undergone and suffered in our behalf. See of the Hebrew word, *Genesis 37. on verse 35.*] Thou shalt not suffer thy Holy (one) [i. e. my self, Christ, Oth. benign, gracious, kinde, favorite. Compare *Deut. 33. on verse 8. and Psalm 4. on verse 4.*] see the corruption. [i. e. undergo and be subject to it, abiding and putrifying in the grave like other men. Compare *Psalm 34. 13. and Job 3. 36. and 8. 51. and see Job 7. on v. 7. of the word*

corruption, otherwise rendred ditch or pit. See *Psalm 7. on verse 16.*]

11. Thou shalt make known unto me the path of life : [Leading and conducting me in this life, and afterwards raising me up from the dead, and bringing me into the glory of life everlasting] fulness (or satisfaction) of joyes is with thy face : [Compare *Psalm 4. 7. and 17. 15. and see 1 John 3. 2.*] pleasantnesses are in thy right hand for ever. [In thy right hand, wherewith thou givest and bestowest the same upon thy children. Compare *Proverbs 3. 16.* Oth. at, or, by thy right hand, where I (Christ :) shall sit, when I shall be gone up again into heaven, and where David and all the Elect shall be translated : *Matthew 25. 33.*]

PSALM XVII.

David in confidence that his uprightness and innocence was well known unto God, prayeth for preservation and protection against his persecutors, who by reason of their temporal felicity here on earth, did most tyrannously oppress the innocent : and comforteth himself in Gods salvation, and the blessed hope of life eternal.

A Prayer of David, Lord heare the righteousness [i. e. own (or receive) my righteous cause, or hear me, that have a righteous cause] attend unto my cry, take to ears my prayer (uttered) with unfained lips. [Hebr. with no lips of deceit.]

2. Let my right go forth from before thy face ; [As if he said, pronounce one sentence publicly upon my cause, and bear me out in it, forasmuch as mine innocence is fully known unto thee as followeth. Compare *Psalm 37. 6.*] let thine eyes regard the equity. [Hebr. the rightnesses, or straightnesses, i. e. the equity or equitableness ; or the justice and reasonableness of my cause ; as elsewhere, compare *Prov. 1. on v. 3.*]

3. Thou hast tried my heart, [A comparison taken from the practise of Goldsmiths, or, refiners. See *Psalm 7. on v. 10. and 66. v. 10. Zach. 13. 9.*] visited (it) by night, thou hast touched me, thou findest nothing : [viz. no dross, i. e. no wrong, injustice or deceit, which I should aim at in my cause, or suffering, as followeth] (that which) I have thought my mouth doth not transgress. [i. e. my mouth uttereth nothing otherwise, than my heart conceiveth it. Oth. I have purposed, or, resolved (that) my mouth shall not transgress.]

4. Concerning the dealing of man, I have according to the words of thy lips, [i. e. According to the command and charge of thy word. Others join these words unto the precedent, thus, Concerning the dealing of man according to the word of thy lips, &c. i. e. which men are bound to do in pursuance of thy word and command] watched my self from the paths. [Or, I have taken heed of the path, &c. viz. to avoid and eschew the same ; though mine Enemies do falsely charge me with the contrary] of the Robber [effractor, irruptor, i. e. the violent man, the oppressour, high-way-robber, murderer ; by comparing *Jer. 7. 11. and Matth. 21. 13.* Heb. properly, breakers through, or, breakers in, irrupters, viz. of houses, towns, countries, laws, &c. See *Ezek. 7. 22. and 18. 10. Hosea 4. 2.*]

5. Keeping my goings [Oth. keep (O LORD) my &c.] in thy tracks, [directing the course of my life according to thy commandments] that my footsteps may not waver.

6. I call upon thee, because thou hearest me, O God : encline thine ear unto me, hear my speaking.

7. Make thy kindnesses wonderful, [David implyeth hereby, that he was in such danger and distress, that he could not be preserved without a wonderful help of the LORD]

LORD thou that savest those which trust (in thee) from those that rise up against thy right hand: [where-with thou doest protect and deliver thy people. Oth. thou that with thy right hand deliverest those that trust (in thee) from those that rise up (against them.)]

8. Keep me as the black of the apple of the eye; [Heb. of the daughter of the eye. Compare Deut. 31. verse 10. and see the annotation there] hide me under the shadow of thy wings. [Compare Ruth 2. on v. 12.]

9. Before the face of the wicked, [Or, because of the wicked] that waste me: of my mortal enemies, that surround me. [Heb. Enemies in, (or, with) the soul, i. e. which do hate me mortally, from the very inmost of their hearts. Oth. against the soul, i. e. which seek to take away my life from me.]

10. They shut up [i. e. cover] (themselves) with their fat; Compare Job 15. on verse 27. and Psalm 73. 7.] with their mouth they speak proudly. [Heb. in pride, or haughtiness.]

11. They have now encompassed us in our walk, [See 1 Samuel 23. 8. and 24. 3. and 25. 26. and 26. 2. 3.] they set their eyes (upon us) bowing down to the ground. [lurking for me, and mine, like a Lion for the prey. See the next verse, and Psalm 10. on verse 10.]

12. He is like a Lion, [Heb. his resemblance, or likeness, is as, &c. i. e. the likeness of every one of them; or, of their chief Leader] that is greedy to prey, and as a young Lion, sitting in hidden places.

13. Arise, LORD, [See Psalm 3. on verse 8.] prevent his face, cast him down, rescue my soul, [i. e. fell thou him down, or defeat him, before he fall upon me] with thy word from the wicked: [Oth. from the wicked, (that is) thy word, i. e. by whose sword thou doest exercise and prove me; and so in the next verse, (which are) thine hand.]

14. With thy band from the men (ab hominibus) O LORD, from the men that are of the world, whose portion is in this life; [See the contrary, Psalm 16. 5, &c. and in the next verse here] whose belly thou fillest with thy hidden (treasure); [i. e. with all manner of abundance and dainties of meat and drink, which are called Gods hidden treasure, because they ly hidden as it were in Gods air, and earth and water, and by his providence are produced and brought forth, out of, or from within and under them] The children are satisfied, [Oth. they abound with children] and they leave their overplus [Or, their superfluity, abundance, glory] behind to their little children. [See Psalm 8. on verse 3.]

15. (But) I shall behold thy face in righteousness, [Compare above Psalms 4. 7, 8. and 16. 11. with the annotation, 1 Cor. 13. 12. 2 Cor. 5. 7. 1 John 3. 2.] I shall be satisfied with thine image [or, likeness:] when I shall awake. [Oth. I shall be satisfied, when I shall awake (with) thy image, or likeness. See 1 Cor. 15. 49. 1 John 3. 2.]

PSALM XVIII.

See the Contents of this Psalm in the second Book of Samuel, before the two and twentieth chapter.

For the chief Song-master: (A Psalm) of David the servant of the LORD, that spoke the words of this song unto the LORD, in the day when the LORD had rescued him, out of the hand of all his enemies, and out of the hand of Saul. [This Psalm is likewise set down, 2 Sam. 22. saving some few alterations here and there, which it pleased the holy Ghost to make use of, as will appear by comparing them together. See the annotations there.]

2. He said then: I will love thee heartily [Or, from

the bottom of my heart, inwardly, from the inmost parts; as a mother loveth and affecteth the fruit of her womb. For the Hebrew verb cometh from a word which signifieth the womb, or matrix, entrails, or bowels, and thence pity, compassion, tenderness; So that this verb doth imply such a love, as is not only upright and true, but withall full of fervent and most inward affection to the party beloved. Compare Psalm 103. 1.] LORD my strength.

3. The LORD is my rock, and my castle, and my helper-out, my God, my rock, on whom I trust; my shield, and horn of my salvation, mine high retreat.

4. I called on the LORD, that is to be praised, and was delivered from mine enemies.

5. Bonds of death had encompassed me, and brooks of Belial did affright me.

6. Bonds of hell environed me, snares of death met me.

7. When I was anxious, then I called on the LORD and cryed to my God: he heard my voice out of his Palace, and my calling before his face, came into his ears.

8. Then the earth quaked and trembled, and the foundations of the mountains shook and quaked because that he was incensed.

9. Smoke went up from his nose, and a fire out of his mouth consumed; coals were kindled thereby.

10. And he bowed the heavens, and came down, and darkness was under his feet.

11. And he rode upon a Cherub, and did fly; yea, he did fly swiftly [The Hebrew word is used of the swift flying of an Eagle, Deut. 28. 49. Jer. 48. 40. and 48. 40. and 49. 22.] upon the wings of the wind. [Compare Psalm 104. 3.]

12. He set (or put) darkness for his hiding; round about him was his tent, darkness of waters, clouds of the heaven.

13. From the splendor that was before him, his clouds drove along; hail and fiery coals.

14. And the LORD thundred in the heaven, and the most high gave his voice; hail and fiery coals.

15. And he sent forth his darts, and destroyed them; and he multiplied the lightnings, [Or, shot forth lightnings. See Job 16. 13. Jerem. 50. 29.] and frightened them.

16. And the deep gulfs of the waters were seen, and the foundations of the world were discovered from thy chiding, O LORD, from the blast of the winde of thy nose.

17. He sent (down) from the height; he took me: he drew me out of great waters.

18. He delivered me from my strong enemy, and from my haters, because they were mightier than I.

19. They had met me in the day of my mishap, but the LORD was to me a support.

20. And he carried me forth into largeness, he plucked me out, for he delighted in me.

21. The LORD requited me according to my righteousness: he rendred me according to the cleanness of my hands.

22. For I have kept the waies of the LORD, and have not wickedly departed from my God.

23. For all his rights were before me; and his institutions did I not (put) a way from me.

24. But I was upright with him, and I kept my self from mine iniquity.

25. So the LORD rendred me according to my righteousness, according to the cleanness of my hands before his eyes.

26. With the kinde (or, debonair) thou demeanest thy selfe kind; with the upright man, thou demeanest thy selfe upright.

27. With the pure, thou demeanest thy self pure; but with the perverse thou shewest thy self a wrestler. [Or, distorted. See 2 Samuel 22. on verse 27.]

28. For thou deliverest the oppressed people; but the lofty eyes [See Psa. 10. on v. 4.] thou dost humble.
 29. For thou lightest my Lamp, [See Job 18. on v. 6.] the LORD my God doth make my darkness to clear up
 30. For with thee do I run through a band, and with my God do I leap over a wall.
 31. Gods way is perfect: the speech of the LORD is refined; he is a shield to all that trust in him.
 32. For who is God, beside the LORD? and who is a rock but onely our God.
 33. It is God that girdeth me about with power; and he hath made my way perfect, [i.e. perfectly plain, even, clear, as it is exposted, 2 Sam. 22. 33.]
 34. He maketh my feet like as the Hinds, and he setteth me on my heights.
 35. He teacheth my hands for the fight, (or combat, battel) so that a steel bow is broken with my arms.
 36. Also thou hast given me the shield of thy salvation, and thy right hand hath supported me, and thy meekness hath made me great.
 37. Thou hast made room for my footstep under me, and my ankles have not wavered.
 38. I pursued my Enemies and overtook them: and I returned not, til I had destroyed them.
 39. I thrust them through, that they were not able to rise again, they fell under my feet.
 40. For thou didst gird me about with power for the battel; thou madest to bow under me those that rose up against me.
 41. And thou gavest me the neck of mine Enemies, and of my haters; them I destroyed.
 42. They cryed, but there was no Saviour: to the LORD, but he answered them not.
 43. Then I grinded them as dust before the wind: I rid them away, as mire of the streets.
 44. Thou hast helped me out from the contentions of the people; thou hast set me to a head of the heathen: the people (which) I knew not, hath served me.
 45. As soon as (their) ear hear (of me) they obeyed me: strangers have fainedly subjected themselves to me.
 46. Strangers are fallen away (or decayed) and have trembled out of their castles.
 47. The LORD liveth, and praised be my rock, and exalted be the God of my salvation.
 48. The God that giveth me perfect vengeance, and bringeth the people under me.
 49. That helpeth me out from mine Enemies: yea thou exaltest me above those that rise up against me: thou rescuest me from the man of violence.
 50. Therefore will I praise thee O LORD, among the heathen: and will sing Psalmes unto thy name.
 51. That maketh the deliverances of his King great, and sheweth kindness to his anointed, to David and to his seed for ever.

P S A L M XIX.

David teacheth that the Creatures of God, especially the heavens and the course of the sun, do abundantly testify of his power and wisdom and universal goodness, but magnifieth above all the singular mercy, which he sheweth unto his people, by the Revelation of his saving word whereby David being enlightened, confesseth his sinfull condition, and prayeth for cleansing, and for preservation from the dominion of sin, and that he may live well-pleasing to God.

A Psalm of David, for the chief Song-master. [See Psalm 4. on verse 1.]

2. The heavens relate Gods honour, [i.e. give us mat-

ter and occasion to speak and discourse of the omnipotency, wisdom and goodness of God] and the firmament [expansion. See Gen. 1. on v. 6.] declareth the work of his hands.

3. Day to day [Every day and night, successively one to another] poureth forth speech abundantly: and night to night sheweth knowledge, [i.e. they as it were teach and instruct us continually, even as the fountains or well-springs, still yield and bubble forth water abundantly, which is properly understood by the Hebrew word. See Prov. 18. 4. Eccles. 12. 8. Isa. 49. 10.]

4. No speech, nor no words are there, where their voice is not heard [Their, viz. the heavens, i.e. how different and discrepant soever the speeches, words and languages of men may be; so that the one is not able to understand the other; nevertheless (may we say) the language of these Creatures, and handy-works of God is plain and intelligible to all, that we may well know, what it is they would tell us. Oth. (they have) no speech, nor no words (yet) their voice is heard, i.e. understood. See Gen. 11. on v. 7.]

5. Their ruling-line goeth forth over the whole Earth, [i.e. their most excellent fabrick, or structure, being so exact and compleat; as if it were measured out all over by the ruling-line, and framed accordingly. See Zach. 1. 16. and Job 38. on v. 5. Or line, rule, pattern, writings; i.e. it is, as if they writ it in great capital letters, and by them taught and instructed us of their Creator. Compare Isa. 28. 10. and what application the Apostle made of this, see Rom. 10. 18.] and their speeches to the end of the world: he hath set a tent in the same for the sun. [this is further declared in the sequel.]

6. And that is as a bridegroom, going forth out of his bed-chamber. [The Sun namely most beautifully and gloriously breaking forth and rising up, as a bridegroom uleth to come forth and appear on his wedding-day, with all the ornament and trim that may be. See Isa. 61. 10.] he is cheerefull like a champion, to run the path. [or course running from his rising to his going down with admirable expedition and swiftness. Compare Eccles. 1. 5.]

7. His going forth is from the end of the heaven, and his circuit unto the ends of the same, and nothing is hid before his heat. [Or none. Understand where the Sun doth shine.]

8. The Law of the LORD is perfect, [Or the doctrine, i.e. the holy word of God. See Psa. 1. on v. 2.] converting the soul; [or bringing, reducing again, raising up again, i.e. reviving, comforting, as Psa. 23. 3. See also Ruth 4. on v. 15. this is the fruit of the doctrine of the gospel] the testimony of the LORD, [i.e. his word testifying of his being, will and workings] is sure [i.e. true, assured, firm and steadfast. Compare Psa. 93. 5. and 111. 7.] giving wisdom to the simple (or silly.)

9. The commands of the LORD are right [Or direct, just, i.e. in all things uniform and harmonious, well agreeing one with another, and shewing the onely direct and streight way to salvation. Of the Hebrew word, see above Psa. 7. on v. 11.] gladding the heart: the commandment of the LORD is clean, enlightning the eyes. [of the understanding. See Psa. 13. on v. 4.]

10. The fear of the LORD is pure [To fear and honour God, and to walk in his wayes, are used the one for the other, Isa. 29. 13. Compare with Matth. 15. 9. and 2 Chron. 6. 31. with 1 Kings 8. 40. and Psa. 128. 1. So that here by the filial fear, wherewith the children of God do honour him by faith, there may be understood conveniently, the doctrine of the true Religion and worship of God, being pure from all pollution or defilement of humane inventions, and procuring cleanness of hearts and hands, Psa. 24. 4.] abiding for ever: the Rights of the LORD are Truth, [i.e. they are very true; true in all regard, nothing but meet truth] they are righteous together.

11. They

11. *They are more desirable than gold, yea then much sweeter than honey and the honey-comb;* [Heb. the flowing of the honey-combs, i.e. that runneth off or floweth over from the honey-comb without any pressing, honey unstained, or unconstrained.]

12. *Also thy servant is clearly admonished by them* [The Hebrew Verb here given, clearly admonished, doth signifie to give lustre, or clearly to shew, and thence, to admonish, or warn, whereby a man getteth light, and cleanness for his soul, together with use, profit and advantage. Compare Ezek. 3. v. 18, 19, 20, 21.] *in the keeping of them is great reward.* [the Hebrew word doth properly signifie the hee] (Gen. 3. 15. and 26. 26.) and thence is taken for the end of a thing (as the hee for the beginning) and further for issue, speed, success, profit, reward, being that these use to come in the end or at last: as likewise another word, signifying properly the aftermost, is used to the same purpose. See Prov. 23. on v. 13. Now that God is pleased to accept of, and reward the obedience of his children, with great promises, notwithstanding their imperfection, the same happeneth not by their merit or desert, but by his grace, for Jesus Christ his sake.]

13. *Who should understand the aberrations?* [i.e. the sins, which are committed through ignorance and unadvisedness. See Lev. 4. on v. 2. implying, that none is able to do it: so many, manifold, yea innumerable are they. Compare 1. Kings 3. 9. with 2 Chron. 1. 10.] *cleanse me from the secret (aberrations)* [those which I see not, and am not aware of.]

14. *Keep thy servant back likewise from insolencies;* [Or wilfulness, i.e. wilfull and presumptuous sins, which are committed wittingly and wilfully, with purpose of heart and pride, in contempt of God and his commandments] *let them not have dominion over me:* [Compare Rom. 6. 12.] *then shall I be upright;* [See Gen. 6. on v. 9.] *and pure from great* [or much, many, manifold] *transgression.*

15. *Let the speeches of my mouth, and the meditation of my heart, be wellpleasing* [Heb. unto, or according to wellpleasing, or acceptableness. Compare Isa. 56. 7. Jerem. 6. 10.] *before thy face: O LORD my rock and my Redeemer.*

PSALM XX.

A blessing and prayer of the Church for King David, being to go forth into battell; with a firm confidence of victory and triumph, through the heavenly King the Messiah.

A Psalm of David, for the chief Song-master. [See Psalm 4. on v. 1.]

2. *The LORD hear thee in the day of distress: the name of the God of Jacob* [See 2. Sam. 6. on v. 2. and Compare below v. 8.] *set thee* [Heb. properly, lift thee up, or exalt thee] *in an high retreat.* [where thou mayst be safe and secure against the force and violence of the Enemy. See 2 Sam. 12. on v. 3. i.e. he protect and defend thee.]

3. *He send thine help* [i.e. whereby thou mayst be holpen] *out of the Sanctuary,* [where the Ark of the covenant (the type of our Saviour Christ) was, upon mount Zion] *and support thee out of Zion.*

4. *He remember all thy meat-offerings;* [Oth. he smell, i.e. he accept of, be well-pleased with remembering his promises, and thy prayers. See Lev. 2. on v. 2. Hof. 14. on v. 8.] *and make (or turn) thy burnt-offerings to ashes,* [shewing by some token, that it is acceptable unto him. See Levit. 9. v. 24 1 Chron. 21. 26 and 2 Sam. 24. v. 23. Oth. he make thy burnt-offering fat, i.e. he be pleased with it, as being offered of the best with sincere affection] *Sela.* [See Psa. 3. on v. 3.]

5. *He give thee according to thine heart,* [i.e. according to thine own wish and hearts desire, that thy purpose may succeed and prosper] *and fulfill all thy counsel.* [i.e. effect it as followeth.]

6. *Wee shall shout* [Here the Church doth shew her confidence of being heard and obtaining the victory] *over thy salvation,* [viz. which thou O King shalt receive of God; or which thou O God shalt bestow upon our King. Or thy victories (and so in the sequel) which God shall grant thee. See 2 Sam. 8. on v. 6.] *and set up* [or let fly, rear] *the banners,* [in token of courage, and confidence of victory and triumph] *in the name of our God:* [i.e. to the honour and glory of God, and the terror of our Enemies. Compare Psa. 60. 6. Cant. 2. 4. and 5. 10. and 6. 4. item Num. 2. 2, 3, &c. with the annot. In the Hebrew there is a word, as if one should say, we shall banner, or banner it (vexillari)] *The LORD fulfill all thy desires* [or shall fulfill.]

7. *As now I know, that the LORD saveth his anointed;* [Or hath delivered, given victory unto, i.e. I am as confident, by reason of his promises, that God shall give him victory, as if he had obtained the same already] *he shall hear him out of the heaven of his holiness;* [i.e. out of his holy heaven, which is so called, because God, who is holiness it self is, said to dwell therein. So palace of holiness, above Psa. 5. 8.] *the salvation of his right hand shall be with mightinesses.* [Oth. through the powers of the salvation of his right hand, i.e. of his right hand powerfully stretching forth, to purchase victory for his anointed.]

8. *These (make mention) of chariots, and those of horses,* [i.e. our enemies talk much, the one of their iron chariots, the other of the multitude of their horses, wherein they confide and trust] *but we shall make mention of the name of the LORD our God.*

9. *They have bowed themselves and are fallen:* [Like unto Sisera, Jud. 5. 22.] *but we are risen, and remained standing.*

10. *O LORD, save:* [Or grant salvation, victory as v. 7.] *the King hear us* [or shall hear us; the heavenly King namely, our LORD Jesus Christ typified by David] *in the day of our calling.*

PSALM XXI.

David giveth God thanks, both in his own and the Church's behalf, for the obtained victories, and the blessed estate of his Kingdom, being a type of the eternal King and Kingdom of Jesus Christ: and prophesieth of the durability of both, together with the downfall and destruction of all the Enemies of the same, to the praise of God.

A Psalm of David for the chief song-master. [See Psa. 4. on v. 1.]

2. *O LORD the King is gladdened over thy strength; and how much is he cheered over thy salvation?*

3. *Thou hast given him the wish of his heart;* and thou hast not restrained the utterance of his lips; [i.e. that which he hath uttered and desired of thee in his prayer] *Sela.* [See Psa. 3. on v. 3.]

4. *For thou preventest him with blessings of the good;* thou settest a Crown of fine gold upon his head.

5. *He desired life of thee:* [When he was in danger of it by his Enemies: understand Gods gracious blessing withall; compared with Psa. 36. 6. and 133. 3.] *thou hast given it him;* [Oth. thou hast given him length of daies,] *length of daies for ever and evermore,* [i.e. a long life. Compare Deut. 30. 20. this hath respect partly unto David, according to the body, being he dyed in a good old age; but chiefly it looketh upon the Messiah, Davids seed according to the flesh (see Isa.

53. 10.) and again unto David and all the members of Christ, in regard that by faith in him they have eternal life.]

6. Great is his honour through thy salvation; Majesty and glory hast thou joined unto him.

7. For thou didst set him (for) blessings for ever. [Compare Gen. 12. on v. 2. Isa. 19. 20. Ezek. 34. 20.] Thou cheerest him through joy with thy countenance. [See Num. 6. on v. 25. 26. and Psa. 16. 15.]

8. For the King trusteth in the LORD, and through the kindness of the most high shall he not waver. [As above Psa. 15. v. 5.]

9. Thine hand shall find [i.e. meet with, surprize, seize on and punish] all thine Enemies, [Oth. shall find (vengeance) for all, &c. or shall be sufficient for all thine Enemies, viz. for to quell and subdue the same] thy right hand shall find thy haters.

10. Thou shalt set them as a fiery furnace at the time of thy (angry) face, [i.e. of thine anger, viz. when thou shalt look upon, judge and punish them in wrath. Compare Psa. 34. 7. and Gen. 32. v. 20. Levit. 17. 10. and 20. 6. Jerem. 3. 12. and 4. 26. Lam. 4. 16. Observe that the face of God is taken here for his anger, and above v. 7. for his favour. Compare Psa. 25. 18, 19.] The LORD shall swallow them up in his wrath, and the fire shall consume them.

11. Thou shalt make their fruit perish from the Earth, [i.e. the fruit of their body (as the Scripture speaketh) that is to say, their children: otherwise by the fruit of a mans hand there is understood, that which he receiveth or getteth by his labour, Prov. 3. 1. 16, 31.] and their seed [i.e. their children or posterity] from the children of men.

12. For they have framed evill against thee; [God accounteth that done unto himself, that is done unto his people. See Gen. 20. on v. 6.] they have devised a shameful deed, (yet) shall be able (to do) nothing.

13. For thou shalt set them for a while, [Heb. shoulder, or dyke, mount, i.e. a raised or eminent place, which thou shalt aim at as at a but, or mark, to hit them home into the very face] with thy strings [Heb. cords, i.e. the string of thy bowe,] shalt thou lay on upon their face [i.e. fit and dispose the arrowes upon their bow against them.]

14. Exalt thy self, LORD in thy strength; then shall we sing and praise thy might with Psalmes.

PSALM XXII.

Although in this Psalm there are some things that may be applied unto David, as the type of Christ, yet it appeareth by the main drift and substance of it, as also by the new Testament, that David by a Prophetical Spirit, principally introduced Christ here, speaking of his bitter suffering for his Church, together with his exaltation and the future spreading of his spiritual Kingdom all the world over, and the steadfastness thereof; relating withall the benefit, which we receive thereby, to serve and honour and thank him for the same.

A Psalm of David, for the chief Song-master, [See Psa. 4. on v. 1.] upon Aijeleth hashachar. [Or according of the hind, of the day-break. Some hold it to have been a musical Instrument, wherein this Psalm was to be played: Others, that they were the first words of a certain Song, well known in those dayes, of the same musical air or meeter. There are some likewise, which render it, in, or against the power, or strength of the day-break; being of opinion, that this excellent prophesie of Christ his suffering, death, resurrection, &c. was given unto the Priests and Levites to

be sung every morning in the house of God, by break of day. Others apply it to Christ, who is compared to an Hart, Cant. 2. 9, 17. and 8. 14. and rose up very early in the morning out of the grave, according as the Resurrection is termed the Morning, Psa. 49. 5. whereof the judicious reader may judge.]

2. My God, my God, why hast thou forsaken me? [Though there be some passages in this Psalm, which may conveniently be applied unto the person of David as he was the type of Christ: yet it doth plainly appear by the four Evangelists, that most and neer all of them, are principally and peculiarly fulfilled in the person of our Saviour Christ himself, our only Messia, and consequently that David did purposely, through the spirit of prophesie, introduce or represent Christ here, in his own words and bespeaking of his Father] being far from my salvation (from) the words of my roaring? [This implyeth a most terrible trouble and grief of heart, causing strong and mighty out-cries. Compare Job 3. 24. Psa. 32. 3. and 38. 9. and see Matth. 27. 46. Heb. 5. 7. all this our Saviour Christ suffered, as our surety, undergoing the wrath of God for our sins, and perfectly satisfying for them.]

3. My God I cry by day, but thou answerest me not: and by night, and I have no silence. [Or, there is no stillness for me, i.e. I do not cease nor rest from complaining; or yet I get no stillness, i.e. no rest; although I call and cry never so much, my suffering ceaseth not.]

4. Yet thou art holy, dwelling (among) the praises of Israel [i.e. in thy house, which is the place, where thy people do praise thy name, for the gracious help and deliverances, which thou doest use to shew them. Oth. yet art thou holy, sitting, (i.e. abiding, continuing) O yee praise-songs (the manifold or perfect praise) of Israel. Compare Deut. 10. 21. Jer. 17. 14.]

5. In thee our Fathers have trusted; they have trusted and thou hast helped them out.

6. Unto thee they have cried, and are rescued, in thee they have trusted and were not made ashamed.

7. But I am a worm, [i.e. like unto a poor worm; i.e. very weak and void of strength, not regarded at all and astrodren under foot, as followeth. Compare Job 25. 6. Isa. 41. 14.] and no man; a reproach of men, and despised of the people. [Heb. a despised (one) of the people.]

8. All that see me, mock me; they thrust out the lip. [Oth. they draw the lip. Heb. properly they open with the lip] they shake the head; [See 2 Kings 19. on 21.] (saying:)

9. He hath rowled (it) upon the LORD. [Heb. winding or rowling upon the LORD, i.e. he hath committed, given up, resigned himselfe, or his way, (as Psa. 37. 5.) or his cause the issue of his sufferings unto the LORD, confidently relying on him, as when one rowleth a thing to such a place, or windeth it on such support, where it may lie, or be kept safe; or when one doth remit, put over a matter to such a one, as is well able to undertake it, or to bear it out, or to rescue and deliver it. Compare Psa. 55. 23. Prov. 16. 3. 1 Pet. 5. 7. where the like sweet and elegant expressions are to be found] let him help him out (now) let him rescue him, because he hath pleasure (or delighteth) in him, [maketh his boast and brag of it, thus they speak ironically, or jeeringly.]

10. Sure thou art he that hath drawn me forth out of the belly; [This is a reply upon the precedent mockery and scoffing speeches of the wicked, full of holy trust and confidence] that hath made me to trust [Oth. put me in safety or preservation] being on my Mothers breast.

11. On thee I am cast from the womb, [i.e. commended and committed to thy care and keeping; a comparison taken from a midwife or nurse, which taketh up or receiveth the new-born babe upon her knees, or into her lap

lap to tend it] *from off the belly of my mother art thou my God.*

12. *Be not thou far from me, for distress is hard by, for there is no helper.*

13. *Many Bulls have surrounded me; [Or great, mighty Bulls. Understand the great ones and chief rulers of the Jewes, being like unto strong, well fed and fat Oxen and fierce pushing bulls] Strong (steers) [the Hebrew word doth properly signifie strong ones, mighty ones, but is likewise used for Oxen, Steares, Bulls, as is to be gathered by Isa. 34. 7. See also Psa. 50. 13. and 68. 31. Jer. 47. 3. (where it is taken for strong horses) and 50. 11.] of Basan [See Deut. 32. on v. 14. and Ezek. 39. 18. Hos. 4. 16. Amos 4. 1.] have compassed me about. [Heb. as if one should say girt or beset me round.]*

14. *They have gaped with their mouths against me; [Compare Job 16. 10. Lam. 2. 16. and 3. 46.] like a roaring and roaring Lion.*

15. *I am poured out like water, [i.e. all my strength and vigour is spent and gone like water that is poured out] and all my bones have dis-united themselves; my heart is like wax, it is molten in the midst of my bowels. [See Deut. 1. on v. 28. and 20. 8. and Jos. 7. 5. and 14. 8. Psa. 68. 3, &c.]*

16. *My vigour is dried up like a potsherd, and my tongue cleaveth to my palate; [So that I am scarce able to speak. See Job 19. 10. Psa. 137. 6. Ezek. 3. 26. or by reason of drought and great thirst. See John 19. 28.] and thou layest me in the dust of death. [i.e. reducest me to such a condition, that I am little differing from a dead man, ready to be carried to his grave. Some hold it to be a comparison taken from Champions or Wrestlers, who when they have fought and wrestled long, till they be tired, do faint at last and fall down on the ground into the dust like dead men.]*

17. *For dogs have encompassed me; [Understand the high Priests and Scribes, or Scripturists, together with the vile crew of Jewes and Souldiers, whom our Saviour here compareth unto dogs, by reason of their villainess, pollution and raging madness against him. Compare Job 30. 1. Psa. 59. 7, 15. Prov. 26. 11. Matth. 7. 6. Phil. 3. 2. Rev. 22. 15. See also 2 Sam. 3. on v. 8.] a Congregation of evill doers hath surrounded me, they have digged through my hands and my feet. [i.e. they have nailed them through.]*

18. *I might number all my bones: [Being so stretched out upon the crosse (standing out as it were) that I might tell them one by one all over] they regard it, they see upon me. [or at me, viz. their wish and desire, i.e. they take their pleasure and recreation therein, that they may see my suffering with their own eyes. Compare Psa. 35. 21. and 37. 34. and 54. 9. and 59. 11. and 92. 12. and 118. 7.]*

19. *They divide my garment among them, and cast the lot over my raiment.*

20. *But thou, LORD, be not far: my strength make hast to my help.*

21. *Rescue my soul [i.e. my self, my person, or life, and so in the sequel. See Gen. 12. on v. 5. and 19. 17.] from the sword, [i.e. from this sharp and smart encounter, this hostile and mortal combat, this fierce and cruel persecution, this peircing and wounding and murdering of me, and death it self, like as the word sword is sometimes taken for any such effects or consequences of the sword and wars or combats. See Jer. 25. 16, 27. 29. Ezek. 38. 21. &c.] my solitary (one) [or my one, my onely one, i.e. my soul, which like an onely childe (whereof this word is elsewhere taken as Gen. 22. 2. Jud. 21. 34. &c.) is all alone and destitute of all help. So the Hebrew word is likewise used, Psa. 35. 17. Compare withall Psa. 25. 16. and 68. 7.] from the violence of the dog [Heb. from the hand, &c. See Job 5. on v.*

20. of the dog, i.e. of the dogs. Look back on v. 17. Otherwise the Devill may be understood here, and in the next verse, who is called a Prince of this world, and compared to a fierce and roaring Lion, John 14. 30. Ephes. 6. 13. 1 Pet. 5. 8. See the next verse.]

22. *Save me out of the Lions mouth: and bear me from the hornes [i.e. bear and deliver me from the, &c. so there are often two words understood under one, with the Hebrewes. Compare Gen. 12. on v. 15. Num. 17. 5. Oth. for thou hast heard me, &c. or yea thou hast, &c.] of the Unicornes. [which are very strong, savage, fierce, untameable beasts, Numb. 23. 22. Job 39. v. 9. &c.]*

23. *Then shall I rehearse thy Name unto my Brethren [i.e. record and magnifie thy faithfulness, truth and goodness among my Disciples, and those that through their word shall believe in me. See Heb. 2. 10, 11, 12. and Compare John 20. 19, 26. Acts 1. 4, 6. 1 Cor. 15. 6.] in the midst of the congregation will I praise thee.*

24. *Ye that fear the LORD, praise him, all ye seed of Jacob, honour him, and stand in awe before him all the seed of Israel.*

25. *For he hath not despised nor abhorred the oppression of the oppressed, nor hid his face before him, but he hath heard, when the same called unto him. [Notwithstanding that my affliction was such that men despised me because of it, and turned themselves away from me loathing me; yet hath not God cast away or loathed me.]*

26. *My praise shall be of thee [Heb. out of thee, i.e. thou shalt be the matter and subject of my praise] in a great Congregation I will pay my vows [of thankfulness to God] in the presence of those that fear him. [Heb. over against those, &c.]*

27. *The meek [See above Psalm 10. on v. 17.] shall eat and be satisfied, [i.e. they shall have communion with Christ and partake of his merits by Faith. Compare Psa. 132. 15. Cant. 5. 1. Luke 1. 53. John 6. 54. &c.] they shall praise the LORD, that seek him: your heart [i.e. ye meek ones, ye that seek the LORD] shall live for ever. [being filled with spiritual joyes and comforts. See Psa. 69. 33. John 16. 22.]*

28. *All the ends of the Earth shall remember it, and turn themselves unto the LORD: and all generations of the heathen shall worship before thy face. [This is a prophesie of the conversion of the Gentiles, where by the word all there must be understood, not all the inhabitants of the Earth, rich and poor, by the head or pole (as we say) but of the spreading of the Church and the great multitude of Gods people under the Gospel, among all sorts and nations indifferently, as the effect and thing it self declareth it. Compare John 10. 16. and 11. 52. Acts 2. 39. &c.]*

29. *For the Kingdome is the LORDS; [Or belongeth, appertaineth to the LORD] and he hath dominion among the heathen.*

30. *All the fat ones upon Earth shall eat, [i.e. the great, rich and mighty ones, as Psa. 78. 31. Isa. 10. 16.] Ezek. 34. 20.] all they that descend unto the dust shall bow down before his face, [i.e. the meaner sort, those of low rank and condition, or those that are brought exceeding low, or in great need and distress. Compare Job 30. 19. Psa. 44. 26. and 113. 7. Isa. 29. 4. and 47. 1. Lam. 3. 29. The meaning of these opposite expressions here is, that there shall be abundance of both sorts among the heathen that shall be converted unto the LORD, viz. not only rich and mighty ones (as Psa. 45. 13. and 72. 10. Isa. 49. 23. &c.) but likewise poor and needy ones. See 1 Cor. 1. 26. &c.] and he that cannot keep his soul alive, [i.e. he that is in danger of his life, whether by starving and famishing, sickness and diseases, Enemies and persecution, or otherwise. He also, that finding in himself to have deserved nothing but death and destruction, by reason of his sinfulness, hath*

no power, and knoweth no means how to save his poor soul; such shall in all humility, sue and seek for comfort in Christ by faith, and cleave unto him, as to the only refuge in all bodily and spiritual distresses and extremities.]

31. *The seed shall serve him*; [i.e. The children and generations, or posterity of the faithful, or a seed, the seed of Christ: So that there shall be alwaies such as shall embrace, adhere unto and serve Christ; who are likewise called children, whom God doth give to Christ. Heb. 2. 13. out of Isa. 53. 10. and his seed, Isaiah 53. 10.] *it shall be written down unto the LORD* [or, attributed, imputed, i.e. that seed shall be enrolled and accounted among Christ his Church and people] Compare Psalm 87. 4, 5, 6. *into generations*. [Oth. 10. Generation, i.e. to, or, for a people of the LORD. Compare Psalm 14. 5. *God is with the generation of the righteous*, or, *righteous generation*, i.e. people. See also below Psalm 24. 6. and 73. 15. compare Mat. 12. 39. Acts 2. 40.]

32. *They shall come on, and declare his righteousness*, [Revealed through the Gospel. See Rom. 3. 21, 22, &c. Phil. 3. 9. or, his righteousness, i.e. his faithfulness, and truth, in keeping and making good his promises of the calling of the Gentiles] *unto the people that is born* [Or, *that shall be born*, i.e. unto their children and posterity; who after their death, shall make up and constitute the people of God, and be born again by the spirit of God] *because that he had done it*. [i.e. wrought out and brought about this wonderfull work of grace, this righteousness and salvation, all alone, and by himself. Oth. because that he hath made (it) (the people namely) as Psalm 100. 3. he hath made us, (and not we our selves) his people and sheep of his pasture.]

PSALM XXIII.

David representeth in his own person as in a mirrour, the happiness, or blessed condition of a true child of God, both temporal and spiritual under the sweet guidance, and pastoral care, and providence of his gracious God, in and through the chief Shepherd of our souls, our LORD and Saviour JESUS CHRIST.

A Psalm of David. The LORD is my Shepherd, I shall want nothing.

2. *He maketh me to ly down* [Compare Ezek. 34. 15.] *in grassie pastures*: [Heb. pastures of grass, or, grass-buds. Oth. in grassie folds, or, butts, i.e. such as are encompassed all about with green and grassie meadows, or pasture-grounds] *he leadeth me gently* [as Ex. 15. 13. and Psalm 31. 4.] *unto very still waters* [Heb. waters of stillness, i.e. which running very still and softly, are very commodious for the herds or flocks to water them.]

3. *He reviveth my soul*: [Heb. he maketh to return, or, bringeth back my soul, i.e. he doth raise up, revive and cheer it; even as a faithful Shepherd recovereth, and re-invigoreth his sheep with fresh and pleasant waters, when they are scorched and faint through heat and thirst] *he conducteth me in the path* [Heb. pathes] *of righteousness, for his names sake*.

4. *Although I went likewise in a vale of the shadow of death*, [i.e. In most dreadful, dark and dangerous waies and passages] which doubtless happened often unto David in his exile and wanderings. What this manner of speaking doth otherwise imply, is to be seen Job 3. on verse 5. and 10. on verse 21, 22. and 24. 17. Psalm 44. 20. and 107. 10, 14. Jer. 2. 6, &c.] *I should fear no evil, for thou art with me*; [See Gen. 21. on v. 22. and 31. on verse 3.] *thy stick, and thy staff*, [i.e. Shepherds-crook or staff, which serveth withall for a

support: thus the Prophet continueth the similitude of the Shepherd. See Levit. 27. 32. Ezekiel 20. 37. Mich. 7. 14. Zach. 11. 7.] *they comfort me*.

5. *Thou dressest the Table* [See Prov. 9. 2, &c.] *before my face, over against mine adversaries*: [that to their grief and spight they must see and suffer it. See Psalm 112. 10.] *Thou makest mine head fat*, [i.e. thou dost anoint it so abundantly, that it is fat all over, and runnings or trickling down] *with oyl*, [understand odoriferous, or sweet-smelling oil, or Balm: See Ruth 3. on v. 3. and Prov. 21. on v. 17. the meaning is; thou dost exceedingly cherish and refresh me. Compare Psalm 45. 8. and 133. 2. Eccles. 9. 8. Isa. 61. 3.] *my cup is overflowing*. [Or, running over. See Psalm 11. on verse 6.]

6. *Good and kindness surely shall follow after me all the daies of my life*; [viz. From the LORD, according as he doth promise and shew unto his] *and I shall abide in the house of the LORD* [Oth. rest, viz. in the Tabernacle of the LORD, there to serve and praise him with his people: which some do apply not only unto this life, but also to that to come; and so likewise the words following] *in length of daies*. [i.e. for a long time, or, for ever. Compare Psalm 21. on v. 5. and 93. ver. 5. Isaiah 53. 10.]

PSALM XXIV.

David being informed by God, that Solomon was to build the Temple, and cause the Ark of the LORD to be brought into the same, acknowledgeth Gods Sovereignty, and power over all the Earth; but doth chiefly rejoice in Gods special grace and favour to his Church, whose members David describeth here, and exhorteth that the Ark (whereon God manifested his presence) may be received worthily and reverently, that being a type of the coming of the Messia into the Tabernacle of his Body, and unto his Church (as the Temple of God, and the Kingdom of Christ) whereunto belongeth likewise his ascension into heaven, for to govern his Church from thence as King of glory.

A Psalm of David. The Earth is the LORDS, together with her fullness; [i.e. All the Creatures, wherewith the LORD hath filled the Earth. Now that out of all this fulness (which by right of creation appertaineth unto him) he hath chosen out a peculiar people for himself, to be his own, and to dwell upon his holy hill: that is of his meer and special favour. Comp. Exod. 19. 5. Dent. 10. 14, 15.] *the world and those that dwell in it*.

2. *For he hath founded it upon the Seas*, [Or, at, or by the Seas, and so in the sequel, at or by the Rivers, Seas, i.e. Waters. See Gen. 1. on verse 10. That there are waters under the earth is known and appeareth, Ex. 20. 4. Yet this may also be understood thereof, that God made the earth, or dry land (Id sicum) to stand out above the Waters, which covered the earth before all over, and founded and built-walked the same, as it were furthermore, with, at, and upon the waters, whom (notwithstanding that they are moist and flowing, unstable by nature, and consequently in all appearance unfit and unserviceable for it) he doth make to become a very firm and stable foundation of the earth; even as he doth bring forth light out of darkness: holding and maintaining thus both water, and earth together, in their ordained places through his power. See further Psalm 104. 5, 6, 7, 8. and 136. 6. and compare Job 26. 7. &c. 38. 4, 6. Mich. 6. 2.] *and hath established it upon the Rivers*.

3. *Who shall ascend upon the hill of the LORD?* [See Psalm 2. on ver. 6.] *And who shall stand in the place*

place of his holiness? [As if he should say, though *Israel* be Gods peculiar people; yet the hypocrites, which are only *Israelites* according to the flesh, and make some appearance in the outward worship, are no true members of his people, but those only, that make up the *Israel* according to the spirit, and are described in the sequel by their proper marks; Compare *Romans* 9. 6. and 2. 28, 29. *Gal.* 6. 16.]

4. He that is clean of hands, [i. e. far and clear from stealing, robbing, killing, adultery, &c. Compare *Genesis* 20. on v. 5.] and pure of heart, [i. e. sincere, upright, and unsained in all his service of God] that doth not lift up his soul to vanity, [i. e. that doth not give up or addict himself to vanity or falsehood: or, that hath no desire nor longing after vanity. See the same kind of expression, *Deut.* 24. on verse 15. *Jerem.* 22. 27. and 44. 14. and compare *Ezek.* 24. 15. *Hos.* 4. 8. Oth. that taketh not up my soul (i. e. my Holy Name) in vain, viz. into his mouth; and thus there should be Gods own words, inserted here by David, to add the more weight unto them] and he that sweareth not deceitfully. [Heb. unto, or in, or with deceit, i. e. that he may deceive, not meaning that in his heart, which his mouth sweareth.]

5. He shall receive the blessing from the LORD, [Or, bear away, carry away] and righteousness [i. e. the fruit of righteousness, viz. temporal blessing, and glory everlasting. See *Isaiah* 48. 18. *Hosca* 10. 12. or, he shall receive the benefit, which he doth righteously distribute unto his children, not according to their deserts, but in pursuance of his gracious and faithful promises, which he doth keep and perform according to his righteousness. See *Heb.* 6. verse 9, 10. 1 *John* 1. 9.] from the God of his salvation. [i. e. That is his Saviour or Redeemer.]

6. That is the generation of those, that enquire after him, that seek thy face, [He speaketh unto God, shewing his assured confidence, about the truth of this weighty matter, for to convince and shame the hypocrites, (who imagined the contrary) as before the Tribunal-seat of God. Concerning these kinde of speeches see 2 *Chron.* 7. on verse 14. and 11. on verse 6.] (that) is Jacob: [i. e. those are the true children of Jacob, or the true *Israelites*. Compare *John* 1. 47. *Rom.* 9. 6. Oth. O Jacob. i. e. O thou true Church; thou spiritual *Israel*; This is a matter (he implies) which ought to be well weighed by thee, as being of great importance in point of Religion. Turning himself thus from bespeaking God, unto the Church of God] *Scla.* [See *Psa.* 3. on verse 3.]

7. Lift up your heads [i. e. the upper posts, or top-beams] ye gates [of the Temple, which David had learnt of God by Nathan the Prophet, his Son Solomon should build up, and into which the Ark of the Covenant (whereupon God shewed his presence) was to be brought unto her place, and so God to take up his habitation there. Whereby was prefigured the coming of Christ into the flesh, and unto his Church, together with his ascension, which David doth greatly rejoice at in the spirit, after that Nathan had given him such an ample information thereof, that he knew not how to thank God sufficiently for it, 2 *Sam.* 7.] and exalt yourselves, ye everlasting doors: [Heb. gates of eternity, and so in the next verse likewise, i. e. gates that were to last and stand a long time in their places, whereas the Tabernacle was removed often from one place to another, and had but little rest. But being applyed to the Church of Gods children, whom God entrieth with his grace and spirit, and dwelleth in them, (for which cause they are called the Temple of God) this may fitly signifie the everlastingness of the Church of God, yea and heaven it self, inasmuch as Christs ascension into heaven is likewise shadowed out hereby. See of the word eternal,

or everlasting, *Genesis* 17. on verse 7. and further, 1 *Cor.* 3. 16. and 6. 19. *Rev.* 3. 20.] that the King of glory may enter. [i. e. God, who is said to dwell between the Cherubims upon the Ark, 2 *Sam.* 6. 2. whereby Christ is figured out the true King of Glory.]

8. Who is the King of Glory? The LORD, strong and mighty; the LORD, mighty in the Battle.

9. Lift up your heads ye gates, yea lift up, ye everlasting doors, that the King of Glory may enter.

10. Who is he, this King of Glory? the LORD of hosts: [See 1 *Kings* 18. on verse 15. Some do understand that in this Psalm from the seventh verse to the end, there is onely mention made of the ascension of our LORD Jesus Christ into heaven] That is the King of Glory. *Scla!*

PSALM XXV.

David being distressed by his Enemies and Persecutors; taketh his refuge to God; confesseth his sinnes, prayeth for mercy and forgiveness, and that God would teach him, and lead him in his wayes, according as he was wont to do by his; delivering him withall from his Enemies, and preserving his Church in general.

(Note.) This Psalm (as likewise *Psalm* 34. and 145.) is composed in a peculiar manner; so that each verse beginneth with a letter of the Hebrew Alphabet, for the most part (for sometimes there is left out one, and another set down twice) in such order as the letters follow one another in the Alphabet; the like is to be met with and observed in *Psalm* 37. 111, 112, 119. *Prov.* 31. from the 10. verse. *Lam.* chap. 1. 2, 3, 4. yet so, that in *Psalm* 111. and 112. the letters are changed in the midst of a verse, and in *Psalm* 119. every letter hath eight verses, and besides that, there is other diversity found yet, as may be seen in the fore-cited places themselves. This it should seem, so pleased the holy Ghost, for to recommend these Psalmes the more unto the Church, and to strengthen the memory in learning and getting them by heart. Whether it may also have had some other use in the Musick of those times, is uncertain.

(A Psalm) of David. *Alcph.* To thee O LORD; do I lift up my soul. [viz. By a hearty prayer for, and fervent desire of thy help. The manner of speaking may partly be compared with *Psalm* 24. on v. 4. and *Psalm* 86. 4. likewise.]

2. Beth. My God, I trust in thee, let me not be ashamed; [Which happeneth unto those which are deceived in their hopes and expectations] Let not mine Enemies [Saul, and his, whom this Psalm seemeth principally to aim at] leap up for joy over me. [or, in my behalf, because of me, for my sake.]

3. Gimel. Yea all that wait upon thee shall not be ashamed: they shall be ashamed, that dealt unfaithfully without cause.

4. Daleth. LORD make thy waies [See *Gen.* 18. on verse 19. and *Deut.* 32. on verse 4.] known unto me; [viz. by thy word and spirit] teach me thy paths.

5. He, Vau. Lead me in thy truth, [i. e. In thy revealed word. See *John* 17. 17. or truth, i. e. thy true and faithful promises. Grant that I may firmly rely on them, and be guided and governed by them, that I may not trespass against them through unbelief or revengefulness] and teach me, for thou art the God of my Salvation; [Psalm 24. 5.] on thee I wait all the day. [on thee, i. e. upon, or for thy gracious help and deliverance.]

6. Zain. Remember, LORD, thy mercies, and thy kindnesses; for those are from everlasting. [Compare 2. *Tim.*

2 Timothy 1. 9. and Ephesians 1. 4.]

7. *Cheth.* Remember not the sins of my youth, [Compare Gen. 8. 21. Job 13. 26. Eccles. 12. 2. Jerem. 3. 35.] nor my transgressions, remember me according to thy kindness, for thy goodness sake, O LORD.

8. *Teth.* The LORD is good and right, therefore shall he instruct the sinners in the way. [Whose condition he pitieth, of his goodness, for their conversion, and whom according to his right, or rightness, straightness he directeth to the right way, which he hath prescribed for the penitent sinner in his word. Compare v. 9. and 12.]

9. *Jod.* He shall lead the meek in the right: [See Psa. 10. on v. 17. The word Right or Judgement seemeth to be declared here by the way of God, as followeth; as elsewhere likewise by Gods right, there is understood his word and doctrine. Otherwise this might be compared with Jerem. 10. 24. as if the Prophet said, God shall lead the meek with Judgement, i.e. with reason, measure and discretion, and favourably and fatherly guide and govern them in all things, &c. See the Annot. on Jer. 10. 24. and compare here the next verse and annot.] and he shall teach the meek his way.

10. *Caph.* All the paths of the LORD are kindness and truth, (or troth, faithfulness) [i.e. whatever he doth by his children, all his government over them, is nothing but meer grace and favour, which he sheweth and exhibiteth unto them, according to his sure and certain promises, how strange and uncouth soever it may seem sometimes to flesh and blood, in regard of the manifold crosses and tribulations it is seasoned withal. Compare Deut. 32. on v. 4. and Rom. 8. v. 28.] unto them, that keep his covenant and his testimonies, [i.e. that by faith embrace the promises of his covenant, and lead a godly life according to the same. See of Gods covenant, Jer. 31. 31, 32, 33, &c. Heb. 8. 6, 8, 9, 15.]

11. *Lamed.* For thy names sake LORD, forgive mine iniquity: for that is great, [Or manifold.]

12. *Mem.* Who is the man, that feareth the LORD? he shall instruct him in the way, [i.e. he that feareth the LORD, him shall he, &c. See Deut. 10. on v. 5.] which he is to choose. [viz. to walk therein; to choose, and love, and affect, are of so near kin together, that the one is understood by, and used for the other. See Isa. 42. 1. Matth. 12. 18. Compare also 2 Sam. 15. on v. 15.]

13. *Nun.* His soul shall lodge in the good, (or goodness) and his seed shall inherit the earth, [or harbour, lodge, abide. The meaning is, the godly with their believing seed shall enjoy the blessing of the Lord, not only in matter spiritual and eternal, but also in bodily and temporal, Compare Psa. 1 on v. 1. the like promises occur very frequently in this book; which nevertheless do not at all exclude the cross, as doth plainly appear in this very Psalm; See v. 16, 17, 18. Otherwise, the land, viz. of Canaan, called the land of promise, Heb. 11. 9. promised to Abraham and to his seed, being a type and pledge of the heavenly Canaan, and highly commended in the Scripture; see further, Psa. 37. on v. 29.]

14. *Samech.* The hiddenness of the LORD [Which he hath revealed in his word, especially in the holy gospel, of his love and grace in the Messiah, as is declared by the word Covenant following after. Compare Prov. 3. 32. and see Rom. 16. 25. 1 Cor. 2. 7. and 4. 1. Ephes. 3. 3, 4, 9. Col. 1. 26, 27. 1 Tim. 3. 9, 16.] is for them that fear him: and his covenant to make (the same) known unto them [viz. the said hiddenness and covenant, and that by his word and spirit.]

15. *Ajin.* Mine eyes [viz. of faith and hope. Compare Cant. 4. 9. together with the annot.] are continually upon the LORD, for he shall draw my feet out of the net. [Which mine Enemies have laid for to ensnare me.]

16. *Pe.* Turn thee unto me. [Or turn thy face at, or towards me according to the promise. Lev. 26. 9.] and have mercy on me: for I am solitary. [Compare Psa. 22. v. 21.] and afflicted.

17. *Tsade.* The distresses of my heart have stretched out themselves at large, [i.e. they are many and manifold, and increase mightily. Heb. properly, have enlarged themselves] draw (or bring) me out of my straightness.

18. *Resh.* Look upon mine affliction and my toil, [viz. with pity and compassion, and help me, as Deut. 26. 7. See Gen. 16. on v. 13. &c.] and take away all my sins [i.e. pardon and forgive. The Hebrew word doth properly signify, to lift up, bear, take up, or away, and thence is applyed to signify the pardoning of sins. Com. Psa. 32. 1. with Rom. 4. 7. Understand for Christ his sake, who is said to have born and taken away our sins, John 1. 29. 1 Pet. 2. 14. Another thing is, when a man is said to bear his own sins or iniquity. See thereof, Lev. 5. on v. 1.]

19. *Resh.* Look upon mine Enemies, [viz. in wrath, with indignation. Compare above chap. 21. on v. 10.] for they multiply; [or are powerfull, or grow mighty] and they hate me with a violent hatred. [Heb. hatred of violence.]

20. *Shin.* Keep my soul, [i.e. my life. See Gen. 19. on v. 17.] and deliver me: let me not be ashamed, for I trust in thee.

21. *Thau.* Let uprightness and honesty, [Heb. straightness, evenness,] keep me, [he doth rely before God upon his innocence, and righteous cause against his Enemies; because he was upright and honest, or right, downright, right-minded before God and his Church. See the first verse of the next Psalm, and Psa. 7. on v. 11.] for I wait on thee.

22. O God, deliver Israel out of all his distresses, [In what straits and distresses the godly were in Saul's time, thereof see Psa. 10. and 12. and 14. &c.]

PSALM XXVI.

David beseecheth God to right him against his Enemies, declaring before him his uprightness, innocence and godliness: and assuring himself of being heard, doth promise thankfulness to God.

A Psalm of David. Do me right LORD, [Against mine Enemies and Persecutors; shew it by the deed, that thou judgest my cause to be righteous] for I walk in my uprightness; and I trust in the LORD, I shall not waver.

2. *Trie me LORD,* [Compare Psa. 17. on v. 3.] and prove me. [See Gen. 22. on v. 1.] Touch my Reines and my Heart.

3. For thy kindness is before mine eyes: and I walk in thy truth [See Psa. 25. on v. 5. and 10.]

4. I sit not by vain people, [Heb. men (homines) people of vanity, or falsehood] and I converse not [So the Hebrew word is likewise taken, Job. 23. 7.] with covered men, [i.e. double-dealing, dissembling hypocrites, which go about close, evil, and mischievous practises.]

5. I hate the congregation of the evil doers, and I sit not by the wicked.

6. I wash my hands in innocency: and I go round about thine altar, O LORD. [Implying that he did so perform his outward service of God, that he led a holy life therewithall, whereas the hypocrite practised the contrary. Of the washing of hands in token of innocence. See Deut. 21. v. 6. and Matth. 27. v. 24. Some do understand it of the ordinary washing of those, that came to the Altar (and going into the Tabernacle, were in a manner to compals or go round about the Altar) Exod. 40. 32. Both meanings regard the cleansing from sins, innocence and unblameableness. Compare Isa. 1. 15, 16. 1 Tim. 2. 8.]

7. To

7. To make the voice of praise to be heard, [i.e. to sing aloud of it, that it may well be heard. So *Psa.* 66. 8. and 136. 2. Compare 1 *Chron.* 15. 16.] and to rehearse all thy wonders.

8. LORD, I do love the dwelling of thine house; and the place of the Tabernacle of thine honour, [i.e. wherein thou thyself dwellest, that art a God of honour and glory.]

9. Do not snatch away my soul with the sinners; [Heb. gather not, &c. i.e. here, gathering ravage not: or rifle not, as one doth first gather together that which one doth ravage or rifle away afterwards. The meaning is; do not destroy me with the wicked, with whom and their practices I have no share nor fellowship as followeth. Thus the Hebrew word, which signifieth to gather is used for removing, ravaging away, *Gen.* 30. 23. *Isa.* 4. 1. *Jerem.* 8. 13. and 16. 5. and thence for dying, perishing, losing (ones) life. See *Jud.* 18. on v. 23. 1 *Sam.* 15. 6. *Isa.* 57. 1. *Ezek.* 34. 29. Compare likewise, *Psa.* 28. 3. and *Gen.* 25. on v. 8. Sometimes it is likewise used, for kindly receiving into house, or under roof, or taking in, receiving a cover. See *Numb.* 12. 14. *Jos.* 20. 4. *Jud.* 19. 15. *Psa.* 27. 10. *Jer.* 47. on v. 6. and Compare *Math.* 23. 37.] nor my life with the men of blood: [Heb. clouds in the plural, i.e. bloody men, or blood thirsty murdering men, as *Psa.* 5. 7. See there.]

10. In whose hands there is vile carriage, [i.e. who are about and practising villanies, or mischievous plots and enterprises. Compare *Job* 11. 14. together with the annot.] and whose right hand is full of bribes.

11. But I do walk in mine uprightness; redeem me, (then) and have mercy on me.

12. My foot standeth upon an even path; [Heb. in, or upon the right, plain, or even (ground) (in plano) thus the Hebrew word (signifying evenness, straightness, or directness, rectitude, opposed to unevenness, crookedness, &c. *Isa.* 40. 4.) is taken for plain, even, level ground, *Deut.* 3. 10. *Jerem.* 21. 13.] I shall praise the LORD in the Congregations, [implying, that being assured of a happy issue, as if he saw it before his eyes, he was ready, not only in private but also in publick, before the Congregation, to give God thanks, that he had kept and preserved him in so many dangers and temptations of soul and body, and in regard of the precipices thereof, brought and set him at last, as it were into or upon an even, secure and safe ground, and way to walk and live in.]

PSALM XXVII.

David relateth, that God is his onely comfort and confidence in all dangers: and what an hearty desire he had to be always in Gods house, which made him likewise to pray for it continually; upholding and strengthening himself in the mean time by faith and patient waiting in his wanderings, upon the fulfilling of Gods promises, whereunto he likewise exhorted others.

(A Psalm) of David. The LORD is my light, [i.e. The author and giver of my success, of my comfort, of my joy, and of my preservation. See of such a signification of the word light, *Job* 18. on verse 5, 6. as on the contrary, by darkness there is understood all manner of adversity. See *Genesis* 15. on verse 12.] and my salvation, of whom should I fear? The LORD is the power of my life, [i.e. he that keepeth and preserveth me alive, through his divine power or strength. Compare above *Psa.* 21. 5. and *Deut.* 30. 20.] before whom should I be afraid?

2. When the evil (ones) mine adversaries and mine Enemies against me, [This addition, against me, serveth

to express the utmost enmity of his Enemies; as on the contrary it hath an other emphasis, or importance, when David saith, God is me, or for, or before me, my deliverer, 2 *Sam.* 22. 2.] do draw near unto me [to fight against and overthrow me] for to eat my flesh, [to tear and devour me, like so many savage fierce beasts. Compare *Deut.* 31. on v. 17.] they themselves stumbled, and fell.

3. Although a camp beleagured me, my heart should not fear; although a war rose up against me, I rely upon this. Upon that, which he had said above v. 1.

4. One thing have I desired of the LORD, [Or one (desire) have I desired. Compare *Jud.* 8. 24. 1 *Sam.* 2. 20. especially 1 *Kings* 2. 20. It should seem, that David indited this Psalm in his exile and wandering, when as indeed he was encumbered with many difficulties, but by none so heavily pressed and grieved, as that he could not enjoy the pure worship of God, and the divine testimonials of saving grace, together with the people of God, which also made him to represent the same chiefly and continually unto God in his prayers, during that time] that shall I seek, [i.e. pray for and endeavour after it, without ceasing] that I might dwell in the house of the LORD, all the dayes of my life, for to behold the amiableness of the LORD [the lovely or pleasant worship of God, whereby the Messias is represented with all his benefits, and God daily blessed and praised] and to make inquiry [for the Lords blessed will and works of grace, out of his word. Compare 1 *Per.* 1. v. 10, 11, 12.] in his Temple [or Pallace: understand the Tabernacle, or Tent of the Congregation. The Temple properly so called, was not built till afterwards, by Salomon, though David intended to build the same himself, before he understood Gods will by Nathan.]

5. For he doth hide me in his butt [As a shepherd would hide his sheep, so the LORD did me] in the day of evil, [i.e. in the time of adversity and trouble] he hideth me in the hidden (part) of his tent [so as in time of need and danger, one may hide some body in the hidden places or parts of the Tent. Compare *Psa.* 31. 21.] he exalteth me upon a rock. [where I may rest secure and safe. See 2 *Sam.* 22. on v. 3.]

6. Also my head now shall be exalted above mine Enemies, which are round about me, and I shall offer offerings of resounding in his tent, [viz. these burnt-offerings and thank-offerings, which were to be accompanied with the sounding of the two silver trumpets, according to the Law, *Num.* 10. 10.] I shall sing, yea sing Psalmes (or Psalm-sing) unto the LORD.

7. Hear, LORD my voice, (when) I call; [Oth. when I call with my voice, &c.] and be gracious to me, and answer me, [i.e. declare and manifest thy hearing with actual help.]

8. My heart saith to thee [Or of thee, in thy behalf, as touching, concerning thee, &c. as if he should say; I do hear thee in my heart, speaking to us; or my heart presents or prompts these thy words unto me, seek ye my face, and now behold, LORD, I do seek it, doing that which thou commandest us; hide not thy face then I pray, &c. as followeth] (thou sayest) seek ye my face: See *Psa.* 24. 6. and the annot.] I seek thy face, O LORD.

9. Hide not thy face before me, and turn not away thy servant in anger; thou hast been my help, [viz. alwaies formerly. Compare above *Psa.* 10. 14.] give me not up, and forsake me not, O God of my salvation.

10. For my Father and my mother have forsaken me: [His meaning is, that he was in a desolate condition, like an orphan or fatherless child (as he often speaketh elsewhere) destitute of the help of those, that were nearest to him and most obliged thereunto, but either could not, or would or durst not help him. Compare *Psa.* 69. 6.]

Other. *Although my Father, and my Mother should forsake me, yet the LORD, &c.* We read indeed of his parents and brethren, 1 Sam. 22. 1, 3. that they came unto him in the Cave of Adullam; but that they should have forsaken him, is no where mentioned in the Scripture: unless it might be understood of their not being able to help him, and that he was rather put to it to take care for them, that they might be brought to some place of safety, as we have it related, 1 Sam. 22. Or else, it may be they might be dead by this time] but the LORD shall receive me. [Heb. gather me. See above Psalm 26. on verse 9]

11. LORD, teach me thy way, and lead me in the right path, [Heb. in a path of rightness, directness, or, evenness. Compare Psalm 26. 12.] for my spies sake. [that they may not entrap me, those which lurk and watch me, to find out something in my conversation, for which they might traduce me, or likewise that they may not finde me bare and unprovided, on a sudden to overtake and surprize me.]

12. Give me not over into the desire [Heb. soul, which word is taken sometimes for will, desire, pleasure, purpose. See Gen. 23. on verse 8. item Psalm 41. 3. and 78. 18. Eccles. 6. 7, 9. Jer. 15. 1. Ezek. 16. 27.] of mine adversaries: for false Witnesses [one whereof was Doeg, 1 Sam. 22. 9, 10. See also Psalm 35. 11.] are risen up against me, together with him that bloweth forth violence. [understand every one of those, or a certain one, that was the principal, Bloweth forth, i. e. that boasteth and puffeth of nothing but force and violence. Compare this kinde of speaking with Acts 9. 1. and Psal. 10. 5.]

13. If I had not believed, [This is an imperfect and abrupt speech of the Prophet, proceeding from his calling to minde, or reflecting upon all the fearful dangers & difficulties, that were come upon him, being such, that he had often been ready to faint, if his faith in Gods promises had not underpropt him, yea, and so strengthened his weakness, that he was able yet to teach others likewise, to wait for the good issue with unwearied patience and confidence; as he doth here expressly in the sequel, and also Psalm 31. 24.] that I should see [i. e. cheerfully enjoy, above Psalm 4. 9.] the good of the LORD [i. e. Deliverance, together with the promised Kingdom and Gods blessing upon it] in the land of the living: [i. e. be made partaker thereof here on earth, and in this life yet. See Job 28. on ver. 13. Psal. 52. 7. and 116. 9. Jerem. 11. 19.] (I had perished.)

14. Wait on the LORD, be strong, and he shall fortifie thy heart: [Because thou art much too weak of thy self to do this, and findest it often by experience, therefore be of good cheer, the LORD shall enable and strengthen thee, or furnish thee with power sufficient to wait for him, with patience and steadfastness. Oth. Thy heart be strengthened, or, strengthen it self, or, let thy heart be strong] yea, wait on the LORD.

PSALM XXVIII.

David prayeth very fervently for himself, and against his Enemies, whose wickedness he describeth: and feeling the fruit of his prayer, he praiseth God, and prayeth for the preservation of the whole Church.

(A Psalm) of David. To thee I cry LORD, my Rock, withhold thee not as deaf, from me. [Or hold not thy peace, be not silent from me: Understand, by turning away thy self, or thine ears from me, leaving, or abandoning me, without speaking to, or answering me, and actually manifesting, that thou dost hear me. Compare this manner of speaking with 1 Kings 22. on

verse 3. 1 Sam. 7. 8. Job 13. 13. Spoken of God, after the manner of men; who is said to carry himself as deaf, and to be silent or hold his peace, and not to answer, when as yet he forbears to shew by actual help and deliverance, that he hath heard the prayers of his. Oth. hold, or carry not thy self as deaf against me, and so again presently, silent against me, Compare Job 13. 13. with the annotation] lest (if) thou be silent from me, I be likened to those, which descend into the pit. [i. e. into the grave, as dead, or as frighted men and beasts, are easily apt to fall into some pit or hole, and perish there.]

2. Hear the voice of my supplication, when I cry unto thee: when I lift up my hands [As doth often happen in praying, in token of the lifting up of the heart unto God, and expecting of a blessing from him through the Messiah. Compare 1 Kings 8. on verse 22. Psalm 88. 10. and 141. 2. Lam. 2. 19. and 3. 41.] towards the oratory of thy holiness, i. e. toward thy holy oratory, where the Ark of the covenant is a Type of the Messiah. See 1 Kings 6. on verse 5.]

3. Do not draw me away [i. e. Destroy me not, draw me not away to the grave. Compare Psalm 26. on verse 9. and see Job 21. 33. and 24. 22. Ezek. 32. 20. where the Hebrew word is used in the same sense] with the wicked, and with the workers of unrighteousness, which speak of peace with their Neighbour, but evil is in their heart.

4. Give them according to their doing, and according to the malice of their dealings: give them according to the work of their hands: make their recompence return unto them.

5. Because they do not take notice of (or, give heed to) the actions of the LORD, nor of the works of his hands; therefore he shall break them down, and shall not build them. [i. e. not exalt them to a firm, or lasting state and condition; item, not propagate them, or, not spread and dilate their generation. Compare Gen. 16. on verse 2. Job 22. on v. 23. Jer. 24. 6. and 31. 28. item Prov. 14. on v. 1.]

6. Praised [Heb. blessed] be the LORD; for he hath heard the Voice of my supplications.

7. The LORD is my strength, and my shield, on him my heart hath put its trust, and I am holpen; for this my heart doth leap for joy, and I shall praise him with my song.

8. The LORD is their strength, [Not mine alone, but of his whole Church, of all the faithful] and he is the fortitude of the Salvations of his Anointed. [or, of the preservations, overcoming of his Anointed, i. e. he that hath so often saved and delivered me, his anointed, by his power, or the strength of deliverances; or, of the perfect salvation (that is, the perfect saving strength) is his Anointed, viz. the Messiah, the LORD Christ, typified by David.]

9. Deliver [Or, save, preserve, give salvation to] thy people, and bless thine inheritance; and feed them, (pasce illos) [as a Shepherd doth his Sheep. See Psal. 23.] and exalt them, or carry them, bear them] unto Eternity.

PSALM XXIX.

David exhorteth the Mighty ones of this world, to honour and serve the true God, together with his Church, who manifests his Majesty and power, by thunder, lightning and floods of water: whereof he receiveth his due honour and praise, onely in his Church, the which he also bleisseth and preserveth.

A Psalm of David. Give unto the LORD, ye children of the mighty, [i.e. You great and mighty ones, which are exalted above others here on earth in power and authority. So likewise Psalm 89. 7.] give unto the LORD honour and strength,

2. Give unto the LORD the honour of his name; worship the LORD [Or, bow your selves before the LORD. See Gen. 24. on verse 26.] in the glory of the Sanctuary. [i.e. in his Tabernacle, which the great God himself hath adorned with the glorious Testimonials of his grace and Favour. Some are of opinion that David indited this Psalm, as he was fetching home the Ark of the Covenant, with great Joy into Zion. 2 Sam. 6. to humble the great ones in the world, (who commonly are insolent and haughty) under the mighty hand of this onely true God, that had his habitation in Zion; and to exhort them by his own example, that they should come and honour this God in his habitation with all humility: for which end also he useth and introduce the description of the Thunder of this God, of which the greatest Potentates on earth must stand in fear and tremble, and ought therefore to acknowledge the author thereof, and to honour him according to his institution. Oth. in, (or, with) Ornament of holiness, &c.]

3. The voice of the LORD [Understand the thunder and the terrible found thereof, as Psalm 18. 14. and 2 Samuel 22. 14. Job 28. 26. and 37. 2, 4, 5. Psalm 46. 7. and 68. 34. Isaiah 30. 30, 31.] is upon the Waters, [This may be understood of the uppermost waters, viz. the clouds, and also of the nethermost, whereon the thunder makes a fearfull found. Oth. above the waters, i.e. makes a stronger and greater found, then the roaring of the waters. See hereof Ezek. 1. 24. and 43. 2. Rev. 1. 15. and 14. 2. and 19. 6.] The God of honour [i.e. the honourable, glorious God, as 1 Cor. 2. 8.] thundereth: the LORD is upon the great [or, the many, mighty] waters.

4. The voice of the LORD is with power: the voice of the LORD is with glory.

5. The voice of the LORD breaketh the Cedars; yea the LORD breaketh the Cedars of Libanon. [A very famous mountain often mentioned in Scripture, lying on the North-borders of Canaan, renowned for goodly Cedar-trees. See Judges 9. on verse 15.]

6. And he makes them to skip like a calf: the Libanon and Sirion [See Deut. 3. 9.] like a young Unicorn. [Heb. a Son of the Unicorns.]

7. The Voice of the LORD beweth forth [Or, striketh, the Hebrew word is properly used of hewing or cutting stone or wood] flames of fire. [understand the flames of lightning, which God doth spread abroad by the thunder, as if he were striking or hewing them out of the clouds, that the flashes flie and scatter every where about.]

8. The voice of the LORD makes the wilderness to shake: [Oth. maketh that it comes into pangs, (or labour) i.e. so frighteth the savage Beasts of the Desert, that their travail comes upon them before the time.] The LORD maketh the wilderness of Kades to shake. [by Kades, which was well known to the Jews, he understandeth likewise other wildernesses and desert places. See Num. 33. 36, 37. and elsewhere.]

9. The voice of the LORD maketh the hinds to cast (their) young ones, [Which otherwise (as appears Job 39. verse 4, 5, 6. and Naturalists also testifie) they do cast with much difficulty, or, maketh the hinds to come in labour] and maketh bare the woods; [viz. of trees, which by thunder, lightnings and tempests are made bare of their leaves, burnt, rooted up out of the ground, and felled down: and again; of beasts, whom the thunder chaseth into Dens and Holes, that they dare not continue their courses and roarings in the woods] but

in his Temple every one saith (or speaketh) (him) honour, [or Pallace, i.e. Tabernacle, as above Psalm 27. ver. 4. as if he said, God causeth his voice by thunder to be heard every where, but in his Church and habitation, there every one of his, namely of the faithful, doth praise him, by reason of all his great and mighty acts in general, and in particular before rehearsed; whither David also had invited the Great ones to repair, ver. 2 Oth. every one speaketh of (his) honour (or, glory) Oth. all that therein is, viz. in the Temple; speaketh (his) honour.]

10. The LORD hath sat over the flood of Waters: [Or, sitteth in the water-flood, viz. in the time of the flood. This many do understand of the Deluge, or Noahs-flood, the Hebrew word whereof is no where used but in the holy Scripture; over which the LORD did sit as Judge, Governour and President; yet it may well be further extended, to all manner of floods, and inundations, all which are governed and steered by God] yea, the LORD sitteth King in Eternity.

11. The LORD shall give strength unto his people: the LORD shall bless his people with peace. [i.e. with all manner of prosperity, especially in Christ, who is our peace. See Jud. 6. on verse 24.]

PSALM XXX.

David thanketh God for his deliverance, out of deadly dangers, and exhorteth the Church to do the like together with him, by reason of Gods incomprehensible kindness, which he had notably been made sensible of in his own person; when as by a most unexpected, sudden and terrible surprisal, being extremely frighted and perplexed, he was as wonderfully and suddenly delivered by God upon his prayer.

A Psalm, a Hymn of the Consecration of Davids house. [Or, a Song of (see Psalm 48. on verse 1.) to be both plaid and sung at the consecration of Davids Court, when he was returned to Jerusalem, from the victory against Absalom, and being re-invested in his Kingdome, was purging of his Court from Absaloms abominations. 2 Sam. 20. 3. whereof most Interpreters do understand this; as it is likewise agreeable to the Argument of this Psalm. Yet some do think that David gives thanks to God here, for his being delivered from a deadly sickness, out of verse 3. and v. 10. compared with Psalm 6. 5. of the consecration, see Deut. 20. on verse 5.]

2. I will exalt thee, LORD, [i.e. highly praise thee] for thou hast drawn me up; [as one doth fetch or draw up something out of a well, as water by buckets, whereof the Hebrew word is used, Exod. 2. 19 This implieth the great distress, wherein David was plunged at that time] and not mine Enemies to rejoice over me. [or, against me; as Psalm 27. 2. see there.]

3. LORD, my God; I have called unto thee, and thou hast healed me, (or, made me whole;) [That is to say, thou hast delivered my life from the peril and danger of death; as is declared in the sequel. Thus all manner of plagues and miseries are often compared in Scripture to wounds and diseases; and both the spiritual and bodily deliverances of recoverings, unto curings and healings. See Deuter. 32. 39. Psalm 103. 3. and 147. 3. Isa. 6. 10. and 19. 22. Jerem. 8. 15. & 33. 6. Hosea 7. 1. and ch. 11. 3.]

4. LORD, thou hast brought up my soul out of the Grave; [Or, hell, i.e. out of great anguish and distress. Of the word Scheol, see Genesis 37. on verse 35. thou hast kept me alive, that I did not descend into the pit. [or thus; that I was not among those, which de-

Send into the pit. Compare Psalm 28. 1.]

5. *Psalm-sing (Or, sing Psalms) unto the LORD, ye his Favourites, [See Psalm 4. on verse 4.] and say praise for the remembrance of his Holiness. [i. e. of his works and benefits shewed unto me, and to his people, wherein he makes his holiness to shine forth.]*

6. *For there is a moment (only) in his anger, (but) a life in his favourableness : [Life is opposed here to a moment, like as the evening to the morning. The meaning is. The punishments and chastisings of his children being compared with the mercies and favours he sheweth unto them, especially to their souls, it doth plainly appear, that their whole course of life doth abound, and overflow with mercies, and that the chastisements are so allayed, moderated and abated, or broke off, that they may well be called very short, as David had found it in the persecution of Absalom, and declares it in the sequel, notwithstanding, that otherwise his cross and persecution under Sauls Government had lasted long, whereof he complaineth often in the Psalms. Compare Psalm 37. 10. 134. 17. 14. and 54. 8. 2 Cor. 4. 17.] in the evening the weeping lodgeth ; but in the morning there is shouting.*

7. *I said indeed in my prosperity ; I shall not waver in Eternity. [When as I was full at rest from all mine Enemies, then I imagined, no more mischance should light upon me. Compare Job 29. 18, 19, 20, &c.]*

8. *(For) LORD, thou hadst set my mountain fast, through thy favourableness [Heb. thou hadst made strength to stand upon my Mountain. The sense is, God having established his Kingdom, he did not imagine any such thing should happen unto him, as nevertheless, and suddenly beset him by Absalom. By his Mountain, we may understand his Kingdom ; (Compare Dan. 2. 35. 44.) and Royal Dignity ; or, Mount Zion, where he kept his Royal Court] but when thou didst hide thy face, [i. e. When thou didst somewhat withhold thy former favour, by reason of my sinnes ; (Compare Deut. 31. on verse 17.) and drive me away from Jerusalem, by my own son, then I was much dismayed. Compare Psalm 31. 23. and 116. 11.] I was frighted. [Or, distressed, troubled.]*

9. *Unto thee, LORD, I cried, and I made supplication unto the LORD.*

10. *What gain is there in my blood ? [i. e. in my death, that Absalom and his adherents should take away my life. Compare Psalm 72. 14.] in my descending to the pit ? [all the dust praise thee ? [Compare Psalm 6. on verse 6.] shall it proclaim thy truth ?*

10. *Hear, LORD, and be gracious unto me : LORD, be me a helper.*

12. *Thou hast changed me my complaint into a dancing : (in Choram) [David relateth here, how God had graciously heard his supplication, and wonderfully delivered him] thou hast united my sack- (cloth) [See Genesis 37. on verse 34. and compare 2 Samuel 15. 30.] and girded me with joyfulnes.*

13. *That (mine) honour [See Gen. 49. on ver. 6.] may sing Psalms unto thee, and be not silent : LORD, my God, in eternity will I praise thee.*

PSALM XXXI.

David prayeth God very fervently for preservation, according to his confidence, which he putteth only in him ; that he may have cause to rejoice, instead of his present bitter suffering, by friends, and enemies in words and deeds ; and feeling the fruit of his prayer, he magnifieth the provident care and tenderness of God to all the faithful, and especially to himself.

A Psalm of David for the chief Song-master. [See Psalm 4. on verse 1.]

2. *In thee, O LORD, do I put my trust, let me not be ashamed in eternity ; help me out, through thy righteousness. [Which requireth that thou maintain thy word and promise, and vindicate my righteous cause as Psalm 71. 2.]*

3. *Incline thine ear unto me, rescue me speedily, be to me a strong rock : [Heb. rock of strength] to a very firm house, [Heb. house, or place of firmness, or Fortresses] to preserve me.*

4. *For thou art my rock, and my Fortress, I cad me then, and conduct me [As a Shepherd doth his sheep. So above Psalm 23. 2.] for thy Names sake.*

5. *Make me to go out of the net, which they have hid before mine eyes ; [i. e. covertly or secretly laid or spread before me] for thou art my strength.*

6. *Into thy hand I commend my spirit, [i. e. I commend, or resign my soul into thy power, keeping, care, and tuition] thou hast redeemed LORD, thou God of Truth. [or faithfulnes, i. e. thou true and faithful God, that hast kept thy promises made unto me.]*

7. *I hate those that observe false vanities ; [Or, naughty vanities. Heb. vanities of falsehood, or naughty-ness, illity. He understandeth, those that rely and trust in carnal and idolatrous help and assistance. See Deut. 32. 21. 1 Kings 16. 26. 2 Kings 17. 15. Psalm 62. 11. Jerem. 2. 5. and chap. 8. 19. and chap. 10. 5. and 14. 22. and 23. 16. Rom. 1. 21. compare Lev. 19. on verse 4.] and I trust in the LORD.*

8. *I will be glad and rejoice in thy kindness, for that thou hast beheld [See Genesis 16. on verse 13.] my misery, (and) known my soul in distresses. [not disdained, but tenderly regarded and provided for me. Compare Gen. 18. on verse 19. and Psalm 1. on verse 6.]*

9. *And hast not delivered me up [Or, shut me up, as elsewhere] into the hand of the Enemy : thou hast made my feet to stand at large.*

10. *Be gracious unto me LORD, for I am in straight : mine eye, my soul, and my belly is gnawed thorough of vexation. [As Psalm 6. 8.]*

11. *For my life is consumed with heaviness, and my years with sighing ; my power is slain away, (or decayed) [As when one trips and falleth down through weakness and infirmity. Compare Psalm 109. 24. and see the contrary Psalm 105. 37.] through mine iniquity : [i. e. the punishment of mine iniquity. See Gen. 4. verse 13. and chap. 19. on verse 15. and compare Num. 14. on verse 33. Jerem. 51. on verse 6.] and my bones are gnawed through.*

12. *Because of all my adversaries, I am likewise greatly [Heb. much] become a reproach to my neighbours, and a terror to my acquaintance : they that see me in the street, flee away from me. [That they may not be suspected by mine enemies, as it they were affected to his cause, or friends to his person.]*

13. *I am forgotten out of the heart, as a dead one ; I am become like a corrupt vessel. [O, decaying, perishing, &c. almost perished ; which is very little, or not at all regarded, as good for nothing more. Compare Deuter. 26. 5. Psalm 119. 176. item Jeremiah 22. verse 28.]*

14. *For I heard the back-biting [Defamation, slander, ill report. Compare Jerem. 20. 10.] of many ; [or, of the great ones] fear is round about, because they consult together against me : they think [or, practise, plot, design] to take my soul. [i. e. my life ; Or thus ; When they consult together against me, then they think to take my soul.]*

15. *But I trust in thee, O LORD ; I say thou art my God.*

16. *My times are in thy hand ; [i. e. My life, and whatever may therein betide me ; however it may go with*

with me, I know that all depends on thee, that thou dost govern all, and that it is not in the power of mine Enemies to do as they do purpose] *rescue me out of the hand of mine Enemies, and of my persecutors.*

17. *Let thy face shine* [See Num. 6. on verse 25, 26.] *upon thy servant; redeem me through thy kindness.*

18. **LORD**, *let me not be ashamed, for I call upon thee; let the wicked be ashamed, let them be silent in the grave.* [That being taken away from the earth, they may be constrained to give over their evil practices, slanders and violences. Oth. *let them be cut off (or, destroyed) to the grave;* as the Hebrew word is likewise taken. Psalm 49. 13, 21, &c.]

19. *Let the false lips,* [Heb. *lips of falsehood.* See Psalm 12. 5. and 27. 12, &c.] *grow dumb; which speak hard against the righteous, in haughtiness and scorn.*

20. *O how great (or, manifold) is thy good, which thou hast laid by for those that fear thee!* [This regards indeed the good of soul and body in general, which God hath prepared, and laid or lockt up, for his, in a certain Treasury or Magazine as it were, from thence at the appointed times and proper seasons, to produce the same for their good; and to make them to enjoy it, but it proceedeth more particularly, from the ruminati- on of a singular and unexpected wonderful deliverance, shewed unto David, when he was in great danger, to be surprized, and could not conceive, that God had any such Deliverance in readiness for him; as he was made partaker of; which maketh him break forth with such a wondering] (*which*) *thou hast wrought for them that trust in thee, in the presence of the children of men!* [Heb. *over against, before;* i. e. making the innocence of the godly to appear in the sight of all the world, and with thy wonderful unexpected help manifesting, that they are dear unto thee, which repair to thee for succour by their believing prayers.]

21. *Thou hidest them in the hidden (part) of thy face* [By shewing of thy fatherly favour; and gracious presence, thou dost comfort and support them, in a wonderful unknown manner, which the world is not able to comprehend; yea, oft times into abstruse hiding-places, whither thou dost lead, and there regard, provide for, and protect them. This was made plain in David. See also 2 Kings 18. 4. and chap. 19. verse 4, 5, 9, 11, &c. Heb. 11. 38. Compare likewise Psalm 27. 5. and 32. 7.] *before the haughtiness* [or, combinations, couplings, alliances, complicated, throw-fitted practices, or, raw designs and devices] *of a man:* [Hereby may be understood a certain great and mighty one, such as Saul was; or it may be taken more generally for mankind, any man whatsoever, or, of every one] *thou dost put them close in a hut, before the strife of tongues,* [i. e. striving, contentious tongues, which do alwaies with their slanders, and false accusations seek to vex, molest, ensnare and endanger the godly. See Psalm 35. 11.]

22. *Praised* [Heb. *blessed*] *be the LORD, for he hath made his kindness wonderful on me,* [i. e. manifested the same unto me in a wonderful manner. Compare Psalm 4. 4. See the contrary Deuter. 28. 59.] (*conducting me as*) *into a fenced City.* [Heb. *City of fence.* He will say, that God protected him so well in the open field, where he seemed to be quite surrounded, and past hope to escape, as if he had been in a strong and fenced City.]

23. *I said indeed* [viz. by my self, i. e. I thought] *in my hastening;* [this seems to relate to the history, 1 Sam. 23. 26. where the same word of David's hastening is used; if God at that time had not very wonderfully provided, David had been quite undone, in all appearances; see the place] *I am cut off from before thine eyes:* [The danger was so great and apparent, and the means

of escaping to all humane fence and apprehension, so impossible, and incredible, that overcome with humane frailty and astonishment, I thought verily, sure now God doth no more regard me. Nevertheless that in this very straight and perplexity of his, he did most humbly seek and supplicate to God, is plain out of the sequel. Compare Psalm 116. on verse 11. Jon. 2. 4.] *nevertheless thou heardest the voice of my supplications, when I called unto thee.*

24. *Love the LORD, all ye his Favourites;* [See Psalm 4. on verse 4.] (*for*) *the LORD doth keep the faithful* [or, believers, the true ones, Oth. *keepeth faithfulness.* See Psalm 12. on verse 2.] *and doth recompence abundantly to him that practiseth haughtiness.*

25. *Be strong.* [As Psalm 27. 14. see there] *and he shall strengthen your heart, all ye that hope in the LORD.*

PSALM XXXII.

David teacheth here that they are blessed to whom God forgives their sinnes, and that confess the same uprightly: which he doth confirm with his own example and the practice of all believers; warning from barreness, and exhorting to cheerfulness in God for his kindness.

A *N Instruction of David.* [Hebr. *Mashil*, that is to say, *Instruer*, that giveth understanding, or, maketh understanding, i. e. a Psalm of Instruction, or, doctrine, or a teaching Psalm. Called thus, by reason of the necessary and weighty doctrine, therein comprehended. This same title divers other Psalms also have, such namely as were made, for some special instruction and direction, as well for the author thereof himself, as for the whole Church of God] *Right happy, (or, blessed) is he, whose transgression is forgiven,* [or, taken away, which manner of speaking is likewise used in the new Testament. See above Psalm 25. on verse 18. and compare Heb. 9. 28. Hebr. as if one should say, *cased*, or, *forgiven of transgression;* or, *a forgiven one of transgression, covered of sin;* which Hebrew manner of expression doth imply the same that is expressed in the Text] *whose sin is covered.* [See the exposition of this Doctrine, Rom. 4. 6, 7, &c. and 2 Cor. 5. 19, 21.]

2. *Right happy is the man, to whom the LORD doth not impute iniquity, and in whose spirit there is no deceit.* [i. e. that serveth God without hypocrisie or dissimulation, and confesseth his sinnes with an upright heart before him.]

3. *Whiles I was silent,* [Not confessing my sins before the LORD] *my bones waxed old; in my roaring, all the day.*

4. *For thy hand* [i. e. plague, affliction. Compare Ruth 1. 13. and Job 13. on verse 21.] *was heavy upon me, day and night, my sap* [i. e. The natural warm humour or moisture, which maintains the life of man] *was altered into Sommer-drowth, Sela!* [See Psalm 3. on verse 3.]

5. *My sin I made known unto thee,* [i. e. but when I made my sins, then thou forgavest] *and mine iniquity I covered not; I said; I will make confession of my transgressions, before the LORD: and thou forgavest* [or, *tookest away*] *the iniquity of my sin;* [the guilt and the punishment, so that I may well count my self in a happy condition, as verse 1.] *Sela.*

6. *For this every Saint* [See of the Hebrew word, Psalm 4. on verse 4.] *shall pray unto thee, in time of finding:* [i. e. when thou, O LORD, wilt be found; See Isaiah 55. verse 6. Oth. *in time of hitting;* i. e. when the Judgements, or punishments do hit men home; which

which likewise well agrees with the sequel. See Psalm 21. 9. and 116. 3. Item Deut. 4. on v. 30. &c.] *yea, in an inundation of great waters* [or, many, mighty waters, i. e. when great extremities are ready to come upon them. See 2 Sam. 22. on verse 17.] *they shall not reach them.*

7. *Thou art a hiding unto me,* [As a hiding place, see Psalm 21. 21.] *thou keepest me from distress; thou surroundest me with cheerful songs of deliverance.* See 12.

8. *I will instruct thee,* [Here the Prophet turns his speech to men; though some conceive these to be Gods own words, whom David introduced speaking thus] *and teach thee of the way, which thou art to go: I shall give counsel, mine eye shall be upon thee.* [i. e. I shall take care for thee, or taking care for thee. Compare Deut. 11. 12. Ezra 5. 5. Item 1 Kings 8. on verse 29. Psalm 33. 18. and 34. 16. Jer. 24. 5. and 39. 12. and 40. 4.]

9. *Be not like a horse, like a mule, which hath no understanding, whose mouth one doth restrain with bit and bridle, that it approach thee not.* [That the horse or mule do not hurt thee, or, when it will not approach unto thee.]

10. *The wicked hath many pains:* [Compare Prov. 13. 21. and 19. 29. and 24. 20.] *but who so trusteth in the LORD, his kindness shall surround.* [viz. the kindness of the LORD.]

11. *Rejoice in the LORD, and be glad, ye righteous, and sing cheerfully, all ye upright of heart.* [See Psalm 7. on verse 11.]

PSALM XXXIII.

Exhortation to the praise of God, by reason of his divine attributes, counsel, word and works, as of the creation, so of his Government, especially of men, to the frustrating of the practises of the wicked, and the preservation of his faithful ones, who do rejoice therein, and pray unto him for it.

YE Righteous, sing cheerfully in the LORD; praise becometh the upright. [Or, doth well bescem (agree well with) the upright.]

2. *Praise the LORD with the harp, Sing Psalms unto him with the Lute, (and) the ten-stringed Instrument.* [These two latter ones are expressly distinguished, Psalm 92. 4.]

3. *Sing a new hymn, (or song) unto him;* [Which may never grow old, or out of request, but still renewed and kept in fresh memory, by reason of the new and fresh mercies, which God from time to time doth shew unto his people. Compare 1 John 2. 7. 8. and Job 29. on verse 20.] *play well, with a cheerful noise.* [Hebr. make the playing, or striking (touching the Instruments) good, i. e. play well, decently and skilfully. Compare Deuter. 5. on verse 28. Isaiah 23. 16. Jerem. 2. on verse 12.]

4. *For the word of the LORD is right,* [See Psalm 19. on verse 9.] *and all his works are faithful,* [Hebr. in faithfulness, or, truth, certainty, i. e. as his word is right, good and true, so all he doth is likewise sure and steadfast.]

5. *He loveth righteousness and judgement:* [Protecting the innocent, and punishing the guilty] *the earth is full of the kindness of the LORD.* [compare Mat. 5. 45. and 1 Tim. 4. 10.]

6. *By the word of the LORD the heavens are made,* [Understand the eternal, self-subsisting word of the Father. See Genesis 1. on verse 3.] *and by the spirit of his mouth* [understand this of the holy Ghost, that proceedeth from, and is sent by the Father, and the Son, being together with them, the Author of the cre-

ation of all things. Compare Gen. 1. 2. Job 26. 13. and 33. 4.] *all their Hosts.* [See Genesis 2. on verse 1.]

7. *He gathereth the waters of the Sea, as on a heap:* [i. e. having gathered them, he doth keep and maintain them together, as in a heap, that they shall not be able to hinder or let men from inhabiting the earth. See Gen. 1. 9. Job 38. 8. Prov. 8. 29.] *he appoints (or, placeth) the Abysses Treasuries.* [i. e. the great depths, or deep waters he laies up in the abstruse holes of the earth, even as treasures are laid up in hidden places. Compare Job 38. 16. Prov. 8. 28.]

8. *Let the whole earth* [i. e. all the inhabitants of the Earth, as the sequel declareth] *fear before the LORD: let all the inhabitants of the world be terrified before him.*

9. *For he speaketh, and there it is:* [i. e. when he speaketh, &c. as frequently] *he commandeth, and there it standeth.*

10. *The LORD bringeth to naught the counsel of the heathen, he breaketh the thoughts of the Nations.*

11. *But the counsel of the LORD consisteth in eternity: the thoughts of his heart* [Spoken of God after the manner of men, implying the counsel and will of God, mentioned before] *from Generation to Generation.* [Heb unto, or, in generation and generation.]

12. *Right happy (Or, blessed) is the people, whose God is the LORD;* [See Genesis 17. on verse 7.] *the people which he hath chosen him for inheritance.*

13. *The LORD looketh out of heaven, and seeth all the children of men.*

14. *He seeth out of his strong habitation, upon all the inhabitants of the earth:*

15. *He formeth all their hearts;* [Of one as well as of another, every one his in particular. Compare Num.

16. 22. Zachary. 12. 1. Hebrews 12. 9. Others, He alone doth form their heart. See of this signification of the Hebrew word, Ezek. 4. on verse 3.] *he observeth all their works.*

16. *A King is not preserved by a great host:* [Heb. by the greatness, or, multitude of an host: so in the sequel, by the greatness, or, multitude of power] *a champion is not rescued by great power.*

17. *The horse faileth of overcoming* [Or, preservation or saving. See of the Hebrew word 2 Samuel 8. on verse 6. faileth, Heb. (i.) a ly, or falsehood, i. e. it deceiveth his master, who by it conceived to obtain the victory, or to escape and save himself, but it failed him. By the Horse (as a special help, and instrument of war) we are to understand likewise all other means, as helping nothing at all, and being of no use and service without the blessing of God] *and doth not deliver by its great strength.*

18. *Lo, the LORDs eye* [Compare 1 Kings 8. on verse 29. and above Psalm 32. on verse 8.] *is over those, that fear him, upon those that hope in his kindness:*

19. *To rescue their souls* [i. e. their lives] *from the death,* [i. e. from deadly or mortal dangers.] *and to keep them alive in the famine.*

20. *Our soul waiteth upon the LORD: he is our help and our shield.*

21. *For our heart doth rejoice in him, because that we trust in the Name of his holiness.* [i. e. in his holy Name.]

22. *Thy kindness, LORD, be over us: according as we hope on (or in) thee.*

PSALM XXXIV.

David being wonderfully delivered out of a great danger, exhorteth all Believers to consider and praise together with him, the goodness of God to himself, and all his

his, and to call and rely upon him in all troubles : teaching moreover, that the true means of happiness is, to fear the LORD, who governing all things, doth root out the wicked, and preserveth his.

(A Psalm of) David : when he had changed his behaviour [Or, carriage, deportment. Heb. properly, taste, or, favour, in regard that a man is usually tried and judged what he is, or what is in him, by his outward carriage and behaviour. See this History 1 Sam. 21. 11, 12, 13.] before the face of Abimelech, [1 Sam. 21. he is called by his proper Name Achis, King of Gath, but Abimelech seemeth to have been a more general Name besides of the Philistine Kings. See thereof Gen. 21. 2.] who chased him away ; [viz. by his Officers, who had brought David before him in that posture, and thought he would have caused him to be committed and put to death, which doubtless he would have performed likewise, if God had not notably hindered it, and helped David out of that streight. See 1 Sam. 21. 11, 12.] that he went away.

2. (Aleph.) [Of this Alphabet, see the annotation upon the title of Psalm 25.] I will praise [Heb. bless] the LORD, at all times : his praise shall be in my mouth continually.

3. (Beth.) My soul shall glory himself in the LORD. The meek-minded [See Psalm 10. on ver. 17.] shall hear it, and rejoice.

4. (Gimel.) Make the LORD great with me, [Or, magnifie the LORD with me] and let us exalt [highly praise, as Psalm 30. 1.] his Name together.

5. (Daleth.) I have sought the LORD, [Besought him and prayed to him for help] and he hath answered me, and rescued me out of all my fears. [See 1 Samuel 21. 12.]

6. (He. Vau.) They [viz. the meek-minded above verse 3.] have looked upon him, [expected and looked for his help with the spiritual eyes of their faith] yea, run upon (him) like a water-stream : [forcing God, as it were, by the assault of their zeal, and powerful prayers. Compare Isaiah 2. 2. and 60. 5. Jerem. 31. 12. and 51. 44. Matth. 11. 12. Luke 16. 16. Jam. 5. 16. Oth. and are eased, or lightened, i. e. comforted, have received cause of rejoicing : in regard that the Hebrew word is taken by some in a twofold signification] and their faces were not made to blush.

7. (Zain.) This wretch cryed, [David namely ; who speaketh here of himself, as pointing on his own person ; or introducing the faithful speaking of him] and the LORD heard : and he delivered him out of all his distresses.

8. (Cheth.) The Angel of the LORD, [i. e. the Angels, there being spoken of their leaguering or camping themselves. See Gen. 32. 1, 2. 2 Kings 6 17.] campeth himself round about those that fear him, and plucketh them out.

9. (Teth.) Taste and see that the LORD is good ; [i. e. take notice and observe it in your hearts, and rejoice therein : or make trial of it, and you shall finde it so. Compare Job 12. on verse 20. Proverbs 31. 18. and 1 Pet. 2. 23.] right happy is the man (that) trusteth in him.

10. (Fod.) Fear the LORD, ye his Saints : [See Psalm 19. on verse 10.] for they that fear him have no lack.

11. (Caph.) The young Lions suffer poverty and hunger ; being not able sometimes to get prey. See Job ch. 4. on ver. 11.] but they that seek the LORD, have no lack of any good.

12. (Lamed.) Come ye children, [You that hold me to be your spiritual Father, that is to say, Prophet and Teacher. See Jud. 17. on v. 10. Pro. 1. on v. 8.] hearken unto me : I will teach you the fear of the LORD.

13. (Mem.) Who is the man that desireth to live ? [i. e. is there any, or if there be any, &c. he that, &c. See Deut. 20. on verse 5. The answer unto these questions you have in the verses following] that loveth daies, [i. e. to live long, a long life, length of daies] for to see the good ? [i. e. to enjoy prosperity. See Job 7. on verse 7. These and such like promises must to be understood, that crosses and afflictions be not excluded, as the whole book of God, and especially this of the Psalms, yea this very Psalm it self, verse 20. sheweth.]

14. (Nun) Keep thy tongue from evil, and thy lips from speaking deceit. [The meaning is ; Let him that would or means to enjoy the good and weal aforesaid, do thus.]

15. (Samech.) Turn away from the evil, and do the good ; seek peace and pursue after it.

16. (Ajn) The eyes of the LORD are upon the righteous : [As above Psalm 33. verse 18.] and his ears to their cry.

17. (Pe.) The face of the LORD [Understand his angry face, as above Psalm 21. 10. see there] is against them that do evil ; to destroy their remembrance from off the Earth.

18. (Tsade) They cry, [The righteous namely, verse 16.] and the LORD heareth, and he rescueth them out of all their distresses.

19. (Kaph.) The LORD is near the broken of heart ; [Which, laying aside all highmindedness, do humble themselves before the LORD with hearty grief and sorrow for their sins, and desire of grace. Compare Psalm 51. on verse 19. and 147. 3. Isaiah 42. 3. and 57. 15. and 61. 1. and 66. 2. Luke 4. 18. and 7. 38. Acts 2. 37.] and he preserveth the dismaid of spirit. [or, the contrite, bruised, &c.]

20. (Resh.) Many are the adversities of the righteous ; [Or, the righteous hath many adversities : Hebr. evils, i. e. he is subject to many miseries, crosses and troubles ; many troubles do befall him, or he meets many a trouble here, &c.] but out of all those the LORD doth rescue him.

21. (Schin.) He keepeth all his bones : not one of them is broken.

22. (Thau) The malice shall put the wicked to death : and they that hate the righteous, shall be declared guilty. [The Hebrew word doth sometimes signifie, to be held, or declared guilty. Otherwhiles, to be laid waste ; both these significations, are for their affinities sake, joined here together, thus, shall be laid waste (or, made desolate) as guilty.]

23. The LORD redeemeth the soul of his servants : and all they that trust in him, shall not be declared guilty.

PSALM XXXV.

David prayeth very fervently to God, to take his cause in hand, and to fight for him against his Enemies, that he may have cause to praise and thank him for it : he describeth his enemies plottings, falsehood, unthankfulness, and desperate malice, desiring just vengeance to the honour of God, his own preservation, and the joy of all the godly.

(A Psalm) of David. Contend, LORD, with my Contenders : [Or, plead, debate, &c. i. e. take thou my cause in hand, and maintain my right against mine adversaries, manifesting thereby indeed, that it is not so much mine as thine own cause. See below Psalm 43. 1. and 74. 22. and 119. 154. Isaiah 49. 25. Jer. 50. 34. and 51. 36, &c.] fight with my Antagonists.

2. Lay hold on the shield and target, and stand up to my help.

3. And

3. And bring forth [Or, pull, draw, bring out] the spear, and shut up (the way) [Hebr. Segor. Which some conceive to have been a warlike weapon] to encounter my persecutors [i. e. prevent them that persecute me] sally forth to meet them, and cut off their passage] say to my soul, [testify thus much by thy holy spirit within me. Compare Romans 8. verse 16.] I am thy salvation. [or, deliverance, preservation, i. e. thy Saviour and Preserver.]

4. Let them be confounded and put to shame that seek my soul, [i. e. that go about to take away my life. See 2 Sam. 4. on verse 8.] let them be driven back, and blush, that devise evil against me. [Heb. that think (or, intend, purpose) my evil, i. e. how to distress, oppress and destroy me.]

5. Let them become as chaffe before the wind : and the Angel of the LORD drive them away.

6. Their way be dark and quite slippery, Heb. darkness and slipperiness ; that they may not be able to proceed, for to overtake me. Compare Jerem. 23. 12] and the Angel of the LORD pursue them.

7. For without cause. [Heb. in vain, for nothing, i. e. without any ground or reason, and so in the sequel and below v. 19. and elsewhere. See Job 2. on v. 3.] have they hid before me the pit of their net, [i. e. wherein they had laid their net, a similitude taken from fowlers or hunts men. The meaning is, They have laid plots to take away my life, and practised evill and cunning devices against me, which are often compared to nets. See above Psal. 9. 16. and 10. 9. and 25. 15. and 31. 7, 8. and 141. 10. &c.] without cause have they digged [a pit namely, out of Psal. 7. 16.] for my soul.

8. The destruction [The Hebrew word doth signifie such a destruction, or desolation, as is accompanied with a great deal of noise, stin, uproar, and mighty commotion] come (or, seize) upon him, [that persecutes me, my persecutor.] that he know not of it, [i. e. at unawares, when he least thinketh, and not at all expects it] and his net, that he hath hid, catch himself : let him fall into it with destruction. [i. e. So that thereby he be quite destroyed and consumed. Oth. when there is destruction, let him fall therein.]

9. So my soul shall rejoice in the LORD : she shall be glad in his salvation.

10. All my bones shall say : [i. e. I shall praise thee then, with all my inmost power, or with all the strength and ability of my body. Compare Psalm 51. on verse 10.] LORD, who is like unto thee that rescuest the wretched from him, that is stronger than he : and the wretched and needy from his spoiler.

11. Violent accusers [Heb. accusers of violence, or, insolence, i. e. such as go about to oppress with falsehood, and fall on with violence] stand up ; that which I know not, require they of me. [i. e. they lay to my charge things I am not conscious of.]

12. They requite me evil for good, the spoiling of my soul. [i. e. they go about to bereave me of my life.]

13. As for me on the contrary, when they were sick, a sack (cloth) was my garment ; [i. e. I went mourning for them. See Genesis 37. on ver. 34.] I afflicted my soul with fasting, and my prayer turned again into my bosom. [i. e. I did often in private, and by my self, repeat my prayer on their behalf ; implying hereby, he wished them well very uprightly. Oth. let my prayers turn again into my bosom, or lap, i. e. let me obtain that which I prayed on their behalf.]

14. I went still as if it had been a friend, as if it had been a brother to me : [i. e. I carried and demeaned my self no otherwise, then if they had been of my nearest kindred. Otherwise. I went still to them, as to, &c. i. e. I did daily visit them] I went bowed down in black,

[i. e. in black apparel, as those are wont, that mourn. So Psalm 38. 7. and 42. 10. and 43. 27. See likewise Job 5. 11.] as one that mourneth over (his) mother.

15. But when I halted, [i. e. when it went ill and crofs with me ; when I seemed ready to stumble and fall. So Psalm 38. 18. Jerem. 20. 10. compare Job 12. 5.] they were glad, and gathered together : they gathered to me, as smitten (ones) [viz. in their feet, as some do take this, i. e. canying themselves, as if they were lamed, and halting for grief of my disaster. See 2 Sam. 4. 4. and 9. 3. where these words are thus joined with the word smitten, in Mephibosheths case, or, understand, stricken, i. e. dejected, distempered in spirit, out of Isaiah 66. verse 6. the sence being the same ; or, as stricken together with him ; being that with their outward gaib and carriage (of halting and rendring of clothes) they would make him believe, that they were much troubled and afflicted for Davids sufferings ; though falsely and hypocritally. Otherwise these words may also be rendered in this manner. Varlets or Villaines, (such as are notoriously known to have deserved strokes, or lashes of publick correction ; i. e. the basest and most vile rascality of the people, being set on for that purpose) gathered together against me, those whom I knew not ; (and consequently had never wronged or offended) they rent (up) the throat, i. e. they jeered and insulted over me, &c. ceased not. Both readings have a good sence, though that put in the Text, seems to agree most with the propriety of the Hebrew phrase ; whereof the judicious Reader hath his liberty to judge] and I apprehended nothing : [viz. no evil. I did not think they plaid the hypocrite and dissemblers, abusing me thus to my face, but verily believed, they did it sincerely, and with upright hearts] they rent (their garments,) and did not hold their peace. [but comforted me, and wept and cried over me. Or, yet they were not silent : but behinde my back they shewed sufficiently, how they meant it, as followeth.]

16. Among the hypocriticall, scoffing table-companions [or, pot-companions, parasites, trencher-men. Hebr. properly, mockers, (or, scoffers) of the cook, or, cook-scoffers. Hebr. scoffing of the cook, i. e. such as sell their tongues and conditions, for a piece of bread, or a good morsel ; speaking and doing any thing, for to please and humour those that fill their panches ; wherefore also the Hebrew word is taken sometimes for to signifie further, a Fester, Player. He will say, that when they are in such company of their own making, then they utter the utmost of their hearts-gall against me, wishing me all the evil they can, and vexing, that they see me hold out so long yet] do they gnash with their teeth over me. [of the gnashing of the Teeth, see Job 16. on verse 9.]

17. LORD, how long wilt thou look on ? bring back my soul from their destructions ; my solitary (one) (or, only one) [understand, my soul, as Psalm 22. 21. See the annotation there] from the young Lions.

18. So shall I praise thee in the great Congregation ; among a mighty multitude of people, shall I praise thee.

19. Let them not rejoice over me, that are enemies to me for false causes ; [Heb. lies, falsehood, falsly, i. e. wrongfully without any ground. As Psalm 38. 20. and 69. 5.] (nor) wink with their eyes, [i. e. spitefully and scornfully glance upon me, as threatening and ready to tell me, you shall be taught anon, or met withal Sir, &c. compare Proverbs 6. verse 13. and 10. verse 10.] those that hate me without cause. [as above verse 7.]

20. For they speak not of peace, but they devise deceitful things [Heb. words, or, things of deceitfulness, or wiles] against the still (ones) (or quiet ones) in the land. [Hebr. still (ones) of the land, or, earth : i. e. the peaceable, such as would fain live quietly, and serve God, without wishing, intending, or doing harm to any, as is the manner of the godly.]

21. And they open their mouth wide against me ; they say,

say, Ha, Ha, [i. e. So, so; now it goes well; thus we do love it, now we see our hearts desire, and that we long with'd for. Compare Psalm 22. on vers 18. and see Job 39. on vers 18.] our cybath seen it!

22. LORD, thou hast seen it; be not silent, Lord be not far from me.

23. Awake and rise up to my right: [To do me right against mine enemies and persecutors; untill thou performest that, thou art like one that sleepeth.] my God and LORD, to my controversy.

24. Do me right, according to thy righteousness, [Which requirerh that thou take my rightfull cause in hand,] LORD my God; and let them not rejoyce over me.

25. Let them not say in their heart: Heal our soul! [As if they should say, Now, cheer up and triumph O our souls; for we see our hearts desire upon him. See above, vers 21.] let them not say, We have swallowed him up!

26. Let them be ashamed and blush together, that rejoyce in my evill: let them be clothed with shame and reproach, [See Job 8. on ver. 22.] that magnifie themselves against me. [that seek to raise themselves upon my oppression, and ruine; or, that carry themselves so stout and spitefull against me, braving and daring me in words and deeds. See this manner of speaking, Jer. 48. 26, 42. Ezek 35. 13. Obad. 12. and Psalm 38. 17. and 55. 13. and further, Job 19. 5. together with the Annot.]

27. Let them sing cheerfully and be glad, that delight in my righteous cause, [i. e. that are heartily affected to the same, praying for an happie issue; for which they thank and magnifie God] and let them continually say; the LORD be magnified; that delighteth in the peace of his servant. [i. e. In the deliverance and welfare of David, that is his servant. See Gen. 37. on vers 14.]

28. So shall my tongue record thy righteousness, (and) thy praise all the day (long.)

PSALM XXXVI.

David being much troubled at the abominable impietie of the wicked, doth so much the more admire the benignity, wisdom, justice and kindness of the LORD, who keeping all creatures in good order, in the midst of such a confusion, doth manifest himself a most Gracious Saviour of his Church, for whose, (as also his own) preservation, David petitions God, and foretelleth the fall of the wicked.

(A Psalm) of David the servant of the LORD: for the chief Song-master. [See Psalm 4. on ver. 1.]

2. The transgression of the wicked speaketh in the inmost of my heart. There is no fear of God before his eyes. [i. e. when I do consider and weigh the evill and careless condution and practice of the wicked; then I am constrained, as surely to believe, that there is no fear nor dread of God in their hearts, as if they the wicked, did declare and avouch it in plain terms, and expresse words themselves. So evident and palpable is the wickedness of their works, which doth disquiet and afflict me in the inward't of my heart.]

3. For he flatters himself in his eyes; when his iniquitie is found (which) is to be hated. [Or, untill his iniquitie be found, (which) is to be hated, or, hatefull. that is, be his malice never so manifest and palpable, that it growes even hatefull to every one, nevertheless, he pleaseth and sootheth himself in the evill, and goes on still without remorse. Oth. When he fulfilleth or compasseth his iniquitie, (that is, his evill purpose) Which he ought to hate. i. e. When it goes according to his mind, then he conceives, that his practice is good, although he ought to abhorre it.]

4. The words of his mouth are wrong and deceit;

[i. e. unprofitable, hurtfull, and deceivable, or, tending to vice, abuse and deceive the godly.] he leaves off to understand to do well: [or, He ceaseth to understand for well doing. The meaning is. He will be instructed by none, to any amendment of his life; He is desperately obstinate and past feeling.]

5. He deviseth wrong upon his couch: he sets himself in a way that is not good: the evill he doth not refuse.

6. O LORD, thy kindness reacheth into the very Heavens: thy truth even to the uppermost clouds. [Against all the langing and raging of the wicked, together with the hearts-grief it bried in him, the Propheer doth comfort and cheer up himself with the consideration of Gods incomprehensible, unsearchable and stedfast goodness, faithfulness and righteousness, which he doth shew in the governing, as of all things in generall, so especially of his people, whom he, notwithstanding the enmitie of the wicked, abundantly favourerh and assureth them of their enemies just and finall destruction.]

7. Thy righteousness is as the mountains of God; [That is, the greatest and highest of all. See of this manner of speaking, Gen. 13. on v. 10. The sence is, that Gods justice and righteousness, doth manifest it self round about all the world over, stedfast and unmoveable yea oft times far above the reach of our apprehension. See on ver. 11.] thy judgements are a great Abyss. [i. e. thy Counsel and government, or manner of proceeding both in generall with all the creatures and especially in regard of the Elect and Reprobate, is past all searching into. See Rom. 11. 33.] LORD, thou preservest men and beasts. [Heb. man and beast. See Matt. 5. 45. 1. Tim. 4. 10. and Job 39. 1. and Psal. 147. 9.]

8. How precious is thy kindness, O God! for which the children of men take refuge under the shadow of thy wings. [See Ruth 2. on v. 12. and compare with this place, Job 36. 11. together with the Annot.]

9. They grow drunken of the fatness of thine house; [Understand here the spirituall meat and drink of the soul. See Isa. 1 5. 6. and 65. 13. and 66. 11. and Compare Psalm 63. 6. and 65. 5. Jerem. 21. 14 and 31. 14. together with the Canticles of Salomon] and thou givest them to drink (out of) the brook of thy pleasures.

10. For with thee is the fountain of life: [i. e. A living and ever-springing fountain, whereby the soul doth live spiritually, is abundantly refreshed, revived and entertained; compare John 4. 14. and 7. 38. 39. and Jerem. 2. 13. and 17. 13.] in thy light do we see the light. [when thou art pleased to enlighten us by thy holy spirit, and shewest us thy fatherly countenance in the Messia, then do we get the right understanding of thy works of grace, and enjoy a most lively comfort, and gladness of heart. Compare Job 29 3. Psalm 4. 6, 7. and 27. 1. with the Annot. Isa. 9. 2. Jam. 1. 17. and for as much as this withall concerns the glory of the life everlasting, Psalm 16. on v. 11. and 17. 15. Item Zach. 14. v. 6, 7. Collos. 1. 12. Rev. 21. ver. 11, 23. and chap. 22. 5.]

11. Stretch out [Or, continue, prolong, pursue, Comp. Jer. 31. on ver. 3.] thy kindness over those that know thee; and thy righteousness. [which requirerh, that thou keep thy promises, protect the upright of heart, punish their enemies, and consequently maintain every thing in good order and disposition, any still and rage of the wicked notwithstanding] over the upright of heart.

12. The foot of the proud [Heb. of Pride, i. e. Of the proud ones: (See Job 35 on ver. 13.) that seek to tread me under foot, or to set their foot upon my neck.] come not over me: and the hand of the wicked make me not to wander. [Or swarve about] or, chase me not away.]

13. There the workers of iniquitie are fallen, [viz, even where now they sought and thought to overthrow the godly. Or, then, compare above, Psalm 14 5. and the Annot. there] they are thrust down, and cannot rise up again.

PSALM XXXVII.

David instructeth and encourageth the faithfull against the temporal prosperity of the wicked, and exhorteth them, not to follow their wickedness, but to live holily and trust in God, inasmuch as the prosperity of the wicked is but short, and their end unhappy and accursed; where as on the contrary God accompanies his children with his fatherly goodness, in whatsoever doth or may befall them, and vouchsafeth them a blessed end and issue.

(A Psalm) of David. (Aleph) [Of the Hebrew Alphabet. See Psa. 25. upon the Title thereof] Be not incensed over (or against) the evil doers: and do not envy them that practise wrong, [viz. such of them as thrive and prosper in the world, as is declared in the sequel: whence it appears that the goodly promises, which are made to the godly both in this Psalm and elsewhere, do not exclude the temporal prosperity of the wicked, nor the cross and adversity of the godly; being that this Psalm, (together with others), do especially serve, to prevent and take away such scandals or offences, as the godly might take elsewhereby. See likewise Psa. 34. on v. 13. but in all these conditions, the blessing of God doth rest upon the godly, and his curse upon the wicked, so that those shall be blessed and happy for ever, and these contrarily lyable to everlasting perdition. Compare Job 9. on v. 23. and Psa. 73. v. 2, &c.]

2. For they shall soon be cut down like grass; and they shall fall off, [Or decay, wither, like wither'd and falling leaves. See Psa. 1. on v. 3.] as the green grass-buds. [Heb. the greenness of the young-grass.]

3. (Beth) Trust in the LORD, and do good; inhabit the earth, [i.e. then, or thus, shall ye inhabit the Earth or world in general; and the land of Canaan (which was a type of the heavenly) in particular; and feed your selves; or be fed, &c. so also v. 27. and elsewhere.] Such kind of promises, uttered in the Imperative, or command-wise, are very efficacious, as putting the godly in the present possession and enjoyment of the things promised. Compare Prov. 3. on v. 3.] and feed (with) faithfulness. [Heb. pasture you, or the land of Canaan in the phrase of feeding sheep, i.e. the LORD shall feed and provide for you faithfully, according to his promise; as is further declared in the sequel. Or entertain and sustain thy self with the ruminating of Gods faithfull promises, which cannot fail. Some take the word *Emuna* for assurance, steadfastness, i.e. a settled and assured condition, which God doth promise the godly, even in the midst of their crosses and afflictions, whereas the smiling condition of the wicked soon passeth and vanisheth like the grass of the field. Compare Prov. 2. on v. 7.]

4. And solace thy self in the LORD; so shall he give thee the desires of thine heart.

5. (Gimel) Reel thy way upon the LORD, [i.e. commend and commit all thy purposes, doings, care and grief unto the LORD, put it all upon him. See Psa. 22. on v. 9. and compare Matth. 6. 25. &c. Luke 12. 22, &c.] and trust in him, he will do it. [perform, effect it, bring it to pass.]

6. And will make thy righteousness come forth as the light: [Of the sun, or day, i.e. that it shall be as clear and manifest, as is the son in a bright midday. Compare Job 5. on v. 14.] and thy right as the noon-day.

7. (Dalath) Be silent to the LORD, [i.e. mutter not, nor murmur against the LORD, but take it patiently. See of this kind of being silent, or the silence of patience and hope, Psa. 39. 10. and 62. 2, 6. and 65. 2. Lam. 3. 25, 27, 28. Isa. 30. 15. Zeph. 1. 7.]

and abide him; [Oth. bear pain, (or smart) for his sake] be not incensed against him, whose way is prosperous, [i.e. whose purposes and practises are followed with success, be they never so vile] over (or against) a man that executes [Heb. doth] crafty designs.

8. (He.) Cease from anger, and forsake the fierceness: and kindle not, (or be not incensed) however (not) to do evil, [i.e. so as that thou shouldest prevaricate, with doubting or mistrusting Gods providence and faithfulness. Or with apostacie and falling off, that thou shouldest encline to follow the example of the wicked, because they seem to run before the wind. See Psa. 125. 3.]

9. For the evil-doers shall be destroyed; but they that wait on the LORD, shall hereditarily possess the Earth.

10. (Vau.) And a little yet, and the wicked shall not be: [He shall be able to trouble the godly but a very short time. See Psa. 30. on v. 6.] and thou shalt take notice of his place, [where he stood, or was seated flourishing like a goodly tree, below v. 35. 36.] but he shall not be there] or it, viz. his place, i.e. his habitation, neither he nor all his state and excellency. See Job 7. on v. 10.]

11. The meek contrarily [See Psa. 10. on v. 17.] shall hereditarily possess the earth, and delight themselves with great peace. [Heb. greatness, or multitude of peace, i.e. great prosperity, all kind of welfare, principally in matters spiritual. Compare Isa. 48. 18. and see Gen. 37. on v. 14.]

12. (Zain.) The wicked deviseth crafty designs against the righteous; and he gnaweth over him with his teeth. [as Psa. 35. 16. see there.]

13. The LORD derides him; [See Psa. 2. on v. 4.] for he seeth that his day cometh. [the day of the LORDS vengeance, or the day of the wicked his downfall and destruction, coming upon him, by the just judgement of God. See Job 18. 20. Jer. 17. 18. and 18. 17. Ezek. 7. 10, 12. and 27. 27. and 30. 2, 3, 9. and 32. 10. Hos. 1. 11. Otherwise, a mans day is also taken for his dying-day, as Job 15. 32. as likewise a mans time, Eccles. 7. 18.]

14. (Cheth.) The wicked have drawn the sword, [Heb. opened, the sheath being opened by the drawing forth of the sword] and bent their bow, [Heb. trodden. See Psa. 7. 13.] to fell down the wretched and needy: [these titles do set out the promises, which God makes them here. See above on v. 1. and Compare v. 16. 19, 21, 25, 26.] to slay them that are upright of way [i.e. in life and conversation: and so below v. 23.]

15. (But) their sword shall go into their heart: [Their plots shall turn to their own destruction] and their bows shall be broken.

16. (Teth) The little that the righteous hath, is better [Righteously gotten and conscientiously used] than the abundance of many wicked: [Heb. properly, multitude, great quantity, viz. of goods, that is, riches, as Eccles. 5. 9.]

17. For the armes of the wicked shall be broken, [i.e. their power, means and insolence. See Job 22. on v. 8.] but the LORD underprops the righteous.

18. (Fod.) The LORD knoweth [Compare Psa. 1. on v. 6.] the dayes of the upright (ones), [i.e. the condition of their life, how they do spend the same in crosses godliness and patience. Compare Psa. 31. on v. 16. of the word upright. See Gen. 6. on v. 9: as also below v. 37.] and their inheritance shall remain. [Heb. bee. So Jer. 17. 8. and 27. 22. and 32. 5. Dan. 1. 21, &c.] for ever.

19. They shall not be ashamed in the evil time: [Or in the time of evil, i.e. when all manner of trouble and miseries abound, as here followes of hunger or famine] and in the dayes of famine shall they be satisfied.

20. (Caph.) But the wicked shall perish, and the Enemies of the LORD shall vanish, as the most precious (part) of the Lambes: [i.e. the fat, which is held the best and most precious, and was by the law of God to be consumed with fire, in the offerings or sacrifices, which it seems the Prophet hath an eye unto in this expression. See Lev. chap. 3. v. 10. 11, 14, 15, 16. Or the most precious Lambes. Heb. the precious (ones) or the preciousness of the Lambes. Oth. the preciousness of the fields or pasturages. The Hebrew word being likewise so taken elsewhere] with the smoke shall they vanish away.

21. (Lamed.) The wicked borroweth and giveth not again: but the righteous doth pity, [Or hath compassion, or deals kindly, favourably, freely] and giveth.

22. For his blessed (ones) [i.e. those that are blessed of the LORD: so presently after, his cursed (ones) i.e. those that are cursed of him, out of v. 20. where mention is made of the Enemies of the LORD. See Matth. 25. 34, 41. and as for the manner of speaking, compare Psa. 69. 27, 34. Isa. 16. 4.] shall hereditarily possess the Earth: but his cursed (ones) shall be destroyed.

23. (Mem.) The goings [Or treadings, steps] of (that same) man [that is blessed of the LORD, out of the precedent verse, or of the righteous, or just man out of verse 21.] are established of the LORD, [Or steered, directed, i.e. he governeth and blesteth his enterprise: and though at any time he should happen to fall; yet he doth so keep him, that he shall not decay altogether (or fall finally) but get up again, as followeth] and he delighteth in his way.

24. When he falleth, he is not cast away, [Compare Prov. 24. 16.] for the LORD sustains his hand.

25. (Nun.) I have been young, [Or a youth. See Jer. 1. on v. 6.] also I am grown old, but have not seen the righteous forsaken: nor his seed seeking bread. [i.e. his children and posterity: and so likewise v. 26. 28. unless it pleased God, according to his free and fatherly disposing, to try and exercise his children with poverty and hunger, for his honour and their own good; wherein notwithstanding he doth not forsake them, but assists and strengthens them rather the more, so that they rest satisfied and contented nevertheless. See on v. 1. and 14. item v. 19. and Compare Luke 16. 20: 21. 2 Cor. 11. 27. Phil. 4. 11. Heb. 11. 37.]

26. All the day he hath compassion, and lendeth, and his seed is unto blessing. [Or in blessing, i.e. is blessed of God, inheriting the blessing of Abraham. Compare Gen. 12. on v. 2. item 1 Pet. 3. 9.]

27. (Samech.) Turn away from the evil and do the good: and dwell for ever. [See on v. 3.]

28. For the LORD loveth Right, and shall not forsake his Favorites; [See Psa. 4. on v. 4.] they are kept for ever: but the seed of the wicked is destroyed. [See Job 18. 19. Psa. 21. 11. and 109. 13.]

29. The righteous shall possess the Earth hereditarily, and inhabit there for ever. [Although they are strangers upon Earth, yet shall they in the land of promise (being a pledge of the heavenly) and wherever else they may have their abode in the world, in the midst of the troublefomeness of the wicked, and the uncertainty of this life, through faith, confidence and hope in God, under his fatherly protection and oversight, enjoy a constant, sure and secure estate and condition, as true possessors and heirs of all the blessings of Abraham, in the only begotten son of God the Messiah, Rom. 8. 17. Gal. 3. 14. Note this 19. v. doth not begin with the letter *Ajin*, as according to the order of the Hebrew Alphabet it should do.]

30. (Pe.) The mouth of the righteous uttereth wisdom, and his tongue speaks the Right, or that which is Right. See Job 34. on v. 4.]

31. The Law of his God is in his heart. [Compare Deut. 6. 6. Jer. 31. 33. Heb. 8. 10.] his goings shall not glide, [Heb. shall not wagg, or slip, i.e. not one of his steps shall miss or falter, he shall be kept from mischances and destruction, or from falling away from the Law of God. Compare the sequel with that which goeth before.]

32. (Tsade.) The wicked lurketh for the righteous and seeks to put him to death.

33. (But) the LORD doth not leave him in his hand, and he condemnes him not, when he is judged. [When he comes to his trial, he shall find a favourable and gracious God there.]

34. (Kaph.) wait upon the LORD, and keep his way, and he shall exalt thee, hereditarily to possess the Earth, thou shalt see [With delight and joy in the LORD] that the wicked are destroyed. [or when the wicked shall be destroyed, thou shalt behold it.]

35. (Resch.) I have seen a violent, [Or tyrannous, terrible] wicked (one) [such as were Saul Doeg, Absalom, Achitophel, &c.] that did spread himself abroad [or undressing himself. Heb. properly, discovering, or making bare himself, in regard the stemme which formerly (when as yet the bowes were small and close round about the top) was covered in a manner, comes to appear more and discover it self afterwards; when the branches are full grown and spread abroad] like a green inland tree [or self grown, which is not brought from other parts, or transplanted, but grew up out of its own native soil: having still remained there, as such commonly endure the longer and thrive better, then one that is transplanted. The Hebrew word doth likewise signify a native, homebred, opposite to a stranger, or alien. Exod. 12. 9. Lev. 16. 29. Some do understand a Bay, or Laurel-tree, others a Cedar, but the more proper signification hath been followed in the text.]

36. But he passed away, and behold he was (no more.) [i.e. he vanished on a sudden, as a cloud that passeth by and vanisheth ere one is aware. Oth. one passed by, &c.] and I sought him, but he was not found.

37. (Schin.) observe the godly and look to the upright [Heb. the right, straight, or direct. See above Psa. 7. on v. 11.] for the end of that (man) shall be peace. [Heb. the aftermost, the uttermost, or the last. Compare Deut. 32. on v. 20. Prov. 14. on v. 12. i.e. he shall fare well, it shall go well with him at last: thou shalt find it so, if thou observe and mark it. Oth. for there is reward for the peaceable man. Some do understand it of the posterity, and so in the sequel. Compare Psa. 109. on v. 13. Jer. 31. on v. 17.]

38. But the transgressors are together destroyed: the end of the wicked is extirpated. [i.e. the wicked are cut off, or rooted out at last, like a tree, root and branch wholly and utterly.]

39. (Tbau.) yet the salvation of the righteous is from the LORD, their strength in time of distress.

40. And the LORD shall help them and shall deliver them; he shall deliver them from the wicked, and shall keep them, for they trust in him.

PSALM XXXVIII.

David being heavily visited with sickness, or some other great calamity, rehearseth and bemoaneth his wofull condition, caused by his sins, prayes with great anguish unto God for forgiveness, favour and help, laying before him the unfaithfulness of his friends. and the cruelty of his Enemies.

(A Psalm) of David, to put in remembrance. [To mind him of the great distress he was in, and the great mercy of the LORD, whereby he was delivered.

N n n n a

Compare

Compare Psa. 131. 1. and Isa. 63. 7.]

2. O LORD, punish me not [Compare Psa. 6.] in thy great wrath, [or indignation] and chasten me not in thy fierceness.

3. For thine arrows are descended into me, and thine hand is come down upon me. [By the arrows and the hand of God, he understands his heavy sickness. See Deut. 32. on v. 23. and Job 6. on v. 4. Of these he saith they have so hit and seized him, that they did pierce and penetrate deep into him.]

4. There is nothing whole in my flesh, because of thy wrathfulness: there is no peace in my bones, because of my sin. [i.e. there is no rest, no intermission of pain in all my body. Compare Psa. 51. on v. 10. and 35. on v. 10.]

5. For mine iniquities go over mine head. [Like waves and billows, going over and covering a mans head: as Psa. 42. 8. Thus the Prophet exaggerates his sins, together with the punishments thereof. Compare Psa. 40. 13.] as a heavy burden, they are grown too heavy for me.

6. My matter boyles do sink, they are rotten, because of my folly. [Or inconsiderateness, unadvisedness, improvidence, whereby he understands his sins and infirmities. Compare v. 4. and Psa. 96. 6.]

7. I am grown crooked, [Or misshapen, deformed] I am bowed down out of measure: I go in black all the day. [See Psa. 35. on v. 14. this may be understood both of outward mourning-tokens in apparell, and the inward sorrow of the heart, or black, in regard of the disfiguredness of his body, by reason of his sickness.]

8. For my entrails are full of despicable [plagues,] [Oth. burning; as if they were roasted, and thereby shrunk and withered] and there is nothing whole in my flesh.

9. I am weakened and out of measure bruised: I roar [Cry mightily like a Lyon] because of the stir of my heart. [Or the roaring, i.e. even as a Lyon or the Sea roars (as also the Hebrew word is taken, Isa. 5. 30.) so is my heart very disquiet and boisterous within mee Oth. the fighting of my, &c.]

10. LORD, before thee, is all my desire: and my fighting is not hid before thee.

11. My heart turns quite about: [Or beatech] my power hath forsaken me [Compare Psa. 40. 13.] and the light of mine eyes, yea they themselves are not with mee. [he meaneth, that his sight was so spoiled, that it was with him, as if in a manner, he had no eyes at all. Or understand by they themselves the faculty and the light of his eyes.]

12. My Lovers and my Friends stand from over against my plague, [i.e. they keep themselves aloof off, looking upon my misery at distance, as afar off, which makes some to conceive that it was the pestilence, or some other vile or infectious disease] and my near kindred stand afar off.

13. And they that seek my soul, [i.e. that would fain have me dead. See Exod. 4. on v. 19. and 2 Sam. 4. on v. 8. Here he means to say. Besides all that mine adversaries do not give over to persecute me: friends forsake and Enemies pursue me] lay [me] snares, and they that seek my evil, speak destructions: [or all manner of vexation, malice, mischief, wretchedness] and they device plots all the day.

14. I on the contrary am as a deaf (one) I hear not and as a dumb (one) (that) openeth not his mouth.

15. Yea I am as a man that heareth not, and in whose mouth there are no gain-sayings. [Or replies; as if I were guilty altogether, and had nothing at all to plead for my self.]

16. For in thee LORD do I hope: thou wilt bear LORD my God.

17. For I said, [viz. by my self, that is, I thought,

or I said, viz. in my prayer unto thee] let them not rejoice over me (I pray) if my foot should waver, then would they magnifie themselves against me. [As Psa. 35. 26. See the annot there.]

18. For I am ready to halt: [Seeing it is thus with me, that in all humane appearance I must even faint under this burden, if it continue any longer upon me; it is so much the more needfull, that thou help me now, not to give any cause of rejoicing to mine Enemies. Compare Psa. 35. v. 15. and Job 12. 5. with the annot.] and my pain is ever before me.

19. For I make known unto (thee) mine iniquity: I am grieved because of my sin.

20. But mine Enemies are living, grow mighty: [Or grow still living, mighty, his meaning is, the whiles that I am encumbered with grief and pain, they live in prosperity and pleasure, unmolested, growing fat, big and strong, as David elsewhere often complaineth] and they that hate me for false causes, grow great [or multiply.]

21. And they that requite evil for good, stand against me, [Like Satans, which name the Devill hath from the Hebrew word here used. Compare 2. Sam. 19. on v. 22. and See Job 1. v. 6.] because I pursue good.

22. Forsake me not, O LORD my God be not far from me.

23. Make hast to my help: LORD my salvation.

PSALM XXXIX.

David being resolved not to trespass in deed or word about the prosperity of the wicked, or his own misery either, he confesseth that nevertheless he was fallen in humane frailty, yet being better advised, and reputing with himself the vanity of man and of his life, he puts his hope in God, whom he prays for the forgiveness of his sins, and favour in his pilgrimage and sufferings.

A Psalm of David, for the chief Song-master, [See Psalm 4. on verse 1.] for Jeduthun [of whom See 2 Chron. 16. 41, 42. and 25. 1, 3.]

2. I said: I will keep my waies, [i.e. I shall give diligent and strict heed to my carriage. See 1 Kings 2. on v. 4.] that I sin not with my tongue; I will keep my mouth with a bridle; [or muzzle, barnacle, a similitude taken from such beasts, whose mouths use to be muzzled or shut up, to keep them from biting or eating. The Hebrew word comes from a word which is used of muzzling, or binding up the mouths of Oxen, Deut. 25.]

4. David meaning hereby, that he was resolved absolutely to refrain himself, not to murmur or grumble against God through impatency. nor to speak ought that was unbecoming of his Enemies; so long as it should please God, to let them lye in wait thus against him, and to enjoy so much prosperity every where before his eyes] the whilest the wicked is over against me yet.

3. I was struck dumb (through) silence, I was still (or held my peace) of the good, [i.e. there where I had good grounds and reasons to make known the righteousness of my cause] but my pain grew heavy. [distempered, troubled, i.e. I grew but more disquieted and restless.]

4. My heart grew hot in my inmost, a fire kindled in my meditation, [When I called to mind the great wrong and violence that was done unto me] (then) spake I with my tongue. [then I brake out through humane frailty, and could not refrain, for all I had so resolvedly purposed to the contrary, v. 2.]

5. LORD make my end known unto me, [This some do understand, as if David (like Job) tired out with sufferings, had wished and desired to die. Others think, that by his prayer and the following meditation, he subdued his humane frailty, and quieted his murmuring] and

and which is the measure of my daies, [how long, or how little time I have to live yet on Earth] that I may know how fading I am. [Heb. properly, as if one should say, how ceasing I bee, i.e. how soon I shall cease to live, how short my life may be, and what is yet behind to sum it up.]

6. Behold thou hast set my daies a hand breadth, [Heb. hand-breadths] and my life-time is as nothing before thee, sure every man (how) fast (soever) he standeth [although he flourish never so much in the height of honour, prosperity, ability and means. Compare Jam. 4. 14. and above Psa. 30. 7, 8.] is meer vanity. [Heb. all, or whole vanity, i.e. nothing but vanity] Scla. [See Psa. 3. on v. 3.]

7. Sure man (homo) walketh [Heb. the man (vir) or every one, as elsewhere frequently] (as) in an Image [or resemblance, shew, i.e. he seemeth to be somewhat, and indeed is nothing, like a picture, portraiture, figure or shadow, or a shew and Image representing it self in a dream] sure they bestir themselves vainly, one gathereth together [viz. many goods. Compare Eccles. 2. 18, 19.] and one knowes not, who shall take it to him.

8. And now, what do I wait upon, O LORD? my hope the same on me.

9. Deliver me from all my trespasses, and put me not to a reproach of the Fool. [Hereby some do understand Absalom, who persecuted his good father, out of a meer foolish youthfull itching humour to rule and reign, as likewise they apply the next verse, and the beginning of this Psalm to Simeon his cursing; unto which he behaved himself, as if he had been dumb.]

10. I am struck dumb, I shall not open my mouth: for thou hast done it. [Compare 2 Sam. 12. v. 10, 11, 12. and 16. 10.]

11. Take thy plague away from upon me: I have fainted by the combating of thine hand. [For warring and fighting thus against me with thy sharp correcting hand.]

12. When thou chastenest any with, punishings for iniquity, thou makest his pleasantness to melt like a mothe; [Whatsoever is pleasant, fair, goodly and desirable in him, thou makest it to perish suddenly, even as a mothe is soon, yea with the least touch quite crushed and squeezed to nothing. Compare Job 4. 19. and 13. 25. Isa. 50. 9. and 51. 8. Hof. 5. 12.] sure every man is vanity, Scla.

13. Hear LORD my prayer, and take my cry at ears; be not silent to my tears; [Or be not deaf, do not carry thy self as if thou werest deaf to all my cry and complaint which I do poure out with tears before thee] for I am a stranger with thee; [and consequently stand in need of thy countenance, conduct and assistance, untill I do arrive into the heavenly Canaan, where the true home and freedom of the faithfull is. See Heb. 11. 13, 14, 15, 16. Phil. 3. 20.] a sojourner like all my fathers. [i.e. fore-fathers, progenitors.]

14. Turn thee away from me, that I may refresh my self, ere I be gone, and be no (more.) [viz. in this life on Earth. See Job 3. on v. 16. the sence is. Cease or forbear to chastise me thus, that I faint not altogether, but may fetch some breath yet, to wait for my dying-day, through thy grace, in rest and quietness. Compare Psa. 27. 13.]

PSALM XL.

David doth prophesie here under his type of our Saviour Christ his bitter and patient suffering, fervent prayer, and wonderfull deliverance: moreover of the putting down of the offerings and sacrifices of the old Testament, by the only offering of Christ, and of the preach-

ing of the Gospel in the Church of the Jewes and Gentiles, together with the confusion and destruction of all Enemies, and the rejoicing of all the faithfull that love his salvation, and magnific God for it.

Dauids Psalm for the chief song-master. [See Psa. 4. on v. 1.]

2. I have waited long for the LORD; [Heb. waiting waited] and he hath enclined himself to mee, [or inclined (the ear) to me, as Psa. 17. 6.] and heard my cry, or roaring.

3. And he hath fetcht me up out of a roaring pit, [Heb. pit of boistroufness, where the waters swelling and bubbling up still, make a continual boisterous noise. He doth hereby imply, that his perills and dangers were so great and many, that there was no humane recovery or getting out thence] out of the muddy mire, [Heb. out of the mire of mud. Compare Psa. 69. 3. and 38. 6. 10. Item Job 30. on v. 19.] and hath put my feet upon a rock, he hath made my goings firm.

4. And he hath given a new song [See Psa. 33. on v. 3.] into my mouth, a praise-song to our God: [he hath taught me a new song himself as it were, and stirred me up unto it by his spirit. Compare Exod. 4. on v. 15. and Deut. 18. on v. 18. Item Psa. 51. 17.] many shall see it and fear, and trust in the LORD.

5. Right happy is the man that puts the LORD for his confidence, [So that he trust and repose on him alone] and looketh not about after the proud, and those that turn away to lies, [i.e. to false, idolatrous, vain, deceitfull help, comfort and assurance.]

6. Thou O LORD my God hast made thy wonders, and thy thoughts on us [Understand thoughts of peace, as Jer. 29. 11. i.e. thy counsel and purpose of doing good unto us] many, [or great. The meaning is, thou hast revealed these waies and counsells of thine by many wonderfull mercies and benefits] one can not rehearse them in order with thee; if I shall declare and utter them, they are more manifold [Heb. stronger, viz. in Number and 50. v. 13.] then that I should be able to relate them.

7. Thou hast [These are the words of our Saviour Christ, whom David by a propheticall Spirit thus introduceth, speaking unto his Father. See Heb. 10. 5, 6, 7.] had no pleasure in sacrifice and meat offering; [so namely as to receive satisfaction through those offerings, and for their sakes to be reconciled to sinfull man; for that was impossible, Heb. 10. 4.] thou hast bored (or pierced) me in the ears thorow, [i.e. engaged me to thy service, to take the office of mediation upon me, and to redeem thy people from sin; whereunto thou hast prepared me a body, to offer the same for the sins of the people (as the Apostle doth declare this with the words of the Greek Translation, Heb. 10. 5, 10.) The manner of speaking is borrowed from the practise among the Jewes, according to the Law of God, about engaging of their servants. See Exod. 21. 6. Deut. 15. 17.] burnt-offering nor sin-offering hast thou not required of me.

8. Then I said, Behold I come, [Or am come, with these and the following words, our Saviour Christ declareth his willing obedience, to accept of, undergo and execute the Mediatorship, by God imposed upon him. See Heb. 10. 10.] in the roll of the book (there) is written of me [of the word roll. See Ezek. 6. on v. 2. Jer. 36. on v. 2. And understand hereby the bookes of Moses, wherein there are divers most excellent prophecies to be found of Christ: the first whereof was made in Paradise, Gen. 3. 15. and others to the Patriarchs, as also the Sacrament and all the offerings and Sacrifices were so many types of Christ to come. See Luke. 24. 27. Heb. 8. 5, 6. and 9. 8, 9. and 10. 1, &c.]

9. I take pleasure O my God, to do thy well-pleasing. [i.e. that which is well-pleasing and acceptable unto thee, See

See Prov. 10. on verse 32. and Psalm 143. 10.] and thy law is in the midst of my bowels. [i. e. I consider them in my heart, and am most fervently disposed to accomplish the same. Compare Psal. 37. 31. and below vers. 11.]

10. I declare, [Or, evangelize, or, have evangelized, i. e. brought good tidings of, and so in the sequel] the righteousness [see Rom. 3. 21. 22.] in the great congregation; [compare Psalm 22. on ver. 23.] Behold, my lips I refrain not; LORD, thou knowest it.

11. I do not cover thy righteousness in the midst of of my heart; I utter thy truth and thy salvation; I do not conceal thy bountifulness, and thy faithfulness in the great congregation.

12. Thou O LORD, shalt not withhold thy mercies from me; let thy bountifulness and thy faithfulness continually guard me.

13. For evils, [Troubles, miseries, and so verse 16.] even without number, have encompassed me; mine iniquities have taken hold on me, [If this be understood of finnes, then David speaketh this of himself, and not of the LORD Christ, who is the immaculate Lambe of God, and hath been without sinne; though otherwise he took our finnes upon him, as suretie to satisfie for them, 2. Cor. 5. 21. and to bear the punishment due to them, Isa. 53. verse 5, 6, 8, 10, 11. as the word iniquities may likewise be taken for punishments of iniquities. See Psalm 31. on verse 11. so is likewise the foregoing word evils, taken for the evil of punishment; that is, for suffering miseries:] that I was not able to see; [Oth. And I could not overlook them. viz. By reason of the multitude they are more manifold then the haire of my head, and my heart hath forsaken me.] [Compare Psal. 38. 11.]

14. Be pleased LORD, [Compare the verses following, with Psalm 70.] To deliver me; LORD, make haste to my help.

15. Let them be ashamed together and blush, that seek my soul, to destroy the same. [See 2. Sam. 4. on verse 8.] let them be driven backwards, and be confounded, that delight in my evil. [above verse 13.]

16. Let them be laid waste, [Or be dismayed] for recompense of their shame, [viz. that which they sought to bring upon me. Or, for the shames sake; or, because of the shamefulnes they would fain fasten upon me. Oth. to the end that they may be shamed. See of the Hebrew word, here rendered recompense, Psalm 19. on verse 12.] those that say of me, Ha, ha! [as above Psalm 35. 21, 25.]

17. Let all them that seek thee, rejoyce and be glad; let the lovers of thy salvation say continually, The LORD be magnified. [As Psal. 35. vers. 25.]

18. I am indeed wretched and needy (but) the LORD mindeth me: [To help me in due and fit time. See Gen. 8. on verse 1.] Thou art my help and my deliverer; O my God, delay not. [Hebr. be not behind.]

P S A L M XLI.

David being fallen into a heave sickness, or some other great straight, he describeth the blessing here which they are to obtain at Gods hands, that carry themselves piously and compassionately towards the afflicted. He prayeth to God for favour, and complaineth very feelingly of the bitterness of his false friends, especially of the unfaithfulness of a speciall one, that was a type of the traytour Judas; yet assureth himself of Gods favour, and doth heartily praise him.

A Psalm of David, for the chief song-maſter. [See Psalm 4. on vers. 1.]

2. Right happie is he, that carrieth himself discreetly towards a miserable one: [The Hebrew word Dal doth signifie one that is thin, meager, exhausted of abilities, whether of the body, that is a sick one; or, of goods and

means; i. e. a poore one (See Job 5. on verse 15.) Here it seems, that it doth signifie a sick body. For David having been sick, or, (as some conceive) being yet not fully recovered, and having found how it had cheered him, when good people came with an upright and godly compassion to visite and comfort him faithfully; and on the contrary, what a grief it was to him, that the hypocrites visiting him with a false heart, had most basely censured and spoken of him behind his back, and still did; He in and by this Psalm thought good holily to thank and commend the godly ones, and to shame and confound his false friends, and covered enemies] the LORD shall deliver him in the day of the evil. [i. e. in the time of trouble and adversitie.]

3. The LORD shall preserve him, and shall keep him alive, [Or, revive, heal him, make him whole. The Hebrew word (which properly signifies to quicken, or make alive) being likewise so taken thus] he shall be made happy on earth: [Compare 1 Tim. 4. verse 8. or be held, esteemed, or, praised happy] give him not over neither, [or, Thou shalt (or will) not give him over. David addresseth his speed to God here] into the desire of his enemies. [Hebr. into the soul; that is, here desire, pleasure, will. See Psal. 27. on ver. 12.]

4. The LORD shall underprop him upon the sick-bed; [or, bed or couch of faintness, weakness, feebleness] In his sickness thou dost change all his couch. [Or, hast changed. i. e. Thou O God, shalt as surely turn his sickness to the best, as if I saw it already performed; spoken in a Prophetical manner. Or, thou turnest, or, alterest all his couch. i. e. thou suppliest all humane help unto him, that useth to be bestowed upon sick persons.]

5. I said; [viz. in my sickness. oth. I say:] O LORD, be gracious unto me: heal my soul, for I have sinned against thee.

6. Mine enemies speak evil of me, [This and what follows is taken by some, as if David went on relating, what he had complained and said further of his adversaries, before God, during his sickness, and accordingly, they read it thus; Mine enemies spake, &c. and sutable in the next two Verses] (saying) When shall he die, and his Name perish.

7. And if (any of them) come to see (me), [i. e. to visite me, to see how I do, how it fares with me] he speaketh falsehood, [he maketh shew, as if he meant it very cordially with me, but indeed wisheth me all the harm he can think of, and uttereth it freely, when he is gone from me and is among his companions] his heart gathereth wrong to himself: [Or, iniquitie, naughtiness, vexation malice] (if) he goeth forth, he speaketh of it. [Or, (when) he goeth out, he speaketh of it abroad.]

8. All my haters mutter together against me, [They talk together in private, within their mouth as it were, that the sound is scarce heard to come forth: thus the same word is used, 2. Sam. 12. 19.] they device against me that which is evil, [other, they device evil over me (that is) against me] (saying).

9. A piece of Belial cleaves unto him: [Or, molests, troubleth him, as if they should say, sure he hath committed some Belials-trick, some mischief and villany or other, therefore now is this Belials-plague (whereof some understand this) upon him; this now will rid him away once: even as Jobs friends condemned him for a wicked man, because of his strange sufferings. Of the word Belial, See Deut. 13. on verse 13. and compare 2. Sam. 22. 5.] and he that lies down, shall not rise up again. [Hebr. not adde, or go on to rise.]

10. Yea, the man of my peace, [My Ally, confederate, with whom I lived in peace. Compare 2 Sam. 8. ver.

10. Jer. 20. on v. 10. it. Psal. 55. on verse 21] in whom I trusted, that ate my bread, [was dayly entertained at my table, with whom I lived in a very familiar manner] hath greatly exalted (or magnified; made great) his heels against

against me. [A similitude taken from those beasts that use to kick backward with their heels, and hurt them that come near them; the fence is. This same false friend of mine, hath lifted up himself against me in a most foolish, brutish, faithless and unthankfull manner, to throw me under foot, either by craft or by force. Compare *Deut* 32. 15. These words are likewise referred and applied to the Traitor Judas and our Saviour (whose type David was) *John* 13. 18. as divers other things throughout this Psalm, are pointing at Christ.]

11. But thou, O LORD, be gracious unto me, and lift me up: and I will requite it them. [As being their Lord and Sovereign, appointed to punish the evill and to protect the good, I shall deal with them according to mine office and their desert. For albeit that thou dost justly chastise me, yet they can shew neither right nor reason, to deal thus unfaithfully and falsly with me their gracious Lord and Master.]

12. Hereby I know (Or have I observed,) that thou delightest in me: that mine enemy shall not shout over me. [That thou delivering me, dost thereby deprive mine enemy of the cause, to shout and triumph over my ruine, which he now seeks and wishes for.]

13. For, as concerning me, thou maintainest, or, hast maintained, underpropt, supported, me in my uprightness: and thou puttest (or hast put) me before thy face for ever. [To have me alwayes as in thine eyes, under thine inspection and fatherly care, and to preserve me graciously, that here I may serve thee as King, and hereafter behold thy glory for ever.]

14. Praised [Heb. blessed] be the LORD, the God of Israel, from eternitie, and in eternitie, Amen, [of this word, see *Num* 5 on verse 22.] yea Amen. [This repetition of the word Amen, doth here signifie a strong confidence and hearty zeal of the Prophet, serving to excite the like in the heart of all the godly.]

PSALM XLII.

The Prophet doth bitterly bemoan his being deprived of the comfort of the publick worship of God, during his exile; and the blasphemies of his enemies, which caused his Spirit to be overwhelmed: Nevertheless, he rouseth his soul up again, unto a firm hope and confidence in the grace of God.

AN Instruction: See Psalm 32. on ver. 1. For the chief Song-master [see Psalm. 4. on verse 1. This we must so understand, that the Prophet having made this Psalm whilest he was banished and flying before Saul (as most conceive) he delivered the same afterwards, when he came to be King, and the Ark was brought to Zion, to be solemnly sung in the house of God. [Among the children of Korah] i. e. the posteritie of Korah, whose insurrection and destruction is described, *Num* 16. This Korah was a grandchild of Kaleb the son of Levi: but who was this chief song-master, or chief musician to the house of God in Davids time, thereof see *1 Chron* 16. ver. 33. Note, this first verse is read by some, An instruction of the children of Korah, for the chief song-master, and so in some of the Psalms following.]

2. Like as a Hart [Or, Hind in regard of the verb adjoynded in the Hebrew is of the feminine gender, although the Hebrews have a peculiar word otherwise, that signifies an Hind] crieth after the water streams: [the Hebrew verb here used, is found onely in this place, and *Joel* 1. 20. where it is ascribed to the beasts of the field in generall, to express the roaring, braying, howling, neighing, crying which every beast in his species makes after his kind, (when they are greatly athirst, and long for water, however the thirst be caused, whether by want or scarcity

of water in generall, or by drying up of rivers, or by excessive heat, after their being hunted, and as David in his wandering exile was hunted indeed like a wilde beast by Saul, wherein yet nothing so much grieved him, as his being deprived of the publique pure worship of God, as is further declared in the sequel] so my soul crieth unto thee O God.

3. My soul thirsteth after God, [i. e. longeth extreemly. Compare Psalm 63. 2. *Isa* 55. 1. *John* 7. 37. *Rev* 22. 17.] after the living God: When shall I enter, [into the house of the LORD, where the publick worship of God is celebrated, and the Ark of the Covenant is, where God dwelleth, 2. *Sam* 6. 2.] and appear before the face of God?

4. My tears are to me for food, [Hebr. bread. i. e. I feed and fill my self with tears, as if they were my onely food and sustenance. Compare Psalm 60. 6.] day and night; because they say unto me all the day, Where is thy God? [i. e. where is now the help of thy God, in whom thou hast trusted, so below, ver. 11. &c.]

5. I remember it, and powre out my soul within me; [Or, with, by my self, in private. i. e. I do even faint and decay with it, my strength faileth me, my heart melteth away, and is ready to break with grief and vexation. Compare *Job* 30. 16. *Lam* 2. 12. otherwise by the powring out of the heart, is also understood the uttering forth all a mans thoughts or mind, and desires by prayer, as 1. *Sam* 1. 15. Psalm 62. 9.] because I was wont to go among the company, (and) to tread [or, decently, stately, softly to tread (or pace)] The Hebr. word, is onely found here, and *Isa* 38. 15. signifying (according to most opinions) that same which here is expressed. Other. walk on cheerfully with them to the house of God, with a voice of Hymne, (or, joyfull song) and praise (among) the feast-keeping multitude.

6. Why dost thou bow thee down, O my soul, [Or, art thou bowed down. Here David describeth his spirituall inward combate, which he had in this cross of his] and art unquiet within me? hope in God, for I shall yet praise him, for the salvations of his face. [i. e. which shall proceed from his gracious presence, which he shall shew me yet according to his word. Or it may be read thus. I shall yet praise him: his face (that is, his gracious presence) is an assured, or, manifold salvation.]

7. O my God, my soul boweth down within me; therefore I remember thee, out of the land of Jordan and Hermonim, [i. e. the hills of Hermon, or the Hermonites, i. e. those that live on those hills or on that mountain, See of Hermon, *Deut* 3. 8.] out of the little hill. [Oth. out of Mount Misar, holding it to be the proper name of a certain Mountain. Some are of opinion, that David hath an eye here to the three borders or frontiers of Canaan, implying that whithersoever he were or should be chased, yet he did and would mind God still, and take his refuge to him, whether it were to the East of Canaan, where the Jordan is; or to the North, where the Mountaines of Libanus and Hermon are: or to the South, where Juda is enclosed with less hills, then the North. Nevertheless this may be a ground also of his dismayedness, that he, instead of partaking with publick solemnities of Gods worship, (as formerly he was wont to do) must wander about from place to place, in the uttermost borders of Israel, which makes some to render the words thus; because, or forasmuch as I remember thee.]

8. The Abyss calls to the Abyss, [Or Abyss on Abyss calls, i. e. one abyss (bottomless depth) comes upon the other: one danger is no sooner past, but another comes in place. The Prophet implieth thereby, that God doth or did send him so many afflictions, that he is like one in a tempestuous weather at Sea, where by reason of the swelling and raging waves, there is no other appearance, but that every billow will throw and plunge

plunge one into the bottomless element. Compare Psa. 107. v. 24, 25, 26. &c.] by the boisterousness [Heb. properly voice, but the Hebrew word is used of all manner of noises] of thy water-gushes: [understand the gushing showers, which being driven and agitated by the wind, do make such a boisterous noise, as swift running waters, which by sluices or channels gush down from the top to the bottom with great violence] all thy waves and gulfs are passed over me.

9. (But) the LORD shall command his kindness by day, [as if he said; this alone is that which maintains me still day and night without which I were but a lost man. See of this kind of speaking, Lev. 21. on v. 21. and compare Psa. 44. 5.] and by night his song shall be with me, [i.e. the song of him that gives me always cause to thank him, and to pray to him. Compare Job 35. 10. and Isa. 30. 29.] the prayer to the God of my life. [i.e. who doth wonderfully keep me alive, and preserve me in all dangers.]

10. I will say to God, my rock, [I will take the freedom with my God, who is my rock (i.e. my refuge and protection) that I make known my moan unto him in this sort] why dost thou forget me? [by the preceding words of faith, it is apparent enough, that these are not words of unbelief, but import thus much. Since I believe that thou art my strength, why shouldst thou forget me, i.e. delay thy help, as if thou hadst forgotten me. Compare Psa. 43. 2. and Gen. 8. 1.] wherefore go I in black [See above Psa. 35. on v. 14.] by reason of the Enemies oppression?

11. With a death's stab in my bones do mine adversaries scorn me. [Or with a sword, murdering-skene. Heb. murdering, and consequently a sword, or any such like murdering weapon, or instrument. His meaning is, that it is as grievous unto him, as if they ran him through with a sword, or stabbed him at the heart, for thus are the bones oft taken for the body, the inward parts, the vigour, strength, ability and health of man. See Job 7. on v. 15. and Psa. 35. on v. 10.] when they say unto me all the day, where is thy God.

12. Why bowest thou thee down, O my soul, and why art thou unquiet within me? Hope in God, for I shall praise him: he is the manifold salvation of my face, and my God. [Heb. salvations or deliverances, above v. 6. he said, that his salvation, his deliverance or preservation came or proceeded from the face of God, or consisted in his loving countenance: here now the Prophet says, that God is the salvation of his (the prophets) face, i.e. that which he hath and doth fix his eyes upon, or which is daily presented to his eyes. It seems he means to say, that God doth so constantly deliver save, and preserve him, that he doth plainly see it before his eyes and hath it palpably demonstrated before him, without that he might have often perished.]

PSALM XLIII.

David prayeth to be righted against his fierce and crafty Enemies, maketh his complaint to God of his distress, entreateth for a gracious performance of his promises, and encourageth his drooping soul with faith and confidence.

DO me right, O God, and debate my controversy: [See Psa. 35. on v. 1.] deliver me from the unkind people, from the man of deceit and of wrong. [i.e. from him that persecutes and seeks to surprize me cunningly and wrongfully, or perversely, such as were Saul and his Counsellours, Absalom and Achitophel, &c. Comp. Psa. 5. on v. 7.]

2. For thou art the God of my strength, why dost thou (then) reject me? why go I still in black, (See Psa.

35. on v. 14.] by reason of the Enemies oppression?

3. Send thy light, [viz. the light of thy countenance (as frequently, and below Psa. 44. 4.) or thy favour and love, whereby the darkness of my sad and grievous condition may be dispelled. See Psa. 27. on v. 1.] and thy truth [of the promises, which thou hast made unto me] that they may lead me; that they bring me to the hill of thy holiness [by reason that this is commonly taken and understood of mount Zion (See Psa. 2. 6.) Some do hold that this Psalm was not made in Saul's time (the Tabernacle being not there yet) but sometime afterwards, as it may be, about the time of his persecution by Absalom, &c.] and to thine habitations: [or Tabernacles, in regard that this word is expressed in the plural number; some conceive that it may have reference to the several places or stations of the solemn worship, in Sauls and Davids dayes. The place of Moses his Tabernacle was at Nob, and afterward at Gibeon, 1 Sam. 21. and 1 Kings 3. 4. and 1 Chron. 16. 39. The place of the Ark was at Kirjath-jearim, untill David fetched the same away into Zion, 1 Sam. 7. 1, 2. and 2 Sam. 6. 3, 4. Others understand, that it doth simply regard the several habitations, or partitions in Gods house, viz. the most holy place, the holy place and the court. and Compare Psa. 46. 5. and 84. 2.]

4. And that I may go in to Gods Altar; [The Altar of burnt sacrifice] unto the God of the gladness of my rejoicing, [that gives me cause and occasion, of singular great joy and cheerfulness inwardly in my heart and outwardly in my deportment and behaviour] and praise thee with the harp, O God, my God.

5. Why bowest thou thee down, O my soul, and why art thou unquiet within me? hope in God, for I shall yet praise him; [From the likeness of the words, that are used in this and in the precedent Psalm, some do gather that both of them were made by David, about one and the same time, or at least in the like condition, as when he was fain to fly at first before Saul, and afterwards before Absalom] he is the manifold salvation of my face, and my God. [as Psa. 42. 12. See the annotation there.]

PSALM XLIV

The Church doth comfort and strengthen her self, by the meditation of Gods former mercies; but withall doth largely and dolefully represent unto him her present lamentable condition, under the power of her Enemies, wherein protesting of her steadfastness in faith and obedience, she sollicitates for deliverance.

AN Instruction, [See of this title Psa. 42. on v. 1.] for the chief song-master, among the children of Korah.

2. O God wee have heard it with our ears, our Fathers have told it us, [i.e. our progenitors, fore-fathers] thou hast wrought a work in their dayes, in the dayes of old. [Heb. dayes of oldness.]

3. Thou hast driven away the heathens out of the possession, but planted them; [Our fore-fathers] thou hast plagued the nations [Heb. done evil to, i.e. destroyed them, brought all manner of plagues upon them] and contrarily made them to propagate. [like unto a vine, spread abroad at large. See Psa. 80. 9, 10, &c.]

4. For they have not inherited the Land by their sword, and their arm hath given them no salvation, [or conquest, victorie. See 2 Sam. 8. on v. 6.] but thy right hand and thine arm, and the light of thy face, [or countenance i.e. thy gracious presence, favour and assistance. Comp. Psa. 43. on v. 3. and Numb. 6. on v. 25, 26.] because thou hadst a well-pleasing in them.

5. Thou thyself art my King, O God; [Thus the Prophet

Prophet speaketh here, and in the sequel, in the name and behalf of the Church] *command the salvations* [as Psa. 42.9. see Lev. 25. on verse 21.] of Jacob, (i. e. of Jacobs posterity, thy people Israel.)

6. *Through thee shall we push our Enemies with hornes:* [A similitude taken from horned beasts, see Deut. 33. on verse 17.] *in thy name shall we trample those that rise up against us.*

7. *For I do not trust in my Bow, and my sword shall not save me.*

8. *But thou savest us from our Adversaries, and thou makest our haters ashamed.*

9. *In God we glory all the day, and we will praise thy name in eternity, Selah!* [See Psa 3. on verse 3.]

10. *But (now) hast thou rejected and shamed us; because thou marchest not forth with our host.*

11. *Thou makest us to turn backwards from our adversaries, [i. e. to lie before our Enemies, or hast made us to turn backwards, and so in the sequel] and our haters rob us, for them (selves.) [i. e. they spoil us of our goods for their profit, enriching themselves with our propriety which they have rob'd us of.]*

12. *Thou givest us up like sheep for food, [Heb. sheep of food, i. e. such as are slain and fed on, compare verse 23.] and thou scatterest us among the Heathen.*

13. *Thou sellest thy people for no value, [Heb. for no good, or riches, or for that which is no riches, yields no good, i. e. as for nothing, they are indeed delivered over as sold wares, but without a price] and thou dost not raise (or, enhance) their price. [Heb. dost not multiply, or magnify in their price; or, set them to strive for the price. The manner of speaking seems to be taken from a custome they had in selling, where usually the bidden price is raised, if the ware be of any value: but the Prophet doth imply, that Gods people is sold away, as if it were not worth the paines of asking more, or making the buyer to bid more then he offered at first; that is to say, they were very little esteemed, yea far less then the very slaves, who are not sold off straight for the first bidding, whose price is at least kept up a while, if not raised higher, compare Deut. 28.68. Oth. Thou makest no profit; or thou dost not multiply (i. e. enrich thy self) of their price: thou gettest no advantage, or gain of (or by) their price; the Enemy taking and carrying them away as for nothing, that the sale makes no return at all.]*

14. *Thou settest us (for) a reproach to our neighbours, for a scorn and a mocking to those that are round about us.*

15. *Thou settest us (for) a Byword (or Proverb) among the Heathen; for a shaking of the head among the Nations. [See 1 King. 9. on verse 8. and 2 King. 19. on verse 21.]*

16. *My blemish is before me all the day, and the shame of my face covereth me.*

17. *For the voice of the Reviler and of the Slanderer, because of the enemy and the revengful.*

18. *All this is come upon us, nevertheless have we not forgotten thee, [This is to be understood of the faithful and constant ones among the people, who lament here, that they do not suffer as evil-doers and forsakers of God; but contrarily, that they adhere stedfastly to God and his word, as they yet further testifie, below verse 23.] nor dealt falsely against thy Covenant.*

19. *Our heart is not turned back, nor our walk receded from thy path. [i. e. from the Commandments wherein thou hast commanded us to walk.]*

20. *Howbeit, thou hast shivered us in a place of Dragons, [Hereby may be understood the Heathenish Tyrants, Heb. of the Dragon, Otherw. of the Whales. i. e. as into a Sea; that is, into the greatest extremity, and utmost dangers and jeopardy.] and covered us with a shadow of death. [see Psa. 23. on verse 4.]*

21. *Had we forgotten the name of our God; and spread our hands abroad unto a strange God, [To adore and wor-*

ship the same, comp. Exod. 9.29. 1 King. 8.22. Psa. 143.6.]

22. *Should not God search the same? for he knoweth the hiddennesses of the heart.*

23. *(But) for thy sake are we put to death all the day; [Because we will not forsake thee, but stand to live and dye in thy Covenant.] we are counted as slaughter-sheep.*

24. *Awake, why shouldest thou sleep LORD? [Spoken of God after the manner of men, as elsewhere frequently, when God withdrawes, or delays his help; otherwise he neither sleepeth nor slumbereth, Psa. 121.4.] awake and reject not in eternity.*

25. *Why shouldest thou hide thy face? forget our misery and our oppression.*

26. *For our soul is bowed down into the dust: our belly cleaveth to the Earth. [i. e. we are brought extreame low, and oppressed, scorned, distressed and dismayed without mealtare. Compare Psa. 113.7. and 119.25. Item Lam. 3.29.]*

27. *Arise for our help, [Oth. a compleat help for us, to expresse, that the Hebrew word here used, hath a letter more then ordinary added in the end. Compare Psa. 3. on v. 3. and below Psa. 63.8.] and redeem us for thy kindness sake.*

PSALM XLV.

An excellent propheticall Epithalamium or wedding-song, by occasion of Solomon his marriage with Pharo's daughter, ended for the spiritual marriage of the bridegroom Jesus Christ, with his dear spouse, the Catholick Church of Jewes and Gentiles.

AN Instruction [See Psa. 32. v. 1.] *a song (or hymne) of Loves; [or of the beloved, viz. young daughters, or friends; that is to say a wedding-song made upon the occasion (as many conceive) of the marriage of Solomon (who was a type of Christ, with the daughter of the King of Egypt; but peculiarly aiming at the marriage (Eph. 5. 25, 32.) of the Bridegroom Christ, with his church, collected out of Jews and Gentiles, as appeareth by Heb. 1. 8.9. in which regard this Psalm hath much affinity with the Canticles (or song of songs) of Solomon. See there chap. 3. and 8. for the chief song-master among the children of Korab] [See Psa 4. 1. and Psa. 42. 1.] upon Schochanim [This Hebrew word is likewise used in the title of Psa. 69. and 80. and such a like one in the title of Psa. 60. signifying Lillies thus called (as some conjecture) from having six leaves; though what be meant by it is uncertain. Some do hold it for a Musick Instrument of six strings, whereon this Psalm was to be played: others for a certain song or hymne, well known in those daies, beginning with this word, according to the tune whereof this Psalm was to be plaid and sung.]*

2. *My heart propoundeth [Heb. properly toileth, or bubbleth forth. the Hebrew word is no where else found in the Bible, but from it another word is derived, that signifies a kettle, or frying-pan, wherein something being sod or fyled, the heat of the fire doth make it to bubble up: so (will the Prophet say) was his heart kindled and heated by the fire of the holy Ghost, to propound this excellent doctrine unto the Church of God, with singular zeal and fervency. Compare Psa. 119. on v. 3.] a good speech [or a good matter, something (very) good, or goodly, excellent.] I rehearse (or speak out) my inditings [Heb. works (or poesies) of a King, my tongue is a pen of a ready writer. i. e. like a pen or the quill of one that is well veiled and practised in writing, (Compare Ezra. 7. 6. Isa. 16. 5.) whereof the readiness, swiftness, or expediteness is a sign.]*

3. *Thou art much fairer then the children of men*, [viz. then other men] *grace is poured out into thy lips*; [or *thy lips are poured over with grace*, so that thy words are full of grace and favour. Compare Luke 4. 22] *therefore God hath blessed thee in eternity*. [that is, for and to such end and purpose, or for (or because) that God hath, &c. as the Hebrew word *Al-chen* is taken. See Jer. 48. on v. 36.]

4. *Gird thy sword on the hip, O Champion: thy Majesty and thy Glory*. [This some connex with the word *sword*; as if the Prophet should say; which sword (viz. the word of truth; whereof in the sequel) is thy Majesty and glory. Oth in, or with thy Majesty.]

5. *And ride prosperously* [Heb. prosper, ride. Compare the joyning of two verbs with 1 Sam. 2. 3. Psa. 51. 4. and 55. 8. and 106. 13. Hos. 6. 3. &c.] (in) *thy glory, upon the word of truth* [oth. because, by reason, or in behalf of the truth. Thus the Doctrine of the gospel is called, 2 Cor. 6. 7. 2 Tim. 2. 15. Jam. 10. 18.] *and righteous, meekness*, [Heb. meekness, righteousness, i. e. meekness of righteousness, or righteous meekness, i. e. such meekness as is accompanied with righteousness. or (with) meekness (and) righteousness] *and thy right hand shall teach thee terrible things*. [i. e. thou shalt achieve terrible things through thy power; thou shalt shew and manifest them before all the world, and execute terrible judgement upon the Enemies of the Truth. Compare the next verse and Psa. 2 v. 19. and 110. 5, 6. Or teach thee terrible things.]

6. *Thine arrowes are sharp*, [See Deut. 32. on v. 23. and Job 6. on v. 4. Some do understand it not onely of of the Judgements, but also of the words of Christ. Compare Heb. 4. 12. 2 Cor. 10. 4, 5.] *Nations shall fall under thee, (they hit)* [viz. the arrowes of this King. Otherwise people (or Nations) shall fall under thee, which are, &c.] *in the heart of the Kings Enemies* [i. e. in the very midst of them. [Otherw. which in heart are the Kings Enemies.]

7. *Thy throne, O God* [That this is to be understood of the Lord Jesus Christ, we have the clear testimony of the holy Ghost, Heb. 1. 8, 9.] *is eternally and evermore: the Scepter of thy Kingdom is a Scepter of justice* [or equity.]

8. *Thou lovest righteousness, and hatest wickedness: therefore* [Or because, as above v. 3.] *O God, hath thy God* [viz. the Father. Compare Psa. 22. 2. John 20. 17.] *anointed thee with oil of joy* [understand the anointing of the holy Ghost, who is the Author and causer of all spiritual joy and gladness See Acts 10. 38.] *above thy partakers*. [i. e. beyond all believers, who are members of Christ and by grace made Priests and Kings together with him, 1 Pet 2. 9. Rev. 1. 6. See also John 3. 34.]

9. *All thy garments, are myrrhe, and aloe (and) cassia*: [i. e. they smell so richly of these spices, as if they were nothing else. Compare Prov. 7. 17.] *out of the yvorie* [See 1 King 10. 18.] *Palaces* [or Temples. Understand here; when thou art coming forth thence, as a Bridegroom; or thy cloathes, and those spices, which came forth or were taken out of yvorie Palaces, and wherewith they have cheared thee, or made thee glad, i. e. honoured and adorned thee. Solomons royal glory and courts are mentioned in the Scripture; as for Christ, he is come into the flesh out of the heavenly palace, and hath brought thence his Doctrine, and received his anointing thence. See Mat. 3. 16. John. 3. 13, 31.] *from whence they make thee joyfull*. [or above those that make thee glad, or cheer thee, viz. thy part-takers (as above), called the children of the wedding, and the Bridegrooms friends, Mat. 9. 15. John. 3. 29.]

10. *Kings daughters are among thy precious* (state-damselfs,) [Heb. costly (ones) in the feminine, so that it must be understood of females. Compare v. 15. Oth.

in thy costlynesses] *the Queens stand at thy right hand*, [or the Bed-partner, which is here the Bride] *in the finest gold of Ophir*. [See 1 King. 9. on v. 28.]

11. *Hear, O daughter*, [Here the speech is addressed to the bride] *and behold, and incline thine ears: and forget thy people and thy Fathers house*: [i. e. forsake that idolatrous Religion, which is exercised and practised among thy own people or nation, and in thy Fathers house. Compare also Mat. 10. 37. Luke 14. 26.]

12. *Then shall the King delight in thy Beauty*, [Large-ly described in the Canticles of Solomon] *because he is thy Lord, therefore bow thee down before him*. [or worship, adore him, as the Son of God.]

13. *And the daughter of Tyrus*, [Oth. as for (or concerning) the daughter of Tyrus, the rich, i. e. the inhabitants of Tyrus, the City of Tyrus. Of this City See Jos. 19. on v. 29. and 2 Kings 5. on v. 1. and compare Psa. 72. v. 10. 11. Isa. 49. v. 23.] *the rich among the people shall supplicate (or petition) thy face with presents*. [See Job 11. on v. 19.]

14. *The Kings daughter is wholly made honourable within*, [Or from within. Solomons Bride in her retiring chambers; but Christ his bride hath her spiritual excellency or gloriousness within, in the inner man (Eph. 3. 16.) consisting in spiritual gifts. Compare Rev. 19. 8.] *her apparel is of golden embroydery* [or caskets, i. e. full of caskets, or scutchins, set or filled with precious stones, as this word is taken, Exod. 28. v. 11, 13, 14, 25. and 39. 6, 13, 16. The Hebrew word is likewise taken for cyllit-work, or embroydery-work, embroydery, boarding, whereby the variety of spiritual gifts may be understood. Compare Ezek. 16. 13.]

15. *In embroidered cloathes shall she be led unto the King: the young daughters (that) are after her, her Companions shall be brought unto thee*.

16. *They shall be led with all gladness and rejoicing*, [Heb. gladness] *they shall enter into the Kings Palace*.

17. *Instead of thy Fathers, thy sons shall be*; [This is said to the King, (Christ, together with his bride) of whom it is prophesied, that (like his fore-fathers after the flesh) he shall not want spiritual sons, which shall preach the gospel through all the world, seed and govern his Church with the word of God, and sit afterwards upon thrones, and reign with Christ in glory. See Mat. 19. 28. and 24. 47. and 28. 19. Rev. 5. 10. Or we may understand by the Fathers, the believers of the old Testament, and by the Sons all the faithfull of the New Testament, whom Christ hath made Kings and Priests, Rev. 1. 6, &c.] *thou shalt set them Princes over all the Earth* [this cannot be understood of Solomon, seeing that under his son Rehabeam, and onward, the Kingdom was divided, and the ten tribes rent from Judah. See 1 King. 12. 16, 17, 24.]

18. *I shall cause thy name to be remembred, from each generation to generation*: [Heb. in all generation and generation] *therefore shall the nations praise thee eternally and evermore*.

PSALM XLVI.

The Prophet describeth the confidence and assured condition of the Church, under the LORDS protection, which he had manifested upon her, by a wonderful deliverance: Exhorting every one to consider of this work of God, and others such like, to the magnifying of his holy Name.

1: **A** Song (or hymne) [Comp. Psa. 48. on v. 1.] *on Alamothe*: (it is uncertain what this word doth signifie here: some hold it (as some other such like word) to have betokened a certain muscull instrument

strument, or a beginning of a certain song. Others, (from that the Hebrew word doth otherwise signifie *Maidens*, and is derived from another word, which signifies to be *bid*) do render it here, *Maidens*-(voice, or tune) as if the meaning of it was, that this *Psalm* should be sung with a pleasant sweet and clear voyce (such as to maidens is more usuall.) This word is likewise found in the rehearsal of the muscull worship, 1. *Chron.* 15. 20. and seemeth to be put there in opposition to the lowder, manlier, base or tenor musick. See the annot. there] for the chief Song-master, [see *Psalm* 4. on v. 1.] among the children of Korah. [see *Psalm* 42. on v. 1.]

2. God is to us a refuge and strength : he is powerfully (or, efficaciously) [Heb. much, very] found [Oth. easie to be found. See *Numb.* 11. on ver. 22. Or thus, he is a very findable (i. e. ready, handy, present,] a help in distresses.

3. Therefore shall we not be afraid, although the earth should change (her place,) [Or though he (viz. God) did alter the earth (for place.) By this figurative expression, represented the terrible and hideous stir and rage of the enemies of Gods Church, whom he doth suffer indeed, most furiously and prevailingly to rage, as if they should destroy and swallow up all ; yet preserveth his Church wonderfully in the mean time, far beyond the imagination of her enemies, and no thanks to them at all.] and though the mountains were removed (transposed) into the heart of the Seas. [i. e. into the midst. See *Ex.* 15. on v. 8. and *Deut.* 4. on v. 11.]

4. Let their waters roar, [viz. the Seas] let them be stirred : [i. e. troubled (which the Hebrew word hath regard unto) as useth to happen in great tempests. See of the Hebrew word *Job.* 16. on ver. 16.] Let the hills shake (or tremble) through the exalting thereof : [i. e. the swelling of the Sea. It may also be applied to God ; thus, by means of his highness or exaltation, as *Deut.* 33. 26. See there the annot.] *Sela.* [See *Psalm* 3. on verse 3.]

5. The brooks [Heb. properly, partitions. as *Psalm* 1. 3. i. e. streams, brooks and rivulets issuing forth, or being derived out of greater Rivers; or also, that run into greater.] of the River, [Although the River of Jerusalem (as *Gion*, *Siloe* and others) be not so great and broad as others. See 2. *King.* 5. 12. and *Compar.* *Isa.* 8. 6. and 2. *Kings* 20. 20. 2. *Chron.* 32. 30. &c. It seems, the Prophet would say, by way of comparison, or opposition, let the enemies never so much rage roar and storm abroad; the River in Gods Citie, with the rivulets thereof run quietly and pleasantly, where also one relies on Gods assistance in stillness.] shall make glad, [or cheer] the Citie of God : [understand *Jerusalem*, and thereby the Church of God.] the sanctuarie of the habitation of the most high. [Oth. the Citie of God, the holy (One ;) (as God is often in Scripture called the holy (one) the habitations of the most high, or of the holy (one) of the habitations.]

6. God is in the midst of her, [viz. of the Citie of God.] she shall not waver : God shall help her in the breaking forth of the morning. [i. e. early, timely.]

7. The heathens raged, the kingdoms were moved : be lifted up his voice; [Heb. i. e. The Lord Heb. gave. By the voice may be understood the thunder. See above *Psalm* 29. on v. 3. and comp. 1. *Sam.* 7. 16.] the earth melted. [a manner of speaking usuall in the Scriptures, to express the weakness of all creatures, especially, of haughty and insolent men, that set themselves in opposition against Gods Majestie, and yet their heart faints and fails, yea melts like wax within them, if he begin but once to stretch out his hand in some measure, compare *Deut.* 1. on v. 28.]

8. The Lord of hostes is with us, [See 1. *Kings* 18. on verse 15.] The God of Jacob is to us an high retreat, *Sela.*

9. Come, behold the acts of the LORD : who worketh desolations upon earth : [Or, hath wrought, or made, appointed. Compare the Histories, 2. *King.* 18. 19. 2. *Chron.* 14. and 20. Item 2. *Sam.* 10.]

10. Who maketh the wars to cease, unto the ends of the earth, [Oth. of the land, viz. in all the land of Israel, as far as the same extends it self, according to Gods promise. See *Psalm* 44. 4. Otherwise it is true also in generall, that it is God, that through his just judgement worketh desolations throughout all the world, and maketh peace again, according to his pleasure. See *Isa.* 45. 7.] breaketh the bow, and smites the spear in twain ; burneth the chariots with fire.

11. Cease, and know that I am God : [This God himself doth speak to the enemies and persecutors of his Church, that thought they had onely to do with men.] I will be exalted among the heathen, I will be exalted upon the earth. [I will (unless ye desist) shew that my power is not confined within the pales of the land of Israel, but I am Lord and Judge likewise of and among all the heathen abroad ; and will make my name great, and glorious every where, by the executing of my judgements among them.]

12. The LORD of hostes is with us : [See 1. *King.* 18. on verse 15.] The God of Jacob is to us a high retreat ; *Sela.*

PSALM XLVII.

A triumph-Psalm of the Church to the honour of their King Jesus Christ, for his ascension to Heaven, typified by the bringing up of the Ark of the Covenant into Sion, and into the Temple : with an exhortation to all Nations, and a Prophetic of the calling of the Gentiles.

1. A Psalm, for the chief Song-master. [See *Psalm* 4. on verse 1.] among the children of Korah, [see *Psalm* 42. on verse 1.]

2. All ye Nations clap in the hand : [Heb. the palms; in token of joy and cheerfull acclamation, compare *Psalm* 98. 8. 2. *King.* 11. verse 12.] shout to God with a voyce of a joyous song.

3. For the LORD, the most high is dreadfull : a great King over all the earth.

4. He bringeth the people, (plurall.) under us : [Or, shall bring the people under us, or subdue, or bring on, lead on, ordain, appoint ; understand not onely the bodily subjection of the heathen at that time ; but the spirituall likewise under the new Testament, whereof *John* 10. 16. *Acts* 2. 39. &c.] and the Nations under our feet.

5. He chuseth for us our inheritance ; [Or, shall chuse &c. Here both may be understood as well the earthly, Canaan, as the heavenly : the first they possessed, the second they expected by faith and hope. *Heb.* 11. v. 15. 16.] the glory of Jacob, [or the highness, excellencie, stateliness ; such as were with them, the Kingdome, the Priesthood, the Temple. &c. together with the glorious spirituall goods, thereby signified.] Whom he loved, [and out of love chose ; or loveth, understanding by Jacob, the people of Israel.] *Sela.* [See *Psalm* 3. on v. 3.]

6. God ascendeth with shouting : [Or is ascended, gone up, come up, marched up, as was done, when the Ark (whereon God did shew his presence, and which was a type of Christ) was by David fetched up to Sion, 2. *Sam.* 6. 15 ; 1. *Chron.* 13. 8. and 15. 28. and afterwards by Salomon brought into the Temple. 2. *Chron.* 5. and then especially, when the Lord Christ himself went up to heaven, *Luke* 24. 51. 52. from thence to rule and govern all. as King. comp. *Psalm* 2. 6. 8. 9. and *Psalm* 110.] the LORD with resounding of the Trumpet.

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7. Sing

7. Sing Psalms to God, sing Psalms; sing Psalms to our God, sing Psalms.

8. For God is a King of all the earth: sing Psalms with an instruction. [Heb. Maskil. See Psalm 32. on v. 1. Oth. every one that is wise, or understanding; ye understanding (ones). Item, understandingly, with mutuall instruction. Col. 3. 16. or, an instructing Psalm, or Psalm of instruction.]

9. God reigneth over the heathen: [Comp. Psalm 22. 29.] God sitteth upon the Throne of his holiness.

10. The Nobles of the Nations [Or the voluntarie ones, or freewilling, that offer or proffer themselves, Voluntiers (as the vulgar calls them) the liberall; which name is given to Princes and Nobles, because that nothing so much becomes and commends them as free heartedness and liberallitie. See Job 12. on v. 21.] are gathered (to) the people of the God of Abraham: [those, namely, which hath the faith of Abraham, Rom. 4. 6. unto whom God had made the promise, that in his seed all Nations should be blessed; which had a speciall regard to the calling of the Gentiles, whereof the Psalm also speaketh in this place. Comp. Psalm 22. v. 28. 29. 30. 31. Eph. 2. v. 13. 18. 19. and 3. 6. or thus. The Nobles of the Nations are gathered, (to wit) the people of the God of Abraham:] For the shields of the earth are Gods. [That is, the perfect, or all the defence and protection of men in generall, and of his people in particular, belongs alone to God, the sole and true protectour and defender. Comp. Psalm 89. 19. 1. Tim. 4. 10. Which also renders him worthy of all honour laud and praise. This may likewise be understood of, and appliable to Magistrates and Governours in the world, whom God hath put and appointed as shields to protect the Church; Comp. Hof. 4. 18. The hearts of those, he so hath in his hands, that he can make them willing, to be admitted to the Communion of his Church, as was said in the beginning of this verse.] He is much exalted.

PSALM XLVIII.

The Prophet describeth the glory and blessedness of the Church under the figure of the citie of Jerusalem, which was wonderfully protected by God against heavens potent enemies, according to his promise and former wonders, whereby God is glorified, and the Church comforted, with an exhortation to all the faithfull to take notice of and consider the beautie and stabilitie of the Church for an everlasting remembrance.

1. **A** Song, (or, hymne) a Psalm: [As contrariwise you have it in the title of Psalm 30. a Psalm, a Song. The difference of these was, as some conjecture, that a Psalm, a Song, was to begin first with playing of the Instruments, the song following after; and a Song, a Psalm, to begin with singing or voyces, the instruments of musick following. Nevertheless, many do hold it, to be one and the same thing] for the children of Korah. [See Psalm 42. on v. 1.]

2. The LORD is great, and much to be praised: [Or laudable, praiseworthy; as 2. Sam. 22. 4. and Psalm 18. 4. and 14. 5. 3.] in the citie of our God, [Jerusalem typifying the Church of God, and the heavenly Jerusalem; as also did Zion. Heb. 12. 22. Rev. 14. 1.] (upon) the hill of his holiness.

3. Beautifull for Situation, [soile, or countrey, tract. some do understand this, as a description of the citie in this sence. [Beautifull for situation, (the) glory and joy of all the earth; to wit, is this citie: and so on the side of the North is the hill of Zion.] A joy of all the earth is the hill of Zion, [not onely of the land of Juda or Israel, in regard of the enjoying so many deliverances, but even of the whole world: for from thence the light and

salvation was to go forth into all the world besides, and thereunto the Heathen or Gentiles were chearefully to repair. Isa. 2. v. 2. 3. Mich. 4. 1. Acts 1. 8.] on the sides of the North; [where the Temple was built, Isa. 14. 13. comp. Ezek. 40. 2.] The Citie of the great King. [viz. of God, as bel. v. 9. and Mat. 1. 14. wherein God dwelleth, Zach. 8. 3.]

4. God is in her Palaces [i. e. great stately buildings, resembling mightie Towers and Castles or Cittadels, such as carnall men use to put their trust and confidence in; but amongst the people of God, God onely, (even in these very palaces) is acknowledged to be the most assured refuge and protection.] He is (there) known for a high retreat.

5. For, loe, the kings were gathered; [As fell out in the time of Josaphat. 2. Chron. 20. some do apply it to the history of Sennacherib. 2. King. 18.] they were marched through together.

6. (As) they saw it, so they wondered: [i. e. the more they looked on, the more they were, or stood amazed. Thus may this kind of speaking be compleated out of Exod. 1. 12. Hof. 4. 7. the letter Caph, or particle Caus (i. e. like as) is likewise left out thus in the Hebrew Text. Hof. 11. 2. See there.] They were affrighted, they hastened away.

7. Shaking seized them there: pangs, as of a travelling (woman).

8. With an East winde breakest thou the ships of Tharsis. [The meaning is. Thou O LORD, hast so broken and discomfited all their power and pride, as thou canst easily break and batter in pieces the great and lustie ships upon the Ocean, by the East winde in a moment. Of Tharsis, See 1. King. 10. on v. 22.]

9. As we have heard, so we have seen in the Citie of the LORD of hosts: [See 1. Kings 18. on v. 15.] in the citie of our God: God shall establish her for ever, [compare Gen. 17. on verse 7.] Selah! [See Psalm 3. on verse 3.]

10. O God, we remember thy bounties [Or we have in stillness considered, or meditated, waiting for thy help.] in the midst of thy Temple. [Comp. 2. Chron. 20. v. 5. 6. &c. and 2. Kings 19. v. 14, 15. &c.]

11. As thy Name is, O God, so is thy fame, to all the ends of the earth: [Even as thy Being and Majestie is infinite, so also is thy fame, renown and praise; or, thou dost shew and manifest thy self the very fame, thou hast revealed thy self in thy word, by those works of thine, which are praised to &c.] thy right hand is full of righteousness. [thy power is abundantly sufficient to preserve thy people, and to subdue the enemies, according to thy righteousness which thou hast so often put in execution: no otherwise, then if one should pour out things with a full hand, shewing thereby that there is no want of it.]

12. Let the hill of Zion, [i. e. the inhabitants of Jerusalem, Gods people] be glad, let the daughters of Judah rejoice, [i. e. other Cities and places with their inhabitants, they being as the daughters of Jerusalem, the mother of them all as the Scripture speaketh] for thy judgements sake. [which thou dost execute upon thine Enemies, for the protection of the people.]

13. Go round about Zion, and surround her: tell her Towers. [To see that there is nothing wanting or amiss, that the Enemy hath done no hurt; and consequently from the beauty and strength of the whole City, to consider of and celebrate for your posterity, the great love God bears unto her, and unto his whole Church.]

14. Set your heart upon [i. e. mark with attention] her fortresses: behold distinctly [or lift (up) your eyes] &c. the Hebrew word is onely found here, and therefore variously translated, from it seemes the name of the mountain, or (as others would have it) of the little hill of Pisga to be derived, Numb. 21. 20. and 23. 14. Deut.

3. 17. and 34. 1. In the Chaldee the same word doth signifie. to part, divide, share, lay-out in pieces] her palaces, that ye may relate it to the following generation. [Heb. the hindmost and last generation, from which words some do gather, the Prophet implied and intimated, that Jerusalem was not to continue alwaies, but to be destroyed and laid wast; the Church of God remaining established notwithstanding, having been but typified by it. comp. Mat. 24. 1, 2, &c.]

15. For this God is our God eternally and evermore: [See Gen. 17. on v. 7.] he shall conduct us [as a Shepherd doth his flock, Psa. 78. 52, 72. and 80. 2.] unto the death. [i.e. all our life long.]

PSALM XLIX.

The Prophet having stirred up all men to attention: he shewes the contrariety of the vain trust of worldly men in their riches, might and honour in this transitory life, and of the holy trust and confidence of the faithful in God, that shall raise them from the dead, and give them everlasting life: exhorting all the faithful thereupon, not to fear the riches or power of any worldly man whatsoever.

A Psalm for the chief song-master, [See Psa. 4. on v. 1.] among the children of Korah. [See Psa. 42. on v. 1.]

2. Hear this all ye nations: take to ears all ye inhabitants of the world.

3. As well (the) mean as (the) respected [Heb. *filij hominis*, & *filij viri*. See Psa. 4. on v. 3.] rich and poor together.

4. My mouth shall speak nothing but wisdom, [Heb. *wisdomes*] and the meditation of my heart shall be full of understanding. [Heb. *understandings*.]

5. I shall encline mine ear to a sentence: I shall open my hidden sayings [Or riddles. See Jud. 14. on v. 12. and 1 Kings 10. on v. 1.] upon the Harp. [Or Cithern.]

6. Why should I fear in evill daies? [Heb. *daies of evill*, i.e. time of adversity and trouble] (when) the unrighteous (ones) which are on my heeles surround me [Heb. *the iniquity of my heeles surround me*, i.e. men of iniquity, unrighteous men; or understand the iniquity and malice of his Enemies, persecuting me unjustly, and so closely following me at the heeles, that sometimes they encompass me round. This whole Psalm sheweth, that the godly have cause to be of good cheer and comfort in the midst, and against the power and insolence of all their wicked persecutors.]

7. As for those that trust in their goods, and boast of the multitude of their riches.

8. None of them shall ever be able to redeem [Heb. *shall redeeming redeem*, i.e. they shall never, nor in any wise be able to deliver or redeem them] (his) brother; [i.e. kinsman, or friend, whom he would gladly keep and preserve alive, and be loath to lose by death, if he could any wayes chuse or let it] he shall not be able to give God his ransom (or redemption-mony) [as to the Lord of life and death, to whom all men do owe death, Gen. 2. 17. and 3. 19. Rom. 5. 12, &c. and 6. 23.]

9. For the redemption [Or ransom, relaxation, free-making, freedoms purchase] of their soul [i.e. of their life. See Gen. 19. on v. 17.] is too precious (or costly) [oth. too heavy, i.e. impossible, as Dan. 2. 11.] and shall cease for ever. [i.e. never be compassed, or brought to pass, but remain behind for ever.]

10. That he also should live on continually, [Or alwaies, evermore as he was not able to redeem others from death, so he can not do it for himself neither] (and) not see the corruption. [See Psa. 16. on v. 10.]

11. For he seeth; [Or one seeth sure, or yet one seeth] that the wise (ones) dye, that a fool and irrational [or brutall one] i.e. he that like a brute beast hath no understanding, or he that is enflamed or enraged with unreasonable and furious passions. Compare Psa. 73. 22. and 92. 7. and 94. 8. Prov. 30. 2. 2 Pet. 2. 12. Jude v. 10.] perish withal; and leave their goods to others.

12. Their inward thought is [Heb. *their inward*, or, *inmost*] that their houses shall be for ever; their habitation from generation to generation: [Heb. *in generation* &c.] they call the Lands after their Names. [Others, they boast, or proclame their names in the Countries.]

13. Nevertheless man (homo) (that) is in reputation [And hath no understanding, as v. 21. being for all his state and excellency in the world, but such a brute and idiot as is described before. See v. 7. 12.] abideth not: [Heb. properly, shall not stay all night; but the Hebrew word is taken beside for lodging, sojourning abiding] he becometh like to the beasts (that) perish [or are cut off, destroyed. The likeness consisteth in the death, which is common to wicked men and beasts, and in regard of the brute, dull, and senseless condition, wherein the wicked dye, even as if they were very beasts, of the immortality of the soul there is spoken elsewhere.]

14. This way of theirs [i.e. course of life practise and conversation. See Gen. 8. on v. 12.] is a folly of them. [Oth. hope, i.e. that wherein they put their hope and confidence, the Hebrew word admitting of contrary significations, as folly, unconstancy, unsteadiness, levity, sometimes hope steadfastness, confidence, even as the Hebrew word *berech* signifies blessing and sometimes cursing; the like happens alik with some words in most languages, some being of very different and even contrary significations] nevertheless their posterities take delight in their words. [Heb. *mouth*, i.e. sayings, instructions, charges, commands, as the mouth is often taken for that which proceedeth thence. The meaning is, they do and carry themselves even, as others did before them, instead of forsaking and abhorring the folly of their predecessors] Scla. [See Psa. 3. on v. 3.]

15. One puts them [Heb. *they put*, them namely, or place, lay them, these wicked, wretched rich ones, i.e. one puts them, or they are put; as frequently elsewhere] as sheep [who are thrust and thronged into the fold as thick as they can stand; whereas formerly the whole world was hardly sufficient to contain the ambitious and covetous thoughts of the wicked] into the grave, [Heb. *Scheol*, and so in the sequel. See Gen. 37. on v. 35.] Death shall feed on them [i.e. consume them, wear them out, waste them, See of the Hebrew word Job 24. on v. 21. Others feed them, i.e. be their Lord and Master, rule order and posside them] and the upright shall have Dominion over them [in Christ their head, under whose feet all Enemies shall be thrown, and made his foot-stool as it were, Psa. 110. 1. 1 Cor. 15. 25.] in that morning [when they shall awake out of their sleep unto their blessed resurrection, through the power of their head Jesus Christ] and the grave shall waste [Heb. properly invertebrate, made old] their strength, [Or shape, countenance. Oth. their rock, strength, whereon they grounded their confidence] (each one) out of his dwelling, [to wit, being pluckt away therefrom, for all the fond and vain conceits he entertained thereof. See v. 12. Oth. thus for their (the uprights) rock (the Messias) is] to destroy the grave, that it shall be no habitation to them [Heb. *him*, i.e. to none of the godly, not one of them] or out of its (i.e. the graves) habitation, as when one subdues an Enemy in his own camp.]

16. But [Or assuredly; in regard of the translation or reading mentioned just before] God shall redeem my soul [Compare Psa. 16. on v. 10. though here regard is had to the perfect Redemption of all the members of Christ in soul and body, which every true believer doth apply

^apply unto himself, as is done here] *from the power of the grave* : [Heb. *out*, or *from the hand*, so Hof. 13. 14. See Job 5. on v. 20. and Psa. 22. 21.] *for he shall take me up*, [or *when he shall take me up*, See John 14. 3. 1 Thef. 4. 14, 17.] *Sela*.

17. *Fear not when a man growes rich* ; [Be not dismayed, fainthearted, pusillanimous, distrustfull, when you see the wicked grow mighty and powerfull] *when the honour of his house growes great*. [or *multiplied*, enlarged.]

18. *For he shall take nothing at all with him in his death*, (Or *dying*) *his honour shall not descend after him*.

19. *Although he bleſs his ſoul* ; [Count himself a happy man. See Deut. 29. on v. 19. Some do understand it of his voluptuous and luxurious course of life spoken of in the sequel, and Luke 12. 19. and 16. 25. and they [the foolish worldlings] *praise thee* [o foolish rich man] *for doing good to thyself*. [or *when thou doest*.]

20. (Yet) *shall ſhe* [To wit, the soul, whereof was spoken in the former verse, that is, himself] *come to the generation of their fathers*, [of his fore-fathers, which are gone down to the grave and pit of hell, even as the faithfull are gathered to their fellow members. See Gen. 15. 15. and 25. 8, 17. Some do understand this verse thus, that those wicked ones shall live no longer on Earth then did their fore-fathers : they should enjoy no everlasting life here in this world] *in eterniti shall not they ſee the light*. [Compare Psa. 36. on v. 10. but they (the wicked described before) shall be cast out into the utter darkness. Mat. 8. 12.]

21. *The man that is in honour, and hath no understanding, becometh like unto the beaſts that periſh*.

PSALM L.

The Prophet introduceth God, as coming with great Majesty to Judge his people in a solemn manner : strongly testifying, wherein the true and God-pleasing worship consisteth not, and afterward on the contrary, wherein it consisteth, together with a mighty convincing of the Atheistical-hypocrites and Covenant-breakers, threatening them with everlasting destruction, if they reformed not themselves, and promising salvation to those that served and worshipt God aright.

A Psalm of Asaph [Or for Asaph, i. e. put into the hands of him or his posterity, for the use of the Church of God : as Jacob and Israel are frequently taken for the Israelites, or the posterity of Jacob, and Aaron for Aarons posterity, 1 Chron. 12. 27. so by Asaph there may be sometimes understood his posterity. Asaph was chief song-master, or chief Musician, and withal a seer or prophet. See 1 Chron. 25. v. 1. &c. and 2 Chron. 29. v. 30.] *The God of Gods, the LORD ſpeaketh*, [See Deut. 10. on v. 17. and Psa. 82. 1. Some do understand it, that there is three distinct names of God here joyned together. *El*, *Elohim*, *Jehova*. Compare Job, 22. 22.] *and calleth the Earth* ; [i. e. the inhabitants of the Earth] *from the riſing of the Sun, unto the going down thereof*.

2. *Out of Zion, the perfection of Beauty*, [i. e. which is perfectly beautifull in regard of the pure worship of God, the holy assemblies, the Ark of the Covenant, &c. and all the typified spiritual matters. Compare Psa. 48. 3. Lam. 2. 15. 1 Pet. 1. 10, 11, 12.] *God appeareth ſhining*. [or hath God appeared, &c. Compare Deu. 33. 3. some take it thus, God hath made the perfection of beauty to shine forth out of Zion.]

3. *Our God ſhall come* [Compare Rev. 22. on v. 20. and shall not be silent : [or *be ſtill*. See Judg. 18. on v.

9.] *a fire before his face* [Compare Deu. 4. 24. 2 Sam. 22. 9. and Psa. 18. 9.] *ſhall conſume* ; and *round about him, it ſhall be very tempeſtuouſ*.

4. *He ſhall call to the heaven above, and to the earth* [Taking them as witneſſes. See Deu. 4. on v. 26.] *for to judge his people*.

5. *Gather me my Favorites* [Compare Mat. 24. 31. These are the words of God, whereby he is introduced as by his Meſſengers inviting and ſummoning his people (who in general are called his favorites (or gracious ones) to pronounce his doom upon their worſhip of God] *which make my covenant with offering* [that is to ſay, which do offer, thereby to ſeal the covenant, that is between me and them, and to ſhew that they are my faithfull allies by covenant. Of the Ceremonies, that were uſual in making of Covenants, ſee Gen. 15. on v. 17. 18. and an example of a covenant-making between God and his people by offering ſacrifices, Exod. 24. 4. 5, 6, 7, 8. all this had a regard to the blood of the new Teſtament, and the Mediatour of the ſame, our Lord Jeſus Chriſt, in whom alone the covenant of God is eſta- bliſhed with all his true Favorites, Heb. 7. 8, 9, 10.]

6. *And the heavens publiſh his righteouſneſſ* [These are the words of the Prophet again, which he inſereth here, before he proceeds in the relation of Gods own words to his people, thereby to ſhew the juſtice of Gods doom or judgement, whereof all Creatures muſt bear witneſſ, eſpecially the ceſtial hoſtes of the bleſſed Angels, who do aſſiſt and honour him in the execution thereof, together with his ſaints, of whom it is ſaid that they ſhall judge the world, Mat. 19. 28. 1 Cor. 6. 2. Compare Dan. 7. 10. Mat. 25. 31.] *for God himſelf is Judge, ſela*. [ſee Psa. 3. 3.]

7. *Hear my people, and I will ſpeak* : *Israel and I will teſtify among thee* ; [I will earneſtly declare and remonſtrate unto you the true contents and requiſites of my covenant, that I have made with you, or I will teſtify againſt thee, i. e. ſeriously convince thee, that thou doſt tranſgreſs my covenant. Both this God doth in this Psalm, partly exciting and ſtirring up the Godly, and partly convincing the wicked hypocrites, and ſeverely threatening them, as Covenant-breakers] *I God, am thy God* [Or I (am) God, thy God. See Gen. 17. on v. 7. This is the ſum of the covenant on Gods part, of the peoples duty God ſpeaketh in the ſequel.]

8. *I will not puniſh thee for thine offerings*, [viz. in what concerns the outward performance only. Ye are continually buſied with offering, there is no want of that, would the Lord ſay to them ; but the ſpiritual and principal is miſſing, as followeth. Some do underſtand it further of the abrogation of the ceremonies of the old Teſtament, and inſtituting of the ſpiritual worſhip in the new Teſtament] *for your burnt-offerings are ſtill before me*.

9. *I will take no bullock out of thine houſe (nor) goats out of thy fold*.

10. *For all the beaſt of the wood is mine* : *the cattle upon thouſand hills*, [Heb. *mountaines of a thouſand* ; which ſome do render, *on mountaines by thouſands* underſtanding that of beaſts or cattle feeding there.]

11. *I Know all the fowl of the bills, and the Savage (beaſts) are by me*. [Or *at*, with me, i. e. they are in my power, ready for me : or it belongeth all to me, I can have it when I pleaſe, it is all at my ſervice and diſpoſal inſomuch that you do ſtrangeſly erre, to think to pay me only with your outward ſacrifices, or to perform my covenant, by ſuch outward performances.]

12. *If I were hungry, I ſhould not tell it thee* : *for mine is the world and the fulneſſ thereof*. [i. e. whatſoever there is in it, wherewith it is filled and beautified by me, as Psa. 24. 1. and 89. 12.]

13. *Should I eat the fleſh of Steers* [Of the Hebrew word ſee Psa. 22. on v. 13.] *or drink goats blood*.

14. Offer

14. Offer God thanks : [Or praise. of the ceremoniall praise offering, See Lev. 7. 12. but here is spoken of the spirituall offerings which Gods covenanted people are bound to perform unto God. Compare, Heb. 13. 15.] and pay unto the most high thy vows.

15. And call upon me in the day of distress : I will help thee out, and thou shalt honour me.

16. But to the wicked saith God : what hast thou to relate my institutions ? and takest my Covenant into thy mouth ?

17. Because thou hatest the correction [Or, chastisement, discipline, reproof, in words or works, serving to instruct and reform a sinner. The Hebrew word doth properly signifie, a binding, a tie, bonds, coercing, and is thence taken for discipline and chastisement, being the way of life and wisdom, Prov. 6. 23. and 12. 1.] and dost cast my words away behind thee. [as men use to doe when they slight a thing, and do not value it at all, which they do not daign their looking on. Comp. 1. King. 14. on verse 9.]

18. If thou see a thief, thou runnest with him : [Or, thou assentest to, takest pleasure in him. The meaning is, Thou art presently hot and ready to agree and consent to his evil doing, and to joyn heart, tongue and practise with him. The Hebrew word seems to participate of both significations, to run and to take pleasure therein,] and thy portion is with the adulterers. [comp. Prov. 29. 24. whereupon followeth, that such partake likewise of the same punishment with them. See Job 20. 29. with the annot.]

19. Thy mouth thou appliest unto evil : [Heb. properly sendest, i. e. thou usest, appliest, imployest the same to and in evil things.] and thy tongue couplcth [or forgeth together] deceit.

20. Thou sittest, thou speakest against thy brother, [To his hurt and prejudice] against the son of thy mother [See Deut. 13. on verse 6.] Dost thou give out slander.

21. These things thou doest, and I am silent : [Or, quiet, still, not straightway punishing thee, but vouchsafing and affording thee time for repentance, according to my long-suffering, which yet thou dost but abuse, comp. Rom. 2. 4. 5.] thou conceivest that I am altogether, [Hebr. that being I am, or, shall be.] like thy self I shall punish thee, and shall set it orderly before thine eyes. [I shall take a strict account of thy, and set all thy covenant-breaking a row as it were and in order before thee, and make thee smart for every one of them.]

22. Understand this yet ye forgetters of God : that I tear you not, [Like a Lion or some other wild beast. See of the Hebrew word in this signification, Gen. 31. 39. and 37. 33. Exod. 22. 13. others, ravish, snatch-pluck-away, viz. for to tear in pieces] and none deliver.

23. Who so offereth thanks, he shall honour me : and who so disposeth (well his) way, [That is, his life, his course and conversation, as Psalm 1. on verse 1. Others, who so puts it into a custome, or, makes a custome of it, to wit, to give God praise and thanks] him shall I make to see, [that is, to enjoy, partake of, as Psalm 4. 7. and elsewhere frequently. See Job 7. on ver. 7.] the salvation of God.

PSALM LI.

David being fallen into great sins, and reproved for it by the Prophet Nathan ; and rowled up, doth most fervently pray for mercy and forgiveness through the Messiah, with a confession not onely of these actual sins, but also of his originall corruption. desiring moreover, that God would renew his holy spirit within him, that by the same he may be supported, and others instructed by him, promising God thankfulness with unfeigned repen-

tance ; and prayeth at last for the preservation of the whole Church.

1. **A** Psalm of David, for the chief Song-master. [See Psalm. 4. on ver. 1. It is remarkable, that as it pleased God to cause David his fall to be described in the holy Scriptures, for a manifold instruction and warning to his people, so David himself likewise inspired by Gods holy Spirit caused this Psalm to be solemnly sung and plaid in the house of God, for the same end and purpose.]

2. When the Prophet Nathan was come to him, after that he was gone in [See Gen. 6. on verse 4.] to Bath-sheba.

3. Be gracious to (Or, have mercy on) me, O God, according to thy tenderneß. Blot out [or wipe, put out, compare Isa. 43. 25. and 44. 22. Col. 2. 14. and so below, v. 10.] my transgression, according to the greatneß [or multitude] of thy mercies.

4. Wash me well from my unrighteousneß ; and cleanse me from my sin. [Heb. multiplie, wash me, or multiplie, (or, so much) to wash me, or, wash me much, or, manifold, soundly, thoroughly, over and over. Thus David speaketh out of the consideration, and sensibleness of the greatneß and multitude of his sins. The manner of speaking is indeed taken from the outward and ceremoniall washing and cleansing ; whereof see Lev. 11. 25. 32. and 14. 8. 9. Numb. 19. 19, 20. and also Exod. 19. 10. but hath its many regard upon the thing signified, to wit the spirituall washing and cleansing from sin, through the blood of the Messiah. See Rev. 7. v. 14. 1. John 1. 7. and 1. Cor. 6. 11. comp. below, v. 9.]

5. For I know my transgressions, [Or, my transgressions are known to me,] and my sin is still before me.

6. Against thee alone have I sinned, [Forasmuch as having endeavoured to hide my sins before men, I nevertheles found and felt thee in my own conscience, upon Nathans reproof, to be a true witness and judge thereof, thou that likewise art onely able to punish and to forgive my sins] and done that which is evill in thine eyes : [or, displeasing to thee] that thou be righteous in thy speaking (and) pure in thy judging. [i. e. that thou maist be found, held, and judged righteous. By this confession, David giveth God the honour, that his words and judgements denounced unto him by Nathan, were just and blameless. Others, so that thou art righteous, &c.]

7. Behold, I am born [Thus the Hebrew word is used Job 15. 7. Prov. 8. 24. 25.] in unrighteousneß : [understand the originall sin, inbred corruption, the flesh and the inhabiting sin. See John 3. 6. Rom. 7. 17.] and in sinne my mother hath conceived me. [Heb. warmed, chased, or, hath been warmed, heated, viz. in conceiving and bearing me. Compare about the Hebrew word, Gen. 30. 38, 39, 41.]

8. Behold, thou art delighted with Truth [Unfeignedneß, undeceitfull uprightness in opposition to hypocrisie and dissembling, which David had made himself guiltie of at this time.] in the inmost ; [Or inmost, inward parts, or dispositions, to wit, of man ; that is to say, the heart. Compare Rom. 2. 29. and 7. 22. 2. Cor. 4. 16. 1. Pet. 3. 4. item Luke 11. 39. 40. The Hebrew word is onely found here, and Job 38. 36. derived from a root, which signifies to lay over, over, superinduce (as men do walls with chalk, mortar, lime, &c.) and is by some rendred the kidneyes or reins (as being overlaid, or covered with fat) whereby are oft times understood the humane affections ; though others would have it præcordia, that is, the cover, or fence of the heart, or breast-bone, covering the heart, wherein God hath placed wisdom, Job 38. 36.] and in the hidden (part) [or in the inclosed shut or lockt up (part) to wit of the heart.] dost thou make wisdom known to me. [it seemeth, he means

to say, that God that had taught him not onely to let his light to shine without, but also and especially to be holy and unblameable within in the secret of his heart. Some refer it to the wisdom of God in hiddennes, or mystrie, 1. Cor. 2.7. &c. revealed in the Gospell, and through his Spirit.]

9. *Expiate me, [Or un-sin me, according to the Dutch word] with Hyssope.* [viz. by sprinkling me with the blood of the Messia, typified by the ceremony used, whereof see Lev. 14. 4, 5, 6, 7. Num. 19. verse 6. 9. See the Annot. there; and of Hyssop. 1. King. 4. on verse 33.] and I shall be clean: wash me, and I shall be whiter then snow.

10. *Let me hear joy and gladness;* [By assuring me of the pardon of my sins, inwardly by the holy Ghost, and outwardly, by the Ministry of thy Prophets] that the bones may rejoyce (which) thou hast bruised. [i. e. that I may rejoyce again, whom thou hast put to these pains, through the message of thy hot displeasure, as he cannot suffer greater, whose bones are broken or bruised, and crushed in pieces; or, whose vigour, abilitie and delight is altogether decayed and molten away. See Job 2.5. and 30. 17. and 33. 19. Psal. 35. 10. and 38. 4. &c.]

11. *Hide thy face from my sins:* [i. e. impute them not unto me. Compare Psalm 90. on verse 8. and 109. 14. 15.] and blot out (as above, verse 3.) all mine iniquities.

12. *Create in me a clean heart, O God:* [i. e. work effectually the cleansing of my heart, through thy Spirit, thus the word Creating is elsewhere also used in this matter. See Isa. 41. 20. and 57. 19. Eph. 2. 10. and 4. 24. &c.] and renew a firm (or settled) spirit in the inmost of me. [i. e. renew by a stedfast faith, a firm and settled resolution in my soul, for to obey thy commands, that I do not slide nor fall no more as I did. Compare Psal. 57. 8. and 112. 7. compare moreover, of heart and spirit Ezek. 11. 19. with the Annotation there, and of mans inmost, Job 20. on v. 14.]

13. *Rejest me not from thy face;* [Which is the effect and consequence otherwise of Gods great wrath and indignation. See Gen. 4. 14. 16. 2. King. 24. 20. Jerem. 7. 15. and 52. 3.] and take thy holy Spirit not from me. [Heb. the Spirit of thine holiness, that is thine holy Spirit; as bill of mine holiness, Psal. 2. 6. Palace or temple of his holiness, Psalm 11. 4. &c.] Thus the Lord Christ and his Apostles called the third Person of the sacred Trinitie the holy Spirit, or the holy Ghost (which is all one) throughout.]

14. *Give me again the joy of thy salvation:* [That joy which I had and enjoyed before in the salvation, which thou hast prepared for, and shalt bestow upon me; whereof the fence and feeling now is much obscured and darkened within me] and the cheerefull spirit support me. [Or underprop me, or sustain me (with) the freewilling, or freehearted voluntary, noble, or benevolous, beneficent, munificent spirit by whose means I may with cheetfulness call upon and with delight and readines serve thee. Comp. this with the Spirit of adoption, whereof see Rom. 8. 15. 16. Others, the Spirit of cheerefulness, freemindedness.]

15. *So shall I teach the transgressours thy wayes, and the sinners shall convert them to thee:* [By mine example shall I instruct and chear up the same, and by that means (they seeing that there is grace and favour with thee for poore penitent sinners) shall they be converted, or convert themselves, of the LORDS wayes see Gen. 18. on v. 19 and Psalm 25. 4. 10. Hof. 14. 10. &c.]

16. *Deliver me from blood-guiltinesses,* [Heb. bloods: i. e. the guilt of blood and murder, which I have committed on Uria and others that were killed, because of, and together with him, whereby I have deserved my self sentence of death to pass and be executed upon me. See Gen. 4. on v. 10. and 9. v. 5, 6.] O God, thou God of my salvation: so shall my tongue cheerefully praise thy right-

eousness. [which thou dost manifest in the gracious keeping and performing of thy promises. Others read it a Prayer-wile, let my tongue, &c.]

17. *LORD open my lips,* [Lay into my mouth a new song. See Psalm 40. on v. 4. He implieth, that his mouth was shut in a manner through the grief for his finnes, and the consideration of his unworthiness, and could not be opened again, but through Gods favour and the comfort of the holy Ghost] then shall my mouth publish thy praise.

18. *For thou hast no pleasure in sacrifice,* [viz. without preceding and concomitant repentance. See the preceding Psalm, and below, v. 21. Rom. 12. 1. item Hof. 6, on v. 6. Some understand it of the state of the new Testament, or the spirituall worship thereof: See Psalm 50. on v. 8.] else I would give it; in burnt offerings thou hast no delight.

19. *The sacrifices of God,* [i. e. those which he principally commandeth and accepteth of, as John 6. 28. works of God] are a broken spirit; a broken and contrite [or bruised, crushed] heart; thou O God wilt not despise. [He speaketh of such a heart, which through an upright and deep sence of, and sorrow for sin, doth heartily long and sigh for the pardon of the same. The similitude is taken from breaking, bruising, crushing, &c. of hard or hardned things is plain. See Psalm 34. on v. 19. To this is opposed a hard or hardned heart, whereof the Scripture speaketh elsewhere, others thus. The sacrifices of God are a broken spirit, a broken and contrite heart; them thou wilt not despise.]

20. *Do well by Zion,* [The place where thou dwellest, where thy Church doth keep her solemn holy assemblies, serves and worships thee. See further, Psalm 2. on v. 6. Thus David prayeth for the people of God, with grief of heart, least the scandall given to the same by him, should any way tend to the prejudice and trouble of the whole Church] according to thy well pleasing [or, good pleasure, or, through thy favourableness] build up the walls of Jerusalem.

21. *Then shalt thou take pleasure in the sacrifices of righteousness,* [See Psalm 4. on v. 6. and compare above on v. 18.] in burnt-offering, and an offering that is wholly consumed: [understand a peculiar meat-offering of the high Priest, which was to be wholly consumed and burnt, see Levi. 6. 20, 22, 23. though sometimes it was also practised thus with sacrifices as we see, 1. Sam. 7. 9.] then shall they offer bullocks upon thine Altar. [Thy people namely in Zion: or, they shall offer, i. e. men shall &c. or there shall be offered, as elsewhere frequently.]

PSALM LII.

David reproveth the insolencie of the wicked. Doeg and his treacherous perfidiousness; denounceth on him the judgments of God, whereby the Church shall have cause to fear God, and to deride Doeg: he chears up himself, and rejoyceth through Faith, in Gods constant goodness.

1. **A**N instruction of David: [See Psalm 32. on v. 1.] for the chief song-master; (See Psalm 4. on verse 1.)

2. *When Doeg the Edomite,* [One of Esau, (otherwise called Elam, Gen. 25. 30.) his posteritie, or having at leastwise lived so long among them, (that) as some conceive) he got this name thence. Heb. Adomite; as 1. Sam. 22. 9. also Dent. 23. 7. 1. King. 11. 17. &c.] was come, and had made known to Saul, and told him: David is come to the house of Achimelech, [The Priest, for to conspire with him against thee, as Doeg did falliely construe it. See 1. Sam. 22. v. 13.]

3. *What boastest thou thy self in the evil,* [That thou hast

hast brought on me and on Gods Priests at Nob. See 1 Sam. 22. v. 18, 19.] *O thou mighty* [for he was in great repute with *Saul*, and one of his chiefest heardsmen and officers, 1 Sam. 21. 7. and 22. 9. this made him proud and insolent verse 9.] *Gods kindness* (*endures yet*) *all the day*. [over all his, and my self also, so that thy boasting is in vain, of having already or utterly subdued me.]

4. *Thy tongue thinketh all manner of mischief*, [Heb. *mischievous* or *miseries*, i.e. thou utterest speakest of nothing, but of the mischief trouble and destruction which thou hast devised and plotted aforehand against the godly] *like to a whetted razor practising deceit*. [which instead of cutting or shaving the hair, doth pass the skin or cut the throat, or it may be applyed to Doeg himself, thus. *O thou worker of deceit*, as before, *thou mighty one*.]

5. *Thou lovest the evil better than the good: the lies then to speak righteousness*. *Sela*. [See Psa. 3. on ver. 3.]

6. *Thou lovest all words of swallowing* [Tending to swallow and gobble up all] (*and*) *a tongue of deceit*. [i.e. a deceitfull tongue.]

7. *God shall likewise* [Such sins, such punishments] *break thee down* [as men do raze and break down buildings (houses, altars, &c.)] *for ever*; *He shall snatch thee away*, [or apprehend, as one doth hastily take off a coal of fire with the tongs, Isa. 30. 14.] *and pluck thee out of the tent*, [i.e. out of thine habitation] *yea he shall root thee out, out of the Land of the Living*. [out of this world, out of this life. See Psa. 27. on v. 13.] *Sela*.

8. *And the righteous shall see it, and fear*; [As being amazed to see this just judgement of God upon thee, and thereby strengthened to stand in awe and fear of him] *and they shall laugh over him*, [holily rejoicing to see Gods just punishment on such a besotted and bitter Enemy of God and all the godly, and deriding the vain confidence of Doeg] (*saying*.)

9. *Loe the man that put not God for his strength, but trusted in the multitude* [Or greatness] *of his riches: he was grown strong through his endamaging*. [Heb. *his damage*, mischief, or misery, cumber, sorrow, viz. such as he did trouble and vex the Godly withall as above v. 4.]

10. *But I shall be as a green Olive-tree in Gods house* [Compare Psa. 92. v. 13, 14. Jerem 11. v. 16.] *I trust in Gods goodness for ever and ever*.

11. *I shall praise thee for ever, because thou hast done it*: [i.e. because thou shalt have done it, to wit, punished this boasting Enemy, and preserved me to enjoy the promised Kingdome, which David by the propheticall spirit, asserts with as much confidence, as if it had been brought to pass already] *and I will wait upon thy name*, [i.e. thy self, the truth and fulfilling of thy promises, whereby thou shewest indeed to be the same as thou describest thy self in thy word, and art called by thy Name. Compare Psa. 54. 3, 8. and 56. 5. 11] *for he* [viz. thy name] *is good*, [i.e. thou art kind and comfortable, or it is good, viz. to praise thee, or to wait upon thy name. Compare Psa. 92. 2.] *before* [i.e. here, before the eyes, or in presence of, over against] *thy Favorites*. [see Psa. 4. on v. 4.]

PSALM LVII.

See the Contents or argument of this Psalm before on Psalm 14.

AN Instruction of David: [See Psa. 32. on v. 1.] *for the chief song-master* [see Psa. 4. on v. 1.] *on Machalath*. [this seemes likewise to be a certain

kind of Musical instrument, not much unlike the *Ne-chiloth*. See Psa. 5. on v. 1. Compare below Psa. 88. v. 1.]

2. *The fool saith in his heart* [This Psalm agrees with the 14. Some small alteration excepted, which the holy Ghost was pleased to make therein, see the annotations there] *there is no God: they corrupt it, and they practise abominable wrong, there is none that doth good*.

3. *God hath looked down out of heaven upon the children of men, to see if any were understanding that sought God*.

4. *Every one of them is turned back, they are grown stinking together, there is none that doth good, no not one*.

5. *Have then the workers of iniquity no knowledge? which eat up my people, (as if) they ate bread? they do not call upon God*.

6. *There they were frightened with fright, where no fright was*; [Where they had not the least thought of any possibility to be frightened, being therefore undaunted stout and daring; or where there were no natural causes or grounds of being or making afraid, for on God they never thought, from whom nevertheless it was to come upon them. Compare Lev. 26. v. 36. Deu. 28. 65. Job 15. 21. Prov. 28. 1.] *for God hath scattered the bones of him that besieged thee*: [as it happened to them that are slain in Battaille, or torn by wilde beasts, whose bones ly scattered here and there. The Prophet addresseth his speech here, to the communion of believers, himself including] *thou hast made them ashamed, for God hath rejected them*, [viz. your Enemies and oppressours.]

7. *O that Israels deliverances*, [i.e. perfect, full deliverance, according as elsewhere the plural number is taken in this sense, in Psa. 14. v. 7. you have deliverance or salvation, in the singular] *Came out of Zion: when God shall make the Captives of his people to return, then shall Jacob rejoice, Israel shall be glad*.

PSALM LVIII.

David being betrayed unto Saul by the Ziphites, prays to God for protection, and righteous punishment of his Enemies, with assurance of being heard, and promise of thankfulness.

AN Instruction of David [See Psa. 32. on v. 1.] *for the chief song-master on Neginoth*. [see Psa. 4. on v. 1.]

2. *When the Ziphites were come, and had said to Saul, doth not David hide himself with us?* [i.e. yea verily doth he; it is certain, that he lurks and lies hid among us, see of such interrogatories, Jud. 4. on v. 6, &c.]

3. *O God deliver me through thy name*, [Compare Psa. 52. on v. 11. Oth. for thy names sake] *and do me right* [i.e. maintain and vindicate my righteous cause against those that wrongfully pursue me] *through thy might*.

4. *O God hear my prayer: encline thy ears to the speeches of my mouth*.

5. *For strangers rise up against me*, [The City of Ziph lay indeed in Juda and so did the wilderness by it, Jos. 15. 25. but David calls them strangers, our aliens outlanders, for shewing by their barbarous and inhumane disposition against such an innocent man that they were no true Israelites, nor children of Abraham. Compare Psa. 59. ver. 6. 9.] *and Tyrants seek my soul* [i.e. my life, how to take it away, see 2 Sam. 4. on v. 8.] *they set not God before their eyes*, [Heb. they put not God over against them, i.e. they have not God before their eyes, they do not stand in awe of him, so Psa. 86. ver. 14.] *Sela*. [see Psa. 3. on v. 3.]

PPPP

6. Behold;

6. Behold God is to me a helper: the Lord is among those that underprop my soul. [That is to say (remarkably spoken) it is he indeed that doth support and sustain my life, and preserveth me from destruction, without whom all the rest (whatsoever else I might or could devise or use for my own safeguard and protection) would prove vain and bootless. Or with those that do protect and shelter my life in these perils and dangers. To wit, my commanders, officers and faithfull souldiers about me, 1 Chron. 12. 1. see the like manner of speaking, Jud. 11. 35. Psa. 99. 6. and 118. 7. item, Prov. 3. 26. some do hold the letter *Bech among, with, in*, in such kind of phrases (according to the propriety of some oriental languages) for redundant or superfluous, as likewise, Prov. 16. v. 6. Hof. 13. 9. whereof the Judicious Reader may judge, by weighing the circumstances of the places.

7. He shall recompence this evill to my spies; destroy them through thy truth. [Or according to thy truth, or faithfulness, for thy truths sake: understand the promises, in the keeping and performing whereof, God is ever true and faithfull.]

8. I will offer unto thee, with free willingness, [i.e. with a free, willing and liberal heart: see likewise of a freewill-offering, Lev. 7. 16.] I will praise thy name O Lord for it is good. [See Psa. 52. on v. 11.]

9. For he hath rescued me out of all distress: and mine eye hath looked on mine Enemies. [Or at, viz. my desire, with or delight. Compare Psa. 22. on v. 18. Or Gods revenge and recompence, as Psa. 91. 8. whereof he made mention above v. 7.]

P S A L M LV.

David being in danger to be surrounded and surprized, complains to God of his distress, and doth very anxiously pray for the frustrating of the practises of his Enemies, whose cruelty, falshood and perfidiousness (especially of one of them) he represents to God, with all prophesying of their destruction, and assuring himself of Gods having heard him, strengthens both himself and all believers with confidence in God, that serves the godly and destroyes the wicked.

AN Instruction of David, [As on the foregoing Psalm]-for the chief song-master on Neginoth.

2. O God, take my prayer to ears: and hide thee not from my supplication.

3. Observe me, and hear me: I commit mis-behaving in my complaint, [Or painfull, pang'd prayer, implying that the calling to mind of all his troubles and dangers, made him restless and groanings, or crying out in his prayer] and make stir. [or noise, rumour, tumult.]

4. Because of the cry of the Enemy, [Heb. voice, that is the rumour and noise which mine Enemies do spread abroad, that they will encompass me on all sides, and ruine me. Compare 2 Sam. 17. v. 11, 12, 13, 14, 21, 24.] for the distress sake of the wicked [which he doth put me to] for they devolve iniquity upon me, [or for the falshood, iniquity, wrong, i.e. they charge me with lies, spreading all manner of base reports and practises of me, whereby I should have haled and deserved all this trouble and suffering upon my self] and in wrath they hate me.

5. Mine heart smarteth in the inmost of me, [i.e. endures pains and pangs, like a woman in travel] and terrours of death [or deadly terrours] are fallen upon me.

6. Fear and trembling comes upon me, and horror covereth me.

7. So that I say; what any gave me [Heb. who shall give me, according to the usual manner of wishing with the Hebrewes, as above Psa. 14. 7. and 53. 7. See

Deu. 5. on v. 29.] wings, [Heb. a wing, or feather, i.e. wings here as appears by the sequel] as of a Dove; [a silly and timorous Creature, that seekes to shelter it self in deterts and holes. See Jer. 48. v. 28] I should fly away, where I might abide. [Heb. and should abide, or dwell, meaning, he would retire himself any where, where he might but be safe and secure.]

8. Lo! I should swarve far away, [Heb. make me far away, swarve, i.e. remove far from hence, wandering any where, so I might get off, were it never so far. See of the like joining two Verbs Psa. 45. on v. 5.] I should harbor (or sojourn, or lodge) in the wilderness. Sela. [Psa. 3. 3.]

9. I should make hast to escape; [Heb. I should hasten the escaping for me, or hasten me the escape] from the driving wind, from the storm. [Heb. wind of the driving, or of the storm of the assault, i.e. from this persecution, which comes so suddenly upon me, or threatens to hurry me away, as a stormy wind doth force and carry all along before it. Compare 2 Sam. 15. v. 14. and 17. 21.]

10. Swallow them up Lord, divide their tongue, [i.e. their speech. This swallowing and dividing of the speech seems to reflect upon the judgements of God, which he did execute upon the builders of the Tower of Babel, and the company of Korah, Gen. 11. 7, 8. Num. 16. 32.] for I see violence (or force) and contention in the City [of Jerusalem, as some do understand it, apply this Psalm to the persecution of Absalom, when (upon Davids sudden flight thence) Absalom entred the same, carrying things in an abominable manner, and consulting, how his Father might best of all be surprized and destroyed, wherein his Counsellours could not agree, God dividing their tongues or votings, 2 Sam. 17. 14. according to Davids prayer here, and 2 Sam. 15. 31. Others understand it of Gibeon Sauls, where Saul did keep his Court (Compare Psa. 59. 7.) or not just of such or such a City in particular, but in general of the boundless impiety and iniquity, which was frequent and abounding every where, even in the Cities themselves, where there should be most order.]

11. Day and night they compass her upon her walls, [i.e. violence and contention do compass the City: or they, the wicked go round about her (the City) i.e. they run every where about, to practise all manner of evil and mischief, or for to entrap or seize me] and iniquity and oppression is within her.

12. Nothing but destruction [Heb. corrutions, i.e. nothing but abuse, all manner of villany, hurt, mischief, oppression] is within her (or inwardly in her) and subtilty and deceit withdrawes not from her street.

13. For it is no Enemy, [Understand no open Enemy for (would he say) had it been an open and professed Enemy, it should not seem so strange unto, nor prove so intolerable for me] (that reproacheth me, else I should have born it; it is not my hater that magnifieth [see Psa. 35. on v. 26.] himself against me; I should else have hid my self before him [might have been able to stand upon my guard against him, or to eschew, escape, avoid him.]

14. But thou art he O man, as of my worthiness [Heb. according to my valuation, or worth, esteem, i.e. one like my self, esteemed or reputed my equal, or whom I was wont to court as my self. Oth. of my order, i.e. of my estate, condition and quality. Some do hereby understand Achitophel, of whose repute, both in general and in particular with David, see 2 Sam. 16. 23. wherefore also (when he had joyned with Absalom) David was advertised particularly of him, being it was not only a very strange, unexpected, and perfidious act of his, but of that nature also (in regard of Achitophels excellent parts and abilities) that it behooved David, to take singular notice and warning by it. Such as apply this

this Psalm to *Saul's* time, understand *Abner* in this place, or some other chieftain or counsellour of war belonging to *Saul*. [my leader, [or chiefest friend, conductor, director and governor of my affairs, See *Prov.* 6. 28. and 7. 9. *Mich.* 7. 5.] and my acquaintance; (or, known).

15. Who were sweetly consulting together in private: [Heb. made the counsell of hiddenness (the hidden or privie counsell) sweet] we walked together in companie to the house of God. [or, with the gathering company, (*Psalm* 42. 5.) See of the Hebrew word, *Psalm* 2. 1. on v. 1. implying, that they were tied and engaged one to another, not onely by the bond of civill affairs, friendship and communion, but also by the strongest tie of all, that of religion.]

16. Let death [Or death shall] surprize them as a debt-summoner, that they go down to hell alive, [i.e. (Let them perish suddenly and terribly. See above on v. 10. This *David* speaketh inspired by a Propheticall spirit, and zeal of the Lord] for wickednesses are in their dwelling, [in the place of their abode, or company, conversation] in the inmost of them.

17. As for me, I will call upon God, and the LORD shall deliver me.

18. At evening and morning, and noone day, will I complain and make a noise: [Compare *Dan.* 6. 10. and *Acts* 3. 1. and 10. 3. 9. 30. implying that he shall not cease, nor be tired, but importune, and molest God as it were with his dayly prayer, (the usuall seasons whereof, he here expresseth.) See *Luke* 18. v. 1. &c.] and he shall hear my voice.]

19. He hath redeemed my soul in peace, [i.e. he hath delivered my life out of danger, and set me in peace. This may have regard to some former deliverances, or be a believing and propheticall declaration of the assuredness he had to see a good issue at last; many the like we meet with in this Book] from the combat against me: [where-with they had or would have fallen upon and defeated me] for with multitudes have they been against me. [Hebr. in (or with among) many (or great mightie ones) have they been against (or with) me: for the Hebrew word can be applied either to friends or to enemies, and both do yield a good fence. As *David's* enemies were many, so had he on the other side the hoste and multitude of the holy Angels with him. Compare *Psalm* 3. 4. 8. and 57. 4. 2. *Kings* 6. 16. yet in the sequels *David* speaks exprelly of his enemies.]

20. God shall bear, and shall plague them, as he that fitteth of old; [viz. as Judge from the beginning. Compare *Psalm* 93. 2.] Sela! [See *Psalm* 3. on v. 3.] because there is no alteration at all with them; [Heb. no alterations, i.e. neither great nor small, viz. from bad to good: they mend not in the least point.] and they feare not God.

21. He [i.e. every one of those wicked wretches, or the chiefest of them, who is soon followed by the rest] layeth (or stretcheth out, reacheth forth) his hands against those that had peace with him. [or against his allies, peace-partners, fellow covenanters.] Compare *Psalm* 7. 5. and 41. 10. and above 13. 15. to them he doth all the wrong and mischief he can, not caring how he violates those relations, and not sparing to take away their very lives. See *Gen.* 37. on v. 22.] he doth prophane his Covenant. [that which he had made and confirmed by a solemn oath, and consequently with calling on the sacred Name of God in witness and vindication, the same he breaketh and violateth without remorse.]

22. His mouth [i.e. the words of his mouth; wherefore also the annexed Hebrew word in the construction, is of the plurall number, are smother, &c.] is smoother then butter; [or then if they were butterie, or buttered; others, They make their mouth smooth, or they soften their mouths (like) butter; others, they make their mouth smoother then butter, or (the words) of his mouth are smooth like butter] but his heart is warre; [i.e. full of

warre, or fighting and slaying; their mind is wholly set and bent to assault and defeat me.] His words are softer then oyle, but the same are naked swords. [Heb. opened, drawn, that is to say, they are mortally wounding, they do but seek by them how to destroy me. Compare *Prov.* 12. 18. and *Psalm* 57. 5.]

23. Cast [David speaketh here unto himself, and to every believer] thy care upon the LORD, [Heb. thy gift, or giving, that is to say, In all thy taking thought, and care, (as the Apostle *Peter* doth use this word,] 1. *Pet.* 5. 7.) when thou wouldest that this or that should be given thee, considering of such gifts according to the exigencie of thy want and necessitie; do but recommend it all unto thy heavenly Father, and he shall give thee what is saving for thee; or thy gift; that is, whatsoever the Lord doth give and send thee, what comes upon thee from his hand; cast thou the same again on him with assisted confidence, that he will unburden, ease, relieve, and give thee such an issue, as shall conduce to his glory and thy salvation. Compare *Psalm* 22. on v. 9. Others, thy pack, or burthen; yet this signification is not found in the Scripture] and he shall maintain thee: [or feed thee according as the Hebrew word is used elsewhere. See *Ruth* 4. on v. 15.] he shall not permit in eternitie, that the righteous do waver (or shake.) [Heb. he shall not permit in eternitie the shaking, the, (or, of the, or for the) righteous. Comp. *Psalm* 15. on v. 5.]

24. But thou O God, shalt cause those [viz. the wicked aforesaid] to descend into the pit of destruction; the men of blood [See *Psalm* 5. on v. 7.] and deceit shall not bring their dayes to the moyrie: [Heb. shall not halt their daies. that is to say, they shall die an untimely death, comp. *Job.* 15. 32. and 22. 16. and below, *Psalm* 58. 9. 10. and 102. 24, 25. *Prov.* 10. &c. *Ecc.* 7. 18.]

PSALM LVI.

David, through Sauls continuall persecution being come into the hands of the Philistines, maketh complaint to God of all his sufferings, weepings and wandrings, prayeth for favour and the punishment of his enemies, magnifieth the Word of God, is confident of the fulfilling thereof, and promisseth thankfulness for it.

1. A Golden Jewell of David, for the chief-song-master. [See *Psalm* 16. on v. 1. and 4. on v. 1.] on *Jonath Elem Rechokim*: [this some do hold for a beginning of a certain song, well known unto the Jews of those daies, unto the tune whereof this Psalm was to be sung. Others render it thus: of the dumb Dove, (Heb. Dove of dumbness) in remote places. Whereby *David* should understand himself, being at that time like unto a Dove, which being chased far away from her wonted abode, doth moun and makes no sound at all, Comp. *Psalm* 55. 7. again, thus of the oppression of the assembly (or rout) of those that are farre (estranged) viz. from God and his people, meaning the Philistines; who had put *David* in hold among them, and brought him before their King *Achis*, nothing doubting, but the same would forthwith command, that *David* should be put to some shamefull death or other.] When the Philistines had laid hold on him at *Gath*.

2. Be gracious unto me, O God, for the man (homo) [Saul with his on the one side, and now the Philistines also on the other, so that he was no where safe] seeketh to swallow me up: [Heb. doth swallow or swill, glut me up; or hath swallowed me. i.e. he seeketh to devour me, or, there wants not much but he doth it, he wants not will nor means to do it: and so in the next verse, compare *Nehem.* 6. on verse 9. 14. and below 57. 4. [Others yawne, gapeth snatcheth after me, pursueth gaping after me, i.e. gapeth, longeth and endeavoureth most eagerly, that, and how he may undo and ruine me. Thus the Hebrew word is like-

wife taken, *Job 7.v. Eccles. 1. 5. and below Psalm 119. 131.* *the adversarie presseth me all the day. [or, fighting he presseth me.]*

3. *My spies* [Those that watch my wayes and walking] *seek all the day to swallow (me) up, for I have many adversaries, O most high!* [Thus the Hebrew word *Marom*, is likewise used of God, *Psalm 92.9. Mich. 6.6.* otherwise (in) height, i. e. haughtilie, daringly, insolently, in the highest degree.]

4. *On the day (when) I shall be afraid, will I trust in thee.* [As if he had said, I shall overcome the fear by trusting in thee.]

5. *In God will I praise his word;* [That is, his true and stedfast promises, which do support my faith, and comfort me in all my sufferings; howbeit they are not presently fulfilled, yet this I am most sure of they shal not remain behind, nor tarrie, but in due time I shall rejoyce and glory in the Lord. Thus David strengtheneth himself in his extremitie] *I trust in God, I will not fear: what should flesh do unto me?* [a frail and perishing man, who is but flesh and blood, compare *Psalm 78.39. Isa. 31. 3. and 46. Jer. 17. 5. also 2. Chron. 32. on v. 8. it. Gen. 6. on verse 12.*]

6. *All the day (long) they wrest my words:* [Others, trouble, or grieve my things or affairs. The Hebrew word doth signifie to cause smart, grief, trouble, and likewise, to frame, form, fashion (see *Job 10. on v. 8.*) which the Potter performeth on the clay with turning, wresting and pressing: thus it seems David would say, that they do vex and grieve him, with a dayly wresting and turning of his words, to whom they give (as it were) quite another shape and semblance, forcing a false and perverse sense upon them, onely to make him black and odious] *all their thoughts are against me for evil.*

7. *They gather together, they hide themselves, they observe my heel:* [For to look in secret upon my wayes and steps, to see how and where they may ensnare or entrap me, and take away my life, which they long for with expectation] *as those that watch for my soul.* [i. e. for my life. See *Gen. 19. on v. 17.*]

8. *Should they go free for (their) iniquitie?* [Or, shalt thou let (them) escape in their iniquitie? i. e. go unpunished? others, the bearing (tendeth) them to iniquitie, or, oppression, i. e. thy forbearance and long-suffering, (that thou delayest to punish them) is abused by them to all manner of evill and mischief; therefore throw, &c.] *throw down the Nations in wrath O God.* [these namely, that deal thus, and follow such practices.]

9. *Thou hast numbred my wandring abouts;* [How often I was put to flie and retire, now to this, then to that place] *lay my tears,* [Heb. *tear* i. e. every tear I shed] *into thy bottle:* [or leather bag. spoken of God after a humane manner, to declare that God takes singular notice of their tears, which are wrongfully oppressed, and holds them in esteem, to right and vindicate them in due season. comp. *Deut. 32. 34.* both Hebrew words, signifying to *swarve*, or *wander about*, and *a bottle*, have a singular and apposite resemblance sounding much alike] *are they not in thy Register?* [or book accounts. I know assuredly (will David say) that thou dost note or set them down, and shalt forget not one of them, according to the usuall interrogatorie was among the Hebrewes, when they affirm a thing past all doubt.]

10. *Then shall mine enemies turn backward, on the day, when I shall call:* [As above, *Psalm 4. 2.*] *this I know that God is with me,* [or for me, or mine, how little soever it appears, yet by my condition or present plight of affairs, this I know for God is for me.]

11. *In God will I praise the Word;* [See above on ver. 5.] *In the LORD will I praise the Word.*

12. *I trust in God, I will not fear: what should man do unto me?* [As if he said, so weak frail a creature, made but of earth, comp. above v. 5.]

13. *O God, on thee are my vows:* [i. e. I have engaged my self to thee by vows, that I will shew my thankfulness, when thou shalt have performed thy promises upon me, according to thy word. compare *Psalm 66. 13.*] *I will render thee thanksgivings, or thank-offerings, praise-offerings.*

14. *For thou hast rescued my soul from death: not also my feet from offending?* [By way of question as above, v. 9.] *to walk before Gods face,* [i. e. before thy face] *in the light of the living?* [which men enjoy, whiles they are alive, yet here on earth; Compare *Psalm 116. verse 9. and Psalm 27. on verse 13. Job 33. 28. 30.*]

PSALM LVII.

David flying before Saul, prayeth to God for favour and protection, whereof he assureth himself, and describing the butterness of his enemies, he foretelleth their fall, and is ready to praise God.

A Golden Jewell of David, for the chief-songmaster, [As in the former Psalm] *Alaschereth*, This some do likewise hold, for the beginning of a certain song well known among the Jews in that time, according to the tune whereof this Psalm was to be sung. Others are of opinion, that it is a short summarie, or argument of the contents of this Psalm, wherein David declared more at large, that in his great distress he was wont, anxiously and frequently to call upon God, in these few words. *Destroy not, consume not.* [when as he fled before Sauls face, into the cave, (or den.)]

2. *Be gracious to me O God,* (or have mercie on,) *be gracious unto me;* for my soul trusteth in thee, [Or taketh refuge to thee, and so in the sequell] *and I take my refuge (or shelter) under the shadow of thy wings:* [see *Ruth. 2. on v. 12. and below 61. 5. and 63. 8.*] *till the destructions shall be passed by,* [or the troubles, miseries, mishaps, mischieves, wretchednesses.]

3. *I will call upon God the most high, upon God that shall fulfill (or accomplish) it on me.* [to wit, his work, which he hath already begun with me. comp. *Psalm 138. 8. Phil. 1. 6.*]

4. *He shall send from heaven,* [His hand, namely, his help, or holy Angels, see *Psalm 144. 7. Dan 3. 28.* or his kindness and truth, as followeth] *and save me from shame,* (or bringing to reproach) *him that seeks to swallow me up,* [see *Psalm 56. on v. 2.*] *Sela!* [see *Psalm 3. on v. 3.*] *God shall send his kindness and his truth,* [or faithfulness. i. e. He shall faithfully perform his gracious promises, by actual help and deliverance, compare *Psalm 40. 12. and 42. v. 9.*]

5. *My soul* [i. e. my self, my person] *is in the midst of the Lions, I lie among incendiaries, (buttefeux)* [or fire-bands, Heb. *flaming (one)*] whereby he understands the flatterers and informers, which betrayed him still to Saul, and incensed him more and more against him. See *1. Sam. 23. 19. 20. and 24. 10. and 26. 1.*] *Children of men, whose teeth are spears and arrows,* [i. e. like unto spears, &c. Heb. *spear*] *and their tongue a sharp sword.* [compare *Psalm 55. 22. and 59. 8.*]

6. *Exalt thy self above the heavens, O God:* compare v. 4. Because Davids God was quiet, a while, Davids enemies perswaded themselves, that God regarded him not, and approveth of their wicked practises, wherewith they dishonoured God: therefore he prayeth that God would manifest the contrary from heaven upon earth, for the honour of his righteousness and truth; compare *Psalm. 58. verse 11. 12.* *thine honour be over all the earth.*

7. *They have prepared a net for my paths, my soul was bowed down;* [I was almost ensnared and taken in their net, I was even fallen into it.] *they have digged a pit before*

before my face : they are fallen into the midst of it, *Sol.*

8. My heart is ready O God, my heart is ready : [Or strengthened, confirmed ; see Psalm 108. 2. &c. and the annotat. there] I will sing, and sing Psalms.

9. Awake mine honour, [As Psalm 16. 9. see there] Awake thou lute and harp ; I will awake in the dawning of the day.

10. I will praise thee among the people, O LORD : I will sing Psalms to thee among the Nations.

11. For thy benignitie (goodness, kindness) is great, up to the Heavens ; and thy Truth up to the uppermost clouds.

12. Exalt thy self above the heavens, O God, thine honour be over all the earth. [As above v. 6.]

PSALM LVIII.

David reproveth the Counsellours and Courtiers of Saul, for their unrighteousness, wickedness and stubbornness, and prayeth to God to break their might, and to cause them speedily to perish and vanish in their consultations, for his honour, and the joy of the godly.

1. **A** Golden Jewell of David, for the chief-songmaster *Altafchetb.* [As Psalm 57. 1.]

2. Do ye verily speak righteousness, O congregation? [Or Rout understanding the Assembly or Colledge of king Saul his Judges or Counsellours, or his Council of War, who instead of judging according to right and equitie, did but incense and stir up Saul against innocent David ; which is the reason why the holy Ghost gives them such a slight title here] Do ye judge equities, [or justnesses as Psalm 9. 9. &c.] ye children of men? [of Adam.]

3. Yea, ye work iniquities, [Or ye practise perverseness, basenesses, villanies] in the heart ; yea, weigh the violence of your hands upon earth [in stead of keeping the ballance of your judgements even (as ye ought) you overpoise the wrong part to oppress and crush the innocent.]

4. The wicked are estranged from the womb : [Namely from God ; they are an evill brood of such an inbred ill condition, that they cannot leave it or give it over. Compare Isa. 48. 8.] the lies-tellers stray [in evill wayes, not entering the right] from the (mothers) belly. [the word mothers is elsewhere expressed ; See Jud. 16. verse 17. Compare with chap. 13. 5. 7. and Job 3. on verse 10.]

5. They have ferie venom, [after the likeness of ferie Serpents venom : they are like a deaf Adder, (that) stoppeth her ear :

6. That she may not hearken, [Or, that doth not hear] after the voice of the charmer [Heb. properly, mumblers, in regard that the Sorcerers and Conjurers, use to speak and mumble within their mouths] of him that is expert [or learned, subtle, cunning. Heb. made wise. Compare 2 Sam. 13. on v. 3.] to deal with (or to practise) conjurings [or charmings, Heb. coupling, couplings, as Deut. 18. 11. These abominations are no wayes allowed by the holy Ghost, as appeareth by Deut. 18. v. 10, 11. 12. but is onely applied here by way of similitude, the better and more lively to represent the stubbornness and incorrigibleness of Davids and all the godlies enemies. Thus the similitude of a thief is used, Rev. 16. 15. &c. of the unrighteous Judge, Luke 18. 1, 2, 6, 7. of the unfaithfull steward, Luk. 16. &c.]

7. O God, break their teeth in their mouth ; [i. e. their power to do mischief, and to hurt the godly, See Job 29. on v. 17.] break down [as one breaketh and pulleth down a building] the jaw-teeth of the young Lion, O LORD.

8. Let them melt like water, let them drive away :

[That is fleet and run away like something that is molten. Others, they shall be rejected, they shall go away like water, &c. and so in the sequel] doth he [every one namely, of my wicked enemies ; to also in the beginning of v. 10. and further in v. 11.] lay on his arrows, [Heb. shall he (or he shall tread his arrows, i. e. bend or tend his bow, and lay his arrows upon it, so Psalm 64. 4.) let them be as if they were cut off? [and consequently blunt, or headless, so that they shall not be able to pierce or hurt. Others, let them be as corn-eares, or stubble, straw, that is light, slight and without force.]

9. Let him be gone as a melting snail : [Heb. a snail of melting] let them be [all wicked enemies] (as) an untimely birth [or mischance, See Job 3. 16. Eccl. 6. 3.] of a woman, nor behold the Sun.

10. Ere your pots [The Hebrew word (so as it is here found) hath in the holy Scripture the signification of pots or kettles] are aware [Heb. observe, mark, understand, i. e. before, or ere ever they are warm or heated ; ere once they smell the fire, as we use to speak. Compare Jud. 16. 9. Jer. 17. 8. &c. Job 8. on v. 18. This may be taken as if the Prophet spake it to the wicked, for terrour, or to the godly for comfort, your pots, &c.] of the thornbush, [i. e. the fire of the thornbush, wherewith it is kindling or kindled. The meaning of this verse (which indeed is variously rendred, though the sense remain one and the same) is, that God shall very suddenly and unexpectedly, like to a tempest or whirlwind ruine and hurie the wicked away ere they shall have wrought out their wicked practices. Compare Psalm 55. 24.] shall he storm him away (God shall serve every one of these wicked ones in this manner ; as on verse 8. or, that he him, &c. as praying and wishing that it might be so.) as alive, (as) in hot wrath ; [i. e. very suddenly and unawares, as happened unto Korah, &c. See also Psalm 55. 16. other wise, as well the raw as the burnt ; that is, even as a great storm may seize on, and carry or hurie away the flesh-pots with all that therein in is, whether raw and cold yet, or hot, and so shall God, &c. Some read it thus : ere one shall feel your thorns (dangerous plots and practices) being thorns of a thorn bush (i. e. very sharp and pricking) shall he in a tempest hurie away, as well the fresh as the burnt, (or withered) thorn namely, that is the one as well as the other, green and drie, old and young together. Compare 2 Sam. 23. v. 6, 7.]

11. The righteous shall rejoyce, when he beholdeth the vengeance : of God, i. e. his righteous judgement upon the wicked. He shall wash his feet in the blood of the wicked. [This doth imply the greatness of their defeat. Comp. Psalm 68. 24. Rev. 14. 20.]

12. And (a) man (homo) shall say ; sure there is fruit for the righteous : [i. e. a comfortable issue and gracious retribution, for those that feare God and suffer wrongfully for his Name. which is so sweet and acceptable to them, as the sweetest fruit which they enjoy after all their toil and labour. Compare Heb. 12. 12. Jam. 3. 18 Rev. 14. 13. and see Prov. 1. on verse 31.] sure there is a God, that judgeth upon the earth. [Heb. Elobim, that judge, in the plural ; See hereof Gen. 28. on v. 13.]

PSALM LIX.

David being in danger to be apprehended and put to death by Sauls servants, prayeth unto God for deliverance, re- lueeth his innocencie, and the blood thirstiness and furie of his enemies, which he opposeth with his confidence in God, whom he intreateth to make them an example of his vengeance unto others, to quell their insolencie, and to change the same into misery ; and promiseth God thankfulness.

1. **A** Golden Jewell of David for the chief Song- master, *Altafchetb.* [See Psalm 57. on verse 1.] When

When Saul had sent, such as should guard (his) house, to put him to death. [But David by the good providence of God, being let out of the window by Michall had escaped, 1 Sam. 19. 12.]

2. Rescue me from mine enemies, O my God: put me into an high retreat, [Where I may be free and safe] before them, that rise up against me.

3. Rescue me from the workers of iniquitie; and deliver me from the men of blood. [See Psalm 5. on verse 7.]

4. For, behold, they lay wait, (or lie in wait) for my soul, [For my life or person.] strong ones rout (or gather themselves) against me without my transgression, and without my sin O LORD: [i. e. without having sinned or trespassed against them, without any cause given by me.]

5. They run and make themselves ready, (prepare,) [To surprize and fall upon me] without (my) misdeed: awake to meet me [for to succour and rescue me in due place and season] and behold, [in what streight I am, and what mischief they do plot against me.]

6. Yea Thou, LORD God of hosts [See 1 King 18. on v. 15.] God of Israel awake, to visit [punish: see Gen. 21. on v. 1.] all these heathens: [bastard Israelites, which doe resemble if not exceed the barbarous malice and bitterness of the heathen, compare Psalm 54. on v. 5.] be gracious to none of them that practice iniquitie perfidiously. [Heb. Be not gracious to all these, &c. Or thus; be gracious to no unrighteous faith-breaker] Sela. [See Psalm 3. on v. 3.]

7. Against the evening they return again, [After they had sought me all day and found me not. Or they turn to and fro, to entrap me some where or other;] they make a noise like a dog, [that barketh and maketh great noise, as he is pursuing or hunting the Dear, or howleth and crieth for meat being hungry, and getting nothing. See verse 15] 16. and Compare Psalm. 22. on v. 17.] and they goe round about the Citie.

8. Behold, they poure out abundantly out of their mouth, [Or bubble, shed, issue forth all manner of slanderous reports of me, of the Hebrew word here used, See Psal. 19. on v. 3. and compare Jer. 6. 7. and below v. 13.] swords are upon their lips: for who hears it? [These are the words of the enemies, whereby they shew that no fear of God restrains them, speaking even what they list, as if there were no God that heard it. See Psalm 10. 11. and 94. 7.]

9 But thou, LORD, shalt deride them; [See Psalm 2. on v. 4.] thou shalt mock all the heathen. [See above, on verse 6.]

10. (Against) his strength, [That of mine enemy, Saul, [shall I wait upon thee, for God is my high retreat: [he being a great deal too strong and mightie for me; so that I am not able to make any resistance; I do even commend all to thee, resolved to wait with patience, abiding and looking out, or for thy onely help and protection, wherein I am more safe, then if I were secured in the highest and strongest fort that might be found. comp. below, v. 17. 18.]

11. The God of my kindness, [Or of my benigneitie, bountiffulness, i. e. my kind or bountifull God, who is very gracious and tender unto me, and hath shewed his kindness towards me. comp. Jer. 22. with the annot.] shall prevent me: [or meet, occur me, i. e. tenderly relieve me in due season.] God shall make me to look upon my spies. [or on them, viz. my hearts desire, or his vengeance. See Psalm 54. on verse 9. and 22. on verse 18.]

12. Put them not to death, that my people forget (it) not; (or least my people forget (it)) [i. e. do not destroy them all at once, and suddenly, but proportion thy judgements to times and occasions, that both my self and people, (over whom thou hast anointed me King; or

my country-men) beholding the varietie of thy judgements from time to time, may have and keep them the better in remembrance, and be instructed by them.] make (or cause) them to wander about by thy power, [to be prostituted and made a publicke spectacle; and cast them down, [or make, cause them to come down out of their high places and honours, that made them so presumptuous and daring stil, to plot and practise all manner of mischief.] O LORD, our shield.

13. (For) the sin of their mouth, (for) the words of their lips; and let them be made captive in their haughtiness; and for the curse, and for the lies, (which) they relate, [Dayly broach and vent abroad in their open discourses without any fear or remorse; see above verse 8. Others, they shall relate of the curse, and of the leanness. The whole verse renders the reason, why such a judgement of God should pass upon them, namely, because there comes nothing forth out of their mouth but sin, insulting, spightfull speeches, cursing and belying David. Some do joyn and construe these words, which the word forget in the former verse in this manner; that my people do not forget how insolently, (or spitefully) they use to speak, and how it fares with them thereupon (to wit) that they are so taken therein, that one cannot sufficiently relate of their cursing and lying, (the cause of these heave judgements) upon them. Others, The sinne of their mouthes (is) the word of their lips, therefore let them &c. i. e. it is nothing but falsehood and lies, what ever they utter, therefore, &c.]

14. Consume them in fierce-wrath, consume them that they be not, [viz. by degrees, through various plagues; by comparing of v. 12. above] and let them know, [i. e. take notice, find by experience] that God bears sway, (or hath dominion) in Jacob, among Gods people, the Israelites [yea] and to the end of the earth. Sela!

15. Let them return then against the evening, let them keep a noise (or stir) like a dog, and go round about the citie. [Here the Prophet repeats almost the same words, that are above, v. 7. but in a deriding manner, out of an holy assured confidence, of Gods just recompence, which should light upon his enemies.]

16 Let them wander (or swerve) about themselves, [As above, v. 12.] for meat: [Heb. for to eat] and let them pass the night although they be not satisfied. [See the contrary, Prov. 19. 23. Others, murmur, grumble, grudge, grin, howle, if they be not satisfied: being the Hebrew word is found to be used in both these significations.]

17. But I shall sing thy strength [In opposition to the strength of mine enemies, above v. 10. and so in the verse following] and cheerfully praise thy kindness in the morning; for that thou hast been an high retreat to me; and a refuge in the day when I was in straight.

18 Of thee [Thus the Hebrew word or particle El, is sometimes taken; See Job 24. on v. 7. and above Psal. 2. on verse 7. Others my strength is by, (or with) thee; (therefore) shall I, &c.] O my strength, shall I sing Psalmes: for God is my high retreat, the God of my kindness. [as above, v. 11.]

PSALM LX.

David having obtained victorie of God against his enemies, doth here compare the former sad condition of the land, with the present happie change under his reign: and triumph for Gods assistance and promises, praying for, and assuring himself of further fulfilling thereof against the rest of his enemies.

A Golden Jewell of David, [See Psalm 16. v. 1.] for instruction: [Heb. for to teach, i. e. to instruct the Church of God of the matters contained

tained in this Psalm] for the chief song-master [See Psa. 4. on v. 1.] on Schuschan Eduth. [this is rendered by some the six-stringed instrument of the testimony, understanding by the testimony, the Ark of the covenant wherein lay the tables of the law, called the testimony Exod. 40. v. 5. 20. before which in the Priests Court this Psalm was to be sung; see further of the word Schuschan, Psa. 45. on v. 1.]

2. When he had fought with the Syrians of Mesopotamia, [Heb. with Aram (i.e. the Syrians) of the two rivers (i.e. Mesopotamia) see Gen. 24. on v. 10.] and with the Syrians of Zoba [see 2 Sam. 8. on v. 3.] and Joab [2 Sam. 8. v. 13. there we read, that David in the salt-valley slew 18000. and 1 Chron. 18. 12. the same is ascribed to Abisai, here it is said that Joab smote 12000. if this was not another defeat, these three places may be reconciled thus; that David (as King) slew to many Edomites there by his Lieutenants General, at sundry times (as in two or more encounters) that the total number amounted to 18000. whereof Joab had smitten 12000.] returned [from the Syrian war, turning back to the south-borders of Canaan, to fight against the Edomites that inhabited there. Then it was that David made this Psalm. Compare below v. 11. 12. 13. whereupon the victory ensued] and smote [Oth. had smitten, conceiving that David made this Psalm after the victory] the Edomites in the salt-valley twelve thousand.

3. O God thou hadst rejected us [This hath relation to the losses and desolations which Israel had suffered, both at the time when Saul and his sons, together with all the host were totally defeated by the Philistines, (see 1 Sam. 31. 6. 7.) and afterward by the long continued war between the house of Saul and David, 2 Sam. 3. 1. as likewise the miseries of former times, which lighted very oft and thick upon the Israelites in the latter days of the Judges, Jud. 13. 1. and 15. 11. 1 Sam. 4. v. 2, 10, 11. and 13. 19.] thou hadst torn us, thou hast been wrath with us, turn again unto us. [or thou shalt turn again. This comfort David was able to draw from the victory which God had already given him against the Syrians, and likewise from the ground which is mentioned below v. 8.]

4. Thou hast shaken the land, thou hadst split it [A similitude taken from the Earth-quake, which shaketh, rents and tears the Earth, and causeth much woe and misery. The sense is, thou hadst put all the land into a fearful confusion and alteration from what it was before. Compare Hag. 2. 6, 7. with Heb. 12. v. 26. 22. and Ezek. 31. 16.] heal its breaches, for it shaketh (or wavereth.)

5. Thou hast made thy people to see, [i.e. feel, find, thou hast brought it home to them, and touched them to the quick, see Job 7. on v. 7.] a hard matter; [as there was among others, that the Ark of God was taken by the Philistines, Israel divers times routed and defeated, their King and whole army lost by a general overthrow, &c.] thou hast made us to drink of reeling (or giddy wine, [or wine of trembling, staggering, shaking, i.e. thou hast so followed and filled us with thy judgements, that we were as people bereft and dispossessed of all our senses, reason and apprehension, even as we see men that are overcome with strong wine, to stagger, reel and shake. See Isa. 51. 17, 20, 21, 22. and compare Neh. 2. 3. where the word that hath some affinity to it, is used of the shaking moving, or swinging the spears.]

6. (But now) [In this verse the prophet speaketh of the mercy of God shewed unto his people at this time] hast thou given a banner to them that fear thee, [by making me King over them, and vouchsafing us this victory and triumph over our Enemies. Compare Psa. 20. 5.] to throw up the same because of the Truth. [for to shew hat

thou art true in thy promises, whereof more in the sequel] Selah.

7. That thy beloved ones should be freed: [This verse and all the rest that follow unto the end of this Psalm are repeated, Psa. 108. 7. &c. see likewise there] give salvation (through) thy right hand [Compare Psa. 20. 5, 6, 7. and 21. 2, 3.] and hear us. [or me.]

8. God hath spoken in his Sanctuary, therefore will I leap for joy [Where the Ark of the Covenant was, which David now had brought up to Zion, 2 Sam. 6. it should seem he means to say, that when, as (before this war began) he did according to his wonted practise ask counsel of God, he then received a very favourable answer, from between the Cherubins, according to which having now obtained this glorious victory, he could not but heartily rejoice, and entertain the more hope and confidence of all the rest. Oth. through, or, by his holiness, implying it to be a most true and assured word, as pronounced by the holy God himself] I shall divide Sichem, and meet out the valley of Succoth. [of Sichem and Succoth, see Gen. 12. on v. 6. and 33. on v. 17. Jud. 8. on v. 5. as if he should have said that he was become absolute Lord and possessor of these and the following places, on both sides of Jordan.]

9. Gilead is mine, and Manasse is mine, and Ephraim is the strength of my head: [The main or principal strength of my Kingdome, or as mine hornes. See Deu. 33. 17.] Judah is my Law-giver. [i.e. my royal residence. See Gen. 47. on v. 10.]

10. Moab is my wash-pot, [i.e. I shall so humble and subdue the Moabites and other Nations my Enemies, that I shall use and employ them for my meanest and contemptiblest offices. Compare 2 Sam. 8. 2. Heb. pot of my washing] on Edom shall I throw my shoe [i.e. I shall subdue, possess, inherit and put them as it were under my feet. Compare Ruth 4. on v. 7. and Jud. 5. 21.] shout over me, O thou Palestina! [This he speaketh ironically, or mockingly, to spite and requite the Philistines, who were wont to scold and insult on the Israelites, letting them know now the case was altered, now his turn was come to shout and triumph over them, according as he declareth these words in the repetition Psa. 108. 10.]

11. Who shall lead me into a strong City? [Heb. City of strength. A kind of wishing whereby he makes known how hard and difficult a thing it was, for him to overcome and take such strong Cities, holding out against him; or (as some are of opinion) especially the Metropolis of the Ammonites, the City of Rabba (whereof see 2 Sam. 12. 26, 29, &c.) who shall lead me into Edom?

12. Shalt not thou be he O God (that) hadst rejected us? and didst not march forth with us, with our Armies.

13. Give thou us help, out of the straight, [i.e. help whereby we may get out of our straight] for mans salvation [or deliverance, preservation] is vanity. [or lye, a lye, i.e. it deceives one, it comes too short, and is not able to perform, like a lye, or vanity, when men rely upon it in distress. Compare Psa. 4. on v. 3.]

14. In our God shall we do valiant acts, [Heb. valour, courage] and he shall trample our Adversaries.

PSALM LXI.

David being fled and in great danger, prayeth for deliverance according to his faith, and Gods former mercies, assuring himself, that God would prolong his life here, and hereafter give him life everlasting, for the Messias sake, of whose unperishable Kingdome he prophesieth, with promise of thankfulness.

A ^{Psalm} of David : for the chief Songmaster , on Neginah. [See of the Hebrew word , which is used here in the singular number, Psalm 4. on verse 1.]

2. O God hear my cry, mark my prayer.

3. From the end of the land [Or, from the utmost , &c. whither he was forced to flee and retire himself , because of Absalom, 2 Sam. 17. verse 24. to which story some apply this Psalm] do I call unto thee, when my heart is overwhelmed : [or, covered over , viz. with fear and straight, care and grief. Compare Psalm 77. verse 4. and 102. verse 1. and 107. 5. and 142. 4. and 143. 4. item Lam. 2. 11, 12, 19.] Lead me upon a rock, (that) may be too high for me. [i. e. into a safe place of retreat, whither I shall not be able to get in or up , without thy help and power.]

4. For thou hast been a refuge to me, a strong Tower [Heb. Tower of strength] before the enemy. [Heb. from the face of the Enemy, that is, to secure, safeguard, and protect me, before or against mine enemy.]

5. I shall converse in thy tent (in) eternities : [i. e. abide or continue in thy tabernacle for a long time here on earth yet, and afterward in heaven, whereof the Tabernacle was but a type, to all eternity. See below on v. 6.] I will take, (or have) my refuge in the secret (or hidden) of thy wings, [which the Scripture elsewhere declareth by the shadow of the wings. See Ruth 2. on v. 12. and above Psalm 57. 2.] Selah ! [see Psalm 3. on ver. 3.]

6. For thou O God, hast hearkned to my vows : [i. e. to my prayers, which I presented unto thee with vows and promises of thankfulness, according to the custome of the Saints. See Gen. 28. 20. Judges 11. 30, 31. and Psalm 132. 2. and 116. 18. and below verse 9.] thou hast given (me) the inheritance of them that fear thy Name. [he reflecteth upon the land of Canaan, over which God had ordained him King, with promise of his protection ; confident, that he would not cast him out again thence, much less out of the inheritance of the Celestial Canaan, whereof the earthly here was but a pledge and figure. See Hebrews 11. 8, 10, 13, 14, 15, 16.]

7. Thou shalt adde dayes, [Or, adde daies, by way of prayer : and so for the sequels] to (or, above, upon) the Kings daies : [understanding himself (notwithstanding the enemies sought by all means to shorten them or cut him off from the enjoyment of more) but especially the Lord Christ his son after the flesh, whose type he was. Compare 2 Sam. 7. 13, 16. Psalm 72. and 89. 21, 30, 37, 38.] his years shall be, as from generation to generation. [Heb. as generation and generation, i. e. unto, or, for all generations.]

8. He shall sit before Gods face for ever ; [Reigning in his Throne, see Psalm 29. 10. Luke 1. 32, 33. Acts 2. 30.] prepare kindness and truth, [or, appoint, order, as his appointed and prepared portion ; In the Hebrew the same word is used, Man, which the heavenly Man, or Manahad, wherewith God fed the Israelites in the Wilderness, as with food prepared and appointed for them] that they may keep him.

9. So shall I sing Psalms to thy Name in eternity, that I may pay [or, paying] my vows [See above v. 6. and Job 22. on v. 27.] day by day. [Heb. day, day, i. e. day by day, daily. See Gen. 39. on verse 10. item Psalm 68. 20. Isa. 58. 2.]

PSALM LXII.

David doth variously testifie his quietness in God, against all the consultations and practises of his Enemies, and exhorteth all Believers to do the like. Withdrawing their confidence from men, and from all vain, deceitful and unjust or unlawful means, trusting alone in God,

Who, according to his word, is powerful, merciful and just alone.

A Psalm of David for the chief Song-master over Jeduthun [i. e. the family and order of Jeduthun, or, to Jeduthun, as being a chief Song-master, as Psalm 39. verse 1. See there.]

2. Verily is my soul still (or silent) to God : [Or, nevertheless, (or yet) is my soul quiet, or, silent, holding her peace. Or, My soul is silent to God, or before God, as if he said, let it go as it may, I shall not cease, by prayers, patience and confidence to wait for Gods help and salvation ; notwithstanding he seem ready to forsake me, because mine enemies do still persecute me with so much bitterness and malice. Compare Psalm 37. on v. 7. and below v. 6. Thus David breakes out with words of comfortable assurance, after a great conflict endured in his minde. Compare Psalm 37. 1, &c.] from him is my salvation.

3. Verily is he my rock, and my salvation ; mine high retreat, I shall not greatly waver. [i. e. not so, as that I shall be in danger of falling and perishing utterly. See Psalm 15. on verse 5. and withal 1 Cor. 10. v. 13. and 2 Cor. 4. 9.]

4. How long shall ye [Speaking to his persecutors.] contrive evil [the Hebrew word (onely extant in this place) doth signifie to devise and act all manner of evil, and mischievous practises to vex and ruin one] against a man ? [i. e. me, my self, as if he said, against one onely man, innocent and honest David, who never wronged you ; yea, against him too, that hath shewed himself a man (virum) a Champion before King Saul himself, and the people of God. Compare Jerem. 5. 1.] ye shall all be put to death ; [the fulfilling hereof may be gathered from the great overthrow where Saul and most of his did lose their lives, 1 Sam. 31.] ye shall be as a bowed wall [which inclineth and is ready to fall] a pushed fence. [understand this of loose stones, or such like materials, raised up to serve for a fence (as about vineyards, or otherwise for a partition. See Numb. 22. 24. Prov. 24. 31.) and being pushed at, is easily thrown down. This similitude doth imply a sudden and a heavy fall. See Isa. 40. v. 13. Ezek. 13. v. 13, 14.]

5. They consult plainly to thrust him from his Highness : [Him, viz. me (David) whom God hath chosen, anointed and exalted to the Royal Dignity] they delight in lies ; with their mouth [Heb. his mouth, i. e. every one of them doth so] they bleis, [compare Psalm 5. 10. and see 2 Samuel 8. on v. 10. and Job 31. on v. 20.] but with their inmost [i. e. their heart] they curse, Selah ! [see Psalm 3. v. 3.]

6. Yet thou my soul, be still to God : [See above on v. 2.] for my expectation is from him. [i. e. from him I do expect my salvation, as above v. 2.]

7. He surely is my rock, and my salvation, mine high retreat, I shall not waver.

8. In God is my salvation and mine honour : the rock of my strength, [i. e. my strong rock] my refuge is in God.

9. Trust in him at all times, O ye people ; [viz. Of the LORD, ye people of Israel.] power out your heart [i. e. the desires of your heart, your prayers with tears, 1 Sam. 1. ver. 15. Lamen. 2. 19. and Psalm 41. on ver. 5.] before his face : God is to us a Refuge ; Selah ! [see Psalm 3. on ver. 3.]

10. Verily the common people are vanity, the great ones are lies. [Heb. the sons (or, children of a man (hominis) and afterwards, sons or children of a man, (viri) See hereof Psalm 4. on verse 3. the meaning is ; both small and great, all men in general, are vain and deceitful, there is no trusting nor relying on them. See Job 15. on ver. 31.] weighed up in the ballance, they should together be (lighter) then vanity. [or, in the ballance should

should they together go up above (or) more) then vanity. i. e. Vanity being laid in the one scale, and all they together in the other, vanity would yet out weigh them, they should weigh less, and therefore rise up higher then the Scale of vanity.]

11. *Trust not in oppression*, [That ye should go about, by any way of craft or force, to oppress and ruin others. See *Isa. 30. 12.*] *nor in robbery*, and grow not vain; [deceiving your selves, and prostituting your own folly, for putting your trust in vain things. Compare *Psalms 31. on verse 7.*] *when the ability* [riches and power] *encreaseth abundantly*, [like an herb that commeth up spreading and multiplying in abundance. Compare *Psalms 92. 15.* and *Prov. 10. 31.*] *set not the heart (there) on.*

12. *God hath spoken one thing* [Or, once, as a most sure and undoubted word, once for all, whereof all the Prophets jointly testifie, to wit, that God alone is Almighty, and in comparison thereof all the power of the great ones on earth is meere vanitie.] *I heard this twice*, [i. e. severall or oftentimes; a certain number for an uncertain, as is usuall in the Scripture] *that the strength is Gods*, [or, belongeth, appertaineth to God, that he hath strength: [namely, to cumber and punish the wicked: as he hath likewise kindness or mercy, together with strength as followeth, to do good to his, and thus to give every one his due.]

13. *And the kindness, O Lord, is thine*; [Or, comes to thee, thou hast it:] *for thou shalt recompence every one according to his work.* [or, surely, verily thou shalt, &c.]

PSALM LXIII.

David wandring in the wilderness, complaineth very bitterly to God, that he was banished out of the house of God, and from the outward exercise of Gods publick worship, highly extolled by him. Comforteth himself nevertheless in Gods favour and protection, and foretelleth the ruine and destruction of his blood-thirstie persecutors, and of his joy to come.

1. **A** Psalm of David; as he was in the wilderness of Juda. [Fled before Saul, see the storie, *1 Sam. 22. 5.* and *23. 14. 15.*]

2. *O God, thou art my God, I seek thee* [For to call upon thee] *in the dawning*, [i. e. early, fervently, and zealously, with a singular desire. See *Job 7. on verse 21.* and *Psalms 78. 34. Prov. 1. 28. Hos. 5. 15. Luke 21. 38.*] *My soul wristeth after thee*, [this is declared in the sequell] *my flesh longeth after thee*: [oth. *is withered, dried up, viz.* for thirst: some are of opinion, that the Hebrew word (only here extant) doth signifie to be hot, hungry after meat, as in the former words was spoken of being thirstie] *in a land drie*, [as the Desarts are commonly and destitute of water. *Exod. 17. 1. Num. 20. 1. 2. Psalms 107. 33. 35. Jer. 2. 6.*] *and faint*, [or, tired, wearied out; i. e. thirstie: as a land is called or said to be; when it wanteth water, whereupon thirst followeth: Some do take it, as if David spake of himself; that he was like a faint and tired man, (See *Prov. 25. 25.*) very drie and thirstie, wanting water, applying his outward lack to the spirituall; as followeth, comp. *Psalms 143. 6.*] *without water*:

3. *Indeed I have beheld thee in the Sanctuary*; [In thy pure solemn worship, wherein thou dost reveal these thy attributes or properties, and wherein the Messias is variously figured out, and represented unto us.] *seeing thy strength and thine honour*.] oth. thus; *for to see thy strength and thine honour*; so as I beheld thee in the sanctuary; the words being but a little transposed.]

4. *For thy kindness is better then the life*: *My lips should*

praise thee. [Namely, when this might happen unto me; or, shall praise thee, and so on in the sequell.]

5. *Thus should I praise thee* [Heb. *blesse thee*, understand, when thou shalt have been so gracious to me, that I may freely again repair and appear in thine house, as in former times] *in my life*: [i. e. during all my life, as *Psalms 104. verse 33.* and *146. 2.*] *In thy name should I lift up my hands.* [Hebrew *palmes*. See *Psalms 28. on v. 2.*]

6. *My soul should be satisfied as with grease and fatness*: [This he opposeth to the spirituall hunger and thirst after the publick and solemn worship of God and the assemblies and communion of Saints; whereof v. 23: see *Psalms 36. on v. 9.*] *and my mouth should celebrate with joyfull singing lips.* [Heb. *lips of cheerfull songs, or, of shoutings.*]

7. *When I remember thee upon my couches, I meditate of thee in the night-watches.* [Of the four parts of the night, called *night-watches* by the Jewes, See *Exod. 14. 24. 1 Sam. 11. 11. Lam. 2. 19. Mat. 14. 25.* and *24. 43. Mark 6. 48.* and compare further, *Psalms 1. on v. 2.*]

8. *For thou hast been a help to me*: [oth. *a perfect help*, of the addition of the word *perfect*, see *Psalms 44. on v. 27.* and compare *Psalms 3. on v. 3.*] *and in the shadow of thy wings shall I sing cheerfully.* [i. e. under thy protection. See *Ruth 2. on v. 12.*]

9. *My soul cleaveth on thee behind*: [Willing to follow and loth to leave or part from thee] *thy right hand underprops me.*

10. *But those (that) seek my soul to desolation*, [i. e. those that go about to take away my life: (See *Exod. 4. on v. 8.*) with such furie and violence, that all the land is in uprore and trouble for it: See *Psalms 35. on ver. 8.*] *shall come in the uttermost places of the earth.* [i. e. They shall be cast down on the ground, die and perish in the earth and hell.]

11. *They shall be overthrown* [Heb. *they shall overthrow him*; i. e. Every one of them shall be thrown; that is, destroyed in that manner, that their blood, lives and faculties, shall be powred out, fleet and vanish away like water: compare *2 Sam. 11. 14.*] *through the force of the sword*: [Heb. *the hands*; see *Job 5. on v. 20.*] *they shall become a portion to the Foxes.* [that shall devour their dead carcases. These beasts did mightily abound in those countries. See *Jud. 15. on verse 4.* compare further; *Rev. 19. 21.*]

12. *But the king shall rejoyce in God*; [I David namely, when God shall have exalted me once to the kingdom which they do seek to let, *Psalms 62. 5.*] *every one that sweareth by him* [God namely] *shall glory*: [i. e. he that truly honoureth and serveth him, shall joyfully count himself happie in God, and his work of grace, that he shall have shewed to me and to his people, so also *Psalms 64. 11.*] *for the mouth of the lies-tellers* [i. e. those which now so boldly and impudently belie me and other godly people, inventing and venting abroad, what-ever they list.] *shall be stopped.*

PSALM LXIV.

David prayeth unto God to guard and shelter him from his enemies, whose crafty, cruell and ungodly practices he describeth, fore-telling withall their ruine to the honour of God, and the joy of the godly.

1. **A** Psalm of David; for the chief song-master. [See *Psalms 4. on v. 1.*]

2. *Hear O God my voice in my complaint*: [i. e. whiles I complain, or devoutly pray and groan] *keep my life from the enemies terrour.* [which he doth put me to, and vex me with, by his persecuting of me.]

3. *Hide me from the secret counsell of the evil doers*; from

from the tumultuousness [Or stir, tumultuous routing, or gathering together, uproar, see of the Hebrew word Psa. 2. on v. 1.] of the workers of iniquity.

4. That sharpen (or whet) their tongue as a sword; lay on a bitter word (as) their arrows &c. [Heb. read a bitter word that is, bend it, as they were wont to tread their foot-bowes, and so to lay on and fit their arrows, thus above Psa. 58. v. 8. &c. Or they have bent: a bitter word is their arrow.]

5. For to shoot the upright in hidden places hastily, [i.e. suddenly, unexpectedly, and so v. 8.] they shoot at him and are not afraid. [never consider what they do, stand in no awe neither of God nor man.]

6. They strengthen themselves (in) an evil cause; they commune of hiding snares; they say who shall see them?

7. They search out all manner of villany, [Heb. villanies, or iniquities, base, vile, perverse practices, i.e. they use all the wit and industry they can, to find out all manner of sly devices and base projects, how to colour the executing of their wicked intentions] they search out to the utmost, what is to be searcht out, [Heb. they perform a thorough search, thorough search, or an enquiring that is to be enquired. Compare Psa. 137. on v. 8. i.e. they sent and sift out, spy, try and attempt all, which way and how they may best attain to and compass their villanous purpose. Oth. We are consumed (through their) thorough-searching search, so deep is the inmost of a man and the heart] even the inmost of a man, and the deep heart.

8. But God shall hastily shoot them with an arrow; their plagues are. [He speaketh by a propheticall spirit, of that which is to come, as if it were in being, or done and before the eyes already.]

9. And their tongue [Wherewith they have so abominably and bitterly transgressed against God and me and all the godly] shall make them [Heb. him &c. i.e. every one of them, them altogether] hurt (or offend) gainst themselves; [i.e. their own words shall take and ensnare them, yea they shall by their slanderous tongues vex and offend one another among themselves, and procure the one, the others fall] every one that seeth them, shall pack away. [Oth. and they shall wander (or stray) about, every one shall look upon (or at) them, or see on them, viz. the righteous judgement of God, as Psa. 59. v. 11. &c. or according to the reading kept in the text, it may be understood, that such as were formerly well affected to them, shall now be so alienated from them, that they will have nothing to do more with them. Heb. they shall swerve away, or fly away, in the plural, and so in the next verse.]

10. And all men [i.e. many men and people of all sorts and conditions. Heb. all, or every man] shall fear and publish Gods work, and understandingly observe his doing.

11. The righteous shall rejoyce in the LORD, and trust in him: and all upright of heart [Heb. right, or straight, direct of heart. See Psa. 7. on v. 11.] shall glory.

PSALM LXXV.

David praiseth God, first because of the spiritual gifts which he doth poyre out upon his Church in Christ, in whom as Gods true temple, the prayers are heard, their sins forgiven, and all his graces richly communicated: and then for the temporal blessings likewise, and the mercies and benefits which he imparteth unto mankind in general, both by governing of the world, and by the abundance of bodily necessities.

A Psalm of David, a song (or hyme) [See Psa. 48. v. 1.] for the chief song-master. [See Psa. 4. on v. 1.]

2. The praise-song is (in) stillness to thee O God in Zion: [Or is silent, i.e. in thy church thou art paised with still and quiet, or patient waiting, and taking heed and notice of thy favours and benefits. Compare Psa. 62. on v. 2.] and to thee, the vow shall be paid. [viz. of thanksgiving, which was vow'd to thee in distress. See in the next Psalm v. 13. 14. and above Psa. 61. on v. 5.]

3. Thou hearest prayer, [Or thou that hearest prayer, or, O thou bearer of prayer] to thee all flesh shall come [i.e. all sorts and conditions of mankind. Compare Gen. 6. 12. Psa. 145. 21. Joel 2. 28. Acts 2. 17. so this may be taken as a prophecy of the conversion of the Gentiles unto God. Oth. (therefore) cometh all flesh i.e. do all sorts of men use to repair and come to thee, namely because thou art so gracious in hearing of prayers.]

4. Unrighteous things had the upper hand over me: [Heb. words, or things, matters of iniquity were more powerful, or mightier than I. This may be applyed either to Sauls reign or to Absaloms rebellion, and withal as a confession of Gods people, touching the sins, which lying sometimes under in the spiritual combats, they may have committed during the same] (but) our transgressions, them thou dost expiate. [or thou coverest them graciously, thou forgivest them, for the propitiation of the Messiah. Compare Dan. 9. 24. and Lev. 1. on v. 4. The Hebrew word seems to have regard to the expiation-cover, that was upon the Ark of the covenant (Ex d. 25. 17, 18.) being a type of the expiation, or reconciliation of our Lord Jesus Christ.]

5. Right happy is he (whom) thou chusest, and makest to draw near, that he (may) dwell in thy courts; [See 1 Chron. 33. on v. 5. and Heb. 12. 22, &c. and Ephes. 2. 19.] we shall be satisfied with the good of thine house, [see above Psa. 63. on v. 6. and 36. on v. 9.] (with) the holy of thy palace. [or holy things, as offerings, &c. looking upon the Messiah. Oth. holy (place) sanctuary, in the sequel, palace, i.e. the Tabernacle. See Psa. 5. on v. 8.]

6. Fearfull things shalt thou in righteousness answer us O God of our salvation; [Answering our prayers out of thy sanctuary, and giving a sign from heaven against our Enemies, in assurance of thy hearing; both striking awe and fear in all, and well agreeing with thy righteousness. See Num. 7. 89. Psa. 3. 5. and 18. 7, 8, &c.] O confidence of all (the) ends of the Earth and the remote (on) the Sea, [this may be understood thus, that all men in the world must have their sustenance, safeguard and assistance from God, if they shall subsist at all. Compare Psa. 104. 27. &c. or it may be taken of the saving confidence in God, in regard of the calling of the Gentiles to the faith in Christ. See IJa. 42. 4, 5, 6, &c.]

7. That establisheth (or setteth fast) the mountaines through his power, being encompassed with might.

8. That stilleth the roaring of the seas; the roaring of their waves, and the uproar of the nations.

9. And they that dwell upon the ends, fear before (or stand in fear of) thy tokens; thou makest the issues (or forth-comings) of the morning and the evening to shout. [i.e. it cometh of thee, that we enjoy any chearfull morning and evening.]

10. Thou visitest the Land, [i.e. thou dost well by the Land, or Ground, Earth, by thy liberal blessing as followeth. Compare Deut. 11. 12. and see Gen. 21. on v. 1.] and having made it desirous [or greedy, i.e. thirsty after rain. Oth. thou art well inclined, or well affected to it. Others render it thou waterest it, taking the Hebrew word from another root] enrichest it greatly; the River of God is full of water. [thus the Prophet calleth Gods rain, which he sendeth to make the ground fruitful; or the cloudes whence he sendeth down the rain. Some do take the word God here, as added for the expression

pression of a plentiful and abundant rain; as we have elsewhere, *mountain and Cedar-trees of God*; i. e. very high great and tall ones. Comp. Deut. 11. 10, 11. *When thou hast prepared it thus*, [viz. the land or ground,] *thou makest their corn ready*. [viz. means for their sustenance and livelyhood.]

11. *Thou makest its plowed up earth* [Of the Hebrew word, signifying in the opinion of many, the high ridges betwixt two furrows, cast up and standing out above the rest of the ground; See Job 31. on v. 38.] *drunken*; [i. e. thou waterest and sprinklest the same abundantly with rain.] *thou causest it to descend (in) its furrows*: *thou softnest it* [Hebr. thou meltest, dissolvest it, viz. the earth or ground] *by the drops*, [i. e. the dropping rain, or, close rain, shower. The Hebrew word comes from multitude or bigness of the drops] *thou blestest its sprouting*.

12. *Thou crownest the year* [Beautifying and adorning every part of the year with special blessings.] *of thy goodness*; [i. e. thy good year, which aboundeth or runs even over with thy blessings and benefits; as bill of thine holiness, and the like] *and thy footsteps* [Hebr. cart-ruts or, tracks, in thy paths: as if he had said, Wherever thou comest or goest or passest along, there thou leavest a blessing behind. Compare Joel 2. 14. or thy tracks, i. e. thy clouds, whereupon thou ridest as upon a chariot, Psalm 104. See likewise Job 36. 28. and 38. 26, 27.] *drop of fatness*. [or drop fatness.]

13. *They be-drop the pastures of the wilderness*: [As Psalm 23. 2. oth. the huts, or tents of the wilderness drop] *and the little hills are girded with rejoicing*. [being refreshed and made flourishing with grass by the rain, which makes them look cheerfully and smilingly as it were, on man. See Job 8. on v. 18.]

14. *The fields are clothed with flocks, and the vallies are covered with corn*; *they shout, they sing also*.

PSALM LXVI.

The Prophet exhorteth every one to the praying of God, for his wonderfull works, especially, for the deliverances of his Church out of all manner of troubles, wherewith he trieth them; therewithall setting before us by his example and experience, a pattern of praying and thanksgiving aright.

1. **A**N hymn (or song) a Psalm [See Psal 48. ver. 1.] for the chief songmaster. [See Psal. 4. v. 1.] *shout to God, thou whole earth*: [i. e. all ye inhabitants of the earth, for which cause also the word shout is put in the plurall number in the Hebrew Text: and to verse 4. and Psalm 98. verse 4. and 100. 1. and else where frequently.]

2. *Sing Psalms to the honour of his Name: give honour to his praise*. [Heb. set or put as Job. 7. 19. give (Heb. set or put) the honour to the LORD: it may be thus understood, give (him) honour, (through) his praise, or, to wit, his praise; or make his praise glorious, i. e. praise him in the highest degree; or, put it, hold it your greatest honour, that ye praise God, let all your praise be bent thereunto.]

3. *Say to God, How fearfull art thou (in) thy works? because of the greatness*, [Or, multitude] *of thy strength, shall thine enemies fainely subject themselves to thee*. [Heb. lie, fain, dissemble, as Deut. 33. 29. and 2 Sam. 22. 45. See there.]

4. *All the earth*, [i. e. all the inhabitants of the earth, as v. 1.] *worship (or adore) thee*, [Heb. properly, bow herself before thee. See Gen. 24. ver. 26.] *and sing Psalms to thee, let her sing Psalms to thy Name, Sela!* [See Psal. 3. on v. 3.]

5. *Come and see Gods acts: he is dreadfull of working on the children of men*.

6. *He hath changed the sea to dry (land)* [That part of the reed-sea, or red-sea, which the children of Israel passed over on drie foot. Exod. 14.] *they went through on foot, through the River*: [of Jordan, when Israel was first of all brought into the land of Canaan by Josua, Jos. 3.] *there we rejoiced in him*. [they attribute unto themselves, what was done by their forefathers, according to the doctrine, Rom. 1. 5. 4. compare Hos. 12. 5.]

7. *He ruleth (dominatur) for ever with his power; his eyes keep watch over the heathens*: [Like unto a watchman, that keepeth watch or sentinell upon an high tower, and looketh heedfully about upon all occurrences.] *Let not the revelling ones be exalted*, [or, the revelling ones, or gain-striving ones shall not be exalted, for themselves, or shall not exalt themselves; that is, although they set themselves against God, and will not bow under him, yet they shall not be able to stand before, or against him; to their own advantage, and prejudice, or damage of the godly.] *Sela!*

8. *Praise ye, ye Nations our God*: [Heb. blest,] *and let the voice of his laud be heard*.

9. *That putteth our souls into life*: [i. e. doth as it were restore our life when we were as good as dead, compare Psalm 30. 4.] *and permitteeth not, that our foot waver*. [Heb. properly giveth not over our foot to waver, or, wavering. See Psal. 1. 5. on v. 5.]

10. *For thou hast tried us, O God*, [By heave afflictions: compare Isa. 48. 10. Ezek. 22. 19, 20, 21, 22. Zach. 13. 9. Mal. 3. 3. 1 Pet. 1. 6, 7.] *thou hast refined us, as one refineth the silver*.

11. *Thou hadst brought us into the net*: [Brought us into great streights and perplexities, a similitude taken from fishers, fowlers and hunters, frequently used in scripture; *thou hadst put (or, laid) a streight band about our loynes*. [viz. the stress and oppression of our enemies.]

12. *Thou hadst made man to ride upon our heads* [i. e. to entertain and use us like slaves and beasts, which are rid, and trod under foot as it were, or like a common way or road, which every one doth go and ride upon. Comp. Isa. 51. 23.] *We were come into fire and into water*: i. e. into all manner of crosses and extremities, whence there appeared no issue. Compare Isa. 43. 2. Ezek. 15. 6, 7. and see 2 Sam. 22. on v. 17. and Job 15. on v. 34.] *but thou hast lead us forth into an abundant refreshing*. [or, into a place which refresheth abundantly: you have the Hebrew word likewise, Psalm 23. 5.]

13. *I shall go into thine house with burnt offerings: I shall pay thee my vomes*.

14. *Which my lips have uttered, and my mouth hath pronounced when I was in streight*.

15. *Burnt-offerings of marrow-beasts*, [Heb. properly, as if one should say, marrowed-ones, i. e. which are full of marrow.] *shall I offer unto thee; with incense of rams*: [i. e. with the fat of rammes, or mutton, which was kindled for incense, see Lev. 3. 10. 11. compared with Lev. 10. 11, 12, 13.] *I shall prepare [for offerings, namely, as frequently in the books of Moses] bullocks [Heb. bullock] with he-goats, Sela!*

16. *Come, hearken, O all ye that fear God, and I shall relate what he hath done to my soul*.

17. *I called to him with my mouth: and he was exalted under my tongue*. [That is, (as some do understand it,) within my heart, in my inmost parts. For the wicked have indeed God upon their tongue as well, but deeper it goes not with them. Others take it in this sense: My mouth shall be full of thy praise. comp. Psal. 10. 7.]

18. *Had I looked after unrighteousness with my heart*, [i. e. given up my self to the service of iniquitie; compare Job 31. 26. Hab. 1. 13. oth. Had I seen iniquitie in my heart, i. e. purposed it.] *the LORD should not have heard*. [for he heareth no sinners nor hypocrites; Job. 9. 31; Job 27. 8, 9. Prov. 15. 29. &c.]

19. But sure, God hath heard : he hath attended to the voice of my prayer.

20. Praised [Hebr. blessed.] be God, that hath not turned away my prayer, nor his kindness from me.

P S A L M LXVII.

The Church prayeth with confident assurance, that the kingdoms of God in Christ may be spread among the heathens, and they graciously furnished with all manner of spirituall and corporall blessings.

1. A Psalm, an Hymne, (or song :) for the chief song-master, on Neginoth. [See Psal. 48. on v. 1. and 4. on v. 1.]

2. God be gracious unto us, and bless us ; he lighten, (or, make to shine) his countenance on us, [Or, with us, among us, to us. Comp. Num. 6. on verse 25. 26.] Sela ! [See Psal. 3. on v. 3.]

3. That upon earth one may know thy way ; [The Prophet speaketh now to God himself in the second person, of whom he had spoken before in the third. By the way, is understood, (as appears by the word salvation, following : how wonderfully and graciously God doth preserve and save his people, as well outwardly as spiritually; and especially, the manner of revealing his salvation in the Gospel, which is likewise called the Way of the LORD, and of God, Act. 18. v. 25, 26. &c.) among all heathens thy salvation.

4. The nations shall praise thee, O God : the nations altogether shall praise thee.

5. The Nations shall rejoyce and shout, because thou shalt judge the people (in) equite : and the Nations upon earth them thou shalt lead, (or conduct) Sela !

6. The people shall praise thee, O God, the people altogether shall praise thee :

7. The earth giveth her growth : God our God shall bless us.

8. God shall bless us : and all the ends of the earth shall fear him.

P S A L M LXVIII.

At the bringing up of the Arke of the Covenant into Zion, David exhorteth to the praising of God for his wonderfull love and power, whereby he delivered his people out of Egypt, led them through the wilderness, introduced and planted them in Canaan, subdued their enemies, and chose Zion for his own and his Arks habitation ; among which matters he rejoyceth in the spirit over our LORD Jesus Christ, especially over his resurrection and ascension into heaven, together with all the saving gifts and benefits, which the Church of the Jews and Gentiles doth enjoy, as well here, as in the Celestiall Canaan, for to praise God for ever and ever.

1. A Psalm and hymne (or song) of David ; for the chief song-master. [See Psalm 48. on verse 1. [and 4. on v. 1.]

2. God shall arise, his enemies shall be scattered, and his haters shall flee before his face. [According as is prophesied by Moses, Numb. 10. 35. The fence of these words is, when God once ariseth, then are his En. &c. The like connexion of two members and change of tenses, is frequently used to this purpose, especially in the Book of Job, and in the Psalmes ; others, That God arise, &c. or, let God arise, &c. With and prayer-wise, and so for the sequel. The meaning is, If God begin but to stir once, then all the rage and furie of his enemies is at an end. The Prophet taketh these words out of

Numb. 10. 35. Whereby as also by v. 25, 26. it is to be gathered, that David made this Psalm, at and for the bringing up of the Ark into Zion, 2 Sam. 6. or upon and for those victories, which were obtained according to Gods answer and promise, by the Ark. See 2 Sam. 5. 19. &c. and 8. 1. &c. but especially upon and for the victorious resurrection and ascension of our Saviour Christ, (whose types those were) to triumph over all his and our spiritual enemies, as may be seen, Eph. 4. 8, 9, 10.]

3. Thou shalt dispell them, as smoke is dispelled : as wax doth melt before the fire, (so) shall the wicked perish from the face of God.

4. But the righteous shall rejoyce, they shall leap up for joy before Gods face, and be cheerfull for joy.

5. Sing to God, sing Psalmes to his Name ; raise the waies : [This some do apply to the leading of Israel to Canaan thorow the wilderness, and withall to the spirituall Canaan ; Whereof Isa. 40. 3. others heighen, or, exalt him that, &c. The Hebrew word is often and properly used for the raising of wayes and streets ; yet is likewise taken for highly praying, exalting with praise ; Prov. 4. 8. Item for extolling himself, Exod. 9. 17.] for him that rideth in the plain fields : [some do hereby understand, (comparing this with verse 34.) the third heaven, thus called, by reason of its vastness and absolute pleasantness. Compare Job 22. 14. and Psalm 16. 11.] Because his Name is LORD. [Heb. Jah ; which is as much as J E H O V A H, being but contracted. Compare 2 Sam. 6. 2. and see Gen. 3. on v. 4. and Psalm 89. on v. 8.] and leap up for joy before his face. [viz. Gods, that manifesteth his presence above the Ark.]

6. He is a Father of the fatherless, and a Judge of the widowers : [That pleadeth and maintaineth their right, and vindicateth the wrong done them] God in the dwelling place of his holynesse. [i. e. in his holy habitation.]

7. A God that setteth the solitarie into a family ; Compare Psalm 113. v. 9.] bringing forth those that are imprisoned in fetters [Heb. bounden : Compare Psalm 107. 10. and 146. 7. others, that bringeth forth the bound (ones) into good condition, or prosperously, or, in due season] but the revolting [or gain strivers, obstinate rebellious] dwell in the drie. [in arido ; i. e. want and miserie : the Hebrew word doth properly signifie, to be whitish smooth and bald ; i. e. barren and unfruitfull. Compare Neh. 4. on v. 13.]

8. O God, when thou marchest forth, before the face of thy people ; when thou passedst on in the wilderness, Sela ! [See Psal. 3. on v. 3.]

9. The earth trembled, the heavens also dropped before Gods countenance, [i. e. they resolved in a manner, to water, for awe, fear and terrour, by reason of thy presence, when as thou wast leading forth thy people of Israel out of Egypt, and bringing them through the wilderness into Canaan] even this Sinai, [pointing as it were with the finger to that mountain ; Compare Deut. 33. 1. Jud. 5. on v. 4. 5. Isa. 64. 1. 2.] before the countenance of God, the God of Israel.

10. Thou hast caused very liberall rain [Heb. rain of largesse, liberalitie] to drop, (or, sprinkled, as when one doth water something, sprinkling it here and there all over.) O God ; and thou hast strengthened thine inheritance, when it was grown faint. [to wit, the land of Canaan, as appears by the next verse, that same thou hast taken care for as thine own inheritance, refreshing the same with rain, when by reason of drought, it was even faint and tired as it were. Compare Deut. 11. 11, 12. and see Ex. 15. 17. 2 Sam. 20. 19. Jer. 2. 7. and so. 10, 11. Some do joyn the word inheritance to the former member thus ; Thou hast bedropped (or, sprinkled, dropped upon) thine inheritance with a very liberall rain.]

11. Thy troop [or, deer ; The Hebrew word doth properly signifie, living, alive (creature or thing) and then

then animals, or beast, especially savage ones, wild beasts, deere, they being very lively; but it is further likewise taken, for a *troop, company, leaguer, or societie* of men, whether bad, as 2 Sam. 23. 13. or good, as here, and of both sorts together in one verse, Psalm 74. 19. So in the Belgick or Dutch they use to say, *poore deere, that poor deere*, speaking of men or women in distress; *dwelt therein: thou madest it ready*, [viz. that inheritance of thine, or, thou preparest (viz. all blisse)] *for the wretched*, [viz. thy people of Israel, which had endured much in Egypt, and all their enemies would have ruined them; thou broughtest the wretched to right] *through thy goodness*, [or with thy goods] O God.

12. The LORD gave to speak: [Heb. gave speech, speaking, i. e. matter to speak of, viz. victories and deliverances. Oth. shall give] of the messengers of good tidings, there was a great hoste. [Heb. messengers in the feminine, which is understood of the message-bringing souls, i. e. of persons, according to the nature of the Hebrew phrase. It was indeed the custome in Israel, that the women and young daughters praised or celebrated the victories, and returned God thanks for them, and sung in triumph: (See Exod. 15. 20, 21. Jud. 5. 1. &c. and 11. v. 34. 1 Sam. 18. 6, 7. Compare likewise 2 Sam. 1. 20.) but here must be understood the messengers of the obtained victories in the old Testament, and the Apostles and Evangelists in the new. See Isa. 40. 9.]

13. The kings of the hosts fled away, they fled away: [Oth. flee away, as being words of the messengers] and she that stayed at home, divided the spoil. [The woman, i. e. the women which do not go to field or battell, but stay at home and keep the house: or the overthrow was so great, that the very women durst and did come forth to divide the spoil. Comp. 2 Sam. 1. on v. 24.]

14. Though ye lay] Here the Prophet speaketh to the people of God: though some there are would apply it to the enemies, thus; *if, or, when you lie, &c. each one of the wings of the Dove*, (i. e. of the Church) *is &c. and her feathers are, &c.* between two rows of stones, [understand hearth stones, as in Camps or Leaguers, and elsewhere also (even to this day) use to be laid and disposed for to make fire between them to dress meat by, setting on or hanging over it pots and kettles, &c. Others, between or among dripping-pans, pots, the sence being all one, and this; Though you should be cast or thrust out into the uttermost slavery, or vilest condition (as in Egypt) all besmoked and besmurred, like cooks and scullions; yet shall God through his gracious blessing make you to shine again like a goodly flying Dove, which glistereth as if it were of silver and gold] (yet shall ye become as) wings of a Dove, covered with silver; and whose feathers are with digg'd-out yellow gold.]

15. When the Almighty destroyed, [Oth. shall destroy, then shall ye, &c. Heb. spread forth, i. e. destroyed, scattered, chased, as Zach. 2. 6.] the kings therein, [viz. in his inheritance in the land of Canaan, out of v. 10. 11.] she became snow-white [she i. e. Gods inheritance, or, it grew snow-white: or, thou (O God) madest her snow-white] as upon Tsalmon. [in the midst of the land where this mount lay, by Sichem. See Jud. 9. 48. some conceive that David had a regard here to the word Tsalmon, as if he should have said; whereas the land was covered before with dark black shadows; it groweth white, lightsome, bright and clear, even snow-white in a manner, by reason of the joy and triumph in it which doth likewise agree prettily well with the similitude mentioned in the former verse.]

16. The hill of Basan is a bill of God: [i. e. very high, also fat and fruitfull. See Gen. 13. on verse 10. and Psal. 36. 7. of Basan, see Deut. 32. on verse 14. and Psal. 22. on verse 13.] the hill of Basan is a buncy hill. [Heb. an hill of bunches, having many prettie hills and risings upon him.]

17. Why leap ye up, ye bunchie hills? [As triumphing and glorying above this hill of Zion. The Hebrew verb is no where extant but here, and therefore variously rendred] This hill God hath desired for his habitation: [meaning the hill of Zion; as if he said, All other Nations and Kingdoms may glorie of whatsoever and as long as they please, they can never come in competition with the excellencie the Church of God hath; nor with all their pride and bravery out-brave her, nor subdue her, because that she alone is honoured with Gods most gracious presence, residence and everlasting inhabitation. Compare Psal. 132. v. 13, 14. Rev. 14. 1.] also the LORD shall dwell there in eternitie.

18. Gods chariots [Or Cavalrie: understand the Angelicall hostes, ready at Gods service, for the protection of his people, against the power and furie of the enemies, which use to glorie and brag much of the multitude of their chariots and horsemen. See 2 Kings 6. 15, 17.] are twice ten thousand, [Heb. two millions, i. e. very many, a numberless company, many thousands. The Number ten is used for many, or great multitudes; and consequently the doubling of the thousand: for yet more. See Gen. 31. 41. Matth. 18. 24.] the thousands doubled: [Heb. doubling, others Angels. The Hebrew word is no where else found] The LORD is among them; a Sinai in holiness, [i. e. the glory and holiness of God there, is such, as once in former times he hath made it appear in mount Sinai. So that now it is no more to be sought on that Sinai.]

19. Thou art ascended into the height, [God is greatly magnified indeed, by those victories which he gave unto his people Israel in Canaan; but the Apostle testifieth, Eph. 4. v. 8. &c. that this passage doth peculiarly regard the victories of our Lord Jesus Christ, which he hath gotten from all his and our spirituall enemies, and carried in triumph as it were at his glorious Ascension; and (as was usuall upon great victories and triumphs) bestowed and divided all manner of gifts from his Throne, in his Church, even upon the unbelievers themselves, thereby to convert and incorporate them into the Church of God; whereof the Apostle testifies, Eph. 4. v. 8. &c.] thou hast led captive captive, [i. e. the captive. See Num. 31. v. 12.] Thou hast taken gifts (for to divide) among men; [of such a use of the word to take, see Gen. 12. v. 15. and Hof. 14. v. 3. Item Eph. 4. 8. Where the Apostle alledgeth this very place and makes use of the word, giving in stead of taking] yea likewise the refractorie, [i. e. the unbelieving, understand hast thou taken captive under thine obedience: Compare 2 Cor. 10. 5. or, (among) the refractorie, to wit, dost thou divide gifts.] to dwell (by thee) O LORD God, [that they might live with thee in thy Church. Others, to dwell (in them:) that by the spirit thou mightest dwell in them. Others, for to dwell with, or by the LORD God: understand the uniting of the Jewes and Gentiles through the faith in Christ.]

20. Praised [Heb. blessed] be the LORD; day by day, [Heb. day, day] doth he overload us: [viz. with gifts and benefits, out of v. 19.] That God (is) our salvation. Scla!

21. That God is a God unto us of perfect salvation: [Heb. of salvations] and with the LORD the Lord, are issues. [Compare 1 Cor. 10. 13.] against death. [or in death, i. e. in the midst of death.]

22. Assuredly, shall God break in pieces the head of his enemies; [Or pierce, wound through, &c. the hairy pate, [or hair top, or hairy skull, Heb. scull of the hair. i. e. him that looks as big and wild and fierce, as an outlawed or highway-robber. Compare Job 5. on v. 5.] of him that walks in his guilts. [that goeth on from time to time without any remorse or trouble in his villanies, heaping up still the weight and guilt of his sins.]

23. The Lord hath said; I will bring again out of Basan

Basan : I will bring again out of the depths of the sea. [i.e. I shall as well now deliver my people out of all the streights of their enemies, as I have delivered them in former times from *Oz* the king of *Basan*, and from the Egyptians in the red sea. *Numb.* 21. *Ex.* 14.]

24. That thou mightest dip thy foot, (yea) the tongue of thy dogs into the blood of the enemies, of every one of them. [i.e. the blood that shall have issued or run from the enemies slain in battell, yea, from, or out of every one of them; or, from that hairie top scalp or scull, and his adherents, comp. *Psalm* 58. 11.]

25. O God, they have seen thy goings, [Thy people hath; this seems to reflect upon the bringing in of the Ark into *Zion* (see 2 *Sam.* 6. 13.) or at leastwise upon the return of the Ark after victorie obtained. See 2 *Sam.* 11. on verse 11.] the goings of my God, my King into the Sanctuary.

26. The fingers went before, [Compare 2 *Sam.* 6. 36. 1 *Chron.* 13. 8.] the players (on instruments) after, in the midst the drumming maids. [as the manner was in those dayes. upon occasions of sollemne rejoycing and triumph. See *Ex.* 15. 20. *Jud.* 11. 34. 1. *Sam.* 18. 6. *Fer.* 31. 4. &c. and compare above v. 12.]

27. Praise God in the congregations : the Lord, ye that are of the spring-vain (or source) of *Israel*. [i.e. ye that are his off-spring, that derive your selves from *Jacob*, even as a river from the source, or well-spring; in regard that the twelve Tribes were all his own off-spring. Comp. *Deut.* 33. on v. 28. and *Isa.* 48. 1.]

28. There is Benjamin the little one, [Being descended from the youngest brother, and much lessened by the overthrow at *Gibea*; *Jud.* 20.] that had the dominion over them, [in regard that *Saul* the first King was of the Tribe of Benjamin.] the Princes of *Juda*, (with) their congregation : [the Hebrew word is onely found thus in this place, coming of a root that signifies to stone, overcast with stones : as also there comes another word of it, signifying, a stone-heap; so this is taken for a gathered multitude, counsell, societie, congregation of the chief and principall men or chieftains, who are likewise compared to a stone or stones, (See *Gen.* 49. on v. 24.) being they are or ought to be the main support and firmness of the commonaltie] the princes of *Zebulon*, the princes of *Naphthali*. [these severall Tribes he names, to shew that in these assemblies or congregations, all the Tribes appeared as well the far distant (*Zebulon* and *Naphthali*) as the nearest at hand, *Benjamin*, and *Juda*.]

29. Thy God hath commanded thy strength : [i.e. decreed, ordained and appointed for thee : See *Lev.* 25. on v. 21. and *Psalm* 42. 9.] strengthen O God that which thou hast wrought on us : [or, for, in, us.]

30. For thy Temples sake at *Jerusalem*, [To be built my son : *David* indeed had intended the building thereof, but he was advertised by *Nathan*, that God would have it performed by *Salomon*, 2 *Sam.* 7. Some connex these words with the foregoing thus; strengthen, &c. out of thy Temple, i.e. Palace, Tabernacle, Sanctuary (which afterwards was removed into the Temple) being the place of the Ark, where God is said to inhabit: Others, after thy Temple shall have been at *Jerusalem*, i.e. after the destruction of the Temple, understanding thereby the calling of the Gentiles, or thus : for thy Temples, for *Jerusalem*'s sake, &c.] shall the Kings bring presents unto thee. [Or let the Kings bring, &c. This was partly performed in the times of *Salomon*, and *Hiskia*, 1 *Kings* 10. 10, 24, 25. 2 *Chron.* 32. 23. *Isa.* 18. 7.] but principally, spiritually accomplished in the New Testament by the conversion of the heathen Kings and Princes. Comp. *Isa.* 49. 22, 23. and here the verses following; 32, 33. item, *Psalm* 72. 10.]

31. Rebuke, [Of Gods rebuking, see *Psalm* 9. on v. 6. Others, defeat or undo] the wild beast of the Reed, [i.e.

dwelling, or having their abode, by or about the Reed. Hereby we may understand in generall the enemies of Gods people, whom the scripture compareth with wilde beasts; or, the king of Egypt in particular, whose Court lay at a Rivers side, where there was plenty of Reed.

Compare *Isa.* 19. 6. and *Exod.* 2. 3. 4. Others, the company of spear-men, or shooters, archers, in regard that the spears and arrows were wont to be made in some places of thick and strong Reed. Some by the Reed here, doe understand fat and luxurious places out of *Isa.* 35. 7.] the congregation of Bulls, [i.e. of rude or insolent captains, rulers or governours. See *Psalm* 22; on vers. 13.] with the calves of the people; [i.e. the common fouldiers, or the wanton foolish subjects of wicked governours. Some do here more particularly understand the Calves-worship of the Egyptians.] (and) him that subjects himself with pieces of silver : [Heb. casts down himself, as it were to be trodden under foot, understand the hypocrites, who with a shew of deep humilitie, bring likewise presents; comp. *Deut.* 33. 29. 2 *Sam.* 22. 45. with the Annot. See also *Prov.* 6. 3. Others, that layeth himself down on pieces of silver, i.e. liveth in great pomp and luxury.] He hath scattered the Nations (that) delight in warre. [this the Prophet speaketh to the People of God, with assurance that God shall hear this prayer, and destroy the war-affecting enemies of God and his people.]

32. Princely Ambassadors shall come out of Egypt : [The word for princely Ambassadors in the Hebrew (as likewise some others are) is onely found in this Psalme. See further on v. 30.] Ethiopia, [i.e. the Moores, Heb. *Cusch*. See *Gen.* 2. on v. 13.] shall make haste to stretch out his hands to God. [Heb. shall make his hands run to God.]

33. Ye kingdoms of the earth, sing unto God : sing Psalmes to the Lord, Sela !

34. Him that rideth in the heaven of heavens, which is of old : [Heb. in the heaven of heavens of antiquitie. i.e. the highest or third heaven, that (together with the rest) hath been of old, from all times, ever since the beginning of the world. See 1 *King* 8. on v. 27.] Behold, he giveth his voice, a voice of strength. [understand the thunder, whereby he doth especially manifest his divine power and majestie. See *Psalm* 29. on v. 3. others, He giveth a strong (or mightie) sound by his voice.]

35. Give God strength : [See *Psalm* 8. 3. and 29. 1.] his excellencie, [as *Deut.* 33. 26.] is over *Israel*, and his strength in the uppermost clouds. [others, Heavens, thus called, by reason of its very thinne and pure substance.]

36. O God, thou art dreadfull out of thy Sanctuaries : [The tabernacle, wherein there were sundry holy places or habitations; and with all the Heaven thereby represented or prefigured.] the God of *Israel*, he giveth unto the people [viz. of *Israel* his own people] strength and powers : Praised [Heb. blessed] be God.

P S A L M LXXIX.

David, (and with him *Christ* under his Type) maketh complaint to God over his manifold heavie sufferings, prayeth fervently for deliverance, giveth over his obstinate enemies to just destruction, and prayeth God for the saving of his Church.

1. (A Psalme) of *David* : for the chief-song-master : [See *Psalm* 4. v. 1.] upon *Schafscannim*. [*Psalm* 45. 1.]

2. Save me, O God : for the waters are come unto the soul. [i.e. excessive dangers threaten me with the hazard and loss of my life. See 2 *Sam.* 22. on v. 17. thus also v. 3. 15, 16. below.]

3. I am sunk into the bottomless mire, [Hebr. mire of depth, or, abyss] where one cannot stand : [Heb. and there

is no standing, i. e. no ground nor firmness to stand upon, I sink still deeper and deeper. *I am come into the depth of the waters, and the flood overflows (or overwhelms) me.* [i. e. threatens to carry me away; here the word *schibboleth* is used, whereof *Jud.* 12. on verse 6. and likewise below v. 16.]

4. *I am wearied with my calling, my throat is inflamed, mine eyes are faint, where I am hoping in my God.*

5. *They that hate me without cause [Heb. in vain, for nothing] are more than the hairs of my head; they that seek to destroy me [Heb. they that destroy me, i. e. they that seek or go about to cut me off or ruine me, they that make it their business and continual practise, as if he should say, it is for lack of such and their endeavours. Compare *Psa.* 56. on v. 2] that are Enemies to me for false cause; [Heb. for lies, falsehood] are grown mighty that which I robbed not, I must render unto them. [David implieth hereby, that for all his innocence, he was held and dealt withal as a guilty one, or evil doer. This is likewise to be applied to Christ, who bare none of his own, but only our sins, *Isa.* 53. 4, 5, 6, 7, 8. *1 Pet.* 2. 24. and 3. 18. Some refer it to Christ in this sense, that he suffered wrong, for saying that he was the son of God, whereas indeed he was Gods own and eternal son, of one and the same substance with the Father, and having no robbed Godhead. See *Phil.* 2. 6. and *John* 19. 7.]*

6. *O God thou knowest of my folly, and my guiltinesses are not hid before thee:* [Whether I am guilty of the sins and evil practises, which they lay to my charge; the wrong they do me is not unknown to thee. So *Job* 16. 18. *Earth doth not cover my blood, viz.* if I should have spilt any. Compare *Psa.* 38. 6.]

7. *Let them not be ashamed through me, that wait upon thee, O Lord LORD of hosts! let them not be ashamed through me, that seek thee, O God of Israel.* [The godly (will David say) which hold it with me, and wait together with me for a good issue of my cause, according to thy word, and would be made ashamed, if thou shouldst forsake me: now my cause is not only theirs also, but even thine own cause, seeing that both my self and they do relye on thee, thy word for it, therefore, &c.]

8. *For for thy sake do I bear reproach: shame hath covered my face.*

9. *I am grown strange (Or become a stranger) to my Brethren, and unknown to my Mothers children.* [i. e. no body will know me, no not my nearest friends. Compare *Jeb* 19. v. 13, 14, 15, 16. and above *Psa.* 27. 10. with the annotations.]

10. *For the Zeal of thine house [i. e. to, or for thy house] hath eaten me up:* [these words are applyed to Christ *John* 2. v. 17. and *Rom.* 15. v. 3.] *and the reproaches of those that reproach thee, are fallen upon me.*

11. *And I have wept in the fasting of my soul:* [Or with the fasting, &c. i. e. when I was humbling, or afflicting my soul with fasting. Compare *Psa.* 35. v. 13.] *but unto me it is turned to all manner of reproach.* [Heb. to reproaches.]

12. *And I have put on [Heb. given] a sack [see *Gen.* 37. on v. 34.] for my garment: but I am become a proverb to them.*

13. *They that sit in the gate [Where the court of judgement is kept, and the people useth to assemble. See *Gen.* 22. on v. 17.] prate of me; and I am a play-song [see *Job* 30. 9. with the annotation] of those that drink strong drink.* [Heb. *Schechar*, see *Lev.* 10. on v. 22. i. e. of Drunkards. His meaning is, that at their drunken meetings they sung and playd jeering and scornfull songs of him.]

14. *But as for me, my prayer is to thee O LORD.* [As if he should say, I know no other refuge in all these grie-

vances of mine, but to thee] *there is a time of well-pleasing, O God* [appointed in thy wife and most gracious counsel, wherein thou hast ordered and set the times and minutes when thou wilt and shalt really declare, and performingly manifest what favour thou bearest to thy children. Oth. (in) the time of well-pleasing hear thou me O God, according, &c. Compare *1 Sa.* 49. v. 8. *2 Cor.* 6. v. 2.] *through the greatness [or multitude] of thy kindness: hear me, through the faithfulness of thy salvation.* [i. e. thy saving faithfulness, which requireth, that thou hear and help me according to thy promises.]

15. *Pluck me out of the mire [Compare *Psalms* 40. 3. and *Job* 30. 19.] and let me not sink: let me be rescued from my haters, and out of the depths of the waters.*

16. *Let the water-flood not overwhelm me, and let the depth not swallow me up: nor let the pit shut up her mouth over me.*

17. *Hear me O LORD, for thy kindness is good:* [i. e. pleasant, profitable and comfortable. Comp. *Psa.* 63. v. 4.] *look upon mee, according to the greatness (or multitude) of thy compassions.*

18. *And hide not thy face from thy servant: for I am in straight; make haste, hear mee.*

19. *Draw near to my soul, deliver her: redeem me for mine enemies sake.* [Because of their being so fierce, bitter and implacable; or that they may not boast of my ruine, to the dishonour of thine holy Name.]

20. *Thou knowest my reproach, and my shame and my disgrace:* [Which I must suffer and endure without my desert. Compare v. 6.] *all my distressers are before thee.* [are known unto thee, and none of them hid before thine eyes.]

21. *The reproach hath broken my heart, and I am very weak: and I have waited for pittie, but there is none: and for comforters, but have not found them.*

22. *Yea, they have given me gall for my food:* [Or, poisonous venomous herbs, something that was extreme bitter and hurtfull. See *Deut.* 29. 18. and 32. 32. *Lam.* 3. 19. *Hos.* 10. 4. *Amos.* 6. 12. by the water thereof, great and bitter affliction is signified, *Jer.* 8. 14. and 9. 15. and 23. 15.] *and in my thirst they have given me vinegar to drink.*

23. *Let their table become a snare before their face,* [Their table, i. e. their meat and drink, and whatsoever should serve for the entertaining and cherishing of man; wherewithall the wicked are often times ensnared and taken to their ruine. see *Rom.* 12. 9. and compare 2 *Cor.* 2. 15, 16. this and the following prayers and wishes, are prophecies of bodily and spirituall temporall, and everlasting judgements, which are to seize upon the obstinate enemies of God and his Church, and especially of our Lord Jesus Christ.] *and for full recompence for a trap.* [Heb. *recompences*, i. e. a full revenge of God upon them, for what was said in the former verse to have been practised by them: others, that which should serve for peace, or, welfare, become or be a trap for them.]

24. *Let their eyes grow dim, that they see not: and make their loynes continually to shake;* [Be without strength and settledness or vigour.]

25. *Pour out thine indignation upon them, and the heat of thy wrath apprehend them.* [That they may seele wrath.]

26. *Their Palace [Or, their castle, fort, gallant magnificent structure.] be desolate, let there be no inhabitant in their Tents.*

27. *For they persecute him whom thou hast smitten, [i. e. whom thou dost fatherly chastize, or trie, & exercise him; they do fall upon, ready to destroy him. Compare further (in relation to our Saviour) *Isa.* 53. 4, 5. *Mat.* 26. 31.] and make a prating of [i. e. scoff and jeer, and make their pastime with] the smart of thy wounded ones, [i. e. those whom thou dost cause to suffer for thee, or, for thy Names sake. comp. below, v. 34. and touching the manner of speaking, *Psalms* 37. 22.]*

28. *Adde iniquitie to their iniquitie* : [Heb. give, put; let them fall from the one sin into the other; give them over into a reprobate mind, &c. See Rom. 1. v. 24. 28. and 11.8. 1 Thes. 2.16. and 2 Thes. 2.v.11. Item Mat. 23. 32. Some do understand by *iniquitie* the punishment of it, as who should say, adde punishment to their punishment,] and let them not come to thy righteousness. [to be justified before thee, and absolved from their finnes, see Rom. 10.3. Phil. 3. 9. John 12. 39. 40. but continue in their unbelief, and die in their sins: John 8. 24.]

29. *Let them be blotted out of the book of life* : [Or of the living] i. e. as the words following do declare it) let it appear that they do not belong to the number of thine elect, and are not written down among them by thee, notwithstanding, that both by themselves and others, they are held to be of the people of God, and accounted among them; but do thou cut them off, &c. Thus Job 39. v. 20 are depriving of wisdom, and not impart understanding, declared or cleared the one by the other. So that the particle *and*, may fitly here be taken for *that is*, or *that is to say*. See further hereof, Exod. 32. on ver. 32. 33. and compare Psalm 22. v. 31. and 87. ver. 6. Item. Isa. 4. 3. Ezek. 13.9. Rom. 11. 20.] and not be written down with the righteous.

30. *Yet I am afflicted and in pain* ; (let) thy salvation O God, set me in a high retreat.

31. *I shall praise the name of God with singing, and magnifie him much thankfulness.*

32. *And it shall be more acceptable*, [Heb. better, i. e. more pleasing or acceptable] to the LORD, then an Ox, [-offerings of beasts: See Psalm 40.7. and 50. 13, 14, 15.] (or) an horned bullock that divideth (the claws,) see Lev. 11. on v. 2.]

33. *The meek* [See Psalm 10. on v. 17. and 22. on v. 27.] *having seen this, shall rejoyce* : and you that seek God, your heart shall live.

34. *For the LORD doth hear the needy* ; and he doth not despise his prisoners. [Heb. bounden ones, i. e. his faithful servants, whom he suffers to be afflicted for his Names sake. comp. Eph. 3. 1. and above v. 27.]

35. *That the heaven and earth (may) praise him, the Seas, and all that crawlth therein.* [See Gen. 1. on verse 21.]

36. *For God shall save Zion* [-His Church. See Psal. 2. on v. 6.] *and build the Cities of Juda* : and there they shall dwell [those meek ones, namely, that see God, his servants and lovers, v. 33. and in the sequel] and hereditarily possess her : [viz. Zion, and so in the next verse.]

37. *And the seed of his servants* [-Their posteritie See Psalm 22. on v. 31.] *shall inherit her* : and the lovers of his Name shall dwell therein.

PSALM LXX.

David prayeth to God for speedie help, the shaming of his spitefull enemies, and the rejoycing of the godly, to the magnifying of his holy Name.

1. (A Psalm) of David, for the chief song-master : [See Psal. 4. on v. 1.] to cause remembrance, (or, to put in mind, [See Psal. 38. on v. 1.]

2. *Haste thee, O God to rescue me* : O LORD to my help. Compare this Psalm with Psalm 40. from the 14. verse to the end, where we find almost the self same words ; and see the Annot. there.]

3. *Let them be ashamed, and blush, that seek my soul* ; let them be driven backwards, and put to shame that delight in mine evil.

4. *Let them turn back for recompence of their shaming,* whom that say, Ha, ha !

5. *Let all them rejoyce in thee, and be glad that seek*

thee : let the lovers of thy salvation continually say ; God be magnified !

6. *Yet I am wretched and needy, O God, hasten thee to me* . thou art my deliverer : LORD, delay not.

PSALM LXXI.

The Prophet being in danger of being overtaken and surprized, avoweth his trusting in God alone, whom he beseecheth for speedie deliverance from his subtil and cruel enemies, according to the favour which he had shewed him formerly, even from his youth, giving him alwaies cause of praying his Name; which he doth promise likewise to doe constantly, praying withall for perseverance and preservation in his old age, and resting confident thereof, makes promise of solemn thankfulness to God.

1. O N (or in) thee, O LORD do I trust : let me not be ashamed in eternitie.

2. *Rescue me through thy righteousness*, [Psalm 31. 2.] and deliver me : encline thine ear to me, and save me.

3. *Be to me a rock, for to dwell therein*, [Heb. rock of habitation or dwelling,] to enter therein continually, thou hast given charge, [viz. to thine Angels, as Psalm 91. 11. or thou hast ordained, taken order, decreed that I shall be saved.] for to deliver me ; [or of delivering me] for thou art my rock and my fortress.

4. *My God deliver me from the hand of the wicked*, [i. e. from his power or violence] from the hand [Hebr. Palme] of him, that dealeth perversely, [or, that practiseth iniquitie] and of the puffed up. [or, of the cruell, austere, thar spoylerh and wasteth all, the insolent, violent. The Hebrew word comes from Leaven, whereunto the Apostle also doth liken the bad, 1 Cor. 5. 8. or, (as some think) by the change of a letter, from insolence, fierceness or violence.]

5. *For thou art mine expectation, Lord, LORD; my confidence (even) from my youth.*

6. *On thee I have leaned (even) from the belly* ; thou art my helper out (or puller forth) from my mothers bowels : [Oth. out of my mothers bowells hast thou drawn me. Compare Psalm 22. 10, 11.] My praise is continually of thee [i. e. I am (or shall be) alwaies taken up with lauding and praying of thee, which thou hast given me cause enough for, ever since I was born.]

7. *I have been to many* [Or, to the great (ones)] as a wonder : [or, monster, of which many (or the great ones) in Sauls time, were afraid and terrified, thinking God must needs hate me, because of my manifold suffering : See Psalm. 31. 12. and compare below, verse 11. Some are of opinion, that David doth prosecute that here which he had said in the former verse, applying this to the wonderfull deliverances and protections, which God from time to time had wrought for David beyond all mens thoughts or expectation ; it being no less then a Miracle, whereby Gods people should learn to believe God, and firmly rely on him, nothing doubting, but Davids sufferings should have a good issue: compare Isa. 20. 3. Ezek. 12. 6. 11. with the Annotation.] yet thou art my strong refuge.

8. *Let my mouth be replenished with thy praise* ; the whole day (or, all the day) with thy glory. [-As thou hast done in former times, so give me new cause again still of praying thee.]

9. *Reject me not in the time of old age* : [From hence and v. 18. it is gathered that David made this Psalm upon the conspiracy and persecution of Absalom.] forsake me not, while my strength perisheth.

10. *For mine enemies speak of me* : and they that lurk for my soul [Or watch, keep watch, lie in wait, spie out for my soul--seek to destroy and take away my life : comp. Psalm 56. 7.] consult together.

11. *Saying,*

11. *Saying, God hath forsaken him: pursue, and apprehend him.* [Compare 2 Sam. 17. 1, 2.] *for there is no deliverer.* [i.e. none that shall be able to rescue him out of our hands.]

12. *O God be not far from me: my God, haste thee to my help.* [For Absalom's persecution came very suddenly and unexpectedly upon him, see 2 Sam. 15. 14.]

13. *Let them be ashamed, let them be consumed* [Or faint] *that are against my soul, let them be covered over with reproach, that seek my evil.* [i.e. my ruine and destruction, as below v. 24.]

14. *Yet I shall hope continually; and shall make all thy praise yet greater.* [Heb. I shall add to all thy praise; praise thee more yet, then ever I did. Compare the manner of speaking with 2 Chron. 10. 11.]

15. *My mouth shall relate thy righteousness, the whole day, (or all the day long) thy salvation.* albeit I do not know the number. [i.e. the workes of thy righteousness and of thy salvation are so many, that there is no numbring of them.]

16. *I will go on (Or go my way) in the mightiness of the Lord LORD,* [As if he should say: I will pass on courageously and undauntedly, being enabled through Gods almighty power. Or (as others take it) I will be-take my self to the relating and declaring of thy mighty works, I will enter upon, or go about that matter, although I be not able to do it according to their worth.] *I will record thy righteousness, thine alone* [or make mention of, recount, keep in, or bring to remembrance, giving thee alone the glory, for having so often and wonderfully delivered and preserved me through thy righteousness, as above v. 2. and below v. 19.]

17. *O God thou hast taught me from my youth: and I declare thy wonders hitherto.*

18. *Therefore also, the whilst old age and grayness is there,* [Or: untill the old age and grayness. See of the like use of the Hebrew particle, Job 1. on v. 18.] *for sake me not O God, untill I do declare thine arme* [i.e. thy power, as the Prophet doth declare it himself presently after] *unto (this) generation,* [i.e. to the men of this age, to the people now living, see Sam. 12. on v. 8.] *thy power* [which thou shewest in delivering of me, and in destroying of mine Enemies] *unto all posterity.* [Heb. to all (or every one) that shall come.]

19. *Also thy righteousness O God, is into the height;* [Some connect these words with the former thus: and thy righteousness, viz. may I declare (which reacheth) unto the height, i.e. unto the heavens. See Psa. 36. 6, 7. or to the highest, in the highest degree, viz. praise it by recording] *thou that hast done great things,* [or for that thou, or because thou. Oth. they are great things which thou hast done] *O God, who is like thee?*

20. *Thou that hast made me to see many (Or great) straights and evils,* [i.e. hast made me to undergo and take many afflictions. See Job 7. on v. 7.] *thou shalt revive me* [Oth. us] *again,* [Heb. shalt return, shalt revive me, and so again presently, thou shalt return, thou shalt fetch me up; as who should say, thou wast wont so to do, and thou wilt do so again now at this time. Compare Psa. 85. 7.] *and wilt fetch me* [oth. us] *up again out of the abysses of the Earth,* [i.e. out of deep miseries.]

21. *Thou shalt multiply my greatness, and comfort me round about.* [Heb. thou shalt go round about (or surround, compass) thou shalt comfort me, i.e. thou shalt supply me with comfort from all sides.]

22. *Also I will praise thee with the Instrument of the Lute, thy faithfulness, my God: I shall sing Psalms to thee with the harp; O holy one of Israel.* [as Psa. 78. 41. and 89. 19, &c. thou being holiness itself, doest sanctify thy people, and art sanctified of thy people, i.e. acknowledged to be holy, praised thus holily served, and severed from all Idols. See Lev. 20. v. 8. 26. Isa. 8. 13. Mat. 9, &c.]

23. *My lips shall shout, when I shall sing Psalms unto thee: and my soul, which thou hast redeemed.*

24. *Also my tongue shall utter thy righteousness all the day: for they are ashamed, they are made to blush, that seek my evil,* [as above v. 13. David doth triumph here through faith, seeing thereby the ruine of his persecutors before his eyes as it were. Others; when they are made ashamed, when they are made to blush.]

PSALM LXXII.

David a little before his death, prayeth for Salomon, and foretelleth of a most blessed and happy estate of his Kingdome, the same being a Type of the Kingdome of Christ over the everlastingness, large-spreading, gloriousness and graciousness, whereof he doth exceedingly rejoyce through faith, concluding all with a hearty thanksgiving.

For Salomon. [Whereas his father David had made him King in his stead. See 1 Kin. 1. 32, &c. Yet under Salomon you must comprehend the Messias also, as the King of Peace, Heb. 7. 2.] *O God give the King* [Salomon] *thy rights* [i.e. a righteous government, according to the prescript of thy Lawes] *and thy righteousness unto the son of the King.* [i.e. to my son: for that David was the Author of this Psalm, appeareth by the last verse; and throughout he doth prophesie very excellently under the type of Salomon, of the heavenly King Christ Jesus and his Kingdome.]

2. *So shall he judge thy people with righteousness; and thy afflicted (ones)* [i.e. the godly, which are wrongfully oppressed, and yet dear unto thee. So Psa. 74. 19. Compare Psa. 69. 24, 34.] *with right.*

3. *The Hills shall bear peace to the people:* [Or let the hills, in manner of a propheticall wish and prayer, and so in the sequel] *also the little hills with righteousness.* [or through, by means of righteousness, which King Salomon was to exercise, and the Messias to bring with him. Otherwise the whole verse may be understood, that all places of the countrey high and low, should overflow with peace and righteousness, like unto a fertile soil, that beareth fruit in abundance. Compare 2 King. 4. v. 25. Psa. 85. v. 11, 12. item 1 Chron. 22. 9. and Heb. 7. 2.]

4. *He shall judge the afflicted of the people* [i.e. free them from their oppression] *he shall deliver the children of the needy, and bruise the oppressor.* [that oppresseth others by subtilty or power.]

5. *They shall fear thee, as long as the Sun and Moon shall be, from generation to generation.* [i.e. as long as the world shall stand, shalt thou O God have thy church here on Earth, under the government of the Messias, worshipping thee and serving thee. Heb. with, by, or before the Sun, and before the aspect of the Moon, generation of generations. Compare Gen. 8. on v. 22. Job 26. on v. 10. Psa. 89. 37, 38. and below v. 7. 17.]

6. *He shall descend as a (shower of) rain* [Compare 2 Sam. 23. on v. 4. Deu. 32. 2. Job 29. 23. Hof. 6. 3.] *upon the after-grass;* [grass mowed or cut down, Heb. properly, shorn down or off] *as the drops that moisten the Earth.* [Heb. moistness or moistning. But the Hebrew word (only extant in this place) doth signify such a moistning, as is made by scattering or sprinkling of drops, so that the ground may commodiously drink in the rain, and the small growths of it be thereby cherished and made to sprout up. Compare Psa. 65. 10, 11.]

7. *In his dayes,* [i.e. in the time of his reign, during his government or Kingdome] *shall the righteous bloom (or flourish, grow) and the multitude of peace, untill the Moon be no more.* [see above on v. 5.]

8. *And he shall have dominion from the Sea, unto the Sea*

Sea; [i.e. from the one ſea to the other ſea] and from the River [Euphrates, which was the border promiſed to Iſrael, and enjoyed by Salomon] unto the ends of the Earth. [which is fulfilled in Chriſt. See Gen. 15. 18. 1 Kin. 4. 21. 24. Mat. 28. 18, 19. Rev. 11. 15.]

9. The Inhabitants of dry places [Heb draughts, i.e. the barbarous people, inhabiting deſerts, dry, unknown or uncouth places; in regard of Salomon, and ſavage rude unbelieving heathens, in regard of Chriſt] ſhall kneel before his face; [viz. of Salomon, and Chriſt as before. Compare Iſa. 40. 3. 4. and 42. 11, 12, &c.] and his Enemies ſhall lick the duſt. [Compare Mich 7. 17. and Iſa. 49. 23.]

10. The Kings of Tharſis [Which dwell by the Ocean. See 1 Kin. 10. on v. 22.] and the Iſlands [the Hebrews underſtand here and in many other places, by the Iſlands, thoſe people or Nations, which live in or at, about and beyond the Mediterranean or Midland Sea, although they be not quite environed with the Sea, or begirt with water round about. See Gen. 10. on v. 5. item Iſa. 20. 6. and 23. 2. 6. Jerem. 25. 22. with the annot. &c.] ſhall bring on gifts: the Kings of Scheba and Seba [ſee Gen. 10. on v. 7.] ſhall offer preſents.

11. Yea all Kings ſhall bow down before him, all heathen ſhall ſerve him. [This regardeth only the Meſſias.]

12. For he ſhall reſcue the needy, that doth cry, [By reaſon of his diſtreſs, and for help. Compare Job 29. 12.] together with the afflicted, and him that hath no helper.

13. He ſhall ſpare the poor and needy [or graciously ſpare] and ſave [or deliver] the ſoules of the needy.

14. He ſhall deliver their ſoules from craft and violence, [i.e. from thoſe that oppreſs them by cunning devices, and by violence] and their blood ſhall be precious in his eyes. [that which the wicked ſhed and ſpil, he doth ſo highly account of, that he ſhall not eaſily ſuffer the ſhedding of it, or elſe he will be ſure to revenge it ſeverely. Compare Pſa. 116. 15.]

15. And he ſhall live [i.e. enjoy a long life, as men are wont to wiſh unto Kings, 2 Sam. 16. 16. 1 Kings 1. 31, 39. compare 1 Kings 11. 42. and as concerning Chriſt. Iſa. 53. 10. Rom. 6. 9. Heb. 7. 3. and 13. 8.] and they ſhall give him of the gold of Scheba; [above on v. 10.] and they ſhall continually pray for him [not only for Salomon and his Kingdome, but eſpecially for the progreſs and increaſe of the ſpiritual Kingdome of Chriſt. See Pſa. 118. 24, 25, 26.] all the day ſhall men bleſs him. [i.e. highly laud and praiſe him. Oth. thus and he (Chriſt) ſhall give (to the poor) of the gold of Scheba; and he (Chriſt) ſhall continually pray for him; (the poor) all the day ſhall be (Chriſt) bleſs him (the poor.)]

16. Is there a handful of corn [Or a ſmall quantity or portion, or the leaſt parcel, or but a little corn or grain viz. ſowed] in the land, upon the height (or top) of the hills; [Heb. head] the fruit thereof ſhall make a noiſe like Lebanon; [i.e. it ſhall come up ſo abundantly and gloriouſly, that the wind paſſing through and ſhaking it, it ſhall cauſe ſuch a ſtiring noiſe, as is among the trees of Lebanon. Compare further Hoſ. 14. 8. with the annot. and Mat. 13. 7, 23. Acts 2. 41. and 4. 4, &c. Or thus he ſhall be as when a handfull of corn, &c. Underſtanding this of the ſmall beginnings of his Kingdome upon Earth] and thoſe of the City [i.e. the Citizens, Inhabitants of Jeruſalem and other Cities. Compare Iſa. 27. 6.] ſhall flouriſh as the herb of the Earth.

17. His Name ſhall be into eternity, as long as the Sun is; [Heb. before the regard of the ſon, ſee on v. 5.] ſhall his Name be propagated from child to child: [Heb. properly as if one ſhould ſay, ſhall be ſonned or childed i.e. ſpread and propagated from one generation to another] and they ſhall be bleſſed in him: [ſee Gen. 22. on v. 18.] all heathen ſhall praiſe him right happy.

18. Praiſed be the LORD, God [Heb. bleſſed, &c. and ſo in the ſequel] the God of Iſrael, which alone doth wonders.

19. And praiſed be the Name of his glory [i.e. his honourable or glorious Name] into eternity, and let all the Earth be replenished with his glory: Amen, yea Amen.

20. The prayers of David the ſon of Iſai, have an end. [The meaning is not, that there are no Pſalms of David more to follow in this book, but that this was the laſt Pſalm, which David made in his life-time, and left or bequeathed the ſame to his ſon Salomon, yea unto the whole church as a Teſtament or Jewel, concluding with this excellent propheſie of his ſpiritual bleſſed King the Meſſias, our Lord Jeſus Chriſt. Some do conceive, that this concluſion doth intimate, that all the Pſalmes hitherto, were made by David alone, whereas in the ſequel divers are found, which are made by others.]

P S A L M L X I I I.

The Prophet deſcribeth by his example, what a heavy temptation it is to the faithfull to ſee the wicked proſper whileſt theyſelves are afflicted: ſhewing the right way, how to overcome ſuch temptations, by conſidering of Gods wiſe government, which ſerveth to the conviction and deſtruction of the wicked, but to the good of the godly, eſpecially that they may learn to take or ſeek their perfect content in nothing but the grace and bleſſed communion with God.

A Pſalm of Aſaph. [See Pſa. 50. on v. 1.] Sure God is good to Iſrael; [or yet, however, nevertheleſs, aſſuredly, &c. thus the Prophet breaketh out, after that he had overcome a heavy inward combat and temptation by reaſon of the wicked's temporal proſperity. Compare Pſa. 62. 2.] to thoſe that are pure of heart. [i.e. to the true Iſraelites, not ſuch as are without ſin (Prov. 20. 9.) but ſuch as do ſerve God with an upright faith, and godlineſs unfeigned. See John 1. 48. Acts 15. 9. Rom. 9. 6, 8. 1 John 3. 3.]

2. But as for me, my feet had almoſt turned out, [Oth. I was (or had) almoſt turned out with my feet] my ſteps were even ſhot forth.

3. For I envied the fooliſh, [Job. 21. 7, &c. Pſa. 37. 1. Jerem. 12. 1, 2. See of the Hebrew word Pſa. 5. on v. 6.] ſeeing the peace of the wicked. [i.e. their temporal welfare and proſperity.]

4. For there are no bonds [Or knots, i.e. they have or feel no paines of ſickneſſes, or bodily infirmities, whereby a man comes to be bound, or tied and hindered from going about his affaires. Some do hold it to be a ſimilitude taken from the courſer ſort of yarn or thread, which run ſmoothly all the loom over without breaking, ſo that one need not bind or knit them together again, ſo in like manner doth the life of the wicked paſs ſmoothly away, without any great rub, adverſity or impediment until their death, [Oth. in their death, i.e. they dye an eaſy gentle death. See Job. 21. 13.] and their vigour (or power) is freſh, [i.e. they are healthy and lively, ſee Job 21. 23, 24.] Heb. fat, healthy. Oth. their portal is ſtrong.]

5. They are not in toyl as (other) men [Heb. in the toyl of man; and ſo again preſently. Here two words are uſed one after another Enoſh and Adam, both ſignifying man, whereof the former hath regard to the mortality, and wretchedneſs of man, the other to the original of his body made of earth.] and are not plagued with (other) men.

6. Therefore doth pride encompass them as a chain: [Heb. chain them, i.e. is inſtead of a chain to them, hanging about them like an ornament, or golden collar, and chain about their neck; or they are hung round about]

about with pride, even as a chain goeth round about the neck.] *Violence covereth them (as) a garment* [or, gay-apparel. The Hebrew word is used *Prov. 7. 10.* for the garment of an adulteress, and seems to have its denomination from sitting, or sitting well and comely to the body. So the wicked brave it with violence and oppression, as if it were their gallantry and ornament. See the contrary *Job 29. 14.*]

7. *Their eyes butt out of fatness*, [Heb. *goeth forth*, each eye namely. Compare *Job 15. 27.*] *they go above the imaginations of the heart.* [i. e. it fareth better with them, then they could have imagined; or, the imaginations of their heart to proceed; or, they practise more (mischievous) than any ones heart could imagine. Compare *Jer. 5. 28.*]

8. *They tire out (men.)* [Or, *consume, waste, or melt (men)* by all manner of oppression and insolence, as the following words declare. The Hebrew word is found nowhere thus but here, and therefore diversely rendied,] *and speak evil* [Heb. *in, or, with evil or malice*] of oppression, *they speak from an high.* [to be heard above all others, and whom none must gainsay, compare *Psalms 12. 5.*]

9. *They set their mouth against heaven: their tongue walketh upon the earth.* [i. e. they speak and rail as well against God, and all divine things, as against men. Compare *Revel. 13. 6.* thus God is likewise understood by heaven *Dan. 4. verse 26. Luke 15. 18.*]

10. *Therefore his people turneth hither*; [Gods people namely, of whom the first verse of this Psalm, and the sequel here speaketh. The sense is, that the godly considering their great crosses on the one, and the prosperity of the wicked on the other side, they are troubled with these thoughts, whether God indeed have any care of humane things.] *when waters of a full (cup) are wrung out unto them.* [cup, or basin. Afflictions being in such abundant manner measured out unto them, as if one squeezed or wrung out water out of some moist or sappy matter into a basin or beaker. See *Psalms 11. on v. 6. 2 Sam. 22. verse 17.* or by the waters may be here be understood tears, by comparing *Psalms 80. 6. and 42. 4.* as if the Prophet had said, *A cup full of tears.*]

11. *That they say; How should God know, and there be knowledge with the most high?*

12. *Behold these are wicked, nevertheless they have rest in the world,* [Heb. *they are the quiet, or peaceful of the world*, or, of the age, or eternity, i. e. such or those that enjoy peace (compare *John 14. 27.*) or the luck and success of this world; or that are at rest, and possessed of ease and prosperity all their life time, and live in all security. Of this use of the word *eternity*, See *Deut. 15. on v. 17.*] and compare with this complaint *Jer. 12. v. 1, 2.* *they multiply the substance.* [i. e. their riches, as *Deuteronomy 8. 17, 18. Ruth 2. verse 1. 2 Kings 5. 1.*]

13. *Sure in vain have I cleansed my heart:* [The words of the Prophet. See above on verse 1.] *and washed mine hands in innocency:* [see *Psalms 26. on verse 6.*]

14. *Because I am afflicted all the day, and my correction is every morning* [Heb. *in the morning hours*, i. e. every morning, or very early still. So *Job 7. 18. Psalms 101. 8. Isaiah 33. 2. Lamentations 3. 23.*]

15. *If I should say;* [This may be taken for thinking or saying with ones self, as it is frequently used.] *I shall likewise speak thus;* [i. e. I shall give way to this temptation to prevail over me, so that I yield to my flesh, and openly henceforth pronounce the godly unhappy and praise the ungodly] *behold, then should I be unfaithful to the generation of thy children.* [i. e. to all the godly in general, thy universal Church, elsewhere also called the generation of the righteous, or, the righteous generation,

Psalms 14. 5. implying that he should greatly wrong the Church of God, and greatly trespass against both them and God himself, by condemning them, by reason of their affliction. Of the Hebrew word, rendered *generation*, see *Psalms 12. on v. 8.*]

16. *Nevertheless I mused for to understand this: (but) it was toil (or, toilsom) in mine eyes:* [This business about the crosses of the godly and the speed of the wicked, seemed too difficult for my apprehension, I was not able to extricate my doubts about it. See *Job 18. on verse 3.*]

17. *Till I entred into Gods sanctuaries;* [Understand the word of God, and the place also, where Gods people assembleth together, and his word is handled, taught and searched into] *and marked their end.* [Heb. *hindmost, last, utmost*, i. e. how it fareth with the wicked at their latter end, as *Deuteronomy 32. verse 20, 29, &c.*]

18. *Sure thou settest them upon smooth places,* [A comparison taken from slippery wayes, where there is no sure footing, and one may easily get a fall.] *thou causest them to fall into desolations.* [or destructions, properly such as fall out with a great deal of noise and impetuosity.]

19. *How do they become a desolation, as in a moment! take an end, are consumed of frightings.*

20. *Like unto a dream, after waking:* [i. e. all their speed prosperity, ease and pleasure doth vanish on a sudden, like unto a dream, to him that awaked. See *Job 20. 8, 9. Isaiah 29. 7, 8.*] *when thou awakest, O LORD* [i. e. doest prepare thy self to punish them, when as before thou didst seem to sleep, and not to see their wickedness: See *Psalms 35. 23, &c.* Or, *when thou raisest, or awakenest (them), viz. at the last day to judgement.*] *(then) shalt thou despise their image.* [i. e. all their fading and transitory prosperity, luster and glory. Compare *1 Cor. 7. 31. & Psalms 39. 7.* this may also have relation to the everlasting confusion of the wicked, which they are to undergo, after the resurrection from the dead. See *Dan. 12. 2.*]

21. *When my heart was swelled up,* [Or, *rose up, like leaven*, as the word doth properly imply in the Hebrew, i. e. when I was thus disquieted, vexed and angered with the prosperity of the wicked] *and I was pricked in my reins.* [i. e. mightily provoked to passion, or when my passions were most sharp and vehement. See *Job 19. 27.*]

22. *Then was I senseless,* [Like unto brute animals see *Psalms 49. on verse 11.*] *and knew nothing: I was a great beast with thee.* [i. e. very brutish, or beastly Heb. *Behemoth*, i. e. Beasts, which word is used *Job 40. 10.* as some conceive of the Elephant; the meaning is, I might justly be accounted as brutish and beastly by thee, as the beasts themselves are.]

23. *Now shall I be continually with thee:* [i. e. cleave close unto, and rest satisfied with thy wife and holy government] *thou hast taken hold of my right hand.* [i. e. preserved and supported me, in my senselessness, that I turned not aside. See above verse 2.]

24. *Thou shalt guide me by thy counsel:* [By thy word and holy Spirit, together with thy fatherly providence and government.] *and after take me up in glory:* [Comp. this kind of speaking with *1 Tim. 3. 16. & Heb. 2. 10. item 1 Thess. 4. 17.*]

25. *Whom have I (besides thee) in heaven?* [Or, *who is there for me, viz. besides thee*, which words being expressed in the sequel, are likewise to be applied to this antecedent; the prophet implying, that he had none in heaven, to call upon and trust unto but God.] *besides thee also I desire (or long for) nothing upon earth.* [viz. so as to rest satisfied therein, or to rely upon it; God, would he say, was his onely and chiefest good, which having once obtained, he had all his hearts desire fulfilled.]

26. If my flesh and my heart [i. e. my body and soul, as Pſalm. 84. 3.] faint, God is the rock of my heart, [i. e. he in whom my heart doth trust, as my best strength and refuge. See Deut. 32. on. v. 4.] and my portion in eternitie for ever. [comp. Pſalm. 16. on. v. 5, 6.]

27. For lo, those that are far from thee, [That have no communion with thee, or continue at distance from thee.] shall perish: thou destroyest every one that goeth a whoring from thee. [committing spirituall whoredome or adultery, and loving any other thing more then thee. See Levit. 17. on verse 7.]

28. But as for me: it is good for me to be neer God: [Heb. neerness, or drawing neer, approaching of God, i. e. unto God, as Isa. 58. 2.] I put my trust upon the Lord LORD; for to relate (or recount) all thy works.

P S A L M LXXIV.

The Church of God lamenteth over the fearful devastations which the enemies had made every where, especially in the Temple and Synagogues; and considering the crucitie and blasphemies of the enemy, the present want of Gods love-tokens, his former wonders and mercies, the afflicted estate of his beloved and helpless Church, and the steadfastness of his Covenant, he prayeth for deliverance, for Gods glory and the enemies confusion.

AN instruction, [See Pſalm 32. on ver. 1.] for Asaph. [or, of Asaph. Which may be understood of Asaph himself, or his posteritie. See Pſalm 50. on v. 1. Some think that Asaph himself composed this Pſalm by a Propheticall spirit of the times to come, to be used when these troubles should befall the people of God.] O God why dost thou reject for ever? [or, utterly, altogether; see of the Hebrew word Pſalm 13. on v. 2.] (why) should thine anger smoke [or, thy nose? Compare 2 Sam. 22. 16. otherwise, smoking anger, is the same with burning anger, according as Gods wrath is often compared with fire, which useth to send up smoak. See Pſalm 80. 5. and Deut. 29. verse 20.] against the sheep of thy pasture? [See Pſalm 100. 3.]

2. Remember thy congregation, [Thy Church thy people Israel.] (which) thou hast purchased of old; the rod of thine heritage, [i. e. Israel which is thine heritage, which thou hast measured out unto thy self with rods as it were. So Jerem 10. 16. compare Deut. 32. on v. 9. and Pſalm. 16. v. 5, 6.] which thou hast redeemed: the hill of Zion, whereupon thou hast dwelt.

3. Lift up thy feet [Or, going, steps, i. e. make haste, come apace, to take a view of those long-lasting desolations, and to take order accordingly; spoken of God after the manner of men,] to the everlasting desolations: [Heb. desolations of eternitie, i. e. exceeding long and lasting.] the enemy hath wasted [or defaced Heb. properly made evill] all in the Sanctuary.

4. Thine adversaries have roared [Like Lions] in the midst of thy gathering places: [where at set times thy people are gathered together to perform their solem worship of God, and to hear the Word of the Lord; such as were in those dayes the Temple and the Synagogues, whereof below, v. 8.] they have set (up) their tokens for tokens: [they have replenished all with their idolatrous tokens, or warlike banners, in token of their conquest and mastery over us.]

5. Every one is made known, [Hebr. is known; Every one, namely, of the enemy. i. e. every one of them grows famous and renowned, is taken notice of, as one that did notably acquit himself of his manhood or valour. Compare Prov. 31. 23. and above Pſalm 9. 17.] as one that getteth up the axes aloft, [i. e. they hewed and hacked not otherwise, then if they were cutting

wood in a forest.] in the thicknes of the trees [or wood, (wainscot,) for it may likewise be taken for the wrought tight wood or wainscot of the sanctuary, the meaning being all one, and then it might be ended thus; as bringing up the axes on high, or, to the top, or, as having brought up or, plying, or laying on the axes aloft, i. e. every one was taken notice of, and famous, as going to work in that manner, or, thereby that he thus did and bestowed himself; the particle as, or like, being not alwayes taken for comparing of things, but sometimes also setting out the very act and truth of things. See Nchem. 7. on v. 2. and Gen. 27. on v. 12.]

6. So have they now beaten in pieces the engravings of it: [i. e. the cut or carved work of the sanctuary, (Whereof v. 2.) where the congregation used to assemble, which seems to be implied by the pronoun of it; or of her Hebr. her openings, of which word see Exod. 28. 11.] together with hatchets, [the Hebrew word hath its denomination from hurting, falling, felling, or pulling down, signifying likewise such a tool or instrument, whereby something is torn or bicken off to be pulled down; as pick-axes, iron hooks, halberds] and hammers.

7. They have set, [Heb. sent] thy sanctuaries on fire; to the ground have they prophaned the habitation of thy Name. [i. e. to the very ground, as they have prophaned it, breaking it downe, and ising it to the ground.]

8. They have said in their heart: Let us spoil them altogether: [Or oppress them. Of the Hebrew word here used, there comes another signifying a Dove, the same being every mans prey as it were. Others, their children say in their heart, &c. they have, &c.] they have burnt all Gods assembling places in the land. [that is to say, all the synagogues and schools of the Prophets where the word of God was wont to be read and taught or expounded.]

9. We do not see our tokens (or signes:) [Neither the ordinatie nor the extraordinary signes and tokens of Gods gracious presence and favourableness.] There is no Prophet more: Compare Ezech. 7. v. 26. From this passage, considering that the Author of this Pſalm was a Prophet and Man of God himself, the opinion of some seems the less strange, which hold that this Pſalm was made by Asaph, or some other Prophet of that Name, (as we find the like Propheticall form prescribed elsewhere in the word of God) before this sad condition befell Gods people, and whilst the publick worship of God was in use and practise yet; as may be gathered from v. 1. to serve Gods Church in sundry times thereafter, partly in the Babylonian captivity, after that Ezech. had ceased to Prophesie: partly under the grievous Tyranny of Antiochus, which some apply this peculiarly unto; in regard the time of the deliverance out of the Babylonian captivitie was expressly prophesied by Jeremie. Some doe conceive, that this Pſalm (and some others of like argument) were made in that time of Antiochus, by some man of God or Prophet, that is by one of their Teachers, that taught Gods people then, and made this Pſalm, but was no such Prophet, as the others were in former times, peculiarly called so, for that they had divine Revelations of things to come, of whom Malachias was the last] nor any with us, that knew how long: [i. e. how long those miseries and desolations were to last.]

10. How long, O God, shall the adversarie reproach? shall the enemy blaspheme thy Name for ever? [i. e. continually, without end or ceasing. See on v. 1.]

11. Why dost thou with-draw thine hand, yea thy right hand? [Whereby thou wast wont so powerfully to protect and save us, spoken after the manner of men] draw (pluck it) forth out of the midst of thy bosome, [i. e. employ it, or set it a work; the contrarily is said of them, that are loath to work. Prov. 26. 15.] make an end, [viz. of these desolations of the enemy, and of our miseries; or consume,

consume, viz. those our enemies. Others, put it out fully out of the midst of thy bosom.

12. Yet God is my King of old ; that worketh salvations, (or deliverances) in the midst of the earth.

13. Thou hast cleft (or split) the Sea, [Understand the Red sea, or the Reed-sea] by thy power : Thou hast broken the heads of the Dragons in the waters. [i. e. the stout and insolent G.andeers and Commanders of Pharaoh.]

14. Thou hast bruised the heads [i. e. that great head which is in stead of many ; like as the Elephant is called Behemoth, i. e. Beasts for being a beast of that bigness, Job 40. 10. &c. or by these heads we may understand Pharaohs Captains] of the Leviathan. [That is, of that terrible Sea-monster, or Sea-Dragon, unto which Pharaoh and other great Tyrants are assimilated, Isa. 27. 1. comp. also Ezek. 29. 3, 4, 5. and 32. 2. see further of Leviathan, Job 40. v. 20. &c.] Thou hast given him for food to the people in drie places. [i. e. to the fowles and wild beasts, which devoured the dead carcases of the drowned Egyptians, being cast on land, or driven on the shore : (Exod. 14. 30.) thus are the Pismires, Grasshoppers, Conies, &c. called a People, Folk or Nation, Prov. 30. 25, 26. Joel 1. 6. Otherwise, it may likewise be understood thus, that God gave the spoil of the Egyptians to his people, for their maintenance in the wilderness; comp. Deut. 31. 17. and Numb. 14. 9. with the Annot.]

15. Thou hast cleft a fountain and a brook : [i. e. thou hast cleft a Rock, that a Fountain and a Brook issued thence.] Thou hast dried up strong Rivers : [Heb. Rivers of strength ; as the waters of the river Jordan, that the children of Israel went over drie foot. The verse implieth, That he bringeth forth waters, where there is no appearance of any, and drieth them up, where they are in abundance.]

16. The day is thine, the night is thine also : thou hast prepared the light and the sun : [The light, i. e. a light-giving, or shining body, whereby the moon and starres may be understood here to give light by night, as the sun doth by day : See Gen. 1. 16. Psalm. 136. 7, 8. and comp. Job 31. 26. where by the light, the sun seems to be understood, but the moon is exprest by name.]

17. Thou hast set all the borders of the earth ; summer and winter hast thou formed. (or fashioned.)

18. Remember this : The enemy hath reproached the LORD : [Others, The enemy hath reproached, (or, scorned) O LORD :] and a foolish people hath blasphemed thy Name.

19. Do not give up the soul of thy Turtle Dove, [That is, the life and being of thy Church, which is so powerless and helpless to withstand this fierce multitude, as a poore silly Turtle Dove is against the violence of ravenous beasts or wild fowle, shrowding her self in stillness, with weeping and moaning to God, and remaining spiritually and inwardly fair, plain, or single hearted, meek and faithfull to her God. To which sence and purpose, the similitude of Doves is frequently used in the holy Scriptures. See above Psalm 55. 7. and 56. 1. and 68. 14. Cant. 1. 15. and 2. 14. and 4. 1. and 5. 12. and 6. 9. Isa. 38. 14. and 59. 11. Ezek. 7. 16. Hos. 11. 11. Matt. 10. 16.] to the wild beasts : [or to this wild fie : See of the Hebrew word, Psalm. 68. on verse 11.] forget not the company of thy afflicted ones [such as belong to thee, and suffer for thy Names sake : Comp. Psalm 27. 34. and 72. 2.] for ever. [i. e. continually evermore ; as ab. v. 1.]

20. Look upon the Covenant : [Which thou hast made with Abraham and his seed grounded on the Messiah] for the dark places of the land are full of habitations of violence : [i. e. all the corners of the land, are like to murdering-dens, where the enemy practiseth all manner of crueltye and violence.]

21. Let not the oppressed return ashamed : let the afflicted and needy praise thy Name.

22. Arise O God, debate thy cause ; [See Psalm 35. 1.] remember the reproach (that lighteth) on thee from the foolish all the day. [Hebr. of thy reproach of a fool.]

23. Forget not the crye of thine adversarie : [Hebr. the voice, &c.] the noise of them that rise up against thee, ascenderth continually : [i. e. increaseth still : Compare 1 Kings 22. 35. or, mounteth up to thee towards heaven : as Jon. 1. 2.]

PSALM LXXV.

David gives God thanks, together with all the godly, for the gracious change of affairs in Israel, and voweth that being once made by God (the Author of exalting and humbling) King over Israel, that he will reign piously, punishing the wicked, and exalting the good ; and praising God, which suffers indeed the godly to drink of the cup of his wrath, but maketh the ungodly to sup up the dregs.

For the chief songmaster, [See Psalm 4. on ver. 1.] Al-tascheth : [See Psalm 57. on v. 1.] a Psalm, a Hymne, [see Psalm 48. on v. 1.] for Asaph. Others of Asaph : But it seemeth altogether, that the opinion of those is the plainest, which by comparing the matter of this Psalm with 2 Sam. chap. 2. 3, 4, 5. gather that David himself did make this Psalm, and gave it to Asaph, when as after Sauls death he was made King over Juda, and the affairs stood so after the death of Ishbojerth, that he was like to be possessor of the promised Kingdome over all Israel ; to give God praise and thanks for this wonderfull and gracious change of things, promising to reform according to the will of God, whatsoever there was amiss or decayed in the land, and to carry himself suitably as a Type of Christ. Compare this Psalme likewise with Psalme 101.]

2. We praise thee O God, we praise that thy Name is high : [i. e. thy self with the performance or accomplishment of thy promises, which thou hast made unto me : others, and thy Name is high ; viz. in our mouths,] thy wonders are rehearsed ; [Heb. they rehearse viz. I my self, and all those that adhere to me, and have waited for this time with much patience, praising thee now, as was said, v. 2.]

3. When I shall have received the appointed (office) [i. e. the kingdome which thou hast promised, and all the Tribes assigned me. Some do apply it to the appointed time of the kingdome ; Item, to the assembly of the Elders, as a Diet or Parliament appointed for this purpose ; or, the appointed place of holy congregations : to wit, Zion, which David being made King, presently went about to subdue, and to make it the place of Gods worship, and of his regall Throne : the matter being all one and the same :] Then will I judge rightly altogether. [Heb. rightnesse, straightnesse, i. e. I shall rule and govern with all right and equitie, fairly and squarely, and so elsewhere frequently.]

4. The land and all the inhabitants thereof, were molten : [By reason of the former troubles, all manner of licentiousness, fear and terror : so Josh. 2. 9. Compare Deut. 1. on v. 28.] (but) I have fastned the pillars of it, [or crected, set right, straight. I have begun in Juda to redress and reestablish all things into good order, in matters of Religion, state and Justice ; and I will proceed thus, by the grace of God ; for time to come in all Israel] Sela ! [See Psalm 3. on v. 3.]

5. I said to the mad ones, [See of the Hebrew word, Psalm. 5. on v. 6.] be not mad ! and to the ungodly ; exalt not the horn : [that is, Be not insolent and high-minded in your power and greatnesse. See Deut 33. on v. 17. and below v. 11.]

6. *Exalt not your horn on high, and speak not (with) a stiff neck.* [Proudly and stubbornly. Compare *Exod.* 32. on v. 9. *Job* 15. 26.]

7. *For the exalting* [That any one is exalted to great honour and dignitie.] *(cometh) not from the East,* [Heb. from the going forth, i. e. from the rising of the Sun. See *Psal* 19. 6.] *nor from the West, nor from the Wilderness:* (or Desert:) [that is, as some conceive, nor from the South, nor from the North, being the land of *Juda* had Deserts on both these sides, as it is described by some.]

8. *But God is Judge; he humbleth this (man,) and exalteth that (man.)* This hath a particular regard to the exaltation of *David* unto the Kingdom, (after all his sufferings under *Saul*) according as God had promised him by *Samuel*, and to the humbling and rejecting of *Saul*, from the Kingdom, as by *Samuel* God had likewise foretold him.]

9. *For in the hand of the LORD, there is a Cup* [Of this comparison, See *Psal.* 11. on v. 6. and *Job* 21. on v. 20. &c.] *and the wine is troubled,* [or bedregged, (full of dregs) see of the Hebrew word above, *Psal* 46. 4. and *Job* 16. on v. 16. Others troubled, strong, red:] *full of mixture,* [i. e. fully prepared to be drunk, as in those Countries they used to mingle their strong wines with water: Compare *Prov.* 9. 2. *Rev.* 14. 2. &c.] *and he poureth forth out of it:* [or he hath poured forth out of it; viz. first of all, to his own people, as *David* and his good followers and partners had their share. Compare *Psal* 73. 10. *Jer.* 25. 17, 18. 1 *Pet.* 4. 17.] *yet all the ungodly of the earth shall sucking-out drink.* [Heb. drinking out, drink out: compare *Isa.* 51. 17. *Ezek.* 23. 34.] *the dregs of it:* [of that Cup. i. e. they shall undergoe the heaviest punishments, endlesse and everlasting destruction.]

10. *And I will declare it for ever; I will sing Psalms to the God of Jacob.*

11. *And I will cut off all the horns of the wicked:* [All the might and power, whereby they annoy and hurt the godly. See above v. 5.] *the horns of the righteous,* [i. e. his power and glory] *shall be exalted.*

PSALM LXXVI.

The Prophet giveth God thanks for his gracious presence, manifested to his people, by a wonderfull deliverance of them from insolent and potent enemies, whose insolency power and fierceness God had brought to nothing by his wrath and jealousy: exhorting thereupon to praying, and praises to God.

1. **A** *Psalme, or Hymne of Asaph* [See *Psal* 48. on verse 1.] *for the chief song-master:* See *Psal.* 4. on v. 1.] *on Neginoth.*

2. *God is known in Juda: his Name is great in Israel.*

3. *And in Salem* [i. e. *Jerusalem*, as *Gen.* 14. 18. Compare *Psal* 48. 2, 3, 4, 9. and see *Hebr.* 7. 1.] *is his Tent:* [i. e. his Tabernacle, or Temple; hereby it appeareth plainly, that *Salem* and *Jerusalem* is one and the same] *and his habitation in Zion.*

4. *There hath he broken:* [Compare *Psal* 46. 10.] *the fiery arrows of the bow:* [Heb. the fierie coals, or sparkes of the bow; i. e. the fiery, or sparkling glittering arrows, or the glittering bow (of Steele) as some take it] *the shield, and the sword, and the warre, Sela!* [see *Psal* 3. on verse 3.]

5. *Thou art more illustrious (and) more glorious, then the mountains of prey:* [Hereby do some understand the mighty Kings and Kingdomes (compared sometimes in scripture to mountains) with whom it is usual, to prey both one upon another, and upon the people of God, even like

the wild beasts, following and worrying their prey. *Oth.* *Thou art illustrious and glorious from,* or (by reason of) *the mountains of prey:* i. e. thou hast got thy self great honour, and shewed thy power upon the mountains; from whence the enemies, like so many wild beasts, made account to prey upon and devour us; there hast thou consumed them, and made them a prey to us, as is declared in the sequel.]

6. *The stout-hearted are spoiled:* [Heb. the strong of heart] *they have slumbered their sleep:* [i. e. the long and lasting sleep of death, their deadly sleep. Compare *Jer.* 51. 39, 57. *Psal* 13. 4. this is applied by some to those destroyed by the Angell in the dayes of *Hiskia.* 2 *King.* 19. 35.] *and none of the valiant men have found their hands.* [Heb. all men of valour have not found their hands; i. e. they were as if they had no hands; they were not able to make the least resistance, or defence.]

7. *From thy rebuke,* [See *Psal* 9. on v. 6.] *O God of Jacob, both chariot and horse are sunk asleep.* [i. e. both the great and the common souldier, which were wont to ride on chariots and horses, were dismayed all together: see *Jud.* 4. 3, 13, 15. 2 *Sam.* 10. on verse 18. 1 *King.* 22. 31, 34.]

8. *Thou, thou art fearfull: and who shall stand before thy face, from the time of thy wrath?* [Heb. from then, or thence of thy wrath? i. e. from that very time; or when thou art wroth: or beginnest to exercise and let forth thine anger.]

9. *Thou madest a judgement heard out of heaven;* [Compare 2 *King.* 19. 32, 33, 34, 35. *Jud.* 5. 20. 2 *Sam.* 22. 7, 8. &c.] *the earth* [or the land; and so in the next verse] *feared and was still:* [i. e. when thou madest thy judgement to be heard, &c. then the earth feared, &c. or, thou makest a judgement to be heard, &c. and so in the sequel.]

10. *When God arose to judgement, for to deliver all the meek of the earth.* [See *Psal* 10. on v. 17.] *Sela!* [see *Psal.* 3. on v. 3.]

11. *For the fierceness of man shall make thee praise-worthy:* [i. e. shall serve to get thee praise and honour. The sence is, the more eager and furious the enemies are against thee and thy people, the more honour and glory shalt thou get in protecting thy people and quelling the enemy.] *thou shalt bind up the remnant of fierceness;* [or gird, &c. This may be understood, that God shall likewise subdue the remaining fierce enemies, even as one girds or binds and ties a body, from stirring at pleasure: or else: He shall gird the remainder of his people, those that are left over and delivered from the fierceness of the enemy) with strength and courage to withstand their enemies. Both meanings are good; though it may likewise be understood of God himself, that he shall gird his fierceness about him, for the utter destruction of his enemies.]

12. *Make vows,* [As the godly use to do in times of trouble, and being delivered out of the same. See *Gen.* 28. 20. &c. *Psal* 66. 13, 14, 15. *Jer.* 1. 16. Compare also above *Psal.* 61. on v. 6.] *and pay them to the LORD your God, all ye that are round about him.* [i. e. all Gods people, that adhere unto and depend on him, even as the Tribes encamped round about the Tabernacle, *Num.* 2. 2, &c. and the Priests and Levites were placed round about God to serve him, and again the Elders round about the Throne of God, *Revel.* 4. 4.] *Let them bring gifts* [Compare 2 *Chron.* 32. 21, 23.] *to him that is to be feared.* [Heb. properly, to him of fear, that is of whom every one ought to stand in fear, to wit, the God of *Israel*; Compare *Gen.* 31. 53.]

13. *That cutteth off the spirit of Princes,* [Or, foregoers, leaders, (cutteth off) or plucketh off, gathereth] *as grapes* [the meaning is (according to the Emphasis of the Hebrew phrale) that God doth as suddenly and easily take

take away the life, understanding and courage of the great ones, as grapes are pluckt and gathered in the Vinegar. See the same comparison, *Jud* 20. 45. with the Annotations : and *Rev.* 14. v. 18, 19, 20. and compare in particular, *2 Chron.* 32. 21.] *that is dreadfull to the kings of the earth.*

P S A L M LXXVII.

The Prophet describeth in his own example very lively, how it afflicteth the people of God, when as they have no evidence of Gods gracious presence : and how the spirit overcometh at length, raising and strengthening them again through faith, and the consideration of Gods faithful promises and former mercies.

1. **A** Psalm of Asaph [See Psalm 50. on verse 1.] for the chief song-master over Jeduthun. [See Psalm 39. on v. 1. or in Jeduthun, i. e. over or among the posterity of Jeduthun. Others, for Jeduthun himself, as being one of the chief song-masters himself :]
2. My voice is to God, and I cry : my voice is to God, and he will incline the ear unto me.
3. In the day of my distress sought I the Lord : my hand was stretched out by night, and ceased not : (or, gave not over :) [Instantly praying to God ; or, spread forth, properly cast out, thrown forth, as those that are in great trouble or anguish, sometimes strike their hands together, sometimes cast them abroad or throw them forth as it were, and move them here and there, according to the commotion in their hearts : Others, overwhelmed, surcharged, with tears namely.] my soul refused to be comforted. [i. e. I could not satisfy, nor allay my grief, and was altogether disconsolate, incapable of any comfort. Comp. *Gen.* 37. on v. 35.]
4. If I thought on God, I was troubled : if I meditated, [As *Gen.* 24. 63. See there : others, if I prayed, &c. my soul was overwhelmed : [See Psalm 61, on v. 3.] Sela ! [See Psalm 3 on v. 3.]
5. Thou heldest mine eyes waking ; [Hebr. thou heldest the watches of mine eyes : that is (as some understand it) mine eye-lids. The sense is, thou didst keep me awake, that I could not sleep for the continuance of the crosses and troubles upon me.] I was dismayed [like a thing struck and beaten with hammers : as one whose heart beateth and panteth for anguish and grief. Compare, *Jud.* 13. on v. 25. and *Gen.* 41. 8. *Dan.* 2. 1, 3. Where the same Hebrew word is used] and spake not.
6. I considered the dayes of old, [According to the command, *Deut.* 32. 7. compare Psalm 74. 12, &c.] the yeers of the ages. [past and gone long agoe. Of the Hebrew word *Olam*, see *Jer.* 2. on verse 20.]
7. I remembered my string-play (Or stringed instrument) [how I was wont in former times to praise God for his benefits] in the night I pondered (considered) in my heart ; and my spirit inquired (searched) to get a [right understanding in this matter. Compare Psalm 73. v. 16, 17. Hence proceedeth the following words of the Prophet, as if he should say. At last I thought ; shall the Lord then, &c. as followeth.]
8. Shall the Lord then reject for ever (Or in eternities) [i. e. continually, evermore] and be no more favourable hence forward ? [Hebr. not go on, or add to be wellwilling favourable, or kindly disposed, or to take pleasure, or content, viz. in me, or in his people to whom he hath been so favourable in times past.]
9. Doth his kindness cease for ever ? hath the promise an end [i. e. the word of his promise] from generation to generation ? [Hebr. in generation and generation]
10. Hath God forgotten to be gracious ? hath he shut up his mercies through wrath ? Sela,
11. Then said I : this afflicteth me ; [viz. that God

dealeth otherwise with me now, then heretofore ; that he keepeth not alwaies the same course and method in governing of his people. God doth all things wisely, and so as it may be serviceable to his glory and our good. Oth. this afflicteth me, the changing of the right hand of the most high, or by way of question, shall this afflict me, that the right hand of the most high doth change ? or this is my prayer, the changing of the right hand of the most high [but] the right hand of the most high doth change. [i. e. he can soon change and turn this affliction into joycing.]

12. I will remember the acts of the LORD, [Thereby to raise up and strengthen my self] yea I will remember thy wonders of old. [Hebr. of thy wonder, or miracle, and so in the next verse, all thy work, or all thy acting.]

13. And will consider all thy workes [Or recount, relate] and speak of thine acts. [or attentively observe thine acts.]

14. O God thy way is in the sanctuary [i. e. thy government is understood to the purpose in thy Church or Sanctuary, and not at all among the children of the World. Compare Psalm 73. 17. Oth. thy way is in holiness, i. e. all thou doest is perfectly holy, though we are not alwaies able to comprehend it] who is a great God ? like God ?

15. Thou art that God, that doth (Or worketh) wonder : thou hast made thy strength known among the Nations (or folks.)

16. Thou hast delivered thy people through (thine) arms ; [Through thy great power and might. See *Exod.* 6. 5. Psalm 79. 11.] the children of Jacob and Joseph [Joseph was likewise Jacobs son, and consequently his children, the children of Jacob ; but he is named here in particular, by reason of the excellency and prerogative of Ephraim and Manasse, *Gen.* 50. 21. *1 Chron.* 5. 11, 2. besides that he fed all Israel in Egypt like a Father : yea sometimes by Joseph there are understood the ten Tribes, or all Israel together. See *Gen.* 45. 10, 11. and 48. 22. compare Psalm 80. on v. 2, 3.] Sela.

17. The waters saw thee O God, the waters saw thee they trembled, [Or were in anguish, as one that is in travel, flying away for fear as it were, to make way for the children of Israel, passing the red Sea. Compare Psalm 110. 3, 5.] the abysses also were troubled, (stirred.)

18. The thick cloudes poured out water [This verse and the sequel seemeth to declare that which is set down, *Exod.* 14. 24, 25. as being done in that manner, that God raised first a mighty tempest over the Egyptians] the uppermost cloudes gave a noise (sound) i. e. [thundered] thine arrowes likewise issued forth ; [i. e. the flashes of lightning, as is declared in the sequel, compare *2 Sam.* 22. 15.]

19. The sound of thy thunder was in this round [Or in the Orbe, Sphere, Globe, i. e. in the air which encompasseth the Earth like a Globe or Sphere. As for the Hebrew word ; Compare Psalm 83. 14. *Isa.* 17. 14. *Ezek.* 10 : 2. &c.] the lightnings enlightened the world ; the Earth was troubled and trembled.

20. Thy way was in the Sea ; [Where thou wentest to lead thy people through the red sea, and to overthrow the Egyptians in it. See *Exod.* 14. 19, 20, 22. *Nehem.* 9. 11. compare *Nab.* 1. 3.] and thy path in great waters : and thy footsteps were not known. [there was no sign nor token left of this passage ; for the waters returned and were as before, *Exod.* 14. 26, 28.]

21. Thou leddest thy people as a flock [Like unto a Shepherd, leading them thorow the wilderness to the land of Canaan and taking care for them, &c. See Psalm 78. 52.] by the hand of Moses and Aaron. [that is by their means and ministry.]

PSALM LXXVIII.

The Prophet having exhorted to attention, instruction and preaching of Gods word and works, he rehearseth at large the Fatherly love and long suffering of God, by which having striven against the manifold unthankfulness of his people, at last he forsook Silo, and passing by the rest of the Tribes, chose out Zion in Juda, for the place of his worship, and David out of Juda, over the Kingdom: the same being a Type or Figure of Christs everlasting Kingdome.

AN Instruction [See Psa. 32. on v. 1.] of Asaph. [see Psa. 50. on v. 1.] O my people hearken unto my doctrine: encline thine ear to the sayings of my mouth.

2. I will open my mouth with sentences; [Heb. sentence. See 1 Kin. 4. 32. and of opening the mouth Job 33. on v. 2.] I will gush forth secrets abundantly of old. [I will stream forth or poure out like a fountain abundance of deep, excellent and remarkable sentences and matters, said and wrought in former times, wherein there lie great secrets hidden. See of the Hebrew word (which doth likewise signifie riddle.) Jud. 14. v. 12. 1 King. 10. on v. 1. Mat. 13. 35. and further of the other Hebrew word, signifying to gush forth, or bubble forth, Psa. 19. on v. 3.]

3 Which we have heard and know them, and our fathers have told us.

4. We will not hide it from their children, from before the generation to come, recounting the praise-worthyness of the LORD; [Heb. lauds or praises, understand Gods praise-worthy acts, as is declared by the sequel] and his strength and his wonders which he hath done.

5. For he hath set up a testimony in Jacob, and put a Law in Israel, which he hath commanded our Fathers, that they should make them known to their children.

6. That the following generation should know (the same) the children (that) were to be born: (and) should rise up and rehearse them to their children.

7. And that they should put their hope in God, and not forget Gods acts, but keep his commandments.

8. And that they should not become like their Fathers, a disobedient and rebellious generation, a generation (that) did not dispose their heart, [According to the will of the Lord to serve and fear God. See 2 Chron. 12. on v. 14.] and whose spirit was not faithfull with God.

9. The children of Ephraim, armed Archers, turned about in the day of the Battail. [Seeing that in the sequel there are rehearsed the wonderful works of God, which he wrought before the eyes of the Fathers of these Ephraimites, this may be applied to the story, 1 Sam. 4. where the Israelites, (among whom the Ephraimites were the most considerable and powerful, in whose countrey likewise the Ark was at Silo, 1 Sam. 4. 3. 4.) were defeated by the Philistines, and put to flight, and the Ark carried away, 1 Sam. 4. 10, 11. Compare below v. 60, 61, 62, 67. Some do understand it of the subversion of the Kingdome and captivity of the ten Tribes by the Assyrians, the said Tribes being frequently understood by Ephraim in the Prophets. See Isa. 7. v. 5. 17. Hof. 12. 1. and 13. 1, &c. and besides 2. King. 17. and Hof. 10. 11, 14. Others apply it to 1 Chron. 7. 21, 22.]

10. They kept not Gods Covenant, and refused to walk in his Law.

11. And they forgot his acts, and his wonders, which they had seen him do.

12. Before their Fathers he had done wonders in Egypt (in) the field of Zoan [i.e. in the territory or country

of Zoan, which was a very old and famous royal Metropolis in Egypt. See Num. 13. on v. 22. and Isa. 19. on v. 23. and 30. 3, 4.]

13. He cleft the Sea, and made them pass through it: and he made the waters to stand as an heap.

14. And he led them by day with a cloud; and all the night with a light of fire.

15. He cleft the stony-rocks in the wilderness, and made them drink abundantly as out of abysses (or gulfs.) [i.e. so plentifully as if they had been deep waters.]

16. For he brought streames forth out of the stony-rock, and made the waters to descend like rivers.

17. Yet continued they to sin against him, provoking the most high in the dry wilderness.

18. And they tempted God in their heart; coveting meat after their lust. [Heb. soul. See Psa. 29. on ver. 12.]

19. And they spake against God; they said: should God be able to dress a table in the desert.

20. Behold he struck the stony rock, that waters flowed forth, and brookes broke out abundantly: should he be able to give bread also? should he dress meat for his people.

21. Therefore the LORD heard, [i.e. he observed it as a Judge, or he shewed indeed, that he had heard and observed, or taken notice of it, and so v. 59.] and was incensed, [spoken of God after the manner of men] and a fire was kindled against Jacob, [see Job 31. v. 12.] and wrath also went up against Israel.

22. Because they beleived not in God, and trusted not in his salvation.

23. When as he commanded the cloudes from above [Or bad commanded, and so in the sequel, meaning his disposing and ordering of them] and opened the doores of heaven. [a figurative expression, by way of similitude. compare 2 Kings 2. 19.]

24. And rained upon them the MAN [See Exod. 16. on v. 15.] to eat, and gave them heavens-corn. [that fell down out of the air, and might be ground like corn, and supply the want thereof. see Numb. 11. 8.]

25. Every one ate the bread of the mighty ones, [i.e. of the Angels, so called by reason of the power and might, which they received of God, to exploit and perform great and mighty things, especially for the service of his elect. See Psa. 103. 20. Heb. 1. 14. The MAN is called the bread of the Angels, for that God sent it down by Angels, or from heaven the Angels dwelling place; or because of the excellency of it, as there the tongues of Angels, 1 Cor. 13. 1. i.e. the most pleasant and harmonious] he sent them victuals to satisfaction.

26. He drave on the East-wind in the heaven (air,) and brought on the south-wind through his strength.

27. And rained flesh upon them as duff, [In such plenty and abundance] and winged fowl [to wit the quailles] as sand of the Seas.

28. And made it to fall in the midst of his Campe, [Yet so notwithstanding that it fell likewise farr without the Camp. See Num. 11. v. 31. He calleth Israel Gods Camp, for that the LORD was the head and King and leader thereof] round about his habitations, [this may be understood of Gods Tabernacle, wherein there were several habitations, or of the peoples dwellings which may be called Gods habitations for the same reason, as the camp Gods camp.]

29. Then they ate, and were well satisfied, so that he yielded them their lust (desire) [i.e. abundance of that meat they lusted after.]

30. They were not yet estranged from their lust, [They had scarce satisfied their lust, their appetite was not quite over] their meat was in their mouth yet.

31. When the wrath of God rose against them, that he put to death of their fattest (ones,) [i.e. some of their principal, richest, strongest, goodliest, livelyest men.

Compare

Compare *Jud.* 3. on v. 29. Heb. *fatnesses*] and *selling down the chosen of Israel.* [Oth *Youths*, young men, and so v. 63.]

32. *Above all this they sinned yet* [Murmured again for all that. See *Numb.* 14. 16, 17.] and *believed not through his wonders.* [Compare *Deut.* 1. on v. 32. i.e. they would not trust God, notwithstanding all these wonders which he wrought among them.]

33. *Therefore caused he their dayes to pass in vanity,* [See *Numb.* 14. 28, 29, 33, 34, 35.] and *their years in affrightment.*

34. *When he put them to death, then they enquired after him, and turned again and sought God early.*

35. *And remembered that God was their rock, and God the most high their Redeemer.*

36. *And they flattered him with their mouth* [Or gave him good, or fair words, as if they meant to beuile him. See of the Hebrew word *Jud.* 14. v. 15.] and *lied unto him with their tongue.*

37. *For their heart was not right with him: and they were not faithfull in his covenants.*

38. *Nevertheless he being mercifull, atoned the iniquity,* [i.e. he remitted the temporal punishment, or withheld the same, in regard of those hypocrites; and pardoned them, in pursuance of his Covenant of grace, for the atonement of the Messia, in regard of the Elect] and *destroyed them not;* [see of the Hebrew word *Jud.* 20. v. 21.] but *turned oft times his anger away* [Heb: he multiplied turning away, or diverting, &c.] and *raised not up all his fierceness.* [for to destroy them altogether at once.]

39. *And he remembered that they were flesh* [See *Psa.* 56. on v. 5.] *a wind that passeth and turneth not again.* [comp. *Jam.* 4. 14.]

40. *How often did they provoke him in the desert; grieve him in the wilderness.*

41. *For they came again still, and tempted God:* [Or, they tempted God again.] and *set a pale to (or limited) the holy one one of Israel.* [See *Psa.* 71. on v. 22. i.e. they would set and appoint him limits and measure; confine his divine almighty power and government within certain pales as it were; as if he could or must do no otherwise, then pleased them, or they judged feasible, they would even rule and tutor him.]

42. *They remembered not his hand* [His mighty power, which he had manifested in delivering of his people] *the day when he delivered them from the Adversary:* [or distress:]

43. *How he set up his tokens in Egypt, and his marvels in the field of Zoan:* [Above v. 12.]

44. *And turned their floods in blood: and their streames that they should not drink.*

45. *He sent a mixture of insects among them, that consumed them: and frogs which spoiled them.* [Heb. a frog.]

46. *And he gave their encrease to the caterpillar, and their labour to the grasshopper.* [i.e. the fruits of the Earth, which they had taken pains for, and bestowed their labour upon.]

47. *He put their vine to death through the hail* [i.e. he made them wither and decay, go out and dye] and *their wild fig-tree through fiery hail-stones.* [this Hebrew word is only found in this place. Some hold that the fire mixt with the hail (*Exod.* 9. 24, 25.) is called thus, for piercing, splitting and spoiling all it lighted, (or as it were lodged or camped) upon.]

48. *He gave up their cattel also to the hail* [Or he concluded their cattle under the hail, &c. that they were under the power of the hail, in pound or prison as it were, no where able to escape or eschew it: and so v. 50. 62.] and *their beasts to the fiery coales.* [or fiery sparks, i.e. the fiery flashes of lightning. compare 2 *Sam.* 22. v. 9 13.]

49. *He sent over them the hotness of his anger, indignation and trouble and distress;* [i.e. most grievous and heavy plagues and punishments, the effects of his wrath. See *Job* 21. 30. *Ezek.* 7. 2. with the annotation] *with sending forth the Messengers of much evil:* [Heb. of evils, i.e. of much evil and mischief: Hereby some understand destroying Angels: Others Moses and Aaron, by whom God caused these plagues to be denounced upon Pharaoh.]

50. *He weighed a path for his wrath:* [In the scales of his Justice, ballancing his punishments against their deserts; even as God useth to proceed in punishing, when men go on in sins and obstinacy. See *Levit.* 26. v. 21, 23, 24, 27, 28.] *he did not withdraw their soul from death, and their cattel he gave up to the pestilence.* [Oth. their life, as *Job* 33. 18, 22, 28.]

51. *And he smote all the first-born* [Every first-born] *in Egypt: the beginning (or commencements, or firstlings) of powers* [see *Gen.* 49. on v. 3.] *in the tents of Cham.* [in the dwelling places of Egypt, in Hebrew called *Mitsraim*, after the name of *Chams*. So see *Gen.* 10. on v. 6.]

52. *And he conducted his people as sheep, and led them as a flock in the wilderness.*

53. *Yea he led them securely, so that they feared not (or were not afraid) for the Sea had covered over their Enemies.* [The red sea namely, or reed sea.]

54. *And he brought them to the Borders of his holiness;* [To wit, Canaan. Compare *Exod.* 15. 13, 17. that is his holy confines; Or the borders of his sanctuary] *to this mountain,* [viz. Zion, as v. 68. Oth. this mountain (ous region) understanding the land of *Jury*, encompassed with mountaines] *whom his right hand hath gotten.*

55. *And he expelled the heathens before their face, and made them fall into the line of (their) [the Israelites] inheritance;* [i.e. he gave them Canaan as it were by the lot of inheritance, and caused the land to be divided among them by lot. See *Numb.* 34. 2, &c. *Jos.* chap. 14, 15, 16, 17. see also *Deut.* 32. on v. 9. and *Psa.* 16. on v. 5, 6.] *and made the tribes of Israel to dwell in their tents.*

56. *But they tempted and provoked God the most high:* [This hath regard to the sin, which Israel, being come into Canaan. committed in the dayes of the Judges, see v. 59. 60, &c. and besides *Deut.* 6. on v. 16.] *and entertained not his Testimonies.* [his lawes and commandments. See *Numb.* 1. on v. 50. and *Deut.* 4. on v. 45.]

57. *And they recoiled, and dealt perfidiously, as their Fathers,* [Had done in the wilderness] *they are turned about like a deceitfull bow.* [Heb. a bow of deceit, which shootes the bolt backward, and not forward to the mark: or which hurteth the shooter, or doth vary and turn awry in his hand, that he either faileth to shoot, or the shot miscarrieth, so *Hos.* 7. 16.]

58. *And they stirred him up to anger* [Compare *Deut.* 32. 21.] *through their high places,* [where they committed Idolatry, after the manner of the heathen, see *Lev.* 26. on v. 30. *Deu.* 12. on v. 2, &c.] and *stirred him up to jealousy* [see *Exod.* 20. on v. 5.] *through their carved Images.*

59. *God heard it* [Compare above on v. 21. and was incensed, and greatly loathed Israel.]

60. *Therefore he forsook the Tabernacle at Silo* [See 1 *Sam.* chap. 4. v. 4, 11. *Jerem.* 7. 14. and 26. 6, 9.] *the tent (which) he had set for an habitation among men.* [The Israelites, whom he calleth barely men here, to set out the great favour of God, daigning to dwell among such wretched creatures.]

61. *And he gave his strength* [i.e. the Ark of the Covenant, whereby God manifested otherwise his help and power in his peoples behalf: See 2 *Chron.* 6. 41.]

Psalm 132.5.8. The same is likewise called here the glory or, honourableness, or ornament of God : as 1. Sam. 4.21. some do understand by his strength the strong men and champions of Gods people] into captivity ; and his glory into the hand of the adversarie : [to wit, the Philistines, 1. Sam. 4.11.]

62. And he delivered up his people to the sword, and was incensed against his inheritance.

63. The fire [The wrath of God, through the sword and furie of the Philistines.] consumed their young men ; [Heb. his viz. Israels ; and so in the sequel] and their young daughters were not praised. [viz. with nuptiall hymnes ; as the custome was at their weddings and elpouals, i. e. they were not married in any solemn, or honourable or joyfull manner : this is likewise implied Jer. 7.34. and 16.9. and 25. 10.]

64. Their priests fell by the sword : [This may be understood in particular of the sons of Ely, the high Priest : 1 Sam. 4.11.] and their widows wept not. [for astonishment and teirour, by reason of the overgreat common calamitiés, which so withdrew their sense and mind from the particular cases, that they could not weigh the same, nor find time for the accustomed dayes and performances in that kind. See 1 Sam. 4. 19. 20. Job 27. 15. Ezekiel 24. 23.]

25. Then the Lord awaked as one asleep : [Seeming to have been asleep, for suffering the Philistines to prevail thus, and to carry away the Ark. Comp. Psal. 44. 24.] as a Champion that shouteth of wine. [strengthened by a liberrall draught of wine, and thereby made couragious and undaunted, to fall upon his enemy. Others, rising up from wine : i. e. as a strong man having slept out his wine, bestirreth himself again to shew his valour, when as before while he was asleep, he seemed to have none at all.]

66. And he smote his adversaries [The Philistines : See 1 Sam. 5. 6. &c. and 6. v. 4, 5, 11, 15, 17.] on the hinmost (part) : he put them to an everlasting reproach. [Heb. reproach of eternitie.]

67. Nevertheless, he rejected the Tent of Joseph : [The Tabernacle, which was at Silo, in the Tribe of Ephraim, was not suffered by God to continue there, nor the Ark to return thither again, for any reposing.] and the tribe of Ephraim he chose not.

68. But he chose the tribe of Judah : the hill of Zion, which he loved.

69. And he built his Sanctuary [The Temple, by Salomon ; See 1 King. 6.] as high (places :) as the earth which he hath grounded for ever : [as high, as any high Palaces, and as firm as the earth, which is unmoveable for ever.]

70. And he chose his servant David : and took him from the sheep-folds.

71. From after the sucking (ewes :) [Others bearing] made he him to come for to feed Jacob his people, and Israel his inheritance : [See 2 Sam. 5. on v. 2.]

72. Also he fed them according to the uprightness of his heart : and led them with a very understanding conduct of his hands. [Heb. with understanding of his palmes. i. e. He governed the kingdome, and managed the affairs thereof with great wisdom, prudence and discretion.]

PSALM LXXIX.

The Church of God bewailerth the extreme crueltie of the enemies, which had destroyed Jerusalem and the Temple, and entreaveth him, that forgetting and forgiving their sinnes, he would for his own glories sake, graciously and speedily deliver them, and punish the enemies, to the everlasting praise of his Name.

1. **A** Psalm of Asaph : [See Psalm 50. on v. 1.] O God, Heathens are come into thine inheritance ; [understand the land of Canaan, and more particularly Jerusalem : See Psal 68. on ver. 10.] they have defiled the Temple of thy holiness : [i. e. thine holy Temple.] They have set Jerusalem to a stone-heap.

2. They have given the dead bodies [Heb. the dead bodie, or corps, as below v. 11. of the prisoner, i. e. of the prisoners ; as frequently elsewhere.] of thy servants to the fowle of heaven ; the flesh of thy favorites, [See Psalm 4. on v. 4.] to the beasts of the Land.

3. They have shed thir blood round about Jerusalem, like water, and there was none to burie them.

4. We are become a reproach to our neighbours ; [See Psalm 80. 7. and compare Psalm 137. 7. Ezek. 35. ver. 2. 12, 13, 15.] a mock and sport to them that are round about us.

5. How long LORD ? wilt thou be wroth for ever ? [Or, How long LORD wilt thou be wroth continually? of the word for ever, or eternitie ; See Psal. 13. on v. 2.] Shall thy jealousy burn like fire ? [See Exodus 10. on verse 5.]

6. Pour out thy fierceness over the heathen, that do not know thee : [As water is poured out, see Hosea 5. 10. i. e. let thy judgement surprize and fall upon them on a sudden abundantly and powerfully : compare Psalm 69. 25. Isa. 42. 15. Jer. 7. v. 20. and 10. 25. Ezek. 7. verse 8. and 20. 33. 34. Revel. 16. 1. &c. What it is, not to know God : See Job 18. on v. 21. though here it hath a speciall regard to the generall idolatrous condition of the heathen in matters of Religion, who neither know, nor serve God.] and over the kingdomes, which do not call upon thy Name.

7. For they have [Heb. he hath, &c. i. e. every one of them hath, &c.] eaten up Jacob ; [compare Deut. 7. on verse 16. and Psal. 14. on v. 4.] and they have laid waste his pleasant habitation.

8. Remember not unto us [Others against us : compare Jer. 22. and see Jer. 31. 34. Ezek. 18. 22. and the contrary, Jer. 14. 10. Hos. 6. 13. and 9. 9. and besides the manner of speaking, Gen. 8. on v. 1. or the misdeeds of the former ones, i. e. our forefathers.] the former misdeeds : haste thee, let thy mercies prevent us ; for we are grown very thin : [exhausted, consumed, become very mean.]

9. Help us, O God of our salvation, because of the honour of thy Name : and rescue us, and make atonement ; [Or. cover graciously ; compare Psalm 65. on v. 4.] over our sins for thy Names sake.

10. Why should the heathen say : where is their God ? let the revenge of the shed blood of thy servants be known, [Or acknowledged] among the heathen before our eyes : [Others, let him (our God) be known (or acknowledged) among the heathen, through (or by) the revenge of &c. compare Deut. 32. 42. 43. Jer. 51. 36. 37.]

11. Let the groaning of the prisoners ; [Heb. prisoner, see above, v. 2.] come before thee, keep over (or spare) [let them be preserved or kept alive] the children of death, [i. e. those which are appointed or condemned to death, as evill doers : see 2 Sam. 12. 1. 5. and Prov. 31. on v. 8.] according to the greatness of thine arm : [i. e. according to thy great power and might : See Psalm 77. 16. and Job 40. on v. 4.]

12. And render to our neighbours sevenfold [See Gen. 4. on v. 15. and Psalm 12. on v. 7.] into their bosome. [i. e. abundantly, and so that they may feel it, and it may stick upon them : So Isa. 65. 7. Jer. 32. 18. Luke 6. 38.] the reproach O Lord, wherewith they have reproached thee.

13. So we thy people and sheep of thy pasture shall praise thee for ever, from generation to generation ; [Heb. in generation] we shall recount thy praise.

PSALM LXXX.

The Psalmist bemoaneth the sad condition of the Church, in regard that the former manifold mercies of God exhibited unto her, were changed now into distresses and persecutions; praying for deliverance out of them: with promise of thankfulness.

1. *For the chief song-master upon Shoshannim:* [See the Annot. on Psalm 45.1.] *a Testimony,* [a testimony, or declaration of faith in Gods gracious promises during the heave pressure of his Church] *a Psalm of Asaph:* [or for Asaph, as Psalm 79.1.]

2. *O Shepherd of Israel,* [Compare Psal. 23. 1. and 48. 15. Isa. 40. 11. Ezek. 34. 12, 14, 15. Job. 10. 11. and 1 Pet. 2. 25.] *take us ears:* [or, hearken, listen] *which leadeth Joseph like sheep:* [Joseph, that is the posteritie of Joseph, to wit, the tribes of Ephraim and Manasse, which descended from Joseph]. The holy Scripture doth sometimes comprehend under the name of Joseph all the rest of the Tribes, especially the ten, in regard that Joseph was the principall and most reputed among the sons of Jacob; See Genes. 49. 26. Psalm 81. 6.] *which sitteth between the Cherubim,* [or, which was wont, or (used) to sit upon the Cherubim: For after that the Chaldees had destroyed the Temple, the Lord sate no longer upon the Cherubim there; of the Cherubim see 1 Sam. 4. 4.] *appear shining* (or with lustre.) [i. e. shew us thy grace and favour by delivering us out of this long and loathsome captivitie, wherein we have sat so long as in darknesses.]

3. *Rouse up thy might* [Shew forth thy might and let it appear, which was in a manner asleep all this while] *before the face of Ephraim and Benjamin, and Manasse;* [i. e. for, or in the behalf of the Tribes of Ephraim, Benjamin, and Manasse. These three Tribes were camped together on the west side of the Tabernacle; Num. 2. 17, 18, 20, 22. and chap. 10. 21, 22, 23, 24. therefore they are both here, and 1 Chron. 9. 3. and elsewhere named joyntly together,] *and come to our deliverance.*

4. *O God,* [This verse is repeated; v. 8. and verse 20.] *bring us again,* [viz. to our former state and condition, or, out of our captivitie and wandering into the land, whence we were carried forth; others, revive us, as Psal. 23. 3.] *and let thy face shine* [viz. over us; see the Annot. Num. 6. on v. 25, 26.] *so shall we be delivered.*

5. *O LORD, God of hosts, how long wilt thou smother against the prayer of thy people?* [i. e. be angry, rejecting our prayer in great anger; it is a similitude or comparison taken from the carriage of such as are extremely angered; see Psalm 74. 1.]

6. *Thou feedest them* [i. e. thou feedest us. See Psal. 42. 4.] *with teares-bread;* [or bread of teares [the sence of these words is, that affliction is as common to them, as their meate and drink, and that they are visited with very great and sensible grievances. Or, bread of teares, that is, bread dipt in tears, or tears in stead of bread; as Psalm 42. 4.] *and drenchest them with* (or givest them to drink) *teares out of a great measure.* [The Hebrew word doth signifie a certain measure of either liquid, as here, or drier wares, as it seems to be used Isa. 40. 12. which held three ordinarie measures, though of what size or largeness be unknown.]

7. *Thou hast set us for a strife* (or contention) *to our neighbours,* [viz. the Edomites, as Psalm 79. 4. and other wicked people about us; who contend with, cross and thwart us dayly: or they contend and strive among themselves; who shall have the honour and advantage to subdue and ruine us] *and our enemies make a mock among them.* [viz. of us, or with us, when they see us in straits and troubles.]

8. *O God of hosts bring us again;* [See above, v. 4.

and let thy face shine, so shall we be saved,

9. *Thou hast brought over a Vine* [Thus he calleth the Church and people of Israel, as also *Isay. chap. 5. 1, 7. Jer. 2. 21. Matth. 21. 33. Mark 12. 1. Luke 10. 9.*] *out of Egypt: hast expelled the heathen,* [understand here the seven Nations of the Canaanites: See the book of Joshua and *Psal. 44. 3. and 78. 55.*] *and hast planted the same* [Vine, namely, *Exod. 15. 17. Psalm 44. 3.*]

10. *Thou hast prepared* (the place) *before him,* [i. e. thou hast driven and thrust out the Canaanites, before their faces, *Exod. 23. 28. Josh. 24. 12.* see the annot. on *Gen. 24. 31.* touching the signification of the Hebrew word, which properly is, *to cleanse, scour, sweep out;*] *and made his roots to take rooting* [to grow deep and firm in the ground] *so that he hath filled the land:* [viz. with his branches.]

11. *The hills were covered with his shadow,* [The Psalmist implieth, that the people of Israel was mightily multiplied, throughout all the land of Canaan,] *and his branches were* (like) *the Cedar-trees of God.* [mightie great and tall ones: See the annot. on *Gen. 13. 10. Psal. 36. 7.* you have mountains of the Lord, i. e. very great and loftie ones: or, Cedar-trees of God, do signifie such as were of Gods own planting, as *Psal. 104. 16.*]

12. *He* [Meaning that Vine, viz. the people of God, the people of Israel] *shot forth his branches unto the Sea,* [viz. to the midland, or Mediterranean Sea, as *Psal. 72. 8.*] *and his sprouts unto the river.* [Euphrates, namely, as *Psal. 72. 8.*]

13. *Why hast thou broken through his walls,* [i. e. all his Forts and strong holds, which being broke thorough, layeth the whole land open to the prey of his enemies: See *Psal. 89. 4. 42. and Isay 5. 5.*] *so that all which pass by that way, do pluck him?*

14. *The Boar out of the wood* [Thus he calleth the enemies and persecuters of Gods people, as *Psal. 68. 31.* which were then especially the Assyrians and Babylonians, as we reade; *2 Kings 17. 6. and 25. 1.*] *hath rooted him up: and the savage* (beast) *of the field hath eat him off.* [Hereby may be understood the wild beasts, wherewith God threatned his people, *Levit. 26. 22.* or fierce and cruel Tyrants; as likewise are implied by the wild Boars before mentioned: see *Job 24. 21.*]

15. *O God of hosts, turn again now,* [viz. to help us after that thou hast so long withheld thine assistance from us] *regard out of Heaven, and behold, and visite this Vine.* [See the Annotat. *Gen. 21:* on verse 1. and *Job 5. 24.*]

16. *And the stock* (or stem) *which thy right hand hath planted, and that for the Son;* [Understand here the Son of God: compare *Psal. 2. 7. Isay 9. 5. Dan. 9. 17.* and here below, verse 18. Others understand by the Son here, a young sprout or branch, and apply it to Israel, or the Church of God:] *(whom) thou hast strengthened thee:* [compare *Isay 49. v. 1, 2, 3, 4, 5, 8. &c.* Others, sprout which thou madeest great and strong for thy glorie, and to enjoy the fruit thereof.]

17. *She is burnt with fire, she is cut off;* [That same stock, or stem v. 16. or, he viz. the Vine, as v. 9.] *They perish from the rebuke of thy Countenance:* [they, viz. thy people Israel, of whom the Text here speaketh, or all men, they must perish whensoever thou dost set once thy face against them, pronouncing thy curse upon them; see *Psal. 9.* the Annot. on v. 6.]

18. *Let thine hand be upon the man of thy right hand;* [Understand this verse of the Son of God, the Messia, of whom was spoken v. 16. *Thy hand be upon him;* i. e. be with him, support him, and establish or maintain him in his Kingdom: See the like kind of expression, *Ezra 7. 6. &c.* and compare *Psal. 118. 25. Isay 11. 2, 3. and 61. 1. Acts 10. 38.* the man of thy right hand: i. e. him whom thou lovest as thy right hand: see *Gen. 35. 18.* or, the man that is thy neighbour or companion, *Zach. 13. 7.* (as

being thine eternall Son) and by whom thou dost stretch forth thy power, hast created, maintaineft and governeft all things; *John* 1. 3. *Col.* 1. 16. *Hebr.* 1. 2, 3. and to whom thou hast said, *Sit down at my right hand, &c.* *Psalm* 110. 1. called the Son of man, *Psalm* 8. 5. *Hebr.* 2. 6, 9. and throughout all the New Testament; according as he appeared likewise *Dan.* 7. 13. by this Man, as (also by the Son of Man in the next following words) some do understand the people of Israel, which is likewise called Gods first-born, *Exod.* 4. 22.] upon the Son of Man, (whom) thou hast strengthened thee.

19. So shall we not turn back from thee: keep us alive, so shall we call on thy Name.

20. O LORD, God of hosts, bring up again; [See above v. 4.] Let thy face shine [above, v. 4.] so shall we be saved.

PSALM LXXXI.

The Prophet exhorteth the people highly to praise the LORD God, for the manifold mercies and deliverances exhibited to the same: complaining of their disobedience, which tended to their own hurt.

1. For the chief song-master, upon the Gittith, [See *Psalm* 8. on verse 1.] (a Psalm) of Asaph. [or, for Asaph, as *Psalm* 80. 1.]

2. Sing cheerfully to God our strength: shout to the God of Jacob: [i. e. to that God that made a Covenant with Jacob and his posteritie.]

3. Lift up a Psalm, and give the drum: the pleasant harp with the Lute.

4. Blow the trumpet, [See the Annot. *Levit.* 23. on verse 24.] in the new Moon, [viz. at that time which God hath instituted to be festivall: *Numb.* 10. 10. and 28, 11, 14.] at the appointed time on our Feast-day: [others, viz. of the covering, viz. of the Moon, i. e. when the Moon is obscured. Some understand here the feast of the sounding, whereof see *Levit.* 23. 24. others, understand by the former words the new Moon, and by the latter the three yearly feasts, whereof see *Deut.* 16. 16.]

5. For that [viz. the blowing of the trumpet] is an institution in Israel, [i. e. amongst the people of Israel:] a right of the God of Jacob: [others, for the God of Jacob, viz. that he be rightly worshipped, so as he requires the same of his people. See the institution of feast-dayes, *Exod.* 23. 17. *Deut.* 16. 16.]

6. He hath set it [The blowing of the trumpet, and the keeping of the Ceremonies and feast dayes] for a testimony [of his grace towards his people] in Joseph, [among the posterity of Joseph: Whereby all the Israelites in generall are understood here, as also above, *Psalm* 80. 2.] when he was gone forth against the land of Egypt: [the God namely, that went out to fight against the Egyptians, setting upon them with all his plagues:] (where) I heard [this is Israels speech, in this sense, namely, giving to understand that in the person of their fathers, (in whose loyns they were) they have dwelt or sojourned among a strange and unknown people in Egypt:] a speech I understood not. [Heb. a lip, as *Gen.* 11. 1.] The Hebrew and Egyptian languages were so far differing; that the one was not able to understand the other; namely, in the beginning, when they came first into Egypt. See *Gen.* 42. 23. some take this, as if the Prophet meant here, that Israel did not yet understand the speaking of God unto them, as being not yet used to it: compare *Act.* 7. 25.]

7. I, [These are words of the LORD, whom the Prophet introduceth speaking here] have withdrawn his shoulder, [Joseph: namely, i. e. the Israelites, as verse 6.] from the burthen: [viz. of bondage, which the people of Israel was subject unto in Egypt. See *Exod.* 1. and 5.

chap.] his hands are rescued [Heb. pass through, gone thorow] from the pots. [Heb. from the pot: it seemeth the Prophet hath regard to the digging of the children of Israel for pot-earth, (or clay) out of which they were forced to make bricks and pots: others, through, viz. such wherein men use to carrie chalk or lime, or moister: others, mannds, baskets.]

8. In the distress thou criedst, [Some understand this of the same condition the former verse spake of: Others, of the streight, wherein they were at the red Sea, *Exod.* 2. 23. and 14. 10. 15.] and I helped you out: I answered you out (or in) of the hiding place of Thunder: [i. e. out of the thick cloudie pillar, wherein God lying hid as it were, conducted his people Israel, but terrified the Egyptians with thunder, &c. *Exod.* 13. 21. and 14. 19. 20, 24, 25. See also *Psalm* 77. 18, 19.] I tried thee, [viz. by great thirst, which I made you to suffer at Raphidim] at the waters of Meriba: [thus the waters of Raphidim were called afterwards: See *Exod.* 17. 1, 2, 3, 7. *Numb.* 20. 13.] Sel! [See the Annot. on *Psalm* 3. verse 3.]

9. My people (said I,) [These are the words which God addresseth himself withall to his people, in the giving of his Law] hearken, and I will testify among thee [I shall take you for witnesses; for I shall testify and make known unto you, what is my will, and what ye ought to do] Israel, if thou didst hearken to me! [understand hereupon, how happy shouldst thou be? See *Exod.* 15. 26. *Deut.* 32. 29.]

10. There shall be among thee no out-landish God, and thou shalt bow thee down before no strange God.

11. I am the LORD thy God, which hath led thee up out of the land of Egypt: Open thy mouth wide, and I will fill it. [i. e. speak, and ask whatsoever thou desirest, and I will give it thee in abundance; if so be namely, that thou live according to my will and laws. See the like promise *John* 15. v. 7. and 1 *John* 3. 22.]

12. But my people hath not heard my voice: and Israel would none of me: [i. e. were never so zealously or faithfully affected to me, as it was requisite; which was made evident, by their making of a calf presently after the publishing of my Lawes and Commandments among them, rebelling against me, *Exod.* 32. 2, &c. *Jud.* 2. 2. and 4. 1. and 6. 1. and 8. 27. and 10. 6. and 18. 30.]

13. Therefore I gave it over into the arbitration of their heart. [See *Deut.* 29. 19. *Jer.* 3. 17 and 7. 24. and 9. 14. and 11. 8. *Acts* 14. 16.] that they walked in their (own) counsels.

14. O that my people had hearkned to me! that Israel had walked in my wayes! [Israel, i. e. the Israelites; therefore the Verbe in the Hebrew, is of the plural number.]

15. I should soon have quelled their enemies, [And consequently procured them peace: Compare 2 *Sam.* 7. 10. and 1 *Chron.* 17. 9.] and turned mine hand [i. e. plague, punishment, judgement: See the Annot. *Job* 13. 21.] against their adversaries.

16. Those that hate the LORD, should fainedly have subjected themselves to him, [See the Annot. *Deut.* 33. on v. 29. See likewise *Psalm* 66. 3.] but their time should have been for ever: [viz. my peoples time, that is, their welfare and happinets: the meaning is, they should have had and enjoyed a long blessed life.]

17. And he, [The Lord, namely] would have fed them [his people, verse 14.] with the fat of the wheat: [the flowre of it, or the best and chiefeft corn; as *Numbers* 18. 12. *Deut.* 32. 14. *Psalm* 147. 14.] yea I would have satisfied thee; [this God speaketh again in his own person] with bony out of the stonie rocks: [understand here; which should continually be found in abundance in the clefts of the rocks; being that the Bees in the Land of Canaan, used much to harbour in the rocks: See the Annot. *Deut.* 32. 13. *Hebr.* out of the Rock, in the

the singular. Spiritually, this Rock doth signifie *Christ*, 1 Cor. 10.4. and the hony, that sweetness of speech, and those savoury words, which issue from his mouth, being sweetness to the soul, and health to the bones, *Psalms* 19. 11. *Prov.* 16.24, and *Cant.* 4.11.]

PSALM LXXXII.

The Psalmist recordeth, that God presides in judgement: And he putteth the Judges in mind of their office, checking their want of judgement and neglect with a threatening annexed against it.

1. **A** Psalm of Asaph: [See the Annot. on Psalm 45. 1. and 50. 1.] God standeth, [i. e. he is present, viz. as President and Sovereign or Supreme Judge] in the Congregation of God! [i. e. in his own Congregation; in the assembly which gathereth in his behalf, for his sake, and by his command, to do right, or administer Justice: See *Deut.* 1. 17. and 2 *Chron.* 19. 6. and *Rom.* 13. 1.] he judgeth [so namely, that he by his providence and wisdom so steereth and ordereth their judgements, they must end in his glory: or, he judgeth, i. e. he observeth exactly, what sentences the Judges pronounce, rewarding the Judges, which pronounce righteous judgements, and punishing those that do unrighteously oppress their subjects] in the midst of the Gods: [i. e. in the midst of Kings and Princes, and of all Magistrates, they being all but his Vicegerents, Deputies or Lieutenants: See *Exod.* 21.6. and 22. 8,9,18. *John* 10.34.]

2. How long will ye judge unjustly, [Here the Prophet introduceth God himself, addressing his speech to the unrighteous judges: Others, hold the Psalmist, speaks but in his own Person] and accept the face of the ungodly? [to accept the face, is here as much as to say, to favour them in judgement, that have an unrighteous cause, which God hath expressly forbidden, *Lev.* 19.15. *Deut.* 1.17. and 16.19. and 2 *Chron.* 1.9,7. *Prov.* 18. 5. *Lament.* Jer. 2.19.] *Sela!*

3. Do right to the poor and the fatherless: [i. e. Plead for, protect, deliver them: See *Psalms* 43. 1. *Isay* 1.17.] justify the oppressed, and the poor: [understand, if so be that the same have a just and righteous cause; then administer justice, let him enjoy his right, and right and further him: See *Deut.* 25.1. and *Jer.* 22.3.]

4. Deliver the poor and the needy, rescue (him) out of the hand of the wicked: [i. e. from them that have a bad or unjust cause, and seek to oppress the poor.]

5. They know not, nor understand nor, [these Judges, namely: they neither know nor weigh, that God is present among them at the Bench or Judgement seat; nor do they regard or care for his command or reproof: See *Prov.* 29.7. *Jer.* 10. 21. *Mich.* 3. 1.] they walk continually in darkness: [to walk in darkness, is to live still in sin; 1 *John* 1. 16. *Eph.* 4.17, 18. and 5. 8. or, in darkness, that is to say, in ignorance] (therefore) do all the foundations of the earth shake: [as who should say. By this, or such carriage of Kings, Princes and Magistrates, it comes to pass, that things go so ill and perversely in the world, and from thence arise and spring forth all the troubles and calamities in Towns and Countries: See *Isa.* 24.19, 20.]

I have said indeed, Ye are Gods; and ye are all children of the most High: [As if he said: I have honoured you indeed thus far, as to call you Gods, having appointed you to administer Justice and Judgement in my Name, &c. See *Exod.* 21.6. and 22.9, 28. *John* 10. 34. and above, v.1.]

7. Nevertheless, you shall die, [Therefore you had need to walk and deal uprightly, remembering that you are to give account to God, of all your doings and de-

portments] as a man: [Heb. as Adam, i. e. as well as any other ordinary mortall men] and you shall fall, [i. e. die] as one of the Princes. [viz. that were and lived in times past, and are all dead now, every one of them: Others, and You (ye) chieftains, shall fall like others.]

8. Arise O God, judge the earth: [As the supreme Judge of the world: See *Gen.* 18. 25. as if he had said, LORD, do thou take the matter in hand once, and redress again that which those evill unjust Judges have brought to ruine and confusion] for thou possessest all the Nations: [Heb. thou inheritest; and shalt inherit in all the Nations, i. e. thou dost and shalt for ever possess as thy own peculiar and propriety (which is the most righteous possessing of an inheritance) all mankind wheresoever.]

PSALM LXXXIII.

A complaint of the Church of God, against the consultations of the wicked against her: praying him, to punish them, according as he was wont to punish the persecutors of his people in former times.

1. **A** Song, a Psalm of Asaph: [Or, for Asaph: as above, *Psalms* 80. 1.]

2. O God, be not silent, [Heb. there be no silence to thee: the Psalmist prayeth, that God would bestir himself again, for to help his people, and to avenge them upon their enemies. Thus the word of being silent is used likewise *Jud.* 18. 9. See the Annot. *Psalms* 109. on verse 1.] and keep not thy self as deaf, nor be still O God.

3. For behold thine Enemies make a stir (Noise) [viz. against us as v.4. the meaning is; our enemies, which are likewise thine Enemies, because we are thy people, bestir themselves to mischief us. Who these Enemies were, see verse 7, 8, 9.] and thy haters [they that hate thee] lift up their heads. [grow proud and insolent, as it were triumphing over thee, and over thy people, *Jud.* 8. 28, you have the like expression.]

4. They do subtilly make a secret plot against thy people [i. e. against us, which are thy people], and consult together against thy hidden (ones.) [i. e. against those which betake themselves to thee for refuge, to be hid and secure under thy tuition and protection: Or whom thou esteamest as thy Jewels, keeping them in faithfull custody, and whose life is hid with Christ in God, *Col.* 3. 3.]

5. They said come and let us destroy them, that they be no more a people: [Thus Moab and other neighbouring Nations consult together against Israel, and the same thing happened afterward to Moab himself, *Jerem.* 48. 2, 42.] that the name of Israel be no more mentioned.

6. For they have consulted together in the heart: against thee they made a Covenant. [i. e. they have combined themselves together, to make war upon Gods people, See *Jer.* 34. 18. 19.]

7. The tents of Edom and of the Ismaelites [Warriors which live in tents. See the like expression *Jud.* 7. 13, 14. and 2 *Kings* 7. 7, 10. *Jer.* 6. 3. *Hab.* 3. 7. Or understand here the several families and generations of Edom, Ismael, &c. which dwelt in tents] Moab and the Hagarenes. [viz. the posterity of Hagar, Abrahams serving-maid; or bond-woman, whereby are understood those that descended from Ismael the son of Hagar.]

8. Gebal [i. e. the Gebalites, which dwelt in the City or Country of Gebal, lying in Phoenicia, by Zidon, From Gebal or Gebla, were those Masons or stone-carvers whom Salomon employed for the building of the temple, 1 *Kings* 5. 18. See likewise of these *Ezek.* 27. 9.] and

and Ammon and Amaleck: *Palestina* [i.e. the Philistines, the land or countrey being taken for the people that dwelt therein] *with the Inhabitants of Tyrus.*

9. *Assur likewise joined himself to them: they were an arm* [i.e. a strong help and fence, see of this kind of speaking likewise *Psa.* 37. 17. *Ferem.* 17. 5.] *to the children of Lot.* [i.e. to the Moabites and Ammonites, before mentioned, descended from *Lot.* *Gen.* 19. 37, 38. and it should seem that there is expresse mention made of *Lot* here, to shew the unworthiness of their enterprize, that being come from *Abrahams* Nephew, they should seek thus to root out their own kinsmen] *Sela.*

10. *Do unto them as to Midian* [i.e. destroy them, as thou didst the *Midianites* formerly, when they came to fight against our fore-fathers, *Jud.* 7. 13, 22.] *as to Sisera* [see *Jud.* 4. 15. and 5. 19, 21, &c.] *as to Jabin at the brook of Kijon.* [of *Jabin* a King of the *Canaanites*, see *Jud.* 4. 2.]

11. *(Which) were destroyed at Endor* [A City lying by *Kijon*, *Tanzah* and the waters of *Megiddo*. See *Josh.* 17. 11. *Jud.* 5. 19.] *they were made dung of the ground.* [i.e. they lay rotting above ground, and had no burial; See *Fer.* 8. 2. and 16. 4.]

12. *Make* [Heb. put] *them (and) their princes* [see *Job* 12. on verse 21.] *like Oreb and Zeeb* [which were two Princes of the *Midianites*, whom *Gideon* smote, *Jud.* 7. 15. and 8. 11, 12.] *and all their Princes as Zeba and as Salmunna.* [two Kings of the *Midianites*, likewise overthrown by *Gideon*, *Jud.* 8. 21.]

13. *Which said let us take the goodly dwellings of God for our selves in hereditary possession.* [viz. the Land of *Canaan* where God dwelt in the midst of his people: See *Exod.* 15. 13.]

14. *My God, make them as a whirl-pool*; [Oth. wheel, rowling thing, that is fickle and unsettled, so that they may not know what to do, or what course or refuge to take] *as stubble before the winde.*

15. *As the fire burneth up the wood* [See the like expression *Deu.* 32. 22.] *and as the flame doth set the mountaines a fire.* [understand the trees and Forrests upon the mountaines, or understand the brimstonie-hills, which take fire of themselves.]

16. *Thus pursue them with thy tempest*: [See the annot. *Job* 9. on v. 17.] *and terrifie them with thy Whirlwind.*

17. *Make their face full of confusion, that they may seek thy name O LORD* [i.e. make them nilling willing to confess that thou art mightier then they, and they must cry unto thee when they feel thy plagues upon them, see *Ex.* 8. 8. and *Psa.* 18. 42. Oth. that (men) may seek thy Name, i.e. that the godly may have cause and encouragement thereby, to put the more confidence in thy goodness and omnipotency, and evermore makethee their refuge.]

18. *Let them be ashamed and terrified in eternity, and let them blush for shame, and perish.*

19. *That they may know* [Or that men may know, or that it may be known as above verse 17.] *that thou alone with thy Name art the LORD, the most high over all the Earth.*

PSALM LXXXIV.

The Prophet poureth out the grief of his heart, that he could not enjoy the assemblies of the faithfull, declaring the happy condition of such as did and could: wishing and praying that he might again appear among them.

For the chief song-master upon the Gittith: A Psalm for the children of Korah. [See *Psa.* 42. the annot. on v. 1. for the chief song-master and *Psa.* 8. v. 1. for

the Gittith; and *Psal.* 47. 1. for the children of Korah.]

2. *How pleasant* (Or amiable) *are thy dwellings O LORD of hostes* [Or thy Tabernacles, wherein thou art served and worshipped, which the Psalmist calleth dwellings in the plural, because the Tabernacle was divided into sundry partitions or quarters, see *Psa.* 43. on v. 3.]

3. *My soul is desirous, and fainteth likewise for longing* [i.e. I am even ready to faint and vanish away with great and continual longings, to repair once again to the house of the Lord or his Tabernacle. See the annot. *Jeb.* 19. on v. 27.] *after the courts of the LORD*: [understand the out-courts about the Tabernacle] *my heart and my flesh cry unto the living God.* [i.e. my body and soul is full of longings, when I call to mind, that God may shew me the favour yet, as to bring me again to appear among his people in the Tabernacle for to celebrate his solemn worship with the people of God]

4. *The very sparrow findes a house, and the Swallow a nest for her (self) where she layeth her young, by thy altars, LORD of hostes my King and my God.* [As if he said, thy altars are the house and nest I long after, them I have such a great mind unto, and it is a most unworthy thing, that I am thus banished and removed from them all this while, through the power and violence of mine Enemies, when as the swallows are suffered to have their nests about them: Oth. after thine altars, viz. cryeth my heart and my flesh.]

5. *Right happy are they that dwell in thy house* [Dailie conversing there, viz. the Priests and Levites, and other godly people frequenting there] *they are praising thee continually.* [or successively, onward, forward] *Sela!* [see *Psal.* 3. on v. 3.]

6. *Right happy is the man whose strength is in thee, in whose heart the beaten paths are.* [i.e. whose hearts desire is to go upon the wayes, which lead unto the Tabernacle, and are much beaten or frequented by the godly; or which delight and take pleasure to have the way of Gods Commandements before their eyes.]

7. *When they pass through the valley of the mulberry-trees* [Divers Expositors write, that this was a very dry valley, through which some of the *Israelites*, repairing to the Tabernacle, were to pass; and understand hereby, all manner of dry places, which have no water. Of this place where there was store of mulberry-trees, see 2 *Sam.* 5. 23. Some Interpreters retain here the Hebrew word *Bacha*, and render it the Vale of tears, as the Greek (or Septuagint) do, or the vale of misery] *they put him for a fountain* (or make him a fountain) i.e. they hold and repute the Lord for their well-spring, whereby they are abundantly revived and comforted, and hereby they overcome the toilsomeness of this troublesome passage. Oth. they put it, to wit, that valley for a fountain, as if the Psalmist should say, they care not for the draught and toilsomeness of this valley, but pass it as cheerfully and contentedly, as if it were full of pleasant mountaines] *also the rain shall cover them very richly.* [Heb. in or with blessing, that is, richly, plentifully, or abundantly] *Ezek.* 34. 26. are likewise the plentiful raynings called raynings of blessing: and 2 *Cor.* 9. 6. you read, he that soweth in blessing, i.e. liberally.]

8. *They go from vigour to vigour* [Or from strength to strength, i.e. so lively and vigorously, that the further they go, the more cheerfull they grow, till at length they arrive to the house of God in *Zion*. Oth. from company to company, i.e. they go in several companies, one party before, the other after. See *Psa.* 42. 5. *Luke.* 2. 44.] *every one (of them) shall appear before God in Zion.* [viz. in the Tabernacle which was upon the hill of *Zion*, and where the Ark of the covenant was which God sate upon. Hence we may gather, that *David* was the Author or Penman of this Psalm, when he was driven away by *Absalom*;

Abalom; for then was the Ark of the Covenant upon *Zion-hill*, *2 Sam. 6.* and *1 Chron. 16.* but when *David* fled before *Saul*, then the Ark was at *Kiriath-jearim*, *1 Sam. 7. 1.*

9. LORD God of hostes, hear my prayer: take it to ears, (or listen to it) O God of Jacob. *Sela!*

10. O God our shield [That protectest and defendest us] behold [look graciously upon us] and regard the face [i.e. the person, or sad condition] of thine anointed [Heb. of thy Messias, viz. of King David, the type and father of Christ, after the flesh, who is likewise called the Messias, or anointed of the Lord, *2 Sam. 23. 1.* And to these words may be understood of King David, when he was driven away by *Abalom*, though others conceive them otherwise, and that *David* desireth to have his prayer heard for Christ the Messias sake.]

11. For one day in thy Courts [See above v. 3.] is better then a thousand (elsewhere) [viz. forth, or without thy Courts wheresoever] I choose rather to be at the threshold in the house of my God, [i.e. to live a low and mean condition, as if I might serve but in the office of a porter of the temple] then long to dwell in the tents of wickedness. [i.e. in such houses or places (let them seem never so great and pleasant) wherein there is practised wickedness or villany.]

12. For God the LORD is a sun and shield [He enlighteneth and cherisheth his faithfull servants, even as the sun doth revive and comfort men, with her goodly splendour, after a great deal of sad and dark weather endured. See *Isa. 60. 19. Revcl. 21. 23.*] the LORD shall give grace and strength, he shall not withhold the good from them that walk in uprightness. [he turneth away all evil and mischief from his. See *Gen. 15. 1.*]

13. LORD of hostes, right happy is the man, that trusteth in thee.

PSALM LXXXV.

The Psalmist representeth unto God the deliverance exhibited unto his people in former times, beseeching him to shew the like favour to his Church, still protesting that he will rely upon it.

A Psalm for the chief song-master, among the children of Korah. [See above *Psa. 84.*]

2. Thou hast been favourable LORD unto thy land: [In former times, viz. of old, when as thou didst recover the same from the Enemies which had taken it. Or thou hast delighted, had pleasure in thy Land, to wit, the land of Canaan, which thou hast possessed thy people of, for to inhabit it] thou hast turned the captivity of Jacob: [i.e. of the posterity of Jacob, the Israelites; he will say, thou hast delivered the captive Jewes out of their Babilonian captivity, whither they were carried away. Captivity is likewise used, *Psalms 14. v. 7.* and *Psa. 63. v. 19.* and elsewhere.]

3. Thou hast taken away the transgression of thy people; thou hast covered all their sins, *Sela.*

4. Thou hast taken away [Or made to cease. Heb. thou hast gathered] all thine indignation: [i.e. the plagues and punishments which thou usest to poure out upon me in thy wrath, see the annot. *Job 21.* on v. 30.] thou hast turned thy self from the heat of thine anger.

5. Bring us again [To our former state and condition. Oth. turn us, or convert us] O God of our salvation: and annihilate (make void) thy wrathfulness over us.

6. Wilt thou be wroth against us for ever? wilt thou stretch out thine anger from generation to generation? [Heb. upon generation and generation.]

7. Wilt not thou revive us again? [Heb. wilt thou not turn again, revive us, to wit fully restoring us, where-

as now we are like unto a dead people in this miserable captivity] that thy people may rejoice in thee. [viz. for thy goodness and kindness shewed unto them.]

8. Shew us thy kindness [Or let us see, &c. i.e. let us partake of and enjoy thy favour and goodness, as *Psa. 50. 23.*] O LORD, and give us thy salvation. [i.e. thy saving deliverance.]

9. I will hear what God the LORD will speak [i.e. I will attentively mark, what God doth testify unto us of his grace and favour to his church, as well by his word as by the manifold works of his power] for he shall speak of peace to his people, and to his favourites; But let them not turn again to folly. [i.e. to sin and transgression against Gods holy law, whereby they have hated Gods just wrath upon them, not hearkning unto, nor obeying the admonitions and instructions of the Prophets, as they ought to have done. See *Psa. 125. 3.*]

10. Assuredly his salvation is near to them that fear him, that in our land (there may) dwell honour. [i.e. that our land may be brought again into that glorious and happy condition, which it enjoyed in former times.]

11. Kindness and truth [Or faithfulness, and to likewise v. 12.] shall meet one another; or have met, &c. [the righteousness and peace shall kiss (each other).] [viz. as friends use to do when they meet, *Exod. 4. 27.* and *18. 7.* By these and the following sentences, which are partly delivered by way of similes or comparisons, the Prophet describeth the blessed estate of the Kingdome of Christ, whose coming and glorious benefits are here glanced at.]

12. The Truth shall sprout forth out of the Earth [i.e. it shall be enlarged and spread abroad, to the conversion of many to God, and their obedience to the gospel] and righteousness shall look down from heaven [i.e. it shall be given and imparted unto men by God.]

13. Also the LORD shall give (that which is) good: [Understand here the good and perfect gifts, which come from above, from the father of lights, *Jam. 1. 17.*] and our land shall yield its fruit.

14. Righteousness shall go on before his face; [The Psalmist giveth to understand by these words, that Christ shall bring with him to all places, where he cometh with the preaching of the holy Gospel, the righteousness of faith, spoken of v. 11.] and he shall set it [viz. that same righteousness; or he shall set (us)] upon the way of his footsteps.

PSALM LXXXVI.

David being fallen into great straits, taketh his refuge to his mercifull and Almighty God, praying for a gracious deliverance out of them, to his comfort, and the confusion of his enemies, and promising God to be thankful for it.

1. A Prayer of David. [as *Psalms 17.*] LORD, encline thine ear, hear me: for I am wretched and needie.

2. Keep (or, guard) my soul, for I am (thy) favourite: [Others, to whom thou shewest favour] O thou my God, save thy servant, [i.e. me, and so likewise v. 4. and 16.] which trusteth in thee.

3. Be gracious to me, LORD, for I cry unto thee all the day.

4. Hear the soul of thy servant: for unto thee LORD, do I lift up my soul, [i.e. I seek help from thee, and from thee I likewise expect it: See *Psal. 25.* on v. 1.]

5. For thou LORD, art good, and gladly forgiving: [Heb. a willing, or ready forgiver, or acquitter] and of great kindness to all that call upon thee.

6. LORD, hearken to my prayer, and give heed to the voice of my supplications.

7. In

7. *In the day of my distress do I call upon thee, for thou hearest me.*

8. *Among the gods there is none like thee, Lord; [i.e. among the false gods, or idols: See Psalm 69. v. 5. and 1 Cor. 8. 5, 6. one may likewise understand here by the name of Gods, the Angels, or the Princes and mightie ones of this world] and there are no works like thine.*

9. *All the heathen, Lord, whom thou hast made, shall come, and shall bow down before thy face, and honour thy name. [viz. in the daies of the Kingdom of Christ, when the Gentiles, shall be called and brought to the knowledg of him.]*

10. *For thou art great, and doest wonders, Thou onely art God.*

11. *Teach me, LORD, thy way, [How I shall walk and live] I will walk in thy Truth: [i.e. in thy Commandements, which truly shew, how thou wilt be served and honoured] unite my heart to the fear of thy Name: [Heb. to the fearing of thy Name; i.e. grant that my heart may be firmly knit and united with true pietie, without turning back or aside, or being rent from it, and without being driven to and fro.]*

12. *Lord, my God, I will praise thee with my whole heart, and I will honour thy Name in eternitie:*

13. *For thy kindness is great over me: and thou hast rescued my soul; [i.e. me, my life, or my body, as Psalm 16. verse 10.] out of the nethermost (part) of the grave. [Hebr. the nethermost grave. The sense of this verse is, that David intreateth God for deliverance out of his misery, as he had done oftner before, understanding by the word grave or hell, the great danger and perill, or the great pain and misery, or even hell it self, from which God had delivered him, through Christ.]*

14. *O God, the proud do rise up against me, and the gatherings of Tyrants seek my soul: and they do not set thee before their eyes: [Hebr. over against them, i.e. they have thee not before their eyes, nor stand in fear of thy holy Name; See Psalm 54. on v. 5.]*

15. *But thou, Lord, art a mercifull and gracious God, long-suffering, [or slow to wrath] and great of kindness and truth: [or faithfulness:]*

16. *Turn thee to me, and be gracious to me; give thy servant thy strength: [i.e. let thy strength and power be for mine advantage] and save the son of thine hand-maid, (or bond-maid:) [that is, my self, whose mother was, or is still thine hand-maid, or a son of thy bond-maid, and consequently properly belonging unto thee, as the children born of bond-women were in the absolute disposall of their masters: See Exod. 21. 4. with the Annot.]*

17. *Make a token by me for good, [i.e. so deliver and protect me, that I may be a mark or token to others, for their good and comfort, and encouragement] that mine haters see it, and be ashamed, when, [or because, for that] thou, LORD, shalt have helped me, and comforted me.*

PSALM LXXXVII.

The Prophet speaketh in this Psalm of the glory of Gods Church: together with the growth and spreading thereof among the Heathen, through the coming of Christ.

1. **A** Psalm, an hymne for the children of Korah: [See Psalm 48. 1.] *His foundation (or the foundation of it) [viz. the foundation of the Temple, which was erected upon Mount Moria, joyning to mount Zion, 2 Chron. 3. v. 1. some do understand by the word his, or of it; this very Psalm, whose ground, foundation or argument is, to speak of the Church of Christ, which met*

together in the Temple, for to praise the Lord] is upon the mountains of holiness.

2. *The LORD doth love the gates of Zion, above all the dwellings of Jacob: [i.e. of the Israelites.]*

3. *Very glorious things are spoken of thee, [i.e. concerning thee, others in thee: See Isay chap. 40. 41, 42. See likewise Job 27. on v. 11.] O Citie of God, [i.e. Jerusalem, which God had hallowed to himself, there to erect his worship, and to take up his habitation as it were. Of the glorious things spoken of this Citie; See Isay ch. 54. 60. 62, 65. Revel. 21. and 22. and here the next following verse, Gods own Words of the Church] Sela! [See Psalm 3. 3.]*

4. *I shall make mention of Rahab and Babel, among those that know me: [For their good namely; that is, they shall likewise in due time be brought to the knowledge of God, by the preaching of the Gospel. By Rahab is understood Egypt, as it is likewise called, Psalm 89. 11. Isay 38. 7. and 51. 9. so that the sense of these words is, that the time shall come, when God shall count the Egyptians and Babylonians among his people, imparting his knowledge unto them, whereof they were strangers formerly, going about to oppress Gods people: See Isay 19. 19, 21, 25. Egypt is called Rahab, by reason of its pride and haughtiness, signified by that word; or from some place or other of great strength and fame among them. Among the names mentioned in this v. we are to understand all kind of people and Nations: See Acts 2. 9. 10. Eph. 2. 12. Col. 3. 11.] Behold the Philistines, [Heb. Philistia] and the Tyrian [Heb. Tyrus; of the Tyrians conversion: See Psalm 45. 13.] with the Moor, [Heb. Chus; of the Moores conversion to Christ; See Psalm 68. 38. and 72. 10. Acts 8. 27.] this same is born there: [as if he said: The time shall come, that it shall be said of the Philistines, Tyrians and Moores, that they are born at Jerusalem (which is the mother of us all), Gal. 4. 26. that is in the Church of God: i.e. that they do belong to the Church of God, and to the heavenly Jerusalem.]*

5. *And of Zion it shall be said, [i.e. of the Citie of Jerusalem, lying at Mount Zion, meaning the Christian Church:] This man, and that man; [Heb. man and man, i.e. this man and that man, i.e. men and people of all sorts and Nations: See Acts 2. 9, 10, 11.] is born therein; [viz. in Jerusalem, or the Church of God, through the preaching of the holy Gospel, and by the holy Ghost] and the most High himself shall establish it; [i.e. the most High shall so secure and fence the Church, that the gates of Hell shall not prevail against it, Matthew 16. 18.]*

6. *The LORD shall count them, [Those namely, which shall repair to the Christian Church] in the registering, writing down of the folks (or Nations:) [a kind of speech by way of similitude taken from Magistrates, keeping certain books or registers of the inhabitants of their Cities, so to distinguish and difference between the forreiners and the Natives: See Psalm 22. 31.] (saying,) This is born there. [viz. at Jerusalem, or, in Zion: that is, he belongeth to the Lord: See above, verse 4.]*

7. *And the singers, as the players (together with) all my fountains shall be within thee: [Others, therefore doe all my fountains sing and leap: i.e. God shall be prayed with great-rejoycing in his Church, which is to be gathered as well of the Gentiles as of the Jews: A kind of expression taken from the custome of the Church in the old Testament, where God was usually praised with musically instruments; 1 Chron. 9. 33. and 25. 1, 2. by all his fountains, he understands all the affections and inmost thoughts and bents of his heart, which are like fountains or well-springs, whence all words and works do issue: See Psalm 103. 1. also there may be understood by the fountains here, the manifold gifts and graces of*

the

the holy Ghost shall be within thee, or from thee, of thee, Zion namely: Here is foretold what joy and rejoycing there should be in the world, by reason of the conversion of the Gentiles unto Christ.]

PSALM LXXXVIII.

A prayer of the Prophet, representing the temptations, and the minifull troubles, which he suffered: teaching all believers, how to turn to God in adversitie, and to wait for comfort from him.

1. **A**N Hymne, [This Psalm is the most sad and dolefulllest in all the book, from the beginning to the end] A Psalm for the children of Korah, [See the Annot. Psalm 48. on verse 1.] for the chief song-master, upon Muchalath Leannoth; [See of the word Muchalath, Psalm 53. 1. it doth properly signify weakness; but here it is the name of a muscfull instrument; or the beginning of a certain song in use among them:] An instruction [i. e. a Psalm made for to instruct and shew the people of God, how they ought to call upon God, when they are fallen into great troubles and afflictions] of Heman the Ezrahite: [Heman is recorded amongst the most skillfull Musicians, and Wife men, 1 Kings 4. 31. and 1 Chron. 6. 33. and 15. 17, 19. and 16. 24.]
2. O LORD God of my salvation! [i. e. that hast saved and kept me hitherto, and will preserve me likewise henceforward, as I do stedfastly hope and assure my self] by day, by night do I call before thee: [Hebr. by day do I call (and) by night before thee.]
3. Let my prayer come before thy face [i. e. before thy presence] incline thine ears to my crying.
4. For my soul is full of adversities, [Heb. of evils; and to be full, or satisfied of adversities, is as much as to say, to be overcharged with them.] See the Annot. Job 7. on verse 4.] and my life reacheth to the grave, [Heb. Sheol See Gen. 37. on verse 35. i. e. there is scarce any difference at all betwixt me and death; Psalm 107. v. 18. the grave is called the gate of death.]
5. I am counted with those that descend into the pit: I am become like a man that is powerless: (or of no strength:)
6. Separated among the dead, [Heb. freed, i. e. severed viz. from the living, even as the leprous were wont, according to the Law of God, Levit. 13. 46. to be separated from cohabiting with other men; See 2 King. 15. 5.] like unto the slain which lie in the grave, whom thou rememberest no more: [viz. for to bring them into this life again: Job 7. 7. and 10. 21.] and they are cut off from thine hand.
7. Thou hast laid me into the uttermost pit: [Heb. into a pit of lowness or depths, or of the nethermost places] into darknesse, into depths.
8. Thy fierceness lieth upon me: [Heb. leaneeth, &c.] Thou hast pressed (me) down with all thy billows; [spoken by a similitude, taken from the waves or billows of the Sea, whereby one is overwhelmed: See the like expression above, Psalm 42. 8. and 2 Sam. 22. 5.] Sela!
9. Mine acquaintance hast thou put away farre from me, thou hast set me to them for a great abomination; [Heb. to abomination; or loathsomnes] I am shut up, and cannot get out. [i. e. I cannot recover, or get out of the troubles, wherewith I am invironed.]
10. Mine eye morneth for pressures sake: LORD, I cry unto thee all the day; [Or, daily, every day] I stretch out mine hand unto thee. [Heb. my palms.]
11. Shalt thou do wonders on the dead? [viz. so as that they lying in the grave, shall have sence yet and ability to praise the Lord, as they would doe, if they were alive yet? He will say, Make haste Lord to deliver

me, else my life will soon be at an end] or shall the dead rise up? [viz. to this temporall life which they enjoyed before in this world: See Psalm 6. on v. 6.] shall they praise thee? Sela.

12. Shall thy kindness be rehearsed in the grave? thy faithfulness in the destruction? [the Hebrew word Abaddon, properly signifying perdition, or destruction; whence it is sometimes taken for the place of destruction: and otherwhile for the grave or tombe: See Job 26. 6. and 28. v. 22.]

13. Shall thy wonders, [Heb. thy wonders,] be made known in the darkness? [i. e. in the state and place of death, called the land of darkness, and the shadow of death, Job 10. 21, 22.] and thy righteousness in the land of forgetfulness? [thus he calleth the earth or the grave where the dead are laid, in regard that they, forasmuch as concerns the state of the body, have no sence at all left of the things of this present world; or likewise in regard that those which are laid under ground be soon forgotten; See Job 10. 22. and 21. 21. and Psalm 37. 13. Eccles. 8. 10. and 9. 5.]

14. But I LORD, cry unto thee: and my prayer comes before thee in the morning.

15. LORD: why dost thou reject, (or cast off) my soul? See the Annot. Job 19. on v. 7.] (and) hidest thy countenance from me?

16. From the youth am I oppressed, [Others, from the shaking or wrestling wherewith thou hast shaken and wrestled with me, am I oppressed, &c.] and readie to die; [or, dying, viz. by reason of my continuall misery. See Numk. 17. 12, 13.] I bear thy frightnings, [viz. those which thou hast sent upon me.] I am perplexed: [or doubtfull, wavering, almost ready to despair, not knowing what to think of my condition: or, I am in perplexed afflictions, for fear of more evill, that may be ready to come upon me.]

17. Thy hot wrathfulnesses goe over me: [Heb. thy burnings] thy affrightments, [viz. whereby thou frightest or terrifiest me.] make me perish: [or oppress me.]

18. All the day, they [viz. thy wrath and terrours] compass me about like water: they surround me together.

19. Thou hast put friend and companion farre from me: mine acquaintance are in darkness, [i. e. they hide themselves from me, and go as it were in obscuritie, so that I see none of them, and they will neither see nor know me any further. See Job 19. 13, 14.]

PSALM LXXXIX.

The Psalmist praiseb God for his bountiffulness, and for his faithfulness also in keeping his Covenant made with David (typically representing Christ here,) and all true believers; as likewise for his great power and care in the behalf of his Church: complaining nevertheless over the heavie pressures, which the Church of God doth undergoe, and praying for deliverance.

AN instruction [See Palm 32. v. 1.] of Ethan the Ezrahite: [of this man see 1 Kings 4. 31. and 1 Chron. 2. 6. he lived in Salomons time, and after, when the kingdome was rent under his son Rehoboam, and Sisak the King of Egypt took the strong Cities in Juda, and Jerusalem it self, and spoyled the Temple; 1 Kings 14. 25. and 2 Chron. 12. 2. which calamitie the Prophet seemeth to complain in this Psalm. Some take it as a Prophecie of the miseries that were to come in after times.]

2. I will sing the kindnesses of the LORD for ever: I will make known thy truth with my mouth, [Here the Psalmist speaketh unto God] from generation to generation. [Hebr. to, or upon generation and generation.]

3. For I have said, Thy kindness shall be built for ever: [i. e. I am assured of this, that the grace and kindness of the Lord shall endure for ever, like unto a strong building which hath a foundation that cannot be moved, or shaken] in the heavens themselves, hast thou established thy truth, [These words have regard to the unmoveable steadfastness of heaven, and to the unchangeable condition and orders of the celestial bodies, by observing whereof, God will have us to gather and conclude of the steadfastness of his promises, and the unchangeableness of his faithfulness, believing the same without all doubt and wavering; see below, verse 37. 38. and Psalm 119. v. 89.] (say g.)

4 I have made a Covenant [Here God is brought in speaking himself] with my elect (or chosen) one: viz. with David, as followeth immediately] I have sworn to my servant David:

5. I will establish thy seed, [viz. Christ and the faithful] into eternitie: and build up thy throne, [to wit, the Kingdome of Christ. See Luke 1. 32. 33. 69.] from generation to generation! Selah!

6 Therefore [These now are again the words of the Prophet, and of the people of God, saying, Therefore do the heavens praise thee, because thou dost so faithfully and firmly keep what thou hast promised: and therefore we hold thee powerfull enough, fully to accomplish thy promises made unto thy servant David] do the heavens, [i. e. the heavenly hoste, or creatures, the Angels, and the blessed souls of the departed children of God, Luke 2. 13. 14. Phil. 3. 20. Revel. 7. 9. 10. 11. 12.] praise thy wonders, O LORD; thy faithfulness also is in the assembly of the Saints. [he will say, that it is well known to the faithful, that thou art altogether as willing as powerfull to perform thy promises, for which they do praise thy faithfulness in their congregations: (thy faithfulness is &c. understand praised, made known, celebrated, &c.)]

7 For who may be shadowed in heaven [Others in the lofty clouds] against the LORD? (who) is like unto the LORD among the children of the strong ones? [i. e. among the mightie Lords and Princes of this world: or amongst the Angels, whom God hath endued with extraordinary strength and powerfulness: See above, Psalm 78. 25. and below 103. 20. This kind of expression we have likewise, Psalm 29. 2.]

8 God is greatly dreaded in the counsell of the Saints: [Others, in the secrecie, or hiddenness of the Saints: understand the Church or Congregation, wherein the secrets and mysteries of the Kingdome of God are revealed; see Mat. 13. 11. Rom 16. 25. and 1 Cor. 4. 1. Ephes. 3. 4. or also the holy Angels: as followers] and fearfull above all that are round about him. [Heb. his surroundings; whereby there are understood here the holy Angels, which stand round about him, when he sitteth in judgement; see 1 Kings 22. 19.]

9 O LORD, God of Hostes, Who is like thee, most mightie, O LORD? [Heb. Jah: see the Annot. Psalm 68. on verse 5.] and thy faithfulness is round about thee. [his meaning is; Lord thou art not onely Allmightie, but likewise true and faithfull.]

10 Thou bearest sway over the swelling of the Sea: [Or over the pride, haughtiness, i. e. over the rising and swelling up of the Sea, when it doth proudly as it were life up its waves and billows, which is likewise declared in the sequel. See Job 26. 12. and 38. 11.] when the waves thereof lift up themselves, thou stillest them; [or thou subduest them.]

11. Thou hast bruised Rahab; [Others, Egypt, or the Egyptian: See the Annot. Psalm 87. on vers. 4. it should seem, that the Psalmist hath regard here to the perishing of the Egyptians in the red sea, Exod. 14. and 15.] as a slain man [viz. that is wounded and perished in the battel] thou hast scattered thine enemies with the arm of thy strength.

12 The heaven is thine, thine also is the earth: the world, and the fulness of it: [i. e. whatsoever the same is replenished and richly provided with: See Psalm 24. on v. 1. and Ps. 50. on v. 12.] hast thou founded.

13 The North and the South, [Heb. the right (hand or side) hast thou created: Thabor [a mountain in Galilee; Jos. 19. 22. Jud. 4. 6. 12.] and Hermon [a mountain otherwise called Syron: Psalm 29. 6. under the names of these two mountains the Psalmist comprehendeth the West and the East, and consequently the whole land of Canaan] shout in thy Name: [i. e. it is from thy blessing, that they are so fruitfull and pleasant, smiling as it were on man, and rejoycing in the goodness of God.]

14 Thou hast an arm with might, thine hand is strong, thy right hand is high: [So, that every thing must be subject to it.]

15 Righteousness and judgement (or right) are the steadiness of thy throne: kindness and truth go on before thy countenance.

16 Right happy is the people, which knoweth (Or is acquainted with) the sounding: [Others, the shouting. Nevertheless, it seemeth that the Psalmist hath regard here to Gods institution of blowing the Trumpets, and solemn rejoycing at the annuall feasts, Numb. 10. 10. and the meaning is, that the people is in a happy condition, which knoweth the time and manner of Gods solemn worship, and take their delight and recreation in the same] O LORD, they shall walk in the light of thy countenance; [i. e. they shall continually enjoy thy favour: See Psal. 47. or they shall be steered all their life long through thy grace.]

17 They shall rejoyce all the day in thy Name: [Or, because of thy Name, for thy Names sake, i. e. therefore because they know thee, and have experience of thy grace and loving kindness] and be exalted through thy righteousness:

18 For thou art the glory of their strength: [i. e. Thou onely art he, by whom thy people is strengthened, and in whom they make their boast, or glorie themselves] and through thy good pleasure shall our horn be exalted. [the Word Horn, is diversly taken in Scripture: See Deut. 33. on v. 17.]

19 For our shield, [i. e. Our protection and defence; See Psalm 47. on v. 10.] is of the LORD: [or the LORDS,] and our King is of the Saints (or holy ones) of Israel.

20 Then thou speakest in a vision; [This some do understand of the Revelation which God made to Samuel, when he would have David anointed King, 1 Sam. 16. 1. but others understand it of that which God revealed to Nathan, 2 Sam. 7. 4. 13. &c. which seemeth to be the most probable meaning, seeing the words which God spake to Nathan there, are expressly rehearsed, v. 21.] of thine holy one, [or, to, &c.] and said I have appointed help by a Champion: [i. e. I have appointed a Champion, and endued him with courage, for to be an helper, and defender of my people against their enemies, David being understood here, as appeareth, v. 21. Who did help and deliver Gods people, manfully fighting for them: 1 Sam. 18. 13. 14. &c. wherein he was a Type of our Lord Christ.] I have exalted a chosen one out of the people. [to wit, David, whom I have chosen out of all the sons of Isai, nay, out of all Israel.]

21 I have found my servant David: with mine holy oyl have I anointed him: [Heb. with the oyl of my holyness: i. e. I have outwardly anointed him King, by the hand of Samuel, and agreement of the Elders in Israel, 1 Sam. 16. 13. and 2 Sam. 5. 3. inwardly by imparting unto him the gifts and graces of the holy Spirit.]

22. With who a my hand [i. e. help and assistance] shall remain firm: also mine arm shall strengthen him.

23 The enemy shall not urge him: [viz. So as the creditour doth urge and press, with dayly soliciting him that

that is in his debt; of this word the Psalmist maketh use likewise, *Psalm 55. 16.* and the son of unrighteousness [i.e. the wicked wretch, which is given up altogether to unrighteousness: So we have *Psalm 79. 11.* the son of Death, and 2 *Thes. 2. 3.* the son of perdition, or destruction] shall not oppress him.

24 But I shall break his Adversaries in pieces before his face: and shall plague them that hate him.

25 And my faithfulness and my kindness shall be with him, and his horn shall be exalted [See *Deu. 33.* the annot. on v. 17.] in my name, [i.e. through my power and assistance.]

26 And I shall put his hand into the Sea [Oth. unto the sea, unto the Rivers, the sence is, I will give him power and dominion over the Nations or folks, which dwell at the Sea, and by the Rivers, see *Psalm 72. 8.*] And his right hand into the Rivers.

27 He shall call me [Or he shall (thus) call upon me] Thou art my Father; my God and the rock of my salvation.

28 I shall likewise appoint him the first-born son, [i.e. head and ruler of my church and people, which having been but in part, the case of *David's* person was afterward fulfilled and accomplished in *Jesus Christ*. See *Col. 1. 15.* *Heb. 1. 6.* and 2. 10.] the highest over the Kings of the Earth. [this is applicable to *Christ* alone, the true King of all Kings, as also that which is said, ver. 30. see *Col. 1. 18.*]

29 I will keep him my kindness for ever: and my Covenant shall remain firm to him, [i.e. that which I have promised unto him.]

30 And I will settle his seed for ever [See 2 *Sam. 22.* on v. 51. and *Psalm 22. 30, 31.*] and his throne as the dayes of the heavens, [i.e. his Kingdome shall be abiding and stedfast as the heavens themselves are. See *Psalm 72. v. 5.* and 2 *Sam. 7. 13.* *Dan. 2. 44.* and 7. v. 14. *Heb. 1. 8.* This prophesie was not fulfilled in *Salomon*, for he and his Kingdome had an end, *Jer. 22. 30.* *Ezek. 21. 25, 26, 27.* therefore must this promise have regard to *Christ* the son of *David*, according to the *Besh.*]

31 If his children do forsake my Law [This cannot be applied to *Christ*, but is to be understood of other sons or posterity of *David*] and walk not in my rights,

32 If they prophane my Institutions, and do not keep my commandments,

33 Then will I visit [See the annot. *Genesis. 1. v. 1.*] their transgression with the rod, [to wit, with a humane, or mans rod 2 *Sam. 7. 14.* that is with moderate chastisement, for their good and amendment, to be made partakers of his holiness, *Hebr. 12. 6, 8.* see *Job 9. 34.*] and their iniquity with stripes.

34 But my kindness I will not take away from him, [Heb. break from, with, him, i.e. not so that it should cease to be with or by him] nor fail in my faithfulness: [Heb. nor will not lie in (or) against my faithfulness; that is, from shewing my faithfulness upon, or towards him.]

35 I will not prophane my covenant and that which is gone forth of my lips [i.e. that which I promise to my servant *David*, or to any of my children. *Heb. the issue of my lips*] I will not alter.

36 I have sworn once by my holiness [i.e. by my self, that am the holy God, *Gen. 22. 6.* *Isa. 5. 16.*] if I do lye to (or by) *David*! [of his kind of making oath, see *Gen. 14. 23.* and 26. 29. *Sam. 14. 44.* and 1 *Kings 20. 10.* *Psalm 95. 11.* *Mk 8. 12.* we read, if there shall be a sign given to this generation, but *Mat. 16. 4.* it is expressed, there shall no sign given them.]

37 His seed shall be forever [See above v. 30.] and his Throne shall be beforned like the sun, [i.e. his kingdome. *David's* Kingdome is said to be everlasting, in regard that *Christ* born of the seed of *David*, according to the flesh, and to whom the Lord hath given the stool

of his father *David*, is an everlasting King, *Luke 1. 32.*]

38 He shall be established for ever, as the moon, and the witness in heaven is faithfull. [To wit, in as much as those celestial bodies do represent the stability and unchangeableness which is in God. See above v. 3. and below *Psa. 97. 6.* Or which (*viz. Moon*) is a faithfull witness in heaven. Or and (hercof) there is a faithfull witness in heaven, that is I my self, that dwell in heaven give faithfull record or witness hereof] Sela!

39 But thou had rejected (him) and cast (him) off, [*viz. thy King and thy people. Ethan* bewaileth and complaineth here of the misery of the Church, which was such that it seemed all the former promises were of no value nor efficacy] thou hast been incensed against thine anointed. [*viz. the King, some do understand Zedekia, 2 King 25. 10.*]

40 Thou hast made void the Covenant of thy servant, [To wit, that covenant which thou hadst made with thy servant the King] thou hast profaned his Crown against the ground. [i.e. thou hast thrown and trodden down his Crown on the ground, as a thing of no regard; He speaketh of the Crown of the Kingdome of *Juda*, which *David* had and wore in former times. See the annot. *Exodus 29. 6.*]

41 Thou hast broke thorow all his walls: [*viz. the Kings, understand the walls of Jerusalem, See 2 Kings 25. 10, 13.* *Psalm 80. 13.*] thou hast thrown down his Forts. [or bruised, battered them. *Heb. put them to bruising.*]

42 All that passed by the way, have spoiled him, he hath been a reproach to his neighbours.

43 Thou hast exalted the right hand of his Adversary; [*viz. giving them power and courage to make war upon thy people, yea and to subdue the lame, as Job 40. 9.*] thou hast made all his Enemies to rejoyce.

44 Thou hast likewise turned the edge of his sword: [i.e. made to turn about, that is, thou hast given him no victory in the wars, as thou was wont to do formerly] and hast not kept him standing in the battail. [thou hast given him no force nor vigour, to renew the combat and to turn his head again against his Enemies, but thou hast suffered him to fall and fly before them.]

45 Thou hast made his beauty to cease [Heb. thou hast made to cease from his cleanness (his beauty), the Kings namely. Understand hereby the beauty, excellency, and glory of the Kingdome, which the Enemies of the church of God had laid wast] and thou hast thrust down his Throne [i.e. his Kingdome] to the ground.

46 Thou hast shortened the dayes of his youth [i.e. of his strength and vigour: This some refer to the flourishing Kingdome of *David* and *Salomon*, others to *Jojachin*, who being eighteen years old, began to reign, and reigned but three Moneths, 2 *Kings 24. 8, 10.*] thou hast covered him with shame. Sela!

47 How long, O LORD [*viz. wilt thou forsake us.* See the like complaints, *Psalm 13. 2.* and 79. 5.] wilt thou hide thee [i.e. withdraw from us thy favour] continually? [See *Psalm 13.* on v. 2.] shall thy fierceness burn like a fire?

48 Remember of what age I am [i.e. how short my life is. See *Psalm 39. 6.*] why shouldst thou have created all mens children in vain? [*viz. by taking them away out of the world, as soon as they are entred, without attaining to the means to know and praise thee.*]

49 What man lives there that shall not see death? [i.e. that must not die. See the like kind of speaking, *Luke 1. 26.* *John 8. 51.*] that shall free his soul from the power of the grave? [Heb. from the hand of the grave, or of hell, *Hebr. Sheol*: The sence is, what needeth it, that thou settest thy power a work, to consume us, seeing we are in no wise or no waies able to eschew death] Sela!

50 Lord where are thy former kindnesſes (which) thou haſt ſworn to David by thy troth?

51 Remember Lord the reproach of thy ſervants [Underſtand this of the reproach and ſcoffings, which Gods people ſuffered from their Enemies, who laughed at them in their mournfull and miſerable condition, and made a mock of their worſhipping of God, and truſting in him] which I carry in my boſom (from) all great Nations. [i.e. from all kind of them. Oth. from all the multitude of people, viz. that jeer and diſhonour me.]

52 Wherewith, O Lord, thine Enemies reproach, wherewith they reproach the footſteps of thine anointed. [i.e. the actions and government of thy King, which ought ſo to be underſtood of the King of Juda, that it be eſpecially applied to Jeſus Chriſt the eternal King of the Church, of whom was foretold, Gen. 3. 15. that the ſerpent ſhould bruſe his heeles. Some do apply this reproaching of the footſteps of the anointed, to the ſcoffing of the wicked in thole dayes at the ſlow coming of the Meſſia.]

53 Praiſed (or Bleſſed) be the LORD in eternity: [The Psalmiſt concludeth the heavy complaint, which he made in this Psalm, with a confident aſſurance of being delivered out of this grievous affliction, ſupporting and cheriſhing himſelf therewith in the miſt of his miſeries. See Rom. 7. 24, 25. and 2 Cor. 1. 3, 4.] Amen [ſee Pſa. 41. 14.] yea Amen.

PSALM XC.

Moſe praying God for his providence and power, deſcribeth here the weakneſs, miſery and ſhortneſs of mans life, praying God, to teach both himſelf and all men the true knowledge thereof.

A Prayer of Moſe [It is conceived that Moſe uttered this prayer, when the people of Iſrael had ſinned by murmuring, and God pronounced his judgement, that they ſhould die in the wilderneſs, ſee Num. 14.] the man of God. [ſee Deu. 33. 1. and Jud. 13. 6.] Lord, thou haſt been a refuge unto us [to wit, in all our ſtraights and troubles. ſee Exod. 33. v. 14. Deu. 8. 15. and 33. 27. Heb. an habitation, retreat (or place of retreat) from generation to generation. [Heb. in generation and generation, i.e. throughout and unto all generations, or at all times.]

2 Before the hills were born [i.e. before the hills and mountaines were drawn forth as it were out of the abyſſe or bottome. See the like expreſſions, Gen. 2. 4. Job 15. 7. and 38. 28, 29. Iſa. 51. 2.] and thou haſt brought forth the Earth and the world, yea from eternity to eternity thou art God.

3 Thou makeſt man to return to bruſing: [i.e. to ſuch a ſtate and condition, that he is bruſed and grinded as it were as ſmall as duſt. See Gen. 3. v. 19.] and ſayeſt, turn again ye children of men. [viz. the body to Earth, Pſa. 145. 4. and the ſpirit to God, Eccleſ. 12. 7.]

4 For a thouſand years are in thine eyes, as the day yeſterday being paſt by; [He will ſay: although a man lived a thouſand years, yet he muſt die, and thou takeſt his life as eaſily away from him, as if he had lived but a day or a week, 2 Pet. 3. 8. Oth. but a thouſand years, &c. reflecting on the ſecond verſe, to ſet out the difference which is between mortall man and the everliving God] and (as) a nightwatch. [Heb. (as) the watch in the night, that is, one fourth part of the night, the ſame being uſually divided into four parts. See Mark 13. 35. and John 11. 9.]

5 Thou overſtreameſt (or overwhelmeſt) them [As if he ſaid, even as eaſily and unrefiſtably as a flood of water, breaketh through, carrieth and hurieth all away before it] they are (like) a ſleep: in the morning they are like

the graſſ (that) altereth; [meaning that men are ſcarce born, but they periſh immediately, underſtanding by the morn, mans youth or infancy]

6 In the morning it flouriſheth and it altereth, [i.e. is renewed with more vigour and beauty. Compare Job 14. 7. Iſa. 40. v. 31. Some take it for the haſty or ſudden change into deſtruction] in the evening it is cut off and it withereth.

7 For we periſh through thine anger, [Kindled againſt us by reaſon of our ſins] and through thy fierceneſs we are terrified.

8 Thou ſetteſt our iniquities before thee: our ſecret (ſins) [Which are hid before the eyes of men, and which oft times we either know not or regard not ourſelves. See Pſa. 19. v. 13. and Job 20. 11.] in the light of thy countenance. [viz. haſt thou ſet them, that they do clearly appear before thy face. See Pſa. 51. 11. and 1 Cor. 4. 5. Heb. 1. 13.]

9 For all our dayes paſſ away [Oth. turn themſelves] through thine indignation, we paſſ away our years as a thought. [i.e. moſt haſtily. Oth. as a word, which is a ſound of no laſting, vaniſhing preſently away in the air.]

10 As for the dayes of our years, therein there are ſeventy years; [viz. uſually for the moſt part, though ſome outlive that age] or if we be very ſtrong [Heb. in ſtrengths, viz. if any be of a ſtrong and vigorous conſtitution by nature] fourſcore years: and the moſt excellling of them [Heb. the haughtineſs or ſtouteſs of them, i.e. that which maketh men ſtout and preſumptuous, viz. the ſtrength of a mans life] is toil and vexation; [when a man is in the beſt of his age or life, even before the old dayes come on, he is ſubject to a world of toil and trouble in this world] for it is ſuddenly cut off and we fly away.

11 Who knoweth the ſtrength of thy wrath? [So namely as to take care how to eſchew the ſame ſor ſo as to beware of provoking thee to wrath by his ſins] and thine indignation, according as thou art to be feared? [Heb. according to thy fears, i.e. according as we ought to fear thee: or as thou art fearfull or formidable.]

12 Teach us ſo to number [Or rightly to number: Thus the Hebrew word is taken, Num. 27. 7. and 2 Kings 7. 9.] (our) dayes, that we get a wiſe heart. [Heb. that we bring on a heart of wiſdom, or unce wiſdom i.e. that we rightly underſtanding thy fierce wrath gainſt ſin, may learn to fear thee, and to improve the ſhort time of our life in thy ſervice, Job 28. 28.]

13 Turn again LORD, how long? [viz. delayeſt thou or ſhall it ure, that thou art turned away from us: or is it, befor thou deliver us. See Pſa. 6. 4.] and let it repent thee [or repent, ſee Gen. 6. 6. Underſtand hereby, that thou haſt ſo grievouſly afflicted us] over thy ſervants. i.e. over us, which are thy ſervants and people.]

14 Satisfie u in the morning with thy kindneſs [As if he ſaid, ſhew us thy kindneſs early after the long and dark night of oppreſſion] ſo ſhall we ſhout; and rejoyce in all our dayes, [i.e. all the dayes of our life.]

15 Make us to rejoyce according to the dayes (wherein) thou haſt preſſed us; [That is, as thou haſt grieved us a long time with heavy afflictions, ſo make us glad again in time to come, with thy gracious aid and deliverance] according to the yeas (wherein) we have ſeen the evill. [i.e. felt and ſuffered it, as Pſa. 16. 10. and 89. 49. ſee alſo Pſa. 4. 7.]

16 Let thy work [i.e. te perfect deliverance out of all our troubles and miſeries] be ſeen [or appear] upon thy ſervants, and thy glory [i.e. the deliverance, whereby thy glory is made maniſeſt viz. thy power, kindneſs and wiſdom] over their children, [i.e. over their poſterity, according to the Covenant made with their Fathers.]

17 And the loveliness of the LORD our God be over us : [Or, Let the LORD our God likewise delight in us] and establish thou the work of our hands over us ; yea, the works of our hands establish the same. [i. e. rule and govern all our purposes and doings so, that from hence forward it may through thy grace remain firm and constant till : for without God we can doe nothing, *John* 15.7. *James* 1. 17.]

PSALM XCI.

The Psalmist representeth here in what condition the godly are here in this world, rehearsing the manifold favours and benefits they are made partakers of, which put their whole confidence in the Lord.

HE that is seated in the hiding place of the most High [i. e. under his protection, further signified by his shadow in this same verse; Compare *Numb.* 14.9. *Ruth.* 2. 12. *Psal.* 17.8. and 36.8. and 61.5. and 63. 8. *Hos.* 14. 8. with the Annot.] shall lodge in the shadow of the Almighty. [of the Hebrew word here used, See *Genesis* 17. 1.]

2 I shall say to the LORD ; [Or, I say of the LORD ;] My refuge, and my fortress : My God, in whom I trust.

3 For he shall rescue thee [With these words the Prophet seemeth to stir up himself ; or, he applieth himself to every faithfull soul] from the gin ; [see the like expression, *Psal.* 10.9.] of the Fowler : [i. e. from all subtil both bodily and spirituall enemies, especially from the Devill, which goeth round about us still, seeking whom he may devour. God maketh use both of the good and the evil angels service, for the executing of his judgements : See *2 Sam.* 24.v. 16. and *2 Kings* 19. 35. and *1 Cor.* 10. 10.] from the very destructive pestilence.

4. He shall cover thee with his feathers, and thou shalt trust under his wings : [See *Ruth.* cap.2. on v.12.] His Truth is a Target and Buckler. [i. e. the steadfastness or firmness of his holy promises shall serve thee for protection, even as a mans body is secured against the strokes and shots of the enemy, by a broad shield. This *Paul* ascribes to faith, *Ephes.* 6. 16. because the same layeth hold, and holdeth fast to Gods promises.]

5 Thou shalt not be afraid of the terror of the night : i. e. of that which otherwise by night doth easily fright men] of the Arrow which flieth by day :

6 Of the pestilence which walketh in obscuritie : of the destruction which wasteth at noon day : [i. e. openly, so likewise *Jer.* 15. 8. as if he said. Thou shalt not be afraid of the pestilence, neither by night nor by day ; yea, though it snatch away many round about thee : the Lord shall preserve thee, if so be namely, it may make for his glory, and for thy salvation.]

7 At thy side, [viz. on thy left side] there shall fall a thousand [viz. by the said Pestilence] and ten thousand at thy right hand ; to thee it shall not reach.

8 Onely thou shalt behold it with thine eyes [Namely, how fearfully the wicked shall be set upon by that plague] and thou shalt see the recompence of the ungodly ; [i. e. how the ungodly shall be recompenced for their malice, and how God shall punish them.]

9 For thou LORD, art my refuge : thou hast put the most High [This may be taken as the Prophets words unto himself ; or to every faithfull soul, as above v. 3.] for thy retreat : [viz. where thou maist dwell and abide in safetie.]

10 There shall no evil happen to thee, nor no plague approach thy Tent.

11 For he shall charge his angels of thee, that they keep thee in all thy wayes, [viz. in all those wayes which God hath commanded thee to walk in : These words the De-

will left out, when he alledged this verse, disputing with *Christ,* *Mat.* 4. 6.]

12 They shall carrie thee upon the hands, that thou hurt thy foot at no stone.

13 Thou shalt tread upon [Or over] the fell Lion and the Adder ; [viz. without receiving any hurt by them : understand by the name of the Lion and the Adder, all other creatures or things besides, which may hurt or hinder a man in soul or body. they are all subdued and overcome by faith, *Mark* 16.17,18. *Heb.* 11. 33, 34. See the example of *David*, *1 Sam* 17. 34. of the three young men, *Dan.* 3. and of *Daniel* himself, *ch* 6.22.] thou shalt tread down, the young Lion and the Dragon.

14 Because he loveth me much, [Heb. viz. the faithfull man, or true believer] (saith God) I shall help him out : I shall set him upon an high place, for he knoweth my Name. [i. e. He doth love and honour me, as *Psal.* 1.6. or he acknowledgeth me for his God, in whom he putteth his trust. See *Psal.* 9. on v. 11.]

15 He shall call upon me, and I will bear him : [Or, (when) he shall &c.] in the distress I shall be with him, I shall draw him forth, and shall honour him.

16 I shall fill (or satisfy) him with length of dayes ; [It is said of *Abraham*, *Isaac*, *David*, *Job*, &c. that they were full, (or satisfied) of dayes, *Gen.* 25. v.8. and *ch.* 35. 29. *1 Chron.* 23.1. *Job* 42. 17.] and I will make him see my salvation. [this may well be understood of the everlasting salvation and deliverance, which is the cheifest good God sheweth the godly, and which doth follow upon their long life here, and finally departure hence by death.]

PSALM XCII.

The Prophet teacheth all men to praise God by reason of his great works, and because of his justice against the wicked and goodness to the godly.

A Psalm, an Hymn, [See *Psal.* 48. 1.] upon the Sabbath-day ; [or for the Sabbath, &c. i. e. made or ended, for to be sung upon the Sabbath-day.]

2 It is good to praise the LORD : and to sing Psalms unto thy Name, O most High.

3 To declare (Or make known, publish) thy kindness in the morning : and thy faithfulness [or truth] in the nights : [i. e. every night, or night by night ; understand by night the late evening which is opposed here to the morning : for, according to Gods Law there were made in his Tabernacle or Temple, both morning and evening sacrifices, with songs of praise and prayers.]

4 Upon the ten-stringed instrument, and upon the Lute : with a premeditated Hymn upon the Harp. [Others on *Higgaion*. See the Annot. *Psal.* 9. on v. 17.]

5 For thou hast made me glad LORD with thy Acts, I will shout over the works of thy hands.

6 O LORD, how great are thy works, thy thoughts are very deep. [That is the grounds and reasons of thy secret Councell are hidden and incomprehensible for our understanding.]

7 An unreasonable man, [i. e. Such a one as is not instructed in the word of God, nor enlightened by the holy Ghost : See *Psal.* 49. on v.11.] knoweth nothing thereof, and a fool doth not understand this same, [viz. that which immediately followeth here, v.8.]

8 That the ungodly grow as the Herb, and all the workers of iniquitie flourish, that they may be destroyed for ever.

9 But thou art the most High in eternitie the LORD : [Others, but thou art highly exalted, thou art the LORD for ever See *Psal.* 56.3.]

10 For loe, thine enemies, O LORD, for loe thine enemies

enemies shall perish: all the workers of iniquitie shall be scattered.

11 *But thou shalt exalt my horn,* [Of the word Horn, See the Annot: Deut. 33. on v. 17.] *like an Unicorn:* [See Numb. 23. 22.] *I am powdered over with fresh* [Heb. green] *oyle.* [the fence is, I am strengthened afresh: others, when I shall be grown old, thou shalt anoint me with oyl.]

12 *And mine eye shall behold my spies,* [See the like expressions; Psalm. 22. 18. and the annot. there] *mine ears shall hear it, concerning the evill doers, which rise up against me:* [viz. when God shall bring them to their well deserved punishment, and recompense them the evill they have done unto me. See Psal. 91. 8.]

13 *The righteous shall grow like a Palm-tree:* [This tree grows up tall and straight, with goodly green branches: and though it be pressed and bowed downward with ponderous things, it groweth and flourisheth nevertheless: therefore it is used for a token of victorie; Rev. 7. 9 compare herewith, Psalm 52. 10. and Jer. 11. 16] *He shall grow like a Cedar-tree on Libanon.*

14 *To them that are planted in the House of the LORD,* [i. e. such as are incorporated into Christ by true faith, and true members of his Church: See Rom. 6. 5. and ch. 11. 17.] *it shall be given to flourish in the Courts of our God:* [Heb. those they shall make grow, i. e. it shall be given them from the Lord to grow, and encrease more and more in his Church, to which they truly belong in all graces and vertues. It is a speech taken from the flowers and herbs, which one hath most care to plant and cherish: See Psal. 1. 3. and 52. 10.]

15 *They shall bear fruit yet in the gray age:* [viz. when as by course of nature, the vigours and vertues decay and diminish, Psalm 71. 9. Hebr. 11. 11, 12. Hebr. in the grayneß.]

PSALM XCIII.

The Psalmist sheweth and extolleth here the Majestie power and holiness of the kingdome of Christ, for the protection of his Church.

THE LORD reigneth [The meaning of these words is, God is the true eternall King, which hath reigned from all eternitie, reigneth still and shall reign world without end eternally, Psal. 96. 10. and 97. 1. and 99. 1.] *he is clothed with Highneß,* [or, Majestie. See the Annot. Job 40. 5.] *the LORD is clothed with strength, he hath girded himself: the world likewise is established, it shall not waver:* [i. e. the great weight of this vast earthly globe is ballanced onely by his power, that it doth and cannot swerve the least from this or that side. Thus shall the Lord likewise keep up and protect his Church throughout the world.]

2 *From thence is thy Throne established:* [viz. even from eternitie, and in particular, (for matter of the actual exercise of judgement) ever since the world was created and established: compare, Prov. 8. 22. where this kind of speaking is taken from eternitie] *Thou art from eternitie.*

3 *The rivers lift up, O LORD, the rivers lift up their roaring:* [Hebr. their voices. By the noise of floods and waters, is oftimes understood the great stir and rage of Tyrants, and multitudes against God and his Church, Psalm 18. 5. and 65. 8. I say 17. 12, 13.] *the rivers lift up their hurings* (or beatings, percussions.)

4 (Yet) *the LORD on high* [i. e. in heaven, as Psalm 71. 19.] *is more powerfull, then the roaring* [Hebr. the voices] *of great waters,* [or, many waters] (then) *the mightie waves of the Sea.*

5 *Thy Testimonies are very faithfull,* [That is, thy word which thou hast given us, to testify that thou art

our God] *the holiness* [viz. wherewith thou dost sanctifie, endue and adorn thy children] *is comely for thine house,* [understand here not so much the outward structure of the Temple or Tabernacle, as the living stones, viz. the true believers, which are the true Church and House of God ;] *LORD, for long dayes.* [Hebr. for length of dayes, i. e. continually, evermore, or during many dayes: See Psalm 23. 6.]

PSALM XCIV.

The Prophet prayeth, that God would take vengeance once upon the Tyrants and ungodly, whom he describeth here, shewing forth the providence of God, in creating and governing the world; and he comforteth the godly with the help and deliverances, which the Lord is wont to shew to his.

O God of vengeance [i. e. that executest heave vengeance or judgements upon iniquitie; and to whom all vengeance onely belongeth; Deut. 32. 35.] *God of vengeance appear shining.* [viz. to our comfort and the terror of our enemies: See Psal. 80. 2.]

2 *Thou Judge of the earth,* [i. e. of the men that dwell on earth as Gen. 18. 25. Pl. 82. 8.] *lift up thy self:* [viz. to righteous vengeance. See Psal. 7 ver. 7.] *return a recompense over the haughty.*

3 *How long shall the Wicked O LORD, how long shall the ungodly leap for joy?* [viz. by reason of their prevailing against and the oppression and miseries of the godly.]

4 *Powre out? speak hard? all workers of iniquitie boast themselves?*

5 *O LORD they bruise thy people, and they oppress thine Inheritance:* [i. e. Thy children which are as dear unto thee, as unto any is his Inheritance:]

6 *The widow and the stranger they put to death: and they murder the fatherles.*

7 *And say, The LORD seeth it not: and the God of Jacob beedeth it nor.*

8 *Attend yee unreasonable* [i. e. which are without understanding like brutes. See the Annot. Psalm 49. v. 11. and 92. 7.] *among the people, and yee foolish, when will ye grow understanding?*

9 *Should he that planteth the eare, not hear? should he that formeth the eye, not behold?*

10 *Should he that chastiseth the heathen, not punish?* [i. e. Should he that visiteth and scourgeth whole Nations and Countries, not be able to punish one by one, or every one in particular, that sinneth grievously or presumptuously against him?] *He that teacheth men knowledge?* [as if he said, should such a one not know what men do, and what the wicked practise.]

11 *The Lord knoweth the thoughts of men, that they are vanitie.*

12 *Right happie is the man O LORD, whom thou chastenest:* [viz. Thereby to bring him to understanding, and to the knowledge of thee and himself] *and whom thou teachest out of thy Law,*

13 *To give him rest from the evil dayes: till that the ditch be digged for the wicked.* [i. e. untill the wicked be brought to destruction.]

14 *For the LORD shall not abandon his people; nor shall he forsake his inheritance.*

15 *For the judgement shall return again to righteousness:* [The sense of these words is; It seemeth now in a manner, that the judgements of God run crosse to his justice and righteousness, whiles the godly are afflicted, and the ungodly enjoy peace and quiet: but the judgement of God shall return at length to righteousness, when the godly shall be delivered and saved, and the ungodly punished and damned. Compare I say 28. 17.] *and all the upright of heart shall follow after the same:* [judgement

ment or righteousness, spoken of just before; namely, after that they shall have seen Gods righteousness and justice manifested upon the wicked: others shall follow him, or the same, (*viz.* the Lord) Heb. shall (be) after the same or him.]

16 Who shall stand up for me against the evil-doers? [*viz.* to help or assist me against them, as if he meant to say; No body among men, but God will do it. See Esther 8. 11. The Psalmist complaineth that his friends had forsaken him in his necessities.] Who shall set himself for me against the workers of iniquitie?

17 Were it not that the LORD had been mine help: my soul [*i.e.* my self, in as much as concerneth the body] had almost [*or, soon, shortly within a little*] dwelt in silence. [*i.e.* I had been undone and under ground ere this, where there is no speaking more, nor no praying of the Lord, as Job 3. 17. 18. Psalm 88. 13. and 105. 18. and 115. 17.]

18 When I said, [*viz.* not knowing otherwise, but that I was quite down and under foot.] My foot wavereth, thy kindness O LORD, supported me?

19 When my thoughts were multiplied within me, [*Or in the multitude of my thought, in the midst of mee:* See the Annot Job 20. on v. 14.] thy comfortings revived my soul.

20 Should the stool of hurtfulness have fellowship with thee? [*i.e.* the pernicious and ungodly Judges; by no means he implieth] which deviseth toil by Institution? or ordinance [*i.e.* by a Decree; or against the Institution, that is, against the Commandments which God ordained and instituted; others, for a Law, *i.e.* in stead of good and wholesome Lawes.]

21 They rut together against the soul of the righteous: [*They, namely, these wicked and unrighteous Judges*] and they condemne innocent blood: [*See Job 10. on v. 2.*]

22 Yet the LORD hath been an high retreat to me: and my God a rock of my refuge: [*viz.* Where I might be safe and secure of all danger. See Psalm 91. 14.]

23 And he shall make their unrighteousness turn again upon them, [*i.e.* He shall recompence them according to their defects:] and he shall destroy them in their malice: [*or, because of their malice*] the LORD our God shall destroy them.

PSALM XCV.

An exhortation to the praise, service and obedience of God because of his greatness: together with a Dehortation of not hardning the heart, as Israel had done, which therefore entered not into his rest.

Come [*Here the name of David is not prefixed, but the Apostle testifieth: Heb. 4. 7. that David is the Authour of this Psalm, and that he spake these words to the Israelites*] let us sing cheerfully unto the LORD; let us shout to the Rock of our salvation.

2 Let us go meet his face with praise, let us shout unto him with Psalms.

3. For the LORD is a great God; yea a great King above all Gods; [*i.e.* above all Angels, Princes and Potentates of the world, or above all false Gods, or above all that is called God; thus likewise Psalm 8. 6. and 95. 4, 5.]

4 In whose hand the deepest places of the earth are, and the tops of the hills are his: [*Or, the mightinesses, that is to say, the mightie high hills or mountains; or those highly elevated tops of hills, which no man is able to surmount fully.*]

5 Whose also the Sea is, for he hath made it, and his hands have formed the drie land.

6 Come let us worship and bow down, let us kneel before the LORD that made us. [*Hebr. which is our Maker, as if he said, Our Creatour for body and soul, and who doth likewise regenerate us by his Spirit, as Psalm 100. 3.*]

7 For he is our God, and we are the people of his pasture, and the sheep of his hand: [*Whom he doth lead and guide as with his hand.*] To day if ye hear his voice; [*i.e.* during the time wherein he yet speaketh unto you.]

8 Harden not your hearts, as at Meriba: as on the day of Massa, [*i.e.* of the temptation] in the wilderness:

9 Where your fathers tempted me, [*The Apostle alleging these words, 1 Cor. 10. 9. saith they tempted Christ*] proved me, saw also my works: [*viz.* how I punished them for their disobedience: and shewed mercy again unto them, when they turned themselves unto me.]

10 Fourtie years was I vexed with (this) generation [*Your forefathers, namely the disobedient Israelites, wandering in the wilderness:*] and said, They are a people erring from the heart: [*their hearts and minds are ever wood-ward, straying and wandring*] and they know not [*i.e.* they care not, desire not to know] my wayes: [*my Commandments to walk therein.*]

11 Therefore I swore in my wrath, If they shall enter into my rest! [*i.e.* They shall not enter therein. See of this kind of swearing, Numb. 14. 23 and Psalm 89. 36. By his rest understand the land of Canaan, as Deut. 1. 34. 35. and 12. 9. which the Apostle declareth to be a type or figure of eternal life, Heb. 4. 7.]

PSALM XCVI.

All the inhabitants of the earth and the sea are exhorted to praise God for his greatness sake, his Majestie, Excellence, Creating, and wise governing of the world, and of all that is therein: and especially, by reason of the Grace of the New Testament; the calling of the Gentiles.

Sing [*Though Davids name be not expressed, it seemeth nevertheless that he is the Authour of this Psalm: for this Psalm is a part of that song of praise which David made and sung when he brought the Ark of the Covenant home into his own house out of Obed Edoms, 1 Chron. 16. 23. and see further in the Annot. there*] unto the LORD a new hymne, [*See Psalm 33. 3.*] Sing unto the LORD, thou whole earth: [*i.e.* all ye inhabitants of the world.]

2 Sing unto the LORD, praise his Name: declare his salvation from day to day; [*viz.* the salvation and deliverance, which he hath performed, and is performing daily yet.]

3 Recount his honour among the Heathen: his wonders among all people, (or nations.)

4 For the LORD is great and much to be praised, he is formidable above all Gods.

5 For all the Gods of the Nations are idols; [*Or, nothings, nibili: See the Annot. on 1 Sam. 12. v. 21. and Levit. 19. v. 4. and Psalm 95. 3.*] but the LORD hath made the Heavens: [*understand withall and the earth too, together with the sea, and all that is therein.*]

6 Majestie and glorie are before his face, strength and comeliness in his Sanctuary. [*i.e.* in the Tabernacle or Temple, that is in his Church and Assembly: See Psalm 29. 2.]

7 Give unto the LORD, ye generations of people, give unto the LORD honour and strength: [*i.e.* the praise and glory of his strength. See the Annotations, Psalm 8. on verse 3.]

8 Give unto the LORD, the honour of his Name, [*i.e.* the

the honour which doth properly belong unto him] *bring offering* [by one part of Gods worship and service, there is to be understood here the whole] *and come into his Courts.* [i. e. into the Courts of the Tabernacle or Temple: yet hereby there are to be understood all other places where the faithfull meet and assemble for the performance of Gods solemn worship and service.]

9 *Worship the LORD in the glory of his Sanctuarie, stand in awe* [the Hebrew word doth properly signifie such shaking and trembling, as cometh upon women when they are in travell] *before his face, thou whole earth:* [i. e. all ye dwellers on the earth, ye inhabitants of all the World.]

10 *Say among the heathen; the LORD reigneth:* [i. e. he maketh it to appear in deeds, that he is Lord and King of all the Earth. *Psa. 93. 1. and 97. 1. and 99. 1.*] *also the World shall be established,* [see above *Psa. 93. v. 1.*] *it shall not be moved; he shall judge the Nations in all rectitude.* [Heb. in rectitudes directnesses.]

11 *Let the heavens* [On the heavens shall, &c. and so in the sequel] *rejoyce and the earth, be glad:* [these are expressions taken from the carriage of men, when it goeth well with them: thereby to shew the excellencie of Gods benefits, which were to be imparted to the world under the government of the Messiah.] *let the Sea roare* [or make a noise, Heb. thunder] *with all the fulness thereof.* [Heb. and the fulness of it; i. e. together with all that, whereof it is replenished.]

12 *Let the fiel (skip) for joy with all that is therein, let then all the trees of the wood shout.*

13 *Before the face of LORD:* [viz. of Christ before mentioned] *for he cometh; for he cometh to judge the earth;* [i. e. to rule and govern it] *he shall judge the world* [i. e. the inhabitants of the world] *with righteousness, and the Nations with his truth:* [or, faithfulness.]

PSALM XCVII.

A description of the Majesty of Gods Kingdome, and the joy of the godly, by reason of his justice and judgements upon the Idolaters, together with an exhortation unto piety and spiritual cheerfulness.

THE LORD reigneth let the earth rejoyce [i. e. he maketh it appear in deed that he is king, not onely of the Israelites, but of all the world besides] *let many Islands be glad.* [i. e. the people and Nations inhabiting the Island, as *Isa. 42. 4. and 60. v. 9.*]

2 *Round about him are cloudes* [Heb. a cloud] *and darkness* [or obscurity. See the like descriptions of the might and majesty of God, *Psa. 18. v. 8. 9. &c.*] *righteousness and judgement* [see the annot. *Gen. 18. on v. 19.*] *are the fastness* [or support, buttres, foundation] *of his throne.*

3 *A fire passeth on before his face* [By the fire understand the severe vengeance and judgement of God] *and it setteth his adversaries round about a burning.*

4 *His lightning, enlighened the world, the Earth seeth them* [The lightnings] *and it trembleth.* [or groweth afraid, viz. in such a manner as a woman, when the travel comes upon her.]

5 *The mountanes melt like wax before the regard of the LORD: before the regard of the LORD of all the Earth.*

6 *The heavens declare his righteousness* [Understand the celestial creatures, such as are thunder, lightnings, hail, snow, tempests, &c. or the Angels] *and all Nations see his honour.*

7 *Ashamed must they be all that serve the Images* [Heb. the cut (or carved) Image] *which boast of Idols:* [see

Lev. 19. 4. and 1 Sam. 12. 21.] *Bow down before him all ye Gods* [i. e. Angels, see *Psa. 8. 6. Heb. 1. 6.* and see the fulfilling of these words in Christ, *Luke 2. 13. 14. Mark 1. 13. Rev. 5. 1, 12. Heb. 1. 7.*]

8 *Zion* [i. e. the Church of God, consisting both of Jewes and Gentiles] *hath beard* [viz. the judgements and punishments of God upon his Enemies, as appeareth by the end of this verse] *and hath rejoyced, and the daughters of Juda* [understand the inhabitants of Juda, as *Psa. 48. 12.* and consequently of the whole Church] *were glad because of thy judgements, O LORD.*

9 *For thou Lord art the most high over the whole earth: thou art exalted very high above all Gods.* [As above ver. 7.]

10 *Thy lovers of the LORD, hate the evill, he keepeth the soules of his favorites, he rescueth them out of the hands of the wicked.*

11 *The Light* [i. e. all happiness and prosperity, joy and gladness, as *Ezth. 8. 16.* see *Job 18. on v. 7.*] *is sowed for the righteous;* [it fareth even with the comfort which is prepared and appointed for the Godly, as with the seed, that is cast into the ground, which doth not rise and spring forth again as soon as sown, but must often lye a great while under ground before there be any appearance of it above ground: but afterward it bringeth forth most goodly fruit; the true and full joy and fruit of the children of God is prepared for them in heaven, though now obscured and hidden] *and joyfulness for the upright of heart.*

12 *Thy righteous rejoyce in the LORD: and speak praise in remembrance of his holiness.* [That his holiness may be had and kept in remembrance, as *Psalm 30. 5.*]

PSALM XCVIII.

The Prophet exhorteth the Jewes and likewise the heathen, yea all Creatures to the praise of God, because of his kindness, his truth, salvation and deliverance by Christ.

A Psalm, sung unto the LORD [Our Lord Jesus Christ namely] *a new hyme,* [*Psa. 33. 3.*] *for he hath done wonders; his right hand and the arm of his holiness* [i. e. his holy arm] *have given* [or got] *him salvation,* [viz. against all his Enemies. The sence is, he hath overcome and subdued all his Enemies, through his Godly power and strength alone; see *Isa. 52. 10. and 53. 1. and 59. 16. and 63. 5.*]

2 *The LORD (Christ) hath made known his salvation; he hath revealed his righteousness* [viz. that of the Gospel or Faith] *before the eyes of the Heathen.*

3 *He hath been mindful of his kindness, and of his truth to the house of Israel* [Understand herewithall, and he hath made good and performed what he had promised to his people Israel, redeeming and freeing them from their sins. See *Luke 1. 54. 55. 72. 73. 74.*] *and all the ends of the Earth* [i. e. all the inhabitants of the world, from one end to the other, so also *Isa. 52. 10.*] *have seen the salvation of our God.*

4 *Shout unto the LORD thou whole Earth* [i. e. all ye that dwell on the Earth, as *Psalm 96. 9.*] *cry out for joy, and sing cheerfully, and sing Psalmes.*

5 *Sing Psalmes to the LORD with the harp, with the harp and with the voice of a song.*

6 *With the sound of Trumpets and Cornets shout before the face of the King, the LORD,* [viz. our Lord Jesus Christ.]

7 *Let the Sea roar* [Heb. thunder, viz. for joy, these are phrases spoken by similitude to shew the exceeding great joy, which the faithfull all the world over by Sea and Land, are to have and shew forth all manner of waies from

from and for the publishing of the gospel. See Psal. 96. 11.] with the fulness thereof; the world with those that dwell therein.

8 Let the Rivers clap with hands [Heb. with the hand-palm, this hath regard to the custome of men, which expresse their joy by clapping of hands, and shew thereby, that they take a most singular pleasure and content in the thing they enjoy, so likewise Psalm 47. 2. and Isa. 55. 12.] let the mountaines be rejoicing together. [or shout, &c.]

9 Before the face of the LORD [viz. Christ] for he cometh [that is he shall come assuredly, understand this as well of the second, as of the first coming of Christ] for to judge the Earth; [i. e. the inhabitants thereof] he shall judge the world in righteousness, [i. e. righteously, as Psalm 96. 13] and the Nations in all rectitude. [Heb. in rectitudes.]

PSALM XCIX.

This Psalm speaketh of the mighty power of the LORD, and of his righteousness and kindness towards his people: exhorting likewise the Church to praise and magnify God; with the examples of Moses and Aaron.

THE LORD reigneth [viz. over us, that is, he doth powerfully protect us against our Enemies. See Psalm. 97. 1.] let the Nations tremble: (others therefore) the people tremble, and so in the sequel. Oth. though the Nations be troubled, distracted or frightened] he sitteth (between) the Cherubim; [See 1 Sam. 4. 4.] the earth moveth. [viz. for fear, or to do honour and obedience to the Lord.]

2 The LORD is great [Excellent, glorious, full of majesty] in Zion, [among his people of Israel, which was wont to assemble upon the hill where the temple was, and to come to the celebrating of Gods worship] and he is high above all nations:

3 Let them praise thy great and fearfull Name, which is holy.

4 And the strength [Appearing in the subduing of our Enemies] of the King [Jesus Christ] that loveth the right: thou [that art our King] hast established equities; [whatsoever is right and equal; as if he said, although the Lord be a strong and mighty King, yet he is no Tyrant that oppresseth his subjects by violence; but he loveth righteousness, and administreth justice and right to every one] thou hast done right and righteousness in Jacob. [i. e. among the people of Israel, the posterity of Jacob.]

5 Exalt the LORD our God, and bow down before the footstool of his feet. [Oth. over against, &c. See the annot. 1. Chron. 28. 2. thus the letter Lamed is likewise taken, v. 9. and elsewhere frequently] he is holy: [viz. God or the Temple; or which (footstool namely) is holy.]

6 Moses and Aaron were among his Priests [Or Chieftaines, Princes: Heb. Cohen. See the annot. Gen. 41. on v. 45.] and Samuel among the callers upon his Name: [The sense is, it shall not be in vain, to fall down before the Lord, for he hath ever heard his faithfull servants; and so he shall do you also, especially after that the true Priest and advocate or Intercessour Christ shall have made his personall appearance. Moses is put amongst the Priests here, because he was wont to pray and intercede often for the people, and offered likewise, though afterward he remained no ordinary Priest. See Exod. 29. 11. 16. Jer. 15. 1.] they called to the LORD, and he heard them. [they, Moses and Aaron namely, as we read, Exodus 32. 11, &c. Numb. 14. 13, 17, 19. and 16. 22, 42. 16. and 1 Sam. 7. 19. and 12. 19. 23. Jer. 15. 1.]

7 He spake unto them, [To Moses and Aaron, Numb. 16. 22. 42. though especially to Moses; See Exod. 33. 9.] in a cloudie pillar: they [Moses and Aaron] kept his Testimonies, [i. e. his Commandements, whereby he testified what he would have them doe] and the institutions [which] he had given them.

8 O LORD our God, thou hast heard them, thou hast been to them a forgiving God, [That hast forgiven them their sins, and not rejected them from thee] though executing vengeance upon [or avenging] their deeds. [i. e. misdeeds, the peoples namely, for the which Moses prayed, Exod. 32. 14. and 34. 35. Numb. 14. 20. 21, 23. or, their, viz. Moses and Aarons deeds: See Numb. 20. 12. Deut. 3. 23, 24, 25. or, you may understand by the word their, as well the one as the other.]

9 Exalt the LORD our God, [viz. by songs of prayes and thanksgivings] and bow your selves before the hill of his holiness. [or, over against, as above v. 5. and here is understood the hill of Zion, and by that the Temple, and the Ark that was in it.]

PSALM C.

The Church is exhorted to praise God, for his mercy, goodness and faithfulness.

A Psalm of praise. [This Title standeth before no other but this Psalm: some are of opinion, that it was used to be sung at the praise-offering, whereof Levit. 7. verse 12.] Thou whole earth [i. e. all the inhabitants thereof, especially, all ye the faithfull children of God] shout unto the LORD. [to the honour of God.]

2 Serve the LORD with gladness; come before his face [viz. Gods manifesting his presence above the Arke] with a cheerfull song.

3 Know that the LORD is God; he hath made us; [Understand this likewise, that he hath created us anew in Christ Jesus to good works, that we should walk in them, Eph. 2. 10.] (and not we;) [others, and his we are, the Hebrew Text being read diversly] his people, and the sheep of his Pasture.

4 Enter into his gates [The gates of his Temple] with praise: [thus the praise-offerings are called, 2 Chron. 29. 31. Jer. 17. 26.] into his Courts, [the courts of the Temple. See the Annot. 1 Kings 6. on v. 36.] with song of praise: praise him, celebrate his Name.

5 For the LORD is good, his kindness is in eternitie, and his faithfulness [Or, truth, viz. in the performance of his promises] from generation to generation.

PSALM CI.

David setteth forth himself and his Court for an example, testifying his readiness of advancing and honouring the good, and of punishing and banishing the wicked.

A Psalm of David: I will sing of kindness and right; [i. e. to shew kindness to the godly honest, and to punish the wicked, are two parts or points, which become a good King well, and David here engageth himself to practise, being established once in his Kingdom. Others, understand these words thus; I will sing of kindness, viz. of the grace and favour which the Lord hath shewed and performed to me: and of right, viz. which God hath manifested in the punishment of my persecutour Saul] to thee shall I sing Psalms, O LORD.

2 I will deal discreetly in the upright way: when wilt thou come to me? [viz. to put me in possession of the Kingdome, which thou hast promised me. See 1 Sam. 18. 14. others, when thou shalt be come to me; i. e. have

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settled

settled me, &c. I will walk in the midst of mine house, [i. e. in the government and administration of my Court and servants there] In the uprightness of my heart.

3 I will set no Belials part [Or word, or, thing of Belial, See Deut. 13. 13.] before mine eyes: I hate the practice of them that fall off, [or of the backsliders: i. e. of those which of set purpose turn aside from the right way] it shall not cleave unto me. [the said practice namely of the revolvers.]

4 The perverse heart shall turn from me: [i. e. him, that is of a perverse heart or mind, I shall banish away from me, or turn him out of service] the evill [man namely, or person] I will not know. [i. e. take no notice of, not affect nor care for; as Psal. 1. 6. or, not receive, viz. into my service.]

5 Him, that secretly backbiteth, [Hebr. betongueth, i. e. hurteth with his tongue, which is the backbiter's peculiar practice, Psalm 140. 12. speaks of a man of the tongue, meaning a backbiter] I will destroy: him that is loftie, (or high) of eyes: and stout of heart, [Hebr. broad or large of heart, that is, stout and presumptuous, proud and spitefull, as Prov. 21. 4.] I will not endure.

6 Mine eyes shall be upon the faithfull in the land to sit by me: [viz. when I shall sit in judgement, or in Counsell, for debating of weightie affairs: others, for to dwell with me] he that walketh in the upright way, he shall serve me. [i. e. him shall I entrust with places and offices as well in Court, as in Citie and Countie, throughout the Kingdom.]

7 He that useth deceit shall not remain within my house: [Hebr. in the midst of my house: understand withall; but I will turn or keep him out thence] he that speaketh lies, shall not be established before mine eyes.

8 Every morning will I destroy all the wicked of the land, [Hebr. in the mornings, &c. as Psalm 73. 14. i. e. every morning. The sence of these words is, that he would dayly or immediately, namely, as soon as ever he should be settled once in the Kingdome, endeavour to repress and suppress all wickedness; or every morning, i. e. in the Court of Judgement which usually was kept in the morning: See 2 Sam. 15. 2. and Jerem. 21. 12, &c.] to extirpate all the workers of iniquitie, out of the Citie of the LORD.

PSALM CII.

The Church complaineth of her heave affliction, and prayeth for deliverances; comforting herself with Gods ever abiding mercie, and in the everlasting endless or unlimited power of the Lord, and promising that she will praise and thank him for it. And by the deliverance from the Babylonian Captivitie, and the restoration of the Temple and Citie; there is likewise understood the deliverance by Christ, and the calling of the Heathen to his Communion.

A Prayer of the oppressed, [Or, for the oppressed: understand here the oppressed and afflicted Captives in Babylon] being, (or when he is) overwhelmed [viz. with streights and fears; in this sence is the word overwhelmed likewise taken, Psalm 61. 3. and 77. 4. and 107. 5. and 142. 4. and 143. 4.] and pouring out his complaint [making it known freely and abundantly, from the bottom of his heart] before the face of the LORD.

2 O LORD, hear my prayer; and let my crying come to thee.

3 Hide not thy face from me, [i. e. Withdraw not thy help from me. See the Annot. Job 13. on verse 24.] incline thine ear to me in the day of my distress: in the day, when I crie, hear me speedily. [Hebr. make haste, or hasten, hear me.]

4 For my dayes, [The dayes of my life] are consumed like smoak: [others, in, or into smoak,] and my bones are burnt up as an hearth, [others, as a fire-brand on the hearth. See Job 21. on verse 24.]

5 Mine heart is smitten and withered like grass, [Which being cut down, doth wither and turn hay] (so) that I have forgotten to eat my bread: [as if he said. I had no mind or pleasure to take my necessarie refreshment, or to use any means of sustenance.]

6 My bones cleave to my flesh, [To my skin he will say; I am so wasted that I have nothing left me but skin and bones. See Job 19. on verse 20. Jerem. 4. v. 8.] because of the voice of my sighing, [i. e. by reason of my sighing which cometh dayly from me with loud groans and crying.]

7 I am become like unto the Bittour, (or Bittern) of the wilderness, I am become as a stone-Owle of the Desarts: [i. e. I am faine to abide all alone and solitarie, being forsaken by all men: I make a strange noyse and sound, much like the Bittern, and screech-Owle, Job 30. 29.]

8 I watch, [I can take no rest nor sleep] and am become like a solitary Sparrow on the roof: [i. e. like a silly Sparrow that hath lost its mate, or companion.]

9 Mine enemies reproach me all the day: [viz. the Babylonians or Chaldeans] these that rage against me, [See the Annot. Psalm 5. on verse 6.] swear by me. [i. e. when they swear to doe some body a mischief, then they threaten they will serve him, to become like to me: or, they use my Name for a form of cursing. Compare Num. 5. 21. 1. say 65. 15. Jerem. 29. 22. together with the annot. others, they swear against me.]

10 For I eat ashes as bread: [He will say; since mourning, I lie in ashes. It happeneth often, that I eat ashes with my food: others, I am so cast down and troubled, that I find no more comfort nor relish in my bread, or other meat, then if I were eating of ashes] and mingle my drink, [Hebrew, my drinkes: i. e. whatsoever I drink] with tears:

11 Because of thy perturbation, [Hebr. from the face of thy perturbation] and thy great wrath: for thou hast lift me up, and thrown me down (again.)

12 My dayes [The dayes of my life] are as a declining shadow: [viz. at the going down of the Sun: then the shadow is indeed stretched out to a great length, but it is of no durance, the night presently intercepting it. Ps. 109. 13. and 144. 4.] and I wither away as grass. [see above, verse 5.]

13 But thou LORD, abidest in eternitie, and thy remembrance [i. e. the remembrance of thy glorious acts, and benefits formerly achieved, and shewed unto thy people. See Exodus 3. 15. and Psalm 135. 13.] from generation to generation.

14 Thou shalt arise, thou wilt have mercy over Zion, [i. e. Over thy people, and over the Citie of Jerusalem] for the time to be gracious unto her, for the appointed time is come. [viz. the end of the LXX. years of our Captivitie, foretold by thy Prophets. See 2 Chron. 36. 21. Jer. 25. 12. and 29. 10. Dan. 9. 2. 24. 25. However it appeareth plainly, by the last words of this verse, that this Psalm was made about the latter end of the Babylonian Captivitie.]

15 For thy servants, [i. e. we Jewes, Nehem. 1. 3. and 2. 3. and 4. 2.] take pleasure in her stones; [i. e. they longed and would be delighted to see, that the Citie of Jerusalem were built up again, and were much grieved, that it was made a heap of stones] and have compassion with her cumber. [or dust, or rubbish.]

16 Then shall the heathen, [viz. those that shall see the wonderfull deliverance of thy people, and the fulfilling or accomplishment of thy promises] fear the Name of the LORD: and all the Kings of the earth thy Glory.

17 When the LORD shall have built up Zion, shall have appeared in his Glory.

18 Shall have turned himself to the prayer of him that is wholly stripped. [Understand hereby the poor Jews, that were in the Babylonian Captivité] and not disdain'd their prayer.

19 That [viz. our deliverance out of the Babylonian Captivité:] shall be described for the following generation; and the people that is to be created, [i. e. the people that shall be born or come hereafter, many ages hence long after: nevertheless, it may likewise be understood of the people of Israel, which being delivered out of the Babylonian Captivité, were as raised up again out of the dust, and new created as it were. See Psalm 22. 32. Ezek. ch. 37.] shall praise the LORD.

20 For that he shall have looked downwards from the height of his holiness: [This is taken out of Deut. 26. 15. Other. of his holy height, i. e. from heaven] that the LORD shall have regarded upon earth, [i. e. upon us that dwell on earth] from heaven.

21 For to hear the sighing of the Captives: [viz. of Babylon, or that were carried away Captives to Babylon. [Heb. of the Captive, or bounden] for to make loose the children of death. [which were appointed to die,] as Psalm 79. v. 11. and 44. 23.]

22 That the Name of the LORD be recounted in Zion, and his praise at Jerusalem.

23 When the Nations shall be gathered together, the Kingdomes also for to serve the LORD. [i. e. when God shall make but one people of Jewes and Gentiles, and gather a Church, unto himself out of all the Kingdomes of the earth. See Act. 2. 5. Eph. 2. 13, 14.]

24 He hath pressed down my strength [He viz. God] upon the way; [when I was carried away Captive to Babylon, where I have continued in captivité hitherto] he hath shortened my dayes. [viz. the dayes of my life; inasmuch that many of us died and perished in grief and misery. See the like speeches, Job 21. 22. and see likewise Psalm 55. on v. 24.]

25 I said, [viz. then when the Lord afflicted me upon the way to Babylon, v. 24. setting such thoughts as these in opposition, to the former temptation and fear of sudden death] My God; take me not away [Heb. take me not up, viz. out of this life. See the annot. Job 36. on v. 20.] in the midst of my dayes: thy years are from generation to generation. [Heb. from generation of generation. The Prophet will say, LORD, since thou abidest for ever, therefore shall thy Church also continue thus, and none of all her enemies and persecutors shall ever be able to suppress her as he concludeth, v. 29.]

26 Thou hast formerly [Heb. before thy face, i. e. in this place, formerly in former times] founded the earth, and the heavens are the works of thine hands. [the Apostle, Heb. 1. verse 10, 11, 12. maketh use of these words, to prove the Godhead of Christ, the same being declared here, not onely to be the Creatour of all things and eternall, but likewise the Redeemer and Saviour of his Church. See v. 14. 16, 23, 29. for which cause the Apostle doth likewise in the place alledged, ascribe unto him the Name of the LORD, out of v. 13. ab.]

27 They shall perish (or pass away) [Heaven and Earth namely, Hebr. 1. 10, 11.] but thou shalt abide standing: and they all [i. e. all the heavens] shall wax old like a garment, thou shalt change them as a rayment, and they shall be changed.

28 But thou art the same, [viz. that thou wast before from all Eternitie, and thou abidest the same likewise into Eternitie] and thy yeares shall not be ended.

29 The children of thy servants [i. e. our children and posteritie] shall dwell, [i. e. have a permanent and abiding habitation with thee, which shall never be changed; or they shall dwell in Zion, v. 22. and Psalm 69. v. 36. 37.] and their seed shall be established before thy face.

P S A L M CIII.

David rowseth and stirreth up himself, to praise God for the manifold mercies and favours, shewed both to himself and to the whole Church; which he manifested as well in his word as in his works; exhorting therefore all Creatures, to laud and praise God together with himself.

(A Psalm) of David. Praise the LORD, my soul, and all that is within me [That is, all my thoughts and inward motions, affections, desires, and whatsoever lies in my abilities] his holy Name.

2 Praise the LORD my soul, and forget none of his benefits [Heb. Forget not all his benefits.]

3 Who pardoneth all thine iniquities, who healeth all thy diseases. [i. e. all thy miseries of soul and body. So likewise Exod. 15. 26. Deut. 28. 59. 61: Psalm 41. 5. 147. 3.] I say, 33. 24. See the Annotations, Psalm 30. on verse 3.]

4 Who redeemeth thy life from the destruction, [i. e. from death, and the grave, or from extremitie of streights and trouble] who crowneth thee with kindness and mercies. (or compassions.)

5 Who satisfieth thy mouth [Richly providing all necessities for thee; Heb. thy ornament, or comeliness: thus the mouth is called here, as the tongue else where an honour] with good: reneweth thy youth as an Eagles. [i. e. God vouchsafeth thee even in thy old age, such vigour and liveliness as the Eagles have by Nature, coming to a very great age, (See Isa. 40. 31.) and die at last, not by decay of strength and vigour through old age, but by famine, when their upper bill so overgroweth and barreth the lower, that they can feed no longer.]

6 The LORD doth righteousness; [Heb. Righteousnesses] and judgements [Heb. and rights, or judgements, i. e. all manner of Justice, or the exactest Justice. So likewise Prov. 9. v. 1. wisdoms, is put for the exactest, highest wisdom] to all those that are oppressed.

7 He hath made known his wayes to Moses, [viz. wherein he and the people of Israel were to walk. as Exodus 18. 20. Psalm 25. 4. 5.] his acts to the children of Israel.

8 Mercifull and gracious is the LORD, long-suffering and great of kindness.

9 He shall not contend alwayes, nor keep, (the wrath) for ever. [The like imperfect phrases, you find likewise else where. As Psalm 109. 21. Nah. 1. 2. See the Annot. on 2 Sam. 8. 6.]

10 He doth not do unto us according to our sins: [i. e. he dealeth not with, or doth not punish us, according to the greatness or number of our sinnes] and doth not recompence us according to our iniquities: (or unrighteousnesses.)

11 For as high as the Heaven is above the Earth, is his kindness mightie over those that fear him. [Heb. as the height of the Heaven is above the earth, so strong is his kindness, &c.]

12 As far as the East is from the West, [Hebr. the rising from the going down: or from the even-tide, evening] so farre removeth he our trespasses from us.

13 Like as a father hath compassion over the children; (so) hath the LORD compassion over those that fear him.

14 For he knoweth of what make we are, [Heb. He knoweth our forming. The Prophet will say, The LORD knoweth how weak and feeble we are, and how soon it is done with us. See Psalm 78. 39.] remembreth that we are dust. [i. e. made of dust.]

15 The dayes of man are as grasse [Or hay] like a flower of the field, so he flourisheth.

16 *When the wind hath gone over it, then it is no more, and its place knoweth it no more.* (As if he should say, the flower being cut down and withered, doth not know, nor cannot shew any more where it stood and grew: and so there remaineth nothing over of a man; in somuch that one cannot know whether ever there were any such, or where they stood and lived, Job 7. 10.)

17 *But the goodness of the LORD is from Eternitie, and unto Eternitie over those that fear him, and his righteousness to childrens children,* [i.e. His truth and faithfulness, keeping and performing unto them, that which he graciously promised. So likewise Psal. 31. 2.]

18 *To them that keep his Covenant, and that mind his Commandment to do them.*

19 *The LORD hath established his Throne in the Heavens, and his Kingdome swayeth over all.*

20 *Praise the LORD his Angels, ye mightie worthies, Champions.* [Heb. ye mightie ones of strength.]

21 *Praise the LORD all his Hosts, yee his Ministers;* [The Angels are called Gods Ministers, Psalm 104. 4. Dan. 7. 10. which Title is likewise given to men, Isay 61. 6.] *which do his pleasure.*

22 *Praise the LORD all his works in all places of his Dominion: praise the LORD, my soul.*

PSALM CIV.

The Prophet stirring up himself to the praying of God, maketh an excellent rehearsal of the mightie power, Majestie and Wisdome of the Lord, manifestly appearing as well in the creating, as in the governing and constant maintaining of all things, vowing that he will praise the same while he liveth, and cursing the unthankfulness of the wicked.

Praise the LORD my soul: O LORD my God, thou art very great, thou art clothed with Majestie and Glorie.

2 *He covereth himself with the light, as with a rayment:* [Or, he arrayeth, hangeeth, or wrappeth himself about: See the Annot. Job 40. on verse 4.] *he stretcheth out the heavens as a Curtain.*

3 *Who flooreth his upper halls* [Hereby are understood the severall Regions which are in the Aire, or in the Firmament, where they abide hanging as it were, as v. 33.] *in the waters:* [or with the waters, which are above in the Clouds, Gen. 1. 7. See Job 26. 8.] *who maketh his Chariot of the Clouds;* [Heb. who setteth or putteth the Clouds for his Chariot] *who walketh upon the wings of the wind.* [i.e. upon the wind, which flieth away as swiftly, as if it had wings; See Isay 19. 1.]

4 *He maketh his Angels spirits:* [i.e. maketh and useth the Angels as Messengers, for severall dispatches and expeditions.] *The Apostle Heb. 1. 7. reflecting to this passage concludeth the Angels to be creatures, and ministering spirits: or winds, which the Angels may be likened unto for their swiftness] his ministers to a flaming fire.* [i.e. he giveth them extraordinary strength and abilitie to execute his judgements, in so much that they goe forth, and pass through like fire. Hence it is, that the Angells are called *Seraphim*, Isay 6. 2. which signifieth burning, or flaming (ones.) See 2 King. 2. 11. and 6. 17.]

5 *He hath founded the earth upon her foundations:* [The Prophet will say here, that the earth is so firmly founded by the LORD, as it were set and stood upon a most strong and solid foundation to support it. See the Annot. Psalm 24. on v. 2. and Job 26. on v. 7.] *It shall never nor eternally more waver.*

6 *Thou hadst covered it with the Abyss as with a garment:* [viz. from the beginning of the Creation unto the third day, when first the earth was made drie, Gen. 1. 9. 10. the waters covered the earth likewise in the dayes

of the deluge, Gen. 7. 19. By the *Abyss* understand the deep and bottomless waters which God created on the first day, Gen. 1. 2.] *the waters stood above the mountains.*

7 *From thy chiding they fled,* [It seemeth that by Gods chiding there are to be understood mightie winds and tempests. See Psalm 18. 16. Others, from thy chiding, i.e. from (or upon) thine earnest command. See Job 26. on v. 12.] *they hastned away before the face of thy thunder:* [that is, by reason or upon thy great and mightie voice, which is like thunder.]

8 *The hills rose up, the valleyes descended, to the place which thou hadst founded for them,* [i.e. in the lower parts of the earth, Gen. 1. 9, 10. Job 38. 10, 11. or the whole verse may be read thus. They (viz. the waters) rose (or sprang) upon the hills, and descended th. into the valleyes toward the place, which thou hadst founded it for, viz. for the waters.]

9 *Thou hast set a pale (or border) which they shall not pass over;* [They, the waters namely, Compare with the words of the Text, Job 26. 10. and 38. 10, 11.] *they shall not cover the earth again.* [viz. unless it be that thou commandest them, as in the flood. Heb. they shall not return to cover the earth, or covering the earth.]

10 *Who sendeth forth the fountains thorough the valleyes;* [Understand here by the fountains, the brooks and rivers which take their source or rise from the fountains, as appeareth by the words immediately following] *that they pass, walk along (or run: as likewise Psal. 105. 41.) betwixt the mountains.*

11 *They drench (or water) every beast of the field: the wild Asses break their thirst (with it)* [viz. with the waters of those fountains and rivers. Others, they quench their thirst with it.]

12 *By them doth dwell the fowle of heaven,* [i.e. All sorts of birds flying in the Heaven, that is in the Aire] *giving a voyce from between the boughs.*

13 *He drencheth* [i.e. he watereth (or, moisteneth) viz. with rain water] *the hills out of his upper hills:* [i.e. out of the clouds, as above v. 3.] *the earth is satisfied,* [as if he said, the earth doth or hath quenched its thirst with the rain after a great drowth;] *from the fruit of thy works.* [i.e. from the rain which God alone giveth, Jerem. 10. 13. and 14. 22. or, from the rain, which by thy work O Lord, is produced or made to issue forth, like a fruit: from the rain it is that corn and grafs doth grow, and all manner of herbs and fruit trees. Compare with this Job 38. 26 27, 28. Deut. 11. 14, 15.]

14 *He maketh the grafs to sprout forth for the beasts,* [See the Annot. 1 King. 18. 5.] *and the herbe* [i.e. all kinds of herbs, for either food or physick.] *for the service of man, making the bread* [i.e. the corn or grain, whereof the bread is made, as Job 28. 5. Eccles. 11. 1. Isay. 28. 28. and 30. 23. The word bread, doth signifie here, as in many places else, all sorts of food and sustenance] *to come forth out of the earth.*

15 *And the wine,* [viz. doth he make to come forth, the wine, that is the Vine whereon the grapes do grow, which contain the wine;] *which cheareth the heart of man;* [See Jud. 9. 9. 13. Psalm 23. 5.] *making the face to shine of Oyle;* [it was of old very usuall in Ferrie, that people anointed their bodies, especially the head and face with Oyle, to refresh the same; Psalm 23. 5.] *and the bread,* [i.e. the corn out of which the bread is made.] *which strengtheneth the heart of man,* [or supporteth, underproppeth, &c. See 1 Kings 13. v. 7.]

16 *The trees of the LORD,* [i.e. the very high and loftie trees. See the Annot. above; Psalm 80. v. 11. or those that come forth and grow without any humane pains or industrie, onely by Gods providence] *are satisfied,* [viz. with the rain; as if he should say; how great and tall soever the trees be, yet they get sap and nourishment enough from the rain to make them grow and

and flourish] *The Cedar trees of Libanon*: [these trees grow to a very great height and bigness, especially, upon mount Libanon] *which he hath planted.*

17 *Where the little birds* [See Gen. 7. 14. and Levit. 14. 7.] *do nestle*: *The Storckes*, [See Levit. 11. on v. 19.] *house are the Fir-trees.* [See 1 Kings 8. 5.]

18 *The high hills are for the wild Goats*: *the Rocks*, [i. e. the holes and clefts which are in and among the rockie mountains] *are a refuge for the Connyes.* [See Prov. 30. 24. & 26.]

19. *He hath made the Moon for the set seasons*: [See Gen. 1. 19.] *the Sun knoweth his going down.* [viz. where and when he is to go down, in all the seasons of the year. Heb. *his entrance*, or, *his going in*; to wit, what time he is to go into his bed-chamber. See Job chap. 38. 12. [Psalm 19. 6.]

20 *Thou disposest, (or fittest) the darkness*, [viz. by the going down of the Sun] *and it groweth night, in which* [night namely] *all the beasts of the wood stoppe forth*: [viz. each one out of its den or lurking-hole.]

21 *The young Lions*, [viz. creep forth out of their holes] *roaring for a prey, and for to seek their food of God*: [intimating, that the roaring of the Lions, is their prayer as it were, whereby they seek to God for livelyhood and sustenance.]

22 *The Sun arising, they get themselves away*: [viz. to their holes and dens again. Hebr. *they gather themselves*] *and lie down in their holes.* [Hebr. *in their dwellings.*]

23 *Man goeth forth (then) to his work, and after his labour* [Or field-work husbandrie] *untill the evening.*

24 *How great are thy works, O LORD*? [Or, *how many.* &c.] *Thou hast made them all with wisdom, the Earth is full of thy goods.* [i. e. of riches which properly belong to thee.]

25 *This Sea which is great and wide of room*; [Heb. *wide, or spacious*, on both hands; that is on both sides large and spacious: as Gen. 34. 21. Nehem. 7. 4.] *therein is the crawling creature, and that without number, small creature, with great.*

26 *There the ships walk, and the Leviathan*, [See Psalm 74. 14. This Sea monster is described at large, Job 40. 20.] *whom thou hast formed to sport therein.* [even as the Behemoth and other beasts doe sport it upon the hills, Job 40. 15.]

27 *All they* [To wit, all the beasts or creatures, spoken of before] *do wait upon thee, that thou give (them) their meat* [i. e. the food which thou hast appointed for them] *in its season, [in fit and convenient time and season.]*

28 *Giving it them, they gather it: opening thy hand, they are satisfied with good.* [See Job 21. 13.]

29 *Hiding thy face*, [i. e. When, or if at any time thou dost withdraw thy blessing] *they are affrighted: taking away* [or, gathering] *their breath, [or spirit] they die, [or they go out, or they give up the ghost. or they breathe out] and they turn again to their dust.* [i. e. unto that, out of which they were made.]

30 *Sending forth thy Spirit*, [Understand this of the holy Spirit, by whom all things were first created, and are maintained and renewed hitherto from time to time; as Job 33. 4. Psalm 33. 6.] *they are created; and thou renewest the surface of the earth.* [viz. by producing still new creatures, instead of those that die and perish, Eccles. 1. v. 4.]

31 *The glory of the LORD, be into Eternitie: the LORD rejoyce in his works.* [Taking pleasure in his Works and Creatures, for to uphold, and not to destroy them: the contrary whereof is, when the Lord is said to repent his having made man, or other things, and resolveth to destroy them.]

32 *When he looketh on the earth, it shaketh*: [viz.

because of his great Glory and Majesty. See Exod. 19. 18.] *When he toucheth the hills, they smoke.* [this is a sign of terror and affrightment, as Psalm 144. 5.]

33 *I will sing unto the LORD in my life; I will sing Psalms to my God, while I am yet.*

34 *My meditation of him, [Or my devout discourse] shall be sweet: I will rejoyce in the LORD.*

35 *The sinners shall be defeated from the earth.* [Or, *O that the sinners were dispatched, or consumed, &c.* Such namely, as give over themselves to sinning, Psalm 1. 1. Job. 9. 31. and being unthankfull, doe not honour the Lord in the use of his creatures, of which this Psalm hath treated all along, to the praise of God] *and the wicked shall be no more. Praise the LORD, my soul; Hallelujah.* [that is, Praise ye the LORD. The Christian Church hath retained the Hebrew word *Hallelujah*, from the Jewish Church, serving to rowse and stir up one another to the praise of God in the holy Congregation. See Revel. 19. 1. 3.]

PSALM CV.

The Prophet exhorteth the people of God to celebrate and praise him in regard of all his wonders and benefits: together with a rehearfall of the faithfulness of his promises made and performed to Abraham, to Joseph, and to Jacob in Egypt; as also of the wonders shewed to Moses and the Israelites in the wilderness.

Praise the LORD, [A good part of this Psalm, is extant, 1 Chron. 16. 8. being sung before the Ark of the Lord] *call upon his Name, make known his Acts among the Nations.*

2 *Sing unto him, sing Psalmes unto him; speak devoutly of all his wonders,*

3 *Glory (or boast) in [Or of] the name of his holiness; let the heart of them that seek the LORD rejoyce.*

4 *Enquire after the LORD and his strength:* [Whereof they had a visible Testimony in the Ark. See 2 Chron. 6. 41. Psalm 78. 61. and the Annot. Psalm 63. 3.] *seek his face continually.* [i. e. his Counsel and Commands; 2 Sam. 21. v. 1.]

5 *Remember his wonders, which he hath done;* [viz. in Egypt by Moses and Aaron] *his miracles and the judgements of his mouth.* [understand here, the plagues of Egypt, which God had threatned before hand The word judgement is often taken for plagues, or punishments, as Rom. 13. 2. and 1 Cor. 11. 29.]

6 *Yee seed of Abraham his servant* [These words are likewise, 1 Chron. 16. 13. with this difference only, that there in stead of Abraham is put Israel] *ye children of Jacob his chosen.* [viz. Gods]

7 *He is the LORD our God: his judgements are over all the earth.* [i. e. he exerciseth and executeth his judgements over all the earth; that is, over all people and nations, that his Name may be recounted throughout the whole earth, Exod. 9. 16.]

8 *He remembreth his Covenant* [That namely, which he made with us] *in eternitie: the Word (which he instituted* [Heb. *commanded*; i. e. his promise which is so stedfast and assured, as if it were a solemn institution, or ordinance, and a commanded Law. See of the Hebrew word, 2 Sam. 7. on v. 11.] *unto thousand generations:* [that is, very many.]

9 *(The Covenant) which he made with Abraham:* [Hereof see Gen. 15. 18. and 17. 2. and 22. 16. Luke 1. 73. Heb. 6. 13.] *and his oath to Isaac.*

10 *Which he put likewise for an institution to Jacob,* *to Israel for an everlasting Covenant.*

11 *Saying, I will give you the Land of Canaan, the line of your inheritance.* [See the Annotat. Deut 32. on v. 9. and Psalm 16. 6.]

12 *When they were few men in number*, [Heb. *men*, or *people of number*, i.e. eaſie to be numbed, ſoon told. See Gen. 34. on verſe 30. the contrarie whereof is, *people without number*; that is, innumerable, Pſalm 147. 5.] *yea few, and ſtrangers therein.*

13 *And walked from people to people*: [viz. in the Land of Canaan, wherein there were ſeven mightie Nations, Deut. 7. 1. How the Patriarchs wandered and ſojourned therein, ſee Gen. 12. 8, 9, 10. and 13. 18. and 20. 1. and 23. 4. and 26. 1, 23. and ch. 33. 19. and 35. 1. Hebr. 11. 9, 13.] *from the one Kingdome, to another people.*

14 *He ſuffered no man to oppreſs them, alſo he rebuked Kings for their ſake*, [viz. both in word and deed; as Pharaoh, Gen. 12. 17. and Abimelech, Gen. 20. 3. and divers others] (*ſaying.*)

15 *Touch not* [The Prophet introduceth God here, addreſſing his ſpeech to Kings and Magiſtrates, & charging them to beware and take heed, that they doe no hurt or iniurie to Gods ſervants] *my anointed (ones)*, [i. e. thoſe which are ſanctified and ſet aſide for my ſervice. Here is ſpoken firſt of Abraham, Iſaac and Jacob, under whoſe names the reſt of Gods Prophets and Miniſters are to be underſtood] *and do no evil to my Prophets.* [Abraham is called a Prophet, Gen. 20. 7. See the Annotations.]

16 *He called likewise a famine into the land*, [viz. of Egypt, Canaan, and other Countreyes, Gen. 41. 45. &c. and 42. 1. The manner of ſpeaking here, is uſed likewise, 2 King. 8. 1. Dearth and famine, like all other plagues and judgements, are purſuivants, and executioners of Gods Commands and Decrees againſt ſinners] *he broke all the ſtaffe of bread.* [See Levit. 26. 26. Even as a weak or aged body is ſupported and upheld by a ſtaff; ſo doth the bread ſuſtain and ſtrengthen mans heart, Pſalm 104. 15.]

17 *He ſent a man before their face: Joſeph was ſold for a ſlave.*

18 *They preſſed his feet in the ſtocks (or fetters.)* [See Gen. 39. 20. and 40. 15.] *his perſon* [Heb. *his ſoul*, i. e. himſelf. See the Annot. Gen. 12. on v. 5.] *came into the irons.* [i. e. into iron fetters, Hebrew, into the iron.]

19 *Untill the time that his word came*, [viz. the Word of the LORD; that is to ſay; untill the time was fulfilled, that the things ſhould come to paſs, which God had decreed over him, and revealed formerly unto him in a dream, Gen. 36. 5. &c. and 42. 9. the word or verb to come, for accompliſh, is likewise uſed. 1 Sam. 9. 6. Job 6. 8. Jer. 17. 15. and elſewhere] *the ſayings of the LORD* [i. e. the promiſes which God had made unto him by dreams, Gen. 37.] *purified him.* [viz. by grievous ſufferings and afflictions. See Pſal. 12. on v. 7. and 1 Pet. 1. 7.]

20 *The King ſent* [Pharaoh, namely, Gen. 41. 14. and 45. 8.] *and ſet him free: the Ruler of people, he let him looſe.* [Hebr. *he opened him*: i. e. he opened and looſened the bonds and fetters, wherewith he was bound.]

21 *He ſet him Lord over his houſe: and ruler over all his goods.*

22 *To bind his Princes* [The Kings, Namely, Pharaohs] *according to his pleaſure*, [Heb. *according to his ſoul*: i. e. according to his own good will, pleaſure and diſcretion. Others, oblige to his ſoul] *and to inſtruct* [viz. how they ſhould gather and preſerve the Corn of the fruitfull years, for proviſion againſt the dearth to come, Gen. 41. 47.] *his Eldeſt.* [viz. the Senatours or Councellours of King Pharaoh, the chief Noble men at his Court.]

23 *Then came Iſrael* [Together with all his family, being called by Pharaoh and Joſeph, and excited and ſtrengthened by God for it, Gen. 45. 17, 20. and 46. 3, 4.] *and Jacob ſojourned as a ſtranger, in the land of Cham.*

[i. e. in the land which the poſteritie of Cham had in poſſeſſion: to wit, in Egypt. Cham was Mithraims father, Gen. 10. 6. from whom the land of Egypt is called Mithraim. See Pſalm 78. 51.]

24 *And he made his people to grow much, and made them mightier then his adverſaries*, [Or his diſtreſſours.]

25 *He turned their heart about*, [The Egyptians, namely, others *their heart turned about*, or *was turned about*] *that they hated his people, that they dealt ſubtilly with his powers.* See the Annot. Gen. 37. on verſe 18. or *that they laid wiles*, (plotted) *againſt his ſervants*, viz. againſt the children of Iſrael.

26 *He ſent Moſeh his ſervant, (and) Aaron whom he had choſen*, [To be the mouth of Moſeh to the people, and a Prophet to Pharaoh, Exodus 4. verſe 12, 14, 16. and 7. 1, 2, 3.]

27 *They did (or performed) among them the Commandments of his tokens*, [Heb. *the words of his ſignes*, that is to ſay, the charge, which God had given them to doe ſignes] *in the land of Cham.* [See above v. 23.]

28 *He* [God namely] *ſent darkneſs and made it dark*: [this was the ninth plague which God ſent over Egypt: and this darkneſs laſted for three dayes together, Exod. 10. 22, 23.] *and they were not reſtrictive to his word.* [i. e. command, meaning that thoſe miraculous ſignes, hapned immediately upon the word uttered. Or you may underſtand it thus, that Moſeh and Aaron, were ready to act and perform what they were enjoyned, though with the great hazard of their lives.]

29 *He turned their waters into blood, and he made their fiſh die.* [This was the firſt of the ten plagues of Egypt, Exod. 7. 20. Pſalm 78. 44. The Prophet bringeth in ſome of the plagues here which God wrought in Egypt, without obſerving the order ſet down in Exodus.]

30 *Their land brought forth frogs in abundance*, [This was the ſecond plague, Exod. 8. 3, 6. Pſalm 68. 45.] *into the (very) innermoſt Chambers of their Kings.* [underſtand here of Pharaoh and his Princes, Exod. 8. 3.]

31 *He ſpake, and there came a mixture of inſects*: [As Graſhoppers, ſwaimes of flies, and the like. See Pſalm 78. v. 45. this was the fourth plague, Exod. 8. 24.] *lice throughout all their border.* [this was the third plague, Exod. 8. v. 17.]

32 *He made their rain to hail*, [This was the ſeventh plague Exod. 9. 23. See alſo Pſalm 78. 47.] *flaming fire in their land.* [Heb. *fire of the flame*, as never the like was ſeen in Egypt. Exod. 9. 24.]

33 *And he ſmote their Vine and their fig-tree, and he brake the trees of their border.* [viz. by the haile, and by the fire.]

34 *He ſpake, and there came Graſhoppers and Beetles*: [Heb. *The Graſhopper and the Beetle*: this was the eighth plague, Ex. 10. 13. Pſal. 78. 46.] *and that without number.*

35 *Which are up all the herb in their land yea they ate up the fruit of their Countrey.*

36 *He ſmote likewise all the firſt-born in their land*; [This was the tenth plague, ſee Exod. 12. 23, 29. Pſalm 78. 51.] *The firſtlings of all their vigours.* [this is a deſcription of the firſtborn; as Gen. 49. 3. and Pſalm 78. 51. ſo that one and the ſame thing is twice ſet down in this verſe, though not in the ſame words, which is uſual with the Hebrewes: See above v. 20.]

37 *And he led them forth with ſilver and gold*, [That is, with ſilver and golden veſſels, Exod. 12. 35.] *and among their Tribes* [conſiſting of ſix hundred thouſand men, beſides women and children, Exod. 12. 37. and chap. 13. 18.] *there was none which ſtumbled.* [viz. of weakneſs or feebleneſs: the like promiſe is made to the Church of God, Iſa. 33. 24.]

38 *Egypt was glad when they marched forth for their error was fallen upon them*: [That is, they ſtood in deadly fear of the Iſraelites, ſo that they urged and preſt them to go, and gave them their beſt Jewels Exod. 12.

33. 35. fearing God would put them all to death, if they suffered them not to go. See the like kind of expression, *Exod.* 8. 17. and 9. 2.]

39 He spread forth a Cloud for a covering, [viz. for to cover and shield the Israelites against the heat of the Sun] and fire to enlighten the night. [i. e. a fiery pillar.]

40 They entreated, [Or, it entreated or prayed, viz. the people of Israel. See *Numb.* 11. and *Psalms* 78. 27. 28.] and he made Quails to come, [God namely] and he filled (or satisfied them) with heavenly bread. [i. e. with bread which came from heaven, i. e. fell down out of the Aire. See *Exod.* 16. 1, 2. and 13. 14. *Psalms* 78. 24. 25.]

41 He [God] opened a rock, [viz. at Raphidim, *Exod.* 17. 6. and at Kades, *Numb.* 20. 11. See likewise *Psalms* 78. 15.] and there flowed waters forth, (which) went thorough the drie places [which the Israelites past thorough: Whither they went, the water followed them. See *1 Cor.* 10. 4.] (as) a river.

42 For he was mindfull of his holy word, [Heb. Of the word of his holines, i. e. of his holy promises] to Abraham his servant. [i. e. of his Covenant made with Abraham: Others, (spoken) to Abraham.]

43 Thus he led forth his people with gladness: his chosen [Gods, namely, as above, v. 8.] with shouting.

44 And he gave them the Countries of the Heathen, [viz. of the seven Nations, of whom is spoken, *Psalms* 78. 55. See the books of *Numbers*, *Deuteronomie*, and *Joshua*.] so that they possessed by inheritance the labour of the Nations; [i. e. the goods and possessions which these heathen people had got and gathered together with much toil and labour, *Deut.* 6. 10, 11.]

45 That they might entertain his institutions, and keep his Lawes. *Halelu-Jah.* [See the Annotations, *Psalms* 104. on verse 35.]

PSALM CVI.

An exhortation to the praying and celebrating of the Lord, together with a Prayer for forgiveness of sins, which the people of God confesseth to have committed as well as their fathers; whereunto is annexed a short rehearsall of the Israelites stiffneckedness in the Desert, and the mercie of God shewed them still, concluding with a Prayer unto and praise of the Lord.

Halelu-Jah, [See the Annot. *Psalms* 104. on v. 35.] There be nine *Psalmes*, which begins with *Halelu-Jah.* viz. *Psalms* 106. 111, 112, 113. 135. 146. 148. 149. and 150.] Praise the LORD for he is good, for his kindness is in Eternitie.

2 Who shall utter the mightines of the LORD? [i. e. his mightie works and deeds, such as are rehearsed, v. 8. 9. and elsewhere; so you have praise here immediately following, for praise worthy acts] declare all his praise? [Heb. make hear, or cause to be heard. See *Psalms* 26. on verse 7.]

3 Right happy they are, which entertain the right: [i. e. which do maintain and observe that which is done right and well. See *Gen.* 18. on v. 19.] which doth righteousness at all times.

4 Remember me, O LORD, [He prayeth here, that he may be comprehended in the grace and favour which the Lord beareth to his Church] according to the good pleasure (to) thy people, [Heb. in the good pleasure of thy people, i. e. that which thou hast or takest in thy people.] visit me [i. e. help and deliver me; as *Psalms* 8. 5. *Luke* 68. 69. See the Annot. *Gen.* 21. v. 1.] with thy salvation. [i. e. with thy gracious help and deliverance.]

5 That I may behold the good of thy chosen: [Heb. see in, or into the good as *Psalms* 27. 4. and 34. 13. See the Annot. *Psalms* 22. on v. 18.] that I may joyce with

the rejoicing of thy people: [i. e. with such gladness and rejoicing, as thy people sheweth, when thou shewest them any temporall or spirituall mercy] that I may glorie, [viz. in the Lord, as *Psalms* 34. 3.] with thine heritage. [i. e. with the people which thou hast accepted of for thine inheritance, *Psalms* 28. 9.]

6 We have sinned, together with our Fathers, we have done perversly, we have dealt wickedly.

7 Our Fathers in Egypt have not heeded thy wonders, [viz. which thou didst in Egypt: or, which they had understood by their forefathers that God had wrought from the beginning] they were not mindfull of the multitude [or greatness] of thy kindnesses: but they were rebellious at the sea, [viz. before the Lord divided the red sea, for them to pass through. See *Exod.* 14. 12, 11.] by the reed Sea. [or it rush sea. This Sea is called the red Sea, *Heb.* 11. 29.]

8 Yet he delivered them for his Names sake to make known his mightines.

9 And he rebuked the reed sea, so that it dried up: [So that the flowing of the waters thereof ceased. See the like powerfulness of God, *Psalms* 18. 16. *Isa.* 50. 2. *Nab.* 1. 4. *Matt.* 8. 26.] and he made them to walk through the abysses (deeps,) [by these abysses, understand the bottom of the Sea, which they entered and passed thorough, between the two heaps of waters which stood up an end over against one another, like walls: *Ex.* 14. 22. and 15. 5.] as through a Desert: [his meaning is, that the bottom of the Sea, between both the waters standing up an end, was so hard and drie, as if it had been some drie Desert.]

10 And he delivered them out of the hand of the hater; [viz. Pharaohs and his hostes, which pursued the Israelites. *Exod.* 14. 23.] and he freed them from the hand of the enemy.

11 And the waters covered their adversaries; not one of them remained over.

12 Then they believed on his words: they sang his praise.

13 (Yet) they soon forgot [Heb. they hastned, they forgot: See *Psalms* 45. on v. 5.] his works: [which the Lord had done in and at the red Sea] they abode not according to his counsel, [they would not wait with patience according to Gods Councell, but murmured against him, *Exod.* 15. 24. and 17. 2. *Psalms* 78. 41.]

14 But they were a lusting with lust in the Desert, and they tempted God in the wilderness, [To see whether he would be able to give them flesh to eat in the wilderness.]

15 Then he gave them their desire: [i. e. that which they had desired or prayed for, viz. flesh to eat. *Numb.* 11. 31.] but he sent leanness (or consumption) unto their souls. [i. e. to their persons, to themselves: properly to their bodies. So soul is put for person. *Psalms* 105. v. 18. His meaning is; They ate indeed, but it proved no nourishment, they were not fat of it, they thrived not by it, but grew lean, so long till at last they were wasted and consumed.]

16 And they envied Moses in the Leaguer: and Aaron [So that they rose up against them and held, and reproached them as ambitious and insolent men] the holy (one) of the LORD. [whom God had set apart and hallowed for his service, to be high Priest, *Exodus* 29. 44. *Levit.* 8. 12. and *Numb.* 16. 5, 7.]

17 The earth opened her self and swallowed Dathan, and covered the assembly of Abiram: [i. e. the people that adhered to him.]

18 And a fire burnt among their Congregation, [viz. against the Congregation of Korah and his complices] a flame kindled the wicked.

19 They made a Calf by Horeb [This is the name of a mount in the Desert, otherwise called the mountain of God, *Exod.* 3. 1. and *1 King.* 19. 8. and likewise *Sinai*, *Psalms*

Psalm 68.9. See the Annot. Deut. 1. on v. 2.] and they bowed before a molten image.

20 And they changed their honour [i. e. their God, who was their true honour, and their inestimable treasure, as Jerem. 2. 11. Rom. 1. 23. who did wonderfully reveal himself unto them, had taken them for to be his people, and made a Covenant with them] into the shape of an Oxe [i. e. of a calf that eateth grass.]

21 They forgot God their Saviour, who had done great things in Egypt.

22 Marvels in the land of Cham: [i. e. in Egypt, as Psalm 78. 51. and 105. 23.] fearful things at the red-Sea.

23 Therefore he said, that he would destroy them, but that Moses his chosen stood in the rent or gap, leak, breach, which their sins had opened for God, being become their enemy by reason of their sins, to get in upon them for their destruction, a kind of speech taken from warlike men, who by gaps and breaches in the walls, enter and conquer a Citie, Ezek. 22. 30. but the earnest and zealous prayer of Moses stopped or made up the breach, Exod. 32. 11, 12, 13, 14.] before his face, to turn away his fierceness, that he destroyed them not.

24 They likewise disclaimed the desired land: [Heb. the land of desire: i. e. the land of Canaan, which was a goodly desirable Countie, flowing with milk and hony; which their forefathers also had much longed for. See Deut. 8. 7. and 11. 10, 11, 12. Jer. 3. v. 19. Ezek. 20. 6.] they believed not his word, [his promise of bringing them thither, and protecting them there; but through unbelief, would rather turn back again to Egypt.]

25 But they murmured in their Tents: they hearkened not after the voice of the LORD: [He sheweth how loath and unwilling they were to advance for the land of promise, Deut. 1. 32.]

26 Therefore lifted he his hand up against them (swearing) that he would fell them down in the Desert. [See Gen. 14. on v. 22. but how and what God sware against this people: See more particularly, Deut. 2. 14. Numb. 14. 21, 25. Psalm. 95. 11.]

27 And that he would fell down their seed among the heathen, and scatter them thorough the Countries. [This is not expressed in the Oath, which God made, Numb. 14. 28. but you have it, Levit. 26. 33. and Deut. 28. 36.]

28 Also they coupled themselves to Baal Peor, [Thus the idoll of the Moabites was called, Numb. 25. 3, 5. See the Annot. Jud. 2. v. 11.] and they did eat the sacrifices of the dead. [i. e. the sacrifices which were offered to the dead, viz. to the idols, Numb. 25. 2. which are but dead things, having no sense nor motion, Psalm 115. 5. 1 Cor. 12. 3. on the contrary the true God is said to be the living God, Jer. 10. 5, 10. and 1 Thess. 1. 9.]

29 And they provoked (the LORD) to wrath, with their deeds, [viz. with their worshipping of Baal-Peor, and with the whoredom which they committed with the Moabitish women] so that the plague made a breach among them. [slaying 24000. men, Numb. 25. 9. whether by an Angell, or otherwise; sure it is, they were destroyed very suddenly.]

30 Then stood up Phineas, and he exercised judgement, [He executed justice, and inflicted punishment upon the misdoer, whereof we read, Numb. 25. 7, 8, &c.] and the plague was ceased.

31 And it is imputed to him for rightconnesse, [i. e. for a lawfull good and praise worthie act performed by inspiration of the holy Spirit, though besides his ordinary calling, God graciously rewarding him for it. Numb. 25. 11. &c. Whereby he received testimonie likewise that he was a child of God] from generation to generation into Eternity.

32 They made (him) [God namely] likewise very angry at the strife-water, and it went ill with Moses for their sake. [it being told him by God, that he should not

enter into the Land of Canaan. Numbers 20. 21. See Deut. 1. 37.]

33 For they exasperated his spirit: so that he uttered (somewhat) unadvisedly with his lips. [viz. Some words which he ought not to have spoken; for he shewed some impatience mingled with diffidence, and he did not sanctifie the Lord before the Israelites, so as he was bound to do. See Numb 20. 10, 12.]

34 They did not destroy those people, which the LORD had told [i. e. commanded] them. [those heathen people, namely, which inhabited the land of Canaan, as we read, Jud. 1. 21, 27, 29, 30, 31, 33. For all that God had given them strict charge concerning it, Exod. 23. 32, 33. Numb. 33. 52. Deut. 7. 2.]

35 But they mingled themselves with the heathen, [i. e. they married the daughters of the heathen] and learned their works.

36 And they served their idols, [See 1 Sam. 31. on v. 9. and 2 Sam. 5. on v. 21.] and they became a snare unto them. [i. e. they proved their ruine and destruction, as God had foretold them. Exod. 23. 33. Deut. 7. 16. Jud. 2. 3. A manner of speaking borrowed from the fowlers, who having taken the birds in their nets or gins, kill them afterwards.]

37 Over and above this, they sacrificed their sons and their daughters to the Devils. [See the Annot. Deut. 32 on verse 17.]

38 And they shed innocent blood, the blood of their sons and their daughters, whom they sacrificed unto the Idols of Canaan; so that the land (of Canaan namely) was profaned through these bloodguiltinesse. [Heb. bloods in the plurall; as Psalm 51. 16. See the Annot. Gen. 4. on verse 10.]

39 And they polluted themselves by their works, and they whored by their actions. [Understand here their committing of spirituall whoredome, that is, idolatrie See the Annot. Levit. 17. on v. 7.]

40 Therefore the anger of the LORD was kindled against his people; and he abhorred his inheritance. [See the Annot. above, v. 5.]

41 And he gave them into the hand of the heathen; and their haters domineered over them, [As is to be seen in the book of Judges, all along.]

42 And their enemies oppressed them: [These namely, which dwelt round about them, according as it was foretold them, Lev. 26. 17. See the fulfilling Jud. 3. 8, 14, and 4. 2. and 6. 1. and ch. 10. v. 7, 8, 9. and 13. 1.] and they were brought low under their hand.

43 He rescued them many times, [viz. out of the hands of their enemies, by Ehud, Barak, Gideon, Jephthah, Sampson, &c. Jud 3. and 4. and 7. 11. and 15. Nehem. 9. 28, 30.] but they provoked (him) by their counsell, and were consumed through their iniquitie. [the meaning is, ever and anon they relapsed into their course of sinning, and wilfully prevaricating against the LORD, Numbers 15. 39.]

44 Nevertheless, he regarded their distress, when he heard their crie.

45 And he was mindfull of his Covenant for their good, [Heb. he remembered them his Covenant: See Gen. 8. on v. 1. Deut. 30. 1. &c.] and it repented him, according to the multitude of his kindnesses. [viz. that he had brought such judgements upon them; that is to say: He took another course, instead of the former, and took away the punishment from them. See Gen. 6. on v. 6.]

46 Therefore he gave them compassion, [Heb. He gave them to compassions, See 1 King. 8. on v. 50.] before the face of all that held them captives.

47 Save us LORD our God and gather us out of the heathen, [Among whom the Israelites were scattered, inhabiting, or being captives.] that we may praise the Name of thy Holinesse [i. e. thine holy Name] glorying in thy praise: [i. e. rejoicing in thy mercie,

mercies, for which thou art prayed and glorified.]
48 Praise be the LORD the God of Israel from eternitie, and into eternitie, and all the people say, Amen, Hallelu-Jah.

PSALM CVII.

The Psalmist exhorteth and exciteth to the praying and celebrating of the LORD, all those that are delivered from their adversaries, all that were straying and wandering (strangers, captives or prisoners, sick, all seafaring people, and finally all sorts of men, by reason of the changeable condition of every land, and person, through Gods all-disposing providence, commending them, which carefully observe this.

Praise the LORD, for he is good, for his kindness is into Eternitie.

2 Let the redeemed [Or, delivered, viz. out of various perills and troubles, as followeth] of the LORD, say (thus,) [viz. that the LORD is good, &c. v. 1.] whom he hath redeemed from the hand of the adversaries.

3 And whom he hath gathered out of the Countries, from the East, and from the West, from the North, and from the Sea; [viz. from the red Sea, which lieth South from the land of Canaan: Otherwise, this expression usually signifieth the West, viz. toward the Mediterranean, or Midland Sea, lying westward from the land of Canaan, Job 23. 4.]

4 Which wandered in the Desert, in a way of the wilderness, [Heb. in a wilderness, or solitude of the way. Of this wilderness, see Deut. 8. 15. Jer. 22. 6.] which found no Citie, for habitation; [Otherwise, no inhabitable Citie. Heb. no citie of habitation.]

5 They were hungry and thirsty, their soul was overwhelmed within them. [viz. for the anxious fear, distress and straights they were in, Psalm 102. 1.]

6 Yet a crying to the LORD in the straight which they had, [Others, in their straight] he rescued them out of their anxieties.

7 And he guided them upon a right way: for to go to a citie for habitation [Hebr. of habitation, as above, verse 4.]

8 Let them [This verse is repeated again below v. 15. and 31.] praise before the LORD his kindness, [Or by, with the LORD, that is, as well privately in their hearts; (knowing that God is one that knoweth and searcheth hearts and reins) as publickly before Gods Congregation] and his marvellous works before the children of men. [i. e. So that men may hear and see it:]

9 For thus he did satisfy the thirsty soul, [Hebr. the desiring (or desirous soul: desirous, viz. of drink to quench the thirst, as Jer. 29. 8. See the Annot. Job 29. 1.) and filled the hungry soul with good. (See Psalm 65. 5. Luke 1. 53. see likewise the Annot. Job 18. on v. 12.)]

10 Those which sat in the darkness and shadow of death, [i. e. in very thick darkness which is full of horror and affrightment, or such darkness as is under ground where the dead lie buried. See Psalm 23. 4.] bound with oppression and iron: [i. e. fettered or manacled with iron, and grievously oppressed. See Job 36. 8. 6.]

11 For that they were rebellious against Gods Commandments; [Hebr. speeches, or sayings, i. e. precepts, commandments] and had unworthily rejected the counsel of the most high.

12 Wherefore he, [The Lord namely] had humbled them the heart with heaviness: they stumbled, and there was no helper.

13 Yet [As above v. 6.] crying to the LORD in the straight which they had: he delivered them out of their anxieties.

14 He led them forth out of the darkness and shadow of

death: [i. e. out of their distress and anxious condition] and he brake their bonds.

15 Let them [As above v. 8.] praise before the LORD his kindness, and his marvellous works before the children of men.

16 For that he broke the copper doors: [Whereby they were shut up in their imprisonments: understand hereby all kind of great lets and impediments. See Isay 45. 2. and those doores he is said to break, by delivering those that are in straight and misery] and cut in pieces the iron barres: [in the same sense, or, to the same purpose.]

17 The fotts [i. e. the ill-advised or ill-conceited: or, those which doe not fear God, then which there is no greater folly, as on the contrary, the greatest wisdom is to fear God. See Job 5. on v. 2.] are plagued for the way of their transgression, and for their iniquities.

18 Their soul loathed all food: [By the soul understand the appetite or stomach here, as Job 33. 20.] and they were come unto the gates of death. [i. e. they were in apparent danger of death. See Job 33. 22. Psalm 9. 14.]

19 Yet crying to the LORD in the straights which they had: he saved them out of their anxieties. [See above verse 6.]

20 He sent forth his word [i. e. his command, that they should be restored to health again, or recover] and healed them, [See Deut. 32. 39. Job 39. 19. 24. Hos. 6. 1. See an example in Hizkia, 2 King. 20. 14. 5. 7.] and pluckt them forth out of their holes. [or, corruptions, that is to say, He did in a manner raise them from the dead again; and preserved them in danger or perill of death. See Psalm 7. 16. Job 33. 24, 28, 30.]

21 Let them praise before the LORD his kindness, and his marvellous works before the children of men. [As above, v. 8.]

22 And offer praise-offerings, and relate his works with shouting.

23 Those which descend to Sea in ships, [viz. deep into the waves of the Sea; or which descend from the shore, go down, go off] negotiating (or trafficking, trading) upon great waters. (or upon many waters.)

24 They see the works of the LORD and his marvellous works in the deep. [See Job 41. 22.]

25 When he speaketh, he maketh a storm-winde to arise, which raiseth the waves thereof, [viz. of the Sea. See Job 26, the annot. on v. 12.]

26 They mount up towards heaven, [This and the next verse containeth a description of the dangers, and jeopardies which men are in at Sea, when stormie winds and tempests arise] they go down into the abysses: [i. e. to the bottom of the Sea: See Psalm 42. on v. 8.] their soul doth melt [i. e. their heart, or courage faileth them, and they are as much dismayed and afraid, as if they were to die instantly, or every moment] for anxiety. [Heb. from or, of evil.]

27 They dance and stagger like a drunken man, and all their wisdom is swallowed up. [i. e. they know not how to steere, what counseil or counsel to take, to get out of their straights.]

28 Yet crying to the LORD in the straight which they had, he led them forth out of their anxieties.

29 He maketh the storm to stand still, [Heb. He putteth the storm in quiet (or) silence: that is, he changeth the storm into a calm. See Job 26. on v. 12.] so that their waves [i. e. the waves which they, the Seafaring people, were so much afraid of, fearing to perish or to be drowned by them. See Jon. 1. 15. Mat. 8. 26. Mark 4. 37.] be silent, [or, hold their peace.]

30 Then they are glad, because they are silenced [Or, quieted; the water or waves namely] and that he hath led (conducted) them to the haven of their desire.

31 Let them praise before the LORD his kindness, and his marvellous works before the children of men.

X x x

32 And

32 And exult him in the congregation of the people, and celebrate him in the sitting (or session) of the Eldest, [i. e. in the places, or courts where the ancient, that is, the Senatours, Governours and Magistrates of the people are assembled.]

33 He [The LORD, namely] putteth the rivers to a Desert; [that is, he changeth or turneth fruitfull watered Countreies into drie and barren Deserts] and issues of water into a thirstie (land). [by issues of water, he understandeth moist and fertile soils. The meaning of this verse is, that God by his Divine Power, Providence and Government doth often bring wonderfull changes about in the world, when he doth purpose to punish or blesse a land or Countrie, to the end that his glory and power may appear as well in punishing, as in blessing.]

34 The fruitfull land into a salt (ground) [Hebr. to saltness; i. e. to barrenness or unfruitfulness. So likewise Job 39. 6. Jerem. 17. 6. For saltness causeth barrenness: See Deut. 29. 23. Jud. 9. 45. and that which is here, doth evidently appear in Iurie land, which of old times was a fruitfull land indeed, but is very barren, drie and bare now] for the malice sake of them that dwell therein.

35 He putteth the desert to a water-pool; [i. e. the drie and barren ground he maketh moist, and thereby fruitfull] and the drie Land to issues of Water; [as above verse 33.]

36 And he maketh the hungrie, [See above v. 9.] to dwell there, [namely, in that land, which from a barren one, he turned into a fruitfull land] and they rear up a Citie for habitation: [Hebr. a citie of habitation.]

37 And sow grounds, and plant Vineyards, which bring forth incoming fruit. [Hebr. Which make fruit of income, or revenue; that is, fruit yearly coming in. O they viz. the husbandmen give or yield fruitfull revenues.]

38 And he blesseth them, so that they multiply much, and their cattell doth not diminish. [Understand withall, but it doth much increase in number.]

39 Afterward, they do diminish, and are brought under, [Hebr. are bowed, or bended down, viz. When upon their sinning against him, God brings an alteration again in the land, wherein they inhabited] through oppression, evill, [mischief, all manner of misery,] and sorrow.

40 He poureth out, [The Lord namely. See Job 12. 21. 24.] over the Princes, [or over the chiefeft and most eminent persons of the land, namely, when they provoke him to punish them] and maketh them to wander in wastiness (desolation) where there is no way.

41 But he bringeth the needy out of oppression into an high retreat [i. e. into a high place where he is out of danger to be trod upon, or surprized] and maketh the families as flocks. [i. e. he blesseth them to become many generations, or he doth multiply them.]

42 The upright see it, and rejoyce; but all unrighteousness stoppeth her mouth, [i. e. all unrighteous or wicked ones, as Job 24. 20. So pride is put for proud persons, Psalm 36. 12. and malice for malicious. The meaning here is, that the wicked seeing this, they are put to silence thereby, not daring to open their mouths any more against the providence of God, as they were wont to do formerly. See Job 5. 16.]

43 Who is wise? Let him observe these (things): [Or, who is wise, and doth observe, &c. As if he said, Alasse, how few are there that are so wise. So Jerem. 9. 12. Hosea, 14. 10.] and let them understandingly marke the kindnesses of the LORD, [or, so shall (men) understand the kindnesses of the LORD.]

P S A L M C V I I I.

David rouseth up himself to the praying and celebrating of the Lord, praying withall for Gods assistance, fully assured, that through his favourableness he shall have the upper hand of his enemies.

AN Hymne, a Psalm of David. [This Psalm is composed partly, of verse 8. 9. 10. 11. 12. of Psalm 58. and partly of verse 7. 8. 9. 10. 11. 12. 13. 14. of Psalm 60. some small alteration onely excepted. See the Annot. there.]

2 O God my heart is prepared, [viz. to give thee thanks and prayse with songs of praise, as Psalm 58. 7.] I will sing, and sing Psalmes, also mine honour. [i. e. my tongue, oth. (with) mine honour, see Gen. 49. on v. 6.]

3 Awake thou Lute and Harp, I will awake in the dawning. [viz. for to sing and play unto the Lord my God all the day long.]

4 I will praise thee among the people (in the plural) [i. e. among, or with the Tribes of the people of Israel; thus the word people is taken likewise, Jud. 5. 14. Psalm 47. 2. and 66. 8. Zach. 11. 10. 11.] O LORD: and I will sing Psalmes to thee among the Nations.

5 For thy kindness is great up above the heavens, and thy Truth: [The assurance of thy promises] unto the uppermost clouds.

6 Exalt thy self, O God above the Heavens, and thine honour over all the earth.

7 That thy beloved [i. e. the godly Israelites, as Psalm 60. 7. 8. &c.] may be freed, [viz. from the persecution and tyranny of the enemies of Gods people] give salvation (through) thy right hand, and hear us. [viz. my self and my people with me; others, hear me.]

8 God hath spoken in his Sanctuary, [i. e. God hath holily promised or sworn; as Psalm 86. 36. viz. that he will give me the Kingdome over his people Israel, 2 Sam. 7. v. 11.] Others, by his holiness, i. e. by himself, who is holiness it self. See the Annotations Psalm 60. v. 8, and 89. v. 36. (therefore) will I leap for joy. [these are Davids words, not Gods] I will divide Sichem: and mete out the valley of Succoth.

9 Gilead is mine, Manasse is mine: and Ephraim is the strength of my head, [That is, the principall strength of my kingdome] Juda is my Law-giver. [See Gen. 49. the Annot on v. 10.]

10 Moab is my washpot: on Edom I will throw my shoe, I will shout over Palestina: The meaning of this verse is, I will so subdue and humble the Moabites, and other heathen Nations, that they shall be brought to serve me in the very meanest and most contemptible offices.]

11 Who shall lead me into a fenced Citie? who shall conduct me into Edom?

12 Shalt not thou be he, O God (that) hast rejected us, and that wentest not forth with our hostes? [viz. to assist us against our enemies, as thou was wont to do in former times.]

13 Give thou us help out of distress; for mans salvation, [Or deliverance, preservation] is vanitie.

14 In God, [Or, through God, with God] we shall doe valiant Acts: [i. e. we shall carry and acquit our selves valiantly, through the gracious help and assistance of the Lord our God] and he shall tread down our adversaries: [understand therewithall, and thus shall we obtain the upper hand, or victorie over them.]

PSALM CIX.

David complaineth of his false accusers, which requited him evill for good, wishing by Propheticall inspiration all kind of mischief, to the obdurate and their generation, and praying to God for salvation and deliverance out of his great misery, with promise of thankfulnessse.

A Psalm of David, [See Psalm 4. 1.] for the chief song-master. O God of my praise, [thou that art the matter and subject of my songs of praise, and that givest me abundant cause of praising thee continually; as Exod. 15. 2.] be not silent. [but answer me, and hear my prayer, and help me, that it may appear indeed, thou hast heard me. So likewise Psalm 28. 1. and 35. 22. and 39. 13. and 83. 2.]

2 For the mouth of the wicked, and the mouth of guile, [i. e. the deceitfull mouth, whereby is understood a false deceitfull man] are opened against me; they have spoken with me with a false tongue. [those deceitfull courtiers of Saul, namely, and others like them; by whom are typified the enemies of our Saviour Christ, and especially Judas.]

3 And they have surrounded me with hatefull words, [With words which proceeded of meere hate and spleen against me. Hebr. with words of hate] yea, they have warred against me without cause.

4 For my love, [viz. for the love and affection which I bore unto them] they stand against me: but I was continually in prayer. [Hebr. but I the prayer: Others, but I (was a man) of prayer. i. e. I gave my self to prayer. So we have it Psalm 120. I peace, and Obad 7. thy bread, for such as eat thy bread; as if the Prophet had said here, Praying to God was my onely fence and refuge, I have made use of no unlawfull means against them. See Psalm 35. v. 13.]

5 And they have laid me up evill for good, and hate for my love.

6 Put a wicked over him, [i. e. give charge and power to a hard severe man over him, to force and vex him, as he did to others] and the Satan [or adversarie. See Job the Annot. on v. 6. The Psalmist wisheth that his Adversary may have an Accuser, continually charging and informing against him before the Judge; so as the Devill dealt with Job] stand at his right hand: [that is, overcome him in judgement by continuall urging and pressing: Others, take it thus; Let Satan stand at his right hand, viz. to resist him, so that he shall not be able to make use of his right hand; that is, be hindered and troubled still to expedite and dispatch his affairs: See Zach. 3. 1. But below, v. 31. this phrase is taken for securing and protecting.]

7 When he is judged, let him go forth guiltie: [That is, let him be found, held and condemned for a wicked man. See Numb. 35. on v. 31.] and let his prayer be for sin. [that is, let him not be reprieved nor pardoned by the Judge, for no entreatie, after that he is condemned once, and let him rather fare the worse for it, and his request utterly refused as an unjust thing. Or, here may be understood the prayer which he maketh to God at any time, that God namely would reject it, as meere hypocriticall.]

8 Let his dayes be few, [The dayes namely, of his life. See Psalm 55. 24.] another take his office, [or charge, inspection, ministrie, administration. These words of David are to be applied to Judas, whose office or ministrie was given away to Matthias, Acts 1. 20.]

9 Let his children become fatherlesse, [This is one of the curses of the law, Exod. 22. 24. Jer. 18. 21.] and his wife a widow.

10 And let his children swarve about here and there, [Heb. swarving about, swarve about] and beg and seek [the necessitie] out of their desolate places. [Others, because of their desolation, that is to say, because their own lands and dwellings are desolate.]

11 Let the Creditour [or, debt summoner] [i. e. he to whom he is indebted; or, else you may understand here by the debt-summoner, the distrainer, executour] seize on all he hath, [Hebr. ensnare, &c. i. e. get or bring into his snare, power, arrest, or sequestration] and let the strangers make prey of his labour. [i. e. that which he hath gotten and heaped together with toyl and labour. See Job 20 on v. 18.]

12 Let him have none to stretch forth kindnesse [over him] and there be none to pittie his Orphanes.

13 Let his posteritie be extirpated: [Others, his last, or his end. See the Annot. Psalm 37. on v. 37.] let their name be blotted out, [or wiped out, worn out. Psalm 37. on v. 28.] in the second generation: [that is, in the generation, which is to succeed himself, that same wicked man.]

14 The iniquitie of his fathers be had in remembrance with the LORD, [i. e. the Lord plague, and punish him, not onely for his own sins, but also for those of his forefathers, and here the Prophet hath respect to the threatening of the second Commandment, Exod. 20. 5.] and the sin of his mother be not blotted out. [i. e. God punish him likewise for his mothers sinne, as before for his fathers.]

15 Let them be continually before the LORD; [viz. those iniquities and sins mentioned in the former verse] and let him [God] extirpate their remembrance from the earth [viz. the remembrance of his father and mother. The contrary hereof is promised to the godly, Psalm 41. 3. and 112. 6.]

16 Because that he remembred not to do kindnesse, but persecuted the afflicted and the needy man: and the smitten [or dismayed] diseased of heart, for to kill [him]

17 Because he loved the curse, let it come upon him: [i. e. since he took such pleasure and delight in cursing others, and halest the curse upon his own neck by his wickednesse] and having had no delight to the blessing, [to wish a blessing to others, and that they might live godly, for to be blessed: Compare with this place, Prov. 8. 36.] let it be far from him. [the blessing namely.]

18 And let him be clothed with the curse as with a garment, and let the same goe into the inmost of him, as the water, and as the oyle into his bones.

19 Let that be unto him as a garment, [wherewith] he covereth himself, and for a girdle, [wherewith] he girdeth himself continually. [He prayeth that the curse he wished to others, may cleave to him continually.]

20 Let this be the wages [Heb. the work or labour, i. e. the wages for work or labour, as Levit. 19. 13. Job 7. 2. Isa 49. 4. Ezek. 29. 20.] of mine adversaries from the LORD, and of those that speak evill against my soul. [which traduce and reproach me.]

21 But thou O LORD Lord, make it with me, [Or, do well by me. Compare Psalm 49. 5. and 119. 65.] for thy Names sake: because thy kindnesse is good, deliver me.

22 For I am miserable and needy, and my heart is wounded thorough in the inmost of me; [As if he said; I am in such straight and anguish, as these are, that received a mortall wound in their heart.]

23 I passe along like a shadow, when it enclineth [When it is ready to vanish with the going down of the Sun. See the Annot. Psalm 102. on v. 12.] I am driven about [Heb. shaken forth] like a Grasshopper. [which hath no nest nor abiding place, but is hopping and skipping continually from one place to the other. See Nah. 3. 17. and Job 39. 23. Or, which is hurried and scattered about by the wind, Exod. 10. 19.]

24 My knees stagger of fasting, and my flesh is made lean, so that there is no fat in it. [Hebr. From the fat, i. e. for want of fat. So Jer. 4. 9. from the fruits, that is, for want of the fruits, Gen. 18. 28. for fire, i. e. for want of fire, 1 Cor. 7. v. 2. for whoredome, i. e. for the avoyding of whoredome.]

25 Yet am I a reproach unto them: [i. e. they abuse and jeere me, instead of having compassion with my misery] when they see me, they shake their head. [in token of scorn and contempt. See the Annot. 2 Kings 19. 21. See likewise Psalm 22. 8. Job 16. 4. Matth. 27. 39, 40. Mark. 15. 29.]

26 Help me, LORD my God, save me according to thy kindness.

27 That they may know, this is thine hand: [That the deliverance which thou shewest me, is come from thy hand, O God] that thou LORD hast done it.

28 Let them curse, but blest thou, let them arise: [viz. against me] but let them be ashamed: yet let thy servant rejoice.

29 Let mine adversaries be clothed with shame: [See the Annot. Job 9. on v. 22.] and may they cover themselves with their confusion, [viz. which they have brought upon themselves by their wickedness] as with a cloak.

30 I will greatly praise the LORD with my mouth, [i. e. publicly, with large expressions, and great affection:] and I will praise him in the midst of many: [or, of the mightie, or great ones.]

31 For he shall stand at the right hand of the needy: [i. e. He shall protect, defend and assist him. See above, v. 6. and Psalm 16. 8. Acts 2. 25.] (to save him) from those that judge his soul [i. e. him.]

PSALM CX.

In this Psalm, (being a short draught of the whole Gospel) David speaketh of the calling of Jesus Christ, to the spirituall Kingdom of his Church, and his everlasting Priesthood: representing likewise the mightie conquest over his enemies, and his triumph over them.

A Psalm of David. The LORD [viz. God the Father] hath spoken [viz. in his eternall Councell, which he hath revealed and published unto us in his appointed time] unto my Lord: [i. e. unto Christ, whom David calleth his Lord here. For Christ is the Son of David, according to the flesh, but Davids Lord, in regard of his being truly God, with God the Father and Holy Ghost, and a Lord of all men, especially of his Elect. See Matth. 22. 43. 45. Mark 12. 36. Luke 20. 42. Acts 2. 34. Heb. 1. 13.] sit at my right hand, [i. e. have and exercise dominion with all Glory and Majesty, in heaven and earth, 1 Cor. 15. 25. Heb. 1. 3. 13. and 8. 1. and 10. 12, 13. Eph. 1. 20, &c. This kind of speaking is taken from Kings and Princes, who cause those to sit at their right hand whom they will honour. See 1 Kings 2. 19. and Psalm 45. 10.] untill I shall have put thine enemies for a footstool of thy feet. [the fence is, untill I shall have subdued thine enemies, (to wit, the persecutors of the Church, yea, death it self, 1 Cor. 15. 24, 26.) under thee. Hence can no wayes be concluded, that Christs Kingdome shall not be everlasting, although the administration of the Kingdome of Christ, such as now it is, shall cease at the last day of judgement: for then there shall be no more enemies to annoy or hurt the Church of Christ, 1 Cor. 15. 24, 28. See the Annot. Gen. 28. on v. 15.]

2 The LORD, [In the first verse David addresseth his speech to the people of God; here he speaketh unto Christ] shall send [forth, namely, into all the world] the Scepter of thy [Christs] strength, [or, thy strong Scep-

ter or the rod, or staff of thy strength, to wit, the publishing of the holy Gospel, whereby the Holy Ghost doth work powerfully in the hearts of the Elect. See Rom. 1. 16.] out of Zion, [understand this, so as that the Gospel shall first of all be preached at Jerusalem, and in Jewrie, and thence be further spread abroad, throughout all the world, Isa. 2. 3. Mich. 4. 2. Acts 1. 8.] (saying) Rule [viz. by thy Word and Spirit, in the hearts of the Elect, and by thine Almighty power, in protecting of thy Church, and in the punishing of the persecutors thereof. Others, thou shalt rule] in the midst of thine enemies. [viz. the enemies of thy Church: for he that persecuteth the Church, doth persecute Christ himself, Acts 9. 4.]

3 Thy people shall be very willing, [Heb. Thy people of willingnesses, implying, that it shall be a people of great, or full of willingness, namely, to embrace the Gospel, and to serve and worship thee, O Lord Jesu Christ: yea, it shall be in a manner, willingness it self. See Acts 2. 41. Rom. 12. 1. and Psalm 119. 108. Exod. 25. 2. and understand here by thy people the Elect, or faithfull] in the day of thy warlike power, [that is, when as thou shalt send abroad the powerfull preaching of the holy Gospel, by the Apostles and many other publishers of it, thereby to subdue the world and the Devill, and to bring many sheep into the true fold of Christ. See Rom. 1. 16. 2 Cor. 10. 4, 5. Rev. 6. 2.] in holy ornaments: [Heb. in the beauties or ornaments of holiness, that is to say, in holiness of life and all Christian vertues, proceeding of true faith. It is spoken by way of similitude taken from the Priests of the old testament, who were wont to put on stately and holy garments when they were to attend the Leviticall service. Others, in the glory of the Sanctuary, or in the comely, or decent Sanctuaries; that is, in the glorious and beautifull Temple, by which words the Church of God is often signified] out of the womb of the dawning day shall the dew of thy youth be unto thee: [i. e. thy children shall be born unto thee, as the dew out of the womb of the dawning day. Even as the dew in the morning, cometh forth and is born out of a womb as it were, and doth sprinkle the grasse with drops innumerable, and sweetly refresh it: so shall the first light of the preaching of the Gospel, like unto a dew, besprinkle and water an innumerable company of elect hearts, and cause them to be unborn in a spirituall manner: See Heb. 3. 5. Where our Saviour Christ compareth the Holy Ghost with water, whereby the earth is moistned and made fruitfull. Others, it shall be unto thee, from the womb of the morning, a dew of thy youth. Some, both ancient and latter Divines, do understand this passage of eternall Birth, of the Son from the Father, by a borrowed speech, taken from humane generation, and render the words thus: Out of the Wombe of the morning is the dew of thy birth unto thee. There are others which understand it of the Incarnation of Christ, and his being born out of the Virgin Mary.]

4 The LORD hath sworn, [See upon this Psalm, especially this fourth verse, the seventh chapter of the Epistle to the Hebrews] and it shall not repent him, Thou art [or be thou, or thou shalt be] Priest [viz. such a one, as was to offer up himself on the Altar of the Crofs, for the atonement or reconciliation of all that believe in him, Heb. 5. 9. and 9. 10.] in Eternitie, according to the order of Melchizedek. [or according to the manner or likeness of Melchizedek, which had neither beginning of dayes, nor end of life: Again, as Melchizedek was a King, and also a Priest, Gen. 14. 18. So is Christ Jesus likewise, Typified or shadowed forth by Melchizedek.]

5 The Lord is at thy right hand; [viz. The Lord Jesu Christ, who is set down at thy right hand: David applying his speech here to God the Father; or, to the people of God, promising them that the Lord Christ would be ready at hand to assist and protect them, as

[Psalm 16. 8. and 109. 31.] he shall smite [Heb. he hath smitten, or he shall smite, properly pierce through: a Propheticall kind of expression] Kings [understand such Kings and Princes, as do set themselves against Christ, and persecute his Church; as Psalm 2. 9. 12.] in the day of his wrath: [at the time which God appointed for the breaking out and executing of his wrath.]

6 He shall do right among the Heathen, [i. e. he shall punish the persecutors of his people] he shall make it full of dead carcases; [viz. of his enemies, who shall be slain in the battell. Compare Psalm 45. on v. 5.] he shall smite him, that is, the Head over a great Countrey. [Some do understand by these words Antichrist, domineering over many Countreies: yea, the devil himself: Others, apply it to bad Governours in generall.]

7 He shall drink upon the way out of the brook; [i. e. he shall drink out of the cup of Gods wrath, and thus enter into his glory: so that here in this verse, the state of his humiliation and exaltation, are both joynd together: or else he would imply thus much; Christ shall prosecute his victory over the enemies of his Church so long, till they are all defeated and consumed: and this he shall do with that zeal and earnestness, that he shall not allow himself much rest or respite, no not so much as to take his meat and drink with ease; but he shall quench or allay his thirst with water out of a brook, which he shall meet by the way in the pursuit of his enemies. This is spoken by similitude, the sence of the words being briefly thus, Christ shall absolutely subdue his enemies, and deliver his people out of their hands. Compare with this the historie of Gideon. Jud. 7. 4, 5, 6, 7, &c.] therefore shall he lift up his head. [or lift his head on high. He, viz. Christ, he shall raise himself from the dead, and be exalted to the highest glory. See Phil. 2. 8, 9.]

PSALM CXI.

The Prophet exhorteth all men by his example to praise God, rehearsing the gloriousness of his works, and exhorting every one to the practice of Pietie.

H Alelu-fah. Aleph. [Touching the Hebrew Alphabet, see Psalm 25. the Annotation there upon the Title of that Psalm] I will praise the LORD with (my) whole heart. Beth. in the Council, [Hebr. in the hidden, that is, in the Council or Assembly, where discourse and communication is had of divers matters, or of the hidden things and mysteries of the Lord.] of the upright (ones.)

2 Gimel. The Works of the LORD are great: Daleth. they are sought: [The Hebrew word signifies to have care of, to search, seek after, enquire after, or search into] of all that delight therein. [Others, because of all their pleasantness; as if he should say, the delights and pleasantnesses of Gods works are such, as are well worth the searching and enquiring after.]

3 He. His doing, [i. e. whatsoever he doth] is Majestic and Glory: [i. e. full of Majestic and Glory] Vau, and his righteousness abideth in Eternitie.

4 Zain. He hath made a memoriall for his wonders: Cheth. The LORD is gracious and mercifull.

5 Teth. He hath given meat to them that fear him: [i. e. nourishment, as Prov. 31. 15. Mal. 3. 10. It should seem, the Psalmist hath an eye to the heavenly bread, which God gave unto his people in the Wildernesse, Exod. 16. 35.] Fod. He remembers his Covenant, [which he made with Abraham, Isaac and Jacob] in eternitie.

6 Caph. He hath made known the power of his works unto his people: Lamed. Giving them the inheritance of the Heathen. [i. e. the land of Canaan, which was formerly possessed by the Amorites, and other Heathen Nations.]

7 The works of his hands are Truth and Judgement: [i. e. they are full of Truth and Right, yea, Truth and Right it self.] Nun. All his Commands, [i. e. his promises] are faithfull.

8 Samech. They are underpropped [Or, established, firmly set, or firmly underlaid, being grounded upon his Truth and righteousness] for ever, (and) in eternitie: Ain. being done in Truth and uprightness.

9 Pe. He hath sent Redemption unto his people: Tsade. He hath commanded [i. e. ordained] his Covenant in Eternitie: [i. e. that it shall remain firm and stedfast for ever] Koph. his Name is Holy and Fearfull.

10 Resh. The fear of the LORD is the beginning of Wisdome: [Or the head-piece, i. e. the chief or principal part or foundation, whether in regard of time or worth. His meaning is, that he which hath a mind to get true wisdome, must first, and above all things fear God] Shin. All that do (or practice) them, [viz. the law, or commands, spoken of v. 7. or, them, that is to say, these things] have good understanding: Thau. His praise, [viz. Gods, spoken of in the foregoing verses, or of every one of them, that do or perform his Commandements] abideth in Eternitie.

PSALM CXII.

A Praise-song of the godly, which have a promise of the life present and to come, and whose prosperitie is a grief of heart to the ungodly.

H Alelu-fah. Aleph. [This Psalm like the former, hath also in every verse two or three Hebrew letters in Alphabetical order, beginning the Sentences.] Right happy is the man that feareth the LORD: Beth. that hath great delight in his Commandements.

2 Gimel. His seed [i. e. his children, posteritie; as Psalm 21. 11.] shall be mightie on earth: Daleth. The generation of the upright shall be blessed.

3 He. In his house there shall be wealth and riches: Vau. And his righteousness [i. e. his godliness and honesty, together with the fruits thereof. See v. 9. Or, the everlasting reward of the same, which he is to receive by grace] abideth in Eternitie.

4 Zain. To the upright there ariseth the light in the darkness: [Light doth signifie here and elsewhere comfort, peace, joy, help, deliverance; and so darkness, adversity, misery, sorrow, grief, Job 30. 26. Esth. 8. 16. Psalm 107. 10.] Cheth. He is gracious, [God namely, as Psalm 111. 4. or he, viz. the godly man, as v. 5.] and mercifull, and righteous.

5 Teth. Well to, [Or happy is, Or good is] that man which pitieth and lendeth forth: Fod. He doth order his affairs with right. [others, he shall maintain his cause in the right (or judgement).]

6 Caph. Surely he shall not waver in Eternitie: [He will say. Although it happen that an honest pious man, do now and then meet with adversity, yet he shall never be so overthrown and cast down, as to lie down for ever, but shall get up again. See Psalm 115. on v. 5.] Lamed. The righteous shall be in everlasting remembrance. [with God and all the godly, where his memorie will always be honourably entertained.]

7 Mem. He shall be afraid of no evill report: [Whether it be, that men speak evill of him without cause (for he hath a good conscience): or that there come bad news to his ears, (for he trusteth in God).] Nun. His heart is firm [See the note on Psalm 51. v. 12.] confiding in the LORD.

8 Samech. His heart being well underpropped, shall not fear. Ain. till he be upon his adversaries. [viz. his delight, or the judgement of God. See of the like abrupt

a abrupt kinde of expressions, *Psalm 22.* on verse 18. and *Psalm 54.9.*

9 *Pe.* He scattereth forth [viz. his wealth, without hoping for any return, *Luke 6.v. 35.* See also *2 Cor. 9.9.*] he groweth to the needy : *Tfade.* his righteousness abideth in Eternitie : [i. e. he groweth never weary of doing good, and of bringing forth fruits of righteousness. Compare above v. 3.] *Koph.* his horn [i. e. his greatness and power. See *Deut. 33* on v. 17 and *1 Sam. 2.1.* *Psalm. 89.* 18, 25. and 92. 11.] shall be exalted in honour.

10 *Resh.* The ungodly shall see it, and he shall be wroth : *Schin.* He shall gnash with his teeth, and melt. *Thau.* The wish of the ungodly shall perish. [i. e. he shall never obtain that which he longeth after. See *Prov. 10. 2. 8,* 24. and 13. 9.]

PSALM CXIII.

An exhortation to all men to praise God, which evermore assisteth the afflicted and humble minded.

Hallelu-Jah. Praise ye servants of the LORD, praise the Name of the LORD.

2 The Name of the LORD be praised, [Heb. blessed] from henceforth in Eternitie.

3 From the rising of the Sun, unto his going down [i. e. throughout all the world] praised be the Name of the LORD.

4 The LORD is high above all heathens; his glory is above the heavens. [i. e. doth extend it self further then heaven and earth.]

5 Who is like unto the LORD our God? which dwelleth very high. [Hebr. that exalteth himself with dwelling.]

6 Which looketh very low into heaven, and upon the earth. [Heb. which humbleth himself to see, &c. As who should say, Being never so great and highly exalted, yet he disdaineth not, to cast his eye and tender regard upon all his creatures, and to guide and govern them by his Providence.]

7 Which lifteth up the mean (one) out of the dust : (and) exalteth the needy out of the mire, [Or out of the dungbill, i. e. from a low and despicable condition, as *1 Kings 16. 2.* to exalt out of the mire, doth signifie the same; so here, as *1 Sam. 2. 8.* *Lam. 4. 5.* See likewise, *Psalm 22.* the Annot. on v. 30.]

8 To make them sit with the Princes, with the Princes of his people.

9 Which maketh the barren to dwell with a family, [i. e. which giveth a family to the barren woman, which had before no family at all] a joyfull mother of children. [viz. rejoycing in or over the children which he bestoweth upon her. See *Psalm 68. 7.*] Hallelu-Jah.

PSALM CXIV.

The Psalmist, recounting the deliverance of the Israelites out of Egypt, doth exhort all Creatures to praise God, and all men to follow their example.

When Israel [i. e. the people of Israel, the Israelites] went out of Egypt : the house of Jacob [i. e. his children or posteritie,] from a people that had a strange language : [or, an unknown, an odd speech. Understand hereby the language of the Egyptians. The word extant in the Hebrew, is no where else to be found but here. The Apostle, *1 Cor. 14. 11.* called a Barbarian, him that useth a strange unknown language.]

2 Then Juda [Understand hereby by Juda all the people of Israel] became his Sanctuary : [viz. the sanctuary of the LORD. That is to say, the LORD did

consecrate the people of Israel to himself, to become his peculiar people, which himself was Lord and King over, see *Exod. 6. 6.* and *19. 6.*] Israel [the people of Israel] his compleat Dominion : [Hebr. his Dominions. God was indeed Lord over Israel before, as over his own people : but in the leading forth of them out of Egypt, he did most clearly make it appear, and he did thereby engage the people the more firmly unto himself. See *Exod. 6. 6.* and *20. 2.*]

3 The Sea [The red Sea, namely, which the Israelites past thorough on drie foot, *Exod. 14. 21.* *Psalm 77. 17.* and *78. 13.*] saw it, and fled : the Jordan turned backward. [See *Josh. 3. 16.*]

4 The hills [Understand here the hills and mountains of Sinai Horb, and others in the Desert, which trembled and shook by reason of the presence of God, at the giving of his Law, *Exod. 19. 18.* *Psalm 68. 9.* *Habac. 3. vers 6. 10.*] skipped like Rams : the hillocks like Lambs. [Heb. like sons of sheep, or goats, i. e. lambs. See also *Psalm 29. 6.*]

5 What ayled thee, thou Sea, that thou fledst? thou Jordan, that thou turnedst backward?

6 Ye hills that ye leaped like rams : ye hillocks like Lambs!

7 Tremble thou earth before the face of the Lord : [i. e. according as thou didst tremble before him at that time, so thou shouldest continue to do still, being that fear is due unto him, *Malach. 1. 6.*] before the face of the God of Jacob.

8 Which turned the stonie rock into a water-flood, the flintstone into a fountain of water. [i. e. which made a flood to issue out of the rock, &c. See *Exod. 17. 6.* *Numb. 20. 11.*]

PSALM CXV.

The godly pray unto God, to keep and preserve them for his glorious Names sake, shewing the great vanitie of the idols and idolaters, exhorting every one unto faith in the true God, with the assurance of his blessing.

Not unto us, O LORD, not unto us; [These are the words of the godly Church of the Israelites, confessing they had no wayes deserved nor were worthy that God should shew them his grace and benefits, but that he did it meereley for his glories sake] but unto thy Name give honour, for thy kindness, for thy truths sake.]

2 Why should the heathen [The nations lying round about us] say, Whence is now their God? [i. e. Why shouldest thou give the heathen cause to say, where is now their God? to wit, having conquered and subdued us; boasting and braving, as if thou hadst not been able to protect or deliver us : Lord do not suffer this, but protect and defend us graciously : See *Psalm 79. 10.*]

3 Our God yet is in heaven, he doth whatsoever pleaseth him.

4 Their idols [See *1 Sam. 31.* the Annot. on v. 9. and *2 Sam. 5. 21.*] are silver and gold, the work of mans hands.

5 They have a mouth, but speak not; they have eyes but see not.

6 Eares they have, but hear not : they have a nose but they smell not :

7 Their hands (they have) but touch not : their feet, but go not : they give no sound through their throat.

8 Let them which make them, become like them : [Or those that make them are like, &c. to wit, so senseless and void of understanding as the gods they made of silver and gold] (and) all that trust in them.

9 Israel, trust thou in the LORD; He is their, [viz. the Israelites] help [i. e. helper] and their shield, [i. e. protectour.]

10 Ye [Priests and Levites which are entrusted and charged with the oversight of the worship of God] *house of Aaron trust in the LORD* : [*House stands in the singular: trust in the plurall, forasmuch as a house or family consists of many persons; and so in the sequel*] *he is their help and their shield.*

11 Ye *that fear the LORD*, [*i. e. all ye others whatsoever you are, that hold the Lord for your God*] *trust in the LORD: he is their help and their shield.*

12 The LORD hath been mindfull of us, *he shall bless, he shall bless the house of Israel, he shall bless the house of Aaron.*

13 He shall bless them *that fear the LORD, the small, (together) with the great.* [*Understand in yeers; or, in state and condition, as Revel. 11. 18.*]

14 The LORD shall multiply, [*Heb. adde as Deut. 1. 11.*] *(the blessing)* over you, over you, and over your children.

15 *Boye blessed unto the LORD*, [*See 2 Sam. 2. the Annot. on v. 5. Others, Ye are the blessed of the LORD, or from the LORD*] *which hath made the heaven and the earth.*

16 *As for the Heaven, the Heaven is the LORDS* : but the earth he hath given to the children of men. [*i. e. The Lord hath taken up the Heavens for his habitation as it were, 1 Kings 8. 30. for to make known from thence the supreme and sovereign Dominion which he hath over all the World : and he hath given the earth to men, to inhabite and cultivate, Gen. 3. and to laud and praise him, all the time they live upon it.*]

17 The dead shall not praise the LORD, [*See Psalm 6. 6. and 88. the Annot. on v. 11.*] *nor those that are gone down into silence.* [*i. e. into the grave, See Job 3. 17. and the Annot. on Psalm 94. 17.*]

18 But we [*That live yet*] *shall praise the LORD*, [*Heb. bleß*] *from henceforth in Eternitie.*

PSALM CXVI.

The Prophet declares his love to God for the great and manifold favours and mercies shewed and bestowed upon him, by delivering him out of deadly streights and dangers, praying unto him for future preservation, and promising praise and thanks to God for it.

I Do love, [*The LORD namely*] *for the LORD hath heard my voice, my supplications.*

2 For he enclineth his ears to me : *for which I will call (upon him) in my days.* [*i. e. whiles I am alive : or, all the dayes of my life, or, suffering : Compare Psalm. 137. 7.*]

3 The bonds [*Others, the griefs or smartings*]. of death, [*i. e. which were so great and grievous as death it self : Namely, when Saul approached me with his mighty Army, 1 Sam. 23. 26.*] *and the anguish, (or pangs) of Hell* [*i. e. which were so extreme, that they might well have caused my death, and brought me to the grave*] *had hit me ;* [*Hebr. found me*] *I found distresse and sadnes.*

4 But I called on the Name of the LORD, (*saying,*) *O LORD, deliver my soul ;* [*i. e. my life.*]

5 The LORD is gracious and righteous : [*And therefore he cannot endure his to be unrighteously oppressed*] *and our God is pitying.*

6 The LORD doth keep the simple : [*Those which do not relie upon their own wisdom, but upon the Lord, walking uprightly in his wayes*] *I was consumed* [*or, exhausted, macerated, grown thin, i. e. I was very neer to ruine, and ready to perish*] *yet he hath saved me.*

7 My soul return unto thy rest, *for the LORD hath done well by thee.* [*viz. in delivering me out of the hand of Saul.*]

8 For thou (LORD) hast rescued my soul [*i. e. me*] *from death, mine eyes from tears, my feet from offence.*

9 I shall walk before the face of the LORD in the land of the living (ones) [*i. e. among them which are alive yet upon earth, or live yet in this world ; as Psalm 27. See there the Annot. on verse 13. and Psalm 56. on verse 14.*]

10 I have believed, [*Namely, that the Lord would deliver me*] *therefore* [*in this sence the Hebrew word is taken likewise Jerem. 29. 16.*] *I spake,* [*viz. that which faith inspired me withall in my greatest perplexities. Others, when I spake (thus) though I was greatly afflicted. Others, I spake, nevertheles I was much afflicted*] *I was sore afflicted.*

11 I said in my hastings, [*That is, when by reason of my grievous suffering I made all the haste I could to escape ; or (as others take it) did let fall hasty and inconsiderate words. See Psalm 31. v. 23.*] *All men are liars.* [*viz. whole mankind in generall, and every one in particular, so that none at all can be relied upon, but the true God alone. Some are of opinion, that David out of humane frailty doubted, for the small appearance sake, whether ever he should attain to the promised Kingdome.*]

12 What [*Other, how*] *shall I requite (or return) the LORD withall (for) all his benefits (shewed) unto me ?* [*others, What shall I return ? all his benefits are above me, i. e. beyond my ability to recompence the same. See 1 Thess. 3. 9. Others, are upon me, i. e. I am overcharged with the multitude of Gods continuall former and dayly mercies.*]

13 I will take up the cup of salvations, [*Or of the manifold salvation ; as if the Prophet said ; I will give solemn and publick thanks unto the LORD, for all the deliverance which he hath wrought for me. He alludeth to the manner and custome, practised about the thank-offerings, when after the offering performed, they made a feast, wherein they rejoiced in the LORD for the mercies and benefits received, giving him thanks for it : and in token of this joy and thankfulness, as likewise of the brotherly love and unity between the partakers of that feast, they took a Cup of Wine, and drank all of it round. See 1 Chron. 16. 2. 3.*] *and call upon the Name of the LORD.*

14 I will pay the LORD my vows, [*Which I made when I was in deadly danger, when Saul and his armies pursued and hunted me from place to place.*] *now in the presence of all his people.* [*See 1 Chron. 16. 1. 2. 3.*]

15 Precious in the eyes of the LORD is the death of his favourites, [*i. e. God shall not smite or make small reckoning of the death of his Saints, nor leave the same unrevenged. See Psalm 72. 14.*]

16 Ab LORD, assuredly I am thy servant, I am thy servant, [*Implied as much, as if he said. Since I do so faithfully serve thee, let it still appear I pray, that my life is precious in thine eyes*] *a son of thy handmaid,* [*See Psalm 68. 16.*] *thou hast loosed my bonds.* [*when as I was surrounded by Saul, that there was no way for me to escape his hand and being taken ; and thou didst turn him back by the news of the Philistines invasion, and settest me at liberty. 1 Sam. 23. 27.*]

17 I will offer thee a sacrifice of thanksgiving, [*Or a praise-offering ; as Psalm 50. 14.*] *and call upon the Name of the LORD.*

18 I will pay my vows to the LORD, [*See the Annot. above on v. 14. and Psalm 61. on v. 6.*] *now in the presence of all his people.*

19 In the Courts of the House of the LORD ; [*Understand here the Tent, wherein David had placed the Ark of the Covenant. See 1 Chron. 16. 1.*] *in the midst of thee, O Jerusalem. Hallelu-Jah.*

PSALM CXVII.

All the Heathens are exhorted to praise the LORD, for his kindness and truths sake.

PRaise the LORD all ye Heathens: laud him all ye Nations.

2 For his kindness [Shewed in Christ to all the Elect] is mightie [or, excellent] over us, and the Truth of the LORD, [i. e. the stedfastness of his promises], is in Eternitie. *Hallelu-Jah.*

PSALM CXVIII.

The Psalmist exhorteth all the godly to praise the LORD for his manifold mercies and deliverances, rehearsing withall how God had delivered him out of the hands of his enemies: also there is a Prophecie here in this Psalm of the coming of Christ, whom the principall indeed of the people should reject, but the faithfull would embrace him.

PRaise the LORD, for he is good: [David exhorteth all men to laud and praise the Lord, for this reason, that the LORD is good. The words of this verse are extant also, Psalm 106. 1. and 107. 1. and in every verse of Psalm 136. for his kindness is in Eternitie.]

2 Let Israel say now, [Not only the earthly Israel, but also the Israel of God, Galat. 6. 16. i. e. all the faithfull which are truly the people of God, whether Jews or Gentiles. So also verse 4.] that his kindnesse is in Eternitie.

3 Let the house of Aaron [i. e. the Priests of Aarons posteritie. See Psalm 115. on v. 10.] say now, that his kindness is in Eternitie.

4 Let those that fear the LORD say now, that his kindness is in Eternitie.

5 Out of distress I called upon the LORD: the LORD heard me (putting me) at large. [Or, into a large place: viz. bringing me out of straights into liberty, honour and glory, as Psalm 18. 20.]

6 The LORD is with me [Or by, or for me, i. e. as the Apostle clears it, Heb. 13. 6. The LORD is my helper. So likewise below, v. 7. and Psalm 56. 5. 12.] I shall not be afraid, [viz. of mine enemies] what shall a man do unto me? [viz. such a weak and feeble creature, not to be compared with God?]

7 The LORD is with me, [As before, v. 6. among those that help me: Compare Psalm 54. on v. 6.] therefore shall I see (my delight) on those that hate me. [See the like abrupt expressions, Psalm 35. 21. and 92. 12. See also Psalm 22. 18. and the Annotations there. The meaning is, that he shall rejoyce in God over the destruction of Gods and his own hardned and unconvertible enemies.]

8 It is better to take (ones) refuge to the LORD, then to confide in men.

9 It is better to take (ones) refuge to the LORD, then to confide in Princes.

10 All the heathens had encompassed me [i. e. all sorts of them; or so many, that it seemed they were all combined against me, and especially are here to be understood all the neighbour Nations round about, as the Philistines, which hated him, and the Amalekites, which had burnt his City of Ziklag, 1 Sam. 30. nay many also of the Israelites themselves, which assisted Saul in persecuting of him] it is in the name of the LORD [i. e. trusting and relying on the Lord my saviour and defender, as Psa. 20. 6. see 2. Kings 2. on ver. 24.] that I have hewn them in pieces.

11 They had encompassed me, yea they had encompassed me, [viz. again and again with more forces and greater power still] it is in the Name of the LORD that I have hewn them in pieces:

12 They had encompassed me as Bees [See the annot. Deut. 1. on v. 44. and compare Isa. 7. 18.] they are put out as a thornie fire: [which flameth hastily, and burneth hot, and raiseth much smoak, with a great deal of crackling, and yet is soon spent. See Eccles. 7. 6. Nah. 1. 10.] it is in the Name of the LORD, that I have hewn them in pieces.

13 Thou hadst pushed me very hard, [Hebr. Thrusting thou hadst thrust me: the Psalmist speaketh here to his enemy, that had handled him very rudely. See Psalm 9. 7.] even to falling, but the LORD hath helped me.

14 The LORD is my strength [i. e. he that gives me strength, so that I am able to withstand and hold out against mine enemy, Esa. 12. 2.] and Psalm: [i. e. the matter and subject of my song. See Exod. 15. 2.] for he hath been salvation to me.

15 In the Tents [i. e. houses] of the righteous (there) is a voyce of shouting, [viz. for the deliverance which he hath given unto his people] and of salvation: [i. e. victory, as Psalm 98. 1.] the right hand of the LORD, [i. e. the LORD God] doth mighty works; [or power, valour, valiantnesse, as Psalm 108. 14.]

16 The right hand of the LORD is exalted: [The LORD causeth his power to appear gloriously and manifestly, so that every one must take notice of praise, and magnific the same] the right hand of the LORD doth mighty works.

17 I shall not die, [v. by the sword or hand of mine enemy] but live: and I shall rehearse the works of the LORD. [viz. how wonderfully and frequently he hath delivered and protected me and other godly ones.]

18 The LORD hath chastised me hard indeed [Hebr. chastizing, chastized me] but he hath not delivered me over unto Death.

19 Open unto me [He addresseth his speech to the Priests and Levites] the gates of righteousness, [i. e. the gates of the Tabernacle, and the holy place, called therefore the gates of righteousness, because none were to enter therein but the pure and godly, as appears, v. 20. David was debarred for a great while from the Tabernacle, not daring to come near or into it, whilest Saul pursued him; and now he could freely repair again unto it, and present himself in the congregation of the godly] I will go in there, I will praise the LORD.

20 This is the gate of the LORD, [Or this gate is the LORDS, understand the gate of the Tabernacle, sanctified unto the LORD, a Type of Jesus Christ, who is the gate of righteousness, and of Heaven into which he is entered] through which the righteous shall enter.

21 I will praise thee, for that thou hast heard me; and hast been salvation to me.

22 The stone which the Builders had rejected, is become the head of the corner. [By this stone, there is understood, first David, who for a good while was despised and rejected by the Princes in Israel, and the chief of the kingdom, and yet the LORD did exalt and settle him at length in it, to govern the same, and to be as the chief corner-stone thereof: but then in the next place, it must be understood principally of Christ, Typified by David, whom the high Priests, the Scribes and chief of the people, which were set over the Church of God as Master-builders rejected, persecuted and put to death. yet God ordained, appointed and settled him to be the head and foundation of his Church, uniting and establishing the whole structure of the house firmly together. See Isa. 8. 14. and 28. 16. Math. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. Rom. 9. 33. Eph. 3. 20. 1 Pet. 2. 4, 7.]

23 This is done of the LORD, [viz. that the rejected stone is become the principal corner-stone of the house of the

the LORD] and it is marvellous in our eyes. [viz. that such a despised and rejected stone is so highly esteemed and advanced now.]

24 *This is the day*, [viz. That day David was made King; and Christ was made known by the preaching of the Gospel] (which) the LORD hath made, [i. e. which the LORD hath singled out and exalted above other dayes; Thus the Verb to make, is taken likewise for exalting or magnifying, 1 Sam 12.6. See the Annot. there] let us rejoice and be glad in the same.

25 *Ab LORD, give salvation now*: [The Evangelists retain the Hebrew words, *Hosanna*. Matt. 21. 9. 15. Mark 11 9, 10.] *Ab LORD, give prosperitie now*. [viz. unto King David, and the LORD Christ Typified by him.]

25 *Blessed be he*, [i. e. we wish him the blessing of God: it is probable, that the Priests and the people of God, made this congratulation or acclamation unto David, at his entrance into the Kingly government. Afterwards, the people applied them in a shouting manner to Christ, when he made his entrance into Jerusalem, *Math 2 9.*] *that cometh in the Name of the LORD*. [i. e. with power and authoritie from the LORD, *Luke 19. 28.*] *We bleſs you* [These seem to be words of the Priests, whose Office it was, to bleſs the people in the house of the LORD, *Numb. 6 23. Deut. 10. 8. 1 Chron. 23. 13.* as if they said; We of the house of the LORD, that is, we Priests, which are ordained and appointed overseers in the house of the LORD, and to whom it appertaineth to bleſs the LORDS people; we do bleſs thee, O King David, and the people that is with thee. See *Pſalm 72. on v. 15.*] *out of the house of the LORD*. [i. e. out of the Tabernacle in Davids time; but out of the Temple in Christs.]

27 *The LORD is God, that hath given us light*: [i. e. prosperitie, joy, comfort and rejoycing, in stead of sorrow, trouble and affliction; as *Eſth. 8. 16.*] *Bind* [i. e. prepare your selves to celebrate the feast, and to sacrifice unto the LORD] *the feast* (offering) [Hebr. *the feast*; but it doth here signifie the beast, or offerings, sacrifice, which was to be offered upon that feast day] *with cords unto the horns of the Altar*. [i. e. bring your beasts for the sacrifice unto the Altar, and tie them to the horns thereof. See the Annot. *Exod. 27. on v. 2.*]

28 *Thou art my God, therefore will I praise thee*; O my God, I will exalt thee.

29 *Praise the LORD*. [See above, v. 1.] *for he is good, for his kindneſs is in Eternitie.*

PSALM CXIX.

This Psalm is divided into two and twentie parts or pauses; In every one of which there are eight verses, and each of them beginneth in the Hebrew with that letter, whereby each part is called. So viz. that all the verses of the first part begin with an Aleph, or A. The verses of the second, every one with Beth, as B. and so forwards in order, according to the Hebrew Alphabet, or A. B. which is the reason that some among the learned have called this Psalm, The A. B. of Pietie, or Godlineſs. Every verse of this Psalm containeth either a special praise and commendation of the Word of God, by reason of its excellencie; or a testification of Davids unsained love unto it: or else a Prayer for grace to carry himself according to it. For unto one of these three, viz. Praise, Prayer, Testification, every verse of the whole Psalm is applicable. And observe, that in every verse of this Psalm, David maketh mention either of Gods Law, Institutions or Ordinances, Commandments, Testimonies, Precepts, Word, Promises, Wayes, Judgements, Name, Righteousneſs, Truth, or the like: except onely verse 122. wherein he calleth upon God for help and assistance.

A L E P H.

Right happie are the upright of conversation, [Hebr. *the upright of the way*: i. e. Whose way is upright; who lead an upright life] *that goe in the Lawe of the LORD.*

2 *Right happie they are that entertain his Testimonies*: [By the Testimonies of the LORD, are here to be understood his Lawes which he gave unto his people in testimony of his favour, and of the Covenant, which he had made with them] (that) *seek him with their whole heart*:

3 *Also work no wrong*: [i. e. do, or practice no perverse unrighteous things] (but) *walk in his wayes*. [i. e. in the wayes which he commanded and prescribed them. See the Annot. 1 Kings 11. on v. 33.]

4 (LORD) *thou hast commanded, that men should keep thy precepts*. [i. e. That every one should endeavour to order his life according to thy precepts.]

5 *Oh, that my wayes*, [i. e. My thoughts, inclinations, consultations and outward actions] *were directed, [or fixed, settled] to keep thy institutions*!

6 *Then should I not be ashamed*, [viz. to stand or appear in thy presence, O LORD] *if I did observe all thy commandments.*

7 *I will praise thee in uprightness of heart, when I shall have learned the rights of thy righteousness*. [i. e. the rights, which shew us that righteousness which is acceptable unto thee.]

8 *I will keep thy Institutions*; do not too much forsake me. [i. e. do not so far withdraw thy hand from me, that I should come to reject thy Commandments. God suffereth his to stumble sometimes, to make them learn and know the better their own weakness and frailty.]

B E T H.

9 *Wherewithall* [i. e. by what means] *shall the young man keep his path clean*? [i. e. so order his course, that it may be right and blameless. He doth expressly name a young man (though this concern all men) because that such are most apt and inclined to be led aside from the right way, through the evil disposition and motions of the flesh] *As he* (that) *keeps according to thy Word*. [Or, if he demean himself according to thy Word.] [Hebr. *keeping it according to thy Word.*]

10 *I seek thee with my whole heart, let me not stray from thy Commandments.*

11 *I have hid thy sayings in my heart, that I might not sin against thee.*

12 *LORD, thou art blessed* [i. e. praised] *teach me thy institutions.*

13 *I have rehearsed with my lips all the rights of thy mouth*. [That is, which thou hast uttered or pronounced with thy own mouth.]

14 *I am more cheerfull in the way of thy Testimonies*, [i. e. by reason of the way, which thy Testimonies or Commandments point me out and lead me into] *than over all riches*. [i. e. more then if I had and enjoyed all the goods, wealth and riches of the world.]

15 *I will meditate of*, (Or *ruminate*) *all thy Commandments*: [others, *speak of thy precepts*:] *and give heed to thy paths*. [viz. which thou hast prescribed unto thy people in thy Law.]

16 *I will recreate my self in thy Institutions*: I shall not forget thy Word. [Or thy Words.]

G I M E L.

17 *Do well by thy servant*, [i. e. by, or with, unto me, that am thy servant] (that) *I may live, and keep thy Word.*

18 *Uncover my eyes,* [Not so much the eyes of the body, as those of the understanding ; acknowledging hereby his native blindness and corruption. See 1 Cor. 2. 14.] *that I may behold the wonders of thy Law.*

19 *I am a stranger on the earth;* [As if he should say; I am just like a poor Pilgrim, and way-fairing man, not knowing, nor able to discern the way wherein I ought to walk, therefore I beseech thee, O LORD, to teach and guide me by thy Lawes. See Psalm 39. on v. 13.] *do not hide thy Commandements from me.*

20 *My soul is broken in pieces, for longing after thy judgements at all times.*

21 *Thou rebukest the accursed proud, which go astray from thy Commandements.* [viz. wilfully.]

22 *Turn from me* [Hebr. Rowl off from upon me] *reproach and scorne, for I have entertained thy Testimonies.*

23 *(When) the very Princes sitting spake against me:* [Consulted together how to ruine me :] *thy servant,* [I that am thy servant] *meditated thine institutions.* [i. e. overlaid, considered, practized them. See above, verse 15. and Psalm 1. 2. and this must be observed upon this word throughout this whole Psalm.]

24 *Also thy Testimonies are my recreations, (and) my Counsellours.*

DALETH.

25 *My soul cleaves unto the dust:* [i. e. I am even dead and buried in the dust of the earth, whereby the Prophet shewes the greatness and heaviness of his sufferings. See Psalm 44. v. 26.] *make me alive* [Or revive me, or keep me alive] *according to thy Word;* [i. e. according to thy promises.]

26 *I have rehearsed (to thee) my wayes,* [I have, O LORD, acquainted thee with my proceedings and condition, and wholly committed my affairs unto thee, beseeching thee to direct and steer them according to thy good and holy will, and unto my salvation] *and thou hast heard me, teach me thy Institutions.*

27 *Give me to understand the way of thy Commandments;* that I may consider thy wonders.

28 *My soul drops away for sadness:* erect me [Or, establish me ; v. 38. 106.] *according to thy Word.*

29 *Turn from me the way of falsehood:* [By the way of falsehood may be understood false doctrines and institutions, which are repugnant to the Word and Ordinances of God, as presently after, v. 30. by the way of Truth, are to be understood the true Doctrine and Commandments, which do faithfully lead us the way of salvation] *and vouchsafe me graciously thy Law.* [i. e. give me grace to keep my self still to thy Law.]

30 *I have chosen the way of Truth.* This way is the obedience of Gods command. See the Annot. 1 King. 8. on v. 36.] *thy right have I set before me.*

31 *I cleave fast to thy Testimonies, O LORD, make me not ashamed.*

32 *I will run the wayes of thy Commandements, when thou shalt have enlarged my heart.* [i. e. when thou shalt have enriched me with wisdom, and abundance of other gifts of the Spirit ; as 1 King. 4. 29. or shalt have strengthened me with comfort, as Isa. 60. 5. or with love, 2 Cor. 6. 11.]

H E.

33 *LORD, teach me the way of thy Institutions, and I will keep it to the end.* [The Hebrew word doth properly signifie the heel, or sole of the foot : improperly the end of a thing ; and sometimes reward or recompence. See Psal. 19. on v. 12.]

34 *Give me understanding, and I shall keep thy Law, yea I shall entertain it with all the heart.*

35 *Make me to tread upon the path of thy Commandements:* for therein I take delight.

36 *Encline mine heart unto thy Testimonies, and not to covetousness.* [Under the name of covetousness all manner of viciousness is understood, that being the root of all evill.]

37 *Turn away mine eyes* [Hebr. make to pass by, or thorough, as v. 39.] *that they see no vanitie:* [such as are pleasures, beauty, riches or honour in this world. See Job 15. 31.] *revive (or quicken) me, by thy wayes.* [i. e. by the doctrine of thy Word. Others make me to live in thy wayes.]

38 *Establish thy promise on thy servant, that is given to thy fear.* [Heb. that is towards, or in thy fear.]

39 *Turn away my reproach,* [Or make my reproach to pass by, or pass away] *which I am afraid of: for thy rights are good.* [i. e. righteous and equitable, therefore will he say, thou shouldst not let those to be shamed, that saw thee as I do.]

40 *Behold, I have a desire to thy Commandements;* [That is, I am desirous, and do my utmost endeavour to yield obedience to all thy Commandements in all my course and conversation] *quicken me through thy righteousness.*

V A U.

41 *And let thy kindnesses come upon me, O LORD:* thy salvation, [viz. whereby thou preservest and redeemest me, that I perish not] *according to thy promise.*

42 *That I may have (somewhat (or, a word) to answer my reviler,* [i. e. that I may let mine adversaries see, that my hope and confidence in thee, was not in vain and bootless, as they upbraided me] *for I rely upon thy Word.*

43 *And do not too much withdraw the Word of Truth* [i. e. that Word, which doth teach the Truth, viz. the true Doctrine of God and his Worship] *from my mouth;* for I hope in thy rights.

44 *So shall I still entertain thy Law, evermore and always.*

45 *And I shall walk at large;* [i. e. freely, without any force or terrour, as Psalm 4. 2. and 18. 20. and 118. 5.] *because I sought thy precepts.*

46 *Also I shall speak before* [i. e. in the presence of] *Kings of thy Testimonies, and not be ashamed.*

47 *And I shall solace my self in thy Commandements which I love.*

48 *And I shall lift up my hands after thy Commandments, which I love,* [Reaching forth as it were, to lay hold upon them, out of the great desire, which I have towards them. Or ; I shall set my hands awork, to perform thy commands really, and obey them] *and I shall consider thy institutions.* [or, I shall speak of thy institutions, or statutes.]

Z A I N.

49 *Remember the Word (spoken) to thy servant,* [i. e. the promise thou madest unto thy servant] *which thou hast made me to hope for.*

50 *This is my comfort in my affliction:* for thy promise hath quickened me.

51 *The proud have mocked me above measure:* yet have I not turned from thy Law.

52 *I have thought O LORD, on thy judgements.* [Whereby thou didst punish the wicked, and deliver and protect thy children.] *of old,* [Heb. of Eternitie, i. e. exercised from the beginning of the world] *and comforted my self.*

53 *Great trouble* [Or a burning storm, or a tempest. i. e. a very great trouble of heart] *hath seized on me, by reason of the wicked.* [viz. When I call to mind, how grievously

grievously they sin, and what grievous punishments they must expect] *that forsake thy Law.*

54 *Thy institutions have been my songs; [The matter of my Psalmes and singing] in the place of my sojourning, [Heb. in, or at the house, &c. i. e. there where I was fain to wander about, and to sojourn now here now there, as a stranger and pilgrim.]*

55 *LORD, by night I have been mindfull of thy Name, and have kept thy Law.*

56 *This hath happened unto me, because I kept thy precepts. [i. e. that I break my nights rest to think on thee, v. 55. the same proceeded from the zeal I have of keeping thy Commandements. See Psalm 1. on v. 7.]*

C H E T H.

57 *The LORD is my portion, [i. e. it shall be as acceptable unto me, as an inheritance useth to be to a man] I said, I would keep thy words. [Others, read this verse thus: LORD, I have said, my portion shall be to keep thy words.]*

58 *I have earnestly besought [See the Annot. Job 11. v. 19.] thy countenance with all the heart, be gracious unto me, according to thy promise.*

59 *I have pondered my wayes, and have turned my feet unto thy Testimonies. [i. e. I have considered all my purposes and practice, all my doings and leavings, all my thoughts words and deeds, whether I might have offended in any; and if so, how I might readily return upon thy undeceivable wayes.]*

60 *I have made haste, and not slackned to entertain thy Commandements.*

61 *The wicked crews [See the Annot. 1 Sam. 10. on v. 5. and 10.] have spoiled me: (yet) have I not forgotten thy Law.*

62 *At midnight I arise to praise thee, for the rights of thy righteousness. [The time otherwise appointed for bodily rest, and which others spend in sleeping, he employed waking to the honour of God, as Psalm 16. 7.]*

63 *I am a companion of all that fear thee, and of those that entertain thy precepts.*

64 *LORD, the earth is full of thy kindness: teach me thy institutions.*

T E T H.

65 *Thou hast done well by thy servant LORD, according to thy word. [i. e. according to thy promise; as above, verse 25.]*

66 *Teach me a good sense, [Or good understanding, Heb. goodness of understanding, or mind, sense] for I have believed in thy Commandements. [i. e. promises.]*

67 *Before I was afflicted [Or humbled] I strayed: following the evil lustings of my flesh but now I entertain thy Word. [i. e. thy Commandements.]*

68 *Thou art good, and doing good; teach me thy institutions.*

69 *The proud have furnished lies against me: (yet) do I keep thy precepts with all the heart.*

70 *Their heart is fat like grease: [viz. by faring so well according to the flesh, and prospering so mightily in the things of this world, notwithstanding their abuse of it, growing thereby altogether insensible and stupid, and having not the least mind or delight to consider Gods Law, Psalm 17. v. 10. and 37. 7. Job. 15. 27. See Deut. 32. on v. 15.] (but) I am cheered (in) thy Law.*

71 *It is good for me, that I was afflicted: [viz. by crosses and adversity, as above likewise, v. 67.] that I might learn thy institutions.*

72 *The Law of thy mouth is better to me, than thousands of gold and silver. [i. e. then many thousand pieces of gold and silver, Psalm 68. 31. speaks of pieces of silver.]*

F O D.

73 *Thine hands have made and prepared me: [Spoken of God according to the manner of men. See Job 14. 15.] make me understanding, that I may learn thy Commandements.*

74 *Those that fear thee shall look upon me, [viz. as a pattern and example of the gracious help and deliverance, which thou affordeest and performest to those that put their hope in thee, and love thy Commandements] and joyce, because I hoped in thy Word. [i. e. because I waited so long, yet not in vain, upon the Word of thy promise.]*

75 *I know LORD, that thy judgements are righteousness: [The meaning is; Lord, although thou hast chastised me with heavie crosses, yet hast thou not dealt thereby against thy righteousness and truth, but rather shewed therein thy favour towards me: for these chastisements served me to the mending of my life, and therefore they proved good and advantageous for me. 1 Cor. 10. 13.] and that thou hast afflicted me out of faithfulness.*

76 *Let I pray, thy kindness be for to comfort me, according to thy promise to thy servant.*

77 *Let thy mercies come upon me; that I may live: for thy Law is all my delight. [Heb. my delights.]*

78 *Let the proud be ashamed for having thrown me down with lies: (yet) I consider thy Commandements.*

79 *Let them turn to me, that fear thee: [i. e. let them joyn themselves unto me, and take part with me, forsaking the company and societie of the wicked] and that know [i. e. regard, love, and value] thy testimonies. [i. e. thy laws and words, whereby thou dost testify and manifest thy will and pleasure.]*

80 *Let my heart be upright to thy institutions, that I may not be ashamed.*

C A P H.

81 *My soul fainteth [See 2 Sam. 13. the annot. on v. 39. and Job 19. on v. 27. and Psa. 84. 3.] for longing after thy salvation: I have hoped in thy word. [i. e. for the fulfilling of the word of thy promise, as above v. 25.]*

82 *Mine eyes fainted for longing after thy promise, whilst I said, when shalt thou comfort me? [viz. giving me that which I do pray and wait for at thy hands.]*

83 *For I am become like a leathern-sack in the smoke: [The meaning is, I am altogether dried up and my skin is shrunk and wrinkled and grown black, as an empty leather-bag that hung long in a smoaky chimney, by reason of my long-continued trouble and adversity, Prov. 17. 22.] (yet) have I not forgot thy institutions.*

84 *How many shall (the) daies of thy servant be, [viz. the daies of my adversity] when shalt thou do right upon my persecutors? [i. e. judge and punish mine enemies and persecutors.]*

85 *The proud have digg'd pits for me, [viz. that I should fall into them and perish: As if he should say, they seek my life craftily. See Psa. 35. 7.] which is not according to thy Law. [Oth. which (do) not according to thy Law.]*

86 *All thy commandements are truth: [The sense is; they are truth, or faithfulness it self; they do most faithfully shew us that which is true, good, right and holy] they persecute me with lies, help me.*

87 *They have almost brought me to nothing upon earth: [But not in heaven, see Mat. 10. 28. Luke 10. 20.] but I have not forsaken thy precepts.*

88 *Quicken me according to thy kindness, then shall
X y y y 2 I enter*

I entertain the testimony of thy mouth, [i. e. the commandments, which thou hast uttered and commanded us by thy own mouth.]

L A M E D.

89 O LORD thy word abideth in eternity in the heavens.

90 Thy faithfulness is from generation to generation, thou hast fastened the earth, and she abideth standing.

91 According, (or after) thine ordinances [i. e. according as thou hast once ordained and appointed the same, as Psa. 33. 9.] do they abide (yet) to this day [heaven and earth namely] for they are all thy servants, i. e. heaven and earth, and all that in them is, must attend and perform thy service.]

92 If thy Law had not been my all solace, I had perished long agoe [Heb. then] in my affliction.

93 I will not forget thy precepts in eternity, for by them thou hast quickned me.

94 I am thine, save me, for I have sought thy precepts?

95 The ungodly have watched for me to make me perish: I take heed unto thy testimonies.

96 In all (or every) perfection I have seen an end, [i. e. all created things, be they never so accomplished, have their ends or bounds and limits] but thy commandment is very large. [i. e. as for that wisdom which thou revealest unto us in thy word and commandments, the same hath no end, nor bounds at all.]

M E M.

97 How do I love thy Law! it is my meditation all the day. [i. e. the matter of my meditation or consideration and discoursing.]

98 It [Thy law namely. Oth. thou O God, namely, and so again in the latter part of the verse] doth make me wiser through thy commandments, then mine Enemies are, for it is in eternity with me.

99 I have more understanding [Or am more prudent, provident, rational, &c.] then all my Teachers, because thy Testimonies are my meditation. [as above verse 97.]

100 I am more provident then the ancient, because I have kept thy Law:

101 I have defended [Or kept, withheld] my feet from all evil paths, [Heb. path] that I might entertain thy word.

102 I have not turned aside from thy rights, for thou hast taught me.

103 How sweet were thy sayings, [Heb. saying, i. e. every one of thy sayings] unto my palate! more then honey to my mouth.

104 Out of thy precepts do I get understanding, therefore I hate all lying paths. [Heb. all, or, every path of lying, or falsehood.]

N U N.

105 Thy Word is a lamp [Or lanthorn, candle light, Prov. 6. 23.] for my foot, [i. e. feet] and a light for my path.

106 I have sworn, and shall confirm it, that I will entertain the rights of thy righteousness. [i. e. thy righteous rights.]

107 I am very much afflicted, LORD, quicken me according to thy Word.

108 Let, I pray, O LORD, the freewill-offering of my mouth [i. e. my prayer and thanksgiving, as Levit. 22. 18. Numb. 29. 39. [Psalm 54. 8. 2 Chron. 31. 14. Amos 4. 5.] be acceptable unto thee: and teach me thy rights.

109 My soul is continually in my hand: [See the An-

not. Jud. 12. on v. 3. and 1 Sam. 19. 5. and 28. 21. Job 13. 14.] yet do I not forget thy Law.

110 The ungodly have laid [Heb. given] me a snare: yet have I not strayed from thy precepts.

111 I have taken thy Testimonies for an everlasting inheritance, [i. e. for my chiefest and most abiding good] for they are the cheerfulness of my heart.

112 I have enclined my heart to do thy institutions [i. e. that which thy institutions charge and require] evermore unto the end. [See the Annot. above on v. 33.]

S A M E C H.

113 I hate the evil devices, [Or the double hearted imaginations, or the vain thoughts, or the intermedling, counter-coursing, thoughts; that is to say, that kinde of practice of some men, that sail with every wind, and seek still to have two strings to their bow: the Hebrew word doth properly signifie boughs or branches, which shoot upperplexedly or confusedly in a tree. See the Annot. 1 King. 18. on v. 21.] but love thy Law.

114 Thou art my hiding-place [i. e. thou O Lord, art he, under whose wings I take my refuge in time of danger and persecution] and my shield, [which defendeth and protecteth me] I have hoped in thy word.

115 Depart from me ye evil doers, that I may keep the Commandments of my God.

116 Support me according to thy promise: [In the Hebrew there is Caph or Beth, the former signifying according the other by] that I may live, and let me not be ashamed about my hope.

117 Support me, so I shall be saved; then shall I place my self continually in thine institutions. [Or then shall I continually regard (or look upon) thine institutions.]

118 Thou dost tread under foot all those that stray from thine institutions, for their deceit is lying. [i. e. deceitfull, for they are disappointed, and do not get that by their deceit, which they hoped for.]

119 Thou removest [Heb. thou makest to cease, or rest] all ungodly from the earth, like dross; [which is cast away, as good for nothing. It is a similitude taken from refiners. See Isa. 1. 25. Ezek. 22. 18, 22. Malach. 3. 3. Prov. 25. 4. 5. Others, Thou hast brought the dross, viz. all the wicked of the earth, to nothing] therefore do I love thy Testimonies.

120 (The hair) [This is added here out of Job 4. v. 15.] of my flesh is risen up. [otherwise, my flesh trembleth, shaketh, wavereth] for terror of thee [Heb. from thy terror, viz. when I call to mind the great severitie which thou dost exercise upon the wicked] and I have been afraid of thy judgements.

A F I N.

121 I have done right and justice: doe not give me over to mine oppressors.

122 Be surety for thy servant, for good: [viz. that no evil may happen unto him; and be pleased to maintain and protect him against all his enemies, or, be sweet, or pleasant, lovely to thy servant] and let not the proud (ones) oppress me.

123 Mine eyes fainted for longing after thy salvation, and after the promise of thy righteousness. [Or after thy righteous promise, viz. that which thou art sure to keep justly and faithfully.]

124 Do by thy servant according to thy kindness, and teach me thy institutions.

125 I am thy servant, make me understanding, and I shall know thy Testimonies.

126 It is time for the LORD, that he work, [Or, that the LORD work; i. e. that he shew forth and manifest his power: or that he make good and perform that which he promised me] (for) they [viz. those proud adversaries of mine

mine, of whom mention was made above, verse 121, 122.] *have broken thy Law*, [i. e. they reject it, and make no account of it at all.]

127 *Therefore do I love thy Law*, [As if he said; I do not therefore cease to love thy Law, because such evil men do set it at nought, rather, I love and esteem it more] *more then gold, yea more then the finest gold.*

128 *Therefore have I held all (thy) precepts, of all, for right*: [i. e. I approve of whatsoever thou hast commanded, without any reservation or exception. Otherwise, *wherefore have I bettered the precepts of all, (or, in all) others, I have bettered (or amended) the precepts of all (men, namely,) and that according to the square-rule of thy Law.*] (*but*) *I have hated all, (or every) false path.* [or, all, or every way of lying.]

P E.

129 *Thy testimonies are wonderfull*, [Heb. *wonders*] *therefore my soul keeps them.*

130 *The opening (or entrance) of thy Word giveth light*; [i. e. when one hath but begun to taste thy Law, but by reading of, or inquiring into it, it affords a man, forthwith a great deal of knowledge and understanding, through the efficacy and operation of the holy Spirit] *to make the silly understanding.*

131 *I have opened my mouth wide, and gaped*: [The meaning is, I have taken thy teaching with such an eagerness of desire, as one would do the best drink that may be given, for to satisfy ones great thirst: or it may be a similitude taken from one, that makes exceeding great haste in running to overtake something he greatly longs for, opening his mouth largely in the running, the better to draw his breath] *for I have longed after thy Commandments, or gaped, yawned, snatched after, &c.* See Psalm 56. 2.]

132 *Look upon me, be gracious to me, according to the right on those that love thy Name.* [Or according to the custom, &c. i. e. as thou art wont to do: or, as it is right and befitting. See the Annot. Gen. 40. 13.]

133 *Make my footsteps firm in thy Word*: [i. e. grant that I may walk in thy wayes, without stumbling, and be according to thy Word] *and let no unrighteousness have dominion over me.*

134 *Redeem me from the oppression of man, and I will entertain thy Laws.*

135 *Let thy countenance shine upon thy servant*, [i. e. regard me with a clear, serene or chearfull aspect; shew me a token of thy favour. See the Annot. Numb. 6. 25.] *and teach me thy institutions.*

136 *Waterbrooks flow down out of mine eyes*, [i. e. abundance of tears] *because they* [viz. the wicked, as v. 158.] *do not entertain thy Law.*

T Z A D E.

137 *LORD, thou art righteous, and every one of thy judgements is right.*

138 *Thou hast highly* [Heb. *much*] *charged the righteousness of thy Testimonies*, [i. e. thy righteous Testimonies] *and Truth.*

139 *My zeal hath made me perish* [Or oppressed me. See Psalm 69. 10.] *because mine adversaries have forgotten thy words.*

140 *Thy word is much refined*, [As the gold and silver is refined and purified by the fire] *and thy servant loveth it.*

141 *I am little and despised, (yet) do I not forget thy precepts.*

142 *Thy righteousness is righteousness in Eternitie, and thy Law is Truth*; [i. e. nothing but Truth; as true as Truth it self. See the like passage, John 17. 17.]

143 *Straight and anxiousness have hit me* [Heb.

found me, as Psalm 116. 3.] (yet) *are thy Commandments my recreations.*

144 *The righteousness of thy Testimonies is in Eternitie: make me to understand them, then I shall live.*

K O P H.

145 *I have cried from the whole heart: Hear me, O LORD, I will keep thy Statutes.*

146 *I have called upon thee, save me, and I will entertain thy Testimonies.*

147 *I have prevented the (morning) twilight*, [Heb. *the twilight*, to wit, of the morning, i. e. the dawning light. See the Annot. 2 King. 7. 5.] *and have cried, I have hoped in thy Word.*

147 *Mine eyes prevent the (night)-watches*, [i. e. I am awake, before divers of the night-watches, or the watches in the morning come on. Compare Psalm 63. 7.] *to meditate on thy sayings.*

149 *Hear my voice according to thy kindness, O LORD, quicken me according to thy right.* [Which requires that thou shouldest stand for the innocent against his mischievous oppressors. Others, according to thy manner, and so below, v. 156.]

150 *Those that pursue evil practices* [i. e. That studiously seek and hunt after reproaches] *approach (me:)* they are at my heels, as we are used to say, viz. to do me harm and mischief] *they turn far away from thy Law.*

151 (*But*) *thou, LORD, art near (at hand)*: [viz. with thy help to all that trust in thee] *and all thy Commandments are Truth.*

152 *I have known of old, of thy Testimonies, that thou hast grounded them in Eternitie.* [i. e. that they are so firm and steadfast, that none shall overthrow, or frustrate them. Christ sayes, Heaven and Earth shall pass away, but my Word shall abide.]

R E S C H.

153 *Behold, my miserie, and help me out, for I have not forgotten thy Law.*

154 *Plead my cause*, [See Psalm 35. the Annot. on v. 1.] *and save me: quicken me according to thy promise.*

155 *Salvation is* [Or be] *far from the wicked, for they do not seek thy Statutes.*

156 *LORD, thy mercies are many*: [Or great] *quicken me according to thy rights.* [Compare above v. 149.]

157 *My persecutors and mine adversaries are many, but I depart not from thy Testimonies.*

158 *I have seen those that deal unfaithfully*, [i. e. those that are fallen away from thee, and with whom there is neither faith nor trust to be found.] *and it vexed me, that they did not keep thy Word.*

159 *Regard, that I love thy precepts, O LORD, quicken me, according to thy kindness:*

160 *The beginning of thy Word is Truth, and all the right of thy righteousness is in Eternitie.* [i. e. proceeded of Truth, and shall evermore remain truth in Eternitie. [Heb. *the head, or head-peace of thy Word, &c.*

S C H I N.

161 *The Princes have persecuted me without cause; but my heart hath stood in fear of thy Word.* [The meaning is: I have not been afraid of men, but onely, lest I might do any thing against thy Word. See Mar. 10. 28.]

162 *I rejoyce over thy promise, as one that findeth a great bootie.*

163 *I hate falsehood, and have it in abomination: but am in love with thy Law.*

164 *I praise thee seven times a day*, [i. e. very frequently, Levit. 26. 18. 1 Sam. 2. 5. Prov. 24. 16. and Chap. 26. 25.] *over, (or, for) the rights of thy righteousness.*

165 *They*

165 They that love thy Law, have great peace, and they have no offence. [See 1 John 2. v. 10.]

166 O LORD, I hope in thy salvation, and do thy thy Commandments :

167 My soul keeps thy Testimonies, and I love them very much :

168 I do keep thy Commandments and thy Testimonies; for all my wayes are before thee. [i.e. all my thoughts words and deeds are known unto thee; therefore doe I walk uprightly before thee, as him whose eyes see all things.]

THAN.

169 O LORD, let my cry draw neer before thy face; make me to understand according to thy Word.

170 Let my supplication come before thy face; rescue me according to thy promise. [to wit, out of my suffering and miserie.]

171 My lips shall powre out (thy) praise abundantly, [Or bubble forth, that is to say, abundantly utter it, as a Fountain yeilds forth water. See Ps. 19. on v. 3.] when thou shalt have taught me thy Statutes. (or institutions.)

172 My tongue shall hold speech of thy sayings, [i.e. of thy Commandments as followeth] for all thy Commandments are righteousness.

173 Let thine hand succour me; [Or come to help me] for I have chosen thy precepts.

174 O LORD, I long for thy salvation, [i.e. for thy deliverance] and thy Law is all my delight, [or solace, cheer, as above, v. 7. 7.]

175 Let my soul [i.e. me my self. Jud. 16. 30.] live, and she shall praise thee, and let thy right hand help me. [as if he said; let it turn to my advantage, that I have kept thy Commandments, according to thy promise.]

176 I have strayed. [As if he meant to say, I have not known for a long time whither to turn or betake my self; to wit, while mine enemies, especially Saul and his, did persecute me so grievously,] like a lost sheep. [or, like a sheep that is losing itself. Hebr. a sheep of perishing, See Deut. 26. on v. 5.] seek [like a shepherd, that seeks the straying sheep: bring me to the right fold again, and give me rest, that I may serve thee in peace and quietness] thy servant, [i.e. me, that am thy servant] for I have not forgotten thy Commandments.

PSALM CXX.

A Prayer against evil tongues or false raylers; together with a complaint of the Psalmist, that he could not avoid conversing with or among evil men.

A Song, (or hymne) Hammaaloth. [That is to say, of ascending, or degrees, of which this and fourteen following Psalms have their denomination, whereof there are various conjectures; some conceive the reason to be, that the Levites were to sing them standing upon certain degrees; others, have other opinions.] I have called unto the LORD in my distress, and he hath heard me [i.e. he hath delivered me.]

2 O LORD, rescue my soul [i.e. me; for, save my soul, i.e. my life, viz. that it be not taken from me.] from the false lip, from the deceitfull tongue.

3 What shall the deceitfull tongue give thee? [He turns himself to those lying wretches, and directs his speech to them one by one, convincing them of their malice. Others, What shall be (viz. God) give unto thee, O thou deceitfull tongue?] or what shall it add unto thee?

4 Sharp arrows of a mightie one: [i.e. arrows shot by a mightie man; The evil and slanderous words of evil tongues, are likewise called arrows, Psalm 64. 4. and Prov. 25. 18.] together with glowing juniper-coals.

[which soon take fire, burn very hot, and keep the heat a long time.]

5 Wo' me, that I am a stranger (in) Mesech! [i.e. among an unholy and ungodly people, such as were the posterities of Mesech and Kedar. See Gen. 10. 2. and 25. 13.] that I dwell in the Tents of Kedar. [Kedar was the son of Ismael, Gen. 25. 13. whose children dwelt in Arabia, the stonie or craggie, and lived in Tents, Isa. 21. 13. and 17.]

6 My soul hath [i.e. I have] dwelt long [Others, my soul for her, &c. (or for her self) i.e. to her sense, or in her own apprehension; as Psalm 123. 4.] with those that hate peace. [hereby, the Psalmist giveth to understand, whom he means or points, as by those of Mesech and Kedar.]

7 I am peaceable: [Heb. I am peace. See the like expression, Psalm 109. 4. and the Annotation there; as also 2 Sam. 17. 3.] but when I speak, they are at warre. [i.e. When I make mention or motion of peace, they straightwayes are for war; or they are not able to hear, or cannot endure one should speak of it.]

PSALM CXXI.

The Prophet sheweth his strong confidence in the LORD, which keepeth him from all evil.

A Song, Hammaaloth [As Ps. 120. ver. 1.] I lift up mine eyes to the hills, [to wit; of the land of promise, which were a pledge of Gods favour to his people: And here you are to understand, especially the hills of Zion and Moria, where God shewed forth his presence in a most peculiar manner. See Psalm 87. 1.] whence my help is to come.

2 My help is from the LORD, which made Heaven and earth. [Hereby he declareth his former words, giving to understand, that indeed it was not properly from any hills or mountains that he expected his help or deliverance, but from the LORD, him that is the soveraign, not onely of the land of Canaan, but of all the world besides.]

3 He shall not suffer thy foot to waver: [Here the Prophet directs his speech unto himself, as Psalm 103. and 104. or else to his subjects, assuring them of the tenderness of God towards them.] Thy keeper will not slumber, [i.e. The Lord that keepeth you shall no wayes, or in no wise, neglect or foreloose any thing tending for thy safetie or welfare.]

4 Lo, the keeper of Israel will not slumber, nor sleep.

5 The LORD is thy keeper, the LORD is thy shadow, [i.e. thy defender and protector, as compared to a shield or cover to hide one from danger, Isa. 4. 6. and 25. 4. Psalm 109. 31. and 110. 5. See the Annot. Num. 14. 9.] at thy right hand.

6 The Sun shall not pierce thee, [viz. with his beams: Heb. not smite thee. See Gen. 8. 21.] by day, nor the moon by night. [The meaning of this verse is; God shall cover you, as with a cloud, as he did of old to your forefathers, coming out of Egypt, Exod. 13. 21. Psalm 78. 17. Isa. 49. 10. Rev. 7. 15, 16.]

7 The LORD shall preserve thee from all evil: he shall preserve thy soul: [Some take this and the next verse, as a wish thus: The LORD preserve thee, &c.]

8 The LORD shall preserve thy going forth and thy coming in, [i.e. he shall guide and guard thee in all thy affairs, in all thy undertakings; See Deut. 28. 6. See also the like kind of expressions, 2 Sam. 3. 25. 2 Chron. 1. 10. Acts 1. 21.] from henceforth in eternitie.

PSALM CXXII.

David rejoiceth over the welfare of the house or Church of God at Jerusalem, wishing that it might long continue.

A Song (or hymne) Hammaaloth, [See Psalm 120. 1.] of David: I do rejoyce in those that say unto me: we will go into the house of the LORD: [i. e. unto the place, in the Citie of David, where the Ark was, 1 Chron. 16. 1.]

2 Our feet are standing in thy gates, O Jerusalem [i. e. they may stand; we need not now journey from place to place, as in the time, when the Ark of the Covenant had no assured place of rest; now we shall have it stedfastly at Jerusalem.]

3 Jerusalem is built as a Citie, which is well compacted (or joyned together) [i. e. as a City well ordered and compleatly furnished, whether in regard of the structures, 2 Sam. 5. 9. and 1 Chron. 11. 8. or in regard of the government civill, or ecclesiasticall, Ephesians 2. verse 21, 22.]

4 Whither the Tribes, [viz. the twelve Tribes of the Israelites, whose God the Lord is] go up, viz. on the yearly feasts, according to the Commandments prescribed in Gods Law, Exod. 23. 17. Deut. ch. 16. v. 16. 17.] the Tribes of the LORD, (unto) the Testimonie [viz. to the Ark of the Covenant wherein the Testimonie, that is to say, the Tables of the Law were laid up; Exod. 25. 21, 22.] of Israel, [i. e. which was given by God unto the people of Israel] to give thanks unto the Name of the LORD.

5 For there [viz. at Jerusalem] are the seats of judgement set, the seats of the house of David, [i. e. the chiefest judicature or judgement-seat, or place of justice of all Jewrie; for Jerusalem was the Metropolis of all the land, where the King and his Councell had their residence; 2 Chron. 19. 8. Others, there they sate (upon) stools.]

6 Pray for the peace of Jerusalem; [Or wish Jerusalem peace, i. e. welfare. as Luke 19. 42.] well may they fare that love thee. [viz. O Jerusalem.]

7 Peace be in thy fortress, [Or, out-burrough, fence, fortification, walls,] welfare within thy palaces: [or rest, &c.]

8 For my brethren and for my friends sake, [By the name of brethren the Psalmist doth understand all the people of Israel: for they had all one God and Father in heaven: and according to the flesh, they were all of them descending from their forefather Jacob] shall I say now Peace be within thee. [i. e. I shall pray to God, to give you peace and prosperitie.]

9 For the house sake of the LORD our God, [i. e. the Tabernacles, 1 Chron. 16. 1. and afterward the Temple, which was built by Salomon, after Davids death] will I seek the good for thee.

PSALM CXXIII.

The Prophet declareth his patient trusting in the Lord, praying withall, that he may be delivered from the scorn of the haughtie ones.

A Song Hammaaloth [See Psalm 129. v. 1.] I lift up mine eyes unto thee, that sitteth in the heavens. [These words are set down here and elsewhere, more for to rowle, and raise up our hearts unto the consideration of the heavenly excellencie and Majestie of God; then to shew that God doth onely reside in Heaven. The Heavens of Heavens, are not able to comprehend the same.]

2 Behold, as the eyes of the servants are upon the hands

of their masters, [viz. being wronged, or like to be injured or oppressed] as the eyes of the mayden servant are upon the hand of her mistress: so are our eyes upon the LORD our God, untill he be gracious unto us. [An example encouraging us to be restless in prayer, untill we are heard. See Luke 18. 1, 2. &c. and Psalm 55. 18.]

3 Be gracious unto us O LORD, be gracious unto us, for we are too too full of contempt. [The meaning is, we are so exceedingly scorned and despised by the haughtie and insolent worldlings, that it proveth very irksome and tedious unto us, being scarce able to endure it any longer. See the Annot. Job 7. on v. 4. and Psalm 88. 4.]

4 Our soul is too too full of the scorn of the wellfaring, [Or the easie ones, them that are at rest or ease, in quiet. i. e. of them which live at ease and quietness in this world, and know of no cross nor sorrow, and therefore grow wanton, proud and insolent] of the contempt of the proud ones.

PSALM CXXIV.

The Prophet sets out the great mercy of God shewed unto his Church, by delivering of the same out of the apparent danger from her powerfull enemies.

A Song, (or hymne) Hammaaloth, of David: But for the LORD, that was with us, [Or, had not the LORD that was with us, viz. done it, or stood between or hindered it: and so in the next verse] let Israel now say:

2 But for the LORD, that was with us; when men rose up against us.

3 They would have swallowed us up quick, when their anger kindled against us.

4 The waters would have over-run us, [See the Annot. 2 Sam. 22. on v. 17.] a stream would have gone over our soul. [i. e. would have overwhelmed or drowned us, we had been dead men.]

5 The proud waters [i. e. great, mightie, boisterous; as Job 38. 11.] would have gone over our soul.

6 The LORD be praised, that gave us not over into their teeth for a prey.

7 Our soul is escaped as a bird, out of the snare of the Fowler: the snare is broken, and we are escaped. [i. e. God hath defeated and confounded their wiles and devices, whereby they meant to entrap and take us.]

8 Our help is (or be) in the Name of the LORD [i. e. in or upon the LORD] which made Heaven and Earth.

PSALM CXXV.

The steadfastness of them that trust in the Lord: A Prayer for the godly, and against the ungodly.

A Song Hammaaloth [See Psalm 120. 1.] They that trust in the LORD, are as the hill of Zion, (which) wavers not, (but) remaineth in eternitie. [i. e. as long as the world endureth, Mal. 7. 24. and 16. 18.]

2 There are hills round about Jerusalem: so is the LORD round about his people, from henceforth into eternitie:

3 For the Scepter [Or, rod, staffe] of wickedness; shall not alwayes rest upon [or over] the lot of the righteous: [the meaning of this verse is. The persecutions and wrongs, the power and domineering of evil and ungodly men, which are altogether given up to wickedness, and cannot endure the godly; they shall not alwayes have the masterie over the honest and godly party. God suffers his to be tried, for his honour, and their good, but he doth not utterly forsake them. By the lot of the righteous,

tcous is understood the possession, countries, dominions, of them that fear and honour God; as *Jesh. 18. 11.* and *1 Pet. 5. 3.* *left the righteous stretch forth their hands to wrong.* [i.e. through impatience under a long continued trial or temptation, take hold of unlawfull means of deliverance. See *1 Cor. 10. 13.* and *Psalm 37. on v. 8.*]

4 LORD do good unto the good, and to them that are upright in their hearts.

5 But them that encline to their crooked wayes, [i.e. those which are not down-right, single-hearted, but double-minded; false, perverse] the LORD shall remove [i.e. destroy or punish them] with the workers of unrighteousness: [i.e. he shall hold them alike, and punish them as severely altogether, as those that practise their villanies openly] Peace [i.e. temporall and eternall happiness] shall be (or, be) over Israel. [i.e. over the People of God.]

P S A L M CXXVI.

The Church doth give God thanks for her wonderfull deliverance out of the Babylonian captivitie, beseeching him to perfect his work.

A Song (or hymne) *Hammaaloth*. When the LORD brought the captives of Zion: [Heb. the captivitie, i.e. the captives of Zion, the people of Israel] back again [to wit, out of the Babylonian captivitie, &c.] we were like them that dream. [the meaning is; We Jews, being returned or returning out of our captivitie in Babylon, we knew and found really, that it was true, yet could not but doubt our own knowledge, whether indeed we were returning, or but in a dream all the while. See *Isa. 29. 7, 8.* and *Acts 12. 9.*]

2 Then was our mouth filled with laughing, and our tongue with shouting, [Or with chearfull singing; and so below v. 5.] then it was said among the heathen: The LORD hath done great things on [or with, as also v. 3.] these. [Jews namely.]

3 The LORD hath done great things with us, (for this) we rejoyce.

4 O LORD, turn our captivitie [Heb. bring back our captivitie. The sense is, go on with and perfect this good beginning of our deliverance, bringing likewise back the remnant of our brethren left yet in Babylon behinde us] like water streams [i.e. the same will be as pleasing and acceptable, as when the drie and hot Southern grounds or countries are refreshed with overflowings] in the South. [i.e. in high and drie soile. See *Jud. 1. 15.*]

5 They that sow with tears, shall reap with shouting. [These are words of the Jews, which were newly returned out of the Babylonian captivitie, as who should say: We that during the Babylonian captivitie have sowed with tears; shall reap with joy hereafter, being solaced with our deliverance out of Babel.]

6 He that carries the seed, [Others, the precious seed, i.e. which they dearely bought] which shall be sowed, [or which he is to sow; Heb. the drawing of the seed; or, the seed of the drawing; to wit, which is drawn forth out of the sowing bag] goeth going all along and weeping: [this kind of expression implies continuing and eager going. The meaning is, It goes with us, as with the poore countrey people, who having gotten a small quantitie of dear-bought seed, which they stand otherwise in need of, do cast forth the same into the ground with much reluctance of minde, but when the Harvest time comes, then they rejoyce the more, seeing the rich blessing of God] (but) surely, he shall return with shouting, carrying his sheaves.

P S A L M CXXVII.

This Psalm teacheth, that all welfare and prosperitie cometh from the blessing of the LORD, both in Cities and Families, and that good children are a blessing of God.

A Song, (or hymne) *Hammaaloth* [See *Psalm 120. 1.*] of Solomon [i.e. endited by Solomon. Otherwise for Solomon i.e. endited by David, for an instruction of his son Solomon: so likewise, *Psal. 72. 1.*] If the LORD do not build the house, [understand here by the building and keeping of the house or the citie, not onely the materiall frame thereof, but also the state and government, both particular or personall, and generall over whole Kingdomes; Countries and Cities, Churches and Congregations] in vain do the builders thereof labour at it: if the LORD do not keep the citie, in vain watcheth the watchman.

2 It is in vain [Without Gods blessing upon you] that ye rise up early [viz. to work or labour] sit up late, [Heb. sit, viz. at work to get your living] at the bread of painfulness: [i.e. course bread; or bread gotten with much carking toyle and labour. See the Annot. 1 King. 22. on v. 27. Otherwise, bread of sorrows] it is so that he [viz. God] giveth it to his beloved, [it should seem that David had a speciall regard here to Solomon, who 2 Sam. 12. 25. is called *Fedid-Jab*, i.e. the beloved of the LORD] (as in) the sleep: [others he giveth sleep to his beloved, or as if he had said; it is not all the care and toil in the world can avail ought, if God do not bless a man. But he that is beloved and blessed of him that shall have enough, and sleep quietly without disturbance, commending himself and his after their taske and labour ended, unto God, for his blessing.]

3 Behold, children are an inheritance of the LORD; [i.e. a blessing given by the LORD, as *Job 20. 29.* *Isa. 54. 17.* *Psalm 61. 6.*] the fruit of the belly [i.e. children] is a reward. [viz. freely given by the LORD. A reward is sometimes given, as due for desert or service performed, as *Gen. 30. 28.* *Numb. 18. 31.* Sometimes of meer grace and favour, *Rom. 4. 4.* such as God giveth to his own servants, *Gen. 15. 1.* *Isa. 62. 11.*]

4 Like as the arrows are in the hand of a Champion, [The meaning is, even as a strong and valiant man, shewing his arrows upon his enemy, doth wound and destroy the same; so are children which are well bred a good help and assistance to their parents against the enemies of the same] such are the sons of the youth. [those viz. which are begotten in the flower of their parents age. For commonly, such children are of a more vigorous disposition, then others are, and they are sooner able to succour and relieve their Parents. Thus are such called the sons of age, which are born to aged Parents, *Gen. 37. 3.*]

5 Right happie is the man, that hath filled his quiver with the same; [i.e. that hath his house filled with such children] they shall not be ashamed, [i.e. they shall not be afraid of, or daunted by their adversaries, so as not to defend their righteous cause, appearing before the Judge as followeth] when they are to speak with the enemies in the gate. [i.e. when they have any cause to pleade, or, in debate before the Judges, whose seat was usually, in the Gates of the Citie. See the Annotations, *Genes. 34. 20.*]

PSALM CXXVIII.

The Prophet relates here in this Psalm, the happy and blessed estate of such as fear the LORD.

A Song (or hymne) Hammaaloth. Right happy is every one that feareth the LORD, that walketh in his wayes. [i. e. in his Laws and Commandements. See the Annotations 1 King. 11. on verse 33.]

2 For thou, [Or surely thou, or when thou] shalt eat the labour of thine hands, [i. e. the meat or food, which thou shalt have earned and gotten by thine handie labour, according to that which God pronounced to the Father of us all, Gen. 3. on v. 19.] right happy shalt thou be, [Or art thou] and it shall go well with thee.

3 Thy wife shall be like a fruitful vine, on the sides of thy house: [This similitude is likewise used, Gen. 49. 22. and Ezech. 19. 10.] thy children like Olive-plants, [which are ever green] round about thy table.

4 Behold, so surely shall that man be blessed, that feareth the LORD.

5 The LORD shall bless thee [Or the LORD bless thee, &c. that thou mayest behold, &c.] out of Zion; [the Ark of the Covenant was at Zion; there God manifested himself, and there likewise the people of God met to worship him] and thou shalt behold the good of Jerusalem all the dayes of thy life: [i. e. thou shalt live to see the happy and peaceable condition of the Church of God, which at that time was chiefly at Jerusalem, where the worship of God was principally celebrated by all manner of offerings and sacrifices. See further the Annot. Job 7. on v. 7. Heb. See the good, &c. and so in the next verse also. Comp. Psalm 37. on v. 3.]

6 And thou shalt see thy childrens children: [See the fulfilling of this and other such like promises of God, Job 42. 16.] Peace [i. e. prosperitie, wellfare] over Israel [i. e. over the Church of God, which at that time consisted mainly of the children of Israel.]

PSALM CXXIX.

The afflictions of Israel, or of the Church of God are various and manifold, but God delivers them out of all, and all their enemies must perish.

A Song (or hymne) Hammaaloth. [See Psalm 120. v. 1.] They [to wit; mine enemies] have often distressed me, (even) from my youth, [i. e. ever since that time, that from a small company in Egypt I grew to a great multitude: or, from that time, which God made a Covenant with our father Abraham: it may also be understood of Jacob himself, who was persecuted by his brother Esau from his very youth] let Israel say now: [i. e. the people of Israel, the Church of God, as Psalm 128. v. 6.]

2 They have often distressed me (even) from my youth: nevertheless, they prevailed not over me.

3 Ploughers [Understand here by the ploughers, those which are otherwise called the sowers of unrighteousness, as Job 4. 8.] have ploughed upon my back: [the meaning is: even as the ground is cut and torn up with the plough; so have evill men afflicted and tormented me. Compare Isa. 51. 23.] they have drawn their furrows long. [Or furrow, in the Hebrew, it is one and the other. Understand by the furrows of the wicked, their slanders, reproaches and insultings, which had endured a long time.]

4 The LORD, that is righteous, hath cut off the ropes of the wicked. [By these ropes understand their consul-

tations and designs, knitting all together to draw the plough of unrighteousness. See Isa. 5. 18. That is to say, the Lord hath delivered us out of their power, and broken the yoke of our bondage in sunder.]

5 Let them be ashamed and driven backwards, [i. e. let the hope and confidence of the enemy to destroy us, be frustrated and disappointed. Others, they shall be, &c. and so in the next verse] all those that hate Zion. [the people of God, which cometh together at Zion to worship God.]

6 Let them become like grafs [See 1 King. 18. on v. 5.] upon the roofs, [The houses in the land of Canaan were built with flat tops, where grafs used to grow between the clefts or joynings of the stones, and at the corners] that withereth before it be pluckt out: [otherwise, before one drawes (the Sutte) viz. to mow, or cut down that grafs.]

7 Wherewith the Reaper doth not fill his hand, [Hebr. palm, meaning that the wicked shall not come to their perfect growth, or full age, or that they shall not be able to execute and perform their evill designs and purposes] nor the sheaves binder his arm. [or bosom.]

8 Nor those that pass by, say, The blessing of the LORD be with you: [Or over, upon you] We bless you in the Name of the LORD. [i. e. we wish you the blessing of the LORD, i. e. all wealth and prosperity. Thus were passengers wont to salute mowers, reapers, and others that laboured in the field. Some take these last words, as an answer of those that were blessed. Compare above, Psalm 118. 26. with the Annot. on Ruth. 2. 4.]

PSALM CXXX.

This Psalm is a heartie Prayer of a godly man, being much troubled for his sinnes, and nevertheless, stedfastly trusting in God for forgiveness, and exhorting Israel to hope still in the Lord.

A Song (or hymne) Hammaaloth. [See Psalm 120. 1.] Out of the deeps do I call upon thee O LORD. [i. e. driven and necessitated to it, through the great distress and bottomless straights, wherein I am plunged. See Psalm 69. v. 3, 15.]

2 Lord hearken to my voice: let thine ears be attentive to the voice of my supplications. [All this is spoken after the manner of men.]

3 If thou LORD, take notice of unrighteousnesses; [Understand withal, and shalt punish them in the height of thy righteousness] Lord, who shall stand? [to wit, in thy judgement; as if he should say; no body: none sure.]

4 But with thee there is forgiveness that thou mayest be feared. [viz. with a filiall fear: All those which firmly trust that their sins are forgiven for Christs sake, cannot chuse but love God: and like good children fear to offend him, Luke 7. 47.]

5 I wait for the LORD, my soul waiteth: [The meaning is; forasmuch as I know, that the LORD is so kind and mercifull, I wait with assured confidence for it, that he will forgive me my sins, according to his promise, and deliver me out of all troubles] and I hope in his Word. [I long and look for that which he hath promised in his Word to all believers, and my self in particular.]

6 My soul (waiteth) upon the Lord: more then the watchmen for the morning: the watchmen for the morning.

7 Let Israel hope in the Lord: [As if he had said: As I, waiting on the Lord, have obtained help and deliverance; so I wish all Israel, i. e. the Church of God, and every true believer may do and speed. Others, O Israel hope &c.] for with the LORD, there is kindness, and with him there is much redemption. [i. e. for he delivereth many]

2222

many and great sins through his great and manifold compassion.]

8 And he shall redeem Israel [i. e. his people Israel] from all his unrighteousnesses.

PSALM CXXXI.

David testifies his humilitie, exhorting the Church to put their trust in God.

A Song (Or hymne) Hamaaloth, of David. O Lord, my heart is not lifted up, [viz. through Pride. See Deu. 17. v. 20.] and mine eyes are not high: neither have I walked in (things) too great for me, and too wonderfull. [i. e. too high, hard abstruse matters, exceeding my reach and capacity, as Psa. 139. 6. or which do not suite with mine office and calling. Heb. wonders above me. See the annot. Job 42. on v. 3.]

2 If I have not set and quieted my soul, like a weaned child by his mother, [i. e. verily I have weaned my soul or minde thus. See the like expressions Psa. 89. 36. & 95. 11. and see the annot. Gen. 14. on v. 3. Or have I not set my soul like a weaned child by his mother?] my soul is a weaned child within me. [which looks for every thing at his mothers hands, and hangs as it were continually upon her: I am as low-minded, meeke-hearted, full of simplicity, of which see Mat. 18. 1, 2, 3.]

3 Let Israel [The people of Israel, Gods people] hope in the LORD from henceforth in eternity.

PSALM CXXXII.

Dauids carefulness about the bringing the Ark into Jerusalem, together with his prayer over it, and a rehearsing of the oath and promises, which God had made to David and his Church, touching the everlasting kingdom of Christ.

A Song (Or hymne) Hamaaloth. [Of this title see Psa. 120. on v. 1.] O LORD [it should seem that this Psalm was written, when the Ark was brought out of Obed Edoms house, unto the City of David, 1 Chron. 15. Some conceive that Salomon made it, when he was to remove the Ark into the Temple] thinke on David, on all his sufferings. [as who should say remember what thou didst promise him by Nathan, 2 Sam. 7. Or let it appear that thou art mindfull of David for his good, giving him that which he is humbly seeking at thy hands by prayer.]

2 That he swore unto the LORD, [See the annotation on Psa. 64. v. 6.] vowed unto the mighty one of Jacob, [see Gen. 49. the annot. on v. 24.] (saying.)

3 If I go [i. e. assuredly I will not go, &c. see Psa. 89. 36. and 95. 11. with the annotations there] into the Tent of my house, [which David had caused to be built, see 2 Sam. 59. and 1 Chron. 14. 1. and 15. 1. as if David had said: I am resolved I will not go into that house to live or lie there, till I shall, &c.] if I ascend to the Couch of my bed: [Heb. of my beds, i. e. of any of them.]

5 If I give sleep to my eyes, [i. e. suffer them to sleep] slumbering to my eyelids:

5 Untill I shall have found [i. e. fitted and prepared, as Acts 7. 46.] a place [whereof see 2 Sam. 6. 17. and 1 Chron. 16. 1.] for the LORD; [i. e. for the Ark of the LORD, who was wont to manifest his presence from the top the same, and gave answers thence, see Isa. 43. 3.] habitations [in the plural, because of the many chambers and with-drawing rooms in the Temple] for the mighty one of Jacob. [sitting upon the Ark of the covenant.]

6 Behold we have heard of her [viz. of the Ark] in Ephrata, [some do understand here by Ephrata, the District of the land of Bethlehem, which Kiriaih-fearim and Obed Edoms house lay not far distant from. See Gen. 35. 16, 19. Others understand by Ephrata, Ephraim, and in it more particularly Silo, where the Ark stood for a good while, Jud. 18. 3. & 21. 19. 1 Sam. 1. 3.] we have found her, [viz. when we were to bring her up to Jerusalem] in the fields of Fear, [otherwise in holy-writ called Kiriaih-fearim, i. e. the City of Woods where the Ark layed twentie years, after her return out of the land of the Philistines, 1 Sam. 6. 21. and 7. 1. 2. It is likewise called Baale i. e. the plains of Juda. 2 Sam. 6. 2. for it lay in a plain or flat bushie Countrie. Some put here the fields of the Wood.]

7 We shall enter into his habitations: [The LORDS namely, Others, Hus, i. e. the Ark] we shall bow down our selves before [or, at, toward, or over against] the footstool of his feet. [See the Annot. Psalm 99. on verse 5.]

8 Arise, LORD [See 1 Chron. 28. 2. and 2 Chron. 6. 41. 42. where this verse and the two next following are applied by Salomon, to the bringing in of the Ark at that time into the holy of Holies] unto thy rest: [i. e. to the place which thou hast chosen and hallowed, for the Ark of the Covenant to abide there constantly: so likewise below, v. 14. and 2 Chron. 6. See the Annot. there on v. 41.] thou and the Ark of thy strength. [Here God and the Ark are joyned together, as before they were named each apart. See the Annotations 2 Chron. 6. on verse 41.]

9 That thy Priests may be clothed with righteousness, [i. e. grant that they may perform their Priestly office, uprightly and holily. See this expression, Job 29. 14.] and that thy favorites may shout. [i. e. thy people Israel. See 1 Chron. 15. 28. the Prophet wisheth that the godly may have cause of rejoycing, being rightly instructed by the Priests in all godliness, out of Gods holy Word.]

10 Do not withhold (or forbid) the face of thine anointed: [Meaning himself, and that God would not refuse him his Petition; or not deny him what he sues for. See the Annot. 1 King. 2. on v. 16. 17, 20. or do not refuse him this favourable answer, or address and assistance] for David thy servants sake. [i. e. in regard of the promises which thou madest unto me: or we may understand Christ here by David, by whom he was typified. So likewise Psalm 118. 51. Jerem. 30. 9. Ezech. 34. 23 and 37. 24. Hos. 3. 5. and then the sense is, even for Jesus Christ his sake, who is called the servant of God, in regard of the servile condition which he was to undergo.]

11 The LORD hath sworn the truth unto David, [The truth, i. e. a firm oath, a sure promise, an oath of truth] from which he will not recede (saying,) I will set upon thy throne, [i. e. cause to reign after thee] of the fruit of thy belly. [i. e. some of thy children or posterity. See 2 Sam. 7. 12. &c. This promise hath relation to Christ, Acts 2. verse 30.]

12 If that thy sons shall keep my Covenant, [i. e. my Commandements] and my Testimonies [i. e. my Laws wherein I testifie, how I will be honoured and served] which I shall teach them; then their sons also shall sit upon thy Throne in Eternitie. [i. e. thy posterity shall enjoy the earthly kingdom for a long time; but the spiritual shall be permanent in Christ to all Eternitie, Luke 1. 32, 33.]

13 For the LORD hath chosen Zion [i. e. the Citie of Jerusalem, built upon the hill of Zion. This Citie the LORD hath chosen, that his holy worship should be set up and established there] he hath desired it for his habitation, (saying,)

14 This is my rest in Eternitie, here I will dwell, for I have desired her. [viz. this same seat or habitation, to wit, Jerusalem or Zion.]

15 *I will richly bless her food*; [Heb. *blessing* bless: *i. e.* I will abundantly bless her with all necessities. Her, *i. e.* Jerusalem, the inhabitants of it.] *I will satisfy their needy with bread.*

16 *And her Priests I will clothe with salvation*; [See above, v. 9. and 2 Chron. 6. on v. 41. and compare 1 Tim. 4. 16.] *and her favourites* [i. e. my beloved ones which I have in Jerusalem or Zion] *shall shout exceedingly.* [Heb. shouting, shout.]

17 *There I will make a horn to spring forth unto David*: [i. e. I will multiply Davids Kingdome and power at Jerusalem, giving him sonnes to succeed him in that Kingdome, and principally Christ the spirituall King. See Luke 1. 69. and Psalm 75. 5. and 89. 18, 25.] *I have prepared a lamp* [whereby is understood the same thing signified by the horn before, to wit, the posterity of David in the Kingdom, and especially, Christ. See 1 Kings 11. on v. 36. and Luke 2. 32.] *for mine anointed.* [King David.]

18 *I will clothe his enemies with shame*: [i. e. I will confound his enemies in all their devices and practices; as Psalm 35. 26. and 109. 29. See 2 Chron. 6. the Annot. on v. 41.] *but upon him his Crown* [i. e. his Majestie and Glory, his Kingly Power and Greatness] *shall blossom.* (or flourish.) [i. e. remain fresh and flourishing, and never wither or decay.]

PSALM CXXXIII.

David doth mightily extoll the brotherly Communion of the faithfull.

A Song (or hymne) Hammaaloth [See the Annot. on Psalm 120. 1.] *of David, Behold, how good and how amiable is it, that brothers also* [by the word *brothers*, are not onely understood carnall brothers, but such also as are or stand in one and the same relation of office, profession or employment: nay, all those which dayly call upon one and the same Father in Heaven. See Psalm 122. the Annot. on v. 8. It is as much as if the Prophet had said here; Unity and Concord among any is pleasing and acceptable, but especially that which is among brethren] *dwelt together.* [viz. in love and concord, both for matters of Religion, and in civill respect, and in their dayly conversation.]

2 *It is like the precious* [Heb. good, Oyle upon the head] *descending upon the beard of Aaron*: [as who should say, such peace and amity may well be compared with the sweet smelling ointment of Aaron, and with the fruitfull dew. Of the ointment, oyle or balme, that Aaron and his successors were anointed and consecrated withall. See Exod. 29. 7. and 30. v. 23, 25, &c. 30.] *which descendeth upon the seam* [or border, Heb. mouth. He speaketh here of the edge or border of the Ephod: yet some would have it understood of the mouth, i. e. collar, or neck-hole of the Ephod. See Exod. 28. and 39] *of his garments.* [to wit, his holy and high-Priestly attire, whereof we read, Exod. 28.]

3 *It is like the Dew of Hermon*, [Of which hill see Deut. 3. 8. and Psalm 29. 6. and Cant. 4. 8.] (and) [this particle is to be supplied here] *which descendeth*, [here also might well be inserted, and like the Dew which descendeth upon Gilead, Hermon and Zion lie far asunder, so that the Dew of Hermon cannot descend upon the hills of Zion] *upon the hills of Zion*: [i. e. those that lie about the hill of Zion, or about Jerusalem. See Psalm 125. 2.] *for there* [viz. where the brethren live together in unitie, v. 1.] *the LORD commandeth the blessing*, [i. e. The Lord causeth and ordereth it so, that where this brotherly union and society is, blessing and life attends it. Psalm 42. 9. See also Levit. 25. 21. Deut. 28. 8.] (and) *the life in Eternitie.* [viz. a long and happy life: understand, doth

the Lord likewise command. The Prophet implies thus much: even as the Dew doth moisten and make fruitfull the hills of Hermon and Zion, together with the Countie about; so doth God bless and give a long yea, and the everlasting life, to them that live together in brotherly love and unitie.]

PSALM CXXXIV.

The Psalmist exhorteth the Priests and Levites to praise God, and to pray for the Congregation.

A Song (or hymne) Hammaaloth. [As Psalm 120. 1.] *Behold, praise the LORD, all ye servants of the LORD*: [understand here, by the servants of the LORD, principally the Priests and Levites, whose charge it was, to rise also by night, and to serve before the Lord. See Exod. 27. 21. Levit. 8. 35. 1 Sam. 3. 3. 1 Chron. 9. v. 33.] *ye which stand* [standing is often used for serving, in holy Writ. 2 Kings 25. 8. hath it: *A servant of the King*; and Jeremie 52. 12. *one that stood before the King*] *all night* (or every night) [Heb. *in the nights*. i. e. every night] *in the house of the LORD.* [viz. to keep the watch in the Temple and Courts of it according to Gods command. See Levit. 8. 35. Numb. 1. 53. 1 Sam. 3. 3. and 1 Chron. 9. 33.]

2 *Lift up your hands* [i. e. call upon the Lord, and pray for the people; as Psalm 28. 2.] *towards the Sanctuary,* [viz. the Ark of the Lord, standing in the sanctuary, from whence the Lord doth hear the prayers of his people others, in holiness, as 1 Tim. 2. 8.] *and praise the LORD.*

3 *The LORD bless thee*: [This is spoken in the singular number, signifying as much as, The Lord bless every one of you, one by one. Thus God commanded the Priests to bless the people; Num. 6. 14. some take this to be Davids wish, for or upon the Priests which served in the House of God] *out of Zion*; [i. e. from the Ark which standeth on mount Zion. See the Annotations, Psalm 128. on v. 5.] *He that made the Heaven and the Earth.*

PSALM CXXXV.

The servants of the Lord are exhorted to praise God for his kindness shewed to Israel; as also in regard of his Almighty power 3 the contrarie vanitie of the Idols, and those that make and trust in them, is represented.

Hallelu-Jah. [See the Annot. Psalm 104. on v. 35. and Psalm 106. on v. 1.] *Praise the Name of the LORD, praise (him) ye servants of the LORD.*

2 *Ye that stand* [i. e. serve: See Psalm 134. on v. 1. and Deut. 1. on v. 38.] *in the house of the LORD,* [i. e. in the Tabernacle, or in the Temple; he speaketh here unto the Priests and Levites, or also to the people there assembled] *in the Courts of the house of our God.* [Thus he saith, because there were two courts, the one for the Priests and Levites, and the other for the people; 2 Chron. 4. 9.]

3 *Praise the LORD, for the LORD is good: sing Psalmes unto his Name, for he is pleasant.* [Others, it is pleasant, viz. to sing Psalmes unto him, Psalm 147. 1.]

4 *For the LORD hath chosen Jacob for himself*: [Jacob, viz. and all his off spring. See Exod. 19. 5.] *Israel,* [as Jacob] *for his peculiar.*

5 *For I know that the LORD is great: and that our Lord is above* [Or, more then] *all Gods.* [i. e. all Idols; which the Heathens invent and devise for themselves.]

6 Whatsoever pleaseth the LORD, he doth in the Heavens, and upon the earth, in the Seas and all Abysses.

7 He maketh damps to mount up from the ends of the earth; [i. e. from the Sea which is at the ends of the earth] he makes the lightnings with the rain, [or by, or besides, or unto the rain: i. e. He causeth it to lighten and rain both together; notwithstanding, that water and fire are of contrary natures] He bringeth forth the wind out of his Treasuries. [Wherein he keepeth them shut up, like some treasures of his: as Job 38.22.]

8 Which smote the first-born of Egypt, [Or of the Egyptians] from the man (even) to the cattell. [i. e. both men and cattell.]

9 He sent tokens and wonders in the midst of thee, O Egypt against Pharaon, and against all his servants. [Reade the Histories of Exodus, to wit, the 7. 8. 9. 10. 14 Chapters.]

10 Which smote many [Or great] Nations; and put to death mighty Kings.

11 Sihon, had the King of the Amorites, and Og the King Basan: [A giant that had an iron bedstead, nine cubits long, and four broad, Numb. 21.33, 35. Deut. 3. v. 11.] and all the Kingdomes of Canaan. [in number thirty and one, as may be read, Josh. 12. 9. to 24.]

12 And he gave their land for an inheritance, to his people Israel.

13 O LORD, thy Name is in Eternitie: [i. e. endureth for ever, and so again presently] LORD thy memoriall is from generation to generation. [i. e. the manifestation and witness of thy mercies which thou shewedst unto thy people, doth last for ever.]

14 For the LORD shall judge his people [See Gen. 15. the note upon v. 14. As if he should say: Although the Lord doth sometime grievously chastise his people for their sins; so that it should seem his kindness doth not alwayes remain upon them: Yet when he hath chastised them for a time, he will repent of it, and assuredly deliver them out of the hands of their enemies] and it shall repent him over his servants. [i. e. he shall change his anger into kindness; spoken after the manner of men. See Gen. 6.8.]

14 The idols of the Heathen, [Heb. the smarts or pains. See the Annot. 1 Sam. 31. on v. 9.] are silver and gold, [i. e. made of silver and gold. This verse and some next following are likewise found, Psalm 115. See the Annotations there] a work of mens hands.

16 They have a mouth, but speak not: they have eyes, but see not.

17 Ears they have, but hear not: neither is there any breath in their mouth. [Others, also there is no substance, (or being) of breath in their mouth.]

18 Let them that makethem, become like them, (and) all (or every one) that puts his trust in them.

19 Thou house of Israel [Or, thou of the house of Israel] praise ye the LORD: thou house of Aaron, praise ye the LORD. [Or, thou of the house, &c.]

20 Thou house of Levi, praise ye the LORD, ye that fear the LORD, praise the LORD.

21 Praised be the LORD out of Zion, which dwelleth at Jerusalem: Hallelu-Jah.

PSALM CXXXVI.

The Psalmist exhorteth all the faithfull to praise and thanksgiving unto God, by reason of his kindness, might and wisdom, appearing in the Creation of the world, the deliverance of the Israelites out of Egypt, and many other mercies and benefits.

PRaise the LORD, [The word praise here in the following verses, stands in the plurall number, laudate

ye. Some are of opinion that this Psalm was sung every day by the Levites in Gods assembly. See 1 Chron. 16. 41.] for he is good: for his kindnesse is in Eternitie. [i. e. dureth, or endureth in Eternitie, and so throughout this Psalm.]

2 Praise the God of Gods: [i. e. the chiefest God which hath the absolute command and sovereignty over all the Angels, Kings and Magistrates. See the Annot. Deut. 10. on verse 17.] for his kindnesse is in eternitie.

3 Praise the Lord of Lords, [Heb. the Lords of Lords as Gen. 24.9. and 39.16.20. and 42.30. Exod. 21.4. and elsewhere] for his kindnesse is in eternitie.

4 Him that doth alone great wonders, for his kindnesse is in eternitie.

5 Him that made the Heavens with understanding: [i. e. with extraordinary wisdom] for his kindnesse is in eternitie.

6 Him that stretched forth the earth upon the water; or a top, or besides the waters: See Job 26. on v. 7. and Psalm. 24. on v. 2.] for his kindnesse is in eternitie.

7 Him that made the great lights, for his kindnesse is in eternitie.

8 The Sun for dominion in the day: [Or over the day] for his kindnesse endureth to eternitie.

9 The Moon and Stars, for dominion in the night, for his kindnesse is in eternitie.

10 Him that smote the Egyptians, [Others, Egypt in their first-born:] for his kindnesse is in eternitie.

11 And brought forth Israel out of the midst of them: [i. e. the people of Israel] for his kindnesse is in eternitie.

12 With a strong hand, [i. e. with great power. See 1 Kings 8. the Annotations on v. 42.] and with a stretched out arm: for his kindnesse is in eternitie.

13 Him that divided into parts [Or cut in pieces] the red-sea: [or the reed-sea, or bulrush-sea,] for his kindnesse is in eternitie.

14 And led Israel thorough the midst of the same: for his kindnesse is in eternitie.

15 He hath overthrown Pharaoh with his host in the red-sea. [Heb. shaken:] for his kindnesse is in eternitie.

16 That lead his people [The Israelites] through the Wildernes: [or in the wildernes] for, &c.

17 That smote great Kings [Or mightie Kings] for his kindnesse is in eternitie.

18 And put to death glorious [Or excellent, mightie, puissant, illustrious] Kings, for his kindnesse is in eternitie.

19 Sehon the Amoritish King: for his kindnesse is in eternitie.

20 And Og the King of Basan: [Of the land of Basan, see the Annot. Deut. 32. on v. 14. see also of Basan, Jer. 50.19. Mich. 7.14. Psalm 22.13.] for his kindnesse is in eternitie.

21 And gave their land for an inheritance: [viz. the land of those two Kings] for his kindnesse is in eternitie.

22 For an inheritance to his servant Israel: i. e. to the Israelites, whom he took into his protection that they should serve him. The whole Nation is accounted as if it were but one man. So the people of Israel is called, Gods first-born, Exod. 4. v. 22.] for his kindnesse is in eternitie.

23 That remembred us [viz. for good, as Gen. 8. 1.] in our lownesse: [i. e. in our low condition, when we were oppressed by our enemies, viz. in the Judges time, whereof that booke makes mention throughout] for his kindnesse is in eternitie.

24 And he hath plucked us [i. e. in a manner torn us and broke us out of their hands, as Psalm 7. 3.] from our adversaries: for his kindnesse is in eternitie.

25 *That giveth food to all flesh*: [The Hebrew word *lechem*, or *bread*, is taken for all manner of food. So *Mark* 6. 36. we reade of *buying of bread*; which *Matthew* chap. 14. 15. expresseth buying of *viſuals*. Bread is likewise taken for food or fodder for the beaſt, *Pſalm* 147. 9. The Prophets meaning is, that God doth ſupply and provide all created things with neceſſaries convenient for their ſuſtenance] *for his kindneſſe is in eternitie.*

26 *Praise the God of Heaven*: [Others, of the *Heavens*, i. e. him that dwelleth in the Heavens] *for his kindneſſe is in eternitie.*

PSALM CXXXVII.

A ſul complaint of the Jewes in Babel over the ſcoffing and jearing of their enemies; which would have them ſing merrie ſongs, their conſtant hope in God, together with a curſe upon Edom and Babel.

AT. [Theſe are the words of the Priests and Levitical ſingers, whoſe office was to praiſe God with muſicall inſtruments, as appears, 1 *Chron.* 25. And it ſeemeth that the Levites ended this *Pſalm*] *the Rivers* [in the land of Babylon there are many rivers, of which *Euphrates* and *Tigris* are the chiefest] *of Babel*, [or *Babylon*, the chiefest Cittie of Chaldee, or Sinear, where *Nimrod* reigned, *Gen.* 10. 10. See the Annot. there. Hence it is, that Babel, or Babylon is called *the land of Nimrod*, *Mich.* 5. 8. See further of the name of *Babel*, *Gen.* 11. 9. with the Annotations. But under the name of *Babel*, we muſt here underſtand the ſeverall Countries appertaining to the Monarchie of Babylon] *there we ſate* [i. e. there we dwelt or ſojourned, baniſhed out of our own Countrey, being ſtrangers there, and full of ſorrows] *we alſo wept when we thought on Zion*. [to wit, the deſtruction of the Cittie and Temple of *Jeruſalem*.

2 *We hung up our harps* [Thereby reſtifying, that we had more cauſe, and were more diſpoſed to mourn, then to play or ſing] *on the willowes* [which love to grow along the banks or river ſides] *which are therein*. [Hebr. *in the miſt of her*, viz. of Babel or Babylon, Implying they had left their muſicall inſtruments there, and given them quite over, having no mind to uſe them more: However we would not be drawn in any wiſe to ſing any of our ſpiritual ſongs at the deſire of the Babylonians, that had carried us away captives.]

3 *When thoſe there which held us captives deſired of us* [To wit, jearingly, and by way of reproach] *the words of a ſong*: [i. e. a ſong: ſo we have words of wonders, for wonders, *Pſalm* 145. 5.] *and they that had overthrown,* [others plundered, ſpoyled] *us*; [i. e. our houſes: others, of our hanged ones, (to wit of our harps hung up) they required joy:] *Joy*, [or *mirth*. The ſence would be fuller thus read, *they deſired of us words of joy*. i. e. that we ſhould be merry and frolick] *(ſaying) ſing us (one) of the ſongs of Zion*. [viz. of thoſe ſongs, hymnes or *Pſalmes*, which they were wont to ſing and play in the Temple of God.]

4 *(We ſaid)* [This is the answer of the people of *Iſrael*, to the deſire of the Babylonians, ſhewing reaſons why they reſuſed to ſing any of the *LORDS* ſongs there] *how ſhould we ſing a ſong of the LORD*, [i. e. ſuch ſongs, which we were wont to ſing to the honour of God, not to the pleaſure and paſtime of ſuch as are ſtrangers to the true worſhip of God] *in a ſtrange land*? [viz. among the enemies of the Church of God, which are wont to blaſpheme the Name of God. Heb. *in the land of a ſtranger*, i. e. of the ſtrangers, or exiles.]

5 *If I forget thee, O Jeruſalem, then let my right hand forget (her ſelf)*. [The ſence is, we ſhall ſpare our ſinging and playing, till the time come, that *Jeruſalem*

be built again, and we return into our own Countrey, as thou, O *Lord*, haſt promiſed us: then ſhall we with cheerefull hearts, voices and inſtruments ſing, and play, and praiſe thee; others, *If my right hand ſhall forget (thee)*, others, then let my right hand forget (her ſkill of playing).]

6 *May my tongue* [Wherewith I was wont to ſing hymnes and prayſes to my God] *cleave to the roof of my mouth* [i. e. let me be ſtruck dumb, as *Job* 29. 10. See alſo *Pſal.* 22. on v. 16.] *if I do not remember thee; if I exalt not Jeruſalem above the higheſt of my rejoycing*, [i. e. if I do not account and hold the welfare of *Jeruſalem*, and of the Church of God, for my chiefest joy and rejoycing. For higheſt the Hebrew hath *head*, which is likewiſe uſed for to ſignifie the higheſt or principall; *Exod.* 30. 23. See the Annot. there.]

7 *LORD, remember the children of Edom*, [viz. to puniſh them. The children of Edom, that is, the Edomites, were alwayes enemies to the people of *Iſrael*, and they had joyned themſelves with the Babylonians, when *Jeruſalem* was deſtroyed, *Ezech.* 25. 12.] *in the day of Jeruſalem*, [viz. the day of its deſtruction, Day, for day or time of miſery or calamitie, we ſee likewiſe uſed, *Pſalm* 37. 13. *Ezech.* 30. 9. *Hef.* 11. 11. &c.] *which ſaid there*, [viz. to the Babylonians] *Uncover her, uncover her* [the Cittie namely, and the houſes in it, breaking and raiſing all down to the ground; lay her as flat and bare as may be the Edomites, being enemies to the *Iſraelites*, were very glad to ſee *Jeruſalem* laid waſte thus, yea, and they did their utmoſt to help and further it to a totall deſolation. This is charged upon them, *Obad.* v. 11. 12. &c.] *to her (very) foundations*. [Heb. *to the foundation in her*, i. e. ſo long as there is any foundation left in her.]

8 *O daughter of Babel*, [i. e. thou Babilonical Nation, as *Pſalm* 9. 15. *Jer.* 51. 33. or ye inhabitants of Babylon. See the Annot. *Cantic.* 2. on verſe 2.] *thou ſhalt be laid waſte*, [Hebrew, *thou waſted*, i. e. that ſhalt be waſted ſo aſſuredly, as if it were done already, God having decreed it, or waſted; that is, worthy, and having deſerved to be waſted, as *Pſalm* 18. 4. *I called upon the praiſed Lord*, i. e. the Lord that is praiſe-worthy] *Right happie ſhall he be that ſhall recompence thee thy miſdeed* [the meaning is, that every one ſhall wiſh good ſucceſs to the deſtroyer of Babylon, and acknowledge it very thankfully, that he hath recompenced the Babylonians their grand deſervings. See *Iſa.* 13. *Jer.* 50. and 51. chapter] *which thou haſt miſdone on us*. [or recompenced. The Hebrew word is taken for doing well, and for doing ill.]

9 *Right happie ſhall he be, that ſhall graſp*, [i. e. he that ſhall execute the ſevere judgements of God upon you, by reaſon of your abominable miſdeeds. See *Iſa.* 13. 16. and the Annot. *Pſalm* 8. 2.] *and caſt thy little children on the rock*. [viz. in ſuch a manner that the pieces ſhall be ſcattered about like chips.]

PSALM CXXXVIII.

David praiſeth God for his goodneſſe and truth ſhewed unto him, foretelling that the Kings of the Earth ſhould praiſe the Lord; confeſſing the fruit of his truſting in God.

A *Pſalm* of David. *I will praiſe thee with my whole heart*: *in the preſence* [Heb. *over againſt, or before*] *of the Gods* [i. e. of Kings and Princes, as below v. 4. See *Pſa.* 82. 1, 6. and *Pſa.* 119. 46. Others underſtand by the God here, the Angels of God, which alſo do preſent themſelves in the aſſemblies of the faithfull, 1 *Cor.* 11. 10.] *ſhall I ſing *Pſalmes* to thee* [viz. without fear or dauntedneſs.]

2 *I ſhall bow down my ſelf toward the Palace of thy holineſſe*

holiness [Turning my face towards the Ark which standeth in the Tent or Tabernacle. See 1 Chron. 16. v. 1. & Psal. 99. 5. Oth. towards thine holy Temple] and I shall praise thy Name for thy kindness (sake) [i. e. by reason of. oth. over, for.] and for thy truths (sake): for thou hast made thy word great [i. e. thy promise and assurance touching Christ. This is the greatest and principallest work, whereby thou hast manifested thy goodness. Others understand this of the promise, which God had made and performed unto David, touching the Kingdome] for thy whole names sake. [i. e. wholly and solely for thy own names sake. Oth. above thy whole name, i. e. above and beyond all the proprieties or attributes whereby thou art named.]

3 On the day (when) I called, thou heardest me: that hast strengthened me (with) power [Which I received of thee, O Lord, Ephes. 3. 10, 16.] in my soul.

4 All the Kings of the Earth shall praise thee, when they shall have heard the sayings of thy mouth. [This is, a kind of prophesie touching the conversion of all Nations unto Christ, through the preaching of the holy Gospel, after the coming of the Messias, See Psal. 102. 16, 23. and the annot. there. But if these words are taken for Gods promise unto David touching the kingdome, we may understand by the Kings here Hiram the King of Tyrus, 2 Sam. 5. 11. Thoi, the King of Hamath, 2 Sam. 8. 10. and other Neighbouring Kings.]

5 And they shall sing of the wayes of the LORD [i. e. of the wonderfull government, works and acts of the LORD. Oth. in the wayes of the LORD, viz. walking in them with cheerfulness] for the glory of the LORD is great.

6 For the LORD is high, nevertheless doth he regard the lowly [i. e. he taketh care for him. Whereof David himself was a singular example, whom God from a shepherd raised to the royal dignity. Otherw. the low, or that which is low and despicable] and he knoweth the exalted [i. e. the proud, oth. that which is exalted] afar off. [so namely, as that in due time he will humble and punish them.]

7 When I walk in the midst of distress, he maketh me alive, [See Psal. 119. 25. Oth. when I shall walk, &c. thou shalt make me alive, and so in the sequel] thou stretchest forth thy hand against the wrath of mine enemies, [viz. to tame and bridle the same, as Psal. 3. 8. Oth. against the noses, or faces, namely to strike them in their faces; the Hebrew word *Aph* doth signifie as well the nose, as wrath or anger] and thy right hand saves me [Oth. thou savest me with thy right hand.]

8 The LORD shall accomplish (Or fulfill) it for me [or the LORD fulfill it for me, by way of wishing, viz. that which he hath begun in me, against mine Enemies or his grace to me-wards, as Psal. 57. 3.] thy kindness, LORD, is in eternity: do not abandon [or fore slow, neglect] the works of thy hands. [he prays God, not to forsake the good work which he had begun in him, but to fulfill and perfect it, against the day of Jesus Christ, Phil. 1. 6.]

PSALM CXXXIX.

David prayseth and magnifieth Gods all-knowing and omnipresent providence, and the tender care for him, before he had any being in the world; declareth moreover, that he will have no communion with evil and wicked men; and lastly, testifies his uprightness.

A Psalm of David, for the chief song-master. [See Psal. 4. 1.] LORD, thou searchest and knowest me.

2 Thou knowest my sitting and my rising: [Whatever I do, whether I sit still, rise up, or go, whatever I am

or go about, thou knowest and seest it all] thou understandest my thoughts a far off. [when my thoughts are yet far from me, that is, long before they offer themselves unto me, thou knowest them already.]

3 Thou surroundest [Others, thou winnowest, i. e. triest, and siftest most exactly, as Job 31. 4.] my going, and my lying down: and thou art accustomed to all my ways. [i. e. thou art well acquainted with all my doings and leavings: thou hast as it were, found it by custome. A similitude taken from men, which by experience and custom, come to the knowledge of things]

4 When there is not a word (yet) upon my tongue, behold LORD, thou knowest all. [i. e. before I open my mouth to speak, thou knowest all I will utter, for thou art a searcher of hearts.]

5 Thou compassest me from behind and from before: and thou settest thine hand upon me. [i. e. thou holdest thy hand upon me, that I cannot outrun thee: or, that I may understand, how I do depend, or what dependance I have upon thy providence.]

6 The knowledge [Whereby thou knowest all things] is too wonderfull for me: she is high, I cannot come near it. [viz. to reach or comprehend the same.]

7 Whither should I go before thy Spirit? [God being every where present, there is no avoiding or escaping of him] and whither should I flee before thy face?

8 If I ascended to heaven, thou art there; or if I made my bed in hell. [See the Annot. Job 26. on v. 6.] behold thou art (there.)

9 If I took wings of the dawning-day, [Thus the beams of the rising sun are called, being they doe so swiftly flee and spread themselves thorow all the cape of such a Horizon. The Prophet implyes as much as if he said; Though I were able to flee as far in a moment, as is the remotest place the rising sun-beams reach to] If I dwell on the uttermost of the sea; [i. e. in the utmost end of the world as Psalm 65. 6, and 72. 8. Isa. 24. 14.]

10 There also would thine hand lead me: [i. e. I should still be subject to thy divine disposing and governing] and thy right hand would hold me, [or lay hold on, apprehend me]

11 If I said, sure darkness shall cover me, [viz. so as that God shall not be able to finde me out. Heb. properly, tread upon me] then is the night a light about me. [i. e. I shall be as little hid before thine eyes, as if it were noon day, compare Job. 26. 6. and Heb. 4. 13.]

12 Nor doth the darkness darken before thee, [Darken i. e. hide, cover, conceale, compare Job 34. 22. Jer. 23. 24.] but the night lighteth (or shineth) as the day: the darkness is as the light. [Heb. alike the darkness, alike the night.]

13 For thou possessest my reins: [i. e. thou hast my reins, that is, my inclinations, affections, passions, in thy power, thou steereest and governest them. See Job 19. on ver. 27. [thou hast covered me in my mothers belly. [viz. with skin and flesh, or, with the helmet, as we call it, or hood, or bladder which the child lies wrapped about within in the womb, that is to say, from or since the very time of my conception.]

14 I love thee for that I am made wonderfully, after a very fearfull manner; Wonderfull are thy works, [Oth. (through) thy wonderfull works] my soul likewise knows it very well.

15 My bones were not concealed before thee, when I was made in secret, (and) was wrought like an embroidery [i. e. most artificially; namely, with sinews, veins, arteries, muscles and other parts of the body; even as an Embroiderer fitteth and joyneth many parcells, stuff and wyer-work of various colours, very artificially and curiously together, untill there cometh forth some goodly pourtraiture, or other dainy workmanship] in the lower-
most

most parts of the earth, [Thus he called the womb, wherein the fruit is formed and fashioned : or, the first Originall of men, Gen. 2. 7. or he assimilates the womb to a grave, wherein man before his birth, lies in a manner buried. Or, by the lowermost parts of the earth, one may understand, that he was formed upon the earth, which is the nethermost part of the world. Compare Ephe. 4. 9.]

16 *Thine eyes have seen my unformed clod,* [i.e. when I was first planted in my mothers womb, and when the seed, out of which I proceeded, was like a clod of yarn, wound up together. oth. *my unformed substance, masse,* or Embryo. See Job. 10. 10.] *and all these things* [to wit, all the parts and members comprehended in that clod and Embryo of mine] *were written in thy book,* [i.e. thou gavest good heed to every thing that conduced to my creating, or bringing forth, or, thou knewest so well what should befall me, as if it were written in a book before thee, namely, in the book of Remembrances of thy provident government] *(on) the dayes when they should be formed, when there was yet none of them.* [the Psalmist implies here, that God knew all the parts of his body, not onely when they were a forming, but even from eternity. He calleth the things that are not, as if they were, saith the Apostle Rom. 4. v. 17.]

17 *Therefore how precious O God, are thy thoughts unto me !* [i.e. how incomprehensible is thy provident Care and Government unto me ? Whereby thou hast ordained and decreed all things in thine eternall Counsell, how they shall come to pass Psalm 40. 6. Job 26. 14.] *how mightie many are their summes ?* [Heb. *their heads.* See Numb. 1. the Annot. on v. 2.]

18 *Should I tell them ? there is more of them then of the sand : awaking, I am yet with thee.* [i.e. When I awake in the morning, and consider of thy works throughout, I can get to no end, but still am taken up with meditating on them. I am and abide still with my thoughts on thee.]

19 *O God, that thou wouldst destroy the wicked ! and ye men of blood,* [Heb. *Viri sanguinum* (blood in the plurall.) i.e. which are so fierce and greedy to shed innocent blood ; See Psalm 5. 7.] *turn away from me :*

20 *Which speake basely* [Or *blasphemously, craftily*] *of thee :* [others, *against thee.* to wit, against thee, O God ; and also of and against all those that love thee] *(and) vainly exalt thine enemies.* [the sence is ; they do not onely evill themselves, but exalt and advance likewise other wicked men and evill doers.]

21 *Should I not hate, O LORD, those that hate thee ? and be vexed with* [Or, *loathe, abominate, abhor*] *those that rise up against thee ?*

22 *I hate them with a perfect hatred,* [Heb. *with perfection of hatred*] *to me they are enemies.* [I hold and account them mine enemies.]

23 *Search me thoroughly, O God, and know my heart : trie me, and know my thoughts.*

24 *And see whether with me there be a pernicious way.* [Or, *a hurtfull, oppressing way,* i.e. whether I so frame the course of my life, as to hurt and endamage any of set purpose : others, understand here by the pernicious way, the way, or disposition to idolatry. The word *Idols*, being deduced from the same word that is used here. See Psalm 16. 4.] *and lead me upon the everlasting way.* [Heb. *upon the way of Eternitie,* i.e. that same which is lasting, and holds out to Eternity ; or, upon that way, which may leade me to eternall life, or: upon the old way. Compare Jer. 6. 16. and 18. 15.]

P S A L M CXL.

David prayeth for deliverance from evill men, with confident assurance in the Lord : praying likewise for the destruction of the slanderers ; with confident assurance of Gods righteousness.

A Psalm of David, for the chief song-master : [See Psalm 4. 1.]

2 *Rescue me, LORD, from the evil man ;* [Some do understand by the evil man, *Doeg*; others, *Saul*: Some others reade here, *evil men, viz.* such as in hostile manner persecuted David, as v. 3.] *preserve (or keep) me from the man of all violence :* [Hebr. the man of violences. See 2 Sam. 22. 49.]

3 *Which think much evil* [Heb. *evils*] *in their heart :* [the meaning is ; which seek and endeavour to oppress me, not onely by open force and violence ; but also, by all manner of wiles and subtle practices] *meet every day together to make war.*

4 *They whet their tongue like a Serpent :* [The Naturalists do write, that Serpents use to whet their tongues when they will sting any. Compare Psalm 58. 5.] *hor Advers-poyson is under their lips.* [understand here such kind of Adders, as can shoot forth their poyson.] *Sela !*

5 *Keep me LORD, from the hand of the wicked :* *guard me from the man of all violence ;* [See above, v. 2.] *(of them) which think to thrust away my feet :* [or, *my treadings, steps, passings, viz.* to make me fall.]

6 *The proud have hid a snare for me, and cords : they have spread forth a net, at the way side :* [Heb. *At,* or, *on the hand of the track.* i.e. of the path, which namely, they know I was wont to walk in] *traps they have set me.* *Sela !*

7 *I said unto the LORD, Thou art my God : take to ear, O LORD, the voice of my supplications.*

8 *LORD Lord, strength of my salvation,* [i.e. my strong salvation my strong Saviour, that hast power to help and save me] *thou hast covered my head* [i.e. thou hast kept and protected me against all dangers and difficulties, covering as it were my head with an helmet or shield] *in the day of arming.* [i.e. in the battle, or fight, encounter.]

9 *Give not LORD, the desire of the wicked :* [i.e. give him not the thing which he desireth, viz. that wicked one, that seeks for my destruction] *doe not further his evil purpose : they would exalt themselves.* [or, *be lifted up,* i.e. they would but grow more insolent and self-willed, if they had all things according to their wish. Compare, Deut. 32. v. 7.] *Sela !*

10 *As for the head of them that compass me about ;* [Understand here some particular evil man, the chief and ring-leader of Davids enemies, whether *Saul* or some other. Others the heads, i.e. the principall and chiefeest men among the enemies, in the plurall number, as v. 11. or, the troop, company : compare Job 1. 17. others, the poyson. See above, v. 4.] *let the surcharge* [or *toyl burthen*] *of their lips cover them.* [to wit, the toyl or trouble, which the foresaid head, together with his adherents, compassing me about, doe put upon me with their evill tongues.]

11 *Let fierie coals be powred upon them :* [i.e. the fire from heaven, as upon those of Sodom and Gomorra, for their destruction] *let him* [God namely] *make them to fall into the fire,* [i.e. into the fire of hell] *into deeps pits,* i.e. into grievous pains and miseries] *that they may not rise again.*

12 *A man of (an evil) tongue, [i. e. an evil-speaker, or a prater, that hath his tongue ever ready, and at command, using and abusing the same, according to his own pleasure. So we have Job 11. 2. a man of lips : see the Annotation there. Exodus 4. 10. a man of words. Job 22. 8. a man of armes] shall not be established upon the earth ; an evill man of violence one shall hunt, (or pursue,) [i. e. he shall at length by his own malice and evill practices fall into great trouble and vexation ; like a wild beast, which after much running this way and that way, comes or runs into its own ruine at last] till he be wholly chased away. [Hebr. unto overthrowings, or, expulsions.]*

13 *I know that the LORD will execute [Hebr. doe] the plea of the afflicted, (and) the right of the needy. [viz. by delivering them out of the hands of their adversaries. See 1 King. 8. on v. 45.]*

14 *Assuredly, the righteous shall praise thy Name : the upright shall remain before thy face. [i. e. thou shalt alwayes assist them, with thy favour, help and protection.]*

PSALM CXLI.

David desires of God that he may be heard and comforted, retaining a good conscience ; declaring that the corrections (or reproofs) from the, godly are acceptable unto him ; and praying with confident assurance, for revenge upon his cruell adversaries.

A Psalm of David. LORD, I call upon thee, hasten unto me : [viz. to come unto me, i. e. come speedily to help and succour me] take my voice to ear (or hearken to my voice) [i. e. to my prayer, as straightway, v. 2.] when I call unto thee.

2 *Let my prayer be put as an incense before thy face : [Which was wont to be made upon the Incense-altar in the Tabernacle, Exodus 30. 7, 8, 34 : His meaning here is, that his prayer may be as acceptable, as the Incense and offerings were, made according to the Institutions of the Law] the lifting up of my hands, [i. e. my prayer, which I make with hands lifted up, or, palmes, as it is in the Hebrew ; it being usuall in great devotion, to lift up the hands or palmes frequently up towards heaven, as wishing and expecting to receive Gods blessing thence. Compare Job 11. 13. and Psalm 44. v. 21. and 63. v. 5. and 88. 10. Lament. 2. 19. and 3. 41. see likewise, 1 Kings 8. on v. 22. and Psalm 28. on v. 2.] (as) the evening sacrifice. [which was wont to be offered every evening. See Exodus 29. 39. 40. 41. 42. Numbers 28. 2, 3. and 8.]*

3 *LORD, set a watch before my mouth : [viz. that nothing may issue thence, unbecoming me ; that in no wise I may repine and murmur in this my straight and distress, which mine enemies do put upon me, by their restles and grievous persecutions] keep (or guard) the doore of my lips. [or, a guard to the doore, &c.]*

4 *And do not incline my heart to an evill thing, [viz. by Satan, or my own corrupt nature. For to speak properly, God tempteth none to evill, James 1. 13, 14. 1 Cor. 7. 5. But Satan doth 1 Chron. 21. 1. compared with 2 Sam. 24. 1. so also Matth. 6. 13.] to handle (or manage) any matter (or business) [or feats, tricks, plots, practices, pretences, as Deut. 22. v. 14, 17.] in wickedness [or wickedly] with men that work unrighteousness ; [i. e. with men of great account] and let me not eat of their dainties. [i. e. let me not be drawn and enticed by the prosperous and delicious dayes which they enjoy, so as to desire any participation with them.]*

5 *Let the righteous smite me, [The Hebrew word doth properly signifie to hammer, or beat and strike with*

hammers, Jud. 5. 26. Psalm 74. 6. it doth also signifie, seriously to exhort and admonish one, (inculcate a thing) Proverbs 23. 35.] it shall be bounties [or kindness, friendship, courtesie, discretion ; the sence is, I shall take it as a kindness and friendship, to be admonished or reproved by a righteous man ; it being done out of a good mind, and to a good end and purpose. See and compare, Proverbs 9. 8. and 25. 12. and 27. 6. and 28. 23. Zach. 13. 6.] and let him correct me, it shall be oyle of the head : [i. e. most precious oyle. So Exodus 30. v. 23. the chiefest and most excellent spicerics are called, head-spicerics : nevertheless, it may likewise properly be taken here to signifie such oyle, as the head usually was anointed withall. Compare Psalm 23. 5.] it shall not break my head : [that said bearing and correcting of me, or powring out this oyle upon me : it shall not onely do me no hurt, but shall be as gratefull and usefull to me, as a precious oyle or ointment. Some reade, : let him not break off the same (on) my head : that the sence should be, let him freely correct me, without fear, without remission, for though he continue to reprove me, I shall not give over to pray for him in his adversity, as followeth] for yet shall my prayer likewise be (for them) in their adversities.

6 *Their Judges were left free at [Or, over] the side of the rock [Heb. the hands of, &c. This passage should seem to have regard to the Histoie, 1 Sam. 26. 23, 24, 25. where David, having Saul and his officers in his power, spared them nevertheless, and afterwards convinced them of his innocencie, with a friendly remonstrance. Others, when their Judges shall be thrown headlong down at the sides of the rock (or, rockside) that is, fearfully destroyed, then will it be heard, that my sayings, are acceptable] and have heard my sayings that they were acceptable. [or, sweet, pleasant, delightfull : doing harm to none, and therefore worthy to be embraced, and entertained ; or, as some conjecture, it will be perceived, that my prayers made for the godly, in their affliction, were acceptable to God, and heard by him. This sixth verse may likewise be rendred and read in this manner : Their Governors set themselves down at the rock sides, although they heard my sayings, that they are pleasant. i. e. they lurk and lie in wait for me and my people, whilst we are hiding our selves in the rocks ; notwithstanding, they heard my friendly and discreet Remonstrance. See 1 Sam. 23. v. 26. and chap. 24. v. 3. Item 2 Sam. 24. 10.]*

7 *Our bones [Mine and my peoples or souldiers] are scattered at the mouth of the grave, [i. e. we are even past hope and recovery, being in a manner cut and cleft asunder, and become like so many dead mens bones, fit for nothing but the grave] like as if some body had cleft and divided (something) upon the ground : [or, as if some body were cutting and cleaving (wood) against the ground, i. e. that which lies on that ground, and from which the chips are scattered here and there : otherwife, like as he which cleaves the land (or ground) cutting, with the plough namely, (so) are our bones scattered towards the mouth of the grave, (or hell.)]*

8 *Yet mine eyes are upon thee LORD, Lord, in thee do I trust, uncover not my soul. [i. e. my help, my life, namely, from thy help and assistance.]*

9 *Keep me from the power [Hebr. hands] of the snare (which) they have laid for me, [See Job 5. on verse 20.] and (from) the trappes of the workers of unrighteousness.*

10 *Let the wicked every one fall into his (own, or, Gods) yarn [i. e. every one into that yain which they have set up or laid for me and mine], together, till I shall be past by. [Understand, both my self, and these that are with me ; or I, accompanied with thy grace and favour ; or untill I pass by altogether, i. e. till I am past all danger.]*

PSALM CXLII.

David being fled before Saul, and hid in a Cave, his Spirit overwhelmed, he cries unto the LORD for help.

AN instruction of David; [See Psalm 32. 1.] a prayer, when he was in the Cave. [David relateth here, how he carried himself in the Cave at Engedi, or Adullam, being fled thither by reason of the fierce persecution of Saul. 1 Sam. 22. v. 1. and 24. 4.]

2 I called with my voice to the LORD, I did supplicate with my voice to the LORD.

3 I poured out my complaint before his face: I made known before his face my distress.

4 When my spirit was overwhelmed within me, [See Psalm 102. the Annot. on v. 1.] thou knowest my path: [Thou O Lord, the meaning is, though I knew not which way to chuse or turn; yet thou knewest it well, shewing me the way and means, whereby to escape and avoid the blood-thirsty hands of Saul.] They [Saul namely, and his followers] had hid a snare for me, [i.e. laid it in a hidden or obscure place] upon the way which I was to go.

5 I looked forth on the right hand, and behold, there was no man that knew me, [viz. to help or assist me] there was no escaping for me: [Hebr. the escaping was lost (or perished) from me, i. e. I knew not whither to flee. Compare Job 11. 20.] no man took care [Hebr. sought, or enquired] for my soul. [for me, my life or preservation. So Prov. 29. 10. see the Annot. Deut. 11. on v. 12. and compare 2 Sam. 4. on v. 8.]

6 I called unto thee, O LORD: [viz. when I was in that straight and trouble] I said, Thou art my refuge, my portion in the land of the living. [i. e. mine inheritance, whereupon I rely, as long as I live in this world. See Psalm 27. 13. Isa. 38. 11. and 33. 8.]

7 Attend unto my cry, for I am much consumed, [Hebr. grown thinne] rescue me from my persecutors, for they are mightier than I.

8 Lead my soul, [Me, my person] out of the prison, [Hebr. out of the shutting up; being shut up in prison as it were with my people, by mine enemies encompassing of us round about] for to praise thy Name: the righteous [the godly party among Gods people] shall encompass me, [or in a crown as it were surround me; namely, to look upon me with admiration, and praise, and thank thee, O Lord, together with me, for the wonderful favour and deliverance which thou hast shewed me] When thou shalt have done well by me. [i. e. when thou shalt have brought me once to rest and established me in a good and prosperous condition.]

PSALM CXLIII.

David being grievously persecuted and straightened by his enemies, doth pray most fervently for speedy deliverance, and for instruction in the ways of the Lord, and for the destruction of his enemies.

A Psalm of David. [Some conceive that David made this Psalm when Absalom pursued him: others, when Saul was at his heels.] O LORD, hear my prayer; incline the ears to my supplications: hear me according to thy Truth, according to thy Righteousness. [i. e. for thy righteousness sake; as if he said: since I suffer so much wrong and violence, let me entreat thee LORD, that as a righteous Judge, thou wilt no longer wink at, nor permit the same. See Psalm 31. 2.]

2 And go not into judgement with thy servants; [i. e. summon me not into the Court of Justice; deal not with me according to my deserts. See Job 22. 4.] for none that liveth shall be righteous before thy face. [viz. by the works of the Law, and being considered in himself as a son of Adam; see Job 4. 17. and 9. 2, 3. and 15. 14. & 25. 4. see also the Annot. 1 Kings 11. on v. 33.]

3 For [These words depend on the first verse of this Psalm] the enemy [Saul and his adherents] doth persecute my soul, [my life or person, as Psalm 6. 4.] he treadeth down (or trampleth) my life. [others, my troop, band, or company, i. e. all those that are with me. See Psalm 141. 7.] to the ground, [i. e. he sets so hard after and upon me, that I have scarce life left in me: or he will soon overtake and trample us under foot, if thou do not speedily deliver us out of his hands] he layeth me in darkness [he maketh me and those that follow me to creep into holes and corners, for to hide our selves from his fury. For David had his abode for a good while in Caves, together with the men that followed him, Psalm 142. 1.] as those that are dead long agoe. [as if he said, We creep into holes and Caves in and under ground, being in that regard like unto them that are dead and buried long ago.]

4 Therefore is my spirit overwhelmed within me, [The sense is: There pass so many waves of disasters and crosses over my head, the one before, the other after, that I am ready to faint and perish under them] my heart is agast in the midst of me. [i. e. altogether disconsolate, disheartened, others, much astonished.]

5 I remember the dayes of old: [As if he said; when I find my self thus anguished and perplexed, I can find nothing doth so much ease and comfort me, as to call to my mind, how thou hast formerly assisted and delivered me. It seems Davids eye reflects principally here upon that time, when after the victory over his enemies, the people welcomed and received him with shouts and rejoycing, 1 Sam. 17. and 18.] I ponder all thy acts: [viz. which thou hast done for and by me.] I speak by my self of the works of thine hand.

6 I spread forth my hands unto thee: [See the Annot. Psalm 141. on v. 2.] my soul is before thee, like a thirstie land [or as a drie land. See Psalm 63. on v. 2. the sense might be supplied thus. Even as a drie or thirstie land doth long for rain, so thirsteth my soul after thee. Psalm 42. 23.] Sela!

7 Hear me hastily LORD, my spirit fainteth! do not hide thy face from me; [Turn not away from me, forsake me not] for I should become like them that go down into the pit. [i. e. to those which are ever ready to give up the ghost, Psalm 28. 1. and 88. 5.]

8 Let me hear thy kindness, [i. e. the good and comfortable news of thy kindness thou wilt shew me, by turning Saul back again, from pursuing thus fiercely after me] in the morning; [early, speedily, without long delay] for I put my trust in thee: Make known the way unto me, which I am to go, [i. e. teach me what to do to eschew the danger wherein I am. See Psalm 142. 4. or make known unto me the way which I am to walk in, to please thee] for I lift up my soul [my mind] unto thee. [as to him whom I hold and honour as my sole Protector and Saviour.]

9 Rescue me, LORD, from mine enemies, with thee I hide my self. [viz. under the shadow of thy wings, as the Prophet speaketh, Psalm 57. 2.]

10 Teach me to do thy pleasure, [Or thy will; or thy good pleasure, or well pleasing, as Psalm 40. v. 9.] for thou art my God: [whom I both will and must obey] Thy good spirit [understand here the holy Ghost] conduct me in a plain land; [i. e. in the way which I may cheafly walk in without let or offence; whereby is understood the way of righteousness, prescribed in the Word of God; or it may be David understands here by the way

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the means which he should apply himself unto, safely to escape from his enemies.]

11 O LORD quicken me [Or save me alive, that am even dead and gone. See above, verse 3. and verse 7.] for thy Names sake: that I may praise and celebrate thy Name, Psalm 142. 8.] lead my soul out of the straight [i. e. my life, my self] for thy righteousness sake.

12 And root out mine enemies, for thy kindness sake; and destroy them all that distress my soul: [Here the Prophet reflects upon the promise which God made to Abraham, and to his seed, Genesis, 12. verse 3.] for I am thy servant. [that is, I doe obey and serve thee faithfully, according to the Precepts of thy Law.]

PSALM CXLIV.

David gives God thanks for the blessings vouchsafed unto him in his wars and government, confessing withall his own and all mens nothingness. He prayeth that God would powerfully deliver him out of his great straights, vowing to praise God for his blessings.

(A Psalm) of David. Blessed be the LORD my Rock; [See the Annot. Deut. 32. on v. 4. and 2 Sam. 22.] that instructeth my hands for the combat: my fingers for the warre.

2 My kindness, [i. e. he, which is so kind unto me, as kindness it self. Compare 2 Sam. 22. v. 2. See further, Psalm 18. v. 3.] and my fort, my high retreat, and my deliverer for me: [i. e. for my good and advantage] my shield and one whom I trust, that subiecteth my people under me. [i. e. makes them obedient, and loyall to me.]

3 O LORD, what is man that thou knowest him? the child of man, that thou heedest him? [As if he should say; when one compareth the wretched and mean condition of man, with the infinite majesty of God: it cannot but fill the minde with admiration, that he should daigne to think on so poore and miserable a creature.]

4 Man is like to vanitie: his dayes are like a passing shadow. [See Psalm 102. 12. and Job 8. v. 9. and chap. 14. v. 2. 3.]

5 Incline thy Heavens LORD, [i. e. come to help me and mine from Heaven, and shew thy glory and power against our enemies. See 2 Sam. 22. v. 10. Spoken after the manner of men] and descend [viz. to my assistance, and to the destruction of thine enemies] touch the mountains. [i. e. (according as some conceive) my great and powerfull enemies. It may also be taken for a description of the Might and Majesty of God, in the executing of his judgements against the wicked, that oppress the godly. Compare Psalm 104. 32. &c.] that they smooke: [i. e. that they may vanish like smoke.]

6 Lighten lightnings, and destroy them; [i. e. strike them down and confound them with thy Divine and Heavenly Power; those strange children, namely, of whom is spoken, verse 7.] send forth thine Arrowes and slay them.

7 Thrust forth thy hands from on high; [i. e. out of Heaven, as Psalm 18. 17.] relieve me, and pluck me out of the great waters, [i. e. from those great persecutions of the wicked. See 2 Sam. 22. on v. 27.] out of the hand of strangers. [Hebr. the children of the strangers; either of a stranger to the fellowship of Israel, or of those that lived in a strange land, or of those that

would not acknowledge David their king yet, but did persecute him with Saul. See Psalm 54. verse 5. See likewise the Annotations, 2 Samuel, 22. on verse 45.]

8 Whose mouth speaketh lies, and their right hand is a right hand of falshood. [He meaneth the right hand which they reach forth, and give in pledge of faithfulness; and so likewise, v. 11.]

9 O God, I will sing a new song unto thee: [See the Annot. Psalm 33. on v. 2. 3.] with the Lute, (and) [this particle is inserted here, because the Lute and the ten-stringed instrument are severall instruments, as may be seen, Psalm 92. on v. 4.] the ten-stringed instrument, will I sing Psalmes unto thee:

10 Thee that giveth victory unto Kings: [See 2 Samuel, 8. verse 6.] that relieueth (or rescueth) his servant David from the evill sword: [i. e. from that sword, which goeth about to shed innocent blood.]

11 Relieve me, and rescue me from the band of the strangers, whose mouth speaketh lies: and their right hand is a right hand of falshood. [as above, verse 8.]

12 That our sonnes may be as plants, which [Plants namely,] grew great in their youth; our daughters as corner-stones, [i. e. fair and goodly of body and feature; as men use to trim, embellish and polish the cornerstones of a building, to give the more lustre and grace unto the whole frame in every ones eye] hewen out after the resemblance of a pallace. [i. e. sumptuously and stately.]

13 That our shops, [Understand here such places, where any provisions are brought and laid up; as Barnes, Granaries, Cellars, Store-houses, Magazines, &c. In a word, David prays here that God would bless him and all the Godly, with all manner of Temporall goods and comforts] being full, may yield forth one store after the other: [Hebrew, from food to food, i. e. abundance of Food, plenty of Provision] that our flockes may bring forth by thousands, (yea) multiplie by tenne thousands. [i. e. in great abundance] in our yards, [or streets, grounds, the word being variously taken. See the Annot. on Job 5. 10.]

14 That our Oxen be well-laden: [i. e. fat and fleshy, i. e. strong and fit to draw great burthens, and to doe much labour: or Bullocks well-laden, viz. with young ones, or Calves; for under the name of Oxen, the Cowes are here to be understood likewise, as Deuteronomie 7. 13.] that there be no breaking in, [viz. of the Enemies in our Townes and Cities, to take away our Goods and Cattell] nor no falling out [or, issuing forth, out of our Cities; viz. that we shall be compelled to pursue after our Enemies, for to recover the Goods and Cattell they robbed us of: others, no issuing (woman,) crying and complaining abroad] nor clamour (or out-cry) upon our streets: [understand this of rumours of Warre, or allarmes.]

15 Right happie is the people, with whom it saith thus: [viz. as is just now related] right happie is the People, whose God is the LORD: [as if he said, by way of amending, or correcting, the last preceding words, thus; Nay, I say rather, that above all, right happy is that people, which is in Covenant and favour with God, the Fountain, and Everliving Source of all Bless and Happinesse: which is the thing indeed, that doth contain the chiefest good. Compare, Psalm 4. 7, 8. and 17. 14. 15. and 33. 12. and 65. 5.]

PSALM CXLV.

David celebrateth God in regard of his greatnes, mightines, gloriousnes and terrible Acts: As also for his Goodnes, Righteousnes, and Mercifulnes, and likewise, for his everlasting Kingdome sake, his favour and tender care over all, but especially, those, that fear him, and call upon him.

A Praise-Psalme of David: [Or, a Psalm. This Psalm alone beares this Title, and yet the whole Book hath its Denomination from this Word Tehilla, Tehillim] Aleph. [the Verses of this Psalm are fitted to the Hebrew Alphabeth, or A B. the letter Nun, or N. onely missing. This same Artifice, David shewed in diverse other Psalmes; See the Annotations, on Psalm 25. verse 1.] O my God, thou King. [thou onely True, and Almighty King] I will exalt thee; and praise thy Name in Eternitie, and evermore.

2 Beth. All (Or, every) day will I praise thee, and celebrate thy Name in Eternitie, and evermore.

3 Gimel. The LORD is great, and greatly to be praised: [See the Annotations, Psalm 48. on verse 2.] and his greatnesse is unsearchable.

4 Dalch. Generation on Generation [The word Generation, implieth here and elsewhere all men living in one and the same age] shall praise thy works: and they shall declare thy mightinesse. [i. e. thy powerfull Acts, and of verse 12. Matthew 13. 58. And this the Prophet himself doth, from Verse 12. to the end of the Psalm.]

5 He. I will utter the glory of the honour of thy Majesty: and thy wonderfull deeds.

6 Vau. And they shall make mention of the power of thy terrible (Acts:) and I will rehearse thy greatnesse.

7 Zain. They shall abundantly powre forth [Hebr. bring forth like a Spring-vein, Or, bubble forth, flow forth, &c. i. e. praise and celebrate with all the strength of tongue and lungs. See Psalm 19. on verse 3. and 45. 2.] the remembrance of the greatnesse of thy Goodnesse: [i. e. all the great benefits shewed and performed at all times, unto our forefathers and selves] and they shall publish thy Righteousnesse, with shouting.

8 Cheth. Gracious and mercifull is the LORD, long-suffering, and great of kindnesse.

9 Teth. The LORD is good to all, and his mercies are over all his works. [Capable of them, others, above, beyond.]

10 Jod. All thy works, LORD, shall praise thee; and thy favourites shall blesse thee. [i. e. praise and thank thee: though in another kinde, then the rest of the Creatures, as having an inward feeling and apprehension, testifying unto them, that thou art their Father, and Benefactor. See Genesis. 14. verse 20.]

11 Caph. They shall recount the glory of thy Kingdom, and they shall utter thy mightinesse.

12 Lamed. To make known unto the children of man, his [i. e. Gods] mightinesse: [i. e. mighty Acts and achievements, as verse 4.] and the Honour of the gloriousnesse of his Kingdom. [Gods namely, as verse 5.]

13 Mem. Thy Kingdom is a Kingdom of all ages: and thy Dominion is in all Generation, and Generation. [i. e. it endureth from time to time; or unto all times through all successions.]

24 Samech. The LORD supports all them that fall, [i. e. all those that are weak and feeble, whether in body, or in spirit] and he lifteth up all bowed (ones.) [i. e. all those which under their heaue Croffe or lumber of their sinnes, do find themselves oppressed, that they must bow down under them.]

15 Ain. The Eyes of all [Animals, namely, of creatures that have living bodies] wait upon thee: and thou givest them their food in its time. [or, in due time; oth. in their time; i. e. in convenient time and season, as Psalm 104. 27.]

16 Pe. Thou openest thine hand, and satisfiest all that live, (according to thy) well-pleasing. [i. e. according as thou art pleased, or, to their satisfaction; others, with well-pleasing; that is, with gifts and goods, flowing and proceeding from thy good will and pleasure.]

17 Tsade. The LORD is righteous in all his wayes: and kind in all his works. [i. e. in whatsoever he doth.]

18 Koph. The LORD is near to all that call upon him: [viz. to help or deliver them, according to his kindness and compassion towards them] to all that call upon him in truth. [i. e. with confidence, uprightly, in sinceritie, earnestly, unceasingly, from the bottome of their hearts, without Hypocrisie, and without Superstition. Compare herewith, Deuteronomie, 4. 7. John 4. 24.]

19 Resh. He doth the well-pleasing of them that fear him: [Thus he honoureth them that honour him; 1 Samuel, 2. 30. Nevertheless, such a well-pleasing, pleasure and desire is to be understood here, which proceedeth out of a true faith, and becometh those that fear God; 1 John 3. 22. and 5. 14.] and he doth hear their call, and delivereth them.

20 Shin. The LORD keepeth all them that love him, but he destroyeth all the wicked.

21 Thau. My mouth shall utter the praise of the LORD: and all flesh shall praise his holy Name in Eternitie and evermore. [All flesh, i. e. all Nations, all Men; as Isaiah, 44. 3. Ezek. 36. 27. Joel, 2. 28.]

PSALM CXLVI.

The Psalmist stirres up himself to the praise of the LORD, with an admonition, that none doe put his Trust in men, but onely in God, in regard of his Almightynesse, Faithfulnesse, Help and comfort, and evermore enduring government.

Hallelu-Jah. [See Psalm 104. 35. and 106. 1.] O my soul praise the LORD.

2 I will praise the LORD in my life: I will sing Psalmes unto my God, whiles I am yet.

3 Do not trust in Princes, in the child of man, with whom there is no salvation.

4 His spirit [i. e. the soul of such a Prince or child of man] goeth out; [here is a circumscription of death. See the Annot. Genesis 35. verse 18.] he returneth again [as to the body] unto his earth, [i. e. to the earth from which he was taken or made, Genesis, 2. 7. and 3. 19. Psalm 104. verse 29. Eccles. 12. 7.] on that same day his projects [devices, purposes, undertakings] perish. [and consequently all the trust and confidence that was put in them.]

5 Right happie is he, that hath the God of Jacob for his help: whose attendance (Or expectation) is in the LORD his God.

6 That hath made the heaven and the earth, the sea, and all that is in the same: that keepeth faith in eternitie.

7 That doth right to the oppressed, that giveth bread to the hungry: the LORD looseth the prisoners. [Hebr. the bounden.]

8 The LORD openeth (the eyes) of the blind: [Hebr. openeth the blind, i. e. their eyes] the LORD lifts up the bowed ones: the LORD loveth the righteous. [i. e. all honest, godly, upright and God-fearing persons.]

9 The LORD keepeth the strangers, he holds the orphan and the widow standing: but the way [i. e. the counsels, devices] of the wicked, he turneth upside down. [i. e. destroyes, confounds the same.]

10 The LORD shall reign in Eternitie: thy God, O Zion [Thou people of Israel, which doe honour and serve the true God, on mount Zion, according to his own Ordinance and Institution] is from Generation to Generation. Hallelu-fab. [thus began and ends this Psalm.]

PSALM CXLVII.

The Prophet exhorteth the people to magnifie Gods Name, by reason of his care over his Church; his wisdom, power, and government over all, to the praise of his Name, and the salvation of the faithfull.

PRaise the LORD, for it is good to sing Psalmes unto our God: [i. e. it becomes and becometh Gods Children very well] because he is pleasant [others, for it is, &c.] praise is well becoming. [it becomes and sutes well with the children of God to praise the LORD, or the praising of the Lord, is a goodly thing in it self.]

2 The LORD buildeth Jerusalem: [God is the first Authour, Founder, Master-builder, Keeper and Preserver of the Church] he gathereth the scattered of Israel. [See Jam. 1. 1. and 1 Pet. 1. 1. Compare, Deut. 30. 3. 4. Isa. 11. verse 12. and 56. 8. John 11. 52.]

3 He healeth the broken of heart; [See the Annot. Psalm 30. on v. 3. and 34. on v. 19. and 51. 19.] and he binds them up in their griefs.

4 He telleth the number of the Stars: he calleth them all by names.

5 Our LORD is great, and of much power: [Hebr. manifold, or great of power] of his understanding there is no number. [i. e. it is impossible to conceive, or comprehend and utter how great and manifold his understanding and wisdom is. See Isa. 40. v. 28.]

6 The LORD keeps the meek standing: [See the Annot. on Psalm 10. v. 17.] the wicked he bringeth low to the ground.

7 Sing unto the LORD by turns [Hebr. Answer the LORD, i. e. sing unto the LORD, the one answering the other. See Exodus 15. 21. and 32. 18.] with thanksgiving: sing Psalmes to our God, upon the Harp.

8 Which covereth the Heavens with Clouds: [As was done in the time of the Prophet Elias, 1 Kings, 18. 45.] which maketh the grasse to sprout forth (upon) the Mountaines: [of the word grasse. See the Annot. 1 King. 18. on v. 5.]

9 Which giveth the cattell its fodder, [Hebr. his bread] to the young Ravens [Hebr. the sonnes of the Raven. See the Annot. Job 39. on verse 3.] when they crie.

10 He hath no pleasure in the strength of the Horse: he hath no delight in the leggs of a man. [Under the name

of the horse and a mans leggs, he comprehends all manner of humane helps, and strengths, even strong holds and fenced Cities, which though God doth not utterly reject (for they are gifts and favours proceeding from his liberall hand) yet the Psalmist here reproveth mens putting their trust and confidence in them. See Deut. 7. 9. and 9. 4.]

11 The LORD hath pleasure in them that fear him; that hope in his kindnes.

12 O Jerusalem praise the LORD: O Zion, laud thy God. [Understand here by these places the Inhabitants of Jerusalem which was built by the hill of Zion:]

13 For he maketh strong the Barres of thy Gates: [i. e. he protects and defends the Citie you inhabite, and he doth preserve it against all violence and practices of the enemies. This was a token of Gods favour and love unto his people Israel; as also a signe of Zions strength and tenableness. See the contrarie hereof, Psalm 107. 16. Isaiah 45. 2. Jerem. 51. 30. Lam. 2. 9. Amos, 1. 5.] he blesseth the children within thee.

14 Which setteth thy Borders (in) peace: [It is the LORD, that giveth you peace in all the parts and corners of your Countrey. See Isa. 60. 18.] he filleth thee with the fat of the wheat. [compare Deuteronomie, 32. 14. and the Annotations on Psalm 81. verse 17.]

15 He sendeth his Precepts upon Earth: [Hebr. His saying, or, speaking, his word, i. e. his command. Understand here the secret and inward vigour and power, which God endueth the Earth withall to bring forth trees and fruit, every tree and growing thing according to its kind] his word runs very swift. [as soon as the Command or Word of God doth issue forth, all the creatures of the World do yield immediate obedience.]

16 He giveth Snow like Wooll: [Snow and Wooll are like one another in colour, lightness and shape] he straweth the hoar-frost like ashes.

17 He throweth his Ice like pieces: [Understand hereby the Haile or frozen Hail-stones] who can subsist before his cold? [as if he said, if God is pleased, He may send such an extremitie of Frost, that no living Creature shall be able to endure it.]

18 He sendeth his word, [See above, verse 15.] and causeth them to melt: [viz. the said Frost and Ice or pieces of Ice] He maketh his winde to blow, [viz. a warm winde, which hath power to melt the Ice.] the waters flow away. [viz. those which were Ice before.]

19 He maketh known his Words to Jacob: his Institutions and his rights to Israel. [These two Names betoken the people of the Jewes or Israelites in general: The fence of this verse is: Every one is able to perceive by the severall above rehearsed works, how great the power of God is: but he sheweth yet farre greater favour to his Church, giving her his Law, and holy Commandements, to frame their lives accordingly.]

20 Thus hath he done to no people: [Others, to no Heathens. Hebr. not to all people (or Heathen) which words not to all, are often used in the Hebrew, for to none; as, Psalm 103. v. 2. and 143. 2.] and his rights they know not. [others, therefore they doe not know his rights] Hallelu-fab. [This word both begins and ends this Psalm, as also doe Psalm 156. 148. 149, 150.]

PSALM, CXLVIII.

The Prophet exhorts all Creatures both Celestiall and Terrestriall, but Man especially, to praise God, by reason of his Glory, and Power, but chiefly for his graciousnesse and favour towards his Church and People.

Hallelu-Jah. Praise the LORD, [This Verb Praise, is used here in the plurall in the Hebrew Text, and so throughout this and two following Psalmes] out of the Heavens : [or, (ye) of the Heavens ; i. e. ye heavenly Creatures, as well the Heavens themselves, with their inhabitants, as the Stars, and all their motions. So also verse 7.] Praise him in the highest places.

2 Praise him all his Angels : praise him all his Hosts, [which viz. are in Heaven. See the Annot. Gen. 2. on v. 1. and Psalm 103. on v. 21.]

3 Praise him Sun and Moon : praise him all ye shining Stars. [Heb. Stars of Light.]

4 Praise him ye Heaven of Heavens : [i. e. ye most high ones. See Deut. 10. on verse 14. and 1 Kings, 8. on verse 27.] and the Waters which are above the Heavens : [i. e. the Clouds which hang as it were in the Aire, called likewise Heaven. See Gen. 1. 6, 7. Job 26. 8. and 37. v. 11.]

5 Let them praise the Name of the LORD : for when he commanded it, they were created.

6 And he hath established them for evermore in eternitie : he hath given them an order which none of them shall transgresse. [The meaning is, None of all those Creatures before named shall transgress the order appointed them, and established by God.]

7 Praise the LORD from the earth ; [i. e. ye Creatures upon the Earth, or made of Earth] ye Whales [the Whales, or Sea-Dragons, and other Sea-Monsters, are comprehended here under the Earths notion ; as sometimes the Sea it self is, and particularly, there where it is said, that God created Heaven and Earth, comprehending the whole Universe, Gen. 1. 1.] and all abysses.

8 Fire and Haile, Snow and Damp, thou Storm-winde which doth his Word. [i. e. his viz. the Lords command. The Creatures which have no sence do praise and serve God in their kind, when God by them performs or executes his will and pleasure. See Psalm 19. 4. and 147. 15.]

9 Thou Hills and all Hillocks : fruit-trees, and all Cedar-trees.

10 The wilde Beasts and all Cattell : creeping Animals, and winged fowles. [Hebr. Fowles of the wing.]

11 Ye Kings of the Earth, and all people ; ye Princes and all Judges of the Earth.

12 Yong men and maidens also : ye old ones with the yong.

13 Let them praise the Name of the LORD ; for his Name alone is highly exalted ; his Majestie is over the Earth, and the Heavens.

14 And he hath exalted the Horn of his people : [i. e. their power and glory. See Deut. 33. on verse 17. This is principally fulfilled in Christ, who is called the Horn of Salvation, Luke 1. 69.] the praise [giving them stuff and matter enough of praising his Name for his Benefits] of all his Favourites, [understand by these Favourites, the Children of God, and godly persons, which are mercifull and kind hearted, as their Heavenly Father is. See Psalm 4. 4.] the children of Israel, the people that is neer him. [i. e. which is a peo-

ple more strictly allied and affianced with God in Christ, then any other people, John 20. 17. Ephes. 2. 13. 17. and 1 John 3. 1.]

PSALM CXLIX.

An Exhortation to thanksgiving for Gods favourable-ness to his Church, and her overcoming, which she obtained through his grace and power.

Hallelu-Jah. Sing unto the LORD a new song ; [See Psalm 33. the Annot. on verse 3.] let his praise be in the Congregation of (his) Favourites. [the Word (his) is inserted here ; as also v. 5. out of v. 9. here is meant the Church of God, which is an assembly of his Elect.]

2 Let Israel rejoyce in him that made him : [Hebr. in his makers. Gen. 1. 26. and Chron. 20. on verse 13. Job 35. 10. Eccles. 12. 1. Isa. 54. 5. God did not one-ly create Israel, but chose them likewise for his own peculiar people] let the children of Zion be glad over their King. [or by reason of their King ; viz. Christ ; Canticles, 1. 4. Matthew, 21. 5. whose Type David was.]

3 Let them praise his Name upon the Flutes ; [Others, in dancing-rings, as Psalm 30. 12. and 150. 4. Jerem. 31. 4, 13.] let them sing Psalmes upon the Timbrell and Harp.

4 For the LORD is well pleased with his people ; he shall adorn the meek with salvation. [i. e. he makes them glorious, after that he hath rescued and exalted them ; yea, he shall bring them to the enjoyment of the everlasting joy and salvation.]

5 Let his Favourites exult (leap up) for joy, for (that) honour ; [Which God bestoweth on them. See the verse foregoing] let them shout upon their couches. [on which they lie soft and rest themselves, God protecting and keeping them. See Psalm 3. 6. the sence is : They shall praise the LORD, by day and by night, even when they lie upon their beds.]

6 The exaltations of God, [i. e. the songs of praises, whereby they are to exalt the great and glorious works of God. Others, the elevations, viz. of the voice, i. e. the preaching of Gods Word] shall be in their throat ; [i. e. shall be uttered and proclaimed with a loud resounding voice ; as Isa. 58. 1.] and a two-edged sword in their hand : [Hebr. the sword of the mouthes, i. e. with two mouthes or edges ; as Jud. 3. 16. See the Annot. there. This two edged sword, is the Word of God, and it proceedeth out of the mouth of Christ ; and with this sword the godly overcome the Devill, the World, and all the powers of this world, 2 Cor. 10. 4. Eph. 6. 17. Heb. 4. 12. Revel. 1. 16.]

7 To do vengeance [viz. with words, as John 16. 8. &c.] over the Heathen : and reproofs over the Nations ; [this is done, by preaching against the idolatrie and impietie of the Heathen and unbelievers, as Acts 14. 15. and 17. 16, 17, 22. &c. Compare this with Isa. 41. 15. and with 2 Cor. 10. 4, 5.]

8 For to bind their Kings with chains : [viz. by preaching of repentance, and by binding their sinnes, bringing them thus under the yoke and subjection of the Gospel. See Isa. 45. 14. Psalm 2. 3. Mark 6. 20. Acts 24. 26. Revel. 21. 24.] and their honourable with iron fetters.

9 For to do the Written right over them : [i. e. for to acquit, or absolve them from their idolatrie, and other sinnes, if they repent uprightly ; but if they remain obstinate in their impenitencie, to denounce unto them eternall death and condemnation, according to the tenour of the Word of God, revealed unto us in the books-

Books of Holy Scripture.] *This shall be the Glory of all his Favourites. Hallelu-Jah.*

PSALM C L.

An Exhortation to praise the Holiness, Power, and kindeness of God, with all manner of muscical Instruments, and with the Voice also.

Hallelu-Jah. Praise God [Praise ye, in the plural; and so all along, as Psalm 146. 1.] in his Sanctuarie: [i. e. in his Holy Place; viz. in Heaven: Others, understand by the Sanctuarie, the Temple, as Psalm 20. 3. or the Tabernacle; not onely the earthly Temple or Tabernacle, but much rather, that above in the Heavens; others, by reason of his Holyness] Praise him in the spreading (in expansion) of his strength: [Hebr. in the spreading forth of his strength. i. e. in his strong spreading (or, expansion) being that he doth spread abroad his power and mightiness every where round about, like the Firmament over all his Creatures; others, by reason of the spreading which he made through his Power (or,) strength, having regard to that which is written, Gen. 1. 6. See likewise, Psalm 19.]

2 Praise him because of his Mightinesses, [i. e. his

mightie and powerfull Acts; as Psalm 145. 5.] Praise him according to the multiplicitie of his greatness; [Or, according to the multitude of his Glorie, or, excellencie, i. e. by reason of his great or manifold power and glorie.]

3 Praise him with resounding of the Trumpet, praise him with the Lute, and with the Harp.

4 Praise him with the Timbrell and Flute: [As Psalm 149. 3.] praise him with stringed-play and Organes. [the Hebrew word is seldome found, and therefore variously rendered; it signifies a pleasant Instrument, invented by Tubal, Genesis 4. 21. See Job 21. 12. and 30. 31.]

5 Praise him with shrill-sounding Cymballs, [Or, sweet-sounding, &c. Hebr. bear-Cymballs, i. e. pleasant to hear: These Instruments were of mettall, as Bells, &c.] praise him with Cymballs of joyfull-sound.

6 All that hath breath, praise the LORD, [Hebrew, All breath, Or, every breath. See the Annotations, Genesis 7. on verse 22. These words the Apostle John declareth more fully thus. And every Creature that is in Heaven, and upon the Earth, and under the Earth, and that are in the Sea, and all that is therein, I heard say; To him that sitteth on the Throne, and to the Lamb, be the thanksgiving, and the Honour, and the Glorie, and the Power in all Eternitie, Amen.] Hallelu-Jah.

The end of the Book of Psalmes.



THE PROVERBS OF SALOMON.

The Argument of this BOOK.

THis Book containeth most excellent, holy, instructive Proverbs or Sentences, which King Salomon, by the instinct and inspiration of the Holy Ghost, (by whom he was indued with singular wisdom and knowledge both in Divine and humane matters,) uttered ; and God of his good grace would have the same to be written and preserved for the common use and benefit of his Church. The Argument or Contents, is, concerning the true wisdom and fear of the Lord, with all manner of effectually exhortations and persuasions to the performance of our dutie, not onely toward God, but also toward our selves, and our neighbour, in what state or condition soever any one on earth may be in, with the promise of this present life, and that which is to come : Together with most faithfull debortations and warnings to abstain from all sins, vices and frailties, opposite to the first and second Table of Gods Law : especially, from whoredome and adulterie. So that this Book is rightly held to be an overflowing Fountain of wholesome Doctrine, in all things requisite to a wise holy and well-pleasing frame of life and conversation, in all callings, both generall and particular, private and publick, and consequently, ought highly to be recommended unto all Christians, far above all that which hath been written by heathen Philosophers, or worldly-wise men, of wisdom and of the chiefeest good, and of the vertues and vices. Concerning the connexion or coherence of these Proverbs; it seemeth that Salomon himself hath collected and joyned together those Sentences which are recorded after his instructive Preface or Introduction of the nine first Chapters, (which are full of the praise of heavenly wisdom in generall, and of our Lord JESUS CHRIST, the eternall Wisdom, and Word of the Father, in particular) from the tenth Chapter to the five and twentieth : and that the following Proverbs, from the five and twentieth to the thirtieth Chapter, were by the command of that religious king Hizkia (when he reformed the decayed Kingdome, written out, and gathered out of Salomons own, or other holy mens Records. In the thirtieth Chapter, are contained the words of Agur. In the last, the doctrine of Salomons Mother, which he embraced, set down in writing, and left behind for the common instruction and edification of the Church of God.

PROVERBS.

PROVERBS.

CHAP. I.

Of the profit and utilitie of these Proverbs, ver. 1. &c. The dutie of children to their Parents 8. An admonition to beware of the company of the wicked 11. The eternall wisdom it self is brought in, complaining that she is despised, exhorting to repentance, and threatening everlasting destruction to all disobedient ones, and promising assured happiness to the obedient. 20.

THe Proverbs, [See the Hebrew word, 1 King. 4. on verse 32.] of Salomon the sonne of David, King of Israel:

2 To know wisdom, [Meaning a sure and grounded knowledge of Divine and Humane things how to order ones self aright, both in matter of faith and life. Compare 1 Kings 3. on verse 14.] and discipline; [meaning the instruction which is given, to attain unto wisdom] to understand the saying of understanding; [or, the words, or sayings, that are understandingly propounded. This understanding here spoken of, is held to be the wisdom and prudence of the Spirit, whereby wisdom is well managed, and employed to the right use or end. Compare 1 Kings 3. on verse 12.]

3 To receive the instruction of good understanding; [To wit, whereby a man may become judicious, wise, intelligent, and prudent in all that may befall him, concerning things to be either done, or omitted by him. Compare below, Chapter 3. 4. and 13. 15. and chapter 21. 16.] Justice, [understand hereby, the whole dutie which we owe unto God, and to our neighbour according to the direction of the first and second Table] and Right, [to wit, whereby we do and perform unto our neighbour, that which we are bound to do and perform unto him, according to the precept and direction of the second Table properly] and Equities. [which must be upheld and kept in all dealings and differences with men according to the nature of love, and according as the thing it self requireth.]

4 To give subtiltie [This word here is taken in a good sense, for a quick, nimble, subtile, and sharp wit, or apprehension, as below, chap. 8. verse 5. 12. item, 19. 25. Elsewhere it is taken in a bad sense, for craftiness, mischievousness, as Exodus 21. 14. Job. 9. 4. Job 5. 12. and 15. 5.] to the simple, [this word is sometimes taken in a bad sense, for those who by reason of their dulness, stupiditie and blockishness do easily believe, and suffer themselves easily to be turned aside, and to be misled out of the way that is good. See Job 5. on verse 2. so also v. 22. and 32. Item, chapter 7. 7. and 8. 5. and 14. 15. 18. Sometimes the Hebrew word is taken in a good sense, for those that are teachable, harmless, sincere, and down right, and would easily be deceived and hurt by the wicked,

unless God, (in whom they trust) as a gracious Father, did keep and preserve them, Psalm 19. 8. and 11. 6. 6. below chapter 19. 25. Matth. 10. 16.] to the young man [both in years and in understanding] knowledge, [understand not a bare knowledge of the things that ought to be known: but also of the grounds and reasons thereof] and discretion. [that is, a wise and serious, or judicious consideration, accompanied with a singular prudence. So below, Chapter 2. 11. and 3. 21. See Job 21. the Annotation on v. 27.]

5 He that is wise will hear, and increase in learning; [See of the Hebrew word translated learning, Job chap. 11. on verse 4. Or, will augment learning, or increase in apprehension. Compare below, chapter 9. 9. Hebr. properly adde learning] and he that is of understanding, shall attain unto wise counsel: [Hebr. wise counsels, in the plurall number. See of this word, Job 37. on v. 12.]

6 To understand a Proverb, [See above on verse 1.] and the interpretation [to wit, of the same Proverb. Others, skilfull sayings; that is apt or fit eloquence, to utter a mans words well] the words of the wise, and their riddles. [that is, their sayings, which have a hidden and deep sense or meaning. See Iudg. 14. on v. 12. and 1 Kings 10. on v. 1.]

7 The fear of the Lord is the beginning of knowledge: [That is, the ground and foundation of true wisdom, to wit, to obtain it fully; even as in the building of an house, the foundation is the beginning of the rest of the building, to finish and perfect it. See Psalm 111. on v. 10. item, Job 28. 28. Prov. 9. 10. Zech. 12. 15.] (but) fools [understand by those for the most part, men, that having drunk in false opinions, do not follow the right way of wisdom, and the fear of God. See Job 5. on v. 2.] despise knowledge and instruction.

8 My son, [So Salomon calleth all those that hear, or read his Doctrine, to shew that he doth not onely propound it with a fatherly mind and affection, but that they also ought to receive and entertain it with a child-like and most obedient heart and inclination. So below, verse 10. 15. and chap. 2. 1. and 3. 1. &c. Compare Iudg. 17. on v. 10. 1 Kings 20. on verse 35. and 2 Kings 2. on v. 12. Psalm 34. on v. 12.] hear the instruction of thy father, and forsake not the Doctrine [or Law, or Instruction. See below, Chapter 3. 1. and 4. 2. and 6. 20. 23. and 7. 2.] of thy Mother.

9 For they shall be an acceptable ornament, a gracious addition unto thine head, [Hebr. an addition of acceptableness, &c. that is, which shall make thee acceptable of thy mother: and respected. So below, chap. 4. 9.] and chains on thy neck: Hebr. throat.]

10 My son, if the sinners [Meaning gross and impenitent sinners. See 1 Sam. 25. on verse 18.] entice thee, [or,

[Or, *would seduce thee*; that is, shall seek to persuade and inveigle thee with fair words. See of the Hebrew word rendered here *enticing*, *Judge 14.* on verse 14.] *consent thou not.* [Compare *Prov. 4. 24.*]

11. *If they say, Go with us, let us lurk for blood;* [To wit, to shed it, by killing and murdering. Blood is used for killing, or murdering. See *Gen. 37.* on verse 26.] (let us) *hide our selves* [that is, lie in wait, or, lay wait. So *Psal. 56.* and below verse 18.] *against the innocent, without cause*: [that is, without his deserving. So *Psal. 35. 7.*]

12. *Let us swallow them up alive*, [That is, without pity or compassion. Compare *Psal. 124. 3.*] *as the grave*, [that is, as the grave swalloweth up the dead bodies. Compare below chap. 27. 20. and 30. 16.] *yea whole and all, as those that go down into the pit*: [Hebr. *the goes down of the pit*. So *Gen. 23. 10.* *the enterers in of his City-gate*; that is, those that entered in at the gate of his City. So *Psal. 78. 9.* *shooters of the bowe*; that is, those that shoot with the bowe.]

13. *We shall finde all precious substance, we shall fill our houses with spoil*:

14. *Thou shalt cast in thy lot in the midst among us*, [That is, help to share the prey with us, which is commonly done by casting or drawing of lots, when every one desireth to draw out his share] *we will all (of us) have one purse*. [that is, all the prey we get, we will have it in common, and divide it amongst our selves.]

15. *My son, walk not in the way with them*, [That is, keep not their company, nor converse with them. Compare the phrase, *1 Sam. 25. 15. Psal. 11. 1.* *refrain thy foot from their path*: [that is, go not with them in their wicked ways. Hereby may be also understood, the affections, inclinations, and motions of the minde or soul: For as the feet carry the body hither and thither; so is the spirit of a man led on and carried by the affections, to sundry devices and practises. Compare below verse 16. and 5. 5. and 6. 18, &c.]

16. *For their feet run to evil*; [That is, to do evil, or to hurt others] *and they make haste to shed blood*.

17. *Surely the net is spread in vain before the eyes of all manner of fowl*. [Hebr. *of all Lord of the wings*. That is, of all manner of fowl, or, all that hath wings. See *Gen. 14.* on verse 13. *The net is spread in vain, &c.* Meaning, in respect of the silly bird, because it taketh no warning by the spreading abroad of the net, to shun and avoid danger; but is onely carried by a greedy appetite and desire to the bait. Some apply this thus: that the birds when they see the net spread, are thereby warned, and fly away, but the wicked are so dull and senseless, that they even spread their own nets wherein they shall be taken. But the sense of the proverb seemeth to be this: As a bird doth in vain see the net spread abroad, not heeding it, but having her eyes fixt onely upon the bait, and so by falling on is taken: so wicked men and evil doers regard not the danger, whereinto they put themselves, when for some temporal gain or profit, they hurt their neighbour, but fall into the hands of the Magistrate, who punisheth them according to their deservings, or else are punished some other way by God himself.]

18. *And these* [To wit, they, of whom is spoken above, verse 15, 16.] *lurk for their (own) blood, and hide themselves* [see above on verse 11.] *against their (own) souls*. [the meaning is, that they bring their own lives to ruine and destruction, by seeking after the lives of others. Compare below chap. 8. verse 36. and the Annot.]

19. *So are the paths* [That is, the intentions, purposes, deeds, and practises. Compare *Gen. 6.* on ver. 12. also below chap. 2. 15. and 22. 25.] *of every one, that practise covetousness*: [Hebr. *that covets covetousness*, or, *coveteth with covetousness*. So below chap. 15. 27. *Jer. 6. 13. Ezek. 22. 27. Hab. 2. 9.* The Hebrew

word is for the most part taken in a bad sense, for filthy, covetous, and dishonest lucie or gain. See *Gen. 37. 26. Exod. 18. 21. 1 Sam. 8. 3. Psal. 119. 36.* below chap. 28. 16. *Isa. 56. 11.*] *it* [to wit, covetousness] *will catch* [that is, bring to destruction, as a bird is caught, and cometh to its death by the bait, after which it flyeth] *the soul of the masters thereof*. [that is, of those that study or practise covetousness. See of the word *Baal*, *Gen. 14.* on verse 13.]

20. *The Supreme Wisdom* [Hebr. *wisdomes* in the plural number, that is, the highest, most excellent, or supreme wisdom. So below chap. 9. 1. and *Psal. 49. 4.* so *Job 40.* verse 10. a great beast is called *Behemot*; that is, *beasts* in the plural number. This is done to aggravate, or to multiply things. Oth. *every wisdom*, or, *manifold wisdom*, or, (*wisdom*) *of wisdomes*. By this wisdom may be understood, either the essential wisdom of the Father, which is the Son of God, whereof see below chap. 8. or the wisdom contained in the holy Scripture, which far exceedeth all the wisdom of men. Some understand the wisdom, which is revealed by the Word of God, and by the works of Divine Providence] *cryeth aloud without*; [to wit, by the Preachers of the Word of God, or also by the works of Creation, and upholding, and governing of all things] *she lifteth up her voice* [Hebr. *giveth, &c.* That is, she lifteth up her voice, and causeth it to be heard. So *Gen. 45. 2.* below chap. 2. 3. and 8. 1.] *in the streets*.

21. *She cryeth in the front of the stirs*, [Hebr. *in the head of the stirs*. Understand the places where great concourse or assembling of people was, and wherein also was much stir and noise] *at the doors of the gates* [where judgement was kept, and consequently where were great meetings and gatherings of people together. See *Gen. 22.* on verse 17.] *she uttereth her sayings in the city*. [Meaning every city in the land of Israel.]

22. *Ye simple ones*, [These are the words of wisdom, which Salomon bringeth in speaking after this manner. Of the word *simple*, see above on verse 4.] *how long will ye love simplicity? and the scornors* [see *Psal. 1.* on verse 1.] *desire scornings for themselves? and fools* [understand not idiots, or natural fools, senseless persons, that have not the common use of reason and understanding, as other men have; but such as are deprived of true wisdom, leading to everlasting life, neither are inclined or bent to seek and endeavour after it, but onely cumber and trouble themselves about the things pertaining to this temporal life] *hate knowledge?*

23. *Turn you unto my reproof*: [To wit, to hear and obey it, or to follow after it. Oth. *turn you at my reproof*; that is, repent and amend your lives by virtue of my reproof. Understand such a reproof as is done by words of instruction and exhortation. So below ver. 25. 30.] *I will abundantly pour out* [a phrase borrowed or taken from fountains, out of which water issueth, or gusheth forth in great abundance. See of the Hebrew word, *Psal. 19.* on verse 3. it is used sometimes in a good sense, as here, and so in the forementioned place: and sometimes in a bad sense, as below, chap. 15. 2, 28.] *my spirit unto you*; [that is, the knowledge of my mind and will. See the word *spirit* often taken in the like sense, that is, for the gift of understanding, *Psal. 76.* verse 13. below chap. 29. 11. *Joel 2. 28.*] *I will make known my words unto you*.

24. *Seeing I have called, and ye have refused*; (I) *have stretched out mine hand*, [To wit, to invite you to repentance. See the like phrase *Isa. 65. 2.*] *and there was no man that regarded*: [Compare *Isa. 65. 12.* and *66. 4. Jer. 13. 10.*]

25. *And ye have rejected* [The Hebrew word is taken in the like sense, below chap. 4. 15. and 8. 33. and 13. 18. and 15. 32.] *all my counsel*; [Oth. *have withdrawn your selves from*, or, *bereaved (your selves of)*

my counsel: Oth. have caused my counsel to cease] and would not my reproof:

26. Therefore I will also laugh at your destruction: I will mock when your fear [That is, the evil, and mischief, whereat ye shall be sore afraid and astonished: or, which ye exceedingly fear. So in the following verse. see Job 39. on verse 25.] cometh.

27. When your fear cometh as a desolation, [Which spreadeth it self far and near with a great sound or noise, and doth exceeding much harm. See of this similitude also, Psalm 35. 8. and the annotations below, chap. 3. 25. Isa. 10. 3. and 47. 11.] and thy destruction cometh as a whirlwind; [that is, very swiftly, terribly, and violently. See of such a kind of similitude also, Job 9. on verse 17.] when distresse and anguish cometh upon you; [compare Job 27. 9. and 35. 12. Isa. 1. 15. Jer. 11. verse 11. and 14. 13. Ezek. 8. 18. Mich. 3. 4.]

28. Then shall they cry unto me, but I will not answer: they shall seek me early, [That is; seek me with great care and diligence. See Job 8. on verse 5.] but (they) shall not find me:

29. Because they hated knowledge; [Of knowledge, see above on verse 4.] and did not chuse the fear of the LORD.

30. They consented not to my counsel: they despised all my reproof.

31. So [Or, therefore] shall they eat of the fruit of their (own) way, [that is, receive, and get the punishment, or recompence of their wicked works. See Job 21. on verse 25. The word fruit, here used, is taken for all manner of, either evil, or good, that issueth or proceedeth from any thing. It's taken for evil, as here; so Isa. 10. 12. Jerem. 6. 19. Micha 7. verse 13. Lu. 6. 43. For good, below chap. 8. 19. and 31. 31. Amos 6. 12. Psalm 5. 22. Philip. 1. 11.] and justify the selves with their (own) counsels. [that is, bring a bad inundation of plagues upon themselves, occasioned by their obstinate and contumacious mindes. See of this phrase Job 7. 4. and the annot.]

32. For the turning away of the simple [To wit, whereby they turn away themselves from the teachings and instructions of wisdom] shall slay them, [to wit, the simple: which is done by means of the Magistrate, or other means vey by God himself] and the prosperity of fools [mean by which they, or other wicked men oftentimes have, whereby they are hardened in their backsliding and course of sinning] shall destroy them.

33. But who so hearkeneth unto me, shall dwell safely: [Hebr. in, or, with safety: that is, not only without ill entertainment, but also without fear of it. The same phrase is also found, Lev. 25. 18. Deut. 33. 12. Isaiah 47. 8. Jerem. 23. 6. Ezek. 39. 26, &c.] and he shall be quiet from fear of evil.

CHAP. II.

Sundry promises of great use, for those that earnestly seek after, and obtain true wisdom: especially that they shall be directed and kept in the way of life, and be preserved from evil company, which walk in the way of destruction.

MY son, if thou receivest my sayings; [From the twenty second verse of the former Chapter unto this verse, Salomon related the words of Wisdom: Now he speaketh again in his own person, as may be gathered by comparing the tenth and fifteenth verses of the former Chapter] and layest up my Commandments with thee: [to wit, as a treasure, and necessary commodity. See Job 23. on verse 12. also below verse 7.]

2. To cause thine ears to attend, unto wisdom, (if) thou inclinest thine heart unto understanding. [What understanding is, see above chap. 1. on verse 2.]

3. Yea [The Hebrew particle is so taken, 2 Kings 18. 34.] if thou cryest unto prudence, [that is, if thou seekest with all diligence to get it. It is a similitude borrowed from him that having great need of another man, seeketh by earnest and stedfast crying unto him, to get him near himself] and liftest up [Hebr. givest, so ab. cha. 1. 20.] thy voice unto understanding.

4. If thou seekest her as silver, and searchest after (her) as after hid treasures: [Compare Mat. 13. 44, 45, 46.]

5. Then shalt thou understand the fear of the LORD, and shalt finde the knowledge of God. [To wit, by Gods gracious enlightening, James 1. 5: who lettereth them finde the thing that is good, who in the use of right and lawful means seek and endeavour after it, Mat. 7. 7. For this word finding, hath respect or relation to the word seeking, mentioned in the last foregoing verse. Compare below chap. 3. 13. and the annot.]

6. For the LORD giveth wisdom; [Compare James 1. 5. 1 Kings 3. 9, 12.] out of his mouth, [that is, out of his gracious good will and pleasure, and by the revelation of his holy Word: for the mouth of God in Scripture signifieth sometimes his good will and pleasure, Deut. 8. 3. sometimes the revelation thereof, Numb. 9. 18. Psalm 119. 72.] (cometh) knowledge and understanding.

7. He layeth up for the righteous a durable being: [Or, a sure estate. The Hebrew word signifieth properly that which is essential, sure, and durable, or, permanent. Understand here, either the true wisdom, and sure or sound doctrine of truth, which is opposed to the vain and empty knowledge of this world, or the eternal, celestial good, which is opposed to the momentary and transitory things of this earth. See of the Hebrew word further, Job 5. on verse 12. and compare Psalm 37. on verse 3.] He [to wit, the Lord] is a buckler [see Gen. 15. on verse 1. Others understand by this shield or buckler, the true and sound wisdom, and doctrine of salvation. Compare Psalm 91. 4.] to them that walk uprightly: [that is, to them that live a true, unfeigned, godly life. See also 1 Kings 9. 4. Psalm 26. 11. below chap. 10. 9. and 20. 7. and 28. 6, &c. also see Gen. 20. on verse 5.]

8. That they may keep the paths of judgement: [That is, constantly follow the rule of Gods Word, which teacheth them what they are to believe, and how they ought to live. Compare Gen. 18. on verse 19. these paths are also called, the paths of uprightness, below verse 13. the paths of life, below verse 19. the way of good men, and the paths of the righteous, below verse 20. the way of wisdom, and the footsteps of uprightness, below chap. 4. 11, &c. see further, 1 Kings 8. on verse 36.] and he shall preserve the way of his favourites: [Compare Psalm 1. on verse 6. see of the signification of the Hebrew word rendred here favourites, 2 Chron. 6. on verse 41. and Psalm 4. 4.]

9. Then shalt thou understand righteousness, and judgement, and equities: [See of these three words above chap. 1. on verse 3.] (and) all (or every) good path. [Hebr. all (or every) footstep of good: that is, every way that leadeth unto that which is good. The Hebrew word signifieth properly the print, or, furrow of a cart-wheel, or, the track of a cart-wheel made in the ground: but is by way of similitude used, to signifie the way of men; that is, of their dealing and converse, their doing and omitting. See Psalm 23. 3. below verse 15. and ch. 4. 11. and 5. 21. and Isa. 26. 7.]

10. When wisdom shall have entred into thine heart, and knowledge shall be pleasant unto thy soul;

11. Then shall discretion keep watch over thee, [That is, keep thee with singular diligence & carefulness; as the Hebr.

Hebrew phrase here importeth, and is also found, 1 Sam. 26. 16. and below chap. 6. 26.] *understanding shall preserve thee.*

12. *To deliver thee from the evil way;* [Understand all kinde of false faith, and wicked works, opposite and repugnant to the rule of Gods Word, and leading to destruction: which is likewise so called, Psalm 119. 101. and below chap. 8. 15. and 28. 10. likewise the way of falsehood, Psalm 119. 29. the way of sinners, Psalm 1. 1. the way, that is not good, below ch. 16. 29. and here straightway verse 13. the way of darkness: also the wicked way, Ezek. 3. 18.] *from the man that speaketh perversenesses:* [that is, things that are contrary to truth of doctrine, and righteousness of life. So Deut. 32. 20. below verse 14. and chap. 6. 14. and 8. 13. and 10. 31, 32, &c.]

13. *(From those) that leave the paths of uprightness;* [See above on verse 8. Compare 2 Chronicles chap. 12. on verse 1.] *to go in the ways of darkness.* [that is, to live in unbelief, error, wilful sin, disquietness of minde, and misery. Thus the word darkness is taken for all kinde of evil that is in the understandings, in the will, in the affections, in words and deeds, and in the whole course of mans life. Compare Eccl. 2. 14. Isaiah 9. 1. Romans 2. 19. Ezek. 5. 8. 11.]

14. *Wherefore to do evil, delight themselves in the perversenesses of the wicked:* [To wit, either person, or work.]

15. *Whose paths* [To wit, the paths of those that leave and forsake uprightness, &c. of whom was spoken in the two foregoing verses] *are perverse;* [that is, crooked, and going awry, erring and going astray from the right and straight rule of faith and life] *and declining in their steps:* [to wit, from the right and good way: so chap. 1. 32. and 14. 2.]

16. *To deliver thee from the strange woman* [That is, which is not thine own, but another mans wife: and besides by her infidelity, wicked life, and adulterous carriage, pertaineth not to the true people of God. Wherefore she is also called an outlandish, or unknown woman. So below chap. 5. 3. and 6. 24. and 7. 5. this verse dependeth on the foregoing eleventh verse] *from the unknown (woman) (which) flattereth with her speeches:* [or, (which) maketh her speeches trim and neat, or, uttereth, smooth, or intreating words, whereby she enticeth men in a wanton and unchaste manner. Compare below chapter 5. 3. and 6. 24. 7. 5.]

17. *Which forsaketh the guide of her youth,* [That is, her lawful husband, whom she married in her youth, and who is her head and governour.] *and forgetteth the covenant of her God.* [that is, the promised conjugal fidelity; which is called the covenant of God, not onely because marriage was instituted and ordained by God; but also because God therein joineth man and wife together, and is a witness and beholder of that so near union and conjunction, as being made and done before him. See Mat. 19. 4. 5. 6, &c.]

18. *For her house inclineth unto death* [The meaning is, that the punishment of adultery is mans utter ruine and destruction, both in soul and body. 'Tis a similitude borrowed from an inclining or bending wall, which is nigh to its ruine or fall] *and her paths unto the dead:* [The Hebrew word, which sometimes signifieth Giants, is taken here for men that are dead, deceased, or, departed out of this life. See Job chapter 26. on verse 5. This eighteenth verse dependeth on the foregoing sixteenth verse. As if he had said, I have not shewed in vain, that wisdom will deliver thee from the strange

woman: for this is an exceeding great benefit, because the strange woman leadeth men unto death.]

19. *Whoever go in unto her;* [See Genesis 6. on verse 4.] *shall not return;* [to wit, from the way of death, which by the sinne of adultery they have entered into] *neither shall they hit the paths of life.* [that is, which lead unto life. So below chap. 5. 6. and 6. 23. and 15. 24.]

20. *That thou mayest walk in the way of good men,* [This verse dependeth upon the foregoing eleventh verse, then shall discretion keep, &c. or, on the sixteenth verse, to deliver thee from the, &c.] *and keep the paths of the righteous.* [that is, the example of godly ones, that knew and feared God aright. These are commended unto us in the Scripture for our imitation; and not those, who give up themselves unto uncleanness, and to other finnes. These (to wit, the righteous) are every where in this Book opposed to wicked and ungodly men, that know not God, nor obey him.]

21. *For the godly shall inhabit the earth,* [Compare Psalm 37. 9, 11, 22, 29, 34. and the Annotations on verse 29.] *and the upright shall remain in it.* [to wit, not onely in general, because there shall always remain a Church and people of God, but also in particular, because God will never leave any of those that are his, into what strait soever they come, but will continually follow them with his blessing even unto death.]

22. *But the wicked shall be destroyed from the earth,* [Their death is an apparent destruction, because they living in great prosperity and pleasure, are suddenly taken away thence, and reserved for everlasting destruction. Compare Psalm 37. 2, 9, &c. See also Job 18. 17. Psalm 104 35.] *and the faithlesse ones* [understand by these, those that by great and wilful injustice transgress and violate the duty, which they owe unto God, or their neighbour. Compare 1 Samuel 15. 18. and Psalm 1. 1. and the Annot.] *shall be plucked out of it.*

CHAP. III.

An exhortation to the keeping of the Commandments of Wisdom, verse 1, &c. also to assistance in God, and his counsel, with caution to beware of self-wisdom, 5. An exhortation to the fear of the Lord, 7. to liberality to the Ministers of God, and to the poor, 9, 27. to patience in suffering, 11. Of the blessedness that wisdom bringeth with it, the preciousness, high esteem, and great utility of it, 13. Evil practises, 29. Contentiousness, 30. Impatience, 31. The cursed prosperity of the wicked, scornful, and fools, 33.

MY son, forget not my law: [Of doctrine, to wit, which I teach thee, and instruct thee in; namely, how to order thy life and conversation aright. See above chap. 1. on verse 8.] *but let thine heart keep my commandments:*

2. *For they shall increase* [So below chapter 9. 11. Hebrew properly adde, which is here as much as multiply] *unto thee length of days; and years of life,* [that is, a great age, and a long life, or a life of many years. So Deuteronomy 30. 20. Job 12. 12. Psalm 21. 5. and 91. 16. below verse 16. and 4. 10. and 9. 11.] *and peace.* [that is, prosperity both in soul and body: See Genesis 37. on ver. 14.]

3. *Let not mercy and faithfulness forsake thee* ; [This may be understood of the mercy and truth of God ; so that it is a command exhorting a man to cleave close thereunto, with a promise that he shall keep and preserve them. See below on verse 25. Others understand it of the bounty and faithfulness, which every one ought to shew unto his neighbour] *bind them* [to wit, the commandments of God, whereof is spoken in the first verse : or, mercy and faithfulness, that is, the promises of God concerning them] *about thy neck*, [to wit, as an ornament, or chain, as above chap. 1. 9. and to have them always before thine eyes, and in thy sight. See below ver. 21. and 6. 21. and compare *Exod. 13. 9. Deut. 6. 8.*] *write them upon the table of thine heart*. [that is, imprint them deep in the innermost part of thine understanding, that they may never slip out of thy memory. So below chap. 7. 3. *Fer. 17. 1. 2 Cor. chap. 3. 3.*]

4. *And finde favour*, [Or, *grace* ; that is, acceptation or acceptableness, whereby a man is acceptable and pleasing unto others ; so *Gen. 39. 21. Psalm 46. 3.* above chap. 1. 9. below chap. 11. 16. and 22. verse 11. *Ecc. 10. 12. Luke 2. 52.*] *and good understanding* [of understanding, see above chap. 1. on verse 3.] *in the eyes of God, and men*. ['Tis again a command, containing in it also a strong and earnest promise, as in the beginning of the former verse. The command is, labour to finde grace, &c. The promise is, Thou shalt be acceptable both to God and good men, and have found knowledge to live well.]

5. *Trust in the LORD with all thine heart* ; [Compare *Deut. 6. 5.* and *1 Kings 2. 4.* and the annot.] *and lean not unto thine (own) understanding*.

6. *Acknowledge him in all thy ways* : [That is, in all that thou intendest, undertakest, speakest, dost, and omittest. See *Gen. 6.* on verse 12. In the same sense is the word *paths* presently taken in this verse] *and he shall make thy paths straight*. [That is, direct them according to his law, and lead thee right according unto it, that thou maist at length attain unto the desired end of thy life. Compare below chap. 11. 5. and 15. 21.]

7. *Be not wise in thine (own) eyes* : [That is, in thine own conceit, and judgement. See *Lev. 13.* on ver. 3. and *Job 18.* on ver. 3. *Rom. 12. 16.*] *fear the LORD, and depart from evil* :

8. *It shall be physick for thy navel*, [It's a phrase, by way of similitude, borrowed from young children, whose navels must be handled and dealt with, with singular care and prudence ; and also from grown persons, that are weak and feeble in that part of the body, and oftentimes have need of physick to be applied thereunto. The meaning is, that those that have the fear of God, shall, in respect of the spiritual life of the soul, be in very good health, and enjoy perfect strength] *and moistning for thy bones*. [It's another similitude borrowed from the bones in a mans body, which must be filled with good marrow to preserve the strength and vigour in man : So hath the soul likewise its strength and vigour from the knowledge and fear of the Lord. Compare *Job 21. 24.*]

9. *Honour the LORD with thy substance* [Honour him, to wit, in his Ministers, the Priests, and Levites : also in the widows, the fatherless, and the poor, by communicating unto them of thy means, *Exod. 23. 19.* and *34. 36. Deut. 26. 2.* &c. *Mal. 3. 10. Luke 14. 13.*] *and with the first-fruits of all thine increase*. [See of these, *Exodus* chapter 22. verse 29, 30. *Levit. 2. 12.* and *23. 17.*]

10. *So shall thy barns be filled with plenty* ; [*Hebr. satiety*, that is, with plenty of fruits, whereby men may be satisfied and filled. See *Gen. 41. 29.* and the annotat. also, *Ecc. 5. 11.* Compare *Deut. 28. 8.*] *and thy press-fats run over*. [*Hebr. break asunder with new wine.*]

11. *My son, reject not the discipline* [This word signifieth indeed the teaching or instruction, which is done in, or by words, but it is here also taken for actual cha-

stening or punishing. See below chap. 7. on verse 22. So likewise the Hebrew Verb translated, *rebuking*, below chap. 9. 7. see the annotat.] *of the LORD : neither be weary of his chastising* : [this word is also not onely taken for Verbal punishment or reproof, such as is done by words, as below chap. 15. 31, 32. and 28. 23. but also for actual punishment, by blowes, or plagues, or scourges, as here, and *Psalms 73. 14.* and *149. 7. Hof. 5. 9.* So the Verb *reprove*, *Psalms 6. 2.*]

12. *For the LORD chasteneth the man whom he loveth*, [Compare *Rev. 3. 19.*] *yea as a father the son in whom he hath a delight*. [See of the signification of the Hebrew word, *2 Sam. 24.* on verse 23.]

13. *Happy is the man, (that) findeth wisdom* : [*Heb. (that) hath found*, &c. that is, that findeth continually : therefore also the following Verb in the Original is put in the Future Tense. The word *finding* seemeth to relate to the seeking and searching after wisdom, whereof mention is made above chap. 2. 4. see the annot.] *and the man, (that) bringeth forth* [or, *fetcheth out*, to wit, as out of an hidden place, and consequently obtaineth it with great labour and pains] *understanding*.

14. *For the merchandise of it* [That is, the ware, or the commodity that is to be found with wisdom ; so is the Hebrew word taken by some, below chap. 31. 18. *Isa. 23. 18.* Oth. *managing*, or, *handling* ; that is, searching after it, whereby it is sought, found, and obtained] *is better then the merchandise of silver*, [compare *Job 28. 15. Psalm 19. 10. Prov. 8. 11, 19.* and *16. 16.* Oth. *ordering*, or, *managing* of silver, that is, the handling and employing of it, whereby silver is gotten and obtained] *and the increase thereof then gold digged out*. [meaning very fine gold, perhaps so called, because it's digg'd out of the ground. The same name is used, *Psalms 68. 14.* below chap. 8. 10, 19. and *16. 16. Zach. 9. 3.*]

15. *She is more precious then rubies* ; [See *Job 28.* on verse 18.] *and whatsoever thou canst delight in, is not to be compared unto her* : [*Hebr. all thy delights will not be compared unto her* : that is, whatsoever thou canst wish or desire, is not of such worth and value, as that it should be able to be compared with wisdom. So below chap. 8. 11.]

16. *Length of daies* [See above on verse 2.] *is in her right hand ; in her left hand, riches and honour*. [Wisdom is here compared to a woman, that in great plenty divideth all manner of goods to those that follow, and obey her. Under temporal goods are comprehended also those that are eternal.]

17. *Her ways* [That is, whatsoever she prescribeth to believe, and to do. Understand also in like manner the following word *paths*] *are ways of pleasantness, and all her paths peace*. [that is, prosperity and happiness, both in soul and body ; as above verse 2. the meaning is, that this is obtained by wisdom.]

18. *She* [To wit, wisdom ; see above verse 13.] *is a tree of life to them that lay hold upon her* ; [that is, as a tree of life, giving life, and full contentment or satisfaction to them that eat of her fruits, that is, that receive her instruction. Compare *Gen. 2. 9.* and *3. 22.* also below chap. 11. 30. and *13. 12.* and *15. 4.*] *and every one that holdeth her fast, is happy*.

19. *The LORD by wisdom hath founded the earth, by understanding hath prepared* [That is, beautifully adorned, gloriously fitted, and orderly composed and joined together. So is the Hebrew word taken, *Job 31. 15.*] *the Heavens*.

20. *By his knowledge the depths are cloven*, [Meaning the seas, and consequently the fountains, springs, rivers, and all sorts of streams, that issue and spread out of the depth and bottome of the earth, as it were by the renting thereof in twain. Compare *Gen. 1. 9, 10.*] *and the clouds drop (down) dew*.

21. *My son, let not them* [To wit, wisdom, understanding,

standing, and knowledge, whereof is spoken in the two former verses. *Oth. the Law, and the Commandments*, of which see verse 1. of this chapter] *depart from thine eyes : keep the durable wisdom* [see of the Hebr. word *Job* 5. on verse 12. and *abov. chap. 2. on verse 7.] and discretion. [see above chap. 1. on verse 4.]*

22. *For they shall be life for thy soul ; [That is, bring life to thy soul] and a comeliness for thy neck. [that is, an ornament, which will make thee gracious and acceptable both in the sight of God, and of all good men. Compare above chap. 1. 9. and the annot.]*

23. *Then shalt thou walk (in) thy way safely : [That is, go sure in thy intention, doing, and omitting. So below chap. 10. 9. and compare Psalm 37. 24. and 91. 11, 12. below chap. 28. 18. Isa. chap. 40. 31.] and thou shalt not dash thy foot. [that is, thou shalt not come into danger, so as to hurt thy self. Oth. and thy foot shall not dash it self, or, stumble. Compare Psalm 91. 12. Foot is taken for the man himself. So Psalm 31. 9. below chap. 7. 11. Isa. 52. 7.]*

24. *If thou liest down, [To wit, to sleep, or, rest] thou shalt not be afraid ; but thou shalt lie down, and thy sleep shall be sweet. [Compare Lev. 26. 6. Job 11. 19. Psalm 3. 6. and 4. 9.]*

25. *Be not afraid of sudden terror, ['Tis a Commandment, containing in it a promise, as above verse 3. 4. also below chap. 4. 4. and 7. 2. and 9. 6. see Psalm 37. on verse 3. Therefore some render these words thus : Thou shalt not be afraid of sudden terror, &c. But with the translation, that is in the text, doth the Hebrew particle all, or, any, better agree. The meaning is, that the lovers of wisdom shall not need to fear, or be afraid of, &c. Hebr. of terror suddenly ; that is, which is sudden, or cometh unawares, and unexpected. So below ch. 15. 24. from hell, or the grave below, or beneath ; that is, which is below, or beneath] neither of the desolation [see Psalm 35. on verse 8. and above chap. 1. on verse 27.] of the wicked, [that is, which the wicked seek to raise or effect among the godly : or rather, which shall come upon the wicked by the just judgement of God] when it cometh.*

26. *For the LORD shall be with thine hope : [That is, he will be found of thee, when thou hopest in him, that thy hope, whereby thou waitest on his help, may not be in vain. Oth. shall be thine hope. Of the word hope, see the Hebrew word so taken, Job 4. 6. and the annot.] and he shall keep thy foot from being taken. [Hebr. from taking : To wit, whereby thou mightest come into the hand and power of the wicked, and be oppressed by them.]*

27. *Withhold not good [Meaning, either corporal, or spiritual good] from the masters (or owners) thereof, [understand by these, those to whom we owed any thing that is good, either according to the Civil Law, or according to the Divine and Natural Law. The Civil Law is, that we should give to others, that which belongeth to them, by virtue of commerce or trading one with another. The Divine, and Natural, or Moral Law is, that we should give unto others, by virtue of our duty of love and compassion, which we owe unto them in general. Consequently by the word masters, or owners, the poor are here also to be understood, because the rich are given unto them by God as Stewards, and Dispensers, to communicate unto them, and to make them sharers of their means. In which respect alms or almsdeeds are called righteousness, Dan. 4. 27] when it is in the power of thine hand to do (it). [that is, when God hath given the means and ability, either in Civils, to content and satisfie thy neighbour, or in Divine and Naturals, to do good unto the poor, and to relieve them in their wants and necessities. The meaning is, that both those duties in such a case may not be delayed. Oth. although it were in the power of thine hand to do it ; to*

wit, to withhold from any man that which is his due, or belongeth unto him. That which is delivered in this, and the following verse, is a general proverb, forbidding the neglect, or hindring of doing good unto others.]

28. *Say not unto thy neighbour ; Go thy ways, and come again, and to morrow I will give ; [Namely, that which thou in a manner owest him, and which he asketh and craveth of thee, and hath greatly need of : compare Lev. 19. 13. Deut. 24. 14. also Gal. 6. 10. James 2. 15, 16.] seeing it is with thee.*

29. *Forge not evil against thy neighbour, [The Hebrew word rendered here forge, signifieth to devise, intend and promise a thing closely and secretly ; which may be said to be done either in a bad, or a in good sense. Here its taken in a bad sense, as also below chap. 6. 14, 18. Elsewhere it is also taken in a good sense, as below chap. 14. verse 22.] seeing he dwelleth with confidence [That is, securely, without having any mistrust, or evil suspicion of thee, Oth. in truth, or, fidelity] by thee.*

30. *Strive not with a man without cause ; [To wit, neither in judgement, nor elsewhere beside] if he have done thee no harm. [for if he have done so, it is then lawful for a man to vindicate his own right, either by the means of the Magistrate, or to bring him to an acknowledgement of his fault by the Ecclesiastical power, or other private admonition, and that without desire of revenge, and scandal, Exod. 22. verse 8. Mat. 18. 15, 16, 17. 1 Cor. 6. 4. Eph. 4. 26.]*

31. *Be not envious [See Psalm 37. on verse 1.] against a man of violence : [That is, that useth violence, and practiseth oppression, and thereby becometh great, rich, and mighty. See of this phrase, 2 Sam. 22. 49. Job 11. on verse 11. and Psalm 5. on verse 7. Compare Psalm 37. 1. and 73. 3. above chap. 23. 17.] and chuse none of his ways. [Hebr. not all his ways ; that is, none of them. See 1 King. 11. on verse 34.]*

32. *For the revoler [That is, he that revolteth or departeth from the right way] is an abomination unto the LORD : [Hebr. is the Lords abomination ; that is, whom God esteemeth as an abomination. So below ch. 11. 1. 20. and 12. 22. and 15. 9. and 16. 5. &c. See Deut. 17. on verse 1. Elsewhere a thing is said to be an abomination before the face of the LORD, Deut. 24. 4. or, an abomination unto the LORD, Isa. 1. verse 13. The sense or meaning is one and the same : so is an abomination to man, below chap. 24. 9.] but his secret [that is, his deepest mercy, and good will in the Messia. See Pf. 25. on verse 14.] is with the upright. [Compare Psalm 25. 14.]*

33. *The curse of the LORD is in the house of the wicked : [Compare Lev. 26. 14, &c. Deuter. 28. 15. &c. Mal. 2. 2.] but he will bless the habitation of the righteous.*

34. *Surely he will scorn the scorers : but he will give grace unto the meek. [Oth. If he scorneth the scorers, he will also give grace unto the meek. Compare Jam. 4. 6. 1 Pet. 5. 5. Of the word meek, see Psalm 22. on verse 27.]*

35. *The wise shall inherit honour ; but every one of the fools taketh shame upon himself, [That is, taketh shame with him for his portion : or, shame taketh fools away ; that is, frustrateth them and all their expectations ; or, shame exalteth fools.]*

CHAP. IV.

Salomon (propounding his own example ; how he was taught and instructed by his parents) exhorteth again with many reasons and arguments to study the doctrine of wisdom, verse 1, &c. also to shew and decline the paths of the wicked, 14. to keep the words of

of wisdom, 20. to practise holiness of soul and body, in ordering of the heart, mouth, eyes, and feet, 23.

Hear ye children [So Salomon calleth all those, that as children desired to hear his doctrine, as being the instruction and admonition of a loving father to his children. See above chap. 1. on verse 8.] *the discipline* [See above chap. 1. on verse 2.] *of a father; and attend to know understanding.*

2. *Seeing I give you good doctrine; [See Job 11. on verse 4.] forsake not [to above chap. 1. 8. and below ver. 6.] my law.* [or, *intention.* So above chap. 1. 8.]

3. *For I was my fathers son,* [That is, a singular son, whom he exceedingly loved, and of whom he had special care. Of such a one we also use to say, *he is the fathers child,* or, *the fathers son*: the father loves him] *tender,* [that is, tenderly brought up, and carefully looked to. Compare 1 Chron. 29. 1.] *and an only (one)* [that is, well-beloved, and very loving, as an only son. Compare 1 Chron. 3. 5.] *before the face of my mother.*

4. *Now he taught me,* [See 1 Chron. 28. 9.] *and said unto me; Let thine heart retain my words: keep my commandments, and live.* [It is a commandment, with a promise, as if it were said, *and thou shalt live.* Compare above chap. 3. on verse 25. and below verse 13.]

5. *Get wisdom, get understanding: forget not,* [To wit, the words, or sayings of my mouth, whereof is spoken in the following words of this verse] *neither decline from the sayings of my mouth.* [That is, which proceed out of my mouth: or, of my command; that is, which I command or enjoin. Thus the word *mouth* is taken for command, Gen. 41. verse 40.]

6. *Forsake her not,* [To wit, wisdom, whereof is spoken in the former verse] *and she shall preserve thee: love her, and she shall keep thee.*

7. *Wisdom is the chiefest (thing)* [To wit, that we ought to endeavour after, and which can do us good. The Hebrew word *Reschith* is taken for the *best*, and *choicest*, or *most excellent*, and *transcendent* thing that is, Psalm 119. 160. Amos 6. 1. as also the word *rosch*, Ezek. 27. 22.] *get (thou) wisdom:* [Oth, the beginning of wisdom is, get wisdom. Oth, get wisdom, the first of wisdom: which is the fear of the Lord. See above ch. 1. 7. and the annot.] *and get understanding with all thy possession.* [that is, with all thy goods and means. Compare Math. 13. 44. also Prov. 23. 23.]

8. *Exalt her,* [To wit, by highly esteeming her in thine heart, commending her with thy mouth, and obeying her with thy life] *and she shall promote thee: she shall honour thee,* [that is, make thee acceptable and great in the sight of God, and men, see Dan. 1. 17. Luke 2. 52.] *when thou shalt embrace her.*

9. *She shall give to thine head an acceptable addition:* [Hebr. *an addition of acceptableness.* See above ch. 1. on verse 9.] *a beautiful crown* [Hebr. *a crown of beauty*, or, *glory*; that is, wherewith the head is adorned, and honoured. So below ch. 16. 3. Isa. 62. 3. Jer. 13. 18. Ezek. 16. 12. and 23. 42.] *shall she deliver to thee.*

10. *Hear, my son, and receive my sayings: and the years of life shall be multiplied unto thee:* [Compare above chap. 3. 2. and the annot.]

11. *I do teach thee in the way of wisdom: I do cause thee to tread in right steps.* [Hebr. *in the steps of righteousness*, or, *uprightness*: that is, *in right ways.* See above chap. 2. on verse 8. Of the word *step*, see in the same place on verse 9.]

12. *In thy going thy step* [See Job 14. on verse 16.] *shall not be straitened:* [as it happeneth in narrow, uneven, trouble some, and slippery ways. The meaning is, that the way of wisdom is a convenient, easie, and pleasant way, Mat. 11. 30. Psalm 91. 11, 12.] *and if thou*

runnest, thou shalt not stumble. [Comp. Ps. 91. 11.]

13. *Take fast hold of discipline,* [That is, of the instruction leading unto wisdom. See above chap. 1. on verse 2.] *cease not:* [to wit, from following this exhortation. Oth. *Let her* not go: to wit, wisdom. See the following annot.] *keep her;* [to wit, wisdom, whereof is spoken in the former verses, and which is gotten by discipline or instruction] *for she is thy life.* [meaning the well-being, or well-living; not only of thy body, but also of thy soul. So verse 22. compare above verse 4. and the annot. Oth. *keep it*, for it is thy life.]

14. *Enter not into the path of the wicked; neither tread in the way of evil (men).* [Compare Psalm 1. 1. Prov. 1. 10, 15.]

15. *Reject it;* [To wit, the way of evil men. Of the word here rendred *reject*, see above chap. 1. on verse 25.] *pass not thorow by it: turn from it, and passe away.*

16. *For they sleep not,* [Hebr. *They will not sleep.* The Future Tense signifieth the continuance of the action; as if he had said: They are not wont to sleep; if they have not done evil; and their sleep is taken away, if they cause not (some body) to stumble. [to wit, by hurting him in his soul, when they seduce it, and cause it to sin; or in his body, when they wound and kill it, or in his estate, when they steal and rob it.]

17. *For they eat the bread and wine* in this verse is meant all things necessary for the sustentation of this temporal life. So is the word *bread* also taken, when it is joined with the word *water*, below chap. 9. 17. and when it is put alone, without the addition of another word to it; below chap. 20. 17. and 30. 8, 22. and 31. 14. Mat. 6. 11.] *of wickedness,* [that is, goods unjustly gotten; or wealth gotten by injustice. So in the following words, *wine of violence*, which is gotten by violence. So below chap. 20. 17. *bread of falsehood*, which is gotten by false means, and chap. 31. 27. *bread of idleness*, which is gotten without labour. Or, the meaning is, that to commit injustice and violence, is as delightful and acceptable unto them, as eating and drinking: which kinde of phrase our Saviour Christ useth, John 4. 34. Compare Job 15. 16. and the annot.] *and drink the wine of meer violence.* [Hebr. *of violences*, or *robberies.*]

18. *But the path of the righteous is as a shining light; going on, and lightening until the full day.* [Hebr. *unto the set*, or *appointed (time) of the day*: that is, until noon, or mid-day, when the sun is in its greatest strength and brightness, and the day in its perfection and completeness. The just and the righteous are here compared unto the shining light; to wit, not only because they prosper by the blessing of God upon them, and enjoy peace and quietness of minde, but also because they are enlightened with the knowledge of God, and do therein daily increase more and more, going on from strength to strength, and from vertue to vertue, until they hereafter attain unto the perfection of the children of God. Compare Job 18. on verse 5.]

19. *The way of the wicked is as darkness:* [That is, full of ignorance, error, disquietness, danger and misery. See Gen. 15. on verse 12.] *they know not at what time they shall stumble.* [that is, what it is, that shall bring them to ruine, and plunge them into destruction. Understand this of the means, whereby God will execute his just judgement upon them. The reason, why they know not at what they shall stumble, is, because they are perpetually in apparent danger of falling into mischief and destruction: which surpriseth and overtaketh them suddenly and unawares, above chap. 1. verse 27.]

20. *My son, attend to my words; incline thine ear unto my sayings.*

21. *Let them not depart from thine eyes,* [So above chap. 3. 21.] *keep them in the midst of thine heart.*

22. *For*

22. *For they* [To wit, my words, and sayings, whereof mention is made, above verse 20] *are life* [that is, those that give life. Compare above verse 13. and see the Annot.] *to those that find them, and physick* [that is, not onely giving life, but also preserving it in a good estate and condition, and keeping off and removing all manner of sickness and disease therefrom. Compare ab. chap. 3. 8. and below chap. 12. 18. and 13. 17.] *to all their flesh.* [that is, to the whole man, consisting of body and soul. Spiritual blessings are typified and shadowed out by temporal blessings. Thus flesh is taken for man, Gen. 6. 12. Oth. *to the whole flesh of every one of them.*]

23. *Keep thine heart* [The heart signifieth often all the powers and faculties of the soul, namely, the understanding, the will, and affections. So Gen. 8. 21. *Isaiab* 29. 13. *Jerem.* 17. 9. *Joel* 2. 13.] *above all that is to be kept;* [Hebr. *above all keeping, keep thine heart*] *for out of it are the issues of life.* [the life of man is, either natural, or spiritual. The first he hath by his first birth; the second, by his second birth. Both kinds of life give their severall operations and workings, which doe flow and proceed from the heart. The natural actings and workings do proceed from the heart, that is unregenerate: the spiritual workings and actings, or actions, do proceed and issue from the heart that is regenerate; Compare *Matth.* 15. 8.]

24. *Put away from thee the forwardness of the mouth,* [Understand all abuse of the tongue against the first, and second Table, or against God and man. See above chap. 2. on verse 12. and below chap. 6. 12.] *and the perverseness of the lips put far from thee.*

25. *Let thine eyes look right on, and (let) thine eyelids keep themselves straight before thee.* [That is, direct thy sight straight forward. The meaning is, that, to the end that we may go on faithfully and constantly in the way of the LORD, we should not turn away our spiritual eyes from the commandments of the Lord, either to the right hand, or to the left, but go straight forward, without suffering our selves in any case to be led aside out of the way.]

26. *Ponder the going* [Hebr. *step*] *of thy foot, and let all thy ways be well established.* [Or, *ordered*, or, *directed*, or, *well fitted*. Oth. *that all thy ways may be well fitted*, or, *ordered*; or, *and all thy ways shall be established.*]

27. *Depart not to the right hand, nor to the left;* [See *Deu.* 5. on verse 32. and 28. 14.] *turn away thy foot from evil.*

CHAP. V.

An exhortation to the study of wisdom, verse 1. An earnest admonition to beware of unchaste women, 3. An exhortation to a chaste and merry life in the state of wedlock, 15. God seeth all things, he taketh and destroyeth the wicked in their own sins, 21.

MY son, attend unto my wisdom: encline thine ear to my understanding: [Of the difference of these two words, *wisdom*, and *understanding*, see above chap. 1. on verse 2.]

2. *That thou mayest preserve all discretion;* [Hebr. *discretions*. See above chap. 1. on verse 4.] *and (that) thy lips may keep knowledge.* [to wit, the lips, whereby thou mayest impart and communicate that knowledge unto others, which thou gettest by my teaching and instruction, compare *Mal.* 2. 7.]

3. *For* [Here a reason is given, why the former exhortation should take place with men] *the lips* [that is, the words. See *Job* 2. on verse 20. the same signification hath the word *palate*, or, *roof of the mouth*, that followeth. So *Job* 31. 30.] *of a strange (woman)* [see above

chap. 2. on verse 16.] *drop an honey-comb:* [that is, bring forth sweet, and pleasant words without ceasing, whereby young men are allured to the love of her. See of this phrase, *Deut.* 32. 2. and the Annot.] *and her palate is smoother then oil.* [that is, her words slip into the heart, by reason of her sweet and pleasant flattery, as oil slippeth into the stomach by reason of the smoothness and slipperiness thereof. Compare below chap. 26. verse 28. See above chap. 2. 16. and below chap. 6. 24.]

4. *But her last* [Or, *her end*, or, *issue*. The meaning is, that the event, or issue of all the pleasantness, and sweetness of the strange woman, and of those that cleave unto her, is no otherwise, then as followeth in the Text. Thus the original word is taken for an unhappy end, *Deut.* 32. 20. below chap. 14. 13. and 23. 32. *Amos* 8. 10.] *is bitter as wormwood, sharp as a two-edged sword:* [Hebr. *a sword of mouths*: that is, that hath two mouths. Meaning a two-edged sword, or a sword that cutteth on both sides. So *Psalms* 149. 6. Heb. 4. 12.]

5. *Her feet go down to death: her steps take hold on hell.* [That is, tend thither, so that they shall not in any wise escape it. See of the signification of the word *hell*, Gen. 37. on verse 35. By *death*, and *hell* is in this place meant not onely temporal death, and the visible grave, but also eternal death, and hell it self, even the place of the damned.]

6. *Lest thou shouldest ponder the path of life,* [That is, the path which leadeth unto true life. See above chap. 2. on verse 19.] *her goings* [Hebr. *footsteps*; that is, her words and works] *are unstable* [or, *move to and fro*, *hither & thither*, *are wavering*; that is, staying, uncertain, driven with all winds, now cleaving to this, anon to that man, and that for to deceive and seduce him] *(that) thou perceivest it not.* [the Hebrew word rendered here *perceivest*, is often so taken. See *Job* 5. on verse 24. Or, *(that) thou art not aware of it*, or, *discernest it not*: to wit, that her goings stray from the path of life, and lead a man unto death. The meaning of the whole verse is this, Lest thou come to consider with thy self, whether a man can keep her company, and yet notwithstanding keep the way of life, know of a certain, that her goings and the manner of her actings, are so unstable, mutable, and staying, in using all manner of craft and subtilty to deceive and seduce thee, that thou shalt not be able to perceive it, and consequently shalt be caught by her in the net of destruction.]

7. *Now then, ye children, hearken unto me; and depart not from the sayings of my mouth.*

8. *Make thy way far from her, and come not nigh the door of her house.* [That is, have no fellowship with her, and beware of coming nigh her.]

9. *Lest thou give* [To wit, as a prey, and booty, to be deprived of it] *thine honour* [that is, thy youth, strength, means, good name, and souls prosperity. Understand hereunder also the children which the whoremonger getteth by the whore: for they for the most part abide in the house of the adulterers, or of her that breaketh wedlock] *unto others;* [to wit, unto the adulterers, and her husband] *and years* [to wit, thy youthful years, and the best time of thy life] *unto the cruel.* [meaning the whores company, and the whores husband, who shall cruelly persecute thee, and deliver thee over unto the Magistrate. Compare below chap. 6. 34. 35.]

10. *Lest strangers* [Meaning not onely the adulterers, and her husband, but also all ruffians, panders and panderssies, and all the adulterous crew, that reap any profit or gain by such unclean and filthy acts] *satisfie themselves with thy wealth;* [that is, with thy temporal means, or estate. So *Hos.* 7. 9.] *and all thy painful labour* [that is, all that thou hast gotten or gained by thy labour, joined with pain, and trouble. Compare below chap. 14. 23. and *Isa.* 48. 3.] *(come) into the house of*

one unknown: [Or, of an alien, foreigner, outlandish person; so below verse 20.]

11. And thou roar [Or, cry, howl. The Hebrew word signifieth properly the noise, and roaring, that beasts, and especially lions make, when they are in any danger or distress, although they are not sensible, from whence it cometh. Compare Psalm 32. 3. Isa. 5. 29, 30. Ezek. 24. 2.] *at the last, when thy flesh, and thy body is consumed.*

12. And say, how have I hated discipline: and mine heart despised reproof?

13. And have not hearkned to the voice of my instructors; nor inclined mine ear unto my teachers?

14. I was almost in all evil, [Hebr. I was almost; or, within a little in all evil: to wit, the evil of punishment, see Gen. 19. on vers. 19. Or, understand withal, the evil of sin, of which see Job 20. 12.] *in the midst of the Congregation, and of the assembly.* [that is; publicly before the Church of God, and all the world.]

15. Drink water out of thine (own) cistern, and floods [Or, streams] out of the midst of thine (own) well. [this is a figurative description, from the beginning of this verse unto the twentieth, shewing the duty and prosperity, and quietness of minde of those, who live purely and chastely in the holy state of wedlock, according to the ordinance of God. The meaning is, that every one ought to delight onely in his own lawful yoke-fellow in all honesty and sobriety, as followeth, verse 18, 19. Others have understood this of the lawful possession and use of temporal goods or riches, and of the liberality and mercifulness, that we ought to shew therewith unto the poor and needy.]

16. Let thy fountains [Meaning thy children, that issue from thee as from a fountain. Compare Isa. 51. 1.] *spread themselves abroad, (and) the water-brooks* [See Psalm 1. on verse 3.] *in the streets.* [the meaning is, that every one ought to bring up his children honestly, that they may not onely be a grace and a credit to their family, but also in their places according to their abilities, be useful and serviceable unto others.]

17. Let them be onely thine (own) and not a strangers with thee. [To wit, they taking and acknowledging thee onely to be their father, and thou them to be thy children: which cannot be done among those children that are born of an adulterers.]

18. Let thy fountain [That is, thy lawful wife, from whom thy children do proceed and issue, as from a springing Fountain] *be blessed, and rejoice because of the wife of thy youth;*

19. A very loving kinde [Hebr. kinde of loves. Of this mention is made here, because she is most dearly and intimately beloved of the hart, as some do write] *and a pleasant wilde goat: [Hebr. roe of pleasantness] let her breasts at all times make thee drunk; [or, moisten, drench, refresh thee; that is, fill thee with joy and pleasure. Compare below chap. 7. 18.] err continually in her love.* [that is, recreate thy self with her, as a man useth to recreate and delight himself in the thing that is lawful, and so to forget himself in it, that he not once regardeth the thing that is unlawful.]

20. And why shouldst thou, my son, erre in a strange (woman), [That is, in the love of a strange (woman)] *and embrace the bosome of the unknown (woman?)* [Or, foreign, outlandish (woman)]

21. For the ways of every one [Or, of a man] *are before the eyes of the LORD: and he pondereth all his goings.* [Hebr. weigheth, or, pondereth all his steps; that is, he weigheth as with a plummet every ones ways, whether they be right or crooked, knowing fully all the commissions and omissions of men. Compare 2 Chron. 16. 9. Job 31. 4. and 34. 21. Prov. 15. 3. Jerem. 16. 17. and 32. 19.]

22. His (own) iniquities shall take the wicked (him-

self); and he shall be held fast with the words of his (own) sin.

23. He shall die, because he was without discipline; [That is, because he would not hear instruction or discipline, or when he heard it, would not receive it:] *and in the greatness of his folly* [Or, multitude: that is, great or manifold folly] *he shall go astray.* [to wit, from the way of life, and so run to damnation.]

CHAP. VI.

An admonition to beware of suretiship, verse 1, &c. of idleness, with a disgracing of the sluggard, by the example of the pismires, 6. to beware of the nature and gestures of a wicked man; 12. Six, yea seven things that God hateth, 16. The duty of children in respect of the good instruction of their parents, with fast promises, 20. especially that they shall be preserved from whorish adulterous women, who are described by their hurtful and mischievous fruits, to wit, their own unhappy end, and the unhappy end of those that cleave or adhere unto them, 24. The comparing of these with adultery, 30.

MY son, [See above chap. 1. on verse 8.] *if thou be surety for thy neighbour, (if thou) hast stricken thy hand* [to wit, in token that thou wilt keep thy word, whereby thou hast promised to pay, if the debtor fail, and be not able to pay. See Job 17. on verse 3. The right and prudent use or custome of being surety for another is not here condemned, but the imprudence, rashness, and indiscretion, that is often used in suretiship] *for a stranger;* [that is, for one that is unknown to thee; or for another; that is, for any one, be he who he will, either known, or not known unto thee. Compare below chap. 11. 15.]

2. Thou art snared with the sayings of thy mouth, [Oth. art thou snared, &c.] *thou art taken with the sayings of thy mouth.*

3. Do this now, my son, and deliver thy self, [That is, free thy self from suretiship, either by the creditour, that he may discharge thee, or by the debtour, that he may pay the debt, and put thee out of fear and care] *seeing thou art come into the hand of thy neighbour:* [that is, into the power of thy creditour, forasmuch as he hath power to require the debt of thee. Compare Gen. 6. 16. and the annot.] *go, submit thy self,* [the Hebrew word signifieth such an humiliation, as if a man would suffer himself to be trod upon with the foot. So Psalm 68. 31. see the annot. there] *and strengthen thy neighbour.* [that is, put courage into the creditour, that he may be contented with the payment, and not require it strictly of thee, but expect it patiently of or from the debtour. Or, strengthen, and urge the party for whom thou art become surety, that he doe his endeavour to pay.]

4. Give not sleep to thine eyes, nor slumber to thine eye-lids: [That is, delay not to quiet and pacifie thy self, and the creditour.]

5. Deliver thy self [To wit, from the power of the creditour, unto whom thou hast bound thy self for the payment of the money] *as a roe from the hand (of the hunter); and as a bird from the hand of the Fowler.*

6. Go to the Ant, thou sluggard: behold her ways, [That is, manner, or course of life; to wit, in vigilant, careful, and diligent gathering and providing food for her self. So is the word may taken below, chap. 13. 15. and 14. 12. and 16. 2. and 21. 2. and 30. 19, 20.] *and be wise:*

7. Which having no Guide, Governour, nor Ruler, [As among other beasts Bees have their King, that quickens on and stirs up his own unto diligence, and stings the

the idle drones to death, and casts them forth out of the hive: but the pismire having no need of such a King, puts her self on to labour.]

8. *Prepareth her bread in the summer, (and) gathereth her food in the harvest.* [By bread, or food, which the pismire prepareth and gathereth in summer, and in harvest, is meant here grains of corn, which she gnaweth, and with her biting cutteth asunder, that they might not shoot forth and grow, to the end she might have her store and provision thereof against winter; for which cause she is called by the Hebrews *nemalib*, from *namal*, which signifieth *cutting, cutting asunder*.]

9. *How long wilt thou lie down, (O) sluggard? when wilt thou arise out of thy sleep?*

10. *(Yet) a little sleep, a slumber, a little folding of the hands lying down.*

11. *So shall thy poverty come (upon thee) as a traveller;* [The meaning is, while thou givest thy self to minde nothing but sleep and laziness, poverty will be sure to overtake thee: yea it will come upon thee as a traveller: that is, suddenly, and unawares, unlookt for; as a traveller maketh haste, and commonly cometh upon a man, when he least looks for him. Some conceive that the sluggard is here brought in speaking to himself, or answering to the former reproof, and wishing that he might have a little more sleep, &c. The truth is, that Salomon seemeth to have respect to the manner of doing and speaking of those that accustom themselves to laziness and sluggishness] *and they want as an armed man.* [Hebr. *a man of the shield*; that is, that beareth a shield. Meaning a strong armed man, that is wont to come in without asking, and cannot easily be driven out again.]

12. *A man of Belial,* [So below chap. 16. 27. see Deut. 13. on verse 13.] *a vicious man* [Hebr. *a man of viciousness*, or, *vanity*, or, *iniquity*. See Job 11. on verse 11. and Psalm 5. on verse 7.] *walketh about with forwardness of mouth;* [see above chap. 2. on verse 12. and chap. 4. on verse 24. Oth. *a man of Belial is a vicious, or, unjust man, walking about with forwardness of mouth*.]

13. *(He) winketh with his eyes,* [Intimating thereby some evil which he either intendeth to do himself, or desireth to be done by others] *(he) speaketh with his feet,* [to wit, pushing, stamping, touching, or treading therewith] *(he) scatheth with his fingers;* [to wit, therewith pointing, numbering, threatening] &c. The meaning is, that he not onely abuseh his mouth, but also imployeth all his members, to put his wickedness in practice.]

14. *Forwardness are in his heart,* [That is, inventions, plots and devices are in his heart to act some wicked and perverse thing, either in words or deeds] *he forgeth evil* [see above chap. 3. on verse 29. so below verse 18.] *alway: he casteth in strifes.* [Hebr. *sendeth*; that is, occasioneth much discord, affording matter thereunto, and stirring up mens mindes to dissention and disagreement. So below verse 19. and chap. 16. 28.]

15. *Therefore shall his destruction come speedily, suddenly shall he be broken, (so) that there shall be no healing of (him).* [That is, no means for to escape destruction. So below chap. 29. 1.]

16. *These six (things) [A certain number for an uncertain] doth the L O R D hate: yea seven [Oth. the seventh. See of this phrase, Job 5. on verse 19.] are an abomination unto his soul;* [Hebr. *his souls abomination*, or, *the abomination of his soul*; that is, which his soul holdeth to be abomination. See Deut. 17. on verse 1. and above chap. 3. on verse 32.]

17. *Lofly eyes,* [That is, pride, whereof the eyes that are lifted up, and soar aloft, are a plain token. Compare Psalm 101. 5. Prov. chap. 30. 13. Isa. 5. 15. unto

these are opposed those that be of lowly or humble eyes, Job 22. 29.] *a false tongue;* [Hebr. *a tongue of falsehood*; that is, which speaketh lies: so Psalm 109. 2. and bel. chap. 12. 19. and 21. 6.] *and hands that shed innocent blood:*

18. *An heart that forgeth vicious thoughts,* [Hebrew, *thoughts of viciousness*, or, *iniquity*. Meaning an heart that pierceth and plotteth wicked and unjust practises. See ab. ch. 3. on v. 29. and the 14. verse of this Chapter] *feet that make haste to run to evil:* [that is, men, who by their evil inclinations and affections, are exceedingly put on to wrong and mischief their neighbors.]

19. *A false witness,* [Hebr. *a witness of falsehood*] *(that) lies;* [that is, that inventeth and uttereth lies in great abundance, and with boldness. So below ch. 14. 25. and ch. 18. verse 5. 9.] *and (him) that casteth in contentions* [Hebr. *sendeth*, &c. see above on verse 14.] *between brethren.*

20. *My son, keep the commandment of thy father, and forsake not the law of thy mother.* [Comp. ab. ch. 1. 8.]

21. *Bind them continually unto thine heart: fasten them unto thy neck.* [Compare above ch. 3. 3. and the Annot.]

22. *When thou walkest, it* [To wit, the commandment of thy father, whereof mention is made, verse 20. although the particle (*it*) may also relate or have respect to the law of the mother] *shall conduct thee, when thou liest down, it shall keep watch over thee; when thou awakest, it shall talk (with) thee.* [that is, put thee in minde what thou oughtest to doe or omit in thy dealing and converse, and wherewith thou oughtest to comfort thy self in all thy sufferings.]

23. *For the Commandment* [To wit, which is taken out of the Word and Law of God] *is a Lamp,* [compare Psalm 119. 105.] *and the law is a light: and the reproofs of discipline* [To wit, which is done by discipline, or by instruction, which must precede, or go before, if a man would attain unto wisdom. See of this word ab. ch. 1. on verse 2.] *are the way of life:* [That is, which leadeth unto life: so the way of death, which leadeth unto death: see Jer. 21. 8. comp. ab. ch. 2. on v. 8.]

24. *To keep thee from the evil woman:* [Hebr. *woman of evil*; that is, that makes it her business to do evil; or, that getteth her living by doing evil] *from the flatteries* [that is, soothing, coggling, fair speaking. Comp. ab. ch. 2. on ver. 16.] *of the strange tongue.* [see above chap. 2. on ver. 16. and ch. 5. 3. and 7. 5.]

25. *Lust not after her beauty in thine heart: neither let her take thee with her eye-lids.* [That is, with her fair looks, and with her lovely countenance.]

26. *For by a woman, (that) is an harlot,* [Hebr. *a woman, an harlot*; that is, which is an harlot. So 1 Kz. 3. 16. also a woman, a Prohetresse: that is, which was a Prophetess, Judg. 4. 4. a man, a Prophet; that is, which was a Prophet, Judg. 6. 8.] *(a man cometh) to a piece of bread;* [that is, to poverty, yea even to beggery] *and a mans wife* [that is, a woman that hath an husband, and yet desires to keep company with other men. Oth. *a wife sick of a man*. Some understand by a mans wife, one that is every mans wife] *hanteth (for) the precious soul.* [that is, she bringeth not onely the body of him, that enticeth her to uncleanness, into temporal destruction, but also his soul, which is his most precious and most worthy part, into everlasting suffering. Compare Ezek. 13. 18.]

27. *Shall any man take fire in his bosome, (so) that his cloths be not burnt?* [This question, as also the next to it, doe deny strongly. See Genesis 18. on ver. 17.]

28. *Shall any man go upon coals,* [To wit, fiery, or red hot coals. See of this word, Job 41. on ver. 12.] *(so) that his feet be not burnt?*

29. So he that goeth in to his neighbours wife : [See Genesis 6. the Annotations on verse 4.] whosoever toucheth her, [that is, hath any dealings with her by carnall copulation : see the like phrase, Genesis 20. 6. 1 Corinthians 7. 1.] shall not be held guiltless. [that is, shall not go unpunished. See 1 Kings 2. on verse 9. and Job 9. on verse 28. As the two former similitudes laid down in the two former verses, are sure and certain, so is also this that is applied thereunto ; to wit, that the adulterer hurteth and damnieth himself in his estate, body, honour, and soul.]

30. Men do not offer disgrace to a thief, when he stealeth to fill his soul, [That is, to satisfy himself ; or, understand by soul, desire. See Gen. 34. on verse 3. and Psalm 27. on verse 12.] seeing he is hungry ; [intimating, that theft, or felony is not so great a sin as adultery is ; and that felony which is chiefly committed through hunger and want, is not so heinously and severely punished, as adultery is : and this may be gathered from the particular dealing between the thief, and the party whom he hath robbed, as followeth in the next verse.]

31. And being found he restoreth it sevenfold : [That is, manifold. Seven is often in Scripture, a certain number for an uncertain, as Genesis 4. 15. Leviticus 26. 18. Psalm 119. 164. below chapter 24. 16. and 26. 25. signifying multitude. Those that had committed simple or bare theft, were to make onely twofold, or fourfold, or fivefold restitution, Exodus 22. 1. &c. and 4. But some conceive that the punishment imposed upon thieves by the law, was aggravated and increased in Salomons time. Or it may be thus understood, that the thief agreeth to give the man so much, that he may now bring him to shame and disgrace] he giveth all the goods of his house. [to wit, if he be so poor, that he cannot make manifold restitution.]

32. (But) whose committeth adultery with a woman, is void of understanding : [Hebr. is heartlesse, or, hath no heart, or, lacketh an heart : that is, hath no knowledge, understanding, nor capacity, to apprehend what is pleasing unto God, honourable in the sight of men, and profitable unto himself. See the same epithet, or appellation, below chap. 7. 7. and 9. 4, 16. and 10. 13. and 11. 12. and 15. 21. and 17. 18. &c. The word heart is often taken for the understanding. See Job 9. on verse 4.] he that doth it, [that is, he that committeth adultery] destroyeth his (own) soul :

33. A blow, and dishonour shall he finde, and his reproach shall not be blotted out : [Or, be put out, wiped away.]

34. For jealousy is the rage of a man : and he will not spare [To wit, the adulterer] in the day of vengeance. [that is, when occasion shall serve, or offer it self, to take vengeance, or for a man to avenge himself. So the time when God would be avenged on the enemies of his Church, is called a day of vengeance, Isa. 34. 8. Compare Job 20. 28. and 24. 1. and below chap. 11. 4.]

35. He will not accept any reconciliation : [Compare Numb. 35. on verse 31. Hebrew, he will not accept the face of all reconciliation : that is, accept no ransom. See 1 Kings 11. on verse 34. Of the phrase, to accept the face, see Gen. 32. on verse 20.] neither will he consent, though thou enlarge the gift. [Or, multiply gifts.]

dangers of unchaste women. 5. whereof he propoundeth a notable example, representing most lively the cunning practises of an adulterous woman, and the stupid and senseless seducing of a young man, with an earnest deboration, to beware of such kind of lewdness, 6. &c.

MY son, keep my sayings ; and lay up my Commandments with thee. [See Job 23. on verse 12.]

2. Keep my Commandments, and live ; [That is, thou shalt surely live. That which is uttered in a commanding way, comprehendeth often in it a strong promise. See above chap. 3. on verse 25. and chap. 4. on verse 4. also Lev. 18. 5.] and my law, [or, doctrine, see above chap. 1. on verse 8.] as the apple of thine eyes. [to wit, which for its tenderness, must be very narrowly kept. See Deut. 32. on verse 10.]

3. Binde them to thy fingers, [That is, have them continually before thine eyes, for to remember them ; and at hand, for to put them in practice. Compare Deut. 6. on verse 8. and 11. 18.] write them upon the table of thine heart. [see above chap. 3. on verse 3.]

4. Say unto wisdom, Thou art my sister ; and call understanding thy kinsman. [That is, love wisdom, and honour her, as if she were thy sister, or thy near kin, &c. The Hebrew word rendered here kinsman, is so taken, Ruth 2. 1. Compare also Ruth 3. 2. and the annot.]

5. That they may keep thee from the strange woman ; [See above chapter 2. on verse 16.] from the unknown (woman) (which) flattereth with her sayings. [see above chap. 2. on verse 16. before mentioned.]

6. For thorow the window of mine house, I looked thorow my lattice,

7. And I saw among the simple ones, [See above chapter 1. on verse 4.] I perceived [see of the Hebrew word thus taken, Job 18. 2. and the annotations] among the youths [Hebrew sons : that is, young men, or batchelours, as among us the word daughtier is often taken for a maid or damosel] a young man void of understanding. [Hebr. heartlesse. See above chap. 6. on verse 32.]

8. Passing by in the street, near her corner, [To wit, the adulteresses corner. Meaning near the corner of her house, where she dwelt] and she went on the way of her house. [that is, on the way that led to her house. Although it may be that Salomon saw this with his own eyes ; yet it seemeth that he propoundeth it by way of example, as a thing that often happeneth, and that for instruction and admonition unto youth : as our Saviour likewise in the Gospel often alledgeth and produceth such examples and parables as this is.]

9. In the glimmering, [To wit, of the evening. See of the Heb. word, 2 Kin. 7. on verse 5.] in the evening of the day, in the black night, and the darknesse. [Hebrew blacknesse of the night ; that is, when the night grew black by reason of darkness. So below chap. 20. 20. in the blacknesse of darknesse ; that is, when it is black, by reason of great darkness. And understand this verse both of the beginning and of the consequence of this dealing or course of life.]

10. And behold, (there) met him a woman in the attire [The Hebrew word signifieth properly an habit, apparel, dressing, or ornament, that is well fitted to the body, and fitteth neat and handsome on it. Compare Psalm 73. 6.] of an harlot, and with the heart on her guard : [Hebrew, kept, or, guarded in heart ; or, furnished with wit, or senses : that is, double, cunning, crafty, and exceedingly furnished and provided with all manner of subtilt wiliness to deceive, and not to be deceived.]

CHAP. VII.

Salomon exhorteth to familiar, intimate, and strong society with wisdom, verse 1, &c. to be preserved from

11. *This (woman) was stirring* [That is, unquiet in mind, loose or dissolute in tongue, light in behavior or gesture, very busy in vain and idle actions: or, *prattling*. So *bel. chap. 9. 13.*] and *stubborn*: [or, *declining*, to wit, from all good manners, and from obedience to her husband] *her feet abode not* [Hebr. *dwelt not*; so is the Hebrew word taken, *Exod. 40. 35. Judges 5. 16.*] *in her house*.

12. *Now being without, anon in the streets*, [Hebrew *by turn, by turn*; that is, at one time without, at another time in the streets. Understand by *without*, the place, and room, or space, which is before door; by the *streets*, the common passages, and lanes, that run thorough the City, and without it] *and lurking at all corners*.

13. *And she caught him, and kissed him; strengthened* [Or, *stiffened*] *her face*, [that is, she laid aside all shame and grace, was bold and impudent, and (as we use to say) put on a brazen face. Compare *Deut. 28.* the annot. on verse 50. *Oth. gathered together*] *and said unto him*:

14. *Thank-offerings* [See of these, *Lev. 3.* on verse 1. whereof those, that brought them unto the Lord, had their share; wherewith they then made merry with their friends] *are with me*; [or, *thank-offerings are upon me*; that is, the vow or promise to offer thank-offerings] *this day have I paid my vows*. [that is, performed that which I promised: see *Psalms 50. 14.* and *61. 9.* and *65. 2. Nahum 1. 15.* Of vows, see *Lev. 7.* on verse 16.]

15. *Therefore came I forth to meet thee, diligently to seek thy face*, [The Hebrew word signifieth properly to seek a thing betimes in the morning: but it is generally taken for all kinde of diligent seeking: see *Job 7.* on verse 21. for here it is not spoken of the morning, but of the evening-tide] *and I have found thee*.

16. *I have fitted my bed-head with tapestry-ornament*, [The Hebrew word, which is onely found here, and below chap. 31. 19. seemeth to signifie any kinde of bed-ornament, as costly tapestries, and curiously wrought blankets, or coverlets, wherewith the beds were not onely covered, but in a singular manner adorned and set out] *with carved works*, [meaning engravings, and cuttings in, which for ornaments sake were curiously carved and hollowed out in the bed-head, whereon the bed lay] *with fine linen* [Hebr. *tape*, or *thread*, whereby some understand very fine white, and costly linen, that was made of such kinde of threads, and belonged to the bed. Compare *Gen. chap. 41. 42.* 1 *Kings chap. 10. 38.* and below chap. 31. 22. Some conceive that those threads or twines, which were very fine and costly, ran between the tapestries, or hangings, to make a difference between the pictures that might be wrought or woven upon them. Others conceive that the bed-head was for ornaments sake twisted about with these costly threads or ribbons] *of Egypt*.

17. *I have perfumed my bed with myrrh, aloes, and cinnamon*.

18. *Come, let us be drunk with loves* [Compare above *chap. 5. 19.* and the annot. thereon] *until the morning; let us solace our selves with great love*. [Hebr. *loves*, in the plural number.]

19. *For the man* [She speaketh this in contempt of her husband, as if he were her husband no more: as she also for that cause straightway saith, *in this house, for at home*] *is not in his house; he is gone a far way*. [Hebr. *away from far*; that is, a farre way: so *Jeremiah 31. 10.* *Iles from*, or, *afar off*; that is, that lie afar off.]

20. *He hath taken a bundle of money in his hand*; [That is, with him: see 2 *Samuel 8.* on verse 10. and 2 *Kings 15.* on verse 5. she speaketh this, to signifie that he would tarry a long while away] *he*

will come to his house at the time appointed. [that is, at the time that he hath set me, and which will be long yet ere it be expired. See of the Hebrew word, *Psalms 81. 4.* and the Annot.]

21. *She moved him* [Hebr. *caused him to revolt*, or, *inclined him*] *by the multitude of her instruction*: [the Hebrew word signifieth for the most part a good instruction, or doctrine, whereby a man is taught and instructed for the obtaining of wisdom and vertue, above chapter 1. 5. but here being taken in a bad sense, it is as much as a deceitful and alluring persuasion by fair and smooth words, whereby a man is seduced to his own hurt and damage] *she forced him by the flattering of her lips*. [Otherwise also called *lips of flattery*, *Psalms 12. 3. 4.* Hebrew *smoothnesse*, or, *slipperinesse* of her lips.]

22. *He went after her straightway, as an ox goeth to the slaughter, and as a fool to the correction of the stocks*: [In the Hebrew the words are inverted, thus: *as the stocks to the correction of the fool*; that is, as the fool, to wit, goeth to the correction or chastisement of the stocks, that is, to be punished and chastised with the stocks, or with irons. *Oth. as the fool with the stocks*, or, *irons of correction*. The Hebrew word rendred here *correction*, signifieth not onely the instruction, which is done by words, as above chap. 1. 2. and below chapter 16. 22, &c. but also the chastisement, which is done by actual punishment, as below chap. 22. 15. and 23. 13. *Jer. 30.* ver. 14. *Ezek. 5. 15.*]

23. *Until the dart* [That is, a cruel, sharp, and very deep enterer, and piercing thorow plague, or punishment. See *Deuteronomy 32.* on verse 23. and *Job 6.* on verse 4.] *cut him thorow his liver*, [that is, inflamed his lust with unhappy delight, spoiled his body with unsoundness, and rottenness, and disquieted his spirit with the sense and apprehension of Gods wrath] *as a bird hasteth to the snare, and knoweth not that it is against his life*. [to wit, hung up, laid, or spread abroad, to take away his life, (Hebr. *soul*.)]

24. *Now then, children*, [See above chap. 1. on verse 8.] *hearken unto me: and attend to the sayings of my mouth*.

25. *Let not thine heart decline to her ways*: [That is, course of life, doing and omitting, dealing and conversation: see *Gen. 6.* on verse 12. Take in the same sense the following word *paths*] *go not astray in her paths*.

26. *For she hath cast down many wounded, and all her slain* [That is, those whom he hath killed and slain] *are mighty many*. [Oth. *strong*; that is, courageous, valiant; according to the body in power, or according to the spirit in wisdom, or according to both, as *Samson*, *David*, *Salomon*, &c. The Hebrew word is taken for *many* in number, *Psalms 139. 17.* *Jer. 5. 6.* and *15. 8.* for *mighty*, or *strong*, *Genesis 18. 18.* *Exodus 1. 7. 9.* *Deuteronomy 7. 1.*]

27. *Her house are the ways of the grave*, [That is, which lead to the grave. Oth. *to hell*: for the Hebrew word signifieth both. See *Genesis 37.* on verse 35. Both significations may here take place] *going down to the inner chambers of death*. [not onely of corporall, but also of spirituall, and eternal death.]

CHAP. VIII.

The eternal, essential Wisdom of the Father (the Son of God, our Lord Jesus Christ) is here brought in, preaching to all sorts of people, openly and plainly, verse 1. Of her doctrine, 6. excellency, 10. nature, 12. Sovereign power and dominion, 15. with a relation of the blessedness of those that do embrace her, 17. also of her eternal Godhead, incomprehensible generation of the Father, and union with him, 22. of her saving office, and familiar revelation to the children of men, 31. exhorting to obedience, with a promise of salvation; and dehorting from disobedience, upon pain of everlasting destruction, 32.

Doeth not wisdom cry? [As if he should say, assuredly she doth. It is a kind of asking, or questioning, which implieth a strong affirmation, or asseveration. See Gen. 13. on verse 9.] doeth (not) understanding lift up [Hebr. give. See above chap. 1. on verse 20.] her voice?

2. She standeth on the top of the high places. [Hebr. in the head of the high places. Hereby may be understood the places that were on high, or exalted, from whence Teachers might propound and communicate their good doctrine and instruction to the Church and people of God. Compare 2 Chron. 24. verse 20. Nehem. chap. 8. verse 5. Mat. 10. verse 27. Acts 22. 3.] at the way [understand the high way, or road, by which much people did pass] in the place where paths are: [Hebr. (in, or, upon) the house of paths, or, ways; that is, in the place of the paths, or ways. Understand the cross ways, where many paths or ways meet together as in a house or place. House for place, see Exodus. 25. on verse 27.]

3. She [To wit, wisdom] cryeth [Oth. they cry; to wit, wisdom, and understanding. See thereof above verse 1. The first is better as appeareth by the following sixth verse, where the singular number is used also, see below verse 12.] aloud at the side of the gates, [Hebr. at the hand of the gates. Hand for side, see 2 Sam. chap. 18. on verse 4. Oth. at the place of the gates] before the city, [Hebr. at the mouth of the city; that is, at the entry thereof, as the following words declare. So the mouth of the pit, or, well, Gen. 29. 2. the mouth of the cave, Job. 10. 18.] (at) the entry of the doors.

4. Unto you; O men, I call, and my voice is to the children of men. [Some conceive, that by men, here must be understood those that are eminent among men for nobility, wealth, and power, and are otherwise called the sons or children of (great) men, and that by the sons, or, children of men, here are meant the common sort of people. See Psalm 49. on verse 3.]

5. Ye simple ones, [See above chap. 1. on verse 4.] understand subtilty: [see on the same place] and ye fools, [see above chap. 1. on verse 22.] understand (with the) heart.

6. Hear; for I will speak of Princely things; [Hebr. of Princes: to wit, of the things of Princes; that is, not of common or mean things, but of glorious, excellent, and transcendent things, which become Princes, and great Lords, not onely because they likewise concern them, but also because they ought to be heard and received by them, yea even to be propounded by them. Compare Prov. 22. 20.] and the opening of my lips [that is, that which I will utter by the opening of my lips] shall be meer equity.

7. For my palate [Or, the roof of my mouth. Understand under one member whereby speech is here said to be uttered, all the rest, that do likewise help and conduce thereunto, as lips, teeth, tongue, and throat. See Job

33. on verse 2.] shall utter truth discreetly: and wickedness is an abomination to my lips. [Hebr. an abomination of my lips, that is, which my lips do loath and abominate, to wit, to speak it. See above chap. 3. on verse 32.]

8. All the sayings of my mouth are in righteousness: (there) is nothing froward or perverse in them. [Compare Job 5. on verse 13.]

9. They are all right [Or, ready, ready at hand. The Hebrew word signifieth, either that which is right and straight, or that which is ready at hand, present, and obvious to the sight, and very ready, open, plain, and easie to be understood. So 2 Sam. 15. 3. and 24. 26.] for him that is of understanding, and upright to them that finde [that is, get, obtain. See Genes. 26. 12. and the annot.] knowledge.

10. Receive my instruction, and not silver: [That is, more then silver, as the following words of this verse do shew. That which is spoken in general, is oftentimes but in some respect, and by way of comparison to be understood. Compare Isa. 43. 18. Jer. 7. 22. and 16. 14. Hos 6. 6. Mat. 23. 3. 1 Cor. 1. 17.] and knowledge more then choice gold digg'd out. [see above chap. 3. on verse 14. also below verse 19.]

11. For wisdom is better then rubies; [See Job 28. on verse 18. Compare Job 28. 15. Psalm 19. 11. Pro. 1. 14, 15. and 16. 16.] and whatsoever may be desired, is not to be compared to it. [Hebr. all delights; or, desires will not be compared to it. See above chap. 3. on verse 15.]

12. I wisdom dwell (with) subtilty; [That is, I possesse, enjoy, and use subtilty, as which onely belongeth to me, and waiteth upon me. Of the word rendered here subtilty, see above chap. 1. on verse 4.] and finde (out) the knowledge of all discretion. [of the word rendered here discretion, see on the same verse.]

13. The fear of the LORD, is to hate evil; [That is, the fear of the Lord, which is the beginning, and the chiefest part of wisdom, above chap. 1. 7. causeth and moveth a man to hate evil] pride, and arrogance, and the evil way, [see above chap. 2. on verse 12.] also the mouth of frowardness [see on the same verse] do I hate.

14. Counsel, and essence [Or, durable essence, or, durable wisdom. See above chap. 2. on verse 7.] are mine: I am understanding, strength is mine.

15. By me Kings reign, and Princes decree [From this word cometh another, which signifieth Law-givers, or Law-makers, Gen. 49. 10. Deut. 33. 21. Judg. 5. 14.] justice. [that is, good and just laws, according to which subjects ought to be governed.]

16. By me Rulers rule, and Princes, [See Job 12. on verse 21.] all the Judges of the earth.

17. I love them that love me, and those that seek me early, [See of the Hebrew word, Job 7. on verse 21. and above chap. 7. on verse 15.] shall finde me. [see 2 Chron. 15. on verse 2.]

18. Riches and honour is with me; [Compare above chap. 3. 16.] durable wealth, and righteousness.

19. My fruit [See above chap. 1. on verse 31.] is better then gold digged out, [see above chap. 3. on verse 14.] and then thick gold: [see 1 Kings 10. on verse 18. Oth. gold of Uphaz, who conceive that Par is here put for Uphaz, the name of a place, from whence much precious fine gold cometh, Jer. 10. 9. to wit, a place in Barbary, (according to the opinion of some) now called Fez] and my revenue, then choice silver.

20. I cause to walk in the way of righteousness: [That is, in the manner and course of life, which men ought to follow, that they may according to the law, perform the duty, which they owe first unto God, and then in the next place unto their neighbour. See above chap. 2. on verse 8.] in the midst of the paths of judgement:

21. That I may cause my lovers to inherit that which

is durable : [Meaning such wealth or substance, as is such really, and indeed, and bringeth to man the greatest happiness and prosperity, that is, which abideth for ever ; not seeming to be such, but being such really, indeed, and in truth] and I will fill their treasures.

22. The LORD [Meaning the everlasting Father of our Lord Jesus Christ, that is, the first Person of the everlasting Godhead] possessed me [that is, had me in, and with him, being begotten of him in an unconceivable and incomprehensible manner, *John 1. 1. Col. 1. 15. Heb. 1. 3. 15. (me)* to wit, the essential wisdom, the substantial Word of the Father, or the second Person of the Divine Essence, the everlasting, and only begotten Son and true God : of whom see also above chap. 1. 20. and here verse 12. *John 1. 1. Col. 1. 15.*] (in the) beginning of his way, [that is, of his working, as of the Creation, yea also of his eternal counsel, and purpose to create the world, as the following words do shew] before his works, [that is, from all eternity, when as yet there was nothing made] from thenceforth. [when there was nothing but God, and nothing but Eternity. Compare *Psalms 93. 2.*]

23. I was anointed [That is, ordained and appointed as a Prince, to create, sustain, and govern the world] from everlasting, from the beginning, [compare *John 1. 1.*] from the antiquities of the earth. [that is, before the earth, ere the earth was created. Compare below verse 25, 26.]

24. When as yet (there) were no depths, I was brought forth : [So is the Hebrew word taken, *Psalms 51. 7.* and so in the verse following] when as yet (there) were no fountains, heavy with water : [Hebr. heavinesses of waters, that is, great plenty or abundance of water : or, burdened with water : that is, full of water, and abounding with water.]

25. Before the mountains were fastened in : [That is, were cleft in, founded, and set forth. The Hebrew word seemeth to imply, that the mountains have their foundation below in the waters] before the hills was brought forth.

26. He [Namely, the Lord, above verse 22.] had not as yet made the earth, [the Hebrew particle *ad*, or *gnad*, is elsewhere also taken. See *Job 1. 18.* and the annot. Or, Hebr. *until he had not made the earth* : that is, before he had made the earth] nor the fields, [the Hebrew word signifieth the places, that are without the houses and the cities, as the streets, and the fields. It's here taken for the fields, as also *Psalms 144. 13. Ezek. 7. 15.*] nor the beginning [Hebr. head, that is, the beginning. So *Numb. 10. 10. Eccl. 3. 11. Ezek. 40. 1.*] of the dusts of the world. [the meaning is, that the least or smallest dust was not as yet made.]

27. When he prepared the heavens, I was there : when he drew a circle upon the plain of the depth. [That is, upon the deep waters. Or, drew, ordered, set a circle. This is said, in regard of the form or fashion of the earth, which was made round by God, so that it compasseth about the deep waters, and is compassed about by them. The meaning is, that God made the earth round as with a pair of compasses. Comp. *Job 26. 10.*]

28. When he fastened the upper clouds above : [To wit, that keeping their place, they might not fall down upon the earth] when he made sure the fountains of the deep. [that is, gave them a sure, and continual course. Comp. *Gen. 7. 11.*]

29. When he set the Seather Park, [Hebr. statute, ordinance, decree ; that is, park, or bounds, within which she was to keep her self. See *Gen. 1. 10. Job 38. 10, 11. Psalm 104. 9.*] that the waters should not transgress his command : [Hebr. mouth. see *Gen. 41. on ver. 40.*] when he appointed [or, insinuated, or, described] the foundations of the earth.

30. Then was I a nurse-child with him, [To wit, as

a nurse-child, that is continually with his nurse. So was the eternal Son of God, the substantial wisdom of the Father, from everlasting distinctly with him, as it is written, *John 1. 1. The Word was with God ; also chap. 17. 5. Glorifie me with the glory which I had with thee before the world was.* But the Word may also be taken for him, that of himself feedeth, and nourisheth the Translation being thus made, and I am nourishing with him ; that is, upholding and governing all things, and especially bringing up, and nourishing his Church with his Word and Spirit] and I was daily [Hebr. day, day ; that is, daily, alway. See *Gen. 39. on verse 10. and below verse 34.*] (his) delights : [hereby is intimated by a figurative kinde of speech, the great acceptableness of the Son of God with his Father : see *Mat. 3. 17. John 5. 10. and 8. 29. Oth. and I am a daily delight*, to wit, to the creatures, by my general and special blessings, *John 5. 17. rejoicing always before his face.*

31. Sporting in the world of his earth ; [To wit, in that she sheweth her self exceeding wonderful and various in the upholding and governing of all creatures] and my delights are with the children of men. [to wit, in respect of this present life, and the life that is to come.]

32. Now then, (O ye) children, hearken unto me : for blessed are they (that) keep my ways. [That is, the ways which I prescribe unto them. Compare *Psalms 119. 1, 2. and 128. 1. Luke 11. 28.*]

33. Hear instruction, and be wise, and reject (it) not. [Compare above chap. 1. 25. where the same Hebrew word is used.]

34. Blessed is the man that hearkeneth unto me, watching daily at my gates, observing the postes of my doors. [A similitude taken from diligent Students or Scholars, that are always about the schools, or teaching place of their teachers ; or from solicitors, that diligently heed and minde the coming forth of the Lawyers and Counsellours ; or from the porters and door-keepers of the Temple, that were stedfastly to minde their business, and the work they were about.]

35. For who so findeth me, findeth life, and draweth [Or, getteth] well-liking from the LORD. [that is, obtaineth favour, and grace with the Lord. See the same phrase below chap. 12. 2. and 18. 12.]

36. But he that sinneth (against) me, offereth violence [Or, wrong, or, oppression] to his (own) soul [Hebr. is an oppressour, or, wronger, or, abuser of his (own) soul. See the following clause of this verse, also below chap. 20. 2.] all they that hate me, [they are said to hate God, and his wisdom, that do wittingly, and willingly that which God, and his wisdom hate. See of such kinde of people, *Psalms 21. 9. and 83. 3. Rom. 1. 30.*] love death. [that is, they do that, whereby they bring death and destruction upon themselves. So, to love the curse, *Psalms 109. verse 17. to lie in wait for his own blood*, above chap. 1. 18. to despise his (own) soul, below chap. 15. 32.]

C H A P. I X.

Here the work of grace, wrought by our Lord Jesus, who calleth and bringeth his people by his Word and Spirit unto blessed communion and fellowship with him (the Supreme Wisdom,) is propounded under the parable and similitude of making a Feast, and inviting of guests, verse 1, &c. with an opposition of the nature and condition of the scorers, and of the wise, 7. and on the contrary the deceitful and destructive work of Satan, under the parable of a foolish woman, (enemy to Supreme Wisdom) who also biddeth and inviteth her guests, but to their everlasting destruction, 13, &c.

THE Supreme Wisdom [Hebr. *wisdomes*. See above chap. 1. 20.] *hath builded her house*: [Understand by this house, the Congregation of true believers, whose building is begun here by the Preaching of the Gospel, and the working of the holy Ghost, but shall be finished hereafter by the perfecting and consummating of the children of God. Others understand by this house, the third or highest heaven, wherein the elect shall be abundantly filled and satisfied with all manner of good things] *she hath bewen out her seven* [that is, many. A certain number for an uncertain, see above chap. 6. verse 31.] *pillars*. [by these are understood by many, the Patriarchs, Prophets, Apostles, Evangelists, Pastours, and Teachers. Others understand by these pillars, the stability, and the everlasting duration and continuance of the heavenly house of the Father, into which Christ is gone before us, to prepare a place for us, *John* 14. 2.]

2. *She hath killed* [To wit, to dress, and then to set before the guests: so *Gen.* 43. 16. *1 Sam.* 25. 11.] *her stay-cattel*, [meaning the Word of God, the true food of the soul, together with all spiritual and soul-saving mercies, which are promised therein, and presented or offered unto us in the sacraments, upon which will follow the perfect joy of the life to come] *she hath mingled her wine*; [this looks at the custome then in use in hot Countries, where they mingled their wine with water, to mitigate and allay the strength thereof, or mingled it with divers spices, below verse 5. and 23:30. *Isa.* 5. 22. and 65. 11.] *she hath also furnished her table*. [to wit, by setting the several meats or dishes upon it in due order. Compare the phrase with *Psalms* 23. 6. and 78. 19. *Isa.* 21. 5.]

3. *She hath sent forth her hand-maids*: [Understand by these, the Ministers of the Word of God, who by Christ are sent forth to call and invite men to the communion and fellowship of the Church, and of all spiritual good things, that are therein distributed, *2 Cor.* 5. 19, 20.] *she inviteth upon the pinacles*, [Hebr. *wings*: that is, low walls, or leanings made above upon the flat roofs of high buildings, that those that went upon the roof, might be out of danger of falling down: see *Deut.* 22. on verse 8. and compare above chap. 8. 2.] *of the high places of the City*.

4. *Who is simple? let him turn (in) hither*: [That is, whosoever is simple, let him turn in to me. They are the words of wisdom: see of the word *simple*, above ch. 1. on verse 4.] *to him that is void of understanding*, [see above chap. 6. on verse 32.] *she saith*:

5. *Come*, [To wit, whosoever thou art of those that want understanding] *eat of my bread, and drink of the wine, which I have mingled*. [spiritual and eternal good things are often compared to corporal and transitory good things, and therefore also represented and signified by them: *Psalms* 23. 2, 5. wisdom is here resembled to a King, that keepeth open Court, compare *Mat.* 22. 2, 3, &c.]

6. *For sake simplicities*, [So is the Hebrew word taken above, chap. 1. 22. Or. *let the simple ones go*: or, *for sake the simple ones*, or, *foolish*] *and live*; [a command, containing in it a promise, that they shall live, see above chap. 3. on verse 25.] *and tread in the way of understanding*. [that is, in the way, whereby men attain to right understanding, and true wisdom, and which men of understanding do walk in. See *1 Kings* 8. on ver. 36.]

7. *Who so reproveth* [The word signifieth here properly to instruct, admonish, and reprove with words, and with sayings onely. So *Deut.* 4. 26. *Job* 4. 3. *1 Chron.* 15. 22. elsewhere it signifieth also to chastise and correct with blowes, and punishing, as *1 Kings* 12. 11. *Pf.* 6. 2.] *the scorner*, [see *Psalms* 1. verse 1.] *getteth to him-*

self shame; [to wit, because he doth but labour in vain, and is reviled by him, whom he reproveth. Comp. *Mat.* 7. 6.] *and he that rebuketh the wicked*, [getteth] *his (own) blemish*. [the original word signifieth commonly a blemish of the body, as *Lev.* 28. 17. and 22. 20. *2 Sam.* 14. 25. but it is also taken for a blemish of the soul, touching faith and manners, or a good name, in respect of the event of a thing, or action, as here, and *Deut.* 32. 5. *Job* 11. 15.]

8. *Reprove not the scorner, lest he hate thee*: [Compare *Mat.* 7. 6.] *reprove the wise* [that is, he that loveth wisdom, is godly and honest. So in the next verse] *and he will love thee*.

9. *Teach* [Hebr. *give*: to wit, wholesome instruction] *the wise, so he will be yet wiser*: *instruct the righteous, so he will increase in learning*. [so above chap. 1. 5. see the annot.]

10. *The fear of the LORD is the beginning of wisdom*: [Compare *Job* 28. 28. *Psalms* 111. 10. above ch. 1. 7.] *and the knowledge of the holy (ones, or Saints)* [that is, the knowledge wherewith the saints are endowed, and which they shew forth and represent unto others. Understand by holy ones or saints true believers; so they are called, *Psalms* 16. 3. and 34. 10. and 89. 6, 8. below chap. 30. 3. *Hos.* 12. verse 1. *1 Cor.* 1. 2. see the reason, *1 Cor.* 6. 11. Or. understand here by holy (ones, or Saints) the true God, who may be called the holy (ones, or Saints) in the plural number, because he is threefold in persons] *is understanding*.

11. *For by me shall thy days be multiplied*: [See above chap. 3. 2. and the annotations, and below chap. 10. 27. and understand by me, the supreme wisdom, who here produceth a reason of her former exhortations] *and years of life shall be added unto thee*. [Hebr. *shall they add unto thee*; that is, shall be added; to wit, by him, that addeth, or multiplieth them, which is God; see of this phrase, *Job* 4. on verse 19.]

12. *If thou art wise, thou art wise for thy self*: [That is, for thine own benefit, and advantage. God hath no benefit or profit by it, *Psalms* 16. 2.] *and (if) thou art a scorner, thou alone shalt bear it*. [that is, thy self alone shall have the shame and blame of it; not God, nor his eternal wisdom.]

13. *A foolish woman* [Hebr. *woman of folly*, or, *foolishness*. This woman is propounded, and set forth in this Chapter, as the chiefest adversary and enemy to true wisdom, inviting all men unto her, as wisdom before did. Understand by the foolish woman, whatsoever crosseth truth or soundness of doctrine, and integrity of life. Others conceive that here properly an adulteress is described, and that then by her the forementioned foolish woman is represented] *is clamorous*, [see above chap. 7. on verse 11.] *simplicity (it self)*; [that is, which is very simple, full of folly, and bad senses] *and knoweth nothing at all*. [to wit, to instruct a man, what he should believe, and how he ought to live.]

14. *And she* [To wit, the forementioned foolish woman: that is, folly, who is here described by her boldness, pride, and manifold practices to seduce and deceive men] *sitteth at the door of her house on a seat, (on) the high places of the City*:

15. *To call those, that passe by (on) the way, that make their paths right*, [That is, that go right on their way, without looking back after the foolish woman. Comp. ab. ch. 3. 6.] *(saying;)*

16. *Who is simple? let him turn (in) hither*: [Compare these words with the words of wisdom, above verse 4. which folly here desires to counterfeit and imitate, that by open reviling and contemning of wisdoms instruction, she might draw men off unto her self] *to him that wanteth understanding, she saith*;

17. *Stollen waters are sweet, and hidden bread is pleasant*. [Understand hereby, false doctrine, vain and empty

empty riches, and transitory pleasures, which folly imparteth unto her ministers and servants. They are called *stollen waters*, and *hidden*, or *secret bread*, because they are compared to the secret carnal copulation of those, that live in adultery. For as this is practised with much craft and secrecy, and also is far more pleasing and delightful unto corrupt flesh, then the pure and undefiled coming together of man and wife in the state of wedlock. So in false doctrine, there is nothing but crafty deceit, and in fading and transitory riches, which folly promiseth, a greater delight for the flesh in this world. Compare below chap. 20. 17. and 30. 20. and the Annotations. By *hidden*, or, *secret bread*, in this place, is meant riches that are ill gotten, and as ill spent to wit, gotten by secret, false, and crafty underminings, and spent and wasted by useless, shameful, and immoderate actions, which are ashamed of the light. Bread is put for all manner of temporal goods: see above chap. 4. on verse 17.]

18. *But he* [To wit, the passenger, whom the foolish woman inviteth home to her house] *knoweth not*, [the former words were spoken and uttered by folly, but these are spoken by Salomon, to give warning unto men] *that the dead* [see above chap. 2. on verse 18.] *are there*, [to wit, in the house of the foolish woman] (and that) *her guests are in the depths of hell*. [to wit, of death temporal, and eternal.]

CHAP. X.

Of wise and foolish children, verse 1. Of unjust and just riches, and poverty, 2, 3, 15, 22. Of idleness and diligence, 4, 5, 26. Of the blessing and prosperity of the righteous, and of the misery and calamity of the wicked, 6, 7, 16, 24, 25, 27, 28, 29, 30. Of wisdom and folly in speaking, 8, 9, 10, 11, 13, 14, 19, 20, 21, 31, 32. Of uprightness and perverseness in conversation, 9. Of the winking of the eyes, 10. Of hatred and love, 12. Of discipline, 17. Of backbiting, 18. Of the contrary delights of the foolish, and the wise, 23.

THe Proverbs of Salomon. [The nine foregoing Chapters are as a preface, to stir men up to give diligent attention unto the ensuing Proverbs, which for the most part are divers and different, & depend not one upon another. They are as so many rules concerning the faith, good manners, & faults, or defects of men.] *A wise son maketh the father glad*: [understand under the name of Father, the mother also, and under the following name of Mother, the father likewise. Compare below chap. 15. 20.] *but a foolish son is the heaviness of his mother*.

2. *Treasures of wickedness* [That is, which are wrongfully gotten, and likewise wickedly abused] *profit nothing*; *but righteousness* [by righteousness in the general, is meant love and fidelity, which a man oweth to his neighbour, according to the second Table, and principally according to the eighth Commandment. Some understand the word righteousness in particular of almsdeeds, and works of mercy and charity unto the poor, as Daniel 4. 24.] *delivereth from death*. [to wit, not because she is able to do it of her self, or hath deserved it by her own worthiness, but because God hath so graciously promised to reward her. So below chapter 11. 4.]

3. *The LORD suffereth not the soul of the righteous to famish*; *but he thrusteth away the substance* [Oth. perverseness; that is, riches perversely gotten, or, gotten by perverseness] *of the wicked*.

4. *He that worketh with a deceitful hand*, [Hebrew with an hand-palm of deceit; that is, with an unfaithful, slack, and slow hand, and so by fraud and deceit

draweth or haleth his neighbours goods to himself. Deceit is used for slothfulness, below chap. 19. 25. Fer. 48. 10. as therefore also deceit is opposed unto diligence, as here, and below, chap. 12. 24, 27. for those that are idle, and lazy, and are loath to work, are wont to use deceit, whereby they endeavour to get their living, but poverty is their reward at last, as followeth in the Text] *becometh poor*: [Oth. a deceitful balance maketh poor] *but the hand of the diligent maketh rich*. [so below chap. 12. 24]

5. *He that gathereth in Summer*, [To wit, his fruits, or that which he hath growing in the field. Compare above chap. 6. 8.] *is a wise son*: (but) *he that sleepeth securely in the harvest, is a son that maketh ashamed*. [to wit, he shames himself, and also his parents; namely, by his faults and misdemeanours. So below chap. 12. 4. and 14. 35. and 17. 2. and 19. 26. and 26. 7. This proverb may fitly by way of comparison be understood of a man, who while he is yet young and lusty, taketh pains, that he may have somewhat to keep him when he is old. See above chap. 6. 8.]

6. *Blessings* [To wit, both temporal, and eternal] *are upon the head of the righteous*: [this seemeth to look at the old custome of pronouncing any blessing; because this was done by laying the hand upon the head of him that was blessed. See Gen. 48. on verse 14. Or it may be also thus understood, that the righteous being blessed themselves, do likewise impart and communicate the blessing unto others, but that the mouth of the wicked is full of meer violence, as followeth in the words of the Text] *but violence* [understand malice, cruelty, injustice, extortion, and oppression, which they have used] *covereth the mouth of the wicked*. [that is, bringeth them to death. See Job 40. on verse 8. or covereth them with shame, as with a garment. Compare Psalm 44. 16. and 69. 8. or filleth them with plagues and punishments untill their very mouth be full.]

7. *The memory of the just shall be a blessing*: [That is, shall tend to his praise, and honourable report, when they shall make mention of him, either being absent, or also being dead] *but the name of the wicked shall rot*. [or, putrifie, and grow stinking, and consequently perish.]

8. *He that is wise in heart, receiveth the Commandments*: [To wit, which teach a man how to order his life and conversation aright, so as that he may please God, and edifie his neighbour, and so get Gods blessing upon himself] *but he that is foolish in lips*, [that is, he that speaketh froward and perverse things, whereby with an obstinate minde he casteth away all good instruction, and admonition, boasting that he will abide by his bad opinion, and evil intent and purpose, having together with the folly of the lips, also the folly of the heart: for out of the abundance of this do the lips speak, Mat. 12. 34. compare above chap. 2. 12. and 4. 24. and 6. 12.] *shall be overthrown*. [see of the Hebrew word, Hof. 4. on verse 14. so below verse 10]

9. *He that walketh in uprightness*, [See above chap. 2. on verse 7.] *walketh surely*: [or, quietly, because he knoweth that his works are good, and that God will suffer no evil event to follow upon it to his destruction] *but he that perverteth his ways*, [compare Gen. 6. on verse 12.] *shall be known*. [to wit, by publick punishments, which God shall send upon him in the sight of all men, and that by the hand or means of the Magistrate, or otherwise.]

10. *He that winketh with the eye* [That is, secretly plotteth and contriveth sin, and seeketh to carry it on neatly and smoothly. Compare above chap. 6. 13.] *procureth sorrow*; *and one foolish in lips* [see above on verse 8.] *shall be overthrown*. [see above, the same verse.]

11. *The mouth of the righteous is a well-spring of life*

life [To wit, from whence words do issue and proceed, which do not onely instruct, admonish and strengthen others unto life eternal, but also are serviceable unto the righteous that doth so for that very end and purpose, namely, to bring him unto life eternal. Compare bel. chap. 13. 14. and 14. 27. and 16. 22.] *but violence covereth the mouth of the wicked.* [See above on ver. 6.]

12. *Hatred stirreth up stripes: but love* [Namely, the love of him, that hath suffered wrong at his neighbors hands, or seeth him to be fallen into any infirmity] *covereth all transgressions.* [to wit, by bearing, or in a friendly way reproving them, and not by divulging or spreading them abroad. Understand this of particular and private sins, and such as may be concealed with a good conscience. Again it must be understood not of our own transgressions committed against God, but of other mens sins and transgressions committed against us. So 1 Cor. 13. 4. 1 Pet. 4. 8.]

13. *In the lips of him that hath understanding, wisdom is found:* [And therefore he getteth also honour and reward; as on the contrary, the foolish one getteth stripes, because folly is found in his lips, as followeth in the Text] *but the rod* [that is, the punishment which happeneth by stripes and blowes. So below ch. 23. 13. and 26. 3. and 29. 15.] *(is) upon the back of him that lacketh understanding.* [Hebr. *that wanteth a heart.* See above chapter 6. on verse 32. The word *heart* is here taken for the minde, and understanding of man. See Job 9. on verse 4. Compare below chapter 20. 30.]

14. *Wise men lay up knowledge.* [Heb. *hide*, &c. That is, as men do use to lay up their treasure, and to lock up their provision, as meat and drink, &c. to bring them forth at times convenient: so wise men do gather and lay up a stock of knowledge, to produce and utter the same when it shall be seasonable and profitable unto others, or else to make use of it their own selves] *but the mouth of the foolish is near unto disturbance.* [or, *astonishment, terrour*: that is, mischief, trouble, grievance, at which a man is wont to be affrighted and astonished, occasioned by foolish, impudent, unadvised, and unseasonable words and speeches.]

15. *The rich mans wealth is a city of his strength: the poverty of the mean ones* [Hebr. *of the thin ones*; that is, of those that have very little] *is their disturbance.* [the meaning is, he that is money-lesse, is also heartlesse, and is afraid that he shall perish; and that he that is bare of wealth, is for the most part also bare of courage: as on the contrary, those that have great riches and store of wealth, do commonly rely upon them, and think that they are very safe and secure against all harm and danger.]

16. *The labour of the righteous* [To wit, whereby he doth any thing that is good and honest, for to get his living by it. Or, understand whatsoever he intendeth, speaketh, or doth] *is unto life:* [that is, tendeth to his prosperity, and to his good, Rom. 8. 28.] *the revenue of the wicked* [meaning his means, or all that proceedeth from him, and from his actions] *is unto sin.* [that is, tendeth to sin, or leadeth him to the doing of evil, and consequently to his eternal destruction; for *the wages of sin is death*, Rom. 6. 23.]

17. *The path unto life* [To wit, the path leading unto life] *is his that keepeth discipline:* [or thus: *he that keepeth discipline, is a path of life*; or *is (in) the path of life*] *but he that forsaketh reproof, causeth to erre,* [to wit, himself, and others, that thus get both together into destruction.]

18. *He that hideth hatred, is (a man) of false lips, and he that uttereth an ill report, the same is a fool.* [The meaning is, that both of them do ill, as well those that privily hate their neighbour, though they speak not evil

of him, as those that openly backbite, and slander him, and wrong him in his own good name. Oth *he that hideth hatred (with) false lips, and he that uttereth an evil report, the same is a fool.* Oth. *False lips cover hatred, &c.*]

19. *In the multitude of words* [To wit, which are spoken idly, rashly, indiscreetly, proceeding from a vain heart, and from evil and corrupt affections] *(there) wanteth not transgression: but he that refraineth his lips is wise (or prudent.)*

20. *The tongue of the righteous is choice silver:* [That is, is like unto choice silver, to wit, in acceptableness, value, and profit] *the heart of the wicked is little (worth).* [or, *surely mean*; and therefore his tongue also, which uttereth all that the heart hath in it. Hebr. *is as little.* The letter *Caph* signifying *as*, is by the Hebrews sometimes taken for *certainly, truly, surely so.* See Genesis 27. on verse 12. and Nehem. 7. on verse 2.]

21. *The lips of the righteous feed many:* [To wit, according to the soul, by wholesome instruction, exhortation, reproof, comfort, whereby also the righteous man benefiteth himself unto life everlasting] *but fools die* [that is, perish both in soul and body] *for want of understanding.* [Hebr. *for want of heart*: that is, for want of understanding; to wit, whereby they are not onely disabled from feeding others with good and wholesome doctrine, but also disabled from fitting and composing themselves, to know God, to fear and serve him. Of the word *heart*, taken for understanding, see Job 9. on verse 4.]

22. *The blessing* [That is, mercy, kindness, bounty. See Gen. 12. on verse 2.] *of the LORD, it maketh rich: and he* [to wit, the Lord] *addeth no sorrow* [to wit, as there is in the heart and house of covetous misers, that are never contented, and with their plevy and store do neither good to themselves, nor to others] *with it.* [to wit, with the blessing. Compare herewith Psalm 127. 2. Oth. thus: *and addeth not sorrow* (that is, sorrowful labour) *with it.*]

23. *It is as sport for a fool, to do mischief:* [Compare chap. 14. 9.] *but for a man of understanding, (to practise) wisdom.* [to wit, whereby he fearing God, taketh heed of committing villany, and endeavoureth to speak or promise something that savoureth of wisdom to the honour of God, which is his pleasure and delight.]

24. *The fear of the wicked,* [That is, the evil, or harm that he feareth. See above chapter 1. on verse 26.] *it shall come upon him: but the desire of the righteous* [that is, that which righteous men wish and desire of God. *Desire* is taken for *the good that is desired*, Psalm 21. 3. and 78. 29. below chapter 12. 19.] *shall (God) grant.*

25. *As a whirlwinde passeth away, so is the wicked no (more):* [Or, *as soon as the whirlwinde is passed away, so is the wicked no more.* The meaning is, that the wicked perish very suddenly, and fearfully, as if they were violently snatched away from the world by a most swift and mighty whirlwinde. See of the same comparison of a tempest, Job 9. verse 17. and above chapter 1. verse 27.] *but the righteous is an everlasting foundation.* [that is, abideth immoveable, to wit, in his faith, love, hope, and consequently in a good estate unto the end. Compare Psalm 125. 1. Mat. 7. 24, 25.]

26. *As vinegar is to the teeth, and as smoke (is) to the eyes: so is the sluggard to them that send him.* [The meaning is, that the sluggard is a great grief to them that set him on work, and especially to those that send him forth upon a speedy errand, and would have him return quickly back again.]

27. *The fear of the LORD encreaseth daies:* [To wit, the daies of life, namely, of those that do sincerely fear the Lord. Understand this in respect of those that being of a weak and tender body, and feeble by reason sickness,

sicknesse, and cast down by reason of adversity; yet by the comfort and consolation of God live longer, then the strength of their nature would be able to afford, if God had not intended to preserve and keep them longer alive. Compare above chapter 9. 11. Some understand this in particular, in respect of the outward mercies, which God promised to the Israelites, as long as they should dwell in the land of Canaan] *but the years of the wicked are shortened.* [for according to the strength and quality of their nature they might have lived longer, but they are by Gods just judgement violently taken away from hence. Understand this proverb in the general of all wicked men, but in particular of some, with whom it pleaseth God to deal thus according to his incomprehensible wisdom.]

28. *The hope of the righteous is gladness:* [That is, bringeth joy and gladnesse to the righteous, because it is sure and well grounded, resting and relying upon the promises of God, Rom. 5. 5.] *but the expectation of the wicked shall perish.* [that is, not be fulfilled, because it regardeth nothing but idle fancies; and therefore they shall even at last come to sorrow. Compare Job 8. 13, 14. and 11. 20. Psalm 112. 10.]

29. *The way of the LORD* [See Genesis 18. on ver. 19.] *is strength for the upright;* [to wit, against all that which might endanger their salvation: against the world, Satan; and their own flesh. Compare below ch. 13. 6.] *but disturbance (shall be) for the workers of iniquity.* [to wit, because they know, that there are many things in it, that gain-say their present life, and threaten them with future death.]

30. *The righteous shall never be removed, but the wicked shall not inhabit the earth.* [To wit, with peace and quietnesse of minde, and not continually.]

31. *The mouth of the righteous bringeth forth wisdom abundantly:* [See above verse 11. and the Annotations] *but the tongue of frowardnesse* [see above chap. 8. on verse 13.] *shall be destroyed.*

32. *The lips of the righteous know what is acceptable:* [The Hebrew word is not onely taken for the will, and good pleasure it self, as Psalm 38. 8. and 51. 20. but also for that which a man willeth well, and that which is acceptable and well-pleasing, Psalm 40. 9. and 145. 19. below chapter 11. 1.] *but the mouth of the wicked (speaketh) meer frowardnesse.* [Hebr. frowardnesse.]

CHAP. XI.

Of a false balance, verse 1. Of pride and humility, 2. Of uprightness and perverseness in conversation, 3. 20. Of the riches of the wicked, 4. 28. Of hypocrisy, 9. Of the righteous and the wicked, 9. 10. 11. 18. 21. 23. 28. 30. 31. Of despising ones neighbour, 12. Of backbiting, 13. Of counsellours, 14. Of surceasing, 15. Of a good and bad woman, 16. 22. Of mercifulnesse and cruelty, 17. Of liberality and covetousnesse, 24. 25. 26. Of good and evil, 27. Of unruly housekeeping, 29.

A Deceitful balance [Hebr. balance of deceit, so Hof. 12. 7. Amos 8. 5. also balances of iniquity, Mich. 6. 1. The contrary are the balances of righteousness, Lev. 19. 36. Job 31. 6.] *is an abomination to the LORD,* [Hebr. the Lords abomination; that is, which God esteemeth and accounteth an abomination; see Deut. 17. on verse 1. and above chapter 3. on verse 32.] *but a perfect weigh-stone* [that is, weight; see Lev. 19. on ver. 36.] *is his delight.* [that is, is acceptable and well-pleasing unto him. See above chapter 10. on verse 32. Compare Leviticus 19. 36. Deut. 25. 13. Prov. 16. 11. and 20. 10. 23.]

2. *When pride cometh, (then) will also shame come;*

[To wit, by the just providence of God, who useth commonly to punish sins with judgements, that are parallel or like unto the sins. For because proud persons despise other men, and especially humble men, and such as are brought low and pressed down by afflictions and crosses, therefore they are oftentimes brought to a fall, and to a low ebbe, and so justly rewarded with shame and disgrace. Compare below chapter 15. 33. and 16. 18. and 18. 12.] *but with the humble [or, mannerly, courteous, lowly] is wisdom.* [to wit, so as not to come to shame or disgrace by reason of pride, whereby they continue in honour and repute with all wise and understanding men, and such as judge rightly. Compare below chapter 15. 33. and 18. 12.]

3. *The integrity of the upright leadeth them:* [To wit, it leadeth and guideth them in the right way, in which they sincerely walk toward the good end of their journey where they would be. Compare below chapter 13. 6.] *but the perverseness of the faithlesse* [to wit, whereby they seek to couzen and wrong their neighbour] *disturbeth them.* [that is, destroyeth them utterly. Oth. layeth them waste, or spoileth them.]

4. *Wealth profiteth not* [To wit, the wicked] *in the day of wrath:* [to wit, in the day of Gods wrath and indignation. See 2 Chron. chapter 28. on verse 13. that is, at such a time, when God doth manifest his wrath, by sending out his judgements upon men. So Job 20. on verse 28. Compare above chapter 10. 2. Ezek. 7. 9. Zeph. 1. 18.] *but righteousness delivereth from death.* [see above chap. 10. on verse 2.]

5. *The righteousness of the upright maketh his way straight:* [That is, causeth him to walk aright in the good way, so that he at last cometh where hee would be, to wit, to everlasting blisse. Compare above chapter 3. 8. and the annot.] *but the wicked faltereth* [to wit, in his evil way, so that he perisheth in it, without coming to an happy and blessed end] *by his (own) wickednesse.*

6. *The righteousness of the upright shall deliver them:* [To wit, according to the gracious promise, that God hath made unto them. Comp. this with the end of the foregoing fourth verse] *but the faithlesse are caught in (their own) perverseness.* [that is, overtaken, and ensnared in the evil and mischief, which they intended to do unto others, so that it tendeth to their own destruction. Compare Psalm 7. 16. below chapter 26. verse 27. Eccles. 10. 8. The Hebrew word rendred here perverseness, is so taken below chap. 17. 4.]

7. *When the wicked man dieth, his expectation perisheth:* [To wit, the expectation that he had, to live here yet a while at ease and in prosperity by reason of his wealth and means; or do here yet some mischief, whereby he might in a manner be able to benefit himself, those that belong to him, and others that relie and depend upon him] *even the strongest hope* [Hebr. the hope of strengths; or, firmnesse, or powers; that is, very strong, firm, or mighty hope, to wit, which the wicked had. Or, hope of strengths; that is, of all things, wherein he set his hope] *is perished.* [Oth. and the hope of unjust men perisheth.]

8. *The righteous is delivered out of distress:* [Compare Psalm 34. 20.] *and the wicked cometh in his stead.* [That is, in trouble, or distress, as if he were given for a rancome, to release the godly man. Compare below chap. 21. 18. Isa. 43. 3.]

9. *The hypocrite* [What an hypocrite is, see Job 8. on verse 13.] *destroyeth his neighbour with (his) mouth:* [to wit, by his colloquing and dissembling speech, enticing him to sin, and demeaning himself as if he were his fast friend, whereas he is indeed his greatest enemy] *but the righteous are delivered* [to wit, from the deceit of the hypocrite] *by knowledge.* [to wit, whereby the righteous understand, that sins ought to be avoided, because

D d d d d they

they are forbidden by God, and punished by him, and that the hypocrite ought not to be believed.]

10. *A City* [That is, the inhabitants of a City that is in good plight, being furnished with good government, and good Citizens. City put for the inhabitants of it, as *Gen.* 35. 5. *1 Sam.* 4. 13. *1 Kings* 1. 41. *Isa.* 14. 31. *Mat.* ch. 21. verse 10, &c.] *leapeth for joy, at the prosperity of the righteous*: [Hebr. *in the good*, &c. which may here be understood of the outward prosperity of the godly. See the word *good* so taken, *Job* 21. 13. and compare the annotations] *and when the wicked perish, there is shouting.*

11. *By the blessing of the upright*, [That is, by the blessing which they receive of God, and consequently which they speak, the prayers which they make, the counsel which they give, and the mercies which they shew] *a City is exalted*: but *by the mouth of the wicked* [to wit, who teach and maintain false doctrine, make bad laws, and give out hurtful speeches against the Commonwealth] *it is broken.*

12. *He that is void of understanding, despiseth his neighbour*: [To wit, having not onely a bad opinion of him in his heart, but also speaking ill of him with his mouth] *but a man of great understanding* [Hebr. *of understandings*] *holdeth his peace*. [that is, hath a good opinion of him, and speaketh not ill of him, yea nothing at all, when it may consist with the love of God, and of his neighbour.]

13. *He that walketh (as) a back-biter*, [See the proper signification of the original phrase, *Lev.* 19. on verse 16.] *revealeth the thing that is secret*: but *he that is faithful in spirit*, [that is, in will, intention, and affection, so as not to be like the tale-bearers, back-biters, or slanderers, see of the word *spirit* taken in this signification, *2 Kin.* 19. on verse 7.] *covereth the matter.*

14. *When there are no wise counsels*, [See of the word rendered here *wise counsels*, *Job* 37. v. 12.] *the people fall*: [See *1 Kin.* 12. 1, &c.] *but in the multitude of Counsellors* [to wit, of those that fear God, understand matters aright, and love the welfare of the people] *(there) is preservation.*

15. *When (any one)* [This word must often be inserted to supply and fill up the sense, as *Ex.* 22. 9. *bel.* ch. 20. v. 16. & *27.* 13, &c.] *is become surety (for)* [this word is here inserted from *ch.* 6. v. 1.] *a stranger*, [see *ab.* *ch.* 6. on v. 1.] *he shall surely be broken*: [Hebr. *breaking, be broken*; to wit, either through care and trouble, which he shall have, or through the loss and damage that he shall suffer, or through both] *but who so hateth them that strike (hands)*, [that is, those that strike hands, to signify that they promise payment. See *ab.* *ch.* 6. ver. 1. and the annot.] *is safe*. [or, *secure*, or, *quiet*.]

16. *A gracious wife* [Hebr. *a woman of grace*; that is, which is gracious and acceptable, to wit, by reason of her virtues] *holdeth honour fast*, [to wit, the honour of understanding, chastity, modesty, friendliness, prudent and wise house-keeping] *as* [so is the letter *vau* sometimes taken. See *Job* 5. on verse 7.] *mighty men hold riches fast*. [to wit, so that they will not suffer them to be taken from them.]

17. *A merciful man* [Hebr. *a man of mercifulness*, or, *bounty*, or, *liberality*. So *a man of knowledge*; that is, a knowing, and understanding man, below chapter 24. 25. *a man of truth*, or *faithfulness*; that is, a true or faithful man, *Nehemiah* chapter 7. verse 2. *a man of peace*; that is, one that is peaceable, *Psalms* 41. 10. *men of holiness*; that is, holy men, saints, *Exodus* 22. 31, &c. Compare *Job* 11. on ver. 11.] *doeth good* [the Hebrew word signifieth sometimes *to do good* to a man, as here, and *Psalms* 13. 6. *Isa.* 63. 7. sometimes *to do hurt*, as *Isaiah* 3. 9. Properly it signifieth *to reward*, or *recompence*, whether good, or evil. See *2 Chronicles* 20. on verse 11.]

to his (own) soul. [that is, to himself. See *1 Kin.* chapter 19. on verse 4.] *but he that is cruel, troubleth his (own) flesh*. [to wit, not onely by taking unnecessary care, or more care then is needful, but also by refusing of necessary food, apparell, and habitation]

18. *The wicked doth a false work*: [Hebr. *a work of falsehood*: that is, a work that is not good, which bringeth in no profit, nor benefit, nor reward, but is altogether vain and fruitlesse] *but (for) him that soweth righteousness*, [that is, that doth good works: which indeed is done with labour and pains, but also with expectation of a gracious harvest. Compare *Hosea* chapter 10. verse 12. *Galat.* 6. verse 8. Of *sowing iniquity*, see *Job* 4. on verse 8.] *(there) is a faithful reward*. [Hebr. *a reward of faithfulness*, or, *truth*.]

19. *So is righteousness unto life*; *as he that hunteth after evil, (hunteth) after his (own) death*.

20. *The froward in heart* [Meaning those that in matter of faith and love, are not sincere and upright. See of the frowardnesse or perversnesse of the heart, *Psalms* 101. 4. above chapter 6. 14. below chapter 12. 8. and 17. 20. *Jeremiah* 17. 9.] *are an abomination unto the LORD*: but *the upright in way*, [so *Psalms* 119. 1. The meaning is, those that in point of doctrine and life, are down-right, sincere, unfeigned, pure in minde and heart] *are his delight*. [that is, are well-pleasing and acceptable unto him. So above verse 1. and below chapter 12. 22. and 15. 8.]

21. *Hand to hand*, [That is, from hand to hand] *the wicked shall not be guiltlesse*; [that is, not go unpunished. See *1 Kings* 2. on verse 9 not onely in his own person, but also in his posterity, that walk in his wicked ways. Compare *Exodus* 20. 5. and *Deut.* 5. 9. Oth. (though) *hand (were) in hand, the wicked*, &c. That is, though the wicked at such time when he is in danger, should have the help of all men, to rid and deliver him out of it, yet shall he in no wise escape the punishing hand of God. *Hand* is here taken for help, as *2 Sam.* 3. 12. and 14. 19. *Nehem.* 2. 18. *Psalms* 119. 173. below chapter 16. 5.] *but the seed* [that is, children and posterity. See *Gen.* 4. 25. and 9. 9. and the annot.] *of the righteous shall escape*. [to wit, by the hand and help of God.]

22. *A fair woman, that declineth from reason*; [Or, *reasonableness*, *rationality*. Hebr. *from taste*, or *savour*; to wit, the taste or savour of the spirit. This is the understanding, and judgement of man. See *Job* 12. on verse 20.] *is a golden jewel* [see of the signification of the Hebrew word, *Gen.* 24. on verse 22.] *in a swines snout*.

23. *The desire of the righteous is onely the thing that is good*: [To wit, when they walk right and straight in the way of righteousness, and stumble not in it through humane frailty] *but the expectation of the wicked is indignation*. [that is, hatred, envy, malice, enmity, frowardnesse, or pettishnesse, whereby they cause trouble and disquietnesse among men, and provoke the just wrath and indignation of God against themselves.]

24. *There is one that scattereth abroad*, [To scatter abroad here, is liberally to impart and communicate of a mans goods where need requireth. So *Psalms* 112. 9. In which sense also the word *sowing* is used, *2 Cor.* 9. 6.] *to whom yet more is added*; and (there is) *one that withholdeth more then is meet*, [for the rich, yea every one according to his ability, is bound to communicate unto the poor] *but it is unto want*. [that is, he groweth not rich thereby.]

25. *The blessed soul* [Hebr. *the soul of blessing*; that is, the soul, that by well-doing is a blessing unto other men. See *ab.* on v. 11.] *shall be made fat*, [that is, shall be more blessed,

blest, and shall prosper exceedingly. See the same phrase bel. ch. 13. 4. and 15. 30. and 28. 25.] *and he that moisteneth*, [that is, he that liberally distributeth unto the poor, as a dry ground is moistened with water] *shall also himself become an early rain*. [that is, shall be abundantly watered with the blessing of God, and be so moistened, as if he himself were even a rain; whereby he shall also get more means, to proceed and go on in well-doing: Compare Psalm 112. 9.]

26. *He that withholdeth corn, the people curse him: but blessing shall be upon the head of the seller.*

27. *He that early seeketh after good, [That is, doth diligently good unto his neighbour] seeketh acceptation: [to wit, so, as that he also findeth and getteth it: to wit, the favour and acceptation, whereby he is acceptable both to God and good men] but who so endeavoureth after [or, mindeth] evil, it shall come upon him.* [see Ps. 7. 17. and 9. 16. and 10. 2. and 57. 7.]

28. *Who so trusteth in his riches, he shall fall; but the righteous [That is, those that trust not in riches, but in God alone, according to his commandment, Ps. 62. 11, 12.] shall flourish as a leaf.* [that is, shall prosper, and be blessed. Compare Psalm 1. 3. 4. and 72. 7. and 92. 13. Isa. 27. 6. Hos. 14. 6.]

29. *He that troubleth his (own) house,* [Meaning, he that by unruly house keeping, and wasting of his estate, maketh his family poor and bare, & so grieveth them. Comp. Gen. 34. 30. and the annot.] *shall inherit the wind;* [that is, nothing at all, but he shall come to poverty. Comp. Job 7. on verse 7.] *and the fool shall be servant [that is, slave or vassal, to get a livelihood. Comp. Gen. 47. 19.] of him, that is wise of heart.* [that is, that knoweth how to keep house.]

30. *The fruit of the righteous [That is, his instruction, and virtuous life] is a tree of life:* [that is, as a tree of life, that bringeth forth the thing that is good; whereby a man is nourished, and strengthened unto eternal life. Compare above ch. 3. on verse 18.] *and he that catcheth souls,* [that is, he that draweth men to the knowledge of God, Mat. 4. 19.] *is wise.*

31. *Behold, the righteous is recompensed in the earth;* [That is, punished for his sins. See of the Hebrew word, Job 21. on verse 19.] *how much more the wicked, and the sinner?* [that is, who excelleth and overtoppeth others in sin, and wickedness, and maketh it his whole business to commit sin. See 1 Sam. 15. on verse 18. and Psalm 1. on verse 1. compare 1 Pet. 5. 17, 18.]

CHAP. XII.

Discipline, v. 1. Good, righteous, upright, and wicked men, 2, 3, 5, 7, 10, 12, 21, 26. A prudent and disgraceful woman, 4. Good and evil, speaking and witnessing truth and falsehood, 6, 8, 13, 14, 17, 18, 22. Modest persons, and boasters, 9. Diligent and slothful persons or deceivers, 11, 24, 27. Wrath and boasting of fools, and silence of the prudent, 16, 23. Heaviness and gladness of heart, 25. Path of righteousness, 28.

Who so loveth discipline, [That is, the instruction, whereby men are instructed, for to attain unto knowledge. See above ch. 1. on verse 2. Or understand the chastenings of the Lord, which are sent to a man for that very end and purpose, as Deut. 11. 2. Job 5. 17. Ps. 94. 12. Jer. 10. 14. Compare above chap. 9. the annot. on verse 7.] *he loveth knowledge:* [unto which a man attaineth by discipline, and instruction] *but he that hateth reproof, is brutish.*

2. *The good man [That is, he that is prone unto good, and practiseth it] shall draw a well-liking of the LORD;* [see above ch. 8. on verse 35.] *but a man of wicked devices [that is, that inventeth and plotteth mischief in his heart, or doth likewise actually commit it.*

Compare Psalm 5. on verse 7. The Hebrew word is here taken in a bad sense; see of it, Job 21. on verse 27. also compare below ch. 14. 17.] *will he [namely, the Lord] condemn.* [that is, pronounce him to be wicked, and worthy of punishment. See of the Hebrew word, Deut. 25. on verse 1. and Job 10. on verse 2.]

3. *The (wicked) men shall not be established* [That is, shall not long enjoy his desire, - he shall not prosper and flourish long. Compare above chapter 10. 2. and 11. 4.] *by wickedness; but the root of the righteous shall not be moved.* [the meaning is, that the godly continue firm and unmoveable in their condition, as a tree whose root spreadeth it self deep and wide in the ground, and is well watered, Psalm 1. 3. also compare Psalm 15. on verse 5. and Jer. 17. verse 8.]

4. *A prudent wife [That is, a wife, virtuous woman, and one that knoweth how to keep her house in order. Hebr. a woman of prudence, or, virtue. See of the Hebrew word, Gen. 47. on verse 6.] is a crown* [that is, ornament and glory: see of the word crown taken in this sense, Job 19. on verse 9.] *of her Lord;* [that is, husband. So Exod. 21. 3. Joel 1. 8.] *but she that maketh ashamed, is as rottenness in his bones.* [that is, a grief and vexation to his soul, and a consumption to his body, because he beholdeth his shame always before his eyes. See the same comparison, below ch. 14. 30. Habakkuk 3. 16. and the like, Psalm 42. 11. also contrary, Ps. 51. 20.]

5. *The thoughts of the righteous are right:* [That is, are well conceived, or imagined, according as equity and justice requireth. Compare Numb. 27. 11. and the annot.] *the counsels* [this word is here taken in a bad sense, for crafty intentions, and cunning devices or plottings to do mischief. Elsewhere it's taken in a good sense; see of it, Job 37. on verse 12.] *of the wicked are deceit.*

6. *The words of the wicked are to lie in wait for blood;* [See 1 Sam. 22. 9, 10. Ps. 52. 5, 6. comp. ab. ch. 1. 11, 18. and ch. 11. 9.] *but the mouth of the upright shall deliver them.* [to wit, those for whose blood the wicked lie in wait. See examples, 1 Sam. 19. 4. Esth. 7. 2, 3.]

7. *The wicked are overturned* [Hebr. the wicked overturn; that is, are overturned; that is, destroyed] *(so) that they are no more:* [that is, so that they are taken away from this world. See Gen. 42. 13. and the annot. Also Psalm 39. 14. and 103. 16. Jer. 31. 15. Mat. 2. 18. Compare also Gen. 5. 24. Psalm 37. 36, &c.] *but the house [that is, the estate, riches, habitation, and posterity. So 2 Sam. 7. 29. Job 8. 15. Psalm 49. 17. below chap. 14. 11.] of the righteous shall stand.*

8. *Every one shall be commended* [To wit, of wise men, and such as judge rightly] *according as his understanding is:* [that is, according as he can make it appear by words and works, that he hath wisdom and understanding tending to true piety] *but he that is perverse in heart,* [see above chapter 11. on verse 20.] *shall be contempt.*

9. *Better is he that esteemeth himself mean* [Oth. that is esteemed mean. But we may plainly perceive by the opposition, that here is spoken of him, that hath a mean and low esteem of himself] *and hath a servant;* [that is, hath so much, as that he may cause himself to be served, and waited upon. Oth. that is a servant to himself; that is, that serveth himself, or is his own servant] *then he that honoureth himself;* [to wit, bragging that he is a great rich man, and hath a great estate] *and lacketh bread.* [see below ch. 13. 7.]

10. *The righteous man knoweth the life* [Heb. soul] *of his beast;* [that is, a righteous man taketh care of the life of his beasts: to wit, to give them that which is needfull for them. The word knowing is often taken for taking care, and looking to. See Gen. 18. on verse 19. and Psalm 1. on verse 6.] *but the mercies of the wicked are cruel:* [Hebrew a cruel ones; that

that is, they are the mercies of a cruel man; that is, they are no mercies, for cruel men have no mercy at all.]

11. *He that tilleth his land, shall be satisfied with bread:* [So below chapter 28. 19.] *but he that followeth vain (men),* [that is, idle vagabonds, bare and necessitous persons, and such as are empty, and void of grace, and of the fear of God. See Judges 9. on verse 4.] *is void of understanding.*

12. *The wicked desireth the net of evil men:* [That is, the hainous practises, and crafty devices, which evil men use to deceive the godly by, to rob them of their estate, and to oppress them. Oth. *the net of evil things*, or, of all manner of evil; that is, whereby all manner of iniquity is committed.] *but the root of the righteous* [that is, the piety or godliness, wherein the godly are firmly rooted and grounded. Compare above verse 3.] *shall give forth.* [that is, shoot out, spring forth, and bear fruit. The meaning is, that they, dealing truly and faithfully in the fear of the Lord, shall have enough. This verse is likewise thus translated: *The wicked desireth (indeed) a strong hold against all evil, but the root of the righteous giveth (the same).*]

13. *In the transgression of the lips* [To wit, which a wicked man in speaking committeth against God, and against his neighbour] *is the snare of the wicked:* [that is, the snare, wherein the wicked man himself is caught. Compare above chapter 10. verse 14. and below chapter 18. verse 7.] *but the righteous shall come out of distress.* [that is, out of great trouble, and that by the wise and discreet use of his lips.]

14. *Every one is satisfied with good* [To wit, with that good, which concerneth both his temporal and eternal welfare] *by the fruit of the mouth:* [meaning his wise and godly speeches. Compare below chapter 13. 2. and 18. 20. Hebr. *by the fruit of a mans mouth is he satisfied with good*; that is, according as every one shall use his tongue well, shall he receive good at the hand of God] *and the recompence of a mans hands* [meaning of a mans own hands] *shall he recover to himself.* [that is, obtain again of God out of free grace. According as every one hath done, it shall be likewise done unto him.]

15. *The way* [See Genesis 6. on verse 12.] *of a fool is right in his own eyes:* [that is, in his own conceit, and judgement. See Lev. 13. on verse 5. and Job 18. on verse 3. Compare above chapter 3. 7.] *but he that hearkeneth to counsel,* [to wit, which is holy, and wholesome, so that he trusteth not to his own understanding; and good conceit] *is wise.*

16. *The fools wrath is known* [To wit, by his words, gestures, and actions] *the same day:* [that is, at the same time and season, that he is grown angry at the hurt done to him.] *but he that is prudent, covereth* [so below on verse 23. See of the word *prudent*, above chapter 1. on verse 4.] *shame,* [to wit, which proceedeth from sudden anger.]

17. *He that uttereth* [Hebr. *bloweth*] *truth, maketh righteousnesse known:* [that is, discovereth that which doth rightly agree with that which is done or spoken, that no man may be wronged] *but a witness of falsities, deceit.* [that is, not agreeing with the truth of the thing that is done, and that to hurt a man craftily thereby. Compare below chap. 14. 5.]

18. *There is one, that uttereth (words) indiscreetly, like the piercings of a sword:* [That is, that with rash and ill advised speeches, hurt and wound their neighbour in his minde, honour, life, and well-being, as a man is hurt and wounded in his body with a sword. See 1 Sam. 22. 9, 10. Psalm 57. 5. and 59. 8. below chap. 16. 27.] *but the tongue of the wise is physick.* [that is, as physick, it not onely cureth and healeth that which is weakened and hurt, but also preserveth from being weakened, or hurt. Compare above chapter 4. on verse 22.]

19. *A true lip,* [Hebr. *lip of truth*: that is, which

speaketh truth: So *lip of flattery*, which speaketh flattery, Psalm 12. 3. *lips of falshood*, which speak falshood, Psalm 31. 19. *lips of knowledge*, which utter knowledge, below chapter 14. 7. So immediately in this verse, *tongue of falshood*, or of lies, is put for a tongue, which speaketh falshood, or lies, also below verse 22. also *lips of righteousness*, that is, lips that speak or utter righteous words, below chapter 16. 13.] *shall be established for ever:* [truth (and consequently he that speaketh truth) abideth constant, and is alway fixt and immoveable in it self, although it be sometimes gainesaid, or spoken against] *but a false tongue is (but) for a moment.*

20. *Deceit is in the heart of them that forge evil:* [To wit, the evil of dissention, and of strife] *but those that counsel (for) peace, have joy.* [to wit, in their heart in the sight of God, and in their life in the sight of men.]

21. *(There) shall no harm* [Or, trouble, or, affliction] *happen to the righteous:* [to wit, which should be so offered to him by the wicked, as that he should faint and lie down under it. No, but all things shall work for good unto him, Rom. 8. 28. Oth. *no iniquity shall befall him*: to wit, into which the righteous should come to fall: so, as that he should not be raised up again out of it by the Spirit of God. Of the Hebrew word rendred here *harm*, see Job 5. on verse 6.] *but the wicked shall be filled with mischief.*

22. *False lips* [See above on verse 19.] *are an abomination unto the LORD: but they that deal faithfully* [Hebr. *perform faithfulness* or, *truth*; that is, those that both in words and deeds, both towards God, and towards their neighbour, keep truth and faithfulness sincerely and uprightly. So Ezek. 18. 9. 1 John 1. 6.] *are his delight.* [that is, well-pleasing and acceptable unto him. So above chap. 11. 20.]

23. *A prudent man concealeth knowledge:* [That is, he poureth it not out by foolish and vaunting discourse, that he may thereby make a shew of himself. Compare above chapter 13. 16. and 15. 2.] *but the heart of fools proclaimeth foolishnesse.* [that is, all manner of ignorance, and error, concerning faith, and the life and practice of men. Compare above chap. 13. 16. and 15. 2.]

24. *The hand of the diligent shall bear rule:* [Compare above chap. 10. 4.] *but the deceivers shall be under tribute.* [that is, under them that bear rule, and have dominion, impose taxes and tributes. See the same phrase, Judg. 1. 30, 35. Lamen. 1. 1. Hebr. *the deceit shall be, &c.* See Job 25. on verse 13. understand by these deceivers, the idle, lazy, slothful vagabonds, who because they will not work, seek to live by cheating and thievery. See above chap. 10. 4. and the annot. also below verse 27.]

25. *Carefulness, in the heart of a man maketh it stoop:* *but a good word maketh it glad.*

26. *The righteous is more excellent* [To wit, in the sight of God, and of good men, who look not on the outward pomp and prosperity of this life, but on the good that is begun in the godly here, and shall be completed and perfected hereafter] *then his neighbour:* [namely, then his neighbour, that is wicked] *but the way* [that is, life, practice, and course of dealing] *of the wicked, causeth them to erre.* [to wit, themselves, and others, namely, by the outward shew, which the wicked make of ease, delight, pleasure, riches, honour, greatness, high estate, &c.]

27. *A deceiver* [Hebr. *the deceit*. See on the foregoing twenty fourth verse] *shall not roast* [that is, not use, or enjoy] *that which he took in hunting:* [understand hereby all manner of wealth gotten by cunning and deceitful practises] *but the precious wealth of man,* [so is wealth, or riches, well and honestly gotten, called, because it will better tarry with a man, and do him more good, then that which is gotten by fraud and deceit] *is the*

the diligent ones. [to wit, that getteth his living by his honest labour, and lawful calling. Oth. the wealth of a diligent man is precious. Oth. the precious wealth of a man is diligence. Oth. the wealth shall be the precious (that is, the godly mans) (and) diligent mans. Some take it thus: the wealth of the precious (that is, of the godly) man shall be cut off. (that is, be used, and enjoyed.)]

28. In the path of righteousness is life; [Compare above ch. 10. 16.] and (in) the way of the foot-path (thereof, there is) no death.

CHAP. XIII.

Discipline, verse 1, 18, 24. Speaking wisely and foolishly, 2, 3, 5, 14. Idleness and diligence, 4, 11, 23. Upright, righteous, good and wicked men, 6, 9, 21, 22, 25. Riches and poverty, 7, 8. Pride and wickedness, 10. Hoping and desiring, 12, 19. Contempt of Gods Word, and fear of his command, 13. Good understanding and prudence, 15, 16. Faithful and unfaithful messengers, 17. Converse with wise men and fools, 20.

A Wise son (beareth) the discipline of (his) father: but a scorner beareth not reproof. [Or, rebuke, as below verse 8.]

2. Every one shall eat [That is, use, and enjoy. See Job 21. on ver. 25.] good by the fruit of the mouth; [Hebr. by the fruit of a mans mouth shall he eat good. That is, by his wife and godly speeches. Compare above ch. 12. on verse 14.] but the soul of the faithlesse violence. [namely, shall eat violence; that is, shall receive such punishment as they have deserved for offering violence to others.]

3. He that keepeth his mouth, keepeth his soul; [That is, himself; see 1 Kin. 19. on verse 4. The meaning is, that he keepeth himself not onely from sin, above ch. 10. 19, but also from much trouble and disquietnesse] but disturbance for him that openeth his lips wide. [that is, that speaketh much, rashly, boldly and impudently.]

4. The soul of the sluggard is desirous, yet there is nothing: [That is, there is nothing for him, whether he desireth wisdom or riches, because he will not take pains to get them] but the soul of the diligent shall be made fat. [that is, shall have plenty or abundance. Compare above ch. 11. the annot. on verse 25.]

5. The righteous hateth lying language: [Hebr. the word of lying, or, of falsehood] but the wicked maketh himself stinking, [namely, in the nostrils of them that hear him, by his lies. See of this phrase, Gen. 34. on verse 30.] and procureth shame to himself.

6. Righteousnesse keepeth the upright in way: [Compare above ch. 10. 29. and 11. 3, 5, 6. See of the phrase upright in way, above ch. 11. on verse 20.] but wickednesse shall overthrow the sinner. [Hebr. the sin. See Job 35. on verse 13.]

7. There is one that maketh himself rich, and (hath) nothing at all; (and) one that maketh himself poor, and (hath) much wealth. [That is, there be those men found, that pretend they are rich, and make a shew before men, as if they had a great estate, whereas indeed they are exceeding poor and bare: there be others again, that are exceeding rich, and yet feign themselves to be very poor. Compare above ch. 12. 9.]

8. The ranfome of every ones soul [That is, of the temporal and corporal life] is his riches: [to wit, when a rich man is fallen into the hands of his enemies. Soul for life; see Gen. 19. on verse 17.] but the poor beareth not reproach, [to wit, which might be offered him by reason of an estate, to make his ranfome accordingly, or by accusing him of getting an estate unjustly, and by

indirect means. Or he is not subject to such hatred, envy, and talking of him, as rich men are, and he is oftentime released and discharged, because of his poverty.]

9. The light of the righteous [That is, the prosperity, happiness, and joy of the godly. See Job 18. on verse 5.] shall rejoice; [that is, encreaseth and waxeth still greater and greater, as the light of the Sun, which ascendeth still higher and higher, till it come to noon-tide or mid-day. Compare above ch. 4. 18, 19. and below ch. 19. 6.] but the lamp of the wicked shall be put out. [Comp. Job 18. 5, 6. and 21. 17.]

10. By pride is occasioned nothing but brawling, [Hebr. giveeth, &c. The meaning is, that pride is good for nothing but to cause strife and contention; as a proud man will not yield a jot to any man] but with the advised is wisdom. [the reason is, because they do not through pride rely upon their own wisdom, but suffer themselves to be instructed and persuaded by the counsel and advice of others: by which means contention is removed, and peace made and obtained. Comp. Jam. 3. 16, 17, 18.]

11. Wealth (gotten) by vanity [That is, gotten by evil and unjust means, called before a deceitful hand, above ch. 10. 4. and 12. 24.] shall be diminished; but he that gathereth with the hand, [that is, by the honest labour of the body, or of the mind: which is called the hand of the diligent, above ch. 10. 4. and 12. 24.] shall encrease it. [to wit, his wealth; see below chapter 28. 8.]

12. Hope deferred [Or, the hope that is delayed; or, adjourned; that is, the good thing that a man hopeth for, but obtaineth not, save after long putting off, or delay of time. Hope for the thing hoped for, Isa. 28. 15. Rom. 8. 24.] weakeneth the heart; but the desire [that is, the good desired, or the good thing that a man doth desire. See above ch. 10. on verse 24.] that cometh, is a tree of life. [that is, is a thing that is very delightful, and acceptable to man, and doth exceedingly cherish and revive his heart, and doth him much good. Compare above ch. 3. on verse 18.]

13. He that despiseth the Word, [That is, the Word of God, and the instruction taken from thence, and agreeing therewith] he shall be destroyed: [Hebr. shall be destroyed unto himself; that is, to his own sorrow, shame, and hurt. Or, therefore, to wit, for despising the Word] but whose seareth the Commandment, he shall be recompensed. [to wit, by a good God with a gracious reward. See of the Hebrew word, Job 21. on ver. 19.]

14. The doctrine of the wise is a well-spring of life, [That is, a fountain springing unto life. Understand not onely this present life, but especially the life that is to come. Compare above ch. 10. 11. and below ch. 14. 27.] to depart from the snares of death. [that is, which bring with them both temporal and eternal death. Compare 2 Sam. 22. 6. Psalm 18. 6. and below chapter 14. 27.]

15. Good understanding giveth favour: but the way [That is, the acting, or the manner of acting, or manner of dealing. See above ch. 6. on verse 6.] of faithles ones, is hard. [that is, unpleasant, rough, rigid, austere, inasmuch that no man desires to have any dealings with them.]

16. Whosoever is prudent, dealeth with knowledge; [That is, with understanding, judgement, and prudence] but a fool spreadeth folly; [that is, uttereth it so boldly and impudently, that he laies it open to every mans view. See above ch. 12. on verse 23. and below ch. 15. 2.]

17. A wicked messenger [To wit, who doth not faithfully execute his charge laid upon him by God and man] shall fall into mischief; but a faithful ambassador [Hebr.

[Hebr. *an ambassadour of faithfulness*. So is the Hebrew word *qir* also taken, below chapter 25. 13. *Isa.* 18. 4. and 57. 9. *Fer.* 49. 14. *Obad.* verse 1.] *is physick*. [that is, doth good to himself, and to those that send him.]

18. *Poverty and shame is his that rejecteth* [See of the word rendred *rejecting*, above chapter 1. on verse 25.] *discipline* [that is, good instruction, which a man hath need of to attain unto true wisdom. See above chapter 1. on verse 2.] *but he that regardeth reproof*, [to wit, that which is done with words of doctrine and instruction] *shall be honoured*. [that is, he shall receive good both of God, and good men. See 1 *Sam.* 2. 30. above chap. 4. 8. and 8. 18. and below chap. 21. 21.]

19. *The desire*, [To wit, of the godly: as may be gathered from the opposition] *which is performed*, [that is, which is accomplished] *is sweet to the soul: but it is an abomination to the fools* [Hebr. *an abomination of fools*] *to depart from evil*. [the meaning is, that when a godly man getteth the thing that he desireth, it doth his soul good, and is exceeding delightful to his soul. Now his desire is to shun and avoid evil, and to cleave and adhere unto that which is good: which the wicked loatheth and abhorreth, much lesse delighteth therein.]

20. *He that converseth with wise men, shall be wise: but he that is a companion of fools*, [Or, he that is a nourisher, or, sustainer of fools: Hebr. *feeder of fools*. See the same phrase below chap. 28. 7. and 29. 3.] *shall be broken*. [that is, be quite undone, and destroyed, or come to nothing; to wit, because by the company of fools he shall grow more foolish, and shall be plagued of God for his foolishness.]

21. *Evil shall pursue sinners*: [By *evil* is here meant the evil of punishment, whereof see *Gen.* 19. on ver. 19. and compare above chap. 5. 22, 23. Others understand the evil of trespass; that is, sin, whereby the wicked are chased and pursued until they fall into punishment, and so perish] *but to the righteous they shall recompence good*. [or, *good shall be recompensed*. Meaning the good of this present life, and of the life that is to come, 1 *Tim.* 4. 8.]

22. *The good man shall cause his childrens children to inherit*: [To wit, his estate, or means] *but the wealth of the sinner* [that is, of the grosse and abominable sinner. See 1 *Sam.* 15. on verse 18. and *Psal.* 1. on verse 1.] *is laid up for the just*. [it happeneth often that notorious sinners themselves do not enjoy the wealth, or riches, that they have gotten, much lesse do their children, or childrens children enjoy them: and that their estates doe fall to the share of godly men by the Providence of Almighty God. Compare *Job* 27. 16, 17.]

23. *The plowing of the poor* [That is, the pains which poor men take with diligence and industry in tilling the ground] *(giveth) plenty of food*: [Oth. *there is much food in the plowed land of the poor*. Compare above chapter 12. verse 11.] *but there is one*, [that is, a sort of men] *that is consumed*, [or, *that consumeth, destroyeth, or, ruineth himself, wanting food*] *for want of judgement*. [Hebrew *in*, or, *for not judgement*, or, *justice*: that is, because he hath no skill in tillage, or keepeth no good rule in it, or is careless and negligent in it, or doth ill improve his profit and increase; or because he useth deceit and couzening, and unjust dealing.]

24. *He that withholdeth his rod, hateth his son*: [That is, he doth that, whereby he bringeth him to ruine and destruction. To destroy a man is to hate him. See above chapter 8. on verse 36. Compare below chapter 23. 13.] *but he that loveth him, seeketh him (with) chastening berime*. [that is, from his youth, while he is yet fit to be ruled.]

25. *The righteous* [That is, he that in the fear of God seeketh by honest labour and upright dealing to live in the world] *careth to the satisfying of his soul*: [that is, of his life. The meaning is, he hath by the blessing of God, as much as he needeth. Compare *Psal.* 34. 11. and 37. 3.] *but the belly of the wicked shall want*.

CHAP. XIV.

Wise and foolish women, verse 1. *Walking aright and declining*, 2, 14. *Foolish and wise speeches*, 3, 7. *Tillage*, 4. *Witnesses*, 5, 25. *Scorners*, 6. *Prudence and simplicity*, 8, 15, 18. *Confession of sin*, 9. *Sorrow and joy of heart*, 10, 13, 30. *Condition of the wicked and the godly*, 11, 32. *Self-conceit*, 12. *Prudence and sudden anger*, 16, 17, 29. *The wicked must stand in awe of the good*, 19. *Poverty and riches*, 20, 23, 24, 31. *Despising ones neighbour*, 21. *Doing evil and good*, 22. *Hard labour and vain talking*, 23. *Fear of the Lord*, 26, 27. *The glory of Kings*, 28. *Oppression, and love of the poor*, 31. *Wisdom*, 33. *The honour and shame of a people*, 34. *Kings servants*, 35.

Every wise woman [Hebr. *the wife of women*, that is, whosoever is wise among women. Compare *Gen.* chap. 47. on verse 3. and *Job* 12. on verse 7. and below verse 9.] *buildeth her house*: [to wit, by bringing up her children godly, by ruling her servants wisely, and by keeping the whole family in good order. So is the word *building*, or to *build* taken, below chap. 24. 3.] *but she that is very foolish* [Hebr. *folly*, or, *foolishness*; that is, very foolish; as if he had said, she that is folly it self. See *Job* 35. on verse 13.] *breaketh it down with her hands*. [that is, with her doing and omitting. Thus that which is rendred to a man for that which he doth and omitteth, is called *the recompence*, or, *reward of his hands*, *Isa.* 3. 11.]

2. *He that walketh in his uprightness* [Comp. above chap. 2. the annotations on verse 7. upon the words *walketh uprightly*] *feareth the LORD: but he that declineth* [to wit, from the way. So above chapter 2. 15. see the annot.] *in his ways*, [that is, in his own intention, doing and omitting. See *Gen.* 6. on verse 12.] *despiset him*. [to wit, the Lord.]

3. *In the mouth of the foolish, is a rod of pride*: [That is, a proud and lofty rod or staff, wherewith he partly beateth others, when he boldly slandereth and backbiteth them; partly himself, when being found and taken in his lies, he gets as it were a back blow thereby] *but the lips of the wise preserve them*. [to wit, by their courteous, wise, and prudent sayings, from falling into the evil and mischief of fools.]

4. *When there are no oxen*, [So is the Hebrew word taken, *Deut.* 7. 13. and 28. verse 4, 18, 51. *Psa.* 8. 8. Understand this of the oxen, wherewith they were wont to plow and to do all manner of husbandry, *Deut.* 22. 10. and 25. 4.] *then the crib is clean*: [that is, empty of fodder and provision for beasts, and consequently of fruits of the ground needful for the sustentation of man. Thus want of bread or victual is called *cleanness* (that is, emptiness) of *teeth*, *Amos* 4. verse 6. Compare above chap. 12. 11. and below chap. 28. verse 19.] *but by the strength of the ox there is much increase*.

5. *A true witness* [Hebr. *a witness of truth*. So below verse 25. and in the following words. Hebr. *a witness of falsehood*] *will not lie: but a false witness bloweth lies*. [so above chap. 6. 19. and below verse 25.]

6. *The scorner seeketh wisdom, and there is none*: [To wit, at hand, or, to be found, because the scorner seeketh it not, as he ought to do, and where it is to be found]

found] but knowledge is easie [to wit, to be found] to him that hath understanding. [because he seeketh it as he ought to do, and where it is to be found]

7. Go away from the presence of a foolish man, for thou shalt not perceive (within him) the lips of knowledge. [That is, lips that utter wise and virtuous speeches, and consequently he himself is not of a wise and virtuous heart: for out of the abundance of the heart the mouth speaketh, Mat. 12. 34. Compare above ch. 12. on verse 19.]

8. The wisdom of the prudent is to understand his way: [That is, what he ought to intend, do, and leave undone] but the folly of fools is deceit. [to wit, because they, regarding not what is well, or ill done, are hurtfull unto others, and in the end are deceived themselves.]

9. Every fool will set a fair glance upon guilt: [Meaning sinne, wherein he findeth himself, or those that are his, to be guilty. The meaning is, that fools will seek to extenuate, cloak, and excuse sinne with fair words, and seeming reasons, that it may appear to be more like unto vertue, then to vice. Oth. will make a mock at sinne; that is, make a laughing-stock or a may-game of it, for every one to make it his sport, and pastime, and in no wise to grieve at it] but among the upright (there) is good will. [to wit, whereby one man doth not hurt or wrong another, either in words or in deeds; or if any man hath offended, or done wrong, he confesseth his fault, and the matter is taken up in a friendly way, so that there is no need of such feigned excuses, and coloured extenuations of sin, when they have trespassed one against another.]

10. The heart knoweth his own [Hebr. his souls. Compare 1 Kin. 19. on verse 4.] bitter grief: [Hebr. bitterness: that is, bitter grief, and sorrow. See 2 Kin. 4. on verse 27.] and a stranger will not mingle himself with his joy: [to wit, with the joy that is hid in another mans heart: for every man alone knoweth the sorrow, and the joy that is in his own heart, 1 Cor. 2. 11. Rev. 2. 17.]

11. The house [That is, the habitation, city, riches, and posterity. See above chapter 12. on verse 7.] of the wicked shall be destroyed: but the Tent of the upright [that is, their mean dwelling. See 2 Kin. 13. on verse 5.] shall flourish.

12. There is a way [That is, a course of life. See above chap. 6. on verse 6. So in the following clause of this verse] which seemeth right unto a man; [Heb. before the face of a man; that is, in his eyes, and judgement. So below chapter 16. 25. Compare Eccles. 2. 26. and 7. 26.] but the last [or, the hindmost, the end. See of the Hebrew word, Psal. 37. on verse 37.] thereof are the ways of death. [that is, courses, which lead unto death, or, which cause death and destruction. Compare Jer. 21. 8.]

13. The heart shall have sorrow [To wit, inward sorrow, which is covered with an outward shew of joy] even in laughter: [that is, when a man sheweth outward tokens of joy] and the last of that mirth [to wit, of that laughter] is heaviness. [understand this and the former clause of that which happeneth often, but not alwaies.]

14. He that is a back-slider in heart, [That is, he that is revolted from God, or from his commandments and paths. So Psalm 44. 19.] shall be satisfied with his (own) wiles; [that is, with his own doings, and omissions or neglects repugnant to the law of God: See Gen. 6. on verse 12. that is, he shall, according to his desert, be fed and nourished by God, with just punishments. See Job 7. on verse 4.] but a good man, from himself. [to wit, shall be satisfied, and filled. That is, shall have his sufficiency, to wit,

in the reward, wherewith God will graciously recompence his goodness, and virtuous behaviour] Oth. but a good man (back-slideth) or, (departeth) from him: to wit, from him that is a back-slider in heart, whereby he also escapeth his punishments. Oth. from his; to wit, ways.]

15. The simple believeth all (or every) word: [Or, thing: to wit, whatsoever it might or could be, whether true or false, honest, or dishonest, profitable, or hurtful unto him] but the prudent (man) looketh well to his going. [that is, taketh heed to himself, that in his conversation and dealing with men, he go not on through vain credulity upon every mans saying.]

16. A wise man feareth, and departeth from evil: but the fool rageth exceedingly, [To wit, against those that warn and threaten him in the name of God, perswading himself that he hath no need of it] and is careless.

17. He that is hasty to wrath [Hebrew short of wrath: that is, soon angry, short-handed, froward, pettish; who below verse 29. is called short of spirit] shall commit folly: and a man of hainous devices [the Hebrew word, whereof see Job 21. on verse 27. is here taken in a bad sense, as above chapter 12. 2. Others take it in a good sense, for discretion, as above chapter 1. 4. and render this place thus: and a man of discretions; that is, that taketh timely deliberation, that rusheth not upon matters rashly and unadvisedly, but breaketh and bridleth himself a while; he that is thus qualified, is hated, to wit, of the wicked, or, of wicked men] shall be hated.

18. The simple inherit folly: [That is, enjoy the hurtful fruit of it, which is to fall more and more into folly, and so to encrease Gods displeasure against themselves, and to reap shame and disgrace by men, with the utter ruine and destruction both of soul and body] but the prudent shall crown themselves with knowledge. [or, shall be crowned with knowledge: that is, encrease in knowledge, and so excel, as that they shall bee adorned and beautified with it, as with a crown.]

19. The evil bow down before the face of the good: [Which sometimes cometh to passe, because they are here humbled and brought low by the mighty hand of God, and the good are exalted, or because their consciences do compel them to honour vertue in those that be vertuous. Compare Gen. 4. the annotations on verse 7.] and the wicked before the gates of the righteous. [Oth. are at the gates, &c. to wit, to beg comfort, advice, and help of them, they having been humbled and cast down by the judgements of God.]

20. The poor is hated even of his (own) friend: [The Hebrew word signifieth every man, with whom we have any dealings, and whom we term our neighbour, as Gen. 11. 3. Exod. 21. 14. Lev. 19. 18. and here in the next verse, &c. but in this place it is taken for a friend, companion, or acquaintance, as 2 Sam. 16. 17. Job 16. 20. Prov. 19. 6. Mich. 7. 5, &c.] but the lovers of the rich are many.

21. He that despiseth his neighbour, [To wit, because of his poverty, adversity, misery, low estate, or the like, as may be gathered from the opposition] sinneth: [Oth. A sinner despiseth his neighbour] but he that hath mercy on the humble, [or, meek. Understand those, who together with their misery and affliction being of a soft minde, modest, and humble, or lowly; do not easily break out into anger and wrath, and therefore may soon be oppressed. See Psalm 10. on verse 17.] happy is he.

22. Do they not erre, [This kind of asking doth strongly affirm and assest the thing, whereof mention is made.

They

They erre, to wit, not only from the scope, and end, which they propound unto themselves, but chiefly and principally from their welfare and happiness, so that they come to ruine and destruction] *that contrive evil?* [that is, that do forge, invent, devise, and practise mischief, to hurt and wound their neighbour thereby. See of the Hebrew word, above chapter 3. on verse 29.] *but mercy*, [to wit, as well from godly men, as from God himself, who according to his promises, is merciful and gracious to those that are good and upright] *and faithfulness, is for those that contrive good.*

23. *In all painful labour*, [To wit, which is well and honestly performed according to a mans calling] *there is an overplus*: [that is, gain, profit, and something over and above] *but the word of the lips* [meaning all vain and idle words, which tend to another use, then to lose and trifle away precious time, to a mans great hurt and detriment: of which see above chap. 10. 19. Compare 2 Kings 18. 20.] *tendeth onely to penury.*

24. *The crown of the wise* [That is, the ornament, which maketh them gracious and honourable in the sight of men. See above ch. 12. on verse 4.] *is their riches*: [to wit, because they use them well, being therewith thankful unto God, merciful unto their neighbour, and sober toward themselves] *the foolishnesse of fools* [to wit, that are rich] *is folly*. [that is, abideth, tendeth not to make them honourable and gracious before men, but to bring them to shame and contempt, as folly is shameful and despicable in the eyes of all men, and whatsoever they have, profiteth them nothing at all, but tendeth to their meer folly and disgrace.]

25. *A true witnesse* [Hebr. *witnesse of truth*; so above verse 5.] *delivereth* [that is, fieth and delivereth from death] *souls*: [that is, men, whom they seek to slay by slanderings, and false accusations] *but he that bloweth lies*, [so above verse 5. and ch. 6. 19. See the annot. Understand here lyes, wherewith a man is burdened and oppressed unto death] *is a deceiver*. [Hebr. *deceit*. So above chap. 12. verse 24. and 13. 6. *Sin for sinners*. Oth. *but a deceiver bloweth forth lars*.]

26. *In the fear of the LORD is strong confidence*: [Hebr. *confidence of strength*; that is, strong confidences namely, for them that fear the Lord. So Psalm 71. 7.] *and he will be a refuge unto his children*. [meaning the children of God, or the children of them that fear him, and relie upon him, unto whom he is therefore favourable.]

27. *The fear of the LORD is a fountain of life*, [That is, as a fountain out of which life floweth forth. Compare above chap. 10. 11. and the annot.] *to depart from the snares of death*. [see above chap. 13. on verse 14.]

28. *In the multitude of people is the Kings glory*; *but in the want of people is the disturbance of a Prince*. [Oth. *the disturbance*, or, *the destruction*, or, *the breaking of a Princelome*, or, *of a Dominion*.]

29. *The long-suffering (person)* [Hebr. *long of wrath*: that is, not soon angry. See Exod. 34. on verse 6.] *is of great understanding*, [or hath much understanding, which he discovereth by this, in that he knoweth how to bear wrongs and injuries patiently, and can beware of doing any thing that may truly oppose honour and verue] *but he that is hasty of minde*, [Hebr. *short of spirit*: that is, soon angry. See above on verse 17. and compare Eccles. 7. 9.] *exalteth folly*. [that is, setteth it as it were on high, and bringeth it into open light, to be seen of all men, forasmuch as in his anger he doth these things, which cannot consist with honour and verue.]

30. *A sound heart* [Hebr. *an heart of soundnesse*, or, *health*. Meaning an heart, or minde, that is clean and free from all evil affections, passions, and motions against a mans neighbour, and especially from envy,

whereof here properly mention is made] *is the life of the flesh*: [that is, the health and welfare of the body. So *to live*, is taken for to be healed, and to recover, or to enjoy bodily health, 2 Kings 8. 8. See there the annot. The Hebrew word rendred here *flesh*, is used in the plural number, to signifie that a sound and healthy heart doth not onely do good to his own body, but also to the bodies of others] *but envy is the rottennesse of the bones*. [that is, of the innermost parts and members of the body, and consequently also of the innermost powers and faculties of the soul. See Job 7. on verse 15. Compare above chap. 12. 4. and the annot, also below chap. 17. 22. and the annot.]

31. *He that oppresseth the poor* [To wit, by deceit, or violence. Compare below chapter 22. 16. and the annot. Ezek. 18. 18.] *reproacheth his Maker*: [see Job 4. on verse 17. Compare below chapter 17. 5.] *but he that hath compassion on the needy, he honoureth him*. [compare above verse 21.]

32. *The wicked shall be driven away in his evil*: [Meaning the evil of panishment; that is, in his mischief, misery, and adversity: Oth. *for his badnesse*, or, *wickednesse sake*, understanding this of the evil of sin] *but the righteous trusteth* [to wit, in God] *(even) in his death*. [that is, not only in all manner of adversity incident to this life, but also in death, which either naturally befalleth him, or is violently offered to him. See Job 13. verse 15.]

33. *Wisdom resteth in the heart of him that hath understanding*: [To wit, it is locked up in his heart, as in a Cabinet, that he may bring it forth in due time and place. Compare above chapter 10. 14. and 12. 23. and 13. 16.] *but that which is in the innermost (parts) of fools is known*. [to wit, the folly that is in their heart, or, the wisdom which they pour out indiscreetly and unseasonably. Oth. *but in the midst of fools she is known*. To wit, when they are convinced in their consciences by the godly, or when the difference, that is betwixt fools and wise men, is perceived.]

34. *Righteousnesse exalteth a people*: [To wit, so as that it is blessed of God, and is famous and renowned among men] *but sin is a reproach of nations*. [that is, it bringeth shame and reproach upon nations. See this signification of the Hebrew word *cheved*, Lev. 20. on verse 17.]

35. *The Kings good pleasure is toward an understanding servant*: [Of the word *servant*, see Gen. 20. on verse 8.] *but his wrath shall be (against) him that maketh ashamed*. [to wit, his King, and himself. Compare above chap. 10. on verse 5.]

CHAP. XV.

Wise and foolish speeches, verse 1, 2, 4, 7, 23, 26, 28.

Gods omniscience, 3, 11. *Discipline*, 5, 10, 12, 31, 32, 33. *Riches of the righteous and wicked*, 6. *Religion and conversation of the wicked and godly*, 8, 9, 29. *Joy and heaviness*, 13, 15. *Wisdom and folly*, 14, 21. *Contentment with the fear of God, and love*, 16, 17. *Anger and long-sufferance*, 18. *Slothfulness*, 19. *Good and bad children*, 20. *Counsellours*, 32. *The way to heaven*, 24. *Pride, and widows*, 25. *Thoughts of the wicked*, 26. *Covetousnesse, and gifts*, 27. *Good report*, 30. *Fear of God, and humility*, 33.

A soft answer [Or, *speech*: So below verse 23. and 10. 1. As the Verb *Anah*, signifieth not onely to answer, but also to begin a speech. See Judg. chapter 18. on verse 14.] *turneth away wrath*; [compare below ch. 25. 15.] *but a smarting word* [Hebr. *a word of smart, trouble, or pain*; that is, *smarting, troublesome, painful, and grievous to be heard*.] *causeth anger to arise*.

2. *The*

2. *The tongue of the wise maketh knowledge good*: [That is, acceptable, beautiful, profitable, and useful, as being uttered in due time and place, and in a due and right manner. Oth. *knowledge adorneth the tongue of the wise*] but the mouth of fools poureth out foolishnesse abundantly. [to wit, as a fountain giveth out water in great abundance. See of the Hebrew word rendred here *pouring out abundantly*, above chap. 7. on verse 23. Compare above chap. 12. 23. and 13. 16. and below verse 28.]

3. *The eyes of the LORD* [Understand the Providence of God. See 2 *Chronicles* 16. on verse 9.] *are in all (or every) place, beholding the evil, and the good.* [Compare Job 34. 21. above chap. 5. 21. Jer. 16. 17. and 32. 19.]

4. *The physick of the tongue* [Or, *the health of the tongue*; that is, wholesome speeches; and soul-saving doctrine, concerning faith and life, which is propounded by the tongue. Compare above chap. 12. on verse 18.] *is a tree life*: [that is, as a tree of life bringing with it the prosperity and happiness, not onely of temporal, but also of eternal life. Compare above chap. 3. on verse 18. also chap. 12. 18. and 13. 14.] but *pervernesse therein* [to wit, in the tongue. See above chapter 2. on verse 12.] *is a breach in the spirit.* [that is, is a losse or damage of the soul. Oth. *a breaking by the wind*; that is, a vehement destruction: as ships are broken in pieces by mighty windes, Psalm 48. 8. Jer. 18. 17.]

5. *A fool will despise the instruction of his father: but he that regardeth reproof* [To wit, his fathers reproof] *shall deal prudently.* [or, be prudent. So below ch. 19. verse 25. Compare 1 *Sam.* 23. 22.]

6. (In) *the house of the righteous* [Understand not onely his habitation, or dwelling, but also his means and estate; as appeareth by the opposition. Compare ab. ch. 12. on verse 7.] *is a great treasure*: [to wit, because he being well furnished and provided of inward goods, is very well contented with the outward estate, that God alloteth unto him. Oth. *strength, or, firmnesse*] but *in the revenue of the wicked is trouble.* [that is, discontentnesse, and disquietnes of mind; because he is empty of the heavenly treasure or wealth. See of the Hebrew word, Gen. 34. on verse 30. and 1 *Kings* 18. on verse 17.]

7. *The lips of the wise shall disperse* [That is, utter, bring forth, to communicate it unto others] *knowledge*: [that is, good doctrine, which ought to be known, and which maketh a man wise, understanding, and knowing. So *Numbers* 24. 16. Psalm 119. 66. below chapter 22. 17.] but *the heart of the foolish (doth) not so.* [that is, it will not disperse knowledge. Oth. *is not right*: or, (scattereth) *that which is not right.*]

8. *The offering of the wicked is an abomination unto the LORD*: [Hebrew *is the Lords abomination*. So in the next verse. See below chapter 3. on verse 32. Compare below chapter 21. 27. *Isa.* 1. 11. Jer. 6. verse 20. *Amos* 5. 21.] but *the prayer of the upright is his delight.*

9. *The way* [That is, intent, and purpose, course of life, doing and omitting. See *Genesis* 6. on verse 17.] *of the wicked, is an abomination unto the LORD*: but *he will love him, that pursueth after righteousness.*

10. *Correction is displeasing* [Hebrew *evil*; that is, is displeasing, irksome, grievous, troublesome; although it bein it self very good. So the word *evil* is taken, 1 *Kings* 22. 8, 18. as also the word *good* signifieth that which is pleasing and acceptable, or delightful. See 1 *Kings* 1. on verse 42.] *unto him, that forsaketh the path*: [to wit, the good, and right path. See above ch. 2. on verse 8. Oth. *an evil discipline* (that is, punish-

ment) *is for him that forsaketh my path*] (and) *he that hateth reproof shall die.*

11. *Hell, and destruction are before the LORD*: [That is, are naked and discovered before his eyes, Heb. 4. 13. Compare Job 26. 6. and see the annot.] *how much more the hearts of the children of men?* [to wit, that converse here on earth in the clear light of the sun. This is spoken of God after the manner of men: for with him all things are alike possible, and easie to be done. Compare 2 *Chronicles* 6. 30. Psalm 7. 10. and 44. 22. *Jeremiah* 17. 9, 10. *John* 2. 24, 25. and 21. 17. *Acts* 1. 24.]

12. *The scorner* [See above on verse 22.] *will not love him that reproveth him: he will not go unto the wise.* [to wit, because he hateth reproof.]

13. *A merry heart will make the countenance cheerful*: [Hebr. *make it good*; that is, joyful, glad, cheerful. See *Judges* 16. on verse 25. and 1 *Kings* 21. on verse 7. Compare below chap. 17. 22.] but *by sorrow of the heart the spirit is amazed.* [by spirit here is meant the activity, courage, and strength of the heart. So *Gen.* 41. 8. *Jos.* 5. 1. 1 *Sam.* 1. 15. Psalm 34. 19. *Isa.* 61. 3. below chapter 17. verse 22. The meaning is, that a mans courage, which is wont to discover it self in the face and countenance, is by grief or sorrow of heart cast down and broken.]

14. *An understanding heart will seek out knowledge: but the mouth of fools shall be fed with folly.* [That is, with false opinions and discourse. The meaning is, that a fools mouth seeketh not onely folly, but findeth therein such a taste and relish, as that he thereby encreaseth and groweth strong in his folly, as by sweet and pleasant meat.]

15. *All the days of the afflicted are evil*: [That is, sad, and grievous. So *Gen.* 40. on verse 7.] but *a merry heart is a continual feast.* [that is, as a perpetual banquet, which is delightful to a man, refreshing him in body with good meat and drink, and in spirit with honest and profitable discourse.]

16. *Better is a little with the fear of the LORD, then great treasure and disquietnesse* [Or, *trouble, or, vexation*: to wit, which proceedeth from a bad conscience, and a mistrust of Gods favour, and consequently not joyined with the fear of God. Compare below chap. 16. 8.] *therewith.* [comp. bel. ch. 16. 8. & 17. 1. Psalm 37. 16.]

17. *Better is a messe of green pottage,* [The Hebrew word here translated *messe*, signifieth properly victuall, that a man takes along with him on his journey, Jer. 40. 5. but it is also taken for other food, 2 *Kings* 25. 30. Jer. 52. 34. and here] *where also love is, then a stalled ox, and barred therewith.* [compare below chap. 17. 1.]

18. *A wrathful man* [Hebrew *a man of wrath, or, of fierce anger*; that is, that is soon angry, or is easily provoked. So below chap. 22. verse 24. and 29. 22.] *will stir up brawling*: [compare below chap. 28. 25. and 29. 22.] but *the long-suffering (person) will appease strife.*

19. *The way of the slothful (man)* [That is, all that he hath to doe, to order, and to execute, or perform] *is as an hedge of thorns*: [for as it is very troublesome, and difficult to pass thorough briars and thorns: so the slothful person perswadeth himself, that all that he hath to doe is as difficult and troublesome, as to go thorough a company of briars and thorns, and therefore he seeketh all excuses and subterfuges, to eschew working and taking of pains. Compare bel. ch. 26. 13.] but *the path of the righteous is well plained.* [or, *beightned*; that is, is even, smooth, easie, and without difficulty, that might cause any impediment or block to be laid in the travellers way.]

20. *A wise son will make the father glad: but a foolish man despiseth his mother.* [Comp. above cha. 10. 1.]

21. *Folly is joy to him that is void of understanding*; [Compare above chapter 10. 23. and 14. 9.] *but a man of understanding will walk rightly*. [Hebrew, *will direct to walk*; that is, will order, and guide his whole life, words, and works, doing, and omitting, according to that which is good and acceptable unto God: see above ch. 3. on verse 6.]

22. *The thoughts* [That is, the purposes and resolutions, or that which a man intendeth to set upon, especially if it be a matter of concernment.] *are frustrated, when there is no counsel: but by the multitude of counsellours* [compare above chap. 11. on verse 14.] *shall every one* [to wit, of the fore-mentioned thoughts] *subsist*.

23. *A man* [To wit, a wise, and understanding man] *hath joy in the answer of his mouth*: [or, in the speech, and discourse of his mouth. Compare above on verse 1. and the annot. Here is spoken of that which is uttered wisely, and profitably; as the following words declare] *and how good* [that is, honest, or honourable to him that speaketh it, and profitable and acceptable to those that hear it] *is a word in due season*?

24. *The way of life* [That is, which leadeth unto life. See above chapter 2. on verse 19.] *is toward above* [that is, toward heaven, where true life and happiness is only to be found. See Phil. 3. 20. and Colossians 3. 1. 2.] *to him that hath understanding: that he may depart from hell* [that is, from damnation and everlasting destruction] *beneath*. [that is, which is below or downward.]

25. *The LORD will pluck down the house of the proud; but he will set fast the border of the widow*. [That is, make that it shall not be removed nor diminished to her loss and damage: for in those parts the borders were not distinguished by fields, or ditches, but by pales, stakes, and stones.]

26. *The thoughts of the wicked are an abomination to the LORD*: [Compare above chapter 6. 18.] *but* (the speeches) *of the pure are pleasant speeches*. [Hebr. *speeches of pleasantness*: to wit, proceeding from wise and godly men. Understand words or speeches, that tending only to honour and virtue, are pleasing to God, and profitable unto men. Compare below chapter 16. 24. and the annot. Oth. the pleasant speeches are pure; to wit, before the Lord, who accounteth and esteemeth them so, because they flow from an heart that is purified by faith. Acts 15. 9.]

27. *He that practiseth covetousness*, [Hebrew, *he that coveteth covetousness*. See above chapter 1. on verse 19.] *troubleth* [see of the signification of this word, 1 Kings 18. on verse 17.] *his (own) house: but he that hateth gifts, shall live*. [Compare Exod. 23. 8: and Deut. chap. 16. verse 19.]

28. *The heart of the righteous studieth to answer*: [That is, to speak, or to begin a speech. See Judges 18. on verse 14. The meaning is, that the heart of a righteous man doth not rashly and indiscreetly pour out whatsoever cometh upon the lips, but doth wisely ponder and consider aforehand what is good, and profitable, or fit to be spoken] *but the mouth of the wicked will plentifully pour out* [see of the Hebrew word Psalm 19. on verse 3. and above chapter 1. on verse 23.] *evil things*. [that is, unprofitable and hurtful things.]

29. *The LORD is far from the wicked*: [To wit, with, or in respect of his gracious hearing, and Fatherly help. Compare Psalm 10. 1. and 22. 2. On the contrary, God is said to be nigh unto them, to whom he is gracious, whom he heareth and helpeth, Psalm 34. 19. and 145. 18.] *but he will hear the prayer of the righteous*. [Compare Psalm 10. 17. and 34. 19. and 145. 18, 19.]

30. *The light of the eyes* [That is, that which is

seen by the clearness of the eyes, as namely, the difference or variety of colours, the beauty and pleasantness of the fields and meadows, the presence of those whom we love and affect, and that are beneficial to us, &c. Or understand the friendly sight and countenance of one, whom we highly esteem of, as below chap. 16. 15.] *rejoice the heart: but a good report* [Hebrew *hearing*. Understand a good report, or, an honest name, which is apprehended and taken hold of by the hearing] *maketh the bones fat*. [that is, it quickeneth and enliveneth the innermost parts and members of the body, and consequently cheareth and refresheth the soul also. Compare above chapter 12. the annot. on verse 4. Of the phrase *making fat*, see above chap. 11. on verse 25.]

31. *The ear that heareth the reproof of life, shall overturnight in the midst of the wise*.

32. *He that rejecteth discipline, he despiseth his (own) soul*: [Compare above chap. 8. on verse 36.] *but he that heareth reproof, getteth understanding*. [Hebr. *an heart*; that is, understanding and wisdom. See Job 9. on verse 4.]

33. *The fear of the LORD is the discipline of wisdom*: [That is, the instruction, the exhortation, and amendment, that leadeth unto wisdom. See above ch. 1. on verse 2.] *and humility* (goeth) *before honour*. [to wit, the honour both of this present life, and of that which is to come. Compare below chap. 18. 12.]

CHAP. XVI.

God governeth the tongue, a mans going; and the lot, verse 1, 9, 33. *Self-conceitedness*, 2, 25. *Confidence in God*, 3, 20. *The highest end of Gods work*, 4. *Pride*, 5, 18, 19. *Reconciliation, and the fear of God*, 6. *Pacifying of enemies*, 7. *Contentment*, 8. *Of Kings*, 10, 12, 13, 14, 15. *Balance*, 11. *The preciousness of wisdom*, 16. *Conversation of the godly*, 17. *Word of God*, 20. *Wise speeches*, 21, 22, 23, 24. *Laboriousness*, 26. *Ungodly, forward, and violent men*, 27, 28, 29, 30. *The hoary-head*, 31. *Patience, or long-suffering*, 32.

M*An hath disposings of the heart*; [Understand the thoughts, which a man orderly propoundeth to himself, and intendeth or purposeth, yet not excluding the over-ruling power of Gods providence. See below chap. 21. 1.] *but the answer of the tongue* [the Hebrew word indeed signifieth properly *answer*, but it is also taken for all manner of speech or communication. See above chapter 15. on verse 1.] *is of the LORD*. [to wit, without whom they can neither utter that which they have thought and imagined, nor perform that which they have said.]

2. *All the ways of a man* [That is, his life, his doing, and omitting. See Gen. 6. on verse 12.] *are pure in his (own) eyes*: [that is, in his own judgement and conceit. See Job 18. on verse 3.] *but the LORD weigheth* [that is, searcheth, examineth, trieth, and proveth. So below chapter 21. 2. and 24. 12.] *the spirits*. [that is, the thoughts, inclinations, motions, and purposes. See 2 Kings ch. 19. on verse 7.]

3. *Roll thy works upon the LORD*: [See Psalm 22. on verse 9. and 37. on verse 5. and compare Psalm 55. 23. Maith. 6. 25. Luke 12. 22. 1 Pet. 5. 7.] *and thy thoughts* [which are called *disposings*, or *adorings* of the heart, above verse 1. See there the annot.] *shall be established*.

4. *The LORD hath wrought all things for his own sake*: [That is, for his own honour and glory, to wit; that

in

in all his works, his wisdom, power, goodness, justice, and all his other divine attributes and properties might clearly appear. Compare *Romanes* 9. 17, 22, 23. and 11. 36. *Ezek.* 1. 5, 6, 12, 14.] *yea also the wicked for the day of evil.* [meaning the evil of punishment. Compare *Job* 21. 30.]

5. *All (or every) that is lofty in heart* [That is, proud, high-minded, lofty, disdainful. See of this vice, above chapter 6. 17. and 8. 13. also verse 18.] *is an abomination to the LORD* : [Hebrew, *the Lords abomination*] *hand to hand, he shall not be guiltlesse.* [see the meaning of these words, above ch. 11. on verse 21.]

6. *By mercy and faithfulness the offence is expiated* : [That is, by the free grace and mercy of God, who is true and faithful in his promises, is sinne pardoned and taken away, for the atonement and reconciliation made by Jesus Christ, *Romanes* 3. 24. Or, understand this of the goodness and faithfulness, which men shew to one another. To wit, not that they may merit thereby pardon of sinne before God, but that they may get assurance to themselves, as by the fruits of justifying faith; and may also make it appear unto others, that they are freely by grace reconciled unto God. Also the reconciliation and atonement here, may be understood of the peace, which we make with him whom we have offended, by shewing him all manner of love and kindness, and so reconciling our selves unto him. Comp. ab. ch. 10. & 12. and the annot.] *and by the fear of the LORD men depart from evil.* [to wit, the evil of sin, and therefore also the evil of punishment.]

7. *When a man ways please the LORD, then he will also make his enemies to be at peace with him.* [That is, he will not onely keep his friends, and those that never were his foes, in peace with him; but will also move and encline his very enemies unto peace and friendship, so that they shall not in any wise hurt or annoy him. See *Gen.* 33. 4. *Exod.* 12. 36.]

8. *Better is a little with righteousness, then a multitude of revenues without right.* [To wit, gotten and gathered. Compare *Psalms* 37. 16. above chapter 15. 16.]

9. *The heart of a man considereth his way* : [That is, bethinketh, meditateth, pondereth, what it will do, or leave undone. Comp. ab. verse 1. and the annotations thereon; also below ch. 19. 21.] *but the LORD directeth his going.* [that is, ordereth and disposeth of the intent and purpose of the heart (so as that it shall be either put in practice, or not) to such an end, as suiteth best with the glory of his holy Name.]

10. *Divination* [The Hebrew word *kesen*, signifieth for the most part superstitious, and unlawful divination of future and hidden events or issues, by things that go not sure, yea are devillish, as *Num.* 22. 7. and 23. 23. *Deut.* 18. 10. 2 *King.* 17. 17. *Jer.* 14. 14. *Ezek.* 13. 6. But here it is taken for such a kinde of guessing, as proceedeth from a sure, certain, and acute or quick apprehension; Such kinde of divination was in David, 2 *Sam.* 14. 20. and in Salomon, 1 *King.* 3. 24. &c.] *is [oth. be] in the lips of the King; his mouth* [namely, the mouth of a wife, and religious King] *shall not transgress* [oth. *transgresseth not*] *in judgement.* [that is, in pronouncing sentence, or judgement; sitting for that very end and purpose in the place of Judicature, or on the Judgement-seat.]

11. *A right balance,* [Hebrew *a balance of judgement*, or, *right*; that is, a right balance. So *Lev.* 19. v. 36. *balance of righteousness*, or, *justice*; that is, righteous, or just balance. Many Translatours understand by this word *balance*, a great balance, and by the following word *scales*, the little balance, which is held in the hand; and that because the Lord is said to weigh the moun-

tains in the balance, but the hills, that are lesse, in the scales, *Isa.* 40. 12. Some understand this verse as spoken figuratively of all the parts and works of judgement] *and scales are the LORDS* : [to wit, delight; as is said above chap. 11. 1. or his work, as is said in the following words of this verse. Oth. *are of the Lord*] *all the weighing-stones* [that is, weights. So above ch. 11. 1. See *Lev.* 19. on verse 36.] *of the sack* [or, *bags*] to wit, whereinto they put their stones or weights, that they might the lesse wear out, or break. Compare *Deuteronomy* 25. on verse 13. *Mich.* 6. on verse 11.] *are his work.* [to wit, which he hath commanded, and which pleaseth him: Meaning when they are as they ought to be. See *Lev.* 19. 35. *Deut.* 25 13, &c. above chap. 11. 1. below 20. 10, 23.]

12. *It is the abomination of Kings,* [That is, a thing which they ought to abhor and abominate: or, *it is an abomination unto Kings*; that is, a thing which they abhorre and abominate; to wit, wise, and godly Kings. See above chapter 3. on verse 32. Oth. *let it be an abomination unto Kings*, &c.] *to commit wickedness: for the throne is established by righteousness.*

13. *The lips of righteousness* [That is, righteous, and vertuous speeches; or, the mouth that speaketh right things. Compare above chapter 12. on verse 19.] *are the delight of Kings* : [that is, wherein they ought to take delight. Or, *are a delight unto Kings* : that is, unto religious Kings. Oth. *let the lips of righteousness be a delight unto Kings* : that is, well-pleasing unto them] *and every one of them* [to wit, Kings] *will love him that speaketh right things.*

14. *The wrath of the King is (as) the messengers of death* : [That is, as messengers, telling him against whom the King is incensed, that he must die. The plural number sheweth the certainty of the message, if the Kings wrath be not appeased. See an example, *Esth.* 7. 7. Compare below chapter 19. 12. and 20. 2.] *but a wise man will reconcile it.* [to wit, wrath; that is, appease and pacifie it. See examples, 1 *Sam.* 24. 10, &c. and ch. 25. 32, 33.]

15. *In the light of the Kings countenance* [Meaning the friendly countenance, whereby the King looketh favourably upon a man. Compare above chapter 15. the annotations on verse 30.] *is life* : [that is, as a messenger of life, or a refreshing of life, especially unto him, against whom the King was formerly incensed] *and his delight* [that is, favour and good will] *is a cloud of the latter rain.* [to wit, which is very welcome and acceptable, when it falleth after a long drought in the Spring, to cause the fruits to swell and to bring them to ripeness. See *Deut.* 11. on verse 14. Compare below ch. 19. 12.]

16. *How much better is it to get wisdom, then gold digged out?* [Of gold digged out; see above chap. 3. on verse 14.] *and more excellent to get understanding, then silver?* [Compare *Job* 28. 15. how wisdom and understanding doe differ, or are distinguished in this book, see above chap. 1. on verse 2.]

17. *The high-way of the upright is, to depart from evil* : [As the high-way, or road is the safest and surest way for travellers and way-faring men, the other paths and by-ways being full of danger and peril; so there is nothing more safe and better for the godly in their spiritual journey, then to shun and avoid sin] *he preserveth his soul, that keepeth his way.* [see 1 *Kings* 2. on verse 4.]

18. *Pride is before breaking to shivers.* [That is, destruction, ruine, overthrow. So below ch. 17 19. *Isa.* 59. 7. *Jer.* 14 17.] *and loftiness of spirit* [that is, high-mindedness. The contrary is *lowliness of spirit*, whereof see the following verse] *before the fall.*

19. *It is better to be of an humble spirit* [That is, to behave ones self humble and lowly, as those that are taken captive by their enemies, and are become a prey unto them. Compare *Isa.* 57. 15. where the same phrase is used] *with the meek*; [oth. *afflicted, wretched, or poor*: who are also commonly meek] *then to divide the spoil with the proud.* [it is worth our observation, that robbery is here ascribed and attributed unto proud high-minded rich men.]

20. *He that considereth the word* [To wit, of God: or, also the instruction, that agreeth with the Word of God] *understandingly, shall finde good*: [to wit, corporal good, belonging to this temporal life; and spiritual good, belonging to life eternal, above chap. 8. 25. 1 *Tim.* 4. 8. Compare the phrase, below chap. 17. 20. and 18. 22. and 19. 18. The contrary hereunto is, when evil is said to *finde a man*, *Job* 31. 29. *Eph.* 8. 6.] *and he that trusteth in the LORD, happy is he.* [Compare *Psal.* 2. 12. and 24. 9. and 125. 1. *Isa.* 30. 18. *Jer.* 17. 7.]

21. *The wise in heart shall be called understanding*; [To wit, because out of true wisdom cometh prudence and understanding, whereby a man knoweth how he ought to live, and to order all things aright] *and the sweetness of the lips* [that is, of the speech, or discourse. See *Gen.* 11. on verse 1.] *shall encrease learning.* [that is, the eloquence, and dexterity of a man, whereby he is able to speak well, and to place his words right, is of use to teach and instruct others profitably.]

22. *The understanding of them that possesse it*, [Hebr. *of its masters, owners, lords, or, possessors*; that is, of them that have it or possesse it, and are therewith endowed, and have the use of it. See *Gen.* 14. on ver. 13.] *is a well-spring of life*; [to wit, which continually enlighteneth by teaching, quickneth by comforting, strengtheneth by exhorting, &c. without being diminished or lessened in it self. See above chapter 10. on verse 11. also chapter 13. 14.] *but the instruction of fools* [the Hebrew word *mufar*, is also taken for bad discipline or instruction, *Jer.* 10. 8.] *is folly.* [to wit, which bringeth death with it.]

23. *A wise mans heart maketh his mouth* [That is, the mouth of the wise man] *understanding*: [that is, directeth, prepareth, and disposeth his mouth, that he may not speak otherwife then judiciously, prudently, and seasonably] *and shall encrease learning in his lips.* [that is, good instruction in his mouth, so that he shall be desirous to communicate it unto others, and pour it forth in great abundance, to the edification and instruction of others.]

24. *Pleasant speeches*, [Hebr. *speeches of pleasantness*. Meaning the sayings or communications of the wise, which are gracious, and delightful, by their manifold teaching and instruction, exhortation, comfort, admonition. Compare above chapter 15. 26. and the annot.] *are an honey-comb*; *sweet to the soul*, [to wit, that is wise and understanding] *and physick to the bones.* [See above chapter 4. on verse 22. Oth. *health*. Compare also above chapter 14. on verse 30.]

25. *There is a way, that seemeth right unto a man: but the last thereof, are the ways of death.* [See the exposition of this verse, above chapter 14. on verse 12.]

26. *The soul of the laborious man* [That is, the man that laboureth, to wit, to get his living. *Soul* for *man*, see *Gen.* 12. on verse 5.] *laboureth for himself*: [that is, for the sustentation of his own body] *for the mouth* [to wit, which must use and eat food for all the members of the body. Compare *Eccles.* 6. 7.] *boweth it self before him* [to wit, the labourer, or the man that laboureth: to wit, as it were with reverence, entreating and beseeching the labouring man to work diligently, that he may always have something to offer, and present unto the mouth. It is a similitude taken from those, that put up a Petition to some Lords or great persons, to whom they

shew great honour and respect, to gain their favour and good will. Others render this verse thus: *A troublesome soul* (that is, that causeth trouble by words) *causeth trouble to her self: for her mouth is bent against her*; that is, her troublesome speeches do fall crosse against themselves, and create trouble unto her.]

27. *A man of Belial* [See *Deut.* 13. on verse 13.] *diggeth up evil*: [that is, plotteth, and practiseth to do his neighbour a mischief: as men dig with labour and pains for a thing that they would fain have out of the ground] *and in his lips (there) is as a burning fire.* [to wit, of slander, whereby he with an hot and eager desire brandeth the good name and repute of his neighbour, that he may utterly undoe him. Compare above chapter 12. 18.]

28. *A froward man* [See above chapter 6. on verse 14.] *will cast in strife*: [see on the same place. Compare above chapter 15. 18. and below chapter 26. 21. and 29. 22.] *and a whisperer* [that is, a secret back-biter, who privily speaketh evil of his neighbour. So below ch. 18. 8. and 26. 20, 21.] *separateth the chiefeft friend*: [or, *leader*, and *predecessour*; to wit, of friends: that is, the best and chiefeft friend of all. So below chapter 17. 9. also compare *Psal.* 55. 14. Oth. *separateth the Prince*: that is, Princes, from one another.]

29. *A man of violence* [That is, that practiseth violence, wickedness, and injustice, see *Job* 11. 11. *Psal.* 5. 7. and the annot.] *enticeth his neighbour*: [he doth not onely oppress and wrong others himself; but sturvethe also to draw in his neighbour, or companion, to doe the same with him. See above ch. 1. 11. and of the Hebrew word, *Judg.* 14. on verse 15.] *and he leadeth him into a way, that is not good*: [see above chap. 2. on verse 12.]

30. *He shutteth his eyes to devise frowardnesses*: [That is, he closeth or shutteth his eyes, that he may the better busie himself with froward and perverse thoughts: for by the beholding of outward objects, the inward senses are stopped and hindered in their workings and operations. Compare above chap. 6. 14. and the annot.] *bitting his lips* [Hebr. *cutting in*, or, *speedily stirring, and moving, and breaking off his speeches*; that is, propounding, or uttering one part of them, and keeping back, or concealing of the other, which he properly intendeth, in his heart] *he bringeth evil* [to wit, the evil, which he intendeth to do unto his neighbour] *to passe.* [to wit, fully concluding and intending it in the thoughts of his heart.]

31. *The hoariness is a beautiful crown*: [That is, that bringeth beauty or glory to a man. See above chap. 4. on verse 9. Hebr. *crown of beauty*, or, *glory*. Compare also above chapter 12. on verse 4. also below chap. 20. 27.] *it is found in the way of righteousness.* [Otherwise called *the path of judgement*. See above ch. 2. 8. and the annot. The meaning is, that the godly do often get the Crown, to wit, when it is good for them. Or understand that hoariness (or the hoaric head) is a Crown of beauty or glory, to those that walk in the path of righteousness. Compare *Psal.* 37. 11, 18, 27. and the annot. See also above ch. 3. on ver. 2.]

32. *The long-suffering (man)* [Hebr. *long of wrath*. See above ch. 14. on verse 29.] *is better then the mighty (man)*: and *he that hath rule over his (own) spirit*, [that is, his own will, inclination, affections, passions, motions, that are evil. See 2 *Kings* 19. on verse 7.] *then he that taketh a City.*

33. *The lot* [Which in former times was much used, in the dividing of inheritances, *Numb.* 26. 25. *Jos.* 18. 10. and 19. 1. *Mat.* 2. 5. and of other goods, *Psal.* 22. 19. above chapter 1. 14. Also in the executing, and ordering of divine, and holy matters, *Lev.* 16. 8. &c. 1 *Chron.* 24. 5, &c. *Acts* 1. 25. also in the deciding of controversies, and other doubtful things, *Jos.* 7. 14. 1 *Sa.* 14. 41.]

14. 41. below chapter 18. 18. *Jonah* 1. 7.] is cast into the lap: [or, in a close vessel, or secret place. Compare below chapter 17. 23.] but the whole disposing thereof [the Hebrew word signifieth principally judgment, but here it is taken for the disposing; that is, the guiding, and governing of a thing: as the word judging, or censuring, is often so taken in Scripture. See *Judg.* 2. on verse 16. also *Psalms* 96. 13. *Mic.* 4. 3. *Zach.* 3. 7, &c. Oth. the whole judgement of it; that is, that which is judged by the lot] is of the LORD. [to wit, who by his providence so ruleth and directeth the lot, as he will have it fall: inasmuch that nothing here happeneth by chance, or blinde fortune.]

CHAP. XVII.

Quietnesse and strife, ver. 1. *Wise servants*, 2. *The trying of hearts*, 3. *Lying lips*, 4. 7. *Mocking of the poor*, and those that are in misery, 5. *Childrens children*, and fathers, 6. *Excellent speaking and keeping silence*, 7, 27, 28. *Gifts*, 8, 23. *Forgiving ones neighbour*, 9. *Fools*, 10, 12, 16, 21, 24, 25, 28. *Rebellion*, 11. *Rewarding evil for good*, 13. *Contentiousnesse*, 14, 19. *Censures*, 15, 26. *Friends*, 17. *Suretyship*, 18. *Pride*, 19. *Perversenesse of heart and tongue*, 20. *Joy and sadnesse of spirit*, 22. *Gestures of them that have understanding*, 24.

BETTER is a dry morsel, and quietnesse therewith, than an house full of slain beasts, [Hebr. slaughter. The Hebrew word for the most part signifieth beasts, that are killed for sacrifice, but it signifieth also those that are made ready for food, and for a banquet, or feast, as here, and *Gen.* 31. 54. See the annot. there] with strife. [Hebr. of strife: that is, where there is strife withall. Comp. above chap. 15. 17.]

2. An understanding servant shall have rule over a son, that maketh ashamed: [Compare above chap. 10. on verse 5.] and he shall divide the inheritance in the midst of the brethren. [the meaning is, that he shall also carry away a part of the inheritance among the brethren of the son, as that he shall be entrusted with, that causeth shame. Others understand that he shall be as it were Governor or Guardian of the children, and shall be in such respect among them, as that he shall be entrusted with the disposing of their means and estates, and consequently with the dividing of their inheritances.]

3. The fining-pot is for silver [By the fining-pot here, is meant a vessel, wherein silver is melted, and refined. So below chapter 27. 21.] and the furnace [to wit, wherein, silver, tin, copper, &c. is melted, and refined. See *Ezek.* 22. 18, 19, 20, &c.] for gold: but the LORD trieth the hearts. [meaning, the Lord alone. Men may indeed by their art try silver, and gold, to know whether it be good, or bad: but none can search into the heart of man, save God alone. Compare *Jer.* 17. 10.]

4. The wicked doer [That is, he that doth evil to his neighbour, or is prone to do evil] giveth heed to the unrighteous lip: [Hebr. lip of unrighteousness: to wit, which sheweth, how a man may commit iniquity, or unrighteousness, and hurt his neighbour] a liar [Hebr. falsehood, or, lying: that is, he that useth falsehood, or lying: See *Job* 35. on verse 13.] inclineth (his) ear to the perverse tongue. [Hebr. tongue of perverseness: that is, that speaketh perverse things. See above chap. 2. on verse 12. Oth. hearing lying in the perverse tongue.]

5. He that mocketh the poor [To wit, either in gesture, word, or deed. Compare above chapter 14. 31.] reproacheth his Maker: [that is, dishonoureth God, who not onely created the poor man, but also visiteth, and exerciseth him by poverty and misery] he that rejoiceth at destruction, [to wit, at the destruction of his neigh-

bour. See below chapter 24. 17.] shall not be guiltlesse. [that is, remain unpunished. See 1 *Kings* 2. on verse 9.]

6. Childrens children [To wit, that are wise and godly; in whom, the parents, that are old, enjoy the blessing of God, of which, see *Psalms* 127. 3. and 128. 3.] are the crown [that is, ornament. See ab. chap. 12. on verse 4.] of old men: and the ornament of children are their fathers. [for it is an honourable thing to be born of honest and religious parents.]

7. An excellent lip [Hebr. a lip of excellency, or, eminency; that is, an excellent speech or sentence, treating of excellent and transcendent things, as of wisdom, and vertue. So in the following words, a lip of falsehood; that is, a false speech] becometh not a fool: [that is, a wicked fool, that is fallen off from all wisdom, honesty, and vertue. See 1 *Sam.* 25. on verse 25.] much lesse (doth) a lying lip a Prince.

8. The gift is a gracious stone [Hebr. a stone of grace: that is, as a gracious and precious stone, or pearl, which for its beauty and preciousness is wont to be very delightful and pleasant] in the eyes of its lords: [that is, those that are prone to receive it, or that have already received it, and do now enjoy it. See of this word, *Gen.* 14. on verse 13.] whithersoever it shall turn it self, [to wit, the gift, by the disposing and offering of the giver. Oth. whithersoever he (to wit, the giver, or owner) shall turn himself, he shall, &c.] it shall prosper. [that is, it shall perform something with him that receiveth it, to the benefit and advantage of the giver. Salomon speaketh not here of that which ought to be done, but of that which is wont to be done.]

9. He that covereth [To wit, by forgetting, and forgiving it] the transgression, [to wit, which is committed against him by his neighbour. Compare above chap. 10. 12.] seeketh love: [that is, he endeavoureth to feed, and maintain the love, wherewith he is loved of his friend] but he that reporteth the matter, [or, the word; to wit, of the transgression] separateth the chiefest friend. [See above ch. 16. on verse 28.]

10. The reproof entereth deeper into the man of understanding, then to smite a fool an hundred times. [To wit, to bring him to amendment.]

11. Surely the rebellious (person) [Hebr. the rebellious; that is, he that is exceeding rebellious. See *Job* 35. on verse 13. so above verse 4. falsehood, for false person. Understand him that is rebellious against God, and against those that are set over him] seeketh evil: [to wit, that he may do it to his neighbour, and especially to the godly man. Or, the rebellious (person) seeketh onely evil: Oth. the evil (man) seeketh onely, or, surely rebellion] but a cruel messenger [to wit, Satan, or some grievous plague, or judgement, which God useth as his executioners] shall be sent [namely, by God] against him.

12. Let a bear that is robbed of (her) whelps, come and meet a man; but not a fool in his folly: [That is, when by his folly he is driven on to all unreasonable and raging passions. The meaning is, that there is lesse danger in meeting a bear in his raging cruelty, then to meet a fool, when he is carried on to unruly and raging passions.]

13. He that rewardeth evil for good, [Compare *Deut.* 32. 35. *Prov.* 20. 22. and 24. 29. *Rom.* 12. 17. 1 *Thess.* 5. 15. 1 *Pet.* 3. 9.] evil [to wit, the evil of punishment. See *Gen.* 19. on verse 19.] shall not depart from his house. [that is, from his household, or family. See *Gen.* 7. on verse 1. or from his stock, and posterity; to wit, that imitate and follow his sinnes. See 1 *Kings* 14. on verse 10.]

14. The beginning of strife [That is, that which beginneth the strife, or the difference] is (as) one that giveth the water an opening: [that is, that letteth in the water,

water, by opening the sluice, or breaking the bank, whereby it is withheld from breaking violently in; for as long as this opening, or breach lasteth, there is no stopping of the water from running, yea the passage of it groweth still wider and wider] *therefore forsake contention, before it* [to wit, strife or contention] *mingle it self.* [Or, be mingled; to wit, that are drawn in to it, and are troubled with or about it; or, before thou mingle thy self with it; or, meddle with it.]

15. *Whoso justifieth the wicked* [That is, cleareth, and pronounceth them just and righteous. See *Genesis* 44. on verse 16. and *Deut.* 25. on verse 1.] *and condemneth the righteous,* [that is, pronounceth them unrighteous, guilty, and worthy to be punished. See *Deut.* 25. on verse 1.] *are an abomination unto the LORD, yea they both.* [that is, the one as well as the other, both alike. See the same phrase below chap. 20. 10, 12.]

16. *Why should (there) now be money in the hand of a fool,* [That is, wealth, and means, to learn arts and sciences] *to buy wisdom,* [to wit, as other things, which may alway be had for money or ware, as if (forsooth) wisdom and learning were altogether such, and were also in like manner to be obtained by every one, even by very fools] *seeing he hath no understanding?* [Hebr. heart: that is, understanding. See *Job* 9. on ver. 4. he speaketh of understanding, whereby a man is fit to desire wisdom earnestly, to apprehend it deeply, and to use it profitably.]

17. *A friend* [To wit, he that is a true friend; that is, that sheweth kindness and faithfulness to his friend, *Genesis* 24. 49. and that loveth truth and peace, *Zach.* 8. 19.] *loveth at all times:* [not onely in prosperity, but also in adversity] *and a brother* [that is, one that sheweth true brotherly love, to help his friend out of trouble, or at last to give him some ease in it, according to his power] *is born in distress.* [that is, is by Gods Providence sent, and brought to light, so that in adversity or distress, it plainly appeareth, who it is that is a true brother. Oth. a brother is born against distress: To wit, to assist a man in it. Or, and he (to wit, the friend) is born a brother in distress.]

18. *A man void of understanding striketh hands;* [See above chap. 6. on verse 1.] *making himself surety* [or, promising suretyship] *with* [Hebrew before the face of: that is, in the presence of. Oth. before] *his neighbour,* [meaning the creditour, for whose security the surety bindeth himself to pay, in case the party principal fail. Others understand the debtour, for whom the suretyship is entered into.]

19. *He that loveth brawling, loveth transgression:* [The reason is, because scolding and contention is the original cause of many sins, which the contentious person by his actings seemeth to love] *he that exalteth his door,* [to wit, the door of his building, which he hath raised high] *seeketh breaking,* [that is, damage and destruction. So above chap. 16. 18. see above ch. 8. on ver. 36. This latter clause is to be understood as a common proverb, of those that go above their estate, in apparel, or otherwise. For as an house that is built very high, is oftentimes subject to fall; so shall a man that lifteth up himself above his estate, and despiseth his neighbour, whom he seeketh to oppress by strifes and contentions, often, get a cruel and terrible fall.]

20. *Whoso is froward* [Or, perverse. See above ch. 6. on verse 14.] *in heart, shall not finde the thing that is good:* [compare above ch. 16. 20. and the annot.] *and he that is perverse in his tongue,* [see above ch. 2. on v. 12.] *shall fall into mischief.*

21. *Whoso begetteth a fool,* [That is, one that will in time be a fool] *(he) shall be a grief unto him: and the father of the fool,* [see of this word fool, above on v. 7.] *shall have no joy.*

22. *A merry heart shall make a medicine good:* [That

is, powerful, efficacious, that it may do the body good. Compare the phrase with above chap. 15. 2. Oth. shall doe good (or) a medicine, to wit, to the body, to keep and preserve it in good health. Or, maketh good medicine; to wit, which causeth the body to prosper] *but a wounded spirit shall dry up the bones.* [that is, the inward members, and powers of the body. See *Job* 7. on verse 15.]

23. *The wicked (man) will take the gift out of the bosome;* [To wit, of him that presenteth it; that is, he will take it privily, and in secret: for no man would be willingly known to be such a one that perverteth judgement. Compare above chap. 16. on verse 33.] *to wrest the ways of judgement.* [that is, to pervert the course of justice and equity, that may be held in places of Judicature. Compare *Exod.* 23. 2. also below chap. 18. 5. and 21. 14. *Isa.* 10. 2. *Amos* 5. 12.]

24. *Wisdom is in the face of him that hath understanding:* [That is, wisdom is seen in the very eyes of a man of understanding, when a man looks upon the steadiness of his eyes, the modesty of his countenance, the shameshaftness of his looks. Others understand this thus, that wisdom is always present with those that have understanding, and is not far to seek: or that they have it always ready before their eyes, to order themselves according unto it, *Eccles.* 2. 14.] *but the eyes of the fool are in the end of the earth.* [that is, a fools looke moveth, and wandereth to and fro into all corners. The flying or straying eyes are a token of the vanity, and instability of the minde. Oth. the fool looketh every where to finde wisdom, but all in vain, above chapter 14. 6.]

25. *A foolish son is a grief to his father; and bitter sorrow to her, that bare him.* [Hebr. bitterness; that is, cause of sorrow, that is of a most bitter taste and relish unto her heart. See 2 *Kings* 4. on verse 27. compare also above chap. 10. 1. and 15. 20. and here verse 21. and below chap. 19. 13.]

26. *It is not good,* [That is, it is very bad, unseemly, and stark naught. So below chap. 18. 5. and 19. 2. and 20. 23. So not evil, for that which is not good, below chap. 31. 12.] *to cause the righteous* [that is, the guiltlesse or innocent person] *also to be amerced;* [that is, not onely the wicked, but also the godly: or, it is not good, to set a fine upon the righteous, much lesse to inflict corporal punishment upon them wrongfully, and undeservedly] *that Princes should strike (a man) for that which is right.* [or, beyond, or, against right, or, equity.]

27. *Whoso knoweth knowledge,* [That is, he that hath good and sound understanding] *refraineth his words;* (and) *a man of understanding is costly in spirit.* [that is, precious, and sparing in mind, not rashly, nor indiscreetly dispersing whatsoever he knoweth, or hath in his heart. Oth. is cold in spirit, or, of a cold minde and temper; that is, free from passions, or perturbations, and slow to speak. See of the word spirit, taken in this sense, 2 *Kings* 19. 7. and below chap. 29. 11. See the annot.]

28. *A very fool, that holdeth his peace, shall be counted wise;* (and) *he that shutteth his lips, a man of understanding.*

CHAP. XVIII.

Retirednesse to the seeking and searching after wisdom, 1. wherunto a fool hath no desire, 2. Wise speeches, 4. The office and duty of a Judge, 5. Foolish speeches, 6, 7. Whispering, 8. Slothfulnesse in working, 9. Confidence in God, 10. in riches, 11. Of pride and humility, 12. Indiscreet answer, 13. Courage and dejectednesse, 14. Increasing in knowledge,

ledge, 15. Gifts, 16. Law-suits, 17. The lot, 18. Differences between brethren, 19. Fruits of the tongue, 20, 21. Good women, 12. Words of the poor and rich, 23. Friends, 24.

HE that separateth himself, [To wit, from the society of men, being inclined to live in quietness and retiredness] endeavoureth after something that is desirable: [Hebrew after desire; that is, he commonly intendeth something that is desirable, which he diligently pursueth after, seeking to get it in the retiredness. Oth. seeketh with, or, by desire] he mingelth himself in all durable wisdom. [the wise man speaketh of him, whose desire, and delight is to dive into the search, and seeking out of all good knowledge, and true wisdom, to have thereof a sound knowledge and apprehension, which he may lock up in the cabinet of his heart. This sense is strongly confirmed by the opposition of the following verse. Others understand here an evil separating or withdrawing, whereby a man separateth and withdraweth himself from the truly wise and right-meaning, or right-judging ones, being moved and carried thereunto by a greedy desire after vain glory, whereunto he seeketh to attain, by insinuating himself through his crafty and cunning acute wit, into all good wisdom and learning, opposing himself against it, and sucking his venom and poison out of it, which he afterward upon all occasions poureth out every where, with a great shew of high and transcendent wisdom.]

2. The fool hath no delight in understanding: but therein [To wit, he will have onely delight] that his heart may discover it self. [or, in the discovery of his heart; or, that he may discover his heart: to wit, by foolish speeches bewraying the folly wherewith his heart is fraighted.]

3. When the wicked cometh, (then) cometh also contempt; [To wit, whereby he not onely contemneth and despiseth the godly in his heart, but also affronteth and disgraceth them in words and deeds, or whereby he is contemned and despised of the godly] and with ignominy, reproach. [or, with the ignominious (person); that is, dishonest man, cometh also reproach, to wit, whereby he reproacheth others, or is reproached of others.]

4. The words of a mans mouth [To wit, of the mouth of a man of great understanding, and respect] are deep waters: [that is, as deep waters, which cannot be emptied, or drained; as also such a man never wanteth matter of good instruction, when it is desired of him. Compare below chap. 20. 5.] and the well-spring of wisdom is a brook pouring out. [that is, that hath always floods and streams in readinesse, to utter and give out at pleasure, and is never dried up.]

5. It is not good [That is, it is bad. See above chap. 17. on verse 26.] to accept the face of the wicked; [see Lev. 19. on verse 15. also Deut. 1. 17. and 16. 19. below chap. 24. 23.] to wrest the righteous in judgement. [that is, to cause him that hath a just cause to lose it, to lie under and to be oppressed in judgement, and to be condemned by the Judge. So Amos 5. 12.]

6. The lips of [That is, the words and speeches. So in the following verse, where also the word mouth is taken in the same sense. See Job 15. on verse 5.] of a fool, enter into contention: [that is, a fool by his foolish talk thrusteth himself into strife and contention, out of which he might have tarried with better credit] and his mouth calleth for strokes. [that is, bringeth contentious persons together, and provoketh them to fighting: or, he is not quiet till he hath gotten his back full of blows, he calleth for them.]

7. The fools mouth is a disturbance to himself; [That is, the cause of his disturbance; that is, of his ruine and

destruction. Compare chap. 10. 14. and 13. 3.] and his lips (are) a snare of his soul. [to wit, wherein he is taken himself. Compare above chapter 12, 13. and the annot.]

8. The words of the whisperer are as (the words) of them that are beaten: [That is, that behave themselves very mournfully, feigning themselves to have suffered wrong, to move them to pity, whose ears they fill with their whispering, and telling of tales, and to set them on against their neighbour. Oth. are as stripes; to wit, wherewith they hurt and wound their neighbour in his good name. Compare above chapter 12. 18. so below chapter 26. 22. Or, are as (the words) of those that flatter; that is, sooth and cog] and they go down into the innermost (parts) [Hebrew into the inner chambers] of the belly. [that is, of the minde. See Job 15. on verse 2.]

9. Also he that behaveth himself slothful in his work [Meaning the sluggard, and lazy or slothfull person] he is the brother of a waster. [that is, of a great spend-thrift. Hebrew, of the Lord waster, or, of the master of wasting, or, spending; that is, that is very prone and enclined thereunto, and maketh it his business, or whole employment. See Genesis 14. on verse 13. The meaning is, that he that is slothful in his work, or labour, is to be put in equal degree with the waster, or spend thrift, or to be compared with him. See of such signification of the word brother, Job 30. 29. and the annot.]

10. The Name of the LORD, [That is, the Lord himself, see 1 Kings 5. on verse 3.] is a strong Tower; [Hebrew a tower of strength; that is, as a strong tower, wherein those that are any ways distressed, are not onely protected and defended, but also freed and delivered from all danger of hurt. So Psalm 61. 4. The Lord is a strong tower, to wit, for those that know him aight, and call upon him, as they ought. Compare 2 Sam. 22. 51. and Psalm 18. 3.] the righteous shall run unto it, [to wit, unto the Name of the Lord, or to the tower of strength] and be set in an high place of safety. [Compare Psalm 61. 4. and below chap. 29. 25.]

11. The rich mans wealth is the city of his strength; [So above chap. 10. 15.] and as an exalted wall in his (own) imagination. [that is, as the rich man persuadeth himself, and fancyeth in his own conceit.]

12. Before breaking, [That is, adversity, ruine, and destruction. See of the Hebrew word, Job 31. on verse 29.] the heart of man will lift up it self: [compare above chap. 11. 2. and 16. 18.] and humility goeth before honour. [so above ch. 15. 33.]

13. He that giveth answer, [Hebrew he that returneth a word; that is, he that answereth. So 1 Kings 12. verse 6, 9. 2 Chron. 10. 6, 9.] before he hath heard (the matter) it is folly, and shame unto him. [that is, it is justly counted folly unto him, whereby he then getteth shame and disgrace.]

14. The spirit [That is, the minde, to wit, that is couragious and bold. See above chap. 15. on verse 13.] will sustain his infirmity: [to wit, either his own infirmity, as grief, and fear, or his bodies infirmity, as sickness, and pain. All these the couragious and manly spirit is said to uphold or sustain, when it strengtheneth and comforteth a man in them, so that he fainteth not] but a dejected spirit, [which is cast down by its own, or its bodies suffering. Compare above chap. 15. 13. and the annot.] who shall lift it up? [as if he had said, none but God can do this. Oth. bear.]

15. The heart of him that hath understanding getteth knowledge, and the ear of the wise seeketh knowledge. [Men of understanding, and wise men here, are those that having gotten a beginning of understanding and wisdom, seek to encrease it, by pondering and keeping

ing in their hearts that which they have already learnt, and by listening and giving ear unto that which yet is to be learned. Compare above chap. 1. 5.]

16. *A mans gift maketh room for him:* [That is, openeth a way unto him, to come out of adversity, or to get to the end of a suit, or a trouble] *and it bringeth him before the face of great (men).* [that is, that are great of estate and repute, and consequently can prevail much, to further a mans cause. Compare 2 Kings 5. 1. and 10. 6. and 25. 9. and the annot.]

17. *He that is first in his (own) cause* [That is, he that hath gotten the start of his neighbour in the suit, that he hath against him, by opening his cause before the Judge, and cloathing, or colouring it over with reasons and arguments] *(seemeth) just:* [that is, to be in the right, to wit, as long as his adversary hath not been yet heard] *but his neighbour* [to wit, the defendant] *cometh* [to wit, before the Judge, to lay his cause likewise open before him] *and he* [to wit, the Judge, or the adverse party] *searcheth him.* [namely, his neighbour, that is, the defendant, to hear him likewise, and to examine him about that which the plaintiff had first alledged.]

18. *The lot causeth controversies to cease;* [See above chap. 16. on verse 33.] *and maketh partition between the mighty.* [that is, those that harden themselves, and make themselves strong and powerful against another, or that have strength and power enough to hurt one another, if they be not united and reconciled.]

19. *A brother is more refractory* [Or, more provoked, by transgression, to wit, against his brother, by whom he conceiveth himself to be wronged, and therefore is at variance with him] *then a strong city:* [to wit, against her Prince, or any Lord, to whom she will not yield up her self, nor make peace with him, relying upon her own strength. Hebr. *city of strength*] *and the differences* [to wit, between brethren, and near kindred] *are as a bar of a palace.* [that is, they hold very strongly and firmly, and shut or keep out continually the contentious brethren from one another.]

20. *By the fruit of a mans mouth* [Meaning the speeches or communication that issueth forth out of a mans mouth, and is called in the following words of this verse, *the revenue of the lips.* Compare above ch. 12. on verse 14. and 13. on verse 2.] *shall his belly* [that is, he himself both in body and soul] *be satisfied: he shall be satisfied by the revenue of his lips.* [that is, be filled, either by the good of blessing, by his wise and godly communication, or with the evil of punishment, by his foolish and wicked discourse. Compare Job 7. on verse 4. and above ch. 12. on verse 14. and 13. 2.]

21. *Death, and life are in the power* [Hebrew *hand.* Compare Gen. 16. 6. and see the annot.] *of the tongue:* [compare below chap. 21. 23. and James 3. 2.] *and every one that loveth it,* [to wit, the tongue: namely, to use it, either for good, by wise, and virtuous speeches, or for evil, by foolish, and vicious communication. But some take it onely for a good end] *shall eat* [that is, enjoy with gladness, if he love it so, as to use it well; or suffer with pain and grief: if he love it so, as to abuse it. See Job 21. on verse 25.] *the fruit thereof.* [see above chap. 1. on verse 31.]

22. *Whofo hath found a wife,* [To wit, a good, and godly wife. The word *good* must be understood from that which followeth. So below chap. 22. 1. *name*, for good name: also chap. 24. 6. *counsellours*, for good counsellours: and the same chapter, verse 20. *reward*, for good reward. And chap. 29. 4. *a King*, for a good and wife King] *hath found a good thing: and he hath drawn* [that is, obtained] *delight from the LORD.* [see above ch. 8. on v. 35. and 12. 2. comp. bel. ch. 19. 14.]

23. *The poor speaketh intricacies: but the rich answereth hard things.*

24. *A man that hath friends,* [Hebrew *a man of friends*; that is, that hath friends] *must behave himself friendly:* [to wit, toward those with whom he hath entred into friendship] *for there is a lover, that cleaveth more* [that is, sticketh closer to a man in time of need, and assisteth him more faithfully] *then a brother.* [compare above ch. 17. 17.]

CHAP. XIX.

Poor and rich, verse 1, 4, 7, 22. *Indiscretion,* 2. *Folly,* *scorning,* 1, 3, 10, 29. *Friends,* 4. *False witnesses,* *lying lips,* 5, 9, 22, 28. *Princes and gifts,* 6. *Understanding and wisdom,* 8, 11, 20, 25. *A servants bearing rule,* 10. *Meekness,* 11. *A Kings favour, and displeasure,* 12. *A foolish son,* 13, 26. *A brawling and prudent wife,* 13, 14. *Slothfulness,* 15, 24. *Godliness and wickedness,* 16. *Liberality to the poor,* 17. *Discipline,* 18, 20, 25, 27. *Wrath,* 19. *The counsel of God,* 21. *Vain boasting of kindness,* 22. *Fear of the Lord,* 23.

The poor walking in his uprightness, [That is, living in unfeigned integrity. See above chapter 2. on verse 7.] *is better then the perverse in lips,* [see above chapter 2. on verse 12.] *and that is a fool.* [see above chap. 1. on verse 22.]

2. *Also the soul* [That is, the desire, and affection, to do a thing, or to leave it undone. See Psalm 27. on verse 12. The Prophet reproveth two things. 1. To be prone and enclined to a thing, of which a man hath no knowledge or understanding. 2. If a man have understanding of it, yet to set upon, and to peruse it rashly, and unadvisedly] *without knowledge,* [that is, that understandeth not, what it should do, or leave undone, to please God, and to walk circumspectly and profitably towards men] *is not good:* [that is, very bad, and hurtful. Compare above chapter 17. 26. and the annot.] *and he that is hasty with (his) feet,* [to wit, unto evil. Or understand it thus: he that runneth on hastily, with an unadvised minde, and with posting head-long affections, without first taking counsel, or being well-advised upon the matter he goeth about. See above chap. 1. on verse 15.] *sinneeth.*

3. *The foolishnesse of man will pervert his way:* [That is, will disappoint, confound, and destroy all his purposes, resolutions, affairs, and practises] *and his heart will fret against the LORD.* [that is, will murmur, and vex it self with a conceit, as if the blame or fault were in God, that all his intentions and actions are lost, and come to nothing.]

4. *Wealth maketh many friends:* [So above chapter 14. 20.] *but the poor is separated from his friend.* [though he have but one friend, yet even of him he is often left and forsaken. See the same place below verse 7.]

5. *A false witness* [Hebr. *a witness of falsehoods*] *shall not be guiltlesse:* [that is, not be unpunished. See 1 Kings 2. on verse 9. Compare Deut. 19. 19. and bel. chap. 21. 28.] *and he that bloweth lies,* [So above ch. 6. 19. See the annot. there] *shall not escape.*

6. *Many intreat the face* [That is, the person. See of the Hebrew word taken in the same sense, Job 11. 19. and the annot.] *of the Prince; and every one is a friend to him, that giveth gifts.* [Or, of the liberal man. See of the Hebrew word *Nadib*, Job 12. on verse 21. Hebrew *to the man,* or, *of the man of gifts*; that is, that is prone to give, and to communicate liberally.]

7. *All the brethren* [That is, that are of his kindred, though not affected to him with sincere and unfeigned love] *of the poor* [that is, of him that is impoverished and decreased in wealth] *do hate him:* [that is, forsake him,

him, even as if they hated him: or they love him lesse now, then they did before he was grown poor. See *Genesis* 20. on verse 31. Compare above chapter 14. 20. and here verse 4.] *how much more do his friends* [that is, his acquaintance, and companions, though but in shew: for what an unfeigned friend is, see above chap. 17. 17. and 18. 24.] *go far from him?* be [to wit, the poor man] *runneth after them* [to wit, after his brethren, and friends] *(with) words*, [to wit, whereby he calleth unto them for help] *which are not*. [to wit, of any force or value; forasmuch as they are not accepted; but despised, and rejected. Or, but they, to wit, his brethren, and friends, are not the same; to wit, that they pretended themselves to be, before the impoverished man by reason of his poverty ran after them. Oth. he pursueth words, which are not. That is, he relieth on promises, which they made unto him before he became poor, which are of no value.]

8. *He that getteth understanding*, [That is, he that endeavoureth to get understanding. Hebr. *the heart*; which word is often taken in Scripture for wisdom, and understanding. See *Job* 9. on verse 4.] *loveth his (own) soul*; *he heedeth understanding*, [see ab. ch. 1. on ver. 3.] *to finde good*. [see ab. ch. 16. on ver. 20.]

9. *A false witness* [Hebr. *a witnessse of falsehoods*, [So above verse 5. see there the annot.] *shall not bee guiltlesse*: *and he that bloweth lies shall perish*.

10. *Pleasure becometh not a fool*: [The reason is, because he groweth foolisher thereby; that is, more wanton, and more wilful] *how much lesse a servant to have rule over Princes?* [to below ch. 30. 22.]

11. *The understanding of a man deferreth his anger*: [Hebr. *lengtheneth*, or, *prolongeth*: that is, delayeth his anger, putteth it off, restraineth, or curbeth it. Oth. *It is a mans discretion to defer his anger*: The same phrase is also used, *Isa.* 48. 9.] *and (it) is his ornament*, [to wit, a mans ornament] *to passe by the transgression*. [that is, to passe by the wrong that is done to him, by forgetting, and forgiving it, so far as may stand with the glory of God, and with the good of man.]

12. *The Kings wrath is as the roaring of a young lion*: [Called by the Hebrews *chephir*, which is very fierce, and cruel, being older and bigger then a lions whelp, which they call *gur*. See *Ezek.* 19. 2. Compare above chap. 16. 14. and below chapter 20. 2.] *but his delight* [that is, his favour and good will, which he beareth to a man] *is as dew upon the herb*, [whereby the herb (or grais) is moistened, refreshed, and fed.]

13. *A foolish son is his fathers great misery*: [The Hebrew word is used in the plural number, to expresse the greatnesse or abundance of misery, and grief. Comp. above chapter 10. 1. and 15. 20. and 17. 25.] *and the contentions of a woman* [meaning a wife, who with her scolding and brawling may occasion much sadness, trouble and hurt in the whole family, and set it out of order] *are (as) a continual dropping*. [to wit, which rotteth the house, hurteth the household-stuffe, annoyeth those of the household or family, yea in the end driveth them also out of the house. Comp. bel. ch. 27. 15.]

14. *House and riches are an inheritance of the fathers*: [That is, are inherited by children from their parents] *but an understanding wife is from the LORD*. [to wit, as a peculiar and principal gift, which is not given to every one, neither cometh it by inheritance, or succession. See above chapter 18. 22.]

15. *Slothfulness causeth (a man) to fall into a deep sleep*: [Slothfulness begetteth idleness: idleness causeth sleepiness, whence issueth unhealthiness, languishing of the members, and dulnesse of the spirit; wherewith poverty is also wont to follow. See ab. ch. 6. 9, 10, 11. and bel. ch. 20. 13.] *and a deceitful soul* [meaning a man that will not work, and therefore seeketh to get a livelihood by evil and wicked practises. Comp. ab. ch. 10. 4.] *shall suffer hunger*.

16. *He that keepeth the commandment* [That is, the commandments; to wit, the commandments of God; and especially those which he enjoineth and commandeth in the Moral law. See *Gen.* 26. on verse 5.] *keepeth his (own) soul*: [comp. ab. ch. 3. 21, 22.] *he that despiseth his ways*, [that is, taketh no heed to his life and conversation, or to his intentions, purposes, and actions, so as to order and form them all according to the Word of God] *shall die*.

17. *He that hath pity upon the poor, lendeth unto the LORD*: *and he* [Namely, the Lord] *will recompense his benefit unto him*.

18. *Correct thy son*, [To wit, with words and blows. See of the Hebrew word above chap. 9. on verse 7.] *while there is yet hope*: [to wit, that he may be made better by instruction, and by chastening. Comp. ab. ch. 13. 24. and bel. ch. 23. 13.] *but lift not up thy soul, to kill him*. [to wit, through want of punishment, or too much beating, or other severity. That is, break not out into anger, with an evil desire, to, &c. The *lifting up of the soul* signifieth indeed sometimes a good and lawful motion or moving of the minde, united and conjoined with an eager desire, and earnest longing, as *Deut.* 24. 15. *Psalms* 25. 1. *Jer.* 44. 14. but it signifieth also desire, and moving to that which is evil, as here, and *Psalms* 24. 4. *Hos.* 4. 6. Oth. *and let not thine heart pardon (him) to his destruction*, or, *lift not up thy soul for his roaring*; that is, care not for it.]

19. *He that is great in wrath*, [To wit, the son, that is very wilful, and froward, or who because of the punishment roareth mightily, and maketh a loud noise] *shall suffer punishment*. [that is, ought not to escape punishment, yea even for the immoderate noise and great ado that he maketh] *for if thou deliver (him)*, [to wit, from the punishment which he hath deserved] *then thou must yet go on*. [to wit, in punishing of him; because he being freed from chastening, will grow worse, and be the cause of much evil and mischief. Or, *he shall pay a fine: for if thou ease him of it*, that is, pay the fine for him, *thou must do it more*. Some take these words to be meant in general of all wrathful men, or of all men that are exceedingly bent and prone to wrath.]

20. *Hear counsel*, [To wit, good and wise counsel] *and receive discipline*, [that is, true instruction by words, or, also chastening by blows. See of the Hebrew word, above chapter 7. on verse 22. and compare above chapter 9. on verse 7.] *that thou mayest be wise in thy last*. [See of this word, *Psalms* 37. on verse 37.]

21. *In the heart of man* [The Hebr. word rendred here *man*, signifieth properly the male sex, but it comprehendeth the female also, to wit, the woman as well as the man. See *Job* 12. on verse 10.] *are many thoughts*. [to wit, which never issue out of the heart into act, yea neither into words; as this sense may be gathered from the opposition of the following clause of this verse] *but the counsel of the LORD* [that is, that which God hath determined; so *Pf.* 33. 11. *Isa.* 25. 1. *Acts* 2. 3.] *that shall stand*. [comp. *Job* 23. 13. *Pf.* 33. 11. and 115. 3. *Isa.* 46. 10.]

22. *The wish of a man is his kindness*: [To wit, to be rich, that he might do good to the needy. *The wish* (or desire) of a man; to wit, that fain would be rich, that he might (as he saith) do every man good, but yet notwithstanding when he is grown rich, doth it not. Oth. *let the wish* (or desire) of a man be his kindness, or bounty] *but the poor (man)* [that is, he that hath nothing to help others withall, neither maketh a fair outward shew by vain and empty promises] *is better then a lying man*. [to wit, who can, and promiseth to shew kindness and liberality, but indeed and in truth doth it not.]

23. *The fear of the LORD is unto life*; [That is, is profitable both for temporall, and eternall life, 1 *Timothy* 4. 8.] *for men shall* [to wit, when they have the true feare of
F f f f f
God]

God] *being satisfied* [to wit, with the benefits and blessings of God] *overnight*; [that is, enjoy good rest. Compare *Psalms* 25. 13. Of the contrary, see *Psalms* 59. 15, 16.] *they shall not be visited* [namely, to their destruction. Of the word *visiting*, see *Gen.* ch. 21. on verse 1.] *with evil*. [to wit, the evil of punishment.]

24. *A sluggard hideth (his) hand in (his) bosom*: [That is, he will not lay hand on any work: Oth. *in the dish*, or platter: to wit, to make meat, or food out of it. The meaning is, that he is so idle and lazy, that he will hardly take pains to eat. It is an hyperbole, or excessive manner of speaking. Comp. bel. ch. 26. 15.] *and he will not bring it to his mouth again*.

25. *Smite the scorner*, [To wit, to punish him for his scorning. Of the word *scorner*, see *Psalms* 1. on verse 1.] *then will the simple* [this word is here taken in a good sense, for the ignorant, and sincere, that are docible, and fit, or desirous to be taught, and instructed. See above chap. 1. on verse 4.] *become prudent: and reprove a man of understanding*; [to wit, with words, so *Gen.* ch. 21. verse 25. *Job* 15. 3. ab. ch. 9. 8.] *he will apprehend knowledge*. [comp. bel. ch. 21. 11.]

26. *Who so wasteth (his) father*, [That is, maketh him bare and naked. See of the Hebrew word also, *Judg.* 5. on verse 27.] *or chaseth away (his) mother*; [to wit, his own father, or his own mother] *is a son that maketh ashamed*, [see above chapter 10. on verse 5. Oth. *he that wasteth (his) father, chaseth away (his) mother, he is a son, &c.*] *offereth disgrace*.

27. *Cease, my son*, [See above chapter 1. on verse 8.] *hearing the discipline, to erre from the words* [Oth. *Cease, my son, from hearing the instruction, (tending) to the erring from, &c.* to wit, evil instruction, evil discipline. See above chapter 7. 22. and 16. 22. and the annot.] *of knowledge*. [to wit, which engender knowledge.]

28. *A witness of Beel* [Meaning a wicked varlet, that will hearken to no man. See *Deut.* 13. on verse 13.] *scorneth judgement*: [forasmuch as he deceiveth the Judge by his false testimony, or evidence. Oth. *coloureth the cause*: that is, he giveth it a kinde of lustre or splendour with his fair words, and seeming reasons. See above chapter 14. on verse 9.] *and the mouth of the wicked swalloweth down iniquity*, [as drunkards swallow down their liquor. Compare *Job* 15. 16. Oth. *devoureth iniquity*; that is, covereth it, or hideth it under a fair shew of words. For that which is devoured, and swallowed down, is hid, and taken away from the sight of men.]

29. *Judgements* [Both divine and humane, temporal and eternal. So *Psalms* 119. 120. *Jer.* 48. verse 47. *Luke* 24. 20. *Rom.* 13. 2.] *are prepared for scorners, and stripes for the back of fools*.

CHAP. XX.

Abuse of wine, verse 1. *Kings*, 2, 8, 26, 28. *Contention*, 3. *Laziness*, 4, 13. *Counsel*, 5, 28. *Boasting of ones own goodness, and faithfulness*, 6. *Uprightness*, 7. *The sinful state of all men*, 9. *Weight and measure*, 10, 23. *Judgement of childrens doings*, 11. *The hearing ear, and seeing eye*, 12. *The policy of buyers*, 14. *The preciousness of wise speeches*, 15. *Suretyship*, 16. *Unrighteous gain*, 17. *Backbiting*, 19. *Cursing ones parents*, 20. *Riches hastily gotten*, 21. *Desire of revenge, and waiting on God*, 22. *God ruleth mans going*, 24. *Vows*, 25. *The soul of man*, 27. *Youth and old age*, 29. *Punishment of the wicked*, 30.

Wine is a mocker, strong drink is outrageous: [Or, raging, or, a disturber, or causer of trouble and raging: that is, that provoketh a man to cry, roar, make

a noise, to chide, brawl, scold, fight, squabble, &c. See bel. chapter 23. 20. also *Hos.* 4. 11. 18. and of the Hebrew word, ab. chapter 7. 11. The meaning is, that wine, and other strong drink, being abused by excessive and intemperance, maketh those men, that do abuse them, to become mockers, and outrageous or raging persons. The word rendered here *strong drink*, is in Hebrew *schechar*. See of this word, *Levit.* ch. 10. on verse 9.] *whosoever erreth therein*, [that is, exceedeth measure in drinking thereof. See the same phrase taken in a bad sense, *Isa.* 28. 7. and in a good sense, ab. ch. 5. 19. on the word *erreth*] *shall not be wise*. [that is, shall not learn true wisdom, as being unfit for it. Or, *is not wise*; that is, is not prudent, nor well advised, not godly, nor virtuous.]

2. *The terrour of a King* [To wit, the terrour, which a King in his wrath causeth or produceth in a man. Understand so likewise the terrour of men, *Gen.* 9. 1. the terrour of God, *Gen.* 35. 5. the terrour of the Israelites, *Deut.* 2. 25.] *is as the roaring of a young lion*: [see above chapter 19. on verse 12. Compare also above chapter 16. 14.] *he that is angrily affected towards him*, [namely, the King, that is, he that useth harsh and angry language against the King] *shall snatch against his (own) soul*. [that is, against his own life, which he bringeth into great danger. Compare *Numb.* 16. 38. and *1 Kings* 2. 23. and ab. ch. 8. 36. together with the annot.]

3. *It is an honour for a man to tarry away* [Hebr. to sit. *Sitting* for staying, or tarrying, see *2 Chron.* 32. on verse 10.] *from strife*: [comp. ab. ch. 17. 14.] *but every fool will mingle himself in it*.

4. *The sluggard will not plow by reason of winter*: [To wit, which is nigh at hand, in seed-time; that is, by reason of the cold that then beginneth to come, or because of the badness of the weather. Oth. *the sluggard will not plow in harvest*. But the Hebrew word *choreph* is opposed unto *summer*, *Gen.* 8. 22. *Psalms* 74. 17. *Amos* 3. 15. *Zach.* 14. 8. And *Winter* is so called, because it is as it were the reproach of the earth; taking away all the beauty, greenness, and loveliness of it] *therefore shall he beg* [the Hebr. word is so taken, *Psalms* 109. 10.] *in harvest: but there shall be nothing*. [to wit, for him to reap, as there is for others, that have plowed, and sowed.]

5. *Counsel* [That is, wisdom, whereby men are able to give themselves and others good advice in all things that fall out] *in the heart of a man*, [to wit, that is wise, understanding, and prudent] *is (as) deep waters*: [see above chapter 18. on verse 4.] *but a man of understanding* [that is, a man that is wise and understanding: see above chapter 10. 23. and 18. 12.] *will fetch it* [to wit, counsel] *out*. [that is, draw it out, and pluck it out: to wit, by moving questions to wise men, and hearing what they can say to them, and so learning of them. Compare above chapter 1. 5. Or, the meaning is, that the bent and purpose of a deep-witted and retired man may yet in a manner be searched, sifted out, and discovered by a wise and understanding man.]

6. *Every one of the multitude of men proclaimeth his own goodness*; [That is, boasteth of his own good deeds, and kindness shewed unto others; though oftentimes not in reality, and in truth; but merely out of ambition, and a greedy and eager desire of honour and vain-gloiy] *but who can find a right faithful man?* [Hebrew *a man of faithfulness*. The question intimateth here, that there be but few such men to be found. See the like manner of asking, bel. ch. 31. 10.]

7. *The righteous walketh continually in his uprightness*: [See *Gen.* 20. on verse 5.] *his children are blessed after him*.

8. *A King* [To wit, that is wise, godly, and righteous] *sitting on the throne of judgement*, [to pronounce judgement, or to give sentence amongst his people] *scattereth away all evil with his eyes*. [to wit, by summoning malefactors, or wicked doers before him, by taking knowledge of their offences, by convincing them of their wicked crimes, by sentencing and condemning of them, and by causing them to be punished according to their deservings, yea he knoweth how to frighten them, and to chase them away with a very look, or cast of his eye. The meaning is, that a wise, godly, and righteous King, that sitteth among his subjects in the place of Judicature, to execute justice, and judgement, causeth all wickedness, and wicked doers to remove from him, and from his people, yea to be destroyed and rooted out of his land, and that by his very looks, or casting his eyes upon them; even as the sun by its beams and shining dispelleth and driveth away the thick mists and vapours, that arise out of the earth. Compare *Psalms* 101. 4. below verse 26.]

9. *Who can say* [To wit, indeed and in truth. It is a question, that implyeth a strong denial. See *Gen.* 18. on verse 17.] *I have made mine heart clean? I am pure from my sin?* [Compare *1 Kings* 8. 46. *Job* 14. 4. *Psa.* 51. 7. *Eccles.* 7. 21. *1 John* 1. 8.]

10. *A twofold weighing stone*, [That is, a twofold weight. See *Lev.* 19. on verse 36.] (and) *a twofold Ephah*, [that is, a twofold measure. What kinde of measure the Ephah properly was, see *Exod.* 16. on verse 36. Hebr. *stone and stone, Ephah and Ephah*; that is, a twofold stone, and a twofold Ephah; to wit, a great one, to buy by, and a small one, to sell by. So *Deut.* 25. 13. see the annot. there, also below verse 23.] *is an abomination unto the LORD*, [Hebr. *is the Lords abomination*. See above chapter 3. on verse 32. yea they both. [See the same phrase, above chapter 17. 15. and below verse 12. Compare *Deut.* 25. 16. above chapter 11. 1. and below ver. 23.]

11. *A boy will also make himself known by his dealings*, [That is, by his childish manners, that discover themselves in his first years] *whether his work* [meaning his life, which he shall lead hereafter, in time to come] (shall bee) *pure, and whether it shall be right*.

12. *An hearing ear, and a seeing eye, the LORD hath made, yea both of them*. [The meaning is, that of, or from God, do proceed not onely the instruments, and work tools of the outward senses, but also the power and faculty to use them, and the gift to use them well. Compare *Exod.* 4. 11. *Psalms* 34. 9. Some understand this in particular of the obedience and loyalty which subjects owe unto their Prince, or Sovereign, and of the wise and prudent government, whereby Princes and Magistrates ought to have faithful eyes upon, and a tender care of the welfare and prosperity of their subjects.]

13. *Love not sleep*, [To wit, that which is immoderate, and which proceedeth from idleness, or laziness, above chapter 19. 15.] *lest thou become poor: open thine eyes*, [to wit, after that nature hath had her due sleep. Then apply thy self to honest labour in thy lawful calling, for to get thy living by] *satisfie thy self with bread*. [it is a commandment, containing in it a promise that we shall be satisfied if we take pains in a lawfull and honest calling. See of such kinde of phrase, above chapter 3. on verse 25. By bread is meant here all bodily necessities. See *Gen.* 3. 19. and 18. 5. together with the annot.]

14. *It is naught, it is naught, will the buyer say*: [To wit, the wate, or the commodity, which the buyer cheapneth, and intendeth to buy: thus out of a desire of seeking his own profit and advantage, he disparageth the commodity as if it were worth nothing, which notwithstanding he eagerly and greedily covets to have] *but*

when he is gone away, then he will boast. [that is, when he hath made the bargain for his own advantage, he goeth his way, and commendeth himself, that by his craft and subtilty, he hath bought the commodity at an under rate.]

15. *There is gold, and a multitude of rubies*: [Of Rubies, see *Job* 28. on verse 18] *but the lips of knowledge* [that is, the lip, which utter, or bring forth knowledge, meaning wise, and vertuous speeches. So above chapter 14. 7. Compare also above chapter 12. 19. and see the annot.] *are a precious jewel*. [Hebr. *vessel, or, instrument, furniture*. See *Job* 28. on verse 17. Comp. above ch. 3. 14, 15.]

16. *When (any one)* [Of the insertion of this word, compare above chapter 11. 15. and below ch. 17. 23.] *is become surety (for)* [this word is here inserted from the following clause of this verse. Comp. ab. ch. 11. 15. and bel. ch. 27. 13.] *a stranger*, [that is, that is unknown unto thee, and of whose estate thou hast no certain knowledge or assurance, so as to be out of fear, that he will pay what he oweth] *take* [to wit, thou, for whose security the surety standeth bound] *his garment*, [to wit, the garment of him, that is become surety for one that he knoweth not, and that for a pledge and security, that he will pay the debt for the stranger, in case he come to fail or fall into want] *and pawn it for the unknown*. [to wit, persons, or men. Oth. *for a stranger, or, outlandish woman*. So bel. ch. 27. 13. Understand by a *strange, or, outlandish woman*, an harlot, or, she that is unknown to thee. See ab. ch. 2. on verse 16.]

17. *Bread of lying* [That is, wealth gotten by false and indirect means. See ab. ch. 4. on verse 17. also compare ab. ch. 17. and the annot.] *is sweet to a man*; [comp. ab. ch. 9. 17.] *but afterwards his mouth shall be full of gravel stones*. [or, little sharp stones, or flintstones. See the Hebrew word also, *Lam.* 3. 16. The meaning is, that such wealth or riches will prove hurtful to him in the end, and procure much sorrow and grief unto him.]

18. *Every thought is established by counsel, therefore make war with wise deliberations*.

19. *He that walketh (as) a backbiter*, [See *Lev.* 19. on verse 16.] *revealeth the thing that is privy*: [that is, the secret of another, that he is entrusted with. So ab. ch. 11. 13.] *mingle not thy self then with him, that enticeth* [or, sootheth, flattereth, seduceth] *with his lips*. [that is, that cometh upon a man with fair enticing flattering words, to catch somewhat out of his mouth, which he afterward goes and carries to others. See of the Hebrew word rendred here *enticing*, *Judg.* 14. 15. upon the word *perswading*.]

20. *Whoso curseth his father, or his mother, his lamp shall be put out* [That is, his welfare, prosperity, and happiness shall perish. See *Job* 18. on verse 6. Comp. *Exo.* 21. 17. *Lev.* 20. 9. *Deut.* 27. 16. *Mat.* 15. 4.] *in black darknesse*. [Hebr. *in the blacknesse of darknesse*; that is, when darkness is so great, that it is very black and thick. Comp. ab. ch. 7. 9. and the annot. Understand thereby a very sad and miserable estate, wherein the curser shall be left by God. See *Genesis* 15. on verse 12.]

21. *When an inheritance* [Meaning all manner of wealth and riches, that might befall a man, and which he might leave behinde for his heirs, when he dies] *is over-hasted at the first*, [that is, is gotten, and heaped up in a short time, with much stirring and moving to and again by all manner of ways and means. Compare bel. ch. 21. 5.] *then is last (or the end thereof) shall not be blessed*.

22. *Say not*, [To wit, with thy self, or also with thy neighbour] *I will recompense evil*: [comp. *Deut.* 32. 35. ab. ch. 17. 13. bel. ch. 24. 29. *Rom.* 12. 17. *1 Thess.* 5. 15. *1 Pet.* 3. 9.] *wait on the LORD, and he shall deliver thee*.

23. *A twofold weigh-stone* [Hebr. *stone and stone*. See above on verse 10.] *is an abomination unto the LORD; and the deceitful scales* [Hebr. *the balance of deceit*. That is, wherein a man deceiveth and wrongeth his neighbour, by not allowing him his full weight, and by taking for ones self more then is ones due] *are not good*. [that is, they are very bad; see above chapter 17. on verse 26.]

24. *Mans geings* [That is, his thoughts, purposes, words, and works, commissions, and omissions] *are of the LORD*; [to wit, not onely in regard of the work of Creation, but also in regard of the works of Preservation, and Government. Compare *Job* 31. 4. *Psalms* 37. 23. and 139. 2, 3.] *how should a man then understand his (own) way?* [that is, know what shall befall him in his life time. Compare *Jer.* 10. 23.]

25. *It is the snare of a man* [To wit, wherein he himself is taken: that is, it is a dangerous and hurtful thing for a man] *that he devoureth* [to wit, by eating or drinking it: which was against the Law, *Lev.* 27. 9. *Deut.* 23. 21.] *that which is holy*; [that is, that which by vows was consecrated to God] *and after vows (made) to make enquiry*. [to wit, whether thou shalt keep thy vows, or not.]

26. *A wise King scattereth away the wicked*: [See the annot. above verse 8.] *and he bringeth the wheel over them*. [that is, he causeth a grievous punishment to be inflicted upon them. In former time great malefactors, or evil doers, were thus punished, to wit, that a cart with sharp iron wheels was drawn over them. See *2 Sam.* 12. on verse 31. understand under this punishment here mentioned, all sorts of hard and severe punishments.]

27. *The soul of man* [Meaning the rational or reasonable soul, which is endowed with the natural light of understanding, and distinction between good and evil, or also with the supernatural light of regeneration, whereby a man is in a capacity to apprehend and understand, what he ought to believe, and how he ought to live] *is the lamp of the LORD*: [that is, it is a clear and bright shining light or candle of knowledge, given and lighted by God himself, whereby a man knoweth himself both without, and within, and under Gods dispose and government is guided and directed in all his ways, actions and omissions. Compare *Matth.* 6. 22, 23. *Luke* 11. 34, 35. *1 Cor.* 2. 11.] *searching all the inner chambers of the belly*. [that is, all the most inward parts of the thoughts, inclinations, affections, and of the most secret and hidden conscience. See *Job* 15. on verse 2.]

28. *Mercy and truth preserve the King*: [See *Psalms* 101. 1. and below chap. 25. 5.] *and by mercy he upholdeth his throne*.

29. *The ornament of young men is their strength; and the glory of old men, is the hoariness of the head*. [To wit, because old age is oftentimes a blessing, wherewith God honoureth those that are godly; and because that for the most part there is with it also wisdom, experience, and advice or counsel. Compare above chapter 16. 31.]

30. *The swellings of the wound are a cleansing in the wicked*: [The meaning is, that no amendment can be expected in a man that is wholly given over to sin and wickedness, but by grievous bodily punishments] *together with the stripes of the innermost (parts) of the belly*. [that is, which pierce thorow into the innermost parts both of body and soul. Compare above chap. 10. 13.]

CHAP. XXI.

The Kings heart in Gods hand, verse 1. *Self-conceit, and the weighing of the hearts*, 2. *Justice, and sacrifice*, 3, 27. *Pride, and practice of the wicked*, 4, 24. *Dili-*

gence, and hasting to be rich, 5. *Unrighteous riches*, 6. *Wicked*, 7, 10, 12, 15, 18, 27, 29. *Corruption, and purity of man*, 8. *Brawling women*, 9, 19. *Discipline*, 11. *Unmercifulness to the poor*, 13. *Gifts and rewards*, 14. *Righteous, upright, merciful*, 15, 18, 21, 26, 29. *Wisdom, understanding, and counsel*, 16, 20, 22, 30. *Pleasure*, 17. *Tongue*, 23. *Slothfulness*, 25. *Covetousness*, 26. *False witnesses*, 28. *Irresistibility of Gods counsel, and works*, 30. *Victory*, 31.

The Kings heart is in the hand of the LORD, [That is, in his command and power, to direct and guide it according to his wisdom] (as) *water-brooks*: [that is, as water-brooks are in the hand of gardeners, and husband-men, to let them in and out at their pleasure, and to carry them whithersoever they list for the use and benefit of the land and countrey] *he enclineh it to all that he will*.

2. *All (Or every) way of a man, is right in his (own) eyes*: [See the exposition of this verse above chap. 16. on verse 2.] *but the LORD weigheth the hearts*. [or, *spirits*, as above chap. 16. 2. In this regard the word *hearts* signifieth here, as much as the word *spirits* doth there; to wit, the thoughts, affections, inclinations, motions, and purposes. So *Psalms* 7. 10. and 26. 2.]

3. *To do justice, and judgement*, [See the exposition of this phrase, *Gen.* 18. on verse 19. and *1 Kings* 10. on verse 9.] *is a more choice (thing) with the LORD, then offering*. [Compare *1 Sam.* 15. 22. *Psalms* 50. 8, 14. *14. 1, 11, 16. Hos.* 6. 6.]

4. *Haughtiness of eyes*, [See above chap. 6. on verse 17.] *and pride of heart*, [Hebr. *breadth of heart*; that is, stoutness, and pride of heart. See *Psalms* 101. 5. and the annot.] (and) *the plowing of the wicked*, [that is, the practice of the wicked. To wit, whatsoever they secretly plot and invent, and do publicly put in practice; so is the word *forging* taken, see above chapter 3. on verse 29. where the Hebrew word may likewise be translated *plowing*] *are sin*. [or thus: *highness of eyes, and broadness of heart, are the plowing, or, the practice of the wicked, (and) sin*. Oth. *the lamp of the wicked*; that is, their welfare and prosperity, *is sin*.]

5. *The thoughts of the diligent are (or tend) onely* [Oth. *truly, or, certainly*; so in the following clause of this verse] *to a remainder*, [that is, they are so blessed by God, that the diligent labourer, or pains-taker, gets not onely his daily necessities supplied thereby, but also somewhat over and above for an extraordinary time of need, and for to give and leave unto his children, compare above chapter 10. 4. and 13. 4.] *but of every one, that is hasty*, [that is, that with a rash and improvident or unadvised hastiness seeketh to grow rich by all manner of means or ways whatsoever. Compare above ch. 20. 21.] *onely to want*.

6. *To labour for treasures* [Hebr. *the work of treasures*; that is, the labour that is done, or the pains that is taken to get store of wealth] *with a false tongue* [Hebr. *tongue of falsehood*; that is, a tongue that useth falsehood and deceit. Understand under this notion of false tongue, all manner of injustice or wrong-dealing. Compare ab. ch. 6. 17. and the annot.] *is a vanity driven forward* [meaning a vanity, which is of no value, exceeding empty, and unprofitable, being to be compared with chaff, and dust, that by reason of its lightness is blown and tossed to and fro by a strong or mighty winde. Compare above chap. 10. 2, 4. and 13. 11.] *of them that seek death*. [that is, of those that rush into danger both of temporal and eternal punishment.]

7. *The wasting of the wicked* [To wit, whereby they waste and devour their neighbour, or as some, whereby they themselves shall be wasted] *shall cut them asunder*; [or, *shall sawe them asunder, cast them down*; as when a tree is sawen down; that is, shall be an occasi-

on,

on, that by Gods just judgement they be utterly destroyed. It seemeth that here respect is had to that kind of punishment, whereby malefactours were by the Magistrate cut asunder with the sawe, or sawen in pieces. See 2 Sam. 12. on verse 31. Oth. *shall tarry*, or, *abide with them*; to wit, until they also shall be wasted, or destroyed. Oth. *the robbery of the wicked shall affrighten them* because they refuse to doe judgement. [that is, to give every one his due.]

8. *The way of man is exceeding perverse*, [To wit, by the corruption of his nature] *and strange*: [to wit, from God, or from true purity and holinesse] *but the work of the pure*, [that is, of him that is cleaned and purified by the spirit of sanctification] *is right*.

9. *It is better to dwell in a corner of the house-top* [For the tops of the houses in the land of Canaan were flat, wherein it was not convenient to dwell, because they lay open both to winde and rain: and especially in the corners of those house-tops, where the rain-water did gather, and run down. Compare Deut. 22. on verse 8.] *then with a brawling wife, and that (in) an house of company*. [that is, in a wide, or large house, wherein a man may easily dwell with a great company, without being straitened for want of room, as in a corner. *An house of company* may also be understood of an house, wherein man and wife live together, being comprehended under one family or house-keeping. Compare below verse 19.]

10. *The soul of the wicked desireth evil*: [Meaning the evil of guilt; that is, sin] *his neighbour* [or, *companion*, or, *friend*] *getteth no favour in his eyes*. [the meaning is, that a wicked man is wholly bent to do every one mischief; or, that he spareth not even his own friend. See of the Hebrew word above chapter 14. on verse 20.]

11. *When the scorner is punished*, [To wit, not onely reproved or rebuked with words, but also by charging a fine, or an amercement upon him, as the word here used importeth, or also with blowes, as the Text holdeth forth, above chapter 19. 25.] *the simple is made wise*: [compare above chapter 19. 25.] *and when the wise is instructed*, [to wit, with words, see above ch. 19. on verse 25. Oth. *when he*; to wit, the simple, understandingly heedeth the wife] *he receiveth knowledge*. [that is, he addeth unto his former knowledge yet other also, forasmuch as he entertaineth, and followeth the doctrine that is good. Compare above ch. 1. 5.]

12. *The righteous heedeth understandingly the house of the wicked*; [To wit, so as to profit by the observation of Gods judgements that come upon it] *when (God) poureth the wicked into evil*. [to wit, into the evil of punishment. Oth. *overthroweth the wicked for evil*, to wit, for the evil of sin; that is, consumeth and destroyeth them for the sins, which they dally commit. Oth. *therwise this verse might be thus rendred, or translated: he, to wit, God, instructeth the righteous by the hand of the wicked, who poureth the wicked into evil*. Or thus: *which* (to wit, house) *poureth the wicked into evil*.]

13. *He that stoppeth his ear at the cry of the poor*; [To wit, whereby he cryeth for help and relief in his poverty] *he shall also cry*, [to wit, unto God, or unto men, when he is in any strait, or distresse] *and not be heard*.

14. *A gift in secret* [To wit, given to the Judge, or to one that is exceedingly provoked to anger] *restraineth anger*: [that is, removeth it, crusheth it down, or quencheth it] *and a reward in the bosome*, [see above ch. 17. on verse 23.] *strong wrath*. [compare above ch. 17. 8. and 18. 16.]

15. *It is joy to the righteous, to do right*: [To wit, either in his private life, or in a peculiar office, wherein he is placed, to administer right and justice unto others] *but it is terror* [or, *amazement*, or, *trouble*; to wit, either when he must do justice himself, or when it is done

by others] *for the workers of iniquity*. [whether they work iniquity as private men, or as publick persons.]

16. *A man that wandreth out of the way of understanding, shall rest* [That is, continually remain] *in the congregation of the dead*. [meaning such as are not onely dead in body, but also in soul. See of the Hebrew word above ch. 2. on verse 18.]

17. *He that loveth gladnesse*, [To wit, unlawful, wicked, and immoderate joy, or gladnesse] *he shall suffer want*: [Hebr. *shall be a man of want*: or, *of need*] *he that loveth wine, and oil*, [that is, he that delighteth to live a voluptuous, and intemperate life. Heretofore at merry feasts they used many oils and ointments, wherewith they anointed their members, and especially the head, for the preservation of health, and reviving of the spirit. See Ruth 3. on verse 3. Psalm 23. 5. below ch. 27. 9. Cant. 1. 3. Amos 6. 6. Mat. 26. 7. Besides this, oil had yet other uses in the land of Juda. See Judg. 9. on verse 9. and below verse 20. But here is spoken of the abuse of oil, and wine, all other things (that are given for the comfort and chearing of man) being comprehended under these two.]

18. *The wicked is a ransome* [By ransome is meant the price, or summe of money, that is paid to redeem a man out of misery, or suffering] *for the righteous; and the faithlesse, for the upright*. [the meaning is, that in many common calamities godly persons get out of dangers, that are wont to threaten them most, and wicked men by the wise and just Providence of God come in their stead, as if so be they were their ransome, or redemption-money. See above ch. 11. on verse 8.]

19. *It is better to dwell in a waste land; [Hebrew in a land of wildernesse] then with a very brawling, and angry wife*. [Hebr. *a wife of brawlings, and of anger*. Compare above verse 9. and ch. 19. 13. and below ch. 25. 24.]

20. *In the dwelling of the wise is a desired treasure*; [Serving to the preservation, and chearing of man; under which was also oil comprehended, mentioned in the following words. See above the annotations on verse 17.] *and oil: but a foolish man devoureth such things*.

21. *He that pursueth after righteousness*, [To wit, whereby a man giveth to every one that which is his due, according to the civil law, or the law of nations] *and mercy*, [to wit, whereby we do good unto a man out of love, and liberality, as the law of God, and the law of nature requireth, see above chap. 3. on verse 27.] *shall find life, righteousness*, [that is, God will cause that justice and equity be likewise done unto him by men] *and honour*.

22. *The wise scaleth the city of the mighty*; [To wit, in time of war] *and casteth down the strength of the confidence thereof*. [that is, the castles, and strong holds, whereon the city relied. The meaning is, that wisdom is to be more esteemed, and regarded, then strength, Eccles. 9. 16. as experience teacheth, that oftentimes there is more good done by the wise managing or direction of one Commander, then by the great multitude of souldiers in the Army.]

23. *He that keepeth his mouth, and his tongue*, [That is, he that taketh heed that he provoke not God, nor incense his neighbour against himself, by evil, vain, and contentious words] *keepeth his soul from distresses*. [compare above ch. 18. 21.]

24. *He that is a proud boaster, his name is scorner*, [That is, as he is indeed and in truth a scorner, so may he likewise be justly so called; because he casteth aside all good admonitions, and falleth proudly upon his neighbour with contempts and disdainings of him. See an example in Haman, Esth. 3. 5, 6.] *he dealeth in proud wrath*. [that is, he doth all things with a lofty and soaring spirit, following not the guide or dictates of reason, but his own loose passions and disordered affections. Or,

he that is proud, (and) haughty, or, presumptuous, whose name is scorner, dealeth in proud wrath.

25. The desire of the slothful [To wit, whereby he desireth to have his want or need supplied, without endeavouring to attain unto it by honest labour] shall kill him; [that is, it shall not onely bring him to great poverty, but also to his utter ruine] for his hands refuse to work.

26. He coveteth all the day long desireable things: [Hebr. the desire. Oth. he coveteth the covetous; that is, the man that is very covetous, or desirous; to wit, to get wealth. See Job 34. on verse 13.] but the righteous shall give, [to wit, unto the poor and needy, and that according to his ability, of that which God hath given him] and not refrain. [compare Psalm 37. 26.]

27. The sacrifice of the wicked is an abomination: [Compare above ch. 15. 8. Isa. 1. 13. Jer. 6. 20. Amos 5. 21.] how much more when they bring it with a wicked intent? [to wit, expressly intending to effect or accomplish some wicked act thereby, and as it were calling upon God to be an help to advance and set forward their villany. See an example hereof in Bileam, Numb. 23. 1.]

28. A lying witnesse [Hebr. a witnesse of lies] shall perish: [Compare above chapter 19. 5, 9.] and a man that hearkeneth, [to wit, unto the law of God, and especially to the commandment of beaung no false witness; or, he that giveth diligent attention, and witnesseth nothing else, but what he hath heard, or seen] shall speak unto victory. [Oth. always: to wit, whether he be summoned in judgement, to give in evidence, or else to relate a thing that he knoweth, according to truth, when it is needful, and profitable to edification.]

29. A wicked man strengthneth himself in his face; [Or, stiffneth himself: that is, hardneth his face. The meaning is, that he with great obstinacy, and impudency followeth his own minde, without giving heed to that which is just and right, and is enjoined him] but the upright, he maketh his way sure. [to wit, because he ordereth and directeth all actions and affairs according to the Word of God.]

30. There is no wisdom; neither is there any understanding; neither is there any counsel against the LORD. [That is, that is to be compared with the wisdom, or understanding, or counsel of God; or which is able to withstand or resist it.]

31. The horse is prepared against the day of battel; [Understand under this word horse, all outward means, that are wont to be used and employed in war, or in battel] but the victory [see 2 Sam. 8. on verse 6.] is the LORDS. [that is, cometh from the Lord. Compare Psalm 33. 16, 17.]

CHAP. XXII.

Good name and favour, verse 1. Rich and poor, 2, 7, 16.

Prudence, and simplicity, 3. Humility in the fear of God, 4. The perverse, 5. Instruction, and correction of youth, 6, 15. Unrighteous persons, 8. The good eye, 9. Scorners, 10. Purenese of heart, and grace of lips, 11. Right knowledge, and faithlesnes, 12. Sluggard, 13. Seducing woman, 14. Oppression of the poor, 16, 22, 23. Words of the wise, 17, 18, 19. Commendation of these proverbs, 20, 21. Company of an angry man, 24. Surveillhip, 26, 27. Ancient borders, 28. Diligence in labour, 29.

THe name [Meaning a good name, and honest report among men. Name for good name. The word good must here be supplied, to make up the sense from the following branch of this verse. Compare above chapter 18. on verse 22.] is a more choice

(thing) then great riches: the good favour, [that is, the good opinion that the godly have of a man, and the good affection which they bear unto him. Compare ab. ch. 3. 4. the annot. upon the word favour] then silver, and then gold. [compare Eccles. 7. 1.]

2. The rich, and poor, meet together: [That is, they live among one another, and have need of one another. Compare bel. ch. 29. 13.] the LORD hath made them all. [to wit, the Lord, who forbiddeth the rich to despise the poor, and the poor to envy the rich. The rich are bound to help and relieve the poor in way of love, and the poor are bound to serve the rich, for reward.]

3. A prudent man [That is, that is provident, and of wise understanding. See ab. ch. 1. 4.] seeth the evil, and hideth himself: [he foreseeth the evil, to wit, which hangeth over men, and which will certainly fall upon them, and provideth for himself against it, that he may escape it] but the simple passe on, and are punished. [to wit, because they do not foresee the evil that hangeth over them, or because they despise it.]

4. The reward of humility, (with) the fear of the LORD, [That is, which is joined with the fear of the Lord. In the same sense the words may be also rendred, (and) of the fear of the LORD] is riches, and honour, and life. [that is, as the fear of God is united and conjoined with true humility, so hath also the fear of God the promise of the life that now is, and of that which is to come, 1 Tim. 4. 8.]

5. Thorns, (and) snares are in the way of the froward (one): [That is, calamities, and plagues, wherein the wicked by his evil and wicked doings is so entangled and enlared, that he cannot deliver himself out of them. By the froward, or, perverse person here, is meant the unregenerate man, and he that is estranged from the fear of God] he that keepeth his soul, will keep farre off from him.

6. Teach a boy the first principles [The Hebrew word signifieth properly to instruct a man from his youth, or childhood in some science, and especially in the grounds and principles of Christian Religion, to the comfort and salvation of his soul. Compare Gen. 14. on verse 14. It is here as much as Catechizing, which is often so used in the New Testament. See Luke 1. 4. Acts 18. 25. Rom. 2. 18. 1 Cor. 14. 19. Gal. 6. 6.] according to the nature of his way; [Hebr. according to the mouth (that is, according to the request, or condition) of his way; that is, of his age, apprehension, and tenderness. Oth. in the beginning, or, entrance of his way, that is, in the beginning of his life] also when he shall be grown old, he will not depart from it. [to wit, from which thou in his youth hast infused into him with his first institution.]

7. The rich [To wit, he that lendeth something to the poor, or sheweth him some kindness or favour] ruleth over the poor: [to wit, over him that hath borrowed something of the rich, or hath received a kindness or favour at his hand] and he that borroweth, is the lenders servant. [that is, he must be at his service, and ready to wait upon him. He speaketh not properly of that which ought to be done, but of that which for the most part cometh to pass in the world.]

8. He that soweth iniquity, shall reap trouble: [See Job 4. on verse 8. also Hos. 10. 13.] and the rod of his indignation shall have an end. [that is, the plague, or punishment, whereby he vexed, annoyed, and oppressed others in his fierce wrath, shall cease. It seemeth to be a similitude, borrowed from a staffe, wherewith we are wont to thresh seed, or grain.]

9. He that is of a good eye, [That is, he that is friendly, liberal, compassionate, and bountiful. So Mat. 20. 15. For commonly the nature and disposition of a man is seen and discovered in the eyes. The good eye is also called a single eye, Mat. 6. 22. See of an evil, or, wicked

wicked eye, *Deut. 15.* on verse 9. and below chap. 23. 6.] *he shall be blessed* : [Compare 2 *Cor. 9.* verse 6.] *for he hath given of his bread to the poor.* [*Heb. to the thin (ones).*]

10. *Drive out the scorner, and brawling* [to wit, which he is wont to raise] *shall go away; and contention with reproach* [to wit, the reproach which he offereth to others by his strifes and contentions] *shall cease.*

11. *He that loveth pureness of heart,* [That is, sincerity, or uprightness of minde : of which see *Gen. 20.* verse 5. 1 *Kings 9. 4.* *Psalms 5. 12.* *Mat. 5. 8.*] *whose lips are gracious,* [that is, that is so eloquent, that he can utter and expresse his upright thoughts with a kinde of grace. *Heb. whose lips are grave* ; that is, pleasantness, or acceptableness. See of this, *Psalms 45. 3.* *Eccles. 10. 12.*] *the King is his friend.* [The Translation may be also thus rendred : *with, or, by, or, because of the grace of his lips the King is his friend.*]

12. *The eyes of the LORD* [That is, the Providence and care of God. See 2 *Chron. 16.* on verse 9.] *preserve knowledge* : [that is, him that is endowed with true knowledge, and godly wisdom, and ordereth his words and actions according to it. Compare the phrase with *Job 35.* on verse 13.] *but he will overthrow the affairs* [*Oth. words*] *of the faithlesse (one.)* [that is, of the wicked man, who not keeping faithfully the covenant of God, transgresseth wilfully both in words and deeds.]

13. *The slothful man saith there is a lion without* : *I may be slain in the midst of the streets.* [To wit, he speaketh so, that he may escape labour, or pains. When he is bid to work, or to take pains to get his living, he then findeth easily a pretence of this or that danger, which he feigneth to be present or ready at hand to hinder him, when he should go about any business. So bel. ch. 26. 13.]

14. *The mouth of strange women* [See above chapter 21. on verse 16.] *is a deep pit* : [to wit, of miseries, both for body and soul. Compare below chapter 23. 27. Her mouth is a deep pit, to wit, by reason of her flattering, soothing, and enticing words. See above chapter 2. 16. and 5. 3. and 7. 5.] *(he) against whom the LORD is provoked to anger, shall fall therein.*

15. *Foolishness* [See above chapter 12. on verse 23.] *is bound in the heart of a boy* : [it is a similitude or comparison, signifying that sin is tyed as fast unto youth, or to the younger sort, as things that are tyed and bound fast together with cords and ropes] *the rod of discipline* [that is, the rod whereby a childe is chastised, or corrected] *shall remove it far from him.* [compare above ch. 13. 24. and 19. 18. and below ch. 23. 14. and 29. 15. 17.]

16. *He that oppresseth the poor* [To wit, by deceit, or violence. Compare above chapter 14. on verse 31.] *to encrease his own (substance)* ; [or, to make himself great] *(and) giveth to the rich,* [to wit, to get his favour, help, and assistance against the poor] *(cometh) surely to want.* [*oth. onely, or, to nothing but want.* Compare above chapter 21. 5. and the annot.]

17. *Incline thine ear, and hear* [This exhortation is here inserted, to stir up the Reader to the due and right consideration of these proverbs, yea of all the commandments of God] *the words of the wife* : [Salomon calleth these proverbs not onely his proverbs, but also the proverbs of all other truly wise, that consented thereunto, and joined in the making and publishing of them, of which some are named below chap. 30. and 31.] *and apply thine heart unto my knowledge.* [that is, my doctrine, and commandments, which thou oughtest to know. See above ch. 15. on verse 7. *Oth. to know me. Me* ; to wit, wisdom.]

18. *For it is pleasant when thou keepeth them* [To wit, the words of the wife] *in thy innermost (parts) :*

[*Heb. in thy belly* : that is, in the innermost parts of thy heart. See above chapter 18. on verse 8. and 20. on verse 30. *Job 15* on verse 2.] *they shall be together fixed to thy lips.* [to wit, that thou mayest utter them conveniently, and profitably unto men.]

19. *That thy trust may be in the LORD,* [Compare above chapter 3. 5. 6. Hereby is shewed the end of these proverbs, which is, to believe in God, and to expect all good things from him, on condition that we also obey him] *I do make (them) known to thee this day, thou also* [to wit, who seekest after wisdom, hearing, or reading these proverbs] *(make them known).* [*oth. (do) thou them also.* Compare the phrase with the 15. verse of the next chapter.]

20. *Have not I written to thee glorious things* [That is, which become Lords, and Governors, or Rulers, and deserve to be pondered, spoken, and practised by them. Compare above ch. 8. on verse 6. *Oth. have I not written three times,* that is, often.] *of all manner of counsel, and knowledge* ? [that is, of all manner of good instruction and admonition, to order thy self aright according to the Word of God, both in a publick and private course of life.]

21. *To make known unto thee the certainty of the sayings of truth* ; *that thou mightest answer the sayings of truth to them* [That is, that thou mightest not onely know the truth thy self, but also that thou mightest make it known unto others, according to the state and condition of thy calling] *that send thee.* [to wit, to doe some business for them in particular, or to perform some office or duty for all in general. *Oth. that send (unto) thee* : to wit, to have some good counsel and instruction from thee.]

22. *Rob not the poor because he is poor* : [The rich, and mighty are not excluded : but the poor are specially mentioned, ch. 3. on verse 27. compare *Zach. 7. 10*] *neither grinde the afflicted in pieces in the gate* : [that is, in Judgement, or in the place of Judicature. See *Genesis 22.* on verse 17. compare *Exodus 23. 6.* *Job 31. 13.* *Psalms 82. 3, 4.*]

23. *For the LORD will plead their cause* [That is, defend and maintain their causes, or their suits. See the same phrase, 1 *Sam. 25. 39.* below chapter 23. 11. *Jer. 51. 36.*] *and he will spoil the soul* [that is, take away the life] *of those that spoil them,* [that is, of those that take away the goods and means, or estates, from them that are afflicted and miserable. Compare *Exodus 22. 22, 23.* *Psalms 10. 18.*]

24. *Keep not company with an angry man* : [*Heb. Lord* ; or, possessor of anger : that is, one that is by nature, and by use and custome very prone and bent to anger. So below chapter 29. 22. *a Lord of wrath.* Compare *Gen. 14.* on verse 13.] *neither converse with a furious man.* [*Heb. man of furies,* or, of burning anger : that is, that is soon kindled with great anger. Compare *Job 11.* on verse 13. and *Psalms 5.* on verse 7.]

25. *Left thou learn his paths,* [Or, ways. See *Genesis 6.* on verse 12.] *and get a snare upon thy soul.* [that is, bring mischief and destruction upon thy self, which thou shalt not be able to escape. Compare above chapter 18. on verse 7.]

26. *Be not thou among them that strike hands,* [To wit, with the creditour, for a token, that they are become sureties, and stand bound for the debtour. See *Job 17.* on verse 3. and above ch. 6. on verse 1.] *among them, that are surety for debts.* [compare above ch. 6. 1. and 11. 15.]

27. *If thou hast nothing to pay,* [To wit, unto the creditour, for whose security thou art become surety for the debtour] *why should they take away thy bed from under thee* ? [to wit, if there were nothing else in thine house to satisfie the creditour with, but that. Under-stand

stand this of him, that undertook to be surety for another mans debt: for thereby he declared that he was rich, and able to pay; so that he might not help himself with that law, that is mentioned, *Exod. 22. 26, 27.* and repeated, *Deut. 24. 6.* Therefore although the law of charity commanded, that the poor mans necessary goods should not be pawned, or taken to pledge; yet the civil law (or the law of nations) permitted it in some cases, yea even to make the debtour himself a slave or vassal for some certain time, *2 Kings 4. 1.* see also above chapter 20. 16.]

28. *Set not the ancient borders* [Hebr. borders of eternity. See of these borders, *Deut. 19. 14.* and 27. 17. above chapter 15. on verse 25. and below chapter 23. 10. and of the word eternity, which is here taken for a long, and unlimited time, *1 Kings 1. on ver. 31.* back, which thy fathers have made.]

29. *Hast thou seen a man that is at his work? he shall be set before the face of Kings:* [To be set, or, to stand before a mans face, is to minister unto him, or to be advanced and called to that office. See *Deut. 1. on verse 38.* and *1 Kings 1. on verse 2.*] *he shall not be set before the face of men not regarded.* [Hebr. dark, obscure; to wit, people, or men; that is, common, unknown, mean, and of no repute, or respect.]

CHAP. XXIII.

Eating with Lords, and with envious men, verse 1, 2, 3, 6, 7, 8. *Riches,* 4, 5. *Speaking before fools,* 9. *Ancient borders,* 10. *Fatherless,* 10, 11. *Discipline,* 12, 13, 14, 23. *Wisdom, truth, and understanding,* 15, 16, 19, 23, 24. *Envy at the wicked, and the fear of the Lord,* 17, 18. *Good children,* 24. *Winebibbers, and gluttons,* 20, 21, 29, &c. *Slumbering,* 21. *Obedience unto parents,* 22, 25. *Admonition to beware of whores,* 26, 27, 28.

When thou shalt sit down to eat with a Ruler; [That is, King, Prince, Duke, Lord, or one that is greater then thy self, and is able to do thee a mischief, if thou shouldest give him occasion to be angry with thee] then shalt thou sharply heed [Hebr. heeding, heed; that is, narrowly, or diligently heed] him that is before thy face. [to wit, whom thou must honour and respect, that thou mayest not offend him either in word, gesture, or action. Oth. that which is before thy face, to wit, that thou mayest not eat thereof, then with such modesty and temperance, as is becoming, or decent.]

2. *And put a knife to thy throat,* [That is, restrain thine inordinate desire, or appetite to eat and drink immoderately, as if thy throat were frightened from it by a knife. Or, otherwise thou shouldest put a knife to thy throat; that is, thou shouldest incur the uttermost hazard of bodily sickness, or of some other dangerous grief, if the liquourish meats and dainty dishes should allure thee to intemperance. Oth. translate the Hebrew word, rendred here knife, thorns: but the sense is all one, or one and the same.] *if thou be a gluttonous man.* [Hebr. a Lord of the soul; that is, of lust, and appetite, or desire. Meaning one that is very greedy and covetous after meat and drink. Compare *Job 39. verse 1.* and the annot. upon the word greediness. Oth. if thou be master, or, lover of thy self.]

3. *Cover not his savoury meats:* [Or, dainties, which are very pleasant, and toothsome to the mouth. So below verse 6. Compare *Gen. 27. 4, 7, 9, &c.*] *for it is a lying bread.* [Hebr. bread of lies; that is, lying, or deceitful meat. The meaning is, that Court-delights are as a bait, whereby men are enticed, and allured, and commonly deceived in their expectations. Compare

pare above chapter 20. 17.]

4. *Trouble not thy self to grow rich: desist from thine (own) understanding.* [To wit, which thou mightest employ to grow rich.]

5. *Wilt thou suffer thine eyes to flie upon that which is not?* [To wit, upon riches, whereof mention is made in the former verse. That which is not: that is, is very uncertain, and unconstant, and in many necessities very impotent and weak. Compare *Psalms 37. 35, 36.* and 49. 13, 18. *1 Tim. 6. 17.* Oth. that which (soon) will not be] *for it* [to wit, temporal wealth, or riches, it will soon get away, and leave thee, as followeth] *will certainly make* [Hebr. making, make] *it self wings: as an eagle, that flieth toward Heaven.* [to wit, that flieth so swiftly on high towards Heaven, as that he is soon vanishing away out of a mans sight: even so do riches perish and decay in a short time, so that a man cannot tell whither they are gone, or what is become of them.]

6. *Eat not the bread of him that is of an evil eye,* [That is, of him that is covetous, grudging, and envious. See *Deut. 15. on verse 9.* also below ch. 28. 22. *Mark 7. 22.* To this is opposed the good eye, whereof see above ch. 22. 9. and the annot.] *neither be desirous of his savoury meats.* [see above on verse 3.]

7. *For as he hath thought in his soul, so will he say unto thee,* [Oth. as he conceiveth in his soul, so is he; that is, thinketh or imagineth evil with himself, to wit, that thou consumest and devourest that which is his] *eat and drink; but his heart is not with thee:* [to wit, bearing thee no good will at all, but yet so, as that his covetous minde may be in a manner gathered from his gestures and words, although he seeketh thereby to manifest the contrary.]

8. *Thy morsel which thou hast eaten, shalt thou vomit up;* [That is, it will vex and grieve thee that thou hast eaten of his meat, and hast had some friendly discourse at table with him] *and thou shalt spoil thy pleasant words.* [that is, lose them, and reap no profit or benefit by them.]

9. *Speak not before the ear of a fool: for he will despise the understanding of thy words.* [That is, that which thou hast spoken understandingly, learnedly, or prudently. Comp. ab. ch. 9. 8. *Mat. 7. 6.*]

10. *Set not the ancient border back:* [See above ch. 22. on verse 28. Hebr. border of eternity] *and enter not into the fields of the fatherless:* [to wit, to wrong them: by deceit, or violence.]

11. *For their Redeemer [To wit, God] is strong: he shall plead their cause against thee.* [See above ch. 22. on verse 23.]

12. *Apply thine heart unto discipline:* [To wit, unto good instruction, to learn wisdom. See above ch. 1. on verse 2.] *and thine ears to the speeches of knowledge.* [that is, whereby true knowledge and wisdom, is learned, and obtained.]

13. *Withhold not discipline* [Meaning the discipline, which is not onely done by words, but also by blowes: see ab. ch. 7. on verse 22.] *from the boy:* [compare ab. ch. 13. 24. and 19. 18. and 22. 15. and below chap. 29. 15, 17.] *when thou shalt beat him with the rod, he shall not die:* [to wit, neither here by the temporal punishment of the Magistrate, nor hereafter by the everlasting punishment of God.]

14. *Thou shalt beat him with the rod, and deliver his soul from hell.*

15. *My son, if thine heart be wise; mine heart shall rejoice, yea I.* [The same phrase which hath great strength to confirm and ratifie that which is related, is used above ch. 22. 19.]

16. *And my reins* [Understand by this word the innermost powers and faculties of the soul. See *Job 19. on verse 27.*] *shall leap up for joy, when thy lips shall speak equities.* [or, right things. Comp. ab. ch. 1. on v. 3.]

17. *Let*

17 *Let not thine heart be envious against sinners :* [That is, those that are wholly bent unto sinne, and make it their business to commit sinne, and wickedness. See *Gen. 13. 13.* *1 Sam. 15. 18.* *Psal. 1. 1.* and the annotat. Compare *Psal. 37. 1.* and *73. 3.* above chap. 3. 31. below chap. 24. 1.] *but be (thou) in the fear of the LORD all the day (long) :* [that is, continually, all thy lifetime]

18 *For surely* [See of these two first words in Hebrew *chi im*, *Job 42.* on ver. 8.] *there is a reward :* [Hebr. hindermost end, or, uttermost ; that is, reward, or blessed and happy end. So is the reward called, because it is the end of the work, or followeth after the work. God hath of his grace promised a reward to those that persevere and continue in his fear unto the end. Compare *Psal. 37. 37.* below chap. 24. 14. 20. Elsewhere it signifieth an evil reward, and unhappy end. See above chap. 5. 4. and the annotat.] *and thine expectation* [that is, the good which thou expectest, and lookest for of Gods free grace. See *Job 5.* on ver. 18.] *shall not be cut off.*

19 *Hear thou, my son,* [See above chap. 1. on verse 8.] *and be wise :* *and direct thine heart in the way.* [to wit, of the Lord, See of this way, *Genes. 18.* on verse 19.]

20 *Be not amongst the Wine-bibbers, nor amongst the flesh-devourers.* [To wit, to imitate or follow them in their excessive drinking, and riotous or gluttonous eating ; which those easily do, that converse and keep company with them. See above chap. 13. 20. Hebr. amongst those that do swallow down, or, devour flesh for themselves. Compare *Isa. 5. 22.* *Luk. 21. 34.* *Rom. 13. 13.* *Ephes. 5. 18.*]

21 *For a bibber, and (a) glutton shall be poor : and drowiness* [The Hebrew word signifieth properly (according to the opinion of some) the beginning, and the proneness or inclination, or aptness to sleep. Consequently by the word here used in the Text, is to be understood the sleepiness or drowiness, to wit, which issueth from laziness, and carelessness] *causeth (a man) to wear rent clothes.*

22 *Hearken unto thy Father, that begat thee : and despise not thy Mother, when she is grown old.* [Compare above chap. 1. 8.]

23 *Buy the truth,* [That is, the right and true knowledge of all things, concerning faith, and life, which we ought to know, that we may please God, and be saved] *and sell it not :* [that is, endeavour to get it by all honest and lawful ways and means ; and when thou hast gotten it, lose it not, neither forget it : as the sellers do, that are willing to part with their wares and commodities for something else] *(together with) wisdom, discipline, and understanding.* [Compare above chap. 4. 7. 8.]

24 *The father of the righteous shall greatly rejoyce :* [Hebr. rejoycing rejoyce : that is, greatly rejoyce ; to wit, because he hath a righteous, and gracious son, that is, that is honest, godly, and prudent] *and he that begetteth a wife (son) shall be glad because of him.* [Compare *Prov. 10. 1.* and *15. 20.*]

25 *Let thy father be glad, also thy mother :* [That is, cause thy father and thy mother to be glad, when they behold thy understanding, and thy virtuous life] *and let her rejoyce that bare thee.* [To wit, for the sorrow which she hath had in bearing thee]

26 *My son, give me thine heart :* [That is, apply thine understanding, and thy mind hereunto, that thou hear, understand, receive, and keep my commandments] *and let thine eyes* [to wit, the eyes of thine understanding] *keep my ways.* [That is, the manner and course of life, which I command, and prescribe unto thee ; and especially warning the avoiding of whoredome, and adultery]

27 *For an whore is a deep ditch :* [To wit, of miseries, out of which a man cannot easily get : as also not out of a narrow pit. Compare above chap. 22. 14. and the annotat.] *and a strange woman* [see above chap. 2. on ver. 16.] *is a narrow pit.*

28 *She also lurketh* [To wit, for those whom she seeketh to seduce, and to insnare in her immodest and unchaste love] *as a robber :* [or, (a man) of prey. Compare *Job 24. 20.* and chap. 35. 13. and the annotat. Oth. as (for) a prey ; Compare above chap. 7. 10, 11, 12, 13, 14, 15.] *and she multiplieth the faithles (ones) among men.* [That is, she is the cause or occasion that very many fall into evil, and become disloyal unto their God]

29 *With whom is woe, with whom (is) alas ?* [The Hebrew word seemeth proper to those, who make great moan by reason of poverty whereinto they are fallen] *with whom (are) brawlings ? with whom (is) complaint ?* [Or, vain babbling, or unprofitable chattering and prating] *with whom (are) wounds* [or, blows : to wit, which a man easily gets about his ears, by ill-speaking when he is in drink, or by keeping company with drunkards] *with out cause ? with whom (is) redress of eyes ?* [This is a relation of the plagues and calamities, which issue from drunkenness, propounded by way of questioning or asking. The question is answered in the following verse]

30 *With those, that tarry long at the wine :* [That is, that sit long by it, without making an end of drinking. Compare *Isa. 5. 11, 12.*] *with those that go to seek after mixt wine,* [Hebr. mixture ; that is, mingled wine. See above chap. 9. on ver. 2. also *Isa. 5. 22.*]

31 *Look not upon the wine* [To wit, with an immoderate desire] *when it appeareth red ; when it groweth his colour* [Hebr. eye, see *Numb. 11.* on ver. 7.] *in the cup (when) it goeth upright :* [Hebr. goeth in, or, with rightness, or, causeth it self to go in, or, with rightness ; that is, when it moves it self in the cup, and by its strength leapeth up as with little sand, and mounteth straight upward. Oth. goeth straight in.]

32 *(In) the end thereof it will bite like a serpent, and sting like an adder.* [Oth. Basilisk]

33 *Thine eyes shall look after strange women ;* [That is, those that are not thine. See above chap. 2. on ver. 16.] *and thine heart shall speak perverseness.* [That is, all things that tend to satisfie thy delight : or, idle, vain, and unprofitable words, and discourse, that cause hatred, envie, and strife]

34 *And thou* [To wit, that overloadest thy self with drink] *shalt be as one that slippeth into the heart of the sea ;* [that is, in the midst of the sea. See *Exod. 15.* on ver. 8. The Exposition is in *Exod. 14. 22, 29* *So the heart of heaven, Deut. 4. 11, &c* See there the annotat. *Thou shalt be as one that sleepeth in the heart of the sea, &c.* [To wit, because thine head shall be so out of temper by the vapours of the drink arising, or ascending up out of the stomach into the head, as the sea is disturbed or dittered by reason of the winds that blow mightily upon it] *and as one that sleepeth upon the top of the mast.* [To wit, as upon the top-gallant. Understand one, that is in great danger of falling into some grievous mischief]

35 *They have stricken me, (shalt thou say) (and) I was not sick : they have beaten me, (and) I felt it not : when shall I awake ?* [to wit, from the wine] *I will seek it* [to wit the wine] *yet more.* [The words contained in this verse are the words which Solomon appropriateth unto drunkards, briefly signifying thereby, that they are without feeling ; not onely without feeling, because they feel not the blows or stripes that are given them, but also without spiritual feeling, because having hardly slept out, or slept away their drink, they fall presently to it again.]

CHAP. XXIV.

Envyng, and company of wicked persons, scorers and fools, also their nature and condition, verse 1, 2, 8, 9, 15, 16, 19, 20. *Wisdom and counsel*, 4, 5, 6, 7, 13, 14. *Fainting*, 10. *Delivering the innocent*, 11, 12. *The condition of the righteous*, 15, 16. *Rejoycing at another's*, 17, 18. *Fear of God, and of the King, also sedition*, 21, 22. *The office of a Judge*, 23, 24, 25. *Right answer*, 26. *House-keeping and tillage*, 27. *Witnesses, desire of revenge*, 28, 29. *Slothfulness*, 30, 31.

1. **B**E not (thou) envious against wicked men; [See Psal. 37. on verse 1. and 73. 3. above chap. 3. 31. and 23. 17. before verse 19. Hebr. *men of wickedness*, or, of evil; that is, men that are addicted unto wickedness, or that are proud and bent to all evil. See Job 11. on ver. 11.] and covet not to be with them.

2. For *their heart deviseth desolation*; [That is, harm, and destruction, which they intend to do unto their neighbour, yea will also thereby bring the same upon themselves] and *their lips speak trouble*. [Compare Psal. 10 7.]

3. *Through wisdom is an house builded*; and by, understanding (it is) established. [Understand this not onely of a material house, but principally of house-keeping, and of the means, whereby an house, or family is maintained. So is the word *house* taken, Gen. 39 4. and the word *building*, or, *to build*, above Chap. 14. 1. See the Annotat. The meaning is, that a good house-keeping is ordered and managed by wisdom and understanding, and is thereby greatly advanced and maintained.]

4. And by knowledge are the inner chambers filled with all precious and pleasant goods.

5. A wise man is strong: [Hebr. *in strength*: that is, indued with strength. Understand not the outward and bodily strength, but the inward and spirituall strength] and a man of knowledge maketh strength sure. [that is, if so be he have outward strength, knowledge will make him yet stronger. Therefore he excelleth also a man that is strong, and yet hath no understanding. In brief, wisdom is better then strength. Compare above chap. 21. 22. Eccles. 9. 15.]

6. For by wise counsels [See of the Hebrew word, Job 37. 12.] shalt thou wage war for thy self: [that is, for thy good, or for thy benefit, and the welfare of the Land] and in the multitude of counsellours [to wit, of good counsellours See above chap. 18. on verse 22. Or, in the greatness; that is, worthiness, fitness, and wisdom of them] is the victory. [Or, safety, See of the signification of the Hebrew word *teshuah*, 2 Sam. 8. on verse 6. Compare above Chap. 11. 14. and 15. 22. and 20. 18.]

7. All wisdom [Hebr. *wisdoms*] is too high for the fool: [that is, is above his apprehension: but wisdom is easie to a man of understanding, above chap. 14. 6.] he shall not open his mouth [to wit, to utter some special and excellent matter, forasmuch as he is without wisdom and counsel. Compare Job 33. and the annot. on verse 2.] in the gate, [that is, in the Senate-house, or in the assembly of Lords. See Gen. 22. on verse 17.]

8. He that deviseth to do evil, he shall be called a Master [That is, a practitioner, and an evil artificer, that is prone to villany and mischief, and knoweth how to put it in practice. See of the Hebrew word *Baal*, Gen. 14. on verse 13.] of wicked intentions. [See of the Hebrew word, Job 21. on verse 27.]

9. The thought of foolishness [That is, of the man, that is foolish. Compare Job 24. on verse 20. and 35. on

verse 13. Or, the foolish thought] is sinne: and a scorner is an abomination to man.

10. (If) thou shew thy self feeble [To wit, so that thou faintest under adversity and temptations] in the day of distress, [that is, when a man should have the best trial of his strength,] thy strength is narrow. [that is, small, mean, nipt, shrunk, restrained. This verse is also thus rendered: (If) thou shew thy self slack, that is, negligent to learn wisdom, and careless to fear God, thy strength shall be narrow, or, strained in the day of thy distress]

11. Deliver them that are taken unto death: [Namely, wrongfully. This doth properly concern Judges, and Magistrates, who by virtue of their office are bound to defend the innocent, yea even when they are condemned to die, and have the sentence of death past upon them, if so be that at last their innocency may appear. Compare Psal. 82. 4. Moreover, it concerneth also all godly people in general, who according to the nature and condition of their calling, and by lawful means, are bound to protect and help those that be innocent] for they reel unto the slaughter; [or, are carried away, or, bend down to the slaughter; that is, they are in danger to be put to death,] if thou refrain thy self. [Oth. For shouldest thou refrain thy self from those that are haled away to be put to death? This question implyeth a strong denial, that this thing should be neglected by those, who by reason of their office are bound to use all good means for the performing of it]

12. When thou sayest, Behold we know it not; [Namely, that he is innocent, or how we may be able to help him. - Oth. we know him not or, we know not this man] shall not he that pondereth the heart, [that is, God. See above chap. 16. 2. and the annotat.] consider (it)? and he that looketh to thy soul, [to wit, not onely in respect of temporal, but also of eternal death] shall not he know it? [namely, whether thy excuse be true, and well-grounded] for he [to wit, God, who pondereth the hearts, &c.] will reward a man according to his work. [Compare Job 34. 11. Psal. 62. 13. Jer. 32. 19. Rom. 2. 6. Rev. 22. 12.]

13. Eat honey, my son, for it is good: and the honey-combe is sweet for the palate. [That is, in thy mouth. Unto the palate taste is attributed and ascribed, Job 12. 1. and 34. 3. honey was a common, and a very dainty and pleasant food in Palestina. Compare Exod. 3. on verse 8. Now the Prophet relateth, that it might indeed be eaten for the good, and nourishment of the body, but that men should chiefly and principally seek and endeavour after wisdom, which is a most pleasant and acceptable food for the soul]

14. Such is the knowledge of wisdom for thy soul: [Oth. So know wisdom (to be) for thy soul. Compare Psal. 19. 11. and 119. 103.] when thou findest it, [that is, gettest, or obtainest it. See above chap. 8. 9. See Gen. 26. on verse 12.] then there shall be a reward: [Hebr. a last, or, hindermost: that is, a good after-reward. See below verse 20. Compare also above chap. 23. 18.] and thine expectation [that is, the good which thou expectest and lookest for of Gods free grace. See Job 5. on vers. 16.] shall not be cut off.

15. Lurk not, O wicked man, for the dwelling of the righteous: waste not his ramping place, [He forbiddeth next to crafty devices, also open violence]

16. For the righteous man shall fall [To wit, into miseries and troubles. So in the next verse also, Psal. 37. 24. Or also into sins, and infirmities, whereinto also the godly are also said to fall, 1 Cor. 10. 12.] seven times [that is, often, a certain number for an uncertain. See Lev. 26. on verse 8.] and rise up (again): [that is, be delivered and helped out, to wit, by Gods gracious assistance, Job 5. 19. Psal. 34. 20.] but the wicked shall stumble down into evil. [to wit, into the evil of punishment, and of adversity; that is, they shall be so cast down, as that they shall not be able to rise again

17. *Be not glad when thine enemy falleth* : [To wit, into mischief, or trouble. Compare *Job* 31. 29. above chapter 17. 5.] *and let not thine heart rejoice, when he stumbleth down*;

18. *Lest the LORD see it, and (it) be evil in his eyes* : [That is, displease him. See *Genesis* 21. on verse 11.] *and (he) turn away his wrath from him*. [to wit, to turn it against thee.]

19. *Kindle not thy self because of evil doers* : *bee not envious against the wicked* : [Compare *Psalms* 37. 1. and 73. 3. above chapter 3. 31. and 23. 17. and here verse 1.]

20. *For the evil (man) shall have no reward* : [Meaning no good, or desired reward, or, no good end. See above chapter 18. on verse 22. *Heb. hindermost, or, uttermost, or, end.* But the Hebrew word is also taken for reward. See above chapter 23. on verse 18. *Oth. posterity* ; the wicked man shall have no posterity, and if he get any, they shall perish, whereunto the following verse is applied by some] *the lamp of the wicked shall be put out*. [See *ab. ch. 20. on v. 20. Job* 18. on v. 6. and *Prov.* 13. 9.]

21. *My son, fear the LORD, and the King* : *and mingle not thy self with them that stand for a change*. [*Hebr. wish them that change.* That is, those that are addicted to changes, and novelties, departing from the obedience which they owe unto God, and to their lawful Magistrate, and rising up in rebellion against them.]

22. *For their destruction shall rise suddenly* ; *and who knoweth the ruine of them both* ? [As if he had said ; A judgement shall light upon them, whereof they had not the least thought : or whereof a man is not able to know or conjecture, how heavy it shall be. *Of them both* ; to wit, as well of those that fear not God, as of those that doe not stand in awe of the civil Magistrate. Or, *the mischief of those two* : to wit, which shall be sent upon them both by God, and the King.]

23. *These (proverbs) are also (the proverbs) of the wise*. [Or, (belong) to the wise, or (are) for the wise, or, concern the wise] *To know the face in judgement* [See *Deut.* 1. 17. and the annot. also *ch. 16. 19.* The same is elsewhere called *accepting, and honouring the face*. See *Lev.* 19. 15. and the annot. Compare also *Exod.* 23. 3, 6. *Deut.* 16. 19. above chapter 18. 5. and below chapter 28. 21. *John* 7. 24. *James* 2. 1.] *is not good*. [that is, it is evil, it is odious. See above chapter 17. on verse 26.]

24. *He that saith unto the wicked, Thou art righteous* ; [Compare above chapter 17. 15. *Isa.* 5. 23. and 24. 24.] *him shall the people* [to wit, that are good, and godly, that hate wickedness, and love virtue and piety. Compare above chapter 18. 32. on the word *wise*] *curse, the nations shall be angry with him* :

25. *But for them that rebuke (him)*, [To wit, the wicked man] *shall be delight* ; [that is, it shall go well with them, matter of joy and comfort shall be given unto them] *and the blessing of good shall come upon them*. [that is, all good shall happen unto them, both from God and men. *Upon them* ; to wit, upon those that rebuke the wicked.]

26. *They shall kiss the lips of him that answereth right words*. [The meaning is, that he that uttereth good matter, and speaketh profitable words in due season, shall be honoured, and loved of those that hear him, even as if they received and entertained him with a friendly kiss. In old time kissing was a token of reverence, and a manifestation of good will. See *Gen.* 27. on verse 26. and 41. on verse 40. *Oth. he kisseth the lips, that answereth right words.* That is, he sheweth the most, or the greatest friendship.]

27. *Order thy work without, and prepare it for thy self in the field, and afterwards build thine house* [Understand this latter clause not so much of the building of an house, as of the trimming of it up, and setting of

it out The meaning of the whole verse is this : Remember first to furnish thine house with that which is most needful, to get thy living in an honest way, as by means of tillage, and the like ; then after that thou mayest think of that which may tend to the recreation and delight of those that be of the family, and to the beautifying and adoring of the house.]

28. *Be not a witnesse against thy neighbour without cause* ; [That is, without considerable and apparent necessity, which bindeth a man to give in evidence : or without good certainty and assurance of the thing, that is to be witnessed] *for shouldest thou seduce* [that is, by giving in false, or uncertain evidence, or else by suborning witnesses] *with thy lip* ? [that is, with thy words and speeches. See *Job* 2. on verse 10.]

29. *Say not, Like as he hath done to me, so will I do to him* : *I will recompense to every one according to his work*. [Compare *Rom.* 12. 17, 19.]

30. *I went by the field of a slothful man, and by the vineyard of a man void of understanding* : [See above *ch. 6. on verse 32.*]

31. *And lo, it* [To wit, the field, or vineyard] *was all grown over with thistles* ; *the face thereof was covered (with) nettles, the stone-partition-wall thereof was broken down*. [In Palestina, the fields, farms, and vineyards were for the most part separated and divided one from another by some slight kinde of walls, made of stones heaped and piled up together, without any lime or mortar at all, that wilde beasts might not spoil or hurt them. *Comp. Numb.* 22. 24. *Ezra* 9. on verse 9. *Psalms* 80. 13.]

32. *When I beheld it, I took it to heart*, [Hebr. *I set mine heart (upon it)* : that is, I observed, and considered it. Compare the phrase with *Job* 1. 8. and the annot. thereon] *I saw it, and received instruction*. [that is, I became wiser by another mans harm.]

33. *A little sleep, a little slumber, a little folding of the hands, lying down* : [See the exposition of this verse, and of the next that followeth, above chapter 6. on ver. 10, 11.]

34. *So shall thy poverty come upon (thee as) a traveller, and thy manifold want as an armed man*. [Hebr. *a man of the shield.*]

CHAP. XXV.

Gods glory, and counsel, verse 2. also the honour of Kings ; their deep apprehension, their office, and conversing with them, 2, 3, 4, 5, 6, 7. *Cassers, or Law-suits*, 8, 9, 10. *To speak and reprove in due season*, 11, 12. *False boasting of liberality*, 14. *Long forbearing, soft tongue*, 15. *Eating honey, or right moderation in corporals, and spirituals*, 16, 27. *Conversing with friends*, 17. *False witnesse*, 18. *Unfaithful persons*, 19. *Sorrowful men*, 20. *Kindness unto haters and enemies*, 21, 22. *Hypocritical tongue*, 23. *Brawling woman*, 24. *Good tidings*, 25. *Weakenesse of the godly before the wicked*, 26. *Hasty anger*, 28.

These are also Proverbs of Salomon, which the men of Hizkia King of Juda copied out. [Understand by these, wise men, or Prophets, that lived in King Hizkia's time, and to whom he committed this work to be done, which they performed by the instinct, or inspiration of the holy Ghost. This is thought to have been done, when King Hizkia settled both the Ecclesiastical and Civil state of his Kingdome in order. For Salomon had spoken three thousand proverbs, 1 *Kings* 4. 32.]

2. *It is the glory of God*, [That is, it tendeth to Gods glory] *to conceal a matter* ; [to wit, concerning that which he secretly decreeth with himself, and executeth in due time, which is oftentimes incomprehensible to wisdom

and understanding of all reasonable creatures, and which we may not curiously dive, and search into, but ought with all humility and reverence to admire and adore; whereby he is honoured and exalted. Compare *Deut. 29. 29. Rom. 11. 33.* but the honour of a King is to search out a matter. [To wit, that concerneth their government, and whereof they ought to have knowledge, and understanding, that they may doe justice and judgement unto their subjects, and wisely and prudently manage their government.]

3. At the height of heaven, and (at) the depth of the earth, and (at) the heart of Kings, (there) is no searching. [To wit, which may be done fully and perfectly by any, and is or can be done but in part by many, and by the greatest part of men in no wise at all.]

4. Take away the dross from the silver; and there shall come forth a vessel for the finer.

5. Take away the wicked from the face of the King: and his throne shall be established in righteousness. [As silver that is purified from scum and dross, becometh fit matter for the Gold-smith to make some precious vessel thereof; so a King by putting away from him the scum and dross of wicked and unrighteous persons, maketh his Court honourable, and establisheth his Throne and Kingdome thereby. Compare above chapter 20. verse 8. and 28.]

6. Be not proud [Or, do not demean thy self stately, or, haughty; to wit, either in words, or behaviour, or apparel, or any other way] before the face of the King: and stand not in the place of great men. [to wit, in regard thou art not of the number of great men. Understand by great men, those that be great in regard of birth, honour, office, gifts, dignity, &c. See 2 Kings 10. on ver. 6.]

7. For better it is, that it be said unto thee: Come up hither; then that thou shouldest be put lower before the face of the Prince, [Compare Luke 14. 8, 9, 10. Of the Hebrew word rendred here Prince, see Job 12. on verse 21.] whom thine eyes have seen. [that is, unto whom thou hast joynd thy self too near, as to look him in the face with too great boldness. Oth. that thine eyes should see it; that is, that thou shalt be faine to see it with thine own eyes, without being able to shun it.]

8. Go not forth hastily [That is, rashly, unadvisedly] to strive: lest peradventure in the end thereof [To wit, of entering hastily into strifes and suits] thou doest something, [to wit, that should be unseemly, and worthy of punishment, as quarrelling, fighting, wounding, and killing] when thy neighbour [to wit, that contendeth, or goeth to law with thee] shall have made thee ashamed. [to wit, by conquering thee at law, and by making it appear, that thou hast impleaded him wrongfully and erroneously.]

9. Debate thy cause with thy neighbour; [That is, if thou hast a controversie with thy neighbour, endeavour first to take up the business among your selves, and be not over hasty to sue one another presently at law] and reveal not anothers secret: [that is, behave thy self so modest and temperate in thy suit, that thou wrong not thy neighbour in his reputation; by discovering that which might very well be concealed. Or discover not that which another hath told thee in private, whether it be he that hath given thee counsel concerning thine own affair, or whether it be such a thing, as he would by no means have another to know it.]

10. Lest he that heareth it, reproach thee, [To wit, by calling thee a whisperer, or tale-bearer] for thy ill report will not be turned away. [that is, will not cease, but will abide continually with thee.]

11. A sentence fitly spoken [That is, in due time, and place, and to purpose. Hebr. according to its ways, or, wheels] is (as) golden apples in silver pictured

bowls. [or, silver pictures, or, images. Oth. adorned with silver leaf-work.]

12. A wise reprover to an hearing ear [That is, to an ear that is willing, and diligent to hearken to good instruction and advice] is a golden ear-ring, [that is, as a golden ear-ring. See of the Hebrew word, Gen. 24. on verse 22.] and a neck-lace [oth. collar. Oth. jewel, or, ornament] of the finest gold.

13. A faithful ambassadour is to them that send him, as the cold of snow in the day of harvest; [To wit, is to the reapers, when being very thirsty by reason of the heat of the day, and the hardness of their labour, they long for a draught of cool drink to quench their thirst. Hee hath respect to the manner or custome of those that dwell in hot countries, and in the heat of summer cool their drink with ice, or snow, which for that very purpose they keep in deep cellars under the ground] for he refresheth the soul of his masters. [to wit, when he bringeth good tidings back. See of the Hebrew word rendred refreshing, Psalm 19. on verse 8. compare above chapter 13. 17.]

14. A man that boasteth himself of a false gift, [That is, which he indeed promiseth in words, but giveth it not in deed, and in truth. Hebr. gift of falsehood] is (as) clouds, and winde, where no rain is withal. [See also of the same similitude, 2 Pet. 2. 17. and Jude verse 12. The Hebrew word *geschem* rendred here rain, signifieth for the most part a great shoure of rain, which falleth down in great abundance, and with a mighty violence, as Gen. 7. 12. and 8. 2. Ezra 10. 9. but here it seemeth to signifie all kinde of rain, as 1 Kings 17. 7.]

15. By long forbearing a Ruler is perswaded; [That is, moved, as with reasons and arguments to doe that, whereunto otherways he had no minde nor inclination] and a soft tongue breaketh the bone. [that is, the minde, which is as hard as bone, or (as we use to say) as hard as stone. Compare above chapter 15. 1. and 16. 14.]

16. Hast thou found honey? eat that which is sufficient for thee. [Understand under the word honey all manner of pleasant food, whereof as much as may suffice nature, so as to avoid all excessive and immoderate abuse of the creature. Some understand hereby the searching after high and heavenly things, which are indeed delightful and pleasant to the spirit of man, but do exceed and surmount the measure of his apprehension. This verse may be likewise understood of the right use of true friendship, which is very pleasant and delightful, whereof mention is made in the next verse. Hebr. thy sufficiency; that is, as much as sufficeth nature, as much as thy health will bear, or suffer thee to eat] lest thou be filled therewith, and vomit it up. [to wit, thou shouldest eat more then is sufficient for thee, or more then will doe thee good.]

17. Spare thy foot from thy neighbours house, [Or, withdraw thy foot, &c. Hebr. keep thy foot precious; that is, sparing, from going too boldly into thy neighbours house, and discourteously abusing the familiarity and kindness which he sheweth towards thee. Compare 1 Sam. 3. on verse 1.] lest be be full of thee, and hate thee.

18. A man speaking [Hebr. answering. See Judg. 18. on verse 14.] false witness against his neighbour, is a hammer, and a sword, and a sharp arrow. [compare Psalm 11. 2. and 57. 5. and 59. 8. and 120. 4. above chapter 12. 18.]

19. Confidence in an unfaithful man in the day of distresse, [Hebr. the confidence of an unfaithful man; that is, the confidence that is put in an unfaithful friend, or the confidence which an unfaithful person himself hath in any thing in time of need] is like a broken tooth, [to wit, to chew therewith, when a man is hungry] and a foot out of joint. [to wit, to run therewith, when a man must haste away. The Hebrew word signifieth properly a foot, that because it is out of joint, is ever ready

ready to stumble and fall.]

20. *He that singeth songs to a sorrowful* [Hebrew *evil*, or, *bad*; that is, sorrowful, or heavy, or grieved. See Gen. 40. on verse 7. So the word *good* is likewise taken for merry, or joyful. See 1 Kings 21. on verse 7.] *heart, is as he that putteth off a garment in the day of cold,* [which is a thing very unseasonable] *(and as) vinegar upon salt-peter.* [which dissolveth the salt-peter, or causeth it to melt. The meaning is, that it is not a seemly thing to sing merry songs in the presence of those that are sad and heavy; for with those we ought to be sad and heavy, and to be joyful with those that are joyful, Rom. 12. 15.]

21. *If he that hateth thee, be hungry, give him bread to eat; and if he be thirsty, give him water to drink:* [Understand by *bread*, and *water*, all bodily necessities; to wit, meat and drink, see 1 Kings 13. 8. and the annot.]

22. *For thou shalt heap* [Hebr. *take*; that is, taking heap. The Hebrews do often comprehend under one word also the signification of another. See Gen. 12. on verse 15.] *fiery coals upon his head:* [that is, thou shalt bring him to this, that he will soon lay aside all malice, and enmity, that he hath against thee, as one that should have hot burning coals laid upon his head, he would presently shake them off from him. Or thou shalt soften his heart, and make it pliable, that he shall be convinced of the wrong that he hath done thee: as Smiths are wont to mollifie and shapen iron with hot burning coals] *and the LORD shall reward thee.* [to wit, the good that thou hast done to thine enemy, although he be unthankful toward thee.]

23. *The north-winde driveth away* [Hebr. *causeth*, or, *procureth* sorrow, or, pain: which some understand of driving away, others of bearing or bringing forth] *rain: and an angry countenance* [to wit, of a wife, and godly man, who taketh no delight in such a tongue as is here mentioned] *the secret tongue.* [Hebr. *a tongue of secrecy*; that is, that speaketh not down-right, but useth deceit, flattering, back-biting, stinging, and provoking, &c.]

24. *It is better to dwell in a corner of the house-top, then with a brawling wife,* [Hebr. *a wife of brawlings*] *and that in an house of company.* [See the exposition of this verse above chapter 21. on verse 9. Compare also verse 19. of the same chapter.]

25. *Good news from a far land is as cold water to a wearied soul.* [That is, man, or person. See Gen. 12. on verse 5. The meaning is, that a man is well refreshed and cheared by hearing good news, as one that is weary and thirsty, is refreshed and, cheared with fresh cool water.]

26. *The righteous man stumbling before the face of the wicked,* [To wit, committing some fault in the sight of a wicked man. Or, not daring to do his duty, in reproving a wicked person. Compare Job 4. on verse 4.] *is a troubled fountain, and corrupt spring.* [the mouths and teachings of godly men are resembled to fountains and springs, whence all good instructions flow, above ch. 10. 11. and 12. 14. and 16. 22. When therefore by reason of some crosse or affliction, they come to fail in the performance of this duty of theirs, then is it as if the fountain were troubled, and muddy, and the spring or well stopped.]

27. *It is not good to eat much honey:* [But indeed had, and hurtful. Compare above verse 16.] *but the searching of the glory of such things,* [to wit, that are like unto honey; that is, that are sweet, pleasant, and delightful, as the searching of the nature of Gods works, of things done in the world, &c.] *is honour.* [to wit, when men keep due measure and moderation therein, follow the right line and rule of truth, and obtain the right use and end, This verse is otherwise thus rendred: *It is*

not good (for a man) to eat much honey, and (no) glory the searching of their own glory.]

28. *A man that cannot restrain his (own) spirit,* [That is, he that cannot bridle, or master his mind, or affections, and motions. Hebr. *whose spirit hath not restraint*, or, *rule*] *is a city broken open without a wall.*

CHAP. XXVI.

Honouring fools, verse 1, 8. Undeserved curse, 2. Correction of fools, 3. To answer fools, 4, 5. Foolish messengers, 6. Excellent sayings or sentences of fools, 7, 9. The oppression done by great men by means of their wicked servants, 10. Repented folly, 11. Self-wisdom, 12. Slothful man, 13, 14, 15, 16. Unnecessary strife, 17. Deceit, with pretence of jesting, 18, 19. Whisperer, 20, 22. Contentious people, 21. Hypocrisy, hatred concealed, and devices, 23, &c.

As snow in summer, and as rain in harvest; [To wit, are not seemly, but unseasonable and hurtfull. In the land of Juda it rained not in harvest-time, or very seldom. See 1 Sam. 12. 17.] *so honour is not seemly for a fool.* [that is, dignity, and government, whereby he would bring shame upon himself, and oppress others, befitteeth him not.]

2. *As a sparrow is (given) to wander away,* [See of the Hebrew word (which is here taken for a sparrow), Gen. 7. on verse 14. and Lev. 14. on verse 4.] *as a sparrow so flying away; so the curse, which is without cause,* [that is, which is done to an innocent person] *shall not come.* [that is, not hurt him that is cursed, but flie away from him as a bird.]

3. *A whip for the horse, bridle for the asse;* [Compare Psalm 32. 9, 10.] *and a rod for the back of fools,* [compare above chapter 10. 13.]

4. *Answer not the fool according to his folly:* [To wit, in that manner, which he useth in his discourse, namely, with terms of reproach, slanderings, false accusations, and derisions; and so, as that thou suffer thy self by contention to be led away unto unseemly passions, as is hinted in the following words] *lest thou also be like unto him.*

5. *Answer the fool according to his folly:* [To wit, according as his folly requireth; namely so, as that it be reproved and confuted upon a good and sure ground] *lest he be wise in his own eyes.* [that is, in his own judgement, or whereby he imagineth and perswadeth himself that he is wise. So below verse 12, 16.]

6. *He curteth off (his own) feet,* [That is, he maketh that he cannot go on with his business. Or he taketh away from himself the occasion and fitness to perform his affairs, in regard he may do them far better by himself, or by others, then by a fool] *(and) drinketh violence* [that is, wrongeth himself, and getteth shame and damage by those, to whom he sendeth the fool. The phrase signifieth as much as to endure any mischief, or to be punished therewith. Compare Psalm 75. the annot. on verse 9.] *that sendeth messages* [Hebr. *words*] *by the hand* [that is, by the Ministry. See Exod. 3. on verse 13.] *of a fool.*

7. *Lift up the legs of the cripple:* so is a proverb in the mouth of fools. [Lift up the legs of the cripple, &c. To wit, that he may be able to use them well in any work. But as this cannot be conveniently done, so neither can a fool utter a wise sentence or proverb aright. Oth. *the legs of a cripple are lifted up*: meaning one leg more then the other, so that they are unequal. The meaning is, as the legs or thanks of a cripple have no proportion, so are the words and speeches of a fool absurd, and agree not together. This verse may be likewise rendred thus:

thus : Take away the legs from the tripple ; and the proverbs (which) are in the mouth of fools. Some understand also by legs, the ornaments of the legs, which seem not to become a cripple well : and so the sense or meaning would be this, that wise speeches or sentences in the mouth of fools suit no better then the legs, or ornaments of the legs doe to those that be lame or cripple.]

8. *As he that bindeth a (precious) stone* [The Hebrew word is likewise taken for a precious stone, Exod. 31. 5. see the annot.] *in a sling* : [Oth. he that bindeth a (precious) stone in an heap of stones] *so is he, that giveth honour to a fool.* [that is, dignity, offices, riches, which the fool cannot use aright, but letteth them perish. Hebr. *as to binde a precious stone*, or, *the binding of a precious stone*, &c. to wit, is very absurd and unseemly, because the precious stone being slung, cannot effect any special thing, or do any notable exploit, but is lost and gone, as soon as ever it is thrown out of the sling : *so is he*, &c.]

9. *(As) a thorn entereth* [Heb. *goeth up*] *into the hand of a drunkard ; so is a proverb in the mouth of fools.* [That is, as a drunkard hurteth himself, or others, when he handleth a thorn : so neither can a fool use a good proverb or sentence well.]

10. *The great ones cause grief to every man : and hire fools,* [Of fools, see above chapter 1. on verse 22.] *and hire transgressours.* [Oth. *passengers*, or, *those that pass by*, who ever they might be, if they be but onely bent to do as the great ones that hire them, would have them to do. Hebr. *the great one causeth grief to every one : and hireth a fool, and hireth transgressours.* Meaning Tyrants, or Lords, and Princes, or such kinde of great ones, who are so awed and revered by them, that they cause trouble and grief to every one. For which end they entertain fools and transgressours in their service, whereof the first cannot, and the other will not doe good.]

11. *As a dog returneth to his vomit* : [To wit, to swallow it in again, having forgotten that what he had vomited up, did not well agree with him] *(so) doth a fool re-assume his folly.* [Compare 2 Pet. 2. 22.]

12. *Hast thou seen a man, that is wise in his (own) eyes ?* [See above on verse 5.] *(there) is more expectation* [to wit, of becoming wise and vertuous] *of a fool,* [see above chapter 1. on verse 22.] *then of him.* [so bel. ch. 29. 20.]

13. *The slothful man saith, There is a fierce lion in the way ; a lion is in the streets.* [Compare above ch. 22. 13.]

14. *(As) a door turneth about upon his hinge ;* [To wit, whereon it hangeth, and is fastned] *so (doth) the slothful man upon his bed.* [to wit, without coming off from it, to do the work that concerneth him.]

15. *The slothful hideth his hand in (his) bosome ;* [Oth. *in the dish*] *he is too weary, to bring it again to his mouth.* [see above chapter 19. 24. and the annotat. thereon.]

16. *The sluggard is wiser in his (own) eyes,* [See ab. on verse 5. Item below chapter 28. 11.] *then seven men* [that is, then many men. It is a certain number for an uncertain. See above chapter 6. on verse 31.] *that answer (with) reason.* [that is, that are able to speak rationally, or wisely, or with good understanding, and right judgement. Of the Hebrew word, see Job 12. 20. on the word judgement.]

17. *The passenger that fretteth himself at a strife, (that) concerneth him not,* [Heb. *not his* : that is, that is not his] *is (like) him that taketh a dog by the ears,* [that is, is like him that without cause runneth into danger of trouble and mischief, as he that pulleth a dog by the ears, provoketh him to leap upon him, and bite him.]

18. *As one that feigneth himself to be mad,* [That is, behaveth himself as if he were out of his wits ; or simple] *who casteth fire-sparks,* [or, *firebrands*, or, *flames*. Oth. *fetters*, *bonds*, or, *snakes*, wherewith a man is tied, and made fast, especially about his hands] *arrows, and deadly things* : [Heb. *death* ; that is, which are able to bring death unto a man.]

19. *So is a man, that deceiveth his neighbour : and saith, Am not I in sport ?* [Heb. *am not I sporting*, or, *jesting* ; that is, that which I did, was not done wilfully, and with an evil intent, but onely in jest, and in sport, and in way of delight, to recreate my self, and to make others merry. As under a pretence of feigned madness, in throwing of fire-brands, arrows and deadly things, no man can excuse himself, when he hath done mischief to a man ; so neither is he to be excused, that under a cover and pretence of jesting, and sporting, hurteth his neighbour. Oth. *that feigneth himself to faint.*]

20. *When there is no word, the fire goeth out : and when there is no whisperer* [Of the word *whisperer*, see above chapter 16. on verse 28.] *brewling is stilled.* [Heb. *is silent* ; that is, is still, and ceaseth. See of the Hebr. word, Job 10. on verse 12. Compare above chapter 22. 10.]

21. *(As) the dead coal is to the burning coal, and the wood to the fire : so is the brawling man,* [Heb. *a man of brawlings*, or, *of contentions*] *to kindle strife.* [Compare ab. ch. 15. 18. and bel. ch. 29. 22.]

22. *The words of a whisperer are as (the words) of them that are beaten, and which go down into the innermost (parts) of the belly.* [See above chapter 18. 8. where the same proverb is propounded in the self-same words.]

23. *Burning lips, and a wicked heart,* [Meaning those men, that seem to speak out of fervent love, and good affection, but yet bear an evil heart to those, to whom they speak] *are (as) a pot-sherd over-laid with drosse of silver.* [which (to wit, pot-sherd) is in it self but of small value, but outwardly in regard of the brightness and similitude or likeness of the silver, sendeth forth a brave lustre and splendour, which deceiveth many men, who think the pot-sherd that is onely covered over and over-laid with drosse and scum of silver, to be nothing but pure beaten or substantial silver.]

24. *He that beareth hatred, behaveth himself strange with his lips : but in his innermost (parts)* [That is, in his heart. See Job 20. on verse 14.] *he useth deceit.* [that is, he feigneth himself to be otherwise, without by his words, then he is really and indeed within in his heart.]

25. *When he* [To wit, the hater, or he that beareth hatred, of whom is spoken in the foregoing verse] *intreateth with his voice, believe him not : for seven* [that is, many, as above verse 16. and chapter 24. 16. See above chapter 6. on verse 31.] *abominations* [that is, abominable thoughts and devices to do mischief] *are in his heart.*

26. *(Whose) hatred is covered by deceit,* [Oth. *(as) in a wilderness* ; that is, in a place wherein no man is, that seeth, or heareth wickedness] *his wickedness shall be discovered in the congregation* : [that is, shall be laid open before all the world, either in this life (as oftentimes cometh to pass) or leastwise at the last day in the general and universal judgement, unless he do repent.]

27. *He that diggeth a pit,* [To wit, to cause another to fall into it] *shall fall therein ;* [Compare Ps. 7. 16. and 9. 16. and 10. 2. and 57. 7. Eccles. 10. 8.] *and he that rolleth a stone, it shall return upon him.* [to wit, upon him, that rolled the stone upwards against or towards an high place, to cause it to fall upon some or other.]

18. *A false tongue* [Hebr. *a tongue of falsehood*: that is, a man that useth, or dealeth with a false tongue] *hateth those whom it bruise in pieces*: [Or, *shall bruise in pieces*: that is, consume and destroy] *and a slippery* [that is, flattering, and soothing. Compare above chap. 5. 3. and the annot.] *mouth, causeth overthrow*. [that is, striketh a man down to the ground.]

CHAP. XXVII.

Presumption, verse 1. *Self-commendation*, 2. *Wrath of fools*, 3. *Envy*, 4. *Faithful reproofs*, and *feigned love*, 5, 6, 14. *Satiety and hunger*, 7. *Pain and rash altering of a mans condition or calling*, 8. *Faithful friends and neighbours*, 9, 10. *Wisdom and simplicity*, 11, 12. *Suretyship*, 13. *Brawling wife*, 15, 16. *Witty discourses*, 17. *Faithful servants*, 18. *Mens hearts against one another*, 19. *Insatiability of the eyes*, 20. *Trial by praise*, 21. *Obstinate fools*, 22. *Prudent house-keeping*, 23, 25, 26, 27. *Temporall wealth*, 24.

Boast not thy self of to morrow: for thou knowest not what the day [To wit, not onely the time of to morrow, or of the next day, but also of all future days, or days to come; as even the remaining part of this present day] *will bring forth*. [that is, bring to light, whereby thy future intentions and expectations may come to be hindered, and disappointed. Compare James 4. 13, 14, &c.]

2. *Let a stranger praise thee, and not thine (own) mouth: an unknown (person), and not thine (own) lips.*

3. *A stone is heavy, and the sand weighty: but a fools wrath is heavier then them both*. [That is, is more intolerable; to wit, not onely because it is unequal, and unjust, but also immoderate, unbridled, and united or conjoined with cruelty. See the following phrase. Heb. *There is heaviness of a stone, and weight of the sand.*]

4. *Wrath and excess of anger* [To wit, when a man by reason of his unruly and raging passions poureth himself violently out like a flood] *is cruelty*: [that is, bringeth forth cruel deeds and works] *but who shall stand before envy?* [the meaning is, that envy is worse then anger, and wrath, because it is deeper rooted in the heart, and an hardening in wickedness is mixed therewith.]

5. *Open reproof is better* [That is, more profitable, and more to be desired] *then secret love*. [to wit, whereby a man indeed beareth good will unto his neighbour, and wisheth him all good success and happiness, but notwithstanding doth not reprove him, when need requireth, to manifest thereby his true and unfeigned love.]

6. *The wounds* [That is, the reproofs, that being done with sharp and smarting words, make as it were a wound in the soul] *of the lover are faithful*; [that is, they issue from a faithful and constant love, and tend to the well-being and safety or preservation of him that receiveth them. Compare Psalm 145. 1.] *but the kisses of the hater are to be deprecated*. [that is, we ought by fervent and constant prayer to beg of God, that he would keep and preserve us from them, both because they would be hurtful to us, and also because they issue and proceed from a false heart. Oth. *the kisses of the hater are various, or, manifold.*]

7. *A satisfied soul* [That is, a satisfied man, or person. So in the following words. See Gen. 12. 5. and the annot. Or understand the word *soul* of the desire and appetite that a man hath unto food, as Ezek. 7. verse 19.

See the annot.] *treadeth upon* [that is, despiseth, disdaineth, loatheth, abhorreth] *the honey-comb*: [understand under this name all pleasant, dainty, and delicate food. Compare above chapter 24. on verse 13.] *but to an hungry soul all (or, every) bitter (thing) is sweet.*

8. *As a bird is, that wandereth from her nest*: [To wit, subject to much danger, and in continual disquietness, until she hath gotten a new nest, which she oftentimes can hardly make or attain unto] *so is a man, that wandereth from his place*. [to wit, rashly, without necessity, and a lawful calling.]

9. *Oil and frankincense rejoice the heart*: [Compare above chapter 21. on verse 17.] *so is the sweetness of a mans friend*, [that is, his kindness, assistance, and friendly discourse] *in respect of the counsel of the soul*. [that is, by reason of the good counsel or advice that he giveth him for his soul, or which cometh from a good heart that his friend beareth to him. Oth. *more then the counsel of his own soul.*]

10. *For sake not thine (own) friend, nor thy fathers friend; neither go into thy brothers* [That is, thy kinsmans. See Genesis 24. on verse 27.] *house in the day of thine adversity: better is a neighbour that is near then a brother that is far off*. [the reason is, because a friend loveth at all times, above chapter 17. verse 17. and especially in time of trouble: but oftentimes there is discord and dissention between brethren, above chapter 18. verse 19. especially in time of adversity, above chapter 19. verse 7. therefore a friend many times beareth stronger love and affection then a brother, above chapter 18. 24. Some understand it thus, that a faithful neighbour ought to be highly esteemed of, because he is nigh at hand, whereas a brother may be at a great distance, as far off, and not so ready to help a man, as the other may be.]

11. *My son, be wise, and make my heart glad, that I may have something* [Hebr. *a word*] *(wherewith) to answer my reproacher*. [understand under this word *reproacher*, all those that are wont to upbraid Parents, Masters, or Teachers, that their children, or scholars, &c. are not well tutored, and instructed, or, that they do not behave themselves well.]

12. *The prudent man seeth the evil, (and) hideth himself: the simple go on (and) are punished*. [See the exposition of this verse, above chap. 22. on verse 3.]

13. *When (a man) is become surety (for) a stranger, take his garment: and pawn it for an unknown (woman)* [See the exposition of this verse, above chap. 20. on verse 16. Compare also above chap. 6. 1, 2. and 11. 15. and 17. 18.]

14. *He that blesseth his friend* [That is, saluteth him, wishing the blessing of God, and all happiness and good success to attend him. See Gen. 31. on verse 55.] *with a loud voice*, [Hebr. *great voice*; that is, immediately, unbecomingly, and unseasonably, as flatterers are wont to do] *getting up betimes in the morning, it* [to wit, such, blessing, or salutation] *shall be counted a curse* [to wit, by God, who hateth flattering: Or, by the friend that is blessed, who will bear no good will to the flatterer, but will rather have a bad suspicion of him] *to him*. [To wit, who hath so unseasonably blessed or saluted his friend in a publick flattering way to get something of him.]

15. *A continual dropping in a day of a great shower of rain; and a brawling wife* [Hebr. *a wife of brawlings, or, contentions*; that is, a wife that is addicted to brawling and contention, or, that is brawling and contentious] *are even alike*. [that is, are to be compared, or likened together. The wife may be also rendered thus: *a brawling, or, contentious wife: is to be likened to a continual dropping in a day, &c.* See a further exposition hereof above chap. 19. on verse 13.]

16. *Every one that hideth her*, [To wit, the brawling

ling or contentious woman] *would hide the wine*, [the meaning is, that if a man were able to hide, that is, to rule, and tame her, he were able to hide, and shut up the wine: Intimating, that neither the one, nor the other is possible to be done] *and the oil* [meaning the oil or ointment, which casteth such a great smell, as that it cannot in any case be hid or concealed from men; whensoever it cometh before their noses] *of his right hand* [that is, wherewith he annointed his right hand. The right hand is here specially mentioned, because in all dealings and transactions of men, the same cometh first to light, or is first put forth, whence then the smell of the oil or ointment that is put upon it may be apprehended or perceived] *(which) crieth*. [that is, which bewrayeth or discovereth it self by its smell, which as it cannot be kept in, and hid, so can neither the brawling or contention of a bad wife.]

17. *Iron is sharpened with iron: so a man sharpeneth the face of his neighbour.* [Meaning the visage, or countenance, or behaviour of the face, that is bent and composed to grief, fear, anger, &c. which another man, according to the nature and quality of the thing, by discoursing with his friend, rowleth and stirreth up, when by his good instruction, comfort, and counsel, he setteth and strengtheneth the heart of his friend in a due manner. Others render the words thus: *Iron maketh iron glad*, (that is, maketh it bright, or shining) *so doth a man make glad the face of his neighbour.*]

18. *He that keepeth the fig-tree, [Understand hereby all good and faithful service, which servants do owe unto their masters] shall eat the fruit thereof: and he that heedeth his Lord, shall be honoured.* [That is, shall receive recompense, and reward. Compare above chap. 13. on ver. 18.]

19. *As (in) water face is against face: so is the heart of man against man.* [That is, as the face or countenance of a man that looketh into the water, doth in a manner represent and shew it self there, though not fully and perfectly; so the heart of man doth in part discover and make known it self unto others by his gestures, words, and works, but not so, as that a man may certainly and infallibly judge of it, *Fer. 17. 9. 1 Cor. 2. 11.* This verse may be also rendered thus: *Faces are to faces* (that is, men in regard of their outward behaviour and countenance compared with other men) *as waters*: (to wit, that are very like one another, though they differ in colour, thickness, taste, &c.) *so is the heart of man to man*: (that is, so is man inwardly to be compared with his neighbour, because they have all one corrupt nature, and are subject to like infirmities.) Some take it thus: that as a mans face sheweth, or representeth it self in the water, so is one friend toward another]

20. *Hell, [Oth. the grave. See Job 26. 6. and compare above chap. 15. 11.] and destruction are not satisfied: [to wit, because whatsoever cometh into it, is devoured, and consumed] so the eyes of man [that is, the desires and lusts, which enter thorow the eyes into the heart of man] are not satisfied.*

21. *As (the melting cup is for silver, and the furnace for gold: [See above chap. 17. on ver. 3.] so is a man (to be tried) according to his praise.* [that is, according to the report that goeth, or is spread abroad of him, concerning his words and actions: for according as men observe how he taketh the report that goeth of him, so is he then judged what manner of man he is]

22. *Though thou shouldest bray a fool in a mortar with a pestel in the midst of beaten grains: (yet) would not his foolishness depart from him.* [This is an hyperbole, or excessive manner of speaking, intimating that some tools do persist so obstinately in their folly, that by no means whatsoever, they can possibly be brought from it]

23. *Be diligent to know, knowing thou shalt know,*

[The word *knowing* is taken here for *taking care*, or *heeding*. See Gen. 18. on ver. 19.] *the face of thy sheep*: [that is, the state and condition of thy sheep. This word seemeth to import, that an householder, or a father of a family must by whiles look after his own flock, and not to leave others to have all the care alone] *and set thine heart upon the flocks.* [the meaning is, that every one should diligently mind the gaining, keeping, and governing of his own estate, which in old times consisted much in cattel, and beasts. Compare the phrase with Job 1. 8 and the annotat.]

24. *For the treasure is not for ever: or shall the crown [That is, dignity, state, and honour, which are wont to accompany riches] be from generation to generation.* [as if he should say, By no means. It is a question, which implicitly a strong negation]

25. *When the grass appeareth, and the grass-plants are seen, let the herbs of the mountains be gathered.* [To wit, for fodder and provision for thy cattel]

26. *The Limbs [To wit, their skins and wooll] shall be for thy cloathing, and the be-goats (shall be) the price of the field.* [that is, to buy, or pay therewith a field, or meadow, or other necessities]

27. *Besides, thou shalt (have) sufficiency of goats-milk for thy food, [Hebr. bread. So in the following words, See Gen. 3. on ver. 19.] for the food of thy house, [that is, household. See Gen. 7. on ver. 1.] and (for) the livelihood [Hebr. life; that is, whatsoever is requisite and necessary for the sustentation of this present life] of thy maidens.*

CHAP. XXVIII.

Bad and good conscience, ver. 1. Alteration of Rulers, and their long life, 2. Cruelty of one poor man against another, 3. Praising the wicked, and opposing them, 4. Right understanding, 15. Poor and rich, 6, 11. Good and bad sorts, 7. Usury, 8. The prayer of the wicked, 9. Seducing, 10. Self-wisdome, good and bad government, 12, 15, 16, 28. Confession of sins, 13. Fear of God, and hardning the heart, 14. Man-slayer, 17. Upright and perverse conversation, 18. Diligence and idleness, 19. Kings, 20, 22. The office of a Judge, 21. Reproving and flattering, 23. To rob ones Parents, 24. Boldness, and confidence in God, 25. Self confidence, and wisdom, 26. Alms-deeds, and unmercifulness, 27.

1. **T**He wicked flee, where (there) is no pursuer: [Compare Lev. 26. 36. Deut. 28. 28. 1. 57. 21.] *but every righteous man is bold, [to wit, by reason of the sure trust and confidence, which they put in God] as a young Lion.* [which is ordinarily bolder, and less fearful then a Lions whelp, or an old Lion. Compare above chap. 19. the annotat. on ver. 12. Oth. the righteous are as a young Lion, (which) is bold. Hebr. is confident, or trusteth]

2. *For the transgression of the Land [That is, of the inhabitants of the Land] many are the Princes thereof:* [to wit, because one dieth soon his natural death, another is murdered and destroyed. See examples, 1 King. 16. and 2 King. 24. &c. Hereby great changes and alterations happen in a Land, which are very dangerous, and hurtful to the inhabitants] *but for understanding (and) knowing mans state, (there) shall likewise be a lengthening.* [To wit, of the life of a good Ruler, and of good government]

3. *A poor man, that oppresseth mean ones, [The poor man, that is an oppressor of the poor, is here especially named, because he ought to have more pity and compassion*

on, then a rich man hath on those that are poor, for that he also feelth, and is sensible of the misery they endure, and because the poor cannot restore the means which they have taken away from the poor, as well as the richer sort can, yea also because they being more needy, and in greater want, are oftentimes not contented with a little wrong, or a small injury done to others, but are still desirous to do more] *is a sweeping rain, so that there is no bread*, [understand this of a rain, which by reason of its greatness and continuance, maketh a great flood, or causeth a great inundation of water, whereby the corn and other grain, and the fruits of the ground are beaten down, destroyed, and as it were swept and carried away, so that there is no store or provision of bread and other victual left in the field.]

4 *They that forsake the Law, praise the wicked: but they that keep the Law, mingle themselves (in battle) against them.* [To wit, against those that forsake the Law: namely, by reproving their wickedness by words, and in a good and godly conversation among them, and otherwise, according to the nature and condition of their calling.]

5 *Evil men* [Hebr. *the men of evil*: that is, those that are addicted to evil, and practise it. See Job 11. on v. 11.] *understand not judgement*: [that is, that which they are bound to believe, to do, and to leave undone] *but they that seek the LORD*, [see 2 Chron. ch. 12. on v. 16.] *understand all things.* [to wit, that are requisite and needfull for their salvation, concerning matters of faith and conversation.]

6 *The poor, walking in his uprightness*, [Compare above chap. 2. 7. and the annotat.] *is better, then he that is perverse in (his) ways*, [compare above chap. 2. on v. 15. The Hebrew word rendered here *ways*, significeth *two ways*. It seemeth that the Holy Ghost speaketh so, because the right way, which is placed in the midst of two extremes, is left by the wicked, in that they decline or turn aside not only to one of the two extremes, but also oftentimes unto both. We may also understand it thus, that some ungodly ones do feign themselves so, as if they were godly, and yet walk and deal wickedly and ungodly: which are *two ways*: the one is, to feign ones self outward by words and gestures, to be that which he is not inwardly: the other, to make it appear by deeds that a man is really and truly such as he outwardly appeareth. Or *two ways* are, to feign ones self in the company and presence of godly men, as if a man were godly too, and to demean ones self in the company and presence of wicked men, as he that is down right, or extremely wicked. Compare below v. 18.] *though he be rich.* [compare above chap. 19. 1.]

7 *He that keepeth the Law, is an understanding son: but he that is a companion* [That is, a nourisher and maintainer. Hebr. *feeder*. Compare above chap. 13. on v. 20.] *of gluttons*, [see of these also, Deut. 21. 20. and above chap. 23. 20, 21. and understand by them all gross transgressors of the Law] *shameth his Father.* [see above chap. 10. on v. 5. Under the name of *Father* comprehend also the *Mother*. See above chap. 15. 20. compare below chap. 29. 3.]

8 *He that by usury, and by excess of gain*, [See of these two words, *usury*, and *excess of gain*, Lev. 25. on v. 36.] *increaseth his substance, gathereth it for him, that pitieth the poor*, [to wit, by the secret dispose of divine providence, without having the least thought of it.]

9 *He that turneth away his ear from hearing the Law, [To wit, the Law of God] even his prayer shall be an abomination.* [to wit, unto God, see above chap. 3. on v. 32. and compare above chap. 15. 8. and 21. 27.]

10 *He that causeth the upright to go astray in an evil way*, [Of *evil way*, see above chap. 2. on v. 12.] *shall fall himself into his (own) ditch*: [to wit, which he had made for the righteous, or the upright one. See a-

bove chap. 26. 27.] *but the godly shall inherit good things.*

11 *A rich man is wise in his (own) eyes: but the poor that hath understanding searcheth him out.* [That is, heedeth him (to wit, the rich man) cying moie his actions and conversation, then the luitre and splendour of his riches, which can neither give wisdom nor vertue.]

12 *When the righteous* [Understand especially the godly Rulers of Countries and Cities] *do leap up for joy*, [that is, prosper, are happy, flourish and blossom] *there is great glory*: [or *beauty*, ornament, that is, good and well-composed order both in Ecclesiastical and Civil affairs, faithful administration and dispensing of all offices, with all manner of blessings from God] *but when the wicked rise, a man is narrowly sought.* [to wit, because he hideth and concealeth himself, through fear of persecution and oppression, which wicked and ungodly Rulers raise, especially against righteous and godly persons. Compare below v. 28.]

13 *He that covereth his transgressions, shall not prosper, but he that confesseth them*, [To wit, before the Lord, or also before men when need requireth] *and forsaketh (them) shall obtain mercy.* [compare Psa. 32. 3, 5. 1 John 1. 9, 10.]

14 *Happy is the man that feareth continually*, [That is, he that being truly and sincerely converted, out of true reverence, and an awfull respect which he beareth unto God, feareth to offend him, and letting before his eyes the judgements that are prepared for the wicked, ordereth his conversation in humility, and a child-like fear according to the commandements of God, that he may not perish] *but he that hardeneth his heart*, [that is, he that behaveth himself very wilfully, and giveth himself over to obstinacy and rebellion. Compare Exod. 4. on v. 21. and 8. on v. 15. and 32. on v. 9. and 2 Kin. 17. on v. 14.] *shall fall into mischief.*

15 *The wicked (man) ruling over a poor people, is a roaring lion, and a bear that runneth too and fro.* [To wit, in regard of hunger, to get a prey, as is said of the Devil, 1 Pet. 5. 8.]

16 *A Prince* [Or *Leader*, or *Ruler*, that goeth before the people in the office of ruling or governing. See Nehem. 11. 11. and the annotat.] *that is void of all understanding, is also manifold in oppressions*, [that is, is a great oppressour, or oppresseth his subjects many and sundry waies, and is therefore himself liable to Gods judgements, and to many cruel torments and oppressions] *but he that hateth covetousness*, [or every one (to wit, of the leaders) that hateth filthy lucre, or covetousness] *shall prolong the daies.* [to wit, of his life, that is, he shall enjoy long life by or through the means thereunto appointed by God, compare above chap. 3. on v. 2.]

17 *A man pressed for the blood* [That is, for the murder or slaughter, see Gen. 37. on v. 26.] *of a soul*, [that is, of a man, see Gen. 12. on ver. 5. The meaning is, a man that is pursued by the avenger of blood, and is troubled and tormented by his own conscience for shedding of blood, and for murdering and killing of a man. Oth. *he that hath done violence to the blood of a soul*; to wit, which he hath shed wilfully and wrongfully] *shall flee* [to wit, through fear of divine vengeance so that he taking flight this way, and that way, shall unawares fall into some mischief and danger] *to the pit*, [that is, to destruction or to his own ruine. So is the word *pit* taken, Psa. 7. 16. and 28. 1. and 36. 4. and 40. 3.] *let him not be supported.* [oth. *let no man stay him*, or *stop him*, or *hold him fast*; to wit, that he may at least get into the pit, wherein he must needs be: That is, let no man seek to deliver him, or to hide him, or any other way to rescue and free him from punishment.]

18 *He that walketh uprightly*, [See above chap. 2. on v. 7.] *shall be saved*: but *he that beaverth himself perversely* [see above chap. 2. on v. 15. and below v. 6.] *in two wayes*, [see above on v. 6.] *shall fall into one* (of them.) [that is, shall perish in one of those two wayes, to wit, whether he joyn himself to the godly in his outward conversation, that he may seem like unto them, or in some shew to associate himself and keep company with the wicked, to enjoy and taste of their profits and outward contentments.]

19 *He that tilleth his Land, shall be satisfied with bread*: but *he that followeth vain (men)* [Of vain men, or vain persons, see above chap. 12. on v. 11.] *shall be satisfied with poverty*. [see Job 7. on v. 4.]

20 *A very faithfull man* [Hebr. a man of truths, or of faithfulnesses, see above chap. 11. on v. 17. Meaning one that is true, upright and faithfull in his dealing] *shall be manifested in blessings*: [that is, shall be exceedingly blessed. God will do him good, and godly men will wish good unto him] *but he that is hasty to be rich, shall not be guiltless*, [that is, shall not be free from suspicion of unrighteous dealings, abuses and sins; and consequently shall not be held to be undeserving of punishment.]

21 *To know faces* [See Deu. 1. 17. and the annot. This is as much as to accept faces, or persons, Lev. 19. 15. see likewise there the annotat.] *is not good*: [that is, is very bad, see above chap. 17. on v. 26. compare above chap. 18. 5. and 24. 23.] *for a man will transgress for a piece of bread*. [the meaning is, if men might have respect of persons in judgement, they would make no bones of finning or transgressing. For a bit of bread (as we say) yea for nothing at all, men would commit gross and outrageous villanies.]

22 *He that hasteeth after wealth* [Understand an hastening that is united and conjoynd with great trouble and unpiety of spirit, as also the Hebrew word is translated for *being troubled*, 2 Sam. 4. 1. in the annotat. Job 4. 5. and 21. 6. and 23. 15.] *is a man of an evill eye*: [that is, a man that hath an evill eye, understand an envious, surly and covetous man. See Deu. 15. on v. 9. and above chap. 23. on v. 6.] *but he knoweth not that want shall come upon him*. [to wit, both from God, whom he offendeth by his covetousness and cruelty; and from men whom he hurteth therewith.]

23 *He that reproveth a man*, [To wit, with words. See above chap. 15. on v. 31.] *shall afterward* [to wit, when he that was reprov'd, shall find and perceive, that the reproof hath done him good. Oth. following me] *find more favour, then he that flattereth with the tongue*. [compare above chap. 2. 16. and the annotat. on the word *flattering*, or to flatter.]

24 *He that robbeth his Father, or his Mother, and saith, it is no transgression*; [As if he had said; it is no theft, which God forbidderth in his Law, because the estate belongeth to me after their decease] *the same is the companion of a destroying man*. [or to the destroying man, or of the man of destroying, or of a murderer; because he taketh away from his Father, or from his Mother, or from both, the means whereby they are to maintain and uphold their life: or of a waster, or spend-thrift; of whom see above chap. 18. 9. Of the word *destroying*, see Judg. 20. on v. 21.]

25 *He that is high minded* [Hebr. broad, or wide in soul] *stirreth up brawling*, [compare above chap. 13. 10. and 15. 18. and below chap. 20. 22.] *but he that trusteth in the LORD, shall wax fat*. [that is, rich and prosperous both in body and soul. To wit, because he being humble, and relying upon God alone, seeketh nothing else but to live in peace and quietness with his neighbour.]

26 *He that trusteth in his (own) heart*, [That is, he that will have his own mind fulfilled, and will follow

only his own conceit] *the same is a fool*: but *he that walketh in wisdom*, [that is, according to the doctrine which is true and right wisdom, prescribed unto us in the word of God, and according to the counsel of those that follow it] *he shall not lack*.

27 *He that giveth unto the poor, shall not lack*, [Compare Deu. 15. 7. 8. 10. above chap. 19. 17. and 22. 9.] *but he that hideth his eyes*, [to wit, from the poor, through unmercifulness and covetousness] *shall be much cursed*. [Hebr. shall be manifold in cursings: that is, shall be exceedingly cursed, see above v. 20. manifold in blessings, for him that is exceedingly blessed.]

28 *When the wicked rise, a man hideth himself*, [Compare above the last annotat. on v. 12.] *but when they perish, the righteous do multiply*.

CHAP. XXIX.

Obstinacy, v. 1. *good and bad government*, 2, 4, 12, 14, 16. *Wisdom and Harlots*, 1, 3. *flattering*, 5. *evil, wicked, unrighteous and righteous men*, 6, 7, 27. *Scorners, fools and wise men*, 8. 11. *Contention of a wise man with a fool*, 9. *Hatred and envy of the upright*, 10. *Speeches*, 11. 20. *Poor and usurers*, 13. *Discipline*, 15, 17, 19, 21. *Prophecy*, 18. *Wrath*, 22. *pride and humility*, 23. *partnership with thieves*, 24. *immoderate fear and confidence in God*, 25. *Gods providence, our Law-suits*, 26.

A man that being often reprov'd, [Hebr. a man of reproof; that is, that is much and often reprov'd. So a man of sorrows, Isa. 53. 3. for him that endureth many sorrows; a man of desires, Dan. 10. on ver. 11. for him, that is much desired] *hardness (his) neck*, [see Exod. 32. on v. 9.] *shall suddenly be broken, so that there be no healing (him)*. [see above chap. 6. on v. 15.]

2 *When the righteous become great*, [That is, when they come to great authority, and sit in place of government, as may be gathered from the other clause of this verse. Compare 2 Kings 5. 1. and 10. 6. and 25. 9. with the annotat. Oth. become many, or do multiply] *the people rejoyce*: [compare above chap. 11. 10. and 28. 12.] *but when the wicked beareth rule, the people groan*. [to wit, under the burden of tyranny, wherewith they are oppress'd by wicked Rulers. See an example, Exod. 2. 23. compare above chap. 28. 28.]

3 *A man that loveth wisdom, rejoyceth his Father*: [Compare above chap. 10. 1. and 15. 20.] *but he that is a companion of harlots* [that is, a follower, nourisher and maintainer of whores. Hebr. feeder, see above ch. 13. on v. 20.] *spendeth (his) substance*. [compare above chap. 28. 7. Luke 15. 13.]

4 *A King* [To wit, that is wise and godly. See above chap. 18. on v. 22.] *by judgement* [that is, by making and maintaining good lawes, whereby the good are protected, and the wicked deservedly punished] *stablisheth the land*; [that is, the government, or the state of the land, and the prosperity of the inhabitants or subjects] *but one that is inclined to (receive) gifts*, [Hebr. a man of heavings, or of heav-offerings. Of the Hebrew word *terumah*, see Lev. 7. 14. and Num. 5. 9. in the annotat. Here the same is to be understood of the heaving or lifting up of gifts, whereunto a Ruler of the Land might be prone and inclined, to shew favour unto some, without having respect unto Law or equity. The word may be also understood of the imposing of taxes, which a Prince tyrannically levieth and gathereth of his poor subjects, and thereby greatly burdeneth and oppresseth them.] *troubleth it*.

5 *A man that flattereth his neighbour*, [To wit, by praising him excessively, by favouring and sparing him

in his sins, and by closely provoking & encouraging him to the committing of all manner of wickedness, &c.] *spreadeth a net abroad for his goings.* [that is, bringeth him into danger of destruction, which is hid under flattering words: as a bird is enticed, by the bait, to be caught in the net, which it was not aware of, or not suspected.]

6 *In the transgression of an evil man (there) is a snare:* [To wit, hid, which bringeth him into danger of destruction; yea, wherein he shall certainly perish, unless God, by repentance, pluck him out] *but the righteous shouteth, and is glad.* [to wit, because he, taking heed of sin, feareth no such snare.]

7 *The righteous* [To wit, Judge] *taketh notice of the cause of the poor:* [that is, undertaketh to search into the suit or controversy of the poor, is careful to understand and know it aright, and to help and assist the poor in their cause, so far as may stand with justice and equity. Compare, *Job 29.16.*] *(but) the wicked apprehendeth not knowledge.* [namely, whereby he ought to understand, both his duty, which engageth him to help and aid the poor, and also the right manner and way, to do it well and seasonably.]

8 *Scornful men* [Hebr. *men of scorning, or mocking*] *set a city on (fire),* [to wit, by kindling the fire of divine vengeance, through their abominable sins; or also the fire of dissension, or of mutiny and war, by their evil counsel and disloyalty. Otherwise, *ensnare a city, or bring a city into a snare*] *but the wise turn away wrath.* [to wit, the wrath of God, by their pious prayers; and the wrath of men, by their prudence, meekness, modesty, &c.]

9 *A wise man going to law with a foolish man, whether he* [To wit, the wise man] *be troubled, or laugh, yet there is no rest.* [to wit, no rest or end of the suit: for the foolish man will always seek some evasion or other, and will always have something or other still to alledge. The meaning is, that a wise man going to law with a foolish man, whether he be displeased, or whether he be well pleased, it is all one; there is no end of the controversy for all that. Others understand this of the foolish man, that is sometimes angry, and sometimes laugheth, but all with one kind of sad or heavy event.]

10 *Blood thirsty men* [Hebr. *men of blood:* that is, blood-thirsty men, or they that are prone to shed blood, and to commit murder, see *Psal. 5.* on vers. 11.] *hate the godly man,* [of the godly man, see *Gen. 6.* on v. 9. and *Job 1.* on vers. 1.] *but the upright seek his soul.* [to wit, to save and deliver it from destruction. Compare, *Psal. 142.5.* Otherwise, *to seek the soul of a man,* is to seek to take away his life. See *Exod. 4.* on vers. 19. and *2 Sam. 4.* on vers. 8.]

11 *A fool uttereth his whole spirit:* [That is, all his thoughts. Compare above, chap. 1. on vers. 23. also affections, motions, inclinations, see *1 King. 19.* on vers. 7. compare also above, chap. 14. 33.] *but a wise man keepeth it in (till) afterwards.* [that is, he restraineth and keepeth himself in, so that he doth not reveal and discover all his thoughts, knowledge, minde, and intention at once.]

12 *A Ruler* [Meaning one that is supreme head and governour over a Countrey or people, see *2 Sam. 23.* on vers. 3.] *that giveth heed to lying,* [to wit, so that he is inclined to believe and maintain it. Heb. the word of falsehood, so above, chap. 13. 5.] *all his servants are wicked.* [meaning, the greatest part of them, because a wicked Ruler desireth to have such to wait upon him that are like himself, and by the ordering and managing of those that belong unto him, doth commonly get such servants as are like him; or if so be they be pious and godly that he getteth, then he endeavourerth to frame and fashion them, according to his mind, or else to discard and cashier them.]

13 *The poor and the deceiver* [Heb. *the man of deceit, or of usuries, or of subtilties.* Understand an unrighteous rich man that getteth his riches by crafty and unjust dealings or devices. Others, *a man of crafty diligences,* that is, one that gathereth riches by diligence mixt with policy or subtilty] *meet together;* [that is, live and trade together. Compare above, chap. 2. 2. and the Annotat.] *the Lord lighteneth both their eyes.* [to wit, with the light of the Sun, so that he preserveth and keepeth them both alive as long as he pleaseth, *Matth. 5. 45.* Some understand it of the enlightening of the natural understanding. Compare *Job. 1. 9.*]

14 *A King that in faithfulness doth justice to the poor,* [That is, taketh notice of their cause, judgeth rightly thereof, without respect of persons; and, if he find them to be in the right, maintaineth and defendeth them against their oppressors, both by sentence and execution, without growing weary, or fainting therein, by reason of the meanness and poverty of the one, or being subverted and turned about, by reason of the greatness and riches of the other, so *Psal. 82.3.* *Isa. 1. 17.* &c.] *to the poor,* to wit, to those that may easily be oppressed by the injustice and violence of others, and do hardly find help or aid, by reason of their own disability and poverty] *his throne shall be established for ever.* [compare above, chap. 10. 28. & 25. 5.]

15 *The rod* [meaning the punishment which is done by blows, see above, chap. 10. on vers. 13.] *and reproof* [to wit, which is done by words; although the word in the original doth sometimes also signify the rebuke or punishment which is done actually by blows, see above, chap. 3. on vers. 11.] *give wisdom:* [compare above, chap. 13. 24. and 22. 15. and 23. 13.] *but a child that is left (to himself)* [that is, that is suffered to be his own master, and is under no mans tuition, guidance or instruction] *maketh his mother ashamed.* [yea, and also his father; but especially his mother, because she hath been most busied in his education, and bringing of him up, as also the female sex is commonly most subject to the reproach and scorn of wicked and rebellious children, and do least take it to heart. Compare above, chap. 10. 1. and 17. 21. 25.]

16 *When the wicked grow many,* [Heb. *do multiply, or grow great.* Compare above, vers. 2.] *transgression groweth much;* *but the righteous shall behold their fall.* [compare *Psal. 37. 34.* and *58. 11.* and *91. 8.*]

17 *Correct thy son,* [To wit, with words and blows, as the cause requireth, see above, chap. 9. on vers. 7.] *and he shall give thee rest;* [compare above, chap. 13. 24. and 22. 15. and 23. 13, 14.] *and he shall give delight to thy soul.*

18 *When there is no prophetic,* [Heb. *vision,* meaning no preaching of the Word of God, whereby the will of God to us, and our duty to him, is shewed and made known unto us: so is the word *vision* taken, *1 Sam. 3. 1.* *1 Chron. 17. 15.*] *the people are made wicked;* [to wit, of the grace, blessing, and protection of God, and consequently of their temporal and eternal welfare, compare *Exod. 32. 25.* and the Annotat. Oth. *are forsaken, or cast off: or turn back.*] *but happy is he that keepeth the law.* [that is, that keepeth the way of the Lord, see *Gen. 18.* on vers. 19.]

19 *A servant will not be corrected by words;* [To wit, to do that which his master commandeth him, and whereunto he is also engaged. The meaning is, that all those that be of a servile and slavish spirit or disposition, they cannot be brought or won to the performance of their duty by soft words, by good instructions and admonitions, but have need to be compelled and forced thereto by hard and heavy blows] *although he understand (thee) yet will he not answer.* [to wit, neither with unfeigned words, nor with obedient deeds. Or, *when he understandeth (thee) and answereth not.*]

20 *Hast thou seen a man that is hasty in his words; [Or, works and deeds] there is more expectation [to wit of speaking prudently and seasonably, or of doing things with good advice and counsel] of a fool, then of him. [compare above, chap. 26. 12.]*

21 *When a man keepeth his servant delicately from a child, he will at last desire to be a son. [A son of the family, that will draw unto himself the right of son-ship, and of inheritance. Compare the examples of Abner, 2 Sam. 3. 7, 8. of Jereboam, 1 Kings 11. 26, 27, 28. of Simri, 1 Kings 16. 9.]*

22 *An angry man [Heb. a man of anger; that is, that is prone to anger, see Job 11. on vers. 11.] stirreth up brawling, [compare above, chap. 15. 18. and 26. 21.] and the wrathful (man) [Heb. a lord of wrath, compare above, chap. 22. on vers. 24.] is manifold in transgression.*

23 *A mans pride shall humble him: but the humble in spirit shall hold honour fast. [That is, shall surely get, and constantly keep honour; to wit, in the sight of God, in the presence and esteem of good men, and in the witness and testimony of his own conscience. See the like phrase above, chap. 11. 16. Oth. but honour shall uphold the humble in spirit. Compare Job 22. 29. Prov. 15. 33. and 18. 12. Isa. 66. 2. Mat. 23. 12. Luke 14. 11. and 18. 14. Jam. 4. 6, 10. 1 Pet. 5. 5.]*

24 *He that is partner with a thief, hateth his (own) soul; [That is, is his own enemy, bringing great shame and disgrace upon himself. See the like phrase above, chap. 8. 36. and in the Annotat.] he beareth a curse, and he bewrayeth it not. [the meaning is, that he, being required by the Judge upon his corporal oath, and with a curse denounced against him that is privy to the theft, and discovereth it not, notwithstanding he knowing thereof, utterly denieth to have any knowledge of it. Oth. (so) he that beareth a curse, and bewrayeth it not, (as it is, Levit. 5. 1.) he hateth also his own soul.]*

25 *The trembling of man [To wit, which is too great and immoderate, whereby men do not in dangers and difficulties threatened trust and rely on God so as they ought to do] layeth a snare, [that is, bringeth the fearful man into great danger of sinning more against God, and of being more punished of God by many unhappy disasters and sad accidents] but he that trusteth in the LORD, shall be set in a high place of refuge [to wit, where he shall be safe, free from all dangers.]*

26 *Many seek the Rulers face, [To wit, to require something of him, that may tend to the advancing and promoting of their cause, and of their suit, which they have against another. Compare above, chap. 19. 6.] but every mans judgment is from the LORD. [to wit, who absolutely loveth righteousness, and hath also the hearts of Rulers in his hand, see above, chap. 21. 1. and therefore must first of all, and before all others be sought unto. See examples hereof, Nehem. 1. 4. Esther 4. 16.]*

27 *An unjust man [Hebr. a man of injustice, that is, that loveth injustice. Compare above, chap. 6. on verse 14.] is an abomination to the just: but he that is right in way, [that is, he that is wise and godly, or upright. Compare, Psal. 37. 14. and 119. 1.] is an abomination to the wicked. [Heb. an abomination of the wicked. See above, chap. 3. on v. 32.]*

CHAP. XXX.

Agur confesseth his own and all mens ignorance in matters divine, without the word of God, v. 1, &c. and declareth, that the wisdom, creation, and governing of all things, pertaineth to God the Father, and to his son, 4. He excolleth the pureness and perfection of the word of God, 5, 6. his prayer for two things, 7, 8, 9. Of accusing a servant to his master. 10. Four evil ge-

nerations, 11, &c. Four unsavable things, 15, 16. Contempt of parents, 17. Four things hard to be known, 18, 19. Four intolerable things, 21, 22, 23. Four small, but wise creatures, 24, &c. Four creatures, stately in their going, 29, 30, 31. Ceasing and prevention of wrath, 32, 33.

THe words of Agur, [Some do understand by this name, Solomon himself, by reason of the gathering of his Proverbs all together into one volume or book; for the name Agur cometh from a word, that signifieth gathering and bringing together. Others conceive, that Agur is the name of a Prophet, that made the Proverbs of this chapter, inscribed and dedicated them to the two persons that are here named or mentioned] *the sonne of Jake, a burden;* [that is, the doctrine. See of the Hebrew word, 2 Kings 9. on vers. 25. where it signifieth a propheticall threatening; but it is here taken for all manner of good instruction, whereby a man is edified] *the man speaketh unto Ithiel, unto Ithiel and Uchai.* [Some conceive these two (Ithiel and Uchai) to be the names and titles of our blessed Saviour, the Lord Jesus Christ, of whom mention is made in the fourth verse: Ithiel is as much, as God is with me, agreeing very neer with the name, Immanuel, Isa. 7. 14. Uchai signifieth, I shall prevail, or be able. Others conceive them to be the names of Agur's companions, or scholars, or (as some are of opinion) sons, who received the insuing proverbs at his hand, or of him.]

2 *Verily I am more brutish then any man; and I have no humane understanding: [The Prophet beginneth his Proverbs with a preface concerning the meannesse, and (as I may say) nothingnesse of his understanding and apprehension, both to set bounds and limits unto himself, in the searching and diving into secret and hidden things, and also to instruct and teach others, that they ought not curiously to pry into high and deep matters, that exceed and surmount the capacity of man, but to keep themselves within the bounds of humble docibility] then any man, [Agur, by reason of the mean conceit that he hath of himself, maketh himself, in regard of the high, transparent, mysterious questions, viler and baser then any man.] And I have no humane understanding, [or, I have not the understanding of a man. to wit, not as it is now since the fall, but as it was at first, when created in Adam.]*

3 *Neither have I learned wisdom, [To wit, that I should be able to apprehend things that are so high] nor known the knowledge of the holy (ones.) [Of the word holy (ones) or saints, see Job 15. 15. and the Annotat. Oth. should I then know the knowledg of the holy (ones?)*

4 *Who hath ascended up into heaven, and descended? [It is as much as if he had said; Who is the wisdom of God, and the power of God, as the onely begotten Son of God, the Messias, in whom are hid all the treasures of wisdom and knowledge? Compare above, chap. 8. from vers. 22. to vers. 32. and 1 Cor. 1. 24. Col. 2. 3. And see further these very words applied to our Saviour Christ, Job. 3. 13. Eph. 4. 9, 10.] who hath gathered the wind in his fists? [as God the Father, and his onely begotten Son doth, without excluding the Holy Ghost, who proceedeth from them both, and is the spirit of the Father and of the Son. Compare, John 1. 3. Heb. 1. 3, &c.] who hath bound the waters in a garment? [meaning, the superiour waters, or the waters that are above; that is, the clouds, which God alone keepeth and holdeth hanging in the air, as if they were bound and shut up in a garment, which he looseth and unfoldeth at his pleasure] who hath established all the ends of the earth? [to wit, that they are founded in the midst of the air, upon their own weight. Compare, Job 38. 4. Psal. 104. 3. Isa. 40. 12.] how is his name, and how, if thou know*

know it, his sons name? [to wit, God the Fathers name, and his eternal Sons name. Compare, *Psal.* 2. 7. and 80. 16. *Isa.* 9. 5. whose name (that is, whose eternal divine essence) no creature is able to comprehend, see *Exod.* 3. 13, 14. *Judg.* 13. 17, 18.]

5 *All (or every) saying of God* [Meaning the word of God revealed unto us in Scripture, containing in it the doctrine which we are to believe, and the commandments which we ought to keep and perform, without troubling our selves too much with the secrets which God hath kept for himself alone, and which excell and transcend our capacity and apprehension, *Deut.* 29. 29.] *is purified*: [compare, *Psal.* 12. 7. and 18. 31. and 19. 9. and 119. 40.] *be is a shield* [compare, *Gen.* 15. 1. and the Annotat.] *unto them that trust in him.*

6 *Adde not unto his words*, [Compare, *Deut.* 4. 2. and 12. 32. *Rev.* 22. 19.] *lest he reprove thee, and thou be found lying.* [he forbiddeth not to diminish ought from the words of God, not because it is lawfull to do so, for that is likewise forbidden, *Deut.* 4. 2. and 12. 32. *Revel.* 22. 19. but because men are most prone and inclined to adding; and that under a colour of rightly interpreting and expounding the word, and also of singular and eminent holiness.]

7 *Two things have I required of thee*; [Namely, O God] *with-hold them not from me, before I die.* [that is, before I depart out of this transitory life: wherein mans soul is always subject to a sinful nature and condition, and his bod. hath alwayes need of temporal necessities to support it.]

8 *Vanity*, [Meaning all infidelity, error, and falshood in doctrine. So is the word taken, *Lament.* 2. 14. *Ezek.* 12. 24. and 13. 6, 7. *Zach.* 10. 2.] *and lying* [meaning all manner of falshood, hypocrisie, deceit, flattering, circumvention, lewdness and perverseness in life, so *Psal.* 4. 3. and 62. 5. above, chap. 19. 22. and 23. 3.] *remove far from me*, [to wit, by the illumination and sanctification of thy spirit. This is the first thing that he desireth or requireth at the hand of God] *give me neither poverty nor riches*, [this is his second request] *feed me with the bread of mine appointed distinct portion.* [see *Job* 23. on v. 12.]

9 *Lest I being full, should then deny (thee) and say, who is the LORD?* [That is, being full in regard of the possession of great riches, or of a great estate; and wanton, by reason of the immoderate and excessive abuse of them. Compare, *Deut.* 31. 20 and 32. 15. *Neh.* 9. 25. 26. below, v. 22.] *or lest I being impoverished, should then steal, and take hold of the Name of my God.* [to wit, by vain and idle abuse of it, or by perjury and taking a false oath, to get wealth, or by denying theft committed by me, or by murmuring against God for visiting me with poverty.]

10 *Accuse not a servant unto his master*, [That is, accuse him not rashly, and wrongfully, without any fault at all by him committed, see *Psal.* 101. on verse 5.] *lest he curse thee*, [that is, beg vengeance of God upon thee, who hath promised to help and defend the poor that are oppressed and afflicted, *Exod.* 22. 23. but when the accusation is well grounded and justly made, a man needeth not to fear any curse at all, above, chap. 26. 2. but may on the contrary expect a blessing, 2 *Sam.* 16. 12.] *and thou become guilty.* [that is, be not onely convicted of thy sin, but also be punished of God for it. Compare, *Gen.* 41. 21. *Levit.* 4. 22. *Num.* 5. 6, 7.]

11 *There is a generation* [That is, a sort or kind of men, so *Deut.* 1. 3. 5. and 32. 5. *Psal.* 14. 5. and here in the following 12, 13, 14 verses] *that curseth their father*, [the Prophet relateth here, and in the three following verses, some sort of sinners that are very odious and abominable in the sight of God] *and doth not bless their mother.* [that is, will also curse her. That which was before related, is again repeated, with a denial of the

contrary unto that which was related and asserted, so *Deut.* 33. 6. *Isa.* 38. 1, &c.]

12 *A generation that is poor in their (own) eyes*, [That is, in their own conceit and judgment. Compare, *Job* 18. 3. and see the Annotat. Understand here by these, all hypocrites, and such as seem holy in outward shew and appearance, who count themselves to be cleare and pure from sin, (or at least very little defiled therewith) in comparison of others] *and is not washed from their dung.* [that is sins, which are here called by a word which signifieth filth or excrements, which are voided by going to stool, so, *Isa.* 4. 4.]

13 *A generation, whose eyes are lofty, and whose eyelids are lifted up.* [Meaning, proud men, that have a high conceit of themselves, despise every one, and desire to look over all mens heads, see above, chap. 6. on vers. 12.]

14 *A generation, whose teeth are swords*, [Compare *Psal.* 57. 5.] *and whose great teeth* [see *Job* 29. on v. 17.] (are) *knives, to consume* [that is, to devour and to destroy, see *Exod.* 15. 7. and the Annotat. *Deut.* 32. 42. 2 *Sam.* 2. 26.] *the miserable from off the earth, and the needy from among men.* [understand in general, those that being extreme cruel, and without any pity or compassion at all, abuse their power and authority, to destroy those that are poor and mean in the world: as there are such as are back-biters, defamers, or takers away of others good name and repute, and slanderers: also those that violently oppress and wrong the poor, as likewise covetous persons, that wrong and oppress their neighbour by counselling and fraudulent dealing, or suck them dry by usury and extortion.]

15 *The blood-sucker* [Meaning a thick water-worm, otherwise called an *horse-leach*, that liveth in ponds, or pools, and moors, having a shap tongue cloven in two branches, wherewith being applied to the body, the pincherth thorow the skin of it, and then sucketh in so much blood, as that she falleth off from the body of her own accord, her appetite being not fully satisfied, but her body so filled and puff'd up with blood, that it can hold no more. The comparison is well to be heeded] *hath two daughters*, [the Hebrew word signifieth properly daughters, but it is also taken for branches or spigs, because they are as daughters of the stock from whence they issue, *Gen.* 49. 22. Understand here the split or cloven tongue, whereof mention was made in the former Annotat.] *Give, Give.* [that is, whereof every one saith, Give, or Bring, or both of them may be so called, to expresse their insatiability thereby] *These three things* [see above, chap. 6. on vers. 16.] *are not satisfied: (yea) four* [see the same place] *say not, It is enough.*

16 *The grave*, [Compare above, chap. 1. 12. and 27. 20.] *the closed womb*, [Heb. the closing up of the womb: that is, the closed and barren womb, see *Gen.* 20. on vers. 18. The Iraelitish women were in those times exceeding (yea, beyond measure) desirous to have children, see *Gen.* 30. 1, 23. with the Annotat.] *the earth, (that) is not satisfied with water*: [to wit, the dry and sandy earth: for although it be much moistened, yet in a short time it becometh again so dry and thirsty, that it seemeth not to have been watered at all] *and the fire*, [which is never weary of burning, though never so much combustible matter be thrown into it] *saith not, it is enough.*

[Compare, *Job* 14. 7. and the Annotat.]

17 *The eye that mocketh (his) Father, or despiseth the obedience of (his) Mother, the ravens of the brook* [That is, the ravens about brooks, rivers and streams of water, to drink there, or to seek their prey from dead bodies or carcases, and other things, that do often drive or float in them. Oth. the ravens of the valley, such as afterwards was the valley of *Hinnom*, where there lay sometimes dead carcases, and other filthy and noisome things, 2 *Kings* 23. 10.] *shall pick it out, and the Eagles*

gles young ones shall eat it. [the meaning is, that stubborn and rebellious children that mock and deride their parents, do at last come to the gallows, or unburi'd are wont to be cast before birds, as a prey to be eaten and devoured by them. The eye is specially mentioned in his punishment, because the tokens of mocking, despite, contempt and stubbornness are for the most part seen in the eye.]

18 *These three things are too wonderfull for me: yea four, which I know not.*

19 *The way* [That is, the manner of acting. See above chap. 6. on v. 6.] *of an eagle in the heaven*, [her way of acting is wonderfull, because she flieth both exceeding swift and exceeding high all at once. Oth. because she with her flying rendeth and cutteth the air asunder, and yet leaveth no mark or print to be seen in it] *the way of a serpent upon a rock*: [which is wonderfull, because without feet she creepeth speedily, and climbeth up into slippery rocks. Oth. because in the rock, upon which she creepeth, she maketh no furrow, nor leaveth any slime behind her, as water-snakes do, nor feathers, as birds do, nor dung, as almost all other creatures do] *the way of a ship in the heart of the sea*, [that is, in the midst of the sea, see above chap. 23. on ver. 34. This is likewise wonderfull, because a ship in the midst of the sea nowgoeth down into a deep profundity, as into the very bottom of the sea, anon riseth up again, and mounteth aloft as if it would tear the very skie, without tossing upside down and drowning. Oth. because in a still and calm water it leaveth a kind of print and furrow behind it, but which suddenly vanisheth, neither can it so be discerned in the midst of the sea, by reason of the mighty waves and billows, that drive and carry the waves up and down] *and the way of a man with a maid*. [which is wonderfull, both in the respect of the rare and wonderfull bridging and uniting of his heart with the maid, and also in respect of the wonderfull means used by him for the getting and enjoying of her.]

20 *So is the way of an adulterous woman*: [That is, so wonderfull or hidden, as the four afore-recited things are: To wit, by reason of the great wickedness and vile-ness, which she knoweth how to use, as well in the practising of her unclean and immodest actions, as in the excusing and hiding of them, when she hath done; as followeth in the text:] *she eateth* [that is, she enjoyeth the unchaste carnal copulation. Compare above chap. 9. 17. and 20. 17.] *and wipeeth her mouth and saith, I have wrought no iniquity*. [that is, she feigneth to know of no wickedness at all, as if she were one of the honestest women in the world.]

21 *For three things* [Compare above chap. 6. on v. 16.] *the Earth* [that is, the inhabitants of the Earth. Compare Gen. 41. 30. and the annotat.] *is disquieted: yea for four (which) it cannot bear.*

22 *For a servant, when he reigneth*: [That is, is in place of authority, and advanced to high dignity, whereby he obtaineth great powers which he abuseth to the oppression of others, and to his own destruction] *and a fool* [see 1 Sam. 25. on v. 25.] *when he is satisfied* [see above on ver. 9.] *with bread*. [that is, all manner of good things tending to the preservation and upholding of his temporal life, see above chap. 4. on v. 17.]

23 *For an hateful (woman) when she is married*: [Meaning a woman that is hated of every body, and deserveth to be hated for her bad qualities and ill conditions: for being married she is intolerable to her husband, children, servants, neighbours, &c. Some understand by this *hated* woman, the wife of an husband, who among other wives, (which he had all at once, according to the custom of those times) loved her at the first least, but afterwards most of all, whereby she became odious and intolerable unto her companions and corivals] *and an*

hand-maid, when she is heir of her mistress. [that is, when she marryeth her master after her mistress's decease. Hebr. *when she inheriteth her mistress*. Compare Judg. 11. 23, 24.]

24 *These four (things) are of the least (things) of the Earth: but they are wise*, [That is, are prudent and intelligent, which they manifest and discover by certain works, which they do by the dictate and instinct of nature, whereby men ought to be provoked and stirred up to the practising of sundry virtues] *well furnished with wisdom*; [Hebr. *made wise*: that is, furnished and endued with wisdom: to wit, by God, who by the work of creation infused the same into their natures.]

25 *The Ants are a weak people*: [That is, a kind of unreasonable creatures. So in the next verse] *yet they prepare their meat* [Hebr. bread] *in the summer*. [concerning the application of this example unto man, see above chap. 6. 6, &c.]

26 *The Conies* [See Lev. 11. on v. 5. and of the same creature, Deu. 14. 7. and Psa. 104. 18. Oth. *mountain-mice*, or *bear-mice*, because the cony in those countreys hath not her holes or burrowes in the rocks] *are a feeble folk, yet make their house* [or hole, or nest, or burrow. Compare Job 8. 14. Psa. 84. 4. and 104. 17.] *in the rock*. [to wit, mixt with earth and sand.]

27 *The Grasshoppers have no King: yet go they all forth, dividing themselves* (into heaps.) [That is, as it were in battel array marching into the field, that so, keeping their bandes and forces together, they might be the more dreadful and terrible, and not so easily driven away from their pasture. Oth. *gathered together*, or *assembled into one*, or *they go all forth shooting*, or *all (as) an arrow*, or *cutting all asunder*; that is, devouring, eating down all.]

28 *The Spider* [Oth. the *Ape*] *taketh hold with (her) hands*: [meaning her paws which she maketh use of, not only for to go upon them, but also to make her web withall, for to catch flies and gnats in] *and is in Kings palaces*. [to wit, where she is in most danger of being hunted away and killed, and in more fear for to do her work.]

29 *These three make a good pace, yea there be four* [Compare this phrase with Job 5. 19. and the annotat.] *that make a good going*. [After the recital of four small, weak and fearfull creatures, there are here represented and held forth four great, strong and undaunted creatures, which do exhort and stir us up to courage and boldness in our calling.]

30 *The old Lion* [The word in the Original signifieth properly a Lion, who with his great age, hath also great boldness and courage. Compare above chap. 5. on v. 11.] *strong among the beasts*. [that is, the strongest of beasts. So Job. 14. 15. *Great among the Anakims*; that is, the greatest of the Anakims. Item Cant. 1. 8. *fair among women*; that is, the fairest of women] *who will not turn away for any*: [Heb. *from all*, or *from all (or every) face*, that is, will not turn away for any, to wit, neither for man nor beast, that might come against him.]

31 *A Grey-hound of good loynes*: [The word rendered here *Grey-hound*, &c. hath its original from the Hebrew *qeraq*; that is, *to spread*: or as others conceive from the Chalde *qeraq*; that is, *to tuck up*, or *dress up*; and therefore there is meant by it a creature, that is in itself stout and couragious, well set in regard of his body, and strong and lusty in his feet, and ready for the work he is set about, which others conceive to fit the horse well. See Job. 39. 22. Others translate it a *cock*, or *leopard of good loynes*, or an *he-goat*; [who goeth very proudly and stately with an exalted head (or an head lifted up) before his flock. The Grecian Empire, which subdued the Persian, is resembled to an he-goat, Dan.

Dan. 8. 3. &c.] *and a King, who is not to be resisted.*

32 *If thou hast done foolishly, in lifting up thy self,* [To wit, unto wrath, whereof mention is made in the following verse, which dependeth on this verse] *and if thou hast thought evil;* (lay) *thine hand upon (thy) mouth.* [that is, tunc thy self and take heed of speaking, much less of doing the evil which thou intendest, and excuse not thy former wrath, see Job 21. on v. 5.]

33 *For the pressing of milk* [That is, the churning of milk] *bringeth forth butter;* *and the pressing of the nose* [that is, the hard blowing of the nose] *bringeth forth blood;* *and the pressing of wrath* [that is, the kindling of wrath; to wit, as well his, that by wrath provoketh another unto wrath, as his, that is provoked unto wrath] *bringeth forth strife.*

CHAP. XXXI.

Lemuel's lesson concerning the modesty and sobriety of Kings, v. 1, &c. Of comforting and assisting those that are grieved and afflicted, 6, &c. The praise and properties of a virtuous wife, 10 &c.

The words of King Lemuel, [That is, the words which were given unto this King for an instruction, and by him embraced, recorded, and thus left unto all men for their use and edification. This Lemuel is also called Lemoel, below v. 4. Which word signifieth as much as *unto*, or *before God*; that is, he that belongeth unto God, or is dedicated unto him. The common opinion is, that by this man is meant King Salomon himself, who is also called *Iedidja*, that is, *the beloved of the Lord*. See 2 Sam. 25. and the annotat.] *the burden,* [see above chap. 30. on v. 1.] *whereby his Mother* [namely, Bathsheba, of whom see 2 Sam. 11. 3. 1 Kings 1. 11. and chap. 2. 13. &c.] *instructed him.* [to wit, before he was crowned King, or presently after.]

2 *What O my son? and what, o son of my womb?* *and what, o son of my vows?* [These are the words of his Mothers instruction, as if she had said, *what (shall I say)? or how shall the thing be, o my son?* I must needs teach and instruct thee in that, which I count to be most needfull and necessary for thee. *Son of my womb.* Compare Isa. 49. 15. So are children also called in respect of their Father, Job. 19. 15. So likewise *the fruit of the womb*; to wit, of their parents, Deu. 28. 4. 18. 53. *Son of my vows*; that is, for whom I made so many vows unto the Lord, (which I have also performed) to wit, that thou mightest come to the crown and Kingdom, and therein quit thy self so, as becometh a godly and religious King to do.]

3 *Give not thy strength* [That is, the powers and faculties of thy soul and body, together with thy temporal estate. Compare above chap. 5. 9. 10.] *unto women;* [compare Deu. 17. 17.] *nor thy waies,* [that is, thy inclinations, dealing and works] *to destroy Kings.* [that is, presumptuously and without cause, to conquer the lands and cities of Kings, making war against them out of meer arrogancy, pride and covetousness. Oth. *give not thy affections unto women, which tendeth to destroy Kings;* that is, utterly to consume them, and to cause them to perish.]

4 *It is not for Kings, O Lemoel, it is not meet for Kings to drink wine;* [To wit, inconsiderately. Oth. *be it far from Kings, &c. to drink wine, &c.*] *and for Princes to desire strong drink.* [or, nor for Princes strong drink, or, and (to enquire) where strong drink is.]

5 *Let he* [To wit, every one of the Kings and Princes] *drink, and forget the statute* [the Hebrew word signifieth that which is not only once ordained and

established, to be kept as a Law; but which is also for such an end and purpose ingraved, carved and written in stone, copper or any other material, according to which the Judges sentence must at all times be formed and framed] *and alter the judgement of all afflicted ones.* [Heb. *children of affliction*; that is, afflicted men. So *children of death*, Psa. 79. 1. for men appointed unto death; *children of alteration*, or of *ruine*, or *destruction*, v. 8. *children of the captivity*, Eph. 4. 1. for men that had been carried away captive: *children of the curse*, 2 Per. 2. 14. for cursed men.]

6 *Give strong drink unto him that is ready to perish;* [That is, that pineth and melteth away, and (as it were) consumeth away to nothing, by reason of some grief, wherein he is plunged. Compare Deu. 26. 5.] *and wine unto those, that are bitterly grieved in soul;* [Heb. *that are bitter in soul*; that is, that are bitterly grieved in their heart. See 2 Kings 4. on v. 27.]

7 *Let him drink,* [To wit, he that perisheth and is bitter in soul. Here is a change or alteration of the number. Compare Job 24. on v. 8.] *and forget his poverty;* *and remember his trouble no more.*

8 *Open thy mouth* [So in the next verse, see Job 33. on v. 2.] *for the dumb;* [that is, for him that is not able to speak for himself by reason of his unfitness and impediment in his speech; or dare not speak, through fear of his potent adversary] *for the cause of all that are about to perish.* [Heb. *children of alteration*, or of *destruction*; that is, that are in danger of suffering wrongfully some hurtfull change or alteration, that is, great damage in their estates, body or credit, yea which might tend to their utter undoing. Oth. *of all the children of passage*; that is of all men, whose life here is nothing else but as it were a throw-fare, and stepping over, or passing unto death.]

9 *Open thy mouth, judge righteously:* [Heb. *judge righteousness*; that is, righteously or rightly, so Deu. 1. 16. Oth. *in or with righteousness*, as this full and entire phrase is found, Lev. 19. 15. Psa. 9. 9.] *and do justice to the afflicted and needy.*

10 *Alaph. Who shall find a virtuous wife?* [This praise and declaration of the virtues of a prudent and diligent Mother of a family, is here placed, and set down in the first letters of every verse, according to the order of the Hebrew ALPHABET: and therefore the names of the letters are put in the beginning of the verse. See Psa. 25. on v. 1. Heb. *a wise of virtue*, or *piety*, or *valour*. So Ruth 3. 11. see Gen 47. 6. the annotat. on the word *valiant*, compare above chap. 12. 4.] *for her value is far above Rubies.* [of Rubies see Job 28. 18. and the annotat.]

11 *Beth. The heart of her Lord* [That is, of her husband. See 2 Sam. 11. 26. and the annotat.] *trusteth in her,* [so that no good (thing) shall be wanting unto him. [the Hebrew word *selah*, (rendred here good) signifieth properly spoil, or prey; that is, all moveable goods, which in time of war are spoiled, or taken away from the Enemy: but understand here by way of comparison, or similitude, all kind of goods, that are requisite and necessary unto house-keeping, and are gained and gotten by labour or trading. Compare herewith below v. 15. the signification of the word *tereph*, meat, or food.]

12 *Gimel. She doth him good, and not evil, all the days of her life,* [Or, she rewardeth good unto him, &c. See of the Hebrew word 2 Chron. 20. on v. 11. Prov. 11. on v. 17. The idiom and property of the Hebrew tongue is, to repeat the same thing again with a denial of the contrary, Psa. 102. 18. Luke 1. 20. &c.]

13 *Dalet. She seeketh wool and flax, and worketh* [The Hebrew word *asab* is also elsewhere taken for working. See Gen. 39. on v. 30. Exod. 31. 4. Ruth 2. 10; and the annotat. 2 Chron. 2. 7.] *with delight of her hands*

bands. [So to the hands is ascribed refusing or dislike and unwillingness, above chap. 21. 25.]

14 He. *She is like the merchants ships*; [That is, like the merchant men; or the ships that go upon merchants affairs, and trade for merchandise] *she causeth her bread* [that is, whatsoever tendeth to the sustentation and preservation of this temporal life. Compare above chap. 4. on v. 17.] *to come from a far.* [that is, she provideth and furnisheth her self opportunely, not only of those things that are to be had there in the country where she liveth, but also of those that must be fetched and brought from far and remote places; for which she either payeth money, or wares made by her own folks.]

15 Vau. *And she riseth, when it is yet night, and giveth meat* [The Hebrew word, *Tereph*, signifieth properly prey, or victual that is gotten by robbing or plundering, as Num. 23. 24. Job. 24. 5. but it is also taken for other food or victual, as here, and Psal. 111. 5. Malach. 3. 10. as also the word *hitrifh*, above, chap. 30. 8. is as much as *feeding with ordinary food*] *to her house*, [that is, to her household, see, Gen. 7. on v. 1.] *and the appointed portion* [see Job 23. on v. 8.] *to her maidens.*

16 Zain. *She thinketh of a field*, [The word *Zaman* is for the most part taken in a bad sense, and for evil and wicked thoughts, as Deut. 19. 19. Psal. 37. 12. above, chap. 30. 32, &c. but here it is taken in a good sense, for diligent, prudent, and pious thoughts. Compare, Zach. 8. 15. So the word, *Mezimma*, signifying *thought*, is taken likewise both in a good and in a bad sense. See, Job 21. on vers. 27.] *and getteth it* [to wit, with an intention to raise yet more gain and profit thereby for her family. Compare above, chap. 24. 27.] *with the fruit of her hands* [that is, with the gain and profit which she getteth by her handy-work and trading] *she planteth a vineyard.*

17 Cheth. *She girdeth her loines with strength*, [That is, she applieth her self with diligence and courage to the work, she goeth roundly to it, as we say, see Exod. 12. on v. 11.] *and she strengtheneth her arms.* [that is, she maketh her self ready for the work, or (as we use to say) she strips up her arms. Here mention is made especially of the *loines* and *armes*, because therein lieth the greatest strength that is requisite and needful for labour.]

18 Teth. *She tasteth*, [That is, judgeth, conceiveth, findeth, and perceiveth. Understand this of the taste of the heart. Compare, Psal. 34. on vers. 9. and Job. 12. on v. 20.] *that her merchandize is good*: [that is, profitable, so Jerem. 5. 15. 1 Cor. 7. 1.] *her lamp goeth not out by night.* [to wit, because she useth it a long while in the night, or in night-time.]

19 Jod. *She putteth forth her hands to the spindle.* [To wit, whereby she windeth or twisteth her thread or yarn. Oth. *wherne*] *and the palms of her hand take hold of the distaff.* [to wit, to turn it by whiles, and to pull or draw her flax or wool off from it. It is conceived, that the old fashion or custome of spinning was not done with a wheel, but (as at this day, is yet much and frequently used) with a spindle and distaff.]

20 Coph. *She stretcheth out the palm of her hand to the miserable*: (or poor) *and she putteth forth her hands to the needy.* [to wit, to help them; for she is diligent, not onely to provide for her own family, but also to communicate unto the poor.]

21 Lamed. *She feareth not for her house*, [That is, household, so above, v. 15. and straightway again in this same verse.] *because of the snow*: [understand hereby all manner of intemperance issuing from the air] *for all her house is clothed with double garments.* [that is, with two suits of apparel. Oth. *with scarlet*, that is, not onely for necessity, to keep off the cold, but also for ornament to those that belong to the family of a great woman or Lady. Some understand by her *house*, none but her husband, and her children. Yet forasmuch as it seemeth,

that scarlet was somewhat common in those countreys, 2 Sam. 1. 24. it is not incredible, but that some servants and waiting Gentle-women, pertaining to such great houses and families, might have worn such kind of apparel, and therefore (doubtlesse) were much more stored with other garments, to fence and protect them against the coldnesse and sharpnesse of the weather.]

22 Mem. *She maketh for her self Tapestry-ornament*, [See above, chap. 7. on v. 16.] *her cloathing is fine linen* [see Gen. 41. on v. 42.] *and purple.* [that is, a garment that is of a dark or deep red, or crimson colour.]

23 Nun. *Her husband is known in the gates*; [That is, houses or places of Judicature, see Gen. 22 on v. 17.] *when he sitteth with the eldest of the land.* [that is, the Rulers and Governours of the land, who are commonly chosen out of those that are old in years (at least old in wisdom and understanding) see 2 Kings 23. 1.]

24 Samech. *She maketh fine linen cloath*, [See hereof, Judg. 14. on v. 12.] *and selleth it*: *and she delivereth girdles* [which served in war, to be thereby, as by a military token or badge, admitted to the use and practice of arms, 2 Kings 3. 21. to hang the sword on it, 2 Sam. 20. 8. and to make the members of the body ready, firm, and strong for any work or businesse, see Exod. 12. on v. 11. Eph. 6. 14. The girdle served also for an ornament to the body, Isa. 3. on vers. 24.] *unto the merchant.* [Hebr. *unto the Canaanite*. See Job 40. on vers. 25.]

25 Ain. *Strength*, [That is, valour, courage, confidence in God, and undauntednesse of spirit] *and glory* [that is, ornament of piety, and vertuous manners] *are her cloathing*: [that is, she is therewith well stored and provided, and keepeth her self close thereunto, as unto an ordinary and daily cloathing or wearing apparel, compare Job 29. on vers. 14.] *and she laugheth at the day that is a coming.* [that is, she is quiet, void of care, and without fear, in respect of the time to come, and that by reason of the sense & apprehension of Gods favour and blessing, and by reason of a good conscience, and the order which she hath made and taken in her house-keeping. *Laughing* is here taken, for being without fear, and for despising, see Job 5. on v. 22.] *at the day that is a coming.* [meaning, the time to come, wherein she might be visited with adversity, want, or poverty. Others understand the time of old age, or the time of death, or the day of judgment that is to come.]

26 Pe. *She openeth her mouth with wisdom, and in her tongue is the doctrine of kindness.* [That is, speech of desiring to do well unto all, and exhortation to provoke and stir up others thereunto.]

27 Tade. *She beholdeth the goings of her house*. [That is, how things go in her family, minding her children, her servants, the businesses and employments they are about, the moveables and household-stuff, as also the means and moneys that she is intrusted withall by her husband] *and she eateth not the bread of idleness.* [that is, the bread that is gotten without honest labour and taking of paines. Compare above, chap. 4. on vers. 17.]

28 Koph. *Her children* [Or sons] *rise up*, [that is, are ready and prepared to praise and commend her; as they likewise do straightway perform it. So, *to rise up*, or *to get ones self up*, is as much as to fit and make ones self ready for, or to apply ones self to any business, Gen. 37. 35. Exod. 2. 17. Job. 18. 4. 1 Sam. 25. 29, &c.] *and pronounce her blessed*: (also) *her husband*; [to wit, getteth him up] *and he praiseth her*; (saying)

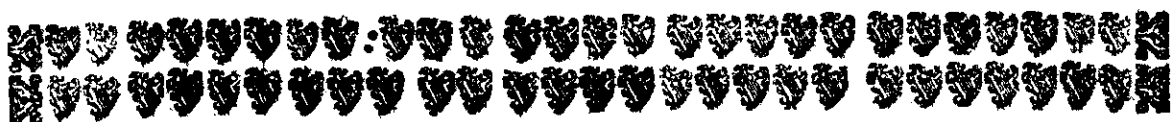
29 Resch. *Many daughters* [That is, many women, so, Genes. 30. 13. Luke 23. 28.] *have done ver- tuously*; [to wit, in house-keeping, so is the word *Chail* taken, Ruth 3. 11. and here above, vers. 10. Oth. *have*

have done virtue, or, gathered riches] but thou excellest them all. [these and the former words of the verse, are the words of the husband and his sons.]

30 Schin. *Favour*, [Meaning, outward comeliness, and grace, or handsomness, which some women-kind might have in or about them. See, *Nahum* 3. 4.] *is deceit*, [Hebr. *a lie*, or *falsehood*, to wit, because they are deceived that rely upon it, as upon a sure and lasting estate; and because oftentimes great and grosse vices are hidden under it] *and beauty (is) vanity*; [that is, fading, and soon or easily vanishing, see *Job* 15. on verse 31.] (but) *a woman that feareth the LORD*, [or *a woman of the fear of the Lord*; that is, a woman that

is indued with the fear of the Lord] *she shall be praised*.

31 Tau. *Give her of the fruit* [Of the word, *fruit*, see above, chap. 1. on verse 31.] *of her hands*: [that is, works. To give something in words, is to praise, or commend, *Jerem.* 13. 16. he intimateth by the fore-mentioned words, that others should from the work of her hands take matter for to praise and commend her] *and let her works praise her in the gates*. [that is, in the publick Congregations and Assemblies of the people, which were wont to be in the gates, where Judgment was kept, and Justice administered.]



THE BOOK OF ECCLESIASTES, OR, OF THE PREACHER: CALLED in HEBREW KOHLETH.

The Argument of this B o o k.

MAny among the Learned are of opinion, that Salomon wrote this Book in his old age, after that he had for many years together turned away from the right path of true godlines; but was now again converted unto God. (See the annotat. 1 Chron. 11. on v. 17.) Wherein he by inspiration of the Holy Ghost, before the whole Congregation of God, testifieth his earnest sorrow and repentance for the former part of his life, loathing and abhorring it, as being vanity of vanities, whereby a man is not able to attain unto temporal rest, and satisfaction or contentment of mind, much less unto the highest and chiefest good, which is everlasting salvation. In like manner his intent and purpose is, by his own example and pattern to lead all men to vertue and piety. To this end and purpose he doth in the first place make a short recital of the whole course of his life, and wherein he had chiefly taken his delight and recreation. Then in the second place he relateth also, that he heeded and observed the practise and course, about which many men did most busie and trouble themselves in this life, being for the most part vanities, yea also wicked and ungodly devises, he testifying that the All-wise and Almighty God directeth and governeth all things according to his will and pleasure, and that things do not fall out in the world by fortune or chance, as many men do imagine. Lastly, Salomon exhorteth all men to fear and serve God uprightly, and to practise and perform all good works and duties, rejoicing in an honest and godly manner in the things which they do enjoy, and have received at the bountifull hand of God, especially while they are yet young, strong and of perfect memory and understanding; having at all times the severe and righteous judgement of God before their eyes.

As for the Title of this Book, the same is in the Hebrew Kohleth, in the Greek Ecclesiastes. Kohleth cometh from Kohal, that is, to gather, and it signifieth as much as gathering; to wit, a gathering soul; that is, person. All men by nature are like scattered sheep; but God sendeth his Ministers forth as shepherds, for to gather them. Some are of opinion, that Kohleth is one of King Salomons proper names, which they conclude from thence, because ever and anon in this Book it is said in the masculine gender, amar Kohleth. This is likewise the opinion of many among the Jewish Rabbins.

Now as concerning the Greek Title of this Book Ecclesiastes, that is, the Preacher, the same must not be so understood here, as if Salomon did give his mind that way, namely, to preach constantly before the Congregation of Gods people, (this was properly the office and duty of Prophets, Priests and Levites) but in that respect it is called Ecclesiastes or the Preacher, because he doth as it were make a Sermon here in this Book, full of good and profitable doctrines and instructions. And it may very well be, that either he himself read the same, or caused and procured it to be read in a full meeting or assembly of the Church and people of God: Others understand by the word Ecclesiastes, one that maketh a speech in the Congregation; as they are wont to do, who do publicly before the Congregation of the Faithfull openly confess the sins they have committed.

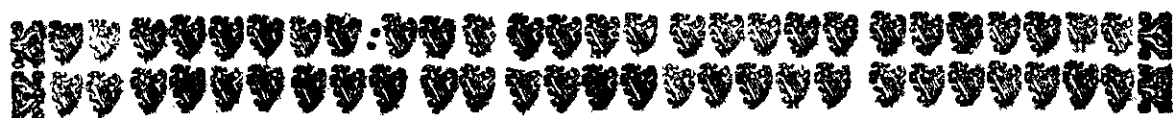
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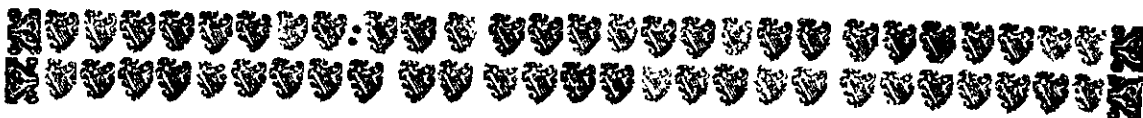
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ECCLESIASTES.

CHAP. I.

Every thing is vanity and disquietnesse, both in respect of men themselves, and in respect of things that are done in the world, being altogether unconstant, transitory, and full of vexation; v. 1, &c. This the Preacher proveth by his own example, 12.

THe words of the Preacher, the son of David the King, at Jerusalem, [At Jerusalem was the Royal seat: but Solomon was King over the twelve tribes of the people of Israel, see below, v. 12.]

2 *Vanity of vanities, saith the Preacher, vanity of vanities, [That is, the greatest vanity; as we say, King of Kings; that is, the greatest King; song of songs, that is, the highest song. See the Annotat. Gen. 9. on vers. 25. and Levit. 2. on v. 3. And understand these words so, that Solomon thereby signifieth, that all earthly things can no way help or benefit us, for to attain unto true happinesse or blessednesse] it is all vanity. [to wit, all that is done under the Sun, verse 3. Compare Psal. 62. 9. and 144. 4.]*

3 *What advantage [Or, surplussage, remainder, profit, gain; to wit, to attain unto quietnesse of mind, wherein every ones happinesse consisteth] hath a man of all his labour, [Or, troublesome labour; to wit, as well of the mind as of the body] which he laboureth under the Sun? [that is, about the transitory things of this world. As if he had said, none, no profit at all, so below, chap. 2. 22. and 3. 9.]*

4 *One generation goeth, and another generation cometh, [The meaning of these words is, the multitude of men or people that are now alive, they die and perish; so shall they likewise perish and die, that shall succeed and come after them from one age to another, and from one generation to another. See Psal. 12. 6. yea, all that is in the world, it is transitory and changeable; therefore can it not bring unto a man any true, real, substantial, or abiding happinesse] but the earth abideth for ever. [Or, is abiding, it perisheth not. It is as if he had said, The earth or the world perisheth not so, as the things do perish, that are alive and move in it. Otherwise, it is most certain, that the world shall also perish at last, see Psal. 102. 27. and 104. 5. and 119. 90. and 2 Pet. 3. on v. 10.]*

5 *The Sun also riseth, and the Sun goeth down, and he panteth after his place where he arose. [This is spoken by way of similitude, taken from a man that runneth apace (so that he gapeth for breath) to come to the place where he would be. See Psal. 56. on vers. 2. The*

meaning of this, and the next following verses seemeth to be this; All labour, both of the mind and body, in and about worldly affairs, maketh a man full of care and anxiety, so that he is in a continual motion, like the Sun, the air, and the rivers; therefore it cannot make a man happy.]

6 *He goeth toward the South, [To wit, from such time as he entereth into the celestial sign of Cancer, until he entereth into the sign of Capricorn; to wit, in Summer and Autumn] and he goeth about unto the North, [to wit, the other half year, from that day that he entereth into Capricorn, until he entereth into Cancer, namely, in Winter and the Spring] the wind goeth continually compassing about, [Heb. wheeling about, wheeling about] and the wind returneth again to his circuits, [blowing sometimes out of one, sometimes out of another Climate or part of the world.]*

7 *All the brooks [Understand under these, yea especially, the Rivers and water-streams] go into the Sea, yet the Sea waxeth not full; [to wit, so full, as that it should overflow the earth, but it continueth all in one condition, see Job 38. 10, 11. Psal. 104. 9.] unto the place whither the brooks go, thither going do they return again. [to wit, by or through the veins that run under the earth. The Preacher doth intimate hereby, that the Rivers are in a continual flux and reflux, or motion to and fro.]*

8 *All these things grow (so) weary, [Or, are (so) full of labour, or, toil,] that no man is able to utter it; [yea, neither able to comprehend it with his minde or understanding. And consequently, cannot the things that are seen and heard in the world, bring any true contentment or quietnesse of mind unto a man] the eye is not satisfied with seeing, neither is the ear filled with hearing.*

9 *That which hath been, the same shall be; and that which is done, the same shall be done: [So below, chap. 3. 15.] so that there is no new thing under the Sun. [To wit, as touching those things that are done in the world according to the common course of nature: but the case is otherwise concerning the extraordinary works of God.]*

10 *Is there any thing, whereof it may be said, See that it is new? it hath been already in the ages which were before us. [The meaning is, there is nothing new (though it may seem to be new) but it hath been also heretofore at one time or another.]*

11 *There is no remembrance of former things; [As if he had said, If so be there be any thing found which*

men call a new thing, it is from hence, because they do not well know all that is past, and that happened in former times and ages, because there is no remembrance of it; and of the following things which shall be, of them shall there be neither any remembrance with those that shall be after.

12 *I, the Preacher, was King over Israel at Jerusalem.* [As if he had said, I, being a great and mighty King, have had leisure and fit opportunity to do that, which its right way followeth, much more than any man else, who have not had that ability, wealth, opportunity, or knowledge to search and dive into all things, as I have had, see below, chap. 2. 5, 6, 7, 8, &c.]

13 *And I gave my heart to search and inquire with wisdom, into all things that are done under heaven:* [As well those that came forth according to the order of nature, 1 Kings 3, and 4. as those that happened against the common course of nature] *this business* [Heb. evil business, or trouble, or anxiety, which is called evil or foolishness, because a man busieth himself therewith, and enjoyeth not the right benefit thereof, because he can never attain to a full and perfect knowledge of all things, nor of the causes from whence they issue, as also because the putting in practice of humane knowledge is a very hard and difficult thing] *hath God given to the children of men, to perplex themselves therewith.* [or, to be busied therein, or therewith, or to vex themselves therein, or to trouble themselves thereby.]

14 *I beheld all the works that are done under the Sun, and behold, it was all vanity and vexation of spirit.* [That is, not a slight head-aching or head-breaking, but a vexation, gnawing, bickering, or consumption of the heart or mind. Oth. feeding or nourishing of mind, that is, a thing whereby a man is no more comforted and strengthened in his mind, then if he should feed and nourish his body with wind, see the like phrase, Jer. 22. 22. Hos. 12. 2.]

15 *That which is crooked cannot be made straight:* [To wit, by a mans own skill and understanding, or by humane industry, but God is able to do all things; therefore David prayeth, Lord, create in me a new spirit, see below, chap. 7. 13.] *and that which is wanting cannot be numbered.* [that is, there be so many defects and imperfections in the things of this world, as that they in no wise can be numbered or told.]

16 *I communed with mine (own) heart, saying, I have increased in wisdom, [Or, I am grown great and more abounding in wisdom; to wit, in the knowledge of natural things, and of the things that are done, and come to pass in the world, see 1 Kings 3. 12. and 4. 29 and 10 7, 23. Eccles. 2. 9.] above all those that have been before me at Jerusalem: and mine heart hath seen* [that is, experienced and found out, see Job 7. on v. 7.] *much wisdom and knowledge.*

17 *And I gave my heart to know wisdom and knowledge, madness and folly.* [That is, I was diligent and industrious, to know somewhat better, what the excellency of wisdom meant, by opposing thereunto, and as it were ballancing against it folly, which is contrary to wisdom, see Exod. 2. 12.] *I perceived that this also is a vexation of spirit.* [see above, on v. 14.]

18 *For in much wisdom is much grief:* [Or anger, or anguish, or dejection of mind; to wit, because those that excel in wisdom and understanding, do perceive many things which are repugnant and clean contrary to wisdom, and therefore do sore displease them: or also because the spirit of man (even of the wisest) cannot execute and accomplish his thoughts or intentions] *and he that increaseth* [Heb. enjoyeth, or addeth] *knowledge, the same increaseth pain.* [or painfulness, ache, grief, perplexity, that is, he that desireth to know much, he hath also much trouble and perplexity.]

CHAP. II.

Solomon sheweth by his own example, that true happiness consisteth not in the things that are pleasing to the flesh, as stately buildings, planting of trees, vineyards, gardens, v. 1, 2, &c. but in a quiet cheerful enjoyment of the mercies which God hath given unto man, verse 24, &c.

I said in mine heart, Go to now, [Heb. go now] I will prove thee with joy, therefore look on the thing that is good: [Heb. look into the thing that is good, that is, satisfy thy self with the thing that is good, which in this place is as much as, satisfy thy self with bodily delights, compare Luke 12. 19. Here Solomon speaketh to his own heart, as if he had said, I will once try, whether pleasures and worldly delights be the true and highest; whether they are able to bring true contentment of mind; and true real happiness, unto those that bathe themselves in them] *but behold, that also was vanity.* [to wit, as well as that which was related before, chap. 1. namely, the searching out of worldly things.]

2 *I said unto laughter, Thou art mad; and unto mirth,* [Meaning, carnal or worldly mirth] *thou art maddest this?* [or, why dost thou this? the meaning is, what benefit or advantage doth this worldly mirth bring? However it is not profitable, or available to reach true happiness. Understand this thus, that much and immoderate laughing, singing, skipping or dancing, is more seemly for a fool and a fantastick person, then for a wise and understanding man, Prov. 20. 1. but to laugh moderately at some times, and for some causes, is a thing not to be reproved.]

3 *I inquired* [Or, searched, or sought, or advised] *in mine heart,* [that is, with my self] *to sustain my flesh* [that is, my body] *in wine,* [or to draw wine, that is, to accustom and inure my self to drink wine. Oth. to give my flesh over unto wine] *(yet leading mine heart in wisdom) and to retain folly,* [as if he should say, I have purposed so to keep the wisdom (which God hath given me) in mine heart, as that notwithstanding I was also minded to give way unto folly, (to wit, by feeding deliciously, and by living in pleasures and delights) laying hold thereon, and retaining it. The meaning is, I have striven and endeavoured to live both in bodily pleasures and delights, and also in wisdom, uniting both wisdom and pleasure together; for here under the name of wine, all kind of dainty food, meat, and drink, yea, all manner of pleasures and delights must be understood] *till I should see what would be best for the children of men, which they should do under the heaven, (during the number of the days of their life.)*

4 *I made me great works,* [That is, structures, buildings, as immediately followeth, and also verse 5, 6. Heb. I made my works great; to wit, not onely for necessity, but also to shew my glory, and for delight] *I builded me houses, I planted me vineyards.* [to wit, in Bash, Hamon, Cant. 8. 11.]

5 *I made me gardens,* [To wit, wherein all sorts of herbs and flowers grew] *and gardens of pleasure,* [Heb. Paradise; that is, paradises, which signify not ordinary common gardens, but gardens of pleasure and delight, especially Orchards] *and I planted trees in them, of all kind of* [Heb. of all] *fruit.*

6 *I made me pools of waters,* [Understand such kind of pools, wherein there was alwayes water, both rain-water and spring-water] *to water therewith the wood that flourisheth with trees.*

7 *I got* [Or, I possessed, or gained, recovered] *servants and maidens, and I had children of (my) house:* [that is, children born in my house; to wit, of my servants

vants and maidens, compare, *Gen. 12. 5. and Gen. 14. 14. and 15. 3. and 17. 12.*] also I had a great possession of oxen and sheep, [under these kinds are also other beasts understood, both great and small] more than all that had been at Jerusalem before me.

8 I gathered me also silver and gold [See 1 Kings 9. 28. and 10. 14, 21, 22, 26.] and the jewels of Kings, and of the Provinces: [that is, which might be found with some Kings, and in strange Provinces: or, that which with Kings, and in every Province was esteemed to be most precious] and I appointed [Heb. I made] me men-ingers and women-singers, and the delights of the children of men, musick-instruments, [or, musical harmony, or divers tunes of musical Instruments, or Caroches, or choice, very beautiful women taken captive in war; to wit, to minister unto me in all things whereunto women are fit. The Hebrew word is found no where else but here, therefore it is so variously rendered] yea, all sorts of Musick-Instruments.

9 And I became great, and increased more then any man, that had been before me at Jerusalem: also my wisdom [That is, the wisdom wherewith God had indued me above all others] remained with me. [Heb. stood, that is, consisted, or remained constant, or stedfast with me. The meaning is, although I had all the afore-mentioned riches and power, yet did I not therefore let wisdom go, but continued notwithstanding still in my wise and discreet government, compare above, v. 3.]

10 And whatsoever mine eyes desired, I withdrew it not from them: I withheld not mine heart from any joy, but mine heart rejoiced because of all my labour: [That is, because of the goods or things which I had effected and produced by my labour] and this was my portion of all my labour. [That is, all that I enjoyed of all my travel, was a transitory, and without joy soon gone, see below, chap. 5. on v. 17.]

11 Then I turned me to all my works, which mine hands had made, and to the labour which I working had laboured: behold, it was all vanity and vexation of spirit, [see above, chap. 1. 14.] and there was no advantage therein under the Sun. [that is, in any visible and transitory things.]

12 After that I turned my self to behold [That is, exactly to observe] wisdom, also madneses and folly: [that is, I gave my self to the consideration of wisdom and folly, which I had tried, and had had experience of, to judge with my self which was the most excellent] for how should a man that should come after the King, [that is, me] (do) that which is already done? [as if he should say, How should he be able to do that, which I, who am a great and mighty King, have done? Oth. for what (should) the man (do,) that shall come after the King? (even) that which hath been already done. The meaning is, if there be any man that thinketh that I, who am so mighty and wise a King, have not understood or experienced all things aright, and that in that regard there may yet be another way and means to attain unto true happiness, he erreth greatly; he shall finde nothing, else then what I have already delivered concerning it: every one may herein safely rely upon my word.]

13 Then I saw, that wisdom hath excellency above folly, as light hath excellency above darkness. [The meaning is, though all that we do is meer vanity, yet wisdom is to be esteemed so much more then folly, as light is to be esteemed above darkness.]

14 The eyes of the wise man are in his head, but the fool walketh in darkness: [That is, he knoweth not, how he shall order his affairs. The meaning is, that a wise man is well advised, and goeth prudently about his business; but a foolish man is unadvised and imprudent in all his affairs, see Prov 8. 1. and 17. 24.] then I perceived also that one kind of chance happeneth to them all. [That is, to them both, as well to the wise man, as

to the fool; to wit, as much as concerneth that which befalleth them in this present life: as there are divers calamities, sicknesses, diseases, and aches or pains of the body, as also death it self. Compare herewith, Psal. 49. 11.]

15 Therefore said I in mine heart, [To wit, judging according to the nature and condition of things, which men see daily happen before their eyes] As it happeneth to the fool, (so) shall it also happen to my self: [That is, I am as well subject to all kind of miseries and calamities, and shall as well die as the fool, yea as all other men] Why therefore do I seek more after wisdom? [that is, why then did I labour and endeavour more to get wisdom then other men have done? Or, Why should I then seek more after wisdom? As if he should say, seeing death will seize upon me, as well as upon all others, what will humane wisdom avail me? what benefit shall I have by it?] then spake I in mine heart, that the same also is vanity.

16 For there will be no more remembrance of a wise man than of a fool for ever. [Heb. There is no remembrance of the wise with the fool for ever. This serveth to confirm that which was even now asserted. The meaning is, As all men are mortal, so doth also, in time, the remembrance of one man perish, as well as of another, yea of all men in general. Although the memory of those, whose names and acts are upon Record in the Word of God and in Histories, still remaineth and abideth with many] seeing that which now is, in the days to come is quite forgotten: and how dieth the wise man with the fool? [that is, as well as the fool, see Psal. 49. 11, 12. It is a question with admiration, as if he had said, It is a lamentable thing, that a brave wise man must die as well, and as soon, (and oftentimes (according to the judgment of the world) hath the like issue) as a fool. Oth. and how the wise dieth with the fool.]

17 Therefore I hated this life, [That is, it grieved me to live] for this work that is done under the Sun [that is, all the works and actions of men] seemed evil unto me: [Heb. was evil in, by, with, or upon me] for it is all vanity and vexation of spirit.

18 I hate likewise all my labour, which I had laboured under the Sun, [That is, my wealth or estate which I had gotten and gathered together by my labour] that I should leave it behind to a man that shall be after me. [that is, that shall succeed me in the Throne or Kingdom. As if he should say, I loathed and abhorred it; to wit, considering the vanity of riches, and the gathering of goods, which are gotten with so much trouble and care. And especially, in respect of the uncertainty, what heir a man shall have to inherit his goods after his death.]

19 For who knoweth, whether he shall be a wise man, or a fool? yet shall he have rule over all my labour which I have laboured, and which I have managed wisely under the Sun. [That is, over all the goods, and excellent great commodities which I have purchased and gathered with much labour and travel. Rehabeam, the son and successor of Solomon, by his folly and imprudence lost the greatest part of his Kingdom, 1 King: 12. It may in some measure be gathered from this verse, that Solomon perceived well, that Rehabeam would not behave himself wisely, managing the government of the Kingdom] That is also vanity.

20 Therefore I turned my self about, to cause mine heart to despair of all the labour, which I have laboured under the Sun. [As if he had said, I am in my thoughts at last come to this, that I have not had in the least any contentment in all that I have gotten by my slow labour and travel. See v. 18.]

21 For there is a man, whose labour is in wisdom, and in knowledge, and in aptness: yet to a man that hath not laboured therein, shall he deliver it: [to wit, his labour]

that is, all the estate that he hath gotten and gained by his labour] for his portion: [the meaning is, it is no wonder, that this thing grieveeth me, seeing there is no man of never so poor and mean an estate, but would be grieved to think that his means and estate should fall into the hands of strangers] *that is also vanity, and a great evil.* [that is, grief or vexation, as *Matth. 6. 34.*]

22 *What I pray, hath that man* [To wit, of whom is spoken *v. 21.*] *now of his labour, and of the vexation of his heart, which he is labouring under the Sun?* [compare above chap. 1. 3. and below chap. 3. 9.]

23 *For all his dayes are sorrowes,* [That is, full of grief and heaviness. See *Job 14.* the annotat. on *v. 1.*] *and his travail is grief: even in the night his heart resteth not: that is also vanity.*

24 *Is it not (then) good for a man* [To wit, as much as concerneth the temporal good, and this transitory life] *that he should eat and drink, and that he should make his soul [that is, himself] enjoy good in his labour?* [or if his labour; that is, if his goods or estate gotten by his labour. Hebr. *that he should make his soul see good*, &c. that is, that he should fare well, and enjoy some good of his labour. The meaning is, that setting all superfluous and unprofitable care and anxiety aside, he should enjoy and make use of those things that God hath given him. Compare below chap. 3. 12, 22. and 5. 18. and 8. 15. Oth. *there is (then) nothing better for man, (then) that he should eat and drink*, &c. Oth. *It is not good for a man, that he should eat and drink*; that is, that he should take his whole delight and contentment in eating and drinking and the like] *I have also seen, that this thing is from the hand of God.* [that is, that it is a special and peculiar gift of God, which every man hath not; to wit, that a man is well contented and cheerfull with such things, as he hath received at the bountifull hand of God.]

25 *(For who should eat thereof, or who should hasten (thereunto) [To wit, to eat thereof, or to have the use and enjoyment thereof; namely, with mirth and rejoycing] more then my self?)* [as if he had said, if there were any other enjoyment to be had or obtained by or from those temporal things, (why) who could do it easier and better then I?]

26 *For he [To wit, God] giveth to a man that is good before his face, [that is, to one that is vertuous and pious] wisdom, and knowledge and joy: but to the sinner [that is, to the wicked, in whom he hath no delight. See *Psa. 1. 1.* concerning the word *sinner*] he giveth travel, to gather, and to heap up, [to wit, temporal goods and riches] *that he may give it to him that is good before the face of God:* [that is, before his face. Compare *Job 27. 16, 17.* *Prov. 28. 8.*] *this also is vanity and vexation of spirit.* [to wit, to vex and trouble thy self about getting wealth or riches, which thou maiest not enjoy thy self, neither leave them to whom thou wilt, and whom thou conceivest, that he will not know how to use them aright.]*

C H A P. III.

The Preacher teacheth here, how that all things in the world have their time and season, so as God hath ordained, *v. 1, 2, &c.* concluding thence, that a man cannot do better then to enjoy the gifts of God in this life with a quiet and merry heart, doing good unto his neighbour, *12.* Then he maketh mention of the iniquity, which is seen practised in Courts of Justice, *16. &c.* he also sheweth that men must die, as well as the brute beasts, *18, 19.* as also that by the common condition of them that die, they cannot know whether their soul be immortal, *19. &c.* concluding, *v. 22.* as above.

ALL (or every) thing hath an appointed time: and all (or every) purpose [Hebr. *pleasure, or will, desire*; to wit of men. See *Psa. 27.* on *v. 12.*] under the heaven hath its time. [that is, all affairs and transactions of this world are variable and subject to divers changes and alterations over and again, which God alone ruleth and governeth, and cannot be hastened by any man whatsoever. By this mutability it appeareth plainly, that true happiness is not to be sought (much less to be found) in this wavering and transitory life.]

2 *There is a time to be born, and a time to die: a time to plant, and a time to pluck up that which is planted.*

3 *A time to kill,* [Whether it be done by the will and appointment of God, *Exod. 21. 13.* or by the authority and command of the Magistrate. Oth. *to hurt, or wound*] *and a time to heal:* [to wit, him that is wounded or hurt] *a time to break down,* [Hebr. *to break in, or to tear, or rent*] *and a time to build up.*

4 *A time to weep, and a time to laugh:* [See above chap. 2. 2.] *a time to lament,* [or to mourn, or to make great moan] *and a time to leap up.* [or skip, or to daunce; to wit, for joy and for gladness. See *1 Chro. 15. 29.* and *Acts 13. 8.*]

5 *A time to cast away stones,* [To wit, when a garden or field is cleansed, or any house plucked down] *and a time to gather stones:* [to wit, when they intend, or go about to build an house, or to raise some other structure] *a time to embrace, and a time to be far from embracing.* [compare *1 Cor. 7. 5.*]

6 *A time to seek,* [That is, to provide, or to keep. Oth. *to seek, to wit, wildome, or wealths, or somewhat that a man hath lost. Understand withall, and to find, as *Isa. 65. 1.*] *and a time to let (a thing) perish:* [Oth. *to lose*; to wit, when a man should thereby come in danger of soul, or of life] *a time to keep, and a time to cast away.* [as for example, when a man is in danger of shipwrack at sea, *Jonas 1. 5.* *Acts 27. 18, 19.*]*

7 *A time to rent* [To wit, garments, as was very usual and customary among the Jews, to shew their sorrow of heart] *and a time to sow up: a time to keep silence, and a time to speak.*

8 *A time to love, and a time to hate: a time of war, and a time of peace.*

9 *What advantage hath he that worketh, of that which he laboreth?* [Understand withall, none. The meaning is, when the hour and time is not come, let a man do what he will, he shall not be able to effect any thing. Compare above chap. 1. 3.]

10 *I have seen the travels which God hath given to the children of men, to trouble themselves therewith.*

11 *He [To wit, God] hath made every thing beautiful [or fair, comely, decent] in his time:* [that is, God maketh every thing so, as that it is beautiful and excellent, and every thing cometh to pass in due time and season, though with men great changes and alterations do happen] *also he hath put the age in their [mens] heart:* [that is, hath put a natural inclination and proneness to search out the ages and times, and whatsoever is, or hath been done in them. Oth. *the eternity*; that is, an inclination or proneness tending to the searching and inquiring into those things that are eternal and infinite: or an inclination and proneness tending to eternity] *so that a man cannot find out* [to wit, perfectly, and by his own wits and understanding] *the work that God hath made from the beginning to the end.* [Hebr. *from the head to the end.*]

12 *I perceived that there is nothing better for them,* [To wit, men: or in them; to wit, things] *then for (a man) to rejoyce, and to do good in his life.* [that is, to live vertuously and godly. See below chap. 12. 13.]

13 *Tea also that every man should eat and drink,* [To wit, with delight and joy] *and enjoy* [Hebr. *see*] *the good*

good of all his labour : (this) is a gift of God.

14 I know that whatsoever God doth, it shall be [That is, stand or continue] for ever; there is nothing to be put to it, neither is there any thing to be taken from it: and God doth (it) that men should fear before his face. [that is, it shall alwaies come to pass as he hath decreed and ordained: for the decree of God is unchangeable. If the creature were able to make the least change in that which God intendeth to do: If the creature were able to diminish or increase the blessing; to ease, or aggravate the cross; then men would honour and stand in awe of the creature and not of the Creatour. Therefore God hath so limited all that he intendeth to bring upon us, or that he intendeth to remove and keep off from us, whether it be good or evil, as that the creature is not able to make the least change or alteration therein, to the end that we might only fear the face of the Creatour, and in all humility wholly and solely depend upon his providence.]

15 That which hath been, the same is now, and that which is to be, the same hath already been: and God seeketh that which is driven away. [Understand withall, and he bringeth again to light, that which is past or gone, renewing by his Almighty power and All-wise providence the sundry kinds of beasts and other creatures: He causeth the Spring, Summer, Autumn and Winter, each to return again in their season: In like manner the Flowers, Herbes and Fruits both of the Trees and of the Earth: When men and beasts die and perish, then he causeth others to be born, and to grow up in their stead, &c.]

16 Moreover, I saw also under the Sun, [To wit, another vanity] in the place of judgement, there was wickedness, and in the place of righteousness, there was impiety. [that is, in the court of Justice, or in the place of Judicature, where justice and judgement should be pleaded and maintained, there the clean contrary was practised.]

17 I said in mine heart, God shall judge the righteous and the wicked: [That is, the innocent and the guilty. The meaning is, when I beheld the iniquity and injustice that reigned among men in the producing of sentence or judgement, then I comforted my self with this, that I called to mind, that God the supreme and most righteous Judge shall and will in his own due time judge all men righteously, rendering to every man according to his works] for [oth. but] the time for all (or every) purpose, and for all (or every) work is there. [to wit, where God shall at the last day set up his judgement-seat, where all mens deeds and actions shall be judged. It is as if he had said; the wicked they have a time here, but God shall also have a time there.]

18 I said in mine heart of the condition of the children of men, [That is, concerning or belonging or appertaining to the being, the estate or condition, the dealing and conversation of men; to wit, when I duly considered it, and searched into it] that God shall declare unto them [or shall give them cleareness] and that they shall see, that they are in themselves (as) the beasts. [As if he should say: forasmuch as the vanities of men are so many, and so great, and that there are such swarms and such varieties of troubles and cares, whereinto they plunge themselves so deeply, and with such delight and complacency, as if they should for ever abide here: therefore I have thought with my self, that God will make it out clear unto them, and will give them visibly and apparently to see and apprehend, what they are in themselves, and according to the nature and condition of this lower world, to wit, as the beasts or brute creatures, Psal. 49. 13. 21.]

19 For that which befalleth the children of men, the same befalleth the beasts also, and one manner of (condition) befalleth them (both): [To wit, when we look

on nothing else, then on that which outwardly befalleth both men and beasts. For men draw breath, they eat, drink, sleep: they are also subject to sicknesses, diseases, aches, pines, yea also finally to death it self, no otherwise than the brute creatures, or beasts are, as followeth in the text. But else the excellency of men above beasts is exceeding great] as that [to wit, the beast] dieth, so dieth this, [to wit, man] and they [that is, they both] to wit, both men and beasts] all have one manner of breath, [understand here by breath the spirit of life] and the excellency of men above beasts, is none: [to wit, as much as may be perceived in their outward condition, or as much as concerneth their dying] for they are all vanity. [to wit, as well men as beasts. Oth. it is all vanity.]

20 They go unto one place: [To wit, into the Earth. This is to be understood concerning the body, as may appear by that which followeth. Hebr. every one, or all, (or every) thing goeth, &c.] they are all of the dust [see Gen. 1. 24. and 2. 7] and they all turn to dust again. [compare Gen. 3. 19.]

21 Who perceiveth that the breath of the children of men, [That is to say in this place, the soul, as Luke 22. 46.] sendeth upward, [and consequently remaineth in being, after that it is departed out of the body. See hereof further below chap. 12. 7. Where Salomon saith in plain terms, that the soul returneth unto God that gave it. So that it cannot be imputed unto Salomon, as if he taught there that the soul was mortall: the meaning is, who can perceive or know this, by the common outward accidental conditions, of them that die] and (that) the breath of beasts goeth downward to the Earth. [where it vanisheth to nothing; having no more a being, after it is gone out of the body.]

22 Therefore I saw, that there is nothing better, then that a man should rejoyce in his (own) works, [That is, in those things which he earneth by his labour] for that is his part [that is, his portion, which he shall enjoy, see above chap. 2. 24. and 3. 12, and below 5. 18. As if he said: a man when he dieth, he shall carry nothing away with him, neither shall he know after he is dead what is done here upon Earth: therefore it is best that he do not vex and torment himself with unprofitable care, how things shall go after his decease, what heir he shall leave behinde, or how they shall dispose of his goods, or how they shall demean themselves when he is gone: but that he with a quiet and merry heart (in the fear of God) use and enjoy those things which he possesseth; for he shall have nothing else of the same, see above chap. 2. 3.] for who shall bring him thither, to see that which shall be done after him? [as if he had said, no body.]

CHAP. IV.

Salomon sheweth in this chapter, how the poor are wronged and oppressed by the great ones of the world, v. 1. &c. how excellent and vertuous men are envied, 4. The ill condition of the sluggard, 5. That some men have not an heart to enjoy their own labour, 6. He commendeth those above them that keep company with others, 7. Here some glory in their power, but that wisdom is to be more esteemed, 13. The favour of subjects to their Magistrate is unconstant.

Then I turned my self and considered all the oppressions that are done under the Sun: and behold, there were the tears of the oppressed, and of those that had no comfort; [or and they had no comforter] and on that side [Hebr. on the hand] of their oppressours (there) was power. [the meaning is, they have a strong party against them that is able to overpower and oppress them]

they on the contrary had no comforter.

2 Therefore I praised the dead, [To wit, because they are freed from all these miseries and troubles. See Job. 3. 17, &c.] which were already dead, above the living, which are yet alive.

3 Yea he is better then them both, which hath not yet been, [That is, he that was never born. Salomon speaketh this in respect of the miseries of this life. See Job 9. 11, 12, 13, 16, and 21.] who hath not seen the evil work that is done under the Sun?

4 Moreover, I saw [That is, I considered] all the labour, and all sinews of work, that it procureth envy to a man from his neighbour: That also is vanity and vexation of Spirit. [the meaning is, that those that acquit themselves diligently in their callings, and are painfull and industrious in all their works and dealings, they are subject to the envy of those that are wicked and slow or careless in their business: which often troubleth or grieveth the godly exceedingly.]

5 The fool foldeth his hands together, [The Scripture attributeth the name of folly, or foolishness, to all that is contrary or repugnant to the word of God. Here a fool is as much to say as a sluggard, or slothfull man. And here the nature and disposition of sluggards, and of careless negligent persons, that will not put forth their hands to labour, and to take paines for their living, is opposed by the Preacher to the nature and disposition of diligent and industrious persons, of whom he had spoken, v. 4. And he will hereby intimate, that notwithstanding it is a very grievous thing for a man to be subject and liable to the envy and hatred of wicked and ungodly wretches, for ones diligence and industry, yet it is therefore no less great folly and madness, to spend and consume ones life idly and slothfully. Compare Prov. 6. 10. and 24. 33.] and eateth his (own) flesh. [that is, (as we use to say) the fool devoureth himself; that is, he devoureth and consumeth all that he hath, and he falleth at length into such extreame poverty, that in grief of heart and penny he wasteth and consumeth his own flesh and blood.]

6 Better is an handful [Hebr. a palm full] with quietness, then both the fists full with labour and vexation of spirit. [Some take these to be as it were the words of the fool to excuse his idleness, whereof see v. 5. As if he should say, to what purpose should I toil, and take such paines, as many men do? A little will suffice my turn, I will therefore go on softly and easily. The words are good: it is better to live in quietness with moderate riches, then to possess great riches with much care and trouble. See Prov. chap. 15. v. 16, 17, and 17. 1. but idle persons abuse the same for a coverture of their slothfulness. See Eph. 4. 28. Others understand these words to be the words of the Preacher tending to the admonition of the sluggard, that he ought to labour diligently, though he should get but a little, that he might live in a fair and honest way.]

7 I turned me again, and I saw a vanity under the Sun.

8 There is one (alone) and not a second, he hath neither child nor brethren: [By children, are meant, descendants (as they are called) in a direct or straight line: and by brethren, all collaterals or friends that come sideways, and stand in a side or collateral line] yet there is no end of all his labour, neither is his eye satisfied with riches, [that is, though he should possesse all that he seeth, yet he would not be contented and satisfied] neither saith (he) For whom do I now labour, and cause my soul [that is, my self] to want the thing that is good! [As if he had said, Why dare I not take my relief of mine own estate? or, why do I live in such a base, fardid and comberlome condition? The meaning is, he considereth not with himself, Is it not great folly, that I do my self no good, nor bear good will to my self, but do no-

nothing but rape and scrape, and toil for strangers? see Psal. 39. 7, &c. This is spoken of covetous misers and muck-worms, that are never contented and satisfied, but are alwayes gathering and hoarding up, although they know not who shall be the heirs of their goods or estates] This is also vanity, and it is a troublesome travail.

9 Two are better then one: [That is, the condition of two that live together, is better then of one alone. It seemeth that covetous misers are reproved in these words, who are for no body but for themselves alone, and desire to keep company with none, for fear that familiarity and friendship would cost them somewhat, whereas indeed good friendship and familiarity, is better then temporal riches] for they have a good reward of their labour, [to wit, forasmuch as they can sooner and easier accomplish their desire and purpose, then if they were alone by themselves without any ones help. For whilst they help one another, their labour goeth on the faster, and they have the better success, and the more gain and profit comes in.]

10 For if they [That is, one of them, or one of them both. See Judg. 12. on v. 7.] fall, [to wit, into sickness, or misery, or sin] the one lifeth up his fellow: but woe to the one (alone) that is fallen: for there is no second to help him up.

11 Also if two lie [Or sleep] together, then they have warmth, but how should one be warm (alone)?

12 And if any man should prevail against one, then two shall withstand him; and a threefold cord is not soon broken. [The meaning is, if they be yet more in company then two, yea if they be many united and linked together in one society, then they shall be the better able to resist and oppose their Enemy, that comes to assault them.]

13 Better is a poor and wise young man, then an old and foolish King, who knoweth not of being more admonished. [As if he should say, the royal dignity is indeed highly and greatly esteemed in this world, and they that attain unto it count themselves exceeding happy above other men: But there is no happiness to be found therein; however a King (when he is come to age) hath not such wisdom as is necessary and requisite for to govern both himself and his subjects well, and moreover will not be directed or admonished by others, that are wiser then himself. Therefore a poor man that hath understanding (though he be young in years) is to be more accounted and esteemed, then such a King. Of the word young man, see Gen. 44. on v. 20.]

14 For one [To wit, one poor young man, ver. 13.] cometh out of prison, [Hebr. out of the house of those that are bound, or of bound ones] to be King, [it seemeth that the Preacher here hath respect to that which befell Joseph, Gen. 41. 14, 39, 43. and Psal. 105. 18, 20, 21. The like is also seen in Mordechai, Est. chap. 6. and in many others more] whereas also one that is born in his Kingdome, [that is, one that is born and an hereditary King, and not an elected or chosen King] becometh poor. [this befell King Zedekia, 2 Kings 25. and Nabuchadnezzar King of Babel, Dan. 4. 30. and others besides. So that it is vanity for any man to be proud of Royal dignity and power, or to rely thereupon, in regard of the instability and uncertainty thereof.]

15 I saw all the living [Understand here by all, all those that dwell in one Kingdome or Land] walking under the Sun, with the young man, [that is, openly conversing, or keeping company with him; to wit, that they might gain his good will and favour betimes, or in time] the second, [that is, who is the second; to wit, counting from the Father, the Father being the first, the eldest Son the second] that shall stand up [that is, reign] in this (mans) stead. [to wit, in the stead of the King that now reigneth. Intimating that in all ages of the world

world there have been found more, that have revered and worshipped the Sun-rising, then the Sun setting. The meaning of the whole verse, in brief, is this, I observed in general, the whole world fideth with the young man, that is, with the King that is to succeed his father in the Kingdom, and that the King which is grown old is not much more esteemed. This is also vanity, and a toilsome trouble in the Royal dignity.]

16 *There is no end of all the people,* [That is, the people are infinite in number, they are past numbering] *of all that have been before them;* [to wit, before the King that now is, and his son the King that shall be, or that is to come, spoken of before, ver. 15.] *the posterity also shall not rejoyce over him:* [Heb. in him; that is, over the same; as if he should say, they will neither be contented or satisfied with the government of the Kings successor, when he shall be grown old] *surely that also is vanity and vexation of spirit.* [the meaning seemeth to be this; The inconstant multitude they will alwayes be eager and desirous of a change, and when he once cometh to reign, whom they have so eagerly longed after, then they will not rejoyce in him long, but soon grow weary of him, and desire and wish for another again in his room. This is a grievous and a sad thing in the heart of Kings: And consequently, true happinesse cannot be found in the Royal dignity.]

17 *Keep thy foot* [Or feet, for the Hebrew word is read two wayes] *when thou enterest into the house of God,* [the meaning is, consider whither thou goest; when thou goest to the Temple, thou goest not to a common or ordinary place, but to a place that is holy, and dedicated to holy things; so that a man must appear there with humility and reverence, as before the face and presence of God. This 17th. verse some do adde to the fifth Chapter, as speaking of one and the same matter] *and be rather nigh to hear,* [to wit, the holy Word of God, to be thereby instructed in the holy knowledge of him] *then to give the stay-offering of fools:* [that is, then to give that which fools give; to wit, an outward sacrifice without faith or repentance. The godly and truly religious people offered sacrifices, to did also fools; that is, hypocrites, and those that made onely an outward shew of holinesse; the godly did it not, as thinking to appease God by that outward work done, and thereby to make satisfaction for their sins; but fools thought so, see Sam. 15. 22. Psal. 50. 8. Pro. 15. 8. and 21. 27.] *for they know not that they do evil,* [to wit, when they offer sacrifices with such an heart and minde. Oth. surely they know not to do anything (but) evil. Oth. they know not what evil they do.]

CHAP. V.

Salomon teacheth the Congregation, how they shall behave themselves in the exercise of outward worship, ver. 1, &c. Next, how they shall behave themselves, when they see that Rulers and such as are in authority do not administer justice, 7. which is the best way of thriving, 8. the vanity of riches, and of covetousnesse, 9. then he sheweth that mans happinesse consisteth in a cheerful enjoyment of the gifts of God, 17. which is to be able to do, as likewise a gift of God, 18.

BE not too rash with thy mouth, and let not thine heart hasten to utter a word, [Or any thing] before the face of God: [the meaning is, when thou comest into the house of the Lord, to call upon God, make not too great hast, that thou maiest not pray unto him without reverence and attention. Oth. be not too quick, &c. to wit, to make any vow unto the Lord unadvisedly, or undiscernly] *for God is in heaven, and thou art upon*

earth; [therefore (as if he should say) we must not speak unto that great and high God, as if we had to do with our equals; but we ought to come before his high and glorious Majesty with all humility and lowliness of heart, remembering that we are poor vile earth-wormes] *therefore let thy words be few.* [to wit, which thou useth in prayer. The rule of praying aright, in few words, is prescribed unto us by our blessed Saviour, Matthew 6. 7.]

2 *For (as) a dream cometh through much businesse: so a fools voice, by the multitude of words.* [That is, as much dreaming issueth from the multitude of affairs, wherewith a man is troubled and busied in the day-time: so doth the babbling and prating of fools issue and proceed from the desire and custome of speaking much.]

3 *When thou shalt have vowed a vow unto God;* [See Numb. 30. 3. Deut. 23. 21.] *defer not to pay it: for he hath no pleasure in fools;* [that is, in hypocritical and vain men, who being in straights, make great and large vowes, but when they are delivered out of trouble, they soon forget what they have vowed] *whatsoever thou shalt have vowed, pay it.*

4 *Better it is that thou shouldest not vow, then that thou shouldest vow, and not pay.* [Compare, Deut. 23. 21, 22.]

5 *Suffer not thy mouth to cause thy flesh* [That is, thy self, or thy body, thy corrupt flesh] *to sin;* [by refusing to pay thy vow] *neither say before the face of the Angel,* [to wit, when he cometh to requite at thy hand the thing that thou hast vowed. Some do understand here by the Angel, our Saviour Christ, who is called, the Angel of the Covenant, Malah. 3. 1. see Exod. 23. on v. 20. Oth. the Priest or Teacher, who is an Angel, or Messenger of God, Mal. 2. 7. 1 Cor. 11. 10. Revel. 2. 1, &c.] *that it was an error:* [Or, mistake, fault, ignorance, that is, a fault of ignorance. As if he would say, I did not mean so, or I vowed inconsiderately, not thinking of it afore-hand, and therefore I desire to be excused and freed from that vow] *wherefore should God be very wrath, because of thy voice,* [that is, at thy sayings, by reason of such rash vowes, and idle and unprofitable excuses] *and destroy the work of thine hands?* [that is, that God should cause the things to prosper ill, which thou takest in hand. The meaning is, wilt thou make it so, that God shall be exceedingly provoked to anger against thee; for such kind of speeches and actions of thine? It shall indeed go very ill with thee, if touching this matter thou lookest not well to thy self in time, Exo. 23. 21.]

6 *For, as in the multitude of dreams (there) are vanities: so likewise (in) many words:* [Or, in many matters, in many things. The meaning is, dreams have oftentimes no signification at all, neither doth any thing follow upon them, therefore they are meer vanity. Oth. for (as) when dreams are multiplied, vanities (are) also (multiplied,) so is it likewise with many words. Compare, Prov. 10. 19.] *but fear thou God.* [As if he should say: To use many words is but vain. A man must have deeds as well as words: he must have the true fear of God in him, when he cometh before the face of his Majesty. Oth. Therefore fear God: that is, in regard he hath power to punish thee, therefore fear his wrath.]

7 *If thou seest the oppression of the poor, and the spoiling of judgment and justice in a Province, marvel not* [To wit, not too much, so as thou shouldest not despair and grow out of heart, or doubt of Gods Providence, as if he suffered all things in the world to run at random, without any guiding or governing by him at all] *at such a purpose:* [Oth. pretence, intent, thing, matter, dealing; that is, at such kind of dealing. It may be applied either to the evil intention and practice of wicked men, or to Gods wise and righteous providence] *for he that is*

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higher

higher then the high ones, [that is, God, who is the most high, much higher and mightier, then the highest and mightiest of this world, be they Emperors, Kings, Princes, or Potentates; or what they may be. Oth. for the highest takes notice of the height] regardeth it: [to wit, the oppressions of the poor, &c. and he fore-gardeth them, as that he shall certainly punish them in his own due time] and there are high ones [to wit, the holy Angels, who are under the command of none but God alone: they likewise regard and heed the doings of wicked Judges] above them. [to wit, above those that violate judgement and justice, and do oppress the poor. See Dan. 10. 20. and 11. 1. The meaning of the words of this verse seemeth in brief to be this; it is as if he had said, if there be any one that thinketh that it is in vain to fear and serve God uprightly, because wicked men do almost whatsoever they list, without being punished for it: the answer thereunto is, that there is a God in heaven, that diligently and narrowly heedeth all unrighteous dealings, to punish them in wicked men, how highly soever they may be exalted here in this world.]

8 The profit of the Earth, that is for all, [Or is in all; that is, it is every where in use and usefull] the King himself is saved by the field. [the meaning is, a King himself is subject to the necessity of tillage or husbandry, without which he can maintain neither himself, nor his Court, nor his Army, nor his Subjects. See herof examples in Pharo, Gen. 41. and 47. and in Saul, 1 Sam. 9. 11. Oth. becometh a servant of the field. That is, Kings, Princes, or the great ones of this world, do sometimes give themselves to husbandry or tillage. So that in this verse is lively represented unto us the praise and commendation of tillage, above all other trades and occupation, whereunto men do give and apply themselves in this life.]

9 He that loveth money, is not satisfied with money; and whoso loveth abundance, is not (satisfied) with increase: This is also vanity. [This verse speaketh of the insatiableness of covetous misers; according to the common proverb, Much treasure keepeth not a misers mouth. Oth. he that loveth money, shall have no increase; that is, he that exceedeth in costly apparel and household-stuff. He that keepeth a great retinue both of men and maid-servants, and lavisheth out his money about other necessary things; his rents and revenues cannot maintain him. Compute this with Psal. 37. 16.]

10 Where goods are multiplied, there are also multiplied those that eat the same; what use [Oth. what enjoyment, benefit, profit] have then the possessors thereof [Heb. Lords, Masters, or Owners; to wit, of the goods] but sight of their eyes? [that is, more then the beholding of them with their eyes. Meaning, that those that have great and vast estates, they have no more profit or benefit by them, then only to serve their own necessities, to take of them what may serve to suffice nature: they have no more profit by them over and above, then only to see and behold them with their eyes; that is, no more then a man hath of a painted map. Others take it in this sense, that rich men must daily see before their eyes, that their riches are eaten up and devoured by others. The whole meaning of the verse amounteth unto this. The more goods any man hath, the more he standeth in need of other mens help and service, whom to maintain he must needs be at great costs and charges. Therefore riches cannot in any wise tend to the quietness and happiness of him, that possesseth them in great abundance.]

11 The sleep of a labouring man is sweet, [Or whoso laboureth, to him sleep is sweet, oth. whoso doth husbandry-work, to him sleep is sweet: for the Hebrew word is properly used of husbandry-work, or tilling the ground, as Gen. 2. 5. and 2 Sam. 9. 10.] whether he hath eaten little or much; but the fulness of the rich suffereth him not to sleep. [to wit, not only in regard that the rich is not weary with labouring, but also in regard that he o-

ver-chargeth his stomach with good cheer. Likewise the rich and wealthy of this world are subject to more danger then poor men are. Besides rich misers have an untatiable desire to increase and augment their estates, and are alwaies in fear that they shall lose them, which often breaketh and hindereth their sleep.]

12 There is an evil that bringeth sickness [Hebr. a sick evil, see below on v. 15.] (which) I saw under the Sun: riches kept by the possessors thereof [as above ver. 10.] to their own evil. [that is, to the hurt of those that have them. Hebr. to his evil; that is, to the evil or hurt of every one that have or possess them. Riches are kept with care, oftentimes to the owners, or possessors own mischief: for oftentimes rich men fall into great troubles by reason of their riches: or riches perish & are wasted by evil and wicked practices, whether by leading a voluptuous and prodigal kind of life, or otherwise: therefore they tend to vexation and disquietness of mind. See below 6. 2.]

13 Or riches themselves perish, by toilsome trouble: [Or troublesome travel, see above chap. 1. on v. 13.] and he [to wit, the rich man, whose goods are vanished and come to nothing] begetteth a son, and there is nothing at all in his hand. [to wit, that he may give to his son; or that he shall get into his hands; to wit, after his Fathers death.]

14 According as he [To wit, the rich man, or the rich mans son, being now become poor] came forth out of his mothers womb, (so) shall he return naked, going as he came: and he shall take nothing with (him) of his labour [that is, of the goods that he hath gotten and gathered together by his labour, as v. 18, 19.] which he might carry away with his hand. [this is spoken here of the rich man, or of the rich mans son, now grown poor: But this speech or saying is true of all men in general, how rich or wealthy soever they be: for let man be never so rich, or never so wealthy, yet when they die, they carry nothing away with them. See Job 1. 21. and 1 Tim. 6. 7. and Psal. 49. 18.]

15 Therefore this is also an evil that bringeth sickness: that every manner of way as he came [To wit, naked] so goeth he away: [to wit, out of this world] and what is it to him, that he hath laboured in the wind? [or, for the wind; that is, in vain, or for an empty transitory thing, being no more the better for all his labour, then if the wind had driven and blown it away. See Job 6. on v. 26.]

16 That he hath also his daies eaten in darkness, [That is, in sorrow and misery, shunning the society and company of men] and that he hath had much grief, also his sickness, [this is not so much to be understood of a corporal or bodily sickness, as of an inward distemper or sickness of the mind, hearts-grief and displeasure] and raging anger? [Heb. properly for by anger.]

17 Behold what I have seen, a good thing which is beautifull; to eat, and to drink, and to enjoy, [Hebr. to see] the good of all his labour, which he hath laboured under the Sun, (during) the number of the daies of his life, which God giveth him: [it is both good and comely, or beautifull, for a man to eat, and to drink; to wit, with joy or rejoycing, not troubling himself too much, or being too anxious and careful about future things, or things that shall come to pass hereafter: yet so, as that we never forget to have and set God before our eyes in the enjoyment of his blessings; for seeing signifieth here enjoying. See the annotat. Job 7. on v. 7.] for that is his portion, [to wit, which is allotted to him in this life of his temporal goods, he can look to have no more of them. But the children of God have a further and better portion then this; for God himself is their portion, Psal. 16. 5. and 73. 26. and Lamen. 3. 24. Yea they are joint heires with Christ of an inheritance incorruptible, Rom. 8. 17. 1 Pet. 1. 8.]

18 Every man also to whom God hath given riches and goods, and he giveth him power to eat thereof, and to take his portion; and to rejoyce in his labour, that is a gift of God. [That is, he moveth and inclineth his heart thereunto, that he should take his share and portion of such things as God hath given him, and should with comfort and cheerfulness use and enjoy the same.]

19 For he shall not much remember the daies of his life: [That is, he shall vex and torment himself with thinking often of the grief and sorrow which he hath had in his life-time, nor with the care and fear of the suffering which yet may befall him] because God beareth him in the joy of his heart. [that is, because God causeth him to have that joy and gladness in his heart, which he so eagerly wished and longed for in his heart. There is a threefold joy or gladness of heart. First a natural joy of the heart, arising from a sense and apprehension of temporal happiness and prosperity. Secondly, a civil or political joy of the heart, issuing from the practise and exercise of some excellent virtues: as in the heathen, who acquitted themselves most excellently in prudence, justice, valour, &c. Thirdly, there is also a spiritual joy or gladness of the heart, proceeding from a sense and apprehension of our peace and reconciliation made with God. This is the chiefest and the most excellent joy of all, Rom. 5. 1, 2. Psal. 4. 7, 8.]

CHAP. VI.

In this Chapter the Preacher relateth the misery of niggardly and covetous men, to whom God giveth not an heart to use their goods, judging that riches are no wayes advantageous or beneficial unto them, to help them to the attainment of temporal felicity; but on the contrary that they hinder &c. are hurtfull unto them.

There is an evil which I have seen under the Sun, and it is much among them.

2 A man, to whom God hath given riches, and goods, and honour; and he wanteth nothing for his soul; of all that he desireth: [that is, of all that his heart desireth] and God giveth him not power to eat thereof, but that a strange man [whether he be an Enemy, that taketh them violently away from him, or a far remote kinsman: or some body else, that is no kin to him at all] eateth it up: [that is, his riches, or his estate. The meaning is, God granted him not, that he may freely and peaceably enjoy his wealth, because he taketh him out of this world, before he hath gotten that contentment and satisfaction to himself; which he imagined he should have: Or because while he is yet alive, he is thrust out of possession of his own goods or estate, and is constrained to see a stranger to be in possession of them: Or though he live long, and keep his wealth or riches, yet he hath not an heart to use them with joy and delight. Compare above chap. 5. 18.] This is (also) vanity, and an evil pain.

3 If a man beget an hundred (children), [That is, many children. A certain number for an uncertain] and lived many years, so that the daies of his years are many, but his soul were not satisfied with good, [see Job 21. on v. 13.] and he also had no burial: [that is, if the case were so with him, that he might have no honourable or decent burial bestowed upon him: but that he (who formerly lived in great state and dignity) was now thrown away unburied upon some dung-hill, or into some other filthy noisome place, as Saul, Jessebel, 2 Kin. 9. 35. Fojakim, Jerem. 22. 19. and others more besides] I say that an untimely birth is better then he, [to wit, in the judgement of flesh, and in respect of outward accidents. Because an untimely birth, or a mischance (as we call him) is free from all those miseries, which such a man is liable unto. See Job. 3. 16.]

4 For it [To wit, the mischance, or the untimely birth] cometh (in) [to wit, into this world out of his

mother's womb] with vanity, [that is, in vain; for he enjoyeth not this life, nor this world] and it departeth in darkness, [that is, without being talked of, or without any notice being taken of him; as that which is done in darkness, is not seen or regarded by men] and his name is covered with darkness. [to wit, in the grave, under the Earth. The meaning is, he is no more remembered or thought of.]

5 Likewise he hath not seen, nor known the Sun: [And consequently it is not grievous to him to want the light of the Sun] he hath more rest then he. [to wit, that covetous worldling, of whom mention is made, v. 2, 3.]

6 Yea though he lived [To wit, the covetous worldling] twice a thousand years, and saw [that is, enjoyed] no good: do they not all go to one place? [to wit, into the grave, or under the Earth, where they again are turned into Earth, as much as concerneth the body. As if he had said, what shall his long life then profit him? For he must at length be put under the ground, as well as the untimely birth, that hath not lived one day in the world: Or as well as other men, that have lived but a small time.]

7 All the labour of man is for his mouth; [That is, therefore, and for that end, that the mouth might have something to eat] and yet the appetite is not filled. [the meaning is, though a man have enough for his mouth, as concerning necessity, yet notwithstanding he is never fully satisfied; he is alwaies coveting and desiring still more.]

8 For what hath the wise more then the fool? [That is, a further confirmation of that which was said, v. 7. to wit, that all the labour of man is for his mouth: Herein saith the Preacher, all men are like one another, no man enjoyeth more then what is necessary for the body. Otherwise he acknowledged above chap. 2. v. 13, 14. that there is a great and wide difference between a wise man and a fool] what hath the poor (more), [oth. what (advantage) hath the poor, &c. as if he had said, one man hath no more advantage then another, no man enjoyeth more then his necessary food. The word rendered here poor, is likewise so taken, Exod. 22. 25. Lev. 19. 10. Deu. 24. 12. Otherwise it signifieth properly miserable, or afflicted] that knoweth to walk before the living, [that is, that is wise and skilfull to converse among men, and to earn his own living. The Preacher concludes from hence, that likewise true happiness doth not consist therein, that any one is a diligent and nimble earner of his own bread; seeing that a foolish man maketh a shift to live as well as he.]

9 Better is the beholding of the eyes, then the desire of the appetite: [As if he had said, it is better to be contented with a little that a man hath for the present, then alwaies with an unsatiabie desire to rake for more, and still to be greedy and coveting after more: Others understand it thus, that in these words is an objection of the flesh against that which the wise man had uttered or delivered against covetous misers; as if he had said, yet it is better to have something then nothing at all: Therefore some do render the words thus, the beholding of the eyes (say they) is better then the walking of the appetite] This [to wit, this unsatiabie and greedy desire] is also vanity and vexation of spirit.

10 Whatever also any man is, [That is, of what state or condition soever any man is, be he high or low, rich or poor] his name is already named, [to wit, man, as is exprest in the following words: and that which he should be, is already before ordained and decreed by God in his most wise and secret counsel: Therefore it is in vain for any man to strive to be rich, and of an high estate, whom God will have to be poor and of a low estate: And therefore it is vanity to be carefull and troubled about future things] and it is known, that he is man: [that is, a weak and frail creature; to wit, made of dust and earth, as the Hebrew word *Adam* (hunc mem-

tioned and exprest in the text) signifieth] *and that he cannot plead with him, that is stronger then he,* [to wit, with or against God, as complaining of him, because he hath placed him in this, or in that condition. How I pray should dust and ashes dare to contend, or be able to enter into judgement with the Judge of all the Earth. See Job 4. 17, &c. and 9. 2, 3. and 14. 1. and chap. 25. and 34. 23.]

11 *Verily, there are many things that increase vanity: what hath man more (of them)* [The meaning is, it ought to suffice a man that he himself is vanity, though he did not adde unto vanity many other things that increase vanity. Oth, *when a man hath many vanities*, that is, possesseth much goods, and many great places or offices] *then he increaseth vanity.*

12 *For who knoweth* [To wit of himself] *what is good for a man in this life, (curing) the number of the daies of the life of his vanity,* [understand this to, namely, what is truly and really good for him, such as might be able to bring him true rest and contentment] *which he spendeth as a shadow?* [oth, *which he,* (to wit, God) *hath made* (or appointed) *as a shadow.* Compare Psal. 144. 4. Jerem. 4. 13.] *for who can tell* [or certify, *show, make known*] *a man what shall be after him under the Sun?* [compare below chap. 8. 7.]

CHAP. VII.

The wise man teacheth in this chapter, how among so many vain things that are in the world, we should study and endeavour to get and keep a good name, v. 1. That we should often set before our eyes our mortality, 2. Next, he giveth certain good lessons, how men should suffer themselves to be instructed of those that are wise, 5. to patience and perseverance, 7. and other vertues, 8. The praise of wisdom, 11. and of other vertues, 14. The praise of moderation, 16. of wisdom, 19. All men are sinners, 20. All things are not to be too narrowly searched out, 21. An evill woman ought to be avoided, 26. God hath created man good, 29.

A *Good name* [To wit (with God and honest men) praised by reason of their vertue and piety. See Ecc. chap. ver. 44, 45, 46, 47, 48, 49, &c.] *is better then good oil:* [understand here pleasant sweet smelling ointment or oil, which the Jews held in great esteem: Or precious ointment, to heal wounds and sores. See Psal. 133. 2. Some understand by good oil or ointment all manner of pleasant or delightful things. Compare Prov. 22. 1.] *and the day of death then the day that a man is born (on.)* [to wit, when a man dieth godly and piously. Compare Rom. 7. 24. Phil. 1. 23. For then a man attaineth to everlasting happiness, in stead of his wretched transitory life.]

2 *It is better to go into the house of mourning, then to go into the house of the feasts:* (For) *in it* [To wit, in the house of mourning] *is the end of all men;* [that is, there we may behold examples and spectacles of the transitoriness of mans life, and the power of death over all men, who, or of what condition soever they be] *and the living layeth it in his heart.* [to wit, that which he there seeketh before his eyes, having well observed what the end of mans life is, and how men ought to prepare themselves for death.]

3 *Mourning is better then laughing:* [Or vexing, &c. that is, it is better to have godly sorrow, and to mourn over ones sins, then to have worldly joy; for godly sorrow is good for the soul; it worketh amendment to salvation not to be repented of, 2 Cor. 7. 10. Oth. *anger is better then laughing,* for a stern countenance makes the heart cheerfull; that is, it is better to reprove sinners sharply, and with a stern countenance, then to flatter

them with laughing words; for reproofs are good to bring sinners to amendment] *for by the sadness of the countenance* [Hebr. *the illness*, or disturbance of the countenance. See Gen. 40. on v. 7.] *the heart is made better.* [to wit, when by prosperity it being departed out of the way, it is humbled and brought unto the right way again by grief and heaviness.]

4 *The heart of the wise is in the house of mourning: but the heart of fools (is) in the house of mirth.* [The meaning is, that the wise were to go into the house of mourning. And though they be not with their bodies as bodily presence in the house of mourning, yet they are sorrowfull with the sorrowfull, and compassionate with the afflicted. In the house of mourners a man learneth to be humble and lowly, but in the house of mirth a man learneth to be unruly and wanton.]

5 *It is better to hear the reproof of the wise, then for a man to hear the song of fools.* [That is, the vain mirth and commendation, or praise, the flattering, soothing, or coggings, which many do more love to hear then a pleasant song. He intimateth, that this is also a kind of happiness in this life, for a man to endure reproof willingly at the hand of pious and virtuous men, whensoever he hath sinned, that he might thereby escape damnation: And for a man to loath and abhor the vain delights and flatteries of those that fear not God. Compare Prov. 13. 18. and 15. 31, 32.]

6 *For as the sound of thornes under a pot* [To wit, that hangeth and boileth on the fire] *so is the laughter of a fool:* [whereby he bewrayeth, that he taketh delight in him that doth evill. The loud crackling of thornes under a pot, is no pleasant musick to the ear, and the fire of thornes lasteth not long. So the Godly take no delight in hearing the flattery and loud laughter of fools, which kind of mirth and jollity also soon vanisheth and decayeth. Compare Psal. 58. 10.] *this is also vanity.*

7 *Verily, the oppression would make a man mad,* [That is, when a wise man himself is extremely afflicted with sorrowes and miseries, it will make him sometimes do or speak that which becometh a fool rather then a wise man. Examples see in Job and David. Oth. *when a man is deceived, that maketh a wise man to lose his senses:* Or oppression; that is, wealth or estate taken from a man by oppression, &c.] *and the gift destroyeth the heart,* [it corrupteth the understanding of man: to wit, when the Judge taketh gifts or bribes of those that have causes to be tryed before him. See Exod. 23. 8. Deut. 16. 19.]

8 *Better is the end of a thing then the beginning thereof:* [To wit, the end of a good thing is better then the beginning thereof. Therefore a wise man alwaies hath an eye upon the end of the things, which he taketh in hand: and though the means whereby a good business is performed, be hard and bitter, yet (eyeing the end which a man intendeth) he ought to go on and persevere therein with patience and forbearance: the event or issue is sometimes better then it appeareth at first, or in the beginning] *the long-suffering (person)* [Hebr. *one that is long of spirit.* Compare Num. 14. 18. So in the following words, *high-spirit*] *is better then the high-minded (person.)*

9 *Be not hasty in thy spirit to be angry: for anger resteth in the bosome of fools.* [He speaketh of an unjust and unlawful anger which continueth long, and taking place in the heart of man, turneth into hatred. Otherwise, there is also a lawful and commendable anger, namely, in wise men, who are sometimes angry upon good grounds and for just causes, but bear not evil anger long in their bosomes, or in their hearts. Of the word, *bosome* or *lap*, see Job 19. on v. 27.]

10 *Say not, what is (the cause) that the former dayes [The years or times past] were better than these? for thou*

thou shouldest not inquire wisely after this. [say not, &c. to wit, as murmuring against Gods Providence, and as if you would say, Why doth God govern the world so? what is the cause hereof? Otherwise, it is lawful to lament the wickedness and misery of the times, being heartily sorrowful, that the world the longer it continueth, the wickeder it groweth, and that therefore also plagues and judgements are multiplied.]

11 *Wisdom is good with an inheritance*; [That is, with riches, which a man inheriteth, or getteth by an inheritance. As if he should say, It is an excellent thing for a man to have both wisdom and wealth together in this life] *and those that behold the sun, have benefit (by it).* [that is, those that live in this world, have profit by it, for riches avail not those that are gone out of the world.]

12 *For wisdom is for a shadow, (and) money is for a shadow*; [The meaning is, that wisdom and temporal wealth serve a man for a defence against hurt or mischief, that may befall him, as a shadow serveth a man for a covering or shelter against the scorching heat of the Sun. Oth. *for they are in the shadow of wisdom, and in the shadow of money*] *but the excellency of knowledge is, that wisdom giveth life to the possessors thereof.* [that is, herein exceedeth wisdom, and her excellency is far beyond that of money and wealth, in that she giveth life to those that enjoy her. By wisdom here is to be meant true wisdom, which is the true knowledge of God, and of his lawes or commandments; this (to wit, this wisdom) giveth life, to wit, everlasting life. But others understand here by *life*, rest, peace, contentment of minde or heart, which is true life indeed.]

13 *Consider the work of God, for who can make that straight which he hath made crooked?* [As if he had said, Wilt thou have rest and peace in thy heart and minde, then be therewith contented, that thou knowest, that it is the work of God, even that which daily happeneth, and that it is Gods pleasure it should be so: no man can hinder or alter that which God hath once decreed or done, *Job 12. 14.* Therefore we ought not to vex and trouble our selves about those things which we daily see and hear, seeing they cannot be altered or changed by any counsel or act of man. See *Job 12. 14.* and above, *ch. 1. 15.*]

14 *In the day of prosperity* [Heb. of good; that is, when it goeth well with thee, when God blesteth thee with much goods or riches] *enjoy the thing that is good,* [Heb. *be in the thing that is good*; that is, be contented and cheerful] *but in the day of adversity,* [Heb. of evil] *look to;* [to wit, so as that thou rememberest, that evil also cometh from God, and that thou oughtest therefore to bear it patiently. Oth. *consider*, to wit, the work of God, whereof is spoken, *v. 13.* Oth. *heed*; to wit, the cause, which is the righteousness and wise providence of God, who oftentimes chastiseth and trieth the godly for their good. Oth. *consider the day of adversity*; that is, in prosperity think of adversity, which may befall thee from the hand of God] *(for) God marketh the one over against the other,* [Heb. *this over against*, or *next to that*; to wit, day. The meaning is, the day of prosperity and the day of adversity are both from God, and these two contrary times hath he set and appointed one against the other, so that a man is not alwayes in prosperity, neither alwayes in adversity; therefore he ought alwayes, both in prosperity, and also in adversity to think of a change, enjoying prosperity cheerfully (yet nor without looking about him) and bearing adversity patiently, with expectation of better] *because man shall not find any thing that shall be after him.* [to wit, after God; that is, to the end, that man might onely look up to Gods providence and disposing, without desiring to search or inquire into this or that thing, without God, or out of God. Oth. *after him*, to wit, that shall be after that

man. Oth. *in such a manner that man should be able to find nothing after him*; that is, God hath ordained all things so wisely, as that no man after him is able to invent or devise any thing better.]

15 *All this have I seen in the dayes of my vanity*; [That is, during my vain and transitory life] *there is a righteous man that perisheth in his righteousness*; [that is, when he gave himself to vertue, and therein daily proceeded. Such an one *perisheth* in his righteousness; to wit, whether he be oppressed by wicked men that cannot indure the godly, or whether God take him soon out of this world into a better life, as happened to *Josiah*, *2 Chron. 35. 23, 24.*] *on the contrary, there is a wicked man, that prolongeth (his dayes) in his wickedness.*

16 *Be not too righteous,* [That is, be not too strict to search too narrowly into thy neighbours words and actions, and to punish them too severely. Others take it in this sense; Do that which thou art commanded to do, and do it faithfully, but do not more then thou art commanded, or then thy calling requireth] *neither count thy self too wise*; [this is spoken against curious spirits, that think by their own wisdom to search and find out the deep secrets of God, *Rom. 12. 3.* or that desire to know more then God hath revealed to us in his word] *why shouldest thou bring desolation upon thy self?* [that is, why shouldest thou bring thy self into danger and disgrace, desiring to appear more godly, more vertuous and more wise and understanding then others, by searching and diving too deep into the secret mysteries of God, *Prov. 3. 7. Rom. 12. 3. 16.*]

17 *Be not too wicked,* [That is, give not thy self over to grosse sins, or let not sin reign in thy mortal body, as the Apostle exhorteth, *Rom. 6. 12.*] *neither be (too) foolish: why shouldest thou die out of thy time?* [As if he should say, thou shouldest else be punished by the Magistrate, and before the natural time of death cometh, be snatched and taken away from the earth. Compare, *Job 15. 32. Psal. 37. v. 13.*]

18 *It is good that thou shouldest take hold thereon*; [To wit, on that, whereof mention is made, *v. 16.*] *neither with-draw thine hand from this*; [to wit, from that which is, verse 17. or from that which I shall further say. Some apply both exhortations to that which was spoken in the former verses in general] *for be that feareth God, he escapeth all that.* [that is, he departeth from both extreames, to wit, from being too righteous, and from being too unrighteous or wicked, (escaping thereby the miseries that are wont to follow thereon) and keeping the mid-way, wherein all vertue consisteth.]

19 *Wisdom strengtheneth the wise more then ten* [That is, many, see *Gen. 31. 7.* and *Prov. 21. 22.* and *24. 5.* and below, chap. 9. 16.] *Rulers that are in one City.*

20 *Verily, there is not a righteous man upon earth, that doth good, and sinneth not.* [Compare, *1 Kings 8. verse 46, 47.* *2 Chron. 6. 36.* *Prov. 20. 9.* *1 John 1. 8.*]

21 *Also give not thine heart unto all words that are spoken, lest thou hear thy servant curse thee.* [That is, examine not too narrowly, to know what men say of thee, neither regard it over-much: for if thou shouldest do so, it might easily be, that thou shouldest hear some against thy will, that thine own servants speak ill of thee. Many things that are spoken, thou must let passe unregarded.]

22 *For thine (own) heart* [That is, thine own conscience] *hath also oftentimes confessed, that thou hast cursed others.* [that have wronged thee, or, which thou thoughtest (through false information of others) that they had done thee wrong.]

23 *All this have I proved by wisdom*; *I said,* [To wit, with my self] *I will get wisdom,* [that is, I thought, I imagined, I perswaded my self, that I should get

get or obtain perfect wisdom] but it was (yet) far from me. [for a man can never attain to a perfect knowledge of all things, and the causes thereof.]

24 *That which is far off, and exceeding deep,* [Hebr. deep, deep, see Gen. 25. on v. 30.] *who shall find it* (out?) [oth. thus; *It is far that which hath been*; that is, that which was long ago, men have no great knowledge thereof: And what knowledge (I pray) can they have of things that are altogether deep and hidden? as how God governeth the world, and all things that are therein, and especially what shall come to passe in future times, see in the Book of Job, chapters 38, 39, 40, 41. and Rom. 11. 33, 34.]

25 *I turned me about, and my heart* [To wit, with my thoughts] *to know, and to search, and to seek* (out) *wisdom, and a conclusion*; [the Hebrew word signifieth the shutting up of a speech, which from certain premises is infer'd and summ'd up by the conclusion] *and to know the wickedness of folly, and the foolishness of mad-nesses.* [oth. and foolishness (and) madnesses.]

26 *And I found a thing more bitter than death, a woman, whose heart* (is) *nets and snares, and her hands are bonds*: [Heb. snares and nets; such as are wont to be spread for wild beasts, to catch them in. He speaketh of an unchaste and immodest woman, who by her crafty and sweet deceitful words, seeketh to insnare men in uncleanness, to catch them in her nets, and to hold them fast, when she hath got them, see Prov. 2. 16, 17. and 5. 3, 6. and 6. 34. and 7. 6, &c. and ch. 9. 13. Such a woman is more to be shunned and avoided than death itself] *whose is good before the face of God shall escape from her*; [As if he had said, No man can escape the deceit of such a wicked woman, unless God by his special grace and aid deliver him from her, as he delivered Joseph from the unchaste wife of Potiphar, see ch. 2. 26.] *on the contrary, the sinner* [that is, such a one as doth daily give up himself to the committing of grosse sins. See Psal. 1. on verse 1.] *shall be taken by her.* [see Prov. 6. 26. and 7. 23. and 22. 14.]

27 *Behold, this have I found, saith the Preacher, the one by the other, to find* (out) *the conclusion.* [That is, to come to the result and close of all.]

28 *Which my soul* [That is, I] *yet seeketh, but I have not found it*: [the meaning of these words seemeth to be this; After I had sought a long while, to know the true ground of all, I found nothing else but this, that as yet I had found nothing; that is, I find and perceive by certain and grounded experience, that I want the knowledge of very many things. Oth. *that which my soul yet seeketh, I have not found the same*] *one man* [Hebr. Adam; that is, one man. The opposition sheweth, that Adam signifieth here a man] *have I found of a thousand,* [to wit, of a thousand men:] *but a woman among all those have I not found.* [Oth. *but a woman* (indeed) *with all those things*: intimating, that there are very few men found, that are wise, good, prudent, and of great knowledge and understanding, but yet far fewer women so qualified and conditioned, see Prov. 31. 10. The words *one* and *none* are here taken for few, and fewer, to wit, in comparison of the rest; for else many godly, both men and women, are mentioned both in the old and new Testament.]

29 *Lo, this only have I found, that God hath made men upright, but they* [To wit, men] *have sought* (out) [yea, and they seek them still, in regard they are fallen from that glorious state, wherein they were created and set by God] *many inventions.* [to wit, wicked, naughty, evil devices or practices. As if he had said, But this is a sure thing, that all mankind, both men and women, are corrupt and sinful; however no blame can be laid upon God, for he made man good, and after his own image; but all the blame lieth upon man himself, who brought himself, and all his posterity into that wretched

and damnable condition, by the seduction and instigation of the Devil, and by his own wilful disobedience.]

CHAP. VIII.

An exhortation to yield all due obedience to the King, or to the Magistrate, v. 2, &c. That men should not be too much troubled at approaching evil, 6. Next he relateth yet some other vanities of this life; as namely, how subjects are oppressed by evil Magistrates, 9. That many men continue in sin, because they are not presently punished, 11. However, they shall not escape punishment, 12. though oftentimes the godly are afflicted, and the wicked prosper in this world, 14. Thereupon he concludeth, that it is best in this life for a man to enjoy the gifts of God with cheerfulness, 15. Laying aside the unnecessary and superfluous care for the things of this life, 16.

WHo is like the wise? [Divers, both Hebrew and also other translations joyn the first words of this verse to the last verse of the seventh chapter] *and who knoweth the interpretation of things?* [As if he said, it is most certain, that a wise man excelleth all other men in worth and dignity, because he can interpret and answer all things well, and upon good grounds] *the wisdom of man lighteth his face*; [that is, it maketh him courteous and friendly. Oth. it giveth him the light of knowledge, so that he seeth very plainly and distinctly, how he ought to walk, and what he ought to do, or to leave undone, see above, ch. 2. 14.] *and the fierceness* [or cruelty. Heb. *strength or hardness*] *of his face is changed* (thereby.) [to wit, by wisdom; that is, he layeth the fierceness or cruelty aside, which commonly appeareth, and is seen in the face. See Deuteron. 28. 30. and Judges 14. 14. and the Annotations there]

2 *I* (say) *give heed to* [Heb. keep. It is a short abrupt phrase] *the mouth of the King*; [that is, that which the King saith, or that which he commandeth thee. The word, *mouth*, signifieth often a sentence, or words: and *words* signifieth often commands or precepts, as Exod. 17. 1. Compare, Prov. 24. 21.] *but according to the nature of the oath of God.* [that is, obey the King or the Magistrate so, as that in the mean while thou forsake not, nor forget the duty and oath whereby thou art principally bound and engaged unto God. Oth. *in regard of the oath of God, or because of the oath of God, or for the oath of Gods sake.*]

3 *Make no hast to go away from his* [To wit, the Kings] *face*; [to wit, through impatience, when he injoyne thee somewhat that pleaseth thee not: bewraying by thy speedy going away, that thou art loth to do that which the King injoyne thee. Oth. *to go away*, that is, to depart from his service, and to leave him. Some understand this and that which followeth, of God] *persist not in an evil thing*: [that is, maintain not a bad cause, stand not out in it, plead not for it. See the annotation. 2 Kings 23. on vers. 3. or do not obstinately persist in refusing to obey the Kings command] *for he doth whatsoever pleaseth him*, [to wit, the King, so that whensoever he pleaseth, he can be avenged on thee, and when he is once angered, he will soon punish thee.]

4 *Where the word* [That is, the command] *of a King is, there is dominion: and who shall say unto him, What dost thou?* [that is, why dost thou injoyne me this? The meaning is, when once the King commandeth his servants to punish thee, who dare oppose or withstand his power and swaying authority.]

5 *Who so keepeth the Commandment,* [To wit, the com-

commandment or precept of the King, which is not repugnant to the will and commandment of God] *shall feel no evil*; [that is, he shall not incur the displeasure and punishment of God, or of the King, or of the Magistrate. Compare Rom. 13. 3. Heb. *shall not know an evil thing*] and the heart of a wise man will know (both) *time and manner*. [that is, a wise man knoweth how to fit and frame himself to every occasion or opportunity he meeteth with, so as not to offend either God or the King.]

6 *For every purpose hath time and manner: Because the will of man is much over him.* [That is, man is subject to much misery and infirmity, therefore he ought to be wise and prudent in his affairs.]

7 *For he knoweth not what shall come to passe: for who shall certify him, when [Or how] it shall come to pass?* [that is, he knoweth not what God will do to him, as he likewise knoweth not the time when: and therefore he cannot prevent it. Therefore he ought continually to beg of God, an holy prudence, that he may know how to behave himself aright, compare above, ch. 6. 12.]

8 *There is no man that hath dominion over the spirit,* [To wit, when death seizeth upon a man] *to keep the spirit in*: [that is, to keep the breath, or the soul, or the spirit of life in the body, that it should not depart out of it. The Hebrew word signifieth as much as to shut and keep in a prison] *neither hath he any dominion over the day of death*: [or, in the day of death. That is, when death cometh to assault life, and that once the day of death is come, there is no way or means to escape death, compare Job 14. 5. and Psalm 39. 6.] *also (there is) no weapon* [that is, carnal weapons. Oth. *no disubarge*] *in this battel*, [that is, when life and death strive together, or fight one against another] *neither shall wickedness deliver its masters.* [as we commonly say, iniquity or justice smiteth its own master. Oth. *the disquiet stir*; as if he had said, that a man at one time intendeth this thing, at another time that thing, and is very busie and restless to attain to his intent and purpose, this likewise will not avail or profit him against death.]

9 *All this have I seen, when I applied mine heart unto all (or every) work that is done under the sun. There is a time that (one) man ruleth over (another) man, to his (own) hurt.* [To wit, either to the hurt of him that ruleth, or of him over whom he ruleth. Or, (I saw also) a time, wherein, &c. to wit, when an unrighteous or unjust man is advanced into the place of authority, and swayeth the scepter; whereas those that execute that office, ought chiefly and above all to seek the good and welfare of their subjects, Rom. 13. 4.]

10 *So have I also seen the wicked that were buried,* [That is, that were put in oblivion] *and (those that) came and went out of the place of the holy, they were forgotten in that City (in) which they had done judgement*: [understand here by the place of the holy one, the Temple, wherein the holy God dwelleth. To come, or to enter in, and to go forth, is as much here as to converse, or to be conversant in the house of God, and to exercise ones self in godliness. Others understand here by the holy place the place of Judicature, where the Judges sit in Gods room or place, and represent the person of God, God being there present with them, yea being president in the midst of them. Oth. understand this verse of the wicked, and render it thus; And then I saw the wicked, that they were buried and perished, and went away from the place of the holy, and were forgotten in the City wherein they had done so: that is, had governed wickedly.] *This* [to wit, this inconstancy and unthankfulness of the people] *is also vanity.*

11 *Because judgement (concerning) an evil deed is not speedily done, therefore the heart of the children of men is full in them to do evil.* [As if he had said, Because God often delayeth his righteous judgment con-

cerning the wicked, therefore they conceive that they shall alwayes remain unpunished, and therefore they fall to all manner of wickedness and profaneness, compare Psalm 50. on v. 21.]

12 *Though a sinner do evil an hundred (times), and (God) prolong his (dayes) yet I know surely that it shall go well with those that fear God,* [To wit, with a filial or child-like fear] *that fear before his face.* [that are afraid to offend him, see Psalm 37. 9, 10, 11, 12, 18, 19, 20. Prov. 1. 33. I [4. 3. 10.]

13 *But it shall not go well with the wicked,* [Understand withall, but he shall be punished at last, either here or hereafter] *neither shall he prolong (his) dayes*: [that is, he shall not live long, at least in quietness, and with a good conscience, which is true life indeed] *he shall be as a shadow,* [which soon passeth away, see Psalm 144. 4. Oth. *he shall not prolong his dayes, as a shadow*; which becomes long towards Sun-setting, as the Sun declineth or goeth down] *because he feareth not before the face of God.*

14 *There is (yet) a vanity which is done upon the earth*: That there are just men unto whom it happeneth, [Heb. *toucheth, hitteth*] according to the work of the wicked, [That is, as if they had done the works of wicked men] *and there are wicked men unto whom it happeneth, according to the work of the righteous.* [the meaning is, sometimes it fareth ill with the godly, and well with the wicked. See Psalm 73. 11, 12, 13, 14.] *I say* [or, I said,] *that this is also vanity.* [to wit, because no man can be assured, that he shall alwayes prosper in this world, because of his vertue and piety. Oth. *this is also vanity*; that is, this is a vain and absurd thing, according to the judgment of man.]

15 *Therefore I commended mirth, because a man hath nothing better under the sun,* [That is, as much as concerneth this temporal life] *then to eat, and to drink and to be merry*; [but so as that he alwayes have the fear of God before his eyes. See below, chap. 12. verse 13. Compare above, chap. 2. 24. and 3. 12, 22. and 5. 18. and 9. 7.] *for that shall cleave unto him of his labour*, [that is, that shall be his portion] *the dayes of his life which God giveth him under the sun.*

16 *When I applied mine heart to know wisdom, and to consider the business that is done upon the earth, that a man neither by day, nor by night seeth sleep with his eyes*; [That is, sleepeth not, to wit, by reason of care and trouble, which a man hath and undergoeth, for and about temporal riches. See above, chap. 2. verse 23, 24.]

17 *Then I beheld all the work of God: that a man cannot find out* [To wit, by his own wit or understanding] *the work that is done under the sun*: [to wit, Gods providence concerning the things that are done in the world; as namely, how this can stand with the righteous government of God, to punish the godly oftentimes so severely, and on the contrary, to bless the wicked so exceedingly] *to seek which (out)*. [that is, to understand which thing; to wit, to know how all things in the world are wisely and prudently governed by God] *a man labourereth, but he shall not finde it out: yea, if a wise man also should say,* [to wit, with himself in his heart] *that he knew it, yet (surely) he shall not be able to find it out.*

CHAP. IX.

The Preacher relateth certain things that happen both to the godly & to the wicked, v. 1, &c. Therefore he concludeth, that it is best for a man to enjoy the gifts of God with cheerfulness, 7. and to be diligent in his calling, 10. and

and to leave the issue to God, 11. Next he teacheth, that man knoweth not the time of his death or misery, 12. Lastly, he extollet wisdom in the highest degree, 13.

Surely all this have I laid (up) [Hebr. given, as above chap. 7. 2.] in mine heart, [that is, I have taken all this to heart] that I might clearly understand [or, might declare] all this, that the righteous, and the wise, and their works are in the hand of God, [that is, are subject to the wise government of God] neither doth man know either love or hatred (by) all that is before his [to wit, mans] face. [that is, when a man shall judge according to outward things, which he seeth daily doth befall both good and bad; then no man can conclude or judge from thence, whether he be in Gods favour or displeasure, yea or no; much less can he conclude or judge it of another; for the godly are in this world as well, yea sometimes more plunged then the wicked, as v. 2. further followeth. Concerning the certainty or assurance which the children of God have of his love towards them, of that is elsewhere spoken.]

2 All (or every) thing happeneth to (them) [To wit, to the righteous and wise] as to all (others): [to wit, to the unrighteous and foolish. Hebr. all like as to all] one and the same thing [oth. one accident, as above chap. 2. v. 14. and below v. 3.] (happeneth) to the righteous and to the wicked, to the good and to the clean, as to the unclean: as well to him that offereth, [that is, to him that diligently heedeth the worship of God] as to him that offereth not, as to the good, so (also) to the sinner: to him that sweareth, [that is, rashly, or falsely, making no conscience of perjury] like as to him that feareth an oath. [to wit, a rash oath, fearing to offend God thereby. The meaning is, adversity befalleth the righteous, as well as the wicked, and on the contrary prosperity befalleth the wicked as well as the godly.]

3 This is an evil among all that happeneth under the Sun, [As if he had said, this is that which sorely grieveth and vexeth a man] that one and the same thing [see above v. 2.] (happeneth) unto all, [to wit, men] and that also the heart of the children of men is full of wickedness, and that in their life [that is, during their life, or while they live] there are madnesses in their heart: and after that [that is, after all the madnesses which they have practised and committed all their life long] they must (go) to the dead. [to wit, go; that is, they must die. Compare Prov. 2. 18. and 9. 18.]

4 For for him that is accompanied with all the living [That is, for him that is yet alive] there is hope, [as if he should say, as long as a man is yet alive, he hath hope that it shall go well with him in this life, but when he is once dead, the hope is out, or at an end. Oth. for who is there that is hoped? to wit, from death, or that he should not die. Some take the words of v. 4. 5, 6, 7, 8, 9, 10. as being spoken in the person of the wicked, and begin this fourth verse thus: For (say the wicked) for him that is yet, &c. Others attribute these words unto Salomon, whose opinion we follow] (for a living dog is better [or is in a better condition] then a dead lion.) [Hebr. it is better to, or, for a living dog, &c. that is, he is happier; to wit, because he may enjoy life.]

5 For the living know that they shall die: [The meaning is, because the living know that they must die, therefore do they with a merry heart enjoy these temporal goods, as long as they may] but the dead know nothing at all: [namely, of that which was done here upon Earth, as Salomon further sheweth, v. 6. For his purpose is not here to prove that the souls of men after the death of the body, perish and come to nothing. See Job. 14. 21.] they also have no reward more, [that is, they enjoy no more any comfort of their labour, in eat-

ing and drinking, as they did while they were alive] but the memory of them is forgotten. [that is, is had in oblivion; to wit, with men, namely, so far as concerneth these earthly things: no man is carefull, or inclined to do them any service, or to pleasure them.]

6 Also their love, also their hatred, also their envy is already perished: [That is, they know not what there is done in this world, neither do they enquire after it, therefore they love no man in this world, neither do they hate, or envy any man] neither have they any portion more in (this) age, [compare this with that which is said above 3. 11, and see the annotat. there. Oth. for ever; that is, never in this life] on all that is done under the Sun.

7 Go thy way (then) [To wit, whiles thou art yet alive] eat thy bread with joy, and drink thy wine with a good heart: [that is, with cheerfulness. See Judg. 16. on v. 25. and 1 King. 21. on v. 7. The meaning is, enjoy cheerfully that which God hath given thee by means of thy labour; for Salomon speaketh here to the godly] for God already delighteth in thy works. [to wit, because thou fearest him and gettest thy living by the labour whereunto thou art called; and consequently it is needless to vex and torment thy self with vain carking and distracting care: rest thy self satisfied and contented in the wise providence of Almighty God, and in the love and affection which he beareth unto thee.]

8 Let thy garments be always [To wit, as long as thou mayest have it so. For there may come a time that we may grieve with those that grieve. See above chap. 7. 2.] white, [that is, pure, clean] and let no oil [to wit, sweet-smelling oil, see the annotat. Ruth 3. on v. 3. and Luke 7. 46.] be wanting upon thine head. [that is, be merry or joyfull. A token of this joy or mirth was in times past, the wearing of pure white garments, and the anointing of the head with sweet-smelling oil or ointment.]

9 Enjoy life with the wife whom thou lovest, [Hebr. see life, &c. that is, enjoy the delights and sweetness of this life all manner of waies, as much as thou canst or maigest with the leave of God; and with the peace of a good conscience. See Job 7. on v. 7. Here life signifieth as much as a good and joyfull life] all the dayes of thy vain life, [Hebr. of the life of thy vanity; that is, as long as thy vain and transitory life lasteth] which [to wit, dayes. Compare above chap. 8. on v. 15. Others understand by, with, which wife] (God) hath given thee under the Sun, all thy vain daies; for this is thy portion in this life, and of thy labour which thou labourst under the Sun. [that is, that which thou maigest enjoy of the goods which thou hast gotten by thy labour.]

10 Whatsoever thine hand findeth [See Lev. 25. on v. 28. and Judg. 9. on v. 33.] to do, [to wit, whatsoever is good, and tender to the furthering and advancing of thy calling] do (it) with thy might, [that is, do it as diligently and as well as thou canst] for there is no work nor deliberation, [or, reason, understanding, apprehension] nor knowledge, nor wisdom in the grave, whither thou goest. [that is, when thou art dead, thou shalt not be able to do any of all those good things, which thou doest in this life.]

11 I turned me, and saw under the Sun, that the race belongeth not to the swift, nor the battle to the champions, neither also meat [Hebr. bread] to the wise, nor also riches to men of understanding, [he speaketh of successful race, whereby a man out-runneeth the danger: and of successful battell, whereby a man getteth the victory. The same is not alwaies on the side of the swift; So neither is the victory alwaies on the side of the strong and valiant champions, &c. but with those unto whom God giveth his blessing] nor also favour to well-knowing men [as if he had said, to attain unto favour with men, thereunto it availeth not for a man to

be skil'd or able and well experienced? Understand with-
all, unless God adde a blessing thereunto] *but that time
and chance happeneth to them all.* [that is, that which
God from all eternity hath ordained, the same shall and
must come to pass at such a time, as God hath ordained
it should be, and likewise in such a way and manner,
as he hath ordained it shall be done. For Solomon speak-
eth not of any uncertain chance or casualty, but of such
a one which is ruled and governed by God.]

12 *That man also knoweth not his time, as the fishes
that are caught with the evil net;* [That is, with an
evil net. For when the fishes are caught, they are then
killed, Thus straightway in this verse time is called evil,
in regard of the evil that befalleth a man in it] *man
knoweth not his time,* [to wit, the time of his death, or
the time of misery, that shall come upon him: yea he
knowes it no more then the silly fishes that swim in the
water know what danger is at hand, or approaching un-
to them. See the annotat. Psa. 81. on v. 16.] *and as
the birds that are caught with the snare: as they, (so)
are the children of men snared in an evil time, when it
falleth suddenly upon them.*

13 *This wisdom have I seen also under the Sun,
and it was great with me.* [That is, in my judge-
ment.]

14 *There was a little city, and a few men were in it;
and (there) was come a great King against it, and he com-
passed it about, and he built great bulwarks against
it.*

15 *And (there) was found in it a poor wise man, who by
his wisdom delivered the city; but no man remembered
that same poor man.* [That is, no man gave him thanks,
as they ought to have done, for his good counsel, where-
upon the deliverance followed. Oth. no man thought on
that poor man; that is, no man ever thought that that
poor man was so wise.]

16 *Then said I, wisdom is better then strength,
[Compare Prov. 21. 22. and 24. 5. above chap. 7. 19.]
although the poor mans wisdom was despised, and his
words were not heard.* [that is, were not esteemed.]

17 *The words of the wise ought to be heard in quiet,
[Hebr. in rest] more then the cry of him that ruleth over
fools.* [as if he should say, they ought to be heard with
greater attention, then the cry of fools. Or the words
may be taken in this sence, those that keep themselves
quiet, ought to be sooner and rather heard, then those
that make a great noise, when they are among fools.]

18 *Wisdom is better then weapons of war:* [Hebr.
then the vessels, or instruments of war] *but one sinner
destroyeth much good.* [that is, one foolish man giving
ill counsel. Yea even when a wise man committeth
an error, many good things miscarry thereby, and like-
wise his own reputation and credit. By the word sinner
may be also understood here, a bold presumptuous man,
that relying on himself, whether it be in his own wis-
dom, or in his own strength, unadvisedly assaulteth his
Enemy, whereby he endangereth not only himself, but
also in like manner many more with him.]

CHAP. X.

Salomon recommendeth wisdom to every man, and adviseth
every one to beware of folly, v. 1. &c. and he instruct-
eth how men should behave themselves in the presence
of the King, when he is offended, 4. although it often
fall out that wicked men are advanced to honour by the
King, and the Godly despised, 5. Then he speaketh of
the imprudence of some men, 8. And he speaketh a-
gain, how profitable that wisdom is, and how hurtfull
that folly is, 10. &c. especially in a Prince, 16. &c.
who may not be cursed, 20.

A *Dead fly causeth the ointment of the Apothecarie,*
[That is, an ointment or oil, that is prepared and
made very artificially and curiously by the skill and art of
the Apothecarie] *to sink (and) bubble up:* [Hebr. *flies
of death causeth to sink;* that is, every dead fly causeth
to sink. The meaning is, though a fly be but a very
little creature, yet it causeth a sweet smelling oil or oint-
ment to sink; to wit, if it fall into it, and continue
there] (so doth) *a little folly a (man) that is precious in
wisdom, (and) in power.* [that is, because of his wis-
dom and honour. The meaning is, so is also a little fol-
ly the cause, that a man of note and esteem loseth his
reputation and credit.]

2 *A wise mans heart is at his right (hand)* [That is,
a wise man manageth and ordereth his affairs well and
wisely, pondering all things before-hand in his heart]
but a fools heart is at his left hand. [that is, he mana-
geth his affairs foolishly. We ought in no wise to con-
clude from these words, that Solomon here would infer,
that the heart of wise men is or lieth otherwise in their
bosom then the heart of fools doth in theirs; for the heart
both of wise men & also of fools lieth in the midst of the
breast, tending or declining a little toward the left side.
It is a similitude taken from the right hand and left, in
the performing of any business, either well or ill. The
most and the greatest part of men use the right hand to
do a thing well; so that when a man doth a thing well
and with wisdom or judgement (which proceedeth from
the heart) it seemeth, that he then hath his heart lying
at his right hand, to manage his affairs aright: On the
contrary, he that manageth his affairs not well, nor
conveniently, or wisely, he seemeth to have his heart ly-
ing at his left hand.]

3 *And also when the fool walketh on the way, his heart
faileth (him):* [That is, then the infirmities of his
heart appear and are discovered] *and he saith to every
one,* [that is, to every one that teeth him go or walk in
the streets] *that he is a fool.* [that is, he doth sufficient-
ly bewray (to wit, by his gait, behaviour, apparel and
gesture) that he is none of the wisest. Oth. he saith of
every one, that he (to wit, that man of whom he speak-
eth) is a fool]

4 *When the spirit* [That is, the anger. See the an-
notat. Judg. 8. on v. 3.] *of the Ruler riseth up against
thee, leave not thy place;* [that is, thy calling, office,
state and condition of life. Oth. *leave not thy place;*
that is, behave and carry thy self, as it becometh a sub-
ject to do, namely, submissive and humble] *for it is
necessary, it purifieth great sins.* [which otherwise a Ru-
ler in his wrath might commit against thee; therefore
seek rather to assuage and soften his anger with sweet and
gentle words. It may also be taken in this sence, soft and
humble words pacifie, that is, prevent, or remove, or
cover great offences or trespasses, which thou mightest
have committed against the Prince. Oth. *softness,* or
meekness, or *mildness,* (that is, meek or mild yielding)
pacifieth great offences.]

5 *There is (yet) an evil (which) I have seen under
the Sun, as an error which proceedeth* [That is, is com-
mitted] *from the face of the Ruler:* [that is, a great
fault, that is, as are the faults that proceed from Prin-
ces, or from the great ones of the land; for the greater
and higher any man is in place and authority, the greater
and more hurtfull are also the faults that are commit-
ted by him.]

6 *A fool* [Or the fool] *is set in great* [or, in many]
dignities: [that is, sots or idiots that are altogether
unfit to govern and rule others, and to bear office, are
advanced to places of honour and command. It pleaseth
God sometimes that such should govern cities and coun-
tries, that he might punish them by such kind of go-
vernours. Hebr. *folly is,* &c. that is, such a man that
is folly it self] *but the rich,* [to wit, in wisdom, or
those

those that are rich in understanding, or those that are both rich and wise; that is, that have knowledge and understanding enough, to be in place of command, or to bear offices well. *fit in low place.* [that is, in low degree, in humility.]

7 *I have seen servants* [That is, such as had a servile and foolish spirit, or nature, or that were descended from servants and slaves] *on horse-back: and Princes* [that is, valiant, understanding, wise men, that have such a spirit, or such a courage as Princes have, or at least ought to have] *going as servants upon the ground.* [that is, going on foot, yea even ministering unto others.]

8 *Who so diggeth a pit, shall fall into it:* [That is, he that intendeth mischief to another, it shall fare ill with him, by the just judgement of God. See *Prov. 26. 27.* Solomon sheweth in this and in the 9. verse, by four similitudes, how dangerous and hurtfull imprudence and want of circumspection is. See *Psa. 62.* on v. 4.] *and who so breaketh thorow a wall, a Serpent shall bite him.* [serpents lie commonly hid in the clefts and chinks, or in the holes of walls, when the walls are broken down, then they appear, and come to light, and bite or sting those whom they first meet with. It seemeth that Solomon here saith that those that break either the Ecclesiastical or Political lawes and ordinances, they shall not go unpunished.]

9 *Who so carrieth away* [Or removeth] *stones,* [to wit, great stones, that are too heavy for him to remove. Oth. the stones which separate his neighbours landmarks or bounds from his own, thereby to enlarge his own ground. See *Deu. 27. 17.*] *shall endure grief thereby:* [the meaning is, as those that lift up heavy stones, or remove them, or carry them from one place to another, do labour painfully: so all offices and high places have their difficulty] *who so cleaveth wood, shall be in danger thereby.* [so as that in cleaving he may easily hurt or wound either his hand, or foot, or some other member of his body. Oth. he shall grow warm thereby. In this signification is the Hebrew word taken, *1 Kings 1. 2.* The meaning is, that businesses of great weight and concernment are not performed, but with great trouble, much sweat and difficulty.]

10 *If he* [To wit, he that will cleave wood with a blunt axe] *hath made the iron* [that is, an iron tool, whether it be an axe or such like tool] *blunt, and he do not whet the edge,* [Heb. *the face*; that is, the foremost part which cleaveth the wood] *then must he* [to wit, he that will cleave with a blunt axe] *put forth more strength:* [Heb. *then must he strengthen the powers*] *but wisdom is an excellent thing to make (something) straight.* [that is, wisdom is the best help or means to make a thing right or straight indeed. Oth. but wisdom is an excellent direction; that is, when a man would do a business of concernment well and in a right manner; then it is not strength and force as in cleaving of wood, but wisdom and understanding that doth the thing.]

11 *If the serpent have bitten before the enchantment be done,* [Or before the enchantment, before she is enchanted. Heb. *without enchantment*] *then there is no benefit for the most excellent (enchanter).* [that is, then the enchanter's enchantment doth not benefit him at all, but her sting is deadly. See *Psa. 58.* v. 5. and *140.* v. 4. Heb. *then there is nothing left for the master of the tongue.* That is, for him that useth his tongue to charming or enchanting. See the like phrase *Gen. 14. 13.* and *Psa. 140. 12.* Understand withall, in like manner it will not benefit a subject, that he then first seeketh and endeavourieth to pacifie his Prince with intreating and submissive words, after that the Prince hath begun to punish him in his wrath and displeasure: and so likewise in general, that it is in vain to use means against an e-

vill or mischief, when it is too late. Oth. *if the serpent bite, not being charmed, then the babbler is no better.*]

12 *The words of a wise mans mouth are gracious:* [Heb. *are favour*; that is, they make a wise man gracious; and consequently they are advantageous and profitable unto him] *but the lips of a fool swallow up himself:* [that is, they bring him into trouble.]

13 *The beginning of the words of his mouth is foolishness: and the end of his mouth* [That is, of the words of his mouth] *is wicked madness,* [that is, is mischeivous madness; because his madness increaseth still more and more.]

14 *The fool maketh many words:* [That is, he maketh a great deal of chatting of that which he intendeth to do, telling others what he will, and how he will do it, as if he could effect and accomplish whatsoever he will or intendeth. But he shall be deceived in his own vain hope. See *Jam. 4. 13, 14.*] *(but) a man knoweth not what it is that shall come to pass; and what* [Or, how] *shall come to pass after him, who shall tell it him?*

15 *The labour of fools maketh every one of them* [Heb. *him*; that is, every one of them] *weary, because they know not (how) to go to the city.* [that is, a fool may be compared to him, that desiring to go to a city, knoweth not the way to it, and therefore with much ado he goeth thither, through crooked paths and by-waies. The meaning is, he knoweth not how, or in what manner he shall effect and accomplish that which he intendeth or purposeth. Others take the words of this verse in this sense: fools, or many men void of understanding are often carefull and troubled about many businesses of high and mighty concernment, wherein they exceedingly vex and torment themselves, whereas indeed they are ignorant of common and trivial things, which are as plain and as well known as the streets, or the way or common road leading to a city, which is even known unto children and simple persons. It seemeth to be a proverb, whereby great ignorance is meant or derided.]

16 *Wo to thee, (o) land,* [That is, the inhabitants of the land] *whose King is a child:* [whether in years or in understanding, see *Isa. 3. 4.*] *and whose Princes* [that is, Councillers, Officers, Judges, and the like persons in authority, or bearing great offices] *eat* [that is, feast and make good cheer] *in the morning.* [that is, at an unreasonable and unfit time; to wit, at such time as they ought to sit in judgement, and to be in counsel. See *Jer. 21. 12.* Compare *Isa. 16. 11.* and *Amos 6. 4.*]

17 *Blessed art thou (o) land, whose King is the Son of the Nobles:* [That is, that is of a noble birth, of a noble stock or race. Understand withall, and that is trained up in piety, wisdom, and all vertue. Heb. *a son of white ones*; that is, of nobles, that were wont to wear white garments. See *Nebem. 2.* on v. 16. in *Prov. 22. 29.* the ignoble or mean men are called *darkned, or obscure ones*] *and whose Princes eat in due season,* [that is, at the time when men are wont to eat; to wit, after they have dispatched their necessary business] *for strength, and not for (much) drinking.* [that is, to strengthen the body, not to be drunk.]

18 *Through great laziness* [Heb. *two lazinesses*; that is, double laziness, or laziness of both hands] *the cieling groweth weak:* [Oth. *the rafters, or beams sink*; that is, the house goeth to decay, and all goeth to waste] *and through slackness* [Or *letting down*] *of the hands the house becometh leaking thorow.* [Or *the house leaketh thorow.* Understand withall, how much more shall the land perish and come to nought, where careless and negligent princes, and such as are given to all manner of licentiousness, bear rules.]

19 *Feasts* [Heb. *bread*, as *Dan. 5. 1.*] *are made* [Heb. *they are making*] *for to laugh,* [that is, for merriment, to be joyfull and merry together] *and wine* rejoiceth

rejoiceth the living: [at the life] and money answereth all things. [or money causeth all things to answer: that is, it maketh every thing to be present. All things are under the obedience or command of money; therefore every one ought to be diligent and careful, that by his honest labour, and by the use of lawfull means, he may gather something afore-hand, and lay up somewhat in store.]

20 Curse not the King, even in thy thought, [Or, in thy conscience, or heart. As if he had said, Though it fareth thus in the Courts of Kings and Princes, yet do not think or speak any evil of them: yea, even not in the innermost and secretest place of thine house, as is further expained in the following words. Compare Exod. 22. 28.] neither curse the rich in the innermost (part) of thy bed-chamber; for the fowles of heaven would carry the voice away, [to wit, unto the King, who should be certified thereof in a most wonderful manne,] and the winged (creatures) [Heb. the Lord, or the possessor of wings or feathers: that is, the creatures that have wings; as Prov. chap. 1, on v. 17.] shall make the word [or the matter] known. [to wit, unto the King; who will punish thee, when he heareth that thou hast cursed him. The meaning is, speak not evil of the King, or of those that are in authority, for it will not long lie hid, it will out at last, though the fowls of the air should be the means or the instruments to bring it out, or to discover it. Kings and Princes have many ears and many eyes, as well as they have long hands.]

CHAP. XI.

An exhortation to liberality unto the poor, without regarding their unworthinesse, v. 1, &c. having the providence of God alwayes before our eyes, 5. yet without neglecting the taking of pains, 6. Life is sweet unto men, yet there are more evil dayes than good, 7. An exhortation unto young men, that they would alwayes in the midst of their pleasures and delights think of the day of judgment, 9.

Cast thy bread upon the water: [That is, do well unto every one, both to those whom thou knowest, and also to those whom thou knowest not. Hebr. upon the face of the water, or of the waters, Meaning, by the water, the poor, who have nothing wherewith to recompense a man again, so that it seemeth to be lost, whatever is given unto them. So we are likewise used to say, of a thing which we conceive to be lost and gone. It is all one, as if it were cast into the water, or thrown into the sea] for thou shalt find it after many dayes. [Hebr. after multitude of dayes; that is, after many dayes are expired. The meaning is, God will restore it unto thee again, yea oftentimes also the man himself, unto whom long before thou hast shewed some kindnesse or relief.]

2 Give a portion [To wit, thine almes or thy bread] to seven, [a certain number for an uncertain, as Prov. 6. v. 16. Mich. 5. 5. so are likewise the words following, and also to eight, to be understood. Christ saith, Give to every one that asketh, Luke 6. 30. compare Deut. 15. 7, 8.] yea also to eight, for thou knowest not what evil shall be upon the earth. [as if he should say, the time may come, that thou shalt be bereaved of all that thou hast, and be made a beggar. Then shalt thou wish, that others would afford thee liberal assistance: Do thou then likewise so unto others. See Luke 16. 9. Galat. 6. 9. 2 Corinth. 9. 10.]

3 When the clouds are grown full, then they pour down [Heb. when they empty] showers of rain upon the earth: [intimating, that the rich ought plentifully to shew their

liberality unto the poor, as the rain doth plentifully water the dry ground, without distinction of places or fields: God causeth his rain to fall on the evil, as well as on the good] as the tree falleth toward the South, or as it falleth toward the North, in the place where the tree falleth, there shall it be. [the meaning is, as a tree that once falleth, or is felled, riseth not again, nor beareth any more fruit: so likewise when we are once dead, be it in what state or condition soever according to the soul, we shall not rise again, to enter again into this temporal life; so that after we are dead, we shall not be able to give or communicate any thing unto the poor; and therefore we ought to do good, while we are yet alive. See Galat. 6. 10.]

4 Whoso observeth the winds, he shall not sow, and whoso regardeth the clouds, he shall not reap. [As if he should say, he that too curiously mindeth winde and weather, and from time to time still looketh for better weather, not intending to sow, till he hath weather wholly according to his mind, he will not easily fall upon the work of sowing, but will let slip the fittest season and opportunity of sowing: so likewise he that in harvest-time, or in the time of reaping, too much regardeth wind and weather, will neglect also the reasonable time and opportunity of reaping. Some apply these words to the distribution of almes, thus: So likewise, if a man should too scrupulously think of all changes and alterations of times, as if he should think that he himself might grow poor, &c. Or, if he should think of the unworthinesse and unthankfulnesse of the poor, &c. He that scrupleth those things, he will never give almes, and by doing so, he will never do that which he ought to do.]

5 As thou knowest not what is the way of the wind, [To wit, whence it cometh, and whither it goeth, how long and how mightily it will blow out of one part or corner of the world, Job. 3. 8.] (or) of what fashion (or quality) the bones are in the womb of a (woman) with child: [Heb. of a full (woman).] By the bones here must be understood the whole bulk or fruit, or the child in the mothers womb, compare Psal. 139. 15, 16.] so thou knowest not the work of God, who maketh all. [Or which he doth unto, or, with all. That is, thou knowest not, neither indeed canst know the providence of God, nor understand or apprehend what he in his most wise counsel hath decreed; how long thou shalt have and keep thy goods: therefore leave thy unnecessary and unprofitable care, and do good unto the poor, as long as God granteth thee life and power to do it.]

6 In the morning [That is, betimes] sow thy seed, and in the evening with-draw not thine hand: [to wit, from sowing, or from casting the seed into the ground] for thou knowest not what shall be right, either this or that; [that is whether that will grow, which thou hast sown in the evening, or whether that will better grow which thou hast sown in the morning] or whether they both shall be good together. [Heb. as one, that is, alike good.]

7 Moreover, [Or truly, or surely. As if he had said, It is true indeed, &c.] the light [that is, this temporal life, that a man may behold the light of the Sun] is sweet, [that is, it is pleasing and acceptable unto man] and it is good, [that is, it is a pleasant thing] for the eyes to behold the Sun.

8 But if a man live many years, (and) rejoyce in them all; then let him also remember the dayes of darknesse; [That is, let him remember death; for the dead are laid in the grave, where there is darknesse] for they shall be many; (and) whatsoever is come, [that is, whatsoever hath befallen him] is vanity. [that is, he shall be faine to confess, that there is nothing permanent and perpetual in this life, wherein a man may fully rejoyce.]

9 Rejoyce, O young man, in thy youth, and let thine heart cheer thee, [Heb. do thee good] in the dayes of thy youth.

youthfulness, and walk in the wayes of thine heart, and in the contemplation of thine eyes; [that is, in all that is pleasing and delightful to thine eyes, follow that freely, take thy pleasure in this life. Do whatsoever thine heart desireth, and whatsoever is pleasing and acceptable to thine eyes. From these words it appeareth plainly, that Salomon speaketh not here in good earnest, but Ironically, and by way of derision, against those that speak and mean, that which is here mentioned, in good earnest; namely, that youthful years ought or may be spent in pleasures and delights. In *Numb. 15 39*. the Lord forbiddeth to walk in the wayes of the heart] *but know, that God for all these things will cause thee to come before judgment.* [As if he had said, thou wilt be loath to come thither, but God will make thee come, to give an account of all that thou hast spoken and done, see below, *chap. 12. 14.*]

10 So then cause wrath to depart from thine heart, [Under the term, *wrath*, he comprehendeth all evil motions of the heart, which do disturb or disquiet it, when they are exhorted to forsake pleasures and delights, and to imbrace the fear of God. Others understand by *wrath*, sin, which provoketh the wrath of God against men. Oth. *grief, trouble, sorrow,*] and put away evil, [that is, all manner of evil concupiscence, and evil lusts or sins] from thy flesh: [that is, from thy body, see *Rom. 6. 13.* and *1 Cor. 6. 15.*] for youth and young age [the word that is used in the Hebrew text, signifieth properly the morning or break of day. Youth or childhood are as the morning of a mans life. The morning is soon gone, the day passeth swift away, and the presently night followeth, wherein none can work] is vanity. [in regard it is transitory, passing soon away, and full of folly.]

CHAP. XII.

The wise man exhorteth young men to apply and accustom themselves unto piety, before old age cometh, v. 1. which he describeth by many comparisons, 2. &c. Hereupon followeth the conclusion of this Book, that all is vanity, 8. And he concludeth, that the sum of all learning is this, To fear God, and to keep his commandments. 13.

AND remember thy Creator [The Hebrew word is used in the plural number. Compare the annotation. *Gen. 1. on v. 26.* The meaning is, apply and inure thy self to the fear of God, and to the keeping of his commandments] in the dayes of thy youthfulness, before the evil dayes [that is, the dayes of old age, which bring much pain and grief along with them: for old age is as a continual disease or sickness] come, and the years draw nigh, whereof thou shalt say, I have no pleasure in them.

2 Before the Sun, and the Light, and the Moon, and the Stars be darkened, [Not that they are darkened indeed, but that they seem to be so unto those that are old, being half blind] and the clouds return after the rain. [that is, one misery cometh after another, as one tempest followeth after another. This verse, and some more that follow, contain a description of old age, after the manner of the Poets, and there is a continual Allegorie prosecuted until the seventh verse.]

3 In the day, when the keepers of the house [That is, the arms with the hands, which preserve the body (wherein the soul dwelleth, as in an house) serving to keep off evil, and to entertain and imbrace good] shall tremble, and the strong men [that is, the legs or shanks, which bear the body, like two strong men] shall bow themselves, and the grinders [that is, the teeth, which (as it were) grinde the meat, chewing and biting it in pieces] cease, [to wit, from grinding, that is, from chewing. The meaning is, when the teeth shall not be so nimble to chew meat, as formerly] because they are grown lesse:

[to wit, lesse in number] and those that look out of the windows [that is, the eyes, that see or look from between the eye-lids] shall be darkened.

4 And the two doors [That is, the two lips thorow which the meat passeth, as between two doors. Compare, *Job 41. 5.* Others understand by the doors the throat, or pipe thorow which the meat and drink do pass] toward the street [That is, which are seen outwardly in the body. There are also inward doors which are not seen, as the covering of the throat, and the covering of the bladder of the gall] shall be shut, [to wit, instead of opening them, when they should receive or take in hard meat. Some understand this thus: when the doors, that is, the lips, shall be shut, because old persons have an impediment in their speech, not being able to frame and utter their words so well as young men do] when there is [or, because of] a low sound of grinding, [to wit, when the teeth doe grinde the meat in pieces, or grind it small. The meaning is, because the teeth can hardly chew, so that a man can hear nothing crack or break between or under them, as is heard, when young men chew and bite hard meat in pieces, having good teeth, which old persons seldome or never have] and he [to wit, the old man] riseth up [to wit, from his bed] at the voice of the bird, [that is, early in the morning, when the birds begin to sing, for he cannot sleep to take rest] and all the singing women [Heb. the daughters of the song; that is, the singing women. Understand withall the singing men also, or the Musicians. Oth. All the daughters of the song, that is, all the parts or members of the body, which form or frame the voice] shall be bowed down. [or, shall bow; that is, shall perish, decrease, lose their strength; or shall be little esteemed, and counted of no value; inasmuch as the old man regardeth it not, as taking no more any delight in musick. See an example heretofore in *Barthillai, 2 Sam. 19. 35.*]

5 Also (when) they [To wit, old persons] shall be afraid of the high place [or, of high places; that is, of high exalted, or uneven places, which old men and women are loth to tread on, by reason of the weakness of their legs, fearing to stumble at them, or to fall down from off them, or because it is troublesome and cumbersome to them to climb up high stairs or hills] and (when) there shall be terrors in the way, [or amazements; to wit, great or many: Fearing, that they may hit their feet or toes against something] and the almond-tree shall flourish, [when there shall be gray or hoary hairs there] and the grass-hopper shall be a burden to himself, [that is, the old man, who is grown as lean, crooked, and withered as a grass-hopper. Oth. and a grass-hopper, that is, a thing as light as a grass-hopper] is burdensome to him, and the desire [to wit, after bodily pleasures and delights, also the appetite to eating, drinking, &c.] shall perish: for man goeth to his everlasting house, [that is, to the grave; for there shall man abide a long while. As if he had said, When a man is sensible of all those inconveniences and distempers in his body, he may then well imagine, that he is nigh unto death, yea, that he hath one foot already in the grave] and the mourners [that is, those persons that see the dead put into the grave, and which do bewail and lament them, or mourn over them; for which purpose certain persons in former time were wont to be hired. See the annotation. *Jerem. 9. on v. 17.*] shall go about in the street.

6 Before the silver cord be unchained [That is, before the marrow or pith in the back-bone be loosed. This marrow is white like silver, and it is extended from the brain all along the back-bone, like unto a cord or rope. Others understand here by the silver cord, the arteries. Oth. removed. Oth. chained or bound; that is, dried and stiffened] and the golden bowl be beaten in pieces, [by the golden bowl is meant, the same thin membrane or skin, wherein the brains lie, or which is of a gold colour.

lour. Others understand here by the *golden bowl*, the skull, wherein the brains lie shut up. Which likewise perisheth by death, and is as it were broken asunder] *and the pitcher be broken at the fountain*, [by the pitcher here is meant the chief great hollow vain, at or about the liver, called *Vena cava*] *and the wheel beaten in pieces at the well*; [by the *wheel* here is meant, the lungs, which by their continual motion do at one time thrust out the breath from them, and at another time draw it in again, resemble the wheel of a well, now drawing up the bucket towards it self, anon letting it down again into the well.]

7 *And the dust return to the earth as it was*: [By *dust* here, is meant the body, which in the beginning was taken out of, and made of earth, *Gen. 3. 19.* see *Job 7. v. 5.*] *and the spirit* [that is, the soul. See *Numb. 16. 22.* and *27. 16.*] *return unto God*, [to wit, into heaven. It is to be understood, that Salomon here onely speaketh to the people of God. Some understand it of the souls both of believers and unbelievers, which are both sentenced by God, as supream Judge, immediatly when man dieth, every one to their place, the souls of believers to heaven, of unbelievers to hell. Compare, *Luke 16. 22.*] *who gave it* [see *Gen. 2. 7.* *Numb. 16. 22.*]

8 *Vanity of vanities, saith the Preacher, it is all vanity.* [See above, ch. 1. 2. compare *Psa 62. 9.* and *144. 4.*]

9 *And moreover, because the Preacher was wise, he still taught the people knowledg*, [That is, good doctrines, he being converted, did likewise convert and teach others] *and gave good heed*, [oth. he pondered or weighed; to wit, in the scales of wisdom] *and searched out* [oth. examined] *he set in order many proverbs.* [Salomon spake many proverbs, *1 Kings 4. 32.* whereof onely the Book of the Proverbs, and the Book called *Ecclesiastes*, (in Hebrew, *Cobelet*) is come to our hands. And understand here, under the name of *Proverbs*, most excellent wise sentences or sayings, treating of the life and manners of men, and of the course of the world, see the annotat. *1 Kings 4. on v. 32.*]

10 *The Preacher sought to find out acceptable words*, [Or, matters, things] *and that which is written, is right*, [or rightly constituted, ordered aright; that is, such, against which no man hath justly any thing to say] *(even) words of truth.*

11 *The words of the wise are as goods*, [Intimating, that as oxen are driven on, or made to plow, by the pricking of the goads or sharp pins, that so likewise men ought to be put on by sharp and earnest exhortations to the practice of vertue and piety, and to the loathing and

abhorring of worldly vanity] *and as nails knock deep in* [Heb. *implanted*] *(by) the masters of the assemblies*, [or of the Congregation; that is, of the Teachers of the Congregation] *(that)* [or which; to wit, words of the wise; or which, to wit, nails] *are given by the onely Shepherd.* [Heb. *by one shepherd*; to wit, by God, who is the Shepherd and Keeper of his people, *Psal. 23.* and who sending forth his Prophets and Ministers, enlighteneth and enableth them by his Spirit, see *John 10. 11.* *1 Pet. 1. 11.* and ch. 5. 4. Oth. *by the first shepherd.*]

12 *And whatsoever is above them, my son be warned*: [Above them, to wit, the words of the wise, and of the onely shepherd. Oth. Moreover, my son, be by these admonished or exhorted. Heb. properly, be enlightened; to wit, by the Proverbs that are contained in this Book, and especially also in the Book of my Proverbs, and other Books beside. Thou hast enough with these, observe these but well, and take heed of receiving and entertaining that which the Philosophers or wise men of the world have written concerning the chief good and happiness of man, for these were not led by the spirit of God, and therefore have stept far aside from the right way] *of making many Books* [to wit, as the Philosophers, the wise men of the world, have done] *(there) is no end, and much reading* [or, too much reading. Oth. too much study] *is a wearying to the flesh.* [that is, of man. The meaning is, it maketh the head and the brains weary.]

13 *Of all that hath been heard*, [That is, all that, whereunto this Sermon of mine tended, concerning the chief good] *the end* [that is, the conclusion or summe] *of the matter is, Fear God*, [by whom alone thou canst obtain the supream good and salvation, but not by any earthly or transitory thing] *and keep his Commandments*; [compare, *Deut. 6. 2.* and *10. 12.* *Prov. 3. 7.*] *for this (becometh) all men.* [Oth. for this is the whole (work or duty) of man; that is, he ought to make it his whole business, or his whole employment; this is the most principal end of mans life: or, this is the whole of man; that is, absolute and perfect happiness: or herein consisteth his welfare and salvation. Oth. of the whole man.]

14 *For God shall bring every work* [Or, every deed or action; that is, all mens deeds and works] *into judgment, with all that is hidden, whether (it be) good, or whether (it be) evill.* [For at the last day will God judge the very secret thoughts of men, *Rom. 2. 16.* *Hebr. 1. 34.* Compare, *1 Corinth. 4. 5.* and *2 Cor. 5. 10.*]

The end of the Book of the P R E A C H E R.

CAN-



CANTICLES, OR, The High Song of SALOMON.

The Argument of this BOOK.

THe Author or Pen-man of this Book is Salomon, who wrote the same by the Dictate and inspiration of the Holy Ghost. It is a Dialogue between CHRIST, as the Bridegroom, and his Church, as his Spouse or Bride, under the type or figure of Salomon and his Spouse or Bride, in manner and form, as in the fourth Psalm. Likewise in this Song the friends of the Bridegroom, and also the Bride-maids, or companions of the Spouse, do sometimes speak and act their parts. Under the name of the Friends of the Bridegroom, may be understood the true, sincere, godly Prophets of the Old Testament, and the holy and blessed Apostles of the New Testament, together with all the faithful Preachers or Teachers and Defenders of the Church. Under the name of the Bride-maids, or companions of the Spouse, may be understood the professors of the name of JESUS CHRIST, and of true Religion. Under the name of the Bridegroom, and of the Bride or Spouse, are described in this Song, in flourishing and Rhetorical words, the true hearty love, and the most excellent benefits and favours of the Lord JESUS CHRIST, the Bridegroom, unto the Christian Church, his Spouse or Bride: And on the contrary, the earnest and hearty longing of the Spouse, his Church, after her beloved Bridegroom, the Lord JESUS CHRIST. Also in this Book is represented unto us the state and condition of the Church of God here upon earth: As likewise her virtues, and also her blemishes and imperfections.

The Jewish Rabbins or Doctors would have none to read the first Chapter of Genesis, neither this High Song of Salomon, nor the beginning, nor the end of the Prophet Ezechiel, until he were thirty years old, but wrongfully and out of superstition; howbeit the mysterious sentences and matters that are therein contained & treated of, require a very mature, soiled, and well-exercised understanding, as likewise moderated and sanctified affections, very requisite and necessary for the right apprehending of the deep mysteries and secrets therein contained. With the expositions which are hereunto annexed for illustration or enlightening, are nevertheless not rejected other Scriptural interpretations which might be thereunto applied.



CANTICLES,

OR,

The High Song of SALOMON.

CHAP. I.

In this Chapter is first described unto us the great, and earnest longing of the Church after the grace and favour of Christ, vers. 1, &c. Her outward contemptible countenance, but inward beauty, 5. Together with her danger among false brethren, 6. And her longing after Christ, 7. A consolation and instruction of Christ unto his Church, 8. The great joy of the Spouse because of the love of Christ unto her, 12. Christs delight in his Church, 15. And the Churches love unto her Bridegroom, 16.

THE High song, [Heb. the song of songs : that is, a very fair, and exceeding excellent song. See the annotat. Genes. 9. 25.] which is Salomons. [Oth. which concerneth Salomon. Understanding by Salomon Jesus Christ, of whom Salomon was a type, in his Royal dignity and glory, as also in his wisdom, and in his teaching and instructing of the people.]

2 *Let him* [To wit, my Bridegroom Jesus Christ. They are the words of the Spouse ; that is, of the Church of Jesus Christ] *kisse me* [That is, let him shew or manifest his love unto me. Oth. *Oh that my Bridegroom would kisse me* ! To kisse one another was at all times held to be a token of love, friendship, and courtesie : in token whereof, men were also used to kisse one another, Exod. 4. 27. and 18. 7. Rom. 16. 16. & 1 Thes. 5. 16. Christ kisseth his Spouse, that is, his Church, or chosen ones, when he manifesteth unto them, and causeth them to feel that great and wonderful love which he beareth unto them : We kisse Christ, when with an upright faith, hearty love, and child-like fear and reverence, we acknowledge him to be our Lord and Saviour, and do wholly submit our selves unto him, and obey him, Psal. 2. 12.] *with the kisse* [In the plural number, whereby is exprest the riches of the manifold graces and mercies, which Christ sheweth to his elect, Ephes. 1. 7, 8, 9, &c.] *of his mouth*, [Our Lord Jesus Christ revealeth unto be-

lievers the love with he beareth unto them, by his words. Therefore it is said, Psal. 45. 3. that his lips are very pleasant, or gracious. See below 5. 15. and Isa. 50. 4. Peter faith likewise, Lord, *Thou hast the word of eternal life*, Joh. 6. 68.] *for thy excellling love* [That is, kindness, loveliness. Heb. *loves*. Now the Spouse (that is, the Church of God) speaketh here unto Christ her Bridegroom. Understand here by the word *loves*, the transcendant love and affection, as also the benefits and favours which Christ sheweth unto his elect] *is better then wine*. [By the word *wine*, here is to be understood all earthly comforts and delights, Compare Jud. 9. 13. Psal. 104. 15. So below chap 4. 10.]

3 *Thine oils are good for smell*, [Understand by *oils* here, sweet-smelling oils, precious ointments, or balmes. Hereunto spiritual gifts or gives are often resembled, as Psal. 45. 8. Isai. 61. 1. and 1 Job. 2. 27.] *thy Name* [Understand the name, person, and the soul-saving office of Christ, as the same are revealed unto us in the Gospel] *is an oil, that is poured forth* : [Salomon seemeth here to have looked at the name *Messias* ; that is, *Christ*, *Anointed*, who was anointed with the Holy Ghost, not onely for himself ; But that holy Balsam flowed down from him ; who is our head, upon us his members. See Psal. 133. 2. and Job. 1. 16. This name after Christs ascension into heaven, is spread far abroad ; for all Christians have their name from Christ] *therefore do the virgins love thee*. [That is, (as it is said, vers. 4.) The upright love thee. The elect are more then once in Scripture compared unto Virgins, Matth. 25. 1. 2 Cor. 11. 2. Revel. 14. 1, 4, 5. and that in this respect, because the children of God must so narrowly heed and watch their consciences, lest they be defiled with the sins of the world, as an honest maiden or virgin ought to look to her own honesty and chastity.]

4 *Draw me, we will run after thee* : [Draw me, That is, incline mine heart and minde, that it may adhere unto thee by faith and love. For this drawing is not done with outward strength and violence. But by the

word

word of preaching outwardly, and inwardly by the powerful working of the Spirit of Christ, whereby the understanding of the children of God is so enlightened, and our will so reformed and amended, as that we willingly and joyfully follow; yea run after our blessed Lord and Bridegroom Jesus Christ. See *Isai. 40. 31. Jer. 31. 3. John 6. 44, 45. and 12. 32. Phil. 2. 13. Heb. 12. 1, 2.* the King [Understand by the King, Christ the King of righteousness, and of peace, *Heb. 7. 2.* of whom Melchizedek and Salomon were types] brought me into his inner chambers, [By these inner chambers are meant the mysteries of the Kingdom of Christ, which in the Old Testament were veiled and covered under the shadows of the Ceremonial Law: but now in the New Testament we behold the glory of the Lord as in a mirror, *2 Cor. 3. 18.* See also *Rom. 16. 25. and 1 Cor. 2. vers. 9, 19, 16. and 2 Cor. 1. 20. Heb. 8. 10, 11.* Or, understand by the inner chambers, the Kingdom of Heaven, wherein are many mansions, *Joh. 14. 2.* which we already possess and enjoy by faith, *Eph. 2. 6.*] we [To wit, I and my maidens, or, companions, that is, all the faithful, or all believers] will rejoice, and be glad in thee; [O King: and in thee; that is, because of thee. As if he should say, the more we increase in the knowledge of thee, and in the taste of thy grace and mercy, the more we shall be consumed and strengthened in spiritual joy. Compare *1 Pet. 1. 8.*] we will mention thy excellent love, [that is, we will extoll and publish the grace of Christ, who hath called us out of darkness unto his marvellous light, *1 Pet. 1. 9.* See also *Psal. 125. 18. and 71. 16. Psal. 12. 3, 4. and 63. 7.*] more than wine: [As if he should say, Lord, we will magnify and praise thy grace and favour with more joy and delight, than wordlings take in earthly things. For the peace of God passeth all understanding. See *Psal. 4. 8.*] the upright [Heb. the righteousness, or, uprightnesses; that is, those that are endued with uprightness, who v. 3. are called Virgins, namely, those, in whom there is found no guile, *Psal. 32. 2. Joh. 1. 47.*] love thee.

5 I am black, [Understand here by blackness, the outward deformity of the state and condition of the Church, occasioned both by tyrannies and persecutions, also by reason of the heresies, schisms, and offences that do befall the same. See *Psal. 119. 83. Lament. 4. 8. and 5. 10.*] but lovely, [The Church of Christ is lovely, because she is cleansed and purified by the blood and Spirit of Christ, *1 Cor. 6. 12.* So that in that respect she shineth and is fair, as the doves, *Psal. 68. 14.* See likewise *Psal. 45. 14, 15, &c.*] (the Daughters of Jerusalem) [That is, the faithful children of God. Jerusalem that is above, is the mother of us all, *Gal. 4. 26.* Thus are also particular Churches, and Christians called here Daughters of Jerusalem, and Virgins, *2 Cor. 11. 2. Revel. 14. 4. and Psal. 45. vers. 13, 14.* the Church is called the Kings Daughters. Such are here comforted and strengthened against the scandalls of the crosse, and the infirmities that do accompany the crosse in this world] as the tents of Kedar, [Understand here by the tents of Kedar, the posterity of Kedar, the second son of Ismael, *Genes. 25. 13.* who dwelt in tents, having no settled habitation or dwelling-place; but they swarved to and fro thorowout Arabia, from one place to another. See the annotat. *Psal. 120. vers. 5, 6.* The children of God are likewise according to the world and outward appearance, not beautiful, nor comely, they likewise have here no abiding City, but look for the heavenly Jerusalem] as the curtains of Salomon. [As if he had said, I am (it is true) as the tents of Kedar, but likewise as beautiful as the curtains of Salomon: (of the beauty whereof see *Josephus in antiq. lib. 8. cap. 2.*) for the children of God are inwardly beautified and adorned with the gifts of the Holy Ghost, as are Godliness, the love of God, and of our neighbour. Orth. as the pavilions of Salomon, which outwardly (by reason of rain, wind, and the scorching of the Sun) were not

very beautiful, but inwardly were exceeding fair and beautiful.]

6 Look not upon me, that I am blackish, [The meaning is, look not upon mine outward baseness and deformity, despise me not for it, but look upon mine inward beauty] because the Sun hath shined upon me. [Heb. the Sun hath looked upon me. Understand here by the Sun, (which maketh them black, upon whom it shineth) persecutions and afflictions, as *Matth. 13. 6, 21.*] My mothers children [Here mention is made of false brethren, as *Psal. 69. 9. Isa. 48. 1, 2. Acts 20. 30.* who indeed boast that the Church is their mother, but in vain, seeing they have not God for their Father. See *Deut. 32. 5. Joh. 8. 44.*] were incensed, [To wit, with angels] against me: [That is, they grieved and vexed me. The enmity and persecution of false brethren is (*2 Cor. chap. 11. 26.*) counted among the most grievous afflictions and crosses, that do befall Christians. See *Galat. 2. 4.*] they have set me to be a keeper of the Vineyards: [By Vineyards in Scripture are oftentimes meant, the assemblies of men, both good and evil. Of the first, to wit, of the assembly of good men, see *Psal. 80. Isai. 5. 2, 7. Matth. chap. 20.* Of the second, to wit, of the assembly of evil or wicked men, see examples, *Deut. 32. 32. Revel. 14. 18.* Some do understand here by the Vineyards, false Churches in general, and hypocritical members in particular, whereunto her Mothers sons or children sought to bring her, willing that she should give heed to the traditions and commandments of men. See *Mark 7. 13. Acts 15. 1, 10. Galat. 6. 12, 13. Coloss. 2. vers. 20, 21, 22, 23.* However the Church complaineth there, that she is oftentimes so far overpowered by false brethren, as that her own Rulers and Overseers do rather defend and protect the goats, than the true sheep: the hereticks and schismatics rather than the Orthodox. Whence nothing, but great calamity and destruction of the Church can arise] my Vineyard which I have, have I not kept. [That is, I have not minded it, as I ought to have done, being hindered and kept back, either by reason of mine own infirmity, or by reason of tyranny, and persecution. Others take those words thus, as if the Spouse, or (the Teachers of the primitive Church) should say, I was appointed to have the oversight of other Churches, I have left the primitive Church which I had planted; and other Churches have been planted by me thorowout all the World: The primitive Church that was planted at Jerusalem, I could not keep there, nor tarry with it, by reason of the persecution of the Jews and other tyrants.]

7 Tell me [Or, make me acquainted] (thou) whom my soul loveth, [So below, chap. 3. 1, 2, 3.] where thou feedest, where thou lodgest (thy flock) at noon: [Here the Spouse speaketh again unto her Bridegroom, and she requireth of him the Spirit of discerning, that she may not be deceived or seduced by false Teachers, as followeth in the text. For there shall come false Prophets, who shall say, here is Christ, (or) there is Christ, *Mark chap. 13. vers. 21.* and sometimes God hideth his face, *Deut. 32. 20.* and saith, I will not feed thee, *Zach. 11. 9.* Christ is the supreme or chief shepherd of the sheep, *Psal. 23. 1.* that is promised, *Ezech. 34. vers. 23, 24.* The Prophets, and Apostles, and all true Teachers or Ministers of the Word, are his Ambassadors and Messengers, whom he sendeth forth, to feed in his Name his sheep in the pastures of life, *Joh. 21. vers. 15, 16, 17.* The Church enquireth here most earnestly, where she may finde rest and pasture at noon, that is, in the hottest time of persecution, of heresies, and schisms, when the sheep are ready to faint by reason of the heat of the crosse. Compare *Isa. 49. 10. Joh. 16. 33.*] for why should I be as one that covereth herself among the flocks of thy companions? [That is, why shouldst thou suffer me to be as a woman, that is covered by reason of grief and heaviness, when I wander up and down in a sad and sorrowful way, for not being able

able to finde thee? The covering of the face is a token, either of grief, or of shame. Therefore the Spouse here desireth to know, where her Bridegroom feedeth his sheep, that she might forthwith joyn herself unto them, or unto him, lest wandering up and down, she might either be despised, or go astray. Oth. *As one that turneth aside to the flocks of thy companions? As if she had said, If I should do this, (through want of thy gracious presence) I might come to be deceived, because there are many that bear the name of thy companions, ministers, or friends (Matth. 24. 5, 24. and 2 Pet. 2. 1, 2.) whereas indeed they are thine enemies, and seducers from thee, 2 Cor. 11. 3. This happened to the Galatians, Galat. 1. 6, 7. All those that have not their abode in the inheritance of the Lord, they are in danger of falling to the worship and service of other Gods, 1 Sam. 26. 19.]*

8 *If thou know it not, [Oth. Seeing thou knewest it not; to wit, where I do feed my sheep. This is an answer of our Saviour Christ, unto the fore-going question of his Spouse, vers. 7. reproving in a friendly and loving way her ignorance in this needful and weighty matter. Oth. If thou knowest it not for thee, or for thy self; as if he should say, Seeing thou art ignorant of thy self, therefore I will instruct thee] O thou fairest among women: [Heb. thou fair among women; that is, thou that art the fairest. Thus the Angel speaketh unto the blessed Virgin Mary, Thou art blessed among women; that is, the most blessed of women, or, more blessed then other women, Luke chap. 1. 28, 42. Thus the Lion is said to be strong among the beasts; that is, the strongest, Prov. 30. 38. See the annotat. there. The Church of God is called the fairest, because by the blood and Spirit of Christ, she is washed and cleansed from all her sins, Eph. 5. 26, 27. and endued with all manner of excellent spiritual virtues, although she be in her own self by nature deformed and contemptible, Ezech. 16. 3, 4. See in this chapter vers. 5, 15, 16. So also below chap. 5. 9. and 6. 1. the same title is given to the Church] then go forth in the footsteps of the sheep, and feed thy kids by the shepherds dwellings. [As if he said, Give heed to the examples of the Holy Patriarchs, and others of mine elect, that are graced with honourable testimonies in Holy Scripture, Heb. chap. 11. Imitate their faith and their works. Follow them who from the beginning of the world have known and followed me, considering the issue of their walking and conversation, Heb. 13. 7. and 11. 1, 2, &c. and 12. 2. See also Jerem. 6. 16. and 1 Cor. 11. 1. Understand by sheep, and kids, those Christians, that joyn themselves to the Church of God, Joh. 21. 15, 16. 1 Pet. 2. 2. These the Bridegroom will have the Spouse (that is, the Church) to receive, and to take care, that they be fed and nourished with spiritual food. Feed thy kids by the shepherds dwellings. That is, bring thy flocks into the pasture and fold, which the Prophets and Apostles followed and shewed, and which they left unto the Church in their writings. See Psal. 77. 21. and Psal. 78. vers. 70, 71, 72. and 1 Pet. 1. 19. and 3. 2.]*

9 *My love, [See below chap. 2. vers. 2, 10, 13. and 4. 1, 7. and 5. 2. and 6. 4. Joh. 15. vers. 14, 15.] I compare thee to the Horses in Pharaohs charrets. [In divers places of Holy Scripture there is mention made of the goodly Horses, and the strength of the charrets of Egypt, as Exod. 14. 17. 1 Chron. 9. 28. Isai. 31. Ezech. 17. 15. The Church of Christ is compared unto these, both in respect of her beauty, and also in respect of her strength and power, which she hath received from Christ, to vanquish and subdue her enemies, 1 Cor. 10. 4. Among this Cavallie, do shine forth by name the Holy Prophets and Apostles: Whence Elias is called the charrets and Horsemen of Israel, 2 Kings 2. 12. and likewise Elisa, 2 Kings 13. 14. Because they were able to effect more by their prayers, then a great strength or power of charrets and Horsemen. See Revel. 19. vers. 14, 15.]*

10 *Thy cheeks are lovely in the spangles, [The Hebrew word, which is found here, and vers. 11. and by us rendered spangles, signifieth properly Turtle-doves, as Lev. chap. 12. and elsewhere. But here it signifieth a certain ornament belonging to women, being like unto Turtle-doves, that are adorned about the neck with a kinde of collar. So fair are the cheeks of the Spouse of Christ, inasmuch as he hath washed and cleansed them with his blood, and adorned them with precious Pearls of spiritual gifts, especially with humility and meekness, which are precious in the sight of God, 1 Pet. 3. 4.] thy neck in the Pearl-strings. [Christian virtues are fitly compared here unto strings or chains of Pearl, because all the fruits of regeneration are fastened and linked together as with a string or chain: Prov. 1. 9. and 20. 15.]*

11 *We will make thee golden spangles, [This is spoken in the Name of the Holy Trinity; for they that keep the commandments of Christ, they are beloved of the Father and of the Son, Joh. 14. 21, 23. and the Holy Ghost shall likewise abide with them for ever, Joh. 14. on vers. 16.] and silver finds, [Or, knobs, or pimples, or small buttons. Understand hereby all manner of Christian virtues, whereof many are recited, Galat. 5. 22, 23. and Coloss. 3. 12.]*

12 *While the King is at his round table, [Or, as long as, &c. Here the Spouse speaketh again to her maidens or Virgins, commending her Bridegroom before them. By the King here is meant the Lord Christ, the King of all Kings, as above, vers. 4. Round table. See 1 Sam. 16. on vers. 11. By the table here is meant the Heavenly glory, whereinto Christ entered by his suffering. See Matth. 8. 11. and 26. 29. Luke 24. 26. Rev. 3. 20.] my spikenard giveth its smell. [As if the Spouse should say, while Jesus Christ is in Heavenly glory, compassed about by those that sit round about with him at his table, in his Kingdom: my spikenard giveth, &c. Spikenard is a very precious herb, the oil whereof they were wont to pour upon Princes and Great men, or excellent persons, as they sat at table. See Mark. 14. 3, 8. Joh. 12. 3, 7. Hereunto the Holy Ghost is compared, by reason of his sweet-smelling gifts, which were more abundantly poured forth after Christs Ascension, then in former time, Joh. 7. 39. giveth its smell. That is, the Holy Ghost, whom he sendeth unto me from the Father, comforteth me in all tribulation. Others take those words in this sense, as if the Spouse said, I diligently apply my self to the doing of good works, which may be pleasing and acceptable unto the King: I employ the gifts, which I received of him, well; I hide them not, but let them give their smell, that is, bring forth goods works, that are acceptable unto God, and wherein the King taketh pleasure and delight]*

13 *My most-beloved is a bundle of myrrhe unto me, [That is, the memorial of Christs love, which he manifesteth unto me, in and by his bitter suffering, is unto me as a sweet and pleasant nosegay or posie of myrrhe, to cheer and comfort mine heart. Myrrhe is a very good and pleasant spice, drugge, or gumme, which was heretofore used to perfume the garments, or apparel of Princes, and other wayes. See the annotat. Exod. 30. on vers. 23. and Psal. 45. 9. Being mingled with wine, it maketh a very pleasant drink, to comfort and strengthen the heart, and to purge the blood, as Plinie testifieth. It was also used in a mixture with other spices for the embalming of dead bodies, Joh. 19. 39. In brief, it is a precious herb, which deserveth to be presented unto Kings as a special gift, or present. See Genes. 37. 25. and 43. 11. and Matth. 2. vers. 11. Therefore no wonder, that the love of Christ is compared unto it] (which) overnighieth betwixt my breasts. [Hereby is intimated, that the Church of God will continually keep and preserve the memorial or remembrance of her Bridegroom, especially as long as the dark night of persecutions & tribulations lasteth, comforting & strengthening-*

strengthening her self therewith, *Ephes. 3. 17.*

14 *My most beloved is unto me a cluster of Cyprus,* [*Cyprus* is a certain plant which bringeth forth a sweet smelling fruit or gum, like unto a flourishing Vine-branch, as *Hierome* witnesseth. Some conceive that hereby is meant a natural cluster of grapes, called by the name of *Cyprus*, in Hebrew, *Copher*, because the grapes of *Engedi* had the taste of *Cyprus*, which herb grew in great abundance thereabouts, see the *Herbals*. However it be, there-by is understood an exceeding pleasant fruit, whereunto our Saviour Christ is compared, by reason of his sweet-smelling merits and soul-saving gifts. The blood of Jesus Christ cleanseth us from all sins, 1 *Joh. 1. 7.* He is the propitiation for our sins, 1 *Joh. 2. 2.* in the vineyards of *Engedi*. [See of this city the *Annotat. 1 Sam. chap. 24. on v. 1.*]

15 *Behold, thou art fair, my Love,* [The beauty, which the Church of God hath, is of free grace, being obtained and purchased by the blood of Christ, and by his righteousness. See below, *ch. 4. 1.*] *behold, thou art fair,* [the iterating or doubling of the words serveth to strengthen and encourage the Church of God the more against the persecutions of her enemies] *thine eyes are doves* (eyes.) [that is, single and chaste. See below, *ch. 4. 1.* hereby is signified, the spiritual purity, simplicity, and chastity of the Church of Christ, whose eyes are onely fixed on him, and in him alone look for salvation and eternal life. See *Psal. 123. v. 1, 2. Matth. 10. 16.* But some do understand here by eyes, the Ministers and Elders, or Overseers of the Church, and the Instructors of those that are ignorant, who ought to have the most quick-sighted eyes in the Congregation. See also *Job 29. 15. Psal. 32. 8. Numb. 10. on vers. 31. below, Cant. 4. 1.*]

16 *Behold, thou art fair, my most beloved,* [Christ is fair or beautiful by nature, for he is the lamb without spot or blemish, *Exod. 12.* But the Spouse is fair or beautiful by grace, by means of the merits and satisfaction of Christ, *Joh. 1. 16.*] *jea, lovely,* [that is, not surly, nor proud. He inviteth us in a most friendly and loving way, saying, *Come unto me ye that are burthened and heavy laden, I will refresh you, Matth. 11. 28.*] *also our bedstead is green.* [that is, there are daily many spiritual children born in thy Church, of the immortal or incorruptible seed of thy word, 1 *Pet. 1. 23.* Therefore the Church is called, *the Mother of all believers, Galat. 4. v. 25.*]

17 *The beams of our houses are Cedars,* [The Church commendeth her habitation or dwelling, to invite and bring others to it. She calleth the assembly of Believers *houses*, in the plural number, because there are many particular Churches. By the *beams* is understood, the doctrine of the Prophets and Apostles, for thereby the Church is tied fast together, in Christ, as the foundation, *Eph. 2. 20.* These beams are of *Cedar*; that is, strong and incorruptible, for the word of God abideth for ever, *Isa. 40. 8. 1 Pet. 1. 25.* Of the durableness or lastingness of Cedar-wood, see *Judg. 9. on v. 15.* Christ speaking of the durableness and continuance of his Church, saith, *The gates of hell shall not prevail against it, Matth. 16. 18.*] *our galleries & our walking places, or tilings,* as *Gen. 30. 38, 41.*] *are Cypresses.* [This word is very pleasant, therefore Christ is rightly compared thereunto. Oth. of *Boratin*, called in Latine, *Bruta*, which is a tree like unto the Cypress-tree, of a very pleasant smell, *Plin. nat. Hist. lib. 12. cap. 17.* The Hebrew word used here in the text, is found no where in Scripture, save onely here.]

CHAP. II.

The excellency and dignity of Christ, vers. 1. and of his

Church, 2. Christs care of his Spouse, and the comfort which she receiveth from him, 3. An excitation unto publick profession of Christ, in regard the winter of persecution is past, 11. An admonition to beware of the close and secret enemies of the Church, 15. Mutual love between the Bridegroom and the Spouse, 16.

I *Am a Rose of Saron, a Lily of the Valleys.* [Here the Bridegroom speaketh again, as some conceive: But others are of opinion, that they are the words of the Spouse. The *Rose* is the choicest among the flowers, and the smell thereof comforteth and cheereth the brain. By the *Roses of Saron* (that is, the *Roses* that grow at *Saron*) are meant, exceeding fair *Roses*; as by the *Lilies of the valleys* (that is, the *Lilies* that grow in the valleys) are meant, fair sweet-smelling *Lilies*. *Salomon* in all his Royalty was not so beautifully arrayed as one of these, *Matth. 6. 29.* But forasmuch as here is spoken of the *Rose* growing in the fields of *Saron*, and of the *Lilies* in the valleys, but not of such as grow in fenced or inclosed gardens: it seemeth that hereby is intimated, that the Church of Christ is subject and liable to persecution, as the flowers of the field are subject to be plucked off by every one that passeth by, or to be troden down and bitten off by the beasts and brute creatures. This seemeth to be the true and right meaning of the words, as appeareth by *v. 2.* *Saron* was a fair, pleasant Countrey, reaching from *Casarea* unto *Toppa*, not far distant from the Midland-sea. Thus is a certain City likewise called, that lieth there. See further of *Saron*, 1 *Chron. 5. 16.* and *Isaiah 33. 9.* and *35. 2.* and *65. 10. Acts 9. 35.*]

2 *As a Lillie among thorns,* [Wicked and ungodly men are in Scripture (and likewise, according to the opinion of many, in this place) called thorns, partly in respect of their barrenness in bringing forth good fruit, partly in respect of their pricking malice against the children of God, see *Numb. 33. 55. Prov. 22. 5. Ezek. ch. 28. v. 24.*] *so is my love among the daughters.* [By *daughters* are oftentimes meant in Scripture the assemblies of men; and that sometimes of good men, as the *daughter of Zion*; that is, the Church of God, *Isa. 36. 22.* Sometimes of evil and wicked men, as the *daughter of Babel*, *Psal. 137. 8.* the *daughter of Edom*, *Lament. 4. 21.* The meaning of the verse is this; As far as the *Lillie* (being compared with the thorns) excelleth them in beauty and glory: So far doth also my Love, or most beloved, exceed and surmount all other women, being compared with them. That is, the true Church being compared with other meetings and assemblies, goeth far beyond them all in dignity and excellency.]

3 *As an apple-tree among the trees of the forest,* [That is, the trees that grow in the wood, or in the wild forest. All men without Christ are wilde unpruned trees, *Rom. 11. 17, 24.* which in that respect bear, either no fruit at all, or else evil, or harsh bitter fruit, or fruit of an unpleasant and unsavoury taste. Unless they be ingrafted into Christ by faith, they cannot bring forth good fruits, *Mat. chap. 7. v. 18. Job. 15. 4.*] *so is my best beloved among the sons:* [to wit, the sons of Adam, or the sons of men. Or, among the sons; that is, among young men: All these Christ doth far exceed, *Psal. 45. 3.* The words of this verse are now again the words of the Spouse, Our Lord Jesus Christ is often in Scripture compared to a tree, as *Revel. 2. 7.* and *22. v. 2.* Here he is compared to an apple-tree, As that (to wit, the apple-tree) doth far exceed all wilde trees: so (saith the Spouse here,) doth Christ, my best beloved, far exceed all other men, who are by nature like unto wilde trees. And as the apple-tree with his broad and low branches giveth a goodly shadow and shelter against the scorching heat of the Sun, and beareth sweet and pleasant fruit, for the cheer-

cheering and refreshing of man : so (saith the Spouse) do I also find shadow, shelter, and refreshing under the wings of his grace and mercy, both against the wrath of God, and also in the scorching heat of persecution ; so that I alwayes desire and indeavour to hide and shelter my self under them, as followeth, in the text] *I have great delight in his shadow, and sit (down under) it ;* [to wit, under the shadow of the apple-tree, that is, under the defence and shelter thereof. As the trees by casting a shadow upon us, do free and protect us from the burning and scorching heat of the Sun : So doth Christ free and deliver us from the scorching heat of Gods wrath, and from the persecution of the wicked world, see *Psal.* 121. v. 5, 6, 7. *Isa.* 25. 4. See also *Psal.* 91. the annotat. on v. 1.] *and his fruit is sweet to my palate.* [this is yet another benefit, which the Spouse enjoyeth by Christ : to wit, that she is not onely freed and delivered from evil, but also is made partaker of his pleasant fruits, as of his death, resurrection, ascension, and other benefits of his. Others understand here by *fruits*, the comforts and consolations of Christ, which are most sweet and pleasant unto the hearts of true believers.]

4 *He bringeth [Or, he brought] me into the wine-house,* [Heb. *into the house of wine*; that is, into the house of joy and gladnesse, which we receive by the power and working of the Holy Ghost in our hearts, 2 *Cor.* 1. 5. Besides, that wine quencheth thirst, it maketh also the heart merry, *Psal.* 104. 15. and causeth it to forget its sorrow, see *Prov.* 31. 6, 7. To this house of joy are all Gods children invited, *Prov.* 1. 3. see likewise, *Prov.* 9. 1, &c.] *and the love* [understand here by love, the love wherewith Christ loveth us, *Eph.* 5. 2. Therefore some do read the last words of this verse thus, *his banner is love over me*, or towards me, see 2 *Thess.* 2. 16. and *Rom.* 5. 5.] *is his banner over me.* [as souldiers are distinguished one from another by banners or colours : so the true members of the Church of Christ are discerned and distinguished from hypocrites and tormal professors, by the spirit of adoption, and his fruits, *Rom.* 8. 14. 1 *John* 3. 24. The banner signifieth also defence and protection against all spiritual enemies, the devil, death, and damnation.]

5 *Support ye me with flagons,* [That is, with the wine that is in the flagons, as *Luke* 22. 10. and *Hos.* 3. 1. that is, with the holy Scriptures, wherein Christ hath shut up his wine and milk, that is, all his promises and spiritual comforts, see *Psal.* 94. 19. and 119. 92.] *strengthen me with apples :* [or, *strew apples under me*; to wit, that by the smell thereof I may be comforted and refreshed ; for which end and purpose Oranges and Limons especially are very useful and requisite. By these are understood the comfortable doctrines of holy Scripture, concerning the grace and merits of Christ. The Church here speaketh unto the friends of the Bridegroom, which are the true Teachers or Ministers of the Gospel, *John* 3. 29. intreating them to strengthen her with the comforts of the Gospel, before she languish and fail for longing after Christ] *for I am sick of love.* [that is, I am faint, and do languish through continual longing after the comforts and consolations of my Bridegroom, and the tokens of his grace and favour, see *Psal.* 42. 2. and 63. vers. 2. and below, ch. 3. 1, 2. and 5. v. 6, 8. It is God that healeth all our diseases, *Pf.* 103. 3.]

6 *Let his left hand be under mine head,* [To wit, as a pillow to rest upon. By reason of sin the whole head is sick, and the heart is faint, *Isa.* 1. 5. But by the consolations of the Holy Ghost our consciences are strengthened, and our sins (the causes of our sorrowes) pardoned, see *Rom.* 14. v. 17. and 1 *John* 2. 12. and 3. 24.] *and let his right hand embrace me.* [this is an outward token of love, see *Gen.* 29. 13. and 48. 10. The Church desireth and expecteth the gracious and favourable help and assistance, which the Bridegroom was to afford her in

time of trouble, comforting her by the Holy Ghost, and by his word, see below, ch. 8. 3. *Eph.* 5. 29.]

7 *I adjure you, ye daughters of Jerusalem,* [Some take these to be the words of the Bridegroom, others to be the words of the Spouse. The meaning is, I exhort and charge you in the highest manner or degree, *Ye daughters of Jerusalem*; that is, O ye my companions or friends, see chap. 3. 5. and 8. 4.] (*which are by the Roes or by the Hinds of the field*) [*Hinds* are the females of the Harts] *that ye stir not up that love, nor waken (it,) until it please the same.* [that is, that ye never disturb the rest and peace thereof. Others, *I adjure you, by the Roes, &c.* that is, as dear as the Roes and the Hinds are unto you, that ye stir not up that love; that is, that ye disturb not the rest of the Bridegroom, or of the Spouse, that is, the peace of the Church : to wit, by heresie, schism, or by giving offence.]

8 (*That*) [To wit, the voice which I hear] *is the voice of my best beloved,* [the Spouse speaketh thus. As if she should say, That is his institution which I hear, see *John* 18. 37. and 10. v. 3, 4. *Acts* 13. 46, 47. *Heb.* 3. 7.] *behold him, he cometh,* [to wit, to mine help and assistance, as *Isa.* 3. 5, 4. *John* 14. 23. *Rev.* 22. 20.] *leaping upon the Mountains, skipping upon the hills.* [A similitude borrowed from swift Roes and Hinds, whereunto the Bridegroom is compared, verse 9. To shew the willingness and readinesse of Christ to help and deliver his Spouse.]

9 *My best beloved is like a Roe or a whelp of the Harts :* *behold, he standeth behind our wall,* [Understand here the fiery wall of the Church, or the wall of fire round about the Church : that is, the preservation and protection, which God affordeth unto his Church by his ho'y Angels, see 2 *Kings* 6. 17. *Psal.* 34. 8. *Zach.* 2. 5. When it is said here, *our wall*, thereby is intimated, that this wall is a Bulwark, which is proper to the Church, and belongeth to her alone. Others understand these words, *he standeth behind our wall*, thus ; that they signifie a nearer union and fellowship with Christ, then when he was yet afar off, comming skipping and leaping upon the mountains and upon the hills, v. 9. but yet not so neer, but there was yet a wall between both. So that here is shewed the steps or degrees, whereby Christ manifesteth his love unto his Church, not equally all at once, but according as he knows it to be good for us] *looking out of the windowes,* [this is a similitude borrowed from a watch man or centinel, that keepeth watch or guard upon a tower, see 2 *Kings* 9. 17. *Ezek.* chap. 33. v. 2. The Lord Christ is the true watchman and keeper of *Israel*, who never sleepeth nor slumbreth, *Psal.* 121. v. 4. he seeth and derideth all the counsels and devices of the wicked against his Church, *Psal.* 2. 4.] *shining [or shining like a flower ;* that is, shewing himself like a flower, to wit, pleasant and gracious. It is the very same that is straightway said, The repetition serveth to strengthen and confirm the thing before-mentioned] *thorow the lattise.* [Ofentimes lattises and windowes are joynted together, as *Judges* 5. 27. *Proverbs* 7. 6. and elsewhere.]

10 *My best beloved answered and said unto me. Rise up, my Love, my fair one, and come away* [Heb. *and come to thee, or for thee, or for thy self*, so likewise verse 13. see *Genes.* 12. the annotat. on vers. 1. And, *come hither*, to wit, to minister unto me. By these words the Spouse doth intimate the cause of the speedy or swift coming of her Bridegroom; to wit, to call her by his word and spirit out of her sad and miserable condition unto a better.]

11 *For lo, the winter is past :* [That is, the time of the Churches oppression, *Zach.* 14. 8.] *the great shower of rain is over,* [that is, the time of trial in adversity, is lightened or eased by Christ, see *Isa.* 4. 6. & 32. 2. *Matth.* 7. 27.] *it is gone over.* [or, *it is gone away.*]

12 *The flowers are seen* [Or, *do appear, shew themselves*] in the earth, [In these, and the following words is contained a description of the Spring: being spiritually understood, it signifieth the restauration of the Church, after the troubles were past and gone. See *Psal.* 72.16. *Isa.* 27.6. *Hos.* 14. vers. 4,5,6.] *the singing-time* [Or, *the time of singing*, or, the time of chiiping, or, chattering] *approbeth*, [That is, the Spring, or, May-time is come, when the birds use to sing, and to make a sweet and pleasant harmonie. That is, the faithfull begin to cheer up, and to sing for joy. Oth. *the pruning-time*] and *the voice of the turtle-dove is heard in our Land.*

13 *The fig-tree bringeth forth her young figs*, [Or, *unripe figs*. The Hebrew word that is used here, is found onely in this place, no where else.] and *the vines* [By *the vines*, are meant here the particular Churches, as *Isai.* 5. 1. *Hos.* 9. 10.] (*with their*) *young grapes* [Or, *tender, small, green, unripe grapes*. The Hebrew word is used onely here, and below vers. 15. and chap. 7. v. 12.] *give a smell*: [To wit, an excellent smell, as below 7. 13. The meaning is, that men that were before like drie and withered trees, begin now in a spiritual manner to budde and flourish through my grace: The Churches which formerly lay waite and desolate, begin now to bring forth fair and goodly fruits by the powerful working of my Word and Spirit, and cast forth a sweet and pleasant savour, 2 *Cor.* 2. 15. See the parable of the fig-tree, *Matth.* 24. v. 32. *Luke* 13. 6.] *Arise, my Love, my fair one, and come* (away). [As above v. 10.]

14 *My Dove* [So the Church of Christ is called by reason of her chastity, and simplicity, or innocency. See *Matth.* 10. 16. and above chap. 1. 15.] *being in the clefts of the rocks*, [Hiding thy self there, for fear of the enemies. See *Jerem.* 48. vers. 28. Oth. *that abidest in the clefts*, or, *vents of the rocks*, being ashamed because of the deformity of thy sins] *in the secret* (holes) *of a steep place* [That is, that hidest thy self in places uninhabited, in dens and caves, by reason of persecution; as 1 *Kings* 18. 4. *Psal.* 55. 7, 8. and 68. 14. *Revel.* 12. 6. Some render the words *secret stairs*, applying it to our Saviour Christ, who is the stairs and the ladder that reacheth up unto heaven, *Genes.* 28. *Job.* 1. 52.] *shew me thy shape* [That is, come unto me, walk uprightly before me: as *Genes.* 17. 1. *Rom.* 12. 1. *Ephes.* 5. 27. to wit, after thou shalt be washed and cleansed by my Spirit and blood] *cause me to hear thy voice*: [That is, thy prayers, and songs of praise. See *Psal.* 5. 4. and 28. 2. and 42. 5. and 50. 15. and elsewhere.] *for thy voice is sweet*, [That is, it is acceptable unto me; to wit, when it springeth from a true and lively faith] and *thy shape is pleasant*.

15 *Take ye us the Foxes, and the little Foxes, which destroy the vineyards: for our vineyards* (have) *young* [Or, *small, tender*] *grapes*. [These are the Bridegrooms words unto his companions; that is, the words of Christ unto the Teachers and Pastours, or Shepherds of the Church: and to the Christian Magistrates. And *taking*, or *catching* signifieth here, that the Teachers or Ministers of the Word, ought to withstand, and confute the subtil and wicked Doctrine of the Foxes: and that Magistrates ought to restrain it, and not suffer it to be broached or published within their Jurisdictions and Dominions. The Foxes spoil or destroy the vineyards by eating off the grapes from the vines: So false Teachers, Hereticks, and deceitful Rulers spoil and ruine the true Religion and Church of God. They are compared unto Foxes here, and *Ezech.* 13. 4. *Luke* 13. 32. partly in regard of their deceitfulness, 2 *Cor.* 11. 13. and partly in regard of their mischievousness; for their word fretteth (or consumeth) like a canker, 2 *Tim.* 2. 17. See the like descriptions, and warnings, *Jerem.* 12. 10. *Eph.* 4. 14. *Tit.* 1. v. 10, 11. *Heb.* 13. 9. 2 *Pet.* 2. 1, 12.]

16 *My best beloved is mine, and I am his, he feedeth among the lilies*: [These are the words of the Spouse, as *Cant.* 6. 2. and 7. 10. The meaning is, He is my Sheep-herd, and I am the flock of his sheep, therefore I cannot want, *Psal.* 23. 1. 1 *Job.* 4. 13.] *He feedeth among the lilies*: [The meaning is, he feedeth his flock not only in a wholesome, but also in a delightful pasture; yea so pleasant, and delightful, as if it were full of lilies. Understanding hereby, the pasture of the word of God, which is sweet, like honey and the honey-comb: And in the company of the Godly, which are like lilies among the thorns.]

17 *Untill that day* [That is, the time of knowledge, holiness, comfort, peace, and spiritual joy. See *Rom.* 13. vers. 12, 13. and 1 *Thes.* 5. 5. 2 *Pet.* 1. 19.] *dawn*, [Heb. *blow on*. Thus do the Hebrews speak, because the day commonly riseth with some cold, or cool gale] and *the shadows* [That is, all that is yet imperfect] *flee* (away): *turn about, my best beloved*, [To wit, unto me. These, and the rest that follow, are the words of the Spouse unto her Bridegroom, beseeching and intreating him, that he would assist her in her trouble and afflictions] *be thou like a roe*. [To wit, in swiftnesse, to help and assist me. See vers. 8.] or *a whelp of the harts upon the Mountains of Becher*. [Or, of *Birron*, or, of *separation*. These are the Mountains of Gilead, which by the Jordan are divided or separated from Judea. These mountains were full of wilde beasts, and very commodious for hunting. See the annotat. 2 *Sam.* 2. 29.]

CHAP. III.

The Spouse relateth, how diligently she had sought her Bridegroom, but in vain, vers. 1. 2, 3, &c. At length she findeth him, and taketh fast hold on him, 4. He will not suffer his Spouse to be awaked, 5. The Spouses ornaments, after she was come out of affliction, 6. The Bridegrooms bed or bed-stead, under the figure of Salomons bed and bed-stead, 7. The faithfull are invited, under Rhetorical and flourishing terms or words of Salomons marriage with his Spouse, to the Kingdom of Glory, 11.

BT night on my bed I sought him, whom my soul loveth: [Heb. *in the nights*. Hereby is intimated the great temptations and trials of the Church, as *Isa.* 21. 12. and 26. 9. *Amos* 5. 18. And likewise here is shewed, that the Church in time of temptation and persecution, when she seemeth to be left and forsaken, seeketh Christ by prayer. See *Deut.* 4. 29. *Jerem.* 50. 4. *Hos.* 3. 5. and 5. 15. *Zeph.* 2. 3. *Matth.* 7. 7. Him, whom my soul loveth; To wit, my Bridegroom Jesus Christ, his grace, and mercy; who is found of us, when we feel and apprehend his grace and favour in our hearts to our comfort] *I sought him, but I found him not*, [This is no wayes repugnant to the promise of Christ, *Matth.* 7. 7. For that fixeth no precise punctual time of finding; for that is onely in the hand of God, he alone knoweth the fit and seasonable time of help, *Heb.* 4. 16. Below vers. 4. it is said of the Spouse, that after a little while, she found her beloved] (*I said*)

2 *I will arise now, and go about in the City*, [That is, in the Church of God, *Psal.* 87. vers. 3. or in the spiritual Jerusalem, see *Heb.* 12. 22.] *in the passages*, [Or, *markets, broad places*. See *Luke* 14. 21, 22, 23.] and *in the streets, I will seek him whom my soul loveth: I sought him, but I found him not*.

3 *The watchmen* [Understand here under the name of watchmen, such kinde of Teachers or Ministers, as were those, of whom the Prophet *Isaia* speaketh chap. 56. vers. 10. They are (saith he) *dumb Dogs*, they cannot bark.

Or by *watchmen* may here be understood the great and wife men of the World, who if they should be asked where Christ is to be found, are not able to tell where. See *Matth.* 2. vers. 3, 4. Compare below vers. 5. v. 7.] *that went about in the City, found me; (I said,) Saw ye him, whom my soul loveth?* [The meaning is, cannot ye direct me to my Friend, or Bridegroom?]]

4 *When I had passed a little from them, [To wit, a little while, or a little way] I found him whom my soul loveth:* [Heb. *A little that I had passed from them, till I found him whom my soul loveth.* Here is fulfilled the promise of our Saviour Christ, *Matth.* 7. 7. *Seek, and thou shalt find, &c.*] *I held him fast, and did not let him go:* [To wit, I held him fast, &c. with the hand of faith. See *Prov.* 4. 13. *Eph.* 3. 18. *Colos.* 1. 23. See also *Genes.* 32. 26.] *untill I had brought him into my mothers house, and into the innermost chamber of her, that bare me.* [Or, that conceived me. The Church here intimateth, that she having recovered and gotten again a sense and feeling of the grace and mercy of Christ, will constantly persist or persevere in fellowship and communion with him.]]

5 *I adjure you, ye Daughters of Jerusalem, which are by the roes, or by the bindes of the field, that ye stir not up that love, nor waken (it) untill it please (her.)* [This whole verse is expounded above chap. 2. vers. 7. See also below chap. 8. 4.]]

6 *Who is she, that cometh up out of the wilderness, like pillars of smoke, perfumed with myrrhe, and frankincense, (and) all manner of powder of the Grocer!* [This is an admiration or wondering of weak believers, speaking of the Church, as of the people of Israel, that went up out of the wilderness toward the Land of promise, admiring at the boldness or courage, and glory of the Church, after she had by struggling and wrestling got away from under sore troubles and persecutions, whereof mention is made above chap. 2. and also in the beginning of this Chapter. By the *wilderness* is here meant, the desolation or waiting of the outward form and beauty of the Church, as well by tyrannie, as by heresie, schisme, and great and grievous scandals. As the word *wilderness*, is likewise taken, *Isa.* chap. 32. vers. 15. and *Revel.* 12. 6. *like pillars of smoke:* That is, like a mighty smook, that goeth straight, like a pillar, or *Palm-tree*, which signification the Hebrew word also hath. This signifieth the courage and boldness of the Church in the exercise of true Religion, without intermitting or omitting the same through fear of wicked men, or for other respects, *Heb.* 12. 1. By *Myrrhe*, and *Frankincense* are to be understood the merits of Christ, which are a sweet-smelling favour unto God the Father, *Eph.* 5. 2. *Revel.* 8. v. 3, 4, 5. By the *powder* here mentioned, may be understood the fruits of regeneration, as also, and especially, the prayers and thanks givings of believers, *Malach.* 1. 11. *Of the Grocer:* Or, of the *Druggster*. Oth. of the *Apothecarie*, of the *perfumer*]

7 *Behold, the bed which Salomon hath, [Oth. his bed is as the bed of Salomon] therefore champions are about it, of the champions of Israel;* [What courageous valiant champions there were in Israel, see *1 Chron.* 11. vers. 10, 11. to the end of the chapter; and chap. 12. vers. 1, 2, 3. to vers. 38. The words contained in this verse, seem to be the words of the Spouse. By Salomons bed, and the strong guard that was about it, is typified, that the Church of God is kept and preserved by Christ; but yet far better, and in a more transcendent way, then King Salomon was kept and guarded by guard: For the Angels of God, those ministering Spirits, are sent forth by Christ, to guard and protect them. See *Heb.* 1. 14. The faithful children of God being thus guarded and protected, are not afraid of the terrour of the night, nor of the arrow that flieth by day, *Psal.* 91. 5. Hereby may

also be understood the Pastours and Teachers, who must watch over, and keep the Church of God.]]

8 *They all hold swords, [So likewise are the Holy Angels armed, with Gods righteous vengeance, as with swords to defend the good, and to punish the wicked, 1 Chron. chap. 21. vers. 16. All faithful Shepherds, and Ministers of the Church, are armed with the word of God, and with Christian Discipline, having vengeance in readiness against all disobedience, 2 Corinth. ch. 10. 6. *Psal.* 149. 7. Albeit otherwise also, all Christians are (or at least ought to be) armed with the sword of the Spirit, *Ephes.* 6. 17.] taught to war, [To wit, by God, who teacheth the hands of his people to fight, 2 Sam. 22. 35. and giveth his Angels and Ministers power to watch over the Church, and to keep and defend it. Oth. expert, trained, exercised in war] each having his sword at his thigh, [To wit, standing ready and prepared to fight, as *Exo.* 32. 27.] because of the terrour of the night. [In the night time a man is subject to more danger, then in the day-time, whether it be danger of robbery, or of murder, or of treachery, or of the like mischief; which are usually practised in the night-time, so that a man ought at that time and season, to keep a strong watch and guard, *Matth.* 24. 43, 44. So every Christian Souldier ought to stand ready-armed, as the Apostle teacheth us, *Ephes.* 6. vers. 12, 13, 14. Especially in the time of persecution.]]*

9 *King Salomon made himself a Chariot* [The Hebrew word signifieth properly a *bride-bed*, or, *bedstead*. But it signifieth also a *Coach*, or, *Chariot*. It seemeth that here is spoken of that triumph-chariot, of which we read, *Pf.* 45. 5. where by the *Chariot* is meant the word of truth, or the preaching of the Gospel. Others understand by the Hebrew word here used, a sumptuous or glorious building, as a palace, or the like] *of the wood of Libanon.* [That is, of Cedar-wood, which was wont to grow in great abundance on mount Libanon. See the annotat. *Julg.* 9. on vers. 15. This word puttifieth not: so that the Doctrine of the Gospel may be fully compared unto it: For it is an everlasting Gospel, *Revel.* 14 6. See above chap. 1. 27.]

10 *He made the pillars thereof (of) silver, [By pillars is signified in Scripture, constancy, or perseverance, as *Revel.* 3. 12. and by pillars of silver, may here be understood, the faithful Pastours or Ministers of the Church, but especially the Prophets and Apostles. See *Gal.* 2. 9.] the pavement [Or, bottom, ground, stay. Oth. seat; to wit, whereon Salomon sat in his charer] of gold: [Christ, who is the ground-work, or foundation of his Church, is rightly compared unto gold, but the pillars unto silver. See *1 Cor.* 3. 9. *Revel.* 21. 22.] the roof (or, top) of it (of) purple: [Understand by this roof, Gods royal defence or protection of his Church] *the inmost* (part thereof) *as bespread with the love of the Daughters of Jerusalem.* [Or, paved, floored, beset with pleasantness, or, paved with love; that is, pleasantly wrought; to wit, imbroidered with pleasant images, or fair pictures, or curiously wrought with the needle by the Daughters of Jerusalem. Oth. kindled. According to the spiritual application, here by love may be understood, that inward or intimate love that God beareth unto his Children, giving his Son for the life of them, as likewise that love, which we bear unto God, and to our neighbour: for we cannot love God, unless he do first manifest his love unto us, *1 John* 4. 10. Some understand the 9th. & 10. verses to be a description of the heavenly glory.]]*

11 *Go forth, ye Daughters of Zion, and behold King Salomon with the Crown, wherewith his mother crowned him in the day of his marriage, and in the day of the gladness of his heart.* [The Daughters of Zion signify here Christians, or the Church of Christ, as *Isa.* 49. 14, 22. These are here exhorted to behold and receive Christ (the

true Salomon) with his Crown; that is, in glory, and honour. See *Psal.* 149. 2. *Matth.* 21. 5. *Revel.* 6. 1, 3, 5, 7. (*wherewith his mother crowned him, &c.*) It seemeth by those words that Bathsheba honoured her son with a very fair and beautiful crown upon his wedding-day: and by this Crown is typified and represented the glory and dignity, whereunto Christ was advanced by his ascension, and which he shall cause his Church to behold in Heaven. See *Luke* 24. 26. *John* 17. 24. *Phil.* 2. 9. (*In the day of his marriage*) Oth. *in the day of his espousals*: to wit, when Salomon married with his Spouse. In a spiritual sense may here be understood Christ's marriage with his Church, with is done when she receiveth and embraceth the preaching of the Gospel with a true and lively faith, then, or that time, she is said to be espoused or married to Christ, *2 Cor.* 11. 2. (*In the day of the joy, or, gladness of his heart.*) As a Bridegroom rejoiceth in his Bride, so doth God rejoyce in his people. See *Isai.* 62. 1, 5. In this veile under the name and glory of Salomon, that was a Type of Christ; there is described the glory, which all the children of God are to behold at the wedding of the Lamb, prepared for all the children of God. When we are exhorted to go forth; thereby is made known, that it is well worth the pain to be at some labour for it, as we see people do, to come forth and behold a King riding in triumph.]

C H A P. IV.

The Bridegroom commendeth the Spouse for her beauty, v. 1, &c. He telleth her, that he will be absent from her for a while, 6. He calleth her, to come down unto him, 8. Testifying his love unto her, 9. And commending her yet further, 10. The Spouse beseecheth her Bridegroom to come speedily unto her, and to work powerfully and effectually in her by his Holy Spirit, to the end that she may bring forth fruits that may be pleasing and acceptable unto him, 15.

Behold, thou art fair, my Love, [The Spouse of Christ is called fair, or beautiful, not onely as she is beheld and considered in Christ, but also as she is transformed and changed into the image of Christ, from glory to glory, as by the Spirit of the Lord, *2 Cor.* 3. 18. See above chap. 1. on vers. 15.] *behold, thou art fair,* [See above chap. 1. on vers. 15.] *thine eyes are doves (eyes.)* [See the annotat. chap. 1. 15.] *between thy locks:* [Or, *between thy hair-dressing*, as below vers. 3. Oth. *thine hair-bindings*] *thine hair is as a flock of goats, that shear off (the grasse) of mount Gilead.* [That is, it is fair, smooth, and like unto the hair of the Goats, that feed upon mount Gilead, or go somewhere in a goodly fat ground or meadow, and thereby grow fat, and get thin lost hair. That is, thou art adorned with good works. (*that shear off, &c.*) The Hebrew word is onely found here, and below chap. 6. 5. It signifieth to shear off, or to make bald; that is, to eat off. Oth. *that shine from mount Gilead.* This Countrey of Gilead was very commodious to feed cattel in, by reason of its fatness, as appeareth by *Genes.* 31. 21. *Numb.* 32. 1. *Jerem.* 22. vers. 6.]

2 *Thy teeth are like a flock of (sheep,)* [To wit, thy spiritual teeth; whereby thou art to chew the cud, or to ruminate the spiritual food of the soul, have all the beauty and ornament, that may be required in teeth, and consequently are fit and apt to chew and ruminate the spiritual food] *that are shorn,* [Or, *are cut off*, or which are made alike or equal to one another, so that the one is not greater then the other; otherwise it would be unseemly, and be an impediment in the chewing of the spiritual food] *which come up from the washing-place;* [Or,

which come up from the washing, and consequently are clean, and white] *they all bring forth twins, and none is without young* [Or, barren] *among them.*

3 *Thy lips are like a threed of scarlet,* [The lips are the instruments of uttering or producing words: And here they signify the Ministers of the word, and their sweet and pleasant Doctrines, which is further intimated by the words following (*and thy speech is pleasant*, or, *comely.*) (*like a scarlet-lace*) That is, red, which is a commendable thing in the lips. It signifieth that their Doctrine is pleasant and delightful to the hearers, or members of the Congregation] *and thy speech is pleasant:* [compare *Psal.* 147. 1. *Col.* 4. 5.] *thy temples are like a piece of a pomegranate* [Wherein little red kernels or grains are seen & discerned. Under the word temples may be likewise understood and comprehended the red blushing cheeks being a part of the beauty of the face. But here it signifieth bashfulness and modesty in the members of the Church, taking narrow heed of doing, or speaking any thing, whereat they may have cause to blush] *between thy locks.* [as above v. 1.]

4 *Thy neck is like the tower of David, which is built for the hanging up of armour,* [That is, thy neck is bolt upright, high and strong, and hung about with ornaments, as that fair tower, which David built. See *Neh.* 3. vers. 19. and 25. and *Mich.* 4. 8. But others understand this of Davids strong-hold, *2 Sam.* 5. 7, 9. This signifieth the courage, boldness, and sure hope or confidence of the Church of Christ, who being united unto Christ her head, boweth her neck no more, to serve the Devil, or sin, *Rom.* 6. 17, 18. or men, *1 Cor.* 7. 23. But by the weapons of her warfare (which are not carnal, but mighty through God, to cast down strong holds, *2 Cor.* 10. 4.) she standeth fast in the evil day, being armed, as it is written, *Ephes.* 6. 11, &c. (*Built for the hanging up of armour, or arms:*) Or, *for an armour, or, magazine for all manner of armour, or, arms.* The Hebrew word is onely found in this place. And it seemeth, that here such weapons are meant or understood, which serve to hurt or wound the enemy with, as by the bucklers and shields (mentioned in the following words) are meant such kinde of weapons or arms, whereby a man defendeth himself, and keepeth off the blows,] *whereon (there) hang a thousand bucklers,* [The number of thousand is used here and elsewhere for a great number] *all being the shields of Champions.* [Of Davids Champions, and their valiant acts, see *2 Sam.* 23. 8. to the end, and *1 Chron.* 11. 10. to vers. 47. whole shields being hung up in the tower of David for perpetual memory, signify here all those, who by the shield of faith have done many great and valiant acts, whereof the Apostle relateth some, *Heb.* 11.]

5 *Thy two breasts,* [Understand here by the two breasts, the Doctrines and comforts, which are to be found in the Old and New Testament, wherewith the faithful are fed and nourished. See *Isai.* 66. 11. and *1 Pet.* 2. 2. Others understand by the Spouses two breasts, the administration of the word of God, and of the Holy Sacraments, wherewith the sheep and lambs of Christ, are fed and nourished as upon a good and fast pasture] *are like two whelps, twins of a roe,* [That is, both of them are fair, full, firm, and uniform; So are the Old and New Testament every way like to each other, the one according and agreeing with the other in all things] *which feed among the lilies.* [To wit, in fat and wholesome pastures, signifying the good and wholesome Doctrine of the Church. See below 5. 13.]

6 *Until that day break, and the shadows flee (away,)* *I will go to the mountain of myrrhe, and to the hill of frankincense.* [The Bridegroom answereth here the scruple which his Spouse might object, saying, Lord Jesus Christ, am I so fair and beautiful in thine eyes? why then stayest thou so long from consummating and solemnizing

nizing the marriage betwixt us? Hereunto the Bridegroom maketh answer, Thou must wait the time that is appointed and decreed for it; to wit, the time of the restitution or restitution of all things, *Acts* 3. 21. That is, until the evening or end of the world come: then will I take thee up unto me; in the mean while I will go to the mountain of myrrhe, and to the hill of frankincense; that is, I will ascend into heaven, whither the faithful do daily offer up and send up their prayers, which are like unto sweet-smelling myrrhe and frankincense, below, chap. 5. 13. I being and remaining there thine advocate with mine heavenly father.]

7 *Thou art all fair, my Love*, [Above, v. 1. and chap. 1. 15. the Spouse is called *fair*; here she is called *all fair*, in regard she is all fair and perfect in Christ, *Eph.* 5. v. 25, 26, 27. *Col.* 1. 22. and 2. 10. *Rev.* 14. 5.] and there is no blemish in thee. [See of the word, *blemish*, *Proverbs* 9. on v. 7.]

8 *With me from Libanon, O Spouse, come with me from Libanon: look from the top* [Or, point. Hebr. the head] of *Amana*, from the top of *Senir* and *Hermion*, from the dwellings of the *Lionesses*, [Or, of the *Lions*] from the mountains of the *Leopards*. [Christ speaketh this unto his Spouse, of whom he said immediately before, that she was all fair, or altogether fair. The meaning is, Come to me into heaven, which thou now seest and beholdest by faith, as if thou sawest and beholdest the land of *Canaan*, from the top of the mountains round about that are here named, which are yet under the possession and dominion of tyrants, who are here to be understood by the *Lions* and the *Leopards*, see *Psal.* 57. 4. Some understand here by these mountains lying at or nigh divers corners of the land of *Juda*, not onely the calling and conversion of the Jews, but also of the Gentiles scattered in the four corners of the world. (O Spouse!) Thus the Church is called here, and in the sequel, in respect of her spiritual marriage with Christ, her Bridegroom, which shall be consummated and solemnized on the Marriage-day in Heaven, see *Rev.* 21. 2. and 19. 7. *John* 3. 29. 2 *Cor.* 11. 2. *Eph.* 2. 25. *Libanon* or *Libanus* was indeed a pleasant place, *Deut.* 3. 25. But being compared with other fruitful places, it was a kind of wilderness, *Jerem.* 29. 17. and like a haunt of wild beasts or hunting-place, 2 *Kings* 14. 9. Whereunto respect is had in this place. Yet in other places of Scripture *Libanus* signifieth excellent and delightful things, in respect of the abundance of the fair trees that grew on it, as below, chap. 5. 9. and 5. 15. *Amana* is a mountain in *Syria*, where there was a valley and also a River, that bare the same name, otherwise called *Abana*, 2 *Kings* 5. 12. *Strabo*, lib. 14. saith, that this mountain was possessed by divers tyrants. Of the mountains *Senir* and *Hermion*, see *Deut.* 3. v. 9. *Senir* is to be taken here for a part of mount *Hermion*. *Hermion* is a famous mountain, of which we may read, *Psal.* 42. 7. and 89. 13. It is otherwise called *Sion*, with an S, *Deut.* 4. 48. (From the dwellings of the *Lionesses*, from the mountains of the *Leopards*.) Some understand withall, being delivered and freed, thou shalt see the danger wherein thou wast: And on the other side, thou shalt see the blessed state and condition wherein thou art brought. Or some such like thing, see 1 *Cor.* 6. v. 9, 10, 11.]

9 *Thou hast taken the heart from me*, [Or, thou hast taken mine heart: or, hast ravished, or wounded mine heart; to wit, by love, see *Isa.* 62. 5. The Hebrew word signifieth, *Thou hast hearted*, or *unhearted me*. The meaning is, thou hast gained my love and favour, notwithstanding thy manifold sins and infirmities] *my Sister*, [thus the Church is called, in regard that Christ is the brother of us all, having taken our nature (that is, our flesh and blood) upon him, and by faith made us children of God, and joynt-heirs with him. See *Matth.* 12. 50. *John* 1. 13. *Rom.* 8. 16, 17. *Heb.* 2. 11.] O Spouse;

thou hast taken the heart from me, [and therefore thou maiest rest satisfied and contented, being fully assured, that I will never leave nor forsake thee] *with one of thine eyes*, [that is, thou gainest or gettest the heart from me, by true faith, whereby thou beholdest and imbracest me, as thy loving Bridegroom. Without faith we cannot in any wise please God, *Heb.* 11. 6.] *with one chain of thy neck*, [to wit, hanging about thy neck; that is, with the ornament of thy works proceeding from true faith, see *Prov.* 1. 9. This chain we have not of our selves, but by the grace of God, as appeareth above, chap. 1. 11. God crowneth his own gifts in us.]

10 *How fair is thy surpassing love*, [That is, how delightful and acceptable is it unto me, to discern thy love towards me? see above, chap. 1. vers. 2. This love consisteth in the keeping of Christ's commandments, 1 *John* 2. v. 3, 4, 5.] *my sister, O Spouse! how much better is thy surpassing love than wine?* [see the annotat. above, chap. 1. on v. 2. and 4.] and the smell of thine oils, [understand by oils or ointments the gifts and graces of the spirit, which the Church received, see *Psal.* 45. 8. and 133. 2. 1 *Joh.* 2. 20. and 27. above, ch. 1. 3. The spouse commendeth the savour of the oils or ointments of the Bridegroom, see the annotat. there: so the Bridegroom here commendeth the oils or ointments of the Spouse, see *Isa.* 62. 4, 5.] *then all spices?* [that is, sweet-smelling herbs, as those were, whereof the holy ointment or oil was made, *Exod.* 30. 23. see likewise, 2 *Chron.* ch. 9. v. 1. 9. and 16. 14. *Ezra.* 2. 12.]

11 *Thy lips*, [Wherewith thou callest upon God, preacheest his Word, praifest and glorifiest his Name, and edifiest thy neighbour] *O Spouse, drop of the honey-comb*; [that is, thy words and sayings are as pleasant and acceptable unto me, as the honey-comb is unto men, see likewise this similitude, *Psal.* 119. 10. 103.] *honey and milk are under thy tongue*, [this signifieth the same that was said immediately before, see 1 *Pet.* 2. 2.] and the smell of thy garments [that is, thy good works] is like the smell of *Libanon*. [Upon Mount *Libanon* grew many sweet-smelling trees and herbs, especially frankincense trees, from which Mount *Libanon* hath its name; for *Lebona* signifieth frankincense. In *Hos.* 14. 5, 6, 7. God promisseth unto Israel that his smell or savour should be like unto *Libanon*, by the dew of his grace, see 2 *Cor.* 2. 14, 15.]

12 *My sister, O Spouse, thou art a garden inclosed*, [Or a garden bolted, shut close, locked with a lock. Hereby is signified, the immaculate or undefiled spiritual purity and chastity of the Church, who giveth no admision or access unto strange wooers or seducers. But others understand this of Gods defence and protection, who keepeth and preserveth his Church from wild beasts; that is, from cruel tyrants. In *Isa.* chap 5. God compareth his Church to a vine inclosed or fenced in. And *Zach.* 2. 5. he promisseth that he will be a wall of fire round about Jerusalem] a well shut up, [out of which springeth the clear and pure water of the Gospel, whereby the sad hearts and minds of believers are refreshed and comforted, *Psal.* 23. 2. according to the promise which God maketh to his Church, *Isa.* 58. v. 11. And therefore this well or spring is said to be shut up, because this water of grace pertaineth only to those that are members of the Church. No man cometh unto it, but by Christ] a fountain sealed. [understand hereby the assurance or confirmation of grace, which Christ affordeth unto his Church, see 2 *Cor.* 1. 22. *Eph.* 1. 13. yea, unto his Church onely; for a thing that is sealed, is not made common, or imparted unto others, see *Isa.* 8. 16.]

13 *Thy shoots*, [Or, thy plants, branches, sprigs] are a *Paradise* [or, garden of pleasure, fair orchard. It signifieth properly a place beset, or planted with trees, as appeareth by *Eccles.* 2. 5. It is likewise sometimes taken for a wood or forest, *Nehem.* 2. 8.] of pomegranates, [that is, the

the faithful members of the Church are abundantly adorned and filled with good works, as a pomegranate is full of kernels: they are like fruitful trees planted by the fresh waters, *Psal. 1. 3. and 92. 13.* *with precious fruits,* [or excellent transcendent fruits. Understand hereby the good works of believers, which are pleasing and acceptable unto God, as pomegranates and other pleasant fruits are unto men] *Cyprus with Spikenard.* [Of *Cyprus*, see above, chap. 1. 14. *Hebr. Cyprusses with Spikenards*, or, *much Cyprus with much Spikenard.* Therefore the word *Spikenard* is here put in the plural number, and *vers. 14.* in the singular number, because there be divers sorts or kinds of *Spikenard*; or understand here the leaves of *Cyprus* and *Spikenard*, which likewise have a pleasant smell.]

14 *Spikenard and Saffron, Calamus, [Och. sweet-reed] and Cynamon,* [*Calamus* and *Cynamon*, as also *Myrrhe*, were used in the holy oil, *Exod. 30. 23* to *34.*] *with all manner of trees of frankincense,* [that is, of such trees as produce frankincense] *Myrrhe and Aloes,* [or tree of lign-aloes, see *Numb. 24. 6. Prov. 7. 17. and Psal 45 9.*] *together with all the chief spices.* [*Hebr. all head-spices*; that is, all kind of chief spices, see *Exod. 30. on v. 23.* Understand withall from *verse 13.* are thy shoots or branches. And by these pleasant sweet-smelling herbs or spices, are signified the manifold gifts and graces of the Holy Ghost, wherewith the godly are indured, see *1 Cor. chap 12. vers. 5, 6, &c. Galat. 5. v. 22, 23. 1 Pet. 4. 10.*]

15 *O fountain of gardens, well of living waters, which flow from Libanon!* [With these words the Spouse commendeth her Bridegroom, who indueth her with abundance of waters, that is, with many excellent spiritual gifts or graces, wherewith all the gardens, that is, all the Churches or Congregations are watered and moistened, to bear and bring forth fruits in abundance, see *Isa. ch. 58. v. 11.* (*Well of living waters*;) that is, of perpetual waters, continually running, never drying up or putrifying, but alwayes refreshing and comforting men with their pleasantness, see *Gen. 26. on v. 19.* Such kind of water Christ giveth to those that are his, *John 4. v. 10, 14.* and *7. 38, 39.* and *Isa. 12. 3.* (*which flow from Libanon.*) It seemeth that here respect is had to the River of Jordan, which taketh its rise at the foot of *Libanon*, and runneth along thorow the land of promise, watering it. It is said, *Rev. 22. 1.* that there proceeded out of the Throne of God, and of the Lamb (which is Christ) a pure stream of living water.]

16 *Awake, [Or arise, rise up] (O) North-wind, and come thou South-wind, and blow thorow* [It is God that bringeth forth the winds out of his treasures, *Psal. 135. 7.*] *my garden,* [observe, that the Church calleth this garden, *her garden*, likewise, *his garden*, in the words following; to wit, the garden of Christ, and that in divers respects. Christ is the owner and heir of this garden, but the Pastors and Overseers of the Church are Gods husband-men, and co-workers in this garden; that is, the Church, wherein also every member hath spiritual fellowship and communion, *1 Cor. 3. 9.*] *that the spices thereof may flow out:* [that is, the favour and smell may be spread abroad] *O that my best-beloved would come into his garden, and eat his precious fruits.* [that is, O that he would enjoy the fruits which by the power and working of his Spirit, we bring forth unto him, and whereby we are bound to honour him, *Rom. 6. 22.* Of *precious fruits*, see above, v. 13. In the words of this verse is expressed a further blessing, which God bestoweth upon his garden; that is, upon his Church; to wit, that the winds do blow upon it, to refresh and revive it, and to purge and cleanse the air, and so to make the garden thereby the more fruitful. Understand here by the wind, the Holy Ghost, as *John 3. 8.* and *Acts 2. 2.* And although the South and North-wind be of divers quali-

ties and operations, the one being cold, the other warm; the one moist, the other dry; yet they are both beneficial and profitable to this Garden, or to the Church of God, which hath sometimes need of sharp reproofs, and sometimes of calmes, and sweet comforts and consolations.]

CHAP. V.

Here the Bridegroom maketh answer to the Spouses invitation, ch. 4. 16. and sheweth, that he hath a singular delight in the fruits of the Spouse, *vers. 1.* *she acknowledgeth, that she once neglected to let her Bridegroom in, 2.* *But that afterward she rising to let him in, 5.* *he was gone away, which troubled her much, 6.* *To what inconvenience she came, when she sought him, 7.* *She acquainteth her companions with her exceeding great love toward him, 8.* *with a description of his beautiful-ness, 10.*

I Am come into my garden; that is, into my Church. Here the Bridegroom answereth to the request & petition of the Spouse, chap. 4. 16. he is ready to fulfill the desire of those that fear him, *Psal. 145. 19.* see likewise, *Ex d. 20. 24.* O my sister, O Spouse, [see above, chap. 4. v. 8, 9.] *I have plucked my myrrhe with my spice,* [that is, I have enjoyed the prayers and thanksgivings of believers, as also the good and pleasant fruits of good works, which I wrought in thee by the powerful working of the Holy Ghost. Of the preciousness of myrrhe, see above, ch. 1. on v. 13. Observe here, that Christ calleth all these portions here mentioned, his portions; he saith, *My myrrhe, my spice, my honey-comb, &c.* for without him we can do nothing, *Joh. 15. 5.* and *ch. 1. v. 16.* and *1 Cor. 4. 7.* *Rev. 3. 18.*] *I have eat my honey-comb with my honey, I have drunk my wine together with my milk,* [that is, I take delight in thy good fruits and good works. On the contrary, the evil fruits of sinners are called *poisonous or venomous grapes, which have bitter berries,* *Deut. ch. 32. v. 32, 33.* The Word of God, and the doctrine of the Gospel, together with the obedience unto the same, the use of the holy Sacraments, are compared to meat, honey and honey-comb, wine and milk, *Psal. 119. 11.* and *119. 103.* *Isa. 55. 1.* *John 4. 34.* and *1 Pet. 2. 2.* Because, as honey, wine, and milk are pleasant and convenient to cheer and nourish the body: so are also the aforelaid things pleasant and convenient to refresh and comfort the soul] *Eat (O) Friends,* [here, and in the following words of the verse, Christ, the Bridegroom of his church inviteth the holy Angels and all the faithful to rejoyce with him, because of the fair and pleasant fruits (that is, the obedience) of his Church upon the earth, see *Luke 2. v. 13, 14.* and *ch. 15. v. 7, 10.* (*Friends*) They are the friends of Christ, that do the will of his heavenly Father, *Joh. 15. 14.* compare *Isa. 41. 8.* *Jam. 2. 23.*] *drink and be drunken, O best-beloved.* [see the annotat. *Gen. 43. 34.* *Be drunken*, is to say here, be ye filled with love towards me, and toward one another; or be abundantly satisfied with spiritual joy, which abideth unto life everlasting, see *Prov. 9. v. 5.* *Isa. 25. 6.* and *ch. 5. v. 1. 2.*]

2 I slept, [Here is shewed, that the Spouse, or some members of the Church, after they have eaten and drunk well, that is, have abundantly enjoyed the mercies of Christ, do sometimes fall into sleep or slumbering; that is, wax flow and slack in zeal & good works, and fall into carnal ease and security, see *Mat. 25. 4.* *Rom. 13. 11.* *1 Thes. 5. v. 6, 7.*] *but mine heart waked;* [that is, notwithstanding I forgot not my Bridegroom, but kept him still in mine heart. Understand here by the heart, the inward man, or the regenerate man, who is opposed to the flesh, or the outward man, *Rom. 2. v. 28, 29.* see likewise, *Mat. 26. 41.* *Gal. 5. 17.*] *(it) was the voice of my most beloved that knocked,* [the Spouse relateth here the love and care of the Bridegroom, that would not suffer her to rest quietly in the bed of worldly ease. Christ knocketh at the door of our heart by his

his word by his Spirit, and by cross, or chastisement, *Rev. 3. ver. 20.* [laying;] *Open to me,* [To wit, the door of thine heart: Rise up out of the sleep of sin, let me dwell in thine heart by faith, awakening it] *my Sister, my Love, my Dove, my Perfect* (one:) [These loving or pleasant names and titles, which Christ here giveth to his Spouse (she being yet in her infirmity) signify his transcendent love and affection unto her, loving her, and delighting in her, notwithstanding that she yet liveth and converse in this sinful flesh, not imputing unto her her sins and imperfections] *for mine head is filled with dew, and the locks of mine hair with the drops of the night.* [That is, I have endured much hardship and trouble. Hereby is intimated, that Christ was to suffer much, and to undergo sore and heavy crosses and afflictions, to deliver his Spouse, and to cleanse and purify her from her sins. For to be wet, with the dew of Heaven, is a great inconvenience, or discommodity, *Gen 31. 40.* and it signifieth here to suffer misery or affliction, as *Dan. 4. 25.* As also rain, when a man is not covered or sheltered. So likewise drops, signify leaking or soaking in of rain, that is, great troubles, or adversities, *Amos 6. 11.* Others take these words thus. As the dew and rain do make the ground or earth fruitful. So the Doctrine of Christ causeth his Church to bring forth abundance of fruit. See *Deut. 32. 2. Psal. 72. 6. Hos. 14. 5.*]

3 *I have put off my coat, how shall I put it on again?* [As if she had said, I cannot put it on without trouble. The Spouse maketh this answer to her Bridegroom, refusing to rise for to let him in when he knockt at the door. By the putting off of the coat, and the lying down in the bed, may be here understood the ease and security of this world, which do sometimes hinder and obstruct the true believing children of God themselves, that they do not readily and openly, freely profess Christ and his word, as soon as he knocketh, and offereth his grace unto them, fearing the trouble & persecution that doth usually attend it.] *I have washed my feet, how shall I defile them again?* [This is yet another argument, proving, that the Spouse had given up herself to rest and ease: for in those hot countreys, where they commonly went bare-foot, they were wont in the evening, when they went to take rest, to wash their feet: Which the Spouse having done, she was loath (as she here affirmeth) to rise from off her bed, to let her Bridegroom in, fearing to soil her feet. Of such frivolous and idle excuses, see *Luke 14. 18, &c.*]

4 *My best beloved drew (away) his hand from the hole (of the door,)* [His hand, that had been at the hole of the door, he drew away, to depart, as followeth, *ver. 6.* Oth. *put his hand thorow the hole of the door;* to wit, for to open the door; and so here should be spoken of the door of the heart, and be intimated, that Christ still continueth preaching unto, and exhorting his elect, when they do not forthwith obey and follow him, so moving and touching their hearts by the power, and efficacy of the Spirit, as that he rouseth them up to a fervent love and longing after him, as followeth in the next words] *and my bowels are moved for his sake.* [Or, because of him: to wit, because of the Bridegroom. Hebr. *over him*, or, *for him.* By these words the Spouse testifieth her disquietness, hearty sorrow, and grief, for putting off her Beloved so uncivilly and discourteously, when he knocked at the door, *ver. 3.* See the like phrase, *Jerem. 4. 19. and 31. 20.*]

5 *I rose up, to open to my best-beloved: and my hands dropped (of) myrrhe, and my fingers (of) flowing myrrhe, upon the handles of the lock.* [Here and in the verse following, the Spouse manifesteth her grief by outward tokens of sorrow and amendment, (fruits that are worthy of repentance) in rising up out of her bed, opening the door, seeking, and calling after her Bridegroom, that was gone away from her. Understand here by *myrrhe*,

the oil of myrrhe, whereby is signified, that the call and operation of Christ by his Holy-Spirit in the hearts of believers hath exceeding great power; and that they being sensible thereof in their hearts by true faith and repentance (as sweet-smelling spices) do prepare themselves to receive and entertain their Bridegroom. (*with flowing myrrhes*) Or, *running myrrhe.* Hebr. *passing-by*, or, *proceeding myrrhe*, or, *excelling myrrhe*: that is, which passeth all other in worth and value. (*Upon the handles of the lock:*) That is, which were at the handles of the lock. Hebr. *hands*, or, *palms*; that is, handles, whereon a man layeth his hand. Oth. *bars*, or, *bolts*; and understand here the bolts, wherewith the door was bolted within, keeping Christ without doors, and hindering him from coming in; which now being oiled with the oil of myrrhe; that is, her heart being anointed with the oil of grace, and so all locks and bolts, that is, all impediments and hindrances being removed, the Bridegroom might come in unto her without molestation, to enjoy the fruits of his grace, which she had received of him]

6 *I opened to my Most beloved,* [This goeth yet one step or degree further, to wit, that she being risen, openeth the door her own self, that the King of glory might come in unto her, laying aside all evasions and excuses, that might hinder her from enjoying his gracious presence] *but my best-beloved was departed, he was gone away:* [By the iteration or doubling of this sentence, wherein the Spouse complaineth of the departure of her Bridegroom, is signified her hearty sorrow, because she could not enjoy his presence, as she had done in times past] *my soul went out* [That is, I was like a dead body; to wit, through fear and terror. See *Genes. 35. 18. and 42. 28.* and the annotat. there. As likewise *1 Kings 10. 5.* Or, *my soul went out*; to wit, by reason of the great love and hearty longing, which I had after him] *because of his speaking:* [That is, because he had spoken so comfortably unto me, *ver. 2.* which before I did not much heed or regard; but now I am heartily moved and sorry for it] *I sought him, but I found him not; I called him, but he answered me not.* [This is one of the sorest and greatest troubles that do befall the children of God, when God seemeth not to hear their prayers, though they cry and call night and day unto him, *Psal. 22. 3. Isai. 59. ver. 1, 2, 3.* So above chap. 3. 1.]

7 *The watchmen that went about in the City, found me,* [See above chap. 3. *ver. 3.* Hence we may gather, that the Spouse went not onely to the door to seek her Bridegroom, but also further, seeking him in every corner of the City,] *they smote me, they wounded me:* [Hereby is intimated, that God sometimes suffereth his Church to be persecuted and oppressed by Tyrants, and wicked Governours; yea also by false Teachers, and Hereticks, to chastise her for her drowsiness and negligence, and to make her the more watchful and zealous in time to come. Smiting is not onely down with the hand, or with sticks and words, &c. but also with the tongue, as appeareth, *Jerem. 18. 18.* Yea *smiting* signifieth to vex and torment a man be it by what means soever, *Psal. 69. 27. Isai. 53. 4.*] *the watchmen on the walls took (away) my scarf from me* [Or, *my Tiffany*, &c. The Hebrew word hath its original from spreading abroad, because women-kinde are wont to spread abroad their scarfs or vails over their heads, partly for ornament, *Isai. 3. 23.* and partly for modesties sake, *Genes. 20. 16. and 24. 55. Jerem. 2. 32.* Likewise for a token of subjection, *1 Cor. 11. ver. 6, 7, 10.* Now to take such a covering from off a Woman's head, tendereth to her great shame and disgrace. So that the Spouse hath cause here to complain of it, as if she had been counted a dishonest, light, unchaste Woman. See *Ezech. 23. 26.* Some understand here by

the scarf or vail, the bold profession of faith, and of true Religion. Of this vail or scarf the unfaithful Shepherds, or false Teachers, and Tyrants seek to rob the Church and members thereof.]

8 *I adjure you, ye Daughter of Jerusalem*, [That is, I charge you upon your oath. The Spouse speaketh this, after she had escaped the watchmens hands, seeking for help and comfort among the true members of the Church of Christ. Of the phrase *the Daughters of Jerusalem*, see the annotat. above chap. 1. 5. and 2. 7.] *if ye finde my best beloved, what will ye tell him?* [Oth. *ye shall tell him this*] *That I am sick of love.* [As if she had said, when ye come before him in prayer, tell him (I pray) of the sad condition that his Spouse is in; to wit, that I do so heartily long after his mercy and compassion, that he would be pleased to heal the wounds of my sins, that I may not faint through longing, if I must needs wait yet a long while the tokens of his love and favour.]

9 *What is thy best beloved more than (another) best beloved*, [That is, then the other freinds which are also loved and are accounted dear. See above vers. 1. as the Patriarchs Prophets, and Godly Teachers or Ministers, who have not the Bride, but are friends of the Bridegroom, who rejoyce in his voice, *John 3. 29.*] *O thou fairest among women?* [See the annotat. above chap. 1. 8. And observe here, that although (as was said, vers. 7. and 8.) the Spouse was so grievously beaten and wounded, being fallen into the dark night of persecution, yet she is called here *the fairest among women.* See *Heb. 11. 26.*] *what is thy best beloved more than (another) best beloved, that thou hast so adjured us?* [The words of this verse, they are the words of such members of the Church, that as yet were not fully acquainted with Christ. In that they put forth this question the second time, it intimateth the great affection and desire which they had, for to know Christ aright.]

10 *My best beloved is white and red*, [These and the following words to the end of the Chapter, are the words of the Spouse to those that had asked her concerning her Bridegroom, vers. 9. These two colours (to wit, *white* and *red*) being found alike proportion in one man, do much adorn and beautify him. The white colour signifieth purenesse and triumphant glory. Wherefore it is said, that the Angels appeared in white raiment, *Matth. 28. 3.* *Acts 1. 10.* Yea also Christ himself, *Matth. 17.* See also *Rev. c. 6. 2.* and *19. 14.* By the red or ruddy colour is meant Christs Priest-hood, or Priestly office: because he washed us in his blood, *Re. 1. 5.* see likewise *Re. 19. v. 13.* &c. and *Isa. 63. 1, 2, 3.* &c.] *he beareth the banner above ten thousand.* [Heb. *he is bannered*, or, *he bannereth*, &c. It is a similitude borrowed from an ensigne-bearer, and his ensigne or standard, which may be seen above all others. The meaning is, that Christ excelleth far above all the Angels, and all other creatures, because he beareth in his hand, and upholdeth alone, by his Divine power, and banner of his Holy Gospel, *Isa. 11. 12.* and *49. 22.* Oth. *he is adorned with a banner of ten thousand.* (Above ten thousand.) That is, over or above many thousand: a certain number for an uncertain. The meaning is, that although Christ hath an innumerable number of elect under him, (*Revel. 7. 9.* and *19. 14.*) yet he exceedeth and surmounteth them all as their Head, Prince, Standard-bearer.]

11 *His head is of the finest gold; and of the massiest gold*: [Here two words stand together, whereby the Hebrew expresse two sorts of the best and choicest gold, *Chechem*, and *Phaz*. And hereby intimated, that the head; that is, the Divine Kingdom of the Bridegroom is exceeding fair and excellent, yea also perpetual and everlasting, *Dan. 7. 14.*] *his hair-locks are curled*, [Or, *crisped, frizled*] *black, as a Raven.* [Hereby is sig-

nified the beauty of youth; for in these times black hair was held to be an excellent grace and ornament in youth: it being a token of a hot and strong constitution.]

12 *His eyes are as the (eyes) of doves* [Above c. 1. 13. and 4. 1. it is said; that the Spouse hath doves eyes, and here it is said that the Bridegroom hath doves eyes; that is pure, clear, fair or beautiful eyes. In *Dan. 10. 6.* there are attributed or ascribed unto Christ eyes like lamps of fire: and *Revel. 1. 14.* like flames of fire: all of them signifying that he seeth and beholdeth the wayes of all men, and bringeth the secret actions of men, yea even their very secret thought to light, *2 Chron. 16. 9.* *Psal. 11. 5.* and 90 8. and 94. 9. *Jerem. 16. 17.* *Heb. 4. 13.*] *by the water-streams*: [that is, that have their abiding place by the water-brooks,] *washed with milk*, [that is, looking as white, as if they were washed with milk] *standing (as) in small ouches of rings.* [Heb. *sitting in the filling*; that is, as precious stones stand or sit in the small ouches of gold-rings; that is, they are neatly fitted and joyned in, and stand like a precious stone fitted and fastened in a fair gold-ring: Such are the pure and comely eyes of Christ the Bridegroom of his Church.]

13 *His cheeks are as a bed of spice*, [The Bridegrooms cheeks are likened to a garden-bed of spices, not of such as are dry and withered, but of such as have flowers and leaves, giving a sweet and pleasant smell: whereby is signified the pleasant and acceptable graces of the Lord Christ, whereof all those that receive him by a true and lively faith, are made partakers. See below chap. 6. 2.] (as) *fragrant turrets*, [Or, *little spice-turrets*; meaning such kinde of Apothecaries boxes, as are spiring like little turrets or towers, wherein spices, drugs, or powders or perfumes are kept] *his lips are (like) lilies, dropping of flowing myrrhe.* [That is, his lips send forth a sweet smell, as if the smell of myrrhe, and lilies were mixt together; that is, they bring forth sweet and comfortable Doctrines. (Dropping of flowing myrrhe:) That is, of oil made of sweet-smelling lilies and myrrhe, mixt among one another, as above v. 5. This signifieth the gifts and graces (or, words of grace, *Luke 4. 22.*) poured out into the lips of Christ, *Psal. 45. 3.*]

14 *His hands are (as) gold rings, filled (or set) with the Turquois*; [In Hebrew *Turkis*, as *Exod. 28. 20.* Oth. *on his hands are gold rings*, &c. Understand here by the hands, adorned with gold rings, wherein precious stones are set; the precious, pure, and glorious works of the Bridegroom. Thus the word *hands* is taken for working or power, *1 Chron. 29. 12.* and *2 Chron. 20. 6.*] *his belly* [Heb. *his bowels*. But here by bowels must be understood the belly and the breast; wherein the bowels lie shut up. Hereby is intimated the inward or hearty affections and inclinations of the Bridegroom; to wit, his love, grace, and compassion. See *Luke 1. 78.* *2 Cor. 7. 15.* *Phil. 2. 1.*] *is (as) standing Ivory*; [Heb. *the splendor of the tooth*: to wit, of the tooth of an Elephant. Understand this of the fairest, most polished, brightest and clearest Ivory that is] *overlaid with Saphirs.* [That is, beautified, or adorned with Saphirs. Some Saphirs are white, and glister like a Diamond: Others are blew. Understand here white Saphirs, whereby the cleanness and purenesse of the Bridegroom is set forth. Of the Saphir, see likewise *Job 28. 6.*]

15 *His shanks are as marble-pillars, grounded upon feet of the thickest gold*: [Under the name of shanks, or legs, are the thighs also understood, yea the whole inferior part of the body unto the feet, they being the instruments or parts, that carry, support, and move the body from one place to another. This similitude is likewise used, *Revel. 1. 15.* See *Psal. 147. vers. 10.* The strength and power of Christ, or the mighty and constant

constant help which he affordeth unto his Church, are compared unto pillars of marble, which stand beautiful & firm, being set or grounded upon pure, or thick solid gold, signifying, that the promises, and works of God, are pure, firm, and constant, yea even prevailing against the gates of Hell. In this respect Christ is called the rock, upon which the Church is built, *Matth. 16. 18. 1 Pet. 2. 6.* *his countenance is as the Libanon*, [That is, glorious, strong, and pleasant, like the fair, great, and high trees, which grew in great abundance upon mount Libanon, whereof see the annotat. above chap. 4. vers. 8.] *choice as the Cedars*. [That is, fair and excellent as the Cedars. Things that do exceed others in beauty and greatness, are commonly chosen and pickt out by men]

17 *The roof of his mouth* [That is, his words, speech, sayings, (as *Prov. 5. 3. and 8. 7.*) likewise his Doctrines, comforts, promises] *is meer sweetness*, [See *Rom. 15. 4. and Col. 3. 16.*] *and whatsoever is in him, is altogether desirable*: [Heb. *he is altogether desires*; that is, all that is in him, is exceeding lovely, and worthy that we should desire and covet to enjoy it. Such a one is Christ unto his Church, and to all his Elect, but to the wicked and reprobate he is a stumbling-block, and foolishness, *1 Cor. 1. 23.* See also *Psal. 22. 7. Isai. 52. 14. and 53. 2.*] *Such a one is my best beloved, yea such a one is my Friend, ye Daughters of Jerusalem*. [With these words the Spouse intendeth to conclude the excellency and dignity of the Lord Christ; above all others]

CHAP. VI.

The companions ask the Spouse for her Beloved, vers. 1. She telleth them whither he is gone, 2. The Bridegroom describeth the form and beauty of his Spouse, 4. He telleth likewise, how that he visiteth his garden, 11. The Bridegroom inviteth his Spouse to come to him, 13.

WHither is thy best beloved gone, O thou fairest among women? [These, and the following words of the verse, are the words of the Daughters of Jerusalem, of whom mention is made, chap. 5. vers. 16.] *whither hath thy best beloved turned (his) face*, [To wit, from thee to others, or to another place] *that we may seek him with thee*? [Or, *and we will seek him with thee.* The daughters of Jerusalem having heard how the Spouse had praised and commended her Bridegroom, are thereby moved to enquire earnestly, the second time after him, (expressing thereby their great and fervent zeal) and they promise and engage that they will seek him with her, to the end that they also may be made partakers of his grace and blessings. Such is the power of the preaching of the Gospel in the hearts of the Elect: See *Acts 2. 37. and 4. 4. and chapter 11. vers. 20. 21.*]

2 *My best beloved is gone down into his garden*, [The Spouse that at the first sought Christ her Bridegroom, but could not finde him, knoweth now where he is, and she instructeth others of it. So that we do here see fulfilled that which Christ promiseth, *Matth. 7. 7. Seek, and ye shall finde.* See *Deut. 4. 29.* The garden of Christ is his Church, as above chap. 4. 16. and 5. 1. There is Christ to be sought, and likewise to be found] *to the bed of spices*, [It seemeth that hereby is intimated the flocks or companies of Believers, in whose hearts, as in good ground the good sweet-smelling seed of the Word of God is sown, *Matth. 13. 8. 23.* This is the Bridegrooms garden of pleasure, where he is continually present with his grace and Spirit, and he taketh his delight

in the good works of believers, as men do in pleasant garden plots, which are set and sown with all manner of precious spices and flowers] *to feed in the gardens*, [That is, to have fellowship and communion with his Elect, eating and enjoying his pleasant fruits. See above chap. 4. 16. As also to feed and nourish those that are his, and make them partakers of the gifts and graces of the Holy Ghost. (*In the gardens*:) That is, in the particular Churches and Congregations of Believers, as above chap. 1.] *and for to gather the Lilies*. [That is, to gather unto himself his elect and chosen people, who are compared unto lilies among thorns; above, chap. 2. 2.]

3 *I am my best beloveds, and my best beloved is mine*; [The Spouse rejoiceth here because of the love and peace that was renewed betwixt her Bridegroom and her self, notwithstanding her former weaknesses and adversities. Those very words the Spouse likewise uttereth, of, or concerning her Bridegroom, above chap. 2. 16. and below chap. 7. 10. but somewhat in another sense] *that feedeth among the Lilies*. [That is, not only in a wholesome pasture; but also in an abounding pleasant pasture, to the refreshing, and to the everlasting comfort of his sheep.]

4 *Thou art beautiful, my Love, like Thirza, comely as Jerusalem*: [The Bridegroom having found his Spouse, commendeth her for the manifold gifts and graces of the Spirit, wherewith she is beautified and adorned. See above chap. 4. 1. *Thirza* was a City in the Land of Canaan, lying not far from Samaria, wherein one of the Kings which Josua subdued kept his Court, *Jos. 12. 24.* Afterwards the Kings of Israel kept their Court there, until Samaria was built by Omri; See *1 Kings 14. 17. and 15. 21, 23. and 16. 6, 8, 23.* The Greek Interpreters leave out the word *Thirsa*, and put into the text *Good refreshing*; or, *favourable acceptance*. Whence may be gathered, that it was a fair pleasant City, in which kinde of places Kings and Princes were wont to dwell. Such kinde of beauty, or comeliness is here ascribed unto the Spouse, being made fair and acceptable in and by Christ her Bridegroom, *Ephes. 1. 6. and 5. 27.* The City of Jerusalem is famous for her beauty and glory. It was in times past the famousst City of all the East, *Plin. lib. 5. cap. 14.* It was the seat of pure Religion, or, of the pure worship of God, and the dwelling-place of the Kings of Juda, *Psal. 122.* It is called *the joy of the whole earth*, *Psal. 48. 3.* *terrible* [that is, full of majesty and courage, terrible in the eyes of her enemies, as below vers. 10.] *as battalies with banners*. [Hebr. *as bannered*; to wit, armies, or, battalies; that is, as camps standing under their banners, or Ensigns in battel-array, ready to give battel. Therefore the Church is terrible in the eyes of her enemies, because she is environed and compassed about with many powerful Angels, *2 Kings 6. 17. and 19. 35.* Likewise because she is armed with spiritual armour or weapons. See *Acts 5. 11. Eph. 6. 13. and 3 Cor. 10. 4.* See also below v. 10.]

5 *Turn away thine eyes from me*, [Or, *over against me*, as *Numb. 2. 2.* A phrase expressing the greatness of Christs love. O. h. *Turn thine eyes towards me.* The Hebrew word signifieth sometimes to turn ones self toward another, as *1 Chron. 12. 23.* Sometimes to turn away ones self from another, as *Ezech. 7. 22.*] *for they offer violence unto me*: [Oth. *they have lifted me up*, or, *exalted me*] *thine hair is as a flock of goats*, [See the annotat. above 4. 1.] *that shear off (the grasse) of Gilead*. [Here is mentioned onely Gilead, but chap. 4. 1. is mentioned, *the Mountain of Gilead.* Both in the one place, and in the other the whole countrey of Gilead is meant and understood.]

6. *Thy teeth are as a flock of sheep, that come up from the washing-place, which do all together bring forth twins, and (there) is none without young among them.* [See above chap. 4. on vers. 3.]

7. *Thy teeth are as a peece of a pomegranate between thy locks.* [See above chap. 4. on vers. 3.]

8. *There are threescore Queens, and fourscore Concubines, and Virgins without number.* [These words may be likewise taken as spoken conditionally, thus, *Let there be threescore Queens, &c.* that is, although there were threescore Queens, &c. yet (but) one is my dove, &c. Christ the Bridegroom of his Church speaketh this under the name of Salomon, who was a type and figure of him. Some conclude from hence, that Salomon made this Song in the first years of his Reign, when he had not yet so many wives and Concubines, as he had afterward, 1 Kings 11. 3. but some conceive that here a certain number is put for an uncertain, as Job 5. 19. Mich. 5. 5. and elsewhere. The meaning is, that the true Church alone is to be accounted and esteemed to be the true Church of Christ, as is further exprest, vers. 9. Of the word *Concubines*, see further Genes. 22. on vers. 24. It seemeth that by these Queens and Concubines are meant those Churches, which pretend to be true Churches, but have no inward spiritual fellowship and communion with the Bridegroom, the Lord Jesus Christ, although by the grace and mercy of God they may be brought unto it. Understand here by *virgins*, hand-maids or Ladies of honour that waited and attended upon the Queens, as Esth. 2. 9. Psal. 45. 15. and by these hand-maids is meant the people, that depend upon the great ones, and suffer themselves to be led by them: which is by far the greatest number in the world.]

9. *One only is my dove, [Or, (but) she alone is my dove.* This is opposed to the great number of Queens, &c. vers. 8. And here the Spouse of Christ, which is but one (as there is but one body, one Spirit, one Hope, one Lord, one faith, Eph. 2. vers. 4, 5.) is counted and esteemed more then the great and infinite number of others, that are in their own, and in the opinion of others, Queens, and Princesses. See what God saith unto Israel, Exod. 19. 5. 2 Sam. 7. 23.] *my perfect one, the only one of her mother,* [All the particular Churches on earth, that are orthodox, being put all together, make up no more but one body, Ephes. 5. 16. The only Church being as the only and legitimate Daughter of the heavenly Jerusalem, which is the universal Church, which is the mother of us all, Galat. 4. vers. 26.] *she is the pure one [Or, purified one, or choice one, or, the clear one: and so below vers. 10. and 1 Chron. 7. 40. There are many bastard-Churches, but there is no more but one pure, legitimate, chosen Church, of which see 1 Pet. chap. 1. vers. 2.] of her, that bare her: [Hebr. of her bearer] when the Daughters [To wit, the Daughters, or Virgins, whereof is spoken, vers. 8.] see her, [That is, fully know her state and condition] they shall proclaim her blessed, (yea) the Queens, and the Concubines; and shall praise her. [To wit, this Spouse. See Deut. 4. 6. and 20. 19. Acts 5. 13. (They shall praise her:) That is, they shall count her blessed, or happy. The meaning is, although the Churches that in this World are so highly esteemed both by others, and by themselves, seem to be the true Church, yet they shall be convinced at last, (at least (unless they do repent) at the day of judgement, when they shall see the sheep stand at the right hand of the supreme Judge) that there is but one true Church, and that they are blessed and happy that belong unto it, Malach. 3. 18.]*

10. *Who is she [That is, what manner of person is this?] that looketh forth, [Or, peepeth out, appeareth] as the day-break [That is, as the clear and bright morn-*

ing appeareth after the dark night, so doth the Spouse rise up, and come forth after the darknesse of affliction, ignorance, and errour, To wit, when the morning-star of the knowledge of Christ ariseth in her heart. See [Isai. 60. 2. and 2 Pet. 1. 19.] fair as the Moon, [The Moon hath in Hebrew her name from whitenesse, and from her clear and shining-brightness. Here the fair and clear brightness of the Moon signifieth the beautiful and glorious state of the Church of God. See the like phrases, [Isai. 30. 26. and 60. 20. Ezech. 16. 14. and 32. 7, 8. Joel. 3. 15.] pure [Or, clear, or, clean] as the Sun, [Christ is the Sun of righteousness, Malach. 4. 2. The woman, to wit, his Spouse, is clothed with the Sun, Revel. 12. 1. For she hath put on Christ by faith, Gal. 3. 27. by whose righteousness she is cleansed from her sins, and so is become glorious, and shining bright] terrible [To wit, unto her enemies, with whom she is to combat under the banner of her Bridegroom, being armed not with carnal weapons, but such as are mighty through God, to cast down strong holds, 2 Cor. 10. 4. See likewise Exod. chap. 15. vers. 14, 15, 16. Deut. 2. 25. and 33. 29. Psal. 48. 5, 6. See also above the annotat. on vers. 4.] as (batalias) with banners? [This question made in this verse, is propounded by those that are mentioned in the former verse. They admire or wonder at the beauty, and glory of the Church of God; as if they had said, Is this that Church which we have despised, reproached? behold, how glorious and excellent is it now?]

11. *I went down to the garden of nuts, to see the green fruits of the valley: [These, and the following words, are the words of the Bridegroom, shewing how he visiteth the garden, his Church. The Hebrew word Egoz, rendered here nuts, is only found in this place. Most Interpreters take it for nuts, and conceive that here must be meant not mean or ordinary nuts, but nutmegs, such kinde of pleasant and precious fruits, as grew in great abundance in the Bridegrooms garden. See above cha. 4. vers. 12, 13, 14. Oth. cleansed, or, pruned garden. (To see the green fruits:) Oth. new, or, first fruits; to wit, that ripen in the beginning of the year. The meaning is, that after the winter of adversity, appeareth the pleasant Spring of grace in the garden of the Church. (of the valley;) Or, in the low ground, where the Church of Christ is watered and moistened with the Word and Spirit of God, that it may bear fruit in great abundance] to see whether the Vine flourished, (and) the pomegranates budded forth. [Or, blossomed, or, sprouted out. Understand here by the Vine, and the pomegranate, the people called by God, and planted in the garden of the Church, which budding and blossoming in true and sincere knowledge, do afterward bring forth fruits of good works, to the glory of God, and to the edification of their neighbour. See above chap. 2. 13, 14.]*

12. *Before I knew it, my soul set me (upon) the charets [That is, I set myself, &c. This phrase is very common in Holy Scripture: see examples thereof, Psal. 6. 4. Eccles. 7. 28. above chap. 1. 7. Isai. 1. 14. and 61. 10. and elsewhere besides. The meaning is, I was moved by my fervent compassion, and not by thy merits. Oth. my soul; that is, my desire. See Psal. 27. on vers. 12.] of my willing people. [Or, of my Noble, or, Princely people. The Hebrew word Nadib, which is used here, signifieth free-willing, or, good-willing, or, free, or, Noble, or, Princely. Some render it, upon the charets of Amminadib, making of two words one: But we finde not in Scripture who this Amminadib was: Therefore it is better to render it, my willing, or, my free-willing people; to wit, true Christians, or believers; who are said to be willing, or, free-willing in the day of power, or host, Psal. 110. 3. receiving the word preached with all willing-*

willingness, or readiness of minde, *Acts* 2. 41. and 17. 11. The words of this verse seem yet to be the words of the Bridegroom. As if he had said, *Before I knew it*; that is to say, suddenly, unsuspectedly, unawares, in regard of my great longing after my garden: Where I, seeing and perceiving such fair and pleasant fruits, I helped my people forward (as it were) with charets: defending them likewise against their enemies. This may be also understood by the word *charets*: because they used charets heretofore in war. See *Jos.* 11. 4. and 1 *Sam.* 13. 5. and elsewhere besides. Some understand here the Holy Angels.]

13 *Return, return, O Sulammith, return, return,* [This signifieth the earnest longing and desire after the conversion of those that wandered out of the way, and went astray: and it is therefore four times repeated, because we are by nature slow of heart and of ears, *Luke* 24. 25. *Heb.* 5. 11. Some apply this to the calling back, and conversion of the Jews unto Christ. See *Rom.* 11. 25. Others conceive that these are the words of the Spouses companions. (O Sulammith:) Salomon hath his name from peace, 1 *Chron.* chap. 22. 9. Jerusalem is also called *Salem*, *Psal.* 76. 3. that is, peace, *Heb.* 7. 2. So the Church, or, the people, that is called, or invited to return, is called *Sulammith*, which is as much to say, as peaceable, or, peaceful, or, living in peace; In respect of the peace which they have with God through Jesus Christ, *Rom.* 5. 1. It is then as much as if the Bridegroom here had said, Come hither my loving Spouse, that (after my name Salomon, Prince of Peace, or peaceable) art called *Sulammith*, that is, peaceable: return, come unto me, I will receive thee into grace and favour, although thou didst provoke me unto anger] *that we may look upon thee.* [Or, behold thee; to wit, with joy and gladness. These words seem to be uttered by the *Sulammiths* friends, wishing to see, that the former gifts and graces, might be again seen, and discerned in her: for the Angels themselves desire to see those things, which are communicated to the Church by the Gospel, 1 *Pet.* 1. 12. See also *Psal.* 27. 4. *Isai.* 52. 8.]

14 *What look ye upon the Sulammith?* [Some conceive that these are the words of the Spouse: Others take them to be the words of the Bridegroom. Oth, *what do ye* (I pray) *see in the Sulammith?* or, in the *Salammitesse*] *she is as a dance* [Or, as a company; that is, as a company of those that make up a dance, that are merry together. The Israelites, yea even the godly themselves were wont sometimes to rejoyce with dances, and to praise God in them for victories obtained, or for other causes, *Exod.* 15. 20. *Jerem.* 31. 13. *Luke* 15. 25. In this place is signified by the dance, the joy and gladness of believers, when they shall come unto Christ] *of two armies,* [By these two armies is signified the multitude of those that should be converted unto Christ. But others understand by the two armies, the Church of Christ consisting of Jews and Gentiles. Others retain here in the text the Hebrew word *Machanaim*, which signifieth two armies, or two camps. See *Genes.* 32. vers. 1, 2.]

CHAP. VII.

The Spouse is commended because of her beauty and comeliness, vers. 1, &c. She rejoyceth because of her communion and fellowship with her Bridegroom, 10. She inviteth him, and requesteth to go along with him to visit the Churches, 11, &c.

How beautifull are thy goings in the shoes, [Understand hereby, her conversation in the faith in Je-

sus Christ, to wit so, as that her feet are shod with the preparation of the Gospel of peace, manifesting thereby, that she is born of God, *Ephes.* 6. 15. See also *Isai.* 2. 7.] *thou Princes Daughter;* [Compare herewith *John* 1. 13. and *Jam.* 1. 18. This Spouse, or the Church, is also called a *Kings Daughter*, *Psal.* 45. 14. For God is a great King] *the joynts of thy thighs, are like precious chains,* [Or, like neck-chains, or, bracelets, or such like ornaments. See *Prov.* 25. on vers. 12. The Hebrew word rendered here *joynts* (which is only found in this place) cometh from a word that signifieth turning, or turning about, and it signifieth the hollownesse wherein the hip or thigh bone is moved or turned about. These joynts (or turning about) are compared to precious chains, or jewels, signifying the sure, upright, and fair feature, dealing, and conversation of this Princely, or Noble Daughter, well becoming the Gospel, whereof she maketh profession. Others render the Hebrew word here *girdles*, and understand thereby the girdle of truth, which is made by the inspiration of the Spirit of truth, who is the chiefest workman of all good and perfect gifts, as is intimated in the words following. This girdle is compared to chains of gold, that are fastened and joynted together with many links; for truth hath many parts, but they all suit with one another, like the links of a chain] *being the work of the hands of an Artificer,* [Understand by this skillful workman, the Holy Ghost. See 1 *Cor.* 12. 4. It is said, *Jam.* 1. 17. *That every good gift, and every perfect gift is from above, and cometh down from the Father of lights.* It seemeth that the friends of the Spouse made this description of the Spouses body. For vers. 5. and vers. 9. is spoken of Salomon or Christ, as of a third person: Notwithstanding some hold them to be the words of the Bridegroom]

2 *Thy navel is (like) a round goblet,* [The navel is the instrument, whereby the child is fed and nourished, while it is shut up in its mothers womb. Understand here by *navel*, the navel of regeneration, whereby we are made partakers of spiritual life, when we are conceived in the womb of the Church, by the seed of the word of God. This gift is compared to a round goblet or bowl, which wanteth no drink or liquour, as followeth in the next words of the text; that is, which is never emptied or dried up, because by regeneration we receive the Spirit of adoption, which never departeth from the elect, *Joh.* 14. 16. but he becometh in them a well of water, springing up unto everlasting life, *Joh.* 4. vers. 14.] *which wanteth no drink* (or liquour:) [Heb. *which wanteth no mixture.* Drink or liquour is often by the Hebrews called *mixture*, because they did not alwayes drink the wine as pure as it came from the grape or wine-press, but they mingled it with water, or also with spices. See above chap. 5. 1. and *Prov.* 9. 2. and below chap. 8. 2. mention is made of wine mingled with spices] *thy belly is like an heap of wheat,* [The spiritual gifts of the Spouse or Church of Christ are also fruitful, converting others, in such abundance and plenty, as wheat that beareth and bringeth forth much fruit, *Psal.* 72. 16.] *set round about with lilies.* [Heb. *fenced, &c.* Hereby is shewed, that the fruitfulness of the Church is crowned with the blessing of God and Spiritual joy. It seemeth to have respect to the new fruits, which they were used to crown or adorn with flowers, or green garlands. See *Hos.* 14. 6.]

3 *Thy two breasts, are like two whelps, twins of a roe.* [See the interpretation of this verse, above chap. 4. 5.]

4 *Thy neck* [By the neck is meant the power and glory of the Church of Christ. Others understand by the neck, hope and patience] *is as a tower of Ivory,* [that is, beautiful, strong, and right. See above chap. 4. 4. and the annotat. there] *thine eyes are (like) the fish-pools at Hecbon*

Hesbon [To wit, the eyes of thine understanding, and of thy faith, they are full of wisdom and knowledge of the Lord, as the fish-pools are full of clear and pure water, being clear to see and discern the truth, and to consider her own wayes and goings, and the wayes and goings of others. See above chap. 4. vers. 1. (*at Hesbon*) In the city of Hesbon King Sihon formerly kept his Court, *Numb. 21. 26.* It lay in a goodly fat soil or region, which fell by lot unto the Reubenites, *Numb. 32. vers. 3, 4, 5, to 37.* It seemeth that there were in this city very fair fish-pools, that beautified and adorned it, as the eyes do the body. Oth. *like fish-pools with consideration, or, with thought*; that is, curiously, or, artificially made] *by the gate of Bath-rabbim*: [That is, by the gate, where many men go out and in, or, by the gate where many men meet together. Some conceive that there was a gate at Jerusalem called *Bath-Rabbim*, by which gate there were fair fish-pools. Some take it for the sheep-gate, *Nehem. 3. 1.* Or, the fountain-gate, *Nehem. 3. 15.* Others take it to be a gate of the city of Hesbon] *Thy nose is as the tower of Libanon*, [Here by way of similitude or comparison is described the beauty of the nose, and consequently of the whole face. Some take the words thus, Because the nose is the instrument of smell, whereby we can discern the virtue of many things; therefore they understand by it, the judgement, and the spirit of discerning, whereby we are able to discern the things that differ, *Phil. 1. 10.* See also *Isai. 11. 3.* (*as the tower of Libanon.*) This may be understood of the tower of the house, which Salomon built in the forest of Libanon, or, of the trees of Libanon, *1 Kings 7. 2.* and *10. 17.*] *which looketh toward Damascus.* [Damascus was in those times the most famous city of Syria, *Isai. 7. 8.* lying Northward of mount Libanon: A very fair city, *Jerem. 49. 24, 25.* This city was commonly enemy to, and made war often with the people of God: See *1 Chron. 18. vers. 5, 6.* *1 Kings 11. 24, 25.* *Isai. 7. 5, 8.* *Amos 1. 3.* So that the tower of Libanon looking toward Damascus, may here signify the vigilant and watchfull care of the Spouse for the rest both of her self, and of her children against her and their enemies. For, *which looketh toward Damascus*, others have, *seeing with the face toward Damascus.* In Hebrew it is called *Dammeseck*: and *1 Chron. 18. 5,* and *6.* it's called *Darmasus*: but *2 Kings 16. 10.* and *Acts 9. 2.* *Damascus.*]

5 *Thine head upon thee, is like Carmel.* [See of mount Carmel, *1 Sam. 25. 2, 5.* and *1 Kings 18. vers. 19, 20, to 42.* and elsewhere besides. Now these words, *thine head upon thee, is like Carmel*, may signify, that the Spouse is excellently endued with wisdom and understanding, as mount Carmel being very fruitful, brought forth many good fruits. Others do render here the word *Carmel*, by *Crimson*, as a like word, to wit, *Carmil*, is so rendered, *2 Chron. 3. 14.*] *and the hair-lace of thine head* [understand here such hair-lace or binding, or phylitig, wherewith they binde up the dressing or ornament of the head. The Hebrew word *dallath* signifieth properly thinnesse; tendernes, daintinesse; so that it may also signify here thin, or smooth hair. See chap. 4. 1.] *like purple*: [This colour as also the crimson-colour did Kings and Princes wear in ancient times, and therefore the same did well besit this Spouse, who is called a Princes Daughter, vers. 1. And these colours are representations of the blood of Christ] *the King is (as it were) tied in the galleries.* [Understand here by the King, King Salomon, who was a type and figure of Christ. The meaning is; When the King intendeth to go over the gallerye from one chamber into other, and spieth thee in his going; he is faine to

stand still to look upon thee; no otherwise then as if he were bound and tied fast to the gallery. Oth. *the King is (thereby) tied to the goings.* The Hebrew word *Repatim*, is *Genes. 30. 38, 41.* and *Exod. 2. 16.* rendered *gutters*: but a like word, above chap. 1. 5, 17, 18. rendered *galleries*, as it must likewise be so taken in this place. And understand by the word *Galleries*, Fabricks or buildings that go all along the Houses. And *to be tied upon*, or, *in the Galleries*; signifieth here, that Christ hath a sure and firm habitation or abode in the house of his Church, where this King is tied, and continueth tied with the bands and cords of love, which he beareth unto his beloved Spouse the Church, *Rom. 8. 35.* See also *Psal. 45. 12.* *Isai. 62. 4.* *Ezech. 37. 25, 26.* and chap. 48. vers. 35. *Hos. 2. 19.* *Joh. 14. 23.* *2 Cor. 6. 16.* *Revel. 22. 3, 5.*]

6 *How fair art thou, and how pleasant art thou, O Love*, [Here the Bridegroom sheweth a reason why he is tied, and continueth still tied with or by love unto his Spouse, as he assumeth vers. 5. See above chap. 1. vers. 15, 16. and chap. 4. vers. 9, 10.] *in delights*! [That is, in all manner of recreation, so that all those that love this Spouse, may rejoyce with her, and be glad in the beauty of her glory, as *Isai. 66. 10,* 11.]

7 *Thy length* [Or, *stature, shape*] *is to be likened to a palm-tree*, [this is a fair tall tree, growing straight up or bolt up-right, alwayes green and flourishing, and bearing fair and excellent fruit. Therefore the condition of the godly is compared unto it, *Psal. 92. 13.* See also *1 Kings 6. 29* and *7. 36.*] *and thy breasts to clusters (of grapes).* [To wit, to such clusters of grapes, as are full of sap and moisture, which the faithful may suck, receiving from thence heavenly comforts and consolations unto satiety, *Isa. 66. 11.* and above chap. 4. vers. 5.]

8 *I said*, [To wit, with my self; that is, I thought, I firmly resolved] *I will climb up into the palm-tree*, [to wit, to gather the fruits from off it. Take these words as being spoken by the Bridegroom, intimating that he greatly delighted in the spiritual fruits of his Spouse. See above chap. 5. vers. 1.] *I will take hold of the boughs thereof*: [that is, I will take the boughs or branches of this palm-tree unto my self, and I will purge and keep them, that they may bring forth better fruit, *Joh. 15. 7.*] *so then thy breasts shall be as clusters of grapes on the vine*, [this is a promise, which the Bridegroom maketh unto his Spouse, to wit, that he will blesse her, filling her with the sap and moisture of his grace, so as that she shall not be barren or unfruitful in the knowledge of Christ, *2 Per. 1. 8.* See also *Isai. 27. 6.* But others take the words of the text to be a wish or desire, in this sense: that thy breasts might be, &c. That is, that thou wearest no empty, or an unprofitable vine, as is written of Israel, *Hos. 10. 1.* But that thou wert full of the Spirit, that the babes and sucklings might suck, and be filled with the breasts of consolation, *Isa. 66. 11.*] *and the smell of thy nose* [compare above vers. 4. with the annotat.] *like apples.* [Which have a pleasant smell among other fruits of trees, of what sort soever they may be. But some understand here pomanders or sweet-apples, which the Apothecaries make of divers sweet-smelling spices.]

9 *And the roof of thy mouth like good wine, which goeth straight to my beloved, causing the lips of the sleeping ones to speak.* [That is, the Doctrine of the Church is like good wine, to comfort and cheer the sad and heavy hearts, *Prov. chap. 31. v. 6.* See likewise this similitude taken from wine, *Isa. 55. 1.* and *Prov. 9. 5.* (*which goeth straight to my beloved*:) Hebr. according to the righteousness; that is, right on, straight forward,

as we commonly use to say, so also *Prov. 23. 31.* Oth. which goeth according to the righteousness to my beloved: That is, whose words tend thereunto, to bring others unto Christ, and consequently to righteousness; that is, to all good works, wherein he will have us to walk. (To my beloved :) That is, to every one of my members. (Causing the lips of the sleeping ones to speak :) The meaning is, As wine maketh men affable and fluent in words, *Prov. 23. 29.* So the spirit of God maketh those that have him dwelling richly in them, to speak of the mysteries of God, and to relate the great and wonderful works of the Lord, *Acts 2. 4, 11, 13.* (Of the sleeping ones :) that is, of those that are now raised or wakened out of the sleep of sin, by the preaching of the word of God, *Ephes. 5. 14.*

10 I am my best-beloveds; [These are the words of the Spouse, being filled with the wine of grace and comfort, which she had received of her Bridegroom. She testifieth and confesseth her assurance by faith, that she belongeth to Christ, see *Gal. 3. 29.* see also the annotat. above, chap. 2: on vers. 16. and chap. 6. on v. 3.] and his affection is toward me. [or, his desire tendeth unto me.]

11 Come my best-beloved, let us go forth into the field, let us overnight in the villages; [The Spouse requirerth the company of Christ; for without him we can do nothing, *Joh. 15. 5.* The Spouse petitionerth the Bridegroom for leave to go into the field, and into the villages; to wit, to visit her tillage, to see what successe it had, and whether the trees brought forth good and plentiful fruit, as is said, v. 12. This signifieth the love and care of Christ, and of his Church, for the propagation of the Gospel, and the increase and augmentation of the church throughout the whole world, (for the field is the world, *Matth. 13. 38.*) as Christ himself in the dayes of his flesh, went into all the Cities and Towns, preaching the Gospel, *Mat. 9. 35. Mark 6. 6.* so likewise the Apostles are sent forth to preach the Gospel to all the Nations of the world, *Matth. 28. 19.* see also *Acts 15. 36.* The building up of the Church is also compared to husbandry, *1 Cor. 3. 9.* and the faithful Pastors and Teachers are also called there Gods co-workers or fellow-labourers. (Let us overnight, &c.) hereby is shewed the vigilant care or carefulnesse of the Church, which even by night watcheth and keepeth guard over her vineyard.]

12 Let us get up early to the vineyards, [This is again a token of diligent carefulnesse, see *2 Chron. 36. 15.* and *Jerem. 25. 3, 4.* (To the vineyards) That is, to the Churches or places where the Gospel is planted or preached. For the house of Israel is the Lords vineyard, *Isa. 5. 7.* let us see whether the vine flourisheth, (whether the young grapes [see of young grapes, above, ch. 2. 13, 14.] do open, [or, have opened. Oth. bud, or blossom, see above, ch. 6. 11.] (whether) the pomegranates bud forth: there will I give thee my excelling love. [to wit, in the vineyards of the church, in the congregations of the Saints, there will I offer up unto thee my soul and my body for an acceptable and sweet-smelling sacrifice. (My excelling love :) That is, the injoyment of the fruits of my faith, profession, thankfulness, good works, &c. See *Isa. 27. vers. 3, 6.* and *65. 9. Ezec. 20. vers. 40, 41.*

13 The Dudaim [The right signification of this word is unknown to us, see *Gen. ch. 30. on v. 14.* It cannot be the Mandrake, such as is known among us, as some conceive, because our Mandrake hath a stinking smell, which maketh the head heavy, and sleepy. The Spouse doth intimate here, that there is already some good hope of repentance and conversion to be observed in her, as the sprouting out or blossoming of flowers is a good beginning; and preparation of fruit to come, see above, ch. 2. v. 12.] give a smell; [to wit, a pleasant and acceptable smell. The meaning is, that the fume of the

gifts and graces of God poured forth upon his people, is spread abroad into all places both far and neer] and at our doors [or, nigh our doors. Compare *Matth. 24. 32, 33.*] are all manner of precious fruits, [see above, chap. 4. v. 13, 16.] new and old: [this phrase signifieth variety and plenty of fruits, see *Levit. 26. on v. 19.* See also, *Matth. 13. 52.* By the old fruits, understand the first gifts, and works, which they formerly received, *Rev. ch. 2. v. 5.* By the new fruits, may be understood the fresh graces, which they had but lately or newly received: for he that maketh a right use or improvement of the gifts of regeneration, shall by the grace and blessing of God, receive still more and more, *Matth. 25. 29. Rev. 2. 19.* Some do understand hereby double fruits upon trees; old, ripe, and decaying fruits, and new, green, and coming on; as may be seen in the Orange-trees, and in sundry other fruit-trees] O my best-beloved, I have laid them up for thee. [as the goodness, which the Lord hath laid up for them that fear him, is wondrous great, *Psal. 31. 20.* So likewise must all the good fruits, that flow from his people, be improved and employed to his praise and glory. For of him, and through him, and to him are all things: to him be glory for ever. *Amen. Rom. 11. 36. Prov. 16. 4.*

CHAP. VIII.

The Spouse wisheth and desireth, that the Bridegroom might appear in the flesh, and dwell with her, vers. 1, &c. An admiration concerning the Churches rising, 9. The Spouses wish, that she might have assurance of her Bridegrooms love unto her, 6, &c. After that the Spouse speaketh of her young sister; that is, of the Church of the Gentiles, 8. The answer thereunto, 9. The Spouse resteth satisfied, and contented therewith, 10. The care which the Bridegroom himself taketh for his vineyard, 11, &c. But he will also be published and preached by others, 13. The Spouse longeth after the speedy appearing of her Bridegroom, 14.

O H that thou wert unto me, as a Brother, [Heb. who shall give thee unto me, as my brother! See the annotat. *Deut. 5. 29.* and *Psal. 14. 7.* This is a wish, and longing of the Spouse, or of the godly, earnestly wishing and longing that they might live to see that day, wherein they might behold Christ, their Bridegroom (being become their brother, according to the flesh) manifested in the flesh. How greatly many of the people of God in the old Testament longed after this, see *Matth. 13. 17. Joh. 8. 56. Heb. 11. 13.*] sucking the breasts of my mother! [in a spiritual way here is to be understood by the mother, the universal church, the heavenly Jerusalem, which is the mother of us all, *Galat. 4. 26.* Christ sucked the same breasts, that we do or have sucked, when he did partake of the Sacraments of the Old and New Testament; as namely, of Circumcision, the Passover, Baptism, and the Lords Supper, so to fulfill all righteousness, *Matth. 3. 15.*] that I might find thee in the street, I would kisse thee, [kissing is a manifestation of love, sometimes also of honour, and obedience, see *Psal. 2. 12.* above, chap. 1. 2.] also they should not despise me: [those persons are despised, that either do, or at least are counted to do, something that is not honest, or not seemly and decent, *Gen. 38. 23. 2 Sam. 6. 16. Isa. 37. 22.* Therefore inasmuch as the Spouse by kissing her Bridegroom openly in the street; that is, by professing him publicly before men, and acknowledging him to be her Saviour, can do nothing unseemly or unbefitting, she cannot in that respect be justly despised or mocked by any godly or religious persons. Or these words (also they should not despise me) may be taken in this sense, as if the Spouse

Spouse had said, Mine enemies, that is, infidels or unbelievers; would then no more decide mine hope and expectation, which I have concerning the Messiah his coming in the flesh, as they were wont to do, when the promises of God tarried a while, and were not presently accomplished, as appeareth, *Psal. 42. 11.* and *2 Peter 3. 4.*

2 *I would lead thee,* [To wit, with reverence and with joy; desiring to disperse or spread abroad Christ, that is, the knowledge of Christ in the universal Church both of Jews and Gentiles, as followeth in the next words] *I would bring thee into my mothers house,* [that is, into the Church, or assemblies of believers, which are Gods houses and Temples, *Gal. 4. 26.* *2 Cor. 6. 16.* *Heb. 3. 6.*] *thou shouldest teach me;* [the Church speaketh this unto Christ, see *Deut. 18. 15.* *Isa. 2. 2, 3.* *Mich. 4. 1, 2.* *Joh. 1. 18.* and *4. 15.* and *15. 15.* *Heb. 1. 1.*] *I would give thee to drink of spiced wine, and of the juyce of my pomegranates.* [that is, I would bring forth such good fruits to thy praise and glory, that should be as pleasing and acceptable unto thee, as wine mingled with spices, or hypocias, or the juyce of pomegranates can be to any man. This pleasant drink is quite contrary to that cup, whereof mention is made, *Rev. 17. 2, 4.*]

3 *Let his left hand be under mine head, and let his right hand imbrace me.* [The Spouse considering her own weakness, beseecheth the Bridegroom to comfort and support her, to the end that she may finde rest for her soul, above, chap. 2. 6. *Oth. his left hand is,* or *lieth, under mine head;* that is, in the mean while he taketh care for me, manifesting his strength in my weakness; he supporteth me in my greatest necessity, as a faithful husband assisteth his wife in her necessity and distress.]

4 *I adjure you, ye daughters of Jerusalem,* [That is, I charge you by oath] *that ye stir not up that love, nor waken (it) until it please (the same.)* [the Spouse feeling now the gracious comforts and consolations of her Bridegroom, wisheth that she may be, and constantly continue partaker thereof, forbidding her friends to disquiet or molest the same. See above, chap. 2. 7. and 3. 5. to wit, by heresies, schismes, or scandal. Some are of opinion, that the Bridegroom speaketh in this vers. *Oth. why,* or *to what end should ye stir up that love, or awake (it) before it please her?* This question signifieth as much as if it were said, Stir not up this love, it will neither benefit you nor us, to vex and grieve your mother, the Church. See the like phrase above, chap. 2. 7. and 3. 5.]

5 *Who is she that cometh up out of the wilderness, and leaneth lovingly upon her best-beloved?* [These are the words of the Bridegroom, admiring at the rising of a new Church in a place, where there had been no assembly or congregation of believers before. Or, if these be the words of the ancient Church of believers (as some are of opinion they are) then it is an admiration of the daughters of Jerusalem at the growth, strength, steadfast, and unmoveable faith and patience of this Church, leaning, trusting, and relying onely upon the gracious defence and protection of her Bridegroom. Compare above, chap. 3. 6. By the wilderness in this place may be understood the Nations of this world, out of which the people of God are chosen and called, *Joh. 15. vers. 19.* *Oth. joyning her self unto,* or *associating her self with her best beloved.* The Hebrew word that is used in the text is found no where else, but onely here. By this phrase of *leaning upon her best-beloved,* is shewed the weakness and infirmity which the Spouse feeleth in her self, her strength consisting alone in Christ, her Bridegroom, upon whom she leaning and relying by faith, is strengthened in all fears, doubtings, temptations and dangers, as being by union and communion with him, made partaker of his graces and benefits, for he that is joyned unto the Lord, is one spirit with him, *1 Cor. 6.*

17. which maketh him perfect, stablisheth, strengtngtheneth, and settleth him, *1 Pet. 5. 10.*] *I raised thee up under the apple-tree,* [these are the words of the Spouse unto her Bridegroom, whom she as it were raiseth up and awaketh out of sleep by her earnest and fervent prayer, as *Psal. 44. 24.* and *68. 1.* and *78. 65.* Understand here by the *apple-tree,* the tree of grace, whose shadow and fruits are pleasing and delightful unto the Spouse] *there* [to wit, under the apple-tree] *thy mother brought thee forth with sorrow, there she brought (thee) forth with sorrow, (that) bare thee,* [or thus; *There was thy mother in labour of thee, there was she in labour that bare thee.* Thy mother, that is, the primitive Church, or assembly of believers, in whom Christ in a manner may be said to be born, to wit, by the preaching, professing, and practising of his Word, and by suffering for it. To bring forth Christ into the world by the preaching of the Gospel, is here typified and represented unto us under the comparison of a woman, being in travel, or in pain of child-bearing; as *Gal. 4. 19.* *Revel. chap. 12. v. 2.* As child-bearing is accompanied with much pain and sorrow, so is it likewise when Christ is conceived and born in the hearts and minds of men, that they should believe in him. This is not done without much travel, care, pain and grief. See *2 Cor. 6. 4, 5.* and *4. 8.* to 11.]

6 *Set me as a seal upon thine heart, as a seal upon thine arm.* [In these words the Spouse prayeth unto Christ for assurance and confirmation of his love unto her, that she might be set and abide as a seal in and upon his heart, and continue so for ever. This hath respect to the breast-plate of the high Priest, wherein were given the names of the twelve tribes of Israel, in or upon twelve precious stones, *Exod. 28. 21, 29.* At all times seals were made use of for confirmation of a thing that was written or promised; to the end, that the same might not be broken, see *Nebem. 9. 38.* *Jerem. 22. 24.* *Hag. 2. 23.* *Mal. 3. vers. 16.* *2 Tim. 2. 19.* The High Priest bare the names of the twelve tribes, not onely upon his heart, but also upon his shoulders, for a memorial or remembrance of the children of Israel, see *Isa. 49. 16.* Some conceive, that by the heart here is meant the inward and intimate love of the Bridegroom, and by the arm the outward manifestation of his love, as *Psal. 77. 16.* and *86. 11.*] *for love* [to wit, the spiritual love of the Spouse unto Christ, and in like manner the love of Christ unto his Church and elect] *is strong as death:* [The meaning is, As death by its power overcometh and conquereth even the strongest man that is, *Psal. 89. 49.* so the mutual love between us both is exceeding strong, and cannot be quenched in us by any enemy or adversity, no not by death it self] *zeal is hard as the grave:* [Zeal or jealousy. This signifieth a vehement burning fervent love. This love or zeal is said to be *hard as the grave,* because it devoureth, and overcometh all difficulties, *Gal. 5. 24.* *Colos. 3. 5.* even as death and the grave do swallow up all things] *the coals thereof are fiery coals,* [here is spoken of the burning coals of love, that kindle and inflame the heart, and cannot be quenched]. *flames of the LORD.* [that is, great mighty flames. Or flames that are kindled by the LORD. Understand the flame or fire of the love and spirit of Christ, which may justly be called great, by reason of the strength of his love, and the powerful working of the Spirit in the hearts of the elect.]

7 *Many waters would not be able to quench this love; yea the Rivers would not (be able to) drown [or overwhelm, overflow] it.* [By waters and streams are oftentimes in Scripture signified adversities, persecutions, temptations, which the Lord Christ sustained for our sakes, and whereby the faith, love, and patience of the children of God are exercised and tried, as *Psal. 42. 8.* and *69. 2.* *Isa. 8. 7, 8.* and *59. 19.* *Dan. 9. 26.* and *11. 22.* *Matth. 7. 27.* See the Annotat. *2 Sam. 22.* on ver. 17. Compare *Rom. 8. 35.* to 39.] *though a man should give all the substance*

stance of his house for this love, he would be utterly condemned. [Hebr. *contemning they would contemne him*: that is, he would not be able to get it for the same: or his wealth or substance would not be accepted of, to give him this love for it, it would be utterly despised. As the love which is betwixt Christ and his Church, cannot be separated, being tied and fastened together by the band of the Spirit: So neither can love, nor any other spiritual gift be bought for money, but it is a free gift of God, who giveth it to whomsoever he pleaseth, *Acts* 8. vers. 18, 19, 20. *Rom.* 9. 11, to 19.]

8 *We have a little Sister, which yet hath no breasts*: [The Church of the old Testament speaketh here unto Christ of a new rising Church, which should be called and gathered from among the heathens or Gentiles, which was often promised of old, as *Psal.* 2. 8. and 72. 8. *Isai.* 11. 10. which heathen Church she calleth her Sister, in respect of the unity of faith. The Jewish Church is called the *eldest Daughter*, because she was first called to the fellowship of the covenant. See *Rom.* 9. 4, 5. (*A little Sister*:) Thus the Church which consisteth of heathens or Gentiles is called, not because she is little in respect of the number of believers; but because she was called later to the knowledge of God in Christ; to wit, in the fulness of time, *Ephes.* 1. 10. and 2. 6. For otherwise this least or youngest sister, who had been so long barren and unfruitful, bare many more Children, then the eldest sister did. (*Which yet hath no breasts*:) That is, she is not yet marriageable, or, of age to marry; the time is not yet come, that the Gentiles should be brought unto Christ, and married to him] *what shall we do for our Sister in that day, when she shall be spoken of?* [That is, when the time of her conversion unto Christ shall be come: what shall we then do or contribute towards her assistance, growth, and establishment in the truth and in the faith. It intimateth and sheweth the duty and office of love that one particular Church oweth unto another in the communication of gifts, and in praying for one another. See *Acts* 11. vers. 19, 22, 23. Oth. *when she shall be spoken against*, as the Hebrew letter *Beth* is taken, *Numb.* 21. 5. where it is said, *The people spake against God, and against Moses*. So *Psal.* 119. 25. *Princes spake against me*. As soon as a people convert themselves unto God, straight way the wicked set themselves against them both in words and works]

9 *If she be a wall, we will build upon her a palace of silver: and if she be a door, we will compass her about with boards of Cedar*. [Some take these words to be the words of Christ; others, to be the words of the sister-Churches, wishing and desiring her prosperity. (*If she*) To wit, the Church of the Gentiles, (*be a wall*,) that is, firm and strong in the faith, being well grounded upon the foundation of the Doctrine of the twelve tribes of Israel, and of the Apostles. See *Rev.* 21. vers. 14, 19. (*we*, &c.) By the word *we* may be understood the Sister-Churches, or the Jewish Churches; for by the members thereof the Lord called the Gentiles to the fellowship and communion of Saints, especially and by name by the Holy Apostles, who were all of them Jews born, who as wise builders laid the foundation of this silver-palace, *1 Cor.* 3. 10. (*will build upon her*) That is, we will more and more strengthen and adorn her; to wit, by the word and the preaching of the Gospel. (*a palace*) Or, *castle*, or, *strong tower*, as they are wont to build in or at strong walls of Cities, (*of silver*:) This signifieth the pureness, beauty, and lastingness of this palace, being adorned with the gift of Gods Word and Spirit, whereupon she was to be built, for an habitation of God, *Eph.* 2. 22. (*and if she be a door*,) That is, if her heart standeth open, to let in the preaching of the Word of God into her heart, and to receive it with joy, (*we will compass her about*) Or, *strengthen, inclose, fence her*.

The Lord promiseth, *Zach.* 2. 5. that he will be a wall of fire round about his Church. (*with planks, or, boards of Cedar*:) That is, with strong palisadoes, or others fences. Cedar wood, and the boards or planks that are made of it, are fair, strong, lasting, and of a good smell. Of such kinde of wood was Salomons Temple built, *1 Kings* 6. 15. By these boards or planks of Cedar may here be understood the word of truth, against which the gates of hell cannot prevail, *Matth.* 16. 18 and *2 Corinth.* 13. 8.]

10 *I am a wall*: [That is, I am grown up, and become strong in faith, and in the love of Jesus Christ. In these words the little sister, doth (as in a Propheticall manner) shew her willingness and readiness to receive and entertain the Doctrine of the Gospel, and to grow and increase in it. Others take these words to be the words of the Jewish Church, praising the Lord Jesus Christ for his grace and mercy, in that she was become a City of God, or was received for the City of God: Or, because her faith was strong like a wall] *and my breasts are like towers*. [The meaning of these words is, My breasts are grown big, or fully grown, as *Ezech.* 16. 7, 8. That is, Church-government is settled in me, sufficiently to bring up children unto Christ, feeding them with the milk of the Word of God, *1 Pet.* 2. vers. 2. The comparison of towers, signifieth also the strength, power, and glory of the administration of the Gospel, and the publick preaching or dispensing of it out of pulpits, or high places, to be heard by all. For the Hebrew word *migdal* is also taken for a pulpit of wood, *Neb.* 8. 5.] *Then was I* [To wit, when I got or obtained that answer, whereof mention is made, vers. 9.] *in his eyes* [To wit, in the eyes of Jesus Christ,] *as one that findeth peace*. [Hereby the Spouse will intimate, that it is an undeserved mercy, which she receiveth of her Bridegroom, that after long continued misery and affliction, she is comforted and relieved by him. See *Isa.* chap. 54. v. 7, 8, &c. See also *Eph.* 2. vers. 12, 13, &c. The Spouse speaketh this unto her companions (*as one that findeth peace*) We are all of us enemies of God, *Rom.* 5. 10. To wit, being considered in our corruption, or state of nature: but being justified by faith, we have peace with God through our Lord Jesus Christ, *Rom.* 5. 1. *Isa.* 32. 17. It is, as if the Spouse here had said, *The* Bridegroom hath accepted of my faith and diligence, and therefore he was well pleased with me. Others take the meaning of these last words to be this, I was satisfied with that answer, and was well pleased]

11 *Salomon had a vineyard at Baal-Hamon: he gave this vineyard unto keepers, every one brought for the fruit thereof a thousand silverlings*. [These words may be taken as spoken by Christ; or, by the Spouse. If they be the words of Christ, then it is a comparison between Salomon and his vineyard, and between Christ and his people. Salomon could not in his own person heed and attend his vineyards, (as neither David could do his, *1 Chron.* 27. 27.) but he appointed Officers to keep and attend the same, which paid a yearly rent for them, and and themselves enjoyed some profit or benefit thereof for their labour: But Christ, who is alwayes present with his Church, *Matth.* 28. 20. *Revel.* 2. tendeth his own vineyard himself, and therefore all the fruits and profits thereof pertain to him alone. If these be the words of the Spouse, then they signify a greater care and diligence in her now, then in former time, when she confessed, that she had not sufficiently kept, or regarded the vineyard which she had, that is, which she was entrusted with, above chap. 1. 6. Of Salomons vineyards, see *Eccles.* 2. 4. (*at Baal-Hamon*:) Oth. *in a fruitful place*. Heb. *a master, or, lord of the multitude*, that is, a place that beareth many fruits; Understanding hereby either the World, among the multitude of whose nations Christ hath chose

that belong unto him, *Psal. 87. 4.* Or else the Church is so called, in respect of the manifold fruits which she yieldeth unto God; or ought to yield, being placed or planted in a fruitful soil, upon which God had poured forth his blessing; See *Isai. 5. 1.* (*He gave this vineyard unto keepers,*) That is, he let out this vineyard, or put it to farm unto farmers or keepers, to dresse and manure it, that it might bring forth much fruit. By the keepers, or diessers of the vineyard, are to be understood the Prophets of the Old, and the Apostles, with their successours, in the New Testament. See *Matth. 21. 33. 1 Cor. 3. 9.* (*Every one brought for the fruit thereof a thousand silverlings: Or, a thousand [shekels] of silver;*) Hereby signifying the great fruitfulness of this vineyard, which brought in, or yeilded so much profit for the owner, besides the gain and profit of the farmer, or of him that had hired it. See also *Isa. 7. 23.* Of the rate or value of the *Silverling*, see *Genes. 20. 16.* and chap. 23. *vers. 15.*]

12 *My vineyard,* [That is, my Church, as above chap. 1. 6. *Isai. 5. 1, 7.* They are the words of the Bridegroom] *which I have,* [That is, which is committed to my care and custody; of which I have the oversight] *is before my face:* [I my self do continually heed and regard it; I my self take care, that it be well drest, & manured: not doing as Salomon, who left the whole care and business to the keepers, I my self in person do minde my vineyard, and my sheep, *Ezech. 34. 11, 2.* &c. *Joh. 10. 14. Revel. 2. 1.*] *the thousand [silverlings] are for thee O Salomon,* [As if he had said, Thou Salomon shalt have thy full rent or revenue, to wit, a thousand silverlings, *vers. 11.*] *but two hundred are for the keepers, of the fruit thereof.* [That is, the labourers and keepers of the vineyard shall have also their due, every one according to his labour and pains. See *Matth. 20. vers. 1, &c.* *1 Cor. 3. 8.* Understand withall, *But the fruits of the vineyard do wholly and solely belong unto me.* This honour do all faithful Ministers of the Church, willingly ascribe and attribute unto their Lord Jesus Christ: we may plant, and water, but it is God alone that giveth the increase, *1 Cor. 3. 6, 7.* and *15. 10.*]

13 *O thou inhabitant of the gardens,* [Here Christ speaketh unto his Spouse, who dwelleth in the gardens, that is, who abideth or keepeth in those places, where Churches are planted, in divers Countreys and Cities,] *the companions attend unto thy voice:* [It seemeth that here by the companions must be understood, the other believing Christians, which have obtained like precious faith, *2 Pet. 1. 1.* and hear the Doctrine of the Church,

and follow it] *cause me to hear (it.)* [To wit, thy voice]

14 *Come quickly; my best-beloved,* [Come quickly. Hebr. *Flee.* It seemeth not to be taken so here in this signification; For the Church prayeth not that Christ would flee, or depart from her, that is the request of the Gadarenes, *Matth. 8. 34.* But *flee* signifieth here, come to us as quickly, as a man fleeth, that is pursued. The Spouse prayeth and requesteth, that she may see the end of the Kingdom of Christ in this world, (where he is persecuted and afflicted in his members) and likewise her taking up into the high heavens. Now Christ reigneth in the midst of his enemies, *Psa. 110. 2.* and that shall henceforth continue so, until he shall have put all his enemies under his feet, and untill he shall have delivered up the Kingdom unto God his Father, *1 Cor. 15. 24, 25.* After this day doth the Spouse earnestly long; and wisheth that he may come quickly, and that the Bridegroom would assist her, while she is here below in the conflict or combat, above chap. 2. 17. and that he would hasten his last coming for her deliverance and redemption. Or if we will needs retain the word *Barach* in its own proper signification, then this must be the rendering and meaning of the words, *Flee, my best-beloved, ----- to the mountains of spices;* that is, to the heavens, which are called here *the mountains of spices*, in respect of the height, the fruit, and delight which shall be for ever at the right hand of God. Above chap. 4. 6. Heaven is called a *mountain of myrrhe, and an hill of frankincense.* It is as much as if the Spouse here spake after this manner: Although it would be very pleasing and delightful unto me, to enjoy thy bodily presence continually with me, yet I confesse that it is better for me, that thou be in heaven to send from thence the Comforter the Holy Ghost unto me, and to prepare a place for me in thy fathers house, that thou mayest at length receive me unto thy self into everlasting blisse, *Joh. 14. 2.* and *16. 7.*] *and be thou like a roe,* [Which runneth swiftly or speedily; That is, make haste to come to us. See above chap. 2. *vers. 8, 9, 17.* As this high Song beginneth with an earnest longing of the Spouse after her Bridegroom, *that would kisse with the kisses of his mouth:* so it endeth and concludeth with an earnest and fervent longing after the second coming of Christ, when he shall receive and take up his Church into everlasting joy: *The Spirit and the Bride say, Come; and let him that heareth say, Come.* Christ himself saith, *I come quickly, Amen. Yea come Lord Jesus. The grace of our Lord Jesus Christ be with you all,* *Rev. c. 22. v. 17, 20, 21.*]

The end of CANTICLES, or the High Song
of SALOMON.

THE DUTCH
ANNOTATIONS

Upon the whole

B I B L E:

Or, all the

Holy Canonical Scriptures

O F T H E

O L D and N E W

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THE PROPHECIES OF THE PROPHETS.

A Brief Instruction concerning the Prophetical Scriptures in general, And of the Prophet IS A I A in particular.

Almost all Translators among Christians, follow this Method, to place after the Books of King Salomon the Books of the Prophets, (although the Jews follow not this order) under which are here meant, not in general the Teachers and Expounders of the mysteries of God, (as that word is used, Rom. 12. 6. 1 Cor. 14. 1, 3, 32, 39. 1 Thel. 5. 20.) neither all the special and extraordinary Teachers, sent by God at the raising or decay, of the Churches, (of which sort there have been many even from Moses time; such like were also heretofore called Seers, 1 Sam. 9. 9.) but onely those Prophets, whose Prophetical Books or Writings do not follow one another in order, and were by God, next to the other former Canonical Books delivered to his Church, and by his grace, to the good and benefit thereof, hitherto most wonderfully preserved from ruin, against all the crafts and devices of the Devil, of the Tyrants, and of the false Teachers, and their adherents.

These Prophets are XVI. in number, namely, four great, and twelve small: they are all Holy men, who were acted by the Spirit of God, and preaching unto the people, reprov'd Idolatry, and many other sins, and revealed the will of the Lord with all manner of exhortation and comfort; they declared and published also many things to come, as well of judgements, both upon the people of God, and upon the enemies thereof, as of deliverance of the Church, not onely corporal and temporal, but also and principally, spiritual and eternal, by the Messiah, at whom they all especially look: describing him most clearly and perspicuously by his Person, Office, Kingdom, and Benefits: (Compare Acts 3. 24. and 10. 43. Rom. 10. 4, &c.) using likewise divers visions, examples, parables, types, and figurative speeches, in their reproofs and consolations: and oftentimes speaking more of things that were to come in the past and present, then in the future tense, in respect of the certainty of the things, which should assuredly come to passe, because God had decreed them in his counsel, and had revealed them unto his Prophets. Of these sermons of theirs, which they made unto the people, have they by the command of God, and the instinct of his Holy Spirit, set down the summe in these their Prophetical Books, and delivered the same over unto the Church, that they might the better take them into consideration: And moreover they are also recommended unto us in the New Testament, Joh. 5. 39. Luke 16. 29. and 24. 25, 26, 27. Acts 26. 22. 2 Pet. 1. 19. As also divers places are quoted out of their Scriptures or Writings in the New Testament, by our blessed Saviour, the Evangelists and Apostles. They were men full of the Spirit of God, full of knowledge, and of zeal, for the maintaining and propagating of true Religion, and for reprov-ing and confuting of false worship, and Idolatrous superstition. They were eloquent, bold and undaunted to execute
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A short Instruction of the Prophetical Scriptures in general.

the charges and commands of the Lord, without standing in fear of Kings or Tyrants. Their office and function differed from the office of the Priests and Levites, who ordinarily expounded the Law unto the people, and offered the daily sacrifices: But the Prophets were men extraordinarily called by God, sometimes out of one, and sometimes out of another Tribe, especially in those times wherein the Priests and Levites did not perform their office aright.

Among the great Prophets, the prophet *Isaia* is the first, and likewise the chiefest, as well in regard of the excellent matters which he treateth of, as also in regard of the excellent and lofty stile which he continually useth. In this Book of his, he treateth in the twelve first Chapters of sundry points which properly concern the people of *Israel*, whom he boldly reproveth, fully instructeth, earnestly exhorteth, and effectually comforteth. From the thirteenth chapter to the nine and twentieth, are described the Prophecies which concern the strange or foreign Nations (enemies unto the people of God) and also the ten tribes of *Israel*, that had rent themselves off from *Juda*, denouncing most heavy-judgements against them: yet intermingling therewith very sweet and comfortable promises of grace and mercy for the penitent, whereof they should be made partakers for the *Messiah's* sake. From the nine and twentieth chapter to the six and thirtieth is spoken of the desolation of the City of *Jerusalem* by the *Babylonians*, and the captivity or carrying away of the people of the *Jews* out of their own land unto *Babylon*. Wherewith are also intermixed goodly and precious comforts concerning the Kingdome of *Christ*. From the six and thirtieth to the fortieth is occasionally inserted the history of *King Hizkia*, out of the second Book of the *Kings*, ch. 18. and out of 2 *Chron.* ch. 32. From the fortieth to the nine and fortieth, the Prophet foretelleth the coming of *Jesus Christ*, and the spiritual deliverance of his Church, represented by that of the *Jews* out of the *Babylonish* captivity by *King Cores*; together with the restoring of them to their former estate. Moreover in the sequel to the end of the Book, there are described sundry exceeding clear and plain prophecies concerning the Person and Office of *Christ*, concerning his Kingdome, which should be spread throughout the whole world, concerning his death and suffering, and concerning his glorification; likewise concerning the preaching of the Gospel, concerning the Calling of the Gentiles, who should be called unto *Christ* by the preaching of the Gospel, and should be added unto his people: As also concerning the great benefits and priviledges which *Christ* hath purchased and obtained for his elect, and concerning the condition of the Church of God, both here upon earth, and in the life to come. All these things the Prophet describeth so plainly, and so perspicuously, as that he rather seemeth to write an History of things that are already done, then a Prophecie of things to come. In which respect some ancient Fathers were of opinion, that *Isaia* might justly be called an Evangelist as well as a Prophet, certain hundred years before the coming of *Christ* in the flesh, speaking sometimes almost as perspicuously of the Person, Office, and Miracles of *Christ*, as the Apostles and Teachers of the New Testament did afterwards.

Now as concerning the Person of the Prophet *Isaia*; it is conceived, that *Amoz* his Father was the brother of *Azaria*, King of *Juda*, so that the Prophet *Isaia* was an honourable person, of Royall off-spring, as the Lord in all ages of the world called persons to the Prophetical office of all manner of degree, both high and low. Concerning the time when the Prophet *Isaia* prophesied, of that is spoken in the first verse of the first chapter of his Book, namely, that he prophesied in the dayes of *Uzzia*, *Jotham*, *Achaz*, *Hizkia*, Kings of *Juda*. When we cast up the years of the reign and governments of these four Kings, we may gather from thence, that *Isaia* preached or prophesied forty and seven years at the least, which began in the last year of *King Uzzia*, (at which time he saw the vision which he relateth, chap. 6.) and end with the fourteenth year of *King Hizkia*, when the Ambassadors of the King of *Babel* came unto him, as appeareth, chap. 39. and 2 *Kings* chap. 20. But if the Prophet *Isaia* lived till the Reign of *King Manasseh*, at whose command he was sawen asunder, and so put to death (as some do write) then he preached and prophesied above threescore years, and consequently attained to a very great age.



THE PROPHET ISAIA.

CHAP. I.

The Prophet Isaia complaineth of the Jews, because of their disobedience, v. 2. notwithstanding they had been sorely smitten of God, 5. He compareth them to those of Sodom and Gomorra, 10. and rejecteth their worship, 11. he exhorteth them to repentance, amendment of life, 16. with a promise of grace and mercy, 18. and threatening of sore and heavy judgements, if they repented not, 20. A grievous complaint by reason of the backsliding of the Jews, 21. with further threatenings, 24. Yet promiseth mercy again to those that do repent, 25. But denounceth judgment against impenitent Idolatours, 28.

The vision of Isaia [That is, that which God revealed to the Prophet Isaia in a vision, and commanded him to preach unto the people. Howbeit in this Book is not spoken of one, but of many and divers Visions, which the Prophet saw. Of the word *vision*, see *Gen. 15.* on *v. 1.*] the son of Amoz, [it is conceived, that this Amoz was the brother of Uzia, the King of Juda] which he saw concerning Juda and Jerusalem, in the dayes of Uzia, Jotham, Achaz, and Hezekiah, the Kings of Juda. [Of these four Kings we may read in the second Book of the Kings, from the 15 chap. to the 21.]

2 Hear, ye Heavens, and give ear, thou earth, [See *Deut. 4.* on *v. 26.* *Mic. 6.* on *v. 2.*] for the LORD speaketh, I have made great [or brought up] and exalted children, but they have transgressed against me. [or, they have revolted from me, or they have dealt revoltingly against me. See of the signification of the Hebrew word, 1 Kings 12. v. 19.]

3 An Ox knoweth his possessor, [That is, him to

whom he belongeth, and who possesseth and breedeth him up as his own] and an asse his masters crib; [the meaning is, although the ox and the asse be of the dullest and bruteest sort of creatures that are, yet they learn to know him that setteth their provender daily before them, and after their manner shew him some kindnesse and love, when he cometh to them into the stable, and come to his hand] (but) Israel hath no knowledge, my people understandeth not. [or, Israel understandeth not. He that knoweth not his God, is held or esteemed to know nothing. Oth. knoweth not (me,) to wit, his possessor; owner, Lord and master. As if he had said, Those that boast that they are the people of God, they are more brutish and more void of understanding then beasts or brute creatures.]

4 Wo to the sinful creation, [That is, to the nation that hath wholly given up themselves to commit sin. Compare *Psal. 78. 8.* *Isa. 57. 3.*] to the people of heavy iniquity, [Heb. *that is heavy of iniquity*: that is, which is heavily laden with many sins] to the seed of evil-doers, [that is, to those that are begotten of wicked parents, according to their kind, compare *Matth. 3. 7.*] to the corrupting children: [sinners corrupt themselves, their way, and whatsoever they may, see *Gen. 6. 12.* *Prov. 6. 32.* &c.] they have forsaken the LORD, they have blasphemed [Oth. provoked to anger, despised] the Holy One of Israel, [that is, the true God, who hath revealed himself unto Israel, as *Psal. 71. 22.*] they have estranged themselves [to wit from the Lord, *Ezech. 14. 5.*] (going) backward.

5 Wherefore should ye be smitten any more? [As if the Lord had said, It is but in vain, that ye should be much smitten. Oth. Whereupon, &c. that is, upon what

part of the body should ye be smitten any more?] ye won't make the back sliding so much the greater : [see 2 Chron. 28. 22. Jerem. 2. 30.] the whole head is sick, and the whole heart is faint. [Heb. the whole head is in sickness, that is, both the ecclesiastical and civil government is in a sad and miserable condition, and there is no way nor means to be found, how to have things amended.]

6 From the sole of the foot unto the head there is nothing whole on it, [To wit, the body or people] (but) wounds and stripes, [the Hebrew word signifieth such a mark or stripe, as when the blood riseth up, and appeareth, by reason of some blow or push] and mattery boils, [or, moist wounds, sores; that is, rotten wounds or sores, which putrifie or fester; or sores full of matter or corruption] (which) have not been pressed out, [to wit, so, as that the matter and corrupt blood hath been pressed out, and the wound cleansed] nor bound up, neither hath any of them been softened with oil. [in the words of this verse is further shewed the corrupt state and condition both of Church and Common-wealth; among the Jewes. Compare the phrase with Deut. 28. 35. 2 Sam. 14. 25. Job 2. 7.]

7 Your land is a desolation, [The meaning is, it is not like unto ground fit for tillage, but rather like unto a wild unmanured wilderness] your cities are burnt with fire, your land strangers devour it in your presence, [that is, they eat up the fruits of the land. This was done by Hazael King of Syria, and by Joab, King of Israel, 2 Kings 12. and 2 Chron. 25.] and there is desolation like an overthrow by strangers. [Heb. overthrow of strangers, that is, which is done by strangers, or such as strange souldiers use to commit or procure, when they take possession of a Land; and subdue it. See 2 Chron. 28. 18. Compare, Deut. 28. 51, 52. Isaia 5. 5.]

8 And the daughter of Zion, [That is, Jerusalem, which was partly built upon mount Zion, and seemed to spring and issue thence, see the annotat. 2 Kings 19. 21.] is left, [to wit, after that the other cities throughout the whole land were wasted] as a cottage in the vineyard, [oth. as a shady place; to wit, where the keeper of the vineyard sheltereth himself. As if he should say, She is brought to the uttermost misery. See Job 27. 18.] as a night-bute in the cucumber-garden, as a besieged City. [or desolate city, or city shut up.]

9 If the LORD of hosts had not left us yet a little remnant; [Rom. 9. 29. it is a little seed, which is occasioned by this, that in the Greek translation of the Old Testament (which the Apostles here followed) the word seed is read. The meaning agreeth well with the Hebrew. Compare below, chap. 17. 6. and 24. 6. and 30. 17.] we should have been as Sodom, we should have been like unto Gomorra. [that is, we should have been utterly ruined and destroyed to the very ground, see Genes. 19. 24.]

10 Hear the Word of the Lord, ye Rulers of Sodom: [That is, ye Princes of Jerusalem, that are indeed no better then the Princes, Rulers, and Governours of Sodom were in times past. They were destroyed without mercy, but this mercy is yet shewed to you, that ye may hear the word of the Lord. O therefore, I beseech you, observe and imbrace this mercy, while the same is tendered unto you. Compare with this place, Deut. 32. 32. Ezek. 16. 46.] give ear unto the law of our God, [that is, unto that which I offer unto you by command from God. See of the word, law, Psal. 1. 2.] ye people of Gomorra. [that is, the people of Juda, who are become like unto the men of Gomorra in wickedness.]

11 To what purpose shall the multitude of your slain-offerings be unto me, saith the LORD, I am full of the burnt-offerings of rams, [To wit, of the rams that are

slain for sacrifice] and of the fat of fat (beasts,) and have no delight in the blood of bullocks, nor of lambs, nor of he-goats. [It is said, 1 Sam. 15. 22. that to obey is better then slain-offering, (and) to attend, then the fat of rams. The Lord indeed had instituted and commanded sacrifices to be offered, but onely as means or helps to cause them to make a good progresse in faith and repentance; which in regard they omitted and neglected, therefore their offerings were an abomination unto the Lord, notwithstanding that he had instituted and appointed them. Compare, Esal. 50. 8, 9. Prov. 15. 8. and 21. 27. below, chap. 66. 3. Jerem. 6. 10. Amos 5. 22.]

12 When ye come to appear before my face, [That is, in the Temple, where I do in a special manner manifest my presence] who hath required it at your hand, that ye should tread my Courts? [As if the Lord had said, I take no pleasure in it, that ye come into the Temple with your offerings and sacrifices; namely, in an hypocritical way without faith, without repentance or attention, as ye use to do. (That ye should tread my Courts;) that is, the Courts of my house or temple, which were two; one for the Priests, and one for the people, 2 Chron. 4. 9. So that the Prophet reproveth here the Priests, as well as the people.]

13 Bring no more vain offering [Heb. Proceed not to bring, &c. Oth. Bringenceforth no more meat-offering of lying, or of vanity; to wit, whereby ye cannot appease me] incense [see of incense, Exod. 30.] is an abomination unto me: the New-moons and Sabbaths, [in the Hebrew these words are put in the singular number. The first day of the moneth was holy unto the Lord, Numb. 28. 11. 14.] (and) the calling together of assemblies I cannot away with, [when there is wickedness in the assemblies, the Lord will not, nor cannot be there present, for he is an enemy to the assemblies of evil-doers, Psal. 5. 5. his faithfulness is in the Congregation of the Saints, Psal. 89. 6.] it is iniquity, even the prohibition-dates. [of prohibition-dates, see the annotat. Levit. 23. on verse 36.]

14 New-moons, [That is, your offerings, which ye are wont to offer at the time of the new moons] and your appointed high times my soul hateth, [that is, (as we use to say) I hate them with all my heart, and with all my soul] they are a burden [or wearinesse] unto me, I am weary to bear (them.) [I am not able to suffer nor endure them. It is spoken of God, after the manner of men.]

15 And when ye spread forth your hands, [Concerning the spreading forth of the hands in prayer, see 1 Kings 8. the annotat. on vers. 22.] I hide mine eyes from you, also when ye multiply prayer, I hear not: (for) your hands are full of blood. [Hebr. are full of bloods. See the annotat. Genes. 4. 10. The Lord will not hear the prayers of those, that resolve not in heart to turn away from all sin. See Psal. 66. 18. Compare Prov. 1. 28.]

16 Wash you, make you clean, [He looketh at the Ceremonial washings and cleansings, which were commanded in the law, understanding and comprising under them also the spiritual washings and purifyings of the heart] put away the wickedness of your hands from before mine eyes, cease from doing evil,

17 Learn to do good, [Compare Psal. 34. 15. and 37. 27. Amos 5. 15. Rom. 12. 9.] seek judgement, [that is, Give diligence to know the thing that is right and good, and do it] help the oppressed: do right to the fatherlesse, plead the cause of the widows. [That is, maintain and defend the cause of the widows before the tribunal, or in the place of judicature.]

18 Come then, and let us plead together, [That is, prove unto each other by arguments, who is in the right, and who in the wrong, and consequently, who is the cause of your misery, I, or your own sins?] Though your

your sins were as scarlet, they shall be white, as snow, though they were red, as crimson, [Or, purple, or, vermilion, such a colour as coucheneal yeeldeth. These words have relation to that which is said, *vers. 15. Your hands are full of blood.* Of the scarlet colour, see *Gen. 38. vers. 28.*] they shall be as (white) wool. [That is, they shall be graciously and fully pardoned unto you for the Messiah his sake]

19 If ye be willing, and hearken, [That is, obey; to wit, my commandments] then ye shall eat the good (things) of this Land. [That is, the goodest and the best things of this Land. See *Job chap. 21. on vers. 13. 25.*]

20 But if ye refuse, [To wit, to hear, and obey me] and be rebellious, then ye shall be eaten (up) by the sword, [to wit, of your enemies] for the mouth of the LORD hath spoken (it.) [Therefore it shall surely come to passe.]

21 How is the faithfull City [This is a question with admiration. Understand here by the faithfull City, Jerusalem, who in times past had so faithfully adhered unto, and served the Lord, to wit, in the dayes of David, Salomon, Josaphat, and other godly Kings] become an harlot! [Understand this of spiritual whoredom, that is, Idolatry. See *Levit. 17. on vers. 7. and 20. on vers. 5.* Or, of carnal whoredom; or of both. See *Numb. 15. 39. Psal. 73. 27. Ezech. 16. 15, &c.*] it was full of judgement, righteousness lodged [Or, overnighied] in it, but now [to wit, there dwell in it] murderers; [that is, unrighteous usurers, offerers of violence, oppressors of the poor, and the like]

22 Thy silver is become dross, thy wine is mixt with water. [The meaning is, the most honourable, and most excellent persons among you, are altered and degenerated: Or, whatsoever was heretofore pure and clean among you, is now become filthy and corrupt. Compare *Ezech. 22. 18, 19. Hos. 4. 18.*]

23 Thy Princes are revolvers [Or, self-will'd disolute, as a loose or unruly heifer, *Hos. 4. 16.*] and companions of thieves, every one of them loveth gifts, and they hunt after rewards: [That is, they suffer themselves to be corrupted and bribed by gifts, to pervert judgment.] they do not right to the fatherless, neither doth the cause of the widows come before them. [Or, though it come before their judgement-seat, yet they will not hear it, or they take it not to heart: they help them not to their right, but rather help to oppress them. Compare *Jerem. 5. 28. Zach. 7. 10.*]

24 Therefore saith the Lord LORD of Hosts, the Mighty one of Israel, O wo, I will comfort me of mine adversaries, [That is, I will take vengeance on the Israelites mine adversaries and enemies. Oth. I will comfort me by mine enemies. The meaning is, Mine enemies the Chaldeans, and other heathenish Kings, shall execute vengeance upon, and punish my people Israel, which rebel thus like enemies against me. So that to comfort here is as much as to quiet ones self by taking vengeance. It is an humane kinde of phrase, or manner of speaking. See *Deut. 28. 63.* what the Lord saith there.] I will avenge me of mine enemies. [To wit, the wicked Jews, whom the Lord therefore calleth his enemies, because they were departed from him, and become rebellious against him. Oth. by mine enemies; to wit, the Chaldeans as immediatly before]

25 And I will turn mine hand against thee, [To wit, to correct or chastise thee, O Jerusalem. Oth. I will turn mine hand towards thee, to cleanse thee, &c.] I will purge away all thy dross, [Thus the Lord calleth wicked Rulers; heinous offences, and sins of the people, which he would purge away by the Messiah, *Malach. 3. 3.*] in the purest (manner,) and I will take away all thy in. [Tin signifieth here hypocrisie; for as tin is very like unto silver, so doth hypocrisie seem to be godlinesse or piety.]

26 And I will restore (unto thee) thy Judges, [To wit, after I shall have chastened and purged thee. And understand that here is spoken of such Judges and Rulers, as were Moses, Josua, Samuel, David, and the like. But this principally came to passe in the time of the Messiah] as at the first, [Or, at the beginning; to wit, at the beginning of your Common-wealth, or of this Kingdom] and thy Counsellours, as at the beginning after that thou shalt be called a City of righteousness, a faithful City. [To wit, unto God]

27 Zion [That is, the Jews, or the tribe of Juda, and in particular those of Jerusalem, that dwelt upon, or about mount Zion] shall be redeemed by judgement: [that is, by the righteousness of God: Seeing it is a righteous thing with God to recompense affliction to those that afflict others, *2 Thes. 1. 6.* (shall be redeemed) Or, delivered; to wit, out of the Babylonish captivity; Or, from the above-mentioned judgements. Understand this further of the Spiritual redemption by Christ, which also came to passe by the righteousness of God] and her returners [Or, converts; to wit, unto God: or, returners; to wit, from the Babylonish captivity] by righteousness. [Understand here the righteousness of God; that is, his truth and faithfulness; forasmuch as he hath promised it for Christ his sake, and therefore it is just, that he should do it.]

28 But there shall be breaking [That is, misery, as *Amos chap. 2. vers. 6.* See *Jerem. 4. on vers. 6.*] of the transgressors, and of the sinners together: [That is, the one as the other] and they that forsake the LORD, shall perish. [Or, be consumed, or, devoured. This may likewise be understood of the judgement which the Messiah shall execute upon the disobedient, *Malach. 4. 1.* Compare *Job 31. 3. Psal. 1. 6. and 5. 6. and 73. 27. and 92. 10. and 104. 35.*]

29 For they shall be ashamed because of the oaks, [That is, because of their Idolatry, which they were wont to commit in Woods, or Groves under oaks, and other great trees. See *Exod. 34. 13. Deut. 16. 21. Judg. 3. 7.*] which ye have desired, [this is a change of the person, which they call in the Schools Enallage, for, which they have desired. (which ye have desired.) Or, have wished; to wit, to commit Idolatry under them] and ye shall blush, because of the gardens, [that is, the hedges and groves, where they committed idolatry, not contenting themselves with those places, which the Lord had chosen and appointed for his worship] which ye have chosen.

30 For ye shall be as an oak, whose leaves fall off, [Or, when ye shall be as an oak. The meaning is, ye have committed Idolatry under oaks, therefore ye shall fare as the oaks which fade and wither away] and as a garden that hath no water.

31 And the strong shall be counted [By the strong, may here be understood Idols, which are strong in the opinion of Idolaters, or Idol-worshippers, as *Am. 2. 9.* Or, understand here by the strong, the rich and mighty men in the land] for course flax [Or, tow, hirde; That is, that which is carded out of the flax, which is very speedily consumed by fire] and the work-man thereof [that is, he that made the image, or, he that caused it be made, to honour and worship it] for a spark, and they shall both burn together, and there shall be no quencher.

CHAP. II.

The Prophet speaketh in Rhetorical terms, of the coming of Christs Kingdom, and of the calling of the Gentiles; v. 2. as also of the rejection of the Jews, because of their abominable sins, 6. Especially because of their idultry and pride, 8. And he exhorteth all men to fear God, because of his great Majesty, and power over all things, 10. A prophetic concerning the great terror, that should come upon Idolaters, 19.

The

THe word which *Isaia the son of Amoz* saw, [That is, the Prophecie which was revealed unto him by God in a vision] concerning *Juda and Jerusalem*. [Or, Of, &c. that is, how it should fare with the people of the Jews by reason of their sins and impeniency]

2 And it shall come to passe in the last of dayes, [To wit, at the time of Christs apparition, when the Gospel shall be preached thorowout the whole World. Compare *Mich. 4. 1.* and the annotat] that the mountain of the LORDS house shall be established upon the top [Or, height. Hebr. head] of the mountains, [that is, it shall be exalted above all other mountains. This is immediately repeated in other words. Oth. for an head of the mountains] and it shall be exalted above the hills, and all the heubens, [That is, some out of all Heathenish nations, as appeareth *vers. 3.*] shall flow unto it. [By the mountain of the LORDS house, is meant here the mountain upon which the House of the Lord, or the Temple was built; to wit, mount Zion or *Mouja*. And this is to be meant of the Christian Church, which was first gathered at Jerusalem in the time of Christ and his Apostles: But afterwards it was greatly encreased and enlarged by the access or addition of the heathen, or Gentiles, which is here signified and exprest by the word flowing to. See *Acts 2. 41, 47.*]

3 And many nations shall go, and say, Come let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us of his wayes, [To wit, the manner how we ought to honour and serve him for to be saved. This is immediately repeated in other words] and that we may walk in his paths: for the Law shall go forth out of Zion, and the Word of the LORD from Jerusalem. [These latter words of the verse are the words of the Prophet, not of the people, or nations.] (The Law) [So the Doctrine of the Gospel is called in this place.] shall go forth out of Zion, and the word of the LORD from Jerusalem. [See the fulfilling of this Prophecie, *Act. 8. 1, 14.* and *11. 20, &c.* and *12. 2, &c.* See also the annotat. *Psal. 1.* on *vers. 2.* Compare *Psal. 110. 2.*]

4 And he shall judge among the heathen, [He; To wit, the Lord Christ. Oth. it; to wit, the word of God: It is all one; for God ruleth or governeth in Christ by his word] and rebuke many nations, [to wit, by the preaching of his word: That is, he shall convince them, that they have deserved eternal death by their sins, and that they cannot be delivered from it by any other means, then by him alone] and they shall beat their swords into spades, and their spears into ficles. [And they shall, &c. or then, or that is, hereby they shall be moved to beat their swords, &c. (into spades) Or, matrocks; an instrument which gardeners do use, for to pluck up and destroy tares or roots out of the ground. (and their spears into ficles) Or, fives; or, pruning-hooks] (one) people shall not lift up a sword against (another) people, [The Prophet doth intimate, that all nations that are truly converted unto Christ, shall be of one judgement, in point of faith, *Act. 4. 32.* and shall live together in love and unity: for from faith floweth love. Compare *Isai. 11. vers. 6.*] neither shall they learn war any more. [They shall live in Christian peace and unity together, without strife and dissension, therefore they shall not have need to learn war.]

5 Come ye house of Jacob, [That is, ye Israelites, that are descended from Jacob] and let us walk in the light of the LORD. [That is, in the saving knowledge of God, which proceedeth from his word. The Prophet exhorteth the Jews, to embrace likewise the Doctrine of God, or, of the Gospel, according to the example of the converted heathen or Gentiles, which he propounded, or set before them]

6 But thou hast forsaken thy people, the house of Jacob, [The Prophet here cunneth himself to God, and

maketh a lamentation concerning the Jews, that were rejected and cast off by God. The meaning is, But why do I exhort my countrey-men to embrace the faith in Christ, seeing it is but in vain? for, O Lord, thou hast decreed to reject, or cast them off. (Thou hast forsaken thy people;) To wit, a part of thy people: for blindness hath in part hapned unto Israel, saith the Apostle, *Rom. 11. 25.*] for they are filled (with wickedness) more then the East, [Or, of the East; that is, with the wickedness of the nations, that dwell East-ward, or toward the Sun-rising: meaning the Chaldeans, Syrians, Mesopotamians, and other Eastern-Nations, who were very prone to superstition, witch craft, and sooth-saying] and they are jagers, [See the annotat. *Levit. 19. 26.* and *2 Kings 21. 6.*] like the Philistines, and they shew their delight [the Hebrew word signifieth as much as to shew or manifest, delight or pleasure, by or with hand-gesture, or (as it were) by or with clapping of the hands] in the children of strangers. [That is, in strangers, in their manners and course of life. Some conceive this to be spoken of the marriages of their daughters with strange Nations, which were forbidden, *Deut. 7. 1, 2, 3.*]

7 And their land [To wit, the people of Jacobs land: so again in this verse, and likewise in the next] is filled with silver and gold, (there) is no end of their treasures: their land is also filled with horses, and (there) is no end of their charrets.

8 Their land is also filled with Idols, [Hebr. with vanities, or, nothings. So are Idols called, *1 Cor. 8. 4.* See *Isai. 44. 10.* and the annotat. *Levit. 19. 4.*] they bow themselves down before the work of their (own) hands, [That is, before the Idols, which they themselves have made] before that which their (own) fingers have made.

9 There [To wit, before the Idols] the common (or, mean) man boweth himself, and the honourable man, [Of the great and honourable man; see the annotat. *Psal. 4. vers. 3.* and *49. 3.*] humbleth himself, therefore thou shalt not forgive it them. [Oth. forgive it them not; and so they are words of the Prophet, speaking unto God, and beseeching him to punish Idolaters for their Idolatry]

10 Enter into the rock, and hide thee in the dust, [That is, in dens and caves under the ground] by reason of the terror of the LORD, and for the glory of his Majesty. [Here the Prophet turneth himself to the stupid and hardened Jews, and he denounceth Gods judgement against them: as if he had said, The Lord shall send enemies against you, which shall so terrify and affrighten you, that you will be faine to hide your selves in caves and rocks. See below *vers. 19.* and *21.*]

11 The lofty eyes of men, [In *Psal. 101. 5.* David calleth a proud man, one that is lofty of eyes, or of lofty eyes. See also *Prov. 21. 4.*] shall be humbled, and the loftinesse of men shall be bowed down, and the LORD alone shall be exalted [To wit, as a mighty conquerour and avenger] in that day. [To wit, when God shall smite and humble the Jews by the Chaldeans. See further on *vers. 12.*]

12 For the day of the LORD of Hosts [That is, the judgement or punishment of the Lord in the Old and New Testament. See *Job chap. 23.* on *vers. 1.* and *Isai. 13. 6.*] shall be against all (or, every) proud one, and lofty one, and against all (or, every) one that is lifted up, that he [That is, every one among them] may be abased.

13 And against all high and exalted Cedars of Libanon, [That is, which grow upon mount Libanon in great number and quantity] and against all oaks of *Bazan* [A Land beyond the Jordan. The meaning is against all highnesse, power, might, and glory, whereon men do rely.]

14. And against all the high mountains, and against all the hills that are lifted up.

15. And against all (or, every) high flower, [See the annotat. *Isai. chap. 41. on vers. 15.*] and against all (or, every) fenced wall.

16. And against all the ships of Tharsis, [Understand here not onely the ships, but also the riches and costly wares that by ships are transported over the sea and waters] and against all desired pictures. [Or, images, and other adornings, which they had in their ships, and in their houses]

17. And the loftiness of men shall be bowed (down :) and the haughtiness of men shall be abased, and the LORD alone shall be exalted in that day. [To wit, after that the proud shall be destroyed]

18. And every one of the Idols shall utterly perish.

19. Then they, [To wit, the Idolaters] shall go into the crevices of the rocks, and into the holes [To wit, into the hollow places, clefts, and chinks or crannies] of the earth, by reason of the terror of the Lord; and by reason of the glory of his Majesty, [To wit, hiding themselves for fear and terror from the face of the Lord. See *Isai. 10. 8. Luke 23. 30. Eccel. 6. 16. and 9. 6.*] when he shall get him up to terrify the earth. [Or, to break the land in pieces: To wit, the earth it self, as also the inhabitants thereof. And understand this first of the land of Juda, and the inhabitants thereof, and likewise of the judgements of the Messiah throughout the whole world. And so vers. 21.]

20. In that day shall a man cast away his silver Idols, and his golden Idols, which they had made themselves to bow themselves down (before them,) for the mo'es, and the bats: [Hebr. of the digger of pits, or, holes. It is a description of the mole. And the Prophet doth intimate in these words, that they should cast away their Idols into unclean and contemptible corners]

21. Going into the chinks of the rocks, and into the clefts [Hebr. branches, or, sprigs] of the ragged rocks, because of the terror of the LORD, and because of the glory of his Majesty, when he shall get him up, to terrify the earth mightily.

22. Cease ye (then) from man, whose breath is in his nose, [The meaning is, Seeing ye hear that great ones cannot help, therefore put not your trust in men, whose breath and life is in their nostrils; stop but their nose and mouth, and die they must immediately. Compare *Job chap. 32. v. 22.*] for wherein [Or, wherefore] is he to be accounted of? [The meaning is, what is there (I pray) in man, for which we should put our trust and confidence in him? he is nothing at all. See *Psal. 39. 12.*]

CHAP. III.

Grievous and manifold threatnings and judgements, that should befall the Jews, as well the common people, as the Rulers because of their manifold sins, v. 1, &c. But the righteous are comforted, 10. Especially the woman-kind or female sex are onely threatned for their pride and haughtiness, 16.

FOR behold, the Lord LORD of Hosts, will take away from Jerusalem, and from Juda, the staff stay and the staff, [That is all that whereon men do rely, whether great or small, honourable or mean: Oth. the leaning (man) and the leaning (woman)] all the staff of bread, and all the staff of water. [That is, all the nourishing vertue of bread, and all the nourishing vertue of water, so that they shall not be filled and satisfied, though they eat much bread, and drink much water. With this kinde of judgement the Lord also threateneth the transgressours of his Laws, *Levit. 26. 26.* See the annotat. there. And see an example thereof, *Hagg. 1. 6.*]

2. The champion, and the man of war, the Judge, and the

Prophet, and the Diviner, [That is, the far-seeing, provident, prudent man, that seeth a thing coming afar off, or fore-seeeth it, before it come to passe. See *Prov. 16. 10.*] and the ancient. [To wit, not onely ancient in yeers, but also well expert, wise, and skilfull in governing, whether Church, or Common-wealth]

3. The Captain of fifty, and the honourable man, [Hebr. the man lifted up in face, or, countenance; that is, the honourable man, or the man in authority] and the Counsellour, [Oth. Counsel-giver] and the wise [or, cunning expert] one among the artificers, and him that is eloquent in speech. [That is, he that hath a fluent tongue, and is able to utter himself upon any occasion; an eloquent or well-spoken man]

4. And I will appoint young men [To wit, young in yeers, or young in understanding, or in both. See *Eccel. 10. 3, 16.*] (to be) their Princes, and children [Oth. childish men] shall rule over them.

5. And the people shall be pressed; [Or, be driven hard; to wit, to payment of taxes, &c. or, to heavy service and labour] one shall be against another, and every one against his neighbour: the young man shall be stout [or, proud, bold] against the ancient, the contemptible [that is, the mean ones, or not esteemed among the people] against the honourable.

6. When any one shall take hold of his brother [That is, of his kinsman] (of) the house of his father, [That is, that is of his fathers house, or kindred] (saying,) Thou hast a garment, [that is, Thou art well to passe, or thou hast means enough to live: Thou art one of the chiefest and honourablest persons among us. Commonly riches are seen, or do discover themselves in mens apparel, or clothing] be (thou) our Ruler, let, I pray thee, this stumbling [or, this calamity, or, ruine, or, destruction] be under thy hand: [That is, under thy conduct. The meaning is, Take, I pray thee, the sad and decayed case of our State or Common-wealth into thine hand; and help to support and underprop it, as much as thou canst. Oth. let now thine hand be under this ruine. A phrase borrowed from a decaying or falling house]

7. (Then) shall he lift up (his hand) [To wit, toward heaven; that is, he shall swear. See *Gen. 14. 22.* Oth. he shall lift up (his voice)] in that day, [that is, forthwith, without taking long deliberation] saying, I cannot be a healer, [Hebr. binder up; to wit, of your wounds. I cannot be a Chirurgion, or Physician. As if he had said, things are too far decayed in our State, the wound of our Common-wealth is too corrupted: I am not able to remedy the matter that is so decayed. In brief, the Prophet doth intimate, that the case of the Jews should be so sad and miserable, that notwithstanding every one would fain be great, yet no man would be ready to embrace the government of the Jewish Common-wealth, though it were offered unto him; as is further shewed in the verse. See also *Job 34. on v. 17.*] there is also no bread, nor clothing in mine house: [As if he had said, I am so poor, as that I am not able to provide necessities for my self, and mine own relations, much lesse am I able to succour and help you] make me not a Ruler of the people.

8. For Jerusalem hath stumbled, [That is, it will surely fall very shortly] and Juda is fallen, because their tongue and dealings are against the LORD, to incense the eyes of his glory.

9. The behaviour of their face doth witness against them, [That is, a man may see by their looks, and by their very countenance, that they are wicked impudent people. Oth. the hardness of their face; in which signification the Hebrew word is also taken, *Job 19. 3.*] and they speake openly of their sins, [or, proclaim them, brag of them. Hebr. they publish their sins] as Sodom [that is, as the inhabitants of Sodom did theirs. See *Genes. 13. 13. and 18. 20. and 19. 5.*] they hide them not: wo unto their soul, for they do evil to themselves. [To wit, by provoking.

the Lord to Judgement by their sins. See of the Hebrew word *gamal*, *Psal.* 13. on vers. 6]

10 *Say unto the righteous, that it shall go well (with him:)* [See of such use of the Hebrew word *Tob*, *Fer.* 22. 15, 16.] *that they shall eat* [That is, enjoy] *the fruit of their works.* [That is, God will graciously reward their piety. See *Prou.* chap. 3. the annotat. on vers. 31.]

11 *Wo unto the wicked, it shall go ill (with him:)* [In the Hebrew the word *evil*, or, *wicked* is only mentioned. Oth. *when he is wicked*, that is, when he continueth wicked] *for the reward of his hands shall be done unto him:* [That is, the very same which he hath done unto others, shall befall him; he shall be punished for his evil deeds]

12 *The drivers* [That is, severe Rulers, or oppressors] *of my people are children,* [That is, unexpert, or unexperienced men, that follow their own lusts, like unto children] *and women* [that is, effeminate men, that have no courage at all] *rule over them: O my people, they which lead thee, mislead (you,)* [Or, your Leaders, that is, your Teachers and Rulers, they seduce you, and cause you to erre. Oth. *Those that count you happy*; or call you blessed: Meaning such preachers as sow pillows under mens elbows, crying, There is no danger] *and they swallow down the way of thy paths.* [That is, they destroy the way, which thou oughtest to walk in, as he that devoureth or swalloweth down a thing that he putteth in his mouth: or they cover and darken the way, as a thing that is swallowed down, is hid, and as it were woon'd up. Compare *Num.* 4. 20. or, they passe over it very lightly. Compare *Job* 39. 27. with the annotat.]

13 *The LORD seeth himself to plead,* [That is, to argue and debate the matter, as *Isa.* 1. 18.] *and he standeth to judge the nations.* [To wit, the people of Israel, which is great, and many in number, as *Acts* 4. 27.]

14 *The LORD cometh to Judgement against the Eldest of his people, and the Princes thereof,* [That is, against the Judges, Rulers, Magistrates, which were wont to be chosen out of ancient grave men. These shall the Lord summon before the bar of his justice, because they have oppressed his people by injustice] *for ye have devoured this vineyard:* [Hebr. *burned*, or consumed it with fire. See *Numb.* 14. 22. The meaning is, in stead of dressing and manuring my vineyard, and bringing me good fruits from it, ye waste and destroy it, and bring reproach and contempt upon it. By the *vineyard* is meant here the Church of God, or the people of God, that were committed to their charge. See *Isa.* 5. 1. *Math.* 21. 33.] *the spoil of the afflicted one is in your houses.*

15 *What mean ye, that ye bruise my people,* [That is, what cause or equity have ye for it? that ye, &c.] *and grinde the faces* [That is, the persons] *of the afflicted ones?* [That is, use them most cruelly, and most inhumanely. Oth. *beat them as in a mortar*, or, *face them with scratching or flithiness*] *saieth the Lord LORD of hosts.*

16 *Moreover, the LORD said, Because the daughters of Zion* [That is, the women, and maidens of Jerusalem, who in the following words are threatned with fore judgments for their abominable pride] *lift up themselves,* [that is, carry their heads high through pride and stateliness] *and go with a neck stretched out,* [Heb. *stretched out in neck*, or, *in throat*] *and wandering with (their) eyes,* [Heb. *deceiving with (their) eyes*; or, *leering with (their) eyes*, that is, bewraying their looseness with their eyes] *tread along, going and tripping,* [Oth. *they go tripping along, as if they were little children, making small steps*] *as if their feet were bound.* [Or, *fettered*. Oth. *yea, they wear little fetters at their feet*. Oth. *making a sound or tinkling with their feet, as if there hung little bells at them*. Others take it thus, *They go half dancing, keeping certain measures or time in their treading*. But the most and chiefest Interpreters understand it of certain costly tying ornaments on the feet, other the manner of little or small fetters]

17 *Therefore the LORD will make the head of the*

daughters of Zion scabbie: [Or, *a scab*. Oth. *bald*. Upon scabbiness, baldness, or, falling out of the hair doth commonly follow. Others understand it thus, that they should fall into the hand and power of the enemy, that should shave their hair clean off with a razor, and make them bald, as slaves and vassals are wont to be used] *and the LORD shall make bare (or, uncover) their shame.* [That is, the Lord shall cause them to be stripped of their garments, so that they shall be fain to go naked, and shall not have so much, as to cover their shame withal]

18 *In that day the LORD shall take away the ornament of the garters,* [Concerning the 18, 19, 20, 21, 22, 23, and 24. verses, they are very variously translated. Also the proud dames in those times had many other braveries and dressings, which ours have not now, so that many of those names are unknown to us, many of them bringing the name along with them from the country where they were first invented. They are here set down as nigh as we could guess at them. For ornament of the garters, oth. have *networks*, or, *grated garments*, which were knit or made transparent, or pinked, which some call *windows of dishonesty*] *and the little nets,* [Or, *scarfs*, or, *chain-work*, such as are your fine-knitted small nets, or tiffenies, thin cloth, and all kinde of knitting, or weaving, that is transparent] *and the little moons.* [This was a kinde of ornament in the form or fashion of little moons. See *Judg.* 8. v. 21. Now a-dayes some do wear in their ear tips, jewels of gold, silver, pearls, or, precious stone, like to little moons]

19 *The sweet boxes,* [Understand here the gold or silver boxes, which had musk, or other sweet-smelling spices in them, which the young women wore about their neck, or upon their breasts, or between them. Oth. *neck-chains*, *neck-laces*, or such like thing] *and the little chains, and the glittering garments.* [That is, clothes be-spread with gold or silver spangles, which glittered when the sun did shine upon them, as if they had been glittering stars. Oth. *shaking*, or, *quivering leaves*]

20 *The head-tire,* [See *Ezech.* 24. on v. 17. and 44. on v. 18.] *and the arm-bracelets,* [See 2 *Sam.* 1. 10.] *and the bindings* [Or, *head-strings*, *head-bands*. See *Fer.* 2. on vers. 32.] *and the sweet-balls,* [Hebr. *little houses of the soul*, or, *of the breath*: so are the sweet-balls called, because, they cheer the heart, and strengthen breathing] *and the ear-rings.*

21 *The rings, and the fore-head-ornaments.* [These were certain ornaments, that hang from the fore-head down upon the nose, *Genes.* 24. 22.]

22 *The changeable suits of apparel,* [As *Judg.* chap. 14. on v. 12] *and the little mantles,* [Heb. the upper-coverings. It may well be, they were great vails, which are now called in French *la grand voile*] *and the small hairs, and the bags:* [As 2 *Kings* 5. 23. Oth. *needles*, or, *pins*, to wit, of gold or silver, such as now also some young daughters wear in their hair]

23 *The mirrors, and the fine linen coverings, and the hoods,* [Or, *top quoives*] *and the scarfs.* [Oth. *launes*, or, *thin vails*, or fine, thin, and light garments, which were worn in Judea, and in the hot Countries round about]

24 *And it shall come to passe, that for spice,* [That is, in stead of sweet smell] *there shall be stink* [Or, *consumption*, *rottenness*, as below chap. 5. 24.] *and looseness* [As when women are unlaced;] *in stead for a girdle, and baldness in stead of plaiting the hair,* [Or, *frizled hair*, or, *hair combed smooth*, or, *hair laid neatly*] *and girding of a sack about (the body) in stead of a wide coat,* [Or, *loose gown*] *and burning* [Understand the burning or peeling of the face, occasioned by the heat of the sun] *in stead of beauty.*

25 *Thy men* [O Jerusalem, or, Zion] *shall fall by the sword, and thy Champions* [Heb. *thy strength*: so we use to say, the Nobility of the land, for the Noble men of the land] *in the battel.*

26 *And her gates* [To wit, Jerusalem, or Zions gates] *shall lament*

lament and mourn, [By the gates of Jerusalem, or of Zion, are meant the Courts of justice, or publick places of judicature in Jerusalem, which should lament and mourn, because the Judges and Counsellours should perish, or be destroyed] and *she being made empty*, [To wit, of inhabitants goods and household-stuff. See likewise of the Hebrew word, *Prov. 14.* on vers. 4.] *shall sit upon the ground*. [As sad, mournful, and dejected persons use to do. See *Job 1. 20.*]

CHAP. IV.

Further threatnings of miseries that should befall the Jews: Especially that few men should be left alive, v. 1. comfort to the faithful that should be left, namely, that they should be eased, purged, and defended by the Messiah that was to come, 2, &c.

AND in that day [To wit, after the afore-mentioned calamities, whereof among others there is a notable example, 2 *Chron. 28. 6, 8.* Others joine this verse to the former Chapter] *seven women* [That is, many women] *shall take hold of one man* [that is, shall woe one man, or seek to be married to him. Hence may be gathered, that but few men should be left alive. See above chap. 3. 25.] *saying, We will eat our (own) bread, and we will be clothed with our (own) apparel*, [The meaning is, Whereas men are wont to maintain their wives, we will earn our own bread, and our own apparel, thou shalt not need to take care for us, we will take care for our own lively-hood] *onely let us be called by thy name*, [Hebr. *let thy name be called upon us*, as *Genes. 48. 16.* The meaning is; let us onely have the name, that we are thy wives] *take away our reproach*. [To wit, that reproach, that we should live and die, without children. See *Gen. 30. 23.* and *Luke 1. 25.* Hebr. *Snatch*, or, *gather* our reproach. See *Psal. 26.* on vers. 9.]

2. *In that day shall the Branch of the LORD be for ornament, and for glory*, [In that day, &c. to wit, after the above-mentioned calamities: Or, after those things shall be fulfilled, which the Lord threatened. This is added here for the comfort of the people. See above chap. 1. vers. 26. (the Branch of the LORD) To wit, Jesus Christ. Compare *Isai. 11. 1.* *Jerem. 23. 5.* and *33. 15.* *Zach. 3. 8.* and *6. 12.* with the annotat. (shall be for ornament, and for glory) That is, it shall bring ornament, or glory] *and the fruit of the earth* [that is, Christ, who shall be made man, and be born of the Virgin Mary here on earth, when the stock of *Isai*, or of *David*, shall be cut down to the very root, *Isai. 11. 1.*] *for excellency, and for adorning to them that shall escape in Israel*, [Or, for eminency, or, for highness. The Prophet fore-telleth here, that Christ shall not onely be beautiful and glorious in and for himself; but also for his Church, whom he shall make partaker of his heavenly beauty and glory, after that Israel should be fallen into oppression and contempt. See the Book of the Canticles speaking in divers places of the glory and beauty of the Spouse. (to them that shall escape in Israel) Hebr. *to the escaping of Israel*; that is, to them that should escape the afore-mentioned judgement]

3. *And it shall come to passe, that he that remaineth in Zion, and he that is left in Jerusalem, shall be called Holy*: [Hebr. *Holy shall be said unto him.* Compare below chap. 5. 20. That is, he shall be counted and esteemed Holy before God by reason of the merits of Christ] *every one that is written* [To wit, by God] *unto life at Jerusalem*. [To wit, unto eternal life, in the book of life; for here is spoken of Gods elect. See *Act. 13. 48.* *Gal. 4. 26.* *Heb. 12. 22.* Oth. *every one that is written unto life, shall be at Jerusalem*; to wit, in the Spiritual Jerusalem, or Congrega-

tion of Believers. See this phrase, *Exod. 32. 32.* *Phil. 4. 3.* See the annotat. *Psal. 69. 29.*]

4. *When the LORD shall have washed away the dung* [Or, filth, filthiness. Hebr. *issue*, or, *going forth*; it signifieth all manner of filth or excrement that goeth from a man, as *Prov. 30. 12.* But here is spoken of the filth of sin] *of the Daughters of Zion*, [that is, of the inhabitants of Jerusalem] *and jrali have driven away* [or, shall have purged, washed away, dried off] *the blood-guiltinesses of Jerusalem*, [that is, of the inhabitants of Jerusalem, Hebr. *the bloods of Jerusalem.* Understand here the manifold blood-sheds, that were committed in Jerusalem, and the authours thereof: and understand further under this term or notion all the sins and iniquities of the people. See *Psal. 51. 16.*] *from the midst thereof*, [To wit, of the City of Jerusalem] *by the Spirit of the judgement*, [By the Spirit, that is zealous to punish the wicked, and to cleanse and purge the elect unto salvation] *and by the Spirit of burning away*. [Or, by the off-burning Spirit, Hebr. *by the Spirit of burning*, or, of heat, or, of taking away]

5. *And the LORD shall create upon all* (or every) *dwelling place of mount Zion, and upon her assemblies* [That is, upon all the Churches and Congregations of believers. The Prophet useth in this and the following verse many Rhetorical, or borrowed phrases] *a cloud by day, and a smok*, [that is, a cloud as black, or as dark, as smoak. See *Exod. 20. 21.*] *and the shining of a flaming fire by night*, [The meaning is, that God will defend and protect the godly, as he did the Israelites in former time, when they came forth out of Egypt, and marched thorow the wilderness. See *Exod. 13. 21.* and *14. 19.*] *for upon all that is glorious*, [To wit, in the sight of God: that is, upon all the godly, that are made glorious by the fellowship and communion which they have with God] *shall be a defence*.

6. *And there shall be an hut for a shadow* [That is, to make a shadowing-place. The Prophet intimated in these words, that the Lord will be unto his children, as an hut and shadowing-place] *by day against the heat, and for a refuge, and for an hiding against the flood*, [Or, overflowing stream] *and against the rain*. [That is, calamities, judgements, and plagues]

CHAP. V.

The Prophet, by a song concerning the Lords Vineyard, putteth the people in minde of the great mercies, which God had shewed unto them, vers. 1. *On the contrary of their great unthankfulness toward him*, 4. *Which was the cause, that God rejected them*, 5. *A wo denounced against the rich and covetous*, 8. *And against Drunkards*, 11. *and riotous persons*, 12. *A consolation for the godly*, 17. *A wo against unrighteous persons*, 18. *and against the scoffers at the threatnings of God*, 19. *and those that pervert every thing*, 20. *against the proud*, 21. *against drunkards*, 22. *and unrighteous Judges*, 23. *their punishment*, 24. *The gathering together, the marching, and cruel practice of the army of the Chaldeans against the Jews*, 26.

NOW will I sing to my Beloved [Thus the Prophet calleth Jesus Christ three times in this verse. The meaning is, He is the Bridegroom of his Church, I am his Minister, and Friend; *Can. 2. 2.* *Job. 3. 29.*] *a song of my best beloved* [that is, a song which he himself endited to me, and put into my mouth; this song will I sing, and also set down in writing, that it may not be forgotten; but may be remembered, read, and sung by all, as *Moses* also penned a song for the same end and purpose, *Deut. 32.*] *concerning his Vineyard*: [that is, concerning his Church. See the like phrase, below v. 7. and *Exo. 15. 17.* *Pf. 44. 3.* & *80. 9.* *Isa. 27. 2.* *Jer. 2. 21.* *Mal. 2. 33.* *Mat. 12. 11.*]

Luke 20. 9 *Joh. 15. 1.* *My Beloved hath a vineyard on a fat hill.* [Hebr. on a horn of a son oil, or fatness; that is, in an excellent place of fat fruitful ground. See *Joh. 5.* on vers. 7.]

2 *And he hedged the fence about,* [Hebr. properly, strengthened it; to wit, with a wall or hedge. See vers. 5. That is, fenced & protected it against the power and violence, of all his and his Churches enemies] *and cleansed (it) of the stones (thereof), and he planted it, (with) noble vines: and he built a tower in the midst of it, (to wit, to keep watch in it, to watch thieves and wilde beasts, and to drive and hunt them away) and also bewetted out a wine-fat* [Oth. a wine-press] *therein:* [In this verse is described in Rhetorical terms, Gods care for his Church] *and he looked, that it should bring forth,* [Hebr. make: and so again twice in this verse; that is, bring forth yeeld bear, as *Matth. 3. 8.* and chap. 7. vers. 17, 18, 19. Compare *Psal. 1.* on vers. 3.] *(good grapes)* [Or, berries, or, fruits] *but it brought forth stinking grapes.* [Or, sower, unripe, untimely, unseasonable, wilae or, harsh grapes. Yet the Hebrew word is derived from stinking. Compare the two last clauses of this verse with below vers. 7.]

3 *Now then, the inhabitants of Jerusalem, and the men of Juda, judge, I pray you, between me, and between my vineyard.* [Here God himself speaketh, and he refers the matter to be judged of, even by those, of whom he complaineth]

4 *What is there to be done more to my vineyard, which I have not done to it?* [As if the Lord had said: Seeing I have bestowed so many blessings and favours upon my people, and they have been so unthankful towards me for the same; therefore Judge ye now your selves, what else can be done for time to come; but that I should lay my unprofitable vineyard waste? Compare *Matth. 21. 40, 41.* where our Saviour Christ having propounded almost the same parable unto the High Priest and Elders of the Jews, maketh them by way of interrogation Judges of the cause, and thereupon receiveth the like answer, as the Lord here giveth, vers. 5. Others take it thus, that God will signify by these words, that he had done so much good unto his people, above other nations, that they ought every way to be thankful for it: but in regard they were unthankful, they were to be convinced as well of their own corruption and sinfulness, as of the justice of the punishments which they had deserved. Of the inward powerful working of the Holy Ghost is not spoken in this parable, which only looketh at the outward calling, being taken from the outward labour and pains of the Lord or owner of the vineyard] *wherefore did I look that it should bring forth (good) grapes, and it hath brought forth* [Hebr. made] *stinking grapes?* [Spoken after the manner of men: as men are wont to shew themselves to be fore discontented, when they have done much good to an unthankful and undeserving person, and are ill rewarded by him. Hereupon followeth the sentence of God, vers. 5.]

5 *Now then, I will tell you now, what I will do to my vineyard:* [That is, how I will punish the unthankfulness of my people] *I will take away the hedge* [or, fence] *thereof, that it may be for a feeding of cattle, I will rent the wall thereof, that it may be for a treading down.* [Or, that it may be trodden down. That is, I will not hence forward defend this people against their enemies, but I will suffer them to be wasted and destroyed]

6 *And I will make it (to be) a desolation,* [Or, I will make it desolate, or, lay it waste; That is, I will deprive Juda of their government, which hitherto hath been maintained in the Land, according to the manner and custome prescribed in my law] *it shall not be pruned, nor digged about,* [Or, be cleansed, weeded. That is, the Ministry, and other holy exercises shall cease] *but briars and thornes shall come up (in it:)* [The meaning is, It

shall be turned from a vineyard into a thorn ground; that is, lie utterly waste and wilde] *and I will command the clouds, that they rain no rain upon it.* [As if the Lord had said, I will no more comfort and refresh this people, as I have done in former times, but will suffer them to pine away in grief and sorrow in Babylon and elsewhere. See *Psal. 137.* See also *Joh. 36.* on vers. 32.]

7 *For* [Oth. Surely] *the vineyard of the LORD of Hosts is the house of Israel,* [In this verse the Prophet expoundeth the above mentioned parable. Compare *Psa. 80. 9.*] *and the men of Juda* [That is, the men pertaining to the tribe of Juda] *are a plant* [Or, plants, plantings] *of his delights:* [Meaning the people in whom the Lord was wont to take delight] *and he looked for judgement,* [that is, that the Judges should do justice, and relieve the oppressed] *but behold it is scabbiness,* [that is, the Judges are scabbie; that is, wicked, and do vex and torment the poor oppressed people, as the itch or scabbiness doth vex and torment men] *for righteousness,* [As if he should say, I looked that they should help widows, and fatherlesse, and others that were oppressed, to their right: but, &c.] *but behold it is a cry.* [Or, crying out, clamour, roaring; To wit, of the poor that are mightily oppressed, crying unto God, and complaining to him with tears of the oppression, and wrong that is done unto them. See *Genes. 18. 20.* Some understand this of the complaints of the poor, that are oppressed by long and tedious suits, under a pretence of formalities that are to be used in pleading of causes]

8 *Wo unto them that draw* [Or, cause to stretch, or, joyne] *house to house, bring field to field,* [To wit, unjustly, and with the harm and damage of their neighbour] *till there be no more place.* [To wit, where the poor may dwell, or no more fields] *and that ye may be made inhabitants alone in the midst of the Land.* [Compare *Mich. 2. 2.*]

9 *The LORD of Hosts (spake) before mine ears;* [That is, the Lord revealed it unto me, or he said it in my hearing] *If, not many houses shall be for a desolation* [This is a form or kinde of an oath, see 14. 23. Oth. surely or verily, many houses shall be, &c.] *the great, and the excellent (houses):* [Hebr. the good, that is, the excellent, or fair houses] *without inhabitant!* [Because there shall be none to inhabit them.]

10 *Yea ten acres of vineyard, shall yeeld one Bath; and an Homer of seed, shall yeeld* [Hebr. make. So likewise in the former clause] *an Ephah.* [The Lord threateneth in this verse, to make the land barren; because of the abominable sins of the people, so that they should not reap the tenth part of what they had sown and planted. An acre is so much land, as a couple of oxen are able to plow in one day. Oth. ten yoke of oxen; that is, as much land as ten yoke of oxen are able to plow in one day. Bath and Ephah were of one size or bignesse: but Bath was a measure to mete moist commodities by, as wine, oil, &c. and Ephah was a measure to mete dry commodities by, as corn, grain, &c. Of Bath see 1 Kings 7. on vers. 26. and of Ephah, *Levit. 5.* on vers. 11. Of Homer called otherwise (or) see the annotation, 1 Kings 4. 22. and *Ezech. 45. 11, 14.*]

11 *Wo unto them that getting up early in the morning, hunt after strong drink,* [Hebr. Sobebber. See below on vers. 22.] *and continue* [or, tarry up] *until twilight,* [The Hebrew word signifieth as well the morning-twilight, or glimmering, as the evening twilight or glimmering, as *Joh. 7. 4.* *Prov. 7. 9.*] *till the wine hath inflamed them.* [Compare *Prov. 23. 19, 20.*]

12 *And harps, and lutes, tabrets and pipes, and wine are (in) their feasts: but they behold not the work of the LORD,* [That is, they give no heed to the work of the Lord; that is, to the carrying away of the ten tribes captive into Assyria; to wit, by Salmanasser, 2 Kings 17. 6. and 18. 12. Compare *Amos 6. 6.* Others take the

the word *work* more generally, in this sense. They consider not his judgments, which he will put in practice; that is, the punishments which shall overtake them, which indeed they ought to prevent by hearty sorrow and repentance] *neither do they look upon the operation of his hands.* [Some understand this of beholding the Sun, Moon, Stars, &c. which do set before our eyes the power and wisdom of God, and which ought to excite and stir us up to honour, praise, and magnify him.]

13 *Therefore my people shall be carried away captive, [To wit, to Babel. Heb. my people is carried away. This was not yet done at this time; but the Prophets are wont to speak of things to come, as if they had been already done and performed, in respect of the certainty of Gods predictions] because they have no knowledge: [that is, because they have not known nor considered the work of the Lord] and their honourable men shall suffer famine, [Heb. and his honour shall be men or persons of famine; that is, the most honourable and chiefest among the people shall suffer famine] and the multitude [that is, the common people, as v. 14.] shall wither for thirst. [Oth. and their cities shall wither for thirst. So also, ver. 14.]*

14 *Therefore the grave shall spread it self wide, [Heb. his soul, &c. that is, shall enlarge her self, or spread her self wide. Oth. her lust or desire, (namely, the lust or desire which the grave hath to swallow up and devour many men) as Psal. 17. v. 12. and 41. 3. and 105. 22. Ezek. 16. 27.] and open her mouth without measure: [Oth. above or beyond custom. See the annotat. Judg. 11. 39. The Prophet doth intimate hereby, that very many shall perish and fall, either by famine and thirst, or by the sword. Oth. the grave hath spread it self wide, and so in the sequel] that her glory [to wit, Jerusalems glory; but hereby may be understood all the people of the Jews] and her multitude [that is, the common people: or, their riches, as above, v. 13.] with their noise [to wit, with that stir and loud noise, which the wicked and ungodly crew make in their carowing and rioting, see above, v. 11, 12.] and he that leapeth up for joy in her, [to wit, being merry and jovial in his carowings & carnal delights within the city of Jerusalem, and consequently, in all the land of Juda] may descend [into it.]*

15 *Then the common (or mean) man shall be bowed down, and the honourable man shall be humbled, [See above, chap. 2. 9, 11, 17.] and the eyes of the proud shall be humbled. [to wit, after they shall be visited with famine, pestilence, sword, and captivity.]*

16 *But the LORD of hosts shall be exalted by judgment: [To wit, when he shall shew himself to be Judge, punishing evil doers for their sins] and God that holy one, shall be hallowed by righteousness. [That is, God shall be acknowledged and extolled to be holy, after he shall have exercised judgment and justice upon wicked men, punishing evil doers, & defending those that are violently wronged and oppressed.]*

17 *And the lambs shall feed after their manner, and the strangers shall eat the wast places of the fat ones. [Here now the Prophet layeth down a comfort or consolation, after the afore-mentioned threatenings, hereby to intimate that God will at length save and deliver his people. (And the lambs) Oth. sheep: that is, the godly innocent, harmlesse poor, which were formerly wronged & oppressed by wicked rich men. (Shall feed) that is, God will sustain and preserve them in such a common and general calamity, and will supply them with necessities. (After their manner) Heb. after their leading; that is, as they were wont to do in former time. (And the strangers) understand here also the godly poor, who for a while were counted as strangers by wicked rich men, or those that were so vexed and molested by wicked men or tyrants, that they were fain to forsake house and home, because of them, (Shall eat) that is, injoy, possess (The*

wast places of the fat ones) that is, the houses, or fields, and lands, which the rich were fain to forsake, being driven out of them, and carried away captive. Fat for rich men living in pleasure and delight, is also used, Psal. 22. v. 30. Isa. 10. 16. Amos 4. 1. they are called Kine of Bashan. Oth. And they shall eat the wast places of fat strangers.]

18 *Wo unto them that draw [Oth. draw (towards themselves) inquiry with cords of vanity, and sin as it were (with) thick cart-ropes. [With cords of vanity, or, with coras or snares, or bonds of lying. The meaning is, that with fair and smooth speeches, under this or that cloak or covering, practise wickedness, and as it were pull it to them, and hold it fast, imagining that they shall always prosper, and that all that the Prophets threaten, and preach unto them concerning the approaching judgments of God, are but meer fancies. It is a phrase borrowed from those that pull or hale a ship or cart towards them with strong coras or ropes.]*

19 *That say, let him make speed, let him hasten his work, that we may see it: and let the counsel of the holy one of Israel draw nigh and come, that we may perceive (it.) [That say, &c. to wit, in a jeering and flouting way. As if they had said, They threaten us every time, but we seeing nothing follow, If God be in earnest, then let him make hast, &c. we care not for thy threatenings, let God come when he will. Thus they scoffe and mock at the patience and forbearance of the Lord. See above, v. 12. (Let him hasten his work) That is, his judgments, wherewith thou threatenest us so often. (Let the counsel) or advice, decree; that is, that which he hath decreed or determined in his counsel. (Of the holy one of Israel) that is, of God, who is that holy one, whom men ought to honour and fear, see above, ch. 1. on v. 45 (that we may perceive it) or may apprehend it, or may know it. As if they had said, Thou Isaia, and other Prophets, you scare us with vain and idle threatenings: but God meaneth no harm towards us.]*

20 *Wo unto them that call evil good, and good evil: [Heb. that say so, or of evil good, &c. compare above, chap. 4. 3. That is, who by their cunning and crafty discourses make poor simple people believe, that evil is good, and good is evil] that put darkness for light, and light for darkness: [that is, who dare boldly and impudently say, that darkness is light, and light darkness] that put bitter for sweet, and sweet for bitterness,*

21 *Wo unto them that are wise in their (own) eyes [That is, in their own conceit, or judgment; so in the sequel. Heb. before their (own) face; that is, in their own sight] and are understanding (or prudent) in their own sight. [compare Prov. 3. 7. Rom. 12. 16.]*

22 *Wo unto them that are champions to drink wine: and that are valiant men to mingle strong drink. [The Jews, as also other Nations in the Eastern countreys, were wont in former time, as also at this present day, to mingle their wine with water, or with spices. but the Hebrew word signifieth here as much as to drink it off: for no strength or valour consisteth in filling of wine, or mingling of it] strong drink, [Heb. Schechar. Some think that this word includes the wine also; but others, that it signifieth all manner of strong drink, besides wine. See Lev. 10. on v. 9.]*

23 *Which justifie the wicked for a gift, [That is, pronounce him righteous or innocent, whereas he is guilty, see Numb. 35. 31. Deut. 25. 1.] and turn away the righteousness of the righteous from him. [by condemning them, as if they were guilty of some heinous crime. Compare Prov. 17. 15. and 24. 24.]*

24 *Therefore as the tongue of fire [That is, the flame of fire, which hath some resemblance with a tongue: and likewise it seemeth to lick, as the tongue doth] consumeth [Heb. eateth up, that is, consumeth, devoureth] the stubble, and the chaffe is consumed [Heb. is slackened, or de-*

creased]

creaseth, or is weakened] by the flame: [so] their root shall be as a consumption, and their flower [or bud] shall rise up as dust: [Some understand here by the root the garments, by the flowers the children: Oth. conceive that here is to be understood in general the vanity and vanishing away of the wicked. So that to ascend or go up (which is used in the Hebrew text) signifieth here to come to nothing, to vanish away, to perish, as a smock that goeth up. (their root shall be as a consumption.) Oth. shall become as snor; that is, their root shall putrefie, and become as snor; for the putrifying roots become like unto white snor.]

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, [To wit, to smite them, see above, ch. 1. 5.] and he hath smitten them, so that the mountains did tremble, [this is an excessive kind of speech, called in the Schools, Hyperbole. It is a prediction of the approaching ruine and destruction of the people of the Jews] and their carcases [to wit, which were slain by the enemies] became as dung in the midst of the streets: [Or, were torn or destroyed in the midst of the streets. Compare below, chap. 10. 6.] for all this his anger turneth not away, but his hand is stretched out still. [to smite them yet more, see Levit. 26. v. 14, 15, &c. Or, with all this, &c. As if he had said, Although the Lord hath punished his people so severely, as is even now related, and therefore might seem to be appeased and reconciled with them: Yet notwithstanding he continueth still incensed against them; forasmuch as they turn not unto God. So below, chap. 9. 11, 12, 17, 21, and 10. 4.]

26 For he will lift up a banner among the heathen from far, and he will hiss them (hither) from the end of the earth, and behold they shall come on hastily, swiftly. [Here the Prophet doth now further relate that whereof he had begun to speak in the end of the foregoing 25th. verse; to wit, that the Lords hand was lifted up. (For he will lift up, (or raise up) a banner.) That is, an army of enemies. (among the heathen from far) That is, he will give them a token for to come and fall upon the people of the Jews. Or, he will allure and entice the Chaldeans, Babylonians, Assyrians, (which are here meant by the name of heathen) by his secret and righteous providence, and will provoke and stir them up against the Jews. (among the heathen from far) or, among the heathen that are afar off; that is, that shall come from a far country. (and he will hiss them (hither) &c.) Or, will whistle pipe, &c. Oth. he will hiss them to him. The meaning is, that God can soon, yea easily, raise up an huge army to execute his judgments upon those whom he intendeth to punish. See the like phrase, Isa. 7. 18. Zach. 10. 8. (and behold, they shall come hastily, swiftly.) This hath relation to that which was said above, vers. 19. As if he should say here, Ye stout and mock at my threatenings, saying, Let him make speed, let him hasten his work, &c. Behold, now he will make hast, procuring that the enemies shall come speedily and swiftly, for to destroy you (they shall come) Heb. it shall come; to wit, the banner or ensign, with the people that belong to it. Oth. he; to wit, the King of Babel, with his army. Oth. it; to wit, the people.]

27 No weary nor stumbling person shall be amongst them: [Intimating, that none in that camp, or among those souldiers should be weary of marching in that long journey, thereby declaring the willingness and forwardness of those Nations whom the Lord should employ or set on work] none shall slumber nor sleep, [they shall be all wakeful and prudent in their enterprizes] neither (shall) the girdle of his loines be loosed, nor the shoestring of his shoes be torn off. [that is, they shall be continually ready for to fight, being alwayes armed.]

28 Whose arrows shall be sharp, and all their bowes bent: [Heb. whose in the singular number; to wit, peoples, which shall be in the camp or army. So in the sequel the singular number is put for the plural. The Prophet by these words doth intimate, that the people or nation whom the Lord will make use of to do execution upon his own people, shall be well armed, and well fitted and prepared for the work. (their bowes bent) Heb. troden, because they use to set their foot upon the crosse-bow, when they bend it. See Psal. 7. 13.] their horses hoofs [Heb. claws] shall be counted like a rock, [to wit, they shall be esteemed to be as sharp and as hard as a flint or rock, so that they shall not wear out with running and galloping. The contrary happened, Judg. 5. 22.] and their wheels like a whirl-wind. [that is, their charrets shall come very swiftly.]

29. Their roaring shall be like (the roaring) of an old lion, [or fierce, or cruel, or terrible Lion] and they shall roar like the young lions, and they shall make a noise, and lay hold on the prey, [The Hebrew word rendered here prey, signifieth properly a beast that is rent and torn in pieces with the teeth and claws of another beast] and carry (it) away, and there shall be no deliverer. [in the words of this verse the Prophet describeth the cruelty of the people or nation whom the Lord would send against the Jews for to destroy them.]

30 And in that day they [To wit, those strange nations, the Chaldeans and others] shall roar against them, [to wit, against the people of the Jews, which shall be so pitifully misused] as the roaring of the Sea: then shall they look unto the earth, but behold, there shall be darkness (and) trouble, [this is a comparison taken from those that being in a storm and tempest at sea in great danger of their lives, do spie land afar off, wishing that they might get in, and land at some harbour; They also look often up towards heaven, to see whether the weather doth not begin to clear up: So shall those of Jerusalem, when they are assailed or set upon by their enemies, look round about, to see if there be no where help or succour to be found for them, but all in vain, for they shall finde none. Compare below, ch. 8. 22. (there shall be darkness and trouble) Oth. there is darkness of trouble. The meaning is, There shall be no hope left; that which is wont to bring joy, the same shall bring nothing but anguish and sorrow unto them] and the light shall be darkened in their desolations. [Oth. in or at, or under their heaven, or skie: That is, in the heaven or skie under which the land of Juda lieth. Of darkness, see Gen. 1. 5. on v. 12. Of light, Job 18. on vers. 5. Of both, Job 30. 26.]

CHAP. VI.

The Prophet beheldeth in a vision the glory of the true God, v. 1. At which he is greatly affrighted, 5. he is confirmed and strengthened in his office and calling, 6. his willingness and readinesse to serve unto God, 8. he is sent to the Jews to declare unto them their finall ruine and destruction, because of their obstinacy and hardness of heart, 9. yet so, as that still an holy seed should be reserved and left among them, 13.

IN the year when King Uzziab [Hebr. Uzziabu] died, [see 2 Kings 15. 7.] I saw [in a propheticall vision. See Gen. 15. on v. 1.] the Lord sitting upon an high and exalted throne, [by the Lord is meant here, the Father, Son, and Holy Ghost. Compare vers. 3. and 8. Therefore this vision is applied unto Christ, Job 12. 40, 41. and to the Holy Ghost, Acts 28. 25, 26, 27.] and his borders [that is, the borders or hems of his garments; to wit, of his royal robes, wherewith the Lord was arrayed] filling the Temple.

2 *The Seraphims* [The Hebrew word signifieth properly burning; thus the Angels of the Lord are called, because they are zealous, yea burning in zeal, to execute the commandment of the Lord: or, because they burn and consume the wicked like a fire; or because they appear in fiery colour. to wit, red, like fire] *stood above* [or upon] *it* [to wit, as Ministers or servants tending and waiting upon the service of the Lord. Compare, *Dan 7. 10. Rev. 4. 6. 7.*] *each one had six wings*: [Heb. *six wings* *fix wings* (were) *to one*. See the annotat. *Gen. ch 7. on v. 2.* compare *Rev. 4. 8.*] *with twain (every one) covered his face*, [in token of reverence which they bare unto God; or because they were not able to indure the brightness of his glory] *and with twain he covered his feet, and with twain he did flye*. [to wit, to perform the commandment of God speedily. For the Angels are ministering spirits, *Psal. 34. 8. and 91. 11. Heb. 1. 14.*]

3 *And the one cried unto the other*, [Heb. *this cried unto this*] *and said, Holy, Holy, Holy is the LORD of hosts*: [to, *Rev. 4. 8.*] *The whole earth is full of his glory*: [Heb. *the fulness of the whole earth (is) his honour, or glory*. That is, all the works of the Lord that are in the whole world, they give testimony, and are a clear proof and demonstration of his glory, *Psal. 24. 1. Rom. 1. 20.*]

4 *So that the posts of the thresholds were moved*, [Hereby is intimated the fierce anger of God, as above, chap. 5. v. 25. *the mountains were moved*. And understand here the posts of the Temple] *at the voice of him that cried*: [that is, of every one of the Seraphims, as v. 3.] *and the house was filled with smoak*. [this was likewise a token or evidence of Gods anger, smoak, and vapour issuing out of his nostrils.]

5 *Then said I*, [Or, therefore said I; to wit, because I saw those tokens of Gods wrath, who was ready to execute his judgments] *Wo (is) me, for I perish, because I am a man of unclean lips*. [or, I am undone. Oth. I am dumb, or tongue-tied, or I am dead; that is, I must presently die; to wit, because I that am a man of unclean lips, have seen the Lord, as straightway followeth. See the annotat, *Gen. 16. 13. and Deut. 5. 25, 26. Exod. 24. 11. Judg. 13. 23.* (because I am a man of unclean lips) that is, I am a poor sinful man. By the faultiness of the lips; that is, of the words whereinto a man soon or easily slippeth, doth he understand his whole sinful estate. Compare v. 7. and likewise, *Jam. 3. 2.*] *and I dwell in the midst of a people that is unclean of lips*: [that is, a people that worshippeth Idols, is bent to lying, and flow or backward to worship, honour, and thank the true God, and to edifie their neighbour] *for mine eyes have seen the King, the LORD of hosts*.

6 *But one of the Seraphims flew unto me* [To wit, by Gods appointment, for they stood by the Lord, ready to receive his commands, and to execute the same at his pleasure] *and he had a burning coal in his hand*, [this glowing or burning coal was a token of the burning off, or burning away of sin; that is, of the cleansing and pardoning of sin] *(which) he had taken with the tongs from off the altar*, [understand here the altar of burnt-offering, upon which fire was continually kept, this altar being a type of Christ, and of his sacrifice for our sins, *Heb. 13. 10.*]

7 *And he touched my mouth therewith*, [Compare *Jerem. 1. 9. Dan. 10. 16.*] *and said, Lo, this hath touched thy lips: so thine offence is departed (from thee) and thy sin is purged*. [oth. graciously covered. This, &c. to wit, this glowing or burning-coal, which I have taken from off the Altar. Hereby is signified, that the pardon of sin proceedeth from the sacrifice & offering of Christ, which was shadowed out by the sacrifices and offerings of the Altar. In like manner, that the Holy Ghost like unto a fire, burneth away sins, and consumeth them.]

8 *Then I heard the voice of the Lord, who said*, [To wit, the voice of the Father speaking to the Son, and the Holy Ghost, Compare this with *Genes. 1. 26.*] *Whom shall I send?* [to wit, unto the rebellious people of the Jews, to preach and declare unto them my decree concerning their blinding and ruine] *and who shall go for us?* [to wit, in the service of God, the Father, the Son, and the Holy Ghost: for it is God alone that calleth and sendeth the Prophets. Compare *Gen. 1. 26. and 3. 22.*] *then I said, Lo (here) am I, send me*. [The Prophet doth now here freely offer his ready service, being strengthened and confirmed by God, being now far more willing and ready to go upon the Lords errand or message, then either *Moses* or *Jeremy* was, *Exod. 3. and Jerem. 1.*]

9 *Then said he, Go, and say unto this people*, [Here the Lord saith not, *Unto my people*, because they were gone away from him; but he saith, *Unto this people*] *bearing hear, but understand not, and seeing see, but perceive not*. [as if the Lord should say, Thou shalt not labour in vain, in teaching and instructing this people, nevertheless go thy wayes, and do that which I command thee. to convince them of their obstinacy and rebellion. (bearing hear, but understand not, &c.)] *As if the Lord should say, Ye shall indeed hear the words of these Prophecies, but not understand them: and this shall be my just judgement, who will in this manner punish your stubbornness and rebellion, namely, with blindness and hardening. In this sense are these words used in the New Testament, *Matth. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Romans 11. 8.*]*

10 *Make the heart of this people fat, and make their ears heavy, and shut their eyes*, [Or, anoint, besmear, lime their eyes] *lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be* [to wit, God] *heal* [namely, by forgiving their sins, *Mark 4. 12.* see *Psal. 30. 3.*] *them*. [to wit, the people. *Make the heart, &c.* To wit, by the preaching of my word. By these words the Lord will not signify what his Word preached properly, and in its own nature worketh and effecteth in men: but he foretelleth what should follow upon the preaching of it in the wicked Jews, namely, that they should thereby not only convert themselves, but grow rather yet more stubborn, and more obstinate, because God in his just judgement would give them up to a perverse and reprobate minde.]

11 *Then said I, Lord, how long?* [To wit, shall this desolation of the people continue. Oth. how long shall this blindness and hardness of the people last?] *and he said, Untill the Cities* [to wit, the cities in Juda] *be wasted*, [oth. be surely wasted; to wit, by the many and divers assaults of the enemies of the people of the Jews. As touching the blindness of the people; to wit, of the Jews, the same often happened before the coming of Christ; especially in Christs time, as appeareth, *Matth. 13. 14. Mark 4. 12.* and elsewhere: yea, it continueth still unto this day, as appeareth in the greatest part (by far) of the Jews that are this day alive; and shall continue still so long, untill the fulness of the Gentiles shall be come in, *Rom. 11. 25.*] *so that there be no inhabitant, and the houses (so) that there be no man; and that the land be destroyed with desolation*. [that is, be utterly wasted, so that no man do dwell any more in it, and therefore the same lieth still untill and unmanured. Examples of this desolation see in the reign of King *Hizkia*, 2 *Kings 18.* of *Manassah*, 2 *Chron. 33.* of *Josiah*, 2 *Chron. 35.* of *Joabaz*, *Jojakim*, *Jojachin*, and *Zedekia*, 2 *Kings 25.* and 2 *Chron. 36.* and especially after Christs ascension.]

12 *For the LORD shall remove those men* [To wit, the people of the Jews] *far away*, [to wit, into captivity]

captivity in Babylon. Here the Prophet hinteth, that it was the work of God that the Jews were carried away captive to Babylon] and the forsaking [meaning that forsaking, whereby this people was forsaken by God, and delivered to their enemies in the time of the Babylonish captivity] shall be great in the innermost (part) of the land. [Or, in the midst of the land; to wit, in the land of Juda.]

13 But yet in it shall be a tenth part, [That is, a small company, in comparison of the great number of those that shall be carried away and destroyed. The Prophet would intimate, that this people shall not utterly perish one with another, and none escape] and it shall return, and be to eat up. [Oth. but it shall be again eaten up. For some understand by this tenth part, those that were left in the land of Juda, after that the people were carried away captive, and from thence went down into Egypt, and perished all most miserably. Others understand by the tenth part, the Jews that should return from the Babylonish captivity, and were to suffer much at the hands of the Kings of Syria and Egypt, in the time of the Machabees, and at last of the Romans, and all this by reason of their great and manifold sins] (but) as the oak, and as the hard oak, wherein (there) is yet a prop (or stay) after the casting off (of their leaves:) (so) the holy seed shall be the prop (or stay) thereof. [this is a promise for the comfort and consolation of the godly, namely, that the tribe of Juda should not utterly perish or be destroyed, but that because of some holy children of God, that were found in it, it should be kept and preserved until Christ should come in the flesh. (but as the oak, &c.) or elm-tree. In the Hebrew text are two words used, both of them signifying an oak or oak-tree. For one of them some Translatours render the word elm-tree: others, the lime-tree: others expound the Hebrew words thus; But as by oaks which stand at the (gate) Schallecheib (the entry) hath a firm prop (or stay) (so) shall the holy seed be his firm prop (or stay.) According to this exposition the Prophet here compareth the godly unto oaks, wherewith the Kings entry was supported and under-propped; or to the cawley or street that was made, by which they passed from Salomons house into the Temple, of which see, 1 Kings 10. 5. and 2 Kings 12. 21. and 1 Chron. 26. 6. and 2 Chron. 9. 4. and 11. (so shall the holy seed, &c.) that is, the remnant of the godly; that is, the godly children descended from godly parents. As if he had said, God beareth yet in some measure with the corrupt tree, in respect of the good branches that sprang from it. For some few godly ones sake doth God sometimes spare many wicked ones, Gen. 18. 3. (shall be the prop (or stay) thereof:) to wit, of that land; that is, of the inhabitants of that land. Oth. of that tenth part; it is all one, or to one effect.]

CHAP. VII.

Jerusalem is besieged by Rezin and Pekah, v. 1. God sendeth Isaiah unto Achaz, to comfort and encourage him, 3. foretelling, that they should effect nothing, 7. but that they themselves should be destroyed, 8. For confirmation hereof the Lord giveth Achaz a token, and declareth unto him the conception and birth of Christ, 14. But in regard Achaz rejecteth this tender of grace, the Lord telleth him by the Prophet, that the Kingdom of Juda should be destroyed by the Egyptians and Assyrians, 17. The miserable state and condition of the land of Juda, 22. &c.

Now it came to passe in the dayes of Achaz, the son of Iotham, the son of Uziah, [That is, which Jo-

tham was the son of Uziah] King of Juda, [this hath relation unto Achaz] that Rezin the King of Syria, [Heb. Aram, who was one of the sons of Sem, Gen. 10. 22. From him sprang the Syrians] and Pekah [he was a wicked Idolater, who murdered his own King Pekkias, 2 Kings 15. 25, 28.] the son of Remaliah, King of Israel, marched up towards Jerusalem, to war against it, but he [to wit the King of Syria, who waged the war, and was come to aid the King of Israel, and (according to the opinion of some) was the principal author of this war, although it had the name that he came to aid and assist the King of Israel] prevailed not by fighting against it.

2 When it was told the house of David, [That is, King Achaz, and the chiefeft Lords of the Realm, or his kinsman] saying, The Syrians rest upon Ephraim: [that is, the Syrians rely upon the aid and assistance of the Ephraimites, they are joynd together, and are agreed to set upon thee with one accord. Heb. Aram, that is, Syria riseth upon, &c. Upon Ephraim, that is, upon the ten tribes of the Israelites, as Psal. 78. 9. and 80. 6. and below, v. 17. among which tribes the tribe of Ephraim was the chiefeft, and in which tribe the Kings of Israel also kept their Court, to wit, in Samaria] then his heart [to wit, the heart of King Achaz] was moved, and the heart of his people, as the trees of the forest are moved by the winde. [this fear sprang from a bad conscience, unbelief and mistrust.]

3 And the LORD said unto Isaiah, Go forth now to meet Achaz, [The Prophet is therefore properly sent to Achaz, because he was specially afraid, and because this matter concerned the welfare and prosperity of the Realm] thou and thy son Shear-Jaschab [that is to say, the remnant shall return, to wit, out of the common ruine or captivity, or shall convert themselves. Hence it appeareth, that this name was given unto this son in a Prophetical way, to put the people in minde of Gods promises concerning the return of some of the people. See below, ch. 10. 21. and compare below, chap. 8. 3. and Hosea 3. 4, 6, 9.] at the end of the conduit of the upper pool, in the high way of the Fullers field. [See concerning this the Annotat. 2 Kings, chap. 18. on verse 17.]

4 And say unto him, Take heed [To wit, of being afraid] and be quiet, fear not, neither let thine heart grow weak (or faint) because of those two tails, of these smoking fire-brands, because of the kindling of the anger of Rezin, and of the Syrians, and of the son of Remaliah. [Because of those two tails of the smoking fire-brands, &c. Thus the Prophet calleth the King of Syria, and the King of Israel in a disdainful and a contemptible manner, and he intimateth that their anger (which seemed to be like a burning fire, and as if they should have set the whole world on fire) was little to be regarded, and would soon passe away, or have no more strength or vertue, comparing them to a stick that was almost burnt away, and had very little or no fire at all any more, but onely had yet some smoak. The King of Syria was almost quite burnt out, or subdued by Joas, the son of Joahaz, 2 Kings 13. 25. The King of Israel was almost utterly wasted and brought to nothing by intestine mutinie and war, 2 Kings 15. v. 10, 14, 16. and both of them by Pul, King of Assyria, 2 Kings 15. 19, and 1 Chron. 5. 26. (and of the son of Remaliah) The Prophet thinketh him not worthy to call him by his name, or to give him the title of King; whereas he meant notwithstanding, Pekah King of Israel, the son of Remaliah.]

5 Because the Syrian [Thus doth the Prophet call Rezin, the King of Syria, in a disdainful and contemptible manner] hath advised evil against thee (with) Ephraim, [that is, with the ten tribes of Israel] and the son of Remaliah, saying:

6 *Let us march up against Juda, [To wit, into the land of Juda] and vex it, [to wit, by besieging the city of Jerusalem a long while, so that they be constrained at length to yield up themselves into our hands, Oth. grieve it, or weary it] and divide it amongst us; and make the son of Tabeal King in the midst of it.* [They intimate, that their purpose was to rent the land of Juda in twain, and to divide it amongst them both, and in the name of them both to make the son of Tabeal Deputy-Governour in it. Who this Tabeal or his son was, is very uncertain: It is probable, that he was a Syrian, of some great house or family, and an excellent and famous warrior.]

7 *Thus saith the LORD: It shall not stand, neither shall it come to passe.* [To wit, the evil or mischief, which those two Kings intend: It shall not be put in execution. See the like phrase, *Job 22. verse 28.*]

8 *But Damascus shall be the head of Syria: [That is, Damascus shall be the chief city of the Kingdome of Syria] and Rezin the head of Damascus: [the meaning is, Rezin shall be and continue head or governour onely at Damascus, and not at Jerusalem, as he and his confederates do fancie or imagine: their design shall not prosper, every one shall remain or continue within the bounds of his own land] and within threescore and five years shall Ephraim be broken, that it be not a people.* [that is, they shall have no Kingdome more of their own, nor State, nor Dominion in their own hand: so far is it from thence, that they should enlarge their own Kingdome, by the addition of the land of Judea, or of any part thereof. This desolation happened in part by Salmanassar, *2 Kings 17. 3.* but in full by Esar-haddon, *2 Kings 17. 24.* the son of Sanherib, *2 Kings 19. 37.*]

9 *In the mean while Samaria shall be the head of Ephraim, and the Son of Remaliah the head [That is, King or Ruler] of Samaria: [That is, Samaria shall be the chief City of Ephraim; that is, of the Kingdome of the ten tribes; and he that hath the suprem authority and command in it, is Pekah, the son of Remaliah] if ye believe not, surely ye shall not be established.* [The meaning is, If ye will not believe that promise of God, which I have preached unto you, to wit, that these two Kings shall not prevail against you, then ye shall not be established, or ye can have no comfortable assurance against the great fear which ye have by reason of your enemies, but ye shall be alwayes disquiet in heart. Oth. *If ye believe not (this) that cometh (therefore) to pass, because ye are not stable, or fixed; to wit, in faith. Oth. Do ye not believe (this,) because ye are not assured, nor confirmed in your faith? to wit, by a token or miracle?*]

10 *And [Oth. therefore] the LORD went on to speak unto Achaz, [To wit, by me his Prophet, because he saw that Achaz gave no credit to these promises, neither his people also, which sufficiently appeared by their quaking and trembling] saying,*

11 *Ask thee a token of the LORD, thy God: [Ask thee, &c. That is, for thy good, namely, for confirmation of thy faith, in that which was even now promised thee. (a token, &c.) Whereby thou maiest perceive, that God hath sent a Prophet unto thee, that speaketh truth] ask (it either) in the depth, beneath, or ask (it) in the height above.* [that is, pray, that God would shew thee a miracle, either on earth, or in heaven. Heb. *make the request deep, or make (it) high upwards.*]

12 *But Achaz said, I will not ask it, [To wit, a token of the Lord] neither will I tempt the LORD.* [Achaz speaketh this in a dissembling way, as an hypocrite or dissembler, as if so be he should say, I will

not transgress against the commandment of God, *Deut. 6. 6.* lest I should provoke the Lord to anger. The Lord forbiddeth to ask a token out of incredulity, unbelief, or with an evil intent and purpose. But he forbiddeth not to require a token by way of obedience, and according to his special command, for confirmation and strengthening of our faith. See the Annorat. *Deut. 6. 16.*]

13 *Then said he, [To wit, the Prophet Isaiah] Hear ye now, ye house of David, is it too little for you, that ye weary men, that ye weary my God also? [Ye house of David, &c. To wit, ye that are degenerated, not following the godly foot-steps of David. Hence may be gathered, that those that were next to King Achaz, were incredulous, and refused to ask a token, as well as Achaz himself. (Is it too little for you, &c.) The meaning is, hitherto ye have set little by me and the rest of the Lords Prophets, yeas despised us, not believing nor entertaining our counsel and admonitions. But now ye vex and trouble the Lord himself, so much as ye despise and reject the grace, which he offereth unto you.]*

14 *Therefore the LORD himself shall give you a token: [To wit, seeing ye have despised & rejected the token that was offered unto you, and yet notwithstanding the godly have need of confirmation and strengthening in faith: therefore God will give a miraculous token] Behold, a Virgin shall conceive, and she shall bear a son, and call his name IMMANUEL. [Behold, &c. This word exhorteth them to diligent attention unto that which shall be spoken: and this is the sense or meaning; God will surely make good that promise of his concerning the sending of his Son, who in the fullness of time shall come of the tribe of Juda, and be born of a Virgin. Therefore shall also much more be able and willing to perform that promise which he maketh concerning the redemption or deliverance out of the hands and power of the enemies; that concerneth the spiritual and eternal redemption, this onely the bodily and temporal deliverance. (a Virgin) or, that Virgin. (and she shall bear a son, and call his name IMMANUEL.) Oth. and thou (O Virgin) shalt call his name IMMANUEL, signifying hereby, that Christ should have no Father, according to the flesh, that should give him his name, as fathers are wont to do unto their children, *Luke 1. 63.* (IMMANUEL) that is, God with us, true God, and true man, who shall reconcile, yea, as it were re-unite men unto God.]*

15 *Butter and honey shall he [That is, the Virgins son] eat, [the meaning is, he shall be nourished and brought up in his child-hood, as other children are, that it may appear, that he is of the same nature that other children are of] till he know how to refuse the evil, and to chuse the good.* [that is, till he come to years of understanding, and discretion, that he knoweth how to distinguish good from evil.]

16 *Surely, before this lad (or child) knoweth, to refuse the evil, and to chuse the good: that land of which thou art weary, shall be forsaken of her two Kings.* [These words are not (according to the opinion of some) a continuation of the immediate foregoing words, speaking of the incarnation of the Son of God, but the Prophet speaketh here again of the deliverance which he promised unto Achaz, concerning the defence and protection of the Israelites against their enemies. And by the young lad or child, may here be understood, the Prophets little Son, Shear-Jaschab, whom by Gods appointment he had taken along with him, *vers. 3.* or some other child that was already born, or should shortly be born: For these words cannot so well suit with our Saviour Christ; the Prophet speaking here of a short time, wherein both those Kings should perish; whereas our Saa

viour was not born, and come into the world, till many years after that. Yet some do apply this verse unto our Saviour Christ, in such sense or meaning, that this Prophecy should be accomplished in so short a time, as there should be between the birth of Christ, and his age or years of discretion. (*that land, &c. shall be forsaken of both her Kings*) The meaning is, that those two Kings should not onely not take the land of Juda, but that also they themselves should die within a short while. (*that land*) to wit, the land of Israel and of Syria, from whence all misery and destruction was to come upon King Achaz. (*of which thou art weary*) or, *which thou abhorrest*: For the cause immediately related. (*of which thou, &c.*) to wit, thou King Achaz. (*of her two Kings*) Heb. *of the face of her two Kings*; to wit, Pekka and Rezin. These two Kings, shortly after this prophecy (as some do account) died both of them a violent death, as appeareth, 2 Kings 15. 30. and 16. 9. before Achaz had reigned four years compleat.]

17 (*But*) the LORD shall cause to come upon thee, and upon thy people, and upon thy fathers house dayes, [To wit, heavy, sad, lamentable dayes] such as have not come from ~~that~~ day that Ephraim departed from Juda, [that is, from that time that the ten tribes were rent from the tribe of Juda, in the time of Rehabeam, and Jeroboam, of which see 1 Kings 12. And here Ephraim onely is named, but the ten tribes of Israel are meant, not onely because Ephraim was the chiefest of the ten tribes, but also because that rent first began at the tribe of Ephraim, and because Jeroboam came of that tribe, who was the first King over Ephraim, and the other nine tribes, 1 Kings 12.] (*by*) the King of Assyria. [to wit, shall the Lord do it. The Jews did rely exceedingly upon the Kings of Assyria, and in special Achaz, as appeareth, 2 Kings 16. 7. But here the Lord threateneth, that he will cause them to be most plagued and oppressed by the King of Assyria; namely, (as some conceive) by Nebuchadnezzar, who at that time had brought also Assyria under his power and dominion. See below, verse 20. But some understand here Tiglath-Pileser, of whom we may read, 2 Chron. 28. 20. Others Sanherib, of whom is spoken, 2 Kings 18. 13, &c.]

18 For it shall come to passe in that day, [To wit, wherein he hath determined to punish you and your posterity] that the LORD shall hiss unto the flies, that are in the end of the Rivers of Egypt, and for the bees, that are in the land of Assur. [that is, he shall by hissing, whistling, or piping, cause them to come to him. See above, chap. 5. 26. (*he shall hiss for the flies, &c. and for the bees, &c.*) Thus he calleth the Philistines, Idumeans, and Ethiopians, which dwell on the borders of Egypt. See the fulfilling of this Prophecy, 2 Kings 19. 9. and 2 Chron. 28. 17. The Prophet calleth the people *Flies*, in respect of their great multitude: *Bees*, as well in regard of their stinging, and of their great number, as in regard of their experience in war, and skill in setting an army in battell-array. Compare Deut. 1. 44. Psal. 118. 12.]

19 And they [To wit, those Flies and those Bees] shall come, and they shall all rest [or, lie down] in the desolate valleys, and in the clefts of the rocks, and in all thorn-hedges, and in all commended, [oth. commendable, or praise-worthy, that is, fruitful] places. [The meaning is, that the camps of the enemies should lie down in all places thorowout the whole land of Juda, both in convenient and in inconvenient places; whether high or low, fruitful or barren.]

20 In that day shall the LORD shave off with an hired rasour (which) is on that side the River, [Meaning the River Euphrates] by the King of Assyria, the head and the hair of the feet; yea it shall also take the

beard quite away [In that day shall the Lord shave off with an hired rasour, &c. To wit, hired by King Achaz, to defend him against the Assyrians & Israelites, see 2 Kings 16. 7, 8. The meaning is, Thou hast offended, in putting thy trust in the King of Assyria, but I will punish thee by him. (*by the King of Assyria*) Not just by the very same King of Assyria, whom Achaz had hired, to wit, Tiglath-Pileser: for though indeed he is said to have distressed Achaz, 2 Chron. 28. 20. and 21. yet he did not so great harm to the people of the Jews, as God threateneth them in this place. Therefore this is to be meant of another King of Assyria. Some conceive that here is spoken of divers Kings of Assyria, who the one after the other plagued the people of the Jews most grievously; as namely, Sanherib, Efar-haddon, and last of all Nebuchadnezzar did. See 2 Kings 18. 19. and 2 Chron. 33. 2. 2 Kings 24. and 25. But that excessive mischief and misery, whereof mention is made in this place, seemeth to suit with none else, at least with none more fully then with Nebuchadnezzar, who effected the same, when he brought a mighty great army with him into the land of Juda; which the Prophet here threateneth, see 2 Kings 24. and 25. This King Nebuchadnezzar, who was King of Babylon, is called here King of Assyria, because he had subdued Assyria, and had brought it under his dominion. (*The Lord shall shave off the head, &c.*) to wit, the hair of the head, and of the feet, that is, he will deal severely with every man, sparing none. (*yea, it shall also take the beard quite away.*) By the beard, is meant the ornament, and repute, and glory of the congregation of the people of the Jews. See the accomplishment hereof, 2 Kings 24. and 25.]

21 And it shall come to passe in that day, that a man shall have kept alive a little cow and two sheep. [That a man shall have kept alive, &c. Or, shall have nourished; namely, so, that the enemies shall not have taken them away from him, or slain them. (*A little cow*;) or, a young cow, or young heifer. (*and two sheep*) or two goats. He putteth a certain number for an uncertain. The meaning is, few milch kine or beasts shall yield milk enough for those few people that shall be left.]

22 And it shall come to passe, that by reason of the abundance of milk which they shall give. [Hebr. *make*. See above, ch. 5. on v. 10.] he shall eat butter; [to wit, good store, or in great abundance, as knowing none to whom he might sell the milk or butter, the land being bereaved of her inhabitants: or because he shall not have many eaters at home with him, or many mouths to feed; for they shall be either slain or driven away by the enemies] yea, every one that shall be left [to wit, after so many desolations and murders] in the midst of the land, [to wit, of the land of Juda] he shall eat butter and honey. [But of other eatable commodities there shall be no great store, the whole land or countrey lying untilld.]

23 It shall also come to passe in that day, that every [That is, many] place where (there) were a thousand vines, [Hebr. *a thousand vine*] of (or, at) a thousand silver-lings, [that is, worth a thousand silver-lings] the same shall be for thorns and briars: [The meaning is, that the whole land, yea even the most fruitful places, and those that were wont to be best manured, shall lie waste and desolate.]

24 (So) that men shall be fain to go thither with arrowes, and with the bowe: [To wit, to defend themselves against the wilde beasts, which in great number shall be found among the briars and thorns, after that the land shall lie desolate, and empty, untilld and un-inhabited. This is that which the Lord threateneth unto transgressours

in his Law, *Levit. 26. 22.*] for all the land shall be thorns and briars. [and consequently, there shall be no great store of corn, and other eatable wares or commodities.]

25 Also (on) all the mountains, which are wont to be digged up with mattocks, [To wit, the vineyards, and other fruitful places, which are wont to be sown, or planted, and to be digged. (which are wont to be digged up with mattocks) to wit, to plant them afterward with vines] thither shall not men come, (for) fear of thorns and briars; but they [to wit, those mountains and grounds that were wont to bear much good fruit] shall be for the sending in of the ox, and for the treading of small cattel. [that is, that oxen or small cattel, whether sheep or goats, may be sent in thither, see *Exod. 12. 5.* Oth. thus; Concerning all the mountains that shall be digged up with mattocks, thither shall not the fear of thorns and briars come, but, &c. in this sense, that men shall not be able to hide themselves any where, but on high mountains, where they shall yet prepare a place to send in some cattel thither.]

CHAP. VIII.

A Prophecy of the ruine and destruction of Syria and Israel by the Assyrians, v. 1. &c. who should likewise pass thorow the land of Juda, and grievously afflict it; but not utterly subdue it, 6, &c. With a comfortable exhortation to the godly Jews, that they should not be afraid of those Kings, but that they should rely upon God, 12. Although he be a stone of stumbling unto the wicked, 14. That they should not ask counsel of the Necromancers, 19. Ruine is threatened to the despisers of the Word of God, 20.

Moreover the LORD said unto me, Take thee a great roll, [Of the word roll, see the annotat. *Ezra 6. 2.* see also below, ch. 34. 4. and compare *Hab. 2. 2. Rev. 5. 1.*] and write upon it with a mans pensil; [That is, write such a hand-writing, as every man may read, or according to the manner in use, or after the common style or custome] Hastening to the spoil, he is speedy to the prey. [Oth. concerning MAHER SCHA LA L-CHAS-BAZ; that is, concerning that which the name which thou shalt give unto thy young son, when he shall be born, signifieth. The meaning is, the King of Assyria shall come speedily, and spoil or plunder the Syrians and the Israelites. See the accomplishment of this Prophecy, 2 Kings 16. 9. The thing which the name of the Prophet Isaia's son signifieth, is here recorded.]

2 Then I took unto me faithful witnesses, [Or, credible witnesses. Heb. I caused faithful witnesses to bear witness unto me. Compare *Jerem. 32. 10.* That is, such men as were able to bear witness, that the Prophet had made this Prophecy, that no man hereafter might deny it, or call it in question] Uriah the Priest, and Zacharia the son of Jeberechiah. [This is added here to distinguish him from other persons of quality, that have also had this name, as appeareth, 2 Kings 14. 29. and 2 Chronicles 24. 20. and 26. 5. and *Ezra 5. 1.* and 6. 14. and *Luke 1. verse 5.* and 67.]

3 And I had drawn nigh unto the Prophetesse, [That is, gone into the bed-chamber. Hereby is expressed in a modest way copulation of the Prophet with his wife. (unto the Prophetesse) that is, unto my wife, so called, because of her husbands office and calling; or because she was likewise a Prophetesse] which conceived and bare a son: and the LORD said unto me, Call his name MAHER-SCHA LA L-CHAS-BAZ. [see above, v. 1.]

4 For before that lad (or childe) [Or, this youth, to wit, the Prophets young son, verse 3.] shall be able to cry, My father, or, My mother, the riches of Damascus [Damascus was the chief City of Syria, above, chap. 7. vers. 8.] and the prey of Samaria, [Samaria was the chief City of the Kingdome of Israel, above, chap. 7. vers. 9.] shall be carried (away) before the face of the King of Assur. [That is, in a short time; for when children are a year or two old, they begin with broken and imperfect words to call their father and mother. Samaria and Syria were subdued and wasted by the Assyrians about a year or two after this Prophecie. (shall the prey of Samaria, &c.) Observe well, that the Prophet here saith, that the King of Assyria should take or carry away the prey of Samaria, but he saith not, that he should take the city. See 2 Kings 15. 29. and 16. 9. (before the face of the King of Assur) That is, in his presence, and for his benefit.]

5 And the LORD spake yet further unto me, [Heb. The Lord went on to speak unto me] saying:

6 Forasmuch as this people [To wit, the people of the Jews, or at least-wise a great part of them; to wit, those that gave no credit to the Word of God. For among this people were yet some good and godly ones, whom the Lord calleth his disciples, below, v. 16.] despise the waters of Siloah, [This was a water-brook in Jerusalem, out of which a fountain sprang. See *Psal. 46. 5.* and *Joh. 9. 7.*] that go softly, [see the annotat. *Nehem. 2. 13.*] and there is joy with Rezin, and the son of Remaliah: [that is, in the mean while that these two Kings are weary, being confident that they should subdue the land of Juda: Therefore behold, &c. as followeth, vers. 7. (Forasmuch as this people, &c.) as if he had said, Because this people despise the promise of Gods help and assistance against those two Kings, (of whom mention is made above, verse 7.) and will rather rely upon the great power of Assyria, imagining that the help and assistance which I have promised them, is but a little brook, as the brook of Siloah is, but that the help of the Assyrians is as a mighty stream: therefore I will plague and destroy them by the Assyrians, as is said vers. 7.]

7 Therefore behold, the Lord shall cause to come up upon them, [To wit, upon the unbelieving Jews. See vers. 6.] those strong and mighty waters of the River, [To wit, the waters of the River Euphrates. This is in opposition to the waters of Siloah, vers. 6.] the King of Assyria, and all his glory, [That is, all his Princes, and chief Captains, withal their men and souldiers, of whom the King of Assyria boasteth, *Isa. 10. vers. 8, 13.*] and he shall come up [That is, he shall lift up himself; to wit, Sanherib King of Assyria, of whom the Prophet here speaketh as of a great River. Oth. it shall come up; to wit, the River] over all his streams, [To wit, the peoples streams; Or, over their streams; to wit, over the streams of the nations] and go over all his [To wit, the people's; or, their; to wit, the nations] banks:

8 And he shall passe thorow [Hebr. change; to wit, places] in Juda, [That is, thorow the Land of Juda] he shall overflow it, and go over it, [To wit, the Land of Juda. That is, he shall so speedily set upon, and conquer all the fenced Cities in Juda, as if his army were a flood or stream of Waters. See the accomplishment hereof by Sanherib in the dayes of Hizkia] he shall reach even to the neck: [That is, till he besiege and straiten the chief City; to wit, Jerusalem. See 2 Kings 18. 17. But this may be also understood to be spoken of the great extremity, unto which the Jews should be brought, so that it should want but very little, but that they should all of them perish and be destroyed] and the stretching forth of his wings, [that is, the severall parts

of his army. Even at this day we use to call the parts of an army, the *wings* of it] shall fulfill the breadth of thy Land, O Immanuel. [Or, O thou God, which art with us. So is Christ, the Son of God called, who is the head of his Church, which was at that time in the land of Juda. See above, ch. 7. 14.]

9 Associate your selves together, the nations, but be (ye) broken in pieces: and give ear all ye that are in remote lands; gird your selves about, but be (ye) broken in pieces. [This is a Speech directed to the King of Assyria, and other nations, that combined with him against the Jews, or against the Church of God, but especially against the city of Jerusalem. In like manner it is a Prophecie for the comfort and consolation of the godly, that the Assyrians should indeed attempt to besiege Jerusalem, but that they should not subdue that city, nor the Kingdom of Juda, as they intended, but that they should be constrained to retreat with shame and disgrace. It is an holy Ironie, or laughing to scorn, as likewise the same figure is used in the following verse. See the accomplishment of this prophecie, 2 Kings 19. 35. (but be (ye) broken in pieces) or, smitten down, or bruised to dust or powder, beaven to shivers: and so in the sequel. See Isa. 7. 7. (All ye that are in far lands, or countreys) Heb. all remoteness of the land, or of the earth. (gird your selves about) to wit, with armour and sword; that is, prepare your selves for war. (but be (ye) broken in pieces) the meaning is, Do whatsoever ye can, it shall be all in vain, ye shall effect nothing, seeing Immanuel, that is, God himself is with us.]

10 Take counsel (together) [To wit, how ye shall subdue the land of Juda] but it shall be brought to nought: speak a word, but it shall not stand, [As above, chap. 7. v. 7.] for God is with us. [the Prophet hath respect to the name of Immanuel, given to the Son of God, above, chap. 7. v. 14. and here v. 8. and he intimates here, that Christ who is the Defender and Protector of his Church, would defend and protect the Kingdom of Juda; forasmuch as he had decreed to assume his humane nature of or from that tribe, before that all the government should be, (and continue) utterly removed, or taken away from Juda. Some render it, for (here is) Immanuel.]

11 For the LORD spake thus to me with a strong hand, [Heb. with strengthening, or taking hold of the hand. Whereby may be understood the powerful working of the Spirit of God in the Prophet, and in those that should follow him] and he instructed me, that I should not walk in the way of this people, [that is, that I with the godly Jews should not follow the manners and practices of this people, to wit, of the greater part of this people at Jerusalem, forasmuch as they are wicked, in mistrusting the promise of God, and relying more upon the help of man, then upon the help and assistance of God, as they did] (aying:

12 Ye shall not say, A confederacy, of all that whereof this people saith, It is a confederacy; [To wit, thou Isaia, and all ye that fear the Lord, ye shall not say presently, as the greatest part of this people do, we will make a covenant with the King of Assyria, against those other Kings that do threaten and vex us, relying so much thereupon, as that they set little by the promises of God, yea utterly despise them. (whereof this people, &c.) to wit, these wicked, unbelieving Jews, that vilified and contemned the promises of God. (It is a confederacy) or a league, alliance] and fear ye not their fear [that is, fear not that thing wherewith they seek to make you afraid: or, fear not as this people doth. (their fear) to wit, the fear of this people, which is fore afraid of the great power of those two Kings, see above, chap. 7. vers. 2.] and be not affrighted. [oth. make not (the rest) afraid.]

13 The LORD of hosts, him shall ye [To wit, ye that are believers and rely upon the promises of God] hallow, [that is, serve, as we are bound to serve so holy a God, to wit, with a child-like fear and confidence, not doubting of his promises. This is to be understood of the Lord Christ, who is called here, the LORD of hosts, of whom further mention is made in the sequel] and let him be your fear, and let him be your dread. [he is it whom ye ought to fear, and of whom ye ought to be afraid, when ye have provoked him to anger.]

14 Then shall he be for a sanctuary (unto you:) [The Lord Christ shall also sanctifie you by his blood and spirit, and consequently be your glory and comfort, refuge and defence, of which the outward Sanctuary was a token] but for a stone of offence, and for a rock of stumbling unto the two houses of Israel, [that is, unto the two Kingdoms; to wit, of Juda, and the Kingdom of the ten tribes. But understand this so, as that the faithful of both those Kingdoms are not comprehended under the curse or judgment that is here threatened and denounced. (of Israel) that is, of the people of Israel] for a snare, and for a net unto the inhabitants at Jerusalem.

15 And many [To wit, of the Israelites] among them shall stumble, [Oth. many shall stumble at the same, or, against the same; to wit, stone and rock, or net and snare: or many of them shall stumble] and fall, [that is, running against, and stumbling at the stone] and be broken, and shall be ensnared and taken. [For inasmuch as they should through unbelief reject the grace of God offered unto them, therefore it should tend to their greater condemnation. Compare, Matth. 21. 44. Luke 20. 18.]

16 Binde up the testimony; seal the law [Or, the doctrine] among my Disciples. [oth. among those that are taught by me. The words of this verse are a consequence or dependance on the words of God recorded in the 11th. verse. And that which is here laid down, the Lord, to wit, Christ, the Son of God, commandeth the Prophet Isaia to do. The meaning is, that the testimony and the doctrine which God caused to be preached, concerning his grace and mercy, and in special concerning the Messia, should be unto all wicked and unbelieving persons, as a Book or letter that is bound, sealed and shut, and should be onely understood and received by those, that as his true disciples and scholars should be inwardly taught and enlightened through him, by the power of the Holy Ghost. See Isa. 29. 11. and 54. 13. Jer. 31. 34. Job. 6. 45.]

17 Therefore I will wait upon the Lord, [To wit, because the Lord spake unto me, &c. v. 11. As if he had said, I will strongly depend upon God, and will surely rely upon his promises] that hideth his face from the house of Jacob, [that is, who being justly provoked, hath withdrawn his mercy from the wicked Jews, because he would punish them] and I will wait for him.

18 Behold I and the children whom the LORD hath given me, are for tokens, and for wonders in Israel, from the LORD of hosts, which dwelleth on Mount Zion. [These are the words of Christ, (as appeareth clearly out of Heb. 2. 13.) who here comforteth and strengtheneth the Prophet against the hatred of the wicked, by his own example; as if he had said, Doth shame and reproach befall me in mine own person, in the administration of my propheticall office; then wonder not, O Isaia, that reproach and malice is offered unto thee. (and the children) to wit, which are born of God, that diligently hear and meditate on my word. (whom the LORD hath given me) that is, God the Father, kindling and stirring up faith and obedience in them, by my preaching, and by the powerful working of the Holy Ghost. (are for tokens and wonders) that is, many do loath and

and abhor us, and hate us, because their wickedness is reproved by us. (*in Israel*) that is, among the Israelites.]

19 *When they shall then say unto you, Inquire of the sooth-sayers, and the Necromancers, that peep and mumble in the mouth: (then say) Shall not a people inquire of their God? shall they inquire of the dead for the living?* [These are still the words of God unto Isaia, and to the godly Jews. (*when they*) to wit, the unbelieving Jews; or men of Jerusalem. (*shall say unto you*) to wit, unto thee, Isaia, and to other godly ones, that believe in the true God (*Enquire of the sooth sayers, &c.*) To wit, how you and we shall be delivered from the enemies. See of these sooth sayers, *Levit. 19.* on vers. 3. and 20. on vers. 6. (*that peep*) Or, *whisper*, (*and mumble in the mouth*) Or, *mutter*; that is, that utter their predictions in a dark unintelligible voice (*shall they enquire of the dead for the living?*) The meaning is, shall those that are alive, enquire of the dead for themselves? as Saul did, *1 Sam. chap. 28.* vers. 11. Intimating, that this doth not become the children of God. Oth. thus: *doth not a people enquire of their Gods? for the living, of the dead?* meaning that it is a reproof of the absurdity of Idolaters, who enquire of dead Idols for the benefit of the living. See *Deut. 18. 21.*]

20 *To the law*, [That is, to the books of Moses. See *Luke 16. 29.*] *and to the testimony*: [That is, to the revelations or discoveries, which the Lord hath made unto the Prophets; to wit, shall they go to enquire, or ask counsel] *if they speak not according to this word*, [That is, if they will not hear Moses and the true Prophets, and frame their lives according to their Doctrine] *it shall be that they shall have no dawning day.* [Or, *no light.* The Hebr. word signifieth properly the day-spring, or day-dawning; that is, the light breaking forth, when the Sun beginneth to rise, which is rather a glimmering or twilight, then day. That is, they shall not be partakers of the heavenly light, and of the right understanding of Divine mysteries, as also of the grace of God: but shall be punished with all kinde of spiritual and temporal mysteries. See *Job 18.* on vers. 18. *Psal. 84.* on v. 12. Oth. (then it is) *because there is no day-spring with them.* Oth. *If not, let them speak according to that word, which hath no break of day*; that is, those that despise the word of the Prophets, and so make it appear, that they have no heavenly enlightening, let them speak according to the word of the sooth sayers, and of the Necromancers (*they shall, &c.*) Hebr. *with him*, or, *in him*: that is, with none of them all. He speaketh of all the wicked Israelites, as of one man. So likewise vers. 21. and vers. 22.]

21 *And every one of them shall passe thorow it*, [To wit, thorow the Land of Juda and Israel, seeking for help and comfort. It seemeth that this must be applied to the dayes of King Zedekia, when the City of Jerusalem was taken by the Chaldeans, *2 Kings 25. 6, 7, &c.*] *pressed hard, and hungry*; [To wit, because they will not follow the counsel of God] *and it shall come to passe when he is hungry, and (when) he shall be very angry, then shall he curse his King*, [To wit, because he did not defend or protect them] *and his God*, [To wit, because he heard them not, when they called upon him after their manner; namely by sacrifices and image worship. Oth. *his Gods*] *when he shall look upward*: [Oth. *and look upward.* To wit, to see whether any help would come unto them from God. But this looking upward should not proceed from faith, but from impatience, and being driven thereunto by the great extremitie, as *2 Sam. 22. 42.*]

22 *When he shall look unto the earth, behold, there shall be distresse and darknesse*: [Oth: *As so he shall look, unto the earth, and behold, &c.*] *he shall be darkened through anguish, and driven on by darknesse.* [The meaning is,

whithersoever he turneth or windeth himself, he shall finde neither help nor comfort]

23 *But (the land) that was distressed, shall not be (utterly) darkened*; according as He made it contemptible at the first toward the land of Zebulon, and toward the land of Naphtali: so did he at last make it glorious toward the way of the Sea (lying) beyond the Jordan, in Galilee of the Gentiles. [Here some do begin the ninth chapter: At least the Prophet beginneth here to comfort the people, after that he had in the immediate fore-going verses terrified and affrighted them with sore and grievous threatenings. As if he had said, Although the Lord hath grievously afflicted his land, that is, the land of Israel, when he suffered it first to be spoileth by Tiglath Pileser, *2 Kings 15. 29.* and afterward punished more grievously the whole land that lay by the Sea, and that part that lay beyond the Jordan, yea also Galilee, which was on the borders of the Gentiles, by Salmanassar: Yet he will not suffer it to remain or continue in the uttermost darkness and misery; but the people that sitteth or walketh in darkness, shall in Christs time be made glorious; as here is affirmed in general, and afterward in particular in the following chapter. (He) to wit, the Lord. (*toward the Land of Zebulon, and toward the land of Naphtali*) Understand here by the land of Zebulon, and by the land of Naphtali, the land of the ten tribes, whom the Priest here nameth, because the deliverance or redemption began first in them; to wit, by the preaching of Christ, *Matth. 4. 12, 13, 14, 15.* (*at last*) or, *last of all*, in the last times. (*toward the way of the Sea*) Understand here the Sea of Galilee, or the Galilean sea, called otherwise the Sea of Genezaeth, or of Tiberias, (*beyond the Jordan*) oth. *on this side Jordan.* The Hebrew word signifieth both the one and the other. Oth. *about the Jordan.* (*Galilee of the Gentiles*) so called, because those of Tyre, Zidon, and other heathen Nations bordered on it westward, and others eastward. Oth. *populous Galilee*; which is the nether Galilee, lying by the Sea of Genezaeth or of Tiberias, which was very populous, because it was exceeding fruitful, as appeareth, *Deut. 33. 23.* See of the nether and upper Galilee, *1 Kings 9.* on vers. 11. and *Ezech. 47.* on vers. 8.]

CHAP. IX.

A Prophecie of the calling of the people unto Christ, vers. 1. and of their great joy for the redemption by Christ, 2. whose birth, person, office, and everlasting Kingdom the Prophet describeth, 3. After that returneth to threatenings against Ephraim, 7. for the pride, 9. and obstinacy of the people of Israel, 12. and their wickednesse, 17.

THe people [To wit, the people of God, both in Juda, and in Israel] *that walked in darknesse*, [To wit, in ignorance, or, in great misery] *shall see a great light*: [To wit, the preaching of the Gospel, *Matth. 4. 13, 16.* at the time of Christs coming in the flesh, as may be gathered from vers. 5.] *they that dwell in the Land of the shadow of death*, [That is, in the Land where it is terrible dark; that is, in exceeding great misery: See *Job 3.* on vers. 5.] *upon them shall a light shine.* [That is, joy and gladnesse for the saving knowledge of God, taking its rise or original from the preaching of the Gospel. See *Matth. 4. 15.* See also *Psal. 36.* on vers. 10.]

2 *Thou hast multiplied this people*, [This is spoken to God, concerning the people of the Jews, or Israelites] (*but*) *thou hast not made the joy great*: [Oth. *And thou hast made their joy great*; or, *hast thou not made their joy great?*

great? According to the first translation this is the sense and meaning, The Israelites indeed did often rejoyce by reason of the excellent mercies and deliverances, which they had received at thy hand, O Lord; but all that is but a small thing, in comparison of the exceeding great both temporal and spiritual mercies, which they yet expect and look for at thy hand, O Lord God. According to the other rendering, this is the sense and meaning, Lord, thou hast encreased the joy of the people, or made the peoples joy great, (speaking of the state and condition of the Church of the New Testament) forasmuch as they (consisting of Israelites and heathen) shall praise thee with one accord for the great mercies afforded unto them in Christ] (yet) *they shall rejoyce* [To wit, when they shall praise thee for thy grace and mercies: namely, when they shall hear Christ preach, and shall see his miracles] *before thy face*, [This seemeth to signify the spiritual joy of the heart, which is onely open in the sight of God. Or, *before thy face*; that is, bowing down before thee when they come to give thee thanks] *as men rejoyce in harvest, as men rejoyce when they divide the spoil.*

3 *For the yoke of their burden, and the stick of their shoulders, and the staff of him that drave them, [Or, of him that drave therewith] hast thou broken, as in the day of the Medianites.* [That is, the yoke wherewith they were burdened or oppressed, the stick or staff wherewith they were beaten on the shoulders. But all this is to be meant of the spiritual yoke of the Devil, and of sin, from which Christ delivereth his people. And this spiritual deliverance, is here resembled to the temporal or bodily deliverance, which hapned in the time of Midian, *Judg. 7. 22. Isai. 10. 26.* For as Gideon scattered and destroyed the Medianites by the found of trumpets, so should Christ by the trumpet of the Gospel destroy the Kingdom of the Devil]

4 *When all the battel of those that fought, was performed with noise, and the garments [Oth. the mantles, to wit, of the Midianites] were rolled in blood, [Oth. in the blood that was shed: to wit, of the Midianites. (when all the battel, &c. was performed with noise)] To wit, when that terror came upon them, and they slew and destroyed one another, *Judg. 7. 22.* Oth. *with confused noise*] and (were) burned (for) nourishment (or fewel) Hebr. *meat*] of fire.*

5 *For unto us a childe is born, unto us a childe is given, and the dominion is upon his shoulder: and his Name is called Wonderful, Counsel, The mighty God, the Father of eternity, The Prince of Peace:* [Here the Prophet giveth a reason, wherefore he had said, that the people that walked in darknesse, *vers. 1.* should partake of great joy and gladnesse, as they had done in former time, and why their burdens should be broken and taken off; to wit, because a childe should be born unto them, which should bring them everlasting joy and salvation. Compare below chap. 10. 27. (*a childe*) To wit, Jesus Christ, promised unto the Fathers from the beginning of the world. (*is born unto us*) That is, shall be born unto us in the fulnesse of time. The Prophet speaketh of the birth of Christ no otherwise, then as if it had already come to passe; and that by reason of the certainty of his Prophecy. See *Isai. chap. 53.* in the description of Christs passion. (*a Son*) To wit, Jesus Christ the Son of God, *Psa. 2. 7.* and the Son of Mary, *Isai. 7. 14.* (*is given*) To wit, of God, *Joh. 4. 10* (*unto us*) To wit, unto the people of God: or (*unto us*) that is, for our salvation, *Luke 2. 10, 11.* (*the dominion is upon his shoulder*) Oth. *upon whose shoulder the government shall be.* That is, upon whom all government, and especially the government of the Church is imposed by the Father, and who accepteth and entertaineth the same with all eagerneffe and readinesse of minde. See *Matth. 28. 18. Ephes. 1. 21, 22.* Compare below chap. 22. 22. (*and his Name is called Wonderful, &c.*) Christ is so called, not onely by

the bare name; but he is so in deed and in truth, and his Church doth know him to be such (*Wonderful*) Christ is wonderful, both in regard of his person, being God and man in one person, and also in regard of his wonderful works and deeds. (*Counsel*) Or, *Counsellour, Giver of Counsel.* Understand this thus, that Christ alone knoweth his Fathers counsel and purpose, and revealeth and communicateth the same unto his Church, *Joh. 1. 18.* to wit, so much as is needful for them to know unto salvation, *Act. 20. 27.* It is he likewise that doth administer counsel and succour unto us in all trouble and adversity. Compare below chap. 11. 2. (*The mighty God*) Who by the strength and power of his Godhead, bare the intolerable burden of Gods anger against the sins of all the elect, in his manhood; and by his own power rose again from the dead, and regenerateth or begetteth again the hearts of his elect, unto eternal life. Who also by the power of his Godhead hath wrought, and yet still doth work, great wonders, and will at last raise up all the dead out of the grave. (*The Father of eternity, or, the everlasting Father*) Who himself is from everlasting, and giveth us everlasting life. (*The Prince of peace*) That is, who reconcileth us unto God. See *Ephes. 2. 14, &c.*

6 *Of the increase of this Dominion, [To wit, which shall be laid upon the shoulder of the Messiah] and peace (there) shall be no end, upon the throne, and in his Kingdom, [As being his right heir, and unto whom he was promised, 2 Sam. 7. 12. Luke 1. 32, 33. he changed the temporal Kingdom into a spiritual and eternal Kingdom, *Joh. 16. 36.*] to stablish it, and to strengthen it with Judgement and with Justice, [For he punisheth all iniquity: and he loveth and preserveth the godly] from henceforth (even) for ever: the zeal of the LORD of hosts [Which he hath for his own glory, and for the salvation of his elect] shall do this.* [See the annotat. 2 Kings 19. on *vers. 31.* below chap. 37. *vers. 32.*]

7 *The LORD hath sent a word unto Jacob, and it hath fallen (or, lighted) [Here the Prophet cometh again to his threatnings against the Israelites: as if he said, Lo, this is the burden, which the Lord hath commanded me to preach, and denounce against the Jews; for so he meaneth by the word *Jacob*, and by the word *Israel*, all the Jews, although some are of opinion, that this is onely to be meant of the ten tribes. (The LORD hath sent a word, &c.) That is, hath caused his judgements to be preached or denounced by his Prophets,] (and it is fallen, or, lighted) That is, it shall come to passe and be fulfilled] in Israel.*

8 *And all this people shall perceive it, Ephraim, [That is, the Israelites; to wit, the ten tribes, whereof Ephraim was at this time the chiefest] and the inhabitant of Samaria; [The chief City of the ten tribes] saying in the pride and stoutnesse of heart, [As if he said, who are so stout, and insolent beyond measure, that instead of repenting by the plagues and judgements, they dare the Lord, speaking as it followeth in *vers. 9.*]*

9 *The bricks [That is, the brick-buildings, which are not altogether so strong, neither are so exceeding costly] are fallen, [That is, perished] but we will build (again with) hewen stones: [Oth. cut, carved, squared polished stones, which are stronger, and cost more then bricks, and are also more lasting. As if they had said Though we have suffered great harm and damage by the Assyrians, and our houses and goods have been sorely spoiled and wasted, (see 2 Kings 15. 29.) yet we value it not, we will build up all again, better and stronger, then it was before] the sycomores [See 1 Kings 10. 27. The meaning is, the houses that were built of the wood of sycamore-trees] are hewen down, but we will change them into Cedars. [That is, we will now go build houses of Cedar-wood, which is much better, and more lasting, then Sycamore-wood is: for Cedar-wood will not perish nor*

nor purify, but is very durable and lasting, by reason of its dyneffe. See the like boasting of proud wicked man, *Malach. 1. 4.*]

10 For the LORD shall set up the adversaries of *Rezin* against him; and he shall mingle his enemies together: [Here the Prophet sheweth, how the word of the Lord should light upon the ten tribes, and how they should perceive it, whereof mention is made, *vers. 7.* and 8. (For the LORD shall set up the adversaries of *Rezin* against him;) that is, the Assyrians, whom the Jews had raised up, and set on foot against *Rezin*, to make war against him, *2 Kings 16. 7, 8, 9.* (and he shall mingle his enemies together:) His enemies; To wit, Ephraims enemies; that is the enemies of the ten tribes of the Israelites. And understand here by the enemies of the Israelites, their old enemies, which are mentioned, *vers. 11.* The Prophet implies, that all manner of Nations shall joyn together with *Assur*, to spoil *Ephraim*, after that God shall have subdued *Rezin* and his Kingdom by the King of Assyria. (he shall mingle them together.) That is, he shall cause them to gather them together from all corners and quarters, and to come speedily for this end and purpose]

11 The Syrians before, and the Philistines behind, that they may devour Israel [That is, the Israelites, the ten tribes] with full (or, open) mouth: [As lions, bears, tigers, and other savage beasts do. Hebr. eat with whole mouth] for all this his anger [to wit, the Lords anger] turneth not away, but his hand is stretched out still. [To wit, to strike and destroy yet more. See *Isa. 5.* the annot. on *vers. 25.* and below *chap. 10. 5.*]

12 For this people [To wit, the Israelites] turneth not [to wit, with sorrow and repentance for their sins, and with faithful prayer] unto him that smiteth them, [to wit, unto the true God] neither do they seek the LORD of Hosts. [to wit, by their prayer, as *Psal. 34. 5.* Or, by keeping his commandments, as *2 Chron. 14. 4.*]

13 Therefore the LORD shall cut off [To wit, by *Salmanassar* the King of Assyria. See *2 Kings 17. 3.*] from Israel, the head and the tail, branch and rush, [that is, the great and mighty men, with the small and mean ones. Therefore the Prophet here mentioneth the branch, not the tree, because the stock or stem of the people of Israel continued in being, and grew up again, but the branches were cut off] in one day. [That is, all at once, and speedily]

14 (The ancient and honourable, [Hebr. lifted up in face. See above *chap. 3. 3.*] he is the head: but the Prophet that teacheth falsehood, [That is, false Doctrine, or, false Religion] he is [That is, he signifieth] the tail.)

15 For the leaders of this people [That is, their Rulers, both Ecclesiastical and Civil. See above *chap. 3.* the annotat. on *vers. 12.*] are seducers, [Because besides all other seducings, they made the people believe, that that which God threatened should not come to passe, but that all things should continue in as good state] and they that are led by them, are swallowed up. [Or, devoured; to wit, by their seducers. Compare above *chap. 3. 12.* Oth. are covered; that is, their heart is covered over with ignorance, and false opinion]

16 Therefore the LORD shall have no joy in their young men [Hebr. choice, or, chosen ones. Understand withal, but shall suffer them to be carried away captive, or to be slain, because they are wicked and corrupt] neither shall he have mercy on their fatherless and their widows; for they are all of them Hypocrites [Or, dissemblers counterfeiters. See *Job 8.* on *vers. 13.* below *chap. 10. 6.*] and evil doers, and all (or, every) mouth [To wit, of the Israelites] speaketh folly; [See *Genes. 34.* the annotat. on *vers. 7.*] for all this his anger turneth not away, but his hand is stretched out still. [See above *chap. 5.* on *v. 25.* and above on *vers. 11.*]

17 For wickednesse burneth as fire, it shall consume the thorns and briers: [That is, the wicked shall, because of their wickedness and impenitency, be consumed and destroyed as it were with fire. (the thorns and briers) That is, one with another, great and small] and shall kindle the confused bushes of the forest, [That is, the honourable and mighty men, that do themselves, associate and combine together. Hebr. the confusion of the forest. See *Isai. 10. 34.* Or, shall be kindled in, or, among the confused of the forest] which have lifted themselves up (like) the lifting up [Or, rising up, mounting up, exaltation] of the smoak. [Or, which shall mount up like a lifting up of smoak: [That is, shall by reason of the fire, or burning go up into smoak]

18 By reason of the indignation of the LORD of Hosts, shall the land [To wit, the land of the Israelites] be darkened: [That is, the land shall be full of misery on every side] and the people shall be as the fewell [Hebr. meat] of the fire, [See *Jeb 15.* on *vers. 34.*] one shall not spare another. [Or, no man shall spare his brother. The meaning is, they that escape the common calamity, or destruction of the Land, they shall persecute, destroy, yea even slay or murder one another]

19 If he cut [To wit, meat or food. Oth. hew, or, hew off] on the right hand, yet he shall be hungry; and if he eat on the left hand, yet he shall not be satisfied: [The meaning is, there shall be such want, and so great a famine, that every one shall snatch and catch, cut and slash, wheresoever he can any wayes reach or come nigh, and yet all will not help him] every one shall eat the flesh of his (own) arm: [That is, the flesh of his neighbour, upon whom he had formerly relied. The meaning is, The inhabitants of the Land of Israel, shall rise up one against another, and they shall destroy one another; as is straight way further affirmed, *vers. 20.*]

20 Manasseh, [That is, the Manassites] Ephraim; [that is, the Ephraimites] and Ephraim, Manasseh; (and) they shall be together against Juda: [That is, against the tribe of Juda] for all this his anger turneth not away, but his hand is stretched out still. [See above *vers. 11.*]

CHAP. X.

A commination or threatening against the unrighteous Judges, and perverters of Judgement, *vers. 1. &c.* as also against the Assyrians, *5, 12, 15, 16, 17, 18.* who have another aim in destroying the Jews, then the Lord had, *7.* Their pride is described, *8.* And the Lord promiseth that he will deliver the remnant of his Church, *21.* and that speedily, *25.* The expedition of *Sanherib* marching toward Jerusalem, *28, &c.* Gods threatening against him, *33.*

WO unto them that decree unrighteous decrees, and to the writers, that prescribe trouble. [That is, wo unto the unrighteous Judges and Law-givers. (that decree) Or, ordain, prescribe. (and to the writers) Those that make and prescribe Laws, are the Rulers and Governours of the Land, against whom a wo is here denounced. (that prescribe trouble) Or, labour; that is, such Laws and Ordinances, that cause trouble and grief unto the subjects]

2 To turn aside the poor from Judgement, and to take away the Judgement of the afflicted ones of my people, [That is, that they may hinder poor people, that their cause (though never so just) be not heard, nor admitted, nor dispatched in judgement] that widows may be their prey, and that they may rob the fatherless. [Clean contrary to the Law of God, *Exod. 22. 22.*]

3 But what will ye do in the day of visitation, [That is, when I come to visit you in my wrath. Here the Lord speaketh unto the unrighteous Law-givers and Rulers] and

and of desolation, [To wit, of the desolation of your land. See 2 Kings 18. 13.] (which) shall come from far? [To wit, from the King of Assyria. See above chap. 9. vers. 11, 12.] to whom will ye flee for help? [As if he should say, There shall be no men in the world, that shall be able to help you] and where will ye leave your glory? [That is, your riches, your honours, and officers, which make you to be great and honourable in the sight of the world. Whither will ye bring them, that they may continue still to be yours, and be never taken away from you?]

4 That every one should not bow (down) under the prisoners, and fall under the slain? [Oth. Without me they shall bow (down) &c. being bereaved of my help. Here the Lord speaketh still to all unrighteous Judges. Oth. excepting him, or, besides him, that shall bow (down) lower then the prisoners, (some) shall also fall among the slain. That is, they shall not onely be carried away captive, but besides that, some shall also be slain and killed] For all this his anger turneth not away, but his hand is stretched out still.

5 Wo to the Assyrian, [Hebr. Assur. Which word signifieth sometimes the posterity of Assur; sometimes the land of Assyria: Here it signifieth the King of Assyria with his army] (who) is the rod of mine anger, [That is, whom in mine anger I will use as a rod to correct and chastise my people. See Job 9. 34.] and mine indignation is a stick in their hand. [As if the Lord had said, Though in mine anger I give the Assyrians leave to punish and smite my people; yet notwithstanding I will also punish them. Oth. O Assur, the rod of mine anger, and in whose hand mine indignation is a stick, (or staffe.)]

6 I will send him [To wit, the King of Assyria with his army] against an hypocritical people, [To wit, against the ten tribes of Israel, and against the people of Juda, who make a shew as if they were my people, and do in some measure practise the outward worship of God, but are in deed and in truth, meer hypocrites and scorers. See the annotat. Job 8. 13.] and I will give him a charge [That is, I will (in my just judgement) so guide and direct him by a secret inward motion. See the annot. 2 Sam. 16. vers. 10.] against the people of my wrath: [That is, against the people, with whom I am exceeding angry and wroth: or, against the people upon whom I will pour out my fury and indignation] that he may spoil the spoil, and plunder the plundering, [Or, may prey a prey, and spoil a spoil] and make it [to wit, the hypocritical people] for a treading down, like the mire of the streets. [See above chap. 5. vers. 25.]

7 Howbeit he meaneth not so, [Hebr. doth not imagine so] neither doth his heart think so, [To wit, that I do send him to punish an hypocritical people: He hath a far other aim in this war, which he maketh against the Jews, then I have: but I will order and dispose all according to mine holy will and secret counsel] but he shall purpose in his heart to destroy, [Hebr. but destroying is in his heart] and to cut off not a few nations.

8 For he saith, Are not my Princes altogether Kings? [As if he said, Am not I that great and mighty Potentate, unto whom even Kings must be subject, and be fain to wait upon? So that I am a King of Kings. See the like boasting, 2 Kings 18. 24, 33, &c. and chap. 19. 10, &c.]

9 Is not Calno [Oth. Calne, Genes. 10. 10. and Amos 6. 2. Some conceive that this is Seleucia] like Carchemish? [A City lying at, or by the river Euphrates, 2 Chron. 35. 20. Jerem. 46. 2.] is not Hamath, [See Genes. 10. vers. 18.] like Arphad? [See 2 Kings 18. 34.] is not Samaria like Damascus? [As if he said, Have not I, and my father Salmanassar, and other of my predecessours, subdued and brought under our power and dominion all these mighty Cities, both the one and

the other? See 2 Kings 18. 34.]

10 Like as mine hand hath found [That is, subdued, conquered, taken; as Job 31. See there the annotat. on vers. 25.] the Kingdoms of the Idols, [that is, of those that worship Idols. See of the Hebrew word *Elilim*, Lev. 19. on vers. 4.] although [Or, and yet, or, whereas] their carved images are [Or, were,] better, [that is, more excellent] then (those) [to wit, Idols. See v. 11.] of Jerusalem, and then (those) of Samaria.

11 Like as I have done to Samaria, and to her Idols, should I not be able to do so to Jerusalem, [As if he had said, yea, I shall be able to do it much better and easier to Jerusalem] and to her Idols? [See 1 Sam. 31. on vers. 9. The King of Assyria speaketh here like an heathen, as if the case were all one in the matter of worship performed at Jerusalem, as in the matter of heathenish Idolatry, or heathenish Idols]

12 For it shall come to passe, when the LORD shall have made an end of all his work upon mount Zion: and at Jerusalem: then will I visit the fruit of the stoutnesse of the heart of the King of Assyria, and the pride of the haughtinesse of his eyes. [This suiteth with the wo denounced (vers. 5.) against the Assyrians. For from v. 6. unto this place, the Prophet relateth the proud and lofty words of the King of Assyria, and his invasion into the Land of the Israelites. (When the LORD shall have made an end, &c.) That is, when the Lord shall have sufficiently corrected his people by the Assyrians. (then will I) to wit, the Lord. (visit) That is, punish. See the annotat. Genes. 21. 1. (the fruit of the stoutnesse of the heart of the King of Assyria,) that is, his blasphemous and presumptuous boasting and bragging, which as an evil fruit, sprang forth out of his proud and haughty minde. (of the King of Assyria) To wit, Sanherib. (and the pride of the haughtinesse of his eyes.) That is, of his proud or haughty looks]

13 Because he said, By the strength of mine hand I have it, and by my wisdom; for I am understanding (or, prudent:) [Or, because I have used prudence, or, wisdom] and I have taken away the borders of the nations, [As if he said, The Kingdoms, which heretofore had every one their distinct borders and limits, them I founded together, and made them subject unto me] and have robbed their store, [Or, their ready treasures; that is, their precious treasures] and have like a valiant man caused the inhabitants [Or, the possessours] to come down. [That is, I have deposed Kings and other great Lords from their places and dignities, and have brought them down]

14 And mine hand hath found the power [Or, the strength; that is, the riches] of the nations, as a nest, [that is, as birds sitting upon eggs in their nest] and I have scraped all the earth together, as men do scrape eggs together, that are left: [As if he had said, I have brought all their goods and riches into my coffers and treasuries] and there was none, that moved a wing, [To wit, to flee away, or to oppose me: as if he had said, They were so afraid of me, that they durst not stir, nor move against me] or opened the bill [Or, mouth] or piped. [Or, murmured, chattered, whispered; to wit, to go any where to seek for help, or to make complaint to any one against me]

15 Shall an ax boast it self against him that heweth therewith? shall a saw vaunt against him that pulleth it? [Hitherto are described the words of the King of Assyria: now the Prophet speaketh again; and it is as much as if he had said: Is it meet that an ax should boast it self against, &c. As if he should say, In no wise. Understand withal, so neither hath the King of Assyria cause to boast against the Lord, who useth him as an ax saw, &c. (Shall an ax, &c. shall a saw, &c.) So the Assyrians are called, because God useth them as instruments to chastise and correct the Jews. Likewise the

Lord

Lord here upbraiddeth the Assyrian with his presumption, and with his proud and lofty language, mentioned, ver. 13, 14. (*shall a saw vaunt*) Or, *lift up it self*. Hebr. *magnifie it self*. (*against him that putteth, or, draweth it?*) Or, *that moveth it?* as if a staff moved them, that lift it up? [Understand withal, so absurd would it be if such a thing should happen] *when a stick is lifted up, is it not wood?* [As if the Lord should say, Should a stick or a staff boast it self, because some body doth lift it up? whereas it is, and still continueth but a piece of wood]

16 Therefore shall the LORD Lord of Hosts send among his [To wit, the King of Assyria's] *fat ones* [Understand here by *fat ones*, the Princes and chiefest Commanders of the King of Assyria, of whom he bragged so much] *leanesse*: [That is, a wasting or consuming sickness. See Ps. 106. the annot. on v. 15. Or, he implyeth that the Lord shall destroy them, & bring them to nothing. See 2 Kings 19. 25.] *and his glory* [So is the army of the King of Assyria here called, because he boasted exceedingly of it] *he shall cause a burning to burn, like a burning of a fire*. [Oth. *instead of his glory he shall, &c.* (*he shall cause a burning to burn, &c.*) To wit, when by an Angel they shall be smitten with the pestilence. Compare herewith 2 Sam. 24. 16. See below chap. 24. 6.]

17 For the light of Israel [That is, the Lord, who enlighteneth his people by his word and spirit, when they are fallen into dark miseries, and likewise into spiritual errors. See Psal. 36. on vers. 10. and 84. 12.] *shall be for a fire*, [That is, the Lord shall devour and consume the Assyrians, as the fire and flame devour wood or straw] *and his holy one* [To wit, the people of Israel's holy one. By Holy one, is meant God, whom the people of Israel halloweth and honoureth, and who doth testify himself to be holy. See above chap. 1. on vers. 4.] *for a flame*, [To wit, to burn and consume the Assyrians] *which shall set on fire and consume his* [To wit, the King of Assyria's] *thorns, and his briers* [That is, his souldiers, both great and small, Lord and servant, that like thorns and briers; have pricked, scratched, and plagued the Jews. See above chap. 9. 17. and below chap. 37. 36.] *in one day*. [That is, in a short time. Under the day, is here also meant the night, for that which is here threatened, came to passe, or was performed in the night, 2 Kings 19. 35. and Isai. 37. 36.]

18 Also he [To wit, the Lord] *shall consume, the glory of his* [To wit, Sanheribs the King of Assyria's] *forest*, [That is, camp, which seemeth to be a drie and withered forest, by reason of the multitude of spears and lances of his souldiers. Others understand here by the forest, the Princes and Peers of the King of Assyria, who were esteemed as strong trees] *and of his fruitful field*, [That is, of his fat, rich, and mighty Princes. Oth. *of his Carmel*; that is, of his land, which is as fair and fruitful as Carmel. See 2 Kings 19. 23.] *from the soul to the flesh*: [That is, he shall not onely take away their soul; that is, their life: but he shall also destroy their bodies. Or, understand here by soul, men; by flesh, cattle] *and he* [To wit, the King of Assyria] *shall be* [That is, it shall go with him] *like as when a standard-bearer melteth*. [Or, *swooneth, is daunted, amazed, or fainteth*; that is, when his heart melteth in his body, through anguish and fear. See the accomplishment hereof, 2 Kings 19. 36, &c. Oth. *when a fleeing person melteth*]

19 And the rest of the trees of his forest, [That is, the residue of the souldiers of his camp or army, as v. 18. especially the Commanders that shall escape of Sanheribs camp. See below vers. 33.] *shall be few in number*, [See the annotat. Genes. 34. on vers. 30.] *yea, a youth might write them down*. [As if he said, there shall be no need of an able man, that is a good accomptant, to number them, a very childe will be able to do it easily; for they

shall be so few in number]

20 And it shall come to passe in that day, that the remnant of Israel, and the escaped ones of the house of Jacob, shall lean no more upon him that smote them: but shall lean upon the LORD the Holy one of Israel, uprightly. [In this verse the Prophet sheweth unto the remnant, the fruit and benefit that did arise from the above-mentioned chastening of the people of Juda by Sanherib, as also the fruit and benefit of their deliverance from his hand and power. (*And it shall come to passe, &c. that the remnant of Israel*) To wit, those that shall not be slain by the Assyrians. (*and the escaped ones of the house of Jacob*) Hebr. *the escaping of the house of Jacob*. (*shall lean no more upon him that smote them*) That is, shall henceforth relie no more upon the King of Assyria; forasmuch as he deceived them. See above chap. 7. 20. and 2 Kings 16. 7. and 2 Chr. 28. 20. (*but they shall rely upon the LORD, the Holy one of Israel*) See of this title, *the Holy one of Israel*, above vers. 17. and chap. 1. 4. and 5. 19, 24, &c. (*uprightly*.) Hebr. *in truth*; that is, without hypocricie]

21 The remnant shall return, [That is, those that are left, or, the remaining shall return. Hebr. *shear Jafsihub*, alluding to the name which the Prophet gave to his son, at Gods appointment, above chap. 7. 3. See the annotat. there. And understand here by those that were left, or remained, the elect of God among the Jews, whom God had delivered or redeemed from the universal ruine and destruction, and who relied upon God by true and lively faith, and continued steadfast and constant; (*shall return*) Or, *be converted*; namely to the strong God, as immediately followeth] *the remnant of Jacob, unto the strong God*.

22 For though thy people, O Israel be as the sand of the sea, [To wit, in multitude, or in great number] (*yet but a remnant of them* [Or, *of it*] *shall return*: [As if he had said, Though the people of Israel be many, yet they shall not all be converted: But onely some, whom God hath chosen in Christ. See Rom. 9. 27. Even as it fell out at that time, when the Assyrians fell upon the Israelites, and smote them, the greatest part by far were taken captive and slain] *the destruction* [Or, the precise destruction. So vers. 23. (*the destruction*) To wit, of the disobedient Jews, as well outward and temporal, as inward and spiritual, as may be gathered from the meaning of the Apostle Pauls words, Rom. 9. 27, 28: where the Apostle alledgeth these words of the Prophet] *is firmly decreed*, [That is, the destruction is surely appointed and determined in the secret counsel of God, wherein he hath decreed how many of the Israelites should be destroyed, and which of them] *overflowing with righteousness*.

23 For the LORD LORD of Hosts, shall make a destruction, which is firmly decreed, in the midst of all this land. [Compare below chap. 28. 22.]

24 Therefore thus saith the LORD LORD of hosts, *Thou my people, that dwellest in Zion, be not afraid of Assur, when he shall smite thee with the rod, and (when) he shall lift up his staff against thee*, [Oth. *for he (to wit, God) shall lift up his staff for thee*; that is, for thy defence] *after the manner of the Egyptians*: [If by he in the former clause be meant the King of Assyria, then this is the meaning, As the Egyptians in former time did: But if by he be meant God, then this is the meaning, As God heretofore plagued the Egyptians. So likewise below vers. 26.]

25 For yet a very little while, [That is, in a very short time, presently after that the King of Assyria with his army shall be come into the land of Juda] *then the wrath shall be fulfilled, and mine anger for their* [To wit, the Assyrians] *destruction*. [Or, *consumption, cutting off, or, ruine*. Oth. *but yet a little while, then shall the indignation be (upon thee) fulfilled, or have an end, but my wrath shall (kindle) for their destruction*]

26 For the LORD of Hosts shall raise up a scourge [To wit, first of all the destroying Angel: and presently after the King of Assyria's own sons. See 2 Kings 19. 35, 37.] against him; [To wit, against the King of Assyria] as the slaughter of Median was [That is, as the Gibeonites were formerly set upon, and discomfited by Gideon, Judg. 7. 23, &c. above chap. 9. vers. 3, 4.] at the rock of Oreb: [lying near Benjamin by the river Jordan; which is called the rock of Oreb, because Oreb one of the Princes of the Midianites, was smitten there by Gideon. See Judg. 7. 24, 25.] and (as) his staff was upon the sea, which he shall lift up after the manner of the Egyptians. [The meaning is, As Pharaoh and his host perished in the red sea, when Moses did lift up his rod or staff: so shall the Assyrians likewise fall into destruction, and perish. See Exod. chap. 14. (after the manner of the Egyptians) See the annotat. above v. 24.]

27 And it shall come to passe in that day, that his burden shall depart from thy shoulder, [To wit, that burden which the King of Assyria hath laid upon you] and his yoke from thy neck: and the yoke shall be destroyed, [Or, be cut, or, torn in pieces; that is, be confounded, or, brought to nought] for the Anointed's sake. [Hebr. for, or, because of the oil: to wit, wherewith the Lords Anointed should be anointed. That is, for Christ's sake, whom God anointed and made King over his people. Compare above chap. 6. vers. 3, 5.]

28 He [To wit, Sanherib King of Assyria with his army or camp] cometh to Ajath, [Or, At. See of this city, Jos. 7. on vers. 2. and chap. 8.] he marcheth thorow Migron: [Of Migron, see 1 Sam. 14. 2.] at Michmas [See of this place, 1 Sam. 13. 2. and 14. 5.] he layeth away his furniture, [Hebr. to Michmas he committeth his vessels, or, baggage. Oth. At Michmas, he mustereth his furniture; to wit, his train of Artillery. Here the Prophet doth further describe the expedition of Sanherib, when he was to march, for to go and besiege Jerusalem: as also what Cities he should take and plunder by the way]

29 They march thorow the passage, they keep their overnighing (or, lodging) at Geba: [They march thorow the passage, &c. That is, the straits of the mountains by Michmas, thorow which they were to passe, when they travelled from Ephraim to the tribe of Benjamin. See 1 Sam. 13. 23. Oth. they overnighed (or lodged) in the resting-place, or, in the fenne at Geba. Of Geba, see 1 Sam. 14. 5.] Rama trembleth, [That is, the citizens of Rama tremble; to wit, because of the coming of the Assyrians. See of Rama, Jos. 18. 25.] Gibeon of Saul [That is, the citizens of Gibeon of Saul. Of this city is also spoken, 1 Sam. 11. 4. It was so called, because King Saul was born there. See 1 Sam. 10. 26.] fleeeth.

30 Cry aloud with thy voice, [Hebr. properly neigh, as horses are wont to do: That is, lift up thy voice, and cry aloud] thou Daughter Gallim, [Jerusalem was the metropolis, or mother city, the small cities were called Daughters. Here mention is made of the inhabitants of Gallim, a city that lay in the tribe of Benjamin, as did also the cities, whereof mention is made, vers. 31.] cause it to be heard unto Laish, [A city lying in the uttermost part of the Land of Juda, See Judg. 18. vers. 14, 27, 28.] O miserable Anathoth. [A city in Benjamin, where the Prophet Jeremiah was born, lying three miles off from Jerusalem. See Jos. 21. 2. and Jerem. 1. 1. Oth. O thou poor Anathoth, cause thy self to be heard unto Laish. Or, thus: Consider, O Laish]

31 Madmena [That is, the citizens of Madmena] flee away, [To wit, for fear of the enemies, that come marching] the inhabitants of Gebim flee in heaps. [Or, gather themselves (to flee.) See Jerem. 4. on vers. 6.]

32 He [To wit, Sanherib with his camp, or army] stayeth yet one day at Nob: [Hebr. standing at Nob; to wit, before he cometh against Jerusalem. Nob was a city in Benjamin belonging to the Priests, hard by Jerusa-

lem, 1 Sam. 21. and 22.] he shall shake his hand (against) the mount of the Daughter of Zion, the hill of Jerusalem. [By sending Rabshake before with a great army, from Lachis toward Jerusalem, who insulted over Hizkia, and the inhabitants of Jerusalem, Isai. 36. 2. (he shall shake, or, move) Oth. lift up his hand; as it were threatening, or in a threatening way. (against the mount of the Daughter of Zion) That is, against the city of Jerusalem, which lay upon and at the mount of Zion, as above chap. 1. v. 8. (of the mount of Zion) Oth. of the house of Zion. (the hill of Jerusalem) To wit, upon which Jerusalem was built]

33 (But) behold, the Lord LORD of hosts shall chop off the boughs, [The Hebrew word signifieth as much as to break off the boughs. Oth. hack off. Compare above vers. 19. (the boughs;) That is, the strong and mighty Souldiers, or men of war in the army of the King of Assyria] with violence, [Or, violently. The meaning is, he shall destroy his army, not leasurably, or by degrees, by little and little, but suddenly, speedily, and with great force, or might, as men do cut down the great boughs of trees with violence, and great force: and this he shall do, to wit, by an Angel. See 2 Kings 19. 35.] and those that are high of stature, [That is, the Princes and Commanders in the camp or army of the King of Assyria] shall be hewen down, and [Oth. that is] the exalted shall be humbled.

34 And he [To wit, the Lord] shall cut down the confused (or bushes) of the forest [As above chap. 9. 17.] with iron; [That is, with the sword of the Angel] and Libanon [That is, the souldiers, or men of war of King Sanherib, who are to be compared to the trees that grow in Libanon, both for greatness, and for number] shall fall by the Glorious one. [Understand here by the Glorious one, God himself, or his destroying Angel. See the History, Isai. 37. 36. Or, by the Mighty one, or, Powerful one. See Psal. 8. on v. 2.]

CHAP. XI.

A Prophecie, that Christ should be born of the stock of Isai, v. 1. and should be excellently endued with the Spirit of the Lord, 2. setting up a Kingdom by the preaching of his Word, 4. And that the members of his Church should live together in peace and unity, 6. And should at length get the victory over their spiritual enemies, they being brought to the knowledge of the Gospel, 11, 12, &c.

And there shall come forth a small branch out of the stem of Isai, that is hewen down; and a shoot out of his roots shall bring forth fruit. [Here the Prophet giveth a reason of that which he had said, chap. 10. 27. To wit, that the yoke should be rent or broken off from Juda, and that God would defend that tribe, for the sake of the Anointed, to wit, Jesus Christ, who should be born of the tribe of Juda. (For there shall come forth a young, or, little branch) A sprig, a rod; to wit, Jesus Christ. See above chap. 4. v. 2. (out of the stem) Or, stock, stump. (of Isai) the father of David. (that is hewen down) Or, cut off. At that time when Christ was born, the tribe of Juda seemed to be clean cut off; forasmuch as it was greatly decayed, and had almost lost its former glory. It had neither King nor Prince: Joseph the espoused husband of Mary, was a carpenter: This appeareth also by the gift, which Mary offered, when the dayes of her purification were fulfilled, Luke 2. 24: (and a roser shall bring forth fruit) Or, grow, spring forth (out of his roots.) A relation of that, which is straight way said in other words, that the Reader might the better understand and perceive it. In the Hebrew is mentioned the word Nezer, whereby some conceive, that likewise is signified, that Christ should be brought up at Nazareth, and from thence obtain the name of Nazarene. See Matth. 2. 23.]

2 *And the Spirit of the LORD* [To wit, the Holy Ghost, who proceedeth from the Father, and the Son] *shall rest upon him*: [The meaning is, He shall according to his humane Nature; whereby he is the Son of David, be abundantly, and in all fullness, endued with all spiritual gifts, or graces. See *Psal. 45. 8.* and *Joh. 3. 34.* This resting of the Spirit of the LORD upon Christ, is represented and signified by the descending of the Dove and her resting upon Christ, when he was baptized in the Jordan, *Luke 3. 16, 22.*] *the Spirit of wisdom, and of understanding*, [That is, the Spirit which worketh, and produceth wisdom and understanding. So likewise in the sequel] *the Spirit of counsel, and of strength, the Spirit of knowledge*, [Or, of science] *and of the fear of the LORD.*

3 *And his* [To wit, the Lord Christs] *smelling shall be* [That is, his knowledge and judgement shall be. Oth. *And he*, to wit, Christ, *shall smell*, that is, very wisely and understandingly perceive and apprehend all things] *in the fear of the LORD*: [That is, he shall as a knower of hearts, know and perceive with whom the fear of the Lord is, and with whom it is not] *and he shall not judge after the sight of his eyes*; [Understand this thus, that Christ shall not onely judge according to the outward shew and appearance, or onely according to words, (whereby one man often deceiveth another) but according to the disposition of the heart, as knowing the hearts, and searching the reins. See *Joh. 2. 24, 25.* and *chap. 21. ver. 15, 16, 17.*] *he shall not reprove* [To wit, with words. Oth. *punish*; to wit, not onely with words, but also with stripes, or blows] *according to the hearing of his ears*. [That is, he shall not easily receive or entertain the complaints that are brought unto him, neither also the fair and smooth words of hypocrites, that have a shew of holiness. Or, he shall not judge of or from himself, but according as he shall have heard of his Father]

4 *But he shall judge the poor with righteousness*, [The meaning is, he shall indeed judge and punish the poor, (To wit, the poor in spirit, as *Math. 5. 3.*) but with gentleness, and equity, for their good. Or, he shall clear the godly and innocent, that are oppressed by the wicked and the men of this world, and shall deliver them from the power and violence of their adversaries. See *Psal. 72. 4, 12.*] *and reprove with equity the meek of the earth*: [To wit, those that are meek, humble, and lowly in minde, out of a sense and apprehension of their sins. Oth. *And he shall reprove with equity, for the meek of the earth's sake.* The meaning is, he shall exercise judgement or punishment upon the wicked, that he may deliver and defend the meek] *but he shall smite the earth*, [That is, the men upon the earth; to wit, the wicked, as straight way followeth. He shall smite them; To wit, in their consciences, convincing them of their sins, acquainting them with their miseries and damnation. See hereof an example, *Acts 2. 37.*] *with the rod of his mouth*, [That is, with the power of the preaching of the word, which is the Spiritual Scepter of his Kingdom, sharper then any two-edged sword, *Heb. 4. 12.* See the like phrases, *Psal. 33.* on *vers. 6, 7.* *Joh. 22. v. 22.* and *2 Thes. 2. 8.* *Revel. 1. 16.* and *2. 16.* and *19. 15.*] *and with the breath of his lips* [That is, with his word, or the preaching of it, as immediately before] *shall he slay the wicked*. [That is, all wicked ones. That is, he shall convince the Doctrine of wicked-men of falsehood, and their life of wickedness; and he shall do it so powerfully, as that they shall be convinced in their own consciences, that they are worthy of damnation, or at least have deserved to be confounded and destroyed, *2 Thes. 2. 8.* and finally he shall punish all impenitent ones in deed and in truth.]

5 *For righteousness shall be the girdle of his loins; also truth* [Or, faithfulness] *shall be the girdle of his loins*. [That is, he shall be clothed and adorned, not as the Kings of this World are, with outward pomp of apparel; but with righteousness, and with faithfulness, or

with truth and constancy of his promises. See *Psal. 45. 4, 5.* and *72. 4, 12.* Christ giveth his elect that which he promised them]

6 *And the wolf shall converse* [Or, dwell, lodge] *with the lamb, and the leopard lie down with the kid; and the calf, and the young lion, and the fatling* [Or, the fatted cattle] *together*, [That is, evil, wicked, fierce, savage men, both Jews and Gentiles, shall by the preaching of Christ, and his Ministers, and by the inward working of his Holy Spirit, be so changed, that laying aside their evil dispositions, they shall be clothed with the spirit of love and meekness, so that they shall live and converse gently and civilly with others, without doing them any harm or mischief. See *Isai. 65. 25.* *Hos. 2. 18.*] *and a little boy shall drive them*. [That is, the least Disciple or Minister of the Lord Christ, though he be mean and base in the eyes of men, shall lead and guide them by the Doctrine of the Gospel: for there shall be voluntary, or willing obedience among men, they being inwardly moved by the Spirit of God, to receive and embrace the Word of the Lord]

7 *The cow and the she-bear shall feed together, their young ones shall lie down together* and *the lion shall eat straw like the ox*. [That is, the Princes and Lords or great ones of the World, shall suffer themselves to be led and guided by the preaching of the Word of God, as well as persons of inferiour rank and quality: They shall be all of them fed and nourished with one kinde of meat or food; to wit, with the Word of God]

8 *And a sucking childe shall sport himself* [That is, it shall play] *upon the hole of an adder*; [See the annotation *Deut. 32.* on *vers. 33.* and *Psal. 58. 5.* The meaning is, the meanest in the Church of God shall be in no fear or danger, that the great and mighty ones should any way hurt or mischief them, forasmuch as they shall be converted unto Christ, as well as the meanest, as appeareth further, *vers. 9.*] *and a weaned childe shall put forth his hand into the cockatrice den*. [That is, those whose hearts were before full of venom or poison, shall be so cleansed and purified, that it shall be a recreation and delight to converse with them]

9 *They shall no where hurt nor destroy in all the mountain of my holiness: for the earth shall be full of the knowledge of the LORD, as the waters do cover* (the bottom of) *the Sea*. [This verse propoundeth the allegories contained in *vers. 6, 7, 8.* The meaning is, Among believers that shall come to the true knowledge of God, one shall not hurt nor mischief another, nor offer wrong or violence to each other; but they shall joyntly and with one accord strive and endeavour to lead a godly, upright and honest life. See *Isai. 26. 25.* (*They shall no where hurt, nor destroy in all the mountain of my holiness*;) Or, of my Sanctuary; that is, in the Church or Congregation of believers. For in the Temple, which was built upon mount Zion, the Faithful were wont to assemble together. (for the earth) That is, the elect of God, or his children, that dwell on the earth. (shall be full of the knowledge of the Lord, as the waters cover the bottom of) the sea] Hebr. *as the waters cover the sea.* Here the sea signifieth as much as the bottom of the sea. And the meaning is, That the knowledge of the Lord shall richly or plentifully flow and abound in all places of the world.]

10 *For it shall come to passe in that day, that the Gentiles shall enquire after the root of Isai*, [That is, the Gentiles, shall hear the preaching of the Gospel with delight, and shall by it learn to know Christ. Others understand the words thus, The Gentiles shall by that root, to wit, Christ, learn to know, and serve God, and consequently obtain eternal life. By the root of Isai here is meant Christ, who should sprout and issue forth from Isai the Father of David, as from a root. See above *vers. 1.* and *Rom. 15. 12.*] *which shall stand* [Or, which shall be set up; to wit, by the preaching of

of the Gospel] *for a banner of the nations*, [It is a Prophecy concerning the calling of the Gentiles to the knowledge of Christ. (*for a banner of the nations*,) That is, whereunto the people or nations of all the earth shall flock, and meet together, in the unity of faith. See *Genes. 49.* on vers. 10.] *and his rest shall be glorious.* [Hebr. *his rest shall be honour, or, glory*: That is, his Church wherein he resteth, and taketh delight, it shall be full of honour and glory; namely, being sanctified by the Holy Ghost in some measure here in this life, and at last being fully & perfectly sanctified and glorified both in soul and body in the life to come. Oth. *his rest shall be for glory.* That is, it shall be glory to rest upon him, or to seek rest in him]

11 *For it shall come to passe in that day, that the LORD shall set to his hand the second time, to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Ethiopia, and from Elam, and from Sinear, and from Hamath, and from the Islands of the Sea.* [Here the Prophet giveth a reason, and sheweth the glorious rest, which the Messias should give unto his people. (*For it shall come to passe in that day, that the LORD shall set to his hand, the second time, &c.*) As if he had said, As he stretched out his hand in former time, to deliver his people out of the land of Egypt: So shall he stretch it out again, for their deliverance or redemption, against their enemies both bodily and spiritual, sin and Satan. (*to purchase*) To wit, by his blood and Spirit, *Act. 20. 28. Ephes. 5. 25, 26, 27.* The Hebrew word signifieth to buy, *redeem, ransom, to get, obtain, to appropriate to ones self, to make ones own, or, ones peculiar treasure. (the remnant of his people, which shall be left, &c.)* To wit, those that should be converted unto Christ by the preaching of the Gospel, and should be made partakers of his Kingdom. See *Rom. 11. 25, 26. (and from Pathros)* See *Genes. 10. 13.* In which chapter mention is likewise made of the rest of the nations and people that are here named. But of *Hamath*, see *2 Sam. 8. 9. (and from the Islands of the Sea.)* That is, from the Islands lying beyond the Sea, or, by the Sea side]

12 *And he [To wit, the Lord] shall set up a banner among the Gentiles, [As above vers. 10.] and he shall assemble the expelled of Israel, [Oth. that he may assemble, &c.] and gather together the dispersed of Juda, from the four ends, [Or, corners, climates. See Job 37. 3. (and gather together, &c.)* To wit, in Christ, who gathereth his Church from the four corners of the World, so that in him is spiritually fulfilled, that which God promised, *Deut. 30. 4.*]

13 *And the envy of Ephraim* [Understand here that envy, wherewith Ephraim envied the tribe of Juda: And understand under the name of Ephraim, the ten tribes of Israel] *shall depart, and the adversaries of Juda shall be cut off: Ephraim shall not envy Juda, [The meaning is, the Church of Christ shall be united and live together in an holy peace] and Juda shall not distresse [Or, set upon in an hostile manner, vex, torment, oppresse] Ephraim.* [The meaning is, There shall be no hatred nor envy among Christians, as there was formerly between Ephraim and Juda]

14 *But they [To wit, Ephraim and Juda together] shall flie upon the shoulder of the Philistines toward the west, [This is spoken in a spiritual way; namely so, as that the faithful Israelites shall by the preaching of the Gospel, suddenly fall upon the Gentiles, lay hold of them, and conquer them, because they shall bring some of them to the Christian faith, and shall convince the rest, so that they shall have no excuse in the sight and presence of God. However the Prophet doth here intimate by this comparison, (taken from a bird of prey, or from a fox, that falleth upon poultry, and the like) the victory, which the Lord should grant unto his Church against her ene-*

mies; as the same was performed, or accomplished by the Apostles, and other Pastours and Teachers. (*toward the west.*) Hebr. *toward the Sea.* The midland-sea lieth Westward of the land of Canaan. The Prophet doth intimate here in this verse, that the Gospel should be preached both in the East and in the West. See *Matth. 8. 11.*] (*and*) *they shall spoil them of the East [Hebr. the children of the east. See Job 1. 3, and the annotat. there] together: [Thus the Prophet speaketh improperly of the preaching of the Word of God, as desiring to certify, that the Church of Christ should assault and conquer all her enemies, by the power and blessing of the Lord, to bring the elect under his obedience] they shall lay their hands [Hebr: the sending of their hands shall be] (upon) Edom and Moab, [That is, upon the Edomites and Moabites] and the children of Ammon [That is, the Ammonites] shall be obedient unto them. [To wit, because they shall embrace the Doctrine of the Gospel with a strong and lively faith]*

15 *The LORD shall also ban the arm of the Sea of Egypt, and he shall shake his hand against the river, by the strength of his winde; and he shall smite it in the seven streams, and he shall make that men shall go thorow it with shoes.* [Under borrowed terms, the Prophet sheweth that all lets and hinderances shall be removed, that might lie in the peoples way, for to come unto Christ. As if he had said, The Lord shall sooner cause all waters, and among the rest the seven streams of the River Nilus to be dried up, then the course of the Gospel should be stopped or stayed, as in times past he dried up the waters of the red Sea, that the people might passe thorow it on drie ground, or dryshod. (*The Lord shall also ban*) [That is, utterly destroy, or confound. (*the arm*) Hebr. *the tongue. (of the Sea of Egypt,)* To wit, of the red sea reaching unto Egypt. (*and he shall shake his hand*) Oth. *lift up his hand*, as it were in a threatening way, as is said of Assur, above chap. 10. (*against the river,*) To wit, Nilus, which had seven issues or streams. But some understand here the River Euphrates, others the river Jordan. (*and he shall smite it in the seven streams,*) The Hebrew word *Nachal* signifieth here the ditches or depths, thorow which the waters float, or the bottom ground of the River, which is like a valley when the waters are gone away. (*and he shall cause that men*) Or, *that they*; to wit, the faithful. (*shall go thorow it with shoes.*) Understand withal, without wetting them, or without plucking them off that they may not be wet]

16 *And there shall be a beaten way for the remnant of his people, which shall be left of Assur, [The meaning is, all things shall be smoothed and plained, and be without let or hinderance, when Christ shall gather his Church by the preaching of the Gospel] like as it hapned unto Israel in the day that he came up out of the land of Egypt. [Going dry-shod thorow the red sea. Exod. 14. 29.]*

CHAP. XII.

A thanksgiving which Christians should make for their redemption by Christ, heartily rejoicing in it.

AND in that day [To wit, in the time of Christs Reign, when the Gospel shall be preached thorowout all the world] *thou [To wit, ye my chosen people, ye believers in Christ] shall say, I thank thee, LORD, that thou wast angry with me; (but) shine anger is turned away, and thou comfortest me. [That thou that wast angry with us, hast let thine anger fall. So it is said, Rom. 6. 17. God be thanked that ye were the servants of sin,*

fin, &c. Oth. *That thou having been angry with me, thine anger is turned away, and that thou comfortest me.*]

2 *Behold, God is my salvation, [Or, my Saviour; the author of my salvation] I will trust, and not be afraid: for the Lord LORD is my strength, [that is, he that giveth me strength. See Exod. 15. 2. Psal. 118. 4.] and Psalm, [that is, it is God to whose praise and glory I do indite and sing psalms and songs of praise] and he is become my salvation.*

3 *And ye shall draw water with joy out of the fountains of salvation: [That is, ye shall rejoyce, as those do, that being exceeding thirsty, finde water to quench their thirst. Understand here by water all manner of spiritual graces and mercies, which God giveth to his wel-beloved, especially salvation by Jesus Christ. Compare herewith, Matth. 5. 6. and John 6. 54. and 7. 37, 38. (out of the fountains of salvation:) That is, out of the preaching of the Gospel, wherein the salvation purchased by Christ, is published and declared.]*

4 *And (ye) shall say in that day, [To wit, ye that shall be converted unto Christ] Praise the LORD, [see Psal. 105. 1 and 1 Chron. 16. 8.] call upon his Name, [or, proclaim his Name, or publish his Name with a loud voice] make his deeds known among the Nations: make mention, that his Name is exalted. [that is, cause it to be remembered among posterity, that his Name is greatly to be praised and glorified. See John 17. v. 1, 4, 6, 26.]*

5 *Sing Psalms [The Hebrew word signifieth both to sing with the voice, and to play upon Musical Instruments] unto the LORD, [that is, to the glory of God] for he hath done glorious things, [Heb. he hath done glory, or highnesse, or excellency] let this be known in all the earth.*

6 *Shout and sing merrily, thou inhabitant of Zion; [That is, the people of God, pertaining to his Church, which is here called Zion] for the Holy One of Israel is great in the midst of thee. [here is shewed the cause or matter of the hymnes or songs of praise of the godly. (the holy One of Israel) that is, the true God, who is holily honoured and served by his people of Israel. See Psal. 71. on v. 22. (is great in the midst of thee.) that is, he hath shewed his power, and made it appear by his glorious deeds which he hath done amongst you.]*

CHAP. XIII.

The Prophet foretelleth the destruction of the Babylonish Monarchy, by the Persians and Medes, v. 1. to whom the Lord here speaketh, and exhorteth them thereunto, 2. Next he turneth himself unto the people, and telleth them, that he hath stirred up the Persians and Medes against Babel, 3. The coming of the Persians and Medes, 4, &c. After that he foretelleth that very great anguish and distresse should befall the Babylonians, 7. Tea, that Babel should be so destroyed, as that no man-kind, but all sorts of monsters should dwell in it, 21.

THe burden of Babel, [This is the title of all heavy threatening prophecies: it is as a letter of defiance, which the Lord sendeth by his Prophet, see the annotat. 2 Kings 9. on v. 25. And this threatening doth not only concern the King of Babel, but also the City of Babel, and the whole Kingdome] *which I (saia the son of Amoz) saw. [that is, which God revealed unto him in a vision.]*

2 *Lift up a banner upon an high mountain: exalt a voice unto them; move the hand on high, that they may march in thorrow the doors of the Princes. [Here the*

Lord speaketh unto the King of the Persians and Medes, exhorting him to prepare himself to war against the Babylonians. (*Lift up a banner*) to wit, for a token, that the souldiers or men of war may gather themselves together. (*exalt or lift up a voice unto them*) that is, Call or cry with a loud voice unto the souldiers that dwell hard by. (*move the hand on high*) to wit, to allure and gather an army together out of far countreys. (*that they*) to wit, the assembled souldiers of the Persians and Medes. (*may march in*) to wit, into the City of Babel. (*thorrow the doors of the Princes*) to wit, of the Princes or Nobles of Babel. Thus the Prophet calleth the Babylonians, because many of them were grown rich and wealthy by the spoil of their neighbours, and their goods, yea, were grown as rich as Princes and Nobles. As also, because at that time they had rule and dominion over many Kingdomes and Countreys. See Isa. 10. 8.]

3 *I [To wit, the Lord] have given command [not by an outward voice, but by an inward motion, in the hearts of the Persians and Medes, ordering and governing the matter by my providence for my own glory. See 2 Sam. 16. 11. Isa. 23. 11.] unto mine hallowed ones: [Understand here the Persians and Medes, whom God had hallowed; that is, ordained and set apart for an holy work, namely, for the destruction of the wicked Babylonians. See Jerem. 22. on v. 7.] I have also called my champions, [that is, the Persians and Medes, unto whom I have given strength and courage, and will yet further give] for mine anger, [that is, for the execution of mine anger] the chearful ones of my highnesse. [that is, unto whom I have given a valiant and chearful mind and courage, to set upon the Babylonians. But how the wicked do act and perform this, see above, chap. 10. v. 6, 7.]*

4 *There is a rushing voice, [Here the Prophet speaketh again. Oth. there is a voice of a multitude, or, of plurality. For the Hebrew word signifieth them both] on the mountains [to wit, on the mountains in Media] as of a great people: [Heb. the likenesse of a great people] a voice of tumult of the Kingdomes of the Heathen gathered together: [the meaning is, There is such a noise and tumult, as if all the Kingdomes of the Heathen were assembled and met together] the LORD of hosts mustereth the army of war. [to wit, he being as it were the Commander in chief, or the General.]*

5 *They come from a far country, [To wit from Persia, which is distant from Babel about two hundred twenty five Germane miles, as some do write] from the end of heaven: [Oth. from the uttermost (part) of heavens; that is, from far remote countreys] the LORD and the instruments of his wrath, to destroy that whole land. [Or the weapons, which he will use in his anger, to destroy the land of the Chaldeans, and of the Babylonians, together with that whole Monarchie. See Jerem. 50. 25.]*

6 *Howl ye, [To wit, O ye Babylonians, with all your adherents] for the day of the LORD. [That is, the day wherein the Lord will exercise his severe judgement upon Babylon, as above chap. 2. 12. and below chap. 61. 2. Joel. 1. 15. See Job 24. vers. 1. and Psa. 37. 13.] is at hand: it cometh as a desolation from the Almighty. [As if he had said, It shall be such a fearfull desolation, as that it shall sufficiently appear, that it cometh from the hand of Almighty God]*

7 *Therefore [To wit, because this destruction is so terrible, and so great] shall all hands [To wit, the hands of the Babylonians] be slack, and the heart of all men [Hebr. all the heart of a man] shall melt. [To wit, through anguish, dread, and fear]*

8 *And they [To wit, the Babylonians, and their adherents,] shall be afraid, pangs and sorrows shall take hold*

hold of them, and they shall be in pain as a woman in travail: every one shall be amazed at his neighbour, [Or, one shall wonder at, or with another] their faces shall be flaming faces. [That is, their faces shall be as red as fire; to wit, through shame, namely, because they who were formerly such stout champions, that would bear rule over the whole world, were now conquered and beaten by the Persians and Medes, who in times past were of little or no repute and estimation. But others understand this thus, that the faces of the Persians and Medes should be as flames of fire; that is, full of wrath and indignation, thirsting after the blood of the Babylonians, which the redness of their faces should bewray]

9 Behold, the day of the LORD [See above v. 6.] cometh, horrible, with indignation and hot anger: [Heb. heat of anger] to make the land [To wit, the land of Babylon] a desolation [That is, to lay the land waste and desolate] and to destroy the sinners thereof [That is, the sinners that are in it] out of it.

10 For the stars of heaven, and the constellations thereof shall not cause their light to shine: the Sun shall be darkened, when he shall rise, [Heb. when he shall go forth; to wit, out of his bed-chamber, *Psal.* 19. 6.] and the Moon shall not cause her light to shine. [The meaning is, all things shall be against the Babylonians, so that the very stars of heaven shall withdraw their shining from them. This phrase the Prophet doth often use, for to expresse thereby great troubles and miseries. See *Ezech.* 32. 7. *Joel* 2. 21. and 3. 15. also *Matth.* 24. 29. *Mich.* 13. 24. *Luke* 21. 25. By the word star, is meant one star alone; and by the word constellation, divers stars united or joyned together. Oth. *Orion*. See *Job* chap. 9. on vers. 9.]

11 For I will visit [That is, punish] the wickedness upon the World, [Here the Lord speaketh again. Understand here by World, the Land or Countreys that were under the obedience and subjection of the King of Babel, whereof there were many. See *Dan.* 4. 17. &c.] and their iniquity upon the wicked: and I will cause the arrogancy of the proud to cease, and I will bring down the pride of tyrants.

12 I will make a man to be more precious, then massy gold: [The meaning is I will make the Babylonians to be few, for many of them shall be slain. Compare *1 Sam.* 3. on vers. 1. See of Massy gold, *1 Kings* 10. on v. 18.] and a man (more precious) then fine gold of Ophir. [Of Ophir, see the annotat. *1 Kings* 9. on vers. 28.]

13 Therefore [To wit, for the pride and wickedness of the Babylonians, vers. 11.] I will shake the heaven, and the earth shall be moved out of her place, because of the indignation of the LORD of Hosts, and because of the day of his hot anger. [See *Job* chap. 20. the annotat. on vers. 28. The meaning is, I will cause such fearful judgements to light upon the Chaldeans and the Babylonians, that heaven and earth shall have cause to be amazed at it: Or, that the Babylonians shall think that heaven and earth are moved or shaken]

14 And (every one) shall be as a chased roe, and as a sheep that no man gathereth, [Or, as a flock of sheep which no man gathereth] every man [To wit, that is come out of far Countreys, being hired to help the Babylonians] shall look about toward his (own) people, [That is, shall wish to be again in his own countrey, as immediately followeth] and every one shall flee into his (own) land.

15 Whosoever is found, [To wit, at Babel, or, of the Babylonians] he shall be thrust thorow; [The meaning is, whomsoever the souldiers of the Persians and Medes shall finde, they shall kill them, when they see that they are Babylonians] and whosoever is joyned unto them, [Be he citizen, and stranger: Or, understand those that

about the City of Babel, did here and there keep themselves in Castles or fenced places. Oth. All (or every one) that is consumed; to wit, by old age] shall fall by the sword.

16 Their little children shall be also dashed to pieces [See *Psal.* 137. 9. Oth. be ground or beaten to powder] before their eyes: their houses shall be plundered, and their wives ravished.

17 Behold, I will stir up the Medes against them, [That is, the army of the Medes, under the conduct of Cyrus, King of the Persians, Medes, Heb. *Madaai*. See *Genes.* chap. 10. the annotat. on vers. 2.] which shall not regard silver, [Or, which shall not minde or heed silver. Intimating, that the Medes should so thirst after the blood of the Babylonians, as that they should take no money nor ranome for to spare them, how great toever the same might be, but should seek to have the blood or life of the Babylonians. See above, v. 12.] neither shall they delight in gold.

18 But (their) bowes shall dash the young men to pieces: and they shall have no pity on the fruit of the womb; [That is, on the children in the mothers womb] their eye shall not favour [Or, spare] the children.

19 Thus Babel, the ornament of Kingdomes, [That is, which is now the fairest, and the most excellent among all the Kingdomes of the earth] the glory, the pride of the Chaldeans, shall be, according as God overthrew Sodom and Gomorra. [this Prophecie was not immediately fulfilled by the Persians and Medes, as soon as they took this City, but it was performed still more and more from time to time, so that a man now a dayes can hardly know where that mighty and stately City stood. In the time of the Emperour Vespasian, there remained onely the temple of Jupiter Belus. *Plin. in natur. hist. lib.* 6. c. 26. See *Gen.* 19. 25. above, ch. 1. 9. *Jerem.* 50. 40. and 49. 18.]

20 There [To wit, in the City] shall be no dwelling place for ever, [Or, they shall have no sitting-place there. See *Jerem.* 17. v. 6. To wit, although she imagineth otherwise, by reason of her great strength, thinking herself to be invincible. Oth. it shall not be inhabited in eternity; that is, never: that is, it shall never come again to its former state and condition; to wit, after that it shall be once broken down to the ground] neither shall it be inhabited from generation to generation: neither shall the Arabian pitch a tent there, [the Arabians were wont to have no sure dwelling-place or abiding City, but to wander up and down, and to dwell in tents or booths, pitching their tents where they found the best fodder or provision for their beasts. These seeing and finding that the land about Babylon was so wasted and desolate, as that there would not be sufficient food for their cattel, shall shun and avoid the same] neither shall the shepherds camp there.

21 But wilde beasts of the wildernesses [The Hebrew word signifies properly wildernesses, and here such kinde of beasts as live in wildernesses, and in dry desert places. See *Jer.* 50. 39.] shall lie down there, and their houses shall be filled with terrible creatures, [or, hurtful creatures. The Hebrew word signifieth such beasts or creatures, which make men cry out for pain and anguish. Oth. creatures that make a doleful noise] and young Ostriches. [Heb. the daughters of Ostriches. See *Levit.* chap. 11. the annotat. on vers. 16. and *Job* 30. 29.] shall dwell there, and the Devils [see *Levit.* 17. on vers. 7. and also *2 Chron.* 11. 15. *Revel.* 18. 2.] shall be there.

22 And wilde beasts of the Islands [The Hebrew word hath its name from Islands: but what kinde of beasts they properly were, is very uncertain. Some have here (fowls) of the Islands. Oth. wilde beasts of the Islands. Oth. Monkeys, or wilde Cats. Oth. Owls; be-

because they love to dwell in waste, forsaken, ruined houses and places. This word is also used, *Jer. 50. 39.* *shall cry to each other, [or, shriek to each other. Hebr. answer] in his [to wit, the King of Babel's] forsaken places; [or widow-like places; that is, forsaken or empty places, or as some, palaces, by changing the letter Resch, into the letter Lamed; as it is below, ch. 34. 30.] as also dragons in the pleasant palaces: but her time is near to come, and her days shall not be prolonged. [Her time, &c. to wit, the City of Babel's time. And understand here that time, wherein the destruction of the City and Kingdome of Babylon should begin, as also the beginning of the time of the deliverance of the Jews from their tyranny. Until the full accomplishment of this Prophecy, there passed about two hundred years.]*

CHAP. XIV.

A promise concerning the deliverance of the people of God out of the Babylonish captivity, and likewise concerning the calling of the Gentiles, ver. 1. Words where-with the Babylonians are jeered or mocked, 4. God stirreth up the Persians and Medes for their destruction 21. and their ruine is again foretold, 22. A threatening against the Philistines, 29.

FOR the LORD will have mercy on Jacob, and he will yet chuse Israel, and he will set them in their (own) land: [Here the Prophet giveth a reason wherefore God would destroy the Babylonians by the Medes and Persians, as is said, ch. 13. to wit, that by such means he might deliver his people out of the Babylonish captivity. (For the LORD will have mercy on Jacob) that is, on the Jews that are in captivity in Babylon. (will have mercy) This is not onely to be understood of a temporal deliverance from the Babylonish captivity; but also of the spiritual deliverance of the people of God by Jesus Christ. (and he) to wit, the Lord. (will yet) or, further, henceforth. (chuse Israel) that is, will yet further accept of Israel his chosen people, whom he even now called Jacob, making it really appear, that he made choice of Israel to be his own peculiar people. (and he will set them) to wit, Jacob and Israel, that is, the Jews. (in their (own) land) [to wit, in the land of Juda, delivering them out of the Babylonish captivity] and the stranger shall joyn himself unto them, and they shall cleave to the house of Jacob. [The stranger, &c. that is, some of the Heathen or Gentiles, yea, even of the Babylonians. This is a promise concerning the calling of the Gentiles unto Christ, by the preaching of the Gospel. See Rom. ch. 11.]

2 And the nations shall receive them, and bring them into their place, [Or, to their place; that is, into their own Country], and the house of Israel shall possess them hereditarily in the land of the LORD, [that is, in Juda, thus called, because God had given them that land for an inheritance, and taken up his rest in the temple at Jerusalem] for servants, and for handmaids: and they shall keep those prisoners that kept them prisoners, and they shall rule over their drivers (or oppressors) [This was first accomplished, when certain nations among the Heathen afforded all possible aid and service unto the Jews, when they returned out of captivity unto Jerusalem, *Ezra 1. 6.* and afterward, when many Heathen were by the believing Jews (by the Apostles, their fellow-helpers and followers) brought to the obedience of the Gospel, and to the fellowship of the Christian Church. See above, ch. 11. v. 14. and below, ch. 66. v. 20. (and the house of Israel shall possess them hereditarily, &c.) that is, the Israelites shall have the nations so under their au-

thority and command, as if they were their servants and bond-men. But this is to be meant of a voluntary or willing serviceableness, proceeding from thence, that the strangers should imbrace the Religion of the Jews, and afterward the Christian Religion. (in the land of the LORD,) that is, in Juda; which is so called, because the Lord had given the Jews that land for an inheritance, and because he had taken up his rest in the temple at Jerusalem. (and they shall keep those captives, or prisoners, that kept them prisoners, &c.) This was accomplished, when the Gentiles by the preaching of the Apostles were brought in subjection unto Christ. See 2 Cor. v. 5, 6.]

3 And it shall come to passe in the day, when the LORD shall give thee [Namely, O my people of Israel] rest from thy sorrow, and from thy commotion, and from the hard bondage, wherein thou wast made to serve: [See *Deut. 28. 48.*]

4 Then shalt thou take up [That is, use, take into thy mouth, as *Psal. 50. 16.*] this proverb against [Or, of, or, concerning] the King of Babel, and say, How doth the Driver (or, Oppressor) [that is, that tyrant, that cruel ruler] cease? [As if they should say, How is it possible, that so mighty and so great a Kingdome should be ruined and destroyed in one night? From this place unto the 21th. verse, are described the joyful words of the people of God, concerning the ruine and destruction of the Babylonians] how doth the Golden one cease? [understand here by the golden, the City of Babel, which was rich and stately, the garments and household-stuff of her inhabitants glittering of gold and silver. See *Dan. chap. 2.* and *chap. 3.* Oth. the gold-thirsty, or the gold-exalting. It cometh from a Chaldee word; which signifieth gold. The Prophet mocketh at Babel, the chief City of Chaldea, in a word taken from the Chaldee tongue.]

5 The LORD hath broken the stick [Or staffe] of the wicked, the scepter of the Rulers. [that is, he hath broken the hard and cruel dominion of the Babylonians. This is an answer to the question that is put forth, v. 4. Intimating, that God would certainly destroy the Babylonians, how impossible soever it seemed to be in the eyes or judgment of men.]

6 He that plagued the nations in wrath, with a plague without ceasing: [Oth. with a plague which is not to be kept off, or hindered] he that ruled over the Heathen in anger, he is persecuted, and none is able to hinder it. [He is persecuted; to wit, by the Persians and Medes, and is not able to hinder it, yea, neither he himself, nor any man else. Oth. if any man was persecuted, or oppressed, he hindered it not. Understand withall, but he suffered every one to use violence and oppression, according to his pleasure.]

7 The whole earth [That is, the inhabitants of the earth; Therefore it followeth, they make, &c. in the plural number] is at rest, it is quiet: [the meaning is, Now the robbing or plundring City, and the land of Babel are subdued and destroyed, all the world is at rest, and in peace] they make great sound with shouting.

8 Also the fir-trees rejoyce at thee, (and) the cedars of Libanon: [These are the words of the people unto the King of Babel, using Allegorical and Poetical phrases, which may be first of all taken thus: to wit, that after the destruction of the Babylonian Monarch, the woods and trees should have cause to rejoyce, because hence-forward they should not be so felled and cut down for all kind of building, and Engines of War, as was wont to be done, when that Kingdome yet flourished. By the fir-trees and cedars may be also understood the Kings and Princes, whom the King of Babel had subdued] (saying,) Since the time that thou liest down, [or, sleepest: that is, art dead] (there) cometh no man

man up against us, to hew us down. [Or, to destroy us.]

9 Hell [Or, the grave] from beneath was moved for thy sake, to go meet (thee) when thou camest: [As they are wont to meet great Lords and Princes at their coming. (when thou camest) to wit, when thou being dead camest to them into the grave, or into hell. As if he had said, seeing thou hast lost all thine honour and reputation among men upon the earth, the dead and those that are in hell, will shew some kinde of honour and respect unto thee. See the like borrowed and poetical phrase, Ezek. 31. 16. and 32. 18. and elsewhere besides]

10 [to wit, hell, or the grave] raiseth up all the dead, [oth. the giants. See Gen. 14. on v. 5. and Job. 26. on v. 5.] for thy sake all the goats of the earth, [that is, Princes, Nobles, Rulers, who are called goats, because as the four-footed goats or rams, go before the flock, and are strong, so do also Princes, &c. See Jer. 50. 8. Dan. 8. 5. Zach. 10. 3. And understand here the Princes that lie in their graves] it causeth all the Kings of the heathen to rise up from their thrones. [the graves or sepulchres are the thrones, beds, and seats of dead Kings.]

10 All they shall answer [That is, speak, see Judg. ch. 18. the annotat. on v. 14.] and say unto thee, Thou art also become sick, as we, thou art become like unto us. [Oth. Art thou also become weak, or feeble? that is, deprived of thy great power, as we? that is, as well as we? Art thou become like unto us? It is an Ironical speech with admiration.]

11 Thy pride is poured down, [Come down, thrust down, crushed down] into hell, [Oth. into the grave] (with) the sound of thy Lutes: [that is, with the pleasant musick, pleasure, and delight, which thou wert wont to have on earth. See Dan. ch. 3. v. 5, 10, 15.] the maggots shall be strawed under thee, and the worms shall cover thee. [as if he had said, These shall be thy tapestries, costly blankets, and coverlets.]

12 How art thou fallen out of heaven, [Or, from heaven. By heaven is meant here, the Royal glory, lustre, and beauty] O Morning-star, [so the Prophet calleth the King of Babel, because his glory here on earth was as the lustre and brightness of the Morning-star in heaven, or in the firmament, shining clearer and brighter than any other stars of heaven, inasmuch that it alone giveth a shadow] thou son of day-break! (how) art thou hewen down to the ground, thou that didst weaken the heathen? [oth. Thou art maimed above other nations. That is, God hath dealt harder with thee, then with some other Kings of the heathen.]

13 And saidst in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: [As if he had said, I will assume or take unto me the seat, honour, glory, and power of God. (above the stars of God) that is, above the highest and fairest] and I will set me (down) upon the mount of the congregation, [so he calleth mount Zion, whereon the city of Jerusalem lay, and beside it the temple upon Mount Moria, where the people met together for the service of God. And by these words is discovered the bold presumption of the Kings of Babel, who imagined, that when they should have overcome Jerusalem, that they should then be seated in the throne of God, and that the same honour should be performed unto them, which was wont to be performed there unto the true God] at the sides of the North. [Here lay mount Moria, whereon the Temple was built, see Psal. 48. 3.]

14 I will ascend above the height of the clouds, I will be like the most High.

15 Yea, thou shalt be thrust down into hell at the sides of the pit. [Here the Prophet speaketh again in his own person. (thou shalt be thrust down) To wit, by the Persians and Medes. (into hell) Or, into the grave.]

16 They that shall see [To wit, the dead that are already buried] shall look upon thee, [to wit, with admiration. Oth. shall narrowly look upon thee] they shall consider thee, (and) say, Is this that man that did shake the earth? that made the Kingdoms to tremble? [As if he had said, They shall stand exceedingly amazed, doubting whether thou be that proud King of Babel, yea or no.]

17 That made the world as a wilderness, and destroyed the Cities thereof? that released not his prisoners (to go) home. [The meaning is, that was so cruel and unconcilleable, as that they never released those, whom he had once taken captive.]

18 All the Kings of the heathen, they all, [That is, as many as there are of them] lie down in honour, every one in his (own) house. [that is, they died in honour, and are buried in the sepulchres, which they, or their ancestors had caused to be made for themselves, and for their families.]

19 But thou art cast away from thy grave [That is, from the grave wherein thou intendedst to have been buried. Or, thou art cast away, or put by, so that thou art not buried in a royal sepulchre, or with Kingly honour and solemnity] like an abominable sprout, [that is, like a filthy, rotten, contemptible stick, or piece of wood. Others take it thus: Thou art a degenerate evil sprout; that is, son or off spring, not worthy to be buried near his ancestors] (as) a garment of the slain ones, [Which is rent, and full of holes, filthy and defiled with blood and mire, which is therefore of no value or esteem, but is cast with the dead body into the grave] that are thrust thorow with the sword. [Hebr. the pierced ones of the sword. Oth. the laden, or covered ones of the sword, that are laden, or covered with swords. We say likewise sometimes, that a man is well covered (that is, smitten or wounded) with swords and sticks] (as) those that go down into a stone-pit, [Hebr. to the stones of the pit] as a dead body troden under feet. [that is, thou shalt not be honourably buried, (or according to the common custome) but they shall let thee lie above ground upon the earth, and cast onely an heap of stones upon thee, as a dead carcase is covered with earth, stones and dung.]

20 Thou shalt not be joynd with them in burial: [To wit, with the other Kings of the Heathen, or Gentiles, as v. 18. That is, thou shalt not be buried in such honour and pomp, as they were buried] for thou hast destroyed thy land, (and) slain thy people, [to wit, thine own land, and thine own people] the seed [that is, the children or family] of evil doers [Such as was Belsazar and other ancestors of this King. Or, of evil doers, that is, thy seed. Understand withall, but it shall be cut off] shall not be named, [that is, not be remembered; to wit, in honour, or with praise and renown, but with contempt, and with reproach, and dishonour] for ever. [that is, not alwayes.]

21 Make ready [Or, prepare] the slaughter for his children, [the meaning is, Ye Persians and Medes fit and prepare your selves for it, to wit, to slay and kill his, to wit, the King of Babels children, or sons For God speaketh here unto the Persians and Medes, as likewise unto all those, whom besides them he would use, for to kill and cut off the King and his] for the iniquity of their fathers sake, that they do not rise and inherit [Or, possesse hereditarily] the earth, and fill the world with cities. [that is, that they do not so increase and multiply themselves, as to build cities, fill them with men, and to enlarge their jurisdiction, or dominion. Oth. fill the world with enemies; to wit, with enemies and persecutors of Gods Church, and of all godly and religious persons.]

22 For I will rise up against them, [To wit, against the children of the King of Babel] saith the LORD of hosts, and I will cut off from Babel the name, and the

the remnant, [that is, those that were left] and the son, and the sons son, [Oth. both the son and the nephew] saith the LORD.

23 And I will make it [To wit, the city of Babel] an inheritance [Oth. an hereditary possession] of owls, [Oth. of urchins, or hedge-hogs. Oth. of bitterns. Oth. of beavers. Oth. of pool-eagles. The Prophet intimates, that Babel shall lie so desolate, that none shall dwell in it but wilde savage beasts] and pools of water, and I will sweep it with a besom of destruction, saith the LORD of hosts.

24 The LORD of hosts hath sworn, saying: If it come not so to passe, as I have thought, and as I have consulted, [Or, have decreed in (my) counsel] it shall stand! [Oth. sure it shall come to passe, &c. It is a kind of oath, see Psal. 89. on v. 36.]

25 That I will break to pieces Assur, [That is, the Assyrians in the reign of Sanherib. Others understand here the Babylonians, who are here so called, because they did at that time possess that which the Assyrians had possessed in times past, having brought them under their obedience and subjection. See the like phrase, Ezra 6. 22.] in my land, [to wit, in the land of Juda, before Libna, or in their march toward Jerusalem, 2 Kings 19. 8, 35.] and upon my mountains, [that is, upon the mountains that lie in the land of Juda, which was Gods land. See Psal. 125. 2.] tread him under foot: that his yoke [to wit, the yoke of the King of Assyria, that is, slavery or bondage, whereby he oppressed the Jews, compelling them to pay tribute unto him] may depart from off them, [to wit, from off the Jews that dwelt in that countrey. Oth. then shall his yoke depart from off them] and his burthen [to wit, the King of Assyria's burden] depart from off his shoulder. [to wit, from off my peoples shoulder.]

26 This is the counsel that is consulted [To wit, by the Lord] upon that whole land; [to wit, upon the land of Babylon, and the subjects or inhabitants thereof] and this is the hand that is stretched out upon all the nations. [to wit, upon all the nations that were under the Monarchy of the King of Babel, who reigned almost over all people, and nations.]

27 For the LORD of hosts hath determined it in his counsel, who then shall break [or disanul] it? [compare 2 Chron. 20. 6. Job 9. 12. Prov. 31. 30.] and his hand is stretched out, who then shall turn it? [Or, turn it away? Compare Daniel 4. 32. Some do here put an end to the fourteenth chapter, and they make a particular chapter of the five next following verses.]

28 In the year when King Achaz died, [See 2 Kings 16. 20.] there happened [that is, was revealed, to wit, unto the Prophet Isaia in a divine vision] this burden. [that is, prediction or prophetic concerning the judgement that should come upon the Philistines. See above, ch. 13. 1.]

29 Rejoyce not, thou whole Palestina, that the rod that smote thee [Oth. of him that smote thee] is broken; for out of the serpents mouth shall come forth a cockatrice, and his fruit shall be a fiery flying dragon. [understand here by the rod or staffe, King Uzia, 2 Chron. 26. 6. who like a serpent, stung and wounded the Philistines. The meaning is, Rejoyce not in this, that thou thinkest to be at liberty, because of the death of King Uzia, for out of him shall come forth another King, (to wit, Hizkia) who shall plague thee yet harder. By the cockatrice here is meant King Hizkia, the son of Achaz, who should set himself against the Philistines like a cockatrice, hurting them more then his grandfather Uzia had done. See 2 Kings 18. 8. (and his) to wit, that Serpents (fruit) to wit, King Hizkia, that descended from Uzia. (shall be a fiery flying dragon.) Such kind of snakes or serpents are found in

Egypt, Lybia, and elsewhere. See the annotat. Numb. 21. on v. 6.]

30 And the first-born of the poor shall feed, and the needy shall lie down in safety: [To wit, as cattel do, when they have fed sufficiently, and eaten their bellies full. By the first-born of the poor is meant the chiefest among the meaner sort; that is, the poorest or meanest, namely, in the Kingdome of Juda. See Job, chap. 18. on vers. 13. Or, understand here by the first-born of the poor, the Jews in general, who for some space of time were the most miserable among the miserable ones. These shall dwell in safety, and prosper in King Hizkia's dayes: which is here intimated by the word feeding, as above, chap. 5. 17.] on the contrary, I will kill thy root with famine, [The meaning is, O ye Philistines, I will destroy you with famine, to the very root, both old and young, citizens, and husband-men] and he [to wit, that Cockatrice, King Hizkia] shall slay thy remnant. [see the accomplishment of this Prophecy, 2 Kings 18. 8.]

31 Howl, thou gate; [Understand here by the gate, the Rulers, and the chiefest of the Philistines, that met together in the City-gate] cry, thou City, [that is, the Cities; to wit, that lie in the Philistines countrey] thou art melted [to wit, for fear and terror] thou whole Palestina: for (there) cometh a smoak, [that is, an army, which shall bite thorow, and pierce thorow, like a smoak; to wit, Hizkia with his army or camp] from the north [that is, from Judea, which lay northward of the Philistines] and there is no solitary one, (or none alone) in his assemblies. [the meaning is, no man shall absent himself, but the Jews shall with one accord, and in great troops and companies set upon, and assault thee: they shall be ready to fall upon thee all at once. (in his assemblies, or congregations) that is, in his army. Oth. in his appointed times; that is, when that time shall be come, which the Lord hath appointed for to march forth.]

32 What shall one then answer the messengers [Or, Ambassadors] of the Nation? [understand here the Ambassadors of the Philistines, that should desire that Hizkia would cease from warring against them, or to dispute the right which they pretended to have unto the land of Juda: or whatsoever action Hizkia had (or might have) against them] That the LORD hath founded Zion, that the afflicted of his people might have refuge in it. [This is the answer to the question. (That the LORD hath founded Zion) see Psal. 87. 1, 5. and Psal. 102. 17. (that the afflicted of his people might have refuge in it.) Intimating, that God gave the land of Juda for an inheritance unto his people, and that he will know how to defend and protect them in it by his mighty power.]

CHAP. XV.

A prophetic concerning the cruel desolation and miseries that should befall the land of the Moabites, by reason of the Assyrians, and that in the just judgement of God; which the Prophet describeth with many circumstances, both in general, and in particular.

The burden of Moab. [That is, the sore judgement that should come upon the Moabites, namely, by the Assyrians, in the time of King Salmanasser. See below, chap. 16. on verse 14. Compare Jerem. 48. 1. Ezech. 25. 8. Amos 2. 1.] Surely in the night Ar of Moab [that is, Ar lying in the land

land of the Moabites. This was the chief City of the Moabites, *Numbers 21. 28. Deuterom. 2. 18, 29.* *is laid waste*, [that is, it shall surely be laid waste; to wit, by the King of Assyria. See below, ch. 16. 14. Both here and elsewhere by the Prophets often, mention is made of a thing that is to be done, as if it were already done: And that by reason of the certainty of the predictions or prophecies] *it is cut off surely in the night*. [that is, suddenly, unexpectedly, unawares] *Kir of Moab* [otherwise called, *Kir-hareseth*, *Jerem. 16. 7.* One of the chiefest Cities of the Moabites. There was also in Media a City or Countrey, called *Kir*, as appeareth, *2 Kings 16. 9.* *is laid waste, it is cut off.* [Oth. *when Ar of Moab was laid waste*, (he) to wit, Moab, *was laid waste*, (he) *was cut off.* The meaning is, The Moabites were utterly undone the same night, when both their chiefest Cities, with other strong holds of their land, was taken and laid waste by their enemies.]

2 He [To wit, Moab] *goeth up to Baith*, [this City is other-ways called *Been*, *Baal-Meon*, and *Beih-Baal-Meon*, *Numb. 32. 3.* and *38. Jos. 13. 17.* It was famous for the Idolatry that was there committed. The Moabites, when they were in distresse, used to address themselves to an Idol that was there, and to other Cities where there were Idols, to seek aid and counsel of them, and to lay their wants and grievances open before them] and (to) *Dibon*, [A City allotted to the Reubenites. See *Jos. 13. 17.* Below, verse 9. it is (according to the opinion of some) called *Dimon*] (and to) *Bamoth*, [otherwise called, *Bamoth-Baal*, *Jos. 13. 17.* Oth. *to the high places*, or *upon the high places*] *to weep*: [to wit, to weep there before the Images of their gods or Idols, and to move them with tears to help and succour them. Oth. *Baith and Dimon are gone up*; to wit, to Bamoth, or to the high places, to weep there] *Moab shall howl over Shebo, and over Mo-leba*; [to wit, because those Cities were destroyed, or should be suddenly destroyed. *Nebo* was a City allotted to the Reubenites, *Numb. 32. 38.* *Medeba* was a City in the land of the Moabites, *Numb. 21. 30. Jos. 13. 17.* *on all their heads is baldness, every (ones) beard is cut off.* [The meaning is, There shall be grief and sorrow thorowout the whole land of the Moabites. This and that which followeth, must be understood of the custome and practice of the Moabites, and some other Nations, who, in token of grief or sorrow, made cuttings and lancements in their flesh. They pluckt the hair out of their head, and cut their beard clean off. But *Levit. 19. 27.* and *Deut. 14. 1.* God forbid his people to do this. Compare *Jer. 48. 37. Ezech. 7. 18.*]

3 *In their lanes they girded themselves with sacks*; [That is, with mourning garments] *on the tops of their houses, and in their streets they howl altogether*, [Intimating that when they prayed, they did it on the house-steps, *Zephani. 1. 5.*] *going down with weeping*. [As they went up to the tops of their houses weeping, so do they likewise come down again weeping, having received no comfort at all.]

4 *Both Hesbon shall cry, and Eleale*, [To wit, for anguish and fear. Heb. *And Hesbon and Eleale*, &c. Of Hesbon and Eleale, see *Jos. 13. 17. Numb. 32. 37.* *their voice shall be heard unto Fabar*, [of Jahaz see *Numb. 21. 23.*] *therefore the prepared ones*, [or the armed souldiers] of Moab *make a cry*, [or, shall make a cry. The meaning is, the cry of the citizens shall terrifie and affrighten the armed souldiers] *every ones soul is ill disposed in him*. [that is, they

are all discontented. Oth. *their life is ill-disposed, or, is grievous unto them.* (in him) That is, in himself, And understand here Moab, together with all those that side with him.]

5 *Mine heart crieth for Moab*, [As if the Prophet had said, The misery that shall befall the Moabites shall be so great, that I cannot forbear crying, when I think upon it. See below, chap. 16. 18. and 21. 3. *Jerem. 48. 5, 31, 34, 38.* Some take it thus, that the Prophet here representeth in his own person, that which Moab should do in his own misery and suffering] *her bars are unto Zoar the heifer of three years old*: [Her bars, &c. that is, the chief and mighty men of Moab, who are compared unto bars, because they are the strength of the land. Oth. *her fugitives* (see) &c. Oth. *mine heart crieth for Moab*, and (for) *his bars, unto Zoar*, (as) *a cow of three years old. Unto Zoar*; That is, so that it may be heard even unto Zoar, although it lie in the ourermost borders of the land of the Moabites toward Judea. Of Zoar, see *Genes. 19. 22.* (the heifer of three years old) That is, strong, wilde, and wanton. This may be understood of Zoar, or of Moab. In *Jeremie* it is spoken of *Horonaim*. See *Jerem. 48. 34.* with the annotations] *for he goeth up with weeping*, [or, he goeth up weeping] *is the ascent of Luhah, for in the way to Horonaim they raise up a pitifull cry*. [or, they lift up a broken cry. Oth. *a destruetive cry*, or, *a cry of destruction.* Heb. *a cry of breaking*, or, *of breaking to pieces*; that is, as some take it, such a cry as those make, that are cruelly broken to pieces, and destroyed by their enemies.]

6 *For the waters of Nimrim shall be a meet desolation*: [That is, the low and watery grounds at Nimrim, or about Nimrim, shall lie dry, waste, and desolate. The meaning is, the whole land of Moab shall be brought to extream ruine, so that even in those places where abundance of water was wont to be, there shall be great drought. (of Nimrim) called *Nimra*, and *Beth-Nimrah*, *Numbers 32. 31, 36.* This place was given to the sons of Gad, *Joshua 13. 27, 28.*] *for the grasse is withered, the tender grasse is perished, there is no greenesse.*

7 *Therefore the abundance (which) they have gathered*, [Hebr. *have made*] *and that which they have laid up, shall they* [to wit, the Moabites. Heb. *he*; to wit, Moab] *carry to the brook of the willowes*. [or, toward the brook of the Willows; to wit, to hide it there. Oth. *into the valley of the Arabians.* And then the sense is this, The Arabians that shall joyn themselves to the Assyrians, shall help to pil-lage the treasures of the Moabites, and shall carry them away.]

8 *For that shall go round about* [Or, *goeth round about*, or, *is gone round about*: and so in the sequel] *thorow the borders of Moab, the howling thereof unto Eglaim*, [that is, that cry and howling of the fugitive Moabites, of whom mention is made, vers. 1, 2, 3, 4. shall go thorow all the border of the Moabites, from one end to the other. (unto Eglaim) or, unto the two brooks running together; to wit, unto the brook or well of Arnon (of which mention is made, *Numb. 21. 14.*) and unto Beer-Elim] *yea, unto Beer-Elim* [Oth. *unto the well of Elim*; or, *unto the well of the mighty*; so called, because the Princes of the Israelites had digged it, or had caused it to be digged, *Numbers 21.*] *shall the howling thereof be.*

9 *For the waters of Dimon are full of blood* [To wit, of the slain and wounded Moabites, whom the Assyrians should

should slay. Or, even the waters of Dimon, &c.] for I will send yet more unto Dimon: [Heb. I will add, or I will additions upon Dimon, that is, I will punish it yet more] (to wit) Lions, [Understand withall, and other cruel renting beasts, to tear and rent them in pieces, Hebr. a lion, whereby King Nebuchadnezzar may be understood, who is likewise elsewhere compared to a lion Of renting lions sent by God among people that were disobedient, see likewise, 2 Kings 17. 25] upon the escaped ones of Moab, as also upon the remnant of the land. [the meaning is, The Moabites that shall escape and get away from their enemies, they shall be rent and devoured by lions, and whatsoever shall be left in all the land, the same shall be confounded and destroyed. In brief, the Lord threatneth here, that the enemies of his Church shall by no means go unpunished, (upon the remnant of the land) To wit, of the Moabites.]

CHAP. XVI.

An exhortation to the Moabites, to bring their lambs, veil. 1. and to carry themselves friendly and kindly towards the banished Jews, 3. But forasmuch as they refused through pride and arrogancy, 6. therefore the Lord threatneth them, that they should be so fearfully destroyed and cut off, 7. as that the Prophet bath pity and compassion on them, 9. But he goeth on in a relation of the miseries, that were approaching unto them, 10. And he nameth the time when the same should come to passe, 14.

SEnd [O ye Moabites] the lambs of the ruler of the land, [Hebr. the lamb, &c. that is, as many lambs as ye are bound to give or pay for tribute. The Moabites paid unto the King of Juda yearly an hundred thousand lambs, and an hundred thousand rams with the wool, as may be gathered from 2 Sam. 8. 3. compared with 2 Kings 3. 4. (of the ruler of the land) To wit, of the King of Juda, who is become a lord or ruler over your land, since the time that David conquered you, 2 Sam. 8. 2. Oth. of the ruler of the earth; understanding thereby God in this sense, as if he exhorted the Moabites to receive and embrace the true God, making it appear by offering of lambs in sacrifice unto him] from Sela to the wilderness, [that is, from your country, which is beset partly with cliffs and rocks, and partly with the wilderness. Sela was the chief city lying upon a rock. (to the wilderness) Here may be understood the wilderness of Juda, which reacheth thence unto the Jordan, where that river falleth into the dead sea] unto the mount of the daughter of Zion. [That is, unto Jerusalem, which lieth on Mount Zion.]

2 Otherwise it shall come to passe, [The meaning is, if ye do it not, namely, if the Moabites obey not the house of David, then it shall come to passe, &c. Oth. For it shall come to passe] that the daughters of Moab [that is, the Moabitish women-kinde, both married and unmarried, as Luke 23. 28. it is said there; Ye daughters of Jerusalem, under which name are to be meant as well those that were not married, as those that were married. Others understand here by daughters, the small towns or cities of the land of Moab] shall be at the ferries of Arnon, [Arnon was the outermost border of the land of the Moabites. So that when the Prophet here threatneth, that the daughters of Moab should be brought to the ferries of Arnon, and be carried over, he intimateth thereby, that they should

be chased or carried away captive out of their own land] as a wandering bird being driven (out of) the nest. [that is, as a bird that flieth to and fro. So shall the daughters of the Moabites be driven out of their nest; that is, out of their Countrey, and out of their houses and welfare.]

3 Take counsel [To wit, how ye may escape the approaching misery] execute judgement, [here the Prophet adviseth the Moabites to deal uprightly, especially with the poor banished Jews, not using them cruelly, as their ancestors had formerly done, Deut. 23. From. 48.] make thy shadow as the night, in the midst of the noonday: [That is, make that your shadow, that is, the comfort and refreshing which they desire and look for at your hand, may so comfort and refresh them in their greatest persecution, as the shadow, or darknesse of the night doth comfort and refresh men in the hottest time of Summer] hide them that are chased out, (and) mention not him that wandereth about. [here the Prophet expelleth in plain terms, that which he had immediately before uttered in borrowed words. (hide them that are chased out) the banished ones: to wit, the Jews, that are chased, and driven, or banished out of their own land. (and mention not him that wandereth about) that is, betray them nor, deliver them nor up into the hands of their enemies, as you were wont to do.]

4 Let my banished ones converse, (or, dwell) with thee, O Moab, [This the Lord himself speaketh, (Let my banished, or expelled ones) That is, those that belong unto me, although for a long time together I have sorely chastised, and punished them for their sins. Concerning the Pharae, see Psal. 37. on verse 22. (converse, or, dwell with thee) Hebr. in thee; that is, by thee, or with thee, in the land of the Moabites] be thou an hiding-place unto them from the face of the disturber (or destroyer) [that is, shew pity and compassion towards the Iudaites, let them finde shelter and kindly entertainment among you. (from the face of the disturber, or destroyer) that is, of the Assyrian, who sorely persecuted and grievously plagued the Jews, and other nations] for the oppressour hath an end, [or, shall soon have an end; and so in the following words] the disturbarie is come to nought, the trampers under foot, [Hebr. the treader under foot, or trampler, that is, all and every one of them: that is, oppressour of my people] are consumed [that is, shall be, &c.] from off the earth. [As if the Lord had said Ye Moabites ought to deal kindly and courteously with my people, for they shall not be alwayes oppressed and wronged by their enemies, I will at length deliver them, and so restore the Kingdome of Juda, that they shall have opportunity and power to recompense unto you the favours which they shall have received at your hands. As likewise on the contrary, they shall be able to recompense unto you the mischief, and unmercifulnesse which ye shall shew unto them.]

5 For there shall a Throne [Or, Kingdome, or Royal dignity, or glory] be established [or be prepared] in bountifullnesse, [to wit, by the favour and goodnesse of God. Oth. in grace, or in mercy] upon the same, there shall constantly [Hebr. in truth, that is, firmly and surely] sit one in the tent of David, [that is, one of the family of David; to wit, Christ; he alone doth stedfastly possesse the throne of David, for he hath an everlasting Kingdome. Compare Daniel 7. 14. 27. Micha 4. 7. Luke 1. 33.] one that judgeth, and seeketh judgment, and is ready for justice. [that is, speedily rendering that which is just and right, whether to good or evil. Oth. well expert in the law or judgment, as Ezra 7. 6. So that the Prophet doth again in this verse exhort the Moabites to shew mercy and compassion

to the banished or expelled Jews, because their decayed Kingdome should be restored again. and should continue steadfastly for ever.]

6 *We have heard of the pride of Moab*, [That is, of the Moabites. (*We*) to wit, God the Father, Son, and Holy Ghost. Some understand by the word *we*, the Prophet and the Jews, and other nations round about. Some do adde hereunto the word *but*, thus; *But we have heard, &c.* As if he had said, The Lord indeed requirereth this, that was before related, at the hand of the Moabites, and they were bound to do it, yea, it would have also benefited them to have done it: but they are so proud & stout, that they will not follow any good counsel, that is given them by others] *he is very proud, his haughtiness, and his pride, and his indignation, are not his bars* [i.e. that is, yet in vain doth he rely upon them, as upon bars or hand-beams. Oth. (*But*) *his lies* (do) not (do) so]

7 *Therefore Moab shall howl over Moab*, [That is, one Moabite over the other; to wit, the living shall howl both over the dead and over the living: and that by reason of the horrible invasion of the Assyrians, as may be gathered from v. 14.] *they shall all howl: for the foundations [Oth. bottles, or flagons] of Kir-hareseih*, [see of this place above, ch. 15. v. 1.] *shall ye sigh*, [Oth. mourn, oth. mutter, grumble] *certainly they are broken*. [or they shall be broken, or, being broken. Some apply this to the foundations, others to the sighing persons.]

8 *For the fields of Hesbon soon languished*, (also) *the vine of Sibna*, the Lords of the heathen have broken to shivers the choise plants thereof, [Here the Prophet doth now again shew the cause of the weeping of the Moabites, and he speaketh here, as elsewhere besides, as if it were already done, which was to be done hereafter. (the fields) as 2 King. 23. 4. Oth. vines. (of Hesbon) see of this City, Jos. 13. 17. (languished) oth. shall languish, or, grow weak; that is, wither. (the vine of Sibna) of Sibna is likewise mention made, Numb. 32. 38. Jos. 13. 19. (the lords of the heathen) that is, the Princes of the Assyrians] *they* [to wit, those vines] *reach unto Jazer*, [see Jer. 48. on v. 32.] *they wander (thorow) the wilderness*: [Understand here the wilderness by the Jordan, as v. 1.] *their sprouts or shoots*, [or young trees, or branches] *are spread abroad, they are gone over the sea*. [Understand the Sea by Jazer, as appeareth, Jer. 48. 32.]

9 *Therefore I do weep in the weeping for Jazer*, the vine of Sibna, *I make thee thorow wet*, [or, I bedew, water, be sprinkle thee] *with my tears*, O Hesbon, and Eleale: [Oth. therefore I do weep the weeping of Jazer (that is, the misery that shall cause that city to weep) the vine of Sibna, &c. As if he had said, I am so affrighted at the destruction of Sibna, that when I think upon it, it maketh me weep, as well as I do weep for Jazer, Hesbon, and Eleale. See above, chap. 15. 5. and below, chap. 21. 3.] *for the sprouting for thy Summer-fruits, and for thine Harvest, is fallen*: [that is, hath an end, or ceaseth. As if the Prophet should say, In time of harvest they were wont to sing joyful or merry songs, but they are now heard no more. See Jer. 25. 30.]

10 *So that joy and gladness is taken away*, [Hebr. is gathered, see Psal. 26. 19.] *from the fruitful field*, [Oth. from Carmel, which is the name of a fruitful mountain and country, see 2 Kings 19. on vers. 23. and further, 1 Sam. 25. on v. 2.] *and in the Vineyards, (there) is no singing (nor any shout made; the (grape) treader*, [see the annotat. Jer. 25. on v. 30] *treadeth out no wine*, [that is, he treadeth no grapes, out of which wine is pressed] *in the wine-fats*, [or, in the Tubs] *I have made the shouting*, [or, songs of praise, as Judg. 9. 27.] *to cease*. [The Lord speaketh this.]

11 *Therefore my bowels sound like an harp for Moab*, [The Prophet speaketh this. (my bowels sound) to wit, for grief or sorrow. (like an harp) to wit, when the strings of it are touched with the finger. (for Moab) that is, because of the misery that cometh upon M. ab. See the annotat. above, chap. 15. on v. 5.] *for mine inmost (parts)* [that is, mine heart] *for Kir-heres*, [To wit, because that fair city is so miserably wasted and destroyed. Kir-heres is otherwise called also Kor, and Kir-hareseih. See above, chap. 15. on verse 1. and here above, vers. 7.]

12 *And it shall come to pass, when they shall see that Moab is grown weary* [To wit, of calling upon the gods and of offering sacrifices unto them, requiring help and succour of them against his enemies] *on the high places* [upon the high places, the Moabites and other idolaters had their altars] *then shall he* [to wit, Moab; that is, the Moabites] *go into his sanctuary to worship*, [to wit, into the Temple of his Idol Chamos, Numb. 21. 29. 1 Kings 11. 7. hoping that although the others Gods did not help him, yet Chamos surely would hear him, and help him out of trouble] *but he shall not prevail*. [he; to wit, Chamos, shall not be able to help him. Or he, (to wit, Moab) shall not prevail, or, shall not be able to effect any thing, as little as he had effected, or depreccated, or obtained on the high places.]

13 *This is the word which the LORD hath spoken against Moab, since that time*. [To wit, since that time that they had been subject unto the King of Juda. See 2 Sam. 8. 2. or, since the time of the relation of this prophecy.]

14 *But now the LORD speaketh*, [To wit, now, when they despise and set at nought all admonitions and threatnings of the Prophets] *saying, Within three years (as the years of an hireling) then shall the honour of Moab be made contemptible, with all that great multitude: and the remnant shall be small, few, impotent*. [Within three years, &c. or, three years hence, or, after the expiration of three years; to wit, in the fourth year of King Hizkia. For the Prophet spake this in the first year of this Kings reign, as appeareth above, chap. 14. v. 28. where this Sermon beginneth. The accomplishment of this Prophecy, see 2 Kings 18. 9. where it is said, that Sennacherib marched up against Samaria in the fourth year of Hizkia, from whence may be gathered, that in passing along he subdued the Moabites, whereof mention is made here in this text. But this was but a beginning of their misery and destruction, which was more fully effected a long while after; as a long time after the Prophet Isai, the Prophet Jeremia did foretell the same unto them, Jerem. chap. 48. (as the years of an hireling) that is, well told, and narrowly reckoned. Concerning an hired servant, his wages agreed upon is paid him, when his time is expired, neither sooner nor later. Compare below, chap. 21. 16. (with all that great multitude) Oth. with all that great wealth, or abundance. See Psal. 37. 16. Eccles. 5. 9.]

CHAP. XVII.

A Prophecy concerning the ruine of the cities of Damascus and Samaria, vers. 1, &c. as likewise of the cities of Israel by the Assyrians, 2. Affliction causeth attention, 7. A Prophecy concerning the overthrow of the Assyrians, 12.

THe burthen [See above, chap. 13. on vers. 1.] of Damascus. Behold Damascus shall be taken away, that it be no more a ruinous heap of stones. [Damascus was the Metropolis, or chief City in Syria. See above, chap.

chap. 7. vers. 8. But here must be understood not onely the destruction of the city of Damascus, but also of the Kingdome of Syria. (*Damascus shall be taken away*) that is, it shall be subdued, and the inhabitants carried away captive. This was done by Salmanassar, King of Assyria. (*it shall be a ruinous heap of stones*) Heb. *an heap of ruine.*

2 *The cities of Aroer* [That is, the Cities that lie round about, or neer the City of Aroer, by the brook Jabbok, in the land beyond the Jordan, near the brook Arnon, Deut. 2. 36. The Reubenites, Gadites, and Manassites had formerly inhabited them] *shall be forsaken: they shall be for the flocks,* [the Hebrew word signifieth the flocks, both of small and great beasts, as appeareth, Gen. 32. vers. 14, 15, 16.] *they shall lie down (there,) and none shall make them afraid.* [forasmuch as no enemies shall fall into the land; for it shall lie waste and desolate, after that Salmanassar shall have carried the inhabitants away captive. Read the accomplishment hereof, 2 Kings 15. 29. and 17. 6. and 1 Chron. 5. 26.]

3 *And the fortress* [Meaning the fenced city of Samaria, and other cities or towns depending thereon] *shall cease from Ephraim,* [that is, from the Kingdome, or the ten tribes of Israel] *and the Kingdom from Damascus, and the remnant of the Syrians:* [Heb. *Aram*, so the Syrians are called, because they spang from Aram] *they* [to wit, the Syrians] *shall be as the glory of the children of Israel,* [the Syrians shall be bereaved of their glory, as well as the Israelites. It shall happen to both alike, to the one as well as to the other. (*as the glory of the children of Israel*) so the Prophet calleth all things, whereof they were proud, and whereon they relied; as namely, their Kingdome, their strong and fair Cities, Castles, Forts, Money, and Goods, also their confederacies with other Kings; as chap. 16. vers. 14.] *saith the LORD of hosts.*

4 *And it shall come to passe in that day, that the glory of Israel,* [That is, the glory of the Israelites, or of the ten tribes, as vers. 3.] *shall be made thin:* [that is, their glory shall be impoverished, vanish away, be diminished] *and that the fatnesse of his flesh shall wax lean.*

5 *For he* [To wit, Jacob] *shall be as (when) a reaper,* [Hebr. *the harvest*; that is, an *Harvest-man*] *gathereth the standing corn, and his arm reapeth ears: yea, he shall be, as (when) one gathereth ears in the valley of Rephaim.* [the meaning is, that all the ten tribes of Israel shall be carried away captive, as in harvest-time all the corn, even to the very ears, is gathered up, and carried into the barn. Others understand here by *He*, the King of Assyria. The valley of *Rephaim* was a pleasant and fruitful place lying neer Jerusalem, Job. 15. 8.]

6 *But a gleanings shall be left in it,* [To wit, in Jacob, or in Israel, in Samaria. That is, some, but very few, (who shall likewise be afterward carried away captive by Elar-haddon) shall yet be left in the land. But as in the vintage the grapes, those that at first were passed by, are afterward sought out, and plucked off, or gleaned: So shall it likewise happen to the Israelites. See the accomplishment of this Prophecy, 2 Kings 17. 24. and those few shall be scattered here and there from one another] *as (in) the shaking of an Olive-tree, two (or) three berries in the top of the uppermost bough, and four (or) five on the fruitful branches thereof,* [or, on the branches of the fruitful (olive-tree)] *saith the LORD God of Israel.*

7 *At that day shall man look to him that made him, and his eyes shall look upon the holy one of Israel.* [At that day, &c. To wit, when those judgments and plagues, shall light upon the people. The Prophet doth

doth intimate here, that the chastenings of God shall yet at length bring forth some good effect in his children, in humbling them, and bringing them to a sight and knowledge of their sins. (*shall man*) That is, some or certain men; to wit, the believing Israelites. (*shall man look to him that made him*) Oth. *let man look,* taking it for, *a man ought to look to him,* &c. (*and his eyes shall look upon the Holy one of Israel.*) That is, upon God, who is holy, and maketh holy, helpeth, instructeth, comforteth, and delivereth all those that come unto him, to seek help and comfort of him, and in him.]

8 *And he shall not look to the altars, the works of his hands,* [Oth. place the words thus: *And let him not look to the altars, &c.*] *neither shall he respect that which his fingers have made,* [Oth. namely, *he shall not, &c.*] *neither the groves, nor the images of the Sun.* [Of the images of the Sun, see Levit. chap. 26. the annotat. on v. 30.]

9 *In that day,* [To wit, when the enemy cometh marching on] *shall his* [to wit, Israel's and Syria's] *strong Cities,* [Heb. *the Cities of his strength*; namely, whereon he had relied more, than on God Almighty] *be as a forsaken bush* [Hebr. *the forsaking of a bush*] *and uppermost branch,* [that is, as a branch in the uppermost part of the tree, which the pruners of trees either regard not, or which they are not able to reach. So shall it happen to the Israelites, and to the Syrians] *which they* [to wit, the Assyrians] *did forsake, because of the children of Israel;* [that is, because God would at that time yet spare some Israelites. The Assyrians did not indeed wittingly and willingly let these few Israelites remain, but this is here said in respect of the purpose of God, who would yet reserve a remnant among the Israelites. Therefore God so moved and inclined the hearts of the Assyrians, that they spared yet some; namely, those, whom God would have to be spared in Israel. As for the Hebrew phrase, that is used here in the text: See the like, Genes. 36. 6, 7. Exod. 9. 11. Job 37. 18, 19.] *howbeit, there shall be desolation.* [to wit, upon Israel and Syria.]

10 *For thou* [To wit, thou daughter of Israel; that is, thou people of Israel] *hast forgotten God, thy salvation,* [that is, Thou hast forgotten that God, who is the author both of thy temporal and eternal welfare] *and (hast) not remembered the Rock of thy strength:* [that is, the strong God, unto whom thou mightest have fled, and oughtest to flee for refuge and safety in trouble] *therefore shalt thou indeed plant pleasant plants,* [the meaning is, albeit thy land be diligently sown and planted, upon hopes of enjoying much fair and precious fruit] *and thou shalt set* [Hebr. *sow*] *it* [to wit, thy vineyard] *with foreign vine-branches.*

11 *On the day when thou shalt have planted them, shalt thou make (them) to grow,* [That is, thou shalt indeed do thy utmost endeavour to cause thy plantings to grow, namely, by watering and other ways] *and in the morning* [that is, in due season, without neglecting any fit opportunity] *shalt thou make thy seed to flourish: (but) it shall be but an heap of that which is reaped in the day of sickness, and of painfull sorrow.* [The meaning is, thou maiest have used all diligence and industry, according to thy utmost power and ability, yet when the camp of the Assyrians shall set upon thee, all that thou hast sown and planted, shall be for so great an army, but as an heap of corn, which they shall eat up and devour as it were in a moment. (*in the day of sickness, and of painfull sorrow.*) That is, in the time of the destruction of the land, of the invasion, of the siege, which the Assyrians shall

shall make. *Oth. in the day of anguish]*

12 *Wo to the multitude of great nations,* [Some begin here the 18th. chapter, because here beginneth a Prophecy against the Assyrians and the Ethiopians. The Prophet foretelleth here, and in the words following, that indeed many strange Nations should assault the people of God, but that it should at length tend to their own destruction. (*Wo to the multitude of great nations,*) That shall serve the King of Assyria in his camp or army against the Israelites] *which roar like as the seas do roar: and (wo) to the noise of the Nations, that make a noise, as the mighty waters do make a noise.*

13 *The nations shall (indeed) make a noise as great waters do make a noise, but he [To wit, the Lord] shall rebuke* [See the annotat. Psal. 9. on v. 6.] *him, [To wit, the King of Assyria: Oth. it, to wit, the people: Or, them; to wit, the Nations] then shall he [To wit, the King of Assyria,] flee far away, [To wit, into Assyria. See 2 Kings 19 36.] yea he shall be chased, [To wit, by the Angel, that pursued and smote the camp of Sanherib] as the chaff of the mountains by the winde, [That is, as the chaff, or, dust, which lieth upon the mountains, where the winde may easily come at. Compare Job 21. 18. Psal. 1. 4. and 35. 5. and 83. 14. Hof. 13. 3.] and like a Clod, [Or, round bowl, or, ball, or, bottom of yarn, or, clews. Oth. as a round thing. See Psal. 83. 14.] by the whirlewinde.*

14 *At evening-tide, [Or, in the night] behold, then there is terror, [To wit, risen in the camp of Sanherib, when the destroying Angel came] before it is morning he is there no more: [He, to wit, Sanherib, who fled away, when he perceived that his army was smitten by the Angel of the Lord, 2 Kings 19. 35.] This is the portion of them that spoil us, and the lot of them that rob us. [These are the words of the people of God. (This is the part, (or portion) of them that spoil us.) That is, this is the punishment, which God inflicteth upon them. See Job chap. 20. on ver. 29. (of them that spoil us,) Or, have trodden us under foot.]*

CHAP. XVIII.

A Prophecy against the Ethiopians, vers. 1, &c. A promise concerning the defence of the Church, and the punishment of her enemies, 4. A Prophecy concerning the conversion of the Gentiles, 7.

WO to the Land which is shadowy on the borders, *which is on the side of the rivers of Ethiopia.* [The Prophet proclaimeth *wo* against Ethiopia, to warn the Jews, that they should not trust to the help of the Ethiopians, because Ethiopia with Egypt, and other bordering Countreys, should be severely punished and destroyed by the just judgement of God, as came to passe, first by the Assyrians, and afterward by the Babylonians. See below chap. 20. 3, 4, 5, 6. and 43. 3. Ezech. 30. 4, 5. and 38. 5. Nahum. 3. 9, 10. Zeph. 2. 12. Oth. O land, &c. Meaning that this whole chapter relateth to the times of the Messiah, and of the calling of the Jews and Gentiles unto Christ, under the banner of the Gospel, as also to the times of the rejection and long-lasting punishment of the obdurate Jews, and final conversion. (*Wo to the land that is shadowy,*) That is, which is full of shadows, or, which maketh a shadow. (*on the frontiers, or, borders,*) Hebr. *at, or, on the wings:* That is, which is full of shadows on the frontiers, or borders, or limits, or bounds, as above chap. 11. 12. and below chap. 24. 16. and that by reason of the multitude of high mountains that lay there, which made those shadows. Some understand here by the shadowy wings, the great number of sails of ships, that did cast a shadow: then the meaning

is this, *Wo to the land where all those ships are.* Others conceive that by the shadow of the wings here is signified, that the Ethiopians and Egyptians (as neighbours and confederates) were wont to take other nations and people under their protection. Compare below chap. 30. 2, 3, &c. (*which is on the side of the rivers of Ethiopia.*) This is a Description of the situation of Ethiopia, lying on both sides of the rivers, *Nilus, Astapus, Astaboras,* &c. as the Maps and Geographers do shew. Compare Zeph. 3. 9.]

2 *That sendeth Ambassadors over the Sea, and in ships of bulrushes upon the waters,* [Oth. he sendeth Ambassadors, &c. Understanding thus of God, who by his providence ordaineth, that the Ethiopians are frightened by the news of the enemies approach, by comparing Ezech. 30. 9. Others understand it of the Ethiopians, (or, of their King Tirtiaka, 2 Kings 19. 9.) who sent Ambassadors, to (together with the Egyptians) to denounce war against the Assyrian at the Jews request, or (as some) unto the Jews to promise them aid, or (as others) unto divers near-adjoyning or neighbouring nations, to gather a huge army together against the invasion of the Assyrians. (*and in ships of bulrushes upon the waters,*) Such kinde of ships and boats they used in those countries for the lightnesse of them, and because they did not so soon break or built afunder, as the wooden ones do, when they hit any where against the rocks, of which the river Nilus is very full. Hebr. *vessels*] (*laying;*) *Go your wayes, ye swift messengers,* [Hebr. *light messengers.* See Job 7. on ver. 6.] *to a nation that is drawn, and plucked (or, peeled,) to a people which is terrible since they were, and thence forth:* [That is, from that very time that they were a people, and so onward, or, so continually. Oth. *from their beginning hitherto*] *a nation of rule, and rule,* [Hebr. *a nation of rule rule,* or, of line line it] *and of treading down, whose land and rivers spoil.* [This is, haply a description of the Assyrians, who were drawn away, far from their land, and were made bald and bare by long continuing wars. (Compare Ezech. 29. 18.) A terrible people from the beginning and so continually, Genes. 10. 8, 9, &c. who would sit rule and measure to every one, and would tread down other nations, and who had in their land many rivers, which were wont to wash it away, as usually hapneth. Some apply it to the inhabitants of Ethiopia, and other nations thereunto adjoyning, spread far and near, who were slender of body, had thin hair, were wilde and terrible, lying far distant from one another, or, which way of rule should be trodden down: Or, upon whom God would draw the line of his judgement. Compare 2 Kings 21. 13. below chap. 34. 11, &c. Others take it as a description of the people of the Jews, which had suffered much, and received of God rule upon rule, or, line upon line, below 28. 10. and were very terrible in regard of the great wonders and miracles of God, although many enemies (as mighty rivers, above chap. 8. 7, &c.) spoiled their land: concerning all which the understanding Reader will be able to judge]

3 *All the inhabitants of the World, and the dwellers on the earth; when the banner shall be set up (on) the mountains, ye shall see (it,) and when the trumpet shall blow, ye shall hear (it.)* [In this verse is intimated, that this judgement of God should be surely and publicly fulfilled, as it were in the sight of all the World, so that other nations should be witnesses of the truth of this Prophecy, and the Jews should be ashamed of their confidence and relying on the aid of the Ethiopians, Egyptians, &c. (*when the banner shall be set up, &c.*) Oth. *when* (to wit, God) *shall set up, &c.* that is, when I shall cause the enemies army to come against the Ethiopians: or, when I by mine Angel shall smite and slay the Assyrians, of which some do understand this verse. (*ye shall see it*) or, *see ye it;* and so immediately, *hear ye it.*

4 For so the LORD said unto me : I will be quiet, and behold in my dwelling-place, as the glistering heat upon the rain, as a cloud of Dew in the heat of harvest : [Spoken of God after the manner of men : As Kings sitting in their palaces, yet look to all things, and minde their Kingdom, and take care for it : so doth God promise that he will spare, comfort, and do good to his Church, in the mean while that he is executing his judgements upon the heathenish nations, (whereof mention is made, vers. 5, 6.) as sun-shine is pleasant and delightful after rain, and a dewy cloud in harvest. Others conceive, that here beginneth the description of Gods judgement, as if God had said : I will indeed suffer the Ethiopians to make a stir, to assemble themselves for their own defence, or, (as others) I will suffer the Assyrians to go on a while in their violence and oppression, but it shall tend to their own ruin at last, as immoderate heat after much rain spoileth the tender herbs, and a thick, wet, misty cloud spoileth the harvest]

5 For [Or, But] afore the harvest, when the bud is perfect, and the unripe grape ripeneth (after) the blossom, then shall be cut down the branches with pruning-hooks, and take away, and chop off the bough. [This is now a description of Gods judgement, to the consideration whereof the nations are invited, vers. 3. (afore the harvest, when the bud is perfect, &c.) By this similitude and borrowed Phrase is signified, that God will confound all defense and resistance of the Ethiopians, or (as others) all the violence and cruelty of the Assyrians, before they shall bring it to full perfection, and will most fearfully destroy them]

6 They [To wit, the Ethiopians, or Assyrians] shall be left together unto the preying-fowls of the mountains, and to the beasts of the earth, and the fowls of prey shall summer over them, and all the beasts of the earth shall winter over them. [Compare *Ezech. 31. 12, 13.*]

7 At that time shall a present be brought unto the LORD of Hosts, (Of) the people, that is drawn, and plucked, [Of whom above vers. 2.] and of the people, that is terrible since they were, and thence forward : [That is, of some of this terrible people. Thus must likewise the participle of, be taken and understood, *Marth. 23. 34. And of them ye shall kill, &c.* That is, Some of them ye shall kill] a nation of rule (and) rule, and of rearing down, whose land the rivers spoil : to the place of the Name of the LORD of Hosts, to the mountain of Zion. [In this verse (as elsewhere often) God maketh a comfortable promise, concerning the gracious calling of the Moors or Assyrians, and such like other heathenish enemies, to the communion of the Lord Christ and his Church. Compare below chap. 19, 19, &c. and see the like Prophecies concerning the Ethiopians, *Psal. 68. 32.* and *87. 4.* below chap. 45. 14. *Zeph. 3. 9.* and a notable example, *Acts 8. 27, &c.*]

CHAP. XIX.

The Prophet foretelleth the Egyptians, that the Lord would plague them many wayes, vers. 1. with intestine dissension, vers. 2. so that they should finde neither counsel nor comfort by their Idols, 3. that severe Lords should reign over them, 4. be threareth them with dead trading, 7. and that he would bring their counsels to nought, 11. Their terror before the Lord, 16. A Prophecie that the Egyptians should be called to the fellowship of the Christian Church, 18, &c.

THE burden of Egypt. [See above chap. 15. 1.] Behold, the LORD rideth upon a swift cloud, and he shall come into Egypt : [Intimating that the Lord would suddenly and unawares seize upon the Egyptians. Com-

pare *Psal. 18. 10.* and *104. 3.* (upon a swift cloud) Hebr. light cloud. There are very seldom clouds seen in Egypt, there being no rain : therefore it is somewhat strange and fearful to see clouds there] and the Idols of Egypt shall be moved [Here unto Idols, which are nothing, motion is ascribed. The meaning is this, The Idols shall lose their authority with the Egyptians, because they were not able to deliver them from the hands of their enemies] at his face, [That is, by reason of his coming and presence] and the heart of the Egyptians shall melt in their inner-most (parts.)

2 For I will entangle the Egyptians, (so) that they shall fight every one against his brother, and every one against his neighbour : [Hebr. the man against his brother, and the man against his fellow, or, companion. The meaning is, I will raise up an intestine war in Egypt, so that they shall destroy one another. See the like passage, *2 Chron. 20. 23.*] City against City, Kingdom against Kingdom. [That is, Countrey against Countrey, Province against Province. It seemeth that the Prophet hath respect here, unto that which happed in Egypt after the death of Sethon, when twelve petty Kings rose up, and rent or divided the Kingdom of Egypt in sunder, and each of them drew a part of it unto themselves]

3 And the spirit of the Egyptians [That is, their valour, courage, or, understanding. See *Prov. 15.* on vers. 13.] shall be emptied [To wit, by those long-lasting homebred wars] in their innermost (parts,) and I will devour [That is, disanul, or, bring to nought] their counsel : [That is, their enterprises, purposes, designs. The meaning is, I will so vex them, that they shall not be able to finde any counsel, or way of escaping] then shall they ask counsel of their Idols, and of the enchaners, and of the sooth-sayers, and of the Necromancers.

4 And I will shut up the Egyptians in the hand of hard Lords, [Understand by these hard Lords, those twelve Tyrants, who thrust in themselves for Kings in Egypt, after the death of Sethon. Oth. of an hard, or, cruel Lord; and they understand this so, as if the Prophet here spake of King Nebuchadnezzar; and they apply this unto that which is written, *Jerem. 46. 26.*] and a severe King shall rule over them, saith the Lord LORD of Hosts. [A severe King; That is, a cruel, hard, fierce King, Meaning *Psammetichus*, one of those twelve Tyrants, who being first expelled and chased out of the land by the other eleven, but afterward getting by force into Egypt again, and ruling alone, without any copartners in the government, committed great tyranny]

5 And they [To wit, those twelve Tyrants. But some apply it unto Nebuchadnezzar, and his successors] shall cause the waters to perish from the Sea : [To wit, by this means : They digged a great ditch, into which they carried the river Nilus, which channel and gathering of waters is called by the ancient Writers the Sea Martos; so that the Prophet will here intimate that they should carry away the waters from Nilus, and should lay the channel thereof drie. (They shall cause the waters to perish from the Sea :) That is, from the river Nilus. The Hebrews call all great gatherings of waters, Seas. Oth. They shall cause the waters to perish, that they run not into the sea] and the river shall run out by drops (or by little and little,) and drie away. [If here by the river, be meant Nilus, then is here exprest by another word that which immediately before was called the sea]

6 They shall also drive the rivers [Or, streams; or, floods; to wit, which run from Nilus, and which here and there were derived thorow the land, to moisten and water the land by running thorow it] far back, they shall empty them, and drie up the dammed streams. [Hebr. the streams of keeping, shutting up, or, defence, understanding thereby the waters that were shut in with dams or dikes, and were carried thorow the land] the reed and the bulrush shall wither.

7 *The paper-plant* [The Hebrew word signifieth properly *little ibinskings*, or, *rindes*. Here is to be noted, that among the Greeks and Latines, *Papyrus* signifieth a plant which chiefly groweth in moorish places in Egypt, about ten cubites high, which with a needle may be parted and divided a sunder into thin broad leaves, which being dried and prepared, maketh very fit writing-paper. From this sort of paper hath ours, (and doth still retain to this very day) its name, although it doth not grow, as the other did, but is made of linen rags] *by the streams, by the banks of the streams, and all that is sown by the streams, shall die away, it shall be thrust away, and be no (more.)*

8 *And the fishers shall mourn,* [Because they can catch no more fish, for want of water, and that therefore their gain and way of getting their living shall cease. There was great store of fish eaten in Egypt, in regard they did out of superstition, kill and eat but few beasts] *and all they that cast angle into the streams, shall lament: and they that spread abroad the casting-net upon the waters* [Heb. upon the face, that is, upon the upper-most part of the waters] *shall pine away.*

9 *And the workers in fine flax,* [Or, in carded flax; that is, those that make costly, precious, or fine linnen-cloth] *shall be ashamed,* [Or, be put to shame, be confounded; to wit, because they shall fall into poverty, their trading with foreign Nations ceasing, and that for want of flax, which otherwise was wont to grow very fair, and in great quantity by the brooks in Egypt,] *also the weavers of white stuff.* [To wit, made of Egyptians flax, of which kinde of stuff or flax the Princes and Noble-men had their garments made, as appeareth, *Ezra* 8. 15. who from thence were called *Chorim*, that is, *white ones*]

10 *And they shall be broken to shivers (with,) their foundations,* [Oth. *with their counsels*, or, *purposes*. Oth. *with their nets*] *all that (for) wages make pleasant standing waters.* [Hebr. *pools of the soul*; that is, of delight: that is, pleasant, delightful, pails, ponds, or great waters, as lakes, which Tyrants caused to be made for their own pleasure and delight. Oth. *ponds*, or, *pools of fishes*, or, *of living things*. It is conceived that the Prophet in this verse, speaketh of that great task, which the Tyrants that ruled in Egypt, laid upon their subjects, causing them both by money and compulsion to dig a sea, pool, channel, or depth, being 3600. furlongs in compass, whither they could carry the water from *Nilus*, and could carry it in thither again, which was called the lake, gulf, or sea *Milrios*: To the digging hereof those Kings used or employed some thousands of their subjects. (And they shall be broken to shivers, &c.) As if he had said, They hinc unto themselves for great wages labourers to make pleasant and delightful fish-ponds, but the foundations of the earth shall many ways fall down in Egypt, so that all those that labour in and about those ponds, shall by falling down of the foundations be bruised and broken to shivers]

11 *Surely the Princes of Zoan* [This city is called by the Greeks and Latines *Tanes*, lying hard by the river *Nilus*. Hence the mouth of the river *Nilus* is called *Ostium Tanicum*. In this city the King of Egypt's counsellours held their college or assembly. Of Zoan is also mention made, *Numb.* 13. 22. and *Psal.* 78. 12.] *are fools, the counsel of the wise, (even) of Pharaos Counsellours is become brutish: how can ye (thou) say unto Pharaos, I am a son of the wise, a son of ancient Kings?* [This is a speech made to the Counsellours of *Sethon*, who is called *Pharaos* in this place, *Pharaos* being a common name of all the Kings of Egypt: Yea some are of opinion that *Pharaos* in the Egyptian language, signifieth a King. See *Genes.* chap. 12. on vers. 15. Oth. *how speak ye in the person of Pharaos?* as if the Prophet had said, how do ye act the person of the King, and teach him to speak so proud-

ly? whereas indeed this same *Sethon* was a meer fool, as *Herodotus* testifieth. Others take these words thus, *How can ye* (that is, every one of you) *say unto Pharaos*, and speak it in a bragging way, *I am a son of the wise*; that is, a disciple, or scholar, of most wise and learned men: *A son of ancient Kings art thou*, O King; that is, a son descended from Kings of ancient times]

12 *Where are now thy wise men?* [To wit, O King. Oth. *where are they now?*] (where) *are now thy wise-men?* let them tell thee now, or (let them) understand what the LORD hath determined against Egypt.

13 *The Princes* [That is, the chief ones] *of Zoan are become fools,* [This came to passe by the judgement of God, who turned their wisdom into folly] *the Princes of Noph* [Otherwise called *Moph*, *Hos* 9. 6. In the Histories of pagans or heathens this city is called *Memphis*, and now-a-dayes *Alcair*, or *Cair*, which at this day is a famous city in Egypt] *are deceived, they shall also cause Egypt to wander (unto) the uttermost corner of the tribes thereof.* [The meaning is, They shall set all Egypt in an uproar, so that no corner of it shall be free. Others take it thus: Yea even the chiefest among the Rulers, who are called *corners*, or, *corner-stones*, because the common-wealth resteth upon them as upon corner-stones]

14 *The LORD hath poured in* [Oth. *shall pour in*: and presently after, *they shall cause Egypt, &c.*] *a very perverse spirit* [Or, a spirit of error, a spirit of madness. Hebr. a spirit of perverseness, or, of forwardness] *in the midst of them,* [The meaning is, God hath deprived them of all wisdom and understanding, so that they can neither give good counsel, nor know whence or whither to turn or winde themselves] *and they have caused Egypt to serve in all (or, every) work thereof, as a drunkard walloweth to and fro in his vomit.* [Or, *casteth himself to and fro in his vomit.* Hebr. *strayeth in his vomit.* The more a drunkard, when he lieth in his vomit stirs, and turneth, the more he defileth himself: So likewise (as the Prophet here intimateth) the more these perverse Counsellours go on in giving counsel, the more harm and mischief they do: Therefore it were better that they would keep themselves quiet]

15 *And there shall be no work for the Egyptians, which the head or the tail, the branch or the rush may do.* [The Prophet intimateth by these words, that all things should be in such a confusion in Egypt, as that neither persons of high nor low degree should have their wits or senses about them, so that no businesses should prosper, or be brought to perfection. *Herodotus* writeth in *Euterpe*, that *Psammetychus* King of Egypt lay with a mighty army 29 years compleat before the City of *Azorus*]

16 *In that day shall the Egyptians be like unto women: To wit, fearful, as it followeth] and they shall tremble and fear, because of the moving of the hand of the LORD of Hosts,* [Hebr. *from the face of the moving, &c.* That is, because of the threatening of of the Lord, which he signifieth by the lifting up and moving of his hands] *which he shall move against them.* [To wit, against the Egyptians]

17 *And the land of Juda shall be a terror unto the Egyptians, whosoever shall make mention of it, he shall be afraid in himself, because of the counsel of the LORD of Hosts, which he hath determined against them.* [The Prophet doth intimate, that the Egyptians hearing, that *Sanherib* had marched thorow the land of Juda, should be terrified and afraid, fearing that he would come, and take their land likewise, as it also hapned, as *Herodotus* in *Euterpe* testifieth: wicah relating that *Setho* King of Egypt, being void of counsel, fell down before his Idol, complaining to him in what danger and distress he was. Oth. understand these words thus, The Egyptians shall fear

fear God they shall also be afraid of the people of Israel, when they shall see that they are so miraculously preserved & protected by God, Compare *Exo. 14. 2. 9.*

18 *In that day there shall be five cities in Egypt,* [That is, certain cities; that is, men dwelling in certain cities; to wit, such as by the determinate counsel of God are chosen or ordained unto eternal life] *speaking the language of Canaan,* [Heb. *which shall speak with the lip of Canaan*, as *Gen. 11. ver. 1.* that is, they shall speak of Gods word, which is written in the language of Canaan, that is, in the Hebrew language, or Hebrew tongue: and they shall suffer themselves to be instructed by the believing Jews in the way of salvation] *swearing unto the LORD of hosts,* [that is, they shall ingage themselves to the true God by oath, forsaking, and forswearing false gods. The meaning is, they shall receive and embrace the true Religion, See *Deut. 10. 20.* and *Jer. 12. 16.*] *one shall be called a city of destruction* to wit, because it had been destroyed aforetime, or was nigh to be destroyed, but by the mercy of God was saved. Others, every one, as above chap. 6. 2.

19 *In that day shall the LORD have an altar in the midst of the land of Egypt,* [That is, the true worship of God shall be exercised there, which in the time of the Prophet was wont to be done nigh or upon the altar] *and a token set up at their border for the LORD,* [that is, they shall publicly receive and embrace the Lord for their God, and make publick profession of him: in token whereof they shall set up this token openly. Compare herewith *Gen. 28. 18.* *Exod. 24. 4.* *Isa. 4. ver. 8.* and 20. and chap. 22. ver. 10. at their border; to wit, the border of the Egyptians: Or, at her border, to wit, Egypts border.]

20 *And it* [Or, that; to wit, altar] *shall be for a token, and for a witness unto the LORD of hosts in the land of Egypt,* [that is, that the Lord is honoured and worshipped of the Egyptians. See *Jos. 24. 27.*] *for they* [to wit, the Egyptians] *shall cry unto the LORD because of the oppressions, and he shall send them a Saviour,* [to wit, the Lord Jesus Christ] *and a master,* [Others, Great one, or, Ruler, Captain] *the same shall deliver them.*

21 *And the LORD shall be known to the Egyptians, and the Egyptians shall know the LORD in that day: and they shall serve (him with) lay-offering, and meat-offering,* [Compare *Malachy 1. 11.*] *and they shall vow a vow unto the LORD, and pay (it.)*

22 *And the LORD shall smite the Egyptians valiantly* [Heb. *smiting (mite)*] *and heal (them):* [or, yet heal (them); that is he shall smite them, yet not to their destruction, but he shall heal them again, giving them faith in Christ, and the spirit of sanctification] *and they shall return unto the LORD, and he shall suffer himself to be entreated of them,* [See *Gen. 25. 21.* and 2 *Sam. 24. 25.*] *and he shall heal them.*

23 *In that day there shall be a path-way,* [That is, a common road or passage] *from Egypt into Assyria,* (so) *that the Assyrians shall come into Egypt, and the Egyptians into Assyria:* [the meaning is, the believers of the Assyrians and Egyptians shall shew love and friendship to one another, when they both shall have embraced the Christian Religion: for the Prophet speaketh here of the calling of the Gentiles unto Christ] *and the Egyptians shall with the Assyrians serve (the LORD)* [or, shall do service; to wit, unto God, with an upright heart and affection. Others, the Egyptians shall serve the Assyrians, or, be at their service, embracing each other in Christian love, whereas formerly they were enemies one to another, and made war one against another.]

24 *In that day shall Israel be the third with the*

Egyptians, and with the Assyrians, a blessing in the midst of the land. [The Prophet sheweth further in this verse, that the believing Jews should keep good correspondence and brotherly fellowship with the heathen or Gentiles that should be converted unto the true God, (*In that day shall Israel be the third*) or *even the third, or, the very third, (with the Egyptians, and with the Assyrians)* under these two Nations are also other Gentiles understood and comprehended, (*a blessing in the midst of the land*) or, *in the midst on earth;* that is, throughout the whole world; namely when the gospel shall be preached throughout the whole world.]

25 *For the LORD of hosts shall bless them,* [To wit, the Israelites, or the Egyptians, or the Assyrians. Others, shall bless it; to wit, the land: or, shall bless it; to wit, the people] *saying, Blessed be my people the Egyptians, and the Assyrians the work of mine hands,* born again of the holy Ghost, and being therefore new creatures] *and Israel mine inheritance,* [that is, my dearly beloved, whom of old I have, and do still possess as mine inheritance. Others, whom the LORD of hosts shall bless, saying, Be blessed my people of Egypt, and O Assyria the work of mine hands, and O Israel mine inheritance.]

CHAP. XX.

God threatneth the Egyptians and Ethiopians, by an outward token, that they should be carried away captive by the Assyrians, ver. 1, &c. which the Lord causeth to be set before the Jews, that they might not put their trust and confidence in them, 5.

I*n the year when Tartan* [One of the chief Commanders in Sennacheribs army, 2 *Kings 18. 17.*] *came to Ashdod,* [formerly a chief city of one of the five Principalities of the Philistines, *Josh. 13. 3.* where the Idol Dagon was worshipped, 1 *Sam. 5. 2.*] *when Sargon the king of Assyria* [he is commonly called Sennacherib, as 2 *Kings 18. 13.* and elsewhere] *had sent him and waged war against Ashdod, and took it:* [concerning the taking of the city of Ashdod some count the three years whereof mention is made, verse 3.]

2 *At the same time the LORD spake by the ministry, Heb. by the hand: See Levit. 8. on ver. 36.] of Isaiah the son of Amoz, saying, go thy ways,* [To wit, to preach or to prophesy] *and loose the sack from thy loins,* [Heb. *open the sack.* A man must first open or loose a sack which he hath on his body, or a garment, when he shall pull it off, (*loose the sack, &c.*) that is, thy mourning garment, which as it seemeth, the Prophet had put on, for a token of the misery that was approaching to the Jews, and other Nations. Some are of opinion that it was a prophetic garment, which he wore ordinarily] *and put off thy shoes from thy feet: and he did so, going naked and bare-foot.* [Going naked, that is, bare; to wit, without a sack or mourning garment, and without shoes. For to go stark naked would be an unseemly and shameful thing. The meaning is, that the Prophet went in a bare habit, like a poor slave or bond-man that is carried away captive; and to signifie that such misery as this was approaching to the Ethiopians and Egyptians, as is further exprest ver. 4. Others take the word naked here, for bare or stript of his Prophetic garment. See 1 *Sam. chap. 9. ver. 24.* and the Annotat. there. (*and bare-foot*) or, *unshod*; without hose or shoes. See 2 *Sam. 25. 30.* and *Jerem. 2. 25.*]

3 *Then said the LORD, like as my servant Isaiah walketh* [Or, hath walked] *naked and bare-foot* [Some take this to be only a prophetic vision; others take it to be a thing that was early and truly done]

done] three years, [that is, to shew what should befall Egypt and Ethiopia three years after, or after the expiration of three years. Or to shew, that the misery which should come upon Egypt and Ethiopia, should last three years] (for) a token and wonder upon Egypt, and upon Ethiopia: [others a token and wonder is upon Egypt &c.]

4 So shall the King of Assyria [to wit, Sargon or Sennacherib] drive on or lead away, or carry away, or drive hence, or, lead hence; to wit, as a company of beasts, as the Hebrew word is used, Genes. 31. 18. Exod. 3. 1. 1 Sam. 30. 20. and elsewhere besides] the captives of the Egyptians, [Heb. the captivity, &c. See Numb. 31. on vers. 12. and understand here the captive Egyptians, which should remain or be left from the slaughter] and the Ethiopians that shall be carried away, [Heb. the carrying away of the Ethiopians; that is, a great multitude of the Ethiopians which shall be carried away captive unto Assyria, which some understand of those Ethiopians that under the command and conduct of Thirhaka marched forth to battle against the Assyrians] young and old, naked, and bare-foot, and with bare buttocks, (to) the shame of the Egyptians. [Or to the reproach of Egypt. Understand with all and of Ethiopia.]

5 And they [To wit, the Philistines, and likewise the Jewes who had a strong hope and confidence that the Egyptians would expell and drive away Sennacherib. See 2 Kings 18. 21.] shall fear and be ashamed of the Ethiopians, [that is, because of the Ethiopians] upon whom they looked, [Heb. their looking on; that is, their expectation, that is, from whom they looked for aid, and on whom they trusted and relied] and of the Egyptians their glory. [that is, of whose aid they gloried and boasted.]

6 And the inhabitants of this Island [That is, of this land, to wit, of the Philistines & of the Jewes. The Hebrew word signifieth properly and usually an Island; but it cannot be taken here in its proper signification, but in this respect that the Jewes and the Philistines were separated from all other nations, as Islands are separated from all other lands or countries, by the Sea or Rivers. Or the prophet calleth the land of the Philistines and of the Jewes an Island, because they are compassed round about by their armies, as an Island lieth round about in water, and is environed or compassed round by it. See further Gen. 10. on verse 5. & Psal. 72. on ver. 10.] shall say in that day: behold, so hath it (happened) to them upon whom we looked, [Heb. our looking on &c. See on ver. 5. That is, upon whom we have cast our eyes] whither we fled for help, to be delivered from the face of the King of Assyria; [or, from the King of Assyria] how shall we then escape?

CHAP. XXI.

A prophesy concerning the ruine of the Babylonians by the Persians and Medes, vers. 1 For the comfort of the people of God, that were plagued by them: 2 Anguish arising from hence, 3 the Prophet mocketh the Babylonians. 5 The prophets vision 6 concerning the fall of Babel. 9 A speech made to the Jewes, with a Prophesy concerning the judgements that should befall the Edomites, 11 as also the stony Arabia. 13 The pity which the people of Greece shewed to the fugitive Edomites. 14 the ruine of Kedar. 16.

THE burden of the wilderness by the Sea side. [That is, a heavy prophesy against the wilderness by the Sea side. See above chap. 13. 1. By this wilderness is meant Babel, as may be gathered from verse 9.

And it is so called, because the land about Babel should be laid wast and bare, yea should lye like a Sea, in regard Queen Nitocris caused the great River Euphrates to be brought thither, thereby to keep her enemies out. Compare above chap. 19. ver. 5. She caused the breadth of an hundred and twenty furlongs to be digged, besides many more creeks here and there, spoiling much land and people. Others conceit that Babel is called therefore a desert or wilderness of the Sea, because there are naturally many pools, seas, and standing waters, which are also called seas by the Hebrews. Others in respect of the multitude of people that dwelt in it, and went and came in & out every day [as the whirlwinds in the South pass through, [that is, use to pierce through; that is, with great force and boisterousness. Heb. to pass through; to wit, are bent, or disposed] (so) shall he come, [he, to wit Cyrus; or it, to wit, the burden, that is, the judgement or punishment; to wit, upon Babel: others it, to wit the camp or army of Cyrus] from the wilderness, [that is, from Persia and Media. Between these lands and Babylon there is a great wilderness, which Cyrus with his camp or army was to pass through, when he would come to the city of Babylon] from a terrible land. [So the Prophet calleth the land of the Persians and Medes, because the land of Babylon was conquered and miserably wasted and destroyed by Cyrus the King of the Persians and Medes.]

2 An hard vision was shewed unto me: [The first words of this verse are the words of the Prophet, who here calleth his burden (that is, that which was shewed him by God in a vision) hard, because God thereby threatened to punish the Babylonians in a severe and grievous manner] that treacherous one dealeth treacherously, and that disturber disturbeth: [here God speaketh of the King of Babel, who went on in his customary treachery and destroying of other nations, and caused many to grone under his tyranny and oppression] march up, [to wit, to punish the Babylonians] O Elam, [that is ye Elamites; that is, the Persians, as Act. 2. 9.] besiege it, to wit the City of Babel; or besiege him, to wit, the King of Babel] O Media, [that is, ye Medes. Here the Lord nameth those nations, (to wit, the Persians and Medes) by whom he would about an hundred and twenty years after (as some do compute) destroy the kingdom of Babylon] I have caused [or I will cause] all their sighing to cease. [To wit, the sighing of the people of the Jewes, who both in the city, and throughout the whole kingdom of Babel, sighed and groined by reason of the longlasting captivity, from whence they were at last delivered by King Cyrus, who suffered them to go home to their own country, after that he had taken Babel. But some take the last clause of this verse in this sense, I will put an end to all the sighing of the Babylonians, to wit, of the wicked Babylonians: and then it is as much as if it had been said, I will cause the sighing caused by the wicked Babylonians, to cease. Such kind of phrase is also used Gen. 18. 20. the cry of Sodom.] that is caused by those of Sodom.

3 Therefore are my loynes full of great sickness, pangs have taken hold upon me as the pangs of one that travaileth: I bowe my selfe at the hearing (of it), that is, when I hear it] I am dismayed at the seeing (of it) [therefore are my loynes &c. To wit, because I hear that the Persians and Medes came marching on to besiege, storm, and take the city of Babylon, and to plunder, wast or destroy all that is in or about it.]

4 Mine heart wandreth, [That is, my thoughts walk to and fro, I know not which way to turn me by reason of fear and trouble] horror affrighteth me, the twilight which I have longed for, [or my desired twilight

light, others *the darkness*, that is, the night which I desired and longed for; to wit, that I might sleep quietly. Others understand hereby *the twilight*, the morning, for which men do exceedingly wish and long, when they cannot sleep or take no rest in the night, for then they do commonly fall asleep. Heb. *the twilight of my embracing maketh he* [to wit, God; others, the enemy, that cometh marching with his dreadful army] (to be) *trembling unto me* [that is, turneth he into trembling unto me.]

5 *Prepare the table, look out thou watchman, eat, drink*: [Prepare the table. See all things in order upon the table. Here the Lord, or, the Prophet speaketh ironically, or in a mocking manner to the Babylonians; and it is as much as if he had said, go to, make good cheer, feast and be merry; if so be you do but set the guards, it is sufficient, ye have done enough. But afore ye are aware, the enemy will set upon you, so that King & Prince shall fain to be up & ready in arms, (look out thou watchman) as if he had said, let all the care lie upon the guards, make you selves merry, be void of care and trouble (thou watchman) *H b. watch*] *get you up ye Princes*, [some take these words to be as it were spoken ironically or in a mocking manner to the Princes of Babel, as was said immediately before, in this sense, while ye are a-feasting and making merry, the watchmen unawares will cry, get ye up, the enemy is at hand, &c. Others understand here the Princes of the Persians and Medes, as if God, or the Prophet had said unto them, get ye up to battel, while the Babylonians are making good cheer, and are secure and careless, assault them, fall upon them &c.] *anoint the shield* [the soldiers were wont to besmeer or anoint their shield or Targets with oyl, to make them smooth and bright. And under the word *shield* may here be understood & comprehended all manner of warlike instruments or weapons: so that *anoint the shield*, as is much as to say, prepare your selves to fight.]

6 *For thus hath the Lord said unto me, go thy waies, set a watchman, let him tell what he seeth*. [Here the Prophet speaketh again in his own person, relating the vision which he saw, (so set a watchman, let him tell thee what he seeth) as if the Lord had said unto the Prophet, that thou mayest be the more sure and certain of the ruine and destruction of the Babylonians, therefore take with thee yet a witness besides thy self, to wit, either some Prophet, or some Disciple or scholar of the prophets, or some one of the people, that may inform thee what he hath seen (*let him tel*) to wit, thee O *Isaiah*, -or the Babylonians.]

And he [To wit, the watchman whom I had set] *saw* [that is, he cried or told that he saw] *a charer, a couple of horsemen, a charer (with) asses, a charer (with) camels*: [that is, a charer drawn by asses (or mules) and a charer drawn by camels, there is described the coming of Cyrus his army, when he marched forth to go and besiege Babylon: for by the *charers* must here be understood the army-charers, or the charers that followed the camp, or army: others, *charers, two rows, or bands, horsemen, &c.*] and he *heeded them very narrowly, with great heed, [he heeded them with heed, with abundance or greatness of heed.]*

8 And he [To wit, the watch-man] *cried, a lion*: [to wit, is at hand; understanding by the *lion* king Cyrus, coming to besiege Babylon. Others, (as) a *lion*: that is, with a great and terrible noise] (my) *Lord, I stand continually upon the watch-tower, [Or, I will stand continually upon the watch-place] in the day time, and I set my self upon the guard whole nights, [compare Hab. 2. 1.]*

9 And behold now, [Or, and look upon this (thing)] *there cometh a charer of men, (and) a couple of horsemen* [Others, behold, there is a mans charer with two horses already come in; to wit, into the city of Babel, (and two horsemen) or, two troops of horsemen. So likewise ver. 7.] then he [to wit, the watch-man, or he that was in the charer] *answered and said, Babel is fallen, it is fallen, [compare Jer. 25. 2. and 51. 8. Revel. 14. 8. and 18. 2.] and all carved images of her Gods hath he [to wit, God; or Cyrus by Gods appointment] broken in pieces against the ground.*

10 O my threshing, [Here the Prophet speaketh unto the people of God, and calleth them his *threshing*, or, his *threshing fruit*, because he had foretold that they should be carried away captive unto Babel, and be there threshed, that is, grievously vexed and plagued during the seventy years of their captivity. See the like phrases below chap. 25. 10. and 41. 15. Jer. 51. 33. Mich. 4. 13.] *and the wheat of my threshing-floor*! [Or, the corn of my *threshing-floor*, Heb. the son of my *threshing-floor*. See the Annotat. Job chap. 5. on ver. 7.] *that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.*

11 The burden [See above chap. 13. 1.] of *Duma*, [that is of Idumea, of Edom. So Job 3. 2. Ram is put for *Aram*] *they call unto me* [to wit, unto the Prophet *Isaiah*, who was set as a watchman over the people of the Jews] *out of Seir*: [that is, one out of Seir calleth unto me; that is, an Edomite. The Prophet taketh here mount *Seir* (lying in the land of the Edomites, Gen. 3. 6. and Deut. 2.) for the whole land of the Edomites] *Watch-man, [that is, thou Prophet Isaiah, who givest thy self out for a watchman over Juda and Israel. See Ex. 4. 3. 7.] what is there of the night? watchman what is there of the night?* [they are the words of the Edomites spoken in a scoffing and flouting manner: as if they had said, Thou Prophet hast heretofore spoken much of the night, or, of the misery that should come upon us and upon our neighbours; but we do still enjoy the morning, that is, happy and prosperous times, wherein we are no more in subjection unto you: but since the time that we did cast off the yoke of your king *Foram* until now, we have had ever since our own king, 2 Kings 8. 20.]

12 The watch-man said, [That is, I *Isaiah* say this to you, O ye Edomites] *The morning is come, and it is yet night*: [as if he had said, It is true, ye have enjoyed rest and peace a long time. But know this of a certain, that ye shall be shortly assaulted by the Assyrians; to wit, when they shall set upon your neighbours (and it is yet night) or, it shall also grow night. As if he said, after this rest and peace misery shall come upon you] *if ye will enquire, [to wit, of the Lord, namely, by me, how it shall go with you. Others, if ye will seek, to wit, the Lord] enquire, [that is, then do it in good earnest; do not mock God, nor me his Minister] return [repent, and turn from your evil wayes to the way of righteousness, which is the true and right way] come, [unto us who are the people of God.]*

13 The burden against *Arabia*, in the forest of *Arabia* shall ye over night, [That is, for fear of the Assyrians ye shall in the night-time hide your selves in the wilderness] O ye travelling companies of *Dedanim*, [that is, of the Dedanites. These were the posterity of Dedan, the son of Joklan, the son of Abraham by Ketura, Gen. 25. 3. Others, in the pathes of *Dedanim*, or, in the wayes of *Dedanim*. See further Jer. 25. on ver. 23.]

14 Come to meet the thirsty [To wit, the Dedanites] (with) water: the inhabitants of the land of *Tema* [lying

ing in Arabia desert, or desolate Arabia, formerly belonging to the Ismaelites: for Tema was the son of Ismael. *Gen. 25. 15.*] *met the fugitives* [Or, *those that strayed*, or, *wandered to and fro*] *with his bread*, [that is, with the bread which he (to wit, the Dedanite) had need of, that he might not die of hunger, and the Prophet calleth it *his bread* (to wit, the Dedanites bread) because they were bound to communicate it unto him in his want or need, at least here is described the great want and necessity into which the Arabians should fall, who fleeing from their enemies should be constrained to beg water and bread of their neighbours.]

15 *For they flee from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war*, [Heb. *from the face of the swords &c.* and so in the sequel. And understand here the swords and bowes of the Assyrians, to wit, of the Souldiers of Sennacherib.]

16 *For thus hath the Lord said unto me, within a year, [Or within the year; to wit, counting from that time when this was spoken] as the years of an hurling ara*, [see above chap. 16. 14.] *then all the glory, [or honour. See Job 19. on ver. 9] of Kedar* [that is, of the Kedarines. Kedar was a son of Ismael, *Genes. 25.* It signifieth sometimes all Arabia Petrea, or all the itony Arabia, *Psal. 120. 5.*]

17 *And the remaining number of the Archers, the Champions of the Kedarens* [Heb. *the champions of the children of Kedar*, the men retained still the nature and disposition of their forefather Ismael who was an expert Archer, *Gen. 21. 20.*] *shall grow fewer*, [many of them are slain by the Assyrians] *For the Lord the God of Israel hath spoken it.*

C H A P. XXII.

A Prophecy that the land of Juda should be subdued and spoiled by the Assyrians: Anguish thence arising, vers. 1, 2, &c. how the Assyrians should demean themselves in the land of Juda, 5. &c. what the Jews should do, 9 wherefore God should punish them so. 12 Sennacherib is reproved, and threatened for his pride. 15 Eliakim is put in his place, 20 whose glory is related 21, &c.

THE burden [See above chap. 13. on vers. 1.] *of the valley of vision* [the land of Juda is called a valley, because it lieth between many mountains, and likewise hath many mountains round about it, *Psal. 125. 2.*] And Jerusalem is called a *valley of vision*, because there were many Seers, that is, many Prophets in that city, unto whom God was wont to reveal himself in or by visions. So that the prophet doth here chiefly speak unto those of Jerusalem, foretelling them what misery was approaching unto them] *what aileth thee now, that thou wholly goest up to the rooms* [to wit, out of fear and astonishment, to lament and mourn there. See above chap. 15. 3. and *Jerem. 48. 38.* Some apply this prophecy to the times of King Hezekiah, when Sennacherib invaded the land of Juda. Others understand it of the besieging of the two Kings, Pekah and Rezin. See above chap. 7.]

2 *Thou that wast full of great noise, thou stirring city, thou city skipping for joy*: [That is, thou city, wherein there was wont to be a great noise, bruit, and stir, and a great rushing of mirth and jollity, of singing and piping, of dancing and leaping, and all manner of stir and tumult] *thy slain ones* [others wounded ones] *are not slain with the sword, nor dead in battle* [as if he said, how is the business thus altered?

ye that were wont heretofore to be valiant and courageous in battle, and to stand against your enemies; now ye are all fugitives and cowards, or suffer yourselves to be carried away captive, as followeth. Others thus, (namely because) *thy slain ones are not slain with the sword, nor dead in battle*; and so in the next verse. As if he said, do ye rejoyce in this, that many of your fellow-citizens did not die by the edge of the sword, as honourable and valiant souldiers are wont to do, but suffered themselves to be carried away captive by their enemies, who abused them most heinously? See the next verse.]

3 *All thy Rulers are fled away together*, [Not knowing whether to turn or wind themselves, or what to take in hand] *they are bound by the archers*, [Heb. *bowe*, that is, bow-shooters, or men of the bowe. Others, *they are bound by the bowe*; that is, as if their hands were bound, so that they could not bend the bowe] *all that are found in thee*, [Heb. *all thy found ones*; that is, all those that are found of thine] *are bound together, they have fled afar off* [that is, while the enemy was yet far from them, yea even before they spied the enemy, Others, *they are fled far away*.]

4 *Therefore I say Turn* (your) *fight away from me*, [To wit, all ye that desire to comfort me] *let me weep bitterly*: [Heb. *let me embitter with weeping, and press not on to comfort me*, [or, trouble your selves no further, take no more pains to comfort me] for the destruction of the daughter of my people. [that is, of every small city in the land of Juda, whereof Jerusalem was as it were the Metropolis, or mother city.]

5 *For it is a day of trouble*, [or, of tumult, of noise, or, of vexation: That is, a time wherein my people are vexed and troubled by their enemies. See 2 Kings 19. 3.] *and of treading down, and of perplexity by the Lord, the LORD of hosts*, [That is, which God as a righteous judge (by astonishment because of the enemies invasion) shall cause to come upon them] *in the valley of vision*, [See above ver. 1. [(a day) of unwalling the wall, [That is, a day that shall break down the walls, (of unwalling the wall) or, the walls; that is, the fenced cities in Juda, 2 Kings 18. 19.] and of crying towards the mountains, [as if he said, the Jews shall make an hideous cry, running to the mountains, to hide themselves there from their enemies.]

6 *For Elam* [understand here by Elam the Persians, as above chap. 21. 2.] *took the quiver, the man is in the charret, there are horsemen*: and Kir, [That is, the Medes. Kir was a famous city in Media, which is here put for the whole land of Media, or the inhabitants thereof. See above chap. 15. on verse 1. *uncovereth the shield* [the meaning of this verse is, that the Persians and Medes, with other Nations, were ready & in arms, to assail, invade, and lay waste the land of Juda; (the man is in the charret, there are horsemen) Others, the horses are wholly of the mans charrets. Understand here the army-charrets, or fighting-charrets of the Assyrians (and Kir uncovereth the shield) that is, produceth, or bringeth the shield (under which all other weapons are to be understood and comprehended) to light, and prepareth it self for war or battle.]

7 *And it shall come to pass, that thy* [O thou valley of vision] *choice valleys* [Heb. *the choice of thy valleys*, that is, the best and fruitfulest low grounds] *shall be full of charrets*, [in the Hebrew this and some other verses are put in the preter-perfect tense, according to the manner or custom of the Prophets] *and that the horsemen shall set themselves in array* [Heb. *setting they did set*] *at the gates*: [By the gates must be understood the fenced cities.]

8 *And be* [to wit, King Sennacherib] *shall uncover*

ver the covering of Juda: [the prophet speaketh in the Hebrew tongue as of a thing that was already done, although the thing whereof he speaketh was yet to be done, or was to be done afterward. Others, and they uncovered the covering of Juda: So the Prophet calleth the forts or strong holds that were in the borders of the land of Juda. So that to uncover the covering of Juda, signifieth, to take the strong places in Juda] and in that day shall thou [to wit, thou people of Jerusalem] look to the arms in the house of the fortress [that is, thou shalt look to get arms or weapons out of the armoury, to defend thy self, in hopes that thou shalt be able to free thy self out of trouble and danger. Understand rightly, but it shall be all in vain. By the house of the Fortress is conceived to be meant the magazine or armoury of the Kingdome. Compare 1 Kings 7. 2. with the Annotat.]

9 And ye shall view [Or, provide for, that is, men repair] the breaches of the city of David, [of the city of David, see 2 Sam. 5. 7. and 9. [because they are many: and he shall gather together the waters of the lower pool [so called in respect of the upper pool, whereof mention is made, 2 Kings 18. 17. and above chap. 7. 3].]

10 Ye shall also number the houses of Hierusalem: [That is, ye men in the houses, to know how strong ye are in people, or men, for to oppose and resist the enemy, and how much provision ye shall need. Or, according to the letter, ye shall not onely view, but also number the houses that stand at or near to the city-walls, and set down in writing, what houses, and how many shall need to be pulled down, when the city walls shall be repaired or amended, as is hinted in the following words] and ye shall break down houses to fortify the walls.

11 Ye shall also make a ditch [Heb. a gathering; to wit of waters, as Genes. 1. 9.] between both walls, for the waters of the old pool: [to wit, to bring the water of Gion from the upper pool to the lower pool. Compare 2 Kings 20. 20. and 2 Chron. 32. 30. of the old pool see above chap. 7. vers. 3.] but ye shall not look up unto him that hath done it, neither have respect unto him that hath formed it from remote times (or long ago) [the meaning of the words of this verse, and of those words ver. 8. (and in that day &c.) hitherto, is this, ye shall diligently heed and observe all and singular points, and ye shall repair in the cities all that is amiss, all that was fallen to decay, and was neglected in the times of your Ancestors: but ye shall not look up &c. As if the prophet said, ye shall wholly rely upon humane aid and means, and in the mean while forget the Lord your helper in time of need. (but ye shall not look up &c.) to wit, unto God in heaven: by whom these judgements are determined and sent upon you, and to whom ye ought to have returned, if ye would be helped by him.]

12 And in that day [See on ver. 1.] shall the Lord, the Lord of Hosts, call [to wit, by some one of his prophets] to weeping and to mourning, and to baldness, [others to making bald. This was wont to be an evidence of heart-grief and sorrow. See Mich. 1. 16.] and to girding on of a sack.

13 But behold there is joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine, [Compare below chap. 56. 12.] (and saying) let us eat and drink, [Hebr. eat and drink; to wit, we will] for to morrow we shall die [this the wicked speak in a scoffing manner; as if they had said, our prophets tell us, that we shall soon be slain, let us then be joviall and merry, as long as we may. See 1 Cor. 15. 32.]

41 But the Lord of hosts revealed himself before mine eyes, [Others, It is revealed before mine eares, I

that am the Lord of hosts] (saying) if this iniquity be remitted to you [It is a kind of oath. See the Annotat. Gen. 14. on vers. 2. The meaning is, this offence, or this wickedness shall not be covered, that is, not forgiven unto you] till ye die, [that is, all your life long, or, never. See Genes. 28. 15. understand with-all, unless you do in time cease from sinning] saith the Lord, the Lord of hosts.

15 Thus saith the Lord, the Lord of Hosts, go thy ways, go in unto that Treasurer, [Or steward of the house, Others helping master, or, helper; that is, favourer of these wicked ones] Sebna the steward, [this same Sebna came afterward from steward to be secretary, as appeareth 2 Kings 18. 18. Heb. who is over the house, to wit, over the Kings house. See the Annotat. 1 Kings 4. on vers. 6. (and say.)

16 What hast thou here? [To wit, at Jerusalem] or whom hast thou here, that thou hast hewed thee out, [that is, hast caused to be hewed out] a Sepulchre here? (as) he that beweth out a Sepulchre in an high place, that causeth an habitation to be poured out for himself on a rock. [As if he said, thou hast neither estate of inheritance nor kindred here at Hierusalem, but thou art a stranger here, therefore thou oughtest not to carry thy self so stately and proudly here.]

17 Behold, the Lord will cast thee away, with a manfull casting away: and he will cover thee quite over. [Heb. covering over cover thee over. To wit, with ignominy, or disgrace. But others expound this whole verse thus, Behold the Lord covereth thee with a covering of a valiant man, and he covereth thee over gloriously; so that it is a relation of the mercies which God had shewed him.]

18 He [to wit, the Lord] shall surely roll thee forward, as they roll a ball, [Heb. he shall rolling roll thee, (with) the rolling of a ball] into a land large in compass; [As Gen. 34. 21.] there shalt thou die, and there shall thy glorious chariots [Heb. the chariots of thy glory] be, O thou reproch of thy Lords house, [or, (for) a reproch of thy Lords house.]

19 And I [To wit, I the Lord] will thrust thee down from thy state, and from thy station will be [to wit, King Hezekiah thy Lord] disturb thee [or, remove thee, thrust thee away, pull thee away, pull thee down. This was done before Sennacherib besieged Hierusalem, 2 King. 18. 18.]

20 And it shall come to pass in that day, that I will call my servant Eliakim, the son of Hilkiah. Compare 2 Kings chap. 18. vers. 18, 26, 37.]

21 And I will clothe him with thy robe, [To wit, with that robe or coat, which thou as steward to the King wearest; that is, I will give him thy office. The robe or garment was formerly in Kings Courts a discovery or manifestation of the office which they bare at Court. See above chap. 3. 6.] and I will strengthen him [others, enstall him, to wit, into his office] with thy girdle. [Understand here the girdle or belt whereby the honour and dignity of a person was shewed,] and I will deliver thy government [command, authority, power] into his hand: and he shall be a father to the inhabitants of Hierusalem, and to the house of Juda.

22 And I will lay [Heb. give] the key of the house of David upon his shoulders; [When in Kings Courts, the key is delivered to any one, it signifieth, that authority and power is given unto him in his ministry or service. In Isa. chap. 9. ver. 5. the like phrase is used of Christ, whose type this Eliakim was. See likewise Revel. 3. 7. where these words of the prophet are also applied unto Christ] and he shall open and none shall shut, and he shall shut and none shall open. [See Job 12. 14. the Annotat.]

23 And I will knock him in (as) a nail in a sure place: [Here

[here Eliakim is promised, that God will confirm and establish him in his government, by a similitude borrowed from a nail, which being knockt fast and deep into a wall or into wood, cannot easily be pluckt out. See this phrase also, *Ezra 9. 8.*] and he shall be for a chair of honour unto his fathers house. [As thou Sebna on the contrary wast a shame and reproch unto thy Lords house. See *ver. 18.*]

24 And they shall hang upon him [Or, upon it, to wit, upon that nail] all the glory of his fathers house, of the off-spring, [compare the Annotat. *Job. 5. on vers. 25.*] and of the issue, [other Translators have for those two immediately foregoing words, sons and daughters; others, children and grandchildren. It cometh to all one sense] (also) all small vessels, [to wit, all the meane furniture or instruments; that is, vessels of small use] from the vessels of cups even to all the vessels of flagons, [others retain the Hebrew word *Nebalum*, rendered here *flagons*. The meaning of this 24. verse is, that all great and small matters should be committed to that nail, namely unto Eliakim: As so that all, both great and small persons, should address themselves unto him for refuge and succour, and should find help and comfort by him.]

25 In that day saith the Lord of hosts, [shall that nail, to wit, Sebna] that was stuck in a sure place, [this is the antithesis or contrary part of the 23. verse] be taken away, and it shall be cut down, and it shall fall; and the burden that is upon it, [or, that hangeth upon it; that is, that was laid upon it] shall be cut off: Compare 2 Kings 24. 13. with the Annotat. [In all mens judgement, Sebna was in so great authority, as that he could never fall, nor come to shame: but God can remove the great and high ones from the throne, and pull out the nail, though it seem to be knockt in never so fast] for the Lord hath spoken it.

CHAP. XXIII.

A prophesy concerning the destruction of the city of Tyrus, *vers. 1. &c.* that God would destroy it, 8 & that for her pride. 9 He sheweth likewise how long this tribulation of the Tyrians should last, 15 their rising again, 17 and their conversion to Christ.

THE burden of Tyrus [The meaning is, this is a heavy prophesy, foretelling what misery shall befall Tyrus. See above chap. 13. on *vers. 1.* compare *Jerem. 47. 4.* with chapters 26, 27, 28. *Zach. 9. 3, 4.*] how ye ships of Tharsis, [that is, ye mariners and Merchants that trade beyohd Sea with Tyre. Of Tharsis, see 1 Kings 10. on *vers. 22.*] it is laid waste, [that is, it shall be destroyed. The Prophet uttered this when Tyre was yet in her prime, and greatest glory. And the Prophet threatneth this not onely against the city of Tyre, but also against the whole Island] (so) that there is no house more, (so) that no man entreteth in any more; [Heb. from house, and from coming in, or entring in. Compare below chap. 24. 10. Some render the words thus; It is destroyed by those of (her own) household, and by the comers in: that is, not onely by strangers, but by her own servants and bond-men, or slaves. For when these saw that their masters power and authority was almost gone and come to nought, they did then combine together, and did murder and kill their own masters, all the free-men assuming the government to themselves, and making one named Sitrato their King. Justin in his History, lib. 18.] from the land of Chittim is revealed to them. [that is, it shall be revealed to them (to wit, Mariners and Merchants) from the land of Chittim, that is, from Cilicia or Macedonia,

(See *Genes. chap. 10. on vers. 4.*) from whence the newes of Tyres first desolation by Nebuchadnezzar should be spread abroad, by the fugitives that should from thence pass over into Cilicia, and from whence the destruction should afterward befall them. The meaning of these words is, this desolation shall befall those of Tyre first by King Nebuchadnezzar, *Jer. 47. Ezek. 26. 14. and 29. 13, 19, 20.* and a long while after by the Greeks and Macedonians, to wit, by Alexander the great, who many years after this took Tyre, and laid it all on an heap.

2 Keep silence, ye inhabitants of the Isle, [As if he had said, brag no more of your great riches and glory, they shall soon be at an end (ye inhabitants of the Isle) to wit, of the Isle of Tyre. This city lay in an Island, when Isaias prophesied this] thou whom the merchants of Zidon, [this was also a famous city for traffick or trading, lying hard by Tyrus, being under one Lords jurisdiction or dominion. See *Ezek. 28. 21.*] passing over the Sea, replenished. [to wit, with all manner of wares and merchandise, which they brought in thither with their ships laden, Heb. the merchant of Zidon passing over the Sea replenished thee.]

3 And whose revenue was the seed [Here seed is put for flax, which groweth from seed] of Sichor [this is the name of a River which parteth Egypt from Canaan, *Jos. 13. 3.* See the Annotat. there. Egypt it selfe is sometimes called Schor, from this river] upon the great waters, [some understand here by the great waters, the ocean: others, the great rivers of Egypt] the harvest [that is, the corn-fruits] of the river: [that is, the corn which groweth by the brooks or rivers, whereby it is watered, when Nilus overfloweth. Others of the brook (of Egypt.) The Prophet intimateth here, that Tyrus grew rich by trading in fruits that grew in other countries] and she was the mart [that is, the place of trading. See *Ezek. 27. 3, 12.*] of the heathen.

4 Be ashamed, O Zidon, [That is, O ye Zidonians. These are the first that built the city of Tyre] for the Sea [that is, the Inhabitants of the Isles that lie in the Sea, as *Psal. 65. 6.*] speaketh, (ye the strength meaning the city of Tyrus, which by reason of the Sea, wherein it lay, seemed to bee unconquerable) saying, I have not travailed, neither have I brought forth children, neither have I made young men great, [that is, brought them to full and perfect growth (nor brought up virgins. [The meaning of these words is, as if Tyre had said, I that was wont to be so populous, am now in such a condition, as if I were grown quite barren, yea as if I had here had or bred up no children, or inhabitants; I am waxed stark dead, it is at an end with me.]

5 According as the rumour of Egypt hath been, [Understand here that judgement that formerly befel the Egyptians in Moses time, as *Exod. 15. 14.* or that judgement of Egypt, whereof mention is made above chap. 19] shall they be also in pain, [the Hebrew word which the prophet here useth, signifieth properly the pain and anguish that cometh upon a woman in travail] when they shall hear of Tyre, to wit, when they shall hear that Tyre, that rich and mighty city, which seemed to be unconquerable, is so utterly wasted and destroyed. For all other cities will be afraid that it will happen to them so too, conceiving, that if that strong and mighty city of Tyre could not escape sacking, how then shall it go with us? Some render this verse thus, when the report (shall come) to the Egyptians, they shall be sorry for that which they shall hear of Tyre.]

6 Pass over to Tharsis, [That is, flee out of Tyre, seek new countries and cities, where you may pitch your rents] how ye inhabitants of the Isle [to wit, of the Isle

Isle of Tyre, as above verse 2.]

7 *Is this your (city) leaping for joy?* [Of the excellency and exceeding great magnificence of Tyre, see Ezek. 27. 3, 4, &c.] *whose antiquity is (indeed) of ancient days, but her own feet shall carry her afar off, to sojourn* [or, to be a sojourner; that is, to go and seek other habitations. When the Tyrians were driven out of their own city and country, then they wandered up and down, and sought a convenient place where they might best pitch their tents, and in time they built the cities of Carthage, Leptus, Utica, and Gades.]

8 *who hath devised this against Tyre that crowning (city)* [Or, that she-crowner; to wit, that city, which not onely assumed the title of a crowned Queen, but also crowned all her inhabitants and Merchants with joyes and honour, making many of them as Princes, as is hinted in the following words] *whose merchants are Princes, whose traffickers,* [or, merchants, Heb. Canaanites. See the Annotat. Job chap. 40. on ver. 25. *are the most honourable in the land?* [or, on the earth.]

9 *The LORD of hosts hath decreed it that he would perform* [That is, to stain, to bring into contempt and vilifying] *the pride of all ornaments,* [or the pomp; to wit, of the stately Tyrians] *to make contemptible* [the Hebrew word signifieth properly to unlade, to make light, as ships are lightened of the freight or burden which they bear. It is here opposed to a word which is here rendied the most honourable, but which properly signifieth the laden ones, yet withall honourable] *the most honourable of the earth. Others, of the land.]*

10 *Pass through (to) thy land,* [This is a speech directed to the forein merchants, or to the inhabitants of Tyrus, thus, *pass through out of thy land*] *as a river:* [that is, quickly, to wit, as swiftly as a river, that falling, running down from above, runneth into the sea. Others as a river; that is, continually without ceasing] *thou daughter of Tharsis,* [that is, ye that sail upon the sea into Tyrus, are wont to trade there. Some understand here by the daughter of Tharsis, or, of the sea, the city of Tyrus which lay in the midst of the sea, and seemed to be sprung from thence, yea which also lived, moved, and traded in the sea] *there is no more girdle* [that is, Tyrus hath lost all her strength, glory, and trading. For a girdle is used partly for ornament, partly to stiffen and strengthen the loins and back. See Job 12. 18, 21. and 40. 2. Prov. 31. 24. with the Annotat. also above chap. 11. 5. and 22. 21. with the Annotat. Others understand here by the girdle the walls of the city of Tyrus, wherewith it was environed and as it were girded about.]

11 *He [To wit the Lord] stretched out his hand* [to wit, for to smite] *over the sea;* [that is, over the city of Tyrus lying in the sea. Others, over the ships of the sea that are wont to trade at Tyrus] *he troubled the kingdoms:* [that is, disturbed them, or stirred them up against Tyrus] *the LORD hath given command* [to wit, unto the strange kingdoms or kings. That is, God hath infused or inspired it into those nations; and inciteth them to it, as above chap. 13. 3. and 2 Sam. 16. 11, 12. See the Annotat. there] *against Canaan,* [that is, against the Tyrians, Canaan's posterity by Zidon, Gen. 10. 15. Others, the Lord hath given command unto a merchant; meaning Nebuchadnezzar, or great Alexander. Others against the merchant city. In the signification of merchant is the word Canaan taken above ver. 8. and elsewhere] *to destroy the strong holds thereof.*

12 *And he [To wit, the Lord] said, thou shalt no more skip for joy, O thou oppressed virgin, thou daughter*

of Zidon: [others, O thou oppressed virgin of the daughter of Zidon: [so the Prophet calleth the city of Tyrus, because it was first built by the Zidonians. And the Prophet calleth Tyrus here an oppressed or deflowered virgin, because she should be certainly deflowered or ravished, that is, destroyed and cut off] *unto Chittim,* [by this abrupt phrase is signified, that the Tyrians should flee in all haste, especially to those of Chittim, or, to the land of the Chittims (for the Hebrew word will bear both) comprehending under it all kind of places lying over sea, as Cilicia, Greece or Macedonia, Italy, &c. whereof also above ver. 1.] *get thee up, pass over;* *there also shalt thou have no rest.* [that is, Thou shalt neither be able to rest or lie in peace there, whither thou fleest, but shalt be plagued and banished, or driven away. See above ver. 7. others, Ye Chittim, or, people of Chittim, march on &c. taking it as a divine oracle or speech made to Alexander the Great and his army; that is, should make haste not onely to destroy Tyrus, but also to march on against the Chaldeans and Babel. See above on ver. 1.]

13 *Behold, the land of the Chaldeans, this people was not,* [God setteth before the eyes of the Tyrians the example of the Assyrian or Chaldean Monarchy, as who were already partly subdued and laid waste, and should partly in time to come be laid waste and desolate, that it might not seem strange unto the Tyrians, that they likewise should be wasted and destroyed] *Assur founded it for them that dwell in the wilderness:* [that is, the Chaldeans that were wont in the wilderness to dwell in tents, were by the Assyrians assembled and brought together into cities. See Gen. 10. ver. 10, 11. and 11. 2, 8, 9. and compare Psal. 72. 9. and 74. 14.] *they set up the strong holds thereof, (and) built the palaces thereof, (but) he* [to wit, God, of whom is spoken above ver. 8, 9, 11, 12.] *made it a ruinous heap.* [It, to wit, the land of the Chaldeans, or, he made them, or, to wit, he subdued the Assyrians by the Chaldeans: or in a Prophetical manner he shall assuredly subdue the Assyrians by the Chaldeans or Babylonians, and shall afterward subdue the Babylonians by the Persians, and shall consequently much easier destroy thy city and kingdom, O Tyrus (he made it a ruinous heap) that is, he turned it upside down. Compare below, chap. 25. 2.]

14 *How! ye ships of Tharsis, for your strength is destroyed,* [That is, the city of Tyrus, with all strong places lying near unto it.]

15 *And it shall come to pass in that day, that Tyrus shall be forgotten seventy years,* [That is, the Tyrians shall continue in their misery seventy years, as if so be God had forgotten them, or regarded them no more; (seventy years) to wit, as long as the Jews should continue in the Babylonish captivity] *as the days of one king:* [that is, as long as a king doth live, or in likelihood may live, or in general, as long as a man may live; to wit, that attaineth to a great age. See Psal. 90. 10. others as long as our kingdom shall last. Thus the word melech is also taken for kingdom, Dan. 7. 17. and 8. 21. and here by the same word is meant the kingdom of Babel, which stood seventy years after the ruine and destruction of Tyrus] *(but) at the end of seventy years, (there) shall be in Tyrus as an harlots song,* [that is, Tyrus shall be inhabited again, and be in good plight or prosperity; and then the inhabitants being grown rich and voluptuous, shall follow again their old course, in singing and dancing and exercising all carnal pleasures and delights, as is further affirmed, ver. 16, 17. others, that the particle as may also have its efficacy and virtue, expound these words thus; the inhabitants of Tyrus shall know as plainly to allure and deceive the merchants,

chants, as the harlots or whores know to entice and seduce whoremongers by their sweet and pleasant songs.]

16 Take the harp, go round about in the city, thou forgotten [That is, that hast been forgotten, or hast been had in oblivion] harlot, [O Tyrus, thou city full of whoredome: or, the merchants of Tyrus, who with your pleasant talk and smooth commending of your wares know to allure and draw chapmen to you, as harlots do their lovers and followers] play well, [Heb. make it well with playing, or make the playing good. See Psal. 33. on ver. 3.] sing many songs, [Heb. multiply the song] that thou mayest be remembered.

17 For it shall come to pass at the end of seventy years that the LORD shall visit Tyrus, and that she shall return to her harlots ways, and she shall commit fornication with all the kingdoms of the earth, that are in the world, [Almost all Expositors understand here by fornication the filthy lucre of the Tyrians, which they got by their merchandise of all rich and mighty people that dwell in the countreys that lay round about them.]

18 And her merchandise [To wit, the merchandise of the Tyrians] and her harlots ways shall be holy, or, be hallowed, Heb. be in holiness] unto the LORD, it shall not be gathered for a treasure, nor lockt up: but her merchandise shall be for them that dwell before the LORD, [Understand by these Christians in general, and especially the Teachers or Ministers of the Church] that they may eat unto satiety and that they may have durable covering, [that is, covering that is durable, or which may last long. Here is foretold, that some of the Tyrians in future times, being converted unto the true God and to Christian Religion, should not lock up and keep their wealth and riches in chests and coffers, but should liberally distribute them to the glory of God and to the necessity of poor Christians. See Acts 2. 44. and 4. 34.]

C H A P. XXIV.

A prophesy concerning the wasting and destroying of the land of Juda, ver. 1, 6. &c. which should happen to all alike. 2 The reason why. 5 the remnant shall extol and praise God. 13 An exhortation to thanksgiving for it. 15 The prophet speaketh again of the destruction of the people of the Jews for their wickedness, 16, &c. he speaketh also again of Gods grace and mercy towards them. 21. Christs glory in his Church.

BEhold, the Lord maketh the land [To wit, the land of Juda, and of them that take part with the Jewes] empty, [or he emptieth it, draweth it out] and he maketh it wast: [this was to be done first by the Assyrians, and afterward by the Chaldeans] and he overturneth the shape of it, [Heb. the face of it; that is, the form, countenance, shape thereof; that is, he will turn the land, with all that is in it, upside down, so that it shall not be like it self] and he scattereth abroad the inhabitants thereof.

2 And as the people, so shall the Priest [Or commander, or Ruler. The Hebrew word chosen signifieth the one as well as the other. See Genes. 41. on vers. 45.] be; as the servant, so his Lord; as the bandmaid, so her mistress; as the buyer, so the seller; as the lender, so the borrower; as the usurer, so he of whom he receiveth usury. [the meaning is, that the miseries whereof he speaketh, shall betide all sorts and degrees of men, one as well as another. See Hos. 4. 9. Compare also Ezek. 7. ver. 12, 13.]

3 That land [to wit, that land wherof mention

mention is made vers. 1.] shall be utterly emptied, [Heb. being emptied be emptied] and it shall be utterly spoiled: [Heb. being spoiled be spoiled, [that is, it shall be utterly spoiled and plundered] for the Lord hath spoken this word.

4 The land mourneth, it fadeth away, the earth [To wit, that part of the earth wherein Judea lieth] languisheth to wit, through grief and heaviness of heart] the highest of the people of the land do languish, [or they grow weak, weary, faint.]

7 For the land is defiled because of the inhabitants thereof. [Other, under the inhabitants thereof. The meaning is, the people of this land, to wit, of the land of Juda, are so wicked and corrupt, that they pollute and prophane the land they tread on] for they transgress the laws, they change the institution, [to wit, the statute or ordinance of God] they disanul the everlasting covenant, [to wit, that covenant which God made with Abrahah and his seed, and confirmed by the sacrament of circumcision, Genes. 17. and which God afterward renewed, Exod. 24.]

6 Therefore the curse [To wit, that curse which the Israelites make themselves liable unto, when they entered into covenant with God, binding themselves to keep his lawes and commandments, Exod. 19. and 24. and Deut. 29. Others, the oath of the curse. Of this phrase see Genes. 24. 41.] consumeth the land, and they that dwell therein shall be wasted: therefore the inhabitants of the land shall be burned, [that is, they shall perish either by fire or other waies: by the burning and heat of Gods wrath. Compare above chap. 9. 18. & 10. 16.] there shall be few men left [the greatest part of men was slain, or carried away out of the land into bondage and slavery. See above chap. 1. 9. and 17. 6.]

7 The new wine mourneth, [To wit, because it shall be wastfully drunk and twilled down by the enemies] the vine languisheth, [that is, it decayeth or fadeth away, to wit, because it shall be troden down and destroyed by the enemies] all that were merry-hearted sigh. All the words of this verse and some following serve to shew the fearful jugements that should come upon the land.]

8 The mirth of tabrets [That is, the joy or delight which men are wont to take in the sound of Tabrets] resteth, [that is, ceaseth. The Hebrew word signifieth as much as to keep a sabbath] the sound [or, the rumbling, the noise] of them that leap for joy, ceaseth, the joy of the Harp [that is, the joy or delight which men are wont to take in the sound of harps] resteth. [That is, ceaseth as before. Compare Jerem. 7. 34. and 16. 9. and 25. 16. Ezek. 26. 13. Hos. 2. 11.]

9 They shall not drink wine with singing: [or, in singing; that is, when they are joviall and merry with singing and roaring in their drunken meetings] strong drink shall be bitter to them that drink it.

10 The desolate city [To wit, which shall be made desolate by the violence and cruelty of her enemies that shall take it. And understand here the city of Hierusalem, with other cities that lay round about. See below chap. 30. 14.] is broken down, all the houses are shut up, [so] that no man can come in [Heb. from entering in, or coming in. Compare above chap. 23. on ver. 1.]

11 There is a lamentable cry in the streets, because of wine; [Because the wine is spoiled, or because there is no more to be had] all joy is darkened, [or, hath (its) evening: That is, it decreaseth, it hath its end, as the clear or bright-shining sun-light in the evening or at night-time waxeth dark, and withdraweth it self. [the joy of the land is passed away.]

12 Desolation is left in the city, and with a crack the gate is broken in peeces.

13 For thus shall it be in the innermost (part) of the land, [Or thus shall it come to pass: this shall be the case and condition of the land] in the midst of these nations, [understand here the tribes of the Jewish people, as also the Syrians, Egyptians, Moabites, and other nations, against whom the Prophet prophesied above] as the shaking of an Olive tree, and as the gleanings of grapes, when the vintage is ended. [the meaning is, as when the fruit is gathered from off an Olive tree, and the vintage is done, yet notwithstanding some Olives are left still on the tree, and some grapes remain still on the vines: even so though the land shall be laid waste, and my people shall be slain, and scattered abroad, yet notwithstanding some shall be left, to whom the Lord will shew mercy. Compare above chap. 17. 6.]

14 They shall lift up their voice, [To wit, those few which shall be left, and shall have obtained favour and mercy from God] they shall sing merrily: because of the glory, [or majesty, or highness] of the Lord shall they shout from the sea, [that is, being in far and strange countries, or wheresoever they may be.]

15 Therefore honour the LORD in the valleys, [That is, in all places where faithful and godly persons are. Others in the fires; that is, ye that are yet in great afflictions and persecutions] (even) the name of the Lord the God of Israel in the Isles of the Sea.

16 From the uttermost end of the earth [Heb. From the wing of the earth,] do we hear Psalmes (to) the glorifying of the righteous: to wit, God. See the former verses. Others that glory (is given) to the righteous; to wit, unto all those whom God justifieth of grace: and understand then by glory, the glory of the children of God, Rom. 8. 30.] but (now) say I, I grow lean, I grow lean, [here the prophet beginneth again to speak of the destruction of the land of Juda; as if he had said, but when I consider the perverseness of men, and know for certain that God will not suffer the same to go unpunished, then do I speak in a mournful and lamenting manner as followeth: I grow lean &c.] two is me! the treacherous deal treacherously, & with treachery the treacherous deal treacherously. [I grow lean, I grow lean, &c. that is, I take this so to heart, that I do languish and pine away for grief and sorrow, considering the treachery and perfidiousness of the greatest part of my country-men, whereby they provoke Gods anger against themselves. Others, I consume away, I consume away.]

17 Fear, and the pit, and the snare [Others the net] (are) upon thee, O inhabitant of the land! [See Psal. 11. on ver. 16. In this seventeenth verse are three Hebrew words used, all sound alike *Pathac*, *pach*: which elegancy we are not able to express in our language.]

18 And it shall come to pass, (that) whosoever shall flee from the voice of the fear, [That is, from the voice of enemies, which shall cause fear and terror, he shall fall into the pit, and he that cometh up out of the pit, [Hebr. out of the midst of the pit] he shall be taken in the snare: [the meaning is, though a man should escape one danger, yet he shall fall into another. Compare Job chap. 20. ver. 24, &c. Jerem. 48. 44. Amos 5. 19.] for the sluices [or, flood-gates, wears. Others windows. See Genes. 7. on verse 11.] in the high place are opened, and the foundations of the earth shall tremble [The prophet doth intimate, that God would reveal and pour out his wrath upon them, both from heaven above, and on earth beneath, as happened in the time of the flood or deluge.]

19 The earth shall be utterly broken down: [Heb. breaking be broken] the earth shall be utterly rent asunder, the earth shall be utterly moved [The meaning is,

all things shall be destroyed on earth, and shall be turned upside down. But understand here properly those countries wherein the Jewes and their confederates lived in those times.]

20 The earth shall utterly roll like a drunkard, [Understand here continually by the earth the inhabitants of the land. See above chap. 19. 14.] and it shall be moved to and fro, like a night-cottage, [which may easily be shaken to and fro by the wind, or also be carried and removed from one place to another: See Jerem. 9. 2. So by Shepherds, above chap. 1. 8, by soldiers, above chap. 10. 29.] her transgression [that is, the punishment of her transgression] shall be heavy upon her, and she shall fall, and not rise again. [Heb. not add to rise: to wit, in such excellent prosperity and glory as she was aforetime.]

21 And it shall come to pass in that day, [That is, in the time appointed for it by God] that the LORD shall visit, to wit, in his wrath, that is, shall punish the host of the high one in the high place, [or, of the highness: intimating the host of the high exalted Kings of this world] and the Kings of the earth upon the earth.

22 And they shall be gathered together (as) the prisoners in a pit, and they shall be shut up in a Prison, [Heb. they shall be gathered (with) the gathering as a prisoner, that is, as Prisoners are gathered together, shut up together in a pit or dungeon] but after many days [Heb. after the multitude of days] shall they be visited (again) [to wit, in mercy, at the time of Christs coming.]

23 And the Moon shall blush, and the Sun shall be ashamed, when the Lord of hosts shall reign on mount Sion and at Jerusalem. [That is to say, here in the Christian Church] and before his eldest [to wit, those whom he appointeth to be protectors and defenders of his Church] shall be glory. Others most gloriously: or there shall be glory in the presence of his eldest. The meaning of the whole verse in brief is, the clear brightness and shining of the Sun and Moon shall be nothing at all in comparison of the glory of our head Jesus Christ in his Church, and when he shall come in the glory of his father.

CHAP. XXV.

A thanksgiving of the people of God for the destruction of their enemies, vers. 1. especially of the city of Babel. 2 A prophecy concerning the calling of the Gentiles in the time of the Messiah. 6 And the deliverance of all believers, 7 as also the destruction of their enemies 10.

L ORD, thou art my God, I will extoll thee, I will praise thy name, [This is a song of praise of the people of God; to wit, of the Church of believers in the new Testament] For thou hast done wonders: [Or, wonderful things] (thy) counsels from afar off, that is, of old] are truth (and) stability. [or faithfulness.]

2. For thou hast made of the city an heap of stones, [For clearness sake the words of this verse are somewhat otherwise disposed then they are in the Hebrew text. By the city here is meant Babylon, and consequently all other hostile cities and nations, and especially Rome. Heb. set for an heap of stones. Compare above chap. 21. 9. and 23. 13. Revel. 14. 8. and 18. 2.] the fenced city a ruinous heap: the palace of strangers, that it be no more a city, it shall never be built again.

3 Therefore a mighty people shall honour thee, the city of tyrannical nations [Or terrible, violent, cruel heathen] shall fear thee [A mighty people, meaning that people that will turn unto thee, that by such terrible judgements shall learn to fear and honour thee.]

4 For thou hast been a strength unto the poor, [Or a strength of the poor] a strength to the needy, when he was in distress:

V u u u

a refuge from

from the flood, [or, from the overflowing waters : as above chap. 4. ver. 6.] a shadow from the heat : for the blowing of tyrants [Heb. the wind (or, as some, spirit; that is, wrath) of tyrants; or, of cruel, or terrible ones] is as a flood (against) a wall. [or, when the blowing of tyrants was as, &c.]

5 Thou shalt press down the rage of strangers as the heat in a dry place, [The meaning is, as the heat in a dry place is soon quelled or allayed by the rain : So hath God by the cloud of his gracious help (whereby he refreshed and revived his Church) quelled and extinguished the raging heat of strangers; that is, of infidels and enemies of his Church] the song of tyrants [that is, the unity, joy, and triumph, which they were wont to make over the godly] shall be brought down, (as) the heat by the shadow of a thick cloud. [See above chap. 4. 6.]

6 And the LORD of hosts shall make on this mountain [That is, in the Christian Church, which is typified and represented by mount Zion] unto all nations [as well Gentiles as Jews, whom by the preaching of the Gospel he will call to the knowledge of himself] a fat feast, [Heb. a feast of fatnesses. In a spiritual sense the meaning of this and of that which followeth is, that God will make his elect partakers of his exceeding great grace and mercy in Christ, namely of everlasting joy and salvation, which he hath prepared for us above in heaven. Compare herewith Psal. 22. 27, 30. Matth. 8. 11. and 22. 2. See the Annotat. Psal. 36. on ver. 9. the Prophet speaketh in this verse, as he doth also verse 7 and verse 10] a feast of pure wine, [or, refined wine [that is, in which there is no lees, or which is refined or purified from the lees. Others, that lieth on the lees] of fat full of marrow, [that is, of fat well-marrowed beasts] of pure wines that are refined.

7 And he shall devour [That is, disannul, make void] on this mountain the wrapping up of the face, wherewith all nations are wrapped up [Heb. the face of the wrapping up, or, covering, wrapped up or covered upon &c. and so in the sequel; and understand hereby the blindness and ignorance in divine and heavenly things wherein all the heathen or Gentiles stuck before the preaching of the Gospel. See 2 Cor. 3. 16] and the covering wherewith all nations are covered, [that is, wherewith the eyes of the understanding of all nations, or of all the heathen are covered, and as it were blinded, concerning things divine. That which was said immediately before, is repeated again in other words.]

8 He shall swallow up death, [That is, deprive it of its power, so that it shall have no power to reign over his elect, or be able to separate them from his love] unto victory, [so the Apostle took these words, 1 Cor. 15. 54. Others, for ever, or, everlastingly. See of the Hebrew word, Psal. 4. on ver. 1. & 13. on ver. 2.] and the LORD will wipe away the tears from off all faces : [To wit, from off the faces of his people. See Revel. 7. 17, 19, & 21. 24.] and the reproch of his people he shall take away from off all the earth, [that is, in all lands] for the Lord hath spoken it.

9 And men shall say in that day, Lo this [To wit, Jesus Christ] is our God [we have waited for him, and he will save us : or, deliver, preserve us. This word, and the last of this verse are both derived from the Hebrew or original word from whence the word Jesus is derived] this is the Lord, we have waited for him, we will rejoyce and be glad in his salvation [that is, in the salvation which he procureth for us. Others, in his saving.]

10 For the hand [That is, the power] of the Lord shall rest upon this mountain : [that is, God will continually preserve and defend his Church. For by

mount Zion here is meant the Church of God] but Moab [that is, all the enemies and persecutors of the people of God] shall be threshed under him [to wit, under the Lord, who shall tread down and destroy him] as straw is threshed to dung [understand hereby the worst sort of straw, which serveth for nothing else but to make dung of it. Others, Is troden down on the dung-hill. Others, at Madamma, there were two cities of this name : one in Juda, 1 Chron. 2. 49. and another in the land of the Moabites, Jer. 48. 2. it seemeth that abundance of corn grew there, above chap. 10. 31.]

11 And he [To wit, the Lord] shall spread forth his hands in the midst of them, like as a swimmer spreadeth (them) forth to swim, [that is, he will with all his strength and power seize upon and destroy his enemies, as a swimmer spreadeth forth both his hands to swim well] and he shall bring down their pride, [to wit, the pride of the Moabites] with the strength of their hands, [the meaning is, Moab is proud in heart, and in his hands is deceit or guile, in which respect he fancieth great things unto himself : but God will confound them both, as well the pride of his heart, as the snares of his hands. So that the particle with signifieth here as much as together with. Others, with his lurking hands. As if he had said, with his hands that lurk or lye in wait for to rent the godly in pieces, as the lion lyeth in wait for a prey.]

12 And he shall bow, (and) bring down the high fortresses of thy walls, [That is, the fortifications of thy high walls, (of thy walls) [to wit, Moabs walls; that is, the walls of the enemies of Gods Church] (yea) he [to wit, the Lord] shall cause them to carry to the earth, (even) to the dust, [That is, he shall cast them to the ground, even to the dust.]

CHAP. XXVI.

A song of praise, whereby the people of the Jews thank God for their deliverance, ver. 1. &c. together with an exhortation to trust in God, 4. And to walk in his wayes, 7. How necessary the Lords rods are, 9. But the wicked are and remain still hardened, 10. How the Lord did deal with the Jews, 15. Their repentance, 16. Their hope and comfort, 19.

IN that day [To wit, when the people of the Jews shall be delivered out of the Babylonish captivity, and the children of God out of the hands of their enemies, both corporal; and especially spiritual] shall this song be sung in the land of Juda : [that is, in the Church of God, whosoever the same shall be at this time; for under the name of Juda is oftentimes meant the Church of God,] we have a strong city [the Church is so called, because she is strong and sure (and continueth so) under Gods protection. Heb. a city of strength, that is, a city of power] (God) appointeth [Heb. he appointeth : to wit, God] salvation for walls and outworks [Or, fore-wall fences, and bulwarks. The meaning is, the salvation which God giveth it, is that wall and strength thereof, whereon it may safely rely he will preserve and keep it; well thereby, so that even the gates of hell shall not prevail against it, Matth. 16. 18. Or thus, God who is our salvation, (or our saviour and deliverer) will be the wall (or, protector) of this city, (that is, of his Church) therefore it shall be strong, yea invincible.]

2 Open the gates, that the righteous nation which keepeth faithfulnesse, may enter in. [In these words the faithful exhort one another. Others, to receive and entertain

entertain those that offer themselves to the communion or fellowship of Saints. Compare *Psal.* 118. 19, 20. (the righteous nation) that is, the elect people of God, which are justified by faith in Christ, and keep all truth and faithfulness (which keepeth faithfulness) that is, steadfastly which keepeth the truth or faithfulness which it hath promised to God and men. Others, which keepeth, or, preserveth all faithfulness.]

3 It is a settled purpose, [Or, thought, decree; to wit, with thee, O God] thou [O God] wilt keep all manner of peace [Heb. peace, peace; that is, all manner of peace: Or, durable, strong continual peace. And understand by the word peace all manner of salvation and prosperity. See *Gen.* 37. on ver. 14.] for they trusted in thee. Others, That (to wit, people) which is settled in thoughts, wilt thou keep in all manner of peace, for it trusted in thee. The sense or meaning whereof is, that people, which being once justified, verse 2. is not wavering or unconstant in mind. See *Jam.* 1. ver. 6, 8. Some read this third verse thus, (whose) purpose is sure, or, steadfast (in thee) unto him wilt thou keep a sure, or, steadfast peace, when he trusteth in thee.]

4 Trust in the LORD for ever, [Here the faithful do again exhort one another] for in the Lord (there) is an everlasting rock. [Others, consisteth the rock of ages; that is, the everlasting rock. The meaning is, he that is indeed the everlasting God, he is an everlasting strong rock unto those that go to him for refuge.]

5 For he boweth down the high-seated ones, [To wit, the Babylonians, together with other mighty and powerful enemies of his Church, them that dwell on high. See above chap. 25. ver. 12.] the exalted city: [meaning the city of Babel] he abaseth it, he abaseth it unto the ground, [of the repetition of one and the same word, see *Ezek.* 21. on ver. 9.] he causeth it to reach unto the other.

6 The foot shall tread it down, the feet of the afflicted, [Or, of him that is wasted away, or, consumed away] the steps of the poor, [the meaning is, Although believers be poor and contemptible in the eyes of the world, and are for a while grievously persecuted and oppressed by their enemies, yet at length they got the victory by the power of God, and trod as it were with their feet upon their enemies.]

7 The path of the just is wholly even: Heb. are righteousnesses, or, uprightnesses; that is, were uprightness] the going of the just thou wilt weigh right, [that is, in a just or right balance. Others, the path of the just is wholly even, O thou righteous one, thou wilt weigh the path (that is, the way) of the just. Others, The way of the just are righteousnesses, he is righteous, thou shalt weigh the track of the just: Or, ponder thou the track of the just. That is, do thou, O God, weigh or consider, whether the just be not wholly upright, and whether his way be not just and righteous.]

8 Also we, O LORD, have waited for thee in the way of thy judgements: the desire of (our) soul is to thy name, and to the remembrance of thee, [The meaning is, even now at this time when thou dost visit us sorely by the Babylonians, yet notwithstanding we do still wait upon thee, and hope in thy saving help, and we desire and wish with all our hearts that thy name may be magnified, and alwayes had in remembrance, to thy praise and glory, both by us and others. The godly are not like unto the wicked, that fall foul upon God, when he smiteth them with his rod. See *Psal.* 44. ver. 18, 19, &c.]

9 (with) my soul have I [That is, we thy people, every one of us] desired thee [to wit, by prayer] in the

night, also (with) my spirit; (which) is in the uttermost (parts) of me: will I seek thee early: [See *Job* chap. 7. on verse 21.] for when thy judgements [that is, punishments, or chastisements] are on the earth, then the inhabitants of the world learn righteousness, [the meaning is, by the chastisements or punishments, are those that are gone astray brought again into the right way, and learn to mind the commandments of God. See *Psal.* 119. ver. 67. and ver. 71.]

10 Let favour be shewed to the wicked, (yet) doth he not learn righteousness, he committeth iniquity, in a most upright land, [Heb. in the land of uprightness] That is, in the land where the word of God is taught, which sheweth the right way to salvation. The meaning is, although they be in the outward fellowship and communion of the Church, yet notwithstanding they lead a wicked and ungodly life] and he considereth not the highness of the Lord, others, therefore he shall not see the highness (or, glory, or, Majesty) of the Lord.

11 LORD, (though) thy hand be lifted up, (yet) they [To wit, thine enemies, the wicked] see it not: [that is, though thy great and wonderful works be manifest and apparent to the eyes, yet they perceive it not] (but) they shall see it, [that is, they shall be forced to see it, whether they will or no; namely, when by thy great judgements, and to their own utter ruin and destruction they shall find how strong and powerful thou art far to punish thine enemies] and be ashamed, (because of) the zeal (for thy) people, [Heb. (because of) the zeal of the people. The meaning is, they shall be ashamed, when they shall see the great zeal which thou shalt shew in delivering thy people out of the hand of their enemies] also the fire [of the word fire taken for the wrath and vengeance of God, see *Job* 20. on ver. 26. and *Job* 22. on ver. 20.] shall consume thine adversaries, [others, by the zeal of thy people (that is, by the zeal wherewith thou art kindled over thy people) by the fire of thine enemies (that is, whereby thou hast thine enemies) shalt thou consume them. According to which sense two causes are here shewed, which moved God to punish the wicked, of whom is spoken ver. 10. First, the love which he beareth unto his people. Secondly, the fierce anger wherewith he is kindled against his enemies.]

12 LORD, thou wilt ordain [Or give, grant] peace unto us: for thou also hast performed all our affairs [Or wrought all our works] unto us [or, for us, or, in us. that is, whatsoever was needful for us either in soul or in body, that hast thou procured for us]

13 LORD our God, (other) lords besides thee, [To wit, the Babylonians, and other enemies of thy Church] have had dominion over us; (but) by thee only will we remember thy name. [The meaning is, that we remain alive unto this day, we have cause to praise thee alone for it, and therefore are bound to bless and praise thy holy name, & to rely steadfastly upon thee.]

14 Being dead, they shall not live (again,) [That is, not become alive again, and consequently they shall not hinder us any more from praising thy name. See *Exod.* 14. and 15.] being deceased, [See the Anotar, *Job* 26. on ver. 5.] they [to wit, those enemies, not others like unto them] shall not rise: [to wit, for to live here upon the earth] therefore hast thou visited them, [to wit, in thine anger] and hast destroyed them, and thou hast made all their enemies to perish.

15 Thou O LORD, hast increased this people, [To wit, the Jews, Heb. thou hast added unto this people; that is, given them many blessings. Or, as some, added many judgements to them: by both which God getteth glory unto himself] thou hast increased this people, [of the like repetition of one word, see

above on vers. 5.] *thou wast glorified, to wit, by the mercies shewed unto this people. Others, thou wast grieved; to wit, by the sins which they committed against thee, (therefore) thou hast &c.* [the Hebrew word signifieth to glorifie, it signifieth also to grieve, (but thou hast removed them far) that is, driven them far away, banished them out of the land; to wit for their sins] (*into*) all the ends of the earth.

16 LORD, in trouble have they [To wit, the people, when thou didst chastise them] visited thee: [that is, they called upon thee for help] they poured out their still prayer, [the Hebrew word *Lachus*, signifieth properly a soft or low kind of muttering which can hardly be heard, as 1 Sam. 1. 13. the Prophet will shew hereby, that in their distresses they sighed or groined unto God, and prayed in a still and silent manner, which is a loud cry in the eares of God, Exod. 14. 14.] when thy chastening was upon them. [That is, when thou didst chasten them.]

17 As a woman with child, when she draweth near to travailing, hath sorrows, and crieth out in her pangs: [Compare Joh. 16. 21.] so have we been, [to wit, in the Babylonish captivity] O LORD, because of thy face. [That is, because of thine anger. See Gen. 32. the Annotat. on vers. 20. and Psal. 21. on vers. 10.]

18 We were with child [That is, we were in great affliction and misery] we had sorrows, [to wit, like a woman in travail] (but) we brought forth (nothing) but wind: [that is, we troubled our selves in vain, how we should get out of captivity and misery. To bring forth wind is as much to say as to labour in vain. Heb. we brought forth as it were a wind] we brought no safety [or, deliverance, or salvation] to the land [that is, to the land of Juda, our own country; that is, we were not able by our own strength to smite & subdue our enemies that had taken our land] neither did the inhabitants of the world [to wit, the Babylonians, that had possession of our land, and of other kingdoms and countries besides] fall down [or, they fell not: that is, they perished not.]

19 Thy dead shall live, (also) my dead body, they shall rise: [By these words the Church in generall and every believer in particular, do shew the sure confidence which they have concerning the blessed resurrection of the dead, to the glory of eternall life: whereof the deliverance out of the Babylonish captivity was to be a type and figure, and therefore was confidently to be expected and looked for by the Jews. Compare Ezek. Chap. 37. (the dead shall live,) that is, they shall be delivered and raised up again by thy power, (also my dead body, they shall rise:) this every believing man speaketh for himself, or in his own person] awake, and shout, ye that dwell in the dust, [that is, ye that lie as it were in the graves] for thy dew shall be (as) a dew of pot-herbs, [that is, as a dew that falleth upon pot-herbs. Understand hereby, the grasse, and all other herbs that grow out of the earth. The meaning is, the favour whereby thou shalt embrace us, shall cause us that are thy Church and people, to be so comforted and refreshed, as the dew doth refresh the green herbs] and the land shall cast out the dead. [Others, after that thou shalt have cast the giants (that is, the mighty and terrible enemies of thy people) down to the ground]

20 Go thy wayes, my people, enter into thy innermost chambers, and shut thy doors after thee. [Heb. before thee, as 2 Kings 4. 4.] hide thy self as it were for a little moment, [Compare 2 Cor. 4. 17.] until the indignation pass over. Hitherto extendeth this hymn of the people of God: now henceforth doth God, or the Prophet in the name of God, speak, exhorting the Church, to have yet a little patience, until the time of her deliverance be come]

21 For behold, the LORD shall go forth out of his place, [That is, out of heaven, Mich. 3. Rom. 1. 18.] to visit the iniquity of the inhabitants of the earth upon them, [that is, the Lord shall from heaven avenge the blood of his people, which the enemies have shed] and the earth shall discover her blood, [See the Annotat. Genes. 4. on vers. 10. and Job 16. on vers. 18.] and shall no longer keep her slain covered.

C H A P. XXVII.

The destruction of the enemies of Gods Church vers. 1. and that he would protect and bless his people, 2 &c. when they should cease from sinning, 9. herunto the Prophet addeth a threatening, concerning the destruction of Jerusalem, 10. and the return of some Jews from the lands into which they were dispersed, 13.

[In the day [To wit, when God shall deliver his people out of the Babylonish captivity] the LORD with his hard, and great, and strong sword [that is, by the Persians and Medes, above chap 13. 17. and 21. 2.] shall visit [that is, punish, destroy. See Genes. 21. on vers. 1.] the Leviathan, the long-winding serpent, See Job 26. 13. with the Annotat.] yea the Leviathan, the crooked serpent: and he shall slay the dragon that is in the sea. [Or, the sea-dragon. [By the Leviathan here some do understand the King of Babel, who was crafty or subtil like a serpent, venomous or hurtful like a dragon. Others do also here understand by the Leviathan, the devil, Antichrist, and all both spiritual and corporal enemies of the Church of God. See further of the word Leviathan, Job chap. 40. on vers. 20. and Psal. 74. 14.]

2 In that day there shall be a vineyard of red wine, [Red wine was held in the land of Juda to be the best and strongest wine. See Gen. 49. 12. Prov. 23. 31. But the words of this verse are to be understood of the Church of believers, which should bring forth precious fruits of piety. Of the spiritual signification of the vineyard, see above chap. 5. the Annotat. on vers. 1.] sing of it by turns [the Hebrew word *singing* signifieth properly answering, as Exod. 15. 21. See the Annotat. there. It signifieth also to sing by turns in the dance, as other wayes; 1 Sam. 18. 7. as also here, and elsewhere besides. It is here an exhortation to all the godly, to rejoyce because of their redemption by Jesus Christ.]

3 I the LORD do preserve, I will water it all (or, every) moment: lest the enemy visit it, [That is, hurt it. See Genes. 21. on vers. 1.] I will keep it night and day.

4 Fierceness is not with me, who would set me (as) a thorn (and) brier in war, that I should fall on against it, [To wit, against my vineyard] (and) should burn it together? [the Prophet speaketh this in the person of God; as if he had said, I am now quite appeased and reconciled with my people for Christ his sake; so that none shall any more provoke me to anger against them, as that making war against them I should become as thorns and thistles, or burn them up: Others, let that be far from me. Some conceive, that God having spoken of his love to his Church, speaketh now here of his anger and judgements against the enemies thereof, unless they do sincerely repent and turn unto him; and render the words thus, whosoever shall set me in war as a thorn or brier, I will fall on against him, I will burn him at once: or he ought to take hold on my strength, he must make peace with me &c.]

5 Or he must take hold of my strength [Others though he (to wit the Vineyard; that is, my people the Church) should take hold of my strength] he shall make peace with me, peace shall he make with mee.

6 In the time to come Jacob [That is, the posterity of Jacob] shall take root, [others, O ye posterity, Jacob shall take root others, concerning the posterity, Jacob shall take root: that is, the Church of God shall stand fast, grow and flourish] Israel shall flourish and grow. Compare Psal. 72. 16.] and they [to wit, the posterity of Jacob or Israel] shall fill the world with incomes [or fruits].

7 Hath he [To wit, the Lord] smitten him [to wit, Jacob; that is, the people of God] as he smote him that smote [that is, as hard as he smote him that smote, &c.] him? [to wit, Jacob, Heb. hath he smitten him, as he smote his smiter? to wit, Jacobs smiter, namely, the Babylonian] is he [to wit, Jacob] slain as his slain ones [to wit, the King of Babels slain onest others, his slain ones; to wit, Gods slain ones, those whom God slew in his wrath] were slain? [the meaning is, that God dealeth far more graciously with his own people when he chastiseth them, then he doth with the enemies of his people.]

8 In measure [See of the Hebrew word, Genes. 18. on ver. 6.] bast thou [O Lord] contended with him, [to wit, with thy Vineyard, with thy people] when thou dost thrust him away: to wit, by the Babylonians. He speaketh of a thing that was yet to be done, as if it had been already done [when he] [to wit, the Lord, The prophet altereth the person, which occasioneth some kind of darkness or obscurity in his speech] took him away by his hard wind: others, when the (enemy) took him away by his hard winds; [that is, by war, or other grievous plagues] in the day of his east-wind. [that is, of the enemies, a great part whereof came from the east, and were a rude and fierce people, as the east-wind in those countries, was a most rough, sharp, and hurtfull wind. See Job 15. 2. Psal. 48. 8. Heb. 12. 2.]

9 Therefore by it [To wit, by such punishments and fatherly corrections as the Babylonish captivity was] shall the iniquity of Jacob be purged, [to wit, in that regard that the elect should be thereby brought to sorrow and repentance for their sins, and to amendment of their lives, and so should obtain forgiveness of their sins by true faith in Jesus Christ] and this is all the fruit, [to wit, which shall come by the Babylonish captivity] that he [to wit, the Lord] will take away his [to wit Jacobs] sin, when he will make all the stones of the Altar, [understand that here is spoken of the stones of those Altars that were here and there set up in the high places to the honour of Idols] as scattered chalk-stones: [the meaning is, after he shall have taken away all Idolatry, which is the originall of all other sins] the groves [of Idolatrous groves see Judges 3. on ver. 7.] & the images of the sun [of these see the Annotat. Le. 26. on ver. 30.] shall not stand, [others, when no groves nor images of the Sun shall be left standing. Understand withall, but shall altogether be cut down, and broken to pieces.]

10 For the defenced city [To wit, Jerusalem. See above chap. 22. 2. and 24. 10. Ezek. chap. 21.] shall be desolate, [here the prophet returneth to a description of the judgements wherewith God would visit those of Juda] the inhabitants, [or dwellings] shall be rejected and forsaken like a wilderness: there shall the calves feed, and here shall they lie down, and shall devour the branches thereof. [Meaning, the branches that shall grow in it, (to wit, in the city of Jerusalem) on the trees that should sprout up, and grow of themselves in their desolate houses, and in their

streets, in their gardens and orchards. See the Annotat. Job 18. 16.]

11 The boughs thereof shall be withered, they shall be broken off, (and) and the women coming, shall set them on fire [to wit, the boughs, or the city] for it is not a people of my understanding: [meaning the people of the Jews, with whom at this time no understanding was to be sought or found] therefore he that made them, [that is, God, Heb. their maker] will not have mercy on them, [understand withall, but he will destroy them: to wit, by the Babylonians, as presently followeth, vers. 12.] and he that formed them, [Heb. their former] will shew them no favour.

12 And it shall come to pass in that day, [To wit, when the people of the Jewes shall be in the Babylonish captivity] that the LORD shall thresh, [Heb. shall beat out, or, knock out. Compare before chap. 28. 27. where threshing and beating out are distinguished: but here the word threshing is used for clearness sake] from the stream of the river, unto the river of Egypt: [that is, from the River Euphrates, unto the river of Egypt, called Sibor. See Jos. 13. on ver. 3.] but ye shall be gathered up one by one, [or, unto one, or one for one: each in particular] O ye children of Israel. [The meaning is, after ye shall have been for a while dispersed here and there, ye shall then be brought again into your own country, and be gathered together, as ears of corn are gleaned or gathered up in the field in harvest-time.]

13 And it shall come to pass in that day, that great a trumpet shall be blown: [Understand by this great trumpet, first the proclamation and publick grant of King Cyrus, who suffered the Jews to return again into their own country, 2 Chron. 36. 22. Ezra 1. 1. Secondly, in a spiritual way, the trumpet of the Gospel, whereby God called and gathered together unto himself a Church out of all people and nations of the world] then shall those come, [they shall come again into their own country, into the land of Juda] that are lost [that is, those that wander up and down, to and fro] in the land of Assur, [that is, the captives of the ten tribes of the Kingdome of Israel] and those chased ones into the land of Egypt: [thither were the remnant of the tribe of Juda fled, 2 Kings 25. 26.] and they shall worship the Lord [See Genes. 24. the Annotat. on ver. 26.] on the holy mount [Heb. on the mount of holiness: to wit in the new-built Temple, and consequently in the holy and Christian Church] at Jerusalem.

CHAP. XXVIII.

A prophesy of the destruction of the Kingdome of Israel by the Assyrians, ver. 1. &c. but that the Lord would bring the remnant of his people unto honour. A complaint of the drunkenness of those of Juda, 7, 8. and their unteachableness, 9, 10. A threatening, that they shall be overmastered by strange nations, 11, &c. because they mocked at the word of God, and at his threatnings. 14. A most glorious description of the Messiahs person. 16. A sore threatening against the people of the Jewes. 17, &c. An exhortation to amendment of life. 22. As a skilful husbandman knoweth his time and way of acting, so doth the Lord much more know it, who instructeth the husbandman in it, 24, &c.

VV O to the proud Crown of the drunkards of Ephraim, whose glorious ornament is a flower falling down, which is on the head of the very fat valley, of them that are smitten of wine. [Heb. woe to the Crown of pride, &c. It is a description of the Kingdome of the

the ten tribes of Israel, when Samaria was the chief city, which he here calleth *the head of the fat valley*; because it lay upon a mountain, and below it was a very fruitfull valley. See below *vers. 3. Hof. 5. 5. and 7. 10.* (whose glorious ornament is a flower falling) or, a withering flower. That is, whole glorious state and condition (to wit, Ephraims, or the kingdom of Samaria's state and condition) which heretofore flourished so mightily, but withereth and fadeth now, and will soon utterly decay and perish: (which) to wit, flower: (*as on the head of the very fat valley*) which is set upon a very fat valley: of them that are smitten of wine) that is, who are daily replenished with wine, so that their braines are as it were smitten and wounded by wine.]

2 Behold, the LORD hath a strong and mighty one, [To wit, the King of Assyria, by whom the Lord hath purposed to punish the ten tribes of Israel, and to destroy their land] there is as a flood of hail, a gate of destruction: [this signifieth the ruine and destruction of the whole state of the Kingdome of Israel. In the city-gates Magistrates did use to sit in judgement. Or it may be taken thus: a gate of destruction; that is, a wide opening unto ruine or destruction. Others a tempest of destruction] as a flood of strong waters [or of many waters] that overflow, will he cast them down to the earth with the hand, [that is, with power, or might. Salmanasser in few yeares time subdued the Kingdome of the ten tribes, 2 Kings 18. 10, 11.]

3 The crowns of the drunkards of Ephraim shall be troden under feet. [Or, the crown, the pride of the drunkards of Ephraim shall be troden under feet.]

4 And the falling flower of his, [to wit, Ephraims] glorious ornament, which is on the head of the very fat valley shall be as the soon-ripe [or, too soon ripe, ripe before due time] fruit before the summer, [or, before it is summer; that is, before its season] which, when any man seeth it [Heb. (when) the seer seeth it] while it is yet in his hand, [that is, presently. Or, as soon as he getteth it into his hand (Heb. palm)] he swalloweth it up. [Or, he swalloweth it down. The meaning of this verse is, that Ephraim shall be suddenly and with great pleasure be devoured of his enemies.]

5 In that day [To wit, when the Lord shall have poured out his wrath upon the wicked] shall the LORD of hosts be for a glorious crown, and for a beautiful garland, [that is, the Lord shall bring them to honour, and beautify or adorn them most gloriously] unto them that are left [Heb. unto, or, for the remnant] of his people.

6 And for a spirit of judgment, to him that sitteth in judgement, [Or, to him that shall sit over the judgement. That is, God shall richly communicate his holy spirit unto the Judges and Rulers of his people, that they may rightly govern, and protect their subjects well] and for strength unto them that turn away the battel to the gate. [That is, God still also gave unto his people valiant champions, to fight against their enemies, and to beat and drive them back to the very gates of their enemies. When men are able to beat and chase their enemies unto and into their own gates, and are able to make them keep in, and not stir out, then those that beat or chase them in save their own borders.]

7 And also these [To wit, many among the Jews, or of the tribe of Juda] do erre through wine, [or, in wine. That is, they have so wholly given themselves to drunkenness, and to carnal pleasures and delights, that they are almost bereaved of all their wit. This may be also understood of spiritual drunkenness, whereby men be drowned in sin and wickedness, as below chap 29. 9. See Prov. 20. on verse. 1.] and they

go astray through strong drink: the Priest [or, Prince, Ruler. See Genes. 41. on verse 45.] and the Prophet [to wit, the false Prophets, as below chap 29. 10.] erre through strong drink; they are swallowed up of wine, [the meaning is, as they have taken in or swallowed down wine in great abundance, so doth wine also swallow and destroy them] they go astray through strong drink, they erre in vision, [that is, the Priests erre in expounding the propheties, they wrest and turn them as they list, and after their own pleasures and fancies] they stagger in judgement. [Or, stumble in judging.]

8 For all tables are full of vomit [Or, are filled with stuing] (and) dung, [or, filthiness] so that there is no place (clean.) [Understand withal, but all places are bespitted and belpawled or defiled. Or so that there is no place more; to wit, which is not polluted or defiled.]

9 Whom should he [To wit, the Lord by his Prophets] (then) teach knowledge? [to wit, the knowledge of necessary things, or, of things worthy to be known] and whom should he make to understand the thing that is heard? [Heb. hearing. The meaning is, that which I Isaiah have heard of the Lord. Or praying. See below chap. 53. 1.] them that are weaned from the milk? them that are drawn from the breasts? [The Prophet doth intimate, that they are altogether so full of wind, as that they are like unto little children, that are incapable of instruction.]

10 For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little. [These are the words of God by the mouth of the Prophet, and this is the meaning of them: one precept or commandment is given after another, and yet it doth not avail: for they are children in understanding, both old and young.]

11 Therefore by ridiculous lips and by another tongue shall he speak unto this people. [The meaning is, forasmuch as this people would not suffer themselves to be instructed by the plain word of God, therefore he will deal with them after another manner, cause them to be spoken to in an unknown language, for a punishment of their unthankfulness and obstinacy. See 1 Cor. 14. 21. and below chap. 33. 19. (with ridiculous lips, and &c.) That is, with strange languages, or tongues; for men do use to laugh at them whom they do not understand. Others, by ridiculousness of lips. The meaning of these words of God, as also of the next following, is, that he would visit them with forein or outlandish enemies and armies, whose language they should not understand.]

12 Unto whom [That is, unto which people] he [to wit, the Lord by his ministers the Prophets] said, thus is the rest, give rest to them that are weary, and this is the refreshing: [that is, thus shall ye attain unto rest and peace, and obtain the blessing of the Lord, namely, if ye comfort and relieve those that are weary. See above chap. 1. vers. 17. or, this is the rest, that ye keep Gods commandments, and in doing so you will bring your wearied cuntry unto rest] but they would not hear.

13 Therefore shall the word of the LORD be unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little: [The meaning is, because they have despised the word of the Lord, therefore they shall be left in their ignorance and folly, and be like unto little children, that must be taught one precept after another, and one line or rule after another, &c.] that they may go and fall backward, and be broken, and snared, and taken. [That is, that they may fall into destruction and all kind of misery that doth commonly follow, when men will

not receive and embrace the word of God.]

14 Wherefore hear the word of the LORD, ye scor-ners; ye rulers over this people which is at Jerusalem. [Heb. ye men of scorning, or, mocking: ye rulers of the people.]

15 Because ye say, we have made a covenant [See the Annotat. Genes. 15. on vers. 18.] with death, and with bel have we made prudent agreement: [or we have made a consideration with the grave or bel. It might also be read thus, according to the modern style, we have, or hold intelligence, or correspondence with bel, or the grave. The pleasures and honours of this world do make the wicked commonly so presumptuous, and so bold, that they presume that they need not fear either death or hell, so that they dare even challenge and defie the Almighty himself. See above chap. 5. 19. and Job 5. on vers. 23.] when the overflowing scourge [he meaneth the army of the King of Babel, which as a flood of waters should overwhelm and cover the land] shall pass through, [others passeth through, or, goeth through (the land)] it shall not come unto us; for we have made lying, [thus the prophet calleth the designs and enterprises of this people, which they conceived would not fail or miscarry] our refuge, and under falsehood [that is hypocricie] have we hid our selves.

16 Therefore thus saith the Lord, behold, I lay in Zion a corner-stone, [Heb. I am he: (that) foundeth a stone in Zion. Christ is the true corner-stone of Zion, that is, of his Church; which secureth us against death, hell, and all misery and calamity. He ought, & that justly, to be the Jewes comfort and refuge, not their lies and hypocricie.] a tried stone [& consequently precious and costly. See 1 Pet. 2. 6. (a similitude taken from precious Stones, which upon trial all are found to be precious) and fit, and sufficient to bear up the building of the whole Church. Others, a touch-stone] a precious cover-stone [Compare Psal. 118. 22. Math. 21. 42. Acts. 4. 11. Rom. 9. 33. and 10. 11. Exod. 2. 20. 1 Pet. 2. 6, 7, 8.] which is indeed surely founded: [Heb. which is founded; that is, which is deeply founded or to good purpose] who so believeth, [to wit in Christ, as the Apostle expoundeth it, 1 Pet. 2. 6.] he shall not make haste, [others, he maketh not haste. Understand with all, and therefore he cometh not to shame, Rom. 5. 4, 5. but obtaineth at length the blessed end or issue which he waited for with patience; being satisfied and contented, looking for no other comfort and refuge then Christ Jesus. The Apostle Paul Rom. 9. 33. and the Apostle Peter 1 Pet. 2. 6. put for these words, he shall not make haste, these, he shall not be ashamed; having respect to the sense or meaning of the words.]

17 And I will lay judgement to the line, and righteousness to the plummet: [God threatneth in these words, that he will deal with his people according to their works. See 2 King 21. on vers. 13.] and the hail shall sweep away, [as it were with besoms or brooms] the refuge of lying [or, of lies; that is, the false refuge. The hail, as also presently after the waters signify here the army of the Babylonians, as above vers. 2. Some expound this and some following verses also further of that final destruction and desolation of the Jewes by the Romans] and the waters shall overrun, [or overflow, overwhelm] the hiding place.

18 And your covenant with death shall be disannulled, [Heb. be pitched over, or be chalked over, or he smeared over, or be daubed over. That is, it shall be destroyed, or, disannul'd] and your prudent agreement with hell [or, with the grave] shall not stand; when the overflowing scourge shall pass thorough, then shall ye be trod-

en down by it. [Heb. shall ye be trodden down to them.]

19 From the time when it [To wit, the overflowing scourge or the flood] passeth through it, it shall take you away [to wit, the wicked and obstinate men] for it shall pass through every morning, by day and by night: [the meaning is, it shall come in the morning, and so continue all day and all night: That is, it shall not cease, but last from time to time, Heb. in morning] and it shall be that to understand the report, [Heb. the hearing; that is, the report of the judgements that shall come upon you] shall be more trouble, [the meaning is, when ye shall be confounded and ruined, and be carried away captive to Babylon, it shall make all those that hear it afraid: Others take it thus, the bare report of the enemies coming shall so affright you, as that you will not be able to know what to do, or what counsel to take.]

20 For the bed shall be shorten then that a man can stretch himself on it: and the covering shall be too narrow, when a man setteth himself [Heb. gathereth himself; to wit, by contracting the body] [under it] the meaning is, ye shall endure want and misery in the Babylonish captivity. Some apply it to the refuge and covering of falsehood, whereof mention is made ver. 15. and 17.]

21 For the Lord shall rise up, as on mount Perazim, [On this mount did God formerly smite the Philistines by David, 2 Sam. 5. 20. and 1 Chron. 14. 11.] he shall be urged, [or he shall be moved: that is, he shall be wroth] as (in) the valley of Gibeon: See Jos. 10. 10. and 1 Chron. 14. 16.] that he may do his work; his work shall be strange, and that he may do his act, his act shall be strange. [God is a gracious and mercifull God; who is slow to wrath, and slow to punish, and therefore in comparison of his former loving kindness & mercy continually shewed unto his people, his work of justice or punishment is called a strange work.]

22 Now therefore mock not, lest your hands be made faster: the Babylonians shall bind you. [Wherewith the meaning is, by daily sinning are your hands made daily faster and faster, but by sorrow and repentance for sin, they are made looser: Therefore would you be eased of your bands, then return unto the Lord, and cease from sinning] for I have heard from the LORD Lord of hosts a consumption; that is firmly concluded [or, a conclusion]. So above chap. 10. vers. 22. and 23. that is, which is firmly concluded and determined by the unchangeable God, and shall surely come to pass] upon the whole land.

23 Give ear, and hear my voice; hearken, and hear my speeches:

24 Doth the plowman plow all the day? [That is, alwaies] doth he open and break the clods of his ground (all the day)? [or, doth he cast up in furrows, or doth he make furrows alwaies] The meaning of this verse is, as a skilfull husbandman knoweth the time when he should plow, til, sow, and harrow: So doth God likewise know his time when he should assay or effect one thing or another to or about his Church, to preserve the godly, and to punish the wicked.]

25 Is it not so? when he hath made plain the uppermost (part) thereof, [Heb. the face thereof: to wit, of the earth, or of the land or ground] then he strewethitches [what kind of seed it properly was, is very uncertain] and spreadeth Cummin, [or he casteth in Cummin] or he casteth in of the best [or, noblest] wheat, [Heb. prince, or, princely, lordly wheat. So is wheat called, because it is the Prince, or King; that is, the chiefest seed among all seeds] for chace [Heb. marked out] barley, or salt, each in its [to wit, the seeds or, in her; to wit, the earths, or the grounds] place; [that is, each in its proper field or ground.] And

26 And his God instructeth him concerning the manner, [That is, how he should do. The Hebrew word signifieth here the way or manner how each thing ought to be done] he teacheth him. [that is, God teacheth him, to wit, the husbandman to do as he ought; he teacheth and instructeth him how he should deal with every kind of seed or gain, according to its nature and kind, at what time of the year he is to sow it, and what time of the year he is to reap it.]

27 For fitches are not threshed with the threshing-cart, neither is the cart-wheel suffered to go about upon the cummin, but fitches are beaten out with a staff, and cummin with a sick. [The Jewes did in former time thresh their seed-fruits or their grain divers or sundry waies. Over some seed or grain they dragged a threshing-cart, or threshing sledges; over some they drew or thrust a wheel; some they caused to be trodden out by oxen; the seed that groweth in little shels or bladders, they did beat out with sticks or staves. So then this is the meaning of this verse; As the husbandman doth not thresh the seed all one way, but diverse: So neither doth God alwaies punish one way, but smiteth and punisheth one sorer then another, according to the nature and quality of the offence.]

28 Bread (corn) must be bruised, but he [To wit, the husbandman] doth not thresh it threshing continually: [Heb. everlastingly, alwaies, neither doth he break (it with) the wheel of his cart, [or neither doth the wheel of his cart break it] neither doth he bruise it with his horses. In the 27. verse he shewed what judgement or discretion the husbandman useth in threshing of severall sorts of seed or grain: here he sheweth what discretion the husbandman useth in handling of wheat; this must be bruised before it can be made fit to make bread of: yet he doth not bruise it by long and often threshing to and again, for so it would be spoiled in the threshing floor, and be good for nothing: therefore wheat, after it is threshed, must be ground and bruised small with mill-stones. Therefore the husbandman knowing and understanding this full well, he useth discretion and understanding in dealing with bread-corn or bread-feed. Now this judgement or understanding and discretion cometh also from the Lord. In the Hebrew the word bread is used for bread-corn, as also Psal. 104. 15.]

29 This also cometh forth from the Lord of Hosts: [To wit, this generall destruction, whereof mention is made vers. 22, cometh also from the Lord. See 2 Sam. 16. 10. and 2 Kings 18. 25.] he is wonderful in counsel, he is great in deed. [Heb. he maketh the counsel wonderful, he maketh the deed, or the being great. See the Annotat. Job 5. 12. and 38. 2. The meaning is, God is glorious in deed, or working, causing his counsel and purpose to be put in practice, and to get as it were its being: he performeth or executeth all things gloriously. Compare Jerem. 32. 19.]

CHAP. XXIX.

A prophesy concerning the besieging and destroying of the Temple and city of Jerusalem, vers. 1. Of the miserable state and condition of the Jewes, 3, &c. The insatiable wrath of their enemies is represented by two similitudes, 7, 8. Because of the Jewes hardness, and blindness, 9, &c. A threatening that they shall be cast away, because of their hypocrisy, 14, &c. A promise concerning the conversion both of Gentiles and Jewes,

17, 22, &c. A threatening against Tyrants and scorers, 20, 21.

VO to Ariel, Ariel, [Ariel signifieth as much as a strong lion, or, a lion of God, as Ezek. 43. 15, 16. But we must here understand by Ariel the Altar of burnt-offering in the Temple at Jerusalem, yea even the Temple it self: now the Altar is called a lion of God, because like a strong lion, it devoured daily much cattel by the fire that was come down from heaven] the city [wherein] David camped: [that is, lodged, kept his Court. That is, the city of David; namely the upper part or quarter of the city of Jerusalem, where David with his Court resided, as also afterward other Kings of Juda did. But under the name of the city of David is here understood the whole city of Jerusalem; as elsewhere besides] add year unto year, [this is an Apostrophe or speech directed to the Jewes. The meaning is, keep every year your feast-daies] let them [to wit, the Priests and Levites] slay the feast-offerings. [or, cut off (the heads) of the feast-offerings, or cut the throats of the feast-offerings. See Psal. 118. the Annotat. on vers. 27. and Exod. 13. 18. The prophet reproveth the folly of those that imagined that they had acquitted themselves sufficiently before God, when they did onely perform outward worship and service unto God by offering of sacrifices, &c. meaning, that by onely doing this they should thenceforward go quite unpunished, because sundry years one after another were expired, and they had still escaped unpunished. See 2 Pet. 3. 4.]

2 Yet will I distress Ariel: [As if he had said, it is in vain that ye think to appease and pacify me with outward ceremonies. Compare above chap. 1. 11.] and there shall be heaviness and sorrow, [to wit, among the Jewes, for the breaking down of the Altar of burnt-offering] and (that city) shall be unto me like Ariel [that is, I will likewise distress it, suffering it to be wasted and destroyed by the Babylonians. Or, as in the Temple dead beasts do lie before the Altar, which were slain to be offered up in sacrifice: so shall likewise many dead bodies of Jewes that are slain lie in and about this city. Heb. And it shall be unto me like Ariel; to wit, that city of Jerusalem.]

3 For I will lay a camp [To wit, the camp, or army of the Babylonians] in a circle [Heb. with, or as with a Ball, that is, in manner or form of a ball, round about, in a circle, or in a round ring, or compass] about thee [round about thee, O Jerusalem] and I will besiege thee with bulwarks, [properly with works standing up, or lifted up. Others ramparts, and I will cast up forts against thee [or round about thee.]

4 Then shalt thou [O city of Jerusalem; that is, ye inhabitants of Jerusalem] be brought down, thou shalt speak out of the ground, and thy speech shall proceed softly, out of the dust. [or be still, low, weakly, or thy speech shall be deeper & lower; as the speech of those that lie in a pit or ditch. The meaning is, thou shalt be brought to such a sad and miserable condition, as that thou shalt hardly dare speak or open thy mouth to make thy moan. Others, shall be lower then the dust] & thy voice shall be out of the ground as a sorcerer [or, soothsaying spirits, divination, Wizards and conjurers, and such as by the devil do give answer to those that ask counsel of them, are wont to answer them softly, and in such a way, and manner as they cannot well understand what they say, to wit, with a dark and doubtfull voice, as it were proceeding out of hollow ground. See above chap. 8. on vers. 19. and Levit. chap. 19. on ver. 31. and thy speech shall whisper out of the dust.]

5 And the multitude of thy strange [soldiers] [These words

words may be taken in a twofold sense. First thus, that the words of the Prophet may be here understood of the strange souldiers that should come against the Jews. Secondly, they may be understood of the strange souldiers that were hired by the Jews to help and assist them] *shall be like thin dust*, [that is, (according to the meaning of those that understand this of the enemies of the Jews) they shall be in as great a number and quantity, as the small thin flying dust, which cannot be numbred : but according to the sense and meaning of those that understand it of such as were hired to help and aid the Jews, it will be a matter of no importance, they shall vanish away, and come to nothing] *and the multitude of tyrants* [or, of the terrible ones] *as chaff that flieth away*, [Compare Job 21. 18. Psal. 1. 4. and 35. 5. above chap. 17. 13.] *and it shall be done in a moment suddenly*. [Compare below chap. 30. 13.]

6 *Thou shalt be visited of the Lord of hosts with thunder, & with earth-quake, & a great sound with whirlwinde and tempest*, [That is, with terrible storming and assault of the enemy; to wit of the Babylonians, that shall over power and destroy all things. It may be also understood according to the letter, (and great sound) or noise; that is, with a great cry and of war] *and the flame of a devouring fire*. [To wit, of adversities and plagues. See Job 15. on verse. 30.]

7 *And as the dream of a night-vision is, (so) shall the multitude of all the heathen be that shall fight against Ariel: even all that shall fight against her, and her strong hold, and (shall) distress her*. [The meaning is, it shall happen to the enemies that shall distress thee, as if so be they dreamed of a night-vision. See verse 8. and Psal. 73. on verse 20. Of Ariel see verse 1. (all that shall fight against her,) to wit, against Jerusalem.]

8 *It shall be so as when an hungry man dreameth, and behold he eateth, but when he awaketh, [Heb. that behold, he eateth, but when he awaketh. So presently again] then his soul [that is, he himself: to speak properly, his body. Thus the word soul is taken for body Psal 16. 10.] is empty: or like as when a thirsty man dreameth, and behold he drinketh, behold then he is yet weary, [or, faint; that is, thirsty. See Psal 63. on verse 2. below chap. 32. 2.] and his soul [that is, he himself, properly his body, as before] is greedy: so shall the multitude of all the heathen be that war against mount Zion, [That is, against Jerusalem. The meaning is, they will not be satisfied with the horrible cruelties and outrages which they shall have committed upon or against you, but they shall be still greedy to commit yet more abominable villanies against you, as having not yet sufficiently wrecked their spleen against you; all the tyranny and cruelty which they formerly practised, shall be but as a dream in comparison of that which they intend to do yet further unto you.]*

9 *They [To wit, the wicked Jews] linger, [to wit, to believe the words of the Prophets, and to mend their lives] therefore wonder ye [ye religious and godly ones] they are weary, [that is, they give themselves to all pleasures and delights] therefore cry ye: to wit, unto the Lord, that he be favourable and merciful unto you] they [to wit the wicked Jews] drunken, but not with wine, [but with a spirit of giddiness, which blinded their understandings] they stagger, but not with strong drink. [The meaning is, they are so partial and self-conceited, as if they were void of all understanding, wisdom and prudence, not willing to entertain or follow the advice and counsel of the Prophets.]*

10 *For the LORD hath poured out [Heb. mingled] upon you [O ye wicked Jews] a spirit of a deep sleep, [to*

that you neither feel nor mind it, though men do pray a long while and often unto you; and threaten you with Gods judgements] *and he hath shu: up your eyes: [to wit, the eyes of your understanding] the Prophets, [namely, the false Prophets] and your heads, [that is, your Rulers] (and) the seers [See 1 Sam. 9. on verse 9.] hath he blinded. [Heb. covered. To wit with darkness: that is, with blindness of mind. Compare above chap. 25. verse 7.]*

11 *Therefore all vision [That is, all the predictions and Prophecies of the true Prophets which God sent unto you. Or, the vision of all] is become unto you as the words of a sealed [that is, hidden, unknown. See above chap 6. on verse 16.] book, which they deliver to one that can read, [Heb. that knoweth letters, or, writing, or, a book] [saying, Read this, I pray: and he saith, I cannot, for it is sealed.]*

12 *Or they deliver the book to one that cannot read, saying, read this I pray: and he saith, I cannot read. [The meaning of the 11 and 12 verses is, that neither the learned nor the unlearned should understand the predictions or prophecies of God published and preached by the Prophets.]*

13 *For the Lord said, Because this people draw nigh [unto me] with their mouth, and they do honour me with their lips, but remove their heart far from me: [Such were in Christs time the Pharisees & Scribes, yea also the greatest part by far of the people. Therefore Christ applieth this speech or saying unto them, Maith. 15. 8. Mar. 7. 6.] and their fear [wherewith they fear] [that is, serve] me, [Heb. their fear on, or towards me] are the precepts of men, which are taught them.*

14 *Therefore behold, I will hence forth deal wonderfully with this people [Or, I will proceed to deal wonderfully with this people] wonderfully, and marvellously; for the wisdom of their wise men shall perish, and the understanding of their men of understanding shall hide it self [that is, it shall not stand them in any stead at all. Compare Jer. 49. 7. Obad. verse 8. Mat. 11. 25. 1 Cor. 1. 19.]*

15 *Wo unto them that will hide themselves deep from the LORD, hiding (their) counsel: [That is, which think that God seeth them not, but that their devices are hid from him. Or thus; which hide (their) counsel deep from the Lord] and whose works are done in darkness, and they say, who seeth us? and who knoweth us? [Compare Psal. 94. 7.]*

16 *Your overturning is as if the Potter should be esteemed as clay, that the thing made should say of its maker, he made me not; and the formed vessel should say of its potter, he doth not understand it. [Your overturning, &c. To wit, that you pervert the nature of things; desiring as we say, to lord it or play the master above God, whereas thou art but his creature. Others; O your perversness! shall the potter be esteemed like unto the clay? to wit, which neither doth nor understand any thing. If the clay deny that it is formed by the potter, and that he understandeth any thing, then the potter is esteemed as the clay. The meaning is, in that you have such an opinion of your own dexterity, craftiness and subtilty, as if you were able to deceive even God himself, and were able to hinder and frustrate his purpose; is not that as senseless, as if the clay should exalt it self against the potter, to dispute with him, and to control him for not doing his work well? Compare below chap. 45. 9.]*

17 *Is it not but for a little while yet that Lebanon shall be turned into a fruitful field? [Or, Carmel. See the Annotat. 2 Kings 19. 23. and Jerem. 2. on ver. 7.] and the fruitful field [or Carmel, as before] shall be esteemed as a forest. [The meaning is, Barren places*

shall become fruitful; and on the contrary, fruitful places shall grow barren. The spiritual meaning is, the wild desert hearts of the elect Gentiles, shall in Christs time grow fruitful, that is, they shall be born again by the Holy Ghost: and on the contrary, the hearts of the wicked Jews, who by reason of their hypocrisy seem to be fruitful, shall be hardened and grow wild.]

18 And in that day [shall the deaf hear [That is, understand] the words of the book: [to wit, of the holy Scripture, as Psal. 40. 8. Heb. 10. 7. See the 11 and 12 verses.] and the eyes of the blind, being out of obscurity, and out of darkness, [that is, being enlightened by the spirit of God,] shall see. [The curing of this deafness and blindness may in the first place have respect to the miracles of Christ upon the bodies of men, Matth. 11. 5. but it hath specially respect to the spiritual illumination or enlightening; the sense whereof is, that those that formerly were unfit and incapable to hear the word of God, shall be made fit and capable, by the power of the Holy Ghost, to understand the mysteries of salvation.]

19 And the meek [See Psal. 1 on verse 17.] shall have joy upon joy [Heb. add unto joy] in the LORD: [that is, because of the saving knowledge of the Lord] and the needy among men, [that is, the poor in spirit, Matth. 5. 3.] shall rejoice in the holy one of Israel, [that is, in God, whom the people of God do hallow and honour, See Psal. 71. on verse 22.]

20 When the tyrant shall have an end, and the scorner shall cease [That is, when the wicked Jews shall be cut off. Others, For the Tyrant shall have an end, &c.] and all that watch for iniquity [that is, all that are diligent to commit iniquity] shall be cut off.

21 Which make a man guilty [Heb. cause him to sin, or, make him a sinner; that is, accuse him, as if he had committed a great offence] for a word, [not being able to endure that their sin should be seriously reprov'd. This was fulfilled in our blessed Saviour Christ and his Apostles] and lay snares for him that reproveth them in the gate: [that is, in judgement, See the Annotat. Genes. 34. 20. and 22. 17. Or, in the gate, that is, openly in the publick assembly. See Amos 5. 10. Others, And lay snares for him in the gate that reproveth them; that is, and seek his destruction by false accusations] and which drive away the righteous into the desert. [Where they can find no food nor relief, and where all things are dreadful and terrible. The meaning is, which by their false accusation cause the righteous to be condemned in judgement, and to be scattered to misery and calamity. Others, for a thing of nought.]

22 Therefore thus saith the LORD, who redeemed Abraham, [To wit, from idolatry. See Genes. 12. 1. Jos. 24. 2. 3.] unto the house of Jacob: [Or, concerning the house of Jacob; that is, concerning the posterity of Jacob: meaning the godly and religious Jews, or, the Church of God] Jacob shall not now be (any more) ashamed, [the Jews, being now turned unto God, and having amended their lives, or the Church in general, shall be no more ashamed] neither shall his face now wax pale (any more) [to wit, through shame or fear.]

23 For when he [To wit, Jacob; that is, Jacobs house, or the Church, as in the former verse] shall see his children, [which shall be born unto him by the preaching of the Gospel] the work of mine hands [the children whom I shall have begotten again, and as it were created anew by the Holy Ghost. See above chap. 19. 25. Eph. 2. 10. Heb. 2. 10.] in the midst of him, they [to wit, the posterity of Jacob] shall hallow [that is, laud and praise] my name: and they shall

hallow the holy one of Jacob, [that is, the true God, whom Jacob praised and magnified] and fear [or, reverence; that is honour, glorify] the God of Israel. [That is, of the Israelites.]

24 And they that erre in spirit shall come to understanding [Heb. shall know understanding] and the murmurers, [That murmur against God and his Prophets because of the ruling of the Gentiles. Compare Matth. 20. 11. Luke, 19. 28. Rom. 10. 19.] shall receive doctrine. [Or, shall suffer themselves to be taught, or, instructed, Heb. shall learn instruction. See Job 11. on verse 4.]

CHAP. XXX.

The Lord threatneth the Jews that sought unto the Egyptians for help, verse 1. and foretelleth that it shall be of no vertue, 3, &c. The Lord commandeth the Prophet to write his prophesy, 8. and he complaineth of his peoples rebellion, 9. Wherefore he threatneth them that Jerusalem should be laid waste, 13, &c. but promiseth to have mercy on the penitent, 18. and to give them faithful teachers, 20. whom they should hear, 21. casting away Idolatry, 22. A promise concerning the blessing of the fruits of the earth, 23. and of greater glory and joy, 25. &c. A prophesy concerning the dust of the Assyrians army, by the fierce anger of the Lord, 27, &c. And the joy of the people of God for it, 29.

VVO to the children that revolt, [Meaning the wicked and inconstant inhabitants of Jerusalem] saith the LORD, to take counsel, [to make a covenant with the King of Egypt (as verse 2.) against the King of Babel, after that this King had brought them under his power and dominion] but not of me; [having asked no counsel of me, but following their own mind and fancie] and to cover themselves with a covering [so he calleth the King of Egypts protection] but not (of) my Spirit: [that is, not by the inspiration of my Spirit] to add sin unto sin. [Namely, the sin of affiance in the help of man to the sin of perjury, in revolting from the King of Babel. See Eze. chap. 17. verse. 13, 14, 15. or the sin of forsaking God, and putting confidence in men. Compare Jerem. 2. 13.]

2 which go to descend into Egypt, and inquire not at my mouth: [To wit, neither by Prophets, nor by the high Priest] for to strengthen themselves with the strength of Pharaoh, and to seek for refuge under the shadow [that is, under the defence, or protection. In stead of this phrase, it is said Ruth chap. 2. verse 12. under the wings] of Egypt. [How the Kings of Juda sent their Ambassadors down into Egypt, to make a covenant with the King of Egypt, see Jerem. 2. 18. and 37. 7. Zech. 17. 15.]

3 For the strength of Pharaoh shall be shame unto you, and that refuge under the shadow of Egypt, confusion.

4 when his Princes [To wit, the King of Judas Princes. See Ezech. 17. 15. Others, their Princes; to wit, the Princes of the people of the Jews] shall have been at Zoan, and his Ambassadors [or, messengers] shall have come neer unto Hanes. [Zoan and Hanes were cities lying in Egypt. See the Annotat. Numb. 13. 22. Psal. 78. 12. Hanes is Daphne. See Jerem. 2. on verse 16. and 43. on verse 7.]

5 He [To wit, God, or the King of Egypt] shall make them all [to wit, all those of Jerusalem, as well Ambassadors as subjects] ashamed [that is, despicable, or contemptible. Others, he will make them all sinking

ing; to wit, the Egyptians. See Jerem. 37. 7. by a people that cannot profit them, nor (be) an help nor an advantage (unto them,) but shall be a shame and also a reproch (unto them.)

6 The burden of the beasts of the South: [That is, the prophesy against the Jews, concerning the Camels or other beasts that bear burdens, which they sent to Egypt, laden with gifts or presents, to crave aid or assistance of the King of Egypt against the Chaldeans, (of the south) that is, toward Egypt, so called, because it lieth southerly of the land of Juda] into the land of trouble and anguish, [So is Egypt called or described, because many troubles and anguish befell the Jews there in former time, and should yet befall those that seek for help and counsel there] from whence is the strong Lion, and the old Lion, the Cockatrice and the fiery flying Dragon: [Such mischievous, venomous, renting, devouring creatures are found in great abundance in Egypt. Some understand by those creatures, the Souldiers of Egypt, from whom the Jews could expect nothing but mischief and destruction] they, [to wit, the Ambassadors of the Jews, that brought great presents to the King of Egypt] shall carry their goods upon the back of their Colts, and their treasures upon the bunches of the Camels, unto a people (that) shall not profit (them): [that is, unto the Egyptians, as vers. 5.]

7 For Egypt shall help in vain, and to no purpose; [That is, the help of the Egyptians shall be in vain, and to no purpose] therefore have I cried concerning this; sitting still shall be their strength; [to wit, the strength of the Jews. Compare below vers. 15. Hebr. *Rahab-hem scabot*, which words others do render thus: *Rahab is ceasing*, or, *Rahab shall cease*; that is, Egypt shall sit still, or cease; that is, it shall afford no more help. See Jerem. 37. 7. Egypt is more then once by the Prophet called *Rahab*, as below chap. 51. 9. and Psal. 87. 4. See the Annotat. there.]

8 Now (then) go thy waies, write (it) before thee on a Table, and note in a book, [These words, and those that follow, are the words of the Lord unto the Prophet. (Write, &c.) To wit, for a witness against them. Compare this with Deut. 31. 19. and above chap. 8. 1. (before them) or by, or among them, to wit, the Citizens of Jerusalem] that it may remain [Heb. be. See Psal. 37. vers. 18.] for the last day, [or, for the day, or time to come] for ever and ever.

9 For it is a rebellious people; [That is, a people that ever and anon departeth from the Lord, and rebelleth against him] they are lying Children, Children that will not hear the Law, [or Doctrine] of the Lord.

10 Which say unto the Seers, [That is, unto the Prophets. See 1 Sam. 9. 9.] See not [that is, Prophesie not; as if they had said, Though God reveal somewhat unto you, yet publish it not, but conceal it, as if ye had neither seen nor heard it:] and to the Viewers, that is, Prophets] View for us that which is right, speak unto us soft things: [as if they had said; but preach unto us that which is pleasant, and acceptable,] view for us deceits, [or workings.]

11 Depart from the way: [That is, from your Office and ruling,] Get you gone from the path, cause the holy One of Israel to cease from us: [That is, speak no more unto us of the Word and threatnings of the Lord.]

12 Therefore thus saith the Holy One of Israel, because ye cast off this word: [That is, this Prophesie, that which I cause to be preached unto you by my Prophet, concerning the aid of the Egyptians, from which he dissuaded you,] and trust in oppression: [That is, in your wicked devices, which tend to the oppres-

sion of the poor and innocent. Others in oppression, to wit, of the Prophets, that counsel or advise you for the best. See Jerem. 20. 2. and 26. 11. and 37. 15, 16.] and perversnesse, and stay thereon: [To wit, upon oppressions.]

13 Therefore this offence shall be unto you like a falling breach bowed outward in a high wall, whose breaking shall come suddenly, in a moment: [The meaning is, your sins shall be the cause of your sudden ruine, as a wall that is full of clefts or chinks, and that bendeth out, doth easily give in, and falleth downe: Compare Psal. 62. vers. 4. and the Annotat. there.]

14 Teache [To wit, the Lord, or the Enemy] [shall break it: [To wit, Jerusalem and the other Cities of Juda; yea, also the whole Nation of the Jewes, the Ecclesiasticall and the Civil State: [as a Potters pot is broken:] Heb. According to the breaking of a Potters bottle,] in breaking to shivers he shall not spare: [That is, it shall be quite broken to shivers, so that nought of it shall remain whole. Compare Jerem. 19. 11.] So that of the bruising of it [That is, of the broken pieces thereof] there shall not be found a sherd, to take fire out of the hearth, or to take up water out of a ditch, [or trench, pit, poole.]

15 For thus saith the Lord, the Holy One of Israel, by returning and rest: [That is, if ye should return and cease, to wit, from your wicked lives, and purpose to go to seek help in Egypt, possessing your souls in patience, and hoping or trusting in God. See above, vers. 7.] [should ye be saved [or be delivered] in quietness and in confidence [To wit, in God] should be your strength, but ye would not: [That is, ye would not obey his counsel.]

16 And ye say, no, but we will flee upon horses: [To wit, when the Babylonians are too strong for us: Others, we will flee, &c. that is, we will run about hither and thither, so long till we find help,] therefore shall ye flee [to wit, because ye are thus rebellious, and speak thus. See the accomplishment 2 Kings 25. 4. Jerem. 39. 4. and 52. 7.] and we will ride upon swift Horses, [or upon light horses, that run apace,] therefore your Pursuers [to wit, the Babylonians] shall be swift (also.)

17 One thousand (shall flee) at the rebuke of one, at the rebuke of five shall ye (all) flee: [Compare this with Levit. 26. 8, 36. Deut. 28. 25. and 32. 30.] till ye be left as a Mast [or, Mast-tree, high pole, memorial, high exalted pillar or memorial, or high tree without boughs or leaves] upon the top of a mountain, [The Prophet doth intimate hereby, that those that should be left, should be sown very thin, and should be as easie to be seen and told, as a ship-mast, or high pole upon a Mountain] and as an Ensign upon an Hill.

18 And therefore will the Lord wait that he may be gracious unto you: [These and the words that follow, are a comfort or consolation unto those whom the Lord should spare, or suffer to remain, (the Lord will wait) to wit, upon your repentance and amendment, (that he may be gracious unto you,) delivering you from your captivity,] and therefore will he be exalted, [To wit, by his judgements, whereby ye shall be brought to repentance and amendment,] that he may have mercy upon you, for the Lord is a God of judgement: [Who doth nothing rashly or inconsiderately, but all things justly, and upon good grounds, who knoweth to moderate and mitigate punishments, as Jerem. 10. 24. where it is said thus, Correct me Lord, but with measure, or, judgement: God punisheth them that deserve punishments, and sheweth mercy to them that repent and turn unto him [blessed are all they that wait for him.] Compare Psal. 1. 12. and 34. 9. Prov. 16. 20. Jerem. 17. 7.]

19 *For the people* [To wit, the people of the Jews, after they shall be delivered out of the Babylonish captivity, which was a type of the spirituall redemption of the people of God by Christ, [shall dwell in Zion at Jerusalem: thou shalt not weep at all, [or, thou shalt not weep any more so sore, or, so much, Heb. Thou shalt not weep with weeping: to wit, with so much, or so fore weeping, as thou didst in times past, when thou wast carried into captivity. See Psal. 137.] Surely he [to wit, the Lord] will be gracious unto thee, [Heb. he will by being gracious be gracious unto thee] at the voice of thy cry, [that is, when thou shalt in thy captivity call or cry unto him for deliverance] as soon as he shall hear it, shall he answer [That is, hear] thee.

20 *The Lord shall indeed give you bread of distress, and waters of oppression; but thy Teachers shall not fly any more away as with wings,* [Or, be winged: That is, so swiftly or speedily as if they had wings. As came to passe in sundry former times, and especially from the time of the Prophet Malachi unto John Baptist, See Mal. chap. 4. vers. 4, 5. Psal. 74. 9.] *but thine eyes shall see thy Teachers.* Others, shall see thy Teachers (continually.) That is, have them alwayes or continually with you, beholding them with joy and delight, and hearing their Sermons with zeal and attention. (The Lord shall (indeed) give you bread of distress, &c.) That is, the Lord shall indeed suffer you to fall again into affliction and adversity, but he shall comfort and strengthen your souls with the spirituall food of his Word, and with the hearing of the Gospel; no teachers shall be wanting unto you, he will make that ye shall have alwayes some with you; to wit, after that Christ shall be come into the World, who himselfe in his own Person shall preach unto you, as also his Apostles and Disciples, whom he shall afterward send into all the World, to preach the Gospel unto all Nations, Math. 28. 19. Others, *The Lord shall give you bread (in) heaviness, or, sorrow, and water (in) oppression, &c.* This was fulfilled in the time of the Machabees.]

21 *And thine ears shall hear the word* (of him that) *is behind thee,* [That is, God shall as it were follow, or go after thee, and shall carry and lead thee by his Word and Spirit, as a Tutor or School-master letteth his Disciples or Scholars go before him, that he may mind them the better] *saying, this is the way,* [to wit, the way that leadeth to heaven] *walk in it, when ye shall turn aside to the right hand or to the left.* As if he had said, as soon as ye shall step aside from the right way, the Lord will with the staffe of his Word bring you back again into the right way. See Psal. 23.]

22 *And ye shall esteem as unclean* [Or, despise (it) as a thing unclean, and put it away from you] *the covering of thy silver carved images, and the covering of thy golden molten images: thou shalt cast them away as a menstruous cloth, and say unto each of them, away from thence* [or, get thee gone. Heb. go forth. The meaning is, thou shalt utterly abandon & forsake Idolatry, as repugnant to the true worship and service of God. (The covering of thy silver carved images) that is, thy carved Images that are covered over with Silver or Gold. Heb. of the carved Images of thy Silver, that is, which are made of thy Silver. So presently again, of thy Gold, (and the covering over of thy golden molten Images:)] *That is, thy molten Images covered over, or clad, or adorned with Gold: The Hebrew word hath respect to the beautifull and glorious Ephod of the High Priest, whereof see Exod. 28. 6. &c.]*

23 *Then shall he* [To wit, the Lord] *give rain unto thy seed,* [Heb. he shall give the rain of thy seed; to wit, that rain which thy seed hath need of, if it should

come up well, and bear fruit] *wherewith thou hast sowed the Land,* [or, when thou hast sowed the Land] *and bread of the increase of the Land,* [others, bread of the Lands getting, or, revenue: that is, corn, that proceedeth or cometh forth out of the land or ground] *and the same shall be fat and unctuous,* [or, oily] *thy Cattell shall in that day feed (in) large Pastures.*

24 *And the Oxen and the Asses shall eat pure,* [or, clean, Heb. leavened: that is, pleasant, savoury] *fodder,* [or, pure fodder, or provender: to wit, without chaffe, or other uncleanness, by reason of the great plenty of fruits that shall grow then] *which is stalked* [or, shot, winnowed] *with the shorvell, and with the fan.*

25 *And there shall be upon all* [or every] *high mountain, and upon all* [or every] *exalted hill, little brooks and streams of waters,* [That is, God will so abundantly reflect with his transcendent mercy and blessing upon all things, that even those men shall be converted and bear fruit, who were by nature hard, dry and barren, like the high mountains and hills. [Upon all [or every] high hill, small brooke] or, water-springs, water-issues: to wit, to water the high mountains and hills, and to make them fruitful] *in the day of the great slaughter,* [To wit, after the Babylonians shall be slain by the Persians and Medes] *when the towers shall fall.* [To wit, the towers of the City of Babel; or, the mighty Princes and Tyrants that are in it.]

26 *And the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven-fold:* [Or, seven times greater: that is, your joy shall be exceeding great: First, when ye shall return again into your own Country, but especially when Christ shall appear or come in the flesh, then shall the light of his knowledge, and the glory which God shall give unto his Church be exceeding great and excellent. See above chap. 24. 23. and the Annotat. there] *as the light of,* [or brightness, or, shining] *of seven dayes:* [The meaning is, the brightness of the Sun shall be so great, as if seven Suns did shine all at once, or together, and as if the light of seven bright and clear dayes were all united together. Understand all this of the exceeding great spirituall light of knowledge in divine and spirituall things] *in the day when the LORD shall bind up the breach of his people, and heal the wound wherewith they are stricken.* [or, which is stricken them, Heb. the wound of their striking, or, stroke: that is, when the Lord shall deliver his people out of Babel, and shall bring them again into the land of Juda: but especially when he shall send Christ, the true Physician of the soul, who shall forgive their sins, and regenerate or beget them again by the holy Ghost.]

27 *Behold the Name of the LORD,* [That is, God himself, or his power and glory] *cometh from far,* [to wit, from Heaven, from whence God sent his Angel to slay the Assyrians in the Camp of Sennacherib] *his anger burneth,* [to wit, against the Enemies of his Church, and in particular against the Assyrians] *and the burden,* [or, exaltation, lifting up; to wit, of Gods anger. The Hebrew word is used for lifting up, Judg. 20. 40. and Jerem. 6. 1. and elsewhere] *is heavy: his lips are full of indignation, and his tongue (is) as a consuming fire.*

28 *And his beauty* [or, blast] *is an overrunning brook,* (which) *teacheth even to the neck:* [Heb. divideth, &c.] *To wit, into two parts, so that the uppermost part, to wit, the head, sticketh out, and the lowermost is under water] to shake,* [or, to winnow, to scatter, to sift] *the heathen with a shaking* [or, sieve, winnowing] *of vanity,* [that is, untill they come to nought, or which shall bring them to nought, as a misleading bridle in the

in the jaws of the Nations, Heb. *a bridle causing to erre*, &c. that is, scattering them abroad, so that they know not whither or where to goe; it is a comparison borrowed from beasts that are led by the bridle whither men list.]

29 *There shall be a song of praise among you*, [To wit, when the Assyrians shall be slain by the Angel of the Lord, See Psal. 42. 9.] *as in the night when the feast is hallowed*: [It seemeth that the Prophet hath respect unto the feast of unleavened bread, which the Jewes kept in the night-time when they did eat the paschall lamb; at which feast they sung an hymne of praise, Exod. 12. 8. Mat. 26. 30. See Psal. 42. 5.] *and gladness of heart, as of one that walketh with piping, to come to the mountain of LORD*, [that is, to the Temple, wherein the Lord hath his habitation] *to the rock of Israel*, [that is, to the Lord Christ, on whom the people of Israel were to rely.]

30 *And the LORD shall cause his glorious voice to be heard*, [Heb. *the glory of his voice*, &c. That is, the thunder, and other outward tokens of his anger against the enemies of his Church. See Psal. 29. on vers. 3.] *and (shall) cause the letting down of his arm to be seen*, [to wit, when he shall let down his strong and mighty arm to smite the Assyrians: namely in the siege laid against the city of Libna, or in his marching up against Jerusalem. See 2 Kings 19. vers. 8, and 35.] *with indignation of wrath, and a flame of a consuming fire (with) arrows, lightnings, and a flood*, [As above chap. 4. vers. 6.] *and hail-stones*.

31 *For through the voice of the LORD* [As vers. 30.] *shall Assur be beaten to shivers (who) smote with the rod*.

32 *And wheresoever* [To wit in the land of Juda] *that grounded [to wit by God; which was appointed by the ordinance of God] staff [that is, the hostile invasion of the Assyrians] shall have passed* [Heb. *all passage of the grounded staff*] *(whereupon the Lord shall have caused the same to rest)*, [or, *shall have laid it*] *(there) shall they be with tabrets and harps*: [the meaning is, after that the Angel shall have slain the Assyrians, they shall every where in the land of Juda praise the Lord with songs of praise: they shall be every where merry and joyfull because of this victory. See the like example, Exod. 15. 20. and 1 Sam. 18. 6. Others, whereupon the Lord shall have laid that same with tabrets and with harps, or shall be with tabrets and with harps] *for with shaking fightings (shall) be fight against them*, [to wit, against the Souldiers or army of the Assyrians. Others, against it; to wit, the staff. The Hebrew is as well the one as the other. Some render this 32. verse thus: *and it shall come to pass that every where where that grounded staff which the Lord shall cause to rest upon him (to wit the Assyrian) shall have passed (or gone through) with tabrets and with harps, he shall fight against that (land) with a fighting confusion*. The meaning is, if any land do receive that staff with tabrets and harps (that is, with joy and gladness) which ought rather to be received with grief and heaviness, the Lord shall fight against it with fightings of shaking; that is, so that all shall shake and tremble with a great shaking.]

33 *For Tophet* [Heb. *Tophthe*, that is, *Topheth*, as Jerem. 7. 31. and 19. 6. See 2 Kings 23. the Annotat. on vers. 10.] *is prepared of yesterday*, [Understand here by *Topheth*, not onely the grave, but also hell fire, which is prepared for all the enemies of God, and persecutors of his Church] *(yea) it is also prepared for the King*, [understand here Sennacherib the King of Assyria] *he [to wit, the Lord] hath made it deep (and) large: the fire and wood of the burning pile thereof [to*

wit, of Topheth] is much, the breath of the LORD shall kindle it like a stream of Brimstone [to wit, the burning pile, or the rod, or staff whereof mention is made vers. 31. or, understand it of *Tophet*.]

C H A P. XXXI.

A woe denounced against the Jewes that went to seek for help in Egypt, and sought not unto the Lord, vers. 1. The Lord promiseth that he will protect Jerusalem, 4 if they should turn unto him, 6. And that he will smite Assur, and put him to flight, 7.

WO to them that go down into Egypt for help, [This did those of Jerusalem (for help) to wit, against Sennacherib the King of Assyria. Compare 2 Kings 18. vers. 21, 24] *and stay upon horses*, [meaning the strong houses of Egypt, as appeareth vers. 3.] *and trust in Charets, because there are many, and in horsemen, because they are very strong*. [Compare Psal. 20. 8. Jerem. 17. 5] *and look not unto the holy One of Israel*. See above chap. 29. vers. 19.] *neither seek the LORD*. [to wit, by prayer, or ask not counsel of him.]

2 *Yet be* [To wit, the Lord also is wise [no less, but much more than you. As if the prophet had said, the Lord knoweth well enough how to execute his judgments and threatnings, although the Jewes do invent and devise all kind of means to escape. If they were wise, they would enquire and ask counsel of him] *and he causeth evil to come*, [that is, judgments and plagues upon the disobedient] *and draweth not back his words*: [but performeth whatever he threatneth] *but he will get him up against the house of the evil doers*, [that is, against the wicked and disobedient Jewes] *and against the help of them that work iniquity*. [Meaning the Egyptians that should come to help the Jewes.]

3 *For the Egyptians are men, and not God, and their horses are flesh and not spirit; and the LORD shall stretch out his hand [Or, turn to encline] his hand, (so) that the helper shall stumble, and he that is holpen shall fall down, and they shall come to nothing altogether*.

4 *For thus said the LORD unto me*, like as a Lion, and a young lion roareth upon his prey, when a full multitude of shepherds [Or, a great number of shepherds, Heb. *the fulness of shepherds*; that is, all the shepherds that are thereabouts] *is called together against him, he is not afraid of their voice, nor bumbleth himself because of their multitude*: [or because there is a great number of them. Others, because of the stir] *so shall the LORD of hosts come down*, [to wit, from heaven] *to fight* [to wit, against the Assyrians] *for mount Zion*, [that is, for Jerusalem, or for his people. See the accomplishment, 2 Kings 19. 35. Others upon mount Zion, and for the hill thereof, [Or, upon the hill thereof. Understand here by this hill mount Moria, whereon the temple stood: it was called the hill of Zion, because it was lower and less than mount Zion, whereon the city of David lay.]

5 *As birds flying*, [Others as birds flee (round about their nest) to wit, to defend it] *so will the LORD of Hosts defend Jerusalem*. Compare Deut. 32. 11, 12.] *defending he will also deliver it, passing through, [or passing over, leaping over. In the Hebrew the same word is used, from whence Pascha, that is, passage, or passing over is derived: Understand then this, so he shall destroy the Assyrians in after-time, to wit, in one night, as he did the Egyptians in former time, Exod. 12. 12, &c.] he will also help it out*, [or, he

he will help them out : to wit, the citizens of Jerusalem.]

6 Turn ye [Or, return; to wit, the backsliders among the Jewes] unto him, [to wit, unto the Lord, whom ye have greatly offended] from whom the children of Israel have deeply [that is, greatly, wide, far] revolted; [Heb. that made the departure, or, revolting deep.]

7 For in that day [To wit, when the Lord shall visit them by the Assyrians that shall come to fight against them] shall they cast away every man his silver Idols, and his golden idols, [because they will see and perceive that they are not able to help them. Heb. the Idols of his silver, and the idols of his gold, as above chap. 30. vers. 22.] which your (own) hands had made unto you (for) a sin.

8 And Assur [That is, the Assyrians] shall fall by the sword, not of a man, [but by the sword of the Angel. See 2 Kings 19. 35.] and the sword not of a man shall devour him : and he shall flee from the sword, [to wit, from the sword of the Angel. Heb. from the face of the sword] and his young men shall melt away. [Heb. shall be for a melting. That is, their hearts shall tremble and melt away in their bodies for anguish and fear. Some do render this eighth verse thus; Then shall Assur fall by the sword not of a mighty man, and the sword not of a mean man, shall devour him: but he shall flee from the sword, (that is, for fear of the sword) and his young men shall be brought under tribute.]

9 And he [To wit, the King of Assyria] shall for fear pass through (toward) his rock, [or, to his rock; that is, he shall flee toward his strong city Nineveh. See 2 Kin. 19. 36. Others, and their rock shall depart for fear] and his princes shall be afraid [or, fall down, or be destroyed] of the Banner : [that is, of the token of the battle, which the Angel shall give them, or, of the Angel of the Lord, who shall pursue them as with a banner or standard that is set up] saith the LORD who hath a fire at Zion, and a furnace at Jerusalem. [That is, who dwelleth at Zion, and keepeth house at Jerusalem : and who consequently will not suffer the Assyrians to thrust him out of his dwelling.]

CHAP. XXXII.

A prophecy concerning the kingdom of Christ, vers. 1. and a relation of the benefits which he shall bestow upon his Church, 2 &c. A threatening against the secure and careless women, 9 and against the whole land, 12 which shall be laid waste, 14. Therefore the Prophet speaketh again of the kingdom of Christ, and sheweth what he should work in the hearts of the elect by the holy Ghost, 15, &c. Threatnings against the wicked, 19 A speech made to the Teachers or Ministers of the new Testament, 20.

BEhold, a King shall reign in righteousness,] By this King is meant Christ Jesus. But some do understand by this King, King Hezekiah, forasmuch as he was a type and figure of Christ. Compare Psal. 45. 7. Zach. 9. 9.] and the Princes [that is, the Ministers of this King in his spirituall kingdom] shall rule according to judgement [to wit, by the word of God.]

2 And (that) man, [To wit, Jesus Christ] shall be [to wit, unto believers] as a covering against the wind [that is, as a place where a man may hide & cover himself from the wind. The meaning is, the Messiah shall be the true refuge of all the elect. By wind in this place

is meant the wind of spiritual temptation, and all manner of persecution. Compare Math. 7. 25, 27.] and an hiding-place against the flood as waterbrooks in a dry place, [that is, he shall bring strong comfort or consolation to the distressed, by the powerfull working of the holy Ghost. Compare these words with Mat. 5. 6. Joh. 4. 10, 14. and 7. 37, 38, 39. [as the shadow of a heavy rock in a thirsty. [or weary land : to wit, weary and faint for thirst. See Psal. 143. 6. Prov. 25. 25. above chap. 29. 8.]

3 And the eyes of them that see, [That is, the eyes of the faithful who shall be all enlightened of God, below chap. 54. 13. See also above chap. 29. 18. and 30.] shall not look back, [that is, shall not look elsewhere, nor look amiss. Understand withall, but they shall diligently look up to God. Others, not be annoyed or bedawbed, or dazle, or be dim, or dark] and the ears of them that hear shall hearken [to wit, unto that which the Lord saith. See Mat. 7. 28. Luke 4. 22.]

4 And the heart of the rash [or of the imprudent. Heb. of them that make haste. So below chap. 35. vers. 4.] shall understand knowledge : and the tongue of the stammerers shall be ready to speak distinctly [Heb. neatly, to wit, words.]

5 The fool shall no more be called liberal : neither shall the covetous be (any more) called bountiful [or giving liberally or bountifully. The Hebrew word doth also sometimes signifie rich, as Job 34. 19. The meaning is, vices or evil deeds shall go no more under the name of virtues, but they shall by the preaching of the Gospel be discovered, and be sharply reprov'd : evil shall be called evil, and good shall be called good.]

6 For a fool speaketh folly, [But he will be a fool that &c. and so in the sequel] and his heart doth iniquity, to practise hypocrisy, and utter error [that is, false doctrine, which leadeth a man aside from the way of salvation, and bringeth him into error] against the LORD, to leave the soul of the hungry empty, [that is, to hinder men from coming to the knowledge of the truth of God : Understanding by the soul of the hungry, all them that have an earnest desire and longing to know heavenly and soul-saving truth. Compare Mat. 5. 6. Joh. 6. 32. &c.] and to cause the thirsty to lack drink [Heb. the drink of the thirsty : that is, the drink which ought to be given to the thirsty, or which the thirsty hath need of or lacketh, or which he wisheth and desireth.]

7 And a churls whole furniture is evil : [The words of this verse are a description of the churl or miser. (A churls whole furniture &c.) or working-tooles, working-instruments are evil. That is, his counsels and devices, dealings, weight, measure, &c. are altogether hurtful. Covetousness is the root of all evil, 1 Tim. 6. 10.] he deviseth shameful devices. See Job 21. the Annotat. on vers. 27.] to mar the miserable with false speeches, and judgement when the poor speaketh. [The meaning is, that the churl or covetous person regardeth not the words which the poor alledge in their own behalf and defence, but that he doth still as boldly wrest and pervert judgement. Others, yea even when the poor speaketh that which is right; that is, although he be in the right in that which he saith. Others, when the needy speaketh with judgement; that is, with reason and understanding.]

8 But a liberal man [As above ver. 5, 6.] deviseth [or, setteth designs, or purposeth, intendeth.] liberalities, and standeth upon liberalities. [that is, he is diligent to shew love and liberality to his neighbour.]

9 Rise up, [To wit, to the honour of the word of God. See Genes. 49. 33. and Jud. 3. 20. or, rise up,

to wit, out of the sleep of sin; namely, to prevent the sore plagues wherewith the Lord doth threaten you] ye *women at rest* [or, careleß, secure, presumptuous women, which are at present voluptuous and wanton, feeling and suffering at present no evil or inconvenience at all. Some do understand by the women here, the cities that were in the land of Judah; and by the daughters (mentioned in the following words) the villages that is, the inhabitants of those cities and villages] *hear my voice: the daughters that are so secure, give ear unto my sayings.*

10 *Many dayes above a year shall ye,* [Ye, to wit, who are at present so quiet and careleß] *be troubled,* [to wit, by reason of the fearfull plagues that God shall send upon you. (*Many dayes above a year,* &c.) That is, many years one after another, or many years together, to wit, seventy years; for so long did the *Babylonish* captivity last. Some extend it further, to wit, to the last destruction or desolation of the *Jews*. Compare *Hos. 3. 4.*] *ye (daughters) which are so secure, for the vintage shall fail, there shall come no gathering.* [This is that which God threatneth, *Levit. 26. ver. 34. and 43.* (*the vintage shall fail,*) that is, cease, shall not be. *Heb. is out, or, faileth:* that is, it shall surely fail, (*there shall come no gathering.*) The meaning is, the land shall be so wasted and destroyed, that there shall be nothing to be had or gathered from it.]

11 *Tremble ye (women) at rest,* [As above *vers. 9.*] *be troubled (ye daughters) that are so secure, strip ye,* [or, put off your clothes: to wit, your usuall gay apparell] *and make ye bare, and gird (sacks) about your loins.* [As if he had said, the time is now at hand that ye shall be faine to put off your gay and costly apparell, and instead thereof, shall be faine to put on sacks, or mourning garments. See above *chap. 3. vers. 24.*

12 *Men shall lament for the breasts,* [That is, because the Children have nothing to suck: the breasts of the Mothers being dried up by reason of the great hunger or famine. Some are of opinion, that here by *breasts* are to be understood the Fields and Vines (as it followeth in the Text) which are like to breasts, out of which food or nourishment for necessity is sucked or drawn: and then this is the sense or meaning, as the Children shall have no milk, so neither shall grown men have either meat or drink] *for the desierable fields, for the fruitfull vines.*

13 *Upon the Land of my people shall the thorn (and) the brier come up: yea upon all the houses of joy:* [That is, upon all places where the houses have stood, wherein they were wont to be joviall and merry: [or all those houses should be burnt down and destroyed by the Enemy. See *2 Kings 25. 9. & 2 Chron. 36. 19.*] (*in the City that leapeth with joy.* [That is, *Jerusalem.* See above *chap. 22. vers. 2.*]

14 *For the Palace [To wit, the Kings Palace] shall be forsaken, [or, stand empty] the ship [or, the multitude of the City] shall cease, [or, be left] Ophel. [See *2 Chron. 27. 3.* and the Annotat. there, and *chap. 33. vers. 14.* and *Nehem. 3. 26.* and *11. 21.*] and the watch-towers [Heb. *watch-tower:* called, *Nehem. 3. 26.* *the tower sticking out*] *shall be for dens,* [that is, for places where no men, but snakes and toads shall dwell] *for ever,* [that is, a long while] *a joy of wild Asses, a pasture of Flocks.* [The meaning is, the wild Asses, which love to be in desert places, shall find good pasture there.]*

15 *Will the spirit* [To wit, the holy Ghost, whom the *Messias* will send unto us from the Father. See *Luke 24. 49. Joh. 14. 26.*] *be poured out* [Heb. *be made bare.* Because the bottom of a vessel is made bare when the water is poured out of it] *upon us from on high:* [That is, from Heaven] *then shall the wilderness*

*become a fruitfull field, [or land; meadow. Heb. become a Carmel. See the Annotat. *2 Kings 19. 23.* and *Jerem. 2. on vers. 7.* and above *chap. 29. 17.* The meaning is, that those that are by nature uselesse and unserviceable for any thing that is good, they shall be made usefull and serviceable, especially the Gentiles] and the fruitfull field shall be counted for a Forrest. [that is, the land of Judah, and the people of the *Jews*, which are here called the fruitfull field, because God called them, and did chuse and receive them for his own people before the Gentiles, and because the Law of God was and continued long among them; shall be as it were a desert, and barren, like a wilderness or Forrest. Compare above, *chap. 29. 17.*]*

16 *And judgement shall dwell in the wilderness,* [That is, the Gentiles which were formerly like a wilderness; they shall turn unto the Lord, and live according to his Laws and Commandments; being justified and sanctified] *and righteousness shall remain,* [or, dwell, or, abide with the habitation] *in the fruitfull field:* That is, in the Church of believers, both *Jews* and Gentiles. See above *chap. 29. on vers. 17.*

17 *And the worke* [Or, the thing made, or formed: that is, the fruit. See *Psal. 1. 3.*] *of righteousness shall be peace:* [To wit, peace of Conscience, *Rom. 5. 1.*] *and the working of righteousness, [or, the fruit of righteousness wrought out] shall be quietness and security for ever.*

18 *And my people shall dwell in an habitation of peace* [The Prophet doth in this eighteenth verse deliver in other words the very same matter whereof he had spoken in the 15, 16, & 17. verses. By peace in this place is to be understood the peace of Conscience which believers enjoy under the protection of their chief or supreme Shepherd the *Messias*] *and in well secured dwellings, and in still quiet places:* or, *in quiet rest,* or, *in great stillness (and) quietness.*

19 *But it shall hail where they go down into the forrest,* [That is God will cause his judgements to come upon the Forrest, that is, upon wild, savage, disobedient men. Compare *Josh. 10. 11. Ezek. 38. 22. Rev. 8. 7. and 16. 21.* Some take it thus; that the hail, that is, the Plague or judgement shall do as little harm as it fell upon a Forrest, where it can doe but little harm. Others render the words thus, *It shall hail in the descent, or, going down, or, in the lowermost (part) of the Forrest.* As if the Prophet should say, where a man was wont to be protected from the hail, there shall it (to wit, the hail) pierce through to the very bottom, or lowermost part of all. Others, so that the Forrest shall fall down. Compare *Deut. 38. 52.*] *and the City shall be low, in a low place.* [That is, rebellious *Jerusalem*, together with all disobedient and unthankfull persons shall be humbled and brought low. See above *vers. 14.* and compare *Matth. 11. 23.*]

20 *Blessed are ye that sow besides all waters,* [Here the Prophet turneth himself to all faithfull Teachers and Ministers of the Word, and he compareth them to happy and fortunate Husbandmen, who tilling a watery or fruitfull field, look for a good crop in Harvest: as if he had said, Blessed and happy are ye that preach the Word of God with joy in the Church of God, which in Christs time shall be gathered in all places of the world, and which shall bring forth much fruit, as a field that lyeth by the water side. Compare further, *Psal. 72. on vers. 16. & Luke 8. 11.* Some understand by the waters, all kind of Nations, (as elsewhere besides) to whom the Gospel in the time of the New Testament should be preached] *that send forth thither the Ox and the Ass:* [that is, ye that till the fruitfull field, forasmuch as ye may certainly

certainly look for much profit and benefit from thence : for in the land of *Juda* the Oxen and the Asses did draw the Plough, and did Husbandry-work, or tilled the ground : and understand here by the foot of the Ass and the Ox, the Ass and the Ox themselves.]

C H A P. XXIII.

The destruction of Sennacherib and his Camp or Army is foretold, vers. 1, 3, 4. A prayer of the Godly. 2 Joy in Zion for the overthrow of the Assyrians, 5 The miserable condition of Jerusalem before the Lord smote Sennacherib, 7, 8, 9. The Lord ariseth for the help of his people, 10 and divideth the Assyrians, and stirreth up every one to admire and wonder at their destruction, 13 teaching what ought to be done for the obtaining of Gods blessing. 15 A further promise of victory and peace, 17, &c. especially in the time of the Messiah, 20 A jeering speech of God to the Assyrians, 23 and a comfortable speech to the godly, 24.

WO unto thee thou waster, [To wit, thou Sennacherib King of the Assyrians : but it is spoken also to all persecutors of the Church of God] thou that wast not wasted, and thou that dealest unfaithfully where one hath not dealt unfaithfully against thee : when thou shalt have finished the wasting, [when thou shalt be come to the end which God hath appointed : that is, when thou shalt have filled up thy measure, and when the judgments wherewith God will visit his people, shall have an end] thou shalt be wasted : [to wit, first thy Army shall be wasted and destroyed by the Angel. Secondly, thou thy self shalt be destroyed by thine own sons. See 2 King. 19. 35, &c. Lastly, thy City Nineve shall be wasted or destroyed by the Chaldeans] when thou shalt have made an end of dealing unfaithfully, one shall deal unfaithfully against thee. [It seemeth that this is to be understood of Sennacheribs sons, who murdered him in his Idolatrous Temple, 2 King. 19. 37.]

2 LORD be gracious unto us, [To wit, thy holy Church : or, unto us, we that are thy people] we have waited for thee : [to wit, that thou shouldest help and deliver us] be (thou) their arm [to wit, the arm of the godly Jewes. The meaning is, be thou the Defender and Protector of thy people against the Assyrians] every morning, [Heb. in the mornings : that is, every morning, continually, alwaies, as Psal. 90. 14. See the Annotat. Psal. 73, on vers. 14. Or, when they call upon thee at the time of the morning-sacrifice] besides our preservation in the time of trouble.

3 At the sound of the tumult [To wit, when the Angel shall fall upon them. See 2 King. 19. 35.] shall the Nations flee away : [to wit, the souldiery in the Army of the King of Assyria, which consisted of divers people and nations] at thine exaltation [when thou O Lord, shalt set thy self as it were upon thy judgment-seat, and shalt execute judgment upon the enemies of thy people] shall the Heathen be scattered.

4 Then shall your spoil be gathered, as the Caterpillers are gathered : [This is a speech made to the Assyrians. The meaning is, the Assyrians shall be slain by the Angel of the Lord, and be spoiled and plundered by the Jews. (your spoil, &c.) That is, the spoil or prey which the Assyrians plundered and took away from other Nations, the same shall be again taken away from you. (as the Caterpillers are gathered :) Heb. with a gathering of the Caterpillar] they shall skip to and fro upon it, as the Grasshoppers do skip to and fro [upon it ; to

wit, upon your spoil or prey ; that is, upon the spoil or prey which shall be taken away from you. Upon it shall they skip and leap to and fro, and dance often upon it, with joy, again and again and with gladness, and with shouting.]

5 The LORD is exalted, for he dwelleth (on) high : [That is, in heaven] he hath filled Zion with judgment and righteousness. [Or, he shall fill Zion, &c. To wit, after the destruction of the Assyrians in Hezekiahs time.]

6 And it shall come to passe, that the stability of thy times, the strength of (thy) preservations shall be wisdom and knowledge : [Here the Prophet turneth or directeth his speech unto King Hezekiah. Others conceive that it is a speech made or directed to the Church of God, As if the Prophet had said, that which shall cause the Church to stand fast and immovable, shall be the knowledge of the loving kindness and favour of God, (the stability of thy times) That is, of thy reign O Hezekiah ; or, O Church of God : (the strength of (thy) preservations) or, (thy) saving strength, or, the strength of (thy) manifold salvation (shall be) or, us,] the fear of the LORD shall be [or, us] his treasure. [To wit, King Hezekiahs treasure. As if he had said, because he feareth the Lord, therefore he will bless him with riches. See 2 King. 20. 13. and 2 Chron. 32. vers. 27, 28, 29. Others, his, or her treasure ; to wit, the treasure of the Church of God. If these words be applied to King Hezekiah, then they shew likewise what and how great and excellent that wisdom of King Hezekiah was, of which we may read 2 Kings 19. 1, 14. and chap. 18. verse 4, 5, 6.]

7 Behold their strongest ones [To wit, Sennacheribs, and his Princes strongest ones, or most valiant men. Or, their Ambassadors, messengers : to wit, those whom Sennacherib sent to King Hezekiah, and to the inhabitants of Jerusalem, 2 King. 18. ver. 17, 18, &c.] cry without, [to wit, the city of Jerusalem, as appeareth, 2 Kings 18. ver. 17, 18, &c.] the messengers of peace [to wit, those men whom Hezekiah had sent unto Sennacherib, to ask or beg peace of him, 2 Kings 18. 14.] weep bitterly.

8 The high waies [To wit, in the land of Juda] are wasted, [to wit, by the Assyrians] he that goeth through the paths ceaseth : [the meaning is, no man dare journey or travel in the land of Juda on the common roads or high-waies, because of the invasion of the Assyrians. Compare Judg. 5. 6. and the Annot. there] he [to wit, Sennacherib] disannulleth the covenant, [to wit, which he had made, promising to march away when Hezekiah should have paid him the sum of money which he had laid upon him as a tax or tribute. See 2 Kings 18. 14, &c.] he despiseth the cities, [to wit, the cities in Juda] he regardeth no man.

9 The land [To wit, the land of Juda, which is laid wast by the Assyrians, mourneth, it languisheth,] Libanon [the name of a mountain, and by this as by other places after named, lying on the borders of the land, is signified that the whole land was wasted and destroyed] is ashamed, [to wit, because it is bereaved of its fair high Cedar trees, which are hewn down by the Assyrians, wherewith it was formerly beautified and adorned] it withereth : or, it was hewn down] Sharon is become like a wilderness ; [Sharon was a land or country where good wheat was wont to grow. See 1 Chron. 27. 20. but it was pitifully wasted when the prophet wrote this.] both Basan [in Basan was good pasture. See Deut. 32. 14. Psal. 22. 13. This mountain lay not in the tribe of Juda, but in the halfe-tribe of Manassah, Jos. 13. 30.] and Carmel

mel [here was also good pasture ground, 1 Sam. 25. 2.] are shaken] or cast off; to wit, their fruits. Others, brayeth; that is, roreth or crieth like an ass, that is, roreth terribly, because the beasts that were wont to feed there, were now driven away and plundered.]

10 Now will I arise [or get me up; to wit, against the Assyrians] saith the LORD, now will I be exalted, [to wit, by slaying the Assyrians] now will I be lifted up.

11 Ye conceive straw, ye shall bring forth stubble, [The Lord speaketh this to the Assyrians. As if he had said, ye indeed intend some great matter, to wit, to take and destroy Jerusalem: but your design shall not prosper, ye your selves shall be confounded and destroyed (ye shall bring forth stubble) your enterprises shall prevail as little, as if they were made of straw and stubble] your spirit (as) fire shall devour you. [that is, your high mind shall move me to destroy you; to wit, by my destroying Angel. See 2 Kings 18. 19, &c. and chap. 19. vers. 9, &c.]

12 And the nations shall be (as) the burning of lime: [to wit, the souldiers in the camp of the Assyrian, shall be destroyed as lime is burnt in the lime-kil. See 2 Kings 19. 35. Others, shall be laid in lime-kils, namely to be burned in lime] (as) thorns cut down shall they be burnt with fire.

13 Heare ye that are far off what I have done: and ye that are near, acknowledge my might. [This is a preface to that which followeth here, namely an exhortation unto strange and forrein nations to honour the true God because of the destruction of the Assyrians. (heare ye that are afar off what I have done:) to wit, how wonderfully I have destroyed the Assyrians by an Angel, &c. ye that are near acknowledge my might) that is, observe and exalt my great power.]

14 The sinners at Zion [That is, the wicked among the Jewes, that have despised all admonitions (at Zion) that is, at Jerusalem] were afraid, [to wit, when I did visit them by the Assyrians, who were not afraid when I did threaten them by the prophet Isaiah. See 2. Kings 18. 37. and 19. 14.] trembling hath surprised the hypocrites: (they say) who is there among us that dwel with a consuming fire? [that is, with God when he is provoked to anger. See Deut. 4. 24. and 9. 3. Heb. 12. 29. Some take these words as being spoken by the prophet. Compare Psal. 15. 1.] who is there among us that can dwel with an everlasting burning?

15 He that walketh in righteousness, and he that speaketh equities: [In these and the following words the prophet, or God by the prophet, maketh answer to the foregoing question of the wicked Jewes. And he sheweth that they have no cause to complain of Gods rigour and severity, but rather of their own wicked life, whereby they give God just cause to punish them. Compare Psal. 15. 2. and 24. 3.] he that rejecteth the gain of oppressions, [that is, unjust or unrighteous gain, which men take to help to wrong and oppress their neighbour] he that shaketh out his hands that they hold no bribes, [to wit, which are given to them as a judge, for to make a good cause bad] he that stoppeth his ear, that he heareth no blood-guiltinesses] that is, he abide not in or nigh the counsellors of shedding innocent blood. See Psal. 51. on vers. 16] and shutteth his eyes that they behold not evil: [to wit, with pleasure and delight. See Psal. 22. on verse 18.]

16 He shall dwel on high, [That is, sure and safe, out of danger, under the protection of the most High. Compare Psal. 91. 1.] the strong holds of rocks shall be his high place of defence: his bread [that is, the bread

which he needeth, or desireth to have] is given him [the meaning is, he shall want nothing] his waters are sure. [that is, the Lord will surely provide drink for him, or furnish him with drink.]

17 Thine eyes shall see the King in his beauty: [Here the Prophet speaketh to those whom he described, verse 15. to wit, the godly among the Jewes, (thine eyes shall see) or, behold with joy, (the King) some understand here King Hezekiah: others, the Lord Christ (in his beauty;) to wit, after the glorious victory and conquest over the Assyrians: for before, when the Assyrians were fallen into the land, he was in a sad and doleful condition. See 2. Chron. 32. 23, 27.] they shall see a land lying far off. [Heb. the land of farnesses. The meaning is, they, to wit, the citizens of Jerusalem, shall no more be forced to be straitly shut up, and as it were to abide prisoners within their own city, but they shall have their liberty to go and travel whithersoever they list throughout the whole land.]

18 Thine heart shall meditate terror, [Here the prophet speaketh to all the godly Jewes in particular, (thine heart shall meditate terror,) or, it shall endure of that terror; to wit, of those terrors wherewith thou wast surprised because of the Assyrians, and from which thou shalt be wonderfully delivered by the power and grace of God] (saying,) where is the scribe? where is the pay-master? where is he that counteth the towers? [these are the words of the Jewes, desying the Assyrians after they had gotten the victory. As if they had said; where are now all those great masters and officers of King Sennacherib? they are now all consumed and destroyed, we care now no more for them, they cannot hinder nor hurt us. Some take these as words spoken by the Jews in this manner, to wit, as if when the Assyrians came against them, they had through astonishment and so want of counsel asked where are now the Officers and Trustees that should heed our safety and protection, and take care and order concerning all things? (where is the scribe?) to wit, clerk of the muster, or secretary of the army, to wit, of King Sennacheribs army (where is the pay-master?) or, the receiver, treasurer, cash-keeper, or keeper of the treasure. Heb. the weigher, or by that weigheth, to wit the money; that is, he that payeth the Souldiers their wages or Salary. Concerning the weighing of money see Genes. 23. on vers. 16. (where is he that counteth the towers?) that is, the Surveyor or Engineer, whose office is to count and ordain how many towers, strongholds, forts, or bulwarks ought to be made for the maintaining of a siege against a city, or to defend a city besieged.]

19 Thou shalt not see (any more) that surly people, [For the Angel of the Lord shall partly slay them, and partly put them to flight. See 2 Kings 19. 35, 36. (that surly people,) or, cruel people, or, barbarous people. Heb. strengthened, hardened people. See Judg. 14. on vers. 14. and Psal. 114. 1. Deut. 28. 50] the people that is so deep of speech [Heb. of lip, as Genes. 11. 1. that is, a people that hath an unknown language] that a man cannot hear it, [that is, cannot understand it. See Genes. 11. 7.] of a ridiculous tongue, [See above chap. 28. on vers. 11. Others, of a stammering tongue] which a man cannot understand.

20 Look upon Zion, [Here the prophet speaketh still to the godly Jewes] the city of our meeting together: [to wit, Jerusalem, where the people of God were wont, especially on the solemn feast-daies, to assemble and meet together] thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be cast down, [understand here the Christian Church

Y y y y y

which

which should for ever abide firm and unmoveable, although it should be so sorely assaulted by her enemies. The earthly Jerusalem was wasted and destroyed by the Romans. Compare *Psal.* 46. 6. and 125. *vers.* 1, 2.] *whose stakes shall not be plucked out* [Heb. *shall not remove*] in eternity, [that is, never] and of *whose cords none shall be broken.*

21 But the LORD shall be there glorious with us, [Of the word *glorious* see *Psal.* 8. on *verse* 2.] it [to wit Jerusalem, meaning the spiritual Jerusalem, that is, the Church of the elect] shall be a place of rivers [or, broad, Heb. *wide in hands*; that is, wide in compass, as *Gn.* 34. 21. *Judg.* 18. 10. *Psal.* 10. 4, 27. See the Annot. there] *streames*: no rowing boats shall pass through it, neither shall any goodly ship. [Or, galley] pass over it [The meaning of this verse is, the Church shall be like a city that is compassed about with wide ditches or hedges, so that no enemies shall be able to prevail against it, but all the elect shall be sure and safe in it.]

22 For the LORD is our Judge, the LORD is our Law-giver: the LORD is our King, he will preserve [Or, deliver, or, save] us.

23 Thy cords are grown slack, they shall not be able to hold their mast straight, stiff, they shall not stretch out the sail, [The Prophet speaketh here to the Assyrians, as if they were all of them in one ship ready to be cast away. As if he had said, O ye Assyrians, all your strength and purpose against the Church and people of God is vain and to no purpose; as men cannot sail, and advance when the tacklings and sails for want of wind cannot stand stiff out or be spread abroad, or are broken by storm and tempest. (The cords, or tacklings, are grown slack) or, are loosed, slackened, (They) to wit, the enemies, or the tacklings. (shall not be able to hold their mast straight stiff) or, hold it straight up, bolt upright, (they shall not stretch out the sail) or, spread abroad the flag, or Ensign] then [to wit, when the enemies that would destroy the Church of God, shall be smitten and confounded by the Lord] shall the prey of a plentiful spoil be divided, [others, then shall there be divided unto a great spoil. The meaning is, the citizens of the Christian Church (to wit, the faithful, or believers) shall greatly rejoice. Compare this with above chap. 9. *verse* 2.] (even) the lame shall spoil the spoil. [The meaning is, the case shall be so with the enemies of Gods Church, that even the weakest and feeblest shall be strong enough to spoil and plunder them. See *Psal.* 18. on *verse* 13.]

24 And no inhabitant [To wit, of the city of Jerusalem; that is, of the Christian Church] shall say, I am sick, [or, weak, or, feeble, crazie: for the Lord healeth all our infirmities, and he forgiveth us all our offences,] as is shewed in the following words] (for) the people that dwell therein shall have forgiveness of iniquity. [Heb. *shall be unburdened of iniquity.* God will unburden them, that is, God will forgive them their sins; and therefore he maketh them strong and courageous. See *Psal.* 32. the Annotat. on *verse* 1.]

C H A P. XXXIV.

The destruction of the enemies of the Church of God *verse* 2. under the name of Edomites, 5. whose land shall be so wasted and destroyed, as that it should be no more inhabited by men, but by wilde, terrible creatures, 10. And this desolation or destruction should in every particular be fully accomplished, 16 and last for ever, 17.

Come neer ye heathen, to hear, and hearken ye nations: let the earth hear, and the fulness thereof; [That is, all that is therein. See *Psal.* 24. on *verse* 1.] the world, and all that cometh forth of it, [Or, all that (prometh) forth of it. Heb. *all the sproutings forth thereof.*]

2 For the indignation of the LORD is over [Or, against, or, upon] all the heathen; [To wit, that persecute the people of God; as for example, the Edomites, Moabites, Philistines, Syrians, Assyrians, Chaldeans, and Babylonians, by whom are also understood all enemies of the Church of God] and (his) wrath over [or, against, or, upon] all their army: he hath banned them [that is, he hath decreed to ban them: and so presently again. See *Deut.* 2. on *verse* 34.] he hath delivered them to the slaughter.

3 And their slain shall be cast away, [For a prey unto wilde beasts: they shall not be buried] and their stink shall come up out of their carcasses: and the mountains shall melt [or, floate away, or drop] with their blood. [That is, because of their blood. The Prophet describeth in this and in the next following verses in allegoricall or borrowed terms the overthrow of the enemies of the people of God, which indeed first happened to the Assyrians, Babylonians, and other nations, who had miserably persecuted and hurt the Israelites: but it shall be first perfectly accomplished, when Jesus Christ, as supreme Judge, shall judge the whole world.]

4 And all the host of the heavens shall consume away, [That is, melt, fade away, wither away, the meaning is. Men shall be so astonished and amazed at the execution of these judgements of God, as if the host of heaven, to wit, the Sun, Moon, and Stars should perish, or be turned upside down. See *Revel.* 6. 13, 14.] and the heaven shall be rolled together as a book, [this must be understood according to the custome which was formerly in use among the Jews and other Nations, who wrote upon long leaves of parchment, and then rolled them up together in a scroll. See *Jsa.* 8. 1.] and all their host [to wit, the host of the heavens] shall fall down, as a leaf falleth off from the vine, and as (a fig) falleth from the fig-tree.

5 For my sword is made drunk [To wit, with the blood of the slain] in heaven: [the meaning is, I will slay many in my just wrath, according to the decree that is made in heaven. These are the words of God: and the prophet doth describe here and *vers.* 6, 7, &c. the ruine and destruction of the enemies of Gods Church] behold it shall come down to judgement [that is, to punishment, to vengeance] upon Edom, [the Edomites were the highest kindred of the Israelites. They had also and still kept and used among them the sacrament of circumcision: but notwithstanding they were their greatest enemies and persecutors; and they are a type and figure of all the enemies of the Church of God, who indeed boast and brag that they are descended and born of the Church, and use the same Sacraments as the Church doth but indeed and in truth hate the true believers] and upon the people which I have banned. [Heb. *the people of my ban.*]

6 The sword of the LORD is full of blood, it is made fat with grease, with the blood of lambs and goats, [A comparison taken from the flay-offerings of the old Testament. (of lambs &c.) that is, of men that are small and mean in condition. Or, lambs signifie young men; goats, the aged, [of the grease of the kidneys of rams: for the LORD hath a flay-offering [or, a slaughter. The Hebrew word which doth often signify a flay-offering, is also frequently taken for slaughter, as *Genes.* 31. 54. and *1 Sam.* 28. 24. and *1 Kings* 19. 21.]

21.] at Bozra, [this was the Metropolis or chief city in the land of the Edomites: and it was a type and figure of the city of Rome. Compare herewith *Revel. 18. 2.* Of Bozra in Moab see *Jerem. 48. vers. 24.*] and a great slaughter in the land of the Edomites.

7 And the unicorns [That is, the mighty and high exalted ones, who exceed all others in cruelty, in persecuting those that are godly] shall come down [to wit, to slaughter] with them, [to wit, with the lambs and goats, *vers. 6.*] and the Bulls with the Bullocks. [See *Psal. 22. on vers. 13.*] and their land [to wit, the land of the Edomites, whereof mention is made above *vers. 6.*] shall be thoroughly drunken with blood, [to wit, with the blood of the slain Unicorns, Bullocks, and Bulls. Compare herewith *Revel. 19. 21.*] and their dust [that is, their ground, or earth] shall be made fat with grease, [to wit, with the grease or fatness that shall flow forth from them that are slain.]

8 For it shall be the day of the Lords vengeance, [Wherein the Lord will avenge the innocent blood of his people] a year of recompences for the controversy of Zion. [that is, because of Zion, that is, of the church of God, which was grievously persecuted by her enemies.]

9 And the brooks thereof, [To wit, of the city of Bozra, or, of the Edomites, and enemies of the Church of God,] shall be turned into pitch, [in these and the following words is shewed, that the land shall be utterly wasted and destroyed, so that it shall be made like unto the land of Sodom and Gomorrah] and the dust thereof into brimstone: See *Job 18. the Annotat. on vers. 15.*] yea the earth thereof shall become burning pitch.

10 It [To wit, the burning pitch: or the burning land, which shall become as pitch] shall not be quenched night nor day. [Compare herewith *Revel. 18. 2. and 19. 3.*] the smoke thereof [to wit, of the city of Bozra] shall go up for ever, it shall be desolate from generation to generation, none shall pass through it for ever and ever.

11 But the Bittern and the Owl shall possess it hereditarily, and the screech-owl and the raven shall dwell in it; [The meaning is, their land shall be utterly wasted and destroyed, that nothing but wild and terrible creatures shall dwell in it. See above *chap. 14. 23.* where also mention is made of these and the like frightfull creatures, as also *Levit. 11. 17.* Compare also *Isa. 13. 21, 22. Zeph. 2. 14. Revel. 18. 2.*] for he [to wit the Lord] shall draw over it a line of desolation, [that is, he shall measure it for destruction, See *2 Kings 21. 13.* and the Annotat. there] and a plummet of emptiness [Heb. stones of emptiness; that is, a measuring line, whereon a stone hangeth, *Zach. 4. 10.* is mentioned a stone of tin, that is, a measuring line whereon a tin weight doth hang. And a plummet of desolation, or of emptiness; that is, for a token that it shall be made empty and desolate.]

12 They [To wit, the remaining Edomites, or the inhabitants of the city of Bozra] shall call the nobles [Heb. white ones; that is, those that wear white pure garments, as Princes, and the great ones of the Land were wont to do. See *1 Kings 21. the Annotat. on ver. 8.* and *Nehem. chap. 2. on ver. 16.*] thereof [to wit of the land of Edom] (to the kingdom, [that is, to the government of the land] but they are not there, but all her Princes shall be nothing, [that is, they shall all be confounded and put to shame, therefore none shall be able to afford them either help or counsel.]

13 And thornes shall come up [That is, grow] in her palaces, nettles and thistles in her strong holds: and it [to wit, Bozra] shall be a habitation of dragons, an hall

for the young ones of Ostriges. [See *Job chap. 30. on vers. 29.*]

14 And the wild beasts of the wilderness shall meet the wild beasts of the Islands [See of these and the like frightfull creatures, above *chap. 13. on vers. 21*] shall cry to his fellow: also the night-creature [Heb. *Liluth*] shall set her self down there, and it shall find a resting-place for her self.

15 There shall the wild blackbird [Heb. *Kippoz.* It cannot be certainly known what kind of fowl this is] make her nest and lay, [to wit, her eggs. Others, bring forth; to wit, the eggs which she hath in her body] and gather young ones, [Heb. *Spat* or cleave, to wit, the egg-shells, that the chickens or young ones may come forth] and gather (them) under her shadow: [that is, under her wings] there shall the vultures also be gathered together one with another. [Heb. the woman with her she-mate, or friend.]

16 Seek in the book of the Lord, [Heb. out of the book &c. That is, in, or, out of the book of these prophesies, which I do write by the Lords command or appointment] and read: there shall not one of these [to wit, things, or aforementioned wild creatures] fail, (neither) the one nor the other [Heb. the woman with her she-mate, or friend, as above *vers. 15.*] shall be missed: for my mouth it self hath commanded it, [the Lord sheweth this], and his [to wit, the Lords] spirit [the prophet speaketh this. Others the mouth (of the LORD) it self shall bring them together] [to wit, the above-mentioned beasts and fowls.]

17 For he himself hath cast the lot for them, [To wit, for those beasts and fowls] and his hand hath divided it [to wit, the land of the Edomites. Others, the city of Bozra] unto them by line: they shall possess it hereditarily for ever, from generation to generation shall they dwell in it [the meaning is, after that the Lord himself shall have given and divided the land of the Edomites, and of other his enemies unto the wild and dreadfull beasts for their habitation or dwelling place, they shall for ever abide & continue in it, so that it shall alwaies be and remain a cursed and desolate land: in like manner shall the curse of God for ever be and abide upon the enemies of his Church.]

CHAP. XXXV.

The great joy of all creatures with the Church of God, for the redemption by Christ, verse 1 &c. An exhortation to Churches or ministers, to comfort poor dejected souls herewith. 3 The miracles which the Messiah should do. 5 A further relation of the prosperity and peace of the people of God, 8.

THE desert and the dry places shall be glad hereat; and the wilderness shall rejoyce and flourish like a rose. [All creatures shall rejoyce at this, that the Lord shall have executed his righteous judgements upon the enemies of his people. Moreover understand here by the desert or wilderness the faithful, or the Church of God, who were before (like a wilderness) very withered and barren; but by the grace of God should be glorified, exalted, and made fruitful. Compare above *chap. 32. 15, 16.* and heare the sequel, (and the dry places) Heb. the driness, or the dry; that is, the dry solitary places, or lands, (shall be glad, or joyfull hereat) o. at these (things) to wit, that the enemies of the people of God shall be so punished and destroyed, as was shewed in the 34. chapter.]

2 It [To wit, the desert or wilderness, understanding by the desert or wilderness, the faithful; as was noted on *ver. 1.*] shall flourish pleasantly [Heb. it shall flourish]

flourishing flourish, or blossoming blossom] and rejoyce, yea, (with) rejoycing and shouting, the glory of Libanus is given unto it, the ornament of Carmel and Sharon : [that is, the Church of God is made beautifull, glorious, and fruitfull as Libanus, Carmel, and Sharon were wont to be; of which mountains see above chap. 8. 9.] they shall see the glory of the LORD, the ornament of our God.

3 Strengthen the slack hands, and confirm the shaking knees [That is, comfort and strengthen one another with the consideration or meditation of this grace of God which he hath shewed unto his Church. Or it is a speech directed unto Ministers, See Heb. 12. 12. (confirm the shaking knees) Weak, staggering, wavering knees.]

4 Say to the right in heart, [See above chap. 32. ver. 4.] Be strong, fear not, behold, your God [to wit, Jesus Christ manifest in the flesh] will come (to) vengeance [to punish the enemies of his Church] (with) the recompence of God he will come, [others take it thus, behold, your God, the vengeance shall come, the recompence of God, he shall come &c.] and deliver [or, preserve, save] you.

5 Then the eyes of the blind shall be made open, and the ears of the deafe shall be opened [Then &c. to wit, when Christ shall be come, above chap. 29. 18. and below chap. 42. 7. Christ did not onely bestow the the blessings and benefits that are mentioned in this and some other following verses, on the bodies of many weak diseased creatures, but also in a spirituall manner on the souls of men, in that he enlightened and regenerated his by his holy spirit, so declaring and manifesting his divine power and omnipotency. See Mat. 9. 27. and 11. 5. and 12. 22. and 20. 30. and 21. 14. Mar. 7. 32. Joh. 9. 6.]

6 Then shall the cripple leap as an hart [See Mat. 11. 5. and 15. 30. and 21. 14. Joh. 5. ver. 8, 9. Acts 3. 2. and 8. 7. and 14. 8.] and the tongue of the dumb shall shout : [See Mat. 9. 32. and 12. 22. and 15. 30.] for in the wilderness shall waters burst out, [Heb. be split. The meaning is, the rocks and the earth or ground shall split open, that waters may flow forth. By these waters must be understood the preaching of the Gospel, and the gifts of the holy Ghost, which in the time of Christ shall be abundantly poured out upon all sorts of men, even upon the Gentiles, who were in times past as a wilderness, and as a dry and barren heath. See Joh. 7. 38, 39.] and brooks in the desert.

7 And the dry land shall become a standing water, and the thursty land springing veins of waters : in the habitation of Dragons, where they lay, [Heb. their lying down] shall be grass with reed and rushes. [The meaning is, the Church of believers shall be watered with the Holy Ghost, which shall grow and flourish, as reeds and rushes do grow and flourish in moist and watry places. Others, shall be the Court of the reed and of the rush. The meaning is, the land which had no other use or benefit then to serve dragons to lie down and to have their habitation there, the same shall be turned into a pleasant field, and it shall be as a court full of reeds and full of rushes.]

8 And there shall be an exalted path, and a way which shall be called the holy way : [The meaning is, the Christian Church shall be no wilde barren wilderness, but in it shall be shewed the true way to salvation, by faith in Jesus Christ, who cleanseth us from all our sins, and giveth us the holy Ghost, that reneweth and regenerateth us unto a new and godly life] the unclean [to wit, he that lieth or continueth still in his sins, See Revel. 22. 15.] shall not pass through it, but it [to wit, that way] shall be for these : [to wit

for them that are holy, as the way is holy; that is, for the true members of the Christian Church, who are redeemed or ransomed of the Lord, verse 10.] he that walketh [travelleth, goeth, or, shall go] (this) way, [to wit, in this holy way] even fools, [that is, those that know or understand nothing in divine matters, or simple Christians] shall not erre: [Because they shall have a sure and even path, in which the Lord shall lead them.]

9 No Lion shall be there, [That is, no Devil shall draw away or seduce the faithfull from the way of salvation, though he go continually round about us, like a roaring Lion seeking to devour us. See Joh. 10. 28. and 1 Pet. 5. 8.] neither shall any tearing beast [properly no breaker in, or, breaker through of beasts] come upon it, nor be found there, but the redeemed shall walk (in it).

10 But the ransomed of the LORD [Understand here first those that should be delivered out of the Babylonish captivity: but especially those that were redeemed and ransomed of the Lord; that is, delivered or redeemed both in soul and body, by the blood of Jesus Christ] shall return, [that is, they shall be converted unto the Lord] and come (to) Zion [to wit, into the congregation of believers, first here on earth, and then in heaven. Below chap. 51. 11. Rev. 22. 14.] with shouting: and everlasting joy shall be upon their head: they shall obtain [or, embrace, lay hold on joy and gladness, and sorrow and sighing shall flee away. [Compare Revel. 21. 4.]

C H A P. XXXVI.

Sennacherib invadeth Juda, vers. 1. He sendeth Rabshakeh, who seeketh to draw Hezekiah and the people by blasphemous speeches to despair and distrust God, and to revolt to Sennacherib, 2, &c. Compare 2 Kings 18. from the 13. verse to the end, and 2 Chron. 32. 1. &c.

And it came to pass in the fourteenth year of King Hezekiah, that Sennacherib King of Assyria marched up against all the fenced cities of Juda, and took them. [To wit, some of them. This six & thirtieth chapter, as also the three next following, are inserted here by the Prophet, not onely to give light to the foregoing chapters, but also to draw an inducement thence to speak of the Kingdom of Christ, whereof something is spoken in the foregoing chapters in borrowed reims: and all this by occasion of the glory of King Hezekiah, who was in all things a type and figure of the Kingdom of Christ.]

2 And the King of Assyria sent Rabshakeh from Lachish [A city lying in the tribe of Juda, which the King of Assyria besieged at that time, Compare below chap. 37. 8. and 2 Chron. 32. 9.] to Jerusalem, unto King Hezekiah, with an heavy host, and he stood by the conduit of the upper pool, [See 2 Kings 18. 17. and above chap. 7. on verse 3.] in the high way of the fullers field. [Or, in the street of the fullers field. See 2 Kings. 18. 17.]

3 Then went forth unto him Eliakim the son of Hilkiah the steward, and Shebna the scribe, [See the Annotat. 1 Kings 4. on verse. 3.] and Joab the son of Asaph, the Chancellor.

4 And Rabshakeh said unto them, Say now to Hezekiah, Thus saith the great King, the King of Assyria, what confidence is this wherewith thou trustest?

5 I might say, (but it is a word of the lips) there is counsell and strength for war: now on whom dost thou trust

trust, that thou rebellest against me?

6 Lo, thou trustest on that broken staff of reed, on Egypt, [Compare Ezek. 27. 6, 7.] whereon if any one lean, it will go into his hand and pierce it thorow: [Rabshakeh doth King Hezekiah great wrong, in judging and speaking thus of him: for he trusted and relied on the Lord] so is Pharaoh King of Egypt to all them that trust in him.

7 But if thou say to me, we trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Juda and to Jerusalem, [That is, to the inhabitants of Juda and Jerusalem] ye shall bow down [to wit, for to worship] before this altar?

8 Now then, lay a wager, I pray thee, with my Lord the King of Assyria, [Or, put in security. Others, pawn thy self unto my Lord, or set thy self for a pawn, or pledge, unto my Lord, as Nehem. 5. 3. that thou wilt be under his dominion: if thou be not able to produce as many riders as I shall deliver horses unto thee, as followeth in the next] and I will give thee two thousand horses, if thou for thy (part) shalt be able to give riders upon them.

9 How shouldst thou then turn away the face of one Prince, of the meekest of my Lords servants? but thou trustest on Egypt for charrets, and for horsemen.

10 And now, am I come up without the LORD, [That is, without the command or appointment of the Lord] against this land, to destroy it? the Lord said unto me, march up against that land, and destroy it: [See 2 Kings 18. on verse 25.]

11 Then said Eliakim and Sebnah, and Joah unto Rabshakeh, speak, I pray, unto thy servants in the Syrian language, for we understand it (well): [Heb. we hear it, as above chap. 33. verse 19.] and talk not with us in the Jews language, before the ears of the people that are on the wall. [They desire this, being afraid that Rabshakeh by his railing and reviling speeches might persuade and stir up the people to mutiny.]

12 But Rabshakeh said, hath my Lord sent me to thy Lord and to thee, to speak these words? is it not to the men that sit upon the wall, that there shall eat their (own) dung, and drink their (own) piss with you? [That is, to tell them, that they shall be brought to that extreme want and necessity, when Sennacherib shall besiege the city of Jerusalem, as that they shall be forced to eat their own dung, &c. See 2 Kings chap. 18. the Annotat. on verse 27.]

13 So Rabshakeh stood, and cried with a loud voice, [Heb. with a great voice] in the Jews language, and said, Hear the words of the great King, the King of Assyria.

14 Thus saith the King, Let not Hezekiah deceive you, for he shall not be able to deliver you:

15 Moreover, let not Hezekiah make you to trust in the LORD, saying, the Lord will surely deliver us, [Heb. delivering the Lord will deliver us] this city shall not be given into the hand of the King of Assyria.

16 Hearken not to Hezekiah, for thus saith the King of Assyria, deal with me by a present, [Heb. by a blessing, that is, by a gift or present. See 2 Kings 18. on verse 31.] and come out to me, [the meaning is, on this condition will I suffer you to come out to me] and eat (ye) every one (of) his vine, and every one (of) his fig-tree, and drink (ye) every one the water of his (own) well.

17 Until I come, and fetch [Heb. take. See Genes. 12. 15. Jerem. 37. 17. with the Annotat.] you into a land as your land is [That is, a land that is as fruitful as your own land] a land of corn and of new wine, a land of bread, and of vineyards.

18 Let not Hezekiah seduce you saying, the LORD

will deliver us: have the Gods of the nations every one delivered his land out of the hand of the King of Assyria?

19 Where are the Gods of Hamath, [See of this city, Numb. 13. 21.] and Arphad? where are the Gods of Sepharvaim? have they also delivered Samaria [See of this city 1 Kings 16. 24.] out of mine hand?

20 Which are they among all the Gods of these lands that have delivered their land out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

21 But they [To wit, the men whom Hezekiah had sent to treat with the King of Assyrias General, and the people. See 2 Kings 18. 36.] held their peace, and answered him not a word, for the Kings commandment was, saying, ye shall not answer him.

22 Then came Eliakim the son of Hilkiah, the Steward, and Sebnah the scribe, and Joah the son of Asaph the chancellor, to Hezekiah with (their) clothes rent, and they told him the words of Rabshakeh [which they had rent themselves, in token of their trouble and perplexity, as also in token of their grief, by reason of the blasphemous words which Rabshakeh had uttered. Concerning this custome of rending the garments, see Gen. 37. ver. 29.]

CHAP. XXXVII.

Hezekiah mourneth and sendeth to the Prophet Jsaiah, to request his prayer unto God for them, ver. 1, &c. Jsaiah comforteth and strengtheneth King Hezekiah with the word of God, 6. Sennacherib, hearing that the King of the Ethiopians come to fight against him, sendeth messengers again to Hezekiah with blasphemous letters, 9, &c. Whereupon Hezekiah maketh a most earnest and fervent prayer in the house of the Lord, 14. and receiveth a very comfortable answer from God by the Prophet Jsaiah, 21. The angel of God smutcheth the Assyrians, 36. Sennacherib is slain at Nineve by his own sons, 37, 38. Compare 2 Kings chap. 19.

And it came to pass, when King Hezekiah heard (it) [To wit, the words which Rabshakeh had spoken that he rent his clothes. [See above chap. 36. 22. and 2 Kings 19. 1.] and covered himself with a sack, and went into the house of the Lord, [to wit, to offer up there his prayer unto the Lord,]

2 After that he sent Eliakim the steward, and Sebnah the scribe, and the eldest of the Priests, covered with sacks, unto Jsaiah the Prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, this day is a day of distress, and of rebuke, and of blasphemies: [That is, this is the time wherein I and my people are come into great distress, fearing the besieging and wasting of this city, (This is a day of distress, and of rebuke,) to wit, wherein the Assyrians do greatly revile us, and do most abominably reproach and revile us, (and of blasphemies,) wherein the Assyrians do most hainously revile and blaspheme the Lord] for the children are come to the birth, [Heb. unto the breach. See the like phrase, Hos. 13. 13.] and there is no strength to bring forth. [That is, we are in extreme danger, out of which we are not able to deliver our selves.]

4 It may be the LORD thy God will hear the words of Rabshakeh [That is, take notice of them, take them into consideration: and therefore it is to be hoped, that he will plague and punish the Assyrians for their blasphemous words] whom his Lord the King of Assyria hath sent to despise the living God, and to reproach (him) with words which the Lord thy God hath heard: lift up then a prayer for the remnant that is found. [For the remnant; to wit, of this people of God. The ten tribes were already carried

carried away to Assyria: there were also some strong Cities in Juda already taken by the Assyrians, yet some few were left.]

5 And the servants of Hezekiah came unto Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your Lord, thus saith the LORD; Be not afraid of the words, [Heb. of the face of the words] that thou hast heard, wherewith the Ministers [Heb. lads, youths, that is, the servants, the Ministers, Thus Joshua is called Master lad or boy, though he was come to age long before, See Exod. 33. 11. and Eccles. 21. 5.]

7 Behold I will give a spirit into him, that he shall hear a rumour, and return into his (own) land: and I will sell him by the sword [to wit, by the sword of his sons. See below vers. 38. in his (own) land.]

8 So Rabshakeh returned, and he found the King of Assyria fighting against Libna: [See of this City the Annotat. 2 Kings 8. on vers. 22.] for he had heard that he was departed from Lachish. [Where Rabshakeh left the King, and from whence he had sent him to Jerusalem. See above chap. 36. vers. 2. And see further of Lachish, 2 King. 14. 19.]

9 Now when he [To wit, the King of Assyria] heard say concerning Tirhakah the King of Cush, he is come forth to fight against thee. [See above vers. 7.] when he heard it, he sent (again) messengers to Hezekiah, saying: [And giving them withall letters along with them of the same substance. See vers. 14.]

10 Thus shall ye speak to Hezekiah King of Juda, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the King of Assyria.

11 Behold thou hast heard what the Kings of Assyria have done to all lands, burning them, [That is, utterly destroying them. See Deut. 2. on vers. 34. and shouldst thou be delivered?

12 Have the gods of the nations which my fathers [That is, ancestors, or predecessors] destroyed, delivered them; as Gozan, and Hiran, and Rezeph, and the children of Eden which were in Telassar?

13 Where is the King of Hamath? [See of Hamath Numb. 13. 21.] and the King of Arpad? and the King of the City of Shepharvaim, Henah and Ivah? [Of Ivah see the Annotat. 2 King. 17. 24.]

14 Now when Hezekiah had received the letters from the hand of the messengers, [To wit, the letter which the messengers of the King of Assyria brought unto him, wherein the very same matter or substance was written which his own Ambassadors had already told him by word of mouth] and had read them, he went up into the house of the LORD, and Hezekiah spread them before the face of the LORD.

15 And Hezekiah prayed unto the LORD, saying:

16 O LORD of hosts, thou God of Israel, that dwellest between the Cherubims: [See Exod. 25. 22. Numb. 7. 89. 2 Sam. 6. 2. 2 King. 19. 15. Psal. 80. 2. and the Annotat. there] thou thy self, thou alone art the God of all the Kingdoms of the Earth, thou hast made the Heavens and the Earth.

17 O LORD incline thine ear, and hear: LORD open thine eyes and see: and hear all the words of Sennacherib, who sent to despise the living God. [To wit, both by Rabshakeh, and by his letters.]

18 Of a truth, LORD, the Kings of Assyria have laid waste all lands, together with their Country: [2 Kings 19. 17. its said, have laid waste the Heathen and their land.]

19 And have cast their gods into the fire; for they were no gods, but the work of mens hands, wood and stone, therefore they have destroyed them.

20 Now then, LORD our God deliver us out of his hand, then all the Kingdoms of the earth shall know that

thou only art the LORD,

21. Then Isaiah the son of Amoz sent unto Hezekiah, to say, Thus saith the LORD the God of Israel, That which thou hast prayed against Sennacherib King of Assyria (have I heard). [This is here inserted from 2 Kings 19. 20.]

22 This is the word which the LORD hath spoken concerning him: the Virgin, the daughter of Zion [That is, the inhabitants of the city of Jerusalem, whom the strangers had not yet defiled. See 2 King. 13 on verse 21.] hath despised thee, she laugheth thee to scorn, the daughter of Jerusalem shaketh (her) head at thee. [In token of contempt. See Psal. 22. 8.]

23 Whom hast thou defied and blasphemed? and against whom hast thou exalted (Thy) voice? and lifted up thine eyes on high? against the holy One of Israel.

24 By means of thy servants [2 Kings 19. 23. It is said, of the messengers] hast thou defied the Lord, and said, By the multitude of my chariots I am ascended up to the top of the mountains, to the sides of Libanon: and I will hew down high cedar trees, and his choice fir trees, and will come to his uttermost height, into the forrest of his fair field.

25 I have digged [To wit, wells] and drunk the waters: [It is said 2 Kings 19. 24. strong waters. See the Annotat. there] and with the soles of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard, that I have done it long ago? [To wit, the oppression of the nations, which thou now ascribest unto thy self] and have formed it of ancient dayes? [That is, have of old time decreed to do it. Compare 2 Tim. 1. 9, 10] now I have made it come to pass, that thou shouldst be to destroy fenced cities into desolate heaps. [That is, I have brought it so to pass, that I should use thee for to destroy, &c.]

27 Therefore their inhabitants were helpless. [Heb. short-handed: that is, they had no power to resist thee, being as if their hands had been cut off] they were dismayed and confounded: they were (as) the grass of the field, and the green grass-plants, (as) the hay of the house-tops, [That is, which groweth upon the house-tops] and (as) corn blasted, before it stand upright. [That is, as corn which is parched and burnt, before it shooteth in the ear, or before it be grown up. Heb. burning.]

28 But I know thy sitting, and thy going out, and thy coming in, and thy rage against me. [That is, O Sennacherib, I know all thy designs and enterprises.]

29 Because of thy raging against me, and that thy stirring is come up before mine ears: therefore I will put my hook in thy nose, and my bit in thy lips, and I will cause thee to return back by the same way by which thou camest. [I will put my hook, &c. A speech borrowed from fishers, intimating, that God can bridle, rule and restrain the most wicked and most dissolute enemies of his Church, that they shall not be able to execute their wicked design or purpose.]

30 And let that be a token unto thee, [To wit, of that which I said even now] that they shall eat (in) this year that which grew of it self, [Because they were not able to manure and till their land by reason of the incampings and marchings of the Assyrians in and thorow the land of Juda] and in the second year, that which again sprouteth out of the same [That is, the fruits that shall grow this year again of themselves. Hence some do gather that this was a Sabbatical or resting year, wherein the Israelites did not till their ground. See Levit. 25. 5, 20.] but in the third year sow, and reap, and plant vineyards, and eat the fruits thereof.

31 For the escaped that is left of the house of Juda shall again take root downward, and it shall bear fruit upward.

out of Jerusalem shall the remnant go forth, [The remnant of the Jews shall go forth to their own land, and to other places, which they had not done before, for fear of the Assyrians] and the escaped out of mount Zion: The zeal of the LORD of hosts shall do this. [See 2 Kings 19. 31. above chap. 9. 6.]

33 Therefore thus saith the LORD of the King of Assyria: he shall not come into this city, nor shoot an arrow into it, neither shall he come before it with shield, nor cast a wall against it. [Hence may be gathered, that Sennacherib came not before Jerusalem, to besiege that city.]

34 By the way that he came, by the same shall he return: but he shall not come into this city, saith the LORD.

35 For I will defend this city, to deliver it, for mine (own) sake, and for my servant Davids sake. [That is, because of the promise which I made unto David, See 1 Kings 11. on vers. 12, 13. Compare 2 Kings 20. 6.]

36 Then the Angel of the LORD went forth, [To wit, out of heaven] and smote in the camp of Assyria an hundred and fourscore and five thousand: [See 2 Kings 19. 35. with the Annotat.] and when they gat them up early in the morning, behold they were all dead bodies. [Heb. dead dead bodies: for the Hebrew word *peger* alone signifieth a dead body, and there is yet the adjective *dead* added to it: it is as we should say, a dead carcase.]

37 So Sennacherib King of Assyria departed, and went his way and returned, and he abode at Nineve. [This was in thole times the cheif city, or place of residence for the Kings of Assyria, where they dwelt and kept their Court.]

38 Now it came to pass, when he bowed himself down in the house of Nisroch his God, that Adramelech and Sharezer his sons smote him with the sword, [To wit, before 55. dayes were expired after that his camp was smitten by the Angel, as some do gather from Tob. 1. 24.] but they escaped into the land of Ararat: [That is, into great Armenia, See Genes. 8. 4.] and Ezar-haddon his son became King in his stead. [This Ezar-haddon is otherwise called Asnapper, Ezra 4. 10. He is also otherwise called Sardanapalus, as some conceive; but this opinion is uncertain.]

CHAP. XXXVIII.

Hezekiah being very sick, is told by the Prophet Isaiah that he shall die, vers. 1. But upon his mournful prayer he obtaineth a lengthning of fifteen years, which God confirmeth by a special miracle, 4, &c. Hezekiahs prayer and song of praise unto God, 9, &c. Compare 2 Kings chap. 20. and 2 Chron. 32. 24.

IN those dayes was Hezekiah sick unto death: and the Prophet Isaiah the son of Amoz came unto him, and said unto him: Thus saith the LORD, give command unto thine house, for thou shalt die, and not live. [That which is related here, happened shortly after that the camp of the Assyrians was smitten of God by the Angel.]

2 Then Hezekiah turned his face about toward the wall, and he prayed unto the Lord, [His prayer followeth here presently in vers. 3. See 2 Kings 20. 1, &c.]

3 And he said, O LORD, remember, I beseech thee, that I have walked before thy face in truth, and with a perfect heart, and (have) done that which is good in thine eyes: [This is as it were a testimony of a good conscience, resting and relying onely on the mercy of God, without any presumption of a mans own righteousness. See below vers. 17. and Eccles. 48. 25, 26.]

See also 2 Kings 18. 3, &c.] and Hezekiah wept very sore. [Heb. wept a great weeping.]

4 Then came the word of the LORD to Isaiah, saying:

5 Go thy waies, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold I will add unto thy dayes [That is unto the dayes of thy life] fifteen years;

6 And I will deliver thee out of the hand of the King of Assyria, together with this city, and I will defend this city. [The Lord promiseth to this King, besides the lengthning out of his life, also rest and peace in his kingdom, and defence against the mighty Assyrians, which might again have raised an army to fight against him, and to besiege Jerusalem.]

7 And this shall be a token unto thee from the Lord, that the Lord will do the word, [Or this thing] that he hath spoken.

8 Behold, I will cause the shadow of the degrees that is gone down with the sun in the degrees of (the sun-dial of) Ahaz, to return ten degrees backward: so the sun turned back ten degrees, in the degrees which was gone down. [See the Annot. fitting this eighth verse, 2 Kings 20. vers. 9, 10, 11.]

9 (This) is the writing of Hezekiah King of Juda, when he had been sick, and was recovered of his sickness, [Heb. was made alive, as vers. 21.]

10 I said, [That is, I thought and pondered with my self thus] because of the cutting off of my dayes, [or in the cutting off of my dayes; that is, when my dayes were cut off or shortened; or when it was told me, that my dayes should be quickly cut off; that is, that I should die quickly. It is a similitude borrowed from weavers, that having woven off their web, they do then cut it off.] I shall go to the gates of the grave, [that is, I must die quickly.] I am deprived of the residue of my years, [that is, the remainder of my years is taken away from me; or they cause me to want the remainder or the residue of my dayes, that is, that which is lacking of my years; to wit, of those years which by the course of nature I might yet live, or ought yet to live, as I perswaded my self.]

11 I said, I shall not see the LORD (any more,) [That is, appear no more before the Lord in the sanctuary, and be present at divine service, which was performed when the godly went together in the Temple] the LORD in the land of the living: [that is, in this world, or in this life. See this phrase also Job 28. 13. Psal. 27. 13. with the Annotat. as also Psal. 142. 6. and below chap. 53. 8.] I shall behold men no more with the inhabitants of this world, [that is, among them that dwell in the world, among men that are now alive. See Psal. 27. 13. and 116. 9.]

12 The time of my life [Or my life-time. Others, mine habitation, my abiding time. Heb. *dor*. See Psal. 27. 13. and 116. 9.] is departed, [or pulled away] and carried away, as a shepherds hut: [which abideth not firm and constant in one place, but is removed from one place to another, as occasion serveth. See Job 27. 18.] I have cut off, [or, clipped off, torn off, broken off] my life, the meaning is, I have by my sins given the Lord cause to cut off my life before natures time be come] as a weaver (his web): [to wit, when he hath woven it off] he, [to wit, the Lord. Here is a change of person; for he speaketh sometimes of God in the third person, and sometimes to God in the second person] will cut me off, (as) from the thrum, [this word signifieth also with the Hebrews an hair-lace, Cant. 7. 5. See the Annotat. there. Others, as a thin thred] from day to night [that is, quickly, in a short time, before the day be spent, and the evening be come. So also vers. 13.] shalt thou (O Lord) have brought me to an end, [or, weave me off, and then cut me off, as vers. 13.]

13 I propounded to me; [To wit; in my thoughts; that is, I thought: Others, I reckoned] till morning, [To wit; I may live: or that I might live till morning. Some take that which followeth thus; (but) he brake all my bones like a lion] like a lion so will he [to wit, God: or it, to wit, the sickness, or the misery. See Job 10, 16.] break all my bones. Others; I reckoned till morning, that he as a lion would break all my bones. Or thus, I set my self before him till morning, as a lion that he should break all my bones, &c. See of the word bones, Job 7. on ver. 15.] from day to night [that is; yet this day before night come] shalt thou have brought me [that is, my life, mine age, or years] to an end.

14 Like a Crane (or) a swallow so did I chatter, I did mourne [Or sigh, groan] as a Dove: mine eyes did lift up themselves on high, [to wit, toward heaven; or unto God, whom I called upon. Others, were consumed, or plucked out: that is, the powers of mine eyes were wasted and destroyed. Or they fail; to wit, with looking toward heaven] I am oppressed, [Heb. oppression is unto me; to wit, by this sickness of mine, which doth so violently oppress me, as that I shall not be able to finish my course, unless thou Lord have mercy on me] be thou my surety, [that is, set thy self between me and my sickness, as a surety fettereth himself between the creditor and the debtor, to free and secure him from being cast into prison. See Psal. 119. vers. 122. Others, be pleasant unto me. Others, weave me off, that is, stretch out my life, untill I grow old and feeble, and die through natural weakness and infirmity, and cut not off the third of my life, untill it be run to an end. A phrase borrowed of weavers.]

15 What shall I say? as he said it to me, so hath he done it: [That is, how shall I be able to praise God sufficiently for his great mercy? he hath indeed caused death to be denounced unto me, but when I prayed unto him, hath graciously granted me life again. Others, what I spake that he said unto me; to wit, by the prophet Isaiah ver. 5. The meaning is, when I prayed unto the Lord that he would be my surety, or that he would weave me off (ver. 14.) that is, he would suffer me to live yet some years longer, he presently yielded, and granted my request] I will now go on gently, [or softly. See Psal. 42. on vers. 5. Some conceive that it signifieth a soft progress, or going on, as when a mother leadeth her babe or young child forward and that the meaning here is this, my former distress shall make me walk more warily and circumspectly for time to come. So on the contrary, rashness is put for heedlessness and imprudence, above chap. 32. 4.] all my years, [that is, all my life time] because of the bitterness of my soul, [because I have endured the deadly and bitter pangs of that painfull disease.]

16 LORD, by these things [Or, in, or through these things; or (as some) words; that is, through thy loving kindness, promises, and the ratification and sealing of thy promises and mercies] men live, and in all these (things) is the life of my spirit: [that is, of my soul; and the life of my soul that is, a merry & quiet life] for thou hast made me whole, and cured me, [or refreshed me and made me alive. Heb. making me alive or keeping me alive, which according to the nature of the Hebrew language, is as much as, thou hast kept me alive, or cured me; that is, thou hast restored unto me my former strength, which I had utterly lost in that grievous fit of sickness. Others render this dark verse thus, they shall live, for whom (or toward whom) the Lord is, that is, whose protector the Lord is, and all that are therein, (or, and all that are in those things; which is, that live in such a condition, that they have

God with them] they shall obtain the same life which my spirit now hath. That this may appear, make me whole, and cure me.]

17 Behold, in peace bitterness was bitter unto me, [To wit, after that thou hadst given me peace, namely, by destroying the Assyrians, a bitterness happened unto me, to wit, this grievous sickness. Others, upon peace; that is, immediately after that I had peace. Others for peace, that is, that it might be for the best, a bitter bitterness came upon me, to wit, that sore malady] but thou hast sweetly embraced my soul, that it came not into the pit of consumption: [that is, into the grave, wherein the dead body is eaten up and consumed by worms. Others, but it hath pleased thee (to deliver) my soul, that is, me, from the pit of consumption] for thou hast cast all my sins [whereby I have deserved this sickness, and other judgements besides. If he had not sinned, he should have had no sickness, nor have died. For death and all adhering miseries have their original from sin. Therefore saith our Saviour Christ, son, thy sins are forgiven thee, arise, &c.] behind thy back, [that is, thou hast forgiven them unto me, so that they shall come no more before thine eyes.]

18 For the grave shall not praise, [That is, the dead that are in the grave cannot declare and set forth thy praise here in this world among the living. See Psal. 6. 6. and 30. 10. and 88. 11. and 115. 17, &c.] death [that is, the dead. Others, hell, that is, those that are in hell, or, in the grave] shall (not) celebrate thee: they that go down into the pit, shall not hope [or, wait, or, trust] in thy truth.

19 The living, the living, he shall praise thee, as I (do) this day; the father to the children shall make known thy truth. [or, cause them to have knowledge of thy truth. The Hebrew particle el is also taken for eth. And thy truth, that is, that thou hast made me whole, as thou hadst promised me.]

20 The LORD was (ready) to deliver me: [Or is come to deliver me, or will deliver me or, hath delivered me] therefore we will play upon my stringed instrument, all the days of our life, in the house of the LORD.

21 Now Isaiah had said, let them take a lump of figs, and make (it) for a plaster upon the swelling, [or upon the boil, or sore, to wit of King Hezekiah] and he shall recover. See 2 Kings 20. 7.]

22 And Hezekiah had said, what shall be the token that I shall go up to the house of the Lord? [He asked this not out of unbelief or distrust of Gods promises, but that his faith might be strengthened thereby, in regard that promise did seem utterly to thwart the threatening of God, ver. 1 (that I shall go up, &c.) that is, that I shall recover and go into the house of the Lord, to bless and praise him in the midst of his congregation for my recovery. This happened the third day, according to the promise of God by Isaiah, 2 Kings 20. 5.]

C H A P. XXXIX.

The King of Babel sendeth Ambassadors with letters and with a present to Hezekiah, verse 1. who sheweth them all his treasures, 2. About which Isaiah speaketh unto him, and foretelleth him of the Babylonish captivity, 3, &c. Compare 2 Kings 20. from verse 12.]

At that time Merodach Baladan [2 Kings 20. 12. He is called Berodach, or Bredach] the son of Baladan, King of Babel, sent letters and a present to Hezekiah: for he had heard, that he had been sick, and was (again)

(again) grown strong. [This history is here brought in from 2 Kings 20, ver. 12.]

2 And Hezekiah was glad of them, and he shewed them the house of his treasures. [It is said 2 Kings 20. 12. all the house of his treasures.] the silver, and the gold, and the spices, and the best oyl, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 Then came Isaiah the Prophet unto King Hezekiah, and said unto him, what said those men? [By the inspiration of God the Prophet knew well enough what those men had said. But he asketh it that he might hear it from Hezekiah's own mouth, and from thence take occasion to declare the word of the Lord unto him. Thus did Nathan likewise deal with David 2 Sam. 12. 1.] and from whence are they come unto thee? and Hezekiah said, they are come from a far land unto me, from Babel.

4 And he said, what have they seen in thine house? and Hezekiah said, all that is in my house have they seen; there is nothing in my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah: hear the word of the LORD of Hosts.

6 Behold the daies come, that all that is in thine house, and that which thy fathers have laid up in store for a treasure until this day, shall be carried away to Babel, there shall be nothing left, saith the LORD.

7 Moreover, of thy sons that shall issue from thee, which thou shalt beget, shall they take: that they may be Courtiers, [Heb. eunuchs, or gelded ones. See Genes. 37. the Annotat. on ver. 36.] in the palace of the King of Babel.

8 But Hezekiah said to Isaiah; the word of the LORD which thou hast spoken, is good: he said also, yet let there be peace and truth: [Or, sure prosperity, or faithfulness; that is, sure, stable, constant peace] in my daies.

CHAP. XL.

A Prophecie of the coming of Christ, and of the Preaching of the Gospel, ver. 1 by John Baptist, and the Apostles, 3, &c. The power and efficacy of the word of God, 4, &c. What the Ministers of the word should preach, 6, &c. The power and wisdom of God in governing of the world; 12 whose Image neither can nor may be made. 18 The folly of Idolaters. 19 The vanity of all the great ones of this world. 23 Reproof of them that complain that God neither can nor will protect them, 26.

Comfort, comfort my people, wil your God, [To wit, Christ, true God manifest in the flesh] say. [To wit, to the Apostles, and to all them whom he shall send forth to preach the Gospel.]

2 Speak [To wit, in the time of Christs appearance or coming in the flesh.] to the heart, [that is, friendly and comfortably. See Genes. 34. on ver. 3.] of Jerusalem, [that is, of the Citizens of Jerusalem, & of the Church of God in general.] & cry unto her, [or, preach unto her] that her combate is accomplished. [So he calleth all kind of misery and trouble wherewith they were to combat or encounter, combat, when God visited them therewith. In particular hereby may be understood the grievous wars wherewith the people of the Jews were for many years visited before Christs time; and understand further especially the enmity between God and us, which is taken away by Christ the Mediatour. Others, her appointed

time. See the Annotat. Job 7. on ver. 1.] that her iniquity [that is, all her sins.] is reconciled, [Heb. is become acceptable, or, well pleasing; namely unto God; that is, penitent sinners are received into grace and favour by the satisfaction of our Lord Jesus Christ, and the remission of their sins. Compare above chap. 27. 9.] that she hath received of the LORDS hand double [that is, abundantly, sufficiently. Compare Jer. 16. 18. and 17. 18. also below chap. 61. 7.] for all her sins. [Or, for she hath received of the LORDS hand double for all her sins. When God chasteneth his people, and they then do humble themselves under his correcting hand, his bowels of mercy (as the Scripture speaketh of God after the manner of men) are presently troubled for them, and he repenteth him that he hath smitten them sorely. See Jer. 16. 18.]

3 A voyce of one crying [Or, of the Preacher: to wit, of John the Baptist. See Mat. 3. Mat. 3. 3. Mark 3. Luke 3. 4. Joh. 1. 23.] in the wilderness: [to wit, at the time of Christs coming.] prepare the way of the LORD, [that is, put away all wickedness and corruption out of your hearts, and seek for pardon of sins in and by Christ, that he may come in unto you, and dwell in your hearts, by faith] make straight in the desert [So he calleth the sinful world, or the wickedness of men in it. Or these words may relate to the place where John the Baptist preached.] a path [Or, high way, street] for our God.

4 All valleys shall be exalted, and all mountains and hills shall be made low; and that which is crooked shall be made straight, & that which is knobby, a valley. [That is, he will make all things straight and even, & smooth. The hearts of the Elect shall be converted unto God; to wit, by the preaching of John the Baptist. See Luke 1. 16. 7.] all mountains and hills shall be made low: [that is, proud and hypocritical persons shall be humbled, and be brought to the knowledge of their sins.] that which is crooked shall be made straight, [that is, craftiness and wickedness shall be turned into simplicity and uprightness.] and that which is knobby, or crooked, [shall be made a valley, [that is, an even or a plain country.]

5 And the glory of the LORD, [That is, the great mercy and goodness of the Lord toward his people, and the glory of his truth, performing that which he had formerly promised,] shall be revealed: [To wit, in the person of the Messiah, by his incarnation, and divine miracles: Job 1. 14. 1 Tim. 3. 16.] and all flesh [that is, all the Elect of what state or condition soever they be: as below chap 60. ver. 23.] shall see [that is believe and confesse.] that the mouth of the LORD hath spoken it. [that is, that the Lord is true in all his promises. Or thus; and all flesh shall see it together, for the mouth of the Lord hath spoken it. Or thus, All flesh shall see together, that the mouth of the Lord [to wit, the mouth of Christ] speaketh: to wit, teaching in the land of Juda. See ver. 9.]

6 A voyce [To wit, the voice of God, that instructeth the Prophets, Apostles, Evangelists, and all faithful Teachers in the doctrine of truth, which they are to hold forth unto men.] saith, Cry: [or preach. So straightway again] and be, [to wit, every one of Gods ministers] saith, what shall I cry? All flesh, [that is, all men, such as they are by nature. Psal. 102. 12. and 103. 15. See also Psal. 46. on ver. 5. and Jam. 1. 10. 1 Pet. 1. 24.] is grass, [as fading and as perishing as grass, and of no value at all; so that they must seek their salvation without themselves, or out of themselves. Compare Job 14. 2, Psal. 90. 5, 6. and 102. 12. and 103. 15. Jam. 1. 10,

Jam. 1. 10. 1 Pet. 1. 14.] and all the goodness thereof, [that is, all the good its able to effect touching this temporal life and the managing of it. See 1 Pet. 1. 24.] (is) as a flower of the field.

7 *The grafs withereth, the flower falleth off when the Spirit of the LORD bloweth upon it: verily the people is grafs. Not only the common heap of sinful people, but also the people of God, even they are grafs.*

8 *The grafs withereth, the flower falleth off: but the word of our God standeth for ever. [For it is an incorruptible seed, whereby we are born again unto life eternal, 1 Pet. 1. 23, 25.]*

9 *O Zion, thou publisher of good tidings, [Others render these words thus, O thou (soul) that bringest good tidings unto Zion; Or, O thou preacher, or publisher of good tidings unto Zion: and so in the following clause. Understand here by good tidings, salvation by Christ.] get thee up into an high mountain: O Jerusalem, thou publisher of good tidings; [O Zion, &c. O Jerusalem, &c. Where the Apostles should be endued with power from on high, and from whence the Gospel should go forth, to be dispersed or spread abroad throughout the whole world. See above chap. 2. 3. Mich. 4. 2. Acts 2. and 8.] lift up thy voice with strength, lift it up, be not afraid, say unto the Cities of Juda, Behold (here) is your God. [to wit, Jesus Christ. See Acts chap. 2. 3. 4. 5.]*

10 *Behold the Lord LORD [To wit, Christ] shall come against the strong one, [these and the words that follow are now the words of the Prophet. By the strong one is meant here the Devil of hell, Mat. 12. 29. Joh. 12. 31. Coloss. 2. 15. Heb. 2. 14. 1 Joh. 3. 8. Others with a strong (hand) [and his arm shall rule: [Others shall rule over him; to wit, over Satan, that is, Christ shall conquer the devil, (thus ruling is taken for conquering, below chap. 41. 2.) he shall strip him of his armour, and bereave him of his power. Compare Luke 11. 2. Joh. 12. 31. Coloss. 2. 15. Heb. 2. 14.] behold his reward is with him, [his reward; that is, the punishment which he shall give to that strong one and his adherents; to wit, unto Satan and wicked men, to them he shall give eternal damnation, and a glorious recompence or reward unto his elect. Compare Rom. 2. 6. Revel. 22. 12. [and his wages [Heb. his work; that is, the wages or reward which he shall give unto men according to their works. Compare Jerem. 22. 13. with the Annot.] is before his face.*

11 *He shall feed [That is, teach and instruct by the preaching of his word] his flock, [that is, his sheep, the faithful. See Ezek. 34. 23, 24. and Joh. 10. 11.] like a shepherd, he shall gather the little lambs in his arms, and carry (them) in his bosom, [that is, he shall friendly entertain and comfort such as are humble and dejected in spirit, Mat. 11. 28.] he shall gently lead them that give suck, [Or that are with young. Compare below chap. 49. 10.]*

12 *Who hath measured the waters with his fist? [Or with his hollow hand] and taken the measure of the heavens with the span? and hath comprehended the dust of the earth with a triental? [See of this sort of measure Annotat. Psal. 80. on ver. 6.] and weighed the mountains in scales, and the hills in a balance? [As if he had said, hath not Jesus Christ, as an Almighty God, done it? whose Power, Wisdom, and Majesty are infinite and incomprehensible.]*

13 *Who hath directed [Or measured off, or weighed off; that is, perfectly known] the Spirit of the LORD: and (who) hath (as) his counsellour instructed him? [Or taught him. Heb. given him knowledg, or made him knowing. Compare Rom. 11. 34. and 1 Cor. 2. 16.]*

14 *With whom took he counsel, that should give him understanding, [Or that should make him understand-*

ing,] and should teach him concerning the path of judgment? and should teach him knowledge, and should make known unto him the way of manifold understanding? [Heb. of understanding. As if he had said, Who dare boast that he hath shewed God the way that he must walk in and keep, for to govern his creatures wisely and justly?]

15 *Behold the nations are counted [To wit, of God, and being compared with him] as a drop of a bucket,] to wit, as a drop that hangeth on a bucket full of water, or, as a small drop of water that carrieth in the pail or bucket after the water is poured out] and as a small dust of the balance, [that is, that remaineth in the balance; to wit, when powder, or beaten spice, or some such thing hath been weighed in it] behold he casteth away [or heaveth, lifteth up: to wit, to cast them away] the Isles as thin dust.*

16 *and Libanon [That is, the trees of Libanon] is not sufficient to burn: [that is, would not be able to afford wood enough; to wit, when they should honour God according to his dignity and highness with a sufficient number of burnt-offerings, (to burn:)] Others to burn (the burnt-offering:)] [and the beasts thereof, [that is, the beasts of Libanon, that is, the beasts that feed in mount Libanon] are not sufficient for a burnt-offering.*

17 *All nations before him are as nothing: [To wit, being compared to the Great and Almighty God, Dan. 4. 35.] and they are counted to him less then nothing, and vanity. [Or waste. See Genes. 1. the Annotat. on ver. 2.]*

18 *To whom then will ye liken God? or what likeness will ye apply unto him? [To wit, in regard he is such a great and mighty God, and so full of Majesty. Compare below chap. 46. 5. Act. 17. 29.]*

19 *The workman [The Hebrew word signifieth properly a handy-craftsman, that worketh in copper, or in iron, or in wood. Here it signifieth a Founder; for there followeth immediately, that the Goldsmith gildeth it over. In ver. 20, it signifieth a Carver or an engraver in wood or stone, that maketh images either of wood or stone [casteth an image] [The Hebrew word signifieth properly a carved or graven image. But it is taken here for a cast or molten image] & the goldsmith] The Hebrew word rendred here goldsmith signifieth properly a Founder or melter: covereth it over with gold, [Heb. stretcheth it out, or spreadeth it out with gold, In Genes. 1. 6. the same Hebrew word is used. The meaning here is, the Goldsmith first spreadeth out the gold; to wit, when he beateth it out into thin plates or sheets, and then he overlayeth the image, or covereth it over therewith] and casteth silver chains (for it) [Heb. be casteth or melteth silver chains: To wit, to make the image fast therewith, that it may not fall down; or to adorn or beautifie it therewith.*

20 *He that is (so) impoverished that he hath nothing to offer, he chooseth out a tree (that) will not rot: [The meaning is, he that is so poor that he hath no copper to bring to the Founder, nor gold, nor silver to bring to the Goldsmith, to make an Image of: that is, he that is so poor as that he cannot spare much for to have a costly image made. Others, he that is poor, he chooseth out a tree that will not rot for an oblation. Others, is one in danger, an oblation, or offering; to wit, he voweth. How doth he pay it? he chooseth out a tree that will not rot, and that he offereth instead of gold or silver] he seeketh unto him a wise workman to prepare an image (that) shall not wag. [Or that cannot move it self, or is not moved.]*

21 *Know ye not? hear ye not, is it not told you from the*

the beginning? [Heb. from the head: That is, from the very time that the foundation of the earth was laid, Some likewise take the words following thus; have ye not understood it from the foundations of the earth? have ye not heeded the foundations of the earth? [As if he had said, ye people of Israel, to whom God revealed himself from the beginning, and to whom he gave his Law, should not ye know and understand, that Images are nothing but vanity, and that God neither can nor may be represented by an Image, & that there is no other God then the only eternal, true God, who hath created all things, and still preserveth, guideth, and governeth the same by his wisdom.]

22 It is he [To wit, God [that sitteth above upon the globe, and the inhabitants thereof are as grasshoppers [to wit, being compared with God. See this similitude also Numb. 13. 33.] it is he that stretcheth out the heavens as a thin cloth, and spreadeth them out as a tent, [them; to wit, the heavens. See Job 9. 18. Psal. 104. 1. below chap. 44. 24.] to dwell in.

23 That bringeth, [Heb. giveth. Compare Psal. 2. 2.] the Princes to nothing: he maketh the Judges of the earth as vanity, [that is, he maketh them to be as nothing before him: Or, he maketh them to perish quickly and come to nothing.]

24 Yea they [To wit, the Rulers and Judges of the earth] are not planted, [they cannot or shall not be or subsist, if God should be pleased to shew his power on them] yea they are not sown, yea their stock that is cut off taketh not root in the earth: also when he shall blow upon them shall they wither, and a whirlwind shall take them away as stubble, [that is, as if they were stubble.]

25 To whom then will ye liken me, that I should be like him? saith the holy One. [To wit, God.]

26 Lift up your eyes on high, and behold, who hath created these things. [To wit, the things that are on high, to wit, the Heaven, and all that is in it, and on it] that bringeth forth [Or, bringeth out] their host by number, [that is, the Stars, which he hath placed each in their several ranks and orders, and as an army causeth every one to appear in their turns, and they are all obedient to him. See Psal. 147. 4.] that calleth them all by name, by reason of the greatness of (his) power, and (because) he is strong in might, there is not one missing: [to wit, of all those souldiers in his army; that is, of all the stars.]

27 Why sayest thou (then) O Jacob, [O my people, my Church] and speakest, O Israel, My way, [That is, my condition, namely, in what misery I am] is hid from the LORD, [As if he had said, the Lord knoweth not how it fareth with me, in regard he doth not deliver me out of my misery] and my judgment passeth over from my God, [that is, God doth not execute judgment for me upon mine enemies that persecute me wrongfully.]

28 Knowest thou it not? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth groweth neither weary nor faint? [To wit, of governing the world, and his Church in it] there is no searching of his understanding. [See Psal. 147. 5.]

29 He giveth power to the weary one, and he multiplieth strength to him that hath no powers.

30 The youths [That is, the young and nimble persons, that rely upon their youth and strength] shall grow weary and faint, and the young men shall surely fall:.

31 But they that wait upon the LORD, shall renew [Heb. alter or change; To wit, by the working of the holy Ghost that dwelleth in them. See chap. 41. 1.

(their) strength, they shall mount up with wings] as the Eagles. [This fowl lifteth it self up in the air higher then any other bird doth. See Job 39. 30. Psal. 103. 5. Jerem. 49. 16. Obad. ver. 4.] they shall run and not grow weary, they shall walk and not grow faint.

CHAP. XLI.

The Lord summoneth all Idolaters to judgment; ver. 1 He speaketh also concerning Abraham, with whom God made a covenant, and to whom he gave signal victories, 2 whereat the heathen were amazed, but notwithstanding went on in their Idolatry. 6 A friendly and comfortable speech of God to the godly Israelites, 8 with a promise that he would deliver them, 10 destroying their enemies, 11 and blessing the faithful, 17 Gods speech unto Idolaters, 21 Redemption for the Messias sake, 25.

KEEp silence before me ye Islands; and let the nations renew their strength: let them come neer, then let them speak: let us come neer together to judgment; [These are the words of God. (Keep silence before me ye Islands, &c.) That is, ye inhabitants of the Islands; that is, ye that dwell afar off, on that side of the Sea, (see Genes. 10. on ver. 5. and Psal. 72. on ver. 10.) keep silence and hearken with diligent attention what I the Lord shall say unto you. In which words God summoneth all Idolaters as it were before the Judgment-seat, to convince them of their folly in seeking and craving help of Idols, (and let the nations renew (their) strength:) The meaning is, let them do their best to defend themselves against me, they shall find at last that they shall not be able to stand it out, or to prevail against me.]

2 Who raised up the righteous man [To wit, Abraham, who was justified by faith, and whose righteousness is highly commended and extolled by Moses. See Gen. 15. 6. and 18. 19. and 22. 16. Heb. raised up that righteousness: See of such kind of phrase, Job 35. on ver. 13. (raised up) that is, exhorted and stirred him up to go to another country] from the rising [Meaning the rising of the Sun, namely from the land of the Chaldeans. See Genes. 11. 31. and 12. 1. Jos. 24. 2. [called him on his foot] [that is, that he should follow and serve him on the foot; that is, forthwith without delay] gave the heathen before his face, [that is, who gave him the victory over the heathen that had plundered Sodom and Gomorrah] See Genes. 14. 14. [and made him rule (over) kings] that is, gave him victory, to wit, over those four Kings of whom mention is made, Genes. chap. 14. [gave them as dust to his sword, as driven stubble to his bow] [that is, made them to be as easie to be cut asunder by his sword, as if they had been dust, &c. Others, and made their swords (to wit, the sword of those Kings) as dust, and their bows as stubble, that is driven (by the wind)]

3 That he pursued them, and passed through (in) peace, by the path (which) he had not gone with his feet? [Others, had never gone, or, never came. Some apply this verse and the former to Cyrus, as a Type of Christ: some onely unto Christ.]

4 Who hath wrought and done (this), calling the generations from the beginning? [Or (who) calleth, &c. that is, who causeth men to succeed one another, one generation to follow after another successively, so that the world is never without inhabitants (from the beginning) Heb. from the head; to wit, from the beginning of the world] I the Lord that am the first, and with the last, I am the same, [others, and among the last

last I am the same. This fourth verse may be likewise rendered thus; *who hath wrought and made (and) called the ages that have been from the beginning? I the Lord that am the first, and which shall be hereafter, I the same.*

5 *The Isles saw it, and they feared;* [The meaning is, the inhabitants of the Islands seeing and experiencing the power which God at all times shewed for the defence of his Church, were terrified and amazed, and did in some measure demean themselves as if they would be subject and obedient unto the true God: but in stead of composing themselves uprightly to serve the true God onely, they became vain in their own imaginations, making notwithstanding Idols, and giving the glory of the true God unto their Idols] *the ends of the earth,* [that is, those that dwelt in the uttermost ends of the world] *trembled: they drew neer and came on.*

6 *The one helped the other,* [To wit, in the advancing and promoting of Idolatry. Heb. *the man help his companion or fellow*] *and said to his companion,* [Heb. *brother*] *be strong,* [as if they had said, be courageous, fall on, let us assist one another manfully, to wit, in making, setting up, and adorning of Idols.]

7 *And the workman strengthened the goldsmith:* [That is, encouraged him, exhorting and stirring him up to finish and perfect the work (the goldsmith) Heb. properly the melter] *he that smootheneth with the hammer, him that beateth upon the anvil,* [that is, he that beateth or knocketh upon the gold that lieth upon the anvil, to be beaten to a plate. Others, *with the beating upon the anvil*] *saying of the soldering; it is good: then he fasteneth it,* [to wit, the image] *with nails, that it should not wag.*

8 *But thou Israel,* [That is, ye my people of Israel] *my servant, thou Jacob,* [that is, the posterity of Jacob] *whom I have chosen:* [See *Deut. 7. 6.* and *10. 15.* and *14. 2.* *Psal. 135. 4.* below *chap. 43. 1.* and *44. 1.*] *the seed of Abraham* [that is, the children of Abraham] *my love:* [that is, who loved me, *2 Chron. 20. 7.* or, *my friend*, that is, whom I loved. See *Jam. 2. 23.*]

9 *Thou whom I took hold on,* [That is, whom I took hold on, and led forth] *from the ends of the earth,* [that is, from countries that lie afar off; to wit, from Chaldea, when ye that are now alive were in the loins of Abraham] *and called thee from the chiefest men thereof,* [or choicest men, to wit, of the earth, that is, from the most honourable, richest, and most excellent persons of the world. See *Exod. 24. on vers. 11.* Others, *before the chiefest men thereof:* as if he had said, I preferred thee before the chiefest and greatest men of the earth] *and said unto thee, thou art my servant, I have chosen thee, and have not cast thee away.*

10 *Fear not, for I am with thee, be not dismayed,* [Or, be not astonished, be not disheartened, faint not, be not affrighted, melt not, to wit, like wax; fear not, be not afraid: all these and sundry interpretations more are given upon this word] *for I am thy God, I strengthen thee, also I uphold thee with the right hand of my righteousness,* [or *with my righteous right hand*, that is, by my divine power, which exerciseth justice, punishing the wicked, and defending the godly.]

11 *Behold, all they that were incensed,* [Or, were kindled; to wit, with anger] *against thee, they shall be ashamed, and confounded* [compare *Exod. 23. 22.* below *chap. 60. 12. Zach. 12. 3.*] *they shall be as nothing, and those men that strive with thee,* [Heb. *the men of thy strife*; that is, the men that strive with thee. So *ver. 12.* the men of thy contention, that is, the men that contend with thee] *shall perish.*

12 *Thou shalt seek them, but shalt not find them; the men that contend with thee shall be as nothing, and those men that war with thee, (shall be) as a thing of nought.*

13 *For I the LORD thy God take hold of thy right hand, who say unto thee, Fear not, I help thee.*

14 *Fear not thou worm Jacob,* [That is, the people that are descended from Jacob, but are now as despicable in the eyes of your enemies, as a little worm. See *Psal. 22. 7.*] *the people of Israel:* [or the men of Israel] *I help thee, saith the Lord, and thy redeemer is the holy One of Israel.*

15 *Behold, I have made thee a sharp* [Or edged, that is, that is able to cut sharply,] *new threshing-sledge, that hath sharp pegs:* [Heb. *that is a Lord*, or possessor of mouths, that is, which is well stored or furnished as it were with mouths, that is, with sharp pegs or pricks, to bite or hurt, and wound. The meaning is, I have given thee such power and ability, that thou shalt tread and bruise in pieces all them that lift themselves up against thee. See *2 Cor. 10. 4, 5.*] *thou shalt thresh the mountains, and grind (them) to powder, and thou shalt make the hills as chaff.* [that is, the high, great, exalted and honourable ones in the land, that shall oppose and fight against thee, shalt thou destroy: or, I will do it in thy name and for thy sake. Compare *Rev. 17. 14.* and *chap. 19. verse 1, 7.* and *chap. 20. vers 8, 9.*]

16 *Thou shalt fan them, and the wind shall take them away, and the whirlwind shall scatter them; but thou shalt rejoice in the Lord,* [That is, because of the Lord, to wit, because he doth so graciously acknowledge and accept you for his own] *thou shalt glory in the holy One of Israel,* [that is, in him whom the Israelites do acknowledge, honour and fear as their holy God.]

17 *The miserable and needy* [To wit, those that are poor in spirit, and those that hunger and thirst after righteousness; that is, those that feeling and acknowledging their own spiritual poverty, will know that there is no righteousness to be had in themselves, and therefore hunger and thirst after the righteousness of God: to these the Lord promisseth that he will refresh and satisfy them, as followeth in the latter part of the verse] *seek water,* [that is, help, comfort, refreshing in their necessity and distress] *but there is none* [to be found either in themselves, or in other men, be they Scribes or Pharisees, or whatsoever they may be called] *their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.*

18 *I will open rivers on the high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.* [See the Annotat. *Psal. 107. on ver. 35.* Understand here by the rivers, fountains, &c. a very great plenty of spiritual blessings. See the Annotat. *Job chap. 20. vers. 17.* The meaning is, I will refresh them by the preaching of the Gospel, and the power and efficacy of the holy Ghost, comforting them against the accusations of their consciences. See above *chap. 35. 7.* and below *chap. 34. 3.* and *Job. 4. 10.* and *7. 37.*]

19 *I will set in the wilderness the Cedar-tree, the Shittah-tree,* [This is a kind of Cedar-tree which is not known in these countries. See the Annotat. *Exod. 25. on ver. 5.* of this wood was the Ark of the covenant made, and also the holy table, *Exod. 25. 10.* and *23.*] *and the myrtle-tree and the oyle-tree: I will set in the desert the fir-tree, the beech-tree,* [or, *rosin-tree*] *and the box-tree,* [Others, the white poplar-tree. Some

Some conceive that hereby are to be understood all trees that give a great shadow. The Hebrew word that is used here in the text, is onely found in this place, and below chap. 60. 13.] together. [The meaning of this verse is, I will fill and adorn, or beautifie my Church, which was heretofore like a wilderness, with many faithful and godly persons, who shall be in it like fair, beautiful, and fruitful trees.]

20 *That they may see, and know, and consider* [Or lay to heart] and understand together, that the hand of the LORD hath done it, and that the holy One of Israel hath created it, [to wit, that he hath wonderfully preserved, and adorned or beautified his Church.]

21 *Produce your cause, saith the Lord, bring forth your strong arguments,* [Heb. strengths, firmness, that is, proofs, demonstrations, arguments, reasons, grounds, to wit, to shew and to make it appear, that your idols are true Gods or Gods indeed, and that ye do well in honouring or worshipping them] *saith the King of Jacob,* [that is, of the people that descended from Jacob. In this verse the Lord speaketh again to idolaters, and he challengeth or summoneth them before his tribunal. (See below chap. 45. 20. and chap. 48. 14.) to wit, to shew them the vanity of their superstitions, and so to make the godly to loath and abhor such abominations.]

22 *Let them be brought forth and tell us* [To wit, me the Lord, and the faithful that adhere unto me] *the things that shall happen:* [let them &c. To wit, your false Gods, and those that adhere unto them, let them come forth; and shew that they are Gods, which shall happen, if they make it appear that they know things to come and past] *shew,* [here the Lord converted his speech unto the false Gods, as also ver. 23, 24] *those former things what they were,* [that is, what hath happened in times past. Others, the first things what they shall be; to wit, in time to come] *that we may lay it to heart,* [Heb. lay, or set our heart, to wit thereon; that we daily mind it with our heart] and *know the end of it,* [that is, that we may know what will follow upon it] or *cause us to hear things to come,* [that is, declare unto us future things, or things to come.]

23 *Shew the things that shall come (to pass) hereafter, that we may know that ye are gods; yea, do good, and do evil,* [The meaning is, make your power to appear, do good to them that honour you, or do evil to them that despise you. Thus doth he flout and mock at the idols which have neither life nor power, and consequently can do neither good nor evil to any] *that we may stand amazed and look on it,* [or, consider it] together.

24 *Behold, ye are less than nothing, and your work is worse than an adder:* [Or, then (the work) of an adder, or, of a cockatrice. Or thus: your work is of an adder, that is, of the Devil. Others, lest then a thing of nought] *he is an abomination that chooseth you,* [to wit, to honour and worship you as gods. Others, that which they shall choose of you, is an abomination.]

25 *I raise up (one) from the North; and he shall come from the rising of the sun,* [To wit, I the Father, raised up one, to wit, my Son Jesus Christ, who shall come from the north &c. that is, whose dominion shall reach from one end of the world to another. Compare this with Matth. chap. 8. ver. 11. Under these two parts of the world must here be understood all the parts of the world. Others, I raise up a (people) to wit, that people, my Church, which shall be gathered from all the corners of the world at the time of the coming of the Messiah, by whom the kingdom of sin and Satan shall be utterly abolished and destroyed. Some apply it unto Cyrus as a type and

figure of the Lord Christ] *he shall call upon my name: and he shall come (upon) superiours* [to wit, to confound them. See 2 Cor. 10. ver. 4, 5, 6. (upon superiours) or, rulers, both ecclesiastical and civil, to wit, against all those that shall oppose the Lord Jesus Christ] *as (upon) clay, and as a potter treadeth mire,* [that is, clay, Understand withal shall he tread them down, and put them to shame.]

26 *Who* [To wit, among all the Idols] *hath declared (somewhat) from the beginning,* [Heb. from the head: that is, of such things as were done in the beginning of the world] *that we may know it, or before time* [Heb. from the faces, that is, beforetime, or, from the beginning] *that we may say he is righteous?* [o, (thou art) righteous, that is, thou hast justly given thy self out to be a God; or hast justly assumed the name and title of God. (he is righteous) or true, because righteousness requireth truth. Others render the first words of this verse thus, who shall declare the former things? we shall understand; and that which was before time? we shall say he is true] *but there is none* [to wit, among the false gods, or among men,] *that declareth it; also none that causeth (somewhat) to be heard, also none* [to wit, among the idols] *that heareth your words.* [For the idols have ears, but hear not. See Psal. 135. 16.]

27 (I) *the first (say) to Zion,* [That is, I that am God can say to Zion, to wit, I the Lord, but idols cannot] *behold, behold them (there):* [to wit, those things which I said before] *and to Jerusalem will I give a bringer of glad tidings,* [or, an Evangelist, a preacher of the Gospel, speaking of the grace and mercy of God towards penitent sinners. And understand this principally of Christ; and further by that which went before, that this promise shall be as certainly accomplished and fulfilled, as if it were al ready before our eyes. Compare below chap. 42. ver. 9. Others render the words thus: I the first will give unto Zion and Jerusalem a glad messenger, behold them there. The true God did immediately before challenge all the idols of the heathen, to foretel things to come, glorying that none of them all were able to do it: but I saith (God now) I will be the first that shall give unto Zion and Jerusalem one that bringing glad tidings, shall say, behold them there: those things which God hath foretold, are now there present and are done before our eyes (I will give unto Jerusalem a glad messenger) understand withal, from the immediate foregoing clause, and behold he is there.]

28 *For I looked,* [To wit, for a man that should be able to help and save my people] *and there was none, even among these,* [or also none of these; to wit, that belong to my people] *but there was no counsellour,* [to wit, that was able to give good counsel to wounded or dejected consciences. The counsellor that was able to do this aright, was Christ. See above chap. 9. ver. 6.] *that I should ask them, and they give me an answer.*

29 *Behold, they are altogether* [To wit, all those idols] *vanity, their words are a thing of nought, their molten images* [understand under these also images of gold and of stone] *are wind, and a vain thing,* [Others, their sprinklings are wind, &c.]

C H A P. XLII.

A prophesy concerning the coming of Messiah, and what his office is, ver. 1. how he shall demean himself in it 2. The assistance which the Lord shall give him, 5. who is a jealous God, 8 and knoweth all things afore-hand. 9 An exhortation to thanksgiving for benefits received; 10 that also the converted Gentiles should do it, 11 in regard the Lord will overpower and subdue all their enemies. 13 A further prophesy concerning the calling of the Gentiles, 16 and the punishment of Idolaters. 17 A lamentation for the obstinacy and hardness of the Jews, both of the people and the Priests, 19 and their miserable condition, 22 and obstinacy or hardness, 25.

BEhold my servant, [God the father speaketh this of his son Christ, whom he calleth his servant, in regard that Christ, as our mediator, took upon him the form of a servant. Compare below chap. 53. 11. Mat. 12. 11. Phil. 2. ver. 6, 7, 8.] whom I uphold, [that is, whom I strengthen, so as he faint not under the intolerable burden of my wrath, which he must feel and endure a while, to blot out and make atonement for your sins, for which he hath delivered up himself] mine elect (in whom) my soul delighteth: [Compare Mat. 3. 13. and 17. 5. Ezek. 1. 6.] I have given my spirit upon him, [to wit, the gifts of the holy Ghost, which he hath need of to execute the office of mediator. See above chap. 11. 2. Mat. 3. 16. Joh. 3. 34.] he shall bring forth judgement [to wit, out of the bosome of the father, Joh. 1. 18. This he shall do partly in his own person, partly by his Apostles, and other teachers or ministers of the Gospel] to the Gentiles [or to the nations, as well Jews as Gentiles. See Rom. 1. 16. The meaning is, he shall propound and offer unto the Gentiles (or, unto all nations, both Jews and Gentiles) the true doctrine concerning the salvation of mankind by the preaching of the Gospel, and shall thereby bring them to obedience of himself, and to their own everlasting salvation.] See Mat. 12. 19.

2 He shall not cry, call, clamour, nor lift up (his voice), nor cause his voice to be heard in the street, [The meaning is, he will not boast or brag much, nor make a great noise with much tumult, as the princes of this world do: neither will he make any outward pomp or stir, but he will demean himself quietly, discreetly, and humbly, bearing graciously with all the infirmities and imperfections of his elect. See Mat. chap. 12. ver. 18, 19, 20. Luke 17. 20.]

3 The bruised reed shall he not break, and the smoking flax-wick, [That is, the wick, that is almost burnt out in the lamp, giving hereby any shining or light at all, but onely yet smoking] he shall not quench it, [that is, he shall bear with the infirmities of poor sinners, and will refresh their dejected or wounded consciences, and comfort them with the promise of the forgiveness of their sins. See Psal. 34. 19. Mat. 11. 28.] he shall bring forth judgement in truth, [that is, uprightly, faithfully: for truth signifieth here fidelity or faithfulness, (he shall bring forth, &c.) or, execute, and consequently overcome, or conquer: as truth and judgement do overcome or conquer at last. See Mat. 12. 20.]

4 He shall not be darkened, [But he shall give light and shine clear and bright. Christs light is opposed to the smoking and smothering flax, and his power to the bruised reed. Others, he shall not faint, to wit, in the executing or performing of his office,

Mat. 26. 39. and Luke 12. 50. The same is straight-way said in other words. Some understand this being darkened and broken (the purchase that immediately followeth) of the death and passion of our Lord Jesus Christ, which should not come to pass before he had preached the Gospel according to his Fathers counsel] neither shall he be broken, [that is, he shall not faint under the heavy burden of his function] till he shall have set judgement [that is, doctrine, as straightway followeth] in the earth: [to wit, by the preaching of the Gospel throughout the whole world: which could not be done until Christ was dead, and was ascended unto his Father in heaven, and had sent the holy Ghost upon the Apostles. See Joh 16. 7.] and the Isles shall wait for his doctrine.] In these words the prophet doth shew the doctrine of the Gospel should not be alwaies shut up within the bounds of the land of Juda, Gen. 49. 10. Matth. 18. 19. (his doctrine) this is the same which he even now called judgement; namely the Gospel.]

5 Thus saith God the LORD, he that created the heavens, and spread them abroad, [Heb. the spere aders abroad thereof, or those that spread them abroad. See Joh 36. on 29.] he that stretched forth the earth, [to wit, in a circle.] and that which issueth out of it, [Heb. the issues thereof, that is, all that buddeth forth and groweth out of the earth] he that giveth breath unto the people (that) are upon it, and spirit to them that walk upon it: [understand here by spirit the reasonable soul. See Numb. 16. on ver. 22.]

6 I the Lord have called thee [O my Son Jesus Christ, to wit, to be a mediator] in righteousness [or with righteousness; that is, in due manner and form, for thou hast freely and willingly given thy self over to the office of a mediator. See Psal. 40. 9. Heb. 10. 7. Or, with righteousness; that is, according to my promises, which I have often made unto my people by the Patriarchs and Prophets] and I will hold (thee) by thine hand: [that is, I will assist thee, by giving thee necessary strength and ability for the executing of thy office of Mediator] and I will keep thee, [so that thou shalt not be oppressed before the appointed time, and also that thou shalt not faint in the exceeding great torment] and I will give thee for a covenant of the people, [that is, for a mediator of the covenant, namely of the covenant of grace which I made with Abraham and his seed. This covenant thou shalt ratifie and confirm, to wit, so as that by thee my people shall be reconciled unto me, and consequently all nations shall be united in one covenant; not onely the Israelites, but also the Gentiles, as immediately followeth.] for a light of the Gentiles, [that is, that thou maist enlighten them with the saving knowledge of God, and of their Saviour, whereby the elect of all nations shall be made to rejoyce. For as the light doth rejoyce and comfort the bodies of men, so doth the knowledge of Christ rejoyce the hearts and minds of the children of God inwardly. Compare above chap. 9. 1. and below chap. 49. 6. Luke 2. 32. Acts 13. 47. and 16. 34.]

7 To open the blind eyes: [To wit, by the preaching of the Gospel, and the enlightning of the holy Ghost. See Act. 13. 46, 47. and chap. 26. ver. 17, 18. (the blind eyes) to wit, the eyes of the understanding. See above chap. 35. 5.] to bring out them that are bound from the prison, [to wit, from the spirituall bondage of sin and of the Devil, so freeing and delivering the elect from the fear and terror of hel. See below chapter 49. 9. and 61. 1. Luke 4. 18. Heb. 2. 14, and 15.] (and) them that sit in darkness [understand here the darkness of ignorance

norance. See above chap. 9. vers. 1.] out of the prison-house.

8 I am the LORD, [Heb. *Jehovah*, that is, the everlasting, essential, unchangeable God] that is my name, and my glory will I give to no other, neither my praise to the carved images. [Compare below chap. 48. 11.]

9 Behold, the former things are come to pass; and new things do I declare: before they spring forth I cause you to hear them. [The meaning is, whatsoever I declared unto my people in former time the same is fulfilled: now I declare unto them some new thing, which shall also assuredly come to pass, namely, the appearance or coming of the Messiah in the flesh, which shall be as exactly fulfilled in every point and circumstance thereof, as I have foretold it by my Prophets.]

10 Sing unto the Lord a new song, [That is, an excellent song. See *Psal.* 33. 3.] his praise from the end of the earth: [that is, ye that dwell in the utmost ends of the world, all men of whatsoever condition or nation ye are: forasmuch as the salvation which the Messiah bringeth concerneth all kind of people and nations, therefore all people and nations have just cause to rejoyce and to be glad in him] ye that go to sea [Heb. *that go over the sea*; to wit, in the ships that shall go up or sail upon the sea] and all that is therein, the isles and the inhabitants thereof. [ye men altogether that dwell in the isles, that lie round about in the sea. Heb. *the fulness thereof*, as *Psal.* 24. 1.]

11 Let the wilderness and the cities thereof [That is, the cities that lie in or neer unto it] lift up (their voice) with the villages (which) Kedar inhabiteth: [that is, the villages of the Kedarens; that is, the Arabians, so called from Kedar the son of Ishmael, *Genes.* 25. 13. *Psal.* 120. 5] let them shout that dwell in the rocks. [Others, that dwell at Sela, which is the chief city of Arabia. See above chap. 16. vers. 1.] (and) make a noise from the top of the mountains. [Heb. *from the head of the mountains*.]

12 Let them give glory unto the Lord, and declare his praise in the Islands.

13 The LORD [To wit, Jesus Christ] shall march forth as a champion, [that is, he will make his divine power appear when he shall conquer the Devil and the world by his preaching, his death, his resurrection, ascension, sitting at the right hand of his father, and coming again to judgement] he shall stir up zeal like a man of war, he shall shout, yea he shall make a great noise: [some conceive that the Hebrew word signifieth crying, roaring, or bellowing like the Elephants] he shall overpower his enemies.

14 I have of old held my peace, [These are the words of God; as if he had said, this indeed hath been my custome and course of old, that I did let my and my churches enemies awhile alone] I have been still (and) refrained myself: [or should I (longer) hold my peace? should I (still) refrain myself?] I will cry out like a travailing woman, I will waste, swallow them up altogether.

15 I will make waste mountains and hills, and I will cause all their grass to wither, [That is, I will destroy the great & proud enemies of my Church, and I will remove all impediments that may hinder or hurt my believers from coming to me into heaven] and I will make the rivers Islands, and (I will) dry up the pools.

16 And I will lead [To wit, by my spirit and by the preaching of the Gospel] the blind, [that is, those that in former time knew not the true God, but erred and went astray from him and his doctrine, and stuck fast in great blindness of ignorance and

idolatry] by the way (which) they know not [that is, by the way of heavenly and saving truth and piety] I will cause them to go in the paths (which) they have not known: I will make darkness light before their faces, and that which is crooked straight. [Compare above chap. 40. 3, 4.] these things will I do unto them, and I will not forsake them.

17 (But) they that rely on carved images, that say to the molten images, ye are our gods, they shall turn backwards, and with shame be made ashamed. [That is, be utterly confounded. Compare *Psal.* 7. 7. above chap. 44. 11. and 45. 16.]

18 Hear ye deaf, and look ye blind, [Here the Lord speaketh unto the Jews, that were wilfully deaf and blind, not desiring to hear his word with attention, nor to consider his works and judgements] that ye may see.

19 Who is blind but my servants? [That is, the people of Israel, to whom I have revealed my will, and whom I have called to serve me according unto it; as above chap. 41. vers. 8. and straightway again in this verse] and deaf as my messenger [the Priests and Levites, by whom God made his will known unto his people] (that) I sent? [to wit, to teach and instruct my people] who is blind as the perfect one? [or complete one: that is, the people of Israel, to whom I have shewed many great mercies both spiritual and corporal, so that they wanted nothing: whence they ought to see and acknowledge how faithfully and surely I meant it toward them] and blind as the LORDS servant?

20 Thou seest (indeed) many things, [To wit, many wonderful works of God which he doth for thy good] but thou keepest them not: [Compare *Rom.* 2. 2. *etc.*] (though) he [to wit, the servant of the Lord, that is, the people of Israel] open the ears, yet he heareth not [that is, he mindeth it not. The meaning is, this people doth outwardly so demean and carry themselves, as if they had a mind to hear my words, but they mean it not in good earnest, they do not, nor are seriously affected with, take to heart the things that they hear. In the first member of this verse there is spoken to the second person, but in the second clause of the first person. This implieth some obscurity or darkness in the sense.]

21 The LORD had a delight (in him) [To wit, in his servant; that is, in his people, or in them; to wit, these men. Some apply it to the law and the execution of Gods judgements upon this sinful people] for his righteousness sake: [that is, by reason of his truth and faithfulness, namely, because he promised the Patriarchs and the Prophets that he would do good unto their seed. See *Psal.* 147. 19, 20.] and he made (him) glorious.

22 But (now) it [To wit, the people of Israel, Others, he, to wit, the LORDS servant, as vers. 19.] [is a robbed and spoiled people: they are all of them snared in holes, and hid in prison-houses: [Others thus, and the people is robbed and spoiled: all the young men sigh, or they sigh all of them in dens or holes of the earth. The meaning is, God hath delivered this people into the hands of their enemies, because they considered not his grace and mercy] they are become a prey, and there is none that delivereth them: [Heb. *there is no deliverer*] a spoil, and none saith, restore (them). [that is, there is none that defendeth or protecteth them, or that compelleth their enemies to restore back that which they took away from them.]

23 Who among you giveth ear to this? (who) considereth and beareth what shall be hereafter? [For the judgements and plagues of God, which do here in this

this life befal impenitent sinners, they are but beginnings of their sorrowes, if they do not consider and repent in time, and with confession of their sins say, *who gave Jacob, &c. ver. 24.*

24 *who gave Jacob for a spoil, and Israel to the robbers?* [By Jacob and Israel is meant here the posterity of Jacob, the Israelites] *is it not the LORD? he against whom we have sinned?* [that is, it is certain that the Lord for our sins hath delivered us and our estates into their hands] *for they would not walk in his ways, they hearkened not unto his law.*

25 *Therefore he hath poured out upon them* [Heb. upon him, and so in the sequel, to wit, upon Jacob, or upon Israel, as appeareth by *vers. 24.*] *the fury of his anger,* [that is, his judgements. See the Annotat. *Psal. 79. on vers. 6.*] *and the strength of war:* [the army of the Assyrians, and other enemies] *and he hath set them on flame round about, but they perceived it not;* [that is, the Israelites regarded not the judgements of God, and the causes thereof] *and he set them on fire,* [that is, he destroyed them by many smarting miseries and calamities] *but they took it not to heart,* [that is, they regarded not the judgements of God, and the causes thereof, as in the former verse.]

C H A P. XLIII.

The Lord comforteth his people, promising to deliver and protect them, ver. 1, &c. and to enlarge his Church from among the Gentiles: 5 and he proveth that the Gods of the Gentiles are vain, 9 but that he is alone the true and almighty God, 10, &c. who chose his people not because of their merits or deservings, but out of free grace, 21, &c.

BUT now, thus saith the LORD thy creator, [That is, he that created thee, made thee to be his people, and regenerated thee by his holy spirit, calling thee to his knowledge according to his good pleasure, that thou mightest be unto him a chosen people dedicated to his glory. See *Eph. 2. 2, 10.*] *O Jacob,* [that is, my chosen people of Israel] *and thy former, O Israel* [the same that Jacob in the former clause] *fear not,* [though ye shall be constrained to be a while in captivity in Babylon, and in your enemies country] *for I have redeemed thee* [to wit, out of the power of the Devil by Christ; and I will redeem thee out of the Babylonish captivity] *I have called thee by thy name, thou art mine.*

2 *When thou shalt pass through the water I will be with thee; and through the Rivers, they shall not overflow thee:* [That is, when thou art in distress and danger I will deliver thee, and will alwaies be thy protector and defender. See *2 Sam. 22. the Annotat. on ver. 17. also Psal. 16. 12.*] *when thou shalt pass through the fire,* [to wit, the fire of affliction and adversity, as *Job 15. 30.*] *thou shalt not be burnt, neither shall the fire kindle upon thee.*

3 *For I am the Lord thy God, the holy One of Israel,* [That is, that holy God whom the Israelites ought to honour and serve in a holy manner, as their own God] *thy saviour: I gave Egypt, Ethiopia, and Seba,* [that is, the Sabeans that descended from Seba, See *Genes. 10. 7.*] *(for) thy redemption-mony,* [or for thy ransom. See *Job 21. on ver. 18.*] *in thy stead,* [or for thee. See *Prov. 11. 8.* and the Annotat. there. The meaning is, I have spared thee, and have delivered up the Ethiopians, Egyptians, and Sabeans, as it were for thy ransom, or the price of thy redemption, and have suffered them to be destroyed instead of thee. See above *chap. 20. 4, 5.*]

4 *From that time that thou wast precious in mine eyes,* [To wit, from that time when I brought thee forth out of Egypt: (that thou wast precious in mine eyes,) [that is, that thou becamest my dear peculiar treasure. See *Exod. 19. 5.*] *thou hast been honoured, and I have loved thee:* [I have manifested my love toward thee by many and sundry mercies] *therefore have I given men,* [to wit, the Egyptians, Ethiopians, and Sabeans, *ver. 3.*] *in thy stead, and nations instead of thy soul,* [that is, for thy life.]

5 *Fear not, for I am with thee: I will bring* [Not onely according to the flesh out, of the Babylonish captivity; but also according to the Spirit, out of the prison of hell] *[thy seed]* [that is, thy posterity; to wit, in faith, whom I will call to the communion of my Church] *from the rising,* [that is, I will gather me a Church from all parts and corners of the earth, [and I will gather [See the former note upon the word *bring*] *from the going down.* [See also the former note upon the word *rising*.]

6 *I will say to the North, give up, & to the South, keep not back: bring my sons,* [That is, the faithful, or believers] *[from far, and my daughters from the end of the earth.*

7 *Every one that is called by my name,* [That is, all the children of God; for children bear their fathers name] *and whom I have created for my honour,* [as above *ver. 1. whom I have formed, whom also I have made.* [Or, whom I have made excellent and honourable. See the Annotat. *Psal. 100 on ver. 3.*]

8 *Bring forth the blind people,* [That is, the people that are blind by nature, and cannot see into divine matters] *that have eyes:* [to wit, fleshly, or bodily eyes, but have not spiritual eyes that are enlightened by the holy Ghost] *and the deaf* [to wit, that by nature cannot hear nor understand the word and will of God] *that have ears* [to wit, bodily ears, but not spiritual ears.]

9 *Let all the heathen be gathered toget her, and let the nations be assembled,* [These are the words of God] *who among them* [What God is there among them, and among all those that cleave and adhere unto Idols, that &c. [shall declare this?] [to wit, that which I foretel you concerning the deliverance from the Babylonish captivity, and consequently concerning spiritual redemption by Christ] *or let them* [to wit, the Idols of the heathen] *cause us to hear former things,* [that is, the things that are past, much less can they foretel things to come. See above *chap. 41. ver. 22.* The Lord proveth by thole words, that he alone is the true God.] *let them bring forth their witnesses;* [to wit, to prove and testify that they have foretold future things] *that they may be justified,* [that is, that it may appear that they do really & truly bear the name of gods] *and (that) men may hear it, and say, It is truth* [to wit, that they are gods.]

10 *Ye are my witnesses, saith the LORD,* [To bear witness that I am a true God, because I have done and foretold such things which no Idols can do, nor foretel,] *and my servant whom I have chosen,* [to wit, the Prophet Isaiah, and other Prophets that have from my mouth published or declared such things before. Some understand here by his servant Jesus Christ, as above *cha. 42. 1.*] *that ye may know it, and believe me, and understand that I am he, (that) before me (there) was no God formed.* [Understand withal, as Idols are, that are formed or made by mens hands, not subsisting of or by themselves, as I the true God do subsist from eternity] *neither shall (there) be after me.* [The meaning is, I alone am the onely everlasting true God. Compare above *chap. 41. 4.* and below *chap. 44. 8.* and *45. 21. Hos. 13. 4.*]

11 *I am the LORD*, [To wit, the true God, who hath an eternal being of himself. See above chap. 42. 4. Genes. 2. on ver. 4.] *and before me there is no Saviour.*

12 *I have declared* [To wit, unto my people, that I would help them] *and I have delivered, and I have caused (it) to be heard, and (there) was no strange God among you* : [To wit, that declared, or did that which I have done, and declared among you] *and ye are my witnesses, saith the LORD, that I am God.*

13 *Also before the day was*, [That is, before that time when the first day was; that is, before the beginning of the world] *I am, and there is none that can deliver out of mine hand: I will work and what shall turn it?* [Or, turn it away: that is, who shall hinder me to do that which I have purposed to do, Job 9. 12. and above, chap. 14. 27.]

14 *Thus saith the LORD your Redeemer, the holy One of Israel* : [For your sake I have sent [That is, I will surely send. [The Prophets do often speak of a thing that is yet to be done, as if it were already done] *to Babel*, [to wit, Cyrus with the Persians and Medes. These God sent to Babel, and caused that City to be destroyed, that the Jews might be delivered out of the Babylonish captivity] *and have caused them all to come down fugitives*, [Others bars; that is, the strength and power of the Chaldeans, that shut up and held fast the Jews, as it were with doores and barres,] *to wit, the Chaldeans, in the ships wherein they shouted* [Heb. in the ships of their shout, or, cry. So he calleth those great and goodly ships of the Chaldeans, wherewith they sailed on, and curbed Euphrates, Tigris, and other rivers: But afterward were fain to flee in and with them from the Persians and Medes, doubtless with a cry, and with weeping.]

15 *I am the LORD, your holy One: the Creator of Israel*, [As ver. 1.] *your King.*

16 *Thus saith the LORD who made* [Heb. gave] *a way in the Sea.* [See Exod. chap. 14.] *and a path in the mighty waters.* [Understand the red Sea and Jordan. See Exod. 14. Jos. 3.]

17 *Who brought forth chariots and horses, army and power*, [That is, who by his divine providence caused Pharaoh with the Egyptians to follow the Israelites with their chariots and horses into the red Sea, where they were drowned, and perished altogether. See Exod. 14. 5, 4, &c. Others, *Who bringeth forth &c.* applying it unto God, by whose power all that oppose the deliverance which he shall please to give unto his people, shall be confounded and destroyed together] *they lay down together.* [to wit, the Egyptians. Others, *they shall lie down*; to wit, the Chaldeans and Babylonians,] *they shall not rise again*, [to wit, here in this temporal life] *they are quenched, they are gone out like awick of flax.* [Compare above chap. 42. ver. 3.]

18 *Remember not the former (things) neither consider the old things.* [Intimating, that the Redemption by Christ, which was typified and represented by the deliverance from the Babylonish captivity, shall be so glorious and excellent, that the deliverance of the Israelites out of Egypt which was wrought in former time, should be no waies comparable to it. See Jerem. 16. 14. and 23. 7.]

19 *Behold I will make some new thing*, [That is, some rare notable thing; something that was never heard nor seen before] *now* [that is, shortly, or in a short time] *it shall spring forth*, [that is, be put in practice. A phrase borrowed from herbs & flowers that sprout or spring forth out of the earth,] *shall ye not know it?* [that is, assuredly ye shall know it] *yea I will*

make a way in the wilderness, & rivers in the desert. [The meaning is, I will wonderfully preserve and deliver my Church, as I did in times past wonderfully lead my people thorow the wilderness, and gave them water out of a rock, Exod. 17. 6.]

20 *The beasts of the field shall honour me*, [As if he would say, All creatures, yea even the brute beasts, shall each of them according to their manner extoll and praise me for it. It is an improper and borrowed phrase, serving to set forth the exceeding great mercy and favour which God will shew unto his Elect in Christ] *the dragons and the young ostriges* : As above chap. 13. 21.] *for I will give waters in the wilderness, (and) rivers in the desert, to give drink to my people, to my chosen.*

21 *This people have I formed for my self, they shall shew forth my praise.* [See Luk. 1. 74, 75.]

22 *But thou hast not called upon me, O Jacob, when thou hast wearied thy self against me, O Israel.* [Others, *but thou hast been weary of me O Israel.* The Lord doth intimate, that they had not deserved by their piety that he should deliver them, for they had not served him as they ought to have done. As if he had said, It hath not tended to mine honour, nor to my service, that ye have taken so much pains in killing so many sacrifices, observing very ritely the ceremonies of the law: as concerning the outward part of worship, ye have done this to make a fair shew, without faith, and consequently against me; that is, by or with transgressions against me, and to my grief or sorrow. See ver. 24. Others, *for my sake.* See above chap. 1. ver. 11. and 1 Sam. 15. 22.]

23 *Thou hast not brought me the small cattell* [To wit, sheep and goats] *of thy burnt-offerings, neither hast thou honoured me (with) thy slain-offerings* : [to wit, when thou hast killed many sacrifices, and so seemest to serve me; forasmuch as it was done without faith and hearty repentance.] *I have not caused thee to serve (me) with meat-offering*, [Heb. mincha. See Levit. chap. 2.] *neither have I wearied thee with frankincense*, [that is, in requiring many offerings of thee. See above chap. 1. 11. They were wont to use incense or frankincense in their offerings. See Levit 2.]

24 *Thou hast bought me no Calamus (or sweet cane)* [This was used in the incense. See Jerem. 6. 20.] *with money, neither hast thou watered me*, [Or, moistened me, made me drunk] *with the fat of thy slain-offerings* : [that is, rejoiced and filled me with joy and delight: as Prov. 5. 19. Jerem. 31. 14.] *but thou hast made me labour* [or, made me trouble, Heb. made me to serve; that is thou hast been burdensome to me. See above chap. 1. 13.] *with thy sins*, [that is, with thy hypocrisy, with the oppression of thy neighbour, &c. Compare above chap. 1. 15. &c.] *thou hast wearied me with thine iniquities.*

25 *I am he that blotteth out thy transgressions*, [Compare Psal. 51. 3.] *for mine (own) sake*, [not for your merits or deservings, but for my own honour's sake, that I may be acknowledged to be a merciful and faithfull God. Compare chap. 3. 22. &c.] *and I remember not thy sins.*

26 *Put me in mind*, [Or cause me to remember; to wit, if thou thinkest that it is not so, but thinkest that thou hast dealt well with me: Is this thy conceit? then bring into my remembrance thy good deeds, or thy good works, which thou thinkest that I have forgotten. But it will be found that ye are poor wretched sinners, as your forefathers have been from the beginning] *let us plead together.* [Compare above chap. 1. 18.] *declare thou (thy reasons) that thou maist be justified.* [to wit, if thou carriest the cause against me.]

27 *Thy first Father hath sinned*: [To wit,* Adam, by whom sin was entailed upon you] *and thy expounders* [Meaning the Priests that were appointed to offer sacrifices, to pray for the people, and to instruct the people out of the Law. Others, *thy mediators*; that is, those that as advocates and intercessors set themselves between me and you, to reconcile me unto you, as were formerly Moses and Aaron, the high Priests, and other Priests and Levites] *have transgressed against me.*

28 *Therefore will I prophane the Rulers of the Sanctuary.* [That is, the Priests. See *Jerem.* 35. on ver. 4. or, *I might indeed prophane*, &c. to wit, when I should deal with you and with them according to your and their deservings, and not according to my mercy and loving kindness] *and give up Jacob to the ban, and Israel to reproches.* [By Jacob and Israel here is meant the Jews, or the people of Israel.

C H A P. XLIV.

A further promise concerning spiritual mercies, ver. 1 &c. The Lord proveth that he is true God, 6 &c. but that Idols are vain, and of no value, as also their makers, 9 and those that worship them. 17 Therefore God exhorteth the Jews to cleave onely unto him, 21 turning unto him: 22 and the other creatures are exhorted to praise the Lord. 23 The Lord speaketh further of his power and works, 24 confirming his promises concerning their bodily and spiritual deliverance, 26.

But now hear, Jacob my servant, and Israel whom I have chosen. [By Jacob and Israel are meant here the Elect among the Jews. Compare above chap. 41. 8. and 43. 1. *Jerem.* 30. 10. and 46. 27.]

2 *Thus saith the LORD thy maker,* [See above chap. 43. on ver. 1.] *and thy former from the womb,* [as if he should say, from that very time when thou wast conceived in thy mothers womb: or, from the time that thou camest out of thy mothers belly into the world. See *Judg.* 13. on ver. 5.] *who helpeth thee*: [that is, who is wont to help thee] *Fear not, O Jacob my servant, and thou O Jesurun* [See the Annotat. *Deut.* 32. 15. where Moses giveth this name to the people of God] *whom I have chosen.*

3 *For I will pour water* [That is, the holy Ghost, as is presently expounded] *upon the thirsty,* [that is, upon them that thirst after righteousness, *Math.* 5. 6.] *and streams upon the dry ground*: [this is the same that was said immediately before. Compare above chap. 35. 7. *Joel* 2. 28. *Job.* 7. 38. (upon the dry ground) that is, upon them that have neither saving knowledg, nor are able to perform any good work.] *I will pour my Spirit upon thy seed,* [that is, upon thy posterity, sons and daughters] *and my blessing upon thy posterity.* [Or of-spring. See *Iob* 5. on ver. 25. See also above chap. 22. 24.]

4 *And they shall spring forth between the grass,* [Or, as between the grass] *as the willows by the water-brooks.*

5 *This (man) shall say, I am the LORDS, and that (man) shall call himself by the name of Jacob*: [The meaning is, both believing Jews and also believing Gentiles shall flock unto the Lord, acknowledging him for their Lord and master, and residing under him, as likewise appertaining to his Church. See *Psal.* 87. 4. &c.] *and another shall write (with) his hand, (I am) the Lords, and shall name himself with the name of Israel.* [that is, an Israelite, a believer, a

Christian, as believers are called in the New Testament: They are in a spiritual manner Israelites, and Children of Abraham. See *Rom.* 4. 11, 12. and chap. 11. ver. 26. also *Galat.* 3. 19. and 6. 16.

6 *Thus saith the LORD, the King of Israel, and his* [To wit, Israels] *Redeemer, the LORD of hosts; I am the first, and I am the last,* [God is without beginning and without end. See above chap. 41. 4. and below chap. 48. 12. *Revel.* 1. 17. and 22. 13.] *and besides me there is no God.*

7 *And who* [What god among the gods of the heathen] *like as I shall call, and declare it,* [when God calleth a thing it is presently there; by his word he can bring forth even that which is not yet, he giveth a being to all creatures by his word, he also upholdeth and governeth all things by his almighty providence, yea he also whensoever he pleaseth foretelleth things to come] *and set it in order for me,* [to wit, as I have created them at first, and dispersed or spread them abroad in severall countreys] *since I appointed an everlasting people* [to wit, a chosen people, which shall live with me for ever, and without intermission be kept and preserved by me, and be called by the preaching of my word] *and let them* [to wit, those false gods] *declare unto them* [their ministers or servants] *things that are coming, and that shall come.*

8 *Fear not, neither be afraid,* [Or be not dismayed, O ye my people, but trust in me] *have I not caused thee to hear it from that time,* [to wit, from that time that I appointed me an everlasting people, ver. 7.] *and declared (it)* [to wit, that I am the onely everlasting true God, as I at all times have made it appear] *for ye are my witnesses*: [as chap. 43. 10] *is there also a God besides me?* [Compare *Deut.* 4. 35, 39. and 32. 39. *1 Sam.* 2. 2. below chap. 45. 21.] *at least there is no (other) Rock* [that is, no other God under whose protection one may safely dwell and hide himself. See *Deut.* 32. 4.] *I know none.*

9 *The framers of graven images* [Understand under this name or notion all kinds of Idolatrous images] *are all of them vanity and desyreable things* [that is, their fairest and costliest ornaments, wherewith they are beautified and adorned. Or, understand here by desyreable things, their images which they eagerly desire, and wherein they take delight.] *profit nothing; yea they themselves* [to wit, the Idols wherein Idolaters take delight] *are their witnesses*: [to wit, the witnesses of the Idolaters. That is, they convince them in their own consciences that they are vanities, and things of nought, in regard they see not, neither understand, as followeth in the text. See *Psal.* 115. 5.] *they see not, neither do they know, therefore shall they* [to wit, the Idolaters] *be ashamed. Or that they may be ashamed.* This cometh thus to pass by Gods providence, that Idolaters might come to shame.]

10 *Who formeth a God, and casteth an image that is profitable for nothing?* [This seemeth to be a question propounded by Idolaters, which is answered in the next verses. Or, they may be taken for the words of God, that derideth the folly and madness of Idolaters. (who formeth a God,) that is, an Idol, which in the opinion of Idolaters is a god, but is not so indeed and in truth.] *and casteth an image,* See above chap. 40. ver. 19. (that is profitable for nothing?) or, *that profiteth nothing*: that is, which indeed and in truth is nothing but vanity.]

11 *Behold, all their fellows* [Or, their companions; To wit, the fellows or companions of Idolaters, or of those that make unto themselves images to represent God by them] *shall be ashamed,* [See *Psal.* 97. 7. above chap. 1. 29. and 42. 17. and below chap.

45. 16.] for the workmen are of men [Compare Hesi. 8. 6. or, and the workmen more then (other) men. Or thus; The workmen shall be men no more; that is, they shall be taken away from among men] let them all [to wit, all the Idolaters, as above chap. 43. 9.] gather themselves together, let them stand up, they shall fear [to wit, when God shall visit them, and shall destroy their Idols] they shall be ashamed together.

12 The black-smith, (maketh an Ax, [Wherewith the Carpenter heweth down a tree: to make an Idol of it] and worketh in the burning cole, [Others, in the coles] & fashioneth it with hammers, and worketh it with his strong arm, [or, laboureth about it with the strength of his arm. Heb. with the arm of his strength] he also suffereth hunger until he groweth feeble: he drinketh no water until he waxeth faint. [Or is weary. The meaning is, he is so eager, and so diligent in forging of his Idol, and he is so busied about it, as that he suffereth hunger and want thereby (neglecting his other business) or, so as that he alloweth himself no time to eat or drink.]

13 The Carpenter [Heb. the graver, or digger of trees] stretcheth out the line, [To wit, upon the tree whereof he intendeth to make an Idol] he maketh it [to wit, the wood, or the tree; and so in the sequel] out with the thied, [to wit, which is chalked over. Others with a coloured thred. Others, with red earth or, oaker] he maketh it (smooth) with planes, [or, he heweth or fashioneth it with the ax] and maketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man, that it may remain in the house. [or, that it may dwell in the house. That is, that it may be placed in the Idols temple; or else in a private house of a zealous Idolater.]

14 When he heweth him down Cedars, then he taketh a cypre β-tree, or an oak, & he strengtheneth himself among the trees of the forest: [Or, encourageth himself, or useth his strength, &c. To wit, to hew down the trees. Or, he lets the trees grow strong in the forest; to wit, ere he cutteth them down and useth them to build therewith] he planteth an elm-tree [or, ash-tree] and the rain maketh (it) great.

15 Then it is for man to burn, [That is, then these trees serve for fuel] then he taketh thereof and warmeth himself by it, he also kindleth it, and baketh bread by it: moreover he maketh a god [that is, an Idol, an Image, which he esteemeth and holdeth for his god] thereof, [to wit, of the tree, or of that piece of wood] and boweth himself (before it), he maketh a carved Image of it, and kneeleth down before it.

16 He burneth half thereof [To wit, the half part of the tree] in the fire, by (the other) half thereof he eateth flesh; [The meaning is, he boileth or roasteth flesh by it, which he intendeth to eat: Or, he sitteth by the fire and eateth his meat] he roasteth a roast, and he is satisfied: also he warmeth himself, and he saith, Aha, I am grown warm, [or, Aha, I have warmed me] I have seen the fire. [That is, I have felt the heat or warmth of the fire. So it is said Job. 8. 51. to see death, for to feel or taste of death, &c.]

17 Now the residue thereof he maketh a god, his carved Image: he kneeleth down before it, and boweth himself, and worshippeth it, and saith, Deliver me: for thou art my god.

18 They [To wit, the Idolaters] know not, nor understand, for it [to wit, the Image, or the Idol] hath anointed their eyes, [to wit, with false opinions and belief, which do utterly blind their eyes. Others, for (God) hath shut their eyes, &c. as being an answer to the question of those that ask with admiration or wondering, how it is possible that any man should be so blind as to commit such abominable Idola-

try:] that they see not, (and) their hearts, that they understand not.

19 And none of (them) bringeth it into his heart, and there is neither knowledge nor understanding, [The meaning is, the hearts of Idolaters cleaveth so fast unto their Idols, as that they seem to be distracted and out of their wits] that he should say, I have burnt half of it [To wit, the half part of that tree whereof I have made this god] in the fire, yea I have also baked bread upon the coles thereof [Heb. upon his coles: That is, upon the coles that came from the wooden tree. See Job 41. on ver. 12.] I have roasted flesh (by it) and have eaten it: and (should I make the residue thereof an abomination? [that is, an Idol, which the true God loatheth and abhorreth] should I kneel down before that which is come of a tree? [that is, before the block, or bough, or stock of a tree.]

20 He [To wit, the Idolater] nourisheth himself with ashes, [Or, he feedeth himself with ashes; That is, he seeketh comfort and refreshing in his Idols; but all in vain; it is all one as if he should eat ashes, to be satisfied therewith. See Job 13. on ver. 12. and Hos. 12. 2.] the deceived heart hath led him (aside) [to wit, from the true God, service or worship of God. Others, the heart is deceived, it hath led him away] so that he cannot deliver his soul, [to wit, from error and false worship] nor say, is there not a lie [or falsehood, or deceit; that is, a deceitful matter, or a deceitful thing] in my right hand? [that is, in this false god with whom I deal or converse.]

21 Remember these things, O Jacob and Israel, for thou art my servant, [All men are created to honour and serve God, but God had especially chosen Abraham and his seed, and given them his Law for this very purpose, Luk. 1. 74, 75.] I have found thee, thou art my servant, Israel, thou shalt not be forgotten of me. [Others; do not forget me, or, do not scorn thyself forgetful of me.]

22 I blot out thy transgressions as a mist, and thy sins as a cloud: [Compare Psal. 51. 3. and above chap. 43. 25. That is, as I can make the thick clouds to vanish soon away, so will I also blot out your sins] return unto me, for I have redeemed thee.

23 Sing with joy, ye heavens, for the LORD hath done it: [Or, because the LORD hath done (it). To wit, because he hath redeemed his people, as immediately followeth. In this verse the Prophet converteth his speech to the insensible creatures; as if he had said, The work which the Lord shall work upon his people shall be so great, that even the insensible and unreasonable creatures shall stand amazed at it. Compare Isa. 35. 1.] shout ye nevertheless parts of the earth: ye mountains make a great noise with joyful song, ye woods, and all (or, every) tree therein, for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD thy Redeemer, and he that formed thee from the womb: [See above ver. 2.] I am the LORD that doth [or, who do; and so in the sequel of this verse, and ver. 25, 26.] all things, that spreadeth out the heaven [See Job 9. 8. Psal. 104. 2] I alone, and that stretcheth out the earth by it self. [See above chap. 40. 22. and 42. 5. below chap. 45. 12.]

25 That frustrateth the tokens of the inventors of lies [That is, of the Idolaters. Or, of the interpreters of tokens, prognosticators, &c. to whose vain predictions the Babylonians and all heathens gave great heed] and maketh the diviners [See Prov. 16. on ver. 10.] mad: that causeth the wise [That is, those that account themselves to be wise. See Job 5. on ver. 13.] to turn backward, [that is, that frustrateth

or disappoointeth their enterprises] and (that) maketh their knowledge foolish, [or that turneth their art or skill into folly.]

26 That confirmeth the word of his servant: [Which he spake by the mouth of his servant Isaiah; to wit, that he would cause the city of Babel to be taken by Cyrus, and would bring his people again into their own country] and performeth the counsel [to wit, his counsel concerning the bringing of his people back again from the Babylonish captivity] of his messengers: [which his messengers the Prophets have declared unto his people, and shall yet declare] that saith unto Jerusalem, thou shalt be inhabited, and to the cities of Juda, ye shall be built again, [here the Lord declareth himself, shewing of what counsel he spake even now, (thou shalt be inhabited &c.) to wit, after the redemption or deliverance from the Babylonish captivity, after that they had layen threescore and ten years most miserably in sackcloth and ashes] and I will raise up the desolate places thereof, [to wit, the desolate and decayed places of the land of Juda]

27 That saith to the deep, be dry: and I will dry up thy rivers, [The meaning is, I am he that saith unto the deep, &c. That is, I will remove or take away all lets and hindrances that hinder the return of my people, being as great depths and rivers of waters, through which they might come to pass. Some are of opinion, that God hath respect here unto that which Cyrus did; as if he had said, I am he that will put it into the mind of King Cyrus, to cut off the River Euphrates from the city of Babel, and to turn it another way, that so he might enter into the city with his army]

28 That saith of Cores, [Otherwise called Cyrus, a famous King of Persia, who was born at least an hundred years after this prophesie] he is my shepherd, [that is, he is appointed by me to shew and behave himself as a shepherd (that is, as a gracious Prince) towards my people, especially to bring them out of the Babylonish captivity, and to settle them again in their own country. Compare Dan. 9. 25.] and he shall perform all my pleasure: [concerning the bringing of my people again from Babel into their own country.] saying also to Jerusalem, be built, and (to) the Temple, be founded.

C H A P. XLV.

A prophesie that King Cyrus should take the city of Babel, and should deliver the Jews out of captivity, vers. 1. &c. reproof of those that murmur against God, 9 who is almighty. 12 He promiseth assistance unto Cyrus. 13 A prophesie concerning the conversion of the Gentiles, 14 A threatening against the image-makers, 16 and Idol-worshippers. 20 The Gentiles are called and invited to turn unto Christ. 22 The Lord foretelleth that he should be acknowledged and honoured by all nations, 23.

THUS saith the Lord unto [Or of] his anointed, [that is, to or of that King whom God had chosen, anointed, exalted to be King in Persia, and also in Babylon, that he might deliver the Jews out of the Babylonish captivity] to [or of] Cores, whose right hand I do hold, to subdue nations [the Chaldeans and other nations] before his face, and I will loose the loins of Kings: [that is, the girdle wherewith their loins are girt about (of Kings) that is, of the King of Babylon, together with other Kings and Princes that adhere to him. I will loose their loins] that is, I will make them weak and unable to resist Cyrus, by depri-

ving them of all power and means to oppose him. See Job 12 on ver. 18.] to open the doors before his face, and the gates shall not be shut, [that is, he shall take all the cities and strong holds, especially the city of Babel; they shall not be able to hinder him from doing it]

2 I will go before thy face, [A speech of God [and I will make the crooked waies] [Heb. the cornerd, or the crookednesses straight]: [that is, I will by my power remove all that may ly in thy way, or may any waies oppose or hinder thee] I will break in sunder the copper doors, and I will beat in pieces, [or cut down, hew down] the iron bars.

3 And I will give thee the treasures that are in darkness, [Heb. the treasures of darkness; that is, the treasures that lie hid in the dark] and the hidden riches [Heb. the treasures of hiding places; that is, which are stooped up and lie hid in holes and corners] that thou maist know that I am the LORD, which calleth (thee) by thy name, [that is, which have called and appointed thee to this work] the God of Israel:

4 For Jacob my servant's sake, and Israel mine elect (sake): [That is, that thou maist deliver the posterity of Jacob out of captivity, and suffer them to return to their own country] yea I called thee by thy name, I surnamed thee, [that is, I have perfectly known thee (as we use to say) both by name and surname] though thou didst not know me [or when thou didst not know me. So likewise ver. 5.]

5 I am the Lord, and (there is) none more, there is no God besides me: I will gird thee, [That is, I will give thee strength and ability to fight against the Babylonians. See above chap. 22. on ver. 21.] though thou knowest me not:

6 That they may know from the rising of the sun, and from the going down (thereof,) that there is nothing without me: [That is, that there is no God besides me, neither can any thing else be or subsist without me. For we are in God, we live and move in him. Others, that there is none without or besides me] I am the Lord, and (there is) none more.

7 I form the light, [That is, I am he that causeth happiness and prosperity to happen unto men. Light for joy and prosperity. See Ezech. chap. 8. ver. 16. and the Annotations there. See also Job 18. on ver. 6. and Psalm 27. on verse 1.] and create darkness, [that is, misery and calamity. See Gen. 15. the Annotat. on ver. 12.] I make peace, [Compare Psal. 46. 10.] and create evil, [that is, plagues and punishments. See Gen. 19. on ver. 19. and Amos 3. on ver. 6. Lament. 3. 38.] I the Lord do all these things.

8 Drop down, ye heavens from above, and let the clouds flow with righteousness: and let the earth open it self, and let all manner of salvation grow forth, and let righteousness spring forth together: [That which God here commandeth heaven and earth, the same he promiseth likewise to give unto his people. To speak properly, neither the earth nor the heaven do understand that which God enjoyneth and commandeth them. God promiseth his people that he will abundantly bless and satisfie them with the joy of their deliverance from Babylon: (and let the clouds flow with righteousness) the deliverance from the Babylonish captivity is a work of the righteousness or justice of God, both in respect of his promises, and likewise in respect that it is just and right in the sight of God, that his people should receive comfort and refreshing, and the Babylonians judgement or punishment. And understand withal spirituall deliverance or redemption by Christ. And so oft in that which followeth, (and let all manner of salvation grow forth) that is, the deliverance or redemption of

my people, (and let righteousness spring forth together) Others, and let them (to wit, the clouds) bring forth salvation, and let it (to wit the earth) cause them to spring forth together.] I the Lord have created it, [or have created him; to wit, Cores, that is, ordained him for that purpose; to wit, to deliver my people out of captivity.]

9 *Wo unto him that striveth with his framer; as a potsherd (striveth) with earthen potsherd:* [Here the Lord rebuketh and reproveth them that did murmur because he suffered them to remain so long in captivity in Babylon, and on the contrary, suffered their enemies to be all the while at ease and merry: he setteth afore their eyes his own power and sovereignty which he hath over his creatures; and he saith that this murmuring is as if a potsherd should strive and contend with the potter, which is not seemly: one potsherd may indeed strive and contend with another as with its equal, but for a man who is but like a potsherd in comparison, to strive with God, is most unseemly and absurd. The following words are likewise thus rendred by some, *let a potsherd (strive) with earthen potsherd, or as (if) a potsherd (should strive) with earthen potsherd (wo unto him that striveth with his framer.)* God in the beginning formed and created Adam, and all of us in him, out of earth.] *shall also the clay say unto his former, what makest thou?* [Compare Jerem. 18. 6. Rom. 9. 20.] *or (shall) the work (say) he hath no hands?* [to wit, to make a thing well.]

10 *Wo unto him that saith unto (his) father, what begetteth thou? and to the woman, [To wit, to his fathers wife, that is, to his mother] what bringest thou forth?*

11 *Thus saith the Lord, the holy One of Israel, and his former: they [To wit, the wicked ones among the people, and in generall all unbelievers] have asked me of things to come: [they are the words of God. They did this with profane boldness and impudency, as desiring to make trial of my divine knowledge] concerning my children, [Others thus: do ye aske me of things to come concerning have my children?] should ye give me a command concerning the work of mine hands?*

12 *I have made the earth, and I have created men upon it, I am he; mine hands have spread out the heavens, and I have given command to all their hosts, [To wit, to the Sun, Moon, and Stars. See Genes. 1. 1. As if God had said, I cannot want power to deliver you out of Babel, in regard I am that Almighty God that have created heaven and earth out of nothing]*

13 *I have raised him up [To wit, Cores mine anointed, ver. 1 to wit, to deliver my people out of Babel] in righteousness, and I will make all his paths straight; [to wit, all the waies that he shall march against the Babylonians. The meaning is, I will prosper him, and give him good success in his enterprises] he [to wit, Cores. See Dan. 9. 25] shall build my city, [to wit, Jerusalem, which I have chosen to my self to dwell therein. See above chap. 31. 9. See also 2 Chron. 36. 22. Ezra 1. 1. above chap. 44. 28.] and he shall release my captives [the Jews that are my people, notwithstanding they are prisoners in Babylon. Heb. my captivity, he shall release them, to wit, that they may go to Judea their own country] not for price nor for gift, [but freely, and for nought, out of bounty and liberality, for my sake, who will give him such a great victory against the Babylonians. See below chap. 52. 3.] saith the LORD of hosts.*

14 *Thus saith the Lord, the labour of the Egyptians, [That is, the riches which the Egyptians have gotten and gathered together by their labour] and the merchandise of the Ethiopians, and of the Sabeans, [that is,*

the money which they have gained and gotten by merchandise] men of great length [Heb. men of measure; that is, great strong men. See Numb. 13. ver. 32.] shall come over unto thee, [O Jerusalem; that is, unto thee my people, to wit, after they shall have embraced the Christian Religion] and they [to wit, those nations] shall be thine, they shall follow thee, in fetters shall they come over, [being conquered, not by sword, or spear, or by outward power, but being convinced in their own consciences by the power and efficacy of heavenly truth, and of the holy Ghost] and they shall bow themselves before thee, they shall make supplication unto thee, (saying) surely God is in thee, [Others, God is only with thee or in thee O thou city of God. Understand hereby, first Jerusalem, and secondly, the Christian Church] and there is no other God more. [See above ver. 5.]

15 *Verily, thou art a God that keepeth himself secret: [That is, who art invisible and incomprehensible, and to whom one cannot come, as dwelling in an inaccessible light: and who hast kept secret from the Gentiles the mystery of redemption, which the Messias should bring both to the Jews and Gentiles, and consequently who keepest thy self secret, and as it were hidden, forasmuch as thou sufferest thy Church to be tempted, not rising up nor shewing thy self for her deliverance before the appointed time] the God of Israel, the Saviour.*

16 *They [To wit, all the makers of images, and Idolaters] shall be ashamed and also confounded all of them: they shall go awry together with shame that make Idols, [Heb. torments, sorrows, distresses: such things do Idols bring unto those that worship them. Compare 1 Sam. 31. on ver. 9. and 2 Sam. 5. on ver. 21. Compare above chap. 44. ver. 11.]*

17 *(But) Israel [That is, the true Church of God] is delivered [or is saved, that is, shall be saved] by the Lord, (with) an everlasting deliverance: [Heb. with a deliverance, or salvation of eternities] ye [to wit, the Israelites my people, all believers, whether they be Jewes or Gentiles] shall not be ashamed nor confounded, unto all eternities world without end. [Heb. unto eternities of eternity.]*

18 *For thus saith the Lord that created the heavens, [Compare above chap. 42. 5.] that God that formed the earth, and that made it: he established it, he created it not that it should be empty, [Heb. emptiness, or vanity] (but) formed it that men should dwell in it: [and also especially for that end and purpose, that he might gather unto himself a Church from among men upon earth, wherein he might be acknowledged and confessed] I am the LORD, and (there is) none more. So ver. 5. and 14.]*

19 *I have not spoken in secret, in a dark place of the earth: [That is, the promises which I have made unto you are clear and plain, therefore ye have no cause to doubt of them. Others conceive that the Prophet here hath respect to the promulgation or publishing of the law by Moses, Exod. 19.] I said not unto the seed of Jacob, seek me in vain: [Others, seek me as if I were a thing of nought, Heb. (with) emptiness or vanity] I am the LORD that speaketh righteousness, that declareth right things, [the word of God is the rule of all righteousness, and whatsoever he promisseth his people is sure and stable.]*

20 *Assemble your selves, and come, approach hither [To wit, to the Church of God] together ye that are escaped of the heathen: [Heb. the escaped ones of the heathen] they know nothing that carry their wooden carved images, [as is done in processions: Heb. the wood of the carved image] and pray unto a God (that) cannot deliver,*

21 *Declare it, [Tell one another what ye have found or experienced concerning the great acts of God, and concerning his truth in his promises] and up may hither, [To wit, to the Church of God] yea take counsel together; [To wit, how ye shall bring one another to the Church of God] who hath caused it to be heard from ancient time? [To wit, from that time that the Lord revealed himself unto his Church: whether ye take it of the promulgation of the law, or whether it be meant of the Covenant which God made with Abraham, or with Adam the father of us all in Paradise] (who) hath declared it, [To wit, that which is mentioned in the former Annotation, and likewise that Christ should bring salvation unto believers, which was typified by the deliverance from the Babylonish captivity] from that time? [See above 41. 22, 26, 27, and 43. 9, 10.] Am not I he, the LORD? and there is no God more besides me, a just God, and a Saviour, there is none but I. [Compare above vers. 5, 14, 18.]*

22 *Turn your selves towards me, [Or, look upon me] be saved, all the ends of the earth: [That is, all ye that dwell in the ends of the earth] for I am God, and (there is) none more.*

23 *I have sworn by my self, there is a word of righteousness gone out of my mouth, [Or, a word is gone out of my mouth (in) righteousness: that is, in fidelity and faith; that is, a word that is sure, firm, and unalterable, that shall not fail] and it shall not return: [that is, it shall not be revoked, or called back] that unto me [that is, to my honour and glory. Rom. 14. 11. Psal. 2. 10.] all (or every) knee shall bow, [The meaning is, All people and nations shall by the Messias be called to the true knowledge of God, and many shall be effectually brought unto it] all (or every) tongue shall swear (unto me). [That is, all nations shall know and confesse me. That is honouring and confessing of God, when men in judgement do sweare truly and sincerely by his Name.]*

24 *They shall say of me, [To wit, every believer shall say of me] Surely in the LORD are righteousnesses and strength: [That is, the Lord hath these goods or riches in himself, and he giveth them unto his elect. (in the LORD are righteousnesses,) Or, all, or, perfect righteousness (and strength:)] To wit, to preserve his Church, and to save it in righteousness. Others; Surely in the Lord (shall they say) have I righteousness and strength] they shall come unto him; [Or, before him: to wit, before his judgement-seat, to receive reward according to their works. Rom. 14. 11, 12, 13. [but they shall be ashamed, all that are incensed against him. That is: to wit, all wicked and ungodly men that murmur against him, and are incensed or kindled with wrath, or that rise up against him. Compare above chap 41. 11.]*

25 *(But) in the LORD [To wit, by the Lord Jesus Christ, who is our righteousness before God] shall all the seed of Israel [that is, all the children of Israel; to wit, the spirituall children of Israel: that is, believers both of Jewes and Gentiles. See above chap. 44. vers. 5. [be justified, and (shall) glory.]*

CHAP. XLVI.

A Prophecy of the ruine of the Babylonians, and their Idols, vers. 1, &c. God putteth the Jewes in mind of his love and faithfulness towards them, 3. And he exhorteth them to make no image of him, 5. Setting before their eyes the folly of Idolaters; 6. The Lord

proveh by his works which he did formerly, and now of late for his church, that he alone is the true God 8, &c.

BEL [Bel is the name of the chiefeft Idol of the Babylonians. See Dan. 1. 2. in the Annotat.] *is bowed, Nebo [This is also the name of an Idol among the Babylonians] is bowed down, [when the city of Babel was taken by the Persians, then were also the Gods of the Babylonians destroyed, and as it were carried away captive to Persia] their Idols [to wit, the Idols of the Babylonians, Heb. their sorrows, because Idols occasion sorrows to those that serve and worship them] are become for the beasts and for the cattel; [that is, they are laden upon beasts and cattel, namely, that they might carry them into Persia] your packes laden are a burden for the wearied beasts. [The meaning is, the burden-bearing beasts which the Persians shall make use of for the transportation and carrying away of your Idols, shall be so heavily laden therewith, that they shall grow weary of them.]*

2 *They are bowed down, they are bowed: [The meaning is, they, to wit, the Idols of Babel, were not able to hinder the Persians from carrying away a great prey out of Babylon; yea they themselves must also go into captivity: such goodly powerfull Gods are they. Others understand it thus; The burden-bearing beasts that carried the Images, were so extremely laden therewith, as that they went crooked and bowed down,] they [to wit, the Idols, or the Babylonians] could not deliver the burden, but they themselves [Heb. their soul: that is, they themselves. So below chap. 47. vers. 14.] are gone into captivity. [That is, they shall be carried away captive to Persia.]*

3 *Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, ye which are born (of me) from the belly, and taken up from the womb. [That is, for whom I continually take care, whose defence and protection I have alwaies been. See Exod. 19. 4. Dent. 1. 31. and 32. 11. Psal. 22. 11. and 71. 6. (which are born, or, carried of or by me from the belly,) or, from (the mothers) belly. The meaning is, I have been troubled with you, as a mother is troubled with her child, and have defended you and provided for you from your first originall, (and taken up from the womb.) That is, as soon as ye were born]*

4 *And unto old age will I be the same, yea unto hoariness, [That is, untill ye shall be grown old and gray] will I carry (you): [As a mother or nurse carryeth her young babe; that is, I will provide well for you] I have done it, and I will take (you) up, and I will carry and deliver (you).] To wit, out of the Babylonish captivity; or, out of all trouble.]*

5 *To whom would ye liken me, and make (me) equal, and compare me, that we should be like one another? [Compare above chap. 40. 18, 25.]*

6 *They [To wit, Idolaters] lavish gold out of the bag, [Or, they waste and spend it unprofitably. The Hebrew word signifieth properly to lavish away money in great abundance, as making no spare of it, or making no account of it: So that here is set forth the folly and madness of Idolaters, and their senselessness] and weigh silver with the balance: [Or, beam of the balance, equall weight and price, or, tongue of the balance] they hire a goldsmith, [Heb. a melter, as above chap. 41. 7.] and he maketh it a God; [That is, an Idol] they kneel down, also they bow themselves (before it). 7 *They**

7 They take him upon the shoulder, they carry him, and set him in his place, [Heb. under himself.] there he standeth, he removeth not from his place, yea if (any) cry unto him, he answereth not, he delivereth him not : [To wit, the Idolater] out of his desire.

8 Remember this, and behave your selves valiantly, [Or, behave your selves manfully, be established, or, grounded : Take heed ye be not deceived, nor moved, or brought to serve and worship Idols through feare, or by the example of the Babylonians] bring it again to mind, O ye transgressors. [Or, bring it again to mind unto transgressors. (O ye transgressors) That forsake my covenant, and suffer your selves to be seduced by Idolaters.

9 Remember the former things [To wit, the mercies and miracles which I have formerly shewed unto you, or to my Church] of ancient times : [The sentence might be fuller and more perfect thus : which were done of ancient times, or, long agoe] that I am God, and there is no God more, and there is nothing like me : [Compare above chap. 45. vers. 5; 14; 18, 21, 22, and chap. 41. vers. 22.]

10 Which declare the end from the beginning, and from off all those things which are not yet done : [That is, I that foretell future things a great while before they are done, making it thereby appear that I alone am the true God] who say my counsel shall stand, and I will do all my pleasure. [Compare Psal. 33. 11. Prov. 19. 21, and 21. 30. Heb. 6. 17.]

11 Who call a covetous fowl [Meaning Cores, who shall come as swiftly and speedily from Persia into Babylon, as if he were a bird of a swift flight, and flew] from the East, [to wit, from Persia, which lyeth Eastward off from the Babylonians] a man of my counsel [that is, a man that shall perform and execute my counsel, shall waste and destroy Babel, and shall deliver my people out of captivity] from a farre Country; yea I have spoken (it), I will also cause it to come to passe, I have formed it, [To wit in my mind, or in my secret counsel, I have purposed it, I have resolved or intended it] I will also doe it.

12 Hearken unto me, ye stiffe in heart : [Or, the stout, wilfull, stiffe-necked, obdurate in heart: the wicked perverse Jewes] ye that are far from righteousness. [As if God had said, ye that are altogether unworthy of my grace and favour, because ye do not (as ye ought to doe) seriously mind goodnesse, and true piety or godlinesse]

13 I bring [Or, I will bring, or, I have brought : and so often by the Prophets, who by reason of the certainty of their Prophecies do oftentimes speak of a thing that is to come, yet is to be done, as if it were already done and accomplished] near my righteousness, [that is, the work of my righteousness; to wit, the deliverance of my people from captivity in Babylon, and consequently their redemption by Christ from spirituall misery and thralldome. See above chap. 45. vers. 8.] it shall not be farre off, and my salvation [That is, the deliverance which I shall give unto my people, redeeming and delivering them out of Captivity] shall not tarry; but I will give salvation in Zion, my glory unto Israel. [That is, such a deliverance whereby my people of Israel shall be greatly glorified. Others, (for) my glory; to wit, which shall be published and extolled by this glorious work of redemption. Others, for Israels sake which is my glory.]

CHAP. XLVII.

A further Prophecy concerning the destruction of the Babylonian Monarchy, ver. 1. &c. for their cruelty and

unmercifulnesse toward the people of God, 6. their pride, 7. and other sins, 9. Their sorceries and Enchantments shall not be able to deliver them, 12.

Come down, [To wit, from thy royall seat; as if he had said, thy royall seat, thy pomp, thy glory, shall be taken away from thee] and sit in the dust [Or, set thy self in the dust, as they are wont to do that mourne and grieve for some great evil or mischiefe that hath befallen them. See Job 2. verse 8, and 13. above chap. 26. 5.] thou Virgin, daughter of Babel, [Thou Virgin, so the Prophet calleth the kingdom of the Babylonians that then flourished exceedingly, or in the highest degree; and because hitherto it had not been conquered and subdued by any enemies; of which it was exceeding proud, being a type of the Babel of the New Testament, or of the kingdome of Antichrist. (daughter of Babel) That is, the people of Babel. See 2 Kings 19. on verse 21. [sit on the ground, there is no throne (more) [Or where no seat is; To wit, no royall seat or throne] thou daughter of the Chaldeans; [That is, Babylon, which is inhabited by the Chaldeans] thou shalt be no more called tender, nor voluptuous, [the meaning is, thy pleasure, wantonnesse, and excess shall soon be at an end, and be turned into a miserable and sad estate and condition. Heb. thou shalt not adde that they shall call thee, &c.]

2 Take the mill, and grind meale : [That is, put your hands to the handmills, &c. In these words the Lord threatneth & foretelleth the Babylonians that they should be bond-men and bond-women unto the Persians, being faine to do the great and hard labour of grinding corn with hand-mills. See Exod. 11. 5. Judg. 16. 21. uncover thy locks, [to wit, as women used to do, who in token of griefe and sorrow tare the haire off their head, and let it hang down over their face : or, make bare thine haire; to wit, as bond-women do] make bare the ancle, [or, the legs, uncover thy shanks, [that is, tuck up your selves high] passe through the rivers. [To wit, the rivers of Persia : a threatning that they should be carried away captive.]

3 Thy shame [Heb. nakednesse] shall be discovered, [Compare above chap. 3. 17. Nahum 3. 5.] also thy filthinesse shall be seen; I will take vengeance, [that is, I will execute vengeance upon thee, thou daughter of Babel, because thou hast been so unmercifull towards my people, vers. 6. and I will not fall on (upon thee, as) a man. [But as God. The meaning is, I will shew my power upon thee, so that thou shalt utterly perish and be destroyed. Or, I will set upon thee not as a man, but as a Lion or Bear, or some other cruell devouring creature. So that from the greatnesse and grievousnesse of the judgements which I shall bring upon you, it may easily be gathered, that it is more then an humane strength or power that doth conquer or subdue you]

4 Our redeemer's name is LORD of hosts, the holy One of Israel. [Heb. Our Redeemer, Lord of hosts is his Name, &c.]

5 Sit silent, and get thee into darknesse, thou daughter of the Chaldeans : [Hide thy self, as desolate men that can look for help and comfort no where. Or, be thou put in oblivion, as a thing of no value or esteem] for thou shalt no more be called the Queen, [Or, Lady, Regent, Sovereigne, Princess, Supreme commander, or Governesse. See Jerem. 13. the Annotat. on vers. 18.] of kingdoms. [This was fulfilled when Cyrus brought the Babylonian Monarchy unto the Persians.]

6 I was very angry with my people, I profaned mine

inheritance, [That is, my people of Israel. The meaning is, I suffered them to be destroyed and wasted, counting them no otherwise than profane, polluted, or an unhallowed thing, giving them over unto profane nations, as is intimated in the next words that follow] and I gave them over into thine hand: (but) thou didst show them no mercies, (yea even) upon the ancient didst thou make thy yoke very heavy. [That is, thou hast grievously afflicted and oppressed them, and dealt cruelly with them. Aged persons were wont sometimes to be pitied and spared by their very enemies themselves; but this mercy was not to be found with the Babylonians]

7 And thou saidst, [To wit, in thine heart; that is, thou thoughtest, as *vers.* 10.] I shall be a Queen [see *vers.* 5.] for ever: [see *Rev.* 18.7.] hitherto thou hast not laid these things to thine heart, thou hast not thought of the end thereof. [To wit, what the end would be, after that I should have chastised my people in my just judgment, Heb. of the last.]

8 Now then hear this, thou voluptuous one, that dwellest so securely, [See *Prov.* 1. the Annotat. on *ver.* 33.] that saiest in thine heart, I am, and none more than I: [O! I am he: and is there any more besides me? or I am he, yea I alone] I shall not sit a widow, nor know [that is, experience] the bereaving of children, [that is, I shall not be bereaved of the King, who is as mine husband, nor of my citizens or subjects, which are as my children. The meaning is, I shall always continue in the royal dignity or glory, it shall be never taken away from me]

9 But both these things shall come upon thee in a moment in one day, the bereaving of children and widowhood: [Compare below *chap.* 51. 19.] they shall come upon thee perfectly, [Heb. in or according to their perfection] by reason of the multitude of thy sorceries, by reason of the multitude of thy enchantments, [or for the great abundance of thine enchantments.]

10 For thou hast trusted in thy wickedness, thou hast said, none seeth me: thy wisdom and thy knowledge [That is, thy sorcery and Astrology, whereon the Chaldeans relied greatly, as if it had been the greatest wisdom and knowledge in the world. See *Dan.* 2. 2. and 5. 7.] it hath made thee averse: [to wit, from the right way, from doing any thing that is good] and thou hast said in thine heart, I am, and none more than I.

11 Therefore there shall come upon thee an evil, thou shalt not know the morning thereof: [That is, its rise, original, beginning. Thus he derideth the Babylonians that gave heed to the course of heaven; that is, to the rising and setting of the stars, to prognosticate somewhat from thence] and there shall fall upon thee a destruction which thou shalt not be able to oppose: [that is, out of which thou shalt not know how to rid and rescue and deliver thy self. Or thou shalt not be able to mitigate it] for there shall come upon thee suddenly a tempestuous desolation, (so) that thou shalt not know it.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherewith thou hast laboured from thy youth, [Others, wherewith thou hast wearied thy self, &c.] if perhaps thou mayest be able to make profit, if perhaps thou (maist be able) to strengthen thy self. [this is spoken in a jeering way to discover the vain hope of the Babylonians]

13 Thou art grown weary in the multitude of thy counsels: let now them that observe the heaven, that gaze on the stars, that foretel according to the new Moons, [Or that prognosticate monthly, or according to the months. Heb. *tel*, or certify; making men believe that by looking on the stars they are able to foretel

things to come] stand up, and let them deliver thee from those things that shall come upon thee.

14 They shall be as stubble, [Heb. they were &c. signifying the certainty of this Prophecy] the fire shall burn them, they shall not be able to rescue themselves [Heb. their soul, as above *chap.* 46. *ver.* 2.] from the power [Heb. from the hand] of the flame: [that is, of the hostile invasion and inroad of their enemies the Persians and Medes. And if they be not able to deliver themselves, much less will they be able to deliver others from the miseries that shall come upon Babylon] it shall not be a coal to warm (at) (nor) fire to sit down before it, [the meaning is, that the flame mentioned in the former words, shall surely consume and destroy them, being no fire to warm at, but to consume and devour. Or as others, as stubble giveth no lasting heat nor warmth; so neither is there any help or lasting comfort to be sought or found by sorcery or star-gazing. Others, it shall not be a coal unto their meat, that is, to dress their meat with]

15 Thus shall they be unto thee, with whom thou hast laboured, [That is, with whom thou hast toiled and taken great pains such a long while, asking them about things to come so long, as that thou art grown weary of them at last: he meaneth the star-gazers] thy dealers from thy youth [with whom thou didst deal and trade daily. Meaning the Astrologers] every one shall wander his (own) way, [or his (own) pace, his (own) going] none shall deliver thee.

C H A P. XLVIII.

The Lord complaineth of the Jews hypocrisy, *ver.* 1 ob-
stinacy, 3 and contempt of his prophecies, 5, &c. yet he spareth them for his names sake, 9 that they may learn to know him aright. 12 He promiseth his blessing unto Cores, 14 and exhorteth the Jews to the keeping of his commandments, with a promise of his blessing, and with a promise of a happy deliverance out of Babel. 20 The condition of the wicked, 22.

Hear this, ye house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Juda, [That is, which are sprung from the tribe of Juda as from a fountain. See *Deut.* 33. 28. *Psal.* 68. 27. and the Annotat. there] which swear by the name of the LORD, [testifying thereby that they acknowledge the Lord for the true God: for a just and lawful oath is to call upon God for a witness] and make mention of the God of Israel, [to wit, when they swear by him. See *Exod.* 23. 13.] (but) not in truth nor in righteousness, [that is, not sincerely, as the Lord requireth, but hypocritically. See *Jeremiah* 4. 2.]

2 Yea [Or though] they are called of the holy city [to wit, Jerusalem. Heb. the city of holiness, that is, they boast that they are citizens and inhabitants of the holy city of Jerusalem] and they say themselves upon the God of Israel: [to wit, as much as concerneth the outward appearance. But though they boast hereof in words, yet it is not so with them indeed and in truth, but their heart is far from him] the Lord of hosts is his name.

3 I have declared the former things, [To wit, both blessings and punishments] from that time, [to wit, from that time that I took you to be my people. Or from that time that I brought you forth out of Egypt, and gave you my law. So likewise *ver.* 5.] and they

they went forth out of my mouth, and I caused them to be heard: I did them suddenly, and they came to pass.

4 Because I knew that thou art hard, [See the Annotat. Exod. 32. 9. and 33. 3. and Deut. 9. 13. and 21. 27. and 32. 5.] and thy neck is an iron sinew, [that is, as hard as an iron sinew] and thy forehead copper: [that is, hard and impudent]

5 Therefore have I declared it to thee from that time, before it came to pass I caused thee to hear it: lest perhaps thou shouldst say, mine Idol [Heb. my sorrow] hath done those things, or my carved image, or my cast image [Heb. my casting] hath commanded them.

6 Thou hast heard (it) [To wit, that which I declared heretofore, and that which also afterward came to pass] observe all that [Heb. behold or see it. That is, lay it to heart, consider it well] will not ye also declare it? [that is, extol and praise it (will not ye &c.)] you that boast your selves to be my people whom I have chosen, that ye as Prophets should publish and declare these things, to wit, that I have dealt so fatherly and so lovingly and friendly with you [from this time I do cause thee to hear new things] [to wit, the ruine and destruction of the Babylonians, and thy deliverance from the Babylonian captivity by Cores] and hidden, [Heb. secured, kept] things, and which thou knowest not.

7 They are created now, and not from that time, neither hast thou heard them before (this) day: [That is, it is now first revealed by the Prophets, and brought to light, that which was formerly as it were hidden in my secret counsel] lest thou perhaps shouldst say, Behold, I knew them.

8 Also thou hast not heard them, [To wit, of thy star-gazers and soothsayers] also thou hast not known them, also from that time was thine ear not opened: for I knew that thou wouldst deal very unfaithfully, [Heb. that thou dealing unfaithfully wouldst deal unfaithfully; to wit, with me, or towards me] and that thou art called a transgressor from the womb. [that is, from that time that thou wast conceived and born; and further also from that time that I called and received you to be my people, (and that thou art called a transgressor, &c.)] Understand withall, and thou hast also been such an one indeed and in truth. Or, thou hast so behaved and carried thy self, that they may justly call thee so.

9 For my Names sake will I defer my wrath longer, [Or, prolong, adjourn, delay, put off, &c.] and (for) my praise (sake) will I reframe (my self) [Others, seal up (my self), that is, curb, bridle, keep back my self] for thy good: [or, for thy sake. Others towards thee,] that I cut thee not off. [As a tree is cut off, or cut down, which they intend to destroy].

10 Behold, I have refined thee, [To wit, by affliction, misery, and adversity] but not as silver, [to wit, not so often, nor so narrowly as silver is refined, that thou perish not utterly. Or, not with silver; that is, I will not try thee together with silver in the fining-pot, as false and counterfeit silver is tried together with the good mettall in one and the same fining-pot. The meaning is, I will indeed visit thee with affliction, but I will moderate it. See 1 Pet. 1. 7.] I have chosen thee in the fining-pot of misery. [To wit, as purified, refined, and chosen gold or silver, which is refined in the furnace. See Prov. 7. 3. and 27. 13. The meaning is, when by my grace and mercy I shall have suffered thee to continue so long in trouble and affliction, untill thou turn to me by true and hearty repentance, I will then shew thee favour and kindness again.]

11 For mine (own) sake, will I do it: for how should it [To wit, my Name, vers. 9.] be pro-

phaned? [that is, be mocked and reproched, as if I had not dealt faithfully with my people, but had utterly forsaken them, whereas I had otherwise promised] and I will not give my honour unto another. [Compare above chap. 42. 3.]

12 Hearken unto me, O Jacob, and thou Israel my called: [That is, the offspring, or posterity of Jacob, whom I have chosen and called to be my people] I am the same, I am the first, I also am the last. [See above chap. 41. 4. and 46. 6. Revel. 1. 17. and 22. 13.]

13 Mine hand also hath founded the earth, and my right hand hath measured the heavens with the palm: [Heb. hath palmed, or spanned the heavens. See above chap. 40. 12.] when I call them, they [to wit, the heavens, and all the creatures. See Psal. 147. 4.] stand there together. [That is, they appear, and stand forthwith ready to serve me. A phrase borrowed or taken from the servants of Kings and Princes. See 1. Kings 10. 8. Or thus: when I called them they stood there together; to wit, in the creation]

14 All ye assemble your selves, and hear: who among them [To wit, the Idols of the heathen, whereof mention is made above ver. 5.] hath declared these things? [See above chap. 41. 22, 23.] the LORD loveth him, [to wit, Cores. Namely so far, that he will give him his blessing and good successe against the Babylonians: See above chap. 45. 1.] he [to wit, Cores] will do his pleasure [to wit, the Lords pleasure] against Babel. [the meaning is, Cores shall according to the pleasure of God, destroy Babel, and deliver the Jews out of the Babylonian captivity] and his arm shall be against the Chaldeans, [His, to wit, Gods arm, that is, Gods power. Or, his, to wit, Cores his arm. Others, though the Chaldeans have been near his arm. The meaning is, though God used the Chaldeans to chasten and correct his people, and to cause his power to appear, yet notwithstanding he will break them in pieces as a rod or staffe wherewith he beat his people, and will punish and oppress them by Cores]

15 I, I have spoken (it) also I have called him, [To wit, Cores, as above chap. 45. 1. That is, I will call him in due time: for Cores was not born, when Isaiah prophesied this of him. See the Annotat. above chap. 44. on ver. 28.] I will cause him to come, and he shall be prosperous (in) his way.

16 Come ye near unto me, hear this. [The Prophet speaketh this unto the Jews, calling them to him, to confirm and establish them more and more in that which he preached and declared unto them before] I have not spoken in secret from the beginning, [Heb. from the head. As if the prophet had said, I have not concealed ought from you of that which the Lord commanded me to preach unto you: But I have plainly and clearly told you all] (but) from that time that it was done, [that is, that the Lord revealed it unto me] am I there: [Others, that it was there, am I, or, was I? That is, I waited diligently and carefully on my Prophetick office. See above chap. 21. 8.] and now the Lord LORD and his Spirit hath sent me, [In regard I am an Ambassadour of our great God, men ought to honour me, and give credit unto me]

17 Thus saith the LORD thy Redeemer, the holy One of Israel: I am the LORD thy God, which teacheth thee what is profitable, which leadeth thee in the way (that) thou must go.

18 O that thou hadst hearkened to my commandments! [See Deut. 32. 20. Psal. 81. 14.] then had thy peace [that is, thy prosperity. See Psal. 37. on vers. 11.] been as a river, [that is, abounding, and alwayes lasting, as a River floweth continually] and thy

thy righteousness [that is, the fruit of thy righteousness, that is, the blessed and happy estate of thy government, which should have followed, if thou hadst applied thy self unto righteousness. See Psal. 24. the Annotat. on ver. 5.] as the waves of the Sea, [that is, abundantly, exceedingly.]

19 Thy seed [That is, thy children] also had been as the sand, [to wit, multitude] and they that come forth out of thy bowels [that is, out of thy body, that is, the children that should issue from thee. See the Annotat. Job chap. 5. on ver. 25.] like as the little stones; [Others, gravel, or flint-stones] thereof: [to wit, of the sand] his name should not be cut off, [See above ver. 9.] nor destroyed from before my face.

20 Go out of Babel, [See below chap. 52. 11. Jerem. 50. 8. and 51. 6, 45. Revel. 18. 4.] flee from the Chaldeans [that is, get ye away speedily, as it were fleeing, that ye be not also involved in the severe judgment which God would bring upon the Babylonians. See Jerem. 51. 6. Revel. 18. 4.] declare it with the voice of shouting, cause it to be heard, ~~under~~ it even to the end of the earth; say, The LORD hath redeemed his servant Jacob. [to wit, out of the Babylonian Captivity, and out of many other miseries besides.]

21 And, [To wit, say also] They [to wit, the Jews that should go from Babel to Judea through the wilderness [were not thirsty (when) he [to wit, the Lord] led them through desert places: [The Lord did formerly provide for his people, and furnished them with all things necessary, when he led them through the wilderness toward the land of Canaan: In like manner the Lord promiseth here, that he would also provide for his people when he should bring them again from Babel into the land of Judea, and consequently that he would spiritually deliver and save his Church. See above chap. 43. ver. 19, 20.] he caused water to flow out of the rock for them: when he clave the rock, then the water gushed out. [See Exod. 17. 6. Numb. 20. 11. Psal. 105. 41.]

22 (But) the wicked [That is, unbelievers, Idolaters, whether Babylonians or Jews] have no peace, [that is, no prosperity, neither in soul nor in body. See above ver. 18. and below chap. 57. ver. 21]

CHAP. XLIX.

Christ declareth unto all nations his calling, ver. 1 He complaineth of the Jews unbelief, 4 and speaketh of the calling of the Gentiles, 6 and comforteth the prisoners and afflicted ones, 9 He promiseth to remove all things that may hinder their coming to him, 11 He comforteth the desolate Jews, 14 with a promise of encreasing their spiritual seed, 18 and that Kings should be their Nursing-fathers, 23 And he promiseth that he will deliver them from the hand of their enemies, both temporal and spiritual, 24.

Hearken to me, [Christ speaketh this] ye Isles, [See above chap. 41. ver. 1.] and listen ye nations from far, the LORD hath called me [to wit, to be a Mediatour and Saviour of his people] from the womb, from the bowels of my mother [that is, as soon as my mother conceived me, and brought me into the world. See Math. 1. 20, 21. Luke 1. 31. and 2. 9.] hath he made mention [to wit, to his chosen people in Judea. See Luke 1. 70.] of my Name. [that is, of me.]

2 And he hath made [Heb. set] my mouth like a sharp sword, [That is, he hath commanded me to preach repentance and forgiveness of sins, and he

worketh by my sermons, as that they cut and pierce through the hearts of the hearers. Compare Luke 24. 32. Act. 2. 37. Heb. 4. 12. Revel. 1. 16.] under the shadow of his hand [Or, or with the shadow of his hand, &c. See below chap. 51. 16.] hath he covered me: [that is, he hath kept and protected me against the wiles and subtilties of the Scribes and Pharisees, that they could not apprehend and kill me against my own will, and before my time was come] and made me a pure arrow, [a pure smooth arrow pierceth easier through any thing, than a rusty one doth. Arrow or shaft signifieth here as much as sword a little before. See Psal. 45. 6.] in his quiver hath he hid me.

3 And he said unto me, Thou art my servant Israel, [See above chap. 42. 1. and below chap. 51. 16. The meaning of these words is, O Christ, thou art not onely my servant, but thou art also the true Israel, who striving and wrestling with God and with his mighty anger, shalt obtain the victory, whereof Jacob was but a type, when wrestling with the Angel, he overcame him, from whence he got the name of Israel [Or, in whom] I will be glorified. [Others, Israel (is he) of whom I will glory by thee. The meaning is, I command thee that thou first of all offer and tender my glorious word unto the Israelites, or that thou first of all preach and publish my glory among them. See Math. 10. 6. and 15. 24. Acts 13. 46. and 28. 25, &c.]

4 But I said, [I, to wit, the Lord Christ, who complaineth here of the unbelief and wickedness of the greatest part of the Jews] I have laboured in vain, [to wit, with my sermons preached to the obstinate and hardened Jews] I have spent [Heb. wasted] that is, used] my strength unprofitably [Heb. in waste] and in vain, surely [or yet] my judgment [that is, my reward, which doth of right belong unto me] is with the LORD, and my wages [Heb. properly work, or labour, and it is properly taken for reward, or wages of ones labour, or which a man hath deserved by his labour. See Jerem. 22. on ver. 13.] is with my God. [As if Christ had said, Although my labour hath not produced such fruits and effects as I indeed desired, yet I do comfort my self therewith, that I have done true and faithful service unto my heavenly Father in the office and duty which he hath imposed upon me, and he also knoweth it well. Compare Math. 23. 37.]

5 And now saith the LORD that formed me from (my mothers womb) to be his servant, that I might bring Jacob [That is, the Jews] again to him: but Israel will not suffer himself to be gathered: [turning unto me. Math. 23. 37. Joh. 1. 11. Others, Israel gathereth not himself. Others, and Israel shall be gathered unto him] yet shall I be glorified in the eyes of the LORD, [the meaning is, Notwithstanding the impenitency of the greatest part of the people of Israel, yet my faithful labour and diligence in the execution of my ministerial office is and shall be accepted and highly esteemed of my heavenly Father] and my God shall be my strength. [or, is become my strength [that is, God doth comfort me by his holy Spirit against the unthankfulness of the Jews. Compare Math. 11. ver. 25, 26. Joh. 6. 36, 37. and chap. 10. ver. 26, 27. Others read the context, and Israel that is not gathered that I may be glorified in the eyes of the Lord, and that my God may be my strength. Israel that is not gathered; that is, the dispersed or scattered Israel. See Math. 23. 37.]

6 Moreover he said, It is too mean (a thing) that thou shouldst be my servant, to raise up [To wit, by the preaching of the Gospel] the tribes of Jacob, and to bring back the preserved in Israel: [that is, these whom

whom hitherto I have kept and preserved with great care and diligence, they being as it were mine inheritance, yea the apple of mine eye, *Deut. 32. 10.* I have also given thee for a light of the Gentiles, [this is a clear and plain prophesie concerning the conversion of the Gentiles unto Christ. See above chap. 42. 6. *Luk. 2. 32. Acts 13. 46, 47. and 26. 17, 18.*] to be my salvation [that is, a salvation of the Gentiles, appointed and ordained by me] unto the end of the earth. [It is too mean (a thing) &c. *Heb. It is too light.* As if he had said, The dignity or worthiness of thy person, thou being the eternal and onely Son of God the Father; as also the high office whereunto I have called thee, requireth somewhat more, & more excellent things, then that thou shouldst onely raise up & restore the people of Israel to their right; I have also appointed and ordained thee for a Saviour of all the world. Therefore though the greatest part among the Jews will not know nor receive thee; yet there shall be many found among the Gentiles that shall do it: And the Christian Church shall not be the less or fewer for it; but shall be thereby much more encreased and enlarged.]

7 Thus saith the LORD, the Redeemer of Israel, his holy One, [That is, he that is the holy One of Israel, as above chap. 10. ver. 17.] to the despised soul, [*Heb. to the despised in soul:* That is, to Christ, who was despised in this world by all wicked ones, who were at all times by far the greatest part of the world. Others, to him whom every one despiseth. Others, to (him) whom the soul (that is, almost every man, the greatest and chiefest part of the Jews,) despiseth. See below chap. 53. 3. *Joh. 7. 48. Math. 27. ver. 22, 23. 29, 40.*] to him whom the people [to wit, the wicked people of the Jews] abhorreth, to the servant [that is, to Christ, who came into this world in the form of a servant] of them that rule; [to wit, at Jerusalem, as Herod, Pontius Pilate, &c.] kings shall see it, Or, shall see thee; that is, shall know and honour thee for the Saviour and redeemer of the world. See *Psal. 72. 10, 11.* and rise up, [to wit, in token of reverence, as *Levit. 19. 32.*] (also) Princes, and they shall bow themselves (before thee): [Or, and shall worship thee] for the LORDS sake, [honouring God the Father in the Son] and he is faithful, [who will faithfully keep his promise concerning the sending of his Son Jesus Christ in the flesh] the holy One of Israel, [that is, for his sake who is the holy One of Israel. See above in this verse] that hath chosen thee. [To wit, for his servant, and to be the Mediatour of the Elect. Here is a change or alteration of the person; for before he spake of Christ in the third person, here he speaketh to him in the second person.]

8 Thus saith the LORD, [To wit, God the Father] In the time of acceptance [that is, in the time when I would manifest my grace and mercy by the preaching of the Gospel, and I sent thee for a Saviour of the world, to suffer for the sins of my people. *2 Cor. 6. 2.*] have I heard thee, [O Christ. This is spoken as of a thing past, but it is to be understood as to come] and in the day of salvation [This is the same in other words that was said immediately before] have I helped thee: [that is, I have upheld and supported thee when thou wast in the torments of hell, and have kept thy body from corruption when thou layest in the grave: yea I have raised thee from the dead, and set thee at my right hand. See *2 Cor. 6. 2.*] and I will preserve thee, [to wit, against all thine enemies, that thou be not overcome by any of them] and I will give thee for a covenant [that is, for a Me-

diatour of the Covenant, as above chap. 42. 6.] of the people, [to wit, of the people of God] to raise up the earth, [that is, the inhabitants of the earth; to wit, the elect. The meaning is, That thou, Jesus Christ, maiest raise up again and restore thy Church which is thine inheritance, and dwell in it [to cause to inherit the desolate heritages.] By the desolate heritages may here be understood the land of Canaan, which was made desolate in the time of the Babylonian Captivity: (see ver. 12.) and consequently salvation, of which the Devil endeavoured to bereave and disinherit the elect, and to make it waste and desolate unto them.]

9 To say to them that are bound, [That is, to the prisoners, as above chap. 42. 7.] Go forth; to them that are in darkness, [that is to say as to live in ignorance, and spiritual sorrow or heaviness] come into the light: [Or, come forth, shew your selves. *Heb. properly be discovered, or, revealed*] they [to wit, those that shall be effectually called by thee] shall feed in the wyes, [that is, in all corners and places] and their pasture shall be in all high places. [The meaning is, a-fter they are redeemed from the spiritual captivity & thalldom of sin and Satan, they shall be richly and abundantly blessed both in soul and body, and they shall enjoy those blessings in all places.]

10 They shall not hunger, nor thirst, neither shall the heat nor the Sun scorch them: [*Heb. smite them.* That which God saith or promiseth here, the same shall be fulfilled in heaven. See *Rev. 1. 7, 16.* The meaning is, that the elect shall suffer no sorrow nor affliction in heaven, but shall be perfectly and absolutely happy, whereof the enjoying of Manna, and of water out of the rock in the wilderness, was a type] for he that hath mercy on them shall lead them, [that is, the Lord Christ shall lead them as a shepherd leadeth his sheep; as above chap. 40. 11.] he shall lead them gently to the spring of waters. [that is, he shall comfort and refresh them by the comfort of the holy Ghost, using besides the comfortable promises which God maketh unto those that belong unto him.]

11 And I will make all my mountains a way, and my paths shall be exalted. [That is, I will remove all lets & hinderances out of the way: and will on the contrary use all helps and means that mine elect may from all corners and quarters of the whole world, be brought to the fellowship and communion of the people of God. They are the words of God the Father.]

12 Behold, these shall come from far, and lo, these from the North, and from the west, [*Heb. from the Sea.* See the Annotat. *Genes. 12. 8.*] and others from the land of Saim. [Or, of the Sinites. Mention is also made of these *Genes. 10. 17.* Some conceive that these nations might perhaps be the Sineses, or Cineses.]

13 Shout ye heavens, and rejoyce thou earth, [See *Rom. 8. 19.*] and ye mountains make a noise with shouting. [See above chap. 44. 23. and 35. 1.] for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion saith, The LORD hath forsaken me; and the Lord hath forgotten me. [Zion, That is, the believing Jews, who speak this being sore pressed by the great and manifold miseries that beset them.]

15 Can also a woman forget her suckling? [Or, her sucking child, or, her little child; as below chap. 65. 20. [that she should not have compassion on the son of her womb] See the like phrase *Prov. 31. 2.*] though these] or, yea the same, to wit women.]

20.] that she should not have compassion on the son of her womb: [see like the phrase, Prov. 31. 2.] though these [or yea, the same, to wit, women] should forget [To wit, their child, or children. See Psal. 27. 10.] yet will not I forget thee. [O Zion, O Jerusalem; that is, O my Church, my people. Understand this not so much of a corporal, as of a spiritual redemption. Rom. 9. ver. 6 7. [Others read, yet these may forget, or, but though they forget, yet will not I, &c.]]

16 Behold, I have graven [Or, written, portrayed] thee upon both the palms of (my) hands; [That is, I will alwaies be mindful of thee, and take care for thee] thy walls [O Jerusalem] are continually before me. [As if the Lord had said, As I will repair and build up again the walls of Jerusalem that are ruined and broken down by the Chaldeans; so will I also build up again and protect the spiritual Jerusalem, my Church, which is now small, yea almost utterly decayed.]

17 Thy sons shall make haste: [Thy Sons, &c. Or, children; that is, the Elect, that in thee shall be born by the seed of the word of God, they shall come speedily with a great desire to the fellowship of the Church] (but) thy destroyers, and thy masters [that is, false teachers and hereticks, as Scribes and Pharisees, together with all those that by their false doctrine and scandalous life, hurt thee, and occasion rents and divisions in thee] shall go forth of thee. [Or, from thee.].

18 Lift up thine eyes round about, and behold, all these gather themselves together, they come to thee: [Or, for thy sake, (all these) Meaning the converted Gentiles, which shall encrease and adorn the Church, uniting and joyning themselves together under one shepherd] (As true as) I live, saith the LORD, surely, thou shalt clothe thee with all these, [To wit, all the Elect, whom the Lord shall bring under his obedience and subjection, both from Jews and Gentiles] as with an ornament, [The great number of believers in Christ is the beauty and ornament of the Church] and thou shalt bind them upon (thee) like a bride. [That is, as a bride putteth on her ornaments, and fasteneth them on about her, when she trimmeth, or tricketh her self up.]

19 For (in) thy waste, and thy solitary places, and thy land destroyed, [The land of Juda was destroyed both by the Babylonians, and by the Romans, and other nations] surely thou shalt now [that is, then, or soon. See the Annotat. Hof. 10. on ver. 3.] be streightened [Or, be thronged, pressed] of inhabitants: [to wit, when the elect Gentiles shall come in unto thee, and shall joyn themselves to the Church. The meaning is, the number of them that shall joyn themselves to the Christian Church, shall be so great, as that the Church, which was before like a waste and solitary place, shall be filled, yea shall be almost too streight and narrow to contain all Christian believers that come to it from the Gentiles: for believers shall be spread throughout the whole world] and they that devoured thee, [that is, they that formerly seemed to have a desire to devour and swallow thee up by their tyrannical persecution, and doctrine, such as were the Scribes and Pharisees, tyrants, &c.] shall get them far away from thee.

20 The children of whom thou wast bereaved, [Heb. the children of thy lack, or loss of children; that is, of thy barrenness, namely the Gentiles, which indeed properly are not thy children, as being not bodily begotten or born of thee, but are now by faith become children of the Church, after that ye Jews, for your unbelief and impenitency, are for the most part to be accounted childless and barren] shall say before

thine ears: [Others, render this verse thus: The children which thou shalt get, when thou wast bereaved of thy children, shall yet say before thine ears; that is, so as that thou shalt hear it] The place is too narrow for me: [This signifieth the great increase and augmentation of the Christian Church] give way to me, [Or, give me place] that I may dwell.

21 And thou shalt say in thine heart, who hath begotten me these? seeing I was bereaved of children, and solitary: [That is, thou Jewish Church, shalt admire with thy self, and be amazed at the great multitude of Gentiles that shall be joyned to the Church of God] I was gone into captivity, [to wit, into the Babylonian captivity] and gone away: [to wit, out of mine own country] who then hath brought up these for me? behold, I was left alone; where were these?

22 Thus saith the Lord LORD, Behold I will lift up mine hand to the Gentiles, and I will set up [Or cast up, or lift up] my standard to the nations: that is, I will effectually call the Gentiles by the preaching of the Gospel, and inward working of the holy Ghost] then shall they bring thy sons in (their) arms, and thy daughters shall be carried upon (their) shoulders. [That is, both young and old, men and women shall come and joyn themselves to the communion of saints, and they shall go one before another with good admonitions and instructions, and also with good example. Below chap. 60. 4. and 66. 12.]

23 And Kings shall be thy nursing fathers, [The meaning is, that Kings shall not onely joyn themselves to the Church of Christ; but they shall also use their power and authority for the increase and defence of it] their princesses [that is, the wives of Kings] thy nursing women: [Or milk-nurses] they shall bow (down) before thee with their face towards the earth, [that is, they shall shew civil respect unto thee, they shall humble themselves before thee, and submit themselves unto thee. This they shall do for Christs sake, who is the head of his Church] and they shall lick up the dust of thy feet: [the meaning is, they shall bow down so low unto thee, that their mouth shall almost touch the very ground, as if they intended to lick up the dust of the earth. See Psal. 72. 9.] and thou shalt know that I am the LORD, that they shall not be ashamed that wait for me.

24 Should the prey be taken from the mighty? or should the captives of a just man [That upon just ground, whether of war or otherwise keepeth any man close Prisoner] escape? [This the Church, persecuted and oppressed by tyrants, uttereth in respect of the violence and cruelty of her persecutors.]

25 But thus saith the LORD, Yea the captives of the mighty shall be taken away (from him), and the prey of the tyrant shall escape: [or be released and set at liberty. Understand this to be spoken not onely of the captive Jews in the Babylonian captivity, (whom the mighty Kings of Babel by might or force of arms had so brought under their subjection and dominion, that it seemed a thing impossible to deliver them from thence:) but also to be spoken under a type and figure of the Devil, hell and death, into whose power God, in his just judgement, had delivered us up for our sins: but Christ hath redeemed us from their power, making satisfaction to God his heavenly Father for us: he is stronger then all our enemies] for I will contend with thy contemners, [See Psal. 35. on ver. 1.] and I will deliver, [or preserve; save] thy children.

26 And I will feed thine oppressors with their own flesh, and they shall be drunk with their own blood, as with sweet wine: [That is, I will make thine enemies and persecutors (to wit, the enemies of my Church)]

Church) eat their own flesh, I will cause them to tear and devour one another, I will deal with them as I have formerly dealt with the Midianites, and other enemies of mine. See *Revel. 16. 6.* and all flesh [that is, all men of what state or condition soever they be] shall perceive, that I the LORD am thy Saviour, and thy Redeemer, the Mighty one of Jacob.

CHAP. I.

The Lord testifieth that he is not the cause of the rejection of the Jews, but their own sins, ver. 1, &c. with a relation of his power, 2. Christ relateth how faithfully he hath executed his office, 4 even with reproch and sufferings, 6 by the help of his heavenly father, 7. He exhorteth the believing Jews to trust in the Lord, 10 and threatneth the wicked with hell torments, 11.

THUS saith the LORD, where is the bill of your mother's divorcement, wherewith I have sent her away? [that is, have left her: that is to say in this place, have caused her to be carried away captive. God speaketh here to the wicked Jews, with whom it was a custome in time past, to give their wives a bill of divorcement, when they liked them not, *Deut. 24. 1.* So did not God deal with the people of the Jews, as that he should send them away to Babel without some gear and special cause, given on their part, for they did often most grievously and abominably sin against him. Concerning the giving of a bill of divorcement, see *Deut. 24. on vers. 1.* or which of my creditors is it, to whom I have sold you? [It was wont to be a lawful and usual thing among the Jews, that a father that was in debt, and had not wherewithal to pay, or give satisfaction to the creditour, might sell his daughter for a bond-woman, *Exod. 21. 7* and *2 Kings 4. 1.* although the children had not deserved it: but so did not God deal with the Jews, but he sold them for their iniquities; that is, delivered them into the hands of the Babylonians for their sins and transgressions, as followeth in the next words of the text] behold, for your iniquities are ye sold, and for your transgressions is your mother sent away.

2 Wherefore came I, and there was no man? [To wit, that heard, and obeyed my word, when I called you to repentance, and offered you my grace by my servants the Prophets] (wherefore) called I, and none answered? is mine hand grown so extreme short, [Heb. growing short grown short] that it cannot redeem? or is there no power in mee to deliver? [as if the Lord had said, is it therefore that ye would not hear nor obey me, because ye doubted of my omnipotency, as if I were not able to deliver you out of your misery?] behold, at my rebuke I dry up the Sea, I make the rivers a wilderness, [as appeared in the red sea, *Exod. 14. 21.* and in the river Jordan, *Jos. 3. 16.* As if the Lord had said, Inasmuch as I am able to do this, I want no power to deliver you. Of Gods rebuking, see *Psal. 9. on ver. 6.* and *18. 16.* and *104. 7.*] (so) that their fish stinketh because there is no water, and dieth for thirst.

3 I clothe the heaven with blackness, [That is, darkness: that is, I cover the heaven with dark clouds whensoever I please. See *Exod. 20. 21.*] and make a sack [that is, a dark cloud, as a sack or hairy garment] the covering thereof.

4 The Lord LORD hath given me the tongue of the learned, [That is, of them that have diligently learned the word of God, and are led and governed by his spirit, See *Mat. 10. ver. 19, 20.* The Lord Christ, or the

Prophet in Christs name speaketh this: and understand here by the Lord LORD, God the Father:] that I should know to speak a word in due season [The Hebrew word that is here used, signifieth as much as to speak or do a thing in due time] to the weary one: [that is, to poor dejected souls or drooping spirits, whom do I comfort and cheer up. See *Mat. 11. 28.*] he maketh every morning; [Heb. in morning in morning. That is, he maketh me continually mindful of mine office by the inward working of his holy spirit, and he maketh me willing and ready to do his will] he maketh mine ear to hear, as those that are taught. [that is, to hear with diligence and attention, as those do, that with and desire to be taught. The meaning is, he maketh me to hear his word willingly, and to understand it aright: he instructeth me diligently as a master doth his scholar, making me apt to learn and obedient.]

5 The Lord LORD hath opened mine ear, & I am not rebellious, I turn not back. [That is, he made me willing and apt to do that which he commanded and enjoined me. See *Job. 14. 31.* *Phil. 2. 8.* *Heb. 10. 5, &c.*]

6 I give my back to them that smite (me) and my cheek to them that pluck out (mine) hair: [Or, to them that plucked out (mine) hairs, or flayed me, plucked off (my) skin. The meaning is, I suffer all harm, shame and reproch, that is offered unto me, with patience and contentment. See *Matt. 26. ver. 27, 67, &c.* and *chap. 27. vers. 20.*] I hide not my face from reproches, [or from manifold reproch] and spitting. See the Annotat. *Iob chap. 30. on ver. 10.*]

7 For the Lord LORD helpeth me, therefore I am not confounded, therefore have I set my face like a flint-stone; [That is, I overcome all wrong, that is offered unto me, with patience and constancy. See the like phrase, *Jerem. 1. 18.* and *25. 20.* *Ezech. 3. vers. 8, 9.*] for I know that I shall not be ashamed.

8 He is near that justifieth me, who will contend with me? let us stand together: [As if Christ had said, God my heavenly father will bring mine innocency to light, to wit, partly by the miracles that shall be wrought in my death, partly in my resurrection from the grave, and exaltation at his right hand. Others take the first words of this verse thus: as if Christ had said, he assisteth me, and defendeth me against mine adversaries. Compare *Rom. 8. 32*] who hath a controversy against me? [or, who hath cause to plead with me? Heb. who is a Lord of my judgement? See *Genes. 14. on vers. 13.*] let him come hither to me, [or let him come near to me. As if he had said, let him joyn and come up close to me.]

9 Behold, the Lord LORD helpeth me, who is he (that) shall condemn me? [To wit, justly. Heb. shall make me wicked:] [to, they all] [to wit, all mine adversaries] shall wax old as a garment, the moth shall eat them (up).

10 Who is there among you that feareth the LORD, [here Christ speaketh to the godly and believing Jews] that hearkeneth to the voice of his servant? [that is, to my voice, who am the Lords servant, as above *chap. 42. 1.* and *49. 5.*] when he, [or that] walketh in darknesses, and hath no light; [that is, though he live in misery. See *Psal. 23. 4.* See also above *chap. 9. 1.*] let him trust in the name of the LORD, and lay upon his God. [that is, let him rely upon that God, that hath made a gracious covenant with him.]

11 Behold, all ye that kindle a fire, that gird your selves about with sparks: [That is, which utter wisdom out of your own hearts, without the word of God, which alone is the light of our feet: Thinking by your own wisdom to prevent and ruin away misery and calamity. Here Christ speaketh unto false

Teachers,

Teachers, to wit, to the Scribes and Pharisees] *walk in the flame of your fire, and in the sparks (which) ye have kindled*; [The meaning is, do whatsoever you will or may, use all the tricks & devices that ye can invent, walk on after your own fancy and imagination, seeing ye will by no means walk in the light of Gods word, which I render and preach unto you] *that [or this] hapeneth to you of mine hand, ye shall lie (down) in sorrow*, [that, or this cometh to you of mine hand; whereby I do justly give you up to such perverseness and blindness of heart; therefore shall ye neither be able to escape judgement (ye shall lie (down) in sorrow) to wit, in hell torment, in sorrow and trouble of conscience. A bad conscience is a gnawing worm that never dieth.]

CHAP. LI.

The Lord comforteth his people, and exhorteth them to faith and patience, verse 1, &c. promising to deliver them 4 and that speedily, 5 and that his salvation shall be constant and permanent, 6 but that men are corruptible and transitory, 8 A prayer of the afflicted godly for help and deliverance, 9 which the Lord promiseth them; 11 reproving likewise the weakness of their faith, 12 A description of the power of God, 15 to help them, 16 taking the bitter cup away from them, 17 and 22 and giving it to their enemies, 23.

Hearken to me ye that pursue after righteousness, ye that seek the Lord: look unto the rock (whence) ye are hewn, and to the hollowness of the well (whence) ye are digged. [These are the words of God unto his Church, comforting her in her grief and heaviness, wherewith she was possessed when she beheld and considered the small number of believers, (look unto the rock) that is, unto Abraham, whose body was dead by reason of old age, when he received the promise that he should beget Isaac, Rom. 4. 19. See Psal. 90. the Annotat. on ver. 2. (whence ye are hewn,) that is, brought forth by my power, (and to the hollowness of the pit (whence) ye are digged.) Understand here Sarah that was barren, and whose body or womb was dead by reason of old age, when she conceived Isaac, Rom. 4. 19.]

2 Look unto Abraham your father, and unto Sarah (that) bare you: [This is an exposition of the words immediately foregoing] for I called him when he was (yet) alone, [or when he was (yet) only, Heb. when he was one; that is, when he yet had no children, yea had no hopes of getting children. See Rom. 4. 19.] and I blessed him, and I multiplied him. The meaning is, as I made Abraham and Sarah, though they were both old and decrepit, to be a great nation: so will I also wonderfully increase and augment my Church, though the Jews at the present are a contemptible and sore afflicted people]

3 For the Lord shall comfort Zion, [That is, his people, the Christian Church: or those that shall return out of the Babylonian captivity] he shall comfort all her desolate places, [to comfort here is as much to say as to build up, and to restore; all her, to wit, Zions desolate places. Heb. her desolations. The meaning is, the Lord shall call the Gentiles instead of the unbelieving Jews. Compare Rom. 11. 11. Gal. 4. 27.] & he shall make her wilderness [that is, the small number of believing Jews] like Eden, [that is, like the garden of Eden, which is called Paradise. See Gen. 2. 2. the Lord shall by his efficacious & powerful calling, plant the elect Gentiles in his Church] and her desert like the garden of the Lord: [that is, like Paradise. Or understand here by the garden of the Lord, an exceeding fair garden. It is the same that was said immediately

before in other words] joy and gladness shall be found therein, [to wit, in the Church of God] thanksgiving and a voice of singing.

4 Hearken unto me, my people, and my men, incline (your) ear unto me: for a law [Or doctrine; to wit, the doctrine of the Gospel, as above chap. 2. vers. 3.] shall proceed from me, and I will make my judgement consisting therein, that all that believe in Christ are justified, and obtain pardon of all their sins. Others my judgement; that is, my doctrine, which I prescribe as a law, or judgement, or statute unto my people] to rest [to wit, in my Church which is the pillar and ground of truth. 1 Tim. 3. 15.] for a light of the nations, [that is, for that end and purpose that it might shine unto the elect of divers nations, enlightning them with the saving knowledge of God. Compare Luke 2. 32. Act. 13. 46, 47.]

5 My righteousness [That is, my gracious redemption, which I will work for my people by their Saviour Jesus Christ, according to my promise] is near, my salvation goeth forth, [or, shall appear. That is, my salvation which I shall give unto mine elect is made manifest] and mine arms shall judge the nations: [that is, I will by my divine power bring the nations to obedience] the Isles [that is, the strange, or foreign nations. See above chap. 41. 1. and 42. 4. and 60. 9.] shall wait upon me, and on mine arm [that is, on my help and assistance. See below chap. 53. 1.] shall they hope.

6 Lift up your eyes to the heaven, and look upon the earth beneath: for the heaven shall vanish away like smoke, and the earth shall wax old like a garment, and the inhabitants thereof shall die in like manner: [To wit, as smoke and a garment do perish and decay] but my salvation shall be [that is, abide. See Psal. 37. on ver. 18.] for ever. [So below ver. 8. &c. my righteousness shall not be broken. [or shall not fail. So below ver. 8. &c. The meaning is, heaven and earth shall indeed perish, but the Gospel, and the salvation of the people of God shall abide firm and constant for ever. Some take it thus, though such great and horrible changes and alterations shall happen in the world, as if heaven and earth should perish, yet notwithstanding I will keep and preserve my Church, and give her that which I have promised her. Compare Psal. 102. 27. and above chap. 34. 4.]

7 Hearken unto me ye that know righteousness, [That is to say here, virtue and godliness (ye that know righteousness,) that is, ye that love it, and employ or busy your selves in it, as Psal. 1. 6.] the people in whose heart is my law: [as being the rule and square according to which men are to order and regulate their lives] fear not the reproch of men, [that is, the reproch which is offered you by men. Compare Psal. 118. 6. below ver. 12.] neither be astonished at their revilings [to wit, at the revilings of mortal men; that is to say here, of the wicked that are your enemies.]

8 For the moth shall eat them up like a garment, [See above chapter 50. 9.] and the little worm shall eat them up like wool: [That is, like a woollen cloth or garment. This little worm called in Latine Blatta, is a sort of little worms that are frequently in wool] but my righteousness shall be for ever, [as above ver. 6.] and my salvation from generation to generation. [Heb. for generation of generations. See above ver. 6.]

9 Awake, awake, [Or rise up, rise up] put on strength thou arm of the LORD: awake as in the former times, (as) in the generations of old: [this the people of God speak, beseeching God that he would manifest his power, and deliver them as he had formerly delivered their fathers out of Egypt, as is further exprest in the

the following words] *art thou* [thou mighty arm of God] *not it that hast hewn out Rahab?* [as a stone is hewn out of the rock; that is to say here, hast violently pluckt up Rahab out from the number of the living. By Rahab is meant Egypt. And understand here Pharaoh with all his host. See *Psal.* 87. 4. and 89. 11.] *that hast wounded the sea-Draco?* [or whale; that is, King Pharaoh. See *Psal.* 74. 13, 14. above chap. 27. 1. *Ezek.* 29. 3. (that hast wounded &c.) or hast afflicted, grieved and plagued him, to wit, when thou didst cast him and drown him in the red sea; *Exod.* 14. 21.]

10 *Art thou not he that hast dried the sea, the waters of the great deep? that hast made* [Heb. hast set] *the depths of the sea for a way that the redeemed* [that is, the children of Israel that are redeemed and delivered from the hands of the Egyptians] *pass through it?*

11 *So shall the redeemed of the LORD* [Or the ransomed of the Lord; that is, those for whom the Lord hath paid a ransom, and so delivered them. Some understand this of the redemption or deliverance from the Babylonian captivity; others, from the power of the Devil; some of both. See above chap. 35. 10. where the same words are mentioned that are mentioned here] *return and come with shouting unto Zion, and everlasting joy shall be upon their head:* [to wit, as a beautifull crown or garland. See above chap. 35. 10. 2 *Tim.* 4. 8.] *they shall take hold of* [or, overtake. joy and gladnesse, sorrow and sighing shall flee away.

12 *I, I am he* [Heb. the Lord speaketh again] *that comfort you.* [To wit, O Zion, ye Church of believers] *who art thou that thou shouldst be afraid of man that shall die?* [or, must die. As if the Lord had said, Wherefore then are ye so faint-hearted my people? Surely ye know not the Lords power, that defendeth and protecteth you, seeing ye are so feaful and afraid of mortall men] *and of the (child) of man (that) shall be made hay?* [Heb. (that) shall be given, or set (as) hay; that is, that shall be cut down, and that shall wither and fade as hay doth. See above chap. 40. 6. and 1. *Pet.* 1. 24.]

13 *And forgettest the LORD that made thee,* [To wit, his people and honourable. Compare *Psal.* 100. vers. 3.] *that hath spread out the heavens,* [See *Job.* 9. 8. *Psal.* 104. 2. above chap. 40. 22. and 42. and 44. 20.] *hath founded the earth? and art afraid continually all the day, because of the fury of the distresser,* [of wicked men, of the Tyrant, of the persecution, and also of the devil] *when he prepareth himself to destroy: where is then the fury of the distresser?* As if he had said, the persecutors [even the devils themselves] shall not prevail any more against thee. This shall not be fully accomplished until the day of judgement. Others take these words thus, as if the Prophet had said, Seest thou not how, that all the thieanings of thine enemies are come to nought; therefore thou hast had no cause to be so fore afraid. Of the word *distresser*, see the former note]

14 *The wandering captive shall hastily be loosed;* [Oth. he that goeth about in exile shall be quickly delivered; to wit, as well from the bands of Tyrants, as from the bands of the devil; that is, from sins. Some understand this also of the deliverance from the Babylonian captivity:] *and he shall not dye in the pit.* [that is, in the Babylonian captivity: or, in the den or pit of misery] *neither shall his bread* [that is, his necessary food] *fail (him.)*

15 *For I am the LORD thy God, that cleaveth* [Or, renteth, divideth. Others moveth. See *Job.* 26. 12. *Je.* 31. 25.] *the sea, (so) that the waves thereof roar, the LORD of Hosts is his Name.*

16 *And I put my words in thy mouth,* [Some con-

ceive that this is spoken to Christ; (Compare above chap. 49. 2, 3.) Others, that it is spoken to his Church] *and cover thee under the shadow of mine hand:* [That is, I take thee under my protection] *to plant the heaven, and lay the foundation of the earth,* [to wit, by the doctrine which I have put in thy mouth. That is, to comfort the elect with the hope of eternal life, which they shall possess and enjoy in the new world. Compare herewith, below chap. 65. 17. and 66. 22. 2 *Pet.* 3. 13.] *and to say unto Zion,* [that is, to the universall Church] *Thou art my people.*

17 *Awake, awake, stand up, Jerusalem,* [O ye people of God. See *Gal.* 4. 26. *Heb.* 12. 22. As if he had said, lift up your eyes unto God, and take courage, and put your confidence in his gracious promise. Compare below chap. 52. 1. *thou that hast drunk at the hand of the Lord the cup of his fury,* [that is, that hast been sorely afflicted and chastened by the means of Tyrants. See *Job.* 21. on ver. 20. See likewise *Psal.* 60. the Annotations on ver. 5. and *Psal.* 75. 9. *Jeremiah.* 25. 15, 16. (that hast drunk at the hand of the Lord &c.) that is, the cup which thou hast received at the hand of the Lord. (the cup of his fury,) that is, the judgements which thou hast received at the hand of an angry God] *thou hast drunken the dregs of the cup of trembling,* [See *Psal.* 60. on vers. 5.] *(yea) sucked (them) out.* [Heb. wrung, or crushed (them) out]

18 *There is none of all the children* [That is, of all the Jews that were born and bred up in Jerusalem] *(whom) she* [to wit, the City of Jerusalem; that is, the Congregation, or Church, or captive Jews] *bath brought forth, that leadeth her gently, neither is (there) any of all the children that she hath brought up, that taketh her by the hand,* [here the Lord relateth the miserable condition of his Church, before he had appeared unto her with his grace and help, and had sent Christ into the world: as likewise the state and condition of the Church under the dominion of Antichrist and cruel persecution of Tyrants. Compare *Mat.* 9. 36, &c. 2 *Thes.* 2. 11. *Revel.* 12. 3. (there is none of all the children (whom) she hath brought forth that leadeth her gently) to wit, with true comfortable doctrine. Here the Lord complaineth of false teachers, that had gotten the upper hand both in the time of the sad estate of the Church, and in the time when Christ came in the flesh, as also afterward in the time of Antichrist] *(neither) is (there) any of all the children that she hath brought up, that taketh her by the hand* that is, that affordeth spirituall help and comfort unto her. Or that undertaketh to deliver her from the Babylonian captivity]

19 *These two things are come unto thee,* [To wit, that thou hast been persecuted by enemies, and hast received no comfort at the hand of thy rulers, as is said ver. 18. but others are of opinion, that it suiteth better with that which followeth ver. 20. Compare above chap. 47. 9.] *who hath compassion on thee?* [or who lamcureth thee? that is, who comforteth thee? as *Job.* 2. 11.] *there is desolation, and breaking, and famine, and the sword;* (by) *whom shall I comfort thee?* [the meaning is, whose example shall I alledge to compare thy misery unto? making it appear unto thee that there have been others that have been as sorely plagued and punished as thy self? Others, wherewith. Others by whom shall I cause thee to be comforted?

20 *They children* [O Jerusalem, that is, thy inhabitants or thy citizens] *are fallen into a swoon,* [forasmuch as they are smitten down by their enemies] *they lie before in all the streets;* [Heb. at the head of all the streets, that is, at the entry of all the streets] *as a wild*

wild ox or bullock in the net, [Heb. of the net, or of the snare, that is, which is snared in the net, and which therefore cannot help nor deliver himself] they are full of the fury of the LORD, [that is, of judgement which proceedeth from the wrath and fury of the Lord. This is the cause of their trouble and misery] of the rebuke of thy God, [that is, of judgement or punishment; as above chap. 50. ver. 2.]

21 Therefore bear now this, thou afflicted; and thou drunken, but not with wine. [But with adversity and misery. Or understand withal, but with the cup of the Lord's fury or indignation, as ver. 17.]

22 Thus saith thy Lord, the LORD, and thy God, (who) will plead the cause of his people, [Heb. who will plead his people's cause. The meaning is, the Lord will undertake to maintain and defend the cause of his people against their enemies] behold I take the cup of giddiness out of thine hand, the dregs of the cup of my fury, thou shalt henceforth drink it no more. As if the Lord should say, seeing no man is able to help thee, therefore I will help thee.]

23 But I will put it into the hand of them that grieved thee, [Or caused sorrow unto thee. Others, that afflicted thee] that said unto thy soul, bow down that we may go over (thee): [that is, that boldly and presumptuously oppressed thee, seeking to bow thee down to the very ground, and utterly to destroy thee] and thou didst lay thy back down as the ground, and as a street to them that went over it. [Figurative kind of speeches.]

CHAP. LII.

The Prophet speaketh in this chapter of the deliverance of the people of the Jews out of the Babylonian captivity, which is a type of the spiritual redemption of the Church by Christ ver. 1. &c. The grace and acceptableness of the preaching of the Gospel, 7. A promise that the Lord will protect his Church, 10. After this is shewed that Christ shall be exalted, 13. after he shall have humbled himself to the utmost, 14. A Prophecy concerning the calling of the Gentiles, 15.

Awake, Awake, put on thy strength [That is, be bold, or, courageous: see above chap. 51. ver. 17.] O Zion, [that is, the citizens and inhabitants of the temporall, and especially of the spiritual Jerusalem] put on thy beautiful garments O Jerusalem, thou holy city: [Heb. thou city of holiness] for henceforth (there) shall no more come into thee the uncircumcised, and the unclean. [that is, thou shalt henceforth be no more over-powered by wicked and heathenish tyrants, whether Babylonians, or others. This is chiefly and principally to be understood of the heavenly Jerusalem, as Rev. 21. 27.]

2 Shake thy self from the dust, [That is, be joyfull, and mourn no more] loose thy self (from) the bands of thy neck, [That is, serve God in holiness and righteousness now thou art delivered from the hands of thine enemies. See above chap. 42. 7. Luke 74. 75.] thou captive daughter of Zion, [That is, the people of Zion, that is, of Jerusalem.]

3 For thus saith the LORD, Ye were sold for nought, ye shall also be redeemed. [To wit, from the Babylonian thraldome or bondage. See further on ver. 1. As if the Lord should say, the Babylonians gave me nothing, that I should deliver you unto them as servants and bond-men for ever: Therefore I am at liberty when I please, to redeem you out of their hand without any ransom at all. See Psa. 44. 13. and compare above chap. 45. 13.]

4 For thus saith the Lord LORD, In former times [Or, formerly, aforetime, heretofore. Heb. that first] my people went down into Egypt, to sojourn there: and Assur oppressed them for nought. [Or, without cause. The meaning is, I have sorely plagued the Egyptians, because they had grievously afflicted my people, which notwithstanding voluntarily and of their own accord went down into Egypt: how much more will I grievously plague the Assyrians and the Babylonians that have carried them away out of the land of Canaan, which I gave them for an inheritance, and have dealt so cruelly and barbarously with them? See Gen. 46. 6.]

5 And now what have I here (to do)? saith the LORD, [Heb. what unto me here? that is, what have I here to do, or what am I to do now? as if the Lord had said, I will stay here no longer, but I will forthwith go to Babylon, to deliver my people, seeing the Babylonians have now filled up their measure. It is spoken of God after the manner of men] seeing my people is taken away [that is, is carried away captive by the Babylonians. Here for brevity sake one word is used for two, taken away, for is taken away and carried away] for nought, (and) they that rule over them, make (them) to howl, saith the LORD, [in regard they plague them so heavily and so unmercifully. Others, (and) their rulers howl; as if he had said, the Babylonians do not spare even the rulers of the Jews themselves, much less do they spare the common sort of people] and my name all the day continually is blasphemed [as if I were not able to defend and protect my people against their violence and cruelty, and were not able for the present to deliver them out of their hands. See Exek. 36. 20; 23. Rom. 2. 24.]

6 Therefore (shall) my people, therefore shall they know my name [That is, me. See Psa. 9. on ver. 11.] in that day, [to wit, when I shall deliver them from the Babylonian captivity, corporally: but it is also especially to be understood of the spiritual deliverance or redemption from the power of the Devil] that I am he that do speak, [that is, that my promise concerning their deliverance is true] behold (here) am I.

7 How pleasant [Heb. how beautiful] upon the mountains are the feet of him that declareth good, that causeth peace to be heard: of him that bringeth good tidings of good, that causeth salvation to be heard, of him that saith unto Zion, thy God is King? [they are words of admiration, with joy and gladness, looking not so much at the publishing and proclaiming of deliverance from the Babylonian captivity, as at the preaching of the Apostles and other teachers of the New Testament, that should publish and preach both to Jews and Gentiles the spiritual redemption from the power of the Devil. (upon the mountains) understand the mountains of the mountainous or hilly country of Judea: and by them the Church of God both within and without Jerusalem and the land of Juda (of him that declareth good) that is, they that bring glad tidings, namely first, the deliverance from the Babylonian captivity, and secondly, the spiritual redemption by Jesus Christ. Compare Rom. 10. 15. (that causeth peace to be heard) that is, that preacheth or publisheth peace. So that causeth salvation to be heard; that is, that preacheth or publisheth salvation. In this verse the Prophet relateth often one and the same thing sundry waies, as being not able to find out words sufficient to express that exceeding great mercy and benefit of God shewed to us in Christ. (of him that saith unto Zion,) that is, unto the Church of God (thy God is King) to wit, Christ Jesus, who is our everlasting King, and doth govern

govern his Church with his word and Spirit. See *Psal.* 93. the Annotat. on ver. 1. Others, *Thy God reigneth as King.*

8 *There is a voice of thy watchmen; [That is, of thy Prophets and Apostles, &c.] they lift up the voice, they shout together: for they shall see [to wit, with delight] eye to eye [that is, distinctly, plainly. Compare Numb. 14. 14. Or, eye by eye; that is, all eyes] when the LORD shall bring again Zion [From the Babylonian captivity: as also from the power of the Devil and of sin. Others, shall convert Zion.]*

9 *Make a sound, shout together. ye waste places of Jerusalem: [Understand here those places, that about Jerusalem and elsewhere in the land of Juda had now lain a good while waste, having been wasted by their enemies; and by them the waste and desolate condition of the Church, when Christ gathered it] for the LORD hath comforted his people, he hath redeemed Jerusalem.*

10 *The LORD hath made bare his holy arm [That is, hath stretched it forth, to smite the Babylonians, and to redeem and deliver his people out of their hand, and the Christian Church from their spiritual enemies. (his holy arm) Heb. the arm of his holiness [that is, his divine omnipotency, or almighty power, which he manifested in delivering of his people. Compare herewith Luk. 1. 68.] before the eyes of all the heathen; and all the ends of the earth [that is, all men dwelling in the utmost ends of the world] shall see the salvation of our God. [This came to pass when Christ sent forth his Apostles to go and preach the Gospel throughout the whole world, Math. 28. 19. See *Psal.* 98. 2. *Luk.* 3. 6. (the salvation of our God) that is, the salvation which our God shall effect and work for us.]*

11 *Depart, depart, go out from thence, [An exhortation unto the people of God, to depart speedily out of corporal & spiritual Babel. (from thence) From Babel in Chaldea; as above chap. 48. 20. & also from spiritual Babel, namely, from the kingdom of the Devil, and of Antichrist] touch not the unclean thing: [Understand withal, but give thy self to all manner of holiness. See ver. 1. Compare 2 Cor. 6. 17. *Revel.* 18. 4.] go out of the midst of her; cleanse your selves, ye that bear the vessels of the LORD. [That is, ye Priests and Levites: And in the New Testament, all the believers, as being spiritual Priests. See 1 *Thess.* 4. 4. 2 *Tim.* 2. 21. 1 *Pet.* 2. 5. *Revel.* 1. 6.]*

12 *For ye shall not go out with haste, nor depart by flight: for the LORD will go before your face, and the God of Israel will be your reward. [A description of the departure or going forth of the people of God, and the grace and favour which God would shew them in it. (ye shall not go out with haste) To wit, as your fathers were fain to do, when they went forth out of Egypt, from whence they were as it were driven forth, *Exod.* 12. 33. Understand withal, But ye shall go out with ease, and without fear, yea with joy. See the accomplishment thereof, *Ezra* chap. 1.] (nor depart by flight) to wit, out of corporal and spiritual or mystical Babel. (the God of Israel will be your reward) Or, be your hinder guard, or, your rear. Heb. will assemble you, or, gather you together: That is, he will defend and protect you on every side. See *Psal.* 10. on ver. 25.]*

13 *Behold, my servant [To wit, Christ. God the Father speaketh this. Some begin the 53. chapter here] shall deal understandingly: [Or deal happily, prudently, prosperously: that is, he shall well and duly perform and execute the office that I have imposed upon him] he shall be exalted and lifted up; yea be very high. [See *Phil.* 2. 9]*

14 *Like as many were astonished [Or, were amazed or, became amazed] at thee. [O Jesus Christ] his visage [or, his face: to wit, my servant Jesus Christ's face] was so marred, [or, his visage shall be so horribly deformed, namely, by reason of the crowning with a crown of thorns, the scourging and crucifying, whereof is spoken more at large in the next chapter. See *Phil.* 2. 7. They are the words of God, speaking in the third person, wherein he sheweth a reason why many should be amazed or astonished at Christ. Some conceive that they are the Prophets words inserted here. See below chap. 53. 3.] more than any mans: and his form more then of (other) children of men:*

15 *So shall he [To wit, Christ] sprinkle [To wit, with his blood-shed, and with the sending forth of the gifts and graces of his Spirit by the preaching of the Gospel, and by the use of the holy Sacraments] many heathen, (yea) the kings shall shut and stop their mouth at him: [Or, before him, or, for him; that is, for his sake; To wit, when he shall by the preaching of the Gospel be published and preached in their presence, and in their Kingdoms and dominions; and when they shall hear and understand that he is King of all the world] for they to whom it [Or, whereof, as the Apostle Paul expoundeth it; *Rom.* 15. 21.] was not declared [that is, the Gentiles, from whom the mystery of Salvation had formerly been kept secret. See *Rom.* 15. 21.] they shall see it: and they which have not heard it, they shall understand it.*

CHAP. LIII.

First in this chapter is spoken of the infidelity or unbelief of the Jews, at the time of Christs coming in the flesh, ver. 1. Secondly of the humiliation, passion, and death of Christ, as also of his exaltation and glory, and of the fruits and benefits which the Church receiveth and enjoyeth thereby.

V *Ho [To wit, among the Jews. It is as much as if the Prophet had said, There are very few, almost none at all. In these phrases, *Joh.* 12. 38. *Rom.* 10. 16. is the word, O LORD added in the beginning, to shew that it is a complaint unto God] hath believed our preaching? [Heb. our bearing; that is, our sermons, as *Rom.* 10. 16. They are the words of the Teachers of the New Testament; to wit, of Christ and his Apostles, as may be gathered from the words of Christ, *Joh.* 12. 37, 38.] and to whom is the arm of the LORD revealed? [that is, how few Jews are there in whose hearts the holy Ghost worketh effectually by the preaching of the Gospel, namely, so as to endue them with true faith in Jesus Christ.]*

2 *For he is grown up as a young branch before his face, and as a root out of the dry ground: [As if he had said, From the lowliness, and from the base and contemptible estate wherein Christ came into the world, they take occasion to contemn and despise him. For the Jews did fancies to themselves such a Messias as should come and appear in royal pomp: but this Christ cometh mean and lowly, as a young sprig or tender branch. See above chap. 4. 2. and 11. 1. (he is grown up) to wit, according to his humane nature. (before his face) to wit, before the face of God his Father. Some understand it, before the face of this unbelieving people of the Jews, who never thought that this young branch or twig would grow up in time to be a great and tall tree.]*

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(and as a root out of a dry ground:) Heb. *out of a land, or ground of drought, or dryness.* This may be applied to the low and contemptible estate of the house of David, when Christ issued or sprung from thence; or to the small beginnings of his kingdom, in respect whereof it could not be believed that he should ever grow up to be a great and fruitful tree; but either that he should be kept under, as seed that is cast into a dry barren ground withereth for lack of moisture: Or, as the root of a tree that is planted in a dry ground, cannot grow up, the tree being cut down] *he had no form nor beauty:* [Because of his low estate, the wounds and sore swellings, the blood and sweat-drops, as also divers other miseries that disfigured his countenance] *when we [to wit, we Jews] looked upon him, there was no form [Or, beautiful countenance] that we should have desired him.* [to wit, according to carnal eyes, and humane judgment or understanding.]

3 *He was despised, and the unworthiest among men,* [So unworthy, that he was continually rejected of men. Or, *he was contemptible, and rejected of men;* to wit, of such men as were advanced to honour and dignity. Compare *Psal. 22. 7, 8.* above chap. 49. 7. and 52. 14. *Mark 9. 12.*] *a man of sorrows,* [Or, *a man full of sorrows*] *that hath experience of sickness in sickness* [Heb. *or a known one of sickness;* that is, that hath had experience what sickness is. Heb. 4. 15. Or, who was famous by his misery and griefs, being grown quite faint and weak by reason of the torments inflicted upon him. The Hebrew word that is here rendered *sickness* signifieth also generally sorrow, or misery, as *Eccles. 6. 2. Jerem. 10. 19.* and so it may be taken throughout this chapter] *and [every one] as it were hiding then his face from him;* [Others, *and as it were hiding the face from us*] *he was despised, and we esteemed him not.* [We Jews, we mocked and derided him, or set him at nought. See *Mat. 27. 39, &c.* The meaning is, By reason of his miserable and contemptible estate, he was not only denied his due honour, but also utterly vilified and despised.]

4 *Verily he hath taken our sicknesses upon him,* [Paying as our surety the debt that we had made, or had run into. (*Verily, &c.*) Or, yet; as if he had said, But to speak the truth, we have done him wrong, and we are in a great error: For thus standeth the case with the *Messias* for our sakes, he hath taken all our spiritual maladies, that is all our sins, upon him, to make satisfaction for them, whereof the bodily cure or healing was a type and figure, *Math. 8. 17.*] *and our sorrows them hath he carried:* [or, *laden them upon him, and carried them as a heavy burden*] *yet we esteemed that he was plagued, [smitten] [or was touched.* See *Job 19. on ver. 21.*] *of God and humbled.* [That is, we Jews being in a great error, or being greatly mistaken, and judging according to our corrupt and perverse judgment, we thought that he suffered all this, because he had deserved it by his own sins and transgressions: But it is quite otherwise, as appeareth ver. 5. Heb. *we esteemed him a plagued one, a smitten one of God, and an afflicted one.*]

5 *But he was wounded for our transgressions, he was bruised for our iniquities:* [Compare *Rom. 4. 25.* and *1 Cor. 15. 3.*] *the punishment that bringeth peace unto us, was upon him,* [Heb. *the punishment of our peace,* &c. That is, he was punished, that we by him might obtain perfect peace of God, who was at enmity with us because of our sins. Understand withal, And the chastisement continued still upon him, until he had fully satisfied for us] *and by his stripes healing is made unto us.* [So that we are freed from sin and

punishment. See *1 Pet. 2. 24.*]

6 *All we like sheep went astray* [That is, all we have as it were gone astray from the way which God did prescribe us in his law, that we should walk in it] *we turned every one to his [own] way;* [Not to the way which the LORD had prescribed us, but walking in the way which every one had chosen for himself. See *1 Pet. 2. 25.*] *but the LORD hath caused the iniquity of us all to run upon him.* [Or, *to meet him,* or, *he [to wit, the Father] drove upon him [to wit, Christ] the iniquity of us all;* because that he freely and willingly became a surety for us.]

7 (*When*) *the same was required,* [To wit, our iniquity; that is, the punishment of our iniquity was required of Christ] *then he was afflicted:* *yet he opened not his mouth:* [Testifying by his silence, that he endured all things willingly for our sakes, not opening his mouth to confute the slanderings and false accusations of his enemies: Also not uttering any thing to the prejudice of them that put him to death, but to our benefit and profit: and praying for them that crucified him, *Luk. 23. 34.* See *Math. 26. 63.* and *27. 12, 14. Mark 14. 61.* and *15. 5.*] *he was led as lamb to the slaughter, and as a sheep* [Properly an ew-lamb, or she-lamb] *that is dumb before the face of her shearers,* [A lamb doth not bite nor push him that is going about to kill it, but followeth gently his slayer that leadeth it to the slaughter-house] *so he opened not his mouth.* [Compare *Act. 8. 32.*]

8 *He is taken away out of the strait,* [Or, *out of the prison,* or, *out of this violent distress.* Heb. *out of the shutting up;* to wit, from the pangs of hell, which Christ felt in the garden of Gethsemane (where he sweat blood) but especially on the cross, when he cried, *my God, my God, why hast thou forsaken me?* Understand this likewise of his raising up from the dead, & when he ascended into heaven unto his heavenly Father] *or out of the judgment:* [to wit, the judgment of God: that is, from damnation, which he suffered a while for us, being become a curse for us, *Galat. 3. 13.* But some do understand here by judgment, the death of the cross, whereunto he was adjudged and condemned by the Jews and Pilate. In this sense, though the *Messias* was sentenced to a shameful, yea cursed death, yet notwithstanding, doth the Prophet imply, he shall at last be taken up into heaven, after he shall have made satisfaction for our sins] *and who shall declare his life-time?* [Or, *the continuance of his life, or his age.* Understand here, besides the eternity of his divine essence, also the everlasting continuance of his kingdom; forasmuch as God having raised him up and set him on his right hand in heavenly places, he liveth and reigneth for ever, and death hath no more power or dominion over him, *Luk. 1. 33. Rom. 6. 9.* (or his generation,) that is, his children which shall be spiritually begotten by him] *for he was cut off* [that is, he was taken away by a violent death, as a tree is hewn down with violence] *out of the land of the living:* [that is, of them that live in the world. See the Annotat. *Job 28. 13. Psal. 27. 13.* above chap. 38. 11. The meaning is, he was put to death, and laid in the grave] *for the transgression of my people was the plague upon him* [that is, by reason of the sins both of Jews and Gentiles was he thus smitten and afflicted, who otherwise must have justly been punished themselves. They are the Prophets words, Heb. *the plague [was] unto him.* To wit, that punishment that he was nailed to the cross. So the Hebrew addition *mo,* is also taken in the singular number, *Genes. 9. 26. 27. Job 20. 23.* and *22. 2. Psal. 11. 7.* above chap. 44. 1.]

9. And they [Or, which; To wit, people of Jerusalem] appointed [or ordained] his grave, [Or, burial] among [or, with] the wicked, [that is, they appointed his grave with the wicked, that should watch and guard it. See *Matth.* 27. 63, 64, 65, 66. Others take it in this sense, the wicked Jews indeed conceived that the body of Christ should be put away with the bodies of the thieves that were crucified with him, for which with other reasons they desired Pilate to put him to such a kind of death: but the providence of God had ordained it otherwise: for Christ was buried in Josephs of Arimathea, a rich and honourable counsellour, *Matth.* 26. 60.] and he was among the rich in his death, [Heb. in his deaths, in the plural number; that is, according to his violent death. Compare *Ezek.* 28. 10. with the Annotat. Or deaths, because Christ suffered not one, but as it were many deaths for us] because he had done no wrong, [or, nor violence: but on the contrary had dealt and walked uprightly, justly, and sincerely, both in words and deeds] neither was (any) deceit in his mouth. [See *1 Pet.* 2. 22. and *1 Joh.* 3. 5.]

10. Yet it pleased the LORD to bruise him, [To wit, Jesus Christ, our Redeemer: and that for our sins, which lay upon him, and were to be punished in him] he made (him) sick; [that is, he put him to many great griefs and sorrows, and laid as it were manifold sicknesses and infirmities upon him. See above on *vers.* 3.] when his soul shall have made it self a trespass-offering, then shall he see his seed. [The meaning is, when Christ shall have delivered his soul (that is, his person) for a trespass-offering, unto death (*2 Cor.* 5. 21.) then shall he see his seed increase and multiply, that is, he shall see that believers shall greatly increase and grow by the preaching of the Gospel, namely then especially, after that he being ascended into heaven, shall have sent down the holy Ghost upon his Apostles, and other teachers of the Gospel. Others, when thou shalt have made thy soul a trespass-offering, (or, an offering for sin) then he shall see seed; that is, a great number of faithful or believing children, begotten of the immortal or incorruptible seed of the word of God, *Psal.* 110. 3. and *1 Pet.* 1. 23.] he shall prolong (his) dayes: [As if he had said, the fruit and benefit that Christ shall reap from what was said before, it shall not be short, nor soon pass away, but it shall last and continue for ever. See *Psal.* 23. 6.] and the pleasure of the LORD shall go on successfully by his hand. [And the pleasure of the LORD, &c. To wit, the work of our redemption, and the gathering of the elect out of all nations by the preaching of the Gospel, which was then chiefly set on foot, after Christ was ascended into heaven, *Matth.* 28. 19. (by his hand) that is, by his ministry, or by his power. See *Eph.* 4. 11, 12, &c.]

11. For the travel of his soul he shall see it, [To wit, seed. The meaning is, Christ shall see (that is, get and behold with joy and delight) seed, that is, children; to wit, spirituall children] for, or because of his travel and labour. Understand thereby those sorrows which he felt and suffered both in soul and body, when the heavy wrath of God for the sins of mankind lay upon him. Others, he shall see of the travel of his soul (fruit or his delight). See *Psal.* 22. and *vers.* 18.] and he satisfied: [that is, he shall enjoy his labour and trouble in the highest degree, and fully to his own satisfaction and contentment: for it is just and equall that a faithfull labourer should enjoy the fruits of his own labour. This shall be done there in his own person, when Christ shall be taken up into the glory of his Father, and shall be

exalted at the right hand of his Father. It shall also happen unto his members, when he shall make them partakers of his glory] by his knowledge [understand that knowledge whereby he should be acknowledged and received as a Saviour and mediator between God and man] shall my servant, [God the Father speaketh this. Compare this with above *chap.* 42. 1. and 52. 13.] the righteous, [to wit, he the just, or righteous; suffering for the unjust or unrighteous, *1 Pet.* 3. 18.] justify many. [to wit, all those that believe in him. See *Rom.* 5. 19. purchasing and procuring for them pardon of sin and righteousness which will stand before God] for he shall bear their iniquities. [To wit, on the tree of the crosse, *1 Pet.* 2. 24. as being the lamb of God that beareth the sins of the world, *Joh.* 1. 29.]

12. Therefore will I give him a portion of many, [As if God the Father had said, seeing he hath done and suffered so much for mankind (as is related above) I will communicate and distribute unto him (of many) that is, I will give him many spirituall children, and gifts. Others, therefore will I give him a portion among the great; so that he may be compared with the great and mighty ones. Others, therefore will I give him the mighty for a portion; namely, the evil spirits. See *Colos.* 2. 15.] and he shall divide the mighty as a prey, [to wit, death, sin, the devil, and hell, which prevailed and had the upper hand over men, them shall he divide as a prey, that is, conquer them, and deliver his elect out of their hand. Others take it of Christs dominion over the mighty of this world, that shall be converted and serve him. Compare above *chap.* 52. 15.] because he hath poured out his soul unto death, [that is, because he suffered himself willingly to be taken, misused, and killed,] and was numbred with transgressours: [So that he was not onely crucified between two thieves, but Barrabas, who for murder and sedition was cast into prison, was preferred before Jesus Christ the Son of God. See *Mar.* 15. 28. *Luke.* 22. 37. and he bare the sin of many, [See above *vers.* 11.] and prayed for the transgressours, [Saying, Father forgive them, for they know not what they do, *Luke.* 23. 34.]

CHAP. LIV.

The benefits which the Lord would bestow on the Church of the new Testament, and a prophesy that he would greatly increase and enlarge the same, *vers.* 1, &c. embracing her as his loving spouse with everlasting grace and favour, 5. adorning her most gloriously with the gifts of the holy Ghost; 11. and that he would protect her against her enemies, 14. It is God that governeth all things, 16. for the good of his elect, 17.

Sing cheerfully thou barren, (that) didst not bear, make a sound with joyful singing, and shout, thou (that) hadst no travelling pangs: [Here the Prophet speaketh to the Church of believing Jews, that should live at the time when the Gospel should begin to be preached, as may be gathered from *Gal.* *chap.* 4. *vers.* 27. where these words are quoted, (thou barren) so he calleth the Church that was in the world when Christ came in the flesh, in regard of the small number and increase of of believers. (that) didst not bear) That is, didst bear very seldom, or few children; to wit, children of God, of the seed of the word of God. Compare *Joh.* 1. 12, 13. and *1 Pet.* 1. 23. The number of believing Gentiles was much greater, then the number

number of believing Jews. See *Joh. 1. 11. Rom. 9. 27, &c.*] for the children of the solitary [or, of the desolate, that is, of the Jewish Church, which in Christ's time was small in number, in comparison of the great number of the Jews that were released] *are more than the children of the married (wife),* [that is, of the ancient Church of the Jews, whom God first called, and took her as it were in marriage unto himself] *saith the LORD.*

2 *Enlarge the place of thy tent,* [To wit, that those that are converted of the Gentiles may find room with thee. This is spoken according to the manner or custom of the ancients in the land of Canaan, that dwelled in tents; intimating that the Church of the New Testament should greatly increase, and spread it self wide abroad, multiplying exceedingly on all sides. See above chap. 49. 19, 20.] *and let them spread out the curtains of thine habitations,* [or, tabernacles] *hinder it not :* [or, keep them not back, or restrain them not] *make thy cords long,* [or, ropes, where-with the tents were stretched out] *and put thy stakes* [or, nails, whereunto the ropes were fastened] *fast in.* [Or, strengthen thy stakes.]

3 *For thou shalt break forth* [To wit, into a multitude of children] *on the right hand, and on the left :* [the meaning is, there shall be found even among the Gentiles, and in those places where there were no Churches in former time, many believers and true members of the Christian Church] *and thy seed* [that is, thy offspring, or posterity ; to wit, thy spiritual children] *shall inherit the Gentiles,* [that is, the land of the Gentiles. That is, the Gentiles shall also by the Gospel, which shall go forth from Zion, be made the children of God, and shall be added unto thee] *and they* [to wit, thy posterity] *shall make the desolate cities* [That is, those Cities wherein formerly no children of God dwelt] *to be inhabited.*

4 *Fear not,* [To wit, because of thy barrenness, which was counted in former time a great reproch] *for thou shalt not be ashamed; neither blush, for thou shalt not be put to shame :* but thou shalt forget the shame of thy youth, and thou shalt not remember the reproch of thy widowhood any more. [Thou shalt forget the shame of thy youth, &c. That is, the ignominy and reproch that befell thee in times past; to wit, when thou for thy sins wast delivered up to bondage unto the Egyptians. Others take it in this sense, as if the Prophet had said, the glory and happiness whereunto thou shalt be advanced, shall cause thee to forget all the misery and sorrow that thou didst formerly endure, when thou wast as it were a desolate virgin, or poor widow]

5 *For thy maker is thine husband,* [Heb. thy makers is thine husband. Compare this phrase with *Gen. 23. on ver. 13.*] *The LORD of hosts is his Name :* and the holy One of Israel is thy Redeemer, [understand withall, and also he shall be called indeed] *God of the whole earth.* [Not onely the God of the Jews, but also of all other Nations, yea, of the whole world, 1 *Joh. 2. 2.* in regard that his Church should be spread abroad and dispersed throughout the whole world]

6 *For the LORD hath called thee* [First, out of the Babylonian captivity ; Secondly, out of the spirituall kingdom of Sin and Satan, unto his own kingdom] *as a woman forsaken, and grieved in spirit :* yet thou art the wife of youth, [that is, as a wife whom a man hath married in his youth, as *Prou. 5. 18.* That is, thou wast very dear and precious to me aforetime, and art so still for the Patriarchs sake] *though thou wast despised, saith thy God.*

7 *For a small moment have I forsaken thee :* [Understand withall the last words of the next verse, *saith*

the Lord thy Redeemer] but with great compassions will I gather thee.

8 *In a little wrath I have hid my face from thee,* [See of this phrase *Joh. 13. the Annotat. on vers. 24.*] *for a moment :* [See the Annotat. *Psal. 30. on vers. 6.* That is, in a wrath that did not last long. Others, *I hid my face from thee for a little season, in the moment of mine anger]* but with everlasting kindness will I have mercy on thee, *saith the LORD thy Redeemer.*

9 *For that shall be unto me as the waters of Noah,* [The meaning is, that which I now spake concerning my grace and mercy towards thee, it shall be as sure and certain, as that which I heretofore spake after the universall deluge which was in Noahs time. See *Gen. 9. 11.*] *when I swore,* [or, to whom I swore] *that the waters of Noah* [that is, the waters that came in his time] *should no more go over the earth :* so have I sworn that I will be no more angry with thee, [to wit, so grievously, as that I should utterly reject thee, and wholly bereave thee of my grace and favour. This is to be understood of the elect children of God, who are the true members of the Church] *nor rebuke thee.* [To wit, so sorely, that I should utterly destroy thee]

10 *For the mountains shall depart,* [Or may, or can depart. Others, *for though the mountains should be removed, &c.*] *and the hills be removed, but my kindness shall not depart from thee,* [the meaning is, my mercy and kindness towards my Church shall last for ever, and remain constant and immutable, though in the world all things should be turned upside down] *neither shall the covenant of my peace* [that is, the covenant whereby I have promised peace, (that is, eternall salvation) unto thee] *be removed.* Compare this with the words of Christ, *Matth. 24. 35.* *saith the LORD that hath compassion on thee.*

11 *Thou afflicted, tossed with tempest,* [Understand here by this tempest ; first, the Babylonian captivity : and secondly, the great desolation by Antiochus in the time of the Machabees ; and further, the spirituall combate, affliction, and persecution of the Church in general. *Rom. 11. 28, 29.*] *disconsolate :* or, comfortlesse] *behold, I will lay stones most beautifully,* [that is, I will build thee again far more gloriously then thou wast before. This must be understood of a spirituall reparation or building up of the elect, which is begun in this life by the preaching of the Gospel, and the glorious gifts of the holy Ghost, *Eph. 4. 11, &c.* and shall be finished and perfected in the life to come, *Revel. 21. 10, &c.* *Heb. cause thy stones to lie down with, or in ornament]* *and I will lay thy foundation on Saphires.*

12 *And I will make thy glasse-windows chrystal* (windows), [Or, I will make thy windows of chrystal, or, of Agates, or, of Pearls] *and thy gates of rubies ;* [or, of carbuncles] *and all thy borders of pleasant stones.* [Or, of delightful, acceptable stones. [Heb. of stones of delight or of acceptance]

13 *And all thy children shall be taught of the LORD,* [All the children of the Church are taught outwardly by the word, and inwardly by the holy Ghost ; *Jerem. 31. 34.* See *Joh. 6. 45.*] *and the peace* [that is, happiness, salvation, as *ver. 10.*] *of thy children shall be great.* [Or manifold]

14 *Thou shalt be established by righteousness :* [To wit, by the righteousness of God, whereby he defendeth and protecteth his children, Or, understand here that righteousness wherewith God endueth and adorneth his children, and which flourisheth and aboundeth among them] *be far from oppression, for thou shalt not fear :* [that is, thou shalt not be oppressed,

pressed, and shall have no cause to fear oppression, which thou mightest suffer at the hands of thine enemies] *and (far) from terror, [or from destruction] for it [to wit, fear, or terror, that is, those things that might frighten thee, or make thee afraid] shall not come near thee.*

15 *Behold, they shall surely gather themselves, [Others, (but) who so gathereth himself against thee in thee; that is, in thy land; meaning the traitours of the land, Others, behold there shall (some) sojourn [with thee] (but) not by me [that is, without my command] whosoever shall gather himself against thee, he shall fall for thy sake, [or shall fall before thee, that is, shall perish or be confounded. Others (but) whosoever shall sojourn with thee against thee, he shall be to fall: or he that gathereth himself with thee, being against thee, shall fall.]*

16 *Behold, I have created the smith (that bloweth up the coales in the fire, and that bringeth forth the instrument for his work: also I have created the destroyer to destroy. [The meaning is, I govern all things by my providence. No smith were able to make any weapons or instruments of war, nor were any enemy able therewith to destroy the land, unless I had so decreed and ordained it before. (that bloweth up the coales in that fire) or that bloweth up the coale-fire (and that bringeth forth the instrument for his work; to wit, for the destroyers work, who intendeth somewhat against thee, or hath some plot or design against thee. Others, for his work; to wit, the smiths work. (also I have created the destroyer to destroy) to wit, I that suffer him to destroy, or as far as I suffer him to destroy, or to cut off.]*

17 *All (Or every) instrument that is prepared against thee shall not prosper, and all (or every) tongue (that) shall rise up in judgement against thee, thou shalt condemn: [The meaning is, none shall be able to hinder or hurt thee, but thou shalt overcome and conquer all through Christ that loveth thee, Rom. 8. 37. All (or every) instrument that is prepared against thee) to wit, by the enemies of the Church (and all (or every) tongue that riseth up in judgement against thee, to wit, to contend, or plead with thee, thou shalt condemn) that is, convince, that they have wronged thee and falsely accused thee] this is the heritage of the LORDS servants, and their righteousness is of me, saith the LORD, [righteousness is here as much to say, as judgement, or defence and protection, which is a fruit of the righteousness of God. See above chap. 48. 18. Others understand here by righteousness, the reward of righteousness, or the right that belongeth to the Lords servants, which is this, that I do defend and protect them against all unjust power and violence.]*

CHAP. LV.

Christ inviteth all wounded and dejected spirits to the enjoyment of his benefits and favours, ver. 1. God the father declareth for what end and purpose he sent Christ, 4 namely to all the Gentiles. 5 what the duty of all converts is, 6. God promisseth that he will give them his grace and blessing in a plentiful manner, 10 to the joy and rejoycing of all creatures 12.

O [The Hebrew particle *hai*, which elsewhere is as much as *wo*, is here a word of excitement or stirring up] *all the thirsty, [all ye that greatly long after righteousness, being sensible of your own sins and miseries, Psal. 42. 3. Mat. 5. 6. Joh. 7. 37.] come to the waters, [that is, unto me, or to the hea-*

venly goods which I offer unto you by the Gospel, namely forgiveness of sins and righteousness, which are given us of God in Christ for nought, and without any merits or deserts of our own, as followeth in the text: also the gifts of the holy Ghost, and lastly life eternall, wherunto we must come by faith, Joh. 7. 37.] and he that hath no money; [that is, ye that in one of yourselves have no worthiness or merits] come buy, and eat, [that is, enjoy. So likewise verse 2. eating for enjoying is very usuall and common among the Hebrews. See Joh chap. 21. the Annotations on ver. 25.] yea come, buy wine and milk [wine and milk signify here the same which was intimated even now by water, to wit, all things requisite and necessary for the spiritual life] without money and without price, [that is, receive them for nothing]

2 *Wherefore do ye weigh out money for that which is not bread, & your labour for that which cannot satisfy? [That is, wherefore are ye at great costs and charges in vain, and take pains and toil to no purpose in committing your idolatry and superstition, whereas indeed by such kind of means no life nor sound comfort is to be had] wherefore do ye weigh out money for that which is no bread? Heb. for not bread. So he calleth false doctrine and superstition, which cannot feed or satisfy the hearts of men; as for example, the doctrine of the Scribes and Pharisees concerning a mans own righteousness without Christ and his righteousness. (and your labour) that is, that which ye have gotten and gained by your labour. (for that which cannot satisfy) Heb. not to satisfy] hearken attentively unto me [Heb. hearken hearkening, &c. that is, hearken attentively, diligently, or earnestly unto me] and eat that which is good [this is also to be understood of a spiritual eating, as also that which followeth] and let thy soul delight in fatness.*

3 *Incline your ear and come unto me, [God the Father speaketh this] hear and your soul shall live: [that is, it shall have comfort and joy when it heareth me] for I will make an everlasting covenant with thee, [See Gen. 15. on ver. 18. and Jerem. 34. 18, 19.] (and give thee) the sure mercies of David, [these words and give thee are here inserted from the words of Paul, Acts 13. 34. where it is said thus, I will give you those holy and faithful (promises) of David (the sure mercies of David) that is, the mercies which I have promised unto David. See 2 Sam. 7. 13. and Psal. 89. 29. For the accomplishing of these mercies, it was requisite and needful that Christ should rise from the dead, and so enter into his everlasting kingdom: for which end the Apostle rehearseth this passage of the Prophet, Acts 13. 34. to prove the resurrection of Christ. Some understand here by David the Lord Christ; so that by the mercies of David should be meant the mercies which Christ should purchase for and give unto the people of God. So likewise Jerem. 30. 9. Ezek. 34. 29, &c.]*

4 *Behold I [To wit, God the Father] have given him [to wit, Christ, the son of David, who was also Davids Lord and redeemer] (for) a witness of the nations, [that is, for a Prophet and Teacher that should witness the heavenly truth, or that should give testimony concerning my will] a Prince and Commander [to command and enjoyn whatsoever he pleaseth] of the nations.*

5 *Behold, thou [O Jesus Christ] shalt call a people that thou knowest not [that is, for whom thou didst not care, but didst suffer them to walk in their own ways. See Acts 14. 16. or whom thou didst not know and take to be thy people] and the people that knew not thee, [Heb. a people or nation that knew (in the plural number) thee not; that is, that cared not for thee, nor acknowledged]*

ledged thee for their Saviour] *shall run unto thee*, [that is, receive and embrace thy doctrine with great zeal and desire] *for the LORD thy Gods sake, and for the holy One of Israels sake* [or, and unto the holy One of Israel. See Psal. 71. on ver. 22.] *for he hath glorified thee*, [or when he shall glorify thee, O Christ; namely by the resurrection from the dead, Rom. 1. 4. and by the exaltation on his right hand in the heavens, from whence he should send the holy Ghost upon the Apostles, Acts 2. doing great miracles and wonders by his power, Acts 3. 3. and 4. 10.]

6 *Seek the LORD while he is to be found: call upon him while he is near.* [That is, while he offereth his mercy unto poor sinners, calling and inviting them to repentance and conversion. See Psal. 32. 6. they are the words of the Prophet]

7 *Let the wicked forsake his way, and the unrighteous man* [Heb. the man of wickedness, or of iniquity] *his thoughts: and let him turn unto the LORD, then will he have mercy upon him; and to our God, for he pardoneth abundantly.* Heb. he increaseth to pardon, or with pardoning]

8 *For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.* [Here God speaketh again, and it is as much as if he had said, ye men are of such a nature and disposition that ye will not easily forgive and forget when any one offendeth you, especially when he exceedeth therein: but I do soon forgive all those that are sorry that they have offended me, and pray unto me for pardon and forgiveness. Neither am I wavering or unfaithful as men are, but whatsoever I promise I do surely perform].

9 *For (as) [Or (as much as) the heavens are higher than the earth, so are my thoughts higher than your thoughts, and my ways than your ways.* [Compare herewith Psal. 103. vers. 11.]

10 *For as the rain and the snow cometh down from heaven, and returneth not thither; but it moisteneth thereby, [to wit, the earth] and causeth it to bring forth and bud, to give seed to the sower, and bread to the eater:*

11 *So shall (also) my word be* [That is, the word of my promise] *that goeth forth out of my mouth, it shall not return unto me empty: [that is, without doing something] but it shall do that which pleaseth me, and it shall be prosperous [or have good success, prosper (n) that whereto [or for which, or whither] I send it.*

12 *For ye shall go out* [To wit, out of the spiritual captivity of the Devil, after ye shall be redeemed by Christ, whereof the Babylonian captivity was a type] *with joy, and be led forth with peace: the mountains and hills shall make a sound (with) joyful singing, before thy face, and all the trees of the field shall clap (their) hands together.* See Isa. 35. 1. 1 Chron. 16. 33. The meaning is, that all creatures, though they be insensible, yet they shall help to advance and further the work of God with joy. See the Annotat. Psal. 93. on verse 8.]

13 *For a thorn (there) shall come up a fir-tree; for a thistle (there) shall come up a myrtle-tree:* [That is, they that were formerly like briars and thorns, that is, unfruitful and unfit for any good work, they shall become fruitful, and grow up like fair and goodly trees, after they shall be renewed and born again by the holy Ghost. See the like phrases above chap. 41. 19.] *and it shall be to the LORD for a name, and for an everlasting token, [to wit a memorial] (that) shall not be cut off.* [the meaning is, by the redemption and sanctification of the Church, God will especially manifest his goodness and omnipotency, for which he shall be praised and magnified for ever]

CHAP. LVI.

The Lord exhorteth every one to godliness, verse 1, &c. promising to the converted Gentiles that their worship & service should be also well-pleasing & acceptable unto him. 5 The Lord calleth the tyrants to come and destroy the blind and hypocritical watchmen, whom he calleth dumb dogs, 9.

Thus saith the LORD, keep judgement and do justice: [Under the name of judgement and justice he comprehendeth all that we owe unto God and to our neighbour] *for my salvation is at hand to come,* [herewith doth agree the beginning of Christs and John the Baptists sermons, saying, repent, for the kingdom of heaven is at hand. (my salvation) to wit, that salvation which Christ the Saviour of the world shall bring unto me. Or if these be the words of Christ, then this is the meaning, my salvation whereby I will preserve or save mine elect] *and my righteousness to be revealed.* [the righteousness of the Lord is revealed in the Gospel, Rom. 1. 17.]

2 *Blessed is the man (that) doth this,* [That keepeth judgement and righteousness, ver. 1.] *and the child of man (that) layeth hold on it: that keepeth the Sabbath,* [under the Sabbath must be understood the whole worship of God, which ought to be especially practised on the Sabbath, a part being taken for the whole. See ver. 7.] *so that he doth not profane it; and he that keepeth his hand from doing any evil.*

3 *And let not the stranger* [Heb. the son or child of the stranger; that is, the strangers, as verse 6. and below chap. 60. 10.] *that hath joyned himself to the LORD, speak, saying, the LORD hath utterly separated me from his people: [Christ hath abolished the difference and distinction between people and nations; before him there is no distinction between Jew and Gentile, master and servant, Gal. 3. 28.] neither let the eunuch say, I am a dry tree. [that is, I am like a dry tree: for as that hath no fruit, so have I no children.]*

4 *For thus saith the LORD of [Or unto] the eunuchs that keep my Sabbaths, and chuse the thing that I delight in, and take hold of my covenant:*

5 *I will also give unto them* [To wit, unto those strangers and eunuchs, of whom mention is made verse 3, and 4.] *in mine house* [that is, in the Christian Church] *and within my walls* [to wit, within the spirituall City of Jerusalem; that is, in my Church] *a place [or room. So also below chap. 57. 12. Heb. a hand] and a name better then of sons and of daughters: [or which is better then &c. what kind of name is that? that they shall be called the children of God, Job. 1. 12. and 1 Job. 3. 1. which is a far more excellent name then the name of son or daughter, which men have or bear by their carnal birth] I will give everyone of them* [Heb. him] *an everlasting name that shall not be cut off.*

6 *And the strangers* [See above ver. 3.] *that joyne themselves to the LORD, to serve him, and to love the name of the LORD, to be servants unto him, all (or every one) that keepeth the Sabbath, [See ver. 2.] (so) that he profane it not, and they that take hold of my covenant,*

7 *Them will I also bring to mine holy mountain,* [Heb. to the mountain of my holiness: that is, to my Church, to the assembly of mine elect, as above chap. 2. 2.] *and I will make them joyful in mine house of prayer; [Heb. in the house of my prayer; that is, in the temple, which is ordained and set apart for an house to worship me in, and consequently the Church of God in general] their burnt offerings and their slain-offerings* [understand

derstand here principally according to the phrase of the old Testament) by burnt-offerings and slay-offerings, the thanksgivings, and the reasonable service and free resignation or giving up of our selves freely and willingly to obey and serve God. These are the spiritual sacrifices and offerings of believers in the new Testament, whereof prayer is the chiefest. Compare herewith *Malach. 1. 11. Rom. 12. 1. Heb. 13. 15.* [shall be accepted upon mine altar: [that is, because of the Mediatour Jesus Christ, who was typified and represented by the altar. See *Heb. 13. 10.*] for mine house shall be called an house of prayer [and it ought likewise to be such indeed. See *Matth. 21. 11. Mark 11. 17. Luke 19. 46.*] for all nations [not for the Jews onely, as in the old Testament, but even the believing Gentiles shall as well as the believing Jews, worship God in spirit and in truth in the Christian Church, which was typified and figured out by the Temple]

8 *The Lord LORD which gathereth the out-calls of Israel*, [That is, of the people of Israel] *speaketh, I will gather unto him*, [to wit, unto Christ. Others, unto it, to wit, to the people of Israel, or to the house of prayer in my Church: and so in the end of this verse] *more besides those [or unto those] that shall be gathered unto him.*

9 *All ye beasts of the field come to eat, (yea) all the beasts in the forest.* [Here divers interpreters begin the fifty seventh chapter. By the beasts of the field, and of the forest must here be understood all the cruel Tyrants and persecutors of the people of the Jews. These God calleth here together against them, that the wicked and the hypocrites might be cut off and destroyed by them]

10 *Their [Heb. his, to wit, the peoples] watchmen* to wit, the Priests, and also the Rulers of the people. See *Jerem. 6. 13. and 8. 10. Ezek. 3. 17.* [are all blind, [that is, ignorant, unexperienced in my laws] they know nothing, they are all dumb dogs, they cannot bark: [that is, they are like unto dumb dogs, they do not reprove the sins of the people, neither do they warn them of Gods wrath, fearing to incur their displeasure] they are sleepy, they ly down, they love slumbering.

11 *And these dogs are strong in desire*, [Heb. strong in soul; that is, in desire, in lust, in appetite, or gluttonous, or greedy and unsatiabable, that cannot be satisfied with money and revenues. See *Job 39.* the Annotat. on ver. 1. Others, strong in body] *they cannot be satisfied, [or they know not to be full, or they know not how to be satisfied] yea they are shepherds that cannot understand: they all turn them to their (own) way, every one to his gain, [or to his covetousness] (every one) from his end. [that is, from one end to the other. Others, (every one) in his quarter. Others, the chiefest of them. As if he had said not onely the meanest among the Priests, but also the highest & chiefest of them. Others of his (to wit, the peoples) chiefest: then the meaning would be, not the poorer sort, but of the chiefest, and wealthiest persons, that were able to bring the greatest offerings and gifts, do they enquire and exact their filthy lucre. See the Annotat. Gen. 19. on verse 4. and 47. on verse 2. Jud. 18. on ver. 2.]*

12 *Come hither (say they) I will fetch wine, and we will carouse strong drink: [Compare above chap. 22. 13. and 1 Cor. 15. 32.] and to morrow shall be as this day, (yea) greater, much more excellent. [Heb. great, exceeding, abundant. As if they had said, we will be merry and jovial to morrow as we have been to day; yea we will be more merry and more jovial. These words may also be taken in this sense, as if they had said, though we drink til we be drunk and stark mad,*

yet no great punishment shall befall us, we shall fare no worse to morrow then we have done to day; God doth not heed these things.]

CHAP. LVII.

The Lord upbraideth the Jews with their excessive heedlesnes, because they regarded not the death of holy and godly men ver. 1, &c. as also because they derided the Prophets, 4 and committed Idolatry, 5 and because they trusted to humane help, 9 Therefore he threatneth to punish them, 12 yet he comforteth the penitent, and promiseth to shew them grace and mercy: 13 But the wicked have no peace, 20.

The righteous perisheth, [That is, such kind of religious and godly persons as have in their life-time been diligent and careful to keep the law of God, they die] *and there is no man that layeth it to heart; and merciful men are snatched away*, [Heb. are gathered, or taken away; that is, they are taken away out of this life. See *Deut. 32. 5. Jud. 18. 25. Psal. 26. 9.* and the Annotat. there] *without any mans considering that the righteous is snatched away before the evil.* [Heb. before the face of the evil. That is, before the miseries and calamities come which the Lord hath determined to send into the world. Or from the society or company of wicked men. See *2 Kings 22. 20. and Wisd 4. 10.*]

2 He [Understand here every righteous person whom God calleth unto himself] *shall enter (into) peace*; [that is, into the joy of heaven, into celestial bliss, to partake of eternal joy and salvation. Or in peace, that is, in quietness and with a good conscience. Compare *Luk 2. 29.*] *they shall rest in their sleeping-places*, [or beds, or bed-chambers, or couches, and so hereafter often; that is, in their graves, where they shall rest till their resurrection at the last day] *each one that hath walked (in) his uprightness, [or straightness, namely without declining from the right way either to the right hand or to the left. The meaning is, he that ordereth and regulateth his whole life and conversation in the strictest manner according to the laws and commandments of God. Or he that hath walked aright, or in the right (way). Or, he that hath walked rightly before him; to wit, before the Lord. See Genesis 5. on verse 22.]*

3 *But draw ye near hither, the children of the juggles* [That is, ye that practise witchcraft and juggling] *ye adulterous seed*, [that is, the seed or children of adulterers, or children of those that are given to adultery. So he calleth the Jews, because of their spiritual adultery, that is, their Idolatry; as may be gathered from the next following verses. See *Ezek. ch. 16.* Christ likewise calleth the Jews an adulterous generation, *Matth. 22. 29.* because they often revolted from the true God and served the idols of the Gentiles] *and ye that commit fornication.*

4 *On whom do ye sport your selves? [Or on whom have ye your will and pleasure? that is, by mocking of whom do ye take your pleasure and pastime? in these and the following words the Lord doth shew, how the idolatrous Jews carried themselves towards the Prophets of the Lord, when they preached the word of God unto them] at whom, [or against whom] do ye make a wide mouth? (and) put out the tongue a great way? [As if he had said, do ye not this to spite me? See *Job 16. 10. Psal. 35. 21.*] are ye not children of transgression, [that is, wicked vailets, that have wholly given up you-*

selves

selves to transgresse? a seed of falshood? [That is, men addicted to falshood; that is, to a false worship]

5 *That are hot* [That is, ye go a whoring and commit Idolatry] *in the oke-groves*, [wherein they committed Idolatry. See above chap. i. 29. Others, ye are hot upon the Gods; that is, Idols] *under all* [or, every] *green tree*: [or leafy tree] *slaying the children by the brooks*, [Compare Ezek. 16. 21, 26. and 23. 39. and 24. 7. and compare further 2 Kings 16. 3. and 2 Chr. 28. 3.] *under the corners of the rocks*. [Or, under the rocks that stick out]

6 *By the smooth (stones) of the brooks is thy portion*, [Others, by the smooth brook-stones is thy portion. Heb. by the smoothness (of the stones) of the brook is thy portion. That is, thou art diligent to chase out fair, smooth stones, to set up an Idol, or an altar to the honour of Idols. (is thy portion) That is, thou lovest it as well as if it were thy portion that is fallen to thee by lot. The contrary is, Psal. 16. 5. See the Annotat. there] *they, they are thy lot*: [or, thy portion] *also thou pourest out a drink-offering unto them*, [to wit, to the Idols, which thou settest up in those places. Or, in those (places) thou pourest, &c.] *thou offrest a meat-offering unto them*: *should I suffer my self to be comforted concerning these things?* [The meaning is, Is it possible that I should forget the grief and sorrow that I have had, and still have, because of your Idolatry? It is spoken of God after the manner of men. See Gen. 24. 67. and 2 Sam. 13. 39. The question denieth and threatneth. As if he had said, I will by no means forget your Idolatry, but I will forely punish you for it. See above chap. i. 24. Ezek. 5. 13.]

7 *Thou settest thy couch* [That is, thy altars, or chappels, to commit spirituall whoredome there with Idols, as an harlot doth on the bed. See Ezek. 16. 24.] *upon the high and lofty mountain*: *also thither goest thou up, to offer slay-offering*. [To wit, to the honour of Idols]

8 *And behind the door and posts dost thou set (up) thy memoriall*: [Heb. thy remembrance. Some take these words thus, *Thou settest thy memorialls behind the door*; that is, every where in all the corners of your houses do ye set an Idolatrous Image, being a token of your abominable spirituall Idolatry. Others, understand here by the memorialls, or remembrance, the law of God, which ought not to be set behind the door, but God commandeth, that they should write it without upon their doors, or upon the posts of their doors, Deut. 6. 9. and 11. 20.] *for (departing) from me thou uncoverest thy selfe*, [The meaning is, For saking me thy lawfull husband, thou uncoverest thy self, as an unchast wife, unto others. He continueth still in the same allegory of spirituall whoredome, to wit, Idolatry] *and goest up*, [to wit, into an high tree, as vers. 7. Others thou goest up to it, to wit, to thy bed, as vers. 3. and understand the bed of spiritual fornication or whoredom] *thou dost enlarge thy couch* [that is, thou committest fornication with many Idols] *and makest (a covenant with some) of them*, [to wit, especially with some of the heathenish Idols, though thou art in love with them all. Others, and makest (a covenant) more then they: to wit, then the heathen, of whom thou hast learnt this. Others, and hewest thee down (trees) more then those. Thou hewest thee down (trees) to wit, to make room in the grove, for to set up Images and altars of Idols, or to make Idols of them. Compare above chap. 44. 14.] *thou lovest their couch*, [to wit, the couch of Idols. That is, thou committest Idolatry with delight] *(in) every place* [Heb. band, as above chap. 56. 5.] *that thou seekest*. [Others, in the place that thou hast lookt out for thy self.]

9 *And thou goest to the King with oyl*, [That is, thou sendest thine Ambassadors when thou art in trouble, to ask help. (with oyl to the King) to wit, with precious, sweet, balsom-oyl (as Hof. 12. 2.) for a present (as some conceive) to Tiglath-Pileser, king of Assyria, 2 Kings 16. 7.] *and thou multipliest thy sweet smelling ointments*: [that is, thou preparest great store of this oyl or ointment, to present the King abundantly therewith] *and thou sendest thine Ambassadors far off*, [to wit, into Assyria] *and abasest thy self to hell*. [That is, to the end that thou maist obtain help from him, thou humblest thy self before him, even unto hell; that is, in the lowest manner or degree, as Mat. 11. 23. It seemeth that the Prophet hath here respect to the words of King Ahaz, when he sent word to the King of Assyria, saying, *I am thy servant*, 2 Kings 16. 7.]

10 *Thou art wearied by thy great journey*, (but) *thou sayest not, It is without hope*: [The meaning is, though thou hast made a long and tedious journey to Assyria, to seek for help there, yet thou art not frightened away by it. (by thy great journey) Into Assyria. Heb. in the greatness, or, multitude of thy way. (It is without hope) it is labour lost, or, It is desperate work; therefore I will let it alone] *thou hast found the life of thine hand*, [that is, which was able to keep thee alive, or to preserve thy strength and vigour. Others, thou hast found (that is, thou didst hope to have found) a band (or company or multitude) of thine hand; that is, thou conceivest to have ready at hand, or at thy command; to wit, the Assyrians. Others, a strengthening of thine hand; that is, a comfort of help, whereby thine hand shall be strengthened. Others, the virtual of thine hand] *therefore thou becomest not sick*. [That is, thou growest not weary, faint; thou art not discouraged, thou faintest not in thy design or purpose. The meaning is, because thou hast found comfort by the Assyrians, and they do promise to strengthen thine hand with help and assistance, therefore it doth not repent thee that thou hast gone such a long journey, but thou art rather hardened and strengthened by it in thine Idolatry, and thou goest still to Assyria, to seek for help there]

11 *But of whom hast thou been afraid or feared? for thou hast lied*, [The meaning is, when my Prophets do reprove thy sins, thou disownest them, and coverest them with lies. Compare below chap. 59. 13. Thou art not afraid nor fearest any man, yea nor thy God himself, because he suffereth thee to go so long unpunished] *and hast not remembered me*, [that is, thou hast not thought on my vengeance, nor feared that I would punish thee for thy lies] *thou hast not laid me to thine heart*: *is it not (because) I hold my peace*, [that is, because I do not straightway punish thee, as soon as thou didst sin against me] *and that of old*, [Heb. from eternity. See Job chap. 22. on vers. 15.] *and thou fearest me not?* [Others, have I not held my peace; or been quiet, suffered thee to go unpunished, for a long while together, and yet thou hast not feared me? Or thus, do I not also hold my peace of old, and wilt thou not fear me?

12 *I will make thy righteousness known, and thy works*, [That is, I will conceal them no longer. (thy righteousness &c.) That is, thy seeming holiness, thy hypocrisy, wherewith thou makest a shew as of good works, but indeed and in truth it is iniquity. For we must know, that this is spoken ironically, and in a deriding or scoffing manner: soasmuch as they would be esteemed and counted for true godly and righteous people, but were not so indeed and in truth] *that they shall not profit thee*. [Understand withall, but on the contrary they shall greatly hurt thee]

13 *When thou shalt cry, [To wit, being in trouble and requiring help of me] then let those that are gathered of thee, deliver thee: [As if the Lord had said; I will not deliver you, let us see whether the Assyrian souldiers whom ye have gathered for your help, will be able to deliver you] but the wind shall carry them all away, vanity shall take them away: but he that putteth his trust in me, he shall inherit the earth, and possess mine holy mountain hereditarily. [That is, he shall be here on earth a member of my Church, and after this life inherit eternal life. Heb. the mountain of my holiness. Compare herewith above chap. 2. 2. and 56. 7. and Psal. 37. ver. 9.]*

14 *And they shall say, Exalt (the path,) prepare the way: take the stumbling-block out of the way of my people. [And they shall say, &c. Or, he shall say; to wit, the crier, or king Cyrus, who caused proclamation to be made that all the people should return to their own country, and that no man should hinder or prejudice them. See above chap. 40. 3. and below chap. 62. 10. whereby is further typified the redemption of Jesus Christ.]*

15 *For thus saith the high and lofty One that inhabiteth eternity, and whose Name is holy: I dwell (in) the high, and (in) the holy place, and with him that is of a bruised and humble spirit, [See Psal. 34. the Annotat. on ver. 19.] that I may revive the spirit of the humble, and that I may revive the heart of the bruised ones.*

16 *For I will not contend for ever, [Or, unto the end] neither will I be continually wroth: [Compare Psal. 103. 9.] for the spirit [that is, the heart, the mind of all men] would be overwhelmed from before my face, [when I should alwaies contend with them, or should be at all times alike angry with them. See of the word to be overwhelmed, Psal. 61. on ver. 3. and Psal. 102. on ver. 1.] and the souls [to wit, would be overwhelmed, or fall into a swoon] (which) I have made.*

17 *I was wroth for the iniquity of their covetousness, [Heb. of his covetousness. So this 17. ver. and also the 18. and 19. verses are continually put in the singular number] and smote them; I hid me, [that is, I withdrew my grace and help from them] and was wroth: yet they went on awersly in the way of their (own) heart. [That is, in the way which their own heart invented and devised]*

18 *I see their waies and I will heal them: [Others, (but) but when I beheld their waies, then I healed, or cured them. The meaning is, when I saw that they were wholly corrupted, and were not able to help themselves, then I helped them of mere grace and mercy] and I will lead them, and restore comforts unto them, namely to their mourners. [to wit, to those that are grieved because they have provoked me to anger.]*

19 *I create the fruit of the lips, Peace, Peace [That is, I will raise and produce much peace and joy, much comfort and thankfulness by the lips of my ministers that preach peace. Others, I create that which hath been brought forth, or, is brought forth by the lips] to them that are far off, and to them that are ncer, [that is, to all the Elect, whether they be Jews or Gentiles. See Ephes. 2. 17.] saith the LORD, and I will heal them.*

20 *But the wicked are like a sea that is driven on, [As the Sea, or great waters that are moved, stirred, & troubled by the mighty winds: So are the wicked driven on to all manner of wickedness, both by their own evil consciences, and by other wicked men] for that cannot rest, and her waters [Or, waves, or billows] cast up [or forth] mire and dirt. [So the wicked*

cast up and bring forth all manner of filthiness and corruption out of their corrupt hearts and minds.]

21 *The wicked have no peace, [To wit, no peace of conscience, or of mind. See Job chap. 18. on ver. 11.] saith my God. [See above chap. 48. 22.]*

CHAP. LVIII.

The LORD commandeth the Prophet to upbraid the Jews with their hypocrisie, especially in their fasts, ver. 1, &c. and to teach them what a true fast is, which he requireth, 6 promising all prosperity and blessing to them that serve him in uprightness of heart, and lay aside wickedness; especially to them that keep his Sabbaths uprightly, 8, &c.

C*ry out of the throat; refrain not, [Cease not, or refrain not thy voice] lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins.*

2 *Though they seek me [Or, for they seek me, &c. [That is, come unto the Temple, to bring their offerings to me, and to make their prayers there: but its not from the heart, its done onely in hypocrisie] daily, [Heb. day, day. See Psal. 61. on ver. 9.] and have a delight in the knowledge of my waies,] that is, make a shew as if they had a true delight in it, to hear the Priests read and expound the law] as a people that doth righteousness, and forsaketh not the judgment of their God; they ask me [to wit, by the Prophets] for the judgments of righteousness, they have delight to approach unto God. [Heb. they have a delight to the approaching of God. That is, they behave themselves outwardly so, as if they took delight in it, and as if they had a true earnest desire to know my commandments, and to order their life accordingly.]*

3 *[Saying] wherefore do we fast, & thou seest it not? [These & the following words are the words of hypocrites, that think to deserve much at the hand of God by their hypocritical and outward worship] (wherefore) do we vex our souls, [to wit, by fasting & suffering hunger. See Levit. 16. 29.] and thou knowest it not? [that is, demaenest thy self as if thou didst not know it] behold, in the day when ye fast ye find (your) pleasure, and require strictly all your labour. [This is the answer of God to the former question of the Jews; as if he had said, will ye know the cause why your fast pleaseth me not? behold, I will tell you: your hypocrisie is the cause of it; for while ye fast, ye cease not to commit gross sins. (ye find your pleasure) that is, ye do whatsoever ye please; as ver. 13. Or, ye are diligent to find and enjoy that wherein ye take pleasure and delight, (and ye require strictly all your labour) Heb. sorrows; that is, labour, which your men-servants and maid-servants are constrained to do with pain and sorrow. Others, all your labour; that is, all your wealth, which ye have gotten by your labour, and consequently ye exact strictly your debts that are owing you abroad. See Prov. 5. 10.]*

5 *Behold, ye fast for strife and debate, [That is, to contend with your men-servants and maid-servants, debtors, and others] and to smite wickedly with the fist: [Heb. to smite with the fist of wickedness: [to wit, your men-servants, and maid-servants] fast not as to day, [Heb. as to day, or, according to this day: which some expound, as this day (doth require) wherein God doth shew that he is incensed against you] to cause your voice to be heard on high. [that is, that your prayer may be heard in heaven of God.]*

5 *Should it be such a fast, that I should choose [That is,*

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is?

is, that should be acceptable unto me] *that a man should afflict his soul for a day?* [to wit, outwardly, without being inwardly touched with true sorrow and repentance for his sins, and to humbling himself uprightly in the sight of God. Others, a day for a man to afflict his soul] *that he should bow down his head as a bulrush, and spread a sack and ashes under (him?) shouldst thou call that a fast, and a day acceptable to the LORD?* [Heb. a day of acceptance of the Lord, or to the Lord.]

6 *Is not this the fast that I do choose? That ye loose the knots of wickedness,* [That is, the sore bondage of your brethren, that by reason of poverty have sold themselves unto you, and whom ye unmercifully compel to undergo hard labour, as if they were foreign slaves and bondmen, which God forbiddeth, Levit. 25. 39. See the Annotat. there] *that ye undo the bands of the yoke,* [to wit, of the yoke or bondage which ye lay upon your impoverished brethren, oppressing them by your usury, & wicked practises] *and that ye let the bruised ones* [Or, broken ones: that is, brought to destruction, or to nothing] *go free, and break all* (or every) *yoke,* [that is, heavy and intolerable burdens, in brief, The Lord teacheth in this and in the following verse, that if a man should keep a true and right fast, he must abstain not onely from corporal food, but he must do also works of light.]

7 *Is it not that thou communicate thy bread to the hungry,* [The Hebrew word rendered here *communicate*, signifieth properly *to divide into peices*, as if a man should cut a loaf of bread in the midst, and give half of it to his needy brother] *and that thou bring the poor that are driven away* [the meaning is, that as rebels are expelled and banished out of their own countrey. Others, the miserable oppressed: to wit, by the violent dominion of great men] *into thine house? when thou seest one naked,* [that is, one ill clothed. See Job 22. on vers. 6.] *that thou cover him,* [to wit, with clothes] *and that thou hide not thyself from thine (own) flesh?* [understand withall, but that thou be moved to pity and compassion by the poverty and misery of thy brethren. (from thine (own) flesh) from thy neighbour, that hath one kind of flesh and blood with thyself. See Nehem. 5. the Annotat. on vers. 5.]

8 *Then shall thy light* [That is, thy prosperity and joy. See Esch. 8. on vers. 16. and Job 18. on vers. 6.] *break forth as the morning, and thine healing shall spring forth speedily: and thy righteousness* [that is, the fruit of thy righteousness, to wit, thy happiness, which the Lord shall give thee of free grace. See Psal. 24. on vers. 5. Others understand hereby the righteousness of the Lord Christ himself, as Jer. 23. vers. 6. [shall go before thy face: and the glory of the LORD [that is, the blessedness, which hath its original from the goodness and power of the Lord, who there by declareth his glory] shall be thy reward. [Heb. shall gather thee. See the Annotat. Numb. 10. on vers. 25. and above chap. 52. on vers. 12.]

9 *Then shalt thou call, and the LORD shall answer;* [That is, he will hear thee] *thou shalt cry, and he shall say, Lo, (here) I am; if thou remove away from the midst of thee the yoke,* [see above vers. 6.] *the putting forth of the finger,* [that is, threatening; when thou threatnest any one with thy finger, or when thou by putting up of thy finger, or by lifting up of thy hand discoverest thy intention to put thy power in practise] *and the speaking of iniquity:* [or vice, vanity; to wit, when thou revilest and reprochest thy neighbour.]

10 *And if thou open thy soul* [Or, bring forth thy soul; That is, thy heart, thy self, thy hearty good-

will and affection] *to the hungry,* [the meaning is, if thou open thine heart to the hungry, and out of compassion shalt do good to the poor and hungry] *and satisfie the afflicted soul:* [or, the afflicted men] *then shall thy light rise in darkness,* [understand here by light blessing and prosperity. (See above vers. 8.) as by darkness all kind of adversity. See Genes. chap. 15. the Annotat. on vers. 12.] *and thy darkness shall be as the noon day.* [that is, thy miseries and troubles shall be turned into joy.]

11 *And the LORD shall lead thee continually,* [As a shepherd leadeth his sheep] *and he shall satisfie thy soul in great drougths,* [Heb. in drynesses; that is, in dearth and famine] *and make watry* [or make fat; that is, strengthen. See Prov. 15. 30.] *thy bones: and thou shalt be like a watered garden, and like a spring;* [Heb. going forth] *of waters, whose waters fail not:* [Heb. be not. That is, which never want water; and therefore no man cometh in vain to draw water out of it. Compare Job chap. 6. on vers. 15. and 40. on vers. 28.]

12 *And they that (proceed) from thee* [Heb. they of thee; that is, thy posterity that shall be born of thee] *shall build the old waste places:* [Heb. the desolations, or, dry waste places of eternity; that is, those places that have lain a long while waste; to wit, the ruinous houses in Jerusalem, and whatsoever thereabout lay a long time ruined, untill, waste and void. See below chap. 61. 4.] *thou shalt set up* [Heb. raise up, or, cause to rise] *the foundations (wasted) from generation to generation:* [that is, for many years together] *and thou shalt be called, he that mendeth the breaches, he that repaireth the paths to dwell in.* [Heb. a mender of breaches, or, of ruinous walls, a restorer of paths that men may dwell again in the land.]

13 *If thou turn away thy foot from the Sabbath* (from) *doing thy pleasure on mine holy day:* [That is, if thou restrain thy foot on the Sabbath, so as that thou do not whatsoever pleaseth thee; or, for the sabbaths sake] *and (if) thou call the Sabbath a delight,* [that is, if thou take delight in keeping it according to the law and will of God] *that the LORD may be hallowed, who is to be honoured;* [Others, the hallowed (day) of the Lord, the glorified One] *and (if) thou honour him, that thou do not thine (own) waies,* [that is, not doing thy usual works] *(nor) find thine (own) pleasure,* [See ver. 3.] *nor speak a word (of it):* [Others, nor speak any thing. To wit, that is unmeet and unbecoming, as ver. 9.]

14 *Then shalt thou delight thyself in the LORD,* [That is, then shalt thou enjoy his mercy and blessing] *and I will cause thee to ride upon the high places of the earth:* [that is, I will highly exalt and promote thee, as Deut. 32. 13. See the Annotat. there. Others take it thus, Thou shalt overcome all that may lie in thy way, and might hinder thy prosperity] *and I will feed thee with the inheritance of Jacob thy father:* [Or, I will give thee to eat of the inheritance of Jacob thy father. That is, thou shalt dwell in the land which I have given to Jacob thy father, where thou shalt have meat and drink in abundance] *for the mouth of the LORD hath spoken it.*

CHAP. LIX.

The Prophet sheweth that the cause was not in the Lords hand, that the Jews were not delivered, but that their sins did hinder it, ver. 1, &c. which sins are related from ver. 3 to ver. 9. They confess their sins, ver. 9 wherupon followeth a promise that God would deliver his people, and punish their enemies; that he would send

send the redeemer unto them, and govern them for ever by his Spirit and word, 16. &c.

BEhold the LORDS hand is not shortened, that it should not be able to deliver: [Compare Num. 11. 23. above chap. 50. 2.] neither is his ear grown heavy, that it should not be able to hear.

2 But your iniquities make a separation between you and between your God, and your sins hide (his) face [That is, cause him to hide his face] from you that he doth not hear, [to wit, your prayers, that is, that he doth not help you]

3 For your hands [Heb. your palms. See above chap. 1. 15.] are defiled with blood, and your fingers with iniquity: your lips speak falsehood, [or lies] your tongue deviseth [or uttereth wrong].

4 There is none that calleth for justice, [Namely so as to dehort them that deal unjustly; or to defend the innocent, or to maintain a just cause and the truth to the utmost of his power, as followeth] nor any that appeareth in judgement for the truth: they trust in vanity, and speak lies, they conceive trouble [which they would fain practise against their neighbour] and they bring forth iniquity, [or vanity: and so verse 6, 7. Compare Job 15. 35. Psal. 7. 15.]

5 They hatch Cockatrice eggs, [Heb. they split out Cockatrice eggs. That is, they have venomous and mischievous plots in hand: as the cockatrice cannot hatch anything but that which is venomous and and poisonous; so there cometh nothing from the wicked but that which is hurtful] and they weave spiders webs: [that is, they lay plots to catch and devour others, as a spider catcheth flies and gnats with her web, and afterward killeth and eateth them up. See Job 8. 14.] he that eateth of their eggs, [that is, he that is partaker of their plots; or he that keepeth acquaintance, or is familiar with them] must die; when it is crushed in pieces, there breaketh forth a viper, [to wit, when the egg is crushed in pieces. Others, if any one be sprinkled therewith, or if any spread it abroad; that is, if any one wil not eat it, but casteth it down, that it be spread upon the ground, then there breaketh forth a viper; that is, if any one discover and hinder the plots of wicked men, they are incensed again him, and seek to do him a mischief.]

6 Their webs are not for good garments, [Heb. shall not become garments. [that is, their plots shall bring them no profit] neither shall they be able to cover themselves with their works: [that is, not be able to defend themselves in time of trouble] their works are works of iniquity, and a work of cruelty [or of violence] is in their hands.

7 Their feet run to evil, [That is, they are so prone to wickedness, that when they know of any mischief to be done any where, they do not go, but run to it. These words the Apostle quoteth, Rom. 3. 15. to prove that the Jews are sinners, and are corrupt by nature as well as the Gentiles] and they make hast to shed innocent blood: their thoughts are thoughts of iniquity, destruction and breaking is in their paths. [That is, they endeavour after nothing else, then to hurt and disgrace their neighbour.

8 The way of peace they know not, & there is no judgement in their goings: [That is, there is no truth nor equity to be found in them. See Job 34. on ver. 4.] their paths they make perverse for themselves, [that is, they make unto themselves crooked paths] whosoever goeth therein [that is, whosoever converseth with them, or followeth their wicked practise] the same doth not know peace.

9 Therefore is judgement far from us, neither doth justice overtake us: [That is, therefore God doth not

execute judgement or vengeance upon our enemies, but suffereth them yet daily to oppress and afflict us. So that judgement here signifieth as much as help or deliverance, as ver. 11, and 14.] we wait for light, [see above chap. 58. the Annotat. on verse 8.] but lo, there is darkness, [that is, sorrow and adversity] for great brightness, (but) we walk in darkneses.

10 We grope for the wall like the blind. [See Job 5. on ver. 14. and chap. 12. ver. 25. and compare Deut. 28. 29.] and we grope like those that have no eyes: we stumble at noon day as in the twilight, we are in desolate places as dead men. [Others, in fatness, or fat places; whereof the meaning would be, we are indeed in prosperity, and in plenty of all things, in a good and fat land, yet we are as dead men in the midst of blessings, we cannot enjoy the rich blessings of God, in regard we are so distressed by our enemies.]

11 We roar all like bears, we sigh continually [Or peep, mutter, as above chap. 38. 14. Heb. sighing we sigh] as doves: we wait for judgement, [See above on ver. 9.] for salvation, (but) it is far from us.

12 For our transgressions are many before thee, and our sins testify [Heb. our sins testifyeth; that is, every one of our sins,] against us: for our transgressions are with us, [that is, within us in our consciences, we cannot deny them, they accompany and follow us every where] and our iniquities we know them.

13 Transgressing and lying against the LORD, and turning backward from our God: [See above chap. 57. 11.] speaking of oppression and revolt, [how they shall oppress their neighbour, and how they shall depart away from God] conceiving [to wit, in our hearts, as in a womb] and imagining [as above verse 3.] of false words from the heart.

14 Therefore judgement is turned backward, and justice standeth afar off: [See above ver. 9. But others thus, and judgement is driven backward: in this sense, as being a confession and a further relation of their sad condition, as if they had said, all things are amiss with us, there is neither judgement nor justice, nor truth to be found with us] for truth stumbleth in the street, [that is, truth is oppressed, no man is troubled about it, nor defendeth it] and that which is right [or equity, or uprightness] cannot enter.

15 Yea truth faileth, [That is, it is no more to be found] and he that departeth from evil maketh himself a prey: [Others, maketh himself to be accounted an unwise man] and the LORD saw it, and it was evil in his eyes, that there was no judgement.

16 Because he saw that there was no man, [To wit that helped us, or besought God for the people, or (as many understand it) that any one being but a meere man, should be able to be a mediator between God and man] he was amazed, because there was no intercessor: therefore his arm brought salvation unto him, and his righteousness it sustained him. [The meaning is, Christ by his divine power wrought salvation for his Church. See below chap. 63. 5.]

17 For he [To wit, the Lord] put on righteousness as an habergion, and the helmet of salvation (he set) upon his head, and he put on the garments of vengeance (for) clothing, and he put on [Heb. he wrapped himself] zeal as a cloke. [It is spoken of God after the manner of men; as if he had said, that which moveth the Lord to redeem his people, is first, his justice or truth, and the salvation which he had promised his people. Secondly, his wrath and vengeance against his enemies. See Ezek. 6. 17. 1. Thess. 5. 8.]

18 Even according to works [Or according to deeds, or deserts] even according to them will he recompense fury to his adversaries, recompence to his enemies: to the Islands [that is, to them that dwell in the Islands]

that is, to forreign nations that lie far off, to wit, those that persecute the people of God. See above chap. 41. 1.] *will be recompense (the) reward.*

19 *Then shall they fear the name of the LORD,* [To wit, when they shall see this redemption of the people of God [from the going down, and his glory from the rising of the sun: when the enemy shall come like a stream, [the meaning is, the enemies of the Church shall indeed bring all the forces they are able to make, to ruine and destroy the people of God, falling upon the children of God like an overflowing river: but they shall be beaten back, yea smitten down to the ground by the power of our Saviour. See Psal. 124. 4. Rev. 12. 15.] *the Spirit of the LORD shall set up the banner against him,* [that is, shall come against him with exalted banner, or shall chase him away.

20 *And there shall come a redeemer* [To wit, Christ Jesus] *unto Zion,* [or for Zion, that is, for the elect Jewes, for the true Israelites, for the faithfull and penitent. Compare Rom. 11. 25, &c.] *namely for them that turn from the transgression in Jacob,* [that is, among Jacobs posterity. See above chap. 10. ver. 21, 22.] *saith the LORD.*

21 *As for me, this is my covenant with thee saith the LORD, my Spirit that is upon thee,* [To wit, upon thee, O Christ, as head of the Church, from whom spiritual gifts, as a precious balsom, run down upon all the members of thy body. Compare Psal. 133. 2.] *and my words which I have put in thy mouth, they shall not depart out of thy mouth, nor out of the mouth of thy seed,* [that is, of thine elect which are thy spiritual children. Compare Romans 9. verse 6, 7, 8.] *nor out of the mouth of thy seeds seed, saith the LORD, from henceforth for ever.*

CHAP. LX.

The Lord exhorteth his Church to rejoyce because of the blessedness purchased for her by Christ, verse 1, enlightening her with the true knowledge of God, 2 which the Gentiles should likewise enjoy, 3 which should joyne themselves unto it, whereby it should be adorned, beautified, and enriched, 15 and the Lord should protect her, and be her light, 16.

Get thee up, [Or arise: To wit, out of darkness and misery, wherein thou hast layen so long. Compare above chap. 52. 2. The Lord speaketh here to Jerusalem, or Zion: that is, to his Church, as appeareth below ver. 14.] *be enlightened,* [to wit, with more perfect knowledge then thou hast had hitherto: as the brightness of the day is enlightened, or increased, when the sun riseth] *for thy light cometh:* [to wit, Christ Jesus, who is the light of the world, which enlighteneth the hearts of the elect with the true knowledge of God. See Luke 2. 32, Joh. 1. 9, and 8. 12, and Eph. 5. 14. or the time of the redemption is come] *and the glory of the LORD* [Compare herewith Revel. 21. 11.] *ariseb upon thee,* [like a bright shining sun, which spreadeth her light abroad in all places both far and near]

2 *For behold darkness* [That is, ignorance or want of knowledge and understanding. Compare Eph. 4. 18, and 5. ver. 11, Revel. 16. 10. Men are full of blindness and ignorance, and know not their God and Saviour, til the Lord do enlighten them] *shall cover the earth,* [to wit, all the inhabitants of the earth, and all those nations that continue in the darkness of their ignorance, rejecting the grace of the preaching of the Gospel] *and gross darkness the nations:* [the same with the former clause] *but the*

LORD [that is, the knowledge of the Lord Jesus Christ] *shall arise* [like a sun. See Psal. 84. 12.] *upon thee, and his glory shall be seen upon thee* [or shine upon thee.]

3 *And the Gentiles shall go to thy light,* [Or in, or by the light. The meaning is, the Gentiles shall be also enlightened with the true knowledge of God, by the Gospel which shall be preached among you. Compare Revel. 21. 24. See likewise above chap. 49. 6.] *and Kings to the brightness that is risen to thee,* [Heb. of thy rising]

4 *Lift up thine eyes round about, and see, all they are gathered together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at (thy) side.* [This the Prophet speaketh as it were wondering at the great number of men that should come from all parts of the world unto Christ. See above chap. 49. 18, 22, 23. (all they, &c.) to wit, Gentiles and Kings. (they come unto thee) or for thy sake. (thy sons shall come, &c.) that is, believers among the Gentiles, that appertain to the Church of God (and thy daughters shall be nursed &c.) or be nursed, or brought up, above chap. 49. ver. 22. See Numb. 11. 12.]

5 *Then thou shalt see it,* [To wit, with admiration] *and flow together,* [that is, flock together in great multitudes through admiration. Others, break forth, to wit, as a stream, or as the light, or as the sun. Others, shine, lighten, be enlightened. See Psal. 14. the Annotat. on ver. 6.] *and thine heart shall be afraid,* [not as fearing any evil, but through admiration at such an unexpected thing; to wit, when thou shalt see such a great multitude of divers people and nations come to the Lord Christ. See Jerem. 33. 9. Hof. 3. 5. See likewise Act. 2. 7.] *and be enlarged,* [to wit, being full of joy and gladness] *for the multitude of the sea* [that is, the multitude of them that dwell by the sea side. Others, the riches of the sea. The Hebrew word may be taken here in both significations] *shall be converted unto thee,* [or be changed against thee, or towards thee, namely so, as that those that were thine enemies shall become thy friends] *the host of the Gentiles* [or the riches of the nations. See Revel. 21. 26.] *shall come unto thee,* [to wit, to be friends with thee, embracing thy religion.]

6 *A heavy multitude of Camels shall cover thee,* [That is, thy land. In this and some verses following is foretold in borrowed words that all nations shall submit themselves to the obedience of the Gospel] *the swift Camels* [See Jerem. 2. on ver. 23.] *of Midian* [that is, from the land of the Midianites, where there were great multitudes of Camels and Dromedaries. See 1 Chron. 5. 21. See likewise Judg. 6. 3, and 5.] *and Hepha,* [Hepha was the son of Midian, Gen. 25. 4. his posterity dwelt among the Midianites, yet keeping the name of Hepha their forefather] *all they* [that is, a great number of them, as Matt. 3. 5. [from Sheba, [that is, from the land of the Schabeans, the posterity of Sheba, the son of Radma, the son of Cush, the son of Cham, Gen. 10. 6, 7. [shall come: [to wit, to the fellowship of the Church. This is also affirmed of their Kings, Psal. 72. 10.] *they shall bring gold and frankincense,* [that is, they shall use their riches for the service of God, and for the maintenance of the Ministers of the Church, as also of the poor members of the congregation] *and they shall publish* [that is, pray, declare, as glad tidings] *the abundant praise of the LORD.* [that is, the mercies of God, that are worthy of praise and glory.]

7 *All the Sheep of Kedar* [That is, of the Kedarenes. See of these nations Psal. 120. the Annotat. on ver. 5. they were Ismaelites in Arabia, Abrahams posterity by Kethura. See Isai. 21. 13, 17. Jerem. 48. 28,

29, 32.] *shall be gathered unto thee; the rams of Nebajoth* [that is, of the Nebathites in the stony Arabia, they were the off-spring of Nebajoth the son of Ismael, Genes. 25. 13.] *shall serve thee*: [here it is prophesied that Abrahams seed according to the flesh, should become likewise his children according to the faith, and should serve God with the spiritual service of the new Testament. Compare *Milach* 1. 11.] *they shall come up* [that is, be offered] *with acceptance*, [or *with favour, with good will*; so as that their service shall be acceptable unto me] *on mine altar*, [the meaning is, that those nations should willingly present themselves on the altar Christ Jesus, a living sacrifice, holy and acceptable unto God, as the Apostle speaketh, Rom. 12. 1.] *and I will glorify the house of my glory*. [or my glorious house, that is, my Church, or congregation of believers, built of living stones, 1 Pet. 2. 5.]

8 *Who are these (that) come flying as a cloud, and as doves to their windows?* [The Church wondreth at her sudden great increase. See above chap. 49. 21. (*who are these (that) come*) that is, that come in heaps, and from the Gentiles joyn themselves to the Christian Church. (*flying*) the Prophet useth the word *flying*, to shew, that those that should be converted to the Lord Christ, should be so willing and eager to come to him, as that they should seem rather to fly very swiftly, then to go to him. (*as a cloud*) that is, openly and swiftly, and also in great quantity. So it is said Heb. 12. 1. *a cloud of witnesses*, that is, a great number of witnesses. (*and as doves to their windows*) or *to their holes or houses* wherein they dwell and have their nests.]

9 *For [Or surely] the Isles* [that is, the inhabitants of the Isles; that is, those that dwell in far countries. See above chap. 42. 4. and 51. 5.] *shall wait for me, and the ships of Tharsis*, [that is, those that sail in the ships of Tharsis. See of *Tharsis* the Annorat. 1 Kings 10. 22. See also Psal. 48. 8.] *first, to bring thy children* [that is, those that shall be born of thee as of a mother, by the seed of the word of God, as above ver. 4.] *from far, their silver and their gold with them, unto the name of the LORD thy God, and to the holy One of Israel*, [or *because of the name of the Lord, and because of the holy One of Israel*. The name of the Lord signifieth here the Lord himself. See 2 Sam. 7. 13. compared with 1 Chron. 17. 12. See also Acts 9. 15.] *because he hath glorified thee*, [or *shall have glorified thee*, or *because he hath beautified thee*, or *shall beautify thee*, to wit, by the preaching of the Gospel which shall be heard in thee, wherein and whereby the true heavenly wildome is propounded, tending to a glorious ornament unto thee.]

10 *And the strangers shall build thy walls, and their King shall minister unto thee*: [This was partly fulfilled when Cyrus and Darius assisted the Jews in the repairing of the city of Jerusalem, and of the Temple: but it was especially fulfilled in the New Testament, for many among the Gentiles being converted unto Christ, have likewise given their assistance towards the building up of the spiritual Jerusalem] *for in my wrath I smote thee, but in my favour [or in my mercy, which may be understood of the time of favour. See Psal. 69. on ver. 14.] I had compassion on thee*.

11 *And thy gates shall stand open continually*, [This is to be understood of the condition of the Church in this world, signifying that the entrance into the Christian Church should be open unto the godly, above chap. 26. 2. the Apostle John applyeth this to the heavenly Jerusalem, or triumphant Church, Revel. 21. 25.] *they shall not be shut day nor night, that*

men might bring unto thee the host of the Gentiles, and (that) their Kings may be brought unto (thee).

12 *For the nation and the kingdom that will not serve thee*, [That is, which will not submit themselves to the kingdom of Christ] *they shall perish*: [for there is no salvation out of the Church of God. They that are saved are said to be added unto the Church, Acts 2. 47. Revel. 21. 24.] *and those nations shall be utterly wasted, [or shall utterly perish. Heb. wasting be wasted, to wit, those that will not serve thee. Compare Psal. 37. 23.]*

13 *The glory of Libanon shall come unto thee, the fir-tree, the Beech-trees [Or pine-trees] and the box-tree together, to beautify the place of my Sanctuary*, [that is, the glorious high trees, the fairest that grow on mount Libanus, Psal. 29. 5. as these were used toward the building of the Temple of Jerusalem, 1 Kings 5. 6, 9, 14. so rare and excellent men, endued with special gifts of the holy Ghost, shall be used toward the building up of the Church of Jesus Christ: yea even Kings, Princes, and great men of the world. Below chap. 61. 3. the godly are called trees. (*to beautify the place of my sanctuary*) that is, the sanctuary; for there the Lord did sit upon the Ark of the covenant: but here is spoken of the Christian Church, wherein God dwelleth by his spirit, 2 Cor. 6. 16.] *and I will make the place of my feet* [so the Church of God is elsewhere called. See Ezek. 43. 7.] *glorious*.

14 *The children also of them that oppressed thee shall come bending unto thee*, [That is, with great submission. See Revel. 3. 9. See likewise Psal. 22. 28, 30. and above chap. 45. 14. and 49. 23.] *and all they that reviled [or despised] thee shall bow themselves down at the soles of thy feet*: [that is, they shall honour thee, because of, and in the name of thy head Jesus Christ] *and they shall call thee the City of the LORD*, [built and inhabited by the Lord, Psal. 147. 2, 9, 12. Ezek. 48. 35.] *the Zion of the holy One of Israel*. [So the Church of God under the Gospel is called, Heb. 12. 22. Revel. 14. 1. from mount Zion which was a figure of the Church of Christ. See Psal. 2. 6.]

15 *Whereas thou hast been forsaken, hated*, [To wit, of God as of thy lawful husband. Understand here, as to the outward appearance; for God doth never hate and forsake the Church of the elect] *so that no man went through (thee)*, [he compareth the people of God unto a city that lieth waste and uninhabited] *I will make thee an eternal glory, [or highness, excellency] a joy from generation to generation*. [that is, I will make thee such a one, as that all the saints shall continually rejoyce because of thee. See Psal. 12. the Annorat. on ver. 8.]

16 *And thou shalt suck the milk of the Gentiles, and thou shalt suck the breasts of Kings*: [That is, the Gentiles, and the Kings that shall be converted unto Christ, they shall sustain thee, and be helpful unto thee. See above chap. 49. 23. (*the breasts of Kings*) Revel. 21. 24. it is said *the glory and honour of Kings*] *and thou shalt know that I am the LORD, thy Saviour and thy Redeemer*. [Compare above chap. 43. 3.] *the mighty one of Jacob*. [Jacob was the first that gave God this title, Genes. 49. 24. See Psal. 132. 2, 5.]

17 *For copper I will bring gold, and for iron I will bring silver, and for wood copper, and for stones iron*: [A prophesy of the happy change of the condition of the Church, being renewed by Christ, that instead of carnal ceremonies and a worldly sanctuary, they shall enjoy spiritual and heavenly ordinances. See Heb. 9. 1, 9, 10, 11, 12, 23, &c. and 12. 13, 22, 28.] *and (I) will make thine overseers [or defenders. Heb. oversight] peaceable, [Heb. peace, that is,*

men of peace, that preach or publish peace, *Rom. 10. 15.* or they that are inclined to peace. See *Psal. 120. 7.* and *109. 4.* See also *Job 35.* on ver. 13.] and thy drivers [this is the same word that is used *Exod. 3. 7.* and it signifieth here as well those to whom is committed the care of souls, as Christian magistrates that press people to the practise of justice, and hold them to it] righteous [Heb. righteousness]

18 There shall be no more violence heard in thy land, destruction nor breaking in thy borders; [all this and the former shall be fully accomplished in the life to come. Compare *Ezek. 45. 8.*] thou shalt call thy walls salvation, [that is, thy walls (which shall be great and high, in whose foundation are the names of the twelve Apostles, *Rev. 21. 12, 14*) shall defend thine inhabitants, as if they dwelt in a strong and well walled city] and thy gates [whereof there be twelve, each of several pearls, *Revel. 21. 21.*] praise. [the meaning is, thou shalt alwaies have cause and ground to praise God within thy gates. See *Psal. 9. 15.*]

19 The sun shall be no more thy light by day, neither for brightness shall the moon lighten thee: but the LORD shall be unto thee an everlasting light, [That city hath no need that the sun or moon should shine in it, for God shall be all in all in it, *1 Cor. 15. 28.* Compare *Revel. 21. 23.* and *22. 5.* Some understand here by the sun and moon, all worldly excellency and glory, as the kingdome, the sanctuary, ceremonies &c. (the LORD shall be unto thee for an everlasting light) for the Lord, it is said *Revel. 21. 23.* the brightness of thy God] and thy God [that is, the lamb Jesus Christ, who is the light or candle of that city, *Revel. 21. 23.*] thy beauty.

20 Thy sun shall no more go down, [That is, thy God (who will be thy sun, *Psal. 84. 12.*) shall no more take away the light of his countenance from thee] neither shall thy moon withdraw her (light): [Heb. thy moon shall not be gathered, that is, not restrain, or withhold her light: or not be taken away, not be removed. Compare *Jos. 2. 10.* for the LORD shall be unto thee for an everlasting light, [Heb. for a light of eternity] and the daies of thy sorrow [or of thy mourning, or of thy grief] shall have an end, [or shall be ended, Heb. shall be perfect. Compare *Rev. 21. 4.* See likewise below chap. 61. 2, 3.]

21 And thy people [To wit, all the true members of the Christian Church] shall be altogether righteous, [to wit, by faith in Christ Jesus, who giveth unto them his righteousness, and communicateth his holy Spirit unto them, that they should endeavour after righteousness and holiness, *Rom. 1. 17.* and *5. 19.*] they shall hereditarily possess [or possess as an inheritance] the earth for ever: [the meaning is, they shall in this life abide in my Church, & shall hereafter inherit the everlasting kingdome of heaven; of both which the land of Canaan was a type. See the like promises, *Psal. 37. 29.* above chap. 57. 13. *Revel. 21. 7.*] they shall be a support of thy plantings, [that is, thy people shall be a plant or sprout planted by God as the husbandman, into Christ the true vine, *Job. 15. 1, 2.* Compare *Matth. 15. 13.*] a work of mine hands [created in Christ Jesus unto good works, *Ezek. 2. 10.* See above chap. 29. 23. and 45. 11.] that I may be glorified.] Or to glorifie my self. Some, that I may glorifie him.]

22 The least [To wit, heap] shall become a thousand, [that is, shall greatly increase, as *Gen. 24. 60.* The meaning is, the Church of Christ in the new Testament shall exceedingly grow and increase, even unto admiration. Others understand these words thus; even those that shall have but small gifts, they shall

by their instruction bring many others to the Church or Congregation of God] and the smallest mighty nation; I the LORD will cause it to come speedily [or cause it to hasten] in his time. [namely, in due time, or in the appointed time which I have determined in my counsel, which is not fit for us to know. See *Acts 1. 6, 7.* But others conceive that this is to be understood of the time of the new Testament,

CHAP. LXI.

Christ sheweth that he is anointed, and wherefore; as also what excellent mercies he would bestow upon his Church, verse 1. and he likewise speaketh again of the calling of the Gentiles, 5 of the mercies which God will bestow upon his people. 6 The joy that there ariseth unto the Church of God, 10.

THE Spirit of the Lord LORD is upon me, [This Christ speaketh, as may be gathered from *Luke 4. 17, &c.* See *Joh. 1. 33.*] because the LORD hath anointed me [by this anointing is meant, that Christ according to his humane nature was endued and adorned with the gifts of the holy Ghost without measure, and according to his whole person was ordained by God the father to be our King, Priest, and Prophet. See *Heb. 1. 9.*] to bring glad tidings [or, to publish or preach good tidings. What tidings or message is that? concerning the forgiveness of sins. See *Psal. 40. 10.* and *96. 2.*] unto the meek: [or lowly. In *Luke 4. 18.* where these words of the Prophet are quoted, it is said unto the poor; to wit, unto the poor in spirit, *Matth. 5. 3.* for unto such is the Gospel preached, *Matth. 11.*] he hath sent me to binde up the broken in heart, [Understand this in a spiritual way, namely of comforting the soul, which is done by the preaching of the Gospel. (the broken in heart) these are those that are grieved and wounded in heart, by reason of their manifold sins and transgressions. See *Psal. 34.* on vers 19. and *51. 19.* and above chap. 57. 15.] to proclaim [or to preach, to publish liberty to captives, [that is, to them that are held captive under the power of the Devil, or his adherents, for their sins committed, *Rom. 7. 23.* and *2 Tim. 2. 26.* and *3. 6.* see above chap. 42. 7.] and to them that are bound to the opening of the prison. [This is that which was said immediately before in other words]

2 To proclaim the year of the LORDS pleasure, [That is, the time, or the year, wherein it shall please the Lord to manifest and declare his grace and mercy unto troubled and grieved consciences, to wit, by the preaching of the Gospel. See above chap. 49. 8. *2 Cor. 6. 2.* *Tit. 3. 4.*] and the day of vengeance of our God: [that is, that day which God hath ordained or appointed, wherein he will cast all infidels, impenitents, and enemies to his Church; together with the Devil into eternal damnation. See above chap. 34. 8. and 63. 4. *Luke 18. 7.* and *2 Cor. 10. 6.*] to comfort all sorrowful ones. [to wit, those that mourn and grieve for their sins whereby they have provoked God to anger, *2 Cor. 7. 10, 11.* *Jam. 4. 9.* or those that grieve for the miseries of the Church, below chapter 66. 10. for unto such Christ promiseth comfort, *Matth. 5. 4.*]

3 To appoint unto the mourners of Zion, [That is, of the Church of God [that unto them may be given ornament; [that is, beautiful garments, or glory which word is used, *Matth. 6. 29.* for goodly apparel. Heb. to give them ornament, &c.] for ashes, [which they were

were wont to strew upon their heads, and to sit in them when they mourned] *the oyl of joy*, [they were wont in ancient times to anoint their faces with oyl in time of joy. But here is spoken of the joyful oyl of the holy Ghost; *Joh. 14. vers. 26, 27. and 15. 11.* Compare with the words of the Prophet, that which is written *Heb. 1. 9.*] *for mourning the garment of praise*, [that is, a garment that is worthy of praise by reason of its beauty and comeliness. Or, a garment that was worn on a festival day, when the congregation met together to praise God for mercies received. But understand here by the beautiful garment, the gifts and graces of Gods Spirit] *for a troubled spirit*: [that is, mind, or, distressed spirit. *Heb. spirit wrung together*, which is as it were contracted together through grief and heaviness] *that they may be called oak-trees of righteousness*, [by these trees are meant those that are ingrafted into Christ by faith, and that bring forth fruits of righteousness, that is, good works. See above chap. 60. 21. the oak trees of righteousness are opposed unto the oak-trees which they had abused unto Idolatry: and believers are called oak-trees in regard of their strength in Christ] *a planting of the LORD, that he might be glorified.*

4 *And they shall build the old waste places*, [See above chap. 58. the Annotat. on vers. 12. This being taken in a spiritual way, signifieth, that they shall convert the unbelieving Gentiles unto God, that have layen a long time as it were dead in their sins, *Eph. 2. vers. 1 and vers. 5.*] *raise up the former desolations, and renew the waste cities that were destroyed from generation to generation* [that is, many generations ago.]

5 *And strangers* [Those that were converted of the Gentiles] *shall stand and feed* [to wit, with the word of God] *your flock*: [or sheep; that is, Churches or congregations: the meaning is, God will also from among the Gentiles raise up Pastours and Ministers of the word, for the building up of his Church in the New Testament, *Acts. 20. 28. 1 Pet. 5. 1, 2.*] *and strangers* [*Heb. the children of the stranger*] *shall be the husbandmen, and your vine-dressers*. [That is, shall be your teachers; *Matth. 21. 33, &c. 1 Cor. 3. 9.*]

6 *But ye shall be called the Priests of the LORD.* [To wit, spiritual Priests, to offer up the calves of your lips, and to present your bodies as a reasonable service unto God. See *Exod. 19. 6. Rom. 12. 1. Heb. 13. 15. 1 Pet. 2. 5, 9. Revel. 1. 6. and 5. 10.*] *they shall call you the ministers of our God*: [or, and it shall be said unto you, O ye ministers of our God] *ye shall eat the wealth of the Gentiles*, [that is, ye shall enjoy the goods which the Gentiles shall communicate unto you, when they shall be converted unto Christ. See above chap. 60. 5.] *and in their glory* [that is, riches] *shall ye boast yourselves.*

7 *For your double shame and reproch*, [Which ye have suffered at the hand of the enemies of the Church] *they* [to wit, the godly Israelites, or the children of God] *shall shout* [or, cry aloud] *in their portion: therefore in their land* [to wit, as well their own land, as that which they had gotten of their enemies, by whom they had been persecuted aforetime] *they* [to wit, they that had formerly suffered such shame and disgrace, and had been persecuted] *shall hereditarily possess the double, they* [to wit, the godly] *shall have everlasting joy.*

8 *For I the LORD love judgement, I hate robbery in burnt-offering*, [That is, I hate those burnt-offerings which are done by iniquity, serving me outwardly, but in the mean while oppressing their neighbour. See *Prov. 15. 8. and 21. 27.*] *and I will grant that their*

work shall be in truth: [that is, the service which they perform to mine honour and glory, shall be done in spirit and in truth, *Joh. 4. 24.* Others, *their waives*] *and I will make an everlasting covenant with them.* [See *Jerem. 34. 18.*]

9 *And their seed shall be known among the Gentiles*, [That is, their posterity, or those that belong unto them; to wit, those that belong to the Church of God, they shall be no more confined to one certain nation, but they shall spread themselves abroad among all the Gentiles] *and their posterity* [*Heb. their offspring*] *in the midst of the nations: all that shall see them shall know them*, [as well by their holy and godly conversation, as by the blessing of God, which will be apparently with them] *that they are the seed which the LORD hath blessed.*

10 *I am very joyful in the LORD*, [This is spoken by the Christian Church, and by every member thereof, praising the Lord for his mercies manifested unto them. *Heb. Being joyful I am joyful*] *my soul rejoiceth in my God, for he hath clothed me with the garments of salvation, he hath put the cloak of righteousness about me*: [or, he hath covered me with the cloak of righteousness; that is, with righteousness, as with a garment, meaning with his own righteousness, which he hath imputed unto me] *as a bridegroom adorneth himself with a Priestly ornament*, [that is, a glorious ornament, for the Priests were gloriously and beautifully arraigned. See *Exod. 28.* Others, *Princely ornament*: for the Hebrew word signifieth the one as well as the other] *and as a bride adorneth herself with her furniture*. [that is, ornament, dressing, trimming, attire. *Heb. vessels, or instruments.*]

11 *For as the earth bringeth forth her bud, and as a garden causeth that which is sown in it* [Or, his sown (things) or, her sown (things)] *to spring forth: so the LORD will cause righteousness and praise to spring forth before the nations*, [that is, the Lord shall make that the Church of Christ being gathered out of all the heathen shall grow and increase in true righteousness, and shall praise the Lord more and more.]

CHAP. LXII.

The Prophet foretelleth the happy and glorious state of the Christian Church, ver. 1 &c. which shall be married unto Christ, 4 and he will furnish her with faithfull watchmen, 6 and give her rest and peace, 8 and increase her by the conversion of the Gentiles, 10.

FOR Zions sake I will not hold my peace, and for Jerusalems sake I will not be quiet: [Or, not rest] until the righteousness thereof come forth as brightness, and the salvation thereof as a torch that burneth. [These are the words of the Prophet Isaiah, both in his own name, and in the name of other Prophets and Ministers of God.] (for Zions sake) that is, for the Churches, or the people of Gods sake, which is straight-way called Jerusalem, a type of the Church of the New Testament, *Heb. 12. 22. Revel. 14. 1. and 21. 2.* (I will not hold my peace) that is, I will not cease to preach unto his Church the comfortable promises that God hath revealed unto me. See *Psal. 122. 6. and 2 Tim. 4. 2.* (until the righteousness thereof) to wit, of the city of Jerusalem; that is, of the Church. (come forth as a splendour,) Or, arise, *Heb. go forth*; to wit, as the Sun goeth out of his chamber when he riseth. See *Psal. 19. 6.* (and the salvation thereof as a torch that burneth) The meaning is, until Christ, who is our righteousness, and

our Saviour, be revealed unto the world.]

2 And the Gentiles shall see thy righteousnesses, [To wit, that righteousness, O Zion, or O Jerusalem, wherewith thou shalt be adorned by thy bridegroom Christ Jesus] and all kings thy glory: and thou shalt be called by a new name, [that is, thou shalt be renewed and brought into a better estate than thou wast in before, and this new and better estate shall be the cause of the new name. They that are by nature children of wrath, Ephes. 2. 3. shall by grace be called children of God, 1 Joh. 3. 1. and such in whom he taketh pleasure or delight, ver. 4. This new name no man knoweth but he that receiveth it, Revel. 2. 17.] which the mouth of the LORD shall expressly name. [See of the Hebrew word, Genes. 30. on ver. 28.]

3 And thou shalt be a beautiful crown in the hand of the LORD, [That is, thou shalt be most dear and precious unto the Lord. See Exod. 19. 5. (in the hand of the LORD) that is, thou shalt be preserved and protected by God. See Deut. 33. 3. Joh. 13. 28, 29.] and a royal diadem in the hand of thy God. [Understand here by the royal diadem, or miter, the Royal Priesthood whereof Peter speaketh, 1 Pet. 2. 9.]

4 It shall no more be said unto thee, the Forsaken one [To wit, of God her Bridegroom, as if thou wert no more his Bride, or his people. See above chap. 60. 15.] neither shall it be said any more to thy land, the Desolate; [Heb. desolation; that is, desolate. See Hos. 1. 10. 1 Pet. 2. 10.] but thou shalt be called, My delight is in her, [that is, God hath a delight in her, to wit, in Jerusalem] and thy land, [which the Lord had given thee to dwell in. Or, thy land; that is, the inhabitants of thy land] the betrothed: [that is, inhabited] for the LORD hath a delight in thee, and thy land shall be betrothed. [that is, thy land shall be inhabited, as a wife dwelleth with her husband.]

5 For (as) a young man marieth a virgin, (so) shall thy children marry thee: [To wit, O thou land. Or, among you with thee, O thou Church] and (as) the Bridegroom rejoiceth over the Bride, (so) shall thy God rejoice over thee. [Christ is often in Scripture called a Bridegroom, and his Church a Bride, Joh. 3. 24. Revel. 21. ver. 2, 9. whose mutual love and joy is related, and 4. 1, &c.]

6 I have set watchmen upon thy walls, O Jerusalem, [This the Lord speaketh. (Watchmen) that is, Prophets, Shepherds, Teachers, such as have the care of souls. See above chap. 21. 11. Ezek. 3. 17. and 33. 7. Revel. 21. 12. and 18. 14.] which all the day and all the night continually shall not hold their peace: [But they shall continually preach the word, and hold forth the promises of God. See ver. 1.] O ye that cause the LORD to be remembered, [Or, O ye mention-makers, or, O ye mentioners of the LORD. This the Prophet speaketh unto the Teachers of the Gospel] let no silence be with you. [But witness constantly, and preach boldly the truth.]

7 And keep not silence before him, [To wit, the Lord. Heb. give him, or, before him no silence] until he make Jerusalem a praise upon earth. [The meaning is, Give not over preaching and entreating, but persevere in prayer, yea be urgent and importunate with God, until thou be heard, until God send forth labourers into his harvest, Matth. 9. 38. and until he bless their labour, 1 Cor. 3. 6. (until he make Jerusalem a praise upon earth) that is, put her in such a condition, that every one must praise her.]

8 The LORD hath sworn by his right hand, [That is, by his own power; that is, by himself, having no greater to swear by, Heb. 6. 13. These are now again the Prophets words] and by the arm of his strength:

[that is, by his strong arm] If I shall any more give [O Jerusalem] thy corn to be (for) meat for thine enemies, and if the strangers [Heb. the children of the stranger] shall drink thy new wine for the which thou hast laboured: [The meaning is, Surely I will not deliver thee up to the will of thine enemies and persecutors. See of this kind of oath, Numb. chap. 14. the Annotat. on ver. 23.. (If I shall any more give thy corn (for) meat for thine enemies) God doth often threaten that strangers and the enemies of his people should for his peoples sins eat the fruits of their land, as Deut. 28. ver. 30, 33, 51. which oftentimes happened to indeed, Judg. 6. 3, 4. Eccles. 6. 1, 2. This must be understood to be likewise contained among the curses of the law, which are taken away by Christ, Galat. 3. 13. See likewise Psal. 128. 2. and 1 Cor. 15. 58.]

9 But they that shall gather it in, [Heb. the gatherers in of it; to wit, of the corn] they shall eat it, and they shall praise the LORD: and they that shall gather it, [Heb. the gatherers, or bringers of it together; to wit, of the new wine] they shall drink it in the courts of my Sanctuary. [That is, with publick thanksgivings, which they shall perform unto the Lord in his Church for his mercies. A phrase borrowed from the Priests, that did eat the hallowed flesh in the Court of the Tabernacle, and afterward in the Court of the Temple. See Levit. 6. 16. and 10. 18. Ezek. 42. 14.]

10 Go thorow, go thorow, thorow the gates, prepare the way of the people: exalt, exalt a path, remove the stones, lift up a standard unto the nations. [This is a speech made to the inhabitants of Jerusalem, exhorting them to set the City-gates wide open, and to make the waies fair and clean, that the Gentiles, that should in great multitudes joyn themselves unto the Church of Christ, might find an open and clear path. See above chap. 51. 14.. Others, prepare the way for the people, (exalt, exalt a path) Whereby they may be brought, and enter in unto you, O ye Citizens of Jerusalem; that is, unto the Christian Church. See above chap. 40. 3. (take away the stones) Or, cleanse from stones. See above chap. 57. 14. The meaning is, remove all impediments and stumbling-blocks out of the way, Rom. ch. p. 14. ver. 13, 21. (lift up a standard unto the nations.) that is, preach the Gospel openly. See above chap. 11. 12. and 49. 22.]

11 Behold, the LORD hath caused to be heard [To wit, by the preaching of the Gospel. See Rom. 10. 18. and he hath caused to be heard; to wit, that which followeth here, Say, &c.] unto the end of the earth, Say unto the daughter of Zion, [that is, to the people of Zion; that is, to the Church of God, as Zach. 9. 9. Math. 21. 5. Joh. 12. 15.] Behold, thy salvation cometh: [that is, thy deliverance and redemption cometh. Or, thy Saviour and Redeemer, to wit, Jesus, that delivereth his people from their sins, Math. 1. 21. Luke 2. 30. cometh] behold his reward [which he will give to all them that serve him faithfully. Above chap. 40. 10. Revel. 22. 12. See Psal. 127. on ver. 3.] is with him, and his wages [Heb. his work; that is, his wages. See above chap. 40. on ver. 10. and Levit. 19. 13.] is before his face.

12 And they shall call them [To wit, the faithful that shall joyn themselves to the Church of Christ, both from the Jews and from the Gentiles] the holy people, [Heb. The people of holiness] the redeemed of the LORD: [that is, those that are redeemed of the Lord] and thou O Zion, thou Church of God] shalt be called the sought one, [The Hebrew word, which some do put in the text, signifieth the sought one, or, sought]

sought after, or, *cared for*. To wit, whom God of his grace and mercy hath visited and gathered again, whereas she had been before forsaken and scattered a while for her sins. See above chap. 54. 6, 7. and the Annotat. Deut. 11. on ver. 12. *the City which is not forsaken*. [Or, *the unforsaken City*.]

C H A P. LXIII.

The Prophet describeth the glorious victory of Christ over the enemies of his Church ver. 1, &c. The praise and commendation of Gods great goodness, 7 and a confession of the peoples sins, for which God was offended, 10 but had compassion again, calling to mind his former mercies, 11 A prayer for further grace and protection, 15.

VHo is this that cometh from Edom, with sprinkled garments from Bozra? [Some take these to be words of the Prophet Isaiah, who seeing in a vision the just judgments of God upon his enemies, wondereth greatly, and standeth as it were amazed: But others are of opinion, that the Church speaketh here wondering at the great power of Christ against his enemies, in his death and resurrection from the dead. (Who is this, who is this that cometh from Edom) that is, from the land of the Edomites, or from the Edomites. Understand this of the enemies of Gods people in general, but especially of their spirituall enemies; to wit, the devil and the ministers of Antichrist, as above chap. 34. 5. (with sprinkled garments) Heb. *leavened of garments*. See the Annotat. Psal. 71. on ver. 4. and 73. on ver. 21. The Greek Interpreters, and others, with red died garments, signifying his wrath against his enemies, with whose blood his garments were sprinkled: Compare Revel. 19. 13. (from Bozra?) This was the chief City in the Land of the Edomites, whereof also mention is made above chap. 34. 6. and Jerem. 49. 13, 22. And here by Bozra may be understood the chief City of all the enemies of the Church of God] *this that is adorned in his apparel* [Understand here by the ornament the holiness of Christ, and his Royal glory in his triumph over his enemies] *that marcheth forth* [The Hebrew word signifieth as much as *to march up and down in a strange country*, as Jerem. 48. 12.] *in his great strength* [to wit, in the strength of his Godhead] *I am he that speak in righteousness*, [Here Christ the great Prophet that should come into the world, as was promised, Deut. 18. 15. maketh answer. (that speak in righteousness) Or, *that speak with*, or, *of righteousness*; that is, that threatneth the enemies of Gods people with the just judgment of God] *that am mighty to deliver*. [Or, *that am sufficient to deliver*: for unto him is given all power both in heaven and on earth; he is an Almighty God with the Father and the holy Ghost.]

2 *Wherefore art thou red in thine apparel?* [Here the Church speaketh again, or the Prophet, unto Christ, saying, *Wherefore art thou*, &c. The meaning is, wherefore are the garments which thou hast on, red? Compare Revel. 19. 13.] *and thy garments as of one that treadeth in the wine-press?* [Understand withal, and whose garments are sprinkled with red wine. This similitude is elsewhere used, signifying vengeance, Lament. 1. 5. Revel. 14. 19, 20.]

3 *I have troden the presse alone, and there was none of the nations with me*; [Here Christ speaketh again, answering the former question concerning his power in subduing his enemies, and redeeming his elect. (I have troden the press alone,) to wit, the press of Gods wrath, as may be gathered from Revel. 14. 19. and 19. 15. The meaning is, I have alone, without the help of man, executed the will and command of my heavenly Father, concerning the punishing and

destroying of the enemies of his Church] *and there was none of the nations with me* [Or, *there hath been none of the nations by me*, to help me to fight against the enemies and to conquer them. Understand here both spiritual and corporal enemies] *and I have troden them in mine anger, and have trampled them in my fury*: *and their strength is sprinkled upon my garments*, [Their power; that is, their blood, wherein the strength of men consisteth. Or, *their blood*; that is, the blood of their strong champions, others, *their victory is sprinkled upon my garments*; that is, their blood, a token of my victory over them] *and I have stained all my raiment*.

4 *For the day of vengeance* [To wit, that day which was ordained by God for vengeance, to punish the enemies of the Church, and to deliver the elect. See above chap. 34. 8. and 61. 2.] *was in my heart*: *and the year of my redeemed was come*. [that is, the year, or, the time of those that should be ransomed or redeemed by me. It seemeth that the Prophet hath respect to the spiritual year of Jubile.]

5 *And I looked, and there was none that helped*; [Or, *when I looked about, and that there was no helper* &c. Christ alone is our helper, Saviour, and Redeemer, who hath delivered us from the power of the devil, and of eternal death. See above chap. 59. 16. and 61. 2.] *and I was assured*, [to wit, according to my humane nature. See Math. 26. 38.] *and there was none that supported, therefore mine (own) arm brought salvation unto me*, [that is, my Divine power sustained me in my sore passion, that I fainted not under the heavy burden of Gods wrath, but bare the same, and delivered my people from it, and conquered all their enemies] *and my fury* [to wit, the fury wherewith I am incensed against the enemies of my Church] *it upheld me*.

6 *And I have troden down the nations in mine anger*, [That is, I have conquered the spiritual enemies, being moved thereto by my zeal for Gods glory, and for the salvation of his elect] *and I have made them drunk in my fury*: [to wit, with the cup of my wrath, to their destruction. See this similitude likewise Psal. 60. 5. and above chap. 24. 20. and 49. 26. and 51. 17, 21. Jer. 51. 57. & elsewhere] *and I have caused their strength*. [See above ver. 3.] *to fall down to the earth*.

7 *I will mention the loving kindnesses of the LORD, the manifold praise of the LORD, according to all that the LORD hath shewed us, and the great goodness towards the house of Israel, which he hath shewed them, according to his mercies, and according to the multitude of his loving kindnesses*. [This the people of God speaketh, being now instructed concerning Christ, and his great acts, praising him withal for the mercies which they had received of him, wishing and praying that they might be continued unto them. (the manifold praise of the LORD) Or, *various praise of the Lord*: to wit, the praise for the good which the Lord hath done unto me. (according to all that the LORD hath shewed unto us) Heb. *as according to all*; to wit, according to all the good. Of the signification of the word *shewing*, see Psal. 13. on ver. 6.]

8 *For he said*, [To wit, when he made a covenant with our forefathers] *surely they are my people, children (that) will not lie*: [Or, *that will not be false*. God speaketh here after the manner of men, that hope the best of their children. And understand withal, but they will serve me sincerely, as true Israelites in whom there is no guile. Others, *they will not degenerate*, or *grow out of kind*; to wit, after I shall have begotten them again by mine holy Spirit] *so he became their Saviour*. [That is, he delivered them from their enemies.]

9 *In all their distress he was distressed*, [That is, he was distressed or grieved, because of the miseries

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which

which they endured in Egypt. Thus Christ is persecuted in his holy members, *Acts 9.4.* See also *Mat. 25. 45.* and *Zach. 2. 8.* Others, in all their distresse was no distresse. Understand withal, but a gracious fatherly chastening. Others, In all their distresse he was no enemy or adversary, but the Angel of his face saved them; as followeth in the text. The meaning is, he distressed them indeed, but not as being their enemy] and the Angel of his face [that is, the Angel that is before his face, that taketh care of their salvation; to wit, Christ. See *Exod. Chap. 23.* the Annotat. on ver. 10.] saved them; by his love and by his grace he redeemed them. [That is, he redeemed them because he loved them, *Deut. 7. ver. 7, 8.*] and he took them up, and he carried them [As if he had said, he laid them on his back, and carried them, as an Eagle carrieth her young ones. Compare this with *Deut. 32. 11.* and see likewise above chap 46. 4.] all the daies of old. [Heb. all the daies of antiquity, or, age; as ver. 11, and 20, &c. That is, from that time that I called them to be my people. See of the Hebrew word, *Jerem. 2.* the Annot. on ver. 20.]

1 But they waxed rebellious, [Or, but they rebelled. In *Numb. 14. 22.* it is said that they tempted the Lord ten times. See the Annotat. there. See likewise *Psal. 78. ver. 40, 57.* and *Psal. 95. 9.* and occasioned griefs unto [Others, grieved. See *Genes. 6. on ver. 6.*] his holy Spirit: [Heb. the Spirit of his holiness. This Spirit they grieved, in regard they wilfully resisted the will of God, which the holy Ghost had revealed unto them by the word. See *Ephes. 4. 30.*] therefore he was turned into an enemy unto them, He himself fought against them. [That is, he behaved himself as if he had been their enemy when he smote them in the wilderness. See *Psal. 78. 31, 33, 59, 60, &c.*

11 Nevertheless he remembred the daies of old [Wherein he indeed he smote them for their sins, but yet had compassion again on them, so that he did not utterly destroy them] Moses, (and) his people: (but now) where is he that brought them up out of the sea. [These and the words following the Church of God seemeth to speak unto God by way of complaint. Others take them to be the words of God: as if God had said, Whereby should the glory of the Lord appear? to wit, if I would so proceed to punish my people according to their deservings. So the Prophet should here bring in God, as it were disputing with himself about his own honour. Compare *Exod. 32. 11, 12.* (where is he that brought them up out of the sea,) To wit out of the red Sea, *Exod. 14. 21, &c.* The meaning is, how can that be, that I should now cast them off or forsake them, whereas I have heretofore so faithfully brought and delivered them out of all trouble and danger?] with the shepherds of his flock? [Thus he calleth Moses and Aaron, that led the people of Israel thorow the wilderness, as shepherds do their sheep. See *Psal. 77. 21.* (of his flock) that is, of the children of Israel] where is he that put his holy Spirit in the midst of them? [To wit, of the people, as ver. 14.]

12 That caused the arm of his glory to go on the right hand of Moses: [Or, that led them on the right hand of Moses (with) his glorious arm. That is, who assisted Moses in his hard task, by his glorious power, and divine help] that clave the waters [to wit, of the red Sea, *Exod. 14. 21.* and afterward of Jordan. *Jos. 3. ver. 15, 16.*] before their faces, that he might make himself an everlasting Name?

13 That led them thorow the Abysses, [See *Exod. 15. 9.* *Psal. 6.*] as an horse in the wilderness, [To wit, softly, and gently, as a man leadeth a horse by the bridle] therefore they stumbled not. [Others, that they should not stumble.]

14 As a beast (that) goeth down into the valleys, did the Spirit of the LORD give them rest: So didst thou lead thy people, that thou mightest make thy self a glorious Name. [Here the people of God speak again. (as a beast, &c.) whether horse or cow. (did the Spirit of the LORD give them) to wit, the people. (rest) or, lead them softly (So didst thou) O Lord, (lead thy people,) that thou mightest make thy self a glorious Name.] The Church now directeth her speech unto God, & intreateth him to proceed in his wonted goodness.]

15 Look from heaven, and behold from thine holy and glorious habitation: [That is, from heaven, which is also called the habitation of his glory, *Deut 26. 15.*] where are thy zeal, [For thy people, and against thine enemies. It is spoken of God after the manner of men. See above chap. 9. ver. 6.] and thy strengths? [Or, thy powers; that is, thy mighty works, or miracles, as *Matth. 13. 59.*] the sounding [Or, the stirring, the sound. Others, the multitude] of thy bowels. [that is of thine heart] and of thy mercies? they are restrained towards me. [Or, they are shut up against me, That is, they do not appear towards me as in former time. Others, art they shut up against me?]]

16 Yet thou art our Father, [Or, Verily thou art our Father] for Abraham is ignorant of us, and Israel doth not know us: Thou, O LORD, art our Father, our Redeemer, of old is thy Name. [that is, thou hast been our Redeemer of old, or, from everlasting]

17 LORD, why dost thou make us erre from thy ways? (why) dost thou harden [The Hebrew word is only, found here, and *Iob 39. 9.*] our heart that we should not fear thee? [Heb. [from thy fear. [The faithful speak here of the greatest part of the people. It is said of God, that he maketh men to erre, and that he hardeneth their hearts, not that he infuseth any error into them, but that he justly giveth men up to their perverse mind, and to a spirit of error, which maketh their heart fat and hard, *Joh. 12. 39, 40.* *Rom. 11. 8, 2.* *Thef. 2. 11.* but men do harden their own hearts, and do erre from the way, by committing sins. *Psal. 95. 8, 10.*] return [that is, do us good again] for thy servants sake, [that is, for our sake, whom thou hast chosen for thy servants. Or, who are thy servants, in respect of the covenant which thou hast made with Abraham, Isaac, and Jacob, promising them, that thou wouldest be the God of their seed] the tribes [to wit, the twelve tribes, into which the people of God was divided] of thine inheritance. [That is, which thou hast taken for thine inheritance, and doest possess them as thine inheritance: as *Deut. 32. 9.*]

18 Thine holy people have possessed (it) [To wit, thy land, the Land of Canaan, which thou hadst given them. Or, thy sanctuary, as here immediately followeth: both the one and the other being tokens of Gods favour] (but) a little while: [Understand thus thus, that they possessed it but a short time in rest and in peace. Whereof their sins were the cause, as appeareth, *Deut. 11. ver. 8, 9, 17.*] our adversaries [to wit, the Babylonians] have troden down thy sanctuary, [that is, thine holy temple, consisting (besides the Courts) of the holy place, and the holy of holies. Compare *Psal. 74. 7.*]

19 We [To wit, thy people, or they over whom thou bearest rule] are become [to wit, by reason of our sins and transgressions] (as they) over whom thou didst not bear rule of old, and which were not called by thy name. [Or as the Hebrew words run, upon whom thy name was not called. See this phrase, *Deut. 28. 10.* above chap. 4. 1, *Dan. 9. 19.*

C H A P. LXIV.

The people of God go on in their prayer which they began in the end of the sixty third chapter, verse 1 beseeching God to deliver them as he had done formerly; 3 confessing and acknowledging their abominable sins, 6 and their own unworthiness, 8 praying especially for the building up of Jerusalem, 10.

OH that thou wouldst rent the heavens that thou wouldst come down, [This dependeth yet on the last verse of the sixty third chapter, being a continuation of the prayer of the Church, that God would manifest his help from heaven, for the destruction of their enemies, and for the redemption of his Church, especially by the coming of the Messiah in the flesh, whereunto respect is had verse 4, (oh that thou wouldst rent the heavens,) to wit, being kindled with zeal and indignation, as the words next following do further shew, all tending thereunto, to intreat God, that he would be pleased to manifest himself in glory and power as he did when he gave his law, *Exod. chapter 19.*] that the mountains might flow at thy face, [that is, that they might melt and flow away like water, being as it were astonished at the presence of thy majesty. See the like allegorical phrase, *Deut. 32. 2. Judg. chap. 5. verse 4, 5, &c. Psal. 18. 8. and 97. 5.*]

2 As a melting fire burneth, (and) the fire causeth the waters to bubble up, [Heb. a fire of melting; that is, as a fire causeth a thing to melt, which men intend to cast: and as the fire causeth the water to bubble up] to make thy name [that is, thy power, whereby thou avengest thy self on thine enemies] known to thine adversaries! [that is, to the persecutors of thy Church whom thou holdest for thine enemies. Compare *Acts 9. 4.*] let the heathen (so) tremble at thy face.

3 When thou didst terrible things, [To wit, in the time of our fathers both in Egypt and in the wilderness] (which) we looked not for: thou camest down, the mountains flowed away at thy face, [Others, that thou mightest come down, & the mountains might flow down at thy face]

4 Yea of old men have not heard it, nor perceived (it) with (their) ears, neither hath any eye seen it, besides thee, O God, (what) he will do for him that waiteth upon him. [This is principally to be understood of the mysteries of the Gospel, unknown and incomprehensible to the wisdom and understanding of men, save to those, to whom God revealeth them by his spirit, as the Apostle Paul sheweth from this place, *1 Cor. 2. ver. 9, 10.* (neither hath any eye seen it) yea it never entered into the heart or thought of any man, as the Apostle testifieth, *1 Cor. 2. 9.* (what he will do) for what thou wilt do, that is, what mercies thou wilt bestow. The Apostle saith what God hath prepared; to wit, the Kingdome of heaven, which is so great a glory, that it far excelleth all humane understanding. (for him that waiteth upon him) the Apostle expoundeth these words thus, for them that love him. For to wait upon God is a fruit of love. Compare with this place *Psal. 13. 20.*]

5 Thou meetest him that is joyful, and that doth righteousness, [To wit, with thy grace and mercy, and help of them, as the Angels met Jacob, *Gen. 32.* In other places it signifies a meeting for damage and hurt, as *Exod. 5. 3.* (him that is joyful) them that apply themselves with joy to thee, or them that rejoice in thee] those that remember thee in thy ways: [that is, those that praise and glorify thee for thy wonderful providence and protection] behold thou wast wroth [and consequently thou hast smitten us] because we have sinned in them; [to wit, in thy waies, lawes, &c. will, or in thy grace and mercy which thou continually shewest unto thy people] is eternity that we may be saved [that is, if we had walked in them we should have been saved. Others, behold thou wast

wroth, because we alwaies sinned against those (to wit, waies) yet we are saved.]

6 But we are all as an unclean person, (thing) and all our righteousnesses [That is, all our best works, or whatever good we might have done] are as a cast garment: understand withal, if thou shouldst examine them according to the rigour of thy justice, beholding us in our own nature out of Christ. See *Ph 1. 3. 8. Heb. as a garment of casting away, or as a filthy stained garment: or a garment made up of rags and patches.* See on the contrary what we are in Christ Jesus, *Revel. 19. 8.* and we do all fall off, or we wither or fade, [to wit, by reason of thine anger kindled against us, which we have occasioned by our sins. See *Psal. 90. 5, 6.*] as a lease, [compare this place with *Jude ver. 12.* The contrary is, *Psal. 1. 3.*] and our offences, [This word comprehendeth not onely the offences, but also the punishment of them] like a wind carry us away.

7 And there is none [That is, very few] that calleth upon thy name, [to wit, with true faith and repentance, at it becometh them to do] that turneth up himself to take hold of thee: [to wit, to keep thee back from going on to punish us in thine anger. Others, that holdeth fast on thee] for thou hidest thy face from us, See *Deut. 13. 17.* and thou causest us to melt by the means of our iniquities. [or by the strength of our iniquities. Heb. by the hand of our iniquities. The meaning is, our sins have kindled the fire of thy wrath, whereby we are melted and consumed]

8 But now, LORD, thou art our father: [God is the Father of all men in regard that he hath created them. But he is the Father of his elect for this cause also, because he hath adopted them as for children by grace. See *Rom. 8. 15, 16.*] we are the clay and thou art the potter, [or former, or he that formed us, forming our hearts as a potter formeth a vessel of clay or earth] and we all are the work of thine hands.

9 LORD, be not so exceedingly wroth, neither remember iniquity for ever: [Compare *Psal. 79. 8.*] lo, behold, we beseech thee, we all are thy people.

10 Thy holy cities [Heb. the cities of thy holiness, to wit, Zion and Jerusalem. And understand here by Zion the city of David, which was the upper part of the city of Jerusalem, built upon mount Zion: and by Jerusalem is understood the lower part of the city. Or by the holy cities may be understood in general the cities of Juda, as being cities of the holy land, and of the holy people of God; and consequently Zion and Jerusalem as followeth] Zion is become a wilderness, Jerusalem, a desolation. [that is, Jerusalem is made desolate. See *Psal. 79. 1.*]

11 Our holy and our glorious house, [To wit, the Temple wherein the holy service of God was performed, and where God manifested his glory and presence. See *1 Kings 8. 13, &c.*] wherein our fathers praised thee is burnt with fire: [to wit, by the Babylonians. For it seemeth that this prayer was prescribed by the Prophet unto the people, to be used in the time of the Babylonian captivity. Others, is (dedicated) to the fire. Heb. is become a burning of fire. The first Temple was burnt by Nebuchadnezzar, *2 Kings 25. 9.* the second by the Emperour Titus. See *Matth. 24. 2.*] and all our desirable things are become a desolation.

12 LORD shouldst thou refrain thy self [Or cease; to wit, without executing vengeance upon our enemies, and without bringing us again to Jerusalem, to build up the Temple again and to restore thine holy worship] at these things? [to wit, at this sad condition of thy Church] shouldst thou hold thy peace, and afflict [or cast down] as so sore?

CHAP. LXXV.

A Prophecy of the calling of the Gentiles, verse 1 and rejection of the Jews for their rebellion and Idolatry, 2 and other sins, 4 But the penitent are promised that they shall be delivered, 8 but the forsakers of God are sorely threatened, 11 and the servants of God comforted, 13 especially with the promise of eternal life, 17 Typified by the new Jerusalem, 18 and other types 20, &c.

I am found [Heb. properly *sought*. Understand with-
all and *found*, as it is said *Romans* 10. 20. See this
phrase; to wit, *seeking for seeking and finding*, *Eccles.*
3. 6. and compare *Gen.* 12. on ver. 15] of them, that
asked not (for me) Heb. that asked not. This the Lord
speaketh: and it is a prophecy concerning the call-
ing of the Gentiles, and the rejection of the Jews]
I am found of them that sought me not: [that is, of the
Gentiles, that were aliens from the common-wealth
of *Israel*, &c. See *Eph.* 2. 62.] **I said unto a nation that
was not called by my name**, [Understand here also the
Gentiles that were in times past were not called the
people of God. See *Romans* 9. 24, 25, 26.] **Behold,**
(*here*) **am I**, behold, (*here*) **am I**, [that is, I offer my
self for your good; to wit, in and by the preaching of
the Gospel]

2 **I have Spread out mine hand all the day unto a rebel-
lion people**, [That is, I have caused the Jews to be
continually called and instructed by the preaching
of the prophets, and afterward by the Apostles, but
they laid it not to heart. When the Scripture saith
that men spread forth or stretch out their hands, it
signifieth praying, as *Exod.* 9. 29. and *1 Kings* 8. 22.
See the Annotat. there. But when it is said, that
God spreadeth forth his hands, it signifieth *preach-
ing*, as here, and *Prov.* 1. 24. See the Annotat. there
(*unto a rebellious people*) See above chap. 1. on verse
23. The Apostle Paul following the Greek inter-
preter rendereth it *unto a disobedient and gain-saying peo-
ple*; and he saith that this is spoken to *Israel*, *Rom.*
10. 21] **which walk in a way that is not good**, [As *Psal.*
36. 5. The word *way* is used sometimes in Scripture
for religion, as *Act.* chap. 18. ver. 25, 26. and chap. 22.
verse 4.] **after their (own) thoughts**. [It is said, *Psal.*
94. 11. that the thoughts of man are vanity it self.
See likewise *Psal.* 81. 13.]

3 **A people provoking me continually** [To wit, by their
idolatry and abominations. See 32. 16. to my face:
[that is, openly, boldly, impudently, contrary to
Gods commandment *Exod.* 20. 3. See above chap.
1. verse 11.] **offering in gardens**, [to wit, under green
trees, after the manner of Idolaters. See above chap.
1. 29. and below chap. 66. 17.] **and burning incense
upon bricks**. [that is, upon idolatrous alters, that
were made of bricks, despising Gods golden altar
which Solomon had caused to be made, *1 Kings* 7. 48.]

4 **Sitting by the graves**, [To enquire of the dead
for the living, above chap. 8. 19. which is abomina-
tion in the sight of God, *Deut.* 18. 11, 12. See above
chap. 2. 6. and 8. 19.] **they overnight with them that
are kept**, [that is according to the opinion of some
among the Idols or images of false Gods, which kept
and protected nothing, but were to be kept and
watched lest they should be stolen; but others un-
derstand it of dead bodies, which those that had skill
in the magick art, were wont to keep and to tarry
with them in the night time, to ask counsel of them.
Others, they overnight in the desert places, or in moun-
tains] **eating swines flesh**, [against the express com-
mand of God to the contrary, (as being an unclean
thing) *Levit.* 11. 7. *Deut.* 14. 8.] **and there is broth of
abominable things in their vessels**. [that is, broth of the
flesh of beasts that were forbidden, which were an
abomination unto the Lord, when a man did eat

them. Others, pieces of unclean, or stinking, or rotten
(flesh) is in their vessels. See the Annotat. *Levit.* 7.
18. but under the above recited abominations must
here be understood all manner of transgressions
against the law of God]

5 **Which say**, [To wit, to the Prophet, that goeth
about to reprove them, and to exhort them to re-
pentance] **keep thee to thy self and come not near to me**,
[that is, tarry away from me, come not near me:
trouble thy self with thine own self] **for I am holier
then thou**: [or *holier in comparison of thee*. they are the
words of boasters & hypocrites, disdaing others, as if
they themselves were very holy men, whereas in-
deed they were most unclean. See *Prov.* 30. 12. *Luk.*
18. 11. *Rom.* 2. 17, &c.] **these are a smoke in my nose**
that is they are very lothsome unto me, therefore I
will consume them in my wrath. Others, they are a
smoke in mine anger, that is, they deserve a great pu-
nishment which shall also befall them in mine an-
ger. Thus *smoke* is taken for great punishment,
above chap. 14. 31 *Revel.* 18. 9, 18 and 19. 3. and
elsewhere besides] **a fire burning all the day**, [that is,
burning continually. So that this is to be understood
of hell fire that burneth alwaies, *Mark* 9. 45, 46, 48.]

6 **Behold it**, [To wit, the idolatious disposition of
the Jews, whereof is spoken immediately] **is written
before my face**: [to wit, that it may not be forgotten;
I will surely punish it in due time. See *Exod.* 17. 14.
Deut. 32. 34. See the Annotat. there, and *Jerem.*
17. 1] **I will not keep silence**, [understand this *keeping
of silence*, not so much of being silent in words, as to
keep one self quiet in deed, as *Judg.* 82. 9. See the
Annotat. there. See also the Annotat. *1 Kings* 22.
on ver. 3.] **but I will recompense**, yea **I will recom-
pense into their bosome**, [that is, abundantly in full
measure, as *Psal.* 78. See the Annotat. there on ver. 12.]

7 **Your iniquities, and the iniquities of your fathers
together saith the LORD, which have burnt incense upon
the mountains, and have reproched me** [or have defied me]
upon the hills: [to wit, by their false worship. See
Psal. 106. 20, 21.] **therefore will I measure back their
former wages** [or their first wages; to wit, which they
have deserved by their evil deeds. See above chap. 40.
on ver. 10 and 62. 11.] **into their bosome**.

8 **Thus saith the LORD, as when new wine is found in
a cluster of grapes, they say destroy it not**, [to wit, the
grape] **for a blessing**: [th it is, good wine proceeding
from the blessing of God, and for which he is to be
blessed and praised] **is it: so will I do it for my ser-
vants sake**, [that is, because of the godly among the
Jews which serve me faithfully] **that I may not destroy
them all**. [that is, that I may not destroy all the
people. Others, that I may not destroy all. Here the
Lord sheweth that when any man is minded to pluck
up a vine, because it beareth not good fruit, yet he
spareth it, if he findeth but some good grapes upon
it: so will the Lord likewise spare the small remnant
of Israelites, because of the small number of his
elect. Compare herewith above chap. 17. on ver. 6.
and *Rom.* 11. 5.]

9 **And I will bring forth** [Or bring out; to wit,
first out of the Babylonian captivity, and secondly,
out of the spirituall captivity of the Devil] **seed** [that
is, some few, as *Rom.* 9. 29. See above chap. 1. 9.
with the Annotat.] **out of Jacob**, [the meaning is, I
will increase and bless my Church] **and out of Juda
an inheritor of my mountains**: [that is, a small com-
pany that shall possess and inherit the mountains
(of my mountains) that is, of the land of Juda which
was mountainous. The Churches or Congregations
of believers, and likewise the kingdom of heaven,
are typified by the mountainous land of Canaan, espe-
cially by mount Zion. See *Ezek.* 36. 1, &c.] *and*

mine elect shall hereditarily possess it, [to wit, the land, as *Matth. 5. 5.* or Jerusalem, as below *ver. 19.*] and my servants shall dwell there.

10 And Sharon shall be a sheepfold [That is, their flocks shall feed in fruitful places; by which words is signified the abundance of blessings which the Church and every member thereof should receive at the hand of God. For Sharon was a fruitful and pleasant valley. See *1 Chron. 5. 16.* and *27. 29.* *Cant. 2. 1.* above *chap. 33. 9.*] and the valley of Achor [this was also a fruitful valley lying hard by Jericho. See *Jos. 7. 26.* *Hos. 2. 15.*] a resting-place for Oxen, or a place where cattle shall lie down and rest for my people that have fought me.

11 But ye forsakers of the LORD, the forgetters of the mountain of my holiness, [Or ye that forget my holy mountain, that is, my Temple, and the true worship of God, which ought to be exercised in my Temple. He speaketh to the unbelieving Jews. See *Rom. 10. 21.* See also *Psal. 106. 21.*] the preparers of a table for that band, [the meaning is, after ye have performed your idolatrous offering, ye sit down at the table and eat of such offerings. The Hebrew word rendered here *band*, signifieth a band, a troop, an heap, or host. See *Gn. 35. 11.* Some understand the host of heaven, the sun, the moon, and stars. Compare *Jeremiah 7. 18.* and *8. 2.* and *19. 13.* Others retain the word God in the Text, and understand hereby, some Jupiter, others Mars, others Fortune, others the Sun, others the whole company of false Gods] and the fillers up [or the minglers; as *Prov. 23. 20.*] of drink for that number. [That is, to the honour of the stars, that are many in number. Heb. *Lamni*. Some retain this word in the text, as if it were the name of some Idol. Others take it to be a certain number of stars altogether, and render it, for as many as may be numbered; to wit, unto as many idols as it is possible for any to number; that is, unto a very great number. Some understand by this word the Moon]

12 I will also number you to the sword, [Or go to, I will number you, &c. this hath respect to the word *number*, *ver. 11.* The meaning is, go to, inasmuch as ye trespass in number, I will likewise punish you in number, and as many as I do number shall perish by the sword] [so] that ye shall also bow down to the slaughter, [that is, ye shall be fain to bow down and stretch out your necks unto those that shall kill you] because I called, [to wit, by the mouth of my Prophets, by whom I caused my will to be declared unto you. Compare herewith *Proverbs 1. 24.* *Jeremiah 7. 13.* *27.* below *chapter 66. 4.* and *Matthew 23. 34.*] but ye did not answer; I spake, but ye heard not, but did that which was evil in mine eyes, and did choose that wherein I took no delight.

13 Therefore thus saith the Lord LORD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: [Understand here by eating and drinking, the enjoying of the good gifts of God. See *Psal. 36.* on *verse 9.* See also *Leviticus 26. 10.*] behold my servants shall rejoice, but ye shall be ashamed.

14 Behold my servants shall shout for good heart, [Heb. for goodness of heart; that is, for joy. See *Jud. 16.* on *ver. 25.*] and ye shall howl for breaking of spirit.

15 And ye shall leave your name for a curse, [or for an oath. Oftentimes oaths were made of wishing of evil, or with cursing. In *Numbers 5. 21.* it is said an oath of cursing. See the Annotations there. The form of such oaths of cursing was, the Lord make thee as this or that man, as appeareth *Jeremiah 29. 22.* that is, let those plagues and curses light upon thee, which have lighted on this or that man by the just

judgement of God. See on the contrary the form of blessing of this or that man, *Genesis 48. 20.*] and the Lord LORD shall slay you, [that is, every one of you] but he shall call his servants by another name, [that is, they shall be no more called Israelites, but Christians, *Acts 11. 26.* See *Genesis 32. 28.* Also a new name signifieth sometimes a new and better condition, as above *chapter 62. 2.* See the Annotations there]

16 So that whosoever shall bless himself [That is, whosoever shall wish all good things, happiness, and prosperity to himself. See *Genesis 29.* on *verse 19.*] on earth, the same shall bless himself in the God of truth: [that is, in the true God. Others, in the God Amen, or in the God of Amen: whereby is meant our Lord Jesus Christ who is the true God and eternal life, *1 John 5. 20.* and he is called the Amen, *Revel. 3. 14.* and in him shall all the kindreds of the earth bless themselves] and whosoever shall swear on earth, [swearing is a part of Gods worship. See *Psal. 63.* on *verse 12.*] the same shall swear by the God of truth, [see the former note on the words, the God of truth] because the former troubles [that is, as well the miseries that my people have endured, as the causes thereof, to wit, their sins] shall be forgotten, and because they are hid from mine eyes.

17 For behold I create [Heb. I am creating; that is, I am ready to create. See also *ver. 18.*] a new heaven, and a new earth: [The meaning is, I will renew all things in Christ; Or, I will to renew and repair the whole state of the Church, as if so be I created a new heaven and a new earth. This indeed was presently performed at the first coming of Christ, by the preaching of the Gospel, and the working of the holy Ghost, who was richly imparted unto the faithful of the New Testament: But it shall not be fully accomplished until the second coming of the Lord, when he shall take up his Church into the kingdom of heaven. See below *chap. 66. 22.* *2 Pet. 3. 13.* *Revel. 21. 1.* (and a new earth) that is, the earthly Gentiles shall be as it were made new by their calling to the knowledge of the Gospel. See *Psal. 97. 1.* and *98. 3, 4.* *Revel. 21. 2.*] and the former things shall be no (more) remembered, neither shall (they) ascend into the heart. [That is, come into mind, or in remembrance. See the Annotat. *Jerem. 3.* on *ver. 16.* and *chap. 7.* on *ver. 31.*]

18 But be ye glad, and rejoice for ever (in) that which I created: [Or, (our) that which I create. Others, rejoice for ever, ye whom I create new; to wit, in Christ Jesus. See *Psal. 102. 19.* *Ephes. 2. 10.*] for behold I create Jerusalem a rejoicing, [that is, I will fill my Church and all the members thereof with everlasting and heavenly joy; for here mention is made of the heavenly Jerusalem] and her people [to wit, the people of the City of Jerusalem] shall rejoice.

19 And I will rejoice over [That is, because of. Compare *Deut. 28. 63.*] Jerusalem. See above *chap. 62. 5.* and be joyful over [that is, because of, as before] my people: and the voice of weeping shall be no more heard in her, [that is, in Jerusalem; to wit, in the heavenly Jerusalem] nor the voice of crying. [For all tears shall be wiped away from their eyes. See above *chap. 25. 8.* and *30. 19.* and *Revel. 7. 17.* and *21. 4.*]

20 (There) shall be no more thence [Or, from thence [To wit, from Jerusalem] a suckling, [Or, a suckling child, as above *chap. 49. 15.*] of (few) daies, Heb. a suckling of daies; that is, an infant, or a child that dieth when its but a year old: for daies do sometimes signify a year: as *1 Sam. 2. 19.* it is said the offering of daies, for the yearly offering] nor an old man, that shall not fill his daies. [To wit, those daies, which belong to a common age] for a young man shall

whilest they are yet children: Others, when they are somewhat old, as at 60. or 70 yeers of age, but few that live out their full age, and attain to an hundred years: But then it shall happen to the one as to the other, to the young as to the old. They shall all fill up their daies. This he confirmeth thus, *For a young man being an hundred years old, shall die; that is, a child shall not die a child, but it shall fill up the full time of its life, but a sinner of an hundred years shall be accursed; that is, a child shall be happier in the kingdom of Christ, then an old man in the kingdom of the world; for a child shall in the kingdom of Christ attain to a happy perfection of life: but in the kingdom of the world, a sinner when he shall seem to have attained to the perfection of life, shall be accursed.* Others take it and expound it thus: (There shall be no more thence a suckling (or infant) of daies, nor an old man, whose daies shall not be filled: but a sinner of an hundred years shall be accursed: that is, the longer he shall live, the more curses he shall be subject unto.)

21 And they [To wit, my servants, ver. 13.] shall build houses, and inhabit (them): and they shall plant vineyards, and eat the fruit of th. m. [That is, they shall be made to rejoyce with all manner of blessings of God. Compare Deut. 28. 3, &c. and Levit. 26. 4, to 16. Howbeit under temporal blessings, which God promiseth in the law, must here and elsewhere be understood spiritual and eternal blessings.]

22 They shall not build, that another may inhabit it; they shall not plant, that another may eat it: [This verse sheweth, that they shall be freed from those curses which the law threatneth to the disobedient, Deut. 28. 30.] for the daies of my people shall be as the daies of a tree, [that is, firm, stable, permanent. See Psal. 52. 10. and 92. 13.] and mine elect shall wear out [Or, make old, or, make perpetual] the work of their hands. [That is, they shall long enjoy the work of their hands, because they shall live long.]

23 They shall not labour in vain, [Or, for vanity. See Levit. 26. 16, to 20.] nor bring forth for trouble: [Namely so, as that their children should be slain by the enemies, or, be carried away captive. See Deut. 28. ver. 32, to 41.] for they are [or, but they shall be the seed] that is, the children] of the blessed of the LORD, and their posterity [that is, their childrens children. See above chap. 44. 3.] with them.

24 And it shall come to pass, that before they call I will answer: [For God knoweth what we have need of before we pray, Math. 6. 8. Ps. 145. 18. And see an example, Genes. 24. 15.] whiles they yet speak I will hear.

25 The wolf and the lamb shall feed together, [Heb. as one] and the lion [The Hebrew word signifieth properly a venting lion] shall eat straw as an ox, that is, cruel wicked men shall be changed, and become as little children. See Math. 18. 3. and above chap. 11. ver. 6, 7, 8, 9.] and dust shall be the serpents meat: [Heb. her bread. The meaning is, the serpent shall lie hid in her holes, and shall not seek to hurt any, but shall be contented to eat dust, as God had appointed, Genes. 3. 14.] they shall do no hurt, nor destroy in all my holy mountain, saith the LORD.

C H A P. IXXVI.

The Lord reproveth the Jews that relied on the outward Temple, ver. 1 And sheweth who they are that please him. 2 A threatening against the rebellious. 4 Afterward he comforteth the godly. 24.

Thus saith the LORD, The heaven is my throne, and the earth is the footstool of my feet: [See the Annotat. 1 Kings 8. 27. and 2 Chron. 6. 18. Acts 7. 43, 49. and 17. 24.] where should that house be that ye should build unto me? [As if he had said, ye must not think that I can be shut up in a Temple. Many Jews in those times thought that they did enough, when they worshipped God in the Temple (whereunto they held themselves especially tied) with the outward worship that was enjoined them, although they did not live according to all his commandments, but lived wicked lives. But this reproof of the outward worship of the Jews, must be so understood

as that under it is likewise prophesied of the disanulling of the ceremonies of the Old Testament] and where is the place of my rest? [Or, which is the place of my rest? as Acts 7. 49.. The Tabernacle and the Temple are called the rest of the Lord, 1 Chron. 28. 2. and 2 Chron. 6. 41. and Psal. 132. 8. See the Annotat. there. But of the new heavenly Jerusalem it is said, Revel. 21. 22. I saw no Temple therein, for the Lord the Almighty God is the Temple of it, and the Lamb. And now is the time that the true worshippers shall worship the Father in spirit and in truth, being tied to no certain house or place, Job. 4. 21, 24.]

2 For mine hand [That is, power] hath made all these things, [this is set down by way of question, Acts 7. 50. hath not mine hand made all these things?] and [or, so therefore] all these things have been, [That is, subsist, to wit, by my power. See Psal. 119. 91. and Job 41. 2. Or, to be signifieth to continue, as Exod. 24. 12. Ruth. 1. 2. Psal. 64. 8. Dan. 1. 21. See Psal. 37. on ver. 18.] speaketh the LORD, but to this (man) will I look, [Or, upon whom shall I look? That is, unto whom shall I be gracious? that is, whom shall I cause to enjoy my favour and help?] to him that is poor, [And he that acknowledgeth his poverty, namely his spiritual poverty; that is, the want of righteousness] and contrite in spirit. [By reason of the sense or knowledge of his sins. See Psal. 34. on ver. 19. and Psal. 35. on ver. 15. and 51. 19. and above chap. 57. 18. Compare Math. 5. 3. and 1 Pet. 3. 4.] and that trembleth at my word. [That is, that so highly regardeth my Majesty & excellency, as that he feareth and trembleth at my commandments, receiving them, and submitting himself unto them with a child-like fear and reverence. Compare Exod. 9. 4. and 10. 3. below ver. 5. Hos. 11. 10, 11. See also, Exod. 19. 16. Job 37. 1.]

3 Who so killeth an ox, [Heb. throateth &c.] To wit, for an offering; to wit, without acknowledgment of his sins, and without faith; or, also he that doth it outwardly in the time of the new Testament. See above chap. 1. 11. Heb. 10. 1, 4, 11.] smiteth [or, slayeth] a man: [that is, killeth a man. The meaning is, it is as displeasing unto me, yea he doth as exceedingly provoke me to anger, as if he slew a man] who so offereth a lamb, breaketh a dogs neck: [that is, he is like one that breaketh a dogs neck, or, beheadeth a dog, or cutteth off his neck; to wit, to offer it unto me, as Deut. 21. 4. And understand here under the name of dog all kinds of unclean beasts, which were forbidden in the law to be offered] who so offereth a meat-offering, is (as he that offereth) swines blood: See Levit. 11. ver. 7, 8, 9. Deut. 14. 8. where not onely swines flesh is forbidden to be eaten, but the Jews were not allowed to touch it without defiling themselves therewith] who so burneth frankincense for a remembrance-offering, [to wit, for a memorial. See the Annotat. Levit. 2. on ver. 2. Heb. he that maketh a remembrance of incense, or frankincense] is (as) he that blesseth an idol: [Or, praiseth an idol: that is, giveth thanks, as if he were a true God. See of the Hebrew word rendred an idol, 1 Sam. 15. on ver. 23.] They also choose their (own) waies [The meaning is, they walk not in the waies that I have prescribed unto them, but they choose waies unto themselves, that is, waies and manners of worship; or their own wicked lusts, & evil concupiscences] & their soul delighteth in their abominations. [That is, in their idolatries and ceremonies, which are an abomination to me. See 2 Chron. 18. 8. Ezek. 20. 7. with the Annotat.]

4 I will also choose (the reward) of their dealings, [As if God should say, have they chosen their own waies, and walked in them? I also will choose the thing that I will do [Others, I will also choose their mutabilities; that is, I will also punish them for their hypocrisie, and will make them to trot up and down, and to go into captivity [Others, for their delusions; that is, I will discover their wickedness, and hypocrisie, whereby they mean to blind mine eyes] and I will cause their fears] to wit, the power of

the Chaldeans and other enemies, which they are afraid of.] See *Iob chap. 39. on ver. 25.* to come upon them; because I called, and none did answer; [See *Prov. 1. 14. above chap. 50. 2. and 65. 12. and Jer. 7. 13.*] but did that which is evil in mine eyes, [See above *chap. 65. 12.*] and chose that in which I delighted not.

5 Hear the word of the LORD, ye that tremble at his word: Your brethren that hate you, that separate you far off for my Names sake, [Here now God or the Prophet speaketh to the godly Israelites that lived in the time of the Prophets, and which afterwards in the time of Christ should believe in him, and should therefore be hated and persecuted of their brethren according to the flesh (your brethren) to wit, false brethren, hypocrites, (that separate you) or, sever you, are averse from you, counting you unworthy of their company. See above *chap. 65. 5.* (for my names sake) that is, because you profess the true religion, which I have given you to observe to the honour of my name] say, [to wit, mocking at the threatnings which the Lord causeth to be denounced by his Prophets] Let the LORD be glorious: [As if they had said, Let the Lord shew his power on us by his judgments, where-with thou dost threaten us. This those wicked men speak in a scoffing way, profanely rejecting all the threatnings and promises which the Lord made by his Prophets. Compare above *chap. 5. 19.*] but he shall appear to your joy, they on the contrary shall be ashamed. [Or, verily, he (to wit, the Lord) shall appear (that is, he shall surely come) to your joy (to wit, to the joy of the godly) but they (to wit the wicked) shall be ashamed; that is, I will plague them and bring them to shame: neither shall their false gods in whom they put their confidence, be able to deliver them.]

6 There shall be [That is, be heard] a voice of a great rumour [Others, the sound of a noise] from the city, [to wit Jerusalem] a voice from the Temple, the voice of the LORD, that recompenseth desert to his enemies. [Some understand the words of this verse thus, There shall be heard an alarm and lamentation, when the Chaldeans shall come to destroy the city of Jerusalem and the temple: this shall be the voice of the Lord, who shall call, or stir up the Chaldeans, to punish the wicked Jews. Others take these words thus, the voice of the teachers of the Gospel, that shall lift up their voice like a trumpet, shall go forth from Jerusalem, and be heard from the temple, above *chap. 2. 3.* being a gracious voice unto the elect, but displeasing unto the enemies of God, *2 Cor. 2. 15, 16.*]

7 Before she [To wit, Zion, *ver. 8.* that is, the Church of God] travailed. [Or, had pangs, sorrows] she brought forth; [that is, the Church of Christ shall suddenly and unawares increase, in regard that suddenly and beyond expectation, many of the Gentiles shall declare the Gospel, which as children of God shall be born unto her. See *Acts 2. 41, 47. and chap. 12. ver. 24.* The Gentiles came in great multitudes, in stead of the wicked and unbelieving Jews, to the Church of Christ. See *Acts 11. ver. 18. and ver. 23.*] before her pain came upon (her) she was delivered of a manchild. [that is, a great and mighty people, which *ver. 8.* are called her sons, And *Exod 4. 22.* Gods people are called Gods sons: and his first-born. Compare with *Revel. 12. 5.*]

8 Who hath ever heard such a thing? who hath seen the like? is it possible that a land [That is, the inhabitants of a land, a land full of people] should be born in one day? is it possible that a people should be borne at once? [that is, suddenly in a short time] but Zion was in pangs, and she brought forth her sons. [that is, Zion brought forth her children as soon as her pangs and travail came upon her. This came to pass when the preaching of the Gospel was speedily embraced (and she brought forth her sons) Understand this of a great number of Gentiles which were by faith gained unto Christ. See *ver. 7.*]

9 Should I break open the womb and not beget? [Or thus, should I break open the womb (of others) and not

cause (Zion) to bring forth? or thus, should I bring to the birth & not cause to bring forth? that is, should I prepare a people for the Gospel, and give no grace to receive it, profess it, and live according to it? Compare above *chap. 37. 3.*] saith the LORD: should I that beget, henceforth shut up? [that is, remain, or cause to remain barren. See *Genes. 16. 2. and 20. 17, 18.*] saith thy God.

10 Rejoyce ye [O ye faithful children of God, ye new-born Christians, of whose birth is spoken *ver. 8.*] with Jerusalem, [that is, with the Church of God, the spiritual Jerusalem, which the Lord hath built up again, and greatly increased by the calling of the Gentiles] and be glad over her, [or with her, or in her, that is, for her sake] all her lovers, be joyful with joy [that is, be heartily joyful, as *Matth. 2. 10.*] over her all ye that mourned for her. [to wit, not only for the destruction of the earthly Jerusalem, but much more because the Church of God is almost utterly oppressed by the enemies]

11 That ye may suck, and be satisfied with the breasts of her consolations: [That is, that ye may be partakers of the gifts which the Lord shall abundantly pour out upon his Church. See the Annotat. *Psal. 36. on ver. 9.* (with the breasts of her consolations) that is, of her manifold comforts, wherewith she doth comfort wounded consciences. See *2 Cor. 1. 3, 4.*] that ye may suck out & delight your selves with the brightness of her glory. [Or, with the abundance of her glory.]

12 For thus saith the LORD, Behold, I will extend peace [The word peace is diversly taken in Scripture; First, for spiritual peace arising from faith in Christ, *Rom. 5. 1.* Secondly, for brotherly peace, which one man hath with another, as *Joh. 14. 27. Mark 9. 50.* Thirdly, it signifieth likewise besides rest from war, all manner of health and prosperity both in soul and in body. See *Psal. 37. on ver. 11*] over her, [Or, incline, or bow it to her; to wit, to Zion; that is, to my Church] like a river, [See above *chap. 48. on ver. 18.*] and the glory [that is, riches. See above *chap. 61. on ver. 6. and Revel. 21. 26.*] of the Gentiles like an over-running brook: then shall ye [to wit, the godly Jews] suck, [to wit, the sincere milk of the word of God] ye shall be carried upon (her) side. [Or, upon (her) arms] and be friendly dandled upon the knees. [The meaning is, The Christian Church and the Ministers thereof shall deal very friendly & courteously with you, as a mother doth with her tender babes, not omitting any thing that might tend to your instruction and piety. See above *chap. 49. 22. and 60. 4, 16. and Numb. 11. 12. and 1 Thess. 2. 7. Gal. 6. 1, 2. Rom. 15. 1, 2.*]

13 As one whom his mother comforteth, so will I comfort you: [That is, I will shew all fatherly and motherly affection towards you, and I will embrace you with loving kindness. See above *chap. 40. 11.*] yea, ye shall be comforted at Jerusalem. [That is, in the Church of believers.]

14 And ye shall see (it), and your heart [That is, your inward mind, or, inward man. *Psal. 22. 27. and 69. 33.*] shall rejoyce, and your bones shall flourish like the tender grass: [that is, ye shall be made hearty and lively by the power of Gods spirit, whereas ye were before as it were dried up, and withered through grief. The word bones signifieth sometimes all the members of the body. See *Psal. 35.* the Annotat. on *ver. 10.* and *Psal. 51. on ver. 10.* See the contrary of this clause, *Prov. 17. 22.* (like the tender grass) which seemeth to be dead in the cold winter-season, but is revived again when the spring cometh] then shall the hand of the LORD [that is, the strength and power, or the help of the Lord] be known towards his servants, [that is, towards all the godly] and he shall be angry [Or, shew anger. The Hebrew word signifieth also loathing, detesting, as *Numb. 23. ver. 7, 8.*] with his enemies.

15 For, Behold, the LORD will come with fire, [Or, come in, or, as fire. This is a description of vengeance which the Lord shall exercise: and it may be understood of the corporal punishment which God shall bring upon his enemies here in this life,

as likewise at the day of judgment, 2 Thess. 1. 8, 9. See also Jerem. 5. 14.] and his charrets [Understand here warlike charrets. Compare this with Psal. 68. 18.] like a whirlwind: to turn [Or, to employ] hither his anger [that is, his judgments] with fury, and his rebuke [that is, his wrath, his judgments. See Psal. 9. on ver. 6.] with flames of fire.

16 For with fire, [Understand here the fire of divine wrath and vengeance. See Job 22. on ver. 20.] and with his sword [Some thus, that is, with the sword. Here some do understand the sword of the Chaldeans, and of other enemies, which the Lord would send against the Jews; therefore he calleth them his sword. But others understand here by the sword, the word of God; as Eph. 6. 17. Heb. 4. 12.] will the Lord enter into judgment with all flesh: [that is, with all wicked men, that shall have been disobedient and rebellious against him] & the slain of the LORD shall be multiplied.

17 They that sanctifie themselves, and purifie themselves in the gardens, after one in the midst (thereof:) that eat swine's flesh, and the abomination and mice: shall be consumed together, speaketh the LORD. [A narration what manner of enemies they were whom the Lord should destroy; to wit, such as honour idols, and lead not their lives according to the law of God. (They that sanctifie themselves, and purifie themselves [to wit, after the manner of idolaters, to please their false Gods. (in the gardens) Or, For the gardens that is, to go and offer in the gardens of idols; See above chap. 1. 29. and 65. 3. (after one) that is, one after another, or, after one another. Some understand here by one, a well, or pool lying in the gardens, by or behind which they washed themselves with the water thereof, that they might so cleanse and purifie themselves. Others, behind one (tree) that is, behind a close row of trees dedicated to some idol. Others, behind (the temple of the one; to wit, God, who is called One Deu. 6. 4. also some among the heathen call God the One. Others, behind the temple of Achad, which Achad they conceive to be an idol among the Assyrians, representing the Sun. (in the midst thereof) that is, openly (that eat swine's flesh, &c. See above ver. 3. and Levit. 11. 7, &c. (they shall be consumed) that is, be cut off or be destroyed]

18 Their works and their thoughts! [Others, But as for me, O their works, &c. As if so be God after he had in the former verse reproved the abominable idolatry of the wicked Jews, should add a threatening here, speaking as one provoked to anger, with short abrupt words. Or these words may be thus placed, should I (bear with) their works and (with) their thoughts; as if he had said, I will by no means bear with them; but I will forthwith gather all the heathen, &c. as followeth in the text] it cometh, [that is, the time cometh] that I shall gather all the heathen tongues; and they shall come, and they shall see my glory. [that is, in stead of the wicked and ungodly Jews, I will call the Gentiles, and I will manifest my glory unto them, (all the heathen tongues) that is, all manner of nations that speak divers languages. (and they shall see) that is, be made partakers of (my glory) which God revealeth in the Gospel, redeeming mankind by Jesus Christ.]

19 And I will set a mark upon them, [Whereby the converted Jews may be known to be my children and servants. This mark is the profession of the doctrine of the Christian faith, and the use of the holy sacraments, and inwardly the holy Ghost, whereby they are sealed, Ezek. 1. 13.] and I will send those that shall escape of them, [to wit, from the regection, of the greater part from the ruine and destruction of the Jews] unto the Gentiles, [this was fulfilled in the Apostles & others, that preached the Gospel among the Gentiles] (to) Tharsis, [to wit, unto those that dwell in Tharsis, & so in the sequel of Tharsis, See the Annotat. 1 Kings 10. on vers. 22.] Pul [it is conceived that this word signifieth the Affricans: Pul was also the name of one of the Kings of Affrica. See 2 Kings 19.

19, 20. and 1 Chron. 5. 26.] and Lud, [See Gen. 10. on ver. 13, and 22.] the bow-shooters, [Heb. the bow-drawers, or the bow-benders; that is, those that shoot with the bow. Compare Jer. 46. 9.] (to) Tubal, [See Gen. 10. on ver. 2.] and Javan, [that is, the Grecians. See Gen. 10. verse 2.] to the Isles lying afar off, that have not heard my fame, [Heb. my hearing; that is, which have not heard of me, which as yet had not heard the preaching of the Gospel. See Rom. 10. 16, 17. Others, that as yet had not heard the same concerning my great power] neither have seen my glory: and they [or the same, to wit, whom I shall send unto the Gentiles, namely the Apostles, and other teachers, as Barnabas, Silas, Timothy, Titus, Luke, &c.] shall declare my glory among the Gentiles.

20 And they shall bring all your brethren, [To wit, your brethren in Christ, or believers, the elect Gentiles, which being converted by the preaching of the Gospel shall be made the children of Abraham, and consequently shall be the brethren of the Jews] (for) a meat-offering unto the LORD, [or for a sacrifice to be offered unto the Lord. Others, for a gift, or present. See Rom. 15. 16. so likewise below in this verse] out of all the Gentiles, upon horses, & in charrets, and in horse-litters, [or covered charrets or coaches] and upon mules, and upon swift runners, [or upon swift beasts, or upon post-horses, that is, with all diligence and helps or means] unto my holy mountain, [that is, to the communion of Saints. See above chap. 2. 2.] (to) Jerusalem, [from ver. 23. may be gathered, that this is not to be meant of the material Jerusalem; for it is impossible that all flesh should come thither every month or every week, to worship there] saith the LORD, like as the children of Israel bring the meat-offering in a clean vessel into the house of the LORD.

21 And I will also take of them [To wit, of the converted Gentiles] some for Priests, (and) for Levites, [that is, for teachers and for preachers of the Gospel. See Rom 15. 16. Phil. 2. 17] saith the LORD.

22 For like as that new heaven, and that new earth, which I will make, [See above chap. 65. on ver. 17. and 2 Pet. 3. 13. Rev. 21. 1.] shall stand before my face, saith the LORD, so shall (also) your seed and your name stand. [that is, there shall be and remain alwaies a Church and company of believers in the world. The kingdom of Christ is called, Heb. 12. 28. an unmoveable kingdom]

23 And it shall come to pass, that from one new moon to another [Heb. from (the time of) the new moon to his new moon] and from one Sabbath to the other, [Heb. from Sabbath to his Sabbath. That is, continually, from time to time, without distinction of daies that were in the old Testament. Compare Coloss. 2. 28.] all flesh, [that is, all manner of nations upon earth, both Jews and Gentiles. See Joel 2. 28. Acts 2. 17. See also above on ver. 20.] shall come to worship before my face, saith the LORD.

24 And they [To wit, the true members of the Church, the faithful] shall go forth, and they shall see the dead bodies of the men that have transgressed against me; [this may indeed be taken according to the letter, as above chap. 34. 3. and elsewhere: But it may be also taken here for such as are dead in sins, though they be alive according to the body, as 1 Tim. 5. 6. and Revel. 20. 5. (they shall see &c.) and rejoyce because of the righteous judgement of God upon the wicked, as well in this life as in that which is to come. Compare Revel. 12. ver. 10, &c. and chap. 19. ver. 12, &c.] for their worm shall not die, neither shall their fire be quenched, [Christ applieth these words to the damned in hell, where the worm of conscience never dieth, but alwaies gnaweth, and where the fire of Gods wrath is never quenched, Mark 9. 44] and they shall be an abhorring [or an abomination, or a curse. The Hebrew word is found onely here, and Dan. 12. 2. In both places is spoken of stiffnecked obstinate sinners which are loathed and abhorred of all good and godly people] unto all flesh. [to wit, to all the elect children of God, or to all other creatures]



THE P R O P H E T J E R E M I A.

The Argument of this Book.

THe Prophet Jeremia, hath by the command of God, and the inspiration of the Holy Ghost, set down in this Book: not onely his own sermons and prophecies, which he made unto the corrupt people of the Jews, during the time of more then forty years, with an holy zeal, speciall boldnesse, and an exemplary constancy under the reiga of Josia, Joahus, Jojakim, Jojachin, (otherwise also called Jechonia and Conia) and Zedekia, but also divers histories, that in the mean while fell out, tending to the instruction of Gods Church, and the confirmation of his Prophecies. In his Sermons he reproveth and rebuketh the Jews thoroughout very sharply and severely for their manifold grosse sins and abominations repugnant to the first and second Table of Gods Law, which daily bare sway and prevailed with great and small, in the Ecclesiastical, Politicall, and Civil estate: with most earnest and perswasive exhortations unto true repentance. But forasmuch as there was at present no appearance of repentance or amendment, but on the contrary all things grew from evil to worse, he threatneth and foretelleth them all manner of grievous plagues and judgements of God, especially the destruction of the City of Jerusalem, of the temple, and of the whole land, by the King of Babel, as also very expressly the carrying away of the people into the seventy years captivity in Babylon, with all manner of insuing miseries, which he very lively represents unto them, as in a glasse, as well for the convincing of the unpenitent and obstinate, as for the instructing and admonishing of the godly, not onely by words of singular impression, but also by divers divine tokens, and testifics and sealeth it with his hearty pity, compassion, intercession with God, yea, bitter weeping and lamenting (as seeing all things before his eyes) as afterward to his great grief of heart he was constrained to behold it with his own eyes. On the other side, he comforteth and strengtheneth the residue of the sad, penitent, and believing souls with very plain and excellent Prophecies; partly, concerning their deliverance from the Babylonian captivity, their return to their own land, and other future mercies of God, which he likewise representeth unto them, with admirable Divine visions and tokens; Also concerning grievous judgements of God upon many, both near and remote heathenish hostile nations, that had plagued the people of God, especially upon that proud and tyrannical Babel, a type of the Antichristian Babel in the New Testament: Partly, and principally, with Prophecies of their spiritual deliverance by the Messias, our Lord Jesus Christ, of whose person soul-saving office, Covenant of grace, Preaching of the Gospel, universal Church, both of Jews and Gentiles, and the abundant blessings and happinesse of that Church, both militant and triumphant, he prophesieth largely, most gloriously and sweetly.

The Argument of this Book.

Concerning the Histories, which the Prophet moreover relateth in this book, they concern partly his own person: as namely, what he was fain to suffer for his sharp Sermons and prophecies, of Kings, Princes, Priests, false Prophets, and the common people; especially of his own countrey-men of Anathoth: how God did graciously strengthen him in his infirmity, wonderfully preserve him in dangers and cruel usages, and at length deliver him out of prison by means of the Babylonians; and how afterwards being got among the captives to be carried away to Babel, he was fetched out by the Captain General of the Babylonians, friendly and kindly used, and set at liberty; and how he went & adjoynd himself to Prince Gedalia, whom the King of Babel had made Governour and Ruler over the residue of the Jews that were left in Juda, and after that the said Gedalia was treacherously murdered, he with Baruch was carried away by these rebellious Jews that were left, into Egypt; and conversed there among them to the very last with great grief and heaviness of heart, and prophesied unto them utter ruine and destruction, by reason of their desperate wickedness. Where some ancient Writers conceive, that they also at least stoned him to death, for a reward of his faithfulness. Partly, he recordeth the actual fulfilling of his Prophecies; as namely, the besieging of Jerusalem by the Babylonians, the miserable condition wherein the Jews were, by just judgement, while the siege lasted, the taking of the City, and the desolation of it, and of the Temple, and also of the whole Land, the carrying away of the people captive at several times, one after another, and what befell the residue of the Jews in Juda and Egypt.

The Prophet Jeremia began to Prophesie in the thirteenth yeer of King Joha, (chap. 12.) who was the grandchilde of Manasseh, under whose reign some do write the Prophet Isaia was sawn asunder, Amon having reigned alone between both, two yeers, so that Jeremia soon followed the Prophet Isaia. How long Jeremia Prophesied after the destruction of Jerusalem, among the Jews that were left in Juda, and afterward in Egypt, is very uncertain. It is to be noted, that Jeremia Prophesied under the reign of Zedekia at Jerusalem among the Jews that were in Juda, and Ezechiel Prophesied in Babel, among the Jews that were carried away captive with Jojachin; both of them Prophesied the same thing, to wit, concerning the desolation of Jerusalem, and of the Land of Juda, at one and the same time, as they also both of them lived to see the accomplishment of their Prophecies. See Ezechiel, chapters 4, 5, 9, 10, 24. and 33, 20, 21, &c.

THE



THE P R O P H E T J E R E M I A.

CHAP. I.

Jeremia's pedigree, and the time of his Prophecy, verſ. 1, &c. God calleth him to the Prophetical office, and confirmeth him by a token, againſt his excuſes, 4. revealeth him the viſions of an almond-rod, and a ſeething pot, 11. giveth him a ſtrict commiſſion againſt thoſe of Juda, with a promiſe of his aſſiſtance, 17.

THE words [Oth. the acts] of Jeremia, [Hebr. *Firmejahu*] the ſon of Hilkia: [Hebr. *Chilkijahu*] of the Priests, [He is not called an High Prielt, as the other Hilkia was, that found the book of the law, 2 Kings 22. 8. and dwelt at Jeruſalem] that were at Anathoth, [See 1 Kings 2. on verſ. 26. 1 Chron. 6. 60. and below chap. 3. 2. 8.] in the land of Benjamin:

2 To whom the word of the LORD came, in the dayes of Joſia, the ſon of Amon, King of Juda. [See 2 Kings 21. 26. and 22. 1, &c. 2 Chron. 34. 1, &c.] in the thirteenth year of his reign. [Properly, of his reigning]

3 It came alſo (to him) [To wit, the word of the Lord came to Jeremia, as appeareth verſ. 2.] in the dayes of Joſakim, the ſon of Joſia, King of Juda. [See 2 Kings 23. 34. 2 Chron. 36. 4.] untill the eleventh year of Zedekia, the ſon of Joſia, [See 1 Chron. 3. 15, 16.] King of Juda was ended: [Hence may be gathered, that Jeremia prophesied above 40. years in Juda, and after that yet ſome time in Egypt. See chapters 43. and 44.] untill Jeruſalem [That is, the inhabitants of Jeruſalem] was carried away captive, in the fiſth month. [See 2 Kings 25. 8.]

4 Then the word of the LORD came unto me, ſaying:

5 Before I found thee in (the mothers) belly, [Of the inserting of this word, ſee Judg. 13. on verſ. 5. and Job 3. on verſ. 10.] I knew thee, [See Exod. 33. on v. 12.] and before thou cameſt forth out of the womb, I ſanctified thee: [Compare Gal. 1. 15. That is, I ſeparated and ordained thee for this holy function. Compare Rom. 1. 1. Galat. 1. 15. and Exod. 29. 44.] I appointed thee [Hebr. properly gave] (to be) a Prophet unto the nations.

6 Then ſaid I, Ah Lord LORD, behold, I cannot ſpeak; [Or, know not (how) to ſpeak. See Exod chap. 3. and 4. and chap. 6. 12, 30.] for I am young. [Or, a childe, youth, young man, and conſequently very unfit for this buſineſs, and without any eſteem. Of the Hebrew word, ſee Genes. 22. on verſ. 5. It is ſo uſed of children, and young men, oppoſed to the ancient, Joſ. 7. 16. and 13. 18. and 3. 5. and 20. 4.]

7 But the LORD ſaid unto me, Say not, I am young: for every where where I ſhall ſend thee, thou ſhalt go, and all that I ſhall command thee, thou ſhalt ſpeak.

8 Be not afraid of their face: [To wit, of the face of them, to whom I ſend thee. Compare Ezech. 3. 9.] for I am with thee, [Compare Genes. 21. on verſ. 22. Deut. 31. 6, 8. Joſ. 1. 5.] to deliver thee, ſaith the LORD.

9 And the LORD put forth his hand, and touched my mouth: [Compare Iſai. 6. on verſ. 7. This was a Divine token unto the Prophet, to confirm and ſtrengthen him in his calling. Compare Ezech. 2. on verſ. 8.] and the LORD ſaid unto me, Behold, I give my words in thy mouth. [See Deut. 13. on verſ. 18. So below ch. p. 5. 14.]

10 Behold, I do set thee this day over the nations, and over the Kingdoms, to pluck up, and to break down, and to spoil, and to destroy: (also) to build, and to plant. [The meaning is, to tell them in my name, and to set lively before their eyes, that I will do it: and I will surely accomplish and ratify thy words, (which thou shalt thus speak unto them) for the punishment of the obstinate, and for the comfort of the penitent. Compare below chap. 5. 14. and 18. 7, 8, &c. *Ezech.* 24. 5, 9, 10, &c. *Joh.* 20. 23. 2 *Cor.* 10. 4, 5. Compare further, *Ezech.* 3. on vers. 18. and 43. on vers. 3.]

11 Moreover, the word of the LORD came unto me; saying, What seeest thou, Jeremiah? and I said, I see an almond-rod. [Or, stick, twig]

12 And the LORD said unto me, Thou hast well seen: [Hebr. done well, or, made good to see, or, by seeing, seeing. Compare *Deut.* 5. on vers. 28. *Psal.* 33. on vers. 3.] for I will be quick about my word, to perform it. [As the almond-tree buddeth and beareth fruit early, quickly, and speedily: so will I be quick, diligent, and ready to perform my word speedily upon the Jews. There is a word used in the Hebrew; which we cannot so well imitate in our language, as if it should be said, I will be quick almond-tree like; or as the almond-tree hath its name from thence, because it is nimble and quick, to bear fruit betimes; so will I, &c. Compare this vision with *Amos* 8. 2.]

13 And the word of the LORD came unto me the second time, saying: What seeest thou? and I said, I see a seething pot, [Hebr. a pot b own up, blown on. Understand by this pot, the City of Jerusalem, and the land of Juda, (as *Ezech.* 11. 3, 7. and 24. 4, &c.) wherein God would as it were seethe & boil the Jews in his wrath, by the fire of the Babylonians, whose country lay Northward off from Canaan] whose fore part is toward the North. [Hebr. face from, or, toward the face of the North, or, from toward the North. Meaning that this seething pot and burning, signified the mischief that should come from Chaldea and Syria]

14 And the LORD said unto me, From the North shall this evil [Of punishment] open it self, upon all the inhabitants of the land. [See below chap. 4. 6.]

15 For so, I call all the families of the Kingdoms of the North, [That is, I will by my divine providence ordain, that they shall come, as by special command. Compare below chap. 25. 9. and there on vers. 29. See likewise chap. 5. 15. and 6. 22. and 10. 22. (the families of the Kingdoms of the North) Hebr. toward the North, north-ward] saith the LORD: and they shall come, and set every one his throne (before) the door of the gates of Jerusalem, and against all the walls thereof round about, and against all the Cities of Juda. [See below chap. 52. 4, 5.]

16 And I will utter my judgement against them, [Hab. with them] touching [Or, for, because of] all their wickedness: [That is, I will set before them my doom or sentence, concerning the punishments, which they by their wickedness have deserved. Compare below chap. 4. 12. and 39. 5. and 48. 21. and 49. 12. and 52. 9.] (in) that they have forsaken me, and (have) burnt incense unto other Gods, and have bowed themselves (down) before the works of their (own) hands. [Meaning the idolatrous images]

17 Thou then, gird up thy loins, [That is, prepare thy self, to execute thy office and calling, nimbly, readily, and boldly. Compare *Exod.* 12. on vers. 11.] and get thee up, and speak unto them all that I shall command thee: be not dismayed at their face, lest I slay thee [Or, bruise thee to shivers, break thee in pieces, or, smite thee, that is, kill thee. It is the same Hebrew word that is used in the former words in the signification of being astonished, dismayed, affrighted. See the like elegance in the various use of a word, below chap. 12. 14.] before their face.

18 For behold, I make thee this day a defended City, and an iron pillar, and copper walls [Hebr. a City of defence, also, a pillar of iron, walls of copper; That is, an unconquerable Fort, which is expounded in the next verse. Compare below chap. 15. 19, 20, 21.] against the whole land: against the Kings of Juda, against the Princes thereof, against the Priests thereof, and against the people of the land.

19 And they shall fight against thee, but not prevail against thee: for I am with thee, saith the LORD, to help thee out.

CHAP. II.

God setteth before the eyes of his people, in a serious manner, the mercies which he had bestowed on them from the beginning, and complaineth vehemently of their abominable, continual, and most unreasonable idolatrous unthankfulness, vers. 1, &c. The like was not to be found among the heathen, 10. and their horrible and double wickedness, 12. whereby they themselves are the cause of their miseries, 14. An upbraiding of their running in vain to Egypt and Assur, 18, 36. also of their loose, impudent, stiff-necked, manifold, and more then heathenish idolatry, and shameful forgetfulness and forsaking of God, 20. also blood-shedding, and hypocritic, 34.

And the word of the LORD came unto me, saying:

2 Go, and cry before the ears of Jerusalem, [That is, of the inhabitants of Jerusalem, as above chap. 1. 3, &c.] saying: Thus saith the LORD; I remember the kindness of thy youth, [Hebr. I remember thee, &c. See *Psal.* 79. on vers. 8. (the kindness of thy youth) That is, the kindness, or, mercy, which I shewed thee in thy youth] and love of thine espousals; [That is, the love which I bare unto thee, when I married thee; that is, when I first accepted you to be my people in Egypt, and afterward made my covenant with you in Horeb. Compare *Ezech.* 16. 8, 22. and see concerning the phrase, *Psal.* 59. 11. and 106. 4. *Isai.* 26. 11. also below chap. 51. 35. *Joel* 3. 19. *Obad.* vers. 10. *Jona* 2. 9. with the annotat. &c.] when thou walkedst after me in the wilderness, in an unfown land. [Compare below vers. 6.]

3 Israel was holiness unto the LORD, the first-fruits of his increase: [Hallowed by him to be his people, and separated from all other nations: as the first-fruits were hallowed unto him. See *Exodus* 19. 4, 5, 6.] all that did eat him up, [That is, sought to eat him up; that is, to destroy him; that wronged or hurt him. Compare *Nehem.* 6. on vers. 9. and *Psal.* 14. on vers. 4. and 79. on vers. 7.] were counted guilty, [And punished as such, as the following words shew] evil came upon them, [To wit, the evil of punishment; that is, misery, destruction: as appeared in the Egyptians, the Amalekites, the Kings Sihon and Og, the Medianites, and the Canaanites] saith the LORD.

4 Hear the word of the LORD, ye house of Jacob; and the families of the house of Israel.

5 Thus saith the LORD, What iniquity have your fathers found in me, that they are turned away far from me? [Compare *Mic.* 6. 3, 4.] and have walked after vanity? [That is, after Idols, that are nothing but vanity, and make Idolaters vain in their imaginations, and deceive them in their hope and expectation. Compare 2 *Kings* 16. on v. 15. *Psal.* 62. on vers. 11. and below vers. 8. 11.] and they are become vain?

6 And said not; [To wit, with themselves; that is, thought not. So vers. 8.] Where is the LORD, that brought

brought us up out of the land of Egypt? that led us in the wilderness, in a land of deserts and pits, [Hebr. of the desert, and of the pit, or, of the ditch; that is, waste, and full of pits; that is, rugged, uneven, or, untrodden. Some understand by the pit, the grave; That is, such a land, where, in regard of the want of all things, the passengers could look for nothing but death, and the grave, unless God did extraordinarily, provide other wayes] in a land of drought, and of the shadow of death, [See Psal. 23. on vers. 4.] in a land that no man passed thorow, and where no man dwelt?

7 And I brought you into a fruitful land, [These are again Gods words. (into a fruitful land) Hebr. Carmel. See 2 Kings 19. on vers. 23. So below chap. 4. 26. and 48. 32, &c. Meaning Canaan] to eat the fruit thereof, and the good thereof: but when ye entered into it, ye defiled my land, and made mine heritage [See Psal. 68. on vers. 10.] an abomination. [Committing therein all manner of idolatry, as followeth]

8 The Priests said not, Where is the LORD? and they that handled the law, [As the Priests, Levites, Scribes, that were to teach and expound the law of God, or the Scripture unto the people. See Malach. 2. 6, 7. also Ezra 7. 6. Nehem. 8. 1, 3, 7, 8, &c.] knew me not; [See Rom. 2. 20.] and the shepherds transgressed against me: [Oth. revolted from me. See 1 Kings 8. 50. and 12. on vers. 19.] and the Prophets prophesied by Baal, [That is, in Baals name. See Judg. 2. on vers. 11.] and walked [after things that] do no profit. [That is, after Idols, and traditions of men. So vers. 11. Which above vers. 5. are called vanity, and below vers. 13. self-bewen cisterns, that hold no water]

9 Therefore I will yet contend with you, saith the LORD: yea with your childrens children will I contend.

10 For passe over into the Isles of the Chittites, [See Genes. 10. on vers. 4. and Numb. 24. on vers. 24.] and behold, and send (unto) Kedar, [See Genes. 25. on v. 13. and below chap. 49. 27. Psal. 120. 5, 6. Cant. 1. 5 it is held to be a counuey in the desert and stony Arabia. Compare Ezek. 27. 21.] and consider in well: [Hebr. greatly] and see if the like hath been done.

11 Hath also a nation changed (their) Gods, though they are no Gods? yet my people have changed their glory, (into that which) doth not profit. [That is, the true God, and the true Religion, into Idols, and Idolatry. See Psal. 106. 20. with the annot.]

12 Be astonished here at, ye heavens, [See Deut. 4. on vers. 26.] be affrighted, [Properly, let your hairs rise up: or, be moved] be very desolate [By withdrawing, or losse of the heavenly light] saith the LORD.

13 For my people have committed two evils; they have forsaken me, the fountain of living water, [The authour and original of true happinesse, of all blessed and permanent help, of saving comforts, and of eternal life. Compare Joh 4. 14, &c. (of living water) See Gen. 26. on vers. 19. and compare Psal. 36. on vers. 10.] to hew themselves out cisterns [Or, troughs. Compare above on v. 8.] broken cisterns, that hold no water.

14 Is Israel then a servant? [That he is so ill dealt withal by enemies, as if so be he were a servant and a slave] or is he an inborn of the houses? [That is, a slave, servant, who is also called a son of the house. See Genes. 15. on vers. 3. and 17. 13.] why is he (then) become a prey? [God speaketh of the approaching judgements, as if they had already lighted upon his people, because of the undoubted certainty thereof. So in the sequel, and elsewhere often]

15 The young Lions [That is, the enemies; To wit, the Babylonians] have roared upon him, [See Isai. 5. 29. below chap. 4. 7.] they have lift up [Hebr. given] their voice: [That is, made a sound, cry, as a wilde beast doth

upon his prey] and they have made his land a desolation, his Cities are burnt, (so) that no man dwelleth in them.

16 Also the children of Neph and Tachphanes [That is, the Egyptians. See of both these Cities, Isai. 19. 13 and 30. 3, 4. also below, c. 43. 7, 8. also Ezek. 30. 18. with the annot. the words are somewhat other wise written in the Hebrew] have eaten up [Oth. broken, bruised in pieces] the crown of thy head. [Whereas thou thinkest to be holpen by them, they shall spoil thee, especially in the South-borders lying towards Egypt]

17 Dost thou not do this to thy self? (in that) thou forsakest the LORD thy God, in the time when he leadeth thee in the way. [When he leadeth thee the right way, or, in his way, by the Destinies and exhortations of his servants]

18 And now, what hast thou to do [Hebr. what is it to thee, or, what hast thou; to wit, to do? Compare Judg. 11. on vers. 12. 2 Sam. 16. on vers. 10.] with the way of Egypt, to drink the waters of Sihor? [See Jos. 13. on vers. 3. Isai. 23. 3.] and what hast thou to do with the way of Assur, to drink the waters of the River? [Euphrates. The meaning is, To what purpose dost thou thus run and travel into Egypt, or into Assyria for help, as if I were not able to help thee? Compare below vers. 36.]

19 Thine (own) wickednesse shall chasten thee, [That is, thou shalt be punished for thy wickednesse: Or, let thy wickednesse correct thee; that is, let the fruits of thy wickednesse instruct and convince thee, that thou hast offended] and thy back-slidings shall reprove thee: know then and see, that it is evil and bitter, that thou forsakest the LORD thy God, and (that) my fear is not with thee, [speaketh the Lord, the LORD of hosts. [See 1 Kings 18. on vers. 15.]

20 When I of old [Or, because I, &c. (of old) Or, in former time. So the Hebrew word *olam* (which otherwise signifieth eternity, also a long time to come, also the time of mans life) is likewise often taken for a long while ago, for things of old, &c. See Genes. 6. 4. Deut. 32. 7. Isai. 57. 11. and below chap. 6. 16. and 18. 15. and 28. 8. Ezek. 26. 20, &c.] had broken thy yoke, [Meaning, the yoke of bondage and thraldom in Egypt] (and) burnt [Or, pulled off, pluck off] thy bands, when thou saidst, I will not serve: [To wit, Idols. Oth. I will not transgress. Compare the promises which they made unto God, Exod. 19. 8. and 24. 3. Jos. 24. 16, &c.] but upon all (or, every) high hill, and under all (or, every) green tree thou runnest about, playing the harlot [As if the Lord should say, But ye have not kept your word: for upon every high hill, &c. (thou runnest about) Compare this signification of the Hebrew word, with Isai. 51. 14. and 63. 1. and below chap. 48. 12. Oth. thou liest, or, thou layest thy self down, thou rollest thy self. (playing the harlot) Compare below vers. 23. That is, committing idolatry. See Lev. 17. on vers. 7. and Deut. 12. on vers. 2, 3. Or, thou harlot]

21 Yet I had planted thee a noble vine, [See Exod. 15. 17. Psal. 44. 3. and 80. 9.] a wholly faithful seed: [Heb. seed of truth, or, faithfulness; that is, a true good stock, a right plant, that bringing forth good seed, that is, good fruit, that beareth seed in it. Compare Isai. 1. 22. and 5. 2. Oth. whose whole seed (should be) truth; in one and the same sense] how art thou then turned to me (into) degenerate [Hebr. properly declining. That is, degenerate, bastard] branches of a strange [or, outlandish] vine?

22 For though thou shouldst wash thee with salt peter, [Hebr. Nether; that is, nitre, salt-peter, salt digged out of the ground] and shouldst take thee much sope, (yet) thine iniquity is signed [Or, marked] before me, saith the Lord LORD. [So that it cannot be hid or obscured from

from me, as fine gold hath its mark. The Hebrew word is onely found so here, being derived from another, which signifieth *fine gold*, and is likewise taken by the Hebrews for a *mark, token*, or *spot*, whereby a thing may be known and discerned. Some render it, *glistereih*, or *shineth*, like gold, also, *spot'ed*. (*Though thou shouldest wash thee, &c.*) that is, all thy hypocritical pretences, excuses, fig-leaves, wherewith thou seekest to cover thy wickednesse, cannot help thee.]

23 How saiest thou, *I am not polluted, I have not walked after the Baals*? [see thy way [That is, thine Idolatrous nature and practice] in the valley, [this may be understood of valleys in general, Isa. 57. 5, 6. or in particular, of the valley of Hinnom that lay near Jerusalem, where they committed their abominable Idolatry with Molech. See 2 Kings 23. 10. and below, ch. 19. 2, &c.] know what thou hast done, thou light swift she-camel, [I's conceived, that the Hebrew word *Bichra* signifieth a certain kind of *small*, or *young she-camels*, that were very swift in running, as post-horses are, and so run before others, as the first-born (from whence the word *Bechor* is used) came before the other children, Compare Isa. 60. 6. Therefore such a she-camel was called by a Greek word *Dromas*, that is, *she-runner*; the word *Dromedary* is also used in our own language. Hereunto God compareth Israel, by reason of their fiery disposition to run into all manner of Idolatry] that *traverseth her wayes*. [the Hebrew word rendered here *traverseth*, is onely found in this place, being derived from another word, which signifieth a *shooe-latchet*. God doth intimate hereby, that Israel ran up and down, to and fro in Idolatry, as a shooe-latchet is often variously turn'd and shaken to and fro.]

24 She is a wilde asse, [Heb. *taught*, that is, accustomed, exercised, and experienced, as below, chap. 13. 21, 23, and 31. 18. *Hof. 10. 11.*] in the *wildernesse*, [the meaning is, that she is no lesse to be restrained or tamed in her hot disposition, then a wilde asse is. See Job 39. 8.] according to the delight of her soul she draweth the winde, who should turn away her meeting? [She draweth in the winde; or, swalloweth in the winde. Compare below, chap. 14. 6. That is, she cheereth and delighteth her self upon all occasions (which she her self seeketh and pursueth after in her spiritual whoredom) being so impudently hot, as that none can restrain or beat her off from it. Oth. she snuffeth up and draweth the winde according to her occasion, who should turn her away?] all that seek her will not grow weary; in her month they shall finde her. [the Idolaters that desire to commit fornication with her, need not to take great pains, she is easie to be found. Compare Ezech. 16. 33, 34. and 23. 40. (they shall finde her in her month) The New Moon, or monethly courses, for she hath laid aside all modesty. See Levit. 20. 18. Some understand this of the Idolatry, which they committed on every new moon.]

25 With-hold thy foot from being unshod, and thy throat from thirst: [These are the words of God, who calleth Israel away from their impudent heat] but thou saiest, *It is past hope, No: [It is in vain, it is lost labour, I will not do it] for I love strangers, [to wit, Idols] and I will walk after them.*

26 As a thief is ashamed, [Hebr. according to the shame of a thief. Compare below, chap. 48. 27.] when he is found, [that is, is taken and apprehended in the very act] so are they of the house of Israel ashamed: [or, shall be ashamed. Oth. they have made the house of Israel ashamed, that is, they shall make ashamed, &c. they shall be made ashamed; that is, they shall be surely ashamed] they, their Kings, their Princes, and their Priests, and their Prophets.

27 That say to a tree, *Thou art my father, and to a stone, Thou hast begotten me.* [Or, brought me forth] for they turn (their) neck unto me, and not (their)

face; [that is, they have revolted from me, and have been refractory and rebellious. See below, chap. 7. 24. and 32. 33. And compare Exod. 32. 9.] but in the time of their evil [to wit, the evil of punishment, when miseries threatned come upon them. So in the next verse] they say, *Arise and deliver us.*

28 Where are then thy gods that thou hast made thee? let them arise, if they shall deliver thee in the time of thy evil: [Compare Deut. 32. 38. *Judg. 10. 14.*] for (according to) the number of thy cities are thy gods, O *Juda*. [that is, thou hast as many several Idols as thou hast cities. Therefore let us once see, whether all of them together be able to help thee.]

29 Wherefore do ye contend against me? ye all have transgressed against me; [See above, vers. 8.] speaketh the LORD.

30 In vain have I smitten your children: [See Isa. 1. 5. below, ch. 5. 3.] they received not correction; [see Prov. 1. on v. 2.] your own sword hath devoured your Prophets, like a destroying [or devouring. See of the Hebrew word, *Judg. 20. on v. 21.*] Lion. [the meaning is, it is so far from thence, that ye should have received my reproofs, as that on the contrary ye have like raging wilde beasts destroyed the Prophets, that dissuaded you from Idolatry; as came to passe in the time of *Asa*, *Josab*, and *Manasseh*. See also *Matt. 23. 29*, &c. *Luke 11. 47*, &c. and 13. 34.]

31 O generation! consider [Heb. *see*] (now) the word of the LORD: have I been a *wildernesse* unto Israel? or a land of utter darknesse? [Have I led and dealt so ill with Israel, or have they fared so ill by me, as men that faint and perish in a wildernesse, and in dark unfrequented wayes, for hunger, grief, sorrow, and want? Surely (will the Lord say) the contrary is most true. Such interrogatives imply a strong denial. (or a land of utter darknesse) Heb. obscurity of the LORD. The Hebrew particle *I A H*, (according to the opinion of most Expositours, being added thereunto for the exaggeration or aggravation of the thing. Compare Genes. 13. on v. 10. Oth. a land that casteth down, or causeth to fall the inhabitants thereof, that is, causeth them to faint and perish for want; the sense being all one] wherefore then say my people, *We are Lords*, [or, we bear rule] we will come no more unto thee? [that is, our affairs go well, we have strengthened our Kingdom by foreign aid and covenants, we have now no more need of thee, we need not seek any more unto thee.]

32 Doth also a Virgin forget her ornaments? (or) a bride her bindings? [Wherewith she tieth her attire fast to her head. Some take it to be the attire of the head, or of the neck, or throat] yet my people have forgotten me [who am their glory and onely ornament, see 2 Sam. 1. on vers. 19. See also below, chap. 3. 21.] dayes without number. [A very long time]

33 Why dost thou make thy way good, whereas thou seekest dallying [Heb. properly *love*. The meaning seemeth to be, Why wilt thou yet hide thy Idolatrous condition and practise, whereas indeed thou dost nothing else then to seek occasion every where to get acquaintance and society with other Idolaters, and to commit Idolatry with them. Some understand this of her constant running and travelling, to get favour among heathenish Idolatrous Nations, and to make covenant with them: whereof, v. 36. They did both, and the one depended upon the other] therefore hast thou also taught the most wicked (harlots) thy wayes. [or, whereby, so that thou also, yea, thou hast also, &c. That is, thou art so vile an harlot, as that thou surpassest the very worst outlandish or heathenish harlots that be, because by thy practise thou makest them worse then they are of themselves.]

34 Yea, the blood of the souls [That is, persons, compare

pare Prov. 28. 17. with the annotat.] of innocent needy ones is found in thy skirts: [to wit, of thy garments] I have not found it by digging up, but upon all these. [to wit, skirts of thy garments (I have not found it, &c.) it, to wit, the blood. The Hebrew noun that signifieth blood is indeed in the former words used in the singular number, but is joyned with a verb of the plural number, as if one should say, *The blood are found*, that is, the bloods, as the Scripture often useth the word bloods so; or it may be understood of much innocent blood, wherewith they were defiled. See v. 30. This was so manifest, as that it needed not to be found out by any strict search, neither needed the blood to be digged up, as if it were hid in the earth, but it was publickly to be seen, sticking yet (as we may say) upon the skirts of their garments. Some take it thus, *thou*, because the Hebrew verb may be taken in the first person of the masculine gender, and in the second of the feminine) *hast not found them* (to wit, the innocent poor) *digging thorow*, (that thou mightest have killed them as guilty night-thieves, Exod. 22. 2, 3.) *but (thou hast killed them) for all those things; so wit*, for all thy fore-mentioned Idolatries, which they reprov'd. See on verse 30.]

35 Yet thou saiest, Surely I am innocent, surely this anger, [To wit, the Lords anger] is turned away from me: [As if they had said, We are sufficiently sure of it, that the Lord is not wroth with us. Oth. let only his anger turn away from me; That is, I will sufficiently prove that I am innocent, if so be he will but deal kindly with me, and not be so rigorous and severe, as hypocrites do alwayes excuse themselves, and blame God] behold I will plead with thee, [or, submit my self with thee to judgement, as elsewhere. See Ezek. 17. 20. and 20. 35. Joel 3. 2, &c.] because thou saiest, I have not sinned.

36 Why travellest thou much [Heb. greatly] abroad, changing thy way? [travelling sometimes to this, sometimes to that party for help] Thou also shalt be ashamed of Egypt, [compare Isa. 30. 3, 4, 5. and below, chap. 37. 7. Hos. 5. 13, &c. By Egypt is meant here the Egyptians, so in the following clause, by Assur the Assyrians] as thou wast ashamed of Assur. [See 2 Chron. 28. 20, 21. As if the Lord should say, As thou hast been deceived by the one, so shalt thou likewise be deceived by the other.]

37 Thou shalt also go forth from hence [Because thou doest thus travel forth from hence, therefore thou shalt, &c. Or, from this (man) to wit, the Egyptian. Oth. for that cause] with thine hands upon thine head, [that is, with mourning, shame, and disgrace. See 2 Sam. 13. 19. with the annotat.] for the L O R D hath rejected all thy confidence, [Heb. thy confidences, in the plural number; that is, all thy vain refuge, which thou seekest out of God] so that thou shalt not prosper in it.

CHAP. III.

Gods great forbearance with the wicked and obstinate Idolatry of Juda, and an invitation to repentance, v. 1, &c. A comparing of the wickedness of Israel and Juda, who took no warning by Israels sinning, but exceeded them in wickedness, 6. Israel is also invited to repentance, 12. with fair Evangelical promises, concerning the gathering of the elect Jews and Gentiles unto the Church of Christ, the ordaining of the office of Preaching, the repealing of the ceremonies, and the setting up of a new form of worship: also concerning the Spirit of adoption, of prayer, and of true repentance (whereof God giveth his elect a pattern) and the inheritance of the heavenly Canaan, 14, &c.

They say, [Heb. to say, or, saying; that is, they say commonly, to say so, in a manner of speaking, suppose that, &c.] If a man leave his wife, and she go from him, and become another mans, shall he also yet return unto her again? [that is, may also the first husband take her again] should not that same land [wherein such an abomination should be committed. See hereof, Deut. 24. 4.] be greatly profaned? [Heb. being profaned be profaned] thou now hast plaied the harlot with many lovers, [Heb. companions, friends] yet return again unto me, speaketh the LORD. [the Lord doth intimate hereby, that he will notwithstanding graciously receive his people, if they shall seriously repent of all these abominations and breaches of covenant.]

2 Lift up thine eyes unto the high places, and behold, where hast thou not been licentious with? [That is, there are no high places, but thou hast committed Idolatry upon them] thou hast sat for them in the ways, [to watch for the lovers, as a common impudent strumpet. Compare Gen. 38. 14. Ezek. 16. 24, 25.] as an Arabian in the wilderness: [As thieves and robbers watch for passengers in desert places] so hast thou profaned the land with thy whoredomes and with thy wickedness.

3 Therefore the drops of rain [Or, showers of rain] have been withheld, [to wit, by me, according to my threatenings, Levit. 26. 19. Deut. 28. 23, 24.] and there hath been no latter rain: [see Deut. 11. on vers. 14] but thou hast an whores [Heb. a womans, a whores: as often] forehead, thou refusest to blush. [that is, thou wilt not be ashamed, which thou indeed oughtest to be, when thou feelest my judgements, which I bring upon the land.]

4 Wilt thou not from this time cry unto me? [Heb. dost thou not cry unto me, or, dost thou not call me, &c. as if God should say, Wilt thou not now yet return again unto me? repent yet from this time] My father, thou art the guide of my youth. [that hast led and guided me from the beginning with instruction, counsel, action, as a good husband doth his wife. Compare Prov. 2. 17.]

5 Will he reserve (anger) for ever? [Compare below, v. 12. and Psal. 103. 9. also Levit. 19. 18. Nahum 1. 2. in which places the word anger, for the clearing of the sense, is to be understood. These and the words that follow may yet be taken as the words of the people, which God prescribeth unto them, to move him thereby in a penitent and humble manner to have compassion on them: or, as the words of God, or of the Prophet, shewing that God will turn away his anger, if they do repent] will he keep (it) continually? Behold thou speakest, and dost those wickednesses, [Which are related above. These are the words of God unto Israel] and dost prevail. [that is, thou dost obstinately break thorow with thy wickednesses, as if God should say, It's but in vain for me to call thee to repentance, thou carest not for it, thou goest but the more wilfully on in thy wickedness.]

6 Moreover the LORD said unto me, In the dayes of King Josiah; [When the ten tribes of Israel were carried away into Assyria] hast thou seen what the back-sliding Israel hath done? [Heb. properly aworsness, or back-sliding. Oth. the back-sliding, in the feminine gender, agreeing to the following text, where Israel is compared to an harlot] she went up into all (or every) high mountain, and under all (or every) green tree, and there played the harlot.

7 And I said, after she had done all this, Turn thou unto me, but she returned not: This the treacherous (one) her sister Juda saw. [The treacherous (one.) So doth God call them of the tribe of Juda, by reason of their Idolatry, whereby they had broken the spiritual bond, and faith of marriage, that was between God and them, as well as the other ten tribes of Israel had done, which]

which were all kinsmen of Juda, as being all descended from the Patriarch Jacob: therefore they are called *sisters*. Compare *Ezech.* 16. 46. and 23. 2, 4, &c. So in the sequel]

8 And I saw, when because of all, wherein the back-slidden Israel had committed adultery, I had forsaken her, and given her her bill of divorce, [Delivering her into the hand of the Assyrians, who carried the ten tribes away captive, as from the face of God, and out of their own Land] that the unfaithful, her sister Juda, feared not, [Stuck not, or, was not afraid to follow the evil example of Israel, notwithstanding that she had, as it were beheld with her eyes all those judgements that had lighted upon Israel. Compare below chap. 44. 10. and *Prov.* 28. on vers. 14.] but went her ways, and played the harlot herself also.

9 Yea it came to passe, by reason of the fame of her whoredom, [Hebr. voice, &c. which may be also so taken, as that it was a crying voice, as the Scripture elsewhere speaketh, *Genes.* 4. 10. with the annotat. Oth. lightnesse] that she persumed the Land: [Some apply this still to Israel, by comparing the following verse] for she committed adultery with stone, and with wood. [That is, with stone and wooden Idols. So *Ezech.* 20. 32. See there]

10 And even in all this, [Or, for, or, by all this; that is, though she had seen all this, that was before-related concerning Israel] her unfaithful sister Juda hath not turned unto me with her whole heart; but falsely, [Hebr. in, or, with falsehood; that is, deceitfully, hypocritically] saith the LORD.

11 Therefore the LORD said unto me, The back-slidden Israel hath justified her soul; [That is, her self, her person, as often. See *Genes.* 12. on vers. 5.] more then the unfaithful Juda. [The meaning is, Israel may boast of it, that she hath not done yet so wickedly, as Juda hath. See *Ezech.* 16. 51, 52. and 23. 11.]

12 Go thy ways, and proclaim these words toward the North, [Toward Assyria and Media, whither the ten tribes were carried] and say: Repent, thou back-slidden Israel, saith the LORD, then I will not cause mine anger [Hebr. face; that is, mine anger, or, my angry countenance, whereby is meant Gods severe judgements. See *Psal.* 21. on vers. 10. and below chap. 4. 26. *Lev.* 17. on vers. 10.] to fall upon you: [Oth. I will not cast down my face against you: that is, I will not look upon you with an angry and stern countenance: (Compare *Genes.* 4. 5, 6.) but will shew mercy and favour to you] for I am gracious, [See 2 *Chron.* 6. on vers. 41.] I will not keep (anger) for ever. [See above on vers. 5. Compare *Psal.* 86. 15. and 103. 8, 9. and 145. 17.]

13 Oneiy know [Or, acknowledge] thine iniquity, that thou hast transgressed against the LORD thy God; [See above chap. 2. on vers. 28.] and hast scattered thy ways to the strangers, under all (or, every) green tree, [That is, halt run hither and thither to and fro, like a light impudent hailor, to commit idolatry with strange idols, as above vers. 2. 6. See also *Ezech.* 16. 24, &c. and 23. 5, 6, 7, &c.] but ye have not been obedient to my voice, saith the LORD.

14 Return, ye back-sliding children, speaketh the LORD, for I have married you: [Having the authority of an husband over you] and I will take you, one of a City, and two of a Family, and will bring you to Zion. [I will in mercy save a remnant, and bring them to the fellowship of my Church, represented by Zion. See 1 *Chron.* 9. 3. and *Rom.* 11. 5. For this hath principally respect to the time of Christ, and of the New Testament]

15 And I will give you Pastours, [That is, Teachers, Preachers] according to mine heart; they shall feed you (with) knowledge and understanding. [See further concerning this promise, below chap. 23. 4. *Ezech.* 34. 23. and Compare *Eph.* 4. 11. and 1 *Sam.* 13. 14.]

16 And it shall come to passe, when ye shall be multiplied and become fruitful in the Land, [To wit, by the preaching of the Gospel, as came to passe in the time of our Saviour Christ, and his Apostles. See some beginning hereof, *Acts.* 1. 15. 1 *Cor.* 15. 6. and afterward; *Acts.* 2. 41. and 4. 4, &c.] in those dayes, saith the LORD, they shall say no more, The Ark of the covenant of the LORD, [That is, the Ceremonies of the Old Testament (among which the Ark was likewise a chief part) shall cease, as being shadows and types of the Messiah Jesus Christ, who being then come shall accomplish all things, and cause his Church to worship God in Spirit, and in truth, in all places. See *Joh.* 4. 21, 23. 1 *Tim.* 2. 8, &c.] neither shall it come to minde: [This is expounded by the following words. Compare *Isai.* 65. 17. and below chap. 7. on vers. 31.] neither shall they remember it, [To wit, not so, as in former time, and for the use of Gods worship. Compare below chap. 16. on vers. 14.] nor visit (it,) neither shall it be made [Or, be repaired] again. [Or, (that, or, all those things) shall come to passe, or, be done no more. Oth. it shall be no more magnified; that is, be highly esteemed and praised: because the Son of God shall be manifested in the flesh; as the word made, is likewise so taken by some, *Deut.* 32. 6. and 1 *Sam.* 12. 6. and elsewhere]

17 At that time they shall call Jerusalem, the throne of the LORD, and all the heathen shall be gathered unto it, because of the Name of the LORD, [Or, to the Name of the LORD; that is, to the Lord himself, who shall be manifested in the flesh, and unto his Church, as it were by Name] to Jerusalem: and they shall walk no more after the opinion [Or, imagination, speculation, thought. Oth. hardnesse. So *Deut.* 29. 19. *Psal.* 81. 13. and below chap. 7. 24. and 9. 24. and 10. 8. and 18. 12, &c.] of their evil heart.

18 In those dayes the house of Juda shall go to the house of Israel: and they shall come together out of the Land of the North, into the Land that I have given for an inheritance unto your Fathers. [See above on vers. 14. They that formerly were separated from one another, and were at odds and enemies to each other, shall live in peace and unity together, here in the Church of God, by one Spirit of faith, as members of one body under one head Jesus Christ, and shall hereafter possesse the inheritance of God in the heavenly Canaan. Compare *Isai.* 11. 13. *Ezech.* 37. 16, &c. and *Heb.* 11. 14, 15. and 12. 22. and below chap. 50. 4. (and they shall come together out of the Land of the North) That is, of their captivity: this being a figure of the spiritual captivity, and deliverance out of it by Christ. (into the Land that I have given unto your fathers for an inheritance) Or, which I cause them to inherit, or, possesse hereditarily]

19 I said indeed; How shall I put thee among the children? and give thee the desired Land [Hebr. the Land of desire, of wish? See *Psal.* 106. on vers. 24.] the beautiful inheritance, [Hebr. the inheritance of beauty. So was Canaan called, being a type of the heavenly Canaan. See *Ezech.* 20. 6. *Dan.* 8. 9. and 11. 16, 41, 45.] of the armies of the heathen? But I said; Thou shalt cry unto me, [Or, call me,] My Father, and thou shalt not turn away from after me. [I said; &c. That is, I thought, as straight way again; Spoken of God after the manner of men, as it were considering and advising thus with himself, to expresse the unworthiness of this people (whereof further vers. 20.) and the greatness of his mercy: as if God should say: But how shall I attain to it, to make me a Church of such a wicked nation, and to adopt them for my children, and heirs of the heavenly and glorious Canaan, with the multitude of the Gentiles? Whereunto God thus maketh answer within himself: I will by my Spirit of conversion and adoption cause them to return (as followeth) and to cry unto me in faith, Abba, Father, and not to depart from me. So

Rom. 8. 15. *Jerem. 32. 40.* Some take this verse as a consequent of the former promise, and render it thus, *Allo I said, or For I said, how shall I, &c.* by way of admiration: and in the sequel, *also I said, Thou shalt cry unto me, &c.*

20. *Verily (as) a woman unfaithfully departeth from her friend; [Or, companion; that is, husband. Compare Hof. 3. 1.] so have ye dealt unfaithfully against me, ye house of Israel, saith the L O R D.*

21. *There is a voice heard [That is, there shall be heard] upon the high places, a weeping (and) supplications [or, a weeping of supplications] of the children of Israel, because they have perverted their way, and have forgotten the L O R D, their God. [here beginneth a prophecy and description of the conversion of the Israelites.]*

22. *Return, ye back-sliding children, I will heal your back-slidings: [This is the voice of God] Behold (here) are we, we come unto thee, for thou art the L O R D our God. [This is the answer of the weeping and supplicating penitent Israelites.]*

23. *Truly in vain (is it expected) from the hills, (and) the multitude of the mountains: truly in the L O R D our God is the salvation of Israel. [Compare Psalm 121. 1.]*

24. *For the Shame [That is, the Idol Baal, of whom indeed we may be ashamed, for he is a filthy and shameful Idol, and hath made us ashamed and confounded. So below, chap. 11. 13. Hof. 9. 10.] hath eaten up [that is, devoured] the labour of our fathers, [that is, that which they had gotten by their labour, as is expounded in the words following] from our youth: their sheep, and their oxen, their sons and their daughters. [this shameful Idol Baal had consumed the labour of their fathers, both in respect of the costliness of the Idolatry, and of the just judgements that came upon them for it.]*

25. *We lie (down) in our shame, and our confusion covereth us, for we have sinned against the L O R D, our God, we and our fathers from our youth unto this day: and we have not been obedient unto the voice of the L O R D our God.*

CHAP. IV.

An exhortation to true repentance, v. 1, &c. A large declaration and representation of the future destruction of the land of Juda by the Babylonians, for their sins, contrary to the prediction of the false Prophet, 5, 27. Whereat the Prophet bitterly lamenteth, 19. In the meanwhile God promiseth a gracious moderation of the plagues, 27.

IF thou wilt return, Israel, saith the L O R D, return unto me: [As if God should say; If thou at any time art minded to return, as thou oftentimes pretendest thou hast a mind to do, then do it now, and do it sincerely without hypocrisy and mixture of any Idolatry, as is shewed in the sequel] and if thou wilt put away thine abominations [that is, thy abominable and horrible Idolatries; or dung-gods, which are joyned with the abominations, Deuterom. 29. 17. See 2 Chron. 15. on verse 8.] from my face, then wander not about. [Upon mountains and hills, to commit Idolatry. See above, chap. 2. 20. and 3. 6, 13. Or, then thou shalt not wander about; that is, go into exile; and in the sequel, And thou shalt swear.]

2. *But swear, (As true as) the L O R D liveth [Shewing thereby that thou knowest and honourest*

me as thine only God, and that sincerely, without falshood or hypocrisy, as followeth. Compare below, chap. 5. 2.] *in truth, in judgement, and in righteousness: [These three things comprehend all that is requisite to an holy oath and worship of God, in respect of God, a mans self, and his neighbour, both in his general and particular calling. Compare the former annotat. and Genes. 18. on verse 19. 1 King. 10. on verse 9.] so shall the heathen [that now mock both at you and me, because you behave your selves so shamefully as that I am fain to punish you by the heathen themselves for the honour of my Name] bless themselves in him, and glory in him. [Namely, the L O R D; beholding your piety, and thereupon Gods promised blessing upon you, they will be invited to turn unto the true God, and to seek their happiness only in him, to ascribe it to him alone, and to account themselves blessed and happy in him. Compare Genes. 22. on vers. 18. Deut. 29. 19. Psalm. 10. 3. and 49. 19, 20.]*

3. *For thus saith the L O R D to the men of Juda, [Heb. the men, &c. that is, the men, or every man, or those of Juda. So vers. 4. and chap. 11. 9 and 17. 25. and 18. 11. and 32. 33, &c.] and to Jerusalem; [that is, the inhabitants of Jerusalem, as verse 4.] Break up unto your selves a fallow ground: [As a fallow ground must be well ploughed up, and cleaned anew, that it may be fit to receive good seed, and to bear good fruit: so purge your selves thoroughly from all uncleanness, and be renewed as new creatures, and put on the new man, &c. Compare Heb. 6. 7. Gal. 6. 15. Eph. 4. 22, 23, 24.] and sow not among thorns. [Compare Matth. 13. 7, 22.]*

4. *Circumcise your selves to the L O R D, [See Deut. 10. on verse 16. and 30. on vers. 6. and further Genes. 17. also below, chap. 9. 26.] and put away the fore-skins of your heart, ye men of Juda, and inhabitants of Jerusalem: lest my wrath come forth like a fire, [compare Deut. 4. on v. 24.] and burn, that none can quench (it) because of the wickedness of your dealings.*

5. *Declare it in Juda, and cause it to be heard at Jerusalem, and say, yea blow the trumpet in the land: cry with a full (voice,) [Heb. cry, fulfill. Of such a connexion of two words, see Psalm. 45. on verse 5. The meaning is, cry out to the full, every where, let all places be filled with proclamation. Others, cry, gather together, lay, make a full Congregation, that every one may hear, and know it; for it shall be a general calamity thoroughout the whole land] and say, Assemble your selves, and let us go into the desenced Cities. [Against the enemies coming. Hebr. Cities of desence.*

6. *Set up the standard towards Zion, [For a token, that they must all flee to Jerusalem, as a Royal Fort] flee in heaps, [or, mightily strengthen your selves for the flight. So below, chap. 6. 1. and Isa. 10. 31. Oth. heap your selves together, gather your selves together, flock together (as we say) as Exod. 9. 19. to wit, to flee all together. The Hebrew word (that is found in the fore-mentioned places) hath the signification of fleeing, departing, retiring to some other place, and of gathering together] stay not; for I bring evil [that is, great mischief, misery, and calamity, as the last words of this verse do shew] from the North, [from Chaldea; or Babylon] and a great breach. [or, breaking; that is, misery, calamity, destruction, desolation, as below, vers. 20. and chap. 6. 1, 14. and 8. 11, 21. and 10. 19. & 14. 17. Compare also, chap. 17. 18. and 22. 20. and 48. 3, 4, 5. and elsewhere often in this Book. So Isa. 1. 28, &c.]*

7. *The Lion is come up from his thicker, [Nebuchadnezzar, King of Babel with his host, will break forth as a Lion out of his den, or cave. Compare*

H h h h h h

I said

Isaia 5. 26, 27, 28, 29.] and the destroyer of the Gentiles is marched up, he is gone forth from his place; to make thy land [O Zion or Jerusalem, as may be gathered from what goeth before] a desolation; thy cities shall be destroyed, (so) that none shall dwell in them. [Compare Isaia 5. 29. above, chap. 2. 15. and below, chap. 5. 6.]

8 For this gird on sacks, [See Genes. 37. on verse 34.] lament and howl; for the heat of the LORD'S anger is not turned away from us.

9 And it shall come to passe at that time, saith the LORD, (that) the heart of the King, and the heart of the Princes shall perish: [That is, all their courage shall fail. See 2 Kings 25, &c. and below, chap. 39. and 52.] and the Priests shall be astonished, and the Prophets shall wonder. [to wit, the false Prophets. See the following annotat. on v. 10.]

10 Then said I, Ah Lord, LORD, Truly, thou hast greatly deceived [Heb. deceiving deceived] this people, and Jerusalem, saying; Ye shall have peace; whereas the sword reacheth unto the soul. [Compare below, verse 18.]

18. The meaning is, Thou hast greatly deceived, &c. To wit, by the false Prophets, whom thou sufferest to promise falsely unto the people, under the pretence of thy Name and Service, all happiness and prosperity, whereas indeed utter misery and destruction is at hand. Compare 1 Kings 22. 21, 22, 23, and the annotat. there, also Ezech. 14. 9. and below, chap. 6. 14. and 7. 4, 10, and 23. 1.]

11 At that time shall it be said to this people, and to Jerusalem; A dry winde from the high places in the wilderness, by the way of the daughter of my people; [That is, toward the land of Juda, and Jerusalem] nor to fan, nor to cleanse: [But to waste, will the Lord say; A dry, or thin, oth. smooth winde. That is, that will go thorow smoothly, and without opposition, to cast all things down to the ground: Meaning the Babylonians that should come from the North, upon the mountain of Libanus. See below, v. 15.]

12 There shall come unto me a winde that shall be too strong for them. [Hebr. full; that is, too strong, so that they shall not be able to indure and withstand it. Hebr. fuller then they. Oth. a full winde from those (places) to wit, that are described before] Now will I also utter judgements against them. [that is, passe my doom or sentence upon them. That is, I will hold a Court for the trial of them. See above, chap. 1. 16. Another use of this phrase is below, ch. 12. 1.]

13 Behold, he cometh up as clouds, [The Babylonians shall come as swiftly against thee, as clouds, &c.] and his chariots are as a whirl-winde, his horses are swifter [Heb. lighter] then eagles: Wo unto us, for we are wasted. [they are the words of the Jews, as being sensible of feeling Gods judgement: or, the words of the Prophet, as lamenting the misery of the people.]

14 Wash thine heart from wickednesse, O Jerusalem, [Compare Isa. 1. 16.] that thou maiest be saved: how long wilt thou suffer the thoughts of thy vanity [that is, thy vain thoughts, whereby thou reliest on vanity and falsehood, or iniquity] to over-night. [or, to lodge, to abide] in the innermost (parts) of thee?

15 For a voice declareth from Dan, [The coming of the Babylonians, that march from thence thorow Israel toward Juda. Dan was the outermost border of Canaan in the North] and causeth misery to be heard from mount Ephraim. [The innermost border of Israel in the North of Juda.]

16 Make mention to the Nations, behold, cause it to be heard against [Or, unto, or from] Jerusalem; there come watchers [that shall besiege and environ Jerusalem, and shall take diligent heed that none escape. See 2 Kings 25. 4, 5.] from a farre Countrey; [to wit, from Ba-

bylon] and they lift up their voice [Heb. give their voice; that is, make a noise, as above, chap. 2. 15.] against the cities of Juda.

17 As the watchmen of fields [That beset the fields on every side, that the wilde beasts that are hunted may no where escape] are they round about against her: [besieging Jerusalem on every side, 2 Kings 25. 1, &c.] because she [to wit, Jerusalem, as appeareth, vers. 14.] hath been rebellious against me, saith the LORD.

18 Thy way, [That is, thy bad condition and practice, see Genes. 6. on vers. 12.] and thy dealings have done these things unto thee; [Occasioned and caused all these plagues] this is thy wickednesse, [that is, the fruit and reward of thy wickednesse] that it is (so) bitter: [Oth. therefore it is so bitter; to wit, the suffering that is nigh at hand. Oth. that he (to wit, the enemy) is so bitter, and seeketh thy life, and utterly to undo thee. Compare v. 10.]

19 O my bowels, my bowels! [These and the rest that follow in this verse are the words of the Prophet, who is exceedingly troubled in the presence of God, as if he beheld these miseries with his own eyes. Compare Isa. 15. 5. and 16. 11. and 21. 3.] I am in travel, O the walls of mine heart! [or, (in) the walls of mine heart; that is, in my midriff, heart-covering, in my inner parts in my heart] mine heart maketh a noise in me, I cannot hold my peace: [Or, be still] for thou, my soul, hearest the sound of the trumpet, and the cry of war.

20 Breach upon breach is cryed out; [That is, one misery or destruction is no sooner gone, but we presently hear tidings of another. Compare, Psal. 42. 8. and see above, vers. 6.] for the whole land is destroyed: suddenly are my tents [that is, the habitations of my people] destroyed, my curtains in a moment. [that is, very suddenly.]

21 How long shall I see the Standard? hear the voice of the trumpet?

22 Surely, my people is foolish, they do not know me; they are foolish children, and have no understanding: they are wise to do evil, [Crafty and well versed in evil. Compare 2 Samuel 13. on verse 3.] but to do good they know not. [Compare Amos 3. 10.]

23 I beheld the land, [To wit, the land of Juda] and lo, it was waste and void: [See Genes. 1. on verse 2. This is a figurative description, and a lively portraiture of an universal and terrible desolation and ruine of the land of Juda] also the heaven and its light was not. [that is, the heaven was dark and black. Compare Isaia 5. 30. and 50. 3. and below, vers. 28.]

24 I beheld the mountains, and lo, they trembled: and all the hills shaked. [Hebr. made themselves light, or swift; that is, moved themselves swiftly.]

25 I beheld, and lo, there was no man: and all the birds of the heaven were flown away. [Hebr. properly swerved away, or fled away. See below, ch. 9. 10. and 50. 3.]

26 I beheld, and lo, the fruitful land [Hebr. Carmel. See above, chap. 2. on verse 7.] was a wilderness, and all the cities thereof [to wit, of the fruitful land that lay in it] were broken down, because of the LORD, [Hebr. because of the face of the Lord] which some take to be his anger, his angry face. See above, chap. 3. on vers. 12.] because of the heat of his anger.]

27 For thus saith the LORD, This whole land shall be a desolation: [That is, every where exceedingly wasted] (yet will I not make a full end.) [or destruction, consumption. Compare below, chap. 5. 10, 18. Ezech. 11. 13. and 20. 17. That is, I will not make an utter desolation, but yet inter-mingle my mercy with

with my wrath, and reserve me a remnant, and a seed in Jacob. See below chap. 30. 11. and 46. 28. This God inserteth here, among these terrible threatnings, for the comfort of the elect and believers. Some conceive that the meaning of these words is: There shall not be an end for all this; my wrath and judgement shall not yet cease for all this, but shall still go on, and continue a long while upon this Land: Whereunto they apply the mourning of the earth and of the Heaven, whereof mention is made in the sequel. This phrase is used in another sense of sinners, that have extremely offended, and filled up the measure of their sins. See Genes. 18. on vers. 21.]

28 For this shall the earth mourn, and the heaven above be black: [As wearing mourning-apparel. See Psal. 35. on vers. 14.] because I have spoken it, I have purposed it, and it shall not repent me, neither will I turn back from it.

29 All the Cities flee [Hebr. all the City, or, the whole City is fleeing; that is, the citizens, or, the inhabitants of the cities (as the following words shew) shall flee: and so in the sequel] for the cry [Hebr. voice] of the horsemen, and they go into the clouds, [That is, up to the tops of mountains, that reach to the very clouds, for to hide themselves there. Oth. into thick, or, close places, as thickets, &c.] and climb up upon the rocks: all the Cities shall be forsaken, so that no man dwell therein.

30 What wilt thou do then, thou wastled one? [To wit, Daughter of Zion, as in the following verse. That is, thou that shalt be wasted or destroyed] though thou shouldst clothe thyself with scarlet, though thou shouldst adorn thyself with golden ornaments, though thou shouldst rent thy face with painting, [Though thou shouldst attire and paint thyself so much, and so often, as that thy face and cheeks should come to split, and rent by it: To wit, in an idolatrous and heathenish manner, to please and mitigate thine enemies: as harlots do trick up themselves, to please their lovers] (yet) shouldst thou trim thyself in vain: the lovers [To wit, the Babylonians, that seek to matter thee] despise thee, they will seek thy soul. [That is, seek thy life. See 2 Sam. 4. on vers. 8.]

31 For I hear a voice as of a (woman) that is in travail, an anguish as of one that is in pain of the first child, the voice of the Daughter of Zion, she draweth breath painfully, [Oth. sigheth, lamenteth, by reason of her burden and distresse] she spreadeth forth her hands, [As those are wont to do, that mourn exceedingly, and are in extreme pain] (saying) O wo (is) me now, for my soul is weary because of the murderers. [The Babylonians]

CHAP. V.

A complaint of the sad and fearful condition of Jerusalem and Juda: as that there were no godly men more to be found among small or great, vers. 1. 4. 5. That all grosse sins were rife among them, as, false and hypocritical swearing, 2. Obstinacy and hardness of heart, 3. 21, 22, 23, 24. Idolatry, 7, 19. Adultery and whoredom, 7, 8. Contempt of Gods Word, and of his Prophets, 11, 12, 13. Ribes gotten by wicked and hecovish devices, 26, 27. Injustice in judgement, 28. Prevailing of false Prophets, and wicked Priests, 31. For all which sins God threateneth to punish them by the Chaldeans, 9, 14, 15, &c. yet without destroying them utterly, 10.

G O about thorow the divisions of Jerusalem, and behold now, and enquire, and seek in the streets there-

of; if ye can finde any man, if there be one that doth judgement, that seeketh truth; [or, faithfulness, faith. The Lord intimateth, that all places were full of hypocisie] then will I be gracious unto her. [Or, pardon it. That is, I will spare the whole City of Jerusalem for the godly mans sake. Compare Genes. 18. 24. &c.]

2 And though they say; (As true as) the LORD liveth; [When they do sometimes swear by my Name for a cloak and covering of their Idolatrous swearing, whereof below vers. 7.] yet [Or, surely, so. Oth. therefore] they swear falsely. [To wit, because they seek not judgement, nor faithfulness, or truth]

3 O LORD, do not thine eyes (look) after the truth? [That is, it is doubtlesse true, that thou regardest faith and truth, without which thou hatest all outward shews, as meer hypocisie] thou hast smitten them, but they have felt no pain; [That is, thou hast plagued them in divers manners, and at sundry times consuming a great part of them, as followeth, but they have not been bettered by it, but have remained as obstinate and hardened as they were before. Compare Isai. 1. 5. and 9. 13. above chap. 2. 30.] thou hast consumed them, (but) they have refused to receive correction: [See above chap. 2. 30.] they have made their faces harder then a rock; [So that they are exceeding impudent. Compare above chap. 3. 3.] they have refused to return.

4 But I said: [To wit, with my self: that is, I thought] Surely, these are poor: [A company of poor, ignorant people] they deal foolishly, because they know not the way of the LORD, the judgement of their God.

5 I will go [Hebr. I will go me; according to the Hebrew phrase] to the Great ones, and speak with them; for they know the way of the LORD, the judgement of their God: but they had altogether broken the yoke, (and) burst the bonds. [Compare Psal. 2. on vers. 3.]

6 Therefore a Lion out of the forest hath slain them; [That is, shall slay them. Spoken in a Prophetical manner of the future invasion of the Babylonians] a Wolf of the deserts [Or, of the earrings] shall waste them, a Leopard watcheth against their Cities, whosoever goeth out thence shall be torn in pieces: [See of the Hebrew word, Psal. 50. on vers. 22.] for their transgressions are multiplied, their back-slidings are grown exceeding many.

7 How should I pardon thee [O Jerusalem] for this? thy children forsake me, and swear by them that are no Gods; when I have satisfied them, then they commit adultery, and assemble by heaps in the harlots house.

8 (Like) well-fed stone Horses, they are up betimes; they neigh [Through lustfulness, like wanton Horses. Compare below chap. 13. 27.] every one after his neighbours wife. [Compare Ezekiel. 22. 11.]

9 Should I not visit [To wit, by punishment. See Genes. 21. on vers. 1.] for these things, saith the LORD? or should not my soul be avenged on such a nation as this is? [Compare below vers. 29. and chap. 9. 9.]

10 Climb up upon her Walls [To wit, Jerusalems walls. It is spoken to the enemies] and destroy her, (but make not a full end) [Compare above chap. 4. on vers. 27.] take away her tops, [Or, stickings out, pinacles, battlements. Oth. plants, branches, foundations] for they are not the LORDS. [They; to wit, the people, or, the walls and battlements pertain not to the Lord, who will now no more own Jerusalem with all her fair forts and strong holds for his, because of the wickedness of the inhabitants thereof]

11 For the house of Israel, and the house of Juda, have dealt very unfaithfully [Hebr. dealing treacherously dealt treacherously] against me, [Compare above chap. 3. 20.] saith the LORD.

12 They deny the LORD, and say, It is not he: [It is not the Lord, by whose command the Prophets do threaten us all manner of evil] neither shall evil come upon us, [Compare Isai. 25. 15.] neither shall we see [That is, we shall not finde, nor feel. See Job 7. on vers. 7.] sword nor famine.

13 Yea those Prophets [The true Prophets. These are yet the words of the people] shall become winde, [Their Prophecies shall not be accomplished, nothing will come of it, it's but winde. Compare Mich. 2. 11. and Job 6. on vers. 26.] for the Word is not with them: [They have not the Word of the Lord: he doth not speak such things by them. Compare 2 Chron. 36. 16.] thus shall it come unto them. [That which they threaten us, shall light upon themselves]

14 Therefore thus saith the LORD, the God of Hosts; [See 1 Kings 18. on vers. 15.] because ye speak this word: Behold, I will make [Hebr. give] my words in thy mouth, [Here God speaketh to Jeremia. Compare above chap. 1. 9, 10. where God also ascribeth his own work to the Prophet, because he would confirm the word of his servant. See there on vers. 10.] fire, and this people, wood; and it shall consume them.

15 Lo, I will bring a nation upon you from far, [From Babylon. See Isai. 5. 20. and Deut. 28. 49. above chap. 1. 15. and below chap. 6. 22.] O house of Israel, saith the LORD: it is a strong [Or, rough, hard] nation, it is a very ancient nation, [Hebr. a nation of antiquity, eternity, or, age; That is, a mighty nation of old, ever from Nimods time. See Genes. 10 8, &c. and above chap. 2. on vers. 10.] a nation, whose language thou shalt not know, nei her hear [That is, understand. See Genes. 11. on vers. 7.] what they shall speak.

16 Their [To wit, this nations, whereof in the former verse] quiver is as an open sepulchre. [That is, they shall kill, and bring to the grave, multitudes of you with their arrowes] they [To wit, the Babylonians] are all champions.

17 And they [To wit, that strange nation] shall eat up thine harvest, and thy bread, [Compare Levit. 26. 16. Deut. 28. 31, 33.] (which) thy sons, and thy daughters should eat, [Oth. they shall eat up thy sons, and thy daughters; that is, consume them. Compare below chap. 8. 16.] they shall eat up thy sheep, and thine oxen, [Thy small and great cattel] they shall eat up thy vine, and thy fig-tree: [That is, the fruit of thy vines and fig-trees] they [To wit, the Babylonian souldiers] shall impoverish thy fenced Cities, wherein thou trustedst, with the sword.

18 Nevertheless, in those dayes, saith the LORD, I will not make a full end with you. [See above chap. 4. on vers. 27.]

19 And it shall come to passe, when ye shall say; Wherefore hath the LORD our God done all these things unto us? [Compare below chap. 16. 10.] that thou shalt say unto them; [To wit, in my Name, with my words, as appeareth by that which followeth] Like as ye have forsaken me, and served strange Gods in your Land, so shall ye serve foreigners, in a Land, that is not yours.

20 Declare this in the house of Jacob, and let it be heard in Juda saying:

21 Hear now this, ye foolish, and heart-lesse people: [That is, which have no understanding: no eyes nor ears of the soul, to consider and obey the Word of God. Compare below chap. 6. 10.] which have eyes, but see not, which have ears, but hear not.

22 Will ye not fear me, saith the LORD? will ye not tremble before my face? I that have placed the sand, for a

bound unto the Sea, by an everlasting statute, that shall not passe over it: though the waves thereof toss themselves, yet shall they not prevail, though they roar, yet shall they not passe over it. [Compare Job 38. 10, 11. Psal. 33. 7. and 104. 9.]

23 But this people hath a revolting and rebellious heart: they are revolted and gone away.

24 Neither say they in their heart: Let us now fear the LORD our God, that giveth rain, both the former rain and the latter rain, [See Deut. 11. on vers. 14.] in it's season: [See Psal. 1. on vers. 3.] who reserveth unto us the weeks, the appointed times of the harvest. [Some understand hereby every seventy year, where they were to let the Land rest, and to lie untilld, in which years God had promised them a singular blessing. See Levit. 25. 4, &c. and vers. 20, &c. Oth. the set, or, appointed weeks of the harvest. See Levit. 26. 2, 10. Oth. the oaths of the appointed times]

25 Your iniquities turn away those things, [To wit, the blessing mentioned in the former verse] and your sins hinder that good from you.

26 For among my people are found wicked ones: every one of them layeth wait, [Hebr. be layeth wait; that is, every one of them] as the fowlers do order themselves. [That lie down, bow, bend, and frame themselves, to catch birds with all the craft and policy that may be. Oth. as the fowlers do set (snares)] they set a destructive snare [Hebr. destruction, or, something that destroyeth; that is, that destroyeth men] they catch men.

27 As a cage is full of birds, so are their houses full of deceit: therefore they are grown great and rich. [That is, full of wealth, which they have gotten by deceit]

28 They are fat, [Compare Deut. 32. 15.] they are smooth, yea, they surpass the deeds of the wicked, [That is, they are worse in their practices, then the most wicked of all are wont to be. Compare above c. 2. 33. Oth. they transgresse (by) wicked facts. Hebr. they surpass, or, exceed the words, things, masters, or, dealings of the, or, of a wicked man: or, thus, they go thorow, by wicked devices: That is, commit all manner of wickednesse boldly.] they judge not the cause, (even) the cause of the fatherlesse, [Compare Isai. 1. 23. Zach. 7. 10.] yet they are prosperous; [That is, they prosper, grow rich, fat, and well liking, as was said in the former words] neither do they judge the right of the needy.

29 Should I not visit for those things, saith the LORD? should not my soul be avenged on such a nation, as this is? [See above vers. 8. and below chap. 9. 9.]

30 A terrible and horrible thing is done in the Land. [Compare below chap. 18. 13. and 23. 14. Hof. 6. 10.]

31 The Prophets [To wit, the false Prophets] prophesie falsely, [Hebr. in, or, with falsehood, or, lying. Compare below chap. 14. 18. and 23. 25, 26. Ezech. 13. 6.] and the Priests bear rule by their hands, [That is, by the help and service of the false Prophets. The one helpeth and strengtheneth the other. Or, they bear rule on their sides. Oth. take in their hands, to wit, gifts] and my people are willing (to have) it so: [Hebr. love it so] but what will ye do in the end thereof? [Hebr. in the hindmost, last, or uttermost thereof; or, of her; to wit, of Jerusalem, or, of the Land; that is, how will ye fare with it at last, when I shall visit it, to wit, either Jerusalem, or the Land? Compare Deut. 32. 20. Oth. what would ye do at last? what grosse abominations would ye not commit at last?]

CHAP. VI.

God representeth lively before the eyes of the people the near approach of the Babylonians, the besieging and taking of Jerusalem, and their carrying away of them into captivity, v. 1, 11, 12, 21, 22, &c. He exhorteth them to repentance, 8, 16. But Jeremiah as all manner of wickedness as cruelty, oppression and violence, 7. hardness of heart, rebellion, obstinacy, 10, 16, 17, 29, 30. Covetousness, 13. Back-biting, 28. Falshood and flattery, both of Priests and Prophets, 13, 14, 15. Contempt of Gods word, and following their own imagination, 19, 28. Hypocritical worship, 20 prevailed; he foretelleth them that they shall all, one after another, be thrust forth out of the land, 9, and he strengtheneth the Prophet against the wickedness of the people, and the fruitfulness of his ministry among them, 27, 29.

Flee in troops, ye children of Benjamin, [See above, chap. 4. on v. 6. & understand by the children of Benjamin, the inhabitants of Jerusalem, as the sequel sheweth. See Judg. 1. 21. with the annotat.] out of the midst of Jerusalem, and blow the trumpet at Thekoa, [see 2 Sam 14. on v. 1.] and lift up a token of fire, [as by such kinde of tokens they are wont to advertise the inhabitants or citizens, in time of danger, of the enemies approach. Oth. tokens of smok, or beacons. Hebr. lifting up. Compare Judg. 20. 38, 40.] at Beth-Cherem. [See Numb. 3. on v. 9. Some are of opinion, that this place lay between Jerusalem and Thekoa] for there looketh [that is, sheweth it self, breaketh forth] evil out of the North, [see above, chap 1. on v. 13.] and a great breach. [as above, ch. 4. 6.]

2 I have (indeed) likened the daughter of Zion [That is, Jerusalem, and consequently the inhabitants thereof. Or, I had made the daughter of Zion like, &c.] to a beautiful & voluptuous woman.

3 (But) there shall come shepherds [The Princes of the Babylonians. Compare below, chap. 49. 19.] unto her with their flock: [that is, armies. Compare below, chap. 49. 20.] they shall pitch [Heb. fasten, fix] tents round about against her, [understand hereby the besieging of Jerusalem] they shall eat up every one his place, [Heb. hand, that is, place, as elsewhere. See Job 1. on vers 14.]

4 Hallow the war against her, [That is, trim your selves, prepare your selves for war, order the war, proclaim it, let them march up against Jerusalem, as followeth. Compare below, ch. 12. 3. and 22. 7. and 51. 27, 28. These are the words of the Babylonians, whom the Prophet bringeth in, speaking in this manner, as also vers. 5.] get you up, and let us march up at noon. [as below, chap. 15. 8. That is, at bright day-light, without dread, publicly] O wo unto us, for the day is gone away, [that is, our good dayes are past, adversity and misery is at hand: if they be taken for inserted words uttered by the Jews. Otherwise, they may be also the words of the Babylonians, that complain of themselves for neglecting time and opportunity, being greedy after the prey, as eager souldiers are wont to do] and the shadowes of the evening are declined, [or, are spread, stretched out; that is, become great; it beginneth to wax dark, whereby sorrow and misery may be understood. See Gen. 15. on v. 12.]

5 Get you up, and let us march up by night, and destroy their Palaces.

6 For thus saith the LORD of hosts; [See 1 Kings 18. on v. 25.] Hew down trees, [to make a fort. See

Deut. 20. 10.] and cast up a wall against Jerusalem: [as Judg. 20. 15. see there] she is the city that shall be visited; [compare above, chap. 5. 9, 29] in the midst of her is meer oppression. [Heb. she wholly, oppression is in the midst of her. That is, concerning this whole city, there is nothing more life in it every where, then oppressing with delight and violence; she is full of deceivers and oppressive.]

7 As a well giveth up, [Or, casteth up] her water, so she giveth up her wickedness, violence and destruction is found in her, torment and plaguing [which they cruelly offer unto their neighbours, causing the oppressed every where to lament and cry] is continually before my face.

8 Suffer thy self to be corrected, Jerusalem, lest my soul be drawn away from thee. [or, be loosed, depart, be dis-membered from thee, as one member from another; a very paterical phrase, having respect to Gods favour and loving kindness, which he had born and shewed to this City, as a husband to his wife. Compare above, ch 2. 2. 3.] lest I make thee a desolation, a land not inhabited.

9 Thus saith the LORD of hosts; They [The Babylonians] shall diligently glean, [Heb. gleaming glean, to that nothing that is worth any thing shall remain, but all shall be carried clean away, as grapes are thorowly gleaned in the vintage. Compare 2 Kings 24. 15, 16. and 25. 11, 12. and below, chap. 52. 28, 29, 30. And see of this similitude, Judg. 8. on v. 2. and 20. on vers. 45.] the remnant of Israel as a vine: Bring back thine hand as a wine-gatherer, into the baskets. [or, as a grape-gatherer, who filleth one basket after another full with grapes, and carrieth them away; so shall the Babylonians say to one another, Ye must go back again, to fetch away Jews, some at one time, and some at another. Some hold these to be the words of God, as giving that enemy charge to do it.]

10 To whom shall I speak, and make protestation, that they may hear it? Behold, their ear is uncircumcised, [As it were covered with a foreskin, so that they are unfit to hearken or attend, or consider, as followeth. Compare Lev. 26. 41. Acts 7. 51. and above, chap. 5. 21.] that they cannot hearken: behold, the Word of the LORD is unto them a reproach, [they despise it, and mock at it] they have no delight in it. [to wit, in the word of the Lord: or, in him, to wit, the Lord.]

11 Therefore I am full of the fury of the LORD, [That is, with denouncing, declaiming, and prophesying the fury of the Lord] I am grown weary with holding in; I will pour it out, [oth. pour out; as if the Lord, or the Prophet by the Spirit of the Lord had said; I have waited long enough, tell them in plain terms, that Gods wrath shall be poured out without pitying or sparing any] upon the little children, [Heb. the little child, see of the Hebrew word, Psal. 8. on v. 3.] in the street, and upon the assembly of young men together: for even the husband with the wife shall be taken prisoners, the aged with him that is full of dayes. [that is, very old, stricken in years, decrepit.]

12 And their houses shall be turned over unto others, with (their) fields and wives together: [That is, they shall be taken from you, and given to others that shall possess them, as Numb. 36. 7.] for I will stretch out mine hand against the inhabitants of this land, saith the LORD.

13 For from the least of them unto the greatest of them every one of them practiseth covetousness: [Heb. as if one should say, is covering covetousness; that is, hankereth after filthy lucre] and from the Prophet, [Meaning the false Prophets] unto the Priest, every one of them committeth [Hebr. doth] falshood. [that is, goeth about with lies and falshood. Compare above,

above, chap. 5. 31. and below, chap. 8. 10. where the very same words are repeated.]

14 *And they heal the breach of the daughter of my people in the lightest (manner.)* [That is, they comfort my people against the calamity that is threatened. (in the lightest manner) or, as a light matter, or break, by a light speech, by telling a tale, as if it were but a jest or a jest e-crow, as if the sins and the punishments that were threatened, were of no concernment] *saying, Peace, peace,* [that is, it shall go well, there is no danger] *yet there is no peace.*

15 *Are they ashamed, because they have committed abomination?* [Oth. Have they (to wit, the prophets and priests) made (my people) ashamed, when they committed abomination?] *Yea, they are not in the least ashamed, neither know (they) to make (others) blush;* [The Prophets and Priests are not ashamed themselves, neither do they make evil doers ashamed, so that there is no shame found among any. Heb. being ashamed, they are not ashamed] *therefore they shall fall among them that fall; at the time when I shall visit them, they shall stumble, saith the LORD.*

16 *Thus saith the LORD, Stand in the ways, and behold, and ask for the old paths,* [Heb. paths of eternity, that is, which God in former times ever taught and led his people in, to bring them to salvation. Compare above, chap. 2. on v. 17. and below, chap. 18. 15.] *where indeed is the good way, and walk therein, then shall ye find rest* [comfort and salvation] *for your soul: but they say, We will not walk (therein.)*

17 *Also I have set watchmen over you, saying, Harken to the sound of the trumpet.* [That is, I have set Prophets over you, that shall declare and proclaim unto you the judgements that are at hand, as watch-men that are set upon high places to see afar off, and to give warning by the trumpet of the enemies approach, or any other ensuing danger. See *Isa.* 21. 11. *Ezek.* 3. 17. and 33. 7. &c.] *but they say, We will not hearken.*

18 *Therefore hear ye Gentiles,* [To be witnesses of the abominable unthankfulness and obduracy of my people, and of the justice of my judgements upon them] *and perceive, O thou congregation,* [Of the nations] *what is among them.* [What wickedness is life among my people]

19 *Hearken, O earth,* [See *Deut.* 4. on vers. 26. and 32. on vers. 1.] *behold, I will bring evil upon this people, the fruit of their thoughts:* [The just deserved punishment of their wicked devices and practices. See *Prov.* 1. on vers. 31. and below chap. 17. 10.] *for they regard not my words, and my law they reject it.*

20 *To what purpose then shall (there) come frankincense for me from Sheba?* [Which thou causest to come with great trouble and charges, to make incense for me, as it were to please me withal. Of Sheba, see *Genes.* 10. on vers. 7. and *Isai.* 60. 6.] *and the best Calamus* [Or, Cynamom, sweet-smelling reed, or, cane, as *Exod.* 30. 23.] *from a far country? your burnt-offerings are not pleasing (unto me,)* [Hebr. for, or, according to pleasure, delight, acceptance; That is, I have no pleasure in them. Compare *Psal.* 19. 15. *Isai.* 56. 7.] *and your stay-offerings are not sweet* [That is, acceptable] *unto me.*

21 *Therefore thus saith the LORD, Behold I will lay all manner of stumbling blocks before this people:* [Heb. stumbling blocks in the plural number. So the Lord calleth all the instruments, means and occasions of the ruine of the Jews] *and the fathers and the children together, the neighbour and his companion* [That is, all sorts of men, of what condition or quality soever they be] *shall dash themselves against them, and shall perish.*

22 *Thus saith the LORD; Behol', there cometh a*

people from the North-country; [As above vers. 1.] *and a great nation shall be raised* [By God, to march up to the borders of Juda, and from thence into the midst of the Land] *from the sides of the earth.* [Or, of the Land; that is, ends, uttermost parts, or borders]

23 *They shall carry bow and spear,* [Or, standard, spear, or, pole. See *Jos.* 8. on vers. 18. For carry, the Hebrew hath lay hold on; that is, hold and carry. Compare below chap. 50. 42, &c. where the very same is prophesied of the Medes and Persians, that should come against Babel] *it is a cruel (people,) and they shall not be merciful, their voice shall roar like the sea, and they shall ride upon horses:* it [To wit, this people: or, every one; to wit, of this people] *is prepared,* [Or, set in array] *as a man for war, against thee, O Daughter of Zion.*

24 *We have heard the same thereof,* [The same of this peoples approach] *our hands are grown feeble:* [Our courage is fallen. See 2 *Sam.* 4. on vers. 1.] *anguish hath taken hold of us, pain, as of a (woman) in travel.* [This is a lively description of the future calamity. Compare above chap. 4. 31. and below chap. 49. 24. and 50. 43.]

25 *Go not forth into the field, nor walk by the way: for the sword of the enemy is there, terror round about.* [As below chap. 49. 29.]

26 *O Daughter of my people, gird on a sack,* [As above chap. 4. 8.] *and wallow thyself in ashes,* [See 2 *Sam.* 1. on vers. 2. and below chap. 25. 34. Oth. sprinkle thyself with ashes] *make thee mourning of an only (son,)* [That is, as for the death of an only begotten son. See *Amos* 8. 10. *Zach.* 12. 10.] *a most bitter weeping;* [Hebr. weeping of bitterness] *for the destroyer shall suddenly come upon us.*

27 *I have set thee (for) a watch-tower,* [Or, a tower of spying out, looking out (specula) Compare *Isai.* 23. 13. Oth. an approved tower; that is, approved for strength; that is, a strong invincible tower. Compare above chap. 1. 18. They are the words of God to Jeremia] *(for) a fortress among my people: that thou mayest know and try their way.* [That is, mayest observe their doings, examine them, and pass a right sentence concerning the same, and declare it unto them]

28 *They are all the most revolting ones of revolters,* [That is, the most wicked revolters, that may be found. Compare *Genes.* 9. on vers. 25.] *walking (in) back-biting,* [Slandering me, my word, my Prophets, in particular thee, and sin up one another (by back-biting) against thee. See of the phrase, *Levit.* 19. on vers. 16.] *they are copper and iron:* [That is, stiff-necked, or, of little worth; whereas they ought to be like gold and silver. Compare *Ezek.* 22. 18, &c.] *they are all corrupters.* [Corrupting themselves and others. Oth. corrupt (children)]

29 *The bellows are burnt, the lead is consumed of the fire. in vain hath (the melter) melted so diligently,* [Hebr. melted melting, for to refine. Oth. in vain hath the melter melted] *seeing the wicked are not plucked away.* [That is, could not be levered from the dross of their wickedness. Oth. the wickednesses, or, the wicked things; that is, all the evil: as the Hebrew word (that otherwise continually signifieth, the wicked) is also taken, *Psal.* 78. 49. Compare below chap. 15. 19. where the same similitude is used, but in another case: they are two distinct things, to cleanse the wicked from their wickedness, and to distinguish the godly from the wicked. The meaning of the words of this verse is, that all the pains that the Prophets had taken, to purify this people from the dross of their sins, was in vain: The similitude is taken from the refining of metals]

30 *Men call them* [Hebr. they call them, or, did call them: that is, men called them, they are called, as elsewhere]

where often] *reprobate silver*: for the LORD hath rejected them. [Compare *Isa. 1. 22.*]

CHAP. VII.

God causeth his people to be exhorted to true repentance, and ceasing from their vain confidence in the outward worship of God and the Temple, with an upbraiding of their wicked and impudent abuse thereof, *vers. 1, &c.* He threatneth them with the example of *Silo*, *12.* He forbiddeth the Prophet to pray for the people, because of their idolatrous outrages, *16.* He rejecteth their offerings, and requireth obedience, instead of former and present disobedience, *21.* He exhorteth them to mourn for the abominations of *Thopheth*, in the valley of the son of *Hinnom*, *29.*

THe word that came to *Jeremia*, from the LORD, saying :

2 *Stand in the gate of the LORD'S house*, [That is, the Temple, as *vers. 4.*] and proclaim here this word, and say: Hear the word of the LORD, O all *Juda*, ye that enter in thorow these gates, to worship the LORD. [Heb. properly, to bow your selves, or, to bow down before the LORD. See *Genes. 24.* on *vers. 26.*]

3 Thus saith the LORD of Hosts, the God of *Israel*: Make your ways and your dealings good: [Whereas your conversation and dealing at present is wicked, therefore amend it so, as that departing from evil, ye purpose and practise the thing that is good, that is, truly repent. See below, *vers. 5.* and chap. *18. 11, &c.* The word *amending*, signifieth otherwise, to make a thing that is good, yet better, and so to grow and increase in goodness] then will I cause you to dwell in this place. [To wit, settle you from age to age in your habitation, as below *vers. 7.*]

4 Trust not in false words, [Heb. words, or, things of lying, or, of falsehood; that is, whereby you will come short and deceive your selves. So below *vers. 8.*] saying: The Temple of the LORD, the Temple of the LORD, the Temple of the LORD are these. [As if it were pointing with the finger at the building of the Temple, wherein the Court, the Holy place, and the Holy of Holies, were all of them called *Holy places*, and *habitations of the Lord*. This was the vain comfort and confidence of the false Prophets, whereby they hardened the people in their wickedness against the threatnings of God and his Prophets; To wit, that there was no danger, because they had the Temple, and the Temple-worship among them, whereby they thought to be sufficiently secured, although in the mean while they lived wickedly, and thereby prophaned all things, as is shewed in the sequel. Oth. these things (to wit, our services) (pertain to) the Temple: the meaning being one, and the same with the former.]

5 But if ye shall truly make good your ways: if ye shall truly do judgement [Heb. making good, shall make good, and so doing judgement, shall do judgement] between the man, and between his neighbour: [Compare above chap. *5. 28.*]

6 (If ye) shall not oppress the stranger, the fatherless and the widow, [See *Isai. 10. 1, 2.*] and shed no innocent blood in this place, [See *Isai. 59. 7.*] and shall not walk after other gods, to your evil: [For which ye should be fain to fare ill.]

7 Then will I cause you to dwell in this place, in the Land, that I gave to your fathers, from age to age. [That is, from one age to another; that is, for ever.]

8 Behold, ye trust in false words, [As above *vers. 4.*] that profit not.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto *Baal*, and walk after other gods whom ye know not?

10 And (then) come and stand before my face in this house, [As if the Lord should say, Are ye not ashamed to deal so hypocritically and wickedly?] which is called by my Name, [Heb. upon which my Name is called, or, proclaimed. So *vers. 11. 14. 30.* and below chap. *14. 9.* and *15. 16, &c.* Compare the phrase with *Isai. 4. 1.*] and say, We are delivered, [That is, There is no cause to fear, we are now free and out of danger, we shall certainly escape and be saved, now we have performed our Temple-worship] to do all these abominations? [That is, to give your selves this leave and liberty, and to harden your selves more and more in this wickedness, and to go on in it. Oth. that we may do all these abominations.]

11 Is then this house, which is called by my Name, a den of murderers [Heb. properly, breakers thorow; breakers in; that is, such as use violence, high-way-men, thieves, robbers, murderers. See *Psal. 17.* on *vers. 4.*] in your eyes? [That is, do ye so esteem of it? is it in your judgement such an house, &c? Compare *Matth. 21. 13. Mark. 11. 17. Luke 19. 46.*] Behold, I have also seen it, saith the LORD. [As if God should say, Are ye not ashamed to commit such abominations in my sight, before mine eyes? know therefore also, that I do behold it, and will requite it: for, &c.]

12 For go your ways now unto my place, which was at *Silo*, where I caused my Name to dwell [See *Psal. 78. 60.* and compare *1 Kings 8. 13.* with the annotat.] at the first, [After that *Josua* had taken possession of the Land of *Canaan*. See *Jos. 18. 1.*] and see what I did to it, [To wit, how I first caused the Ark to be carried away captive by the *Philistines*. See *1 Sam. 4. 11. Psal. 78. 60. 61.* and afterward caused the ten tribes, under which *Silo* lay, to be carried away captive into *Assyria*. See *vers. 14. 15.*] because of the wickedness of my people *Israel*.

13 And now, because ye do all these works, saith the LORD, and I spake unto you, being up early, and speaking, [That is, sending my Prophets unto you early and betimes, constantly and continually, with singular diligence. See *2 Chron. 36.* on *vers. 15.* So below *vers. 25.* and chap. *11. 7.* and so often in this book] but ye heard not, I called you, but ye answered not: [See *Prov. 1. 24. Isa. 65. 12.* and *66. 4.*]

14 Therefore will I do [By the *Babylonians*] unto this house, which is called by my Name, wherein ye trust, and unto this place, which I gave to you, and to your fathers, according as I have done to *Silo*.

15 And I will cast you away from my face; [Compare *2 Kings 17.* on *vers. 18.*] like as I have cast away all your brethren, the whole seed of *Ephraim*. [Meaning, the ten tribes, comprehended often under the name of *Ephraim*, (as the greatest, chiefest, and noblest tribe) which were carried away out of their own land into *Assyria*. See *2 Kings 17. 6, 23.* and *18. 11.*]

16 Thou then, pray not for this people, neither lift up cry nor prayer for them, [The Lord speaketh this to *Jeremia*] neither run upon me: [By interceding, or speaking for them. See *Job 21. 15.* So below chap. *27. 18.*] for I will not hear thee.

17 Seest thou not what they do in the Cities of *Juda*, and in the streets of *Jerusalem*?

18 The children gather up wood, and the fathers kindle the fire, and the women knead the dough to make [That is, bake] figured cakes [With idolatrous figures, as some expound the Hebrew word] for the Melecheth of Heaven, [The Hebrew word, that is here left in the text, is diversly expounded by the learned. Some translate it the Queen of Heaven, whereby some do understand the Moon; others, some great star. Others render it, the work, or, workman'ship of

of Heaven; that is, the whole firmament with all the stars. Compare below chap. 8.2. and 19.13. and 44.17, 18, 19, 25.] *to offer* [Or, *tasting to power out*. See Psal. 16. on vers. 4. So below chap. 19.13. and 32.29. and 44.17, 18, 19, &c.] *drink-offerings unto other Gods, to vex me*. [Or, *to provoke me to anger*: the meaning of the whole verse is, They are all mad and distracted with their idolatry.]

19 *Do they vex me, saith the LORD? (do they) not (to it) to themselves?* [Or, *is it not to, or, against themselves?*] *to the confusion of their (own) face?*

20 *Therefore thus saith the Lord LORD; Behold, mine anger, and my fury shall be poured out upon this place, upon men, and upon beasts, [Hebr. upon the man, and upon the beast] and upon the trees of the field, and upon the fruit of the ground: and (it) shall burn, and not be quenched.*

21 *Thus saith the LORD of Hosts, the God of Israel: Put your burnt-offerings unto your slain-offerings, and eat flesh.* [As if the Lord should say; Offer as much as you will, and fill your selves full with the flesh of the thank-offerings: ye do this for your selves, not to serve me by it, (Compare Hos. 8.13.) as is shewed in the sequel]

22 *For I spake not unto your Fathers, nor commanded them, in the day when I brought them forth out of the Land of Egypt, concerning matters of burnt-offering or slain-offering.* [The meaning is, This was not the chiefest thing that I commanded them, as ye hypocrites conceive of it, but such sincere obedience, which they have not yeilded unto me, and ye yet lesse do yeild, as followeth. See of such use of the word *not*, Hos. 6. on vers. 6. and below chap. 16. on vers. 14.]

23 *But this thing commanded I them, saying, Hearken to my voice,* [See Deut. 6.3.] *so will I be a God unto you,* [See Genes. 17. on vers. 7. Compare Exod. 19.5. Levit. 26.12.] *and ye shall be a people unto me:* [See Deut. 7. on vers. 6.] *and walk in all the way, that I shall command you, that it may go well with you.*

24 *But they hearkened not, nor inclined their ear, but walked in the counsels, in the opinion* [See above chap. 3. on vers. 17.] *of their evil heart: and they turned* [Hebr. became, or, were] *backward, and not forward.* [Hebr. according to, or, before the face. That is, they turned their back, or, back, and not their face towards me, as above chap. 2.17. and below chap. 32.33. &c.]

25 *From that day, that your fathers were come forth out of the Land of Egypt, unto this day, I have sent unto you all my servants, the Prophets, daily, being up early and sending.* [That is, seasonably and constantly sending. Compare above vers. 13.]

26 *But they hearkened not unto me, nor inclined their ear: but they hardened their neck,* [See Exod. 32. on v. 9. also below chap. 17.23. and 19.15. Nehem. 9.17, 29.] *they made it worse then their fathers.*

27 *Also thou shalt speak all these words unto them, but they shall not hearken unto thee: thou shalt indeed call unto them, but they shall not answer thee.*

28 *Therefore say unto them; This is the people, that hearkeneth not unto the voice of the LORD their God, nor receiveth discipline;* [See above chap. 5.3.] *truth* [Or, faithfulness, faith, as above chap. 5.1.] *is perished, and destroyed* [Or, cut off] *from their mouth.* [That is, they all deal hypocritically, unfaithfully, and falsely, they keep not their word nor faith with their God]

29 *Cut off the hair of thine head,* [A token of great mourning. See Job 1.20. Isai. 15.2. and below chap. 16. on vers. 6. The Hebrew word signifieth such kinde of hair, that a man hath let grow long, and from the cutting off whereof he hath abstained. Of the same root cometh also the word *Negirite*, of which see Numb. 6.2, 5. and Judg. 13.5.] *(O Jerusalem,) and cast it away, and take*

up a lamentation upon the high places: for the LORD hath rejected and forsaken the generation [See Psal. 12. on v.8.] *of his indignation.* [Or, running up, or, over-running anger; that is, at whom he is extremely vexed and provoked to anger. Or, (as some) that had provoked his wrath; it cometh all to one sense. Compare Deut. 32. on vers. 19.]

30 *For the children of Juda have done that which is evil in mine eyes, saith the LORD: they have set their abominations* [as above chap. 4.1.] *in the house* [The Temple] *which is called by my Name,* [As above vers. 10.] *to pollute it.*

31 *And they have built the high places of Topheth,* [See of this abomination, 2 Kings 23. on vers. 10.] *which is in the valley of the son of Hinnom,* [2 Kings 23. 10. called the valley of the children (Hebr. sons) of Hinnom. See there, and below chap. 32.35.] *to burn their sons and their daughters with fire: which I commanded not,* [But indeed have sharply forbidden, and abhorred it. See Lev. 18.21.] *neither came (it) into mine heart.* [Or, ascended up into, or, upon mine heart. It is spoken of God after the manner of men; as we use to say, it never came into my minde, it came not once into my heart, it never ascended into my thoughts; meaning that I should command them such abominations, or, that I should be pleased with them. Compare above chap. 3.16. and below 19. and 32.35. and 51.50. also Ezech. 11.5. and 14.4. and 20.32. and 38.10. Luke 24.38. The same phrase is used somewhat otherwise below chap. 44.21. for, to lay to heart, or that something cometh up into the heart, to observe and to punish it]

32 *Therefore behold, the dayes come, saith the LORD, that it shall no more be called Topheth, nor the valley of the son of Hinnom, but the valley of murder: and they shall* [Or, men shall, &c.] *bury in Topheth,* [This place, which the idolatrous Jews by their abominable Idolatry held to be very holy, shall be then polluted by the dead bodies of the slain. So below chap. 19.11, 13.] *because there shall be no place.* [Or, till there be no more place]

33 *And the carcases* [Hebr. the carcase. So below chap. 16.4. and 34.20. &c.] *of this people shall be meat for the fowls of the Heaven, and for the beasts of the earth:* [See Deut. 28.26. below chap. 34.25.] *and none shall fray them away.* [Chase away the fowls, or the beasts from the carcases]

34 *And I will cause to cease from the Cities of Juda, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride:* [Compare Isai. 24.7. below chap. 16.9. and 25.10. Ezech. 26.13. Hos. 2.11.] *for the Land shall become a desolation.* [Compare above chap. 6.8.]

CHAP. VIII.

A further Prophecy, concerning the future justly deserved reproach and distresse of the Jews, as well dead as alive, v.1, &c. And upbraiding of their continual brutish impenitency, (with a disgracing of them by the example of the brute beasts) sottish and false boasting of wisdom, wresting of the law, falshood, scornful flatteries, and impudency of the false Prophets and Priests, general transgression, and Idolatry: all which God will severely punish by the Babylonians, 4. Whereat the Prophet mourneth and lamenteth bitterly, 18.

At that time, saith the LORD, they [To wit, the Babylonians] *shall bring out the bones of the Kings of*

of Judah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

2 And they shall spread them abroad before the Sun, and before the Moon, and before all the host of heaven; who n [To wit, the Sun, Moon, &c.] they have loved, and whom they have served, [See above chap. 7. 18. and below chap. 19. 3.] and after whom they have walked, and whom they have sought, [Or, asked counsel of] and before whom they have bowed down themselves: they [To wit, the afore-said bones] shall not be gathered, nor buried; they shall be for dung upon the earth. [Hebr. upon the face of the earth; that is, in the open country.]

3 And death shall be chosen before life, [That is, they shall rather wish to be dead, then to live. Compare Rev. 9. 6.] by all the residue of them that remain of this evil family. in all the places of them that remain, whither I shall have driven them, saith the LORD of Hosts. [See 1 Kings 18. on vers. 15.]

4 Moreover, say unto them; Thus saith the LORD: Shall men [Heb. shall they; to wit, men: so in the following words, shall be, &c.] fall, and not rise again? shall men turn away, and not return? [That is, there is surely none so void of reason, as that he would not willingly rise again when he is fallen, and would not gladly return into the right way, when he is gone astray]

5 Why (then) doth this people at Jerusalem slide back, with an everlasting back sliding? [Or, strong, passing thorough, ever proceeding, infinite everlasting back-sliding; that is, an exceeding obstinate back-sliding. Of the Hebrew word, see Psal. 4. on vers. 1. and 13. on vers. 2.]

6 I listened and hearkened, they speak that which is not right; there is no man, that repenteth him of his wickedness, saying, What have I done? every one turneth him about to his course, as an outrageous horse [That hunteth, neigheth, breaketh through, and runneth every where thorough, like a water-flood, from whence the Hebrew word is properly used: so the Scripture likewise compareth the neighing of an horse unto thunder, Job 39. 22.] to the barrel.

7 Even a stork in the Heaven, [Heb. in the Heaven; that is, in the air] knoweth her appointed times, and a turtle-dove, and crane, and swallow, observe the time of their coming: [Or, a stork knoweth by the heaven, &c. that is, by the condition and change of airc. These brute creatures know by a natural instinct, which they have from God, what is for their good. Compare Isai. 1 3.] but my people know not the judgement of the LORD. [Heed not that which is prescribed unto them by God in his word. Oth. the judgement of the LORD, which by all marks and tokens they might perceive, that God intended to bring it upon them, if they did not repent]

8 How do ye say then, We are wise, and the Law of the LORD is with us? Lo, certainly, in vain [Heb. for lying; that is, in vain. See 1 Sam. 25. 21. or, for falsehood, falsely] worketh the false pen of the Scribes. [They that ought to understand and expound the Law aright, use mere falsehood. See Ezra. 7. on v. 6. These words are diversly rendered, but all comes to one sense and meaning, to wit, that they wrote in vain many things concerning the Law of God, seeing they abused all to falsehood and lies, and did not in the least according to it, nor taught others to do so. Compare Matth. 23. 13. Luke 11. 52. Rom. 2. 17, &c.]

9 The wise men [The Scribes, that falsely boasted of their wisdom, as is said in the former verse] are ashamed, affrighted, and taken: [Oth. have (these) wise men made (any one) ashamed? were (the men) frighted and taken? To wit, by their reproofs, so that they repented of their wickedness?] Behold, they have rejected the word of the LORD, what wisdom [Heb. (things) wisdom] should they have then?

10 Therefore will I give their wives unto others, their fields to (other) possessors: [Compare above, c 6. 12.] for from the least unto the greatest, every one of them

practiseth covetousness: from the Prophet unto the Priest, every one of them committeth falsehood. [See the same words, that are recorded here and in the following verses, unto vers. 13. above chap. 6. 13, 14, 15. saving some alteration. See the annotat. there]

11 And they heal the breach of the daughter of my people in the lightest (manner,) saying, Peace, peace: but there is no peace.

12 Are they ashamed, because they have [Or, when they have, &c.] committed abomination? yea they are not in the least ashamed, and know not to blush: therefore they shall fall among them that fall, in the time of their visitation shall they stumble, saith the LORD.

13 I will surely snatch them away, [Of the Hebrew word, see Es. 16. on v. 9. Heb. gathering I will gather them. Oth. devour, or consume,] saith the LORD: there are no grapes on the vine, nor figs on the fig-tree; yea the leaf is fallen off; [This may be so understood, that they brought forth no good works at all, yea had no shew or appearance of any. Compare Isai. 5. 1, &c. Matth. 21. 19. Luke 13. 6, &c. Or, (with others) it may be taken for the future general desolation of the Land: or, that, for a fore-going token thereof, it was all present already, so with the fruits of the ground, and what there might yet remain, as that the enemy hence forward should take all quite away] and [Or, for] (the commandments, which) I have given them, they transgress them. [Oth. and (the things,) that I have given them, (to wit, fruits of the ground, and other gifts) shall depart, or, passe away from them. or, I had given them indeed to them, (but) they shall depart from them]

14 Why do we sit still? [They are the words of the distressed and fleeing people] assemble your selves, and let us enter into the fenced cities, [Heb. cities of defence. Compare below, chap. 4 5.] and be silent there: [Waiting for help, or, deliverance, as some take it, having respect unto the following verse: or, that we may be quiet there] Surely the LORD our God hath caused us to be silent, [So that we have nothing to say to all these plagues, as if we were wronged. They are the Prophets words, wherein he answereth the words of the people, deriding (as some conceive) the vain hope of the Jews] and given us water of gall to drink, [That is, sent us bitter and deadly calamity. See Psal 69. on vers. 22. So below chap. 9. 15. and 23. 15.] because we have sinned against the LORD.

15 Men look for peace, but there is no good: [Or, we look, they look: wait (freely) whereas, &c. all to one sense] for a time of healing, [See Psal. 30. on vers 3. These and the like phrases are opposed to others; that make mention of hurt, stripes, wounds, &c.] but behold, there is terror.

16 The snorting of his [The King of Babels] horses is heard from Dan: [See above chap. 4. on vers. 15.] the whole Land trembleth at the sound of the neighings of his strong ones: [This may be understood either of the shouting of the strong champions of his army; or of the neighing of his strong horses] and they come, that they may eat up the Land, and the fulness thereof, [That is, all that is in it. Compare Psal. 24 1, &c.] the City, and those that dwell therein.

17 For behold, I send serpents, cockatrices among you, against which (there) is no charming: [The most hurtful enemies that are, the Chaldeans, whose power and cruelty ye shall not be able to turn away, or escape. They are the words of God. See of the word charming, Psal. 58. on vers. 6.] they shall bite you, saith the LORD.

18 My refreshing is in [Or, with] sorrow: mine heart is faint in me. [That is, when I should refresh, and strengthen my nature with meat, drink, or sleep, then sorrow overwhelm me. Oth. when I would refresh, or strengthen myself against sorrow, then mine heart is, &c. to one sense. The Prophet demeaneth himself, as if he saw the future calamity present before his eyes]

19 *Behold, the voice of the cry of the daughter of my people is from a very far country:* [To wit, Babel, whither they should be carried captive. Oth. (shall be heard) because of (them that come) from a far country; to wit, the Chaldeans. Hebr. as if one should say, *land*, or, *country* of remoteness.] *Is not the LORD then at Zion? is not her King with her?* [Is the promise then at an end (may some man say) which he hath made so often concerning Zion and his people?] *Why have they provoked me to anger [Or, incensed me] with their carved images, with vanities of strangers?* [With the Idolatries of strange heathenish nations, or, with strange Gods. See 2 Kings 17. on v. 15. Hebr. of the stranger, unknown, outlandish, (one.) It is Gods answer to the former question]

20 *The harvest is past, the summer is at an end: yet we are not delivered.*

21 *I am broken* [Through heart grief, and inward sorrow. Compare Psal. 51. on vers. 19.] *because of the breach* [See above chap. 4. on vers. 6.] *of the Daughter of my people: I go in black,* [As mourners use to do. See Psal. 35. on vers. 14.] *astonishment hath taken hold on me.*

22 *Is there no balm in Gilead?* [See Gen. 37. 25. and below chap 46. 11. and 51. 8.] *is there no [Chirurgian, or Physician] Physician there?* [As there was plenty of precious spices and ointments in Gilead, so that they were wont to be transported from thence into other countries; so it seemeth that there were also skillful Physicians, or Chirurians there. But some do apply these phrases by way of complaint of the contempt of the spiritual means, whereby they should and ought to escape these miseries; to wit, true repentance, and following the good counsel of the faithful Prophets. Others understand it as a derision of the vain means and remedies, whereby the people endeavoured in vain to escape this mischief. Both in a good sense; but to the first suiteth here very well the beginning of the next chapter] *for, why is not the healing [Or, healing] of the daughter of my people risen?* [Or, why hath it not increased? why is not my people healed, or cured, amended? See the same phrase, 2 Chron. 24. 13. Nehem. 4. 7. and below chap. 30. 13, 17. with the annotations]

CHAP. IX.

The Prophet presenteth his lamentation, vers. 1, &c. and wisheth to be absent from his people, because of the abominations that were common among them, as adultery, treachery, lying and deceit, 2, &c. Disobedience, and Idolatry, 13, 14. Therefore God must and would punish them, and so fearfully waste them, as that it be sufficiently lamented, 7, 9, 10, &c. God doth rebuke from vain confidence, and teacheth his people to trust in him alone, and to endeavour after that which pleaseth him, 23. and lastly, he threatneth not onely the Jews, as abusers, but also the Gentiles round about, as despisers of circumcision, 25.

OH, that mine head were water, [Hebr. *who will give*, &c. a manner of wishing in use among the Hebrews. So in the sequel. See Deut. 5. on v. 29.] *and mine eye a spring vein of tears! then would I weep day and night for the slain of the daughter of my people.*

2 *Oh, that I had in the wilderness a lodging place of way-faring men!* [See Isa. 24. on vers. 20.] *then would I leave my people, and go from them: for they are all adulterers, a treacherous company.* [Hebr. or, assembly of treacherous ones. Oth. (on) the prohibition day (that is, even on the chiefest feast-days) do they deal treacherously. See Levit. 23. on vers. 36.]

3 *And they bend their tongue, (like) their bowe, for lies;* [Hebr. *tread*, &c. as they do the foot-bowe when they bend it. Or, thus; *They bend their tongue, their bowe is lies*] *they grow in the Land, but not for the truth:*

[Or, in the truth, or, faith, faithfulness] *for they proceed from wickedness, to wickedness,* [Compare Deut. 29. 19. with the annotat. above chap. 6. 7.] *but they know not me, saith the LORD.*

4 *Take ye heed, every one of his friend, and trust not in any brother: for every brother doeth nothing but deceive,* [Hebr. *treading down treadeth down*; that is, oppresseth, deceiveth all manner of wayes, Genes. 27. on vers. 36. and below chap. 17. on vers. 7.] *and every friend walketh (in) back-biting.* [Compare above chap 6. 28.]

5 *And they deal deceitfully,* [Oth. *mock, deride*. See the use of the Hebrew word, Genes. 31. 7. 1 Kings 18. 27. Job 31. 9.] *every one wth his friend, and speak not the truth; they teach their tongue to speak lies, they weary themselves by dealing perversely.*

6 *Thine habitation is in the midst of deceit:* [These are the words of God to Jeremia. Of deceit; that is, of men, that deal most deceitfully: wherefore all thine admonitions used among them are altogether in vain. Deceit, for Deceivers, see Job 35. on vers. 13.]

7 *Therefore thus saith the LORD of Hosts; [See 1 Kings 18. on vers. 15.] Behold, I will melt them, and try them:* [By the fire of calamity, plagues and punishments: for they cannot otherwise be brought to the sense and feeling of their wickedness] *for how should I do (otherwise) in respect, of the Daughter of my people?*

8 *Their tongue is a murdering arrow,* [Oth. *arrow stretched out, shot out*, Compare Psal. 120. 4. Prov. 30. 14.] *it speaketh deceit: every one speaketh* [Hebr. *he speaketh*; that is, every one, or, they speak] *with his neighbour (of peace) with his mouth* [Compare Psal. 12. 3. and 28. 3.] *but in his inmost (parts) [That is, in his heart] he layeth his snares.* [Or, he layeth snares for him. Hebr. *a snare*]

9 *Should I not visit them* [With punishments. See Genes. 21. on vers. 1.] *for these things, saith the LORD? and should not my soul be avenged on such a nation as this?*

10 *I will lift up a weeping and a wailing for the mountains, and a lamentation for the shepherds-huts,* [Or, pastures, where the shepherds have their habitations or huts] *of the wilderness: for they are burnt down,* [That is, it shall surely so come to passe: and so in the sequel] *(so) that none passeth thorow, neither do men hear the voice of cattle; from the fowls of the heaven unto the beasts, are they jwerred away, gone away,* [As above chap. 50. 3.]

11 *And I will make Jerusalem heaps (of stone,) an habitation of Dragons:* [Compare below chap. 10. 22.] *and I will make the Cities of Juda a desolation, without an inhabitant.*

12 *Who is the wise man, that may understand this?* [As if he had said, there are but very few such to be found among all the people, notwithstanding that I with other the servants of the Lord, do continually proclaim this by Gods command, against the seducings of false Prophets, who speak of nothing but of peace. See above vers. 8. 11, 15.] *and to whom hath the mouth of the LORD spoken, that he may publish* [Or, declare] *it? wherefore the Land is perished (and) burnt like a wilderness, that no man passeth thorow it.*

13 *And the LORD said; Because they have forsaken my Law, which I had given before their face, and have not hearkened unto my voice, nor walked according unto it:*

14 *But have walked after the conceit of their (own) heart:* [As above chap. 3. 17.] *and after the Bials,* [See Judg. 2. on v. 11.] *which their fathers had taught them:*

15 *Therefore thus saith the LORD of Hosts, the God of Israel, Behold, I will give them water of gall to drink: I will feed this people* [Hebr. *I will feed them, this people*] *with worms* [That is, fend them bitter, and destroying calamities and plagues. See above chap. 8. 14. Deut. 29. on vers. 18. and Psal. 69. on vers. 20.]

16 And I will scatter them among the heathen, [See Levit. 26. 33.] whom they have not known, they nor their fathers: and I will send the sword after them, till I shall have consumed them. [as below, ch. 49. 37.]

17 Thus saith the LORD of hosts, Consider it, and call the mourning women, that they may come: [This hath respect to the custom of those times and places, that in time of great mourning they sent for Singing-men, and Singing-women, that could sing artificial lamentations, to provoke men to weeping. See 2 Chron. 35. 25. and Job 3. 8. Ezec. 32. 16. Amos 5. 16. Matth. 9. 23. Mark 5. 38. God will hereby intimate, that there should be every way occasion of mourning in the land, so that men should not be able sufficiently to bewail the miseries of that time] and send to the wise (women) [that are well-skilled in this art of singing lamentations. Compare below, ch. 10. 9.] that they may come.

18 And make haste, and lift up a wailing for us: that our eyes may run down with tears, and our eye-lids gush out with water, [That is, that tears may run down, fall down, flow down, come down from our eyes in great abundance. So below, chap. 13. 17. and 14. 17.]

19 For there is a voice of wailing heard out of Zion: How are we destroyed! we are greatly confounded, because we have forsaken the land, because they have overturned our dwellings. [Or, because our dwellings have cast (us) out, or cast (us) away.]

20 Hear then the word of the LORD, ye women, and let your ear receive the word of his mouth, and teach your daughters wailings, and every one her companion lamentations. [Heb. wailing, lamentation.]

21 For again is come up into our windows, [Or, surely, &c. and so the words of this verse may be a pattern or form of lamentation] it is entered into our Palaces, to cut off the little children [See of the Hebrew word Psal. 8. on v. 3.] from the City-places, young men from the streets.

22 Speak, Thus saith the LORD, Tea, a Carcase of a man shall lie [So the Hebrew word, which commonly signifieth falling, is also elsewhere taken for lying. See Deut. 21. 1. Judg. 4. 22. and 9. on vers. 26. 1 Sam. 31. 8. 2 Chron. 20. 24. below, ch. 51. 4. Ezec. 7. &c.] as dung upon the open field [Heb. face of the field] and as a sheave after the reaper, [Some ears of corn, which the reaper passeth by, and letteth fall, and looketh no more after them] which no man gathereth up. [Or, and no man shall gather it in, take it up, take it away, to bury it. Compare above, chap. 8. 2.]

23 Thus saith the LORD, Let not a wise man glory in [Or, of, for. So in the sequel] his wisdom, neither let the strong man glory in strength; let not a rich man glory in his riches. [Compare, 1 Cor. 1. 31. 2 Cor. 10. 17.]

24 But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the LORD, doing loving kindness, judgement and righteousness upon the earth: for in those things I have delight, saith the LORD.

25 Behold, the dayes come, saith the LORD, that I will make visitation [As above, v. 9.] upon all circumcised ones with these that have the fore-skin. [Heb. with the fore-skin: that is, with the uncircumcised (as Rom. 2. 26. See further, Job 35. on v. 13.) as if the Lord should say, I will visit the one with the other, my people that is circumcised as well as the uncircumcised heathenish nations. Compare below, chap. 25. 17, 18, 19, 20, &c. Some understand with, or in the fore-skin, such as are circumcised according to the flesh onely, but are uncircumcised in heart, as is said of Israel in the next verse.]

26 Upon Egypt, [That is, the Egyptians, and so forth] and upon Juda, and upon Edom, and upon the children of Ammon, and upon Moab, and upon those that are shortened, or cut short at the corners, [Heb. the corner; to wit,

of their head; that is, those that are shaved round about at the corners of their head, as the Arabians were. Compare Levit. 19. 27. So below, ch. 25. 23. and 49. 32. Others that lie in the utmost corner; that is, the heathenish nations (as some conceive) that dwell in the utmost corners of Canaan, in the east, south, or toward the red sea, or in some one utmost corner thereof] that dwell in the wilderness: for all the heathen have the fore-skin; [Heb. as if we should say, are fore-skinned] but all the house of Israel have the fore-skin of the heart. [that is, are uncircumcised in heart, though they be circumcised according to the body. See above, chap. 4. on vers. 4. Lev. 26. 41. Rom. 2. 28, 29.]

CHAP. X.

God forbiddeth his people to be afraid of the tokens of heaven, as the heathen were, v. 1, 2. He describeth at large and derideth the vanity of Idols, and the folly of Idolatrous Image-worship, by opposing thereunto his Divine Majesty and Power, as also the service which Jacob owed him especially, vers. 3, &c. He prophesieth and representeth by wailings the destruction of Jerusalem, and all Juda, by the Babylonians, 17. Whereupon the Prophet in his own, and the Church's name, prayeth unto God for moderating of his judgement, and for punishment of the wicked enemies, 23.

Hear the word which the LORD speaketh unto you, [Or, hath spoken of or concerning you] O house of Israel.

2 Thus saith the LORD, Learn not the way of the heathen, [Or, (to go) in the way of the heathen; that is, to follow their Idolatrous custome and practice] and be not dismayed at the tokens of heaven, [the Sun, Moon, and Stars, &c. See Genes. 1. on v. 14. of whom the heathen made Idols, and ascribed unto them the government of the world, and by their course and motion foretold things to come: wherein the Jews did imitate them, as appeareth above, ch. 7. 18, &c.] because the heathen are dismayed at them. [O. h. howbeit, notwithstanding, &c. also but let the heathen, &c.]

3 For the institution of the nations [Idols, Idolatrous ordinances, ceremonies] are vanity: for it is wood that men have hewn out of the forest, a work of the work-mans hands with the ax. [Compare below, v. 8. Isa. 44. 14, &c. Or (one) heweth down a tree out of the forest, (for) a work, &c.]

4 They trim it [Heb. he maketh it fair and beautiful] with silver and with gold, they fasten them with nails and with hammers [They fasten the wooden Idols (which they have made) to a wall or pillar] that it [the Image, Idol] may not wag. [Or, not go forth. Or, they suffer it not to wag; That is they make it so fast, as that it is out of danger of growing loose, or falling, from which this wooden god cannot preserve it self.]

5 They are like a palm-tree [Standing firm and bold upright, raised up by beaten plates of an equal size, as if they had life and would speak, but are not able to do any work of a living man, as followeth] of close work, [See Exod. 25. on vers. 31.] but cannot speak, they must be carried, [Heb. carrying they are carried] for they cannot go: be not afraid of them, they cannot do evil, also there is no doing good by them. [They can neither hurt their enemies, nor help their friends. Compare Deut. 32. on vers. 31.]

6 Because none is like unto thee, O LORD, thou art great, and thy Name is great, in might. [Whereas on the contrary all Idols are weak and feeble.]

7 Who should not fear thee, thou King of the Gentiles? [Even bearing rule over those nations, that know not thee, but worship Idols] for to thee doth it appertain: [or, it becometh thee, that men should fear thee] Because

among all the wise men of the Gentiles, [That are wont to boast most of wisdom, and yet are mere fools, as is shewed in the next verse] and in their whole Kingdom [That is, all their Kingdoms, which all together make up one idolatrous heathenish Kingdom.] (there) is none like unto thee.

8 Yet they are in one thing [Or, altogether, all counted in one] brutish [As brute beasts. So ver. 14. 21. *Isai.* 41. 29. *Habak.* 2. 18. *Zach.* 10. 2. See *Psal.* 49. on ver. 11.] foolish: a stock is an instruction of vanities. [By Idolatrous images, and their worship, men are led to mere vanity; they are nothing but teachers of mere vanity. See 2 Kings 17. on ver. 15. and of the use of the Hebrew word, which significth instruction and discipline, *Prov.* 16. on ver. 22.]

9 Silver stretched out [Into plates] is brought from Tharsis, [From beyond the Sea. See 1 Kings 10. on ver. 22.] and gold from Uphaz, [That is, held to be all one with Ophir, whereof see 1 Kings 9. on ver. 28. Others hold it to be Ferz] (for) the work of the workman, and of the hands of the Goldsmith: skie-colour and purple is their clothing, [The clothing of the Idolatrous images] they [The Idols] are all the work of wise men. [That is, skillful, artificial workmen. Compare above chap. 9. on ver. 17. and *Exod.* 31. 6.]

10 But the LORD God is the truth, [Oth. the Lord is the true God; or, (in) truth; that is, truly] he is the living God, [Who most properly may be said to live, as having from everlasting to everlasting his incomprehensible Divine life and essence in and of himself, and making alive whomsoever and whatsoever he will, as being the fountain and author of life. See *Joh.* 5. 21, 26, &c. Therefore he ought to be acknowledged and honoured as God alone] and an everlasting King: [Hebr. King of eternity. Compare 1 Tim. 1. 17.] at his wrath the earth trembleth, and the heathen are not able to abide his indignation.

11 (Thus shall ye say unto them; The Gods, that have not made the Heaven and the Earth shall perish from the Earth, and from under this Heaven.) [This verse is put in the Chaldean or Babylonian tongue, to teach the godly Jews, they being in captivity in Babel, how they should make profession of their faith concerning the true God, and oppose and gain-say Idolaters.]

12 Who [Our God, whom we serve, of whom is spoken, ver. 10.] hath made the Earth by his power, who hath prepared [Or, established, founded] the world by his wisdom, and hath stretched out the Heaven by his understanding. [See *Genes.* 1. 6. below chap. 51. 15. *Job.* 9. 8. *Psal.* 104. 2. *Isai.* 40. 22. and 44. 22. and 51. 13.]

13 When he giveth his voice, [Meaning thunder, as *Psal.* 29. 3, &c. or, Gods command, as some] then is there a noise [Or, multitude] of waters in the Heaven, [That is, the air] and he causeth the vapours to ascend from the end of the Earth: he maketh lightnings with rain, [See *Job.* 37. 11. and 38. 25. or, against rain, for rain] and causeth the winds to come forth out of his treasures. [See *Job.* 38. on ver. 22. and *Psal.* 135. 7.]

14 Every man is become brutish, [The meaning is, all cunning workmen of Idolatrous images, are become as brutish, as beasts] so that [Or, from, by, or, in, because of that (their) skill of making images, wherein they thought to get great glory and renown. Compare *Rom.* 1. 22.] he hath no knowledge, every Goldsmith is ashamed of the carved [Or, graven] image: for his image is lying, [Or, falsehood: it is mere deceit] and there is no spirit [That is, breath, blast. See *Job.* 9. on ver. 18.] in them. [The carved, and molten images]

15 They are vanity, a work of seducings: [That is, mere seducing work] in the time of their visitation [When God shall punish and destroy the Idols and Idolaters together] they shall perish.

16 The portion of Jacob [So doth the Lord call him-

self, because he is become a God in covenant, and a Saviour, and consequently as an invaluable inheritance of his people, in the Messiah, whole co-heirs they are, *Rom.* 8. 10. Compare *Psal.* 16. on ver. 5.] is not like them; [To wit, the Idols] for [Or, but] he is the former of all things, and Israel is the rod of his inheritance, [See *Psal.* 74. on ver. 2.] the LORD of Hosts [See 1 Kings 18. on ver. 15.] is his Name.

17 Take away [Hebr. properly gather together, and consequently take, or, convey away. See *Psal.* 26. on ver. 9. The words are here placed in the feminine gender, whence many do gather, that God here speaketh to the Daughter of Zion, or, to Jerusalem, that (without relying on the strength of their City) they should pack up their goods, and flee away, in regard of the approaching invasion of the Babylonians, whereof in the sequel, and plainly, ver. 22. Compare above chap. 6. 1. and 8. 14. *Ezech.* 12. 3, 4, &c. Some understand it of Babel] thy ware [Or, merchandise] out of the Land, thou inhabitant of the fortress.

18 For thus saith the LORD, Behold, I will sling away the inhabitants of the Land [That is, cast them out of the Land by the Babylonians, as with a sling] at this time, and will distresse them, that they may finde it (so.) [That is, may receive the just deserved punishments; or, may actually finde the truth of my Prophecies]

19 O wo (is) me for my breach, [They are the words of the Land, or, of the people of Jerusalem, &c. as above chap. 4. 31. or, of the Prophet, speaking in the person of the people, as if it were his own suffering, that he felt, and sustained. Compare below chap. 14. 17. (breach,) as above chap. 4. 6. and below chap. 14. 17.] my plague is painful: and I had said, [To wit, with my self; that is, thought that it would not fall so heavy, but I should be able to bear, and overcome it, as followeth; but it falleth out quite otherwise, then I imagined] This is indeed a sickness, which I shall be able to bear. [Oth. Surely this is a sickness, yet I must bear it. As if he had said; This is indeed a grievous sickness, much heavier then I had conceived it would be, yet notwithstanding I must endure it]

20 My tent is destroyed, and all my cords are broken: my children [That is, the citizens of the city of Jerusalem, in whose name this complaint is made] are gone forth from me, and they are not; there is none to stretch forth my tent any more, and to set up my curtains.

21 For the Pastours [Ecclesiastical and political Governours] are become brutish, [As above ver. 8. and 14.] and have not sought the LORD: therefore they have not dealt understandingly, [Oth. they have not been happy, or, prosperous] and all their pasture [That is, flock of their pasture, the Congregation] is scattered.

22 Behold, there cometh a voice of the bruit, and a great trembling out of the Land of the North: to make the Cities of Juda a desolation, an habitation of Dragons. [As above chap. 9. 11.]

23 I know, O LORD, that with man his way is not: [That is, his purpose and acting is not in his power. See *Genes.* 6. on ver. 12.] it is not with a man, that walketh, to direct his going. [Or, step. And consequently (will the Prophet say,) I and all believers, we renounce all our own wisdom and strength, commending all our purposes and actions, in this our trouble, to thy fatherly government: beseeching thee, inasmuch as thou intendest to punish this Land by the King of Babel, and he with all his designs and actions, is likewise shut up under thy providence, that thou wouldst limit his power, and in mercy moderate thine anger towards thy people, according to thy gracious covenant-promises. Compare above chap. 4. on ver. 27. This is the scope and substance of this, and the next verse.]

24 *Chastise me*, [See Psal. 6. on vers. 2.] **L O R D**, *but with measure*: [Hebr. properly with judgement; that is here, with reason and moderation, or, in a reasonable, or, moderate way, so (as thou hast promised unto thy children) that thou also wilt consequently preserve thy justice: See below chap. 30. 11. and 46. 28. and compare Isa. 30. 18. Ezech. 34. 16. The contrary is the bringing to nothing, whereof in the following words] *not in thine anger, lest thou bring me to nothing*. [Hebr. diminish me, make me few, or, mean; that is, bruise, or, grinde me to dust, or make me so small, as that I am no more a people: which was a consequent of the divine wrath, whereof in the following verse. This is opposed to the moderate chastisement]

25 *Pour out thy wrath upon the heathen*, [As if he should say, wilt thou needs pour out thy full wrath, do it not (I beseech thee) upon thine own people, but rather upon thine and thy peoples enemies] *that know thee not*; [See Job 18. on vers. 21. and Psal. 79. on vers. 6.] *and upon the families, that call not upon thy Name: for they have eaten up Israel*; [See above chap. 8. 16.] *yea they have eaten him up, and consumed him*, [See above chap. 9. 16.] *and (have) made his habitation desolate*.

CHAP. XI.

God causeth his covenant with Israel to be proclaimed by the Prophet, vers. 1, &c. He punisheth the former, and the present breach of covenant, committed by Israel and Juda, by manifold Idolatry, 8. Therefore he intendeth to bring a great and an unavoidable mischief upon them, 11, 16, 17. He forbiddeth the Prophet to pray for them, 14. He complaineth of the peoples hypocritical services, and carelessness, 15. The Prophet complaineth unto God, of the murderous conspiracy of his Countrey-men of Anathoth, against him, and desireth Gods vengeance on them, which God foretelleth him, that he will bring upon them, 18.

THe word, that came to Jeremiah, from the **L O R D**, saying:

2 *Hear ye the words of this covenant, and speak to the men* [Hebr. man. See above chap. 4. on vers. 3. So below vers. 9.] *of Juda, and to the inhabitants of Jerusalem*. [Thou Jeremiah, and other my godly Prophets and Priests, that yet remain among the people, (as some do take it) hear this, and present it afterward unto the people]

3 *Say* [Thou Jeremiah] *then unto them*; *Thus saith the LORD, the God of Israel: Cursed be the man*, [Or, every man, as Psal. 1. 1. and elsewhere often. See Job 12. on vers. 10.] *that heareth not the words of this covenant*, [That is, that obeyeth not the Law of God. See Deut. 27. 26. Gal. 3. 10.]

4 *Which I commanded your fathers in the day when I brought them forth out of the Land of Egypt, out of the iron furnace*, [See Deut. 4. on vers. 20.] *saying, Be obedient unto my voice*, [That is, words, commandments] *and do them*, [To wit, the words of the covenant, as vers. 3. and below vers. 6.] *according to all that I command you*; *then shall ye be a people unto me*, [As above chap. 7. vers. 23.] *and I will be a God unto you*.

5 *That I may confirm the oath, which I swore unto your fathers; to give them a Land flowing with milk and honey*, [See Exod. 3. on vers. 8.] *as it is this day: Then answered I, and said, Amen*, [See Numb. 5. on vers. 22. and Deut. 27. 15, &c.] **O LORD**.

6 *And the LORD said unto me, Proclaim all these words in the Cities of Juda, and in the streets of*

Jerusalem, saying: Hear the words of this covenant, and do them.

7 *For I earnestly testified* [Hebr. testifying testified] *unto your fathers, in the day* [That is, from that time] *when I brought them up out of the Land of Egypt, unto this day; being up early, and testifying* [See above chap. 7. on vers. 13.] *saying; Hearken to my voice*.

8 *But they hearkened not, nor inclined their ear; but walked, every one after the opinion* [See Jerem. 3. on vers. 17.] *of their evil heart*; [The evil heart of them all] *therefore I have brought upon them* [That is, I will surely bring upon them] *all the words of this covenant* [That is, the threatnings added unto it; that is, judgements threatened. See thereof Levit. 26. and Deut. 28.] *which I commanded (them) to do, but they did (them) not*.

9 *Moreover the LORD said unto me: There is a combination found among the men of Juda, and among the inhabitants of Jerusalem*. [That is, a league, conspiracy together, to do evil, directly opposite and repugnant to the covenant, which they have made with me, and sworn to it confederacy.]

10 *They are returned to the iniquities of their forefathers*, [Which were disobedient in the wilderness, and consequently in after times] *which refused to hear my words; and they* [As a wicked posterity of their wicked forefathers] *walked after other Gods, to serve them: the house of Israel, and the house of Juda have broken* [Or, made void] *my covenant, which I made with their fathers*. [See Genes. 15. on vers. 17. 18.]

11 *Therefore thus saith the LORD, Behold, I will bring an evil* [That is, punishment, mischief, misery, &c. as vers. 12.] *upon them, out of which they shall not be able to escape*: [That is, deliver themselves out of it. Compare Mich. 2. 3.] *when they shall then cry unto me, I will not hearken unto them*. [Compare Prov. 1. 28. Isai. 1. 15. below chap. 14. 12. Ezech. 8. 12. Mich. 3. 4.]

12 *Then shall the Cities of Juda, and the inhabitants of Jerusalem go, and cry unto the Gods, unto whom they have burnt incense: but they shall not be able to deliver them at all* [Hebr. delivering not deliver] *in the time of their evil*. [Which I will bring upon them, vers. 11. So vers. 14. 17, 23]

13 *For (according to) the number of thy Cities, were thy Gods, O Juda*: [As above chap. 2. 28.] *and (according to) the number of the streets of Jerusalem, have ye set (up) altars for that shame*; [That is, the shamefull Idol Baal. See above chap. 3. on vers. 23.] *to burn incense unto Baal*.

14 *Thou then*, [O Jeremiah] *pray not for this people, neither lift up a cry, or prayer for them*. [See above chap. 7. 16. and below chap. 14. 11.] *for I will not hear, in the time when they cry unto me for this evil*.

15 *What hath my beloved (to do) in mine house*; [Compare the Phrase with 2 Sam. 16. 10. and the annotat. there. (beloved) To wit, this people, (The Hebrew word is put in the masculine gender, but the following words in the feminine) that so call themselves, or boast of it, that they are my people. Or, God calleth them so notwithstanding their unthankfulness, because of his covenant, which he had made with them, and their fathers, and the mercies that he had bestowed on them. Compare below chap. 12. 7, 8. Rom. 3. 3. and 11. 28. Some understand hereby, the Prophet Jeremiah, and other servants of God, that prophesied daily in the Temple to this wicked people. Compare chap. 7. 2. As if God should say; What have my servants any more to do in the Temple among this rebellious people, to instruct them, or, to pray for them? See vers. 14. (mine house) The Temple: as if God should say; To what purpose do they run so much, and so often in the Temple, whereas they are so full of all kinde of wickedness.] *seeing she*

[Meaning

[Meaning the daughter of my people, or the city of Jerusalem; that is, the inhabitants thereof] *that lewd act* [Oth. gross lewdness; because the Hebrew word, which signifieth an *abominable fact*, or, *plot*, (See Prov. 31. on vers. 16.) hath here a letter more than ordinary, serving to heighten the signification of it. Compare Psal. 3. on vers. 3. Understand hereby, the abominable idolatry, mentioned, vers. 13, &c.] *with many*, [To wit, with many Idols, as above vers. 13. Or, it may be understood of the multitude, or great company of those, that committed these abominations, thus: *seeing many of them commit this heinous act*. Some put in stead of *with many*, (yea even) *the Great ones*. Compare Eze. 8. 11. and 23. 39.] *and the holy flesh is passed from thee*? [Hebr. *the flesh of holiness*, or, *of the sanctuary*, are passed from thee, or, *shall passe from thee*. As the word *flesh* is not in use among us in the plural number, so neither is it used more than once in the whole text of the Hebrew Bible in the plural number, to wit, Prov. 14. 30. The meaning is, All thy offerings, O Jerusalem, are no more of any value, thou offerest no more an holy offering, because thou profanest all things by thy wickedness. Some understand it thus: That God threateneth them, that the time is at hand, that they being punished, and driven out of their Land for their wickedness, shall come no more into the Temple, nor offer sacrifice, nor keep their wonted joyful feasts with the flesh of the offerings, as they did at present, but with an horrible profanation of Gods holy institutions, therefore God would cast them out of his house and out of the Land. Some understand by the *holy flesh*, the true sincere Israelites, who were circumcised both outwardly and inwardly] *when thou (doest) evil, then thou leapest up for joy*; [Or, *when (in) thy wickedness*, &c. Oth. *when evil* (that is, thy punishment, misery) is at hand, or is fore-told or threatened by my Prophets] *then thou rejoicest*; that is, thou despisest my threatnings so extremely, as that even, to vex and spite me as it were, thou doest the more joyce, to shew that thou carest not at all for them]

16 The LORD had called thy name, *A green olive-tree*, fair, of pleasant-fruits: [Hebr. *fruit of form*] (*but now*) *with a sound of a great cry* [Compare Ezech. 1. 24.] *he hath kindled a fire* [Meaning the desolation, destruction, and consumption of the land and people, by the Babylonians] *about it*, [The olive-tree. Oth. *a fire hath kindled the leaves thereof*] *and the boughs* [Or, *branches, twigs, sprigs*] *thereof shall be broken*. [Oth. *they shall break*.]

17 For the LORD of hosts, that planted thee, [As an olive-tree, as was said in the former verse] *hath pronounced evil* [Destruction by the Babylonians] *upon thee*: because of the wickedness of the house of Israel, and of the house of Juda, which they commit among themselves, to incense me, [Or, to provoke me to anger] *burning incense unto Baal*.

18 Now the LORD made it known unto me, [When I in simplicity of heart heeded my calling, according to Gods command, and thought not of any evil] *that I might know it*: Then thou causedst me to see their dealings. [Jeremiah speaketh this unto God, whom he calleth to record, that he speaketh this not out of humane suspicion or passion, but onely by divine revelation in a vision. Compare below, chap. 24. 1.]

19 And I was like a Lamb (like) an Ox, that is led to be slain, [To the slaughter, to be killed, that he may be slain] *for I knew not that they thought thoughts against me*, [That is, intended wicked devices and practices against me] (*saying*) *Let us destroy the tree with the fruit thereof*, [To wit, the Prophet Jeremiah with his Doctrine and Prophecy. Hebr. properly *bread*; that is, meat, and consequently fruit, serving for meat] *and let us cut him off from the Land of the living*, [See Psal. 27. on vers. 13.] *that his name may be no more remembered*.

20 But, O LORD of Hosts, thou righteous Judge, [Hebr. *Judge of righteousness*, or, *that judgest righteousness*] *that triest the reins of the heart*, [The innermost and secret thoughts and motions of the heart. See Job 19. on vers. 27. and Psal. 7. on vers. 10. and 26. 2. 1 Sam. 16. 7. 1 Chron. 28. 9. Revel. 2. 23.] *let me see thy vengeance on them*, [Which thou wilt take of them, or, execute upon them] *for unto thee have I discovered* [Presented and committed as to mine Advocate and Judge] *my cause*.

21 Therefore, thus saith the LORD of the men of Anathoth, [See above chap. 1. 1.] *that seek thy soul*, [Seek thy life. See Exod. 4. on vers. 19. and 2 Sam. 4. on vers. 8.] *saying: Prophecie not in the Name of the LORD, that thou die not by our hands*.

22 Therefore, thus saith the LORD of Hosts; Behold, I will visit them; [That is, punish them. See Genes. 21. on vers. 1.] *The young men shall die by the sword, their sons and their daughters shall die by famine*.

23 And they shall have no remnant: [That is, none of them shall remain: they shall all perish and be cut off: meaning if they do not repent] *for I will bring evil upon the men of Anathoth, (in) the year of their visitation*. [Or, to wit, *the year of their visitation*; that is, of their punishment. So below chap. 23. 12, &c.]

CHAP. XII.

The Prophet complaineth to God of the prosperity of his wicked countrey-men, and prayeth him to take them away, that the Land may not suffer any longer for their wickedness, vers. 1, &c. Against which the Lord instructeth him, and foretelleth him yet more persecution, 5. Complaining of the desperate rebellion of his own heritage, which he must therefore lay waste by the Babylonians, and to punish it with barrenness; yet in the mean while not intending that the heathenish neighbour nations should go unpunished, who upon this occasion would likewise be ready to fall upon Israel: with promise of the deliverance of his people, and grace unto the Gentiles, that with his own people should turn unto him, 14.

THOU wouldst be righteous, O LORD, when I should contend against thee: [The meaning is, thou wouldst be justified in all thy doings (as Psal. 51. 6.) if I should reason, or plead with thee, or dispute with thee about thy judgements, manner or course of providence, which thou keepest both with the wicked and the godly, whereof in the following words. Compare Psal. 73. 2, 3, &c.] *yet will I talk with thee (of thy) judgements*: [Or, yet let me reason, or, plead with thee; that is, make my complaint unto thee. Compare above chap. 4. on vers. 12. Hebr. *speak judgements with thee*] *Wherefore is the way of the wicked* [That is, their purposes and actions. See Genes. 6. on vers. 12.] *prosperous*? [This hath respect especially to the men of Anathoth, whereof is spoken in the former chapter, and below vers. 5. but may be also further applied to other like wicked men in general] (*wherefore*) *have they rest, all those that treacherously commit treachery*? [Compare Job 21. 7. Psal. 73. 11, 12. Habak. 1. 3.]

2 Thou hast planted them, they have also taken root; they go on, [That is, shoot up, grow, spread themselves out] *they also bear fruit*: [Hebr. *they make fruit*. See Psal. 1. on vers. 3. and Hos. 8. on vers. 7.] *thou (indeed) art near in their mouth*, [They speak and boast of thee. See Isa. 29. 13. Matth. 15. 8.] *but far from their reins*. [See above chap. 11. on vers. 20.]

3 *But thou, O LORD, knowest me,* [By this consideration the Prophet strengtheneth himself up, strengthening himself by his good conscience, and faith on Gods Providence. Compare *Psal.* 17. 3. and 139 1.] *thou seekest me, and triest mine heart, (that it is) with thee; [or, (which) is with thee; or, (how the lame) is towards or with thee:]* That is, thou knowest that I do sincerely and faithfully keep close unto thee, and do separate myself from falsehood and wickedness, and that therefore I must suffer. Compare *Hos* 9. 8. and *Gen.* 5. 8. *Mich.* 6. 8. with the annotat.] *pull them out like sheep for the slaughter,* [Oth. (but) *thou pullest them away,* to wit, as sheep unawares from the flock, to slay them] *and hallow them* [that is, let them apart, ordain them, prepare them. Compare above, ch. 6. on v. 4.] *for the day of killing.* [this prayer of the Prophet is indeed a Prophecy and doctrine concerning the sudden and unexpected change of the temporal happiness and prosperity of wicked hypocrites and persecutors of the godly Prophets, especially of his country-men of Anathoth.]

4 *How long shall the land mourn?* [That is, be in such a miserable condition] *and the herb of the whole field wither?* *because of the wickedness of them that dwell therein, the beasts and the birds do perish:* [Compare above, chap. 4. 25. and 7. 20. and 9. 10.] *because they say, he seeketh not our end.* [Hebr. *hindmost, utmost, last.* See *Deut.* 32. 20 and *Prov.* 14. 12. He, to wit, the Lord, or Jeremiah, who daily tell us of our approaching desolation; but (they will say) they are both ignorant of it; for which contempt, obstinacy, security, and haughty denial of Gods Providence, the land it self is so miserably wasted.]

5 *When thou runnest with the foot-men, then they weary thee; how wilt thou then mingle thy self with the horses?* [To wit, in battle or controversy; that is, have to do with them?] God intendeth here, and in the sequel, to comfort and cheer up the Prophet in his troubles; as if he had said, Art thou so faint-hearted and troubled, because thy country-men of Anathoth, that are but like *foot-men*, do deal so ill with thee, how wilt thou then be able to stand it out against the unbridled, proud Great ones of Jerusalem, that are like *horses*, or *horse-men*? This must not grieve thee; for thou must yet undergo and overcome far greater and sorer persecution, then thou hast already done] *if thou (only) trustest in a land of a peace, how wilt thou do then in the lifting up of Jordan?* [In a land of peace, where the water (in a manner) runneth still and softly in the land, being as it were peace and rest in comparison of that which is to come: How wilt thou do then, when the waters do overflow on every side? Here by the lifting up or swelling of Jordan, may be understood the pride of the inhabitants of Jerusalem, or the approaching desolation of the whole land. Of the swelling of Jordan, see *Jos* 3. 15. 1 *Chron.* 12. 15. below, chap. 49. 19. and 50. 44. Oth. (if they weary thee) *in a land of peace,* (Compare *Psal.* 41. 10) (where) *thou trustest thy self;* that is, in thine own country, where thou conceivest, that thou oughtest to be out of danger: and where they are not altogether so rude as they are at Jerusalem, and at court.]

6 *For even thy brethren, and the house of thy father even they deal unfaithfully against thee, also they call after thee with a full (voice) [Or, with a full assembly, by troops. Compare above, chap. 4. on v. 5] believe them not, [Or, do not trust them. See above, chap. 9. 4.] when they speak friendly [Hebr. good things: as 2 *Kings* 25. 28. and below, chap. 52. 32.] to thee.*

7 *I have forsaken mine house, [The Temple; that is, I will assuredly forsake it. And so in the sequel] I have let mine heritage* [that is, my people. See above, chap. 10. 16. So in the next verse] *go: I have given the beloved of my soul,* [Hebr. *the love of my soul;* that is, she whom I loved, as an husband doth love his wife.

Compare above, chap. 11. 15. So *injustice* for unjust, *Job* 24. 20.] *into the hand of her enemies.*

8 *Mine heritage is become unto me as a Lion in the forest: she hath lifted up [Heb. given] her voice against me,* [that is, she is stout, proud, wilde and untamed, roaring against me and my commandments, warnings, and threatenings, like a Lion in the forest] *therefore have I hated her.* [And consequently put her away from me, cast away, and forsaken her, as v. 7.]

9 *Mine heritage is unto me aspeckled bird; the birds round about are against her.* [That is, as a strange unknown bird, which hath not my livery, but many strange colours, to whom all other birds shall flock, to destroy her, Oth. *is* (not) *mine heritage unto me a fingered or clawed bird of prey, against whom the birds of prey (sh) round about?* To wit, the enemies on every side; or, *O ye birds, fly round about against her.* Compare *Isaia* 18. 6. *Ezech.* 39. 17, &c.] *come, assemble all ye beasts of the field, come to eat.* [Compare above, chap. 7. 33.]

10 *Many Pastours have destroyed,* [That is, Princes of Babel shall, &c. Compare below, chap. 49. 19. 20. with the annotat.] *my vineyard,* [the people of the Jews, as *Isa.* 5. 1, &c.] *they have trodden my field [or, portion (of land)] under foot; they have made my desirable field [Heb. portion of wish, or of desire] a desolate wilderness. [Heb. a wilderness of desolation.]*

11 *They have made [Heb. he hath made; that is, every one of the enemies: or, they have, &c.] it [my field] a desolation, being desolate it mourneth unto me: the whole land is made desolate, because there is no man that taketh it to heart.* [Heb. *layeth, or putteth it upon,* or *to, or in the heart;* (Compare 2 *Sam.* 13. 33, &c.) To wit, what is preached by Jeremiah, and other faithful Prophets by Gods command.]

12 *The destroyers are come upon all the high places,* [Which commonly at other times, and also at present they thought themselves to be safe and secure] *in the wilderness; for the sword of the LORD [Compare below, chap. 25. on v. 29. and 47. 6.] shall consume from the (one) end of the land to the (other) end of the land: there is no peace for any [Heb. all] flesh.* [that is, no rest, prosperity, for any living soul, or any man. See *Gen.* 6. on v. 12.]

13 *They [The Jews] have sown wheat, but reaped thorns,* [see *Levit.* 26. 16. *Deut.* 28. 38.] *they have tormented themselves, [or put themselves to pain, by great labour] (but have) not profited; be so ashamed [that is, ye shall be surely so ashamed. Compare *Psal.* 37. on v. 3. and *Prov.* 3. on v. 4. God speaketh in his promises and threatenings, in regard of the certainty thereof] because of your revenues [that is, for want of your revenues, which ye see do fail you] because of the heat of the LORD S anger.*

14 *Thus saith the LORD, Concerning all mine evil neighbours, [That dwell round about my people and land; as namely, the Syrians, the Ammonites, the Moabites, the Philistines, &c. who upon this occasion, that I do chastise my people Israel, will perhaps therefore fall upon them] that touch [see *Gen.* 26. on v. 11] mine inheritance, [Canaan, see above, ch. 2. 7.] which I have hereditarily given in unto my people Israel; Behold, I will pluck them out of their land, [by the enemies. See below, chapters 47, 48, and 49. see also, *Deut.* 30. 3. and below, chap. 32. 37.] but I will pluck out the house of Judah from the midst of them. [That is, redeem, deliver them; so that these wicked neighbours shall not wreak their malice on Judah. See the like use of the same word, above ch. 1. 17.]*

15 *And it shall come to passe, after that I shall have plucked them out, [To wit, those evil neighbours] then I will return, and have compassion on them;* [Compare below

below, chap. 48. on verse 47.] and I will bring them again, every one to his heritage, and every one to his land.

16 And it shall come to passe, if they shall diligently learn [Hebr. learning shall learn] the wayes of my people, [The saving Religion, which I have prescribed unto my Church, and which is in use among them. Compare Isa. 2. 3, &c. This looketh at the calling of the Gentiles] swearing by my Name, (As true as) the LORD liveth, [that is, knowing and serving me aright, according to my word. Compare above, ch. 4. 2, &c.] like as they have taught my people to swear by Baal, then shall they be built in the midst of my people. [Being converted by the preaching of the Gospel, and ingrafted into my Church, they shall with them enjoy the blessing of the covenant of grace. See Eph. 2. 18, 19, 20, 21, 22.]

17 But if they will not hearken, then will I utterly pluck up, [Heb. rooting out, root out, or, plucking up, pluck up. Compare Isa. 60. 12.] and destroy that nation, saith the LORD.

CHAP. XIII.

Gods bounty, the peoples unthankfulness, and future judgement: are represented by the token of a linen girdle, vers. 1, &c. and by the similitude of filling all wine-bottles full with wine, is shewed, that God will make them altogether drunk in miseries with the cup of his wrath, 12. God yet exhorteth them to prevent these judgments by humble repentance, 15. (wherein the Prophet sheweth his affection, 17.) especially the King and Queen, 18. But knowing that they should as little change themselves, as an Ethiopian can change his skin or a Leopard his spots, he foretelleth their utter confusion and destruction, 22.

Th the LORD said unto me, Go thy wayes, and buy thee a linen girdle, and put it upon thy loins, [That is, gird thy loins with it. See the exposition, vers. 11.] but bring it not into the water. [lest it should be spoiled; as I have taken care for Israel, that they might not perish, nor corrupt.]

2 And I bought me a girdle, according to the word of the LORD, and put it upon my loins.

3 Then came the word of the LORD unto me the second time, saying:

4 Take the girdle which thou hast bought, which is upon thy loins, and get thee up, (and) go thy wayes to the Phrat, [The great river Euphrates, over which the Babylonians should passe, and carry the Jews over it captive away. See Gen. 2. on v. 14.] and hide it there in the cleft of a rock.

5 So I went my wayes, and hid it by the Phrat, according as the LORD had commanded me.

6 Now it came to passe, at the end of many dayes, [That is, after the expiration of a long time] that the LORD said unto me, Get thee up, go thy wayes to the Phrat, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to the Phrat, and digged, and took the girdle from the place, where I had hid it: and behold the girdle was spoiled, and good for nothing.

8 Then the word of the LORD came unto me, saying:

9 Thus saith the LORD, So will I marre the pride [Or, excellency, eminency, as the Hebrew word is also elsewhere used. Compare below, v. 11.] of Juda, and the great pride of Jerusalem.

10 This same evil people, which refuseth to hear my words, which walketh [Hebr. which refuse, which walk, &c.] in the imagination [see above, chap. 3. on v. 17.]

of their (own) heart, and followeth other gods, to serve them, and to bow down before them; the same shall become as this girdle, which is good for nothing.]

11 For like as a girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Juda, saith the LORD, to be unto me for a people, and for a name, [See Deut. 26. On v. 19.] and for praise, and for glory, but they have not heard. [that is, obeyed, as often.]

12 Therefore say unto them this word; Thus saith the LORD, the God of Israel; All bottles shall be filled with wine: [Hebr. all bottle shall, &c. that is, every bottle. As if the Prophet should say, Ye expect a plentiful year of wine, that ye may drink your selves drunk and mad, &c. Understand here, not leather-bottles, but stone-bottles, or vessels, as may be gathered from vers. 14. Compare Lament. 4. 2] then shall they say unto thee,

Do we not know very well, [Hebr. knowing, do we not know?] that all bottles shall be filled with wine? [It seemeth that this hath respect to the promises of the false Prophets, that made the people believe, that they should have peace and plenty of all things, which they willingly believed, but prophesieth unto them quite otherwise. Compare Mich. 2. 11. with the annotat.]

13 But thou shalt say unto them; Thus saith the LORD; Behold, I will fill all the inhabitants of this land, even the Kings that sit upon Davids throne, [That is, in the room of David, their fore-father] and the Priests, and the Prophets, and all the inhabitants of Jerusalem with drunkenness. [giving them to drink out of the cup of my wrath; that is, punishing them in that manner, as that through amazement and anguish they shall know no more what to do, or what to leave undone, then a drunken man doth. See below, ch. 25. 15, 18, 27. and 51. 7. Isa. 51. 17, 21. and 63. 6, &c.]

14 And I will beat them in pieces [To wit, against one another, as followeth, like some bottles. Compare Judg. 7. on v. 19. and Psal. 2. on v. 9. Oth. scatter them, as the pieces of a bottle, that is dashed in pieces, are scattered here and there] the one against the other, both the fathers and the children together, saith the LORD: I will not pity, nor spare, nor have compassion, that I should not destroy them.

15 Hear, and give ear, and do not lift up your selves. [Through pride and loftiness of your heart, despising and rejecting that which is in truth Gods word, and shall assuredly (unless you do repent in time) so come home to you, as I have foretold you in the former words. Some thus: The LORD hath spoken; to wit, the following words.]

16 Give glory to the LORD your God, [Acknowledging his judgements and threatenings to be righteous, and heartily turn you selves. Compare Job 7. 19. Hosca 11. 7. and the annotat. there] before he make it dark, [that is, bring these miseries and plagues upon you. See Gen. 15. on v. 12.] and before your feet stumble against the glimmering mountains: [Heb. mountains of glimmering; that is, which in the time of the twilight are as it were covered with darkness. This similitude seemeth to be taken from those that travel by night in rugged hilly places] that while ye look for light, [that is, prosperity, comfort and joy. See Job 18. on v. 5, 6.] he make it [to wit, the light] a shadow of death, [that is, that God should instead of light, surprize you with a shadow of death. See Psalm 23. on verse 4.] and make (it) darkness.

17 If ye then will not hear it, then my soul shall weep in secret places, because of (your) pride: [That even to your own ruine and destruction you are so abominably proud and obstinate, and will by no means bowe nor humble your selves before the Lord, by true conversion, See v. 15.] and mine eye shall weep bitterly, [Heb. weeping weep] and come down with tears, [as above, chap.

chap. 9. 18.] *because the LORD'S flock is carried away captive.* [That is, because Juda (being indeed the Lords own people,) which he hath severed and set apart for himself out of all nations, shall assuredly be carried away captive. So in the sequel]

18 *Say unto the King and to the Queen,* [They are the words of God unto Jeremia, or, as some the Prophets words unto the people. - See of the Hebrew word rendered here *Queen*, 1 Kings 11. 19.] *humble your selves,* [Or, *set your selves down low*; to wit, in the dust, upon the ground] *set your selves down: for your whole Diadem, the crown of your glory,* [That is, your glorious crown, where with you were wont to take pride] *is come down.* [Hebr. *your head-ornaments*, or, head-attires, *is come down*; that is, all Royal head-attire is gone, and changed with a low estate. Oth. *your excellencies, dignities.*]

19 *The Cities of the South are shut up, and there is none to open them:* [To wit, the cities of Egypt, lying in the South of Canaan. Whither the Jews were wont, and perhaps now also intended, to repair for refuge, but all in vain. Some understand the Cities of Juda lying in the South-end, as if the Prophet should say: even the outermost cities of Juda, that lie furthest off from Babel, are bereaved of men, so that none goeth out, nor in at them] *all Juda is carried away, it is wholly carried away.* [Hebr. *in perfections*. That is, wholly and universally. Oth. (the city) *of them that fate in peace*. That is, of those that were careless, looking for nothing but peace]

20 *Lift up your eyes, and behold them that come from the North:* [From Babel] *where is the flock,* [that is, the people of the Lord] *that was given thee,* [That is, was committed to thy charge, to govern, and protect them according to my laws] *the sheep of thy glory?* [Or, *beauty*; that is, wherewith thou wast beautified]

21 *What wilt thou* [O Juda, or, Daughter of my people] *say, when he* [To wit, God] *shall visit thee?* [To wit, by the Babylonians, whom they by requiring of help, had accustomed and enticed, to be Lord and master over Juda, as followeth. Compare 2 Kings 16. 7. &c.] *Whereas thou hast taught them to be Princes, to be an head over thee? shall not sorrows take hold on thee, as on a woman in travel?* [Hebr. *a woman of bearing*, or, of travel: that is, a woman that is in travel, or in pain of child-bearing. Compare above chap. 6. 24.]

22 *When thou shalt then say in thine heart,* [That is, think with thy self] *Wherefore have these things befallen me?* [Compare above chap. 5. 19. and below chap. 16. 10.] *for the multitude* [Or, *greatness*] *of thine iniquity are thy skirts discovered,* [That is, art thou publicly put to shame before all the World, by shameful flight, and by most shameful carrying away into captivity and slavery. This is Gods answer to such thoughts, as are mentioned in the former clause. The phrase is taken from the high lifting up of womens clothes, whether by force of others, or for their own necessity, when the same must be done to flee the more readily to passe thorow waters, &c. See below vers. 26. and *Isai.* 20. 4. and 47. 2, 3. also *Ezech.* 16. 37. and 23. 29. *Hos.* 2. 9. *Mich.* 1. 11.] *(and) thine heels have suffered violence.* [That is, are violently made bare, or, unshod. Or, *thine heels are handled violently*; that is, put into the stocks, or laid in fetters, or carried away into captivity]

23 *Shall also an Ethiopian change his skin? or a Leopard his spots?* [Which he beareth in his body joynted together one close to another in great abundance, wherunto the Hebrew word properly hath respect. A question, which implieth a strong denial: as

if God should say, The Blackamoor and the Leopard can by no means do it. Compare *Isai.* 55. 20.] *(then) shall ye also be able to do good, that are taught* [That is, accustomed, as above vers. 21. and chap. 2. 24. *Hos.* 10. 11, &c.] *to do evil.*

24 *Therefore will I scatter them, as stubble, that passeth away, by a winde of the wilderness.* [A tall, smooth, piercing winde. See above chap. 4. 12. which the light stubble is not able to withstand. This signifieth the severing of the Jews from their own Land, which by the seducing of the false Prophets they held to be a thing incredible and impossible]

25 *This shall be thy lot, the portion of thy measures from me, saith the LORD:* [That is, the punishment, that I have measured out unto you, according as my justice, and you deserve require. Compare *Jeb.* 20. 29. *Psal.* 11. 6. and 2 Kings 21. 13. *Isai.* 65. 7. also *Psal.* 78. 50. with the annotat.] *who hast forgotten me, and trusted in lying.* [False Prophets, Idols, strong holds; and vain humane help]

26 *Therefore will I also make bare thy skirts* [See above vers. 22. and *Ezech.* 16. on vers. 37.] *upon thy face: and thy shame shall be seen.*

27 *Thine adulteries, and thine neighings,* [See above chap. 5. 8.] *the lewdness of thy whoredom, on the hills,* [See above chap. 2. 20.] *in the field, I have seen thine abominations:* [See 2 *Chron.* 15. on vers. 8. and *Ezech.* 20. on vers. 7.] *wo unto thee, Jerusalem, wilt thou not be made clean? how long yet after this (time?)* [Hebr. *after when yet?* That is, after how long time yet, will thou cleanse thy self? As if the Lord should say, how long shall I wait for thy cleansing? It will be but all in vain, seeing thou growest daily worse and worse, therefore I must needs go on with my judgement. Compare *Hos.* 8. 5.]

CHAP. XIV.

A Prophecy of a great drought, and the miseries that should ensue thereupon in Juda, vers. 1, &c. A mournful and fervent prayer of the Prophet, for mercy for Juda, 7. Whereupon God forbiddeth him to intercede for them, annexing reasons why he should not, 10. The Prophet exhorteth the people, as much as he can, by the seducing of the false Prophets, but it availeth not, God will punish those Prophets, and the people together, 13. The Prophet is commanded by waitings to represent the calamities, 17. He prayeth again very mournfully for the people, 19.

THe word of the LORD, that came to Jeremia, concerning the matters of the great drought: [Hebr. properly words, or, matters of ceasings, restraints, cuttings off, hinderances, withholdings; to wit, of rain and dew. (See above chap. 3. 3.) whence drought and dearth must needs follow, so as that the Hebrew word, is likewise taken for it. Compare below chap. 17. 8. and see the signification of the original word, *Gen.* 11. 5. *Jeb.* 44. 2, &c.]

2 *Juda* [That is, the people, or the land of Juda; He speaketh here of Judah as of a woman] *mourneth, and her gates* [That is, Cities, and consequently, the inhabitants, or the Judges, and the people that were wont to meet together in the gates. See *Genes.* 22. on vers. 17:] *are weakened,* [Or; *languish*, are grown faint] *the*

they are clothed in black unto the ground: [Or, lie on the ground in black, for a token of mourning. See Job 5. on vers. 11. and Psal. 35. on vers. 14.] and the cry of Jerusalem goeth up. [Increase, waxeth greater and greater; by reason of the great misery, that is seen every where in the Land; in regard of drought and want both among great and small, as followeth]

3 And their excellent ones [Or, illustrious, glorious ones; &c. See Psal. 8. on vers. 2.] send their little ones [That is, servants] to the water: they come to the pits [Or, ponds] they finde no water, they return with their vessels empty; they are ashamed: yea blush, and cover their head. [Or, wrap their head about, in token of shame and mourning. See 2 Sam. 15. on vers. 30. So in the next vers.]

4 Because the ground is chapt [Or, burst, split] seeing there is no rain on the earth: the husbandmen are ashamed, they cover their head.

5 For also the hinds cast (their) young ones in the field, [Hebr. the hinde bringeth forth, &c.] and forsake (them) because there is no young grasse.

6 And the wilde Asses stand upon the high places, they draw in the winde [As above chap. 2. 24. refreshing themselves therewith, in stead of moist-grasse, or water.] like the Dragons: [Which draw in and put forth their breath strongly, as some do write of them] their eyes fail, because there is no herb.

7 Though [Or, seeing, surely] our iniquities testify against us, [Compare Isai. 59. 12. Hos. 5. 5. and 7. 10.] O LORD, do (it) for thy Names sake: [As if the Prophet should say, If our sins stand in thy way, that thou canst not shew mercy to us, then take and finde cause in thine own self, and do it for thy precious Names sake, that thine unfearchable mercy and long-suffering may be extolled by the godly, and that thy Name may not be blasphemed by the enemies. This is the Prophets intercession for the people] for our backslidings are manifold, [Or, great] we have sinned against thee.

8 O the expectation of Israel, [Thou onely true God, in whom alone thy Church putteth her hope and trust, and from whom she ought and is wont to look for help in her necessities. So below chap. 17. 13. and 50. 7. Compare below vers. 22.] the deliverer thereof in time of trouble! why shouldst thou be as a stranger in the Land? and as a traveller, [Or, way faring man, walker] (that onely) turneth in to overnight? [That is, why shouldst thou demean thy self, as if thou wert no more moved at our condition, then a stranger, or one that passeth thorow the Land, &c. whereas thou hast taken up thy constant dwelling amongst us, as followeth]

9 Why shouldst thou be as a man astonished? [Or, amazed, that is void of counsel, and knoweth not what to do. Oth. wearied. The Hebrew word is onely found here] as a Champion, that cannot deliver? yet thou art in the midst of us, O LORD, and we are called by thy Name, [As above chap. 7. 10.] leave us not.

10 Thus saith the LORD, concerning this people; [Here followeth Gods answer to Jeremias intercession] Thus have they loved to wander [Sometimes to strange heathenish nations, and sometimes to all manner of Idols, to seek help of them. See above chapter 2. 36, &c.] they have not restrained their feet: therefore the LORD hath not pleasure in them, he will now remember [See Genes. 8. on vers. 1. and compare Hos. 8. 13. and 9. 9.] their iniquity, [That is, he will soon punish them. See Hos. 10. on vers. 3.] and visit [That is, punish. See Genes. 21. on vers. 1.] their sins.

11 Moreover, the LORD said unto me: Pray not for

this people for good. [For their good, that I should spare them any longer. Understand this of those that were incorrigible, whereby God will shew unto all the people, how greatly he was displeased with them, to move them that were corrigible to repentance]

12 Though they fast, I will not hearken to their cry, [Compare Prov. 1. 28. Isai. 1. 15. above chap. 11. 11. Ezech. 8. 18. Mich. 3. 4.] though they offer burnt-offering and meat-offering, I will not accept them; [Compare above chap. 6. 20. and 7. 21, 22.] but I will consume them by the sword; and by the famine, and by the pestilence.

13 Then said I; Ah Lord LORD, behold, these Prophets [Meaning the false Prophets, as followeth. See above chap. 5. 31. and 6. 23.] say unto them, Te shall not see the sword, [That is, ye shall not have experience of the violence, and cruelty of war, or, it shall not come upon you. See Job 7. on vers. 7. and below chap. 42. 14.] neither shall ye have famine; but I will give you [As if God himself had spoken this] assured peace, [Hebr. peace of truth, assurance, faithfulness; that is, undoubted, assured, firm peace; that is, sure prosperity] in this place.

14 And the LORD said unto me; These Prophets prophesie false in my Name; I have not sent them, nor given them a command, nor spoken to them. [Compare below chap. 23. 21. and 27. 15. and 29. 8, 9.] they prophesie unto you a false vision, [Hebr. vision of falsehood, or, lying] and divination, [See Deut. 18. 10. Ezech. 13. 2, 3, 7, 8, 9. with the annotat.] and a thing of nought. [From the Hebrew word *Elil*, which signifieth a thing of nought, or, nothing, are the Idols also called *Elilim*. See Levit. 19. on vers. 4.]

15 Therefore thus saith the LORD; Concerning the Prophets, that prophesie in my Name, whereas I sent them not, and (yet) they say, There shall be no sword nor famine in this land: those very Prophets shall be consumed by the sword, and by the famine.

16 And the people, to whom they prophesie, shall be cast away in the streets of Jerusalem, because of the famine and the sword; and there shall be none to bury them, them, their wives, and their sons, and their daughters: thus will I pour out [Compare above chap. 10. on vers. 25.] their wickedness [Or, their evil; that is, the punishment of their wickedness, as above chap. 11. 12. both in one sense] upon them.

17 Therefore thou shalt say this word unto them; Mine eyes shall come down with tears [As above chap. 9. 18. Compare above chap. 13. 17. Lament. 1. 16. and 2. 18.] night and day, and not cease: for the Virgin of the Daughter of my people, [That is, my people, or, my countrey-men: or, (as some) the state and condition of my people, which he according to Scripture-language, compareth to a Virgin, by reason of her beauty, tenderness, and comeliness, in respect of the state, that was given them of God; or (as some) because they were never yet conquered, and destroyed. See 2 Kings 19. on vers. 21. Oth. the Virgin, the Daughter of my people] is broken (with) a great breach, [See above chap. 4. 6.] a plague that is very smarting: [Or, wound, that is very painful, grievous, sore, and consequently dangerous. So above chap. 10. 19. below chap. 30. 12. Nahum. 3. 19.]

18 If I go forth into the field, behold there the slain with the sword; and if I enter into the City, behold there the sick [Hebr. sicknesses. See Job 24. on vers. 20.] with famine: Yea both the Prophets and the Priests [Hebr. also the Prophet, also the Priest] run about in the Land, and know not. [That is, are void, of counsel, know not what to do, whom it befitteth to remedy this evil. Oth. for both Prophets and Priests practise merchandise against the Land, and they

they (to wit, the people) perceive it not: to wit, that they exhaust and couden them with false Prophecies. Compare above, chap. 5.31.]

19 *Hast thou then utterly rejected* [Hebr. *rejecting rejected*] *Juda?* *hast thy soul loathed Zion?* *why hast thou smitten us,* (so) *that there is no healing* [Or, *Physick, remedie*] *for us?* *We look for peace, but there is no good;* *and for a time of healing, but lo there is terror.* [See above chap. 8.15.]

20 *LORD, we know our wickedness, (and) the iniquity of our fathers: for we have sinned against thee.* [Compare *Psal.* 106.6. *Dan.* 9.8.]

21 *Do not disdain (us,) for thy Names sake; cast not down* [Or, *vilify not, let not decay, or, fade, disgrace not*] *the throne of thy glory:* [Thy Temple, Jerusalem, Juda, where thou hast taken up thy seat, and discovered thy glory. Or, hereby may be understood the Ark of the covenant, as *Psal.* 63. 3. and 78.61.] *remember,* [To wit, thy covenant]

22 *Disannul, not thy covenant with us.* [Or, *make not void, break not,* the covenant which thou hast made with us]

23 *Are there (any) among the vanities of the Gentiles, that (can) cause it to rain?* [That is, can Idols give rain? See on 1 Kings 16. 13. and 2 Kings 17. 15. As if he should say, by no means. See *Genes.* 18. on vers. 17.] *or can the heaven give* [To wit, of it self] *drops?* [Or, *showres of rain*] *art not thou he, O LORD our God?* [That is, it is indeed undoubtedly true, that thou art he, that doth this alone. See *Genes.* 13. on vers. 9. Compare *Psal.* 135.7. and 147.8. *Isai.* 30.23. above chap. 5.24. and 10.13.] *therefore we will wait upon thee;* [That thou mayest give us such rain as is needful for us; for thou art our expectation (above vers. 8.) as in all other troubles and afflictions, so likewise in this of drought, whereof mention is made above in the beginning of this chapter] *for thou doest all those things.* [Or, *thou hast made all those things:* rain, and drought, &c. come from thee]

CHAP. XV.

God giveth absolute denial to the Prophets intercession which he had made, and commandeth him on the contrary to preach and denounce unto the people most sore and heavy plagues (especially four kindes) mentioning the sins, whereby they had deserved them, vers. 1, &c. The Prophet complaineth, that every one curseth him for those Prophecies, and is comforted by God, 10. and the people threatened again, 13. The Prophet complaineth of his persecutions, and prayeth for preservation in his sufferings, appealing to God in regard of his innocency, 15. Is thereupon instructed and comforted by God, 19.

But the LORD said unto me; [God answereth further to the former intercession of Jeremiah] *Though Moses and Samuel stood before my face, (yet) should not my soul* [that is, minde, affection. Compare, *Psal.* 27. on vers. 12.] *be toward this people:* [that is, though they were now alive, and prayed for this people, yet I would not hear them, as I have done heretofore. See *Exod.* 32. 14. 1 Samuel 7. 9. and compare *Ezechiel* 14. 14, 18, 20.] *drive them away from my face,* [that is, prophesie unto them in my Name, that I will expell them out of my house, city, and land. Compare above, chapter 1. on vers. 10.] *and let them goe forth.*

2 *And it shall come to pass, when they shall say unto thee, Whither shall we go forth? that thou shalt say unto them, Thus saith the LORD, Whosoever to death, to death,* [That is, mortality, pestilence, &c. Meaning, who-soever is appointed, ordained, or delivered up, as vers. 4. the same shall go forth to, &c. as may be gathered from the former verse, and so in the sequel. So below chap. 43. 21.] *and whosoever to the sword, to the sword, and whosoever to the famine, to the famine, and whosoever to captivity, to captivity.*

3 *For I will visit them (with)* [Oth. *I will appoint over them,* as officers, or overseers] *four kinds,* [That is, four sorts of plagues, which are reckoned up in the following words. Compare *Ezech.* 14. 21.] *saith the LORD; with the sword to slay, and with the dogs to drag,* [To be torn in pieces] *and with the fowls of the Heaven, and with the beasts of the Earth, to eat up, and to destroy.* [See *Levit.* 26. 16.]

4 *And I will give them up* [Or, *make them, appoint them*] *for a commotion, to all the kingdoms of the earth;* [Or, *chafing about, driving about in all kingdoms,* &c. See *Deut.* 28. on vers. 25.] *because of Manassah, the son of Jehizkiah, king of Juda; for that which he did at Jerusalem.* [2 Kings 21. 11, 12, 13, &c.]

5 *For who should spare thee* [Or, *have pity upon thee*] *O Jerusalem? or who should commiserate thee?* [Or, *bemoan thee*] *Or who should go aside to ask thee concerning peace?* [As a man steppeth aside out of the way, to speak to a friend, or an acquaintance of his, and to ask him how he doth. See *Judg.* 18. 15. (concerning peace) That is, concerning thy welfare, how thou doest. See *Genes.* 43. on vers. 27. As if the Lord should say, They are not worthy, that a man should trouble himself so much about them, as that he should once ask, whether they be well or ill]

6 *Thou hast forsaken me, saith the LORD, thou art gone backward:* [Compare above chap. 5.7.] *therefore will I stretch out mine hand against thee, and destroy thee: I am grown weary of repenting.* [That is, I am weary of with-holding, delaying, diminishing, or keeping off deserved judgements from them, as I have oftentimes done. It is spoken of God after the manner of men. Compare *Genes.* 6. on vers. 6.]

7 *And I will fan them with a fan,* [See above chap. 4. 11.] *in the gates of the Land:* [that is, in the borders, uttermost frontier-Cities, strong holds, whereon ye rely at present: as men use to fan or winnow corn in or at the doors, to scatter and winnow out the dust by the winde: so, &c. Oth. *in the Cities of the Land;* that is, every where] *I have bereaved* [That is, I will, &c. And so in the next verse] *my people of children,* [Or, *of all that they have,* or, *that is dear unto them;* because in the next verse is spoken of widows, and the Hebrew word is not onely used of bereaving of children, but also of other things. See 2 Kings 2. 19. *Ezech.* 36. 12, 13, 14, 15. with the annotat.] *(and) destroyed (them;) they returned not from their ways.* [That is, repented not of their wicked dealings and conversation. See *Genes.* 6. on vers. 12.]

8 *Their* [That is, the peoples] *widows are become more to me then the sand of the seas:* [Or, *stronger in number then the sand,* &c. in regard multitudes of their Husbands were slain] *I have caused to come to them upon the Mother* [Namely, Jerusalem] *a young man* [The King of Babel, being stout and strong in this work, like a young man] *a destroyer at noon-day:* [Compare above chap. 6. 4. Oth. *upon the mother of the young men a destroyer at noon-day;* that is, upon the assembly of the young men] *I have caused him to fall upon her suddenly;*

the city with terrors. [Hebr. the city and terrors, or, amusements. The sense may be, I will cause that young man to fall upon her, to wit, upon the city of Jerusalem (called Mother before) with great terror: Or to wit, upon the city, and there shall be more terror, or, so that there shall be great terror. Or thus: I will cause the cities and terrors suddenly to fall upon her.]

9 She, that bare seven, [Namely, Jerusalem, that produceth as much people as a woman that bringeth forth seven, that is, many (see Gen. 4. on v. 32.) children] is become weak, she hath blown out her soul, [Is dead of grief and misery, and comfortless. Compare Job 11. 20.] her Sun is gone down, when it was yet day, [or, their day. That is, their joy, or flourishing state is turned into extreme sorrow and misery, at the time when she was yet in her prime, or thought to be. Compare 2 Samuel 23. 4. Amos 8. 9. Micha 3. 6.] she is ashamed, and blusheth: and the residue of them [which were not slain at the first] will I deliver to the sword before the face of their enemies, saith the LORD.

10 Wok me, my Mother, that thou hast born me! [Compare Job 3. 1, &c. below, chap. 20. 14, &c.] a man of strife, and a man of contention, to the whole land: [With whom every one striveth and contendeth. Compare 2 Samuel 8. on vers. 10. The Prophet perceiving, that he could not deprecate Gods judgement, is heartily grieved, and complaineth of his sad and troublesome condition under his own wicked countrymen, against which the Lord comforteth him in the next verse] I have not given (to them) on usury, [From whence commonly strifes and contention, revellings and reproachings are wont to arise] neither have they given to me on usury, (yet) every one of them doth curse me. [As if the Prophet had said, that he gave them no cause of strife, hatred, and cursing, as having nothing to do with them, but to acquaint them with the word of the Lord, and his calling, for which alone he suffered.]

11 The LORD said, If thy remnant [Or, the remainder of thee] shall not be for good! [The meaning seemeth to be, If I shall not cause it to go well with thee in the remaining time of thy life, wherein thou shalt remain, when this wicked people shall be plagued and perish: or, if I do not save a remnant of the people in the midst of judgements] if I do not in time of evil [that is, of plagues and miseries] and in time of trouble come between [or speak for, intercede, as Isa. 59. 16.] for thee by the enemy! [or, cause the enemy to treat thee (well); that is, cause the enemy to deal lovingly and kindly with thee. See the fulfilling hereof below, chap. 40. 1, 2, 3, 4, &c. If thy, &c. an abrupt kinde of speech, very usual in making oaths. See Gen. 14. on v. 23. and Deut. 1. on v. 35. God sweareth to Jeremia, that he will turn his sufferings into a good condition, so that in the time of the enemies invasion he shall speed much better then this wicked people shall. Some take it in an interrogatory way, in one and the same sense.]

12 Shall also (any) iron break the iron or copper [Or, steel] of the North? [As if God should say, By no means. Because the Northern iron is much harder, and is like steel, as Geographers also testify: Are then these men that do so vex thee, hard? I am yet harder, able enough to break their plots and designs against thee. But some conceive that God in this phrase beginneth again to speak of the coming of the Babylonians from the North, whose power the Jews with their defensive weapons would be as little able to resist, as a common iron sword is able to break a Northern sword of steel; both in a good sense.]

13 I will give thy power, [That is, riches] and

thy treasures for a prey, without price; [Hebr. not for price, or not in buying; that is, for nothing; they shall take all away at their pleasure, without giving any thing for it] and that for all thy sins, and in all thy borders. [Meaning, will I do this: or for thy sins, which thou hast committed in all thy borders, as below, ch. 17. 3.]

14 And I will carry (thee) over with thine enemies, into a land, (which) thou knowest not; [Or, carry over (the treasures) whereof, in the former verse] into, &c. Oth. I will cause thine enemies to passe over thow a land, which thou knowest not; That is, thou shalt not know of their passage and coming; they shall come upon thee by-ways, and in a manner unknown to thee. Some understand it thus: I will cause thine enemies to go over (thee;) That is, I will cause them to use thee tyrannically. Compare Job 13. 13. and Psalm 129. 3.] for a fire [Of war, misery, plagues, desolation. Compare below, chap. 17. 4. and 43. 12. and Deuteron. 32. 22. Job. 22. 20. with the annotat.] is kindled in mine anger, it shall burn upon you.

15 O LORD, thou knowest (it) [Mine innocency, whereof above, vers. 10. These are the words of the Prophet again to God] remember me, [For good, as Nch. 5. 19. and 13. 31. See Genes. 8. on vers. 1.] and visit me [graciously. See Gen. 21. on v. 1.] and revenge me of my persecutors; [Compare above, chap. 11. 20.] take me not away in thy long-suffering (toward them.) [that is, whilst thou dealest thus patiently with my persecutors, that thou hinderest them not, but delayest thy punishment, yet prevent, that they in the mean while take away my life, as they intend to do. Or, according to thy long-suffering, when the same shall be at an end, and thou shalt punish this people, then save me. Oth. in, or by lengthening of thine anger; that is, whilst thou shalt punish this wicked people a long time, make, I pray, a distinction between them and me, that I may not perish with them. Compare, Psalm 26. 9.] know that for thy sake I suffer disdain.

16 When thy words are found, then I did eat them up, [That is, as soon as they were present, were revealed to me, or represented unto me by thy revelation, I forthwith imbraced them with great zeal, and minded them most diligently. Compare Ezechiel 2. 8. and 3. 1, 2, 3. with the annotat. and Revelations 10. 9.] and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy Name, [Hebr. thy Name is called or proclaimed upon me, because I am thy servant and thy Prophet. See above, chapter 7. 10.] O LORD, God of hosts. [See 1 Kings 18. on verse 15.]

17 I sate not in the counsel of the mockers [As the Priests and the false Prophets were at that time. Compare Psal. 1. 1.] nor leaped up for joy: I sate alone [Separating my self from the wicked, being grieved, and weeping for their wickedness and the approaching plagues. Compare above, chap. 9. 2. and 13. 17. also Exod. 33. 7.] because of thy hand: [to wit, thy punishing hand, which thou wilt stretch out against this people; Or, because of command, because I would be wholly governed by thy hand, and by thy spirit of Prophecy, and would obey thee. See Ezechiel 1. on verse 3.] for thou hast filled me (with) indignation. [An holy indignation, which I have drawn from thy Prophecies against this peoples obstinacy toward thee, and cruelty toward me. Compare above, chapter 6. 11.]

18 Why is my pain continually lasting, [Or, strong, piercing thow; See of the Hebrew word, Psal. 13. on verse 1, 2.] and my plague smarting? it refuseth to be healed: shouldst thou be altogether [Or, in a manner.

manner. Hebr. being be] unto me as a lying (person ?) [That is, shouldst thou every way shew thyself towards me, as if thou didst deal with lies ? seeing thou hast made me such strong promises (above chap. 1. 17, 18, 19.) and yet I am daily plagued by this people, and am in danger] (u) *waters (that) are not lasting* ? [That dry up, flow away, and so that he is deceived, that cometh for water to them. Compare Job 6. 15. Thus the Prophet is assaulted with impatience, grief, diffidence, and murmuring, by reason of the peoples wickedness : whereupon God instructeth and comforteth him in the following words]

19 *Therefore thus saith the LORD ; If thou shalt return,* [From this impatience and murmuring, (whereof in the former verse) so as they do not draw thee away from thy duty and office] *then will I cause thee to return,* [That is, settle and establish thee, as it were anew in thy Prophetical ministry. Oth. if thou shalt turn thyself that way, that I do turn thee ; that is, faithfully execute my commands, then shalt thou, &c.] *thou shalt stand before my face,* [That is, minister unto me, be and continue my servant and Prophet. See 1 Kings 17. 1. and 18. 15. Deut. 10. on vers. 8.] *and if thou pluck forth the precious from the vile* [Or, the precious one from the vile one ; that is, sever the godly (that are most precious in my sight) from the wicked, telling both of them severally and boldly whatsoever I command thee. Some understand here the distinguishing between true and false Doctrine, Prophecy, comfort, &c. It seemeth to be a comparison, taken from the work of Goldsmiths. Compare above chap 6. 29. and see likewise, Psal. 12. on vers. 9.] *thou shalt be as my mouth :* [Compare above chap. 1. 9. That is, my true Prophet and Interpreter] *let them return unto thee,* [Or, they shall return unto thee, seeking counsel and comfort from thee. See below, chap. 37. 3.] *but thou shalt not return unto them.* [That thou shouldst fail through faint heartedness, or humane fear, yield to them in their wickedness, also seek counsel and comfort from them]

20 *For I have made thee* [Or, I will make thee, or, I do make thee ; to wit, as it were anew.] *against this people a strong copper wall :* [Compare above chap. 1. 18.] *they shall indeed fight against thee, but not prevail against thee ; for I am with thee, to save thee, and to rescue thee, saith the LORD.*

21 *Yea I will rescue thee out of the hand of the wicked : and I will deliver thee out of the hand-palm of Tyrants.*

CHAP. XVI.

God commandeth the Prophet to have neither wife nor child in Juda, neither to be present at mourning-feasts, nor at joyful banquets, to represent thereby unto the people the approaching misery, vers. 1, &c. A relation of the sins, that were the cause of the plagues, 10. Between these God adjoyneth a gracious promise of the deliverance of his people, 14. And after that proceedeth in his threatenings, and a relation of the causes thereof, 16. The Prophet comforteth himself, and confoundeth the Jews, by the future calling and conversion of the Idolatrous Gentiles, 19.

AND the word of the LORD came unto me, saying :

2 *Thou shalt not take* [That is, marry. See Genes. 19. on vers. 14.] *thee a wife, neither shalt thou have sons nor daughters in this place.* [Which thou mightest beget : whereby the misery of the times that were coming is represented]

3 *For thus saith the LORD concerning the sons, and concerning the daughters that are born in this place : and moreover concerning their mothers that bear them, and concerning their fathers that beget them in this Land :*

4 *They shall die painful deaths,* [Hebr. deaths of sicknesses, or, diseases, painfulnesses ; which may likewise be understood of deadly diseases.] *they shall not be lamented,* [Compare below chap. 25. 33.] *nor buried,* [Compare above chap. 14. 16.] *they shall be as dung upon the earth ;* [Compare above chap. 9. 22.] *and they shall be consumed by the sword, and by the famine, and their dead bodies* [Hebr. dead body ; as below, verse 18. and above chap. 7. 33, &c.] *shall be meat for the fowls of heaven, and for the beasts of the earth.*

5 *For thus saith the LORD ; Enter not into the house of him that keepeth a mourning-feast,* [Or, of the mourning-steward, of him that hath the rule and managing of affairs in mourning-banquets, which feasts were ordained and kept for to mourn and grieve at the death of their friends, or to comfort one another that grieved for the loss of their friends by death, but they committed at and in those feasts all manner of pride, wantonness, and excess, as may be gathered from Amos 6. 7. where the like Hebrew word is used, and no where else in the Holy Scripture, for which cause it is also diversely translated. See further of the scope of this command, on vers. 8. And compare Job 27. 15. Psal. 78. 64. Ezech. 24. 22. Amos 6. 10. Especially doth all this agree with that which God caused to be prophesied in Babylon unto the people of the Jews by the Prophet Ezekiel, and to be portrayed by a miracle the time that Jerusalem was besieged by Nebuchadnezar, Ezech. 24.] *neither go in to lament, nor be grieved for them : for I have taken away* [Hebr. properly gathered. See of the Hebr. word, Psal. 26. vers. 9.] *peace from this people, saith the LORD, loving kindness, and mercies.*

6 *So that great and small shall die in this Land, they shall not be buried : neither shall men lament for them ;* [Hebr. they shall not lament for them ; that is, men shall not lament for them, or they shall not be lamented. See Job 4. on v. 19. So in the sequel] *nor cut themselves,* [To wit, in the flesh of their bodies, as Lev. 19. 27, 28. and 21. 5, 6. Deut. 14. 1. for a token of mourning] *nor make (themselves) bald for their sakes.* [For the like end, after the manner of the heathen, which the Jews did imitate, contrary to Gods command. See Lev. 21. 5. and Deut. 14. 1. And compare below chap. 41. 5. and 47. 5. and 48. 37.]

7 *Neither shall men deal unto them in the mourning ;* [Meaning any bread ; that is, meat, (which joyned with the Hebrew verb, Isai. 58. 7. Lament. 4. 4.) which the friends and neighbours did use to send, or to carry into the house of mourning, or to the place where the friends met together at the mourning-banquet, to comfort and cheer up those that were sad and heavy, as followeth, eating and drinking with them. See Deut. 26. on vers. 14. Ezech. 24. 17, 22. This doth very well agree with the sequel, where mention is made of drinking. Some understand it of the dividing, or, stretching out, and wringing of the hands, which indeed was wont to be done in great mourning] *to comfort any for one, that is dead : nor give them to drink out of the cup of consolation, for any ones father, or for any ones mother.*

8 *Go not also into an house of feasting, to sit with them : to eat and to drink.* [Oth. house of drinking. Meaning where a merry feast, or great banquet is kept. As if God had said ; Thou shalt have nothing to do with their sorrow or joy. From the former 5th verse, and the following 8th verse, some take both these commands to be as it were predictions of such a multitude of dead persons, and of such a general calamity, and withall of such a curse of God, as that there shall be

no minding time, nor leisure of mourning, or of rejoicing.]

9 For thus saith the LORD of Hosts, the God of Israel; Behold, I will cause to cease out of this place before your eyes, and in your days, the voice of mirth, and the voice of gladness, [Which was wont to be heard at joyful feasts and weddings] the voice of the Bridegroom, and the voice of the Bride. [Compare *I sai.* 24. 7, 8. above chap. 7. 34. below chap. 25. 10. *Ezech.* 26. 13.]

10 And it shall come to passe, when thou shalt tell this people all these words, and they (shall) say unto thee; doth the LORD pronounce all this great evil against us, and what is our offence, and what is our sin, which we have sinned against the LORD our God?

11 That thou shalt say unto them; Because your fathers have forsaken me, saith the LORD, and have walked after other Gods, and served them, and bowed themselves down before them: but have forsaken me, and (have) not kept my Law:

12 And ye have done worse then your fathers: [Hebr. have done evil, doing, or, more then, &c. Compare above chap. 7. 26.] for behold, ye walk, every one after the imagination of his (own) heart, [See above chap. 3. on vers. 17. and 9. 14. and 13. 10.] not to hearken unto me. [Compare above chap. 11. 10. and 13. 10. below chap. 17. 23.]

13 Therefore will I cast you out of this Land, [See *Deut.* 4. 27. and 28. 64, 65.] into a Land, that ye have not known, [That is, have not seen; or wherein ye have not lived or conversed: for otherwise they knew well enough, that there was a Land that was called Chaldeea, or, Babel. So elsewhere often] ye, nor your fathers: and there shall ye serve other Gods, day and night; because I will not give you favour. [Or, where I, &c. Oth. as long as I shall give you no favour. That is, untill the time that I shall give you grace and favour in the eyes of King Cyrus, who shall release you, to return again into your own country, &c. which favour I would not give unto you under the reign of the former Kings of Babel. Compare *Deut.* 28. 65, 66, 67.]

14 Therefore [Compare *Hos.* 2. 13. with the annot.] Behold, the dayes come, saith the LORD; that it shall no more be said [It shall no more be said; that is, not so much, nor so feelingly as before: (Compare the phrase with above chap. 3. on vers. 36. *Prov.* 8. on vers. 10. *Hos.* 6. on vers. 6.) Partly, because the misery, which they should suffer from the Babylonians, should be far greater, and more cruel, (which God inculcath and whetteth upon them in these 2 verses) then that which they had suffered from the Egyptians, and consequently this new deliverance, should be the more glorious. Partly also, because in this respect is likewise had to their future deliverance or redemption from the spiritual Babel, which our Saviour Christ would not onely bring to the elect remnant of the Jews, but also to the Gentiles, whereof is clearly spoken in the last verses of this chapter: for which transcendent benefit, they should all of them serve and honour their Saviour, which is likewise intimated by the afore-mentioned of oath. Compare below chap. 23. 7, 8. *I sai.* 43. 18, 19, &c.] (as true as) the LORD liveth, that brought up the children of Israel out of the Land of Egypt:

15 But (as true as) the LORD liveth, that brought up the children of Israel from the Land of the North, [Babel, and the spiritual captivity and misery thereby typified,] and from all the Lands, whither he had driven them: for I will bring them again into their Land, that I gave unto their fathers.

16 Behold, I will send to many fishers, saith the LORD, they shall fish them: and after that will I send to my hunters, they shall hunt them from every mountain, and

from every hill, [That is, I will by my divine and righteous providence raise up enemies unto them, that shall deal with them as fishers are wont to deal with fish, and hunters with wilde beasts; that is, hunt, hurt, catch, and carry away. Some understand here by the fishers, the Egyptians, that (living in a Country abounding with water) dealt much in fishing, *I sai.* 19. 8. See 2 *Kings* 23. 29, 33. &c. by the hunters, the Babylonians. Compare *Genes.* 10. 8, 9. Others understand by both, the Babylonians. Compare *Habak.* 1. 14, 15. Oth. I will send forth many, or, great fishers, &c. Some understand this of the sending forth of the Apostles for the conversion of the Jews. Compare *Ezech.* 47. 9, 10. with the annot.] yea out of the clefts of the rocks. [That they may be no where secure, no not in such places, where otherwise men are commonly wont to hide themselves]

17 For mine eyes are upon all their ways; [I take notice of all their purposes and practises. It is spoken of God after the manner of men. Compare *Job* 34. 21. *Prov.* 5. 21. below chap. 32. 19. How such kinde of phrase is also used for good, see 1 *Kings* 8. on vers. 29.] they are not hid from my face, neither (is) their iniquity, concealed from mine eyes.

18 Therefore will I first [Before I shew them the mercy, and favour, mentioned, vers. 15.] recompense their iniquity, and their sin double, [That is, to the full; as *I sai.* 40. 2. below chap. 17. 18.] because they have profaned my Land: [Canaan. See *Psal.* 68. on vers. 10. Compare above chap. 3. 2.] they have filled mine inheritance with the dead bodies of their detestations and their abominations. [Hebr. dead body; as above vers. 4. To wit, of men, whom they slew and offered unto Idols. See below chap. 19. 5. *Ezech.* 16. 20, 21. or (as some understand it) with all their Idols and idolatrous offerings, which stank in the sight and presence of God like a dead rotten carcase, because they were unlawful and idolatrous. See *Lev.* 26. 30. you may likewise compare herewith, *Ezech.* 43. 7.]

19 O LORD, thou art my force, and my strength, and my refuge in the day of distress: unto thee shall the Gentiles come from the ends of the earth, [The Prophet being grieved at the peoples abominations, and troubled at Gods sore judgements, raiseth himself up by his faith, and the certainty of Gods promises; as if he had said: Yet in all this I take thee for my God alone, and abhor all manner of Idolatry: and though thou therefore shouldst be constrained to cut off this people, and to remove them away out of thy presence, yet I know that thou wilt most gloriously fill up the room again, by the gracious calling and conversion of the Gentiles, who with the elect remnant of the Jews shall know and serve thee better, then this wicked people doth, as followeth] and say; Surely our fathers have possessed hereditarily [Or, left for an inheritance] lying, (and) vanity, [See above chap. 14. on vers. 22. That is, have lived a very long time, successively, in ignorance of the true God, and in idolatry, and have taken comfort and delight, and left the same for an inheritance unto their children] wherein there was nothing indeed, that profited.

20 Shall a man make Gods unto himself? [This may be taken in general, as a detestation, and abhorring of all Idolatry whatsoever, both of Jews and Gentiles] yet they are no Gods. [To wit, the Gods that are made; that is, Idols; as above chap. 2. 11. Or, (as some) where-as they themselves (To wit, men) are no Gods: As if the Prophet should say; It is the foolishlest thing that can be, that a man that is indeed no God himself, should undertake to make a God]

21 Therefore behold, I will make known unto them, [Unto this Idolatrous people] at this time; I will make known unto them my hand, and my might: [That is, shew by my judgements, that I am the onely Almighty God.] and they shall know, that

my Name is the LORD. [See Genes. 2. on vers. 4.]

CHAP. XVII.

The desperate wickedness and obstinacy of the Jews, appearing even in their children, whereupon judgements must follow, vers. 1, &c. The cursed condition of him that trusteth in men, and the blessed condition of him, that trusteth in God, 5. God searcheth the inward wickedness of mans heart, therefore those that by craft and secret practises, heap up unjust riches, shall not escape his punishment, 9. The happiness of the godly in Gods gracious presence, and the unhappiness of back-sliders, 12. The Prophets prayer for his own safety, and for the punishment of his enemies and mockers, 14. A Sermon concerning the Sabbath, 19, &c.

THe sin of Juda is written with an iron graver, [Hebr. graver of iron] with the point [Hebr. nail] of a Diamond: [Oth. durable, and consequently very hard stone, or very hard iron. Because some are of opinion, that the Hebrew word *Schamir* cometh from keeping. Compare *Ezech.* 3. 9.] graven in the table of their heart, [Compare this phrase with *Prov.* 3. 3. with the annotat.] and on the horns of your [O ye Jews; as such changings of persons, and in such speeches, are very usual with the Prophets] Altars. [Which ye set up unto Idols, and whose horns ye sprinkle in publick with the unclean blood of your idolatrous offerings, whereunto the word, horns, may be applied. By this compassion God will shew, that they were most inwardly and desperately wicked, obstinate, and impenitent. Compare above chap. 13. 23.]

2 As their children remember their altars, and their groves, [Or, grove-gods] by the green-trees, upon the high hills. [Compare above chap. 2. 20. The aforesaid wickedness of the parents appeareth in their children, into whom they so implanted idolatry, that upon all occasions when they come neer to any fair green tree, or upon any high mountain, they have nothing else in their mouths, but Idolatry, which their parents commit in such places, and therefore they will do no lesse. Compare above chap. 7. 18. Oth. (they remember) their altars, &c. as they remember their children: That is, they love Idolatry, as they love their own children; so do they dote on them]

3 I will give my mountain, [Namely Zion] with the field, thy substance, and all thy treasures to the spoil; [Or, my mountains; to wit, of Juda, together with the plain field. Oth. (because the Hebrew word may signify both) O thou mountain runner, or, thou that dwellest in the mountains, I will prevail against thee in the field, &c. that is, thou that reliest upon thy mountainous land, and thinkest thy self to be in no danger: or, thou that daily wanderest and runnest to and fro upon the mountains, to commit thine Idolatry, (which also very well agreeth with the fore-going, and with the following words) I will give all thy riches for a prey unto thine enemies, who shall spoil and carry away all as easily, as if so be it were done upon the plain even field. See below chap. 20. 5, &c.] (together with) high places, for sin, [Or, (to wit) thy high places, where thou hast bestowed all thy substance upon thine idols, and wherein thy sin principally consisteth. Compare *Hos.* 10. 8. Some conceive that these words are transposed in the Hebrew, (as it is so sometimes) and render it, for the sin of thy high places, by comparing above chap. 15. 13.] in all thy borders. [Compare above chap. 15. 13.]

4 So shalt thou cease, [That is, be fain to omit the tillage

of Canaan, the land shall enjoy her Sabbath or rest. Compare *Exod.* 23. 10, 11. and *Levit.* 26. 33, 34, 35.] (and that for thy self) [That is, by thine own fault] from thine heritage, [To wit, this Land of Canaan] that I gave thee, and I will cause thee to serve thine enemies, in a land, which thou knowest not: [See *Deut.* 28. 18. above chap. 16. 13.] for ye have kindled a fire in mine anger, [Ye have procured my heavy, wrath, and consequently this plague. Compare above chap. 15. 14.] it shall burn for ever. [In respect of the impenitent, which shall feel the fire of my wrath, unto all eternity: otherwise, a long time, to wit, seventy yeers, as the word eternity, or ever, is sometimes taken. See *Genes.* 13. on v. 15. *Deut.* 15. on vers. 17, &c.]

5 Thus saith the LORD; Cursed is the man, that trusteth in a man, [As the back-sliding Jews trusted in Egypt, and in their own riches. See *Isai.* 31. 1. and below vers. 11.] and maketh flesh [That is, a frail, miserable man. See *Psal.* 56. on vers. 5.] his arm, [That is, strength, help, defence. See 2 *Chron.* 32. on vers. 8.] and whose heart departeth from the LORD.

6 For he shall be like the heath in the wilderness; [Or, a Tamarisk-tree, or, shrub, which is sometimes found in most drie and barren places, where no other trees grow, as the Herbarists testify. Oth. a tree that is made quite bare, or, naked, as the Hebrew word in its own proper signification is taken, *Psal.* 102. 18.] that feelth [Hebr. *seeth*; that is, feelth, perceiveth] it not when good [That is, good weather, rain, seasonable warmth, &c.] cometh: [Some understand these and the following words, of the wicked man himself, who shall not see good, but, &c. the sense being all one. Compare *Psal.* 68. 7.] but abideth, [Hebr. *dwelleth*] [That is, abideth, or continueth alwayes] (in) dry [Hebr. properly parched, kindled; that is, very dry, withered] places in the wilderness, (in) a salt land, [That is, barren land. See *Psal.* 107. 34. and *Deut.* 29. 23. Hebr. in a land of saltness] and uninhabited. [Hebr. and (where) thou shalt not, or, shouldst not dwell: or, (which) shall not be inhabited, or, is not inhabited; or, is not inhabitable, as the Hebrew word (which otherwise signifieth, *sitting, dwelling, abiding,*) is sometimes so taken, when it is used of places. See below chap. 30. 39. and *Isai.* 13. 20. *Ezech.* 29. 11, &c.]

7 Blessed (on the contrary) is the man, that trusteth in the LORD: [Compare *Psal.* 2. 12. and 34. 9. *Prov.* 16. 20. *Isai.* 30. 18.] and whose confidence the LORD is.

8 For he shall be as a tree, that is planted by the water, [Compare *Psal.* 1. 3.] and spreadeth out her roots by a river, and feelth [Hebr. *seeth*, as in the former verse] not when heat cometh, [That is, it suffereth no damage by it, withereth not because of it] but her leaf continueth [Hebr. *is*] green; [See *Psal.* 37. on vers. 18.] and in a year of drought [See of the Hebrew word rendered drought, above chap. 14. on vers. 1.] it careth not, [It is spoken by way of comparison, as before, *seeth not*; that is, feelth not] and ceaseth not [Hebr. *departeth not*] from bearing [Hebr. *making*. See above chap. 12. on vers. 2.] fruit.

9 The heart is crafty [Or, fraudulent, deceitful, keeping back, prone to supplanting. The Hebrew word *akeb* is the same, from whence the Patriarch Jacob had his name, because in his birth he took his brother by the heel: but that it also hath the signification of craft, lying in wait, deceit, fraud, supplanting, &c. appeareth not onely here, but also above chap. 9. 4. *Genes.* 27. 36. *Jos.* 8. 13. 2 *Kings* 10. 19.] more than any thing, [Or, above all things] yea it is deadly: [Tending to death, whereunto death cleaveth, incurable, desperately wicked. From the Hebrew word man here hath the name of *Enosh*, signifying his mortal or miserable condition, into which he is fallen by sin. By the heart here, is meant the heart of

man since the fall, until it be renewed by the Spirit of regeneration. And so wicked in heart were the hypocritical and back-sliding Jews, that departed from God and trusted not in him, although they would not be known to be such, but flattered and flattered themselves in their wickedness, and despised the reproofs of the Prophets, for which God declareth that he will be their judge, in the next verse] *who shall know it?*

10 *I the LORD search the heart, (and) try the reins:* [See *Psal.* 7. 10. *1 Sam.* 16. 10. Or. *I the LORD*, (it being as an answer to the former question) *that searcheth the heart, that trieth the reins*] and that, [So is the Hebrew letter *vau* also used for, and that, or, even, above chap. 15. 13. *Ezech.* 17. 9. *Jos.* 2. 12. *Amos* 4. 10. *Mic.* 2. 10. Also *Jos.* 9. 27. *Judg.* 7. 22, &c.] *to give every man according to his ways*, [That is, purposes, practices, and conversation. See *Genes.* 6. on vers. 12.] *according to the fruit of his dealings.* [That is, according as his works, dealings, or his doings do require. So below chap. 21. 14. and 32. 19. Compare *Prov.* 1. on vers. 31. and above chap. 6. 19.]

11 *(As) a partridge gathereth (eggs,) but hatcheth them not,* [Hebr. bringeth not forth: because the partridge is taken, or, because the male finding the eggs, which the female hideth, breaketh them, treadeth them under foot, or through fierceness breaketh them in pieces, as the Naturalists do testify, so that many of the eggs do often perish: Oth. *As a partridge gathereth (eggs,) which she hath not laid, &c.* meaning strange eggs of other fowl, for which cause the young ones when they are hatcht forsake these strange dams] *(so) is he that gathereth* [Hebr. *maketh*] *riches, but not by right:* [That is, unjustly] *he shall be constrained to leave them* [To wit, the riches] *in the half of his days,* [Compare *Psal.* 55. on vers. 24.] *and in his last* [That is, end, at last] *be a fool.* [That is, be esteemed, and counted a fool, as *Job.* 15. 8. *2 Tim.* 2. 21, &c.]

12 *A throne of glory,* [Where God alwayes manifested his honour, grace and power for the good of his Church, and consequently will severely punish the unthankfulness of despisers, that rely upon other help, as followeth] *and highness from the first,* [That is, from the beginning of the building] *is the place of our Sanctuary.* [That is, of the Temple]

13 *O LORD, the expectation of Israel,* [Whose help Israel expecteth in troubles: as above chap. 14. 8. See there.] *all that forsake thee, shall be ashamed,* [Compare *Psal.* 73. 25. *Isai.* 1. 28.] *and they that depart from me* [That is, they that depart from me as thy Prophet, that prophesie in thy Name. Hebr. *my departers*, or, *revolvers*. Compare below chap. 18. 19. Oth. *they that depart*, to wit, from thee] *shall be written in the earth;* [Our Saviour Christ saith, *Luke* 10. 20. that the names of his Disciples are written in the Heavens: on the contrary it is said here, that back-sliders shall be written in the earth, That is, though they be counted here upon earth among the people of God, and the seed of Abraham according to the flesh, and consequently, are generally held to be outwardly members of Gods Church, and do sometimes bear great sway among them, that yet notwithstanding they pertain not to the number of the elect, and shall not have a place in heaven, but shall be reckoned among those whose portion is onely in the earth; (Compare *Pf.* 69. 29.) and their memorie among Gods people on earth shall perish, as that which is written in the earth doth very easily perish] *for they forsake the LORD, the fountain of living waters.* [See above chap. 2. 13]

14 *Heal me, LORD, so shall I be healed, save me, so shall I be saved:* [The Prophet being troubled at the general and abominable wickedness of his people, with whom he had to do, and considering his present and future dangers, and likewise his own infirmities and weakness, whereof above chap. 15. 18, &c. prayeth unto God,

that he would raise him up, strengthen and preserve him both in soul and body] *for thou art my praise.* [That is, he whom I alone praise and extol, as my Saviour. Compare *Deut.* 10. on vers. 21.]

15 *Behold, they say unto me;* [Mocking at thy threatenings, and at thy long-suffering in delaying punishment] *Where is the word of the LORD, let it come now.* [Compare *Isai.* 5. 19. *Ezech.* 12. 22, 23, 25, 27, 28. *2 Pet.* 3. 4.]

16 *Yet I have not pressed on, more then (became) an herdsman* [That is, more then became a Prophet feeding and ruling thy people with thy word] *after thee;* [As if the Prophet should say: They tell me continually, that I am very urgent, and hasty, and wish for nothing more, but that destruction may seize upon them; whereas thou, Lord, knowest well, that I have no other ways carried my self, nor demeaned my self more hasty, then it becometh a Prophet that followeth thee, to do onely telling them that, which thou gavest me in charge. This agreeth very well with that which went before, and with that which followeth. Oth. *I have not indeed been instant, that I should not be a shepherd after thee:* That I have not shewed my self unwillig and backward, to follow thee. See above chap. 1. 4, &c.] *neither have I desired the deadly day,* [That is, I have not wished for the time of their destruction, longed for it. See below chap. 18. 20. Or, have had no delight of my self to prophesie unto them of their ruine, they are thy words, &c. The Hebrew word is the same, which is used, vers. 9. of mans heart.] *thou knowest (it) that which came out of my lips,* [Hebr. *the issue of my lips*] *was before thy face.* [That is, I have spoken it sincerely, as in thy presence, being fully assured, that I neither diminished, therefrom nor added thereto, whereof thou art witness]

17 *Be not thou a terror unto me:* [Or, dismayedness] *Oth. ruine, breaking, destruction,* that thou shouldst call me down: as thou hast threatened me, if I should refuse to follow thy calling, above chap. 1. 17.] *thou art my refuge in the day of evil.* [That is, of misery, as also in the next verse. Compare above chap. 16. 19.]

18 *Let my persecutors be confounded,* [Compare *Psal.* 35. 4. and 40. 15. above chap. 15. 15.] *but let not me be confounded;* let them be terrified, but let not me be terrified: *bring upon them the day of evil,* [See *Psal.* 37. on vers. 13.] *and break them with a double* [That is, perfect. Compare above chap. 16. 18.] *breaking.*

19 *Thus saith the LORD unto me;* Go thy ways, and stand in the gate of the children of the people, [This hath respect unto one of the chiefest gates of the City, where the greatest part of the people met together, because the Kings were wont to go in and out by it, as followeth] *whereby the Kings of Juda come in, and by the which they go out: Yea in all the gates of Jerusalem.*

20 *And say unto them;* Hear the word of the LORD, the Kings of Juda, and all Juda, and all the inhabitants of Jerusalem, ye that enter in by these gates.

21 *Thus saith the LORD;* Take heed to your souls [That is, as ye love the salvation of your own souls. Or take heed to your selves; look to your own persons: watch your own selves. Compare *Deut.* 4. 15. *Jos.* 23. 11.] *and bear no burden on the Sabbath-day, nor bring (ought) in by the gates of Jerusalem.* [Compare *Neh.* 13. 19.]

22 *Neither shall ye carry forth any burden out of your houses on the Sabbath-day, nor do any work:* but ye shall hallow the Sabbath-day, [See *Genes.* 2. on vers. 8.] *according as I commanded your fathers.* [See *Exod.* 20. 8. and 23. 2. and 31. 13. *Ezech.* 20. 12.]

23 *But they hearkened not,* [That is, obeyed not] *neither inclined their ear:* [As above chap. 11. 10. and 13. 10. and 16. 12.] *but they hardened their neck,* [As above chap. 7. 26.] *that they might not hear,* [As above chap. 16. 22.] *and that they might not receive*

ceive discipline. [See Prov. 1. on verse 2. and 7. on ver. 22.]

24 It shall then come to pass, if ye shall diligently hearken [Hebr. hearkning shall hearken] unto me, saith the L O R D, to bring in no burden through the gates of this City, on the Sabbath day, and shall hallow the Sabbath-day, to do no work therein.

25 Then shall (there) enter in by the gates of this City, Kings and Princes, sitting upon the throne of David, riding upon Chariots and upon horses, [Compare below chap. 22. 4.] they and their Princes, the men [or, every one, Hebr. men, as above chap. 4. 3.] of Juda; and the inhabitants of Jerusalem: and this City shall be inhabited for ever. [or, shall remain for ever. Compare above chap. 7. 3, 7. &c.]

26 And they shall come from the Cities of Juda, and from the places round about Jerusalem, and from the land of Benjamin, and from the low ground, and from the mountains, and from the South, bringing burnt-offering, and slain-offering, and meat-offering, and incense, and bringing praise-offering into the house of the L O R D.

27 But if ye will not hearken unto me, to hallow the Sabbath-day, and to bear no burden, when ye enter in thorow the gates of Jerusalem on the Sabbath-day; then will I kindle a fire [The war of the Babylonians, whereby Jerusalem and all Judea shall be laid desolate, as followeth. Compare above ver. 4.] in the gates thereof, [to wit, of Jerusalem] which shall burn the Palaces of Jerusalem, and (shall) not be quenched.

CHAP. XVIII.

By the parable of a potter, God sheweth unto his people, his power to make or save them, and to break or destroy them, and thereupon exhorteth them to repentance, v. 1. 2. &c. but complaineth of their Rebellion, great ingratitude, such as was not to be found among the heathen, nor elsewhere, for which he must needs punish them, 12. The Prophet complaineth of their blood-thirsty counsels against him, and prayeth unto God, to punish them for the same, 18.

THe word, which came to Jeremiah from the Lord, saying:

2. Get thee up, and go down (to) the potters [Hebr. the formers] house: and there I will cause thee to hear my words.

3 Then I went down (to) the potters house: and behold, he made a work [Or, he did (his) work, be laboured] on the wheels, [The Hebrew word is put in the dual number, because there be two wheels, which potters use in their labour, the lowermost, which is greater, and the uppermost, which is smaller, as some say, that it is still in use in the Eastern countries, others stools, forms.]

4 And the vessel, that he made, [Others, that he made of clay, with his hands] was marred, [like clay, in the hand of the potter: [that is, as clay in the hand of the potter, is wont sometimes to miscarry] then he made of it again another vessel, [Hebr. he returned and made it another vessel] as it was right in the eyes of the potter [that is, as it seemed good unto him, or, pleased him] to make (it.)

5 Then the word of the L O R D came to me, saying:

6 Shall I not be able to do unto you, as this potter, O house of Israel? saith the LORD: [compare Isa. 45. 9. Rom. 9. 10.] Behold as this (is) in the potters hand, so are ye in mine hand, O house of Israel. [Compare Isa 64. 8.]

7 (In) a moment shall I speak concerning a Nation,

and concerning a Kingdom; that I will pluck up, and pull down, and destroy it. [As above chap. 1. 10.]

8 But (if) that Nation, concerning whom I have spoken (it,) turn from their wickedness; Then will I repent [See Gen. 6. on ver. 6. so v. 11.] of the evil, [that is, mischief, misery, plagues. So ver. 11.] that I thought to do unto them, [unto that Nation and Kingdom.]

9 I shall also speak (in) a moment concerning a nation and concerning a Kingdom; that I will build & plant it:

10 But (if) it do that which is evil in mine eyes, that it hearken not to my voice, then I will repent of the good, [That is, happiness, prosperity, blessing] wherewith I had said that I would benefit them; [that Nation and Kingdom.]

11 Now then speak now to the men, [As above chap. 17. 25. and 4. 3.] of Juda, and to the inhabitants of Jerusalem, saying; Thus saith the L O R D: Behold, I form evil, [See of the word evil above ver. 9.] against you, [the Hebrew word rendered here forming, is the same, which above signified a potter: as if the Lord had said, I will prepare and bake evil, &c.] and think a thought against you: [that is, I intend to bring evil upon you. Compare 2 Sam. 14. 14. and below ver. 18.] (therefore return ye now, every one from his evil way, and make your ways and your dealings good. [See above chap. 7. on ver. 3. Compare also 2 Kings 17. 13. below chap. 25. 5. and 26. 13. and 35. 15.]

12 But they say, it is past hope; [See above chap. 2. 25. and 6. 16.] but we will walk after our (own) thoughts, and we will do, every one the imagination of his evil heart. [as above chap. 3. 7.]

13 Therefore thus saith the LORD; Ask now among the heathen; who hath heard such things? [Compare above chap. 2. 10.] the virgin of Israel [Compare above chap. 14. 17.] doth a very horrible thing. [compare above chap. 5. 30.]

14 Will a man also leave the snow of Lebanon for a rock of the field? [That is, will a man leave the pleasant cooling snow of mount Lebanon (whereunto God compareth himself) for a dry bare rock of the field? whereunto Idols and Idolatry are compared] shall also the strange cold flowing waters be forsaken? [to wit, these waters, that come down from other distant hilly places by secret passages under the ground, and are derived by channels or pipes, and at last make or yield a very wholesome, cool, and pleasant fountain in a City, or hard by it, so that it would be folly to forsake these waters, and to seek elsewhere other water, or oth. shall also the streams (to wit, which are nigh at hand) be forsaken (for) strange, or, outlandish, or, terrible (as the word strange is also taken, Isa. 28. 21.) cold waters, which it may be are unknown unwholesome, and very hurtful? The meaning of this verse (which is diversly rendered) is, that the people of God did deal very foolishly, in forsaking the true God, and the true worship of God, wherein their salvation consisted, and running to heathenish idols and help, to their own destruction, as is shewed in the next verse.]

15 Yet my people have forgotten me, [Compare chap. 2. 32. and 3. 21. and 13. 25.] they burn incense to vanity; [to Idols, as above chap. 14. 22.] for they have caused them to stumble in their ways, [which were prescribed them by God. The false Prophets procured, that the people taking offence at the true worship of God, turned aside unto Idolatry. Compare Mal. 2. 8.] (in) the ancient paths, [Hebr. paths of eternity; that is, antiquity, which are formerly taught by God, published by Moses, and walked in by the godly Patriarchs. Of this signification of the word Olam, see above chap. 2. on ver. 20. and 6. 16.] that they might walk in the paths of a way that is not cast up. [That is, not trodden, wherein it is inconvenient and dangerous to walk. Or, an untrodden way: such as are rocks and snowy mountains, whereof in the former verse.]

16 To make their land an astonishment, [That is, matter of terror and admiration, Oth. desolation, So below chap. 19. 8. and 25. 9. and 29. 18. &c.] everlasting whistlings. [or, whistlings, hissings, and pipings of eternity: tokens of reproach and shame. See 1 Kings 9. on ver. 8. and below chap. 19. 8. and 25. 9. 18. and 29. 18. &c. Or, making their Land an astonishment, &c. That is, occasioning thereby these punishments, and bringing the same upon them; or, lest I being thereby provoked to anger, make their Land, &c. Compare below chap. 27. 10. 15. Lament. 2. 14. Mich. 6. 16. with the annotat.] *whosoever passeth thereby shall be astonished, and shake his head.* [See 2 Kings 9. on ver. 21.]

17 As an east wind, [that is, as if I were an east-wind Or, as (with) an east-wind: which was very strong and piercing in those countries. See Exod. 10. on ver. 13. and Job 27. on v. 21. compare Isai 27. 8. and 29. 6. and above c. 4. 11, 12, 13.] *will I scatter them before the face of the Enemy:* [compare above chap. 13. 24.] *I will cause them to see the neck and not the face,* [that is, shew my self averse and contrary to them, and not kinde and favourable to them, as they likewise have done to me. Hebr. *I will see them the neck, and not the face:* which some understand thus, that God will look after them, or pursue them, while they are fleeing. See below chap. 32. 33.] *in the day of their destruction.* [or, deadly mischance.]

18 Then said they: [Unto whom Jeremiah had spoken all these things by command from God. See above ver. 11. Or, or they have said, or, say] *come let us think thoughts against Jeremiah;* [that is, lay plots against him, devise devices, to take a way his life. Compare the phrase with v. 11.] *for the Law* [or, Doctrine. See Psalm 1. on ver. 2.] *shall not perish from the Priest, nor counsel from the wise, nor the word from the Prophet;* [they imply that Jeremiah is a false Prophet, because almost all that are in any account among the people of God, as Priests, eldest, and other Prophets, speak against him; of whom they notwithstanding believe, that Gods spirit doth not forsake them, and that men ought to obey them. See Deut. 17. 9, 10. Mal. 2. 7. 8. Jobn 7. 48, 49.] *come, and let us smite him with the tongue,* [fall upon him with false witnesses, and put him to death as a false Prophet. Oth. *for the tongues sake;* that is, for his grievous and intolerable Prophecies] *and let us not listen to any of his words.*

19 LORD, listen to me; and hearken to the voice of my contenders. [That is, of them that contend with me, of whom he complained above, that they departed from him, chap. 17. 13.]

20 Shall then evil be recompenced for good? [is that besting? have I deserved that by my faithfulness toward them? the Prophet implyeth] *for they have digged a pit for my soul:* [that is, laid a plot to take away my life] *Remember that I stood before thy face, to speak good for them,* [or, for their good; that is, to pray for them: so that thou wast fain to command me, to make no more intercessions in their behalf. See above chap. 7. 16. and 14. 13, 21, 22, &c.] *to turn away thy wrath from them.*

21 Therefore deliver up their sons to the famine, [Compare this prayer with Psalm 69. 23. &c. and 109. 6. &c. and see the annotat. there] *and cause them to flow away* [cause their strength to perish like water that is poured out. Or cause their blood to flow away &c. Compare 2 Sam. 14. 14. Psalm 22. 15. and 63. 11. Ezek. 35. 5.] *by the force of the sword,* [or, means of the sword Hebr. *hands of the sword.* So Job. 5. 20. see there] *and let their wives be bereaved of children, and (be) widows,* [Compare above cha. 15. 7, 8.] *and let their men be killed by death,* [Hebr. *be the killed of death*] *and their young men be slain with the sword* [Hebr. *the slain of the sword*] *in the barrel.*

22 Let there be a cry heard from their houses, when thou shalt bring [Or, shalt have brought] a band [A company of plundering and destroying Souldiers; to wit, the Babylonians] *suddenly upon them: because they digged a pit to take me,* [compare Psalm 7. 16. and 9. 16. and 35. 7. and 57. 7. &c.] *and hid snares for my feet,* [that is, laid snares secretly, to cause me to fall.]

23 Yet thou, LORD, knowest all their counsel against me to death; [Tending to kill me] *make no atonement for their iniquity,* [or, do not graciously cover their iniquity. Compare Psalm 65. 4. with the annotat.] *neither blot out their sin from before thy face:* [That it should not remain before thee in remembrance and account, to be punished] *let them be cast down;* [Hebr. *let them be felled down ones, cast down ones, or, thrust down ones:* so that they being brought to stumbling and falling, may consequently be thrown down] *deal (thus) with them* [or, against them] *in the time of thine anger.*

CHAP. XIX.

By the token of a potters pot, which the Prophet is commanded to break in the valley of the son of Hinnom, doth God by the Prophet shew first to the Civil and Ecclesiastical Rulers, and after to all the people in the court of the Temple, a most horrible desolation of Jerusalem for the abominations, which they committed in that valley, and consequently every where.

Thus saith the LORD; Go thy waies and buy a potters pot; [Hebr. *pot, pitcher, or, bottle of a former of a potsherd, or, earthen vessel;* That is, a bottle that is made by a potter. Oth. *a potters earthen bottle:* so that the word, that signifieth a potsherd, or, earthen vessel, is added to the word *pot*, or *bottle*; and the word *former* alone (as elsewhere) is used for a *potter*, the matter agreeing in both renderings. The word rendered here *pot*, is in the hebrew *Bukbuk*, which signifieth a *pitcher, bottle, or, any drinking or, water-vessel*, having its name from a hollow emptiness, or, from emptying. See below on ver. 7. what this earthen pot signifieth, see ver. 10. 11.] *and (take unto thee) of the eldest of the people, and of the Eldest of the Priests.* [See below ver. 10.]

2 And go forth unto the valley of the son of Hinnom, [As above chap. 7. 31. See 2 Kings 23. on ver. 10.] *which is before the door of the sun gate:* [so called, (according to the opinion of some) because it was in the east of the Court of the Temple, whereof below ver. 14. See also Nehem. 3. 29. But others take it rather, that it was so called, because it stood in the South toward the heat of the sun at noon-day, where the valley of Hinnom lay, Job. 15. 8.] *and proclaim there the words, that I shall speak unto thee:*

3 And say, hear the word of the LORD, ye Kings of Juda, [That is, King of Jude, with his Princes and Rulers, as some do understand this. Compare below chap. 46. 25. Otherwise it may be also applied to the present King and his successors, unto the Babylonian captivity] *and inhabitants of Jerusalem:* Thus saith the LORD of hosts, [See 1 Kings 18. on ver. 15.] *the God of Israel; Behold, I will bring evil,* [that is, a plague of misery, mischief] *upon this place, (at) the which every one that heareth it, his ears shall tingle.* [See 2 Kings 21. on ver. 12. 1 Sam. 3. 11.]

4 Because they have forsaken me, [Compare Isa. 65. 11. above c. 2. 13, 17. and 57. 19. and 15. 6. & 17. 13.] *and have estranged this place,* [from me, dedicating it to other Gods, and filling it with such abominations that I own it no more to be mine] *and have burnt incense in it unto other Gods, which they have not known, they nor their fathers, nor the kings of Juda; and have filled this place*

place with the blood of the innocents. [Compare above chap. 7. 6.]

5 For they have built the high places of Baal, [A common surname of Idols. See Judges 2. on verse 11. which is here also given unto Moloch] to burn their sons with fire, [see Levit. 18. on verse 21.] (for) burnt offerings unto Baal, which I commanded not, nor spake (it) neither came (it) into mine heart. [See above chap. 7. 31. 32.]

6 Therefore behold, the daies come, saith the LORD, that this place shall no more be called Tophet, or, the valley of the son of Hinnom, but the valley of murder. [Compare above chap. 7. 32.]

7 For I will frustrate [Hebr. make empty, or, empty, as a bottle is emptied, so that there is no more liquor in it] the counsel of Juda and Jerusalem; [whereby they think to escape the force and violence of the Babylonians] in this place, [the meaning is, I will make them quite destitute and void of counsel, I will bring all their counsels and consultations to nought. This seemeth to have respect to the pitcher or bottle (whereof above verse 2. and below verse 10.) having its name from emptying] and (I) will cause them to fall by the sword before the face of their Enemies, and by the hand of them that seek their soul; [that is, by the force of them that seek their life. See 2 Sam. 4. on verse 8. so below verse 9.] and I will give their dead bodies [Hebr. dead body; as often] for meat unto the fowls of heaven, and to the beasts of the earth. [as above chap. 15. 3. and 16. 4.]

8 And I will make this City an astonishment, [See above chap. 18. 16.] and a whistling: whosoever passeth thereby shall be astonished, and whistle at all her plagues.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat, every one the flesh of his neighbour: in the siege, and in the straitness, wherewith their enemies, and they that seek their soul, shall straiten them. [See Levit. 26. 28. Deut. 28. 53. Lament. 4. 10.]

10 Then shalt thou break the pitcher, [Whereof above verse 1.] before the eyes of the men that were with thee: [See above verse 1. They are the words of God to Jeremiah.]

11 And shalt say unto them; Thus saith the LORD of hosts: So will I break this people and this City, like as one breaketh a potters vessel that cannot be made whole [Hebr. be healed, cured] again: and they shall bury them in Tophet, because there shall be no place (else) to bury: [See above chap. 7. 32.]

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof: and that, to make this City as Tophet. [An unclean horrible place. See the next verse, and above chap. 7. on verse 32.]

13 And the houses of Jerusalem, and the House of the Kings of Juda shall be unclean, as the places of Tophet: with [Oth. for, or, because of] all the houses, upon whose roofs [because they were flat. See Deut. 22. on verse 8. and below chap. 32. 29.] they have burnt incense unto all the host of heaven, [as above chap. 8. 2.] and have offered drink offerings unto strange Gods. [as above chap. 7. 18.]

14 Now when Jeremiah came from Tophet, whither the LORD had sent him, to prophesie, he stood [Or, he set himself, went, or stayed] in the Court of the LORDS house, [That is, the Temple, in whose Court the congregation assembled and met together] and said unto all the people:

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this City, and upon all her Cities [That are under her, as the Metropolis or chief City of Juda] all the evil [as above verse 3.] that I have pronounced against it: because they have

hardened their neck, [See above chap. 7. 26.] that they might not hear, [that is, obey] my words.

CHAP. XX.

For the former prophesie Jeremiah is smitten by Pashur the Priest, and put in prison, vers. 1. 2. Being released, he denounceth against him, his friends, and all the people Gods terrible judgements by the King of Babel, 3. He complaineth unto the Lord of his sufferings, grief, and inward conflict, 7. He comforteth himself in Gods assurance, and vengeance, even unto rejoicing, 11. He relateth how impatient he was, 14. &c.

W Hen Pashur [Hebr. Paschibur] the son [that is, of the posterity] of Immer, [upon whose family the sixteenth lot fell in the division of the Priests. See 1 Chron. 24. 14.] the Priest, (now this (man) was the appointed leader in the house of the LORD) [or, one appointed, (or, ruler) a leader, &c. That is, (as some expound it) the second after the high Priest, as Eleazar in his father Aarons life-time was made overseer and ruler in the house of God, Numb. 4. 16.] heard Jeremiah prophesie saying those words.

2 Then Pashur smote the Prophet Jeremiah, [See 1 K. 20. on vers. 35.] and he put him in prison, [Hebr. properly, as tending to the subversion, or, overthrow of the welfare of the offenders. See further 2 Chron. 16. on v. 10. Some conceive that this prison was so called because of the straitness or narrowness of the place, as wherein a man could scarce turn himself about. So below chap. 29. 26.] which is in the uppermost gate [Oth. high, gate, as 2. Chron. 23. 20. Compare below chap. 26. on vers. 10. Concerning this name, uppermost, or, high gate, there be divers opinions] of Benjamin, [that is, standing toward the land of Benjamin] which is by the house of the LORD.

3 But it came to pass on the next day, that Pashur brought forth Jeremiah out of prison: Then said Jeremiah unto him; The LORD, doth not call thy name Pashur, but Migor-missabib. [That is, terrour, or, fear round about, for the reason that followeth.]

4 For thus saith the LORD, I make thee a terrour to thy self, [Or, I give thee over to terrour, or, fear] and to all thy lovers; [or, friends. So vers. 6. and elsewhere] they shall fall by the sword of their Enemies, that thine eyes may behold it: and I will give all Juda into the hand of the King of Babel who shall carry them away captive to Babel; and (shall) smite [that is, slay. See Genes. 8. on vers. 21.] them with the sword.

5 Also I will give all the substance of this City, and all the labour thereof [That is, all that they have gotten by their labour] and all the preciousness thereof, and all the treasures of the Kings of Juda, I will give them into the hand of their Enemies, who shall spoil them, and shall bring them to Babel. [Compare above chap. 15. 13. and 17. 3.]

6 And thou Pashur, and all the inhabitants of thine house, ye shall go into captivity: and thou shalt come to Babel, and die there, and be buried there, thou and all thy friends, to whom thou hast prophesied falsely. [Hebr. in or, with falsehood.]

7 LORD, thou hast perswaded me [Or, allured, incited, moved me. Some understand this of his calling, and of the charge that was given him. Compare above chap. 1. 6. 7. and see of the Hebrew word, Judges 14. on vers. 15. and compare below vers. 10. The same word is used of the just judgment of God, in perswading the false Prophets, Ezech. 14. 9. See there] and I was perswaded, thou hast been too strong for me, and hast prevailed. [Compare the phrase with vers. 16.] I am a derision all the day long, every one of them mocketh me.

8 For since that I speak, [Prophesying to the people] I cry out, I cry violence and destruction: [Compare Job 19.7. and the annotat. there] because the word of the LORD is unto me a reproach, and a derision all the day long. [Compare Isai. 57.4.]

9 Therefore I said, [With my self; that is, I thought] I will not remember him, nor speak any more in his Name; [That is, mention the Lord no more, make no more mention of his command] but it was [To wit, the Lords word, or, his command by the powerful working of the Holy Ghost. Or, there was, &c.] in mine heart as a burning fire, [See such a comparison, Job 32.18. Psal. 39.4.] and I wearied my self to forbear, but could not. [Or, I was wearied with forbearing, and could not; to wit, keep it longer in, or, resist the Spirit of the Lord; I was constrained to go on in my ministry]

10 For I heard the defaming [Or, railing, evil report] of many of Magor-missabib, [See vers. 3. This name may be taken for the leading man, unto that, whereof there is further spoken in this verse. Oth. terror, or, fear (surpriseth me) round about, (they say,) &c.] (saying;) Report it (to us,) and we will report it; [That is, inquire after it, and heed it well, whatsoever ye hear of Jeremiah, and acquaint us with it, that we may acquaint our Rulers both Ecclesiastical and Civil therewith, that they may take counsel against him] all that are at peace with me, [Hebr. all the men of my peace. So below chap. 38.22. Compare 2 Sam. 8. on vers. 10. and Psal. 41. on vers. 10.] observe my halting: [To see if I should any way offend or stumble in my calling or course of life, and that for it they might bring me to ruine, or cause me to suffer. Compare Psal. 35.15. and 38.18.] (they say) Peradventure he will be persuaded [Suffer himself to be seduced by fair speeches, for to contradict himself, or to offend some other way, and to give occasion to bring himself to ruin and destruction] then we shall prevail against him, and take our revenge on him.

11 But the LORD is with me as a terrible champion, [Compare above chap. 18.19. and 15.20.] therefore my persecutors shall stumble, and prevail nothing: [Compare above chap. 17.18.] they were greatly ashamed, [It is spoken in a Prophetical manner of the time to come, for, they shall be ashamed, whereat the Prophet by faith exceedingly rejoiceth, as appeareth vers. 13. relating in the mean while how he was on the other side assaulted by the weakness of the flesh,] because they dealt not understandingly: [Compare above chap. 9.24. Or, because they have not been, or, shall not be successful, or, prosperous: because their plots will fail them] it shall be an everlasting shame, [Or, an everlasting shame: as an abrupt kinde of speech, by way of admiration. Compare below chap. 23.40.] it shall not be forgotten.

12 Thou then, O LORD of Hosts, [See 1 Kings 18. on vers. 15.] that triest the righteous, [Compare above chap. 11.10. and 12.3.] that seest the reins and the heart; [As above chap. 11.20. see there] Let me see thy vengeance on them, [Compare above chap. 11.20. and 15.15. and 18.18.] for I have discovered my cause unto thee. [As, to mine advocate and patron]

13 Sing unto the LORD, praise the LORD: for he hath delivered the soul of the needy from the hand of evil doers.

14 Cursed be the day wherein I was born; let not the day, wherein my mother bare me, be blessed. [Compare this complaint through impatience with Job 3.3. &c. and see the annotat. there. The Prophet relateth here how impatient he was, when all the World cursed and reproached him. See above vers. 8. and chap. 15.10.]

15 Cursed by the man, who brought tidings to my father, saying, A young son [Or, a man-child, or, son] is born unto thee, rejoicing him greatly. [Hebr. rejoicing he rejoiced him]

16 Yea let that man be, as the Cities, which the LORD overthrew, [This seemeth to have respect unto the Cities of Sodom, Gomorra, &c. Genes. 19.] and it repented him not: [Genes. 6. on vers. 6.] and let him hear a cry [A wailing of his fellow-citizens or neighbours, that are slain, or are in danger of their lives, as is wont to be made at the time of the enemies invasion] in the morning, [That is, early, unawares, when he thinketh not of it. Compare Hos. 10.15.] and a noise at noon-tide: [When they were wont to feast, and to take rest]

17 Because he slew me not from the womb! or (because) my mother was not my grave, or, her womb (as of one) that is everlastingly with child! [Heb. of one with child of eternity; that is, continuing alwayes with child, and never bringing forth, as if he had said, why did it not happen thus, wherefore hath the Lord not killed me, as in the next verse.] Wherefore now am I come forth out of the womb, to see [That is, to experience. See Job 7. on vers. 7.] trouble and sorrow? and that my days should perish in shame?

CHAP. XXI.

King Zedekia in the siege sendeth to enquire of Jeremiah, whether there be any hope and comfort to be expected from God, vers. 1, &c. He is answered, no: but the quite contrary, 3. Tet God advise the people, what is best for them, 8. and give them a lesson to the Kings house, with a sharp threatening, 11.

THE word, which came unto Jeremiah from the LORD; when king Zedekia sent unto him Pashur the son of Malchia, [Of the posterity of this Malchia, upon whose family the fifth lot in the division of the Priests in Davids time fell, 1 Chron. 24.9. as upon the family of Maaseja (of whom is spoken in the words following) the four and twentieth lot fell, 1 Chron. 24.18.] and Zephania the son of Maaseja, the Priest, saying:

2 Enquire, I pray thee, of the LORD for us; for Nebucadrezzar, [So below vers. 7. and often by this Prophet, otherwise called Nebucadnezar] the king of Babel, fighteth against us: it may be the LORD will do with us according to all his wonders, [As he hath heretofore done so often, for the protection and deliverance of his people] that he may march up from us. [That Nebucadnezar may break up, and leave the siege]

3 Then said Jeremiah unto them: Thus shall ye say unto Zedekia:

4 Thus saith the LORD, the God of Israel; Behold, I will turn back the weapons of war, [Hebr. instruments, or, furniture of war] that are in your hand, [That they shall be unprofitable, yea hurtful for you, though ye think to defend your selves by them, and to beat back the Chaldeans, as followeth] wherewith ye fight against the king of Babel, and against the Chaldeans that besiege you, without the wall: and I will assemble them into the midst of the City. [I will let the Babylonians or the Chaldeans come in, or, I will let them in, or, cause them to take the city. See of the Hebrew word rendered here assembling, Judg. 19. on vers. 15.]

5 And I myself will fight against you, with an outstretched hand, and with a strong arm: yea with anger, and with wrath, and with great indignation.

6 And I will smite the inhabitants of this City, both men and beasts: [Hebr. and the man and the beast] they shall die by the great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekia the King of Juda, and his servants, and the people, and those that are left in this City from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar the King of Babel, and into the hands of their enemies, and into the hand of them that seek their soul: [That is, that hunt after their life. See Exod. 4. on vers. 19. and 2 Sam. 4. on vers. 8.] and he [the King of Babel] shall smite them with the edge of the sword; [Hebr. at the mouth of the sword] he shall not spare them, neither have pity, nor have mercy.

8 And unto this people thou shalt say; Thus saith the LORD: Behold I set before your face the way of life, and the way of death.

9 He that abideth in this City, shall die by the sword; or by the famine, or, by the pestilence, but he that goeth out of it, and falleth to the Caldeans, [That is, he that willingly surrendreth himself to them] that besiege you, he shall live, and his soule, [that is, life, or person] shall be unto him for a prey. [That is, he shall have his preservation for a prey, which is fetcht with hazard and danger of the enemies, or, which falleth unawares into a mans hands, and for which he rejoyceth. So below chap. 38. 2. and 45. 5.]

10 For I have set my face against this City, [See Levit. 17. on vers. 10.] for evil [for their punishment and destruction] and not for good, [to do good unto them, or to blest them] saith the LORD: It shall be delivered into the hand of the King of Babel, and he shall burn it with fire.

11 And concerning the house of the king of Juda, hear the word of the LORD;

12 O house of David, thus saith the LORD; judge judgement in the morning, and deliver the spoiled out of the hand of the oppressour; [That oppresseth him by craft and violence] lest my wrath goe forth like fire, and burn that none can quench it; because of the wickedness of your dealings.

13 Behold, [I will be] upon thee, [Or, I (am) against thee, or, will be against thee; that is, be thine adversary; I will oppose my self against thee. So below chap. 23. 30, 31, 32. Ezech. 13. 8, 23. & 29. 3. &c. Elsewhere this phrase is also taken in a good sence, or for good. See Ezech. 36. 9.] thou inhabitant of the valley, [meaning the City of Jerusalem, whereof the lowermost part lay in the low ground, and the uppermost on mount Zion, where Davids City and Tower was] thou rock of the plain, [where the Temple stood on the plain of mount Morijs, or before which rock lay outwardly a plain field, as some understand this] saith the LORD: ye that say, who should come down against us? or who should enter into our habitations.

14 And I will visit you [That is, I will punish you. See Genes. 21. on vers. 1.] according to the fruit of your dealings; [as above chap. 17. 10.] saith the LORD; and I will kindle a fire in the forest thereof, [to wit, of Jerusalem, whereof in the former vers. By the forest may be understood the faire buildings of the City, that were built with wood, that was hewen out of the forest of Libanon. Compare below chap. 22. 7, 23. or, the whole City with the Countrey, being full of people, as a forest is full of trees. Compare Ezech. 20. 46. with the annotat. there] which shall consume all that is round about it. [See 2 Chron. 36. 19. below chap. 52. 13.]

CHAP. XXII.

God sendeth the Prophet to the Court, to tell them there, what they were to do, if they meant to prosper, vers. 1.

&c. and forasmuch as they practised the contrary, he threatneth the kings house and Jerusalem with utter ruine and destruction, 6. A prophesie concerning Sallum, 10. Fojakim, 13. and Chonia, 24.

Thus saith the LORD; Go down (to) the house of Juda, and speak there this word,

2 And say; hear the word of the LORD, thou king of Juda, thou that sittest upon the throne of David, thou, and thy servants, and thy people, that enter in by these gates.

3 Thus saith the LORD; do judgment and justice, [See 1. kings 10. on vers. 9.] and deliver the spoiled out of the hand of the oppressour: [as above chap. 21. 12.] oppress not [or, plague, spoil not] the stranger, the fatherless nor the widow, [Compare above chap. 7. 6.] do no violence, [to them, or, to any man] neither shed innocent blood in this place.

4 For if ye shall do this thing [Or, this word] seriously, [Hebr. doing shall do] then shall (there) enter in by the gates of this house kings sitting upon the throne of David, [that is, in Davids place] riding upon charcets, and upon horses; he, [The King, that shall be at that time] and his servants, and his people:

5 On the contrary if ye will not hear these words, I have seen by my self, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD, concerning the house of the king of Juda; Thou art a Gilead unto me, [That is, so blessed by me with all things, that are desierable and pleasant, as that thou art like unto the Land of Gilead. See Genes. 37. 25. Or, (as some) thou (shalt be) unto me, &c. That is, I will so little pity or spare thee, as I have done Gilead. See 2 Kings 15. 29.] an height of Libanon: [So exalted in honour and dignity, as the top of Libanon or the highest cedars, that stand upon it. Hebr. head] (but) if I make thee not (as) a wilderness, and Cities not inhabited! [an abrupt kind of speech much used in making oaths. See Deut. 1. on vers. 35.]

7 For I will hallow [That is, separate, ordain, appoint, prepare, arm. See Isa. 13. on vers. 2. and compare above chap. 6. on vers. 4.] destroyers against thee, every one with his furniture: they shall cut down thy choicest cedars, [Hebr. the choice of the cedars; that is, (as the sequel sheweth) thy best and choicest houses buik of cedar-wood. Compare above chap. 21. on vers. 14. and below vers. 14. 15. and the phrase with Genes. 23. 6.] and cast (them) into the fire. [Or, throw (them) down for the fire.]

8 Then many heathen [Or, Nations] shall pass by this City, and shall say, every man to his neighbour; wherefore hath the LORD done thus, unto this great City? [See Deut. 29. 24. 1 Kings 9. 8.]

9 And they shall say; [That is, they shall answer] Because they have forsaken the covenant of the LORD their God: and have bowed themselves down before other Gods, and served them.

10 Weep not for the dead, neither bemoan him: [Namely good King Fofia, who lately died in the battle against Pharao Necho, and was greatly lamented by the people 2 Kings 23. 29. 2 Chron. 35. 23, 24. This King was taken away before the fearful desolations came, as was foretold 2 Kings 22. 20.] weep wholly [Hebr. weep weeping] for him that is gone a way, [to wit, Ioahas, whom Pharao Necho had carried away captive into Egypt, 2 Kings 23. 33, 34. where he also died. Some apply this to King Jojachin, who was afterward carried away captive into Babel, and died there, 2 Kings 24. 15. and 25. 29. as also Zedekia 2 Kings 25. 7. and render it the goer away, or, him that shall go away; but the following words are to be heeded] for he shall never return to see the Land of his nativity.

11 For thus saith the LORD concerning Sallum, the son of Josia, King of Juda, [This Sallum is (according to the opinion of some) Joahas called also Jehoahaz, and Johanan, the son of Josia. See 2 Kings 23. 31. 2 Chron 36. 1, 2. Compare 2 Kings 15. 13. and 23. 31. In 1 Chron. 3. 15, a fourth son of Josia is also called by this name] who reigned in stead of Josia his father; who went forth out of this place: he shall never return thither again.

12 But he shall die in the place, whither they have carried him away captive: and ye shall see this land no more.

13 Wo unto him that buildeth his house by unrighteousness, [Hebr. by not righteousness; that is by no righteousness, or, without righteousness. Or, ah, thou that buildest, &c. This, as also that which followeth, hath respect to King Jojakim, (see below vers. 18.) who was charged with pride, excess, injustice, covetousness and tyranny] and his upper rooms by wrong: [Hebr. by not right] that useth his neighbours service [or, serveth himself of his neighbour, making use of his labours, or, that compelleth him to serve him. Compare below chap. 25. 14 and 27. 7. and 30. 8. and 34. 9.] for naught, and giveth him not his wages. [Hebr. properly, work, or, labour; that is, wages for work as Numb. 22. 7. divinations, or, predictions, for the wages of them: See further Levit. 19. 13. 14. 49. 4. Ezech 29. 20.]

14 That saith; I will build me a very high house, [Hebr. an house of measures; that is, exceeding, or above measure, high or great, Compare Numb. 13. on vers. 32.] and transparent upper rooms; [Wherein a man can have light and air enough, and where the wind may blow thorough; that is, large, lightsome,] and he heweth him out windows, and it is covered with cedar, [His house is every where cieled and floored with cedar-beams and planks] and painted [Hebr. anointed, or, anointing: That is, he causeth it to be painted, coloured, or pictured] with red lead. [Or, vermilion, or, purple-blew. Some conceive that it is properly Indico, which is made of an Indian weed, or (as some do write) growing in the Indian reed, and is called in Hebrew Schaschar, from people in the Indies called Sasuri, from whence it may come. The meaning is, that he beautified his house with all kinde of foreign, rare, and precious colours and pictures. Compare Ezech. 23. 14. where the very same Hebrew word is found. Oth. that renteth out from thence for himself my windows, and which is cieled with cedar, and painteth it with vermilion, &c. Meaning that Jojakim caused to be broke off from Gods house, to accommodate his own building, as much as he pleased, causing it afterward to be painted over with all manner of colours, as that it could not be perceived]

15 Shouldest thou reign, [That is, make thy Kingdom strong and lasting against the threatnings of God] because thou minglest thy self with cedar? [That is, because thou strivest to surpass thy father in stateliness and bravery by cedar-buildings] did not thy father [Good King Josia, as below vers. 18.] eat and drink, [That is, live quiet, at ease, cheerfully. See Eccles. 3. 13.] and do Judgement and Justice, [As above vers. 3.] (and) then it went well with him? [Hebr. then (it was) good, or, well to him. So in the sequel. Compare Isai. 3. 10, 11. where the Hebrew words signifying good and evil, are likewise so used, for faring well, and ill]

16 He judged the cause of the miserable and needy, then it went well (with him:) is not that to know me, [That is, an evidence and fruit of true knowledge of me] saith the LORD?

17 But thine eyes and thine heart, are not but upon thy covetousness; [Or, thy gain] and upon innocent blood to shed that, and upon oppression and violence, [Hebr. running, as 2 Sam. 18. 27. and consequently running

upon. Understand it of violence, assault, trampling down, bruising in pieces, as here] to do (them.)

18 Therefore thus saith the LORD concerning Jojakim, the son of Josia King of Juda; They shall not bemoan him, [Or, lament for his death. See Genes. 23. on vers. 2. and of Jojakims father, 2 Chron. 35. 24, 25.] Ah my brother, or, ah sister! [These are forms usual in lamenting for the dead] they shall not bemoan him, Ah Lord (or) ah his Majesty!

19 He shall be buried with the burial of an ass: [That is, he shall be cast away unburied, as an asses carcase] they shall drag (him,) and cast (him) forth far from the gates of Jerusalem. [without this Land, in Babel, or by the way, when he was carried to Babel. Compare 2 Kings 24. on vers. 6. and 2 Chron 36. on vers. 6. below chap. 36. 30.]

20 Go up to Libanon, [Thou daughter of my people, that is, the people of Juda] and cry, [To the Assyrians for help: this is spoken ironically, as followeth] and lift up [Hebr. give] thy voice in Basan: [These mountains (Libanon, and Basan) lay in the North and North-east of Canaan, toward Assyria] cry also from the ferries; [or, passages. To wit, of the Rivers, which they were to pass over for to go into Egypt, that the Egyptians may come and help you. Hebr. Abarim, which some take to be the mountain of Abarim, whereof mention is made Numb. 33. on vers. 47.] but all thy lovers are broken. [See above chap. 4. on vers. 6. As if the Lord should say, It is in vain; for both the Assyrians and the Egyptians are subdued, destroyed, and made impotent by the King of Babel. Compare above chap. 2. 36. Ezech. 16. 26, 28. and 23. 7, 8.]

21 I spake unto thee in thy great prosperity, [Hebr. prosperities, or, quietnesses; That is, I gave thee warning, when thou wast yet in thy prosperity] (but) thou saiest, I will not hear: [Compare above chap. 5. 23. and 7. 23, 24, 25, 26, 27, 28. and 11. 7, 8. and 13. 10, 11. and 16. 12. and 17. 23. and 18. 12. and 19. 15.] This is thy way [that is, manner of doing. See Genes. 6. on v. 12.] from thy youth, [ever since that I took you to be my people, and gave you my Laws] that thou obeyedst not my voice.

22 The wind shall feed all thy Pastours, [That is, all thy spiritual Rulers shall be confounded in their vain imaginations, counsel, and hopes, &c. which shall no more strengthen them, then when a man thinketh to live by the wind. Compare Eccles. on vers. 14. Hof. 12. 2. Oth. eat up: That is, they shall vanish away, like smoke before the wind] and thy lovers [Priests and false Prophets, with whom thou hast committed fornication] shall go into captivity; then shalt thou surely be ashamed and confounded, because of all thy wickedness.

23 Oh thou that dwellest now in Libanon, [That is, thou that art now stately, and takest pride in thy buildings of cedar, which thou fetchest from Libanon. This seemeth principally to look at the Kings house, whereof in the sequel] (and) makest thy nest in the Cedars; how favoured shalt thou be, when pangs are come upon thee, yea pain as of a (woman) in travel! [as if the Lord should say; No mercy or favour at all shall be shewed thee by the Babylonians, but the clean contrary, as followeth: [Oth. how gracious, or, acceptable shalt thou be, or, how wilt thou supplicate?]

24 (As true as) I live saith the LORD though Choniah, [Hebr. Chonjahu: called also Jechonia, 1 Chron. 3. 16. and Jojachim, 2 Kings 24. 6, 8.] the son of Jojachim King of Juda were a seal-ring upon my right hand; [that is, never so lowly and comely a young man, beautified and crowned by me with sundry blessings and benefits and of the seed of David, wherefore they conceive that the succession would be undoubted, and that they had no cause to fear any danger from Babel. See the

the like phrase, *Cant. 8. 6. Hag. 2. 23.*] yet would I pluck thee away from thence. [This may be understood of Gods right hand, or, of Jerusalem, from the Kings Court, and from Juda, in regard of his carrying away to Babel, as followeth. Here God speaketh to Chonia himself.]

25 And I will give thee into the hand of them that seek thy soul, [Seek to take away thy life, as often] and into the hand of them, of whose face thou art afraid: namely into the hand of Nebuchadnezzar, King of Babel, and into the hand of the Caldeans.

26 And I will cast thee out, and thy mother that bare thee, into another land, where ye were not born: and there shall ye die.

27 And to the land, whereunto their soul longeth [Hebr. they lift up their soul; That is, whereunto they have a desire, minde, longing. See *Deut. 24. on v. 15.* and *Psal. 24. on vers. 4.* See below chap. 44. 14.] to return, thither shall they not return.

28 Is then this man Chonia a despised scattered idolatrous image? [Or, image that is despised, and ought to be beaten in pieces, so that the people are scattered abroad. Of the Hebrew word signifying an Idol, or, Idolatrous image, see *1 Sam. 31. on v. 9.* and *2 Sam. 5. on vers. 21.* That which is said here, and in the following words, is expounded by way of question, as it were in the name of the people, whereunto the answer of God followeth. It appeareth that he was much esteemed of, by reason of his comeliness] or is he a vessel, wherein men have no pleasure? [Or, wherein is no pleasant thing. Compare below chap. 48. 38. *Hos. 8. 8.*] wherefore are he and his seed [that is, children, which he might get, or, hath had, (as some do conclude from *Matth. 1. 12.*) though they succeeded him not in the Kingdom, as appeareth below vers. 30.] cast out? yea cast away into a land, which they knew not?

29 O land, land, land! hear the word of the LORD.

30 Thus saith the LORD; write [Set it down for a remembrance, as a sure and irrevocable decree of God] this same man [Chonia] childless; [Hebr. quite bereaved, or, the most bereaved; to wit, of posterity or successors, as some; or, as others, of land and goods: in stead that they imagine that his seed should reign forever. See hereof *1 Chron. 3. on vers. 16.* The words of this verse are Gods answer to the former question of the people] a man that shall not be prosperous in his daies: for there shall none of his seed be prosperous, sitting upon the throne of David, and ruling any more in Juda. [Some are of opinion, that after the Babylonian captivity, not Salomons, but Nahans, Salomons brothers, posterity had the government. Others conceive that Salathiel was his own true son by birth, but that Zerrubabel that succeeded him after the Babylonian captivity, was no more as a Prince or Governour, as appeareth, *Hag. 1. 1.* and in the book of *Ezra*, and no waies a King, sitting upon the throne of David.]

CHAP. XXIII.

A Prophecie against wicked pastours, with a promise concerning the gathering and restoring of the flock of God by Christ, our righteousness. ver. 1. &c. A large prophecie against false Prophets, and dreamers, with faithful admonitions, and sore threatenings, 9. Against those that mocked at Jeremiah, and at the charge of the LORD, 33.

WO unto the pastours, that slay, [Or, destroy, cause to perish, spoil, bring to destruction] and scatter the sheep of my pasture, saith the LORD. [Compare this Prophecy, with *Ezech. 34.*]

2 Therefore thus saith the LORD, the God of Israel,

concerning the pastours, that feed my people; Ye have scattered my sheep, and have driven them away, and have not visited them: [Not looked to them, not regarded their prosperity] behold, I will visit [That is, punish. See *Genes. 21. on vers. 1.*] upon you the wickednesse of your dealings, saith the LORD.

3 And I myself will gather the remnant of my sheep, out of all countreys, whither I have driven them: [As I first will gather my people out of Babel, and afterward (which is the chiefest of all, and is typified by the former) my Church both out of Jews and Gentiles by the Messiah, who shall make of both one sheep-fold. See *Joh. 10. 16.*] and I will bring them again to their folds, [Hebr. dwellings, folds,] and they shall be fruitful and multiply.

4 And I will raise up [Or, appoint, set] shepherds over them, which shall feed them: [See *Ezech. 34. 11, 12.*] and they shall fear no more, nor be afraid, neither be lacking, [That is, none of them shall be wanting, Or, be visited; that is, be punished, be plagued, as above vers. 2.] saith the LORD.

5 Behold, the dayes come, saith the LORD, that I will raise unto David a righteous SPROUT, [Or, sprouting, shooting: Namely the Messiah, our Lord Jesus Christ, who being Gods eternal and onely begotten Son, in the fulnesse of time, by the wonderful and incomprehensible working of the Holy Ghost took our nature upon him, sprouting forth from the Virgin Mary, (who was of the house of David) as a new sprig from a stem, stock, or trunk, which seemed to be quite withered and dead. Compare *Isai. 4. 2.* and *11. 1.* and see below chap. 33. 15. 16. *Zach. 3. 8.* and *6. 12.* *Heb. 7. 14.* Where a Greek word is used, which indeed properly and for the most part answereth to the going up, rising up, and springing up of the Sun; but is used by the Greek translatours here and elsewhere for the rending of this word sprout, as it is also retained by the Evangelist Luke, *Luke 1. 78.* where Zacharias calleth the Lord Christ the day spring from on high: So do we likewise use this word, going up, coming up, rising, not onely of the Sun and stars, but also of Herbs and fruits of the ground: whereunto the Hebrew word *Tsemach*, sprout, or, spring, properly hath respect: although the Greek word, *Luke 1. 78.* there seemeth to have respect to the rising of the Sun in the East, as some do gather from vers. 79. there. He is called righteous, being without sin, unspotted, holy, and righteous, yea our righteousness, as followeth, which God hath caused abundantly to bud and blossom (as it were) in him for us] he the same being King [The same phrase is below chap. 37. 1. See the annotat. there, and compare *Hos. 3. 4, 5.*] shall reign, and be prosperous, and do judgement and justice in the earth.

6 In his dayes [In the Lord Christs dayes; that is, in the time of the New Testament. See *Act. 3. 24.*] Juda shall be delivered, and Israel (shall) dwell safely: [Being justified by faith, and consequently having peace with God through our Lord Jesus Christ, &c. *Rom. 5. 1.* Understand by Juda and Israel, the Church of God, called also Jerusalem, below chap. 33. 15. and the people of Jesus Christ, *Matth. 1. 21.*] and this shall be his Name, whereby men shall call him, [Hebr. he shall, &c. That is, men shall call him, or, he shall be called, (as elsewhere often) to wit, by his people, as the following word, our, sheweth] THE LORD OUR RIGHTEOUSNESSE. [Compare *Deut. 11. on vers. 16.* and *Judg. 6. on vers. 24.* and further *1 Cor. 1. 30.* and *Dan. 9. 24.* also chap. 33. 16. Hebr. *Yehova Tzidkenu*: which by some Translatours is so put in the text, as a proper name]

7 Therefore behold, the dayes come, saith the LORD, that they shall say no more, (As true as) the LORD lieth, that brought up the children of Israel out of the land of Egypt:

8 But (as true as) the LORD liveth, that brought up the seed of Israel, and led them out of the land of the North, [See above chap. 16. 14. 15. and the annotat. there] and from all lands, whither I [that is, the Lord] had driven them: for they shall dwell in their (own) land.

9 As touching the Prophets, mine heart in my inmost (parts) is broken [For grief and disquietness, Compare Psalm 51. on vers. 19. Or, mine heart, &c. is broken because of the Prophets. These are the words of the Prophet] all my bones quake, I am like a drunken man, and like a man whom wine overcometh: [So that he cannot use his understanding and memory rightly] because of the LORD, and because of the words of his holiness. [that is, his holy words, which the false Prophets despise, and esteem as lies.]

10 For the land is full of adulterers [See above v. 5. 7. 8. & c. 9. 2.] for the land mourneth because of the curse, [Or, cursing. It may be applied either to the curse of God upon the land, or, to the cursing and false swearing of the inhabitants. See above chap. 5. 2. and 12. 4. and the like use of the Hebrew word, Hos. 4. 2.] the pastures of the wilderness wither: because their course [that is, their manner of life, the course of their dealings: or, their violence. See of the Hebrew word above chap. 22. on ver. 17.] is evil, and their power not right. [they abuse it to meer wrong.]

11 For both Prophets and Priests [Hebr. also Prophet also Priest] are hypocrites. [Or, are unholy, profane, dealing hypocritically. Compare above chap. 6. 13. and 8. 10. and 14. 18.] even in mine house do I find their wickedness, saith the LORD.

12 Therefore their way shall be unto them as very smooth places [Hebr. slipperinesses. See Psalm 35. 6. and 73. 18.] in the darkness; they shall be driven on, and fall therein: [in the darkness] for I will bring evil [evil of punishment, mischief, misery] upon them, (in) the year of their visitation, [as above chap. 11. 23.] saith the LORD.

13 I have indeed seen absurdity, [Hebr. properly unfavouriness; that is, absurd, foolish things. See Job. 1. 22. with the annotat.] in the Prophets of Samaria, (that) prophesied by [Or, from, of] Baal, and seduced my people Israel, [that is, the ten tribes.]

14 But I see in the Prophets of Jerusalem abominableness; [As above chap. 5. 30.] they commit adultery, and converse with falsehood, [Hebr. walk in, or, with falsehood] and strengthen the hands of evil doers, [encourage them, promising them Gods blessing and peace. See below vers. 17. and compare Ezech. 13. 22.] that they should not return, every one from his wickedness. They are all unto me as Sodom, [that is, the inhabitants of Sodom were formerly; to wit, exceeding wicked. Compare Isa. 1. 9.] and the inhabitants thereof [of Jerusalem] as Gomorra. [that is, the inhabitants of Gomorra.]

15 Therefore thus saith the LORD of hosts [See 1 Kings 18. on vers. 15.] concerning the Prophets; Behold, I will feed them with wormwood [as above chap. 9. 15. See there] and make them drink the water of gall: [as above chap. 8. 14. and 9. 15.] for from the Prophets of Jerusalem, is hypocrisy [or, unholiness, prophaneness] gone forth into all the land.

16 Thus saith the LORD of hosts; hearken not unto the words of the Prophets, that prophesie unto you; they make you vain: [Deceiving you by false and vain promises; so that ye shall be deceived in the end, whensoever ye rely on them. Compare Psalm 62. on vers. 11.] they speak the vision of their (own) heart, not out of the mouth of the LORD. [the vision which themselves have invented or devised, and have not received it of me. Compare Ezech. 13. 2.]

17 They say still [Hebr. they are saying saying] unto them that slander me, [or, reproachfully despise me, provoke me] the LORD hath spoken it, ye shall have peace:

[it shall goe well with you] and they say (to) every one that walketh after the opinion of his (own) heart; No evil shall come upon you.

18 For who hath stood in the counsel of the LORD: [Who else but we, they will say. Compare vers. 22. Or, they will say, that none can know Gods secret counsel, and consequently neither Jeremiah: Thus wickedly mocking at Gods faithful warnings, which God gave them by his Prophets. Some understand here the assembly of the holy Angels, with whom God is said as it were to take counsel, 1 Kings 22. 19. &c.] and seen or heard his word? [Seen; that is, perceived: or, to whom was it revealed in a Prophetic vision? compare Amos 1. 1. Mich. 1. 1.] who hath marked his word, and heard (it)?

19 Behold a tempest of the LORD, a fierce wrath is gon forth, yea a painful [Or, smarting, sore, grievous, also appearing a thing grievous. Compare below chap. 30. 23.] tempest: it shall remain upon the head of the wicked. [Compare 2 Sam. 3. 29. Oth. it shall fall grievously &c.]

20 The anger of the LORD shall not be turned away, until he shall have done, and until he shall have set there the thoughts of his heart: In the last of days [In the time to come as Genes. 49. 1. when these prophecies shall be fulfilled, which ye now deride] ye shall consider it (with) understanding. [Or, get understanding of it. Oth. ye shall plainly understand it. Compare below chap. 30. 24.]

21 I have not sent those Prophets, yet they run: I have not spoken to them; yet they prophesied. [Compare above chap. 14. 14.]

22 But if they had stood in my counsel, [Whereof above vers. 18.] then should they have caused my people to hear my words, and should have turned them away, from their evil way, [See Genes. 6. on vers. 12.] and from the wickedness of their dealings.

23 Am I a God at hand, saith the LORD? and not a God afar off? [By no means, will the Lord say; but I am both a God at hand, and afar off. This is cleared in that which followeth.]

24 Should any man hide himself in hidden places, that I should not see him, saith the LORD? do not I fill heaven and earth saith the LORD? [Compare Psalm 139. 7. &c, Amos 9. 2, 3.]

25 I have heard, what the Prophets say, that prophesie lies in my name, saying: I have dreamed, I have dreamed. [God hath revealed this or that thing unto me in a dream. See Numb. 12. 6. and Genes. 20. on ver. 3. and 28. on vers. 12.]

26 How long? [Shall they speak thus and deceive my people] is there then (a dream) [meaning, a divine dream. This word is here inserted from the former and following words] in the hearts of the Prophets, that prophesie lies? yea they are Prophets of the deceit of their (own) heart.

27 Which think to cause my people to forget my name, [Which design and practise they may bring my people to a wicked neglect and ignorance of me, my word, will and works. Compare Judg. 3. 7. and 8. 33.] by their dreams, which they tell, every man to his neighbour: like as their fathers have forgotten my name by Baal.

28 The Prophet with whom there is a dream [To wit, a divine dream sent by me] let him tell the dream; [Some conceive that the Prophet would say, That he that hath a false and feigned dream, shall tell and expound it, as his own fiction and invention, not as being come from God] and with whom my word is, let him speak my word truly: [or, faithfully. Hebr. properly (in or, with) truth, or, faithfulness] what hath the straw to do with the corn, saith the LORD? [what fellowship have false doctrines, or, mens inventions (which cannot profit) with my saving word and truth? See the

the phrase, 2 Sam. 16. on ver. 10, &c.]

29 *Is not my word so, like a fire, saith the LORD? and like an hammer, (that) beatech a rock all to shivers?* [That beatech it so in pieces, that the pieces are scattered: or, that the rock is scattered like dust or powder: whereunto the signification of the Hebrew word hath respect. Compare above chap. 22. on ver. 28. and below chap. 51. on ver. 19. with the annotat.]

30 *Therefore behold, I (will be) upon the Prophets, [As above chap. 21. 23.] saith the LORD; that steal my words, every one from his neighbour. [Or, companion. That is, that secretly and by stealth combine together, and teach one another, what they shall propound unto the people as my word, and in my Name; or, which know full well, that the true Prophecies are my word, and yet deny it before the people, or keep them back, thus stealing my word out of the hearts of men, and depriving them of the good opinion, that they might have thereof, that it might be set at nought and neglected. Some conceive that this hath respect to the craftiness of the false Prophets, that stole some words and phrases, which the true Prophets were wont to use in their Prophecies, from them, and for a cloak, or covering, of their deceit, used the same in their own false Prophecies, and so like apes imitated the true Prophets: whereof in the sequel]*

31 *Behold, I (will be) upon the Prophets, saith the LORD; that take their tongue, [That is, abuse their tongue presumptuously hereunto, or, catch (with) their tongue; that is, ensnare and entice men by sweet flattering words, boldly and falsely saying (as followeth) that it is my word, that which is their own device and invention] and say, he hath spoken (it.) [That is, the LORD hath spoken it: just as the true Prophets, with and in the relation of the Words of God, were wont very often to use these words: speaketh; or, saith the LORD. Hebr. properly the said, or, spoken of the LORD. In Matth. 22. 44. out of Psal. 110. 1. it is said there: (according as it is said here) hath said, or, spoken, or, spake, in these words: The LORD hath said, or, spoken unto my Lord, where this word is also used in the Hebrew text]*

32 *Behold, I (will be) upon them that prophesie false dreams, [Hebr. dreams of falsehood, or, of lying, lying dreams] saith the LORD, and do tell them, and seduce my people by their lies, and by their lightness; whereas I sent them not, nor commanded them, neither do they profit this people at all, [Hebr. profiting do not profit] saith the LORD.*

33 *When this people then, or a Prophet, or Priest shall ask thee [To wit, in a dividing way, and not out of an holy care or desire] saying; What is the burden of the LORD? [So were the Prophecies called, that contained Gods threatnings, judgements, and plagues. See 2 Kings 9. on ver. 25, &c. as if they had said, hast thou again some mischief in thine head? hast thou nothing else to prophesie, but misery and calamity?] thou shalt then say unto them, What burden? that I will forsake you, [As below ver. 39.] saith the LORD.*

34 *And as for the Prophet, or the Priest, or the people, [That is, those of the people, that, &c.] that shall say, The burden of the LORD; [Calling the word of the Lord so out of mere mockery, wickedness and perverseness, as if there were no faithful instruction, and abounding comfort in the Word of God, but mere threatnings, curses and plagues to make men desperate] that I will visit [By punishment. See Genes. 21. on ver. 1.] that man, and his house.*

35 *Thus shall ye say, [In godly zeal and humility, inquiring about the Word of the Lord] every one to his neighbour, and every one to his brother: What hath the LORD answered, and what hath the LORD spoken?*

36 *But the burden of the LORD shall ye remember no more: [That is, mention no more, have such words no more in your mouths, as ye have now daily in a mocking and deiding way] for every mans own word shall be a burden to him, [By his mockings and perverities of the Word of God, he will bring a curse and destruction upon himself, as surely, as if an expresse prophecy were prophesied against him] because ye pervert the words of the living God, of the LORD of hosts our God.*

37 *Thus shalt thou say to the Prophet: [To the true Prophet, as Jeremiah was] What hath the LORD answered thee? and what hath the LORD spoken?*

38 *But thus ye say, The burden of the LORD; [Or, will ye then still say, The burden of the LORD? Do ye still continue as obstinate as ye were, not caring for all the warnings and threatnings that have been tendered to you?] therefore thus saith the LORD, because ye say, this word, The burden of the LORD, whereas I sent unto you, [saying, Ye shall not say, The burden of the LORD]*

39 *Therefore behold, I will also utterly forget, [Hebr. forgetting forget] you, and let you go [Or, let you depart: such signification of the Hebrew word is common and frequent in Scripture. Oth. (by changing of a letter in the Hebrew) pluck you out, or, away, roll you out] from my face, together with the city, that I gave you and your fathers.*

40 *And I will bring upon you [Or, lay upon you] everlasting reproach: [Hebr. reproach of eternity: and so in the sequel] and everlasting shame, which shall not be forgotten. [So above chap. 20. 11.]*

CHAP. XXIV.

God sheweth Jeremiah two baskets of figs, the one with very good, and the other with very naughty figs, ver. 1, &c. He instructeth him thereby, concerning the mercy which he would shew to some captives, and the judgements which he would bring upon the rest, 4, 5, &c.

THE LORD caused me to see [To wit, a vision, or, in a vision, such things as follow. Compare above chap. 11. 18. And see Genes. 15. on ver. 1. and 46. on ver. 2. Amos 7. 1, 4, 7. and 8. 1.] and behold, there were two baskets of figs, set before the Temple of the LORD; after that Nebucadrezzar, King of Babel, had carried away captive Jeconia [See above chap. 22. 24.] the son of Josiah, King of Juda, together with the Princes of Juda, and the Carpenters, and the Smiths, [Hebr. the Carpenter, or, workman, (signifying both carpenters and smiths,) and the smith, or, properly the lock-maker. Oth. porter, also rich merchant, he that locketh up many wares, or lockt up setteth them to sale. So 2 Kings 24. 16. and below chap. 29. 2.] from Jerusalem, and had brought them to Babel.

2 *(In) one basket were very good figs, as the first ripe figs are: [Compare Mich. 7. 1. with the annotat.] but (in) the other basket were very naughty figs, which by reason of (their) naughtiness could not be eaten.*

3 *And the LORD said unto me; What seest thou, Jeremiah? and I said, figs: the good figs are very good, and the naughty very naughty, which cannot be eaten by reason of (their) naughtiness.*

4 *Then came the word of the LORD unto me, saying:*

5 *Thus saith the LORD the God of Israel; Like these good figs: [Some supply these words thus: As these figs (are good:) or, as thou (knowest) these good figs, &c. So ver. 8.] so will I know [esteem them as gracious and acceptable, take care for them. See Psal. 111.]*

on vers. 6.] *them that are carried away captive of Juda*; [Hebr. the captive carrying away, leading away, as elsewhere often] *whom I have sent away out of this place to the land of the Chaldeans, for good.* [These words, for good, may in a good sense be joyned to the word know, or, to the word sent away: for God knoweth his for (their) good; and he had sent away and hastened those that were his (whom he had among the captives) for their good, as intending to restore again and build up his Church out of them, as followeth]

6 *And I will set mine eye upon them for good,* [Compare 1 Kings 8. on vers. 29. and Psal. 32. on vers. 8. also below chap. 39. 12. and 40. 4. As on the contrary *to set the eye against a man*, is taken in a bad sense. See Amos 9. 4. The phrase in the Hebrew is alike, but is expounded by that which is joyned with it: and the Hebrew particle signifieth upon, over, and also against, according to the nature and quality of the thing] *and will bring them again into this land:* [Compare above chap. 16. 15.] *and I will build them,* [Compare Psal. 28. on vers. 5.] *and not break (them) down; and (I) will plant them, and not pluck (them) up.*

7 *And I will give them an heart to know me, that I am the LORD:* [Compare Deut. 30. 6. Ezech. 11. 19. and 36. 26, 27.] *and they shall be a people unto me,* [See Levit. 26. on vers. 12.] *and I will be a God unto them:* [See Genes. 17. on vers. 7. Compare below chap. 30. 22. and 31. 33. and 32. 38.] *for they shall return unto me with their whole heart.*

8 *And as the naughty figs, which by reason of (their) naughtinesse can not be eaten; (For [Or, surely] thus saith the LORD) so will I make [Or, appoint, order. Oth. deliver up: and the next verse begins thus: I will (I say) deliver them, &c. Compare below chap. 29. 17.] Zedekia King of Juda, together with his Princes, and the remnant of Jerusalem, that remain in this land, and them that dwell in the land of Egypt. [That is, them that shall dwell there at that time. See 2 Kings 25. 26. and below chap. 43. 44.]*

9 *And I will deliver them up,* [Or, appoint make, &c.] *(for) a commotion for evil, unto all the kingdoms of the earth,* [See above chap. 15. 4. Deut. 28. on vers. 25.] *for a reproach, and for a proverb, for a taunt, and for a curse, in all the places, whither I shall have driven them.*

10 *And I will send the sword, the famine, and the pestilence among them: till they shall be consumed out of the land, which I had given unto them, and to their fathers.*

CHAP. XXV.

The Prophet, by Gods command setteth before the eyes of the people his own, and other Prophets, constant and continual ministry in exhorting them to repentance, and on the contrary their continual disobedience, vers. 1, &c. Wherefore God will plague them (as also other nations) by the King of Babel, with seventy years bondage, 8. But then he will also recompense the King of Babel according to his deserts, and according to these Prophecies, 12. A confirmation of these Prophecies by a vision concerning the cup of Gods wrath, of which the nations must by turns drink round, 15. A representation of the terribleness of these judgements, 30.

THe word, that came to Jeremiah, concerning all the people of Juda; in the fourth year of Jojakim, the son of Josiah, king of Juda, (that was the first year of Nebucadrezzar king of Babel)

2 Which [Word of the Lord] Jeremiah the Prophet

spake unto all the people of Juda, and to all the inhabitants of Jerusalem, saying:

3 *From the thirteenth year of Josiah, the son of Amon, the king of Juda, unto this day (this is the three and twentieth year) [Or, these three and twenty years] the word of the LORD hath come unto me: and I have spoken unto you, being up early, and speaking, [That is, very diligently, seasonably, and constantly. Compare above chap. 7. on vers. 13. and here the next verse] but ye have not hearkened. [That is, obeyed: as also in the sequel, and elsewhere often]*

4 *Also the LORD hath sent unto you all his servants the Prophets, being up early and sending; [Compare above chap. 7. on vers. 13.] (but ye have not hearkened, nor inclined your ear to hear.) [Compare above chap. 11. 7, 8, 10. and 13. 10, 11. and 16. 12. and 17. 23. and 18. 12, 19, 15. and 22. 21.]*

5 *Saying; Turn again now, every one from his evil way, [See Genes. 6. on vers. 12. 2 Kings 17. 13. Jerem. 18. 11. and 35. 15. Jonah. 3. 8.] and from the wickedness of your dealings; and dwell [That is, then ye shall surely dwell, I will make, that ye, &c. See Psal. 37. on vers. 3.] in the land, which the LORD hath given unto you, and to your fathers, from age to age.*

6 *And walk not after other Gods, to serve them, and to bow down your selves before them: and provoke me not to anger by the work of your hands, that I may not do you evil. [Meaning the evil of punishment: that is, that I may not send mischief and calamity upon you, as often]*

7 *But ye have not hearkened unto me, saith the LORD: that ye might provoke me to anger by the work of your hands, to your own hurt.*

8 *Therefore thus saith the LORD of hosts. Because ye have not heard my words:*

9 *Behold I will send and take all the families of the North, [That is, all nations, that dwell North-ward. Compare above chap. 1. 15. The meaning is, I will by my secret divine providence cause them to gather themselves together, and to come up, as if they came upon express order and command. Compare below chap. 49. 14.] saith the LORD; and unto Nebucadrezzar the King of Babel, [Namely, shall I send, as in the former words is express. Or, Nebucadrezzar, &c. To wit, will I take, &c.] my servant; [Whom I am resolved to make use of for the executing of my judgements upon many nations. Compare Isai. 44. 28. and 45. 1. So below chap. 27. 6. and 43. 10. Compare also below chap. 29. 4, 7, 14, 20. and 51. 7.] and will bring them upon [Or, against: and so in the sequel] this land, and upon the inhabitants thereof, and upon all these nations round about: and I will ban them, [See Deut. 2. on vers. 34.] and make them an astonishment, [Or, terrour. Oth. desolation. See above chap. 18. 16. and below vers. 18.] and a whistling, [As above chap. 19. 8.] and everlasting desolations. [Hebr. desolations of eternitie; that is, long-lasting desolations]*

10 *And I will cause to perish from them the voice of mirth, and the voice of gladness; the voice of the Bridegroom, and the voice of the Bride: [As above chap. 7. 34. Compare also Isai. 24. 7. and above chap. 16. 9. Ezech. 26. 13.] the sound of the mills, [Or, mill-stones: Meaning of the hand-mills, which in so great and populous a city were many in number. See Exod. 11. on vers. 5. and Deut. 24. on vers. 6. likewise Rev. 18. 22. The meaning is, that God would take away all accommodation of lively-hood] and the light of the lamp. [Or, candle: Whereby may be understood, that God would cause their feasts & banquets, which they kept late in the night by great lamp-light, or candle and torch-light, to cease: Or simply, that there should be no more night-watches, in respect whereof there was wont to be light all the night long in so great a city: Or, in gene-*

ral, that there should be no prosperity, joy, nor comfort, as the same is understood in Scripture by darkness, or want of light.]

11 *And this whole land shall become a desolation, an astonishment: [Or, unto astonishing, or, afflicting. So vers. 18.] and these nations shall serve the King of Babel seventy years.*

12 *But it shall come to pass, when the seventy years are accomplished (then will I visit upon the King of Babel, and upon that nation, saith the LORD, their iniquity, as likewise upon the land of the Chaldeans: and will make it; [That nation, or, the land of the Chaldeans] everlasting desolations. [Hebr. desolations of eternity.]*

13 *And I will bring upon that land all my words, which I have spoken over it: over all that is written in this book, which Jeremiah prophesied, against all these Nations.*

14 *For of them shall cause themselves to be served, those that are also mighty Nations, and great Kings: [Hebr. have served themselves; that is, shall assuredly cause themselves to be served of them, using them as slaves and bond-men. The meaning is, as the Chaldeans, or Baby'onians have subdued other great nations and Kings, and have compelled them to be slaves and bond-men: so shall it be done to them again by such Nations and Kings, that are mighty and great, as well as they: to wit, the Persians and Medes. See the same phrase above chap. 22. on vers. 13. and below chap. 27. 7. and 30. 8. Eccl. 34. 27. &c.] thus will I recompense them according to their doing and according to the work of their hands.*

15 *For thus saith the LORD, the God of Israel unto me; [In a vision] Take this cup of wine of indignation at mine hand, and give to all the nations, to whom I send thee, to drink (it.) [Or, the cup of wine of this indignation, &c. whereby were typified Gods wrath, judgments and plagues, which he had prepared for these nations, and intended to bring upon them, with a command to Jeremiah, to shew and declare openly all these things unto them, to the honour of God, instruction and admonition of his people, and conviction of the wicked. Compare Psalm 75. 9. Isa. 51. 17. Revel. 16. 19.]*

16 *That they may drink, and tremble, and be mad, because of the sword, [That is, war, with all bitter consequents thereof. Compare Psalm 12. on vers. 21. So below. vers. 27. 29.] that I will send among them.*

17 *And I took the cup at the LORDS hand: and I gave drink to all the nations, unto whom the LORD had sent me:*

18 *(Namely) to Jerusalem and to the Cities of Juda, and to their Kings, and to their Princes: to make them a desolation, [As above vers. 9, 11.] a whistling and a curse, as is at this day: [Compare Deut. 4. 20. 38.*

18. 1 Kings 8. 24. Hence it is gathered by some, that Jeremiah wrote this at the time of the accomplishment of this prophesie. Oth. as (if it were) this day. That is, it shall as surely come to pass, if as we now beheld it with our eyes. The attentive Reader may also compare 2 Chron. 29. 8.]

19 *To Pharaoh, [See Genes. 12. on vers. 15. and below chap. 46.] the King of Egypt, and to his servants, and to his Princes: and to all his people:*

20 *And to all the mingled heap, [Some understand hereby, a mixture of all sorts of nations dwelling among one another without distinction or limitation of City or particular borders. so vers. 24.] and to all the Kings of the land of Uz: [See Job. 1. on vers. 1. and Genes. 10 on vers. 23.] and to all the Kings [meaning petty Kings, Princes, and Governours, Deputies, or Lieutenants. Compare below chap. 47. 4. &c. and see Judg. 3. on v. 3.] of the line of the Philistines & Askelon, and Gaza [Cities of the Philistines known in Scripture] & the remnant of Ashdod. [Because a great part of this City was already wasted & destroyed by the long-lasting siege of*

Psammetichus King of Egypt, who was the father of Pharaoh Necho, as some histories mention. See of Ashdod, 1 Sam. 5. on vers. 1.]

21 *To Edom, [See below chap. 49. 7. &c.] and to Moab, [See below chap. 48.] and to the children of Ammon. [See below chap. 49. 1. &c.]*

21 *And to all the Kings of Tyrus, [Successively one after another: Or, to all Rulers, Princes, Governours, exceeding rich, and wealthy Merchants and inhabitants that carried themselves like Kings. See Isa. 23. 8. and below chap. 47. 4. and likewise Jos. 19. on vers. 29.] and to all the Kings of Zidon: and to the Kings of the isles, that are beyond the sea: [Hebr. of the isle, &c. See Psalm 72. on vers. 10. Oth. the country that is by the sea-shoar. Compare below chap. 49. 23.]*

23 *To Dedan, and to Thema, [People of the stony Arabia, descended from Kethura. See Genes. 25. 3. 15. Isa. 21. 13. Of another Dedan descended from Cham, by Cush in rich Arabia, or Ethiopia, see Genes. 10. on vers. 7. and of Dedan in Edom, see below chap. 49. 8.] and to Buz, [see Genes. 22. 21.] and to all that are cut short at the corners: [See above chap. 9. on vers. 26.]*

24 *And to all the Kings of Arabia; [Or, to wit, or, namely, &c. meaning, that by these Kings are understood, those that are cut short at the corners, v. 23.] and to all the Kings of the mingled heap, [As above vers. 20.] that dwell in the wilderness. [meaning the Arabians, that dwelt not in the fenced Cities but in tents. See below chap. 49. 31, &c. and Judg. 8. 11.]*

25 *And to all the Kings of Zimri, [That is, (as some conceive) where the posterity of Smaran dwelt, who was Abrahams son by Kethura, Genes. 25. 2.] and to all the Kings of Elam, [See Genes. 10. on v. 22. and below chap. 49. 34, &c.] and to all the Kings of Media.*

26 *And to all the Kings of the North, that are near and a far off, the one with the other; [Hebr. the man, at, by, or, with his brother; that is the one as well as the other; or, which lie by one another] yea to all the Kingdoms of the earth, that are upon the earth: And the King of Sefach [Hebr. Scheschach; that is, Babel, or, some other of the chiefest Cities of the Kingdom of Babylon, as may be gathered from below chap. 51. 40. The original of the name is uncertain] shall drink after them.*

27 *Thou shalt then say unto them, thus saith the LORD of hosts, The God of Israel; drink [To wit, of that cup of indignation, whereof above vers. 15.] and be drunken, and spew and fall down, that ye rise not again: [Or, and rise not again] because of the sword, which I will send among you.*

28 *And it shall come to pass, when they shall refuse to take the cup at thine hand to drink; that thou shalt say unto them; thus saith the LORD of hosts, ye shall certainly drink. [Hebr. drinking drink.]*

29 *For lo, in the City, [Namely Jerusalem, called the City of God, as followeth] which is called by my name, [upon which my name is called, or, proclaimed. Compare above c. 7. on v. 10.] I begin to plague, [Hebr. properly to do evil] & should ye in any wise be held guiltless? [Hebr. being guiltless, or, being held guiltless; that is, in any wise go unpunished? Compare below chap. 30. 11. and 46. 28. and 49. 12. And see 1 Kings 2. on vers. 9.] ye shall not be held guiltless: for I call (for) the sword [That is, Jordan by my divine providence, that it shall come, as by a special command. So Ezech. 38. 21. Compare also Isa. 13. 3. and 46. 11. and 48. 15. Ezech. 36. 29. Amos 5. 8. and 9. 6. Hag. 1. 11. hence it is also called the sword of the Lord, as having a command from him, below chap. 47. 6, 7 See further 2 Kings 8. on vers. 1.] upon all the Inhabitants of the earth, saith the LORD of hosts.*

30 *Thou shalt prophesie all these words unto them:*

and thou shalt say unto them; The LORD shall roar [like a lion: it is spoken figuratively, to expresse the fearful consequents of Gods anger. See Joel 3. 16. Amos 1. 2.] from on high, and lift up [Hebr. give] his voice from the habitation of his holinesse, [That is, his holy habitation, to wit, heaven] he shall terribly roar [Hebr. roaring roar] upon his habitation; [Or, against his pleasant habitation; that is, the Temple, as Psal. 79. 7.] he shall utter a shout, [Hebr. hedad, almost agreeing with Hed; that is, an Echo, Ezech. 7. 7.] as the treaders (of grapes,) against all the inhabitants of the earth; [Or, he shall cause (them) to cry out, or, cause them to cry to one another that tread (the grapes,) or, that tread (the presses,) who in the time of the vintage (while they are at their labour) cry one to another, or, sing to one another by turns, to rejoyce and encourage one another in their work; see Isa. 16. 9, 10. So (God implyeth) he will cause the Babylonians to encourage and hearten one another on, to fall on as it were with a common shout and alarm of war, and to destroy both lands and people, without sparing Jerusalem it self, or the Temple. Compare below chap. 48. 32. and 51. 14. Some take it thus: he shall answer (himself) with a joyful cry; as if the Lord should say, that he hath no need that any one should instigate, or put him on to this judgement, he is forward and prone enough thereto of himself; his own zeal putteth him on upon it]

31 The sound shall come to the end of the earth; [Or, there shall come a cracking, a great, or, terrible noise, &c.] for the LORD hath a contention [Or, suit, controversy] with the nations, he will keep judgement [Or, enter into judgement, dispute, plead] with all flesh; [That is, men. See Genes. 6. on vers. 12.] the wicked, them he will deliver to the sword, saith the LORD.

32 Thus saith the LORD of hosts: Behold, there goeth forth evil [Evil of punishment; that is, mischief, misery. See Genes. 19. on vers. 19.] from nation to nation; [That is, from one nation to another] and there shall be a great tempest raised up from the sides of the earth. [Oth. of the land. So in the next verse]

33 And the slain of the LORD [That is, those that by the just judgement, and providence of God perished] shall (lie) at that day from the (one) end of the earth unto the (other) end of the earth: they shall not be lamented, [As above chap. 16. 4.] neither taken up, [Hebr. properly gathered. See Psal. 26. on vers. 9.] nor buried; they shall be for dung upon the ground.

34 Howl ye shepherds, [Rulers in Church and Common-wealth] and cry, and wallow your selves (in the ashes) [This is here inserted from above chap. 6. 26.] ye glorious ones of the flock; [So God calleth the chieftest and mightiest among the people; so vers. 35. 36. See of the Hebrew word, Psal. 8. on vers. 2.] for your dayes [Which are ordained or allotted unto you by God. See Psal. 37. on vers. 13.] are accomplished, that they shall slay: [To wit, you, or the one the other] and of your dispersions; [Meaning the dayes of your dispersions, (that is, that ye shall be scattered and dispersed abroad into foreign countreys:) or your dispersions are neer at hand] then ye shall fall like a precious vessel. [Hebr. vessel of desire, or, of delight, of wishing; that is, fair, pleasant, precious, desirable. (See 2 Chron. 32. on vers. 27.) The meaning is, that all their beauty and glory shall perish, as (for example) a fair and precious glasse, or somewhat else, that being made of very brittle matter, falleth in pieces, and is good for nothing more, neither can it be joynted together again or repaired]

35 And the flight shall perish from the shepherds; the escaping from the glorious ones of the flock. [Or, shall be lost unto, &c. That is, there shall be no fleeing for the Rulers, nor escaping for the Great ones of the land. Compare Psal. 142. 5. Amos 2. 14. 15, 16, &c.]

36 There shall be a voice of the cry of the shepherds, and an howling of the glorious ones of the flock: because the LORD destroyeth their pasture.

37 For the pastures of peace [Or, folds, shepherds tents, or, butts, pleasant habitations (because the Hebrew word is so taken) of peace; That is, where they aforetime went and fed peaceably, and dwelt in all safety and prosperity, and thought to continue and dwell so still] shall be cut off: because of the heat of the LORD'S anger.

38 He [Namely, the LORD, of whom is spoken in the end of the former verse] hath forsaken his hut, [Or, hole] as a young lion: [This may be understood thus, that God, like a lion, went forth out of his hole, as it were for prey, to destroy lands and people in great wrath, and as it were to rent in pieces and devour them; or, that he had now forsaken the place of his residence, to wit, Zion and the Temple (from whence he like a young lion was wont to frighten the enemies, and to tear them in pieces;) and in that respect it will be easie for the enemy now to conquer & subdue the land of Juda, &c.] for [Or, surely] their land is become a desolation, because of the heat of the oppressour, [Or, Spoiler. Which may be applied unto God, and likewise to the Babylonian. Hebr. oppressing; to wit, sword, as below chap. 46. 16. and 50. 16. or, land, or, city, as Zeph. 3. 1. Some render it, because of the heat of the dove, because the Hebrew word signifieth also a dove: (See Psal. 24. on vers. 8.) As if God should say, He that before was as loving and friendly as a dove, is now become like a young devouring lion, and that for the great sins of the people. Some understand by the dove, the Assyrians, of whom some do write, that they bare in their ensigns the picture of a dove. Then by the Assyrians must be understood the Babylonians, as bearing rule at that time over the Assyrians. Compare Ezra, 6. 22.] yea because of the heat of his anger.

CHAP. XXVI.

The Prophet, by command from God, threateneth all the people in the Court of the Temple, that God, if they continue disobedient, will make the Temple like Silo, and the land a curse unto all nations, vers. 1, &c. He is thereupon apprehended, and pronounced to be guilty of death, 8. But the Princes, &c. coming there, and having heard the accusation, as also Jeremia's answer, clear him, by the example of the Prophet Micha, 10. Abikam is commanded in particular, for delivering Jeremia, that it feared not with him, as it did with another Prophet, named Uria, 20.

IN the beginning of the Reign of Jojakim, the son of Josia, King of Juda, came this word from the LORD, saying:

2 Thus saith the LORD; stand in the Court of the LORD'S house, and speak unto all the Cities of Juda, which come to worship [Hebr. properly to bow themselves, or, to bow down. See Genes. 24. on vers. 26.] (in) the LORD'S house; all the words, that I have commanded thee to speake unto them: diminish not a word.

3 Peradventure they will hearken, and turn, every man from his evil way; then would I repent me [See Genes. 6. on vers. 6. So vers. 13. and 19.] of the evil [Of punishment. See Genes. 19. on vers. 19.] which I think to do unto them, because of the wickednesse of their dealings.

4 Say then unto them; Thus saith the LORD: If ye will not hearken unto me, to walk in my law, which I have given before your face.

5 Harkening to the words of my servants, the Prophets,

phers, which I send unto you, even being up early and sending; [See above chap. 7. on vers. 13. and vers. 25. and chap. 11. 7. and 5. 3.] but ye have not hearkened.

6 Then will I make this house like Silo: [See above chap. 7. 12, 14.] and I will make this city a curse, to all the nations of the earth.

7 And the Priests, and the Prophets [Meaning the false Prophets, or false Teachers: and so in the sequel. See above chap. 2. 13.] and all the people, heard Jeremiah speak [Hebr. speaking] these words in the house of the LORD.

8 So it came to passe, when Jeremiah had made an end of speaking all that the LORD had commanded (him) to speak unto all the people; that the Priests, and the Prophets, and all the people took him; saying, Thou shalt die the death. [Hebr. dying, die]

9 Why hast thou prophesied in the Name of the LORD, saying; This house shall be like Silo, and this city shall be desolate, (so) that none shall dwell there? and all the people were gathered against Jeremiah in the house of the LORD.

10 Now when the Princes of Juda heard these words, [Or, things, matters] they came up from the Kings house (unto) the house of the LORD: and they set themselves by the door of the new gate [Being (according to the opinion of some) the greatest of all, renewed and repaired by King Jotham, otherwise called the high gate: also the gate of Sur, and the foundation-gate, in the east-end of the Temple. See 2 Chron. 27. on vers. 3. and 2 Kings 11. on vers. 6. and 15. on vers. 35. and compare above chap. 20. on vers. 2.] of the LORD, [That is, which was before the house of the Lord]

11 Then spake the Priests and the Prophets unto the Princes, saying: on this man is a judgement [Or, right] of death; [That is, he is guilty to be condemned to die, or to be punished with death. So below vers. 16. See Deut. 19. on vers. 6. and 21. 22. Luke 24. 20.] for he hath prophesied against this city, according as ye have heard with your ears.

12 But Jeremiah spake unto all the Princes, and to all the people, saying; The LORD sent me, to prophesie against this house, and against this city, all the words that ye have heard.

13 Now then, make your ways and your dealings good, and obey the voice of the LORD your God: then the LORD will repent him of the evil, that he hath spoken against you.

14 But I, behold, I am in your hands: [That is, power] do unto me, as it is good, and as it (is) right in your eyes. [That is, so as ye judge it to be good and right.]

15 But know for certain, [Hebr. knowing, know] that if ye put me to death, ye shall surely bring [Properly give, appoint. See Judg. 9. on vers. 24. Ezech. 7. on vers. 3, 4, 8.] innocent blood upon your selves, and upon this city, and upon the inhabitants thereof; for of a truth, the LORD hath sent me unto you, to speak all these words before your ears.

16 Then said the Princes, and all the people unto the Priests, and to the Prophets: On this man is no judgement of death; for he hath spoken to us in the Name of the LORD our God;

17 Also there rose up men, of the Eldest [That is, chiefest, men in place of authority, persons of note and quality. See Numb. 11. on vers. 16. and compare Gen. 50. 7.] of the land; and spake to all the congregation of the people, saying:

18 Micha, the Morasibite, [That is, born at Moresbeth, which some conceive to be Marescha, from Mich. 1. 14, 15. because the original signification of the word seemeth to be. See annotat. there, and likewise Jos. 15. 44. But others conceive Moresbeth to be a

village, lying not far off from the city of Marescha, on the West-borders of Juda: Or, an other city lying by Gath, pertaining to the Philistines, and perhaps taken by the Benjamites, 1 Chron. 8. 13. See further Mich. 1. on vers. 14. and of another Prophet Micha, 1 Kings 22. and 2 Chron. 18.] prophesied in the dayes of Hizkia, King of Juda, saying; Thus saith the LORD of hosts; [See 1 Kings 18. on vers. 15.] Zion shall be plowed (like) a field, and Jerusalem (shall) become heaps (of stone,) and the mountain of this house, [Mount Moris, where the Temple stood] the high places of a forest. [That is, a very wilde, desert, woody high place. See Mich. 3. 12.]

19 Did also Hizkia King of Juda, and all Juda put him to death? [Or, put him at all to death. Heb. putting to death, put him to death] did he [Namely Hizkia] not fear the LORD? and he sought the face of the LORD? so that is repented the LORD [As above chap. 18. 8. and elsewhere often] of the evil, which he had spoken against them? we then, commit great evil against our souls. [That is, we commit a great sin, whereby we bring destruction upon our selves. Compare Numb. 16. on vers. 38, 40.]

20 There was also a man, [Or, there had, or, hath been also a man] that prophesied in the Name of the LORD, Uria the son of Smaja, [Hebr. Uriahu-Semajahu. Of this man there is no where else any mention made] of Kiriath-Jearim: [See Judg. 18. on vers. 12.] he prophesied against this city, and against this land, according to all the words of Jeremiah. [That is, in like manner, just so, as Jeremiah hath done. All this may be a relation of the Prophet Jeremiah himself, serving to take notice of Gods gracious providence in protecting of Jeremy by Ahikam, without which Jojakim likely would have rewarded him, as he had this Uria.]

21 And when King Jojakim, together with all his mighty men, and all the Princes, heard his words, the King sought to put him to death: When Uria heard (it,) he was afraid, and fled, and came into Egypt.

22 But King Jojakim sent men (to) Egypt, Elnathan the son of Achbor, [Compare 2 Kings 22. 12, 14. and below chap. 36. 12.] and (other) men with him, into Egypt.

23 They set Uria out of Egypt, and brought him unto King Jojakim, and he smote him with the sword, and he cast his dead body [That is, caused him to be smitten; that is, to be slain, and his body to be cast, &c.] into the graves of the children of the people. [That is, in one of the graves of the common people. (See Judg. 12. on vers. 7.) without yeelding him (as a Prophet of the LORD was well worthy of) any outward honour, or funeral solemnity.]

24 But the hand of Ahikam: the son of Saphan, was with Jeremiah, (so) that they delivered him not into the hand of the people, to put him to death. [That is, he defended Jeremiah by his power and authority that he had. See of this Ahikam, 2 Kings 22. 12, 14. and 25. 2. also below chap. 39. 14.]

CHAP. XXVII.

The Prophet is commanded to wear a yoke upon his neck, and likewise to send yokes to five neighbour Kings, and to tell them, that they shall be fain to bow their necks with Juda under Nebuchadnezzars yoke, (and the willinger they did it, the better it should be for them) without hearkning unto false Prophets vers. 1. 2. &c. All this doth he afterward amply propound unto King Zedekia, moreover prophecyng, that the remaining vessels of the Temple should be likewise carried to Babel, and there continue till the time appointed, 12.

IN the beginning of the reign of Fojakim, the son of Josia, King of Juda, [Eleven years before the Reign of Zedekia, when Nebuchadnezer was as yet no King of Babel, as may be gathered from chap. 25. 1. At that time Jeremia received a command concerning that which he should do and say in the time of Zedekias reign as appeareth by the sequel. See vers. 3. and 12.] came this word unto Jeremia from the LORD, saying :

2 Thus saith the LORD unto me ; Make thee bonds, and yokes, [So is the Hebrew word also taken above chap. 28. 10, 12, 13. Otherwise it signifieth also draught trees, or, cords, whereby they are tied to the yoke, or draught-tree. See Levit 26. 13. with the annotat.] and put them upon thy neck. [Them ; that is, one of them, (See Judg. 12. on vers. 7. and above chap. 26. on ver. 23.) and wear it, to represent lively unto the people their future bondage under the King of Babel : (See below vers. 8. 12. and chap. 28. 14) and do with the rest, as followeth.]

3 And send them to the King of Edom, and to the King of Moab, and to the King of the Children of Ammon, and to the King of Tyrus, and to the King of Zidon : by the hand of the Messengers, [Or, Ambassadors] which come [Or, shall come, are come] to Jerusalem unto Zedekia King of Juda. [To make a covenant with him against the Babylonians, or, to harden him in his rebellion. See 2 Chron. 36. 13.]

4 And command them to say unto their Lords : Thus saith the LORD of hosts, [See 1 Kings. 18. on vers. 15.] the God of Israel : Thus shall ye say unto your Lords.

5 I have made the earth, the man, and the cattel that are upon the ground, by my great power, and by mine outstretched arm, and I give it, [Or, therefore do I give it, or, have given it, &c. To wit, the earth] unto whom it is right in mine eyes, [That is, unto whom it pleaseth, or pleased me. See Dan. 4. 14, 22.]

6 And now, I have given all these lands into the hand of Nebuchadnezer [In the former chapters often called Nebuchadnezer] King of Babel, my servant : [See above chap. 25. on vers. 9.] even the beasts of the field, have I given him also to serve him. [A phrase signifying absolute and perfect dominion. Compare below chap. 28. 14. Dan. 2. 38.]

7 And all nations shall serve him, and his son, [Evil-merodach, of whom see 2 Kings 25. 27. and below chap. 32. 31.] and his sons son : [Belsazar. See Dan. 5.] until also the time of his own lands come ; [Or, the right time of his land, &c. Hebr. the time of his land, also or, even, or, years of his, to wit, land, or, also that, to wit, time of his land, that his land by Gods providence shall be brought under the power and subjection of others and the Babylonian Monarchy take an end. Compare Dan. 5. 26.] then shall mighty nations and great Kings cause themselves to be served of him. [Or, compel him to serve. See above chap. 25. on vers. 14.]

8 And it shall come to pass : That the nation and Kingdom, which will not serve him, Nebuchadnezer King of Babel, and which, [To wit, nation or, kingdom] will not give their neck under the yoke of the King of Babel ; That same nation will I visit, saith the LORD, by the sword, and by the famine, and by the pestilence, until I shall have consumed them by his hand. [That is by his ministry, or, by his power.]

9 Ye then, hearken not unto your Prophets, [Meaning false Prophets, and such as pretend that they have divine revelations and dreams. See above chap 23. 25, &c.] nor to your sooth-sayers, nor to your dreamers, [Hebr. dreams : So below chap. 29. 8. So below carrying away captive, or, captivity, for them that are carried away captive, or, captives, below chap. 28. 4, 6. and 29. 1, 4. See Job 35. on vers. 13.] and to your jugglers, and to your soothsayers ; [See Levit. 19. on vers. 26.] which speak unto you, saying ; ye shall not serve the King of Babel.

10 For they prophesie falsehood [Or, a lie. So ver. 14, 16.] unto you to bring you far from your land, that I should thrust you out, and ye should perish. [See below on vers. 15.]

11 But the nation, that shall bring their neck under the yoke of the King of Babel, and (shall) serve him ; those will I leave in their (own) land, saith the LORD, and they shall till it, and dwell therein.

12 After that, [To wit, in the time of King Zedekia Compare above vers. 1. and below chap. 35. 1. with the annotat.] I speak to Zedekia, King of Juda, according to all these words saying : Bring your necks under the yoke of the King of Babel, and serve him & his people, so shall ye live. [That is, remain alive. So vers. 17.]

13 Why should ye die, thou and thy people, by the sword, by the famine, and by the pestilence ? [Which shall surely be, if ye will not serve the King of Babel. So below vers. 17. Compare 2 Sam. 2. 22.] according as the LORD hath spoken concerning the nation, that will not serve the King of Babel.

14 Hearken then not unto the words of the Prophets, that speak unto you saying ; ye shall not serve the King of Babel : for they prophesie falsehood unto you. [As above chap. 14. 14. and 23. 21. and 29. 8.]

15 For I have not sent them, saith the LORD, and they prophesie falsely in my name : that I might thrust you out, and (that) ye might prophesie, ye and the Prophets that prophesie unto you. [This indeed was not the aim of the false Prophets : but it will certainly follow thereupon, will the Lord say, if they should believe the false Prophets, who were also with their false prophecies under the holy and righteous providence of God. See 1 Kings 22 19. &c. and above chap. 18. on vers. 16.]

16 Also I spake to the Priests, and to all this people, [That adhered to the Priests, and to the false Prophets] saying : thus saith the LORD, hearken not unto the words of your Prophets that prophesie unto you, saying ; Behold the vessels of the LORDS house [which in the time of Fojakim and Jeconia were carried to Babel, 2 Chron. 36. 7, 10.] shall now shortly be brought again from Babel : [Compare below chap. 28. 3.] for they prophesie falsehood unto you.

17 Hearken not unto them, (but) serve the King of Babel, so shall ye live : [As vers. 12.] wherefore should this City become a desolation ?

18 But if they be Prophets, and if the word of the LORD be with them, let them now make intercession [Hebr. entreat, run upon, come between, to wit, with intercessions : as above chap. 7. 16. See there] to the LORD of hosts, that the vessels, which are left in the house the LORD, and (in) the house of the King of Juda, and at Jerusalem, go not to Babel.

19 For thus saith the LORD of hosts concerning the Pillars, [See 2 Kings 25. 16, 17.] and concerning the Sea, and concerning the Bases, and concerning the residue of the vessels, that remain in this city.

20 Which Nebuchadnezer, King of Babel, took not away, when he carried away captive Jeconia, the son of Fojakim King of Juda, from Jerusalem to Babel : together with all the Nobles [Hebr. white ones. See Nehem. 2. on vers. 16.] of Juda and Jerusalem.

21 Yea thus saith the LORD of hosts, the God of Israel ; concerning the vessels, that remain in the house of the LORD, and (in) the house of the King of Juda, and at Jerusalem :

22 They shall be brought to Babel, and there shall they be : [That is, remain. So below chap. 32. 5. Psalm 37. 18, &c.] until the day that I will visit them, saith the LORD ; [This and that which followeth may be applied to the gracious visitation of the Jews, whom God would redeem out of the Babylonian captivity, and cause them to come again with the vessels into their own land : or also (by way of comparison taken from men)

men) it may be applied to the vessels themselves, to which God (in a manner) would shew this mercy, as that he would bring them again out of the hands of those, that violently detained, and most shamefully abused them (*Dan. 5. 2, 3, 4.*) to their due place, and restore them to their right use. Thus God is said to visit the land, *Psaln 65. 10. &c.* then will I carry them up, and bring them again to this place. [Compare *2 Chron. 36. 22.* below chap. 29. 10.]

CHAP. XXVIII.

Hananja prophesieth falsely against Jeremia, ver. 1, &c. Against which Jeremia defendeth himself, 5. Hananja breaketh the yoke from off the neck of Jeremia, 10. who, at Gods commandment, maketh an iron one in stead thereof, with a repetition of his prophesie, and determination of death unto Hananja, the same year, wherein he also died. 12,

Moreover, it came to pass in the same year, [That he exhorted Zedekia, the Priests, and the people (as above chap. 27. 12, &c.) to bow their necks under the yoke of the King of Babel] in the beginning of the Reign of Zedekia the King of Juda, in the fourth year, [in which year king Zedekia also sent an Ambassadour to Babel. See below chap. 51. 59.] in the fifth month, (that) Hananja, [Hebr. Chananja] the son of Azur, [Hebr. Azur] the Prophet, [meaning false Prophet: so in the sequel] that was of Gibcon, [a City of the Priests, *Jos. 21. 13, 17.*] spake unto me in the house of the LORD, before the eyes [That is, in the presence: and so often in the sequel] of the Priests, and of all the people, saying:

2 Thus saith the LORD of hosts, the God of Israel, saying: I have broken the yoke of the King of Babel.

3 In the two full years, [Hebr. years of daies. See *Genes. 41.* on vers. 1. So below vers. 11.] will I bring again to this place all the vessels of the house of the LORD; which Nebuchadnezzar the King of Babel, took away from this place, and brought them (to) Babel.

4 Also I will bring again to this place Jeconia, the son of Josakim, King of Juda, and all them that were carried away captive [Hebr. captive carrying away, transportation. So below vers. 6. and 29. 1, 20. and elsewhere often] of Juda, that were come to Babel, saith the LORD; [This he speaketh falsely. See above chap. 23. 31.] for I will break the yoke of the king of Babel.

5 Then spake the Prophet Jeremia to the Prophet Hananja; before the eyes [As above vers. 1.] of the Priests, and before the eyes of all the people, that stood in the house of the LORD.

6 And the Prophet Jeremia said; Amen, [That is, be it true. See *Numb. 5.* on vers. 22.] the LORD do so; the LORD confirm thy words, which thou hast prophesied, to bring again the vessels of the LORDS house, [That is, of his house, as often] and all that are carried away captive, [as above vers. 4.] from Babel to this place.

7 But hear [Thou Hananja] now this word, which I speak before thine ears, and before the ears of all the people.

8 The Prophets, that have been before me and before thee of old; they prophesied against many lands, and against great [Or, mighty] Kingdoms, of war, and of evil, [That is, all manner of plagues, mischief and misery, which do usually accompany war, as famine, desolation, of lands and people, &c.] and of pestilence. [when sins prevailed, and were ripe for punishment, such hath been ordinarily the burden of the Prophets: now (will Jeremia say) thou practisest the clean contrary,

hardning the people in wickedness, whereas the true Prophets by threatening them with Gods judgments, sought to bring them to repentance, with promises of grace and mercy to the penitent.]

9 The Prophet, that shall have prophesied of peace; [Or, concerning a Prophet, &c.] when the word of that Prophet cometh, [that is, cometh to pass, is accomplished. So *Judg. 13. 12.*] (then) shall that Prophet be known, that the LORD hath sent him.

10 Then Hananja the Prophet took the yoke from the Prophet Jeremias neck, [See above chap. 27. on vers. 2.] and he brake it.

11 And Hananja spake before the eyes [As above vers. 1, 5.] of all the people, saying; thus saith the LORD; So will I break the yoke of Nebuchadnezzar the King of Babel, in the two full years, [as above vers. 3.] from the neck of all the Nations. [meaning taking it from off the neck, &c. from vers. 10. So in the next verse] and the Prophet Jeremia went his way. [looking for further relation and charge from God.]

12 But the word of the LORD came to Jeremia, (after that the Prophet Hananja had broken the yoke from off the neck of the Prophet Jeremia) saying:

13 Go thy waies, and speak to Hananja, saying; Thus saith the LORD; Thou [O Hananja] hast broken the wooden yokes; [this may be understood, that Hananja breaking one wooden yoke from off Jeremia, would thereby imitate, that all the rest, whereof is spoken chap. 27. 2, 3. &c. should be likewise broken. Or, it may be here rendered, wooden draught trees, (See above chap. 27. on vers. 2.) because in the sequel another Hebrew word, which also signifieth a yoke, is used. Compare further *Deut. 28. 48.*] now shalt thou [O Jeremia] in stead of them make iron yokes. [these are the words which God spake unto Jeremia, that he might in his name tell them to Hananja.]

14 For thus saith the LORD of hosts, the God of Israel; I have put an iron yoke upon the neck of all these Nations, that they may serve Nebuchadnezzar the King of Babel, and they shall serve him: yea I have also given him the beasts of the field. [See above chap. 27. on vers. 6.]

15 And the Prophet Jeremia said unto the Prophet Hananja; hear now, Hananja: the LORD hath not sent thee, but thou hast made this people to trust in a lie.

16 Therefore, thus saith the LORD; Behold I will cast thee away, from the earth: [Take thee away out of the land of the living, (as the Scripture elsewhere speaketh) and send thee to thine own place. Compare *Acts 1. 25.*] this year thou shalt die, because thou hast spoken backsliding against the LORD. [hardening the people by the false prophesies in their backsliding and wickedness. Compare *Deut. 13. 15.* below chap. 29. 32.]

17 So the Prophet Hananja died in the same year: in the seventh month. [The second year, after that he was foretold of his death by Jeremia the Prophet. See above vers. 1.]

CHAP. XXIX.

Jeremia sendeth letters to Babel unto the Jews, that were carried thither captive with Jeconia, and exhorteth them to be peaceable and quiet there, to pray for the peace of Babel, not to believe their false Prophets and dreamers, nor to expect deliverance before the seventy years be expired, ver. 1, &c. he likewise prophesieth; how ill it will be with them that remain in Juda, 16. with a special severe prophesie against two false Prophets in Babel, Achab and Zedekia, 20. Also against Semaia, who had written from Babel to Jerusalem, that they should punish Jeremia for his letters:

Moreover these are the words of the letter, which the Prophet Jeremiah sent from Jerusalem, unto the remaining eldest, that were carried away captive, [Hebr. the residue of the eldest of the captive carrying away: as above chap. 28. 4. and below vers. 4. 22, 31.] as also to the Priests, and to the Prophets, and to all the people, whom Nebucadnezar had carried away captive from Jerusalem to Babel;

2 (After that King Jeconiah and the Queen, and the Chamberlains, [Or, Courtiers. See Genes. 37. on vers. 26.] the Princes of Juda and Jerusalem, together with the Carpenters and Smiths, [Hebr. the Carpenter and the Smith. See above chap. 24. on vers. 1.] were departed from Jerusalem. [See 2 Kings 24. 12, 14.]

3 By the hand [This dependeth on these words of the first verse, which the Prophet Jeremiah sent by the hand, &c. that is by the ministry, &c. These Ambassadors took the letter along with them] of Elasa the son of Saphan, and Gemarja the son of Hilkia: whom Zedekia King of Juda sent to Babel, unto Nebucadnezar King of Babel, saying: [To wit, in this letter, as followeth. So below vers. 25, 28, &c.]

4 Thus saith the LORD of hosts, [See 1 Kings 18. on vers. 15.] the God of Israel: unto all that are carried away captive [Hebr. unto all the captive carrying away, as vers. 1.] whom I [the Lord] have caused to be carried away captive from Jerusalem to Babel.

5 Build houses, and dwell (in them,) and plant gardens, and eat the fruit of them.

6 Take wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters: and be multiplied there, and be not diminished.

7 And seek the peace [That is, welfare and prosperity. See Genes. 37. on vers. 14.] of the City, whither I have caused you to be carried away captive, and pray unto the LORD for it: for in the peace thereof shall ye have peace. [when it goeth well with it, then will it also go well with you.]

8 For thus saith the LORD of hosts, the God of Israel: Let not your Prophets, and your sooth-sayers, that are in the midst of you, deceive you: [Making you believe, that within two years ye shall be delivered. Compare above chap. 14. 14. and 23. 21. and 27. 15.] neither hearken to your dreamers, [Hebr. dreams. See above chap. 27. on vers. 9.] whom ye cause to dream, [whom by your vanity, and credulity you give occasion and cause to seduce you by false dreams.]

9 For thy prophesie falsely [Hebr. in, or, with falsehood] in my name: I have not sent them, saith the LORD.

10 For thus saith the LORD: Assuredly when seventy years shall be accomplished [Hebr. at, or, according to the month of being accomplished] at Babel, [Or, on, with Babel; That is when ye shall have been there seventy years, or, when Babel shall have kept you so long in captivity. This place is very remarkable for the opinion of those, that begin to count the seventy years captivity, not from the destruction of Jerusalem under the reign of King Zedekia, but from the carrying away of King Jeconiah, and many other Jews, (whereof above vers. 2.) that were now in captivity, when Jeremiah sent this letter unto them. Compare Ezech. 1. 2. and 33. 21. and 40. 1. with the annotat.] I will visit you; [meaning in mercy. See Genes. 21. on vers. 1.] and I will raise [Or, confirm, set there, cause to stand] my good word toward you [that is, my good, gracious, and comfortable promises concerning your deliverance] bringing you again to this place.

11 For I know the thoughts, that I think towards you, saith the LORD: thoughts of peace and not of evil, [Corporal and spiritual blessing, and not on the contrary. See Genes. 37. on vers. 14.] to give you the end,

[Hebr. hindmost, last; that is here, and see Psalm 37. on vers. 37. below chap. 31. on vers. 17. and compare 1 Pet. 1. 9.] and the expectation. [that is an issue which I have promised and ye may assuredly expect from me. Or, the expected end, the end that ye have looked for, or desired.]

12 Then shall ye call upon me, and go, and pray unto me; and I will hearken unto you.

13 And ye shall seek me, and find (me:) when ye shall enquire after me with all your heart.

14 And I will be found [Or, shew my self ready. Compare Psalm 46. on vers. 2.] of you, saith the LORD, and I will turn away your captivity, and gather you from all the Nations, and from all the places, whither I have driven you, saith the LORD; and I will bring you again to the place, whence I caused you to be carried away captive.

15 Because ye say: the LORD hath raised us up Prophets to Babel. [Oth. in Babel. That is, because ye perswade you selves, that God, notwithstanding that he caused you to be carried away captive to Babel, yet he also sent Prophets thither to comfort you, with a promise that God would preserve and continue the Kingdom of Juda, and deliver you within the space of two years, and bring you again to Jerusalem: Therefore hear now what the Lord saith concerning this matter, that ye may abandon the vain hope, which your false Prophets give you, and may keep close to the Prophecies, which I here tender unto you in the name of God, and are related in the words following. Others annex this verse unto the former thus: when ye shall have said; The LORD hath raised us up, &c. That is, this deliverance shall come, when ye shall confess with true sincere repentance [that I and other faithfull Prophets, being raised up by God, have told you the very truth that you must go to Babel, and not be delivered before the time by God appointed.]

16 Therefore thus saith the LORD, of [Hebr. of, which is sometimes taken for of. See Job. 42. on vers. 7. and Psalm 2. on v. 7. and below v. 21, 31. and chap. 30. 4.] the King that sitteth upon the throne of David, and of all the people, that dwell in this City. [Jerusalem; that is, that tarried here, to which City you look very shortly to return in peace, as the false Prophets do make you believe] (to wit) your brethren, that are not gone forth with you into captivity.

17 Thus saith the LORD of hosts; Behold I will send the sword, the famine, and the pestilence among them: and I will make them like loathsome figs, which by reason of (their) naughtiness cannot be eaten. [See above chap. 24. 8. &c.]

18 And I will pursue after them with the sword, with the famine, and with the pestilence: and I will deliver them for a commotion, unto all the Kingdoms of the earth; [See Deut. 28. on vers. 25. and vers. 37. and above chap. 15. 4. and 24. 9. &c.] for a curse, and for a terrour, [Oth. desolation, fearful desolation] and for a whistling, for a reproach, among all the Nations, whither I shall have driven them.

19 Because they have not hearkened unto my words, saith the LORD: when I sent my servants the Prophets unto them, being up early and sending, [See above chap. 7. on vers. 13.] but ye hearkened not, saith the LORD.

20 Ye then, hear the word of the LORD; all ye that are carried away captive, [Hebr. the whole captive carrying away: as above vers. 1.] whom I have sent away, from Jerusalem to Babel.

21 Thus saith the LORD of hosts, the God of Israel, of Achab, the son of Kolaja, and of Zedekia, the son of Maaseja, which prophesie falsely [Or, falsehood, a lie] unto you in my name: Behold I will give them into the hand of Nebucadnezar King of Babel, and he shall smite them [That is, cause them to be slain, as is expounded in the sequel] before your eyes.

22 And of them there shall be taken (up) a curse by all them that are carried away captive of Fuda, which are in Babel, that they shall say, The LORD make thee like Zedekiah, and like Ecbab, [In the former verse called Achab] whom the King of Babel roasted [that is, caused to be roasted] at the fire. [of them, &c. to wit, the sense of this verse is, that from these false Prophets the captive Jews should take up and use a pattern or custome of cursing, and use the same in cursing of others. Compare below chap. 42. on verse 18. *Isai 65.15*]

23 Because they committed folly in Israel, [See *Gen. 34.* on verse 7.] and committed adultery with their neighbours wives, and spake the word falsely [or, a false word, a word that was falshood, or, a Lie] in my Name, [that is, they taught and prophesied falshood, abusing my Name and command for that purpose] which I had not commanded them: and I am he that knows it, and a witness (thereof,) saith the LORD.

24 Now thou shalt speak unto Semaja the Nechlamite, [This seemeth to be a name of descent, or, birth-place; but some are of opinion, that Jeremia, or God himself gave him this name in an ironical or mocking way, because of his dreams; for *Chulum* signifieth to dream, above verse 18. below verse 31, 32. he is called the Nechlamite] saying:

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent Letters in thy name [By thine owne authority, not by my command, as thou falsely boastest] unto all the people, that is at Jerusalem, and to Zephania, the son of Maaseja, the Priest, [the second Priest. See *2 Kings 25.18.* And compare above chap. 20. on verse 1.] and to all the Priests, saying, [as above verse 3.]

26 The LORD hath made thee Priest in the stead of Jojada the Priest, [Some are of opinion, that he meaneth the high Priest Jojada (of whose excellent act we may reade, *2 Kings 11.* and *2 Chron. 23.*) to flatter him, according to the manner and custome of the false Prophets. Others conceive, that it was another Jojada, who was either dead, or had been also carried away to Babel, so that Zephania in order succeeded in his stead] that ye should be overseers [or, Commanders, Officers] (in) the house of the LORD, over every man, that is out of his wits, [he meaneth this of Jeremia. Compare *2 Kings 9.* on verse 11.] and maketh himself a Prophet, that thou shouldst put him in prison, [of the Hebrew word. See above chap. 20. on verse 2.] and in the stocks. [The Hebrew word *Tinok* is onely found here; so that it is uncertain, what kinde of prison, or chains and fetters, or also punishment by death, it doth properly signifie. Some compare it with *Zittim*, which also signifieth chains and fetters. Others conceive, that it is compounded of *Tse*, that is, a Ship, and *Fanak*, that is, Sucking, and render it *Sucking Ship*, or, *Sucking Boat*, which was among the Persians (and peradventure among other adjacent Nations also) a most cruel capital punishment, when a man was laid, and as it were packt in between two Boats, fitted one upon another, his head, hands, and feet onely sticking out, and so left, among the rest being fed with Honey and Milk, (which he was forced to suck in) his face being always turned towards the Sun, being plagued without by Flies, and within by Worms and filthiness, died most miserably in the end.]

27 Now then, why hast thou not rebuked Jeremia, the Anabothite, [And consequently punished him according to his desert] who maketh himself a Prophet among you?

28 For therefore he sent [To wit, a Letter, as above] unto us (to) Babel, [to shew that he is a Prophet; or, thus he sent, &c.] saying, It shall last long: [to wit, the captivity shall last long, it shall be long-lasting] build houses, and dwell (in them) and plant gardens, and eat the fruit of them.

29 Now Zephania the Priest, had read this Letter before the ears of the Prophet Jeremia.

30 Therefore the word of the LORD came unto Jeremia, saying, [Here is now prosecuted, that which is begun verse 25.]

31 Send to all them that are carried away captive, [Hebr. the captive carrying away, as above verse 1.] saying, Thus saith the LORD, concerning Semaja, the Nechlamite: [above verse 24. he is called, the Nechlamite. See there] because that Semaja hath prophesied unto you, and I sent him not, and (he) caused you to trust in a Lie: [compare above chap. 28. 15.]

32 Therefore thus saith the LORD; Behold, I will visit [By punishment. See *Gen. 21.* on verse 1.] upon Semaja the Nechlamite, and his seed; he shall have none to dwell in the midst of this people, neither shall (he) behold [that is, not live to see and enjoy. See *Job 7.* on verse 7.] the good that I will do unto my people, saith the LORD: for he hath spoken apostasie, or revolt against the LORD. [See above chap. 28. on verse 16.]

CHAP. XXX.

Jeremia receiveth a command, to write these words of the Lord in a book, verse 1, 2. A prophesie concerning the corporal deliverance from Babel, and the spiritual redemption by Christ, together with the grace and blessings which God will bestow on his Church, notwithstanding their great miseries, troubles, breaches and wounds, 3. But Gods tempest shall remain upon the wicked, 23.

The word that came to Jeremia, from the LORD, saying.

2 Thus speaketh the LORD, the God of Israel, saying, Write thee all the words, that I have spoken unto thee, in a book. [See below chap. 36. 2.]

3 For behold, the days come, saith the LORD, that I will turn away the captivity [Or, bring again the captives] of my people Israel and Fuda, saith the LORD: and I will bring them again into the land that I gave to their fathers, and they shall possess it hereditarily.

4 And these are the words which the LORD spake concerning Israel, and concerning Fuda.

5 For thus saith the LORD, We hear a voice of terror: [Or, trembling] there is fear, and no peace. [Here the inhabitants of Jerusalem are brought in, thus lamenting at the time of taking of the City, &c.]

6 Ask now, and see, whether a man doth travel with childe? [That is, can travel with childe, as often] wherefore (then) do I see every mans hands on his loins, as of a (woman) in travel? and all faces turned into paleness? [or, yellowness, the yellow jaundice; that is, discoloured, as those that have the yellow jaundice, and as the fruits of the ground, when through too much moisture they putrifie, and are smitten with mildew. Compare *Deut. 28.* on verse 22.]

7 O wo! for that day is so great, [Or, certainly, surely, that day is, &c. or, that that day is so great!] that none hath been like it: [that is, the appointed time of the judgment upon Jacob's posterity. (See *Psalms 37.* on verse 13. and *Joel 1.* on verse 15.) is so great, as that they were never before punished so severely] and it is a time of trouble for Jacob; yet he shall be delivered out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, (that) I will break his yoke [The King of Babel's yoke. See above chap. 27.] from off thy neck, [compare above chap. 28. 11.] and will burst thy bonds: and strangers shall no more cause themselves to be served [or, compell (him) to serve them. See above chap. 25. on verse 14.] of him: [namely Jacob]

9 But they [Jacob's posterity] shall serve the LORD their God, and David their King, [that is, the Lord Jesus Christ. See 2 Sam. 22. on verse 51. Compare Ezech. 34. 23, 24. and 37. 24. Hof. 3. 5.] whom I will raise up unto them.

10 Go then, fear not, O my servant Jacob, saith the LORD; be not dismayed, Israel; [Compare Isai 41. 13. and 43. 5. and 44. 1. above chap. 46. 28.] for behold, I will deliver thee from far [countreys,] and thy seed from the land of their captivity: and Jacob shall return, and be quiet and at rest, and there shall be no man to make [him] afraid. [Or, to make him tremble.]

11 For am I with thee, [See Gen. 21. on verse 22.] saith the LORD, to deliver thee: for I will make a full end of all the heathen, whither I have scattered thee; but I will not make a full end of thee: [See above chap. 4. on verse 27. and 5. 10, 18. and below chap. 46. 28.] but I will correct thee in measure, [See above chap. 10. on verse 24. Isai 27. 8.] and [will] not hold thee altogether guiltless. [Heb. holding guiltless, I will not hold thee guiltless; that is, I will not leave thee here altogether, or, wholly unpunished; as before chap. 46. 28. Compare above chap. 25. 29.]

12 For thus saith the LORD, Thy breach [As above chap. 4. 6.] is deadly: [Others, concerning thy breach, it is deadly. Compare above chap. 10. 19.] thy plague, [Or, wound, as above chap. 14. 17.] is smarting.

13 There is none that judgeth thy cause, concerning thy swelling: [Or, the wound. In this signification is the Hebrew word also used, Hof. 5. 13. Obad. verse 7. and is no where else found in Scripture. Others, for binding up, or, crushing out; that is, that thy wounds might be bound up, crushed out, cleansed, and healed. The meaning is; there is none that meddleth with the cause of thy swelling, and inquireth whether and how thou art to be helped in this misery] thou hast no healing plaisters. [Hebr. healings, or, curing of rising, or coming up, going up; that is, no plaisters are laid to thy wounds, that health may come of it, or upon it; that is, increase; or, that scars might come up. Compare Neh. 4. on verse 27. and below verse 17. Others, rising of healings, by transposing the words, as is sometimes done in the Hebrew.]

14 All thy lovers [On whom thou hast relied, as, the Egyptians, and others, compare above chap. 22. 20.] have forsaken thee, they were not for thee: for I have smitten thee [with] the stroke of an enemy, [that is, so hard, and so severely, as if an enemy had smitten thee: so that one should say, according to the outward appearance, an enemy hath done it: in the mean while my thoughts of peace remaining firm and constant. See verse 16, 17, 18, &c.] [with] the chastisement of a cruel one: for the greatness of thine iniquity; because thy sins are exceeding many.

15 Why criest thou for thy breach, [Compare above chap. 13. 17.] [that] thy grief is deadly? for the greatness of thine iniquity: [because] thy sins are exceeding many, [as above chap. 5. 6.] I have done these things unto thee.

16 Therefore all they that eat thee up, shall be eaten up, [Compare Psal. 14. 4. and 79. 7. with the Annotat.] and all thine adversaries, they all shall go into captivity: and they that spoil thee shall be a spoil, and all that plunder thee, will I give up to plundering. [to shew, that I first chastised you because of your sins for your good, and that afterward my time cometh to recompense your enemies, that meant it not so, and to bless you again. Compare Jer. 10. 25.]

17 For I will cause health to rise unto thee, [Or, lay a plaister upon thee. Compare above on verse 13. and chap. 8. on verse 22. and below chap. 33. 6. also chap. 46. 11.] and heal thee of thy plagues, [Or, wounds] saith the LORD: because they call thee, The expelled one; It

is Zion [say they.] [in a scoffing manner; as if they should say, This is that Zion, the Church of God, whereof they have spoken so frequently and in such a boasting manner, and of whom they had so great an opinion: but see now I pray, &c.] no man inquireth after her. [Or, she hath no inquirer after her. That is, no man troubleth himself with her.]

18 Thus saith the LORD; Behold, I will turn away the captivity of Jacob's tents, [That is, I will cause the captives of my people to return to their own dwellings, and consequently will redeem my people out of spiritual captivity, by the Messias, and will build them, and bless them] and have compassion on their dwelling places: and the City [Jerusalem, and Gods Church thereby figured] shall be builded again upon her [own] heap, [Or, hill; to wit, upon mount Zion, where it stood before in its prime] and the palace [the Temple, or, the Kings court] shall lie [Or, be situate; that is, stand as before in its own place. Compare Cant. 5. 12.] after the manner thereof.

19 And from them [My people, or, Church] shall proceed thanksgiving, [for the corporal, and principally for the spiritual redemption by the Messias] and a voice of playing ones: [that is, of such as make merry, and are joyfull at Gods mercies. So below chap. 31. 4.] and I will increase them, and they shall not be diminished, and I will glorify them, and they shall not grow mean. [Or, small; that is, be vilified, accounted small, despised.]

20 And his [To wit, Jacob's, from verse 18.] sons shall be as aforetime, and his congregation [namely, Jacob's congregation] shall be established before my face: and I will visit [by punishments. See Gen. 21. on verse 1.] upon all his oppressors.

21 And his [Jacob's, as in the former verse] Glorious one [the Messias, our Saviour Jesus Christ: (of the Hebrew word see Psal. 8. on verse 2.) who in the following words is called his Lord, as also Mich. 5. 1.] shall be of him, [that is, according to the flesh proceed from Jacob, as followeth] and his Lord [shall] proceed from the midst of him; and I will cause him to draw near, and he shall approach unto me: [that is, I will anoint and call him for this end and purpose, that he may be an high Priest and a Mediatour between me and my people] for who is he that should be surety with his heart, to draw near unto me, [Or, that should make his heart a surety; engage, pawn, oblige, pledge, assure his heart; that is, who should dare be so bold, as to set himself as Mediatour between me and sinfull man, as the Messias doth, of whom is spoken in the former words. So is the Hebrew word also used, Gen. 43. vers. 9. and 44. 32. Neh. 5. 3. Prov. 20. 16. and 27. 13, &c. Who is he, &c. To wit, else, but the Messias Jesus Christ? who is my son, alone fit for it, called by me, and offering himself willingly for a surety, to reconcile my people unto me, and to appear as advocate for them before me. Compare Psal. 40. 7, 8, 9. and 110. 4. Heb. 4. 14, 15. and 5. 4, 5, 6, &c. and 7. 22, 25. and 9. 14, 15, 24, &c.] saith the LORD?

22 And ye shall be a people unto me: [See Deut. 7. on verse 6.] and I will be a God unto you. [See Gen. 17. on verse 7. Compare above chap. 24. 7. and below chap. 31. 33. and 32. 38.]

23 Behold a tempest of the LORD, an indignation is gone forth, [See above chap. 23. 19.] a continuing tempest: [Or, a tempest that gathereth it self, a gathered tempest: as we also use to say, there is a great tempest gathering when the sky beginneth to be black and thick, at the first rising of a great tempest. Others, a fearfull, or, terrible tempest] it shall remain [Or, light painfully, fall with pain, stick close] upon the head of the wicked.

24 The heat of the LORD's anger shall not be turned away, untill he shall have done, and untill he shall have set there the thoughts of his heart: in the last of days ye shall

shall consider it. [Or, get understanding of it. Compare above chap. 23. 20.]

C H A P. XXXI.

A farther prophecy (under the type of the redemption from the Babylonian captivity) concerning the gathering, restoring, and blessings of the catholick Church of the elect, both Jews and Gentiles, by the Messias Jesus Christ, verse 1. &c. Concerning the new covenant of grace, 31. Concerning the stability and enlargement of the Church, 35.

At the same time, saith the LORD, will I be a God unto all the families of Israel: and they shall be a people unto me. [As above chap. 30. 22. and below vers. 33. and 32. 38. &c.]

2 Thus saith the LORD, The people of them that were left of the sword, [That is, which were not destroyed, as well by other hostile nations, as especially, when the Levites at Gods commandment, slew a great multitude of their brethren with the sword, for the idolatry which they had committed with the golden calf. See Ex 32. 27, 28.] found grace in the wilderness: [upon Moses intercession, Exod 32. 30, 31, &c. So (will God say) shall also now those that are left of the sword of the Babylonians finde favour by the Messias, whereof in the sequel] (namely) Israel, when I went to bring him to rest. [To bring Israel into the land of Canaan.]

3 The LORD hath appeared unto me of far (times :) [That is, of old, long ago. They are the words of weak believers, that object in this manner: It is true indeed, that God hath been in former time very kinde and gracious unto us, but now (they will say) his love beginneth to grow cold, or to be diminished, or to be changed: hereunto God maketh answer in the following words; Yea, I have, &c. Some take these to be the words of the Church, speaking of God, and supply the sense with the word, saying, thus: The Lord hath appeared unto me of far times, (saying,) &c.] yea, I have loved thee [to wit, my Church Zion. The word is put in the Feminine Gender] (with) an everlasting love, [Hebr. love of eternity. Compare John 13. 1.] therefore (with) loving kindness have I drawn thee. [Or, henceforth stretched out, or, continued loving kindness towards thee; or, therefore do I prosecute, or, continue loving kindness to you, and will deal by you, as followeth. Compare Psalm 36. 11. and 85. 6. Eccles. 2. 3.]

4 I will build thee again, and thou shalt be built, O Virgin of Israel; thou shalt again be adorned with thy tabrets, [That is, make merry after the manner of those times. See Psalm 68. on verse 26. Whereby here the joy of the Church in the time of the Gospel is represented: so in the sequel] and (shalt) go forth in the dance of them that play. [See above chap. 30. on vers. 19.]

5 Thou shalt again plant vineyards upon the mountains of Samaria; [Compare Isai 65. 21.] the planters shall plant, and enjoy the fruit. [Hebr. profane, &c. That is, freely use and eat the fruit. See Deut. 20. on vers. 6.]

6 For there shall be a day, [That is, a time of grace and joy] (wherein) the keepers [the pastors of Gods Church, Preachers of the Gospel. Hebr. Nozerim; by which word some conceive that God had respect to the name of Nazarenes, which was given to Christians, Acts 24. 5. See also Numb. 6. on vers. 2.] upon the mount of Ephraim shall cry; [Hebr. cried, or, cry; that is, shall cry at that time] Get you up, and let us go up (to) Zion, unto the LORD our God. [Compare Isai 2. 2, 3. Numb. 4. 2. with the annor.]

7 For thus saith the LORD, Cry aloud [Or, sing, triumph, shout] for Jacob (with) joy, and shout [the He-

biew word rendered here shout, is properly used of the neighing of horses, but is also used of men here, and Esph. 8. 15. Isai 10. 30. and 24. 14. signifying to utter a clear, loud, joyfull voice] because of the head of the Gentiles; [because the Jews being captives under the head of the Gentiles; that is, the Babylonians, yet notwithstanding should be surely delivered, and not be kept under by the head of the Gentiles. Others, under the head, or, under the chiefest Gentiles, to wit, in Babel; and every where, where the Jews were captives under the King of Babel, (who was the head of the Gentiles) as all of us were in a spiritual manner held captive under Satan, the Prince of the world, and the Prince of darkness. Others, in the front before, (that is, in the cross ways, the enterings and issues of the ways, or streets, as Prov. 1. 20, 21.) among the Gentiles; that is, openly, publicly, before them, to whom the salvation of the Lord shall be revealed] cause it to be heard, sing praise, and say; O LORD, preserve [Or, deliver, save] thy people, the remnant of Israel: [Compare Rom. 9. 27.]

8 Behold, I will bring them from the land of the North, [That is, Babel; (see above chap. 1. 14.) where Juda was held captive; typifying the spiritual captivity] and will gather them from the sides of the earth; [that is, the other countreys, where the ten Tribes were in captivity, as Assyria, Media, &c.] among them shall be blinde and lame, [Compare Isai 35. 5, 6.] the woman with child, and she that is in travel together; [that is, some of the very weakest sort shall go up from Babel corporally; and understand this further spiritually, of such as are laden with sins, and are very weak. See Matth. 11. 28.] (with) a great congregation shall they return hither.

9 They shall come with weeping, [For their sins. See Matth. 3. 6. Acts 2. 37. &c.] and with supplications [or, petitions for mercy; to wit, unto me, for pardon] will I carry them, I will lead them to the water-brooks, [see Matth. 5. 6. John 4. 14, &c. and 7. 37. &c. also Psal. 23. 2] in a straight way [of saving doctrine of the Gospel] wherein they shall not stumble. [Compare John 8. 12. and 12. 35.] for I am a father to Israel, and Ephraim, he is my first-born. [See Exod. 4. on vers. 22.]

10 Hear the word of the LORD, ye Gentiles, and declare in the isles that are afar off, [Hebr. from far. Compare Prov. 7. on vers. 19.] and say, He that scattered Israel, will gather him [Israel] again, and keep him as a shepherd doth his flock. [See John 10. 11.]

11 For the LORD hath redeemed [Or, redeemed] Jacob; [that is, Christ will assuredly redeem his people, as if it were already done] and he hath delivered [Or, released, rescued] him from the hand of him that was stronger than he, [to wit, from the hand of their enemies, chiefly of the Devil. Compare Isai 40. 10. Matth. 12. 29. John 12. 31. Colos. 2. 15. Hebr. 2. 14. 1 John 3. 8.]

12 Therefore they shall come, and shout on the height of Zion, [To wit, in the Temple; that is, in the Christian Church] and flow [in great companies, as streams of water. Compare Psalm 34. 6. Isai 2. 2. Mich. 4. 1.] nnto the good [or, goodness. So below vers. 14.] of the LORD, [that is, the mercies and graces of the Lord Christ, which are here (as elsewhere often) shadowed out by corporal mercies and favours] for corn, and for new wine, and for oyl, and for young sheep, [Hebr. children of sheep, or, goats, or, of small cattel] and oxen; and their soul shall be as a watered garden, [filled with spiritual gifts and comforts of the holy Ghost] and they shall henceforth be no more sorrowfull; [Hebr. shall not add, or, go on any more, or, henceforward to be sorrowfull, to wit, out of disconsolateness for their sins.]

13 Then shall the virgin rejoice [That is, the virgins shall, &c.] in the dance, [see above vers. 4.] besides the young men and the old together; for I will change their mourning into joy, and will comfort them;

and will make them rejoyce after their sorrow.

14 And I will make the soul of the Priests [Of the Ministers of the Church. Compare Isa. 66. 21.] drunk with fatness: [that is, spiritual gifts: as the Priests in the Old Testament were wont to receive the best fat flesh both of great and small cattle that were offered in sacrifice. Compare the phrase with Psalm 36. 9 and the annotat.] and my people shall [Hebr. shall, in the plural number] be satisfied with my good, [as above ver. 12.] saith the LORD.

15 Thus saith the LORD, There is a voice heard in Rama, [That is, in the countries between Rama and Benjamin, where Rachel died in travel, and was buried, Genes. 35. 16, 19, 20. 1 Sam. 10. 2. of Rama, see Jos. 18. 21, 25. 1 Sam. 1. 1, 19, and 7. 17. and 8. 4. &c.] a lamentation, a very bitter weeping; [Hebr. weeping of bitterness] Rachel weeping for her children: [Rachel, that was long agoe dead and buried, is here figuratively brought in, as it were weeping, which she would have done, if she had lived in the time of the Babylonian desolation, and of Herods murdering the infants. Some understood by Rachel, the mothers dwelling thereabout, descended from Rachel. We may also further take Rachel to be as it were a type of the Church. By Rachel's children, are here meant the children of Joseph and Benjamin, (the posterity of her sons) which were first murdered and carried away to Babel, and after at the time of Christs nativity, tyrannically butchered by Herod at Bethlehem, and in the Countries round about] she refuseth to suffer her self to be comforted for her children, because they are not. [Hebr. because he (is) not. that is, none of them is saved, or, left alive. See the most principal accomplishment of this prophesie, Mat. 2. 16, 17, 18. God will intimate hereby, that the great spiritual joy and gladness for the Messiah, shall not be without affliction and sorrow, but that he will turn it again into joy, as followeth.]

16 Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for there is a reward for thy labour, [Thy fasting, and trouble about thy children] saith the LORD; for they shall come again out of the land of the enemy. [thou shalt again get children enough, which shall be corporally called out of Babel, and spiritually out of the kingdom of darkness, and shall be brought unto thee.]

17 And there is expectation for thy posterity, [Or, in thine end. That is, thou hast yet at last to expect much good. Hebr. hindmost, last, uttermost. See Psalm 37. on vers. 37. and 109. on vers. 13. and above chap. 29. on vers. 11. Amos 4. on vers. 2.] saith the LORD; for (thy) children [compare Isa. 29. 23. &c.] shall come again to their (own) border. [Canaan, and the Christian Church.]

18 I have indeed heard, [Hebr. bearing heard] that Ephraim bemoaneth [Or, comforteth] himself, (saying) thou hast chastised me, and I was chastised, [That is, instructed, or taught concerning my duty] as an unaccustomed calf: [Hebr. untaught calf. See above chap. 2. on vers. 24. Understand, not accustomed to the yoke, but wanton and unruly] turn me, so shall I be turned; [So Lament. 5. 21.] for thou art the LORD my God.

19 Surely after that I was turned, I repented, [Compare Deut. 30. 2.] and after that I was made known to my self, [being enlightened by the Holy Ghost, to know both my self, and the grace of God] I knocked upon (my) thigh: [that is, mourned, or, went sad as they do, that feel much grief and pain. So Eccles. 21. 17.] I was ashamed, yea (I) also blushed, [or, was confounded] because I did bear the reproach of my youth. [which I have brought upon me by my gross and manifold sins, in former times, as by youthful licentiousness, and principally in the wilderness, also in my flourishing

state and condition. Of Isaacs youth, see above chap.

2. 2. Hos. 2. 3. and 11. 1, &c.]

20 Is (not) Ephraim a dear son unto me? [Assuredly he is, (will God say:) though I do chastise him; for, &c.] is he (not unto me) a darling? [Hebr. a child of recreations or, delights, pleasures. Compare Isa. 66. 12.] for since I spake against him [Or, of him] I do earnestly remember him still: [Hebr. remembering I will remember him] therefore my bowels make a noise for him; [that is, I am inwardly moved, or troubled for him. See Isa. 63. 15.] I will surely have compassion [Hebr. having compassion have compassion] upon him saith the LORD.

21 Set thee up marks, make thee pointed pillars, [The Hebrew word *Tamrurim*, which above vers. 15. taken from another root, signifying bitterness, seemeth here to be taken from *Thamur*, that is, a Palm-tree (whereunto idolatrous images are compared, Jer. 10. 5.) which putteth up his point or top on high, and so forward, to signify sharp spiring pillars, raised up on high, pyramids, high heaps of stone, (as some) or, palm tokens, to know the waies by. God here wisheth them well to remember the way, which they went to Babel, because they should surely return from thence to their own land] set thine heart upon the path, [or, high-way, path way, or, street] (upon) the way, (which) thou hast walked: turn again, O virgin of Israel, [Compare above chap. 14. on vers. 17. So Amos 5. 2.] turn again to these thy Cities. [from whence thou art carried captive.]

22 How long wilt thou withdraw thy self, [Or, draw out, draw about, go about, turn about, that thou truly turnest not unto me, but runnest every where hither and thither, away from me. Compare Cant. 5. 6. and 7. 1. where the Hebrew word is also found] thou withdrawing daughter? for [Or, seeing, also, surely] the LORD hath created some new thing [that is, will surely do, &c. he will work an incredible and wonderful thing; Compare Numb. 16. 30. also Isa. 43. 19.] in the earth; The woman shall encompass the man. [or, a woman shall encompass a man, surround; That is, (as some conceive) the Church of God, which is as a weak woman, shall conquer her enemies, compared to a strong man (whereunto the Hebrew word hath respect) by the power of her Lord Jesus Christ, and by faith John 16. 33. 1 John 5. 4. But the ancient fathers understand this of the Mother of our Lord, the Virgin Mary (who is also called a woman, Galat. 4. 4.) who, by the secret operation of the Holy Ghost, without the concurrence of man, hath conceived, environed, or, encompassed the true valiant champion and lion of Juda, the Messiah, which indeed may be truly called a creation of a new great wonder, and suiteth not amiss to that which went before and to that which followeth. The Hebrew word signifieth not onely in an hostile manner to environ and besiege, but also other waies to encompass, surround. See 1 Kings 7. 15, 24. Psalm 7. 8. and 32. 10. &c. It may be also understood of the Church being converted of Jews and Gentiles, that she should embrace Christ her Bridegroom with great love and affection.]

23 Thus saith the LORD of hosts, the God of Israel; Yet shall they say this word in the land of Juda, and in the Cities thereof, when I shall turn away their captivity: The LORD bleth thee, thou habitation of justice, [As above chap. 50. 7. Meaning the Church of Jesus Christ] thou mountain of holiness.

24 And Juda, together with all the Cities thereof, shall dwell therein together: [That is, all that belong to the Cities of Juda, shall dwell again in their own Cities] the husbandman, and (they) that travel with flocks. [which is a token of rest and peace in the land.]

25 For I have [That is, I will &c. as above vers. 22.] made the weary soul [that is, the thirsty soul, (as

thirst

thirst is occasioned by labour and weariness. See *Psalms* 63. on vers. 2.) To wit, the soul, which thirsteth after grace, pardon of sin and righteousness. Compare *Mat.* 5. 6. and 11. 28. 29.] *drunken* : [with spiritual comfort and joy. Compare above vers. 14.] *and I have replenished* [satisfied with spiritual meat and drink] *every sad soul.*

26 *Upon this* [Or, for this] *I awaked, and beheld : and my sleep was* [Or, became] *sweet unto me.* [These are the words of Jeremiah, which he here inserteth to testify his spiritual joy for this glorious prophesie concerning the Messiah, which God revealed to him in his sleep.]

27 *Behold, the daies come, saith the LORD ; that I will sowe the house of Israel, and the house of Juda (with) the seed of men, and (with) the seed of beasts.* [I will indeed in some sort sowe the house &c. after the captivity of Babel, corporally, but especially my Church with Jews, which seem here to be understood by men, and with Gentiles, which seem to be understood by beasts : as *Math.* 15. 26, 27. all born again by the incorruptible seed of the Gospel, 1 *Pet.* 1. 23. Compare *Ezech.* 36. 9, 10, 37, 38. *Hos.* 2. 23. with the annotat. *Hebr. man and beast.*]

28 *And it shall come to pass, (that) like as I have watched* [Or, have been vigilant. Compare above chap. 1. 12. and below chap. 32. 42.] *to pluck up, and to break down, and to throw down, and to destroy, and to inflict evil : so will I watch over them, to build, and to plant,* [as above chap. 24. 6.] *saith the LORD.* [the meaning is, as I have vigilantly executed my threatenings by punishments, so will I also do on the contrary in performing my gracious promises.]

29 *In those daies they shall say no more : The fathers have eaten unripe [And consequently, some] grapes, and the childrens teeth are grown blunt.* [Or, grow blunt, *dul.* *Hebr.* properly shall, or, should grow blunt. That is, our ancestors have sinned in the wilderness, and afterwards, and we must suffer for it. This was the proverb of the mocking hypocrites. and impatient murmuring Jews, which accused God of injustice in his threatenings and punishments, and justified themselves. See *Ezech.* 18. 2, 3. &c. with the annotat.]

30 *But every one shall die for his (own) iniquity ; every man that eateth the unripe grapes, his teeth shall grow blunt.*

31 *Behold, the daies come, saith the LORD : that I will make a new covenant* [See *Genes.* 15. on vers. 17. 18. See of the new covenant *Hebr.* 8. 6, 13.] *with the house of Israel and with the house of Juda.*

32 *Not according to the covenant, that I made with their fathers,* [Some understand this of the covenant of the law, or, of works, written in tables of stone, in regard of the following opposition, and by comparing this place with 2 *Cor.* 3. 3, 6, 7. &c. Others understand the old covenant of grace, so as the same was administered in the Old Testament before the coming of Christ in the flesh under divers types and shadows, with much less clearness, and meaner gifts of the Holy Ghost, &c.] *in the day when I took hold of their hand,* [to lead them by my power, and in a most friendly and loving way, as it were walking together hand in hand] *to bring them forth out of the land of Egypt : which my covenant they disannulled,* [See above chap. 11. 7, 8. Or, because they disannulled, or, brake my covenant] *although I had married them,* [Or, was their husband, or, Lord over them, had carried my self as their husband, or, Lord, having the right and authority of an husband over them, and dealing well with them, as an husband doth with his wife. Compare above chap. 2. 14. and *Hos.* 2. 7, 8. Oth. *And should I have continued to be their husband, or, Lord ?* As if the Lord should have said ; By no means,

but I have despised them, as some understand, that the Apostle hath expounded this, *Heb.* 9. 8.] *saith the LORD.*

33 *But this is the covenant, which after these daies I will make with the house of Israel, saith the LORD ; I will give* [*Hebr.* I have given ; that is, I will certainly do it : as the sequel declareth] *my Law in their innermost (part),* [that is, heart, as is declared in the sequel. Compare below chap. 32. 40. with the annotat.] *and will write it in their heart :* [compare below chap. 32. 39, 40. *Ezech.* 36. 25, 26, 27. and 2 *Cor.* 3. 5.] *and I will be a God unto them, and they shall be a people unto me.* [as above vers. 1. So chap. 24. 7. and 30. 22.]

34 *And they shall teach no more every man his neighbour, and every man his brother ; saying ; know the LORD : for they shall all know me from the least of them unto the greatest of them, saith the LORD ;* [By this God will not take away the ministry, and the duty of mutual instruction and exhortation out of the New Testament, whereof he himself is the author and institutor ; but he will signifie hereby, that the clearness of the Gospel, and the working of the Holy Ghost shall be such, as that there shall be no need of any great trouble or compulsion, to force believers to their duty, inasmuch as they shall be taught of the Holy Ghost, and shall be moved and fervently inclined thereunto by him. Compare this phrase with *John* 16. 26, 27. and 1 *John* 2. 27. and see *Isa.* 11. 9. *John* 6. 45. 1 *Cor.* 1. 5, 7. and 2. 10. &c.] *for I will forgive their iniquity,* [So below chap. 33. 8.] *and remember their sins no more.* [See *Psalms* 79. 8. *Ezech.* 18. 22. *Mich.* 7. 18. with the annotat.]

35 *Thus saith the LORD, which giveth the sun for a light by day, and the ordinances* [Or, set bounds ; that is, their ordained course] *of the moon and of the stars for a light by night :* [see *Genes.* 1. 16.] *which cleaveth the sea,* [compare *Isa.* 51. 15.] *(so) that the waves thereof of roar, The LORD of hosts* [see 1 *Kings* 18. on vers. 15.] *is his name :*

36 *If these ordinances* [Mentioned in the former verse] *shall depart from before my face,* [that is, cease from their course, before me] *saith the LORD ; then the seed of Israel* [that is, the Church] *also shall cease to be a nation before my face, all the daies.* [compare *Mat.* 28. 20. That is, as the aforesaid things shall continue and remain, so shall there be alwaies a Church on earth, which shall be my people. Compare *Psalms* 72. 5, 17. and 89. 37, 38. and 102. 29.]

37 *Thus saith the LORD ; If the heavens above can be measured, and the foundations of the earth beneath (can be) searched out ; then will I also cast away all the seed of Israel, for all that they have done, saith the LORD.* [That is, for their sins ; forasmuch as they shall be forgiven and forgotten for the Messiahs sake : above vers. 34. The Lord implyeth that he will not by any means cast them away for their sins]

38 *Behold, the daies come saith the LORD ; that this City shall be built again to the LORD, from the tower of Hananeel* [See *Nchem.* 3. 1. and compare *Zach.* 2. 1, 2, 3, 4. and 14. 10. &c.] *unto the corner-gate.* [see 2 *Kings* 14. on vers. 13.]

39 *And the measuring-line* [Oth. the measuring-line thereof, to wit, of the City] *shall further go forth next to it* [the corner-gate] *unto the hill Gareb :* [that is, of the scabbie ; so called (according to the opinion of some,) because the scabbie and other unclean persons were appointed to dwell there without the City, by the place of execution so that the City should be built much wider &c. greater, then it was before] *and wind about to Goath.* [some conceive this to be an high mountain in the outermost part of the City of David, toward the West and the South.]

40 And the whole valley of the dead bodies, and of the ashes, [Hereby may be understood the valley of Hinnom; where the children were burnt to ashes: (See above chap. 7. 31.) Or, a place for the dead bodies of malefactors: also the fields that were without the dung-gate. The meaning is, that the Church of God should be even in those places, where formerly all heathenish abominations and pollutions were committed] and all the fields unto the brook Kidron, [See 2 Sam. 15. on vers. 23.] unto the corner of the horse-gate. [See Nehem. 3. 28.] towards the East, shall be holiness [that is, very holy] unto the LORD; there shall be nothing plucked up again, nor broken down for ever. [Hence it appeareth, that this prophesie hath not respect to the earthly Jerusalem; (which was destroyed by the Romans) as if that should be built again, but to the spiritual Jerusalem; to wit, the Church of God. Compare Ezech. 48. 35, &c.]

C H A P. XXXII.

Jeremia in the siege of Jerusalem being imprisoned by King Zedekia for his prophesies, at Gods command buyeth a field, taketh witnesses, draweth a writing, and sealeth it, and delivereth it to be kept, for a token that the Jews should come from Babel into their own country, vers. 1, 2, &c. Jeremia prayeth humbly unto God, with admiration of his majesty and works, and representeth unto him his conflict for this thing, 16. Whereupon God assureth him, that he will indeed first punish his people for their great sins, but afterward perform his promise, and moreover cause his Church to enjoy the grace of the new covenant, both temporally and eternally, both corporally and spiritually, 26.

The word that came to Jeremia from the LORD, [Which is related in the seventh verse following] in the tenth year of Zedekia King of Juda; this year was the eighteenth year of Nebucadrezzar.

2 Now the King of Babels army besieged then Jerusalem; and the Prophet Jeremia was shut up in the court of the custody, [So below vers. 8, 12. and 33. 1. This was an easier, larger, and freer prison, than the garison-house was. See below chap. 37. 15, 18, 20, 21.] which is in the King of Judas house.

3 For Zedekia King of Juda had shut him up, saying, Wherefore dost thou prophesie, saying, Thus saith the LORD, Behold, I give this city into the hand of the King of Babel, and he shall take it.

4 And Zedekia King of Juda shall not escape out of the hands of the Chaldeans; [Babylonians] but he shall surely be delivered [Hebr. being delivered be delivered] into the hand of the King of Babel, and his mouth shall speak to his mouth, [that is, they shall speak with one another mouth to mouth (as we use to say.) Compare below chap. 34. 3, 4. and see the accomplishment, chap. 39. 5, &c. and 52. 9.] and his eyes shall behold his eyes.

5 And he shall carry Zedekia to Babel, and there shall he be, [That is, continue, as above chap. 27. 22.] untill I visit him, saith the LORD: [that is, shew mercy on him, that he perish not by the sword, but die in peace, and be honourably buried. See below chap. 34. 4, 5. and Gen. 21. on vers. 1.] though ye fight against the Chaldeans, (yet) ye shall not prosper.

6 Jeremia then said, The word of the LORD came unto me, saying:

7 Behold, Hananeel, the son of Sallum, their uncle, will come unto thee, saying; Buy thee my field, & Of the fields of the Levites, see Numb. 35. on vers. 2.] that is by Anathoth, for thou hast the right of redemption, [see Ruth 2. on vers. 20.] to buy (it.) [Understand withall

Gods command to Jeremia, to buy that field at that time of him, as the sequel sheweth.]

8 So Hananeel mine uncles son came to me in the court of the ward, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is by Anathoth, which is in the land of Benjamin; for thou hast the right of inheritance, and thou hast the redemption, buy (it) for thy self: Then I perceived that it was the word of the LORD. [That is, that this was done according to the word of the Lord.]

9 Therefore I bought the field of Hananeel mine uncles son, which is by Anathoth: and I weighed unto them the money, [See Gen. 23. on vers. 16.] seventeen silver shekels. [Heb. seven shekels and ten of silver. Of the silver shekel, see Gen. 20. on vers. 16.]

10 And I subscribed the letter, [To wit, the bond or bill of sale and purchase, as followeth. Hebr. properly, I wrote in a Letter; that is, subscribed, signed it, as appeareth vers. 12.] and sealed (it,) and caused witnesses to witness (it;) [to wit, by subscribing or setting their hands to it, as vers. 12. So below vers. 25. 44. for which we use to say, to take witnesses] when I had weighed the money in the balance.

11 And I took the Letter of purchase; which was sealed (according to) the commandment and the statutes, and the open (letter:) [As vers. 14. whereby some understand a copy, or draught, transcript of the letter of purchase. Others, understand by it, a patent of ratification, or, publick decree of the magistrate tending to the confirmation of this bargain and sale, in all and singular its circumstances. Others understand it of a letter, which tended to give notice to every one of the bargain and sale that was made.]

12 And I gave the letter of purchase to Baruch, [The scribe and minister of the prophet Jeremia. See below chap. 36. 4, 5, &c.] the son of Nerija, the son of Maahseja, before the eyes of Hananeel mine uncles (son,) [This word is here inserted from vers. 7, 8, 9. Others, my cousin: because the Hebrew word Dod is sometimes also taken more largely, even for a dear and a very loving friend, as appeareth in Solomon's song] and before the eyes of the witnesses, which had subscribed the letter of purchase, [as above vers. 10.] before the eyes of all the Jews that sate [or, dwelt] in the court of the ward.

13 And I charged Baruch before their eyes, [That is, in their presence, as above often.]

14 Thus saith the LORD of hosts, the God of Israel; Take these Letters, this letter of purchase, both the sealed (letter,) and this open letter, [See on vers. 11.] and put them in an earthen vessel, that they may abide many daies, [That is, that they may last a long time.]

15 For thus saith the LORD of hosts, the God of Israel; There shall yet [Or, again] houses, and fields, and Vineyards be bought in this land. [hence appeareth, what God intended by this strange translation, at the time of Jerusalems siege; to wit, to assure his people, that the Babylonian captivity should have an end, and that they should come again into their own Country, and possess it, &c. See below vers. 43. 44.]

16 Moreover, after that I had delivered the letter of purchase unto Baruch the son of Nerija, I prayed unto the LORD saying:

17 Ab Lord LORD, Behold, thou hast made the heavens and the earth, by thy great power, and by thine out-stretched arm: [As Exod. 6. 4. &c.] nothing is too wonderful for thee. [to wit, to do. So below vers. 27. Hebr. properly more wonderful then thou; that is, so wonderful as that thou shouldst not be able to do it, when thou dost promise it: nothing is impossible unto thee. Compare Genes. 18. 17. with the annotat. Luke 1. 37. and Matth. 19. 26. This hath respect to the deliverance out of the Babylonian captivity: which with

with men seemed to be a thing impossible. Compare *Ezech.* 37. 3. 11, 12, &c.]

18 Thou that shewest loving kindness unto thousands, [Compare *Exod.* 34. 7.] and recompenseth the iniquity of the fathers into the bosom of their children, [See *Psalms* 79. on vers. 12. To wit, of such children, that are partakers of the sins of their fathers, and do follow their foot-steps. See *Exod.* 20. 5, 6.] after them: thou great, thou mighty God, whose name is the LORD of hosts. [as above chap. 31. 35. See *1 Kings* 18. on vers. 15.]

19 Great in counsel, and mighty in deed: [Compare *Isa.* 28. 29.] for thine eyes [this signifieth sometimes Gods special care for his people, as *1 Kings* 8. on vers. 29. *Psalms* 32. on vers. 8. sometimes Gods providence and reward upon all that happeneth or cometh to pass in the world; as here. Compare *Prov.* 5. 21. and 25. 3. also *2 Chron.* 16. on vers. 19.] upon all the ways [see *Genes.* 6. on vers. 12.] of the children of men, to give every one according to his ways and according to the fruit of his dealings. [see above chap. 17. on vers. 10.]

20 Thou that hast set tokens and wonders in the land of Egypt, unto this day, [The remembrance whereof continueth unto this day] both in Israel, and amongst (other) men: [Hebr. man; that is, men: as often] and hast made thee a name, as it is at this day.

21 And hast brought forth thy people Israel out of the land of Egypt, by tokens, and by wonders, and by a strong hand, and by an out-stretched arm, and by great terrour. [See *Exod.* 6. 6. *2 Sam.* 7. 23. *1 Chron.* 17. 21.]

22 And hast given them this land, which thou didst swear to their fathers to give them; a land flowing with milk and honey. [See *Exod.* 3. on vers. 8.]

23 They also came in, and possessed it hereditarily, but obeyed not thy voice, neither walked in thy law; they have done nothing of all, that thou hadst commanded them to do: [Hebr. all that thou, &c. they have not done; that is, they have done nothing of that which thou hadst commanded them. See *1 Kings* 11. on vers. 34.] Therefore thou hast caused all this evil [of punishment] to meet them.

24 Behold the walls [Mounts, trenches, and other works raised by the enemy, bulwarks, fortresses, without the City. See *2 Sam.* 20. on vers. 15. Some understand other warlike instruments, set up, and serving to break and batter down walls and great strong buildings, or out of and from them to annoy and hurt the enemy with all manner of offensive weapons. Compare below chap. 33. 4.] they are come unto the City to take it, and the City is given [so vers. 25, 36, 43. That is, it is as good (as we say) as given, it shall be assuredly given: affaires stand so within the City, as that a man may palpably perceive, that thy word is true in every particular and consequently shall be performed, as followeth] into the hand of the Chaldeans that fight against it; because of the sword, and the famine, and the pestilence: and what thou hast spoken, is come to pass, and behold, thou seest (it.)

25 Nevertheless thou hast said unto me, Lord LORD; Buy thee the field for money and cause witnesses to witness (it:) whereas the City is given into the hand of the Chaldeans! [As if he had said, This is a strange and wonderful thing to mans apprehension.]

26 Then came the word of the LORD unto Jeremiah, saying;

27 Behold, I am the LORD, the God of all flesh; [See *Genes.* 6. on vers. 2. and *Numb.* 16. on vers. 22.] should any thing be to wonderful for me? [see above on vers. 17.]

28 Therefore thus saith the LORD: Behold, I give this City into the hand of the Chaldeans, and into the hand of Nebucadrezzar the King of Babel; and he shall take it.

29 And the Chaldeans that fight against this City, shall come into it, and set this City on fire, and shall burn it, with the houses, upon whose roofs they have burnt incense unto Baal, and offered drink offerings [As above chap. 7. 18.] unto other Gods, to anger me. [or, to provoke me. So in the sequel.]

30 For the Children of Israel, and the children of Juda have onely done [That is, done nothing else, but &c.] that which was evil in mine eyes from their youth: [see above chap. 2. on vers. 2.] for the children of Israel have onely provoked me to anger, by the work of their hands, saith the LORD.

31 For this City hath been unto me for mine anger, and for my fury, [That is, it hath done nothing else, but that which served to provoke mine anger and fury, that hath been all their practise, all their study. Or, in mine anger: that is, I was angry with them, &c.] from the day that they built it, unto this day: that I should remove it from my face:

32 For all the wickedness of the children of Israel, and of the children of Juda, which they have committed to provoke me to anger: they, their Kings, their Princes, their Priests, and their Prophets, and the men [Hebr. man, as above chap. 4. 3.] of Juda, and the inhabitants of Jerusalem:

33 Which have turned the neck unto me, [See above chap. 2. 27.] and not the face: though I taught them, being up early and teaching, [see above chap. 7. on vers. 13. and vers. 25. and chap. 25. 3. and 26. 5. and 29. 19.] nevertheless they hearkened not, to receive discipline [see *Prov.* 1. on vers. 2. &c.]

34 But they set their abominations [See above chap. 4. on vers. 1.] in the house [the Temple] which is called by my name, [as above chap. 7. 10.] to defile it.

35 And they built the high places of Baal, [See above chap. 7. 31. with the annotat.] which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass thorow (the fire) unto Molech; [that is, to the service and honour of this Idol. See *Levit.* 18. on vers. 21.] which I commanded them not, neither came (it) up into mine heart, [see above chap. 7. 31.] that they should do this abomination, that they might cause Juda to sin.

36 And now therefore, thus saith the God of Israel, concerning this City, whereof ye say; It is given [As above vers. 24.] into the hand of the King of Babel, by the sword, and by the famine, and by the pestilence.

37 Behold I will gather them [To wit, my people] out of all countries, whither I shall have driven them in mine anger, and in wrath, and in great indignation: [Compare above chap. 23. 3. and 29. 14. and 31. 10.] and I will bring them again into this place, and will cause them to dwell safely. [Hebr. in safety, or, in confidence; that is, quietly, safely, and securely, as elsewhere often.]

38 Yea they shall be a people unto me; and I will be a God unto them. [As above chap. 30. 22. and 31. 1.]

39 And I will give them one manner of heart, [I will so work by my spirit in the hearts of mine elect, as that they shall be knit and united to one another in love by one faith and one manner of worship] and one manner of way, [that is, one manner of worship, or, Religion, one manner or way of faith and life. See *Isa.* 30. 21. and 35. 8. above chap. 6. 16. *Matth.* 22. 16. *Acts* 9. 2. and 18. 25, 26. &c.] to fear me all the daies; for the good of them, [that is, for their benefit, health and salvation] together with their children after them.

40 And I will make an everlasting covenant with them, [As above chap. 31. 31. &c.] that I will not turn away from after them, that I may do them good; [that is, that I will never forsake them, but will continually dwell

with

with them, and follow them with my mercy and loving kindness. See above chap. 31. on vers. 33. And compare further Rom. 8. 30. 1 Pet. 1. 5. 9. 1 John 2. 19, 20, 27. and 3. 9. and 5. 18.] and I will give my fear in their hearts, that they may not depart from me.

41 And I will rejoice over them to do them good; [Compare Deut. 30. 9.] and I will faithfully [Hebr. in, or, with faithfulness, or, truth] plant them in this land, [compare above chap. 24. 6. Amos 9. 15.] with my whole heart, and with my whole soul.

42 For thus saith the LORD, Like as I have brought all this great evil [To wit, of punishment; that is, misery, mischief, adversity] upon this people; so will I bring upon them all the good, that I speak concerning them. [that is, promise, or, have promised them,]

43 And there shall be fields bought [Hebr. a field shall, &c. that is, fields, as in the next verse] in this land, whereof ye say, It is desolate, [that is, ye shall then say, when it shall be made desolate. So below chap. 33. 10.] (so) that (there) is neither man nor beast in it; it is given [as above vers. 24.] into the hands of the Chaldeans.

44 Men shall buy [Hebr. they shall, &c. as often] fields for money, and subscribe letters, [see above vers. 10, 12.] and seal (them) and cause witnesses to witness, in the land of Benjamin, [compare above chap. 17. 26.] and in the places round about Jerusalem, and in the cities of Juda, and in the cities of the mountains; and in the cities of the low grounds, and in the cities of the South; for I will turn their captivity, saith the LORD.

CHAP. XXXIII.

God prophesieth further, of the taking of Jerusalem, the carrying away of the people, and bringing them back from Babel, as also of a blessed, joyfull, and quiet condition, vers. 1. &c. Of the sending of Christ, his everlasting and settled Kingdom, Priesthood, and blessed seed 14.

Moreover, the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, [See above chap. 32. 2, 3.] saying,

2 Thus saith the LORD, that doth it; the LORD, that formeth it, [To wit, that which he hath revealed and promised by me, concerning the restoring of Jerusalem, and of his Church. See Exod. 2. 14, 15. Others, the maker thereof, (namely, Jerusalem and his Church, whereof is spoken in that which went before, and in that which followeth] that formeth it, [or, the former thereof, &c. the meaning being all one] to establish it, the LORD is his Name.

3 Call unto me, [That is, pray fervently; ye my people, or, thou Jeremiah, that art here shut up in prison. See Job 36. on vers. 16.] and I will answer thee; and I will make known unto thee great and firm things, [which are firmly determined by me, and as it were locked up in my secret-counsel, and therefore are most firm and sure. Compare Deut. 30. 34.] which thou knowest not.

4 For thus saith the LORD, the God of Israel concerning the houses of this city, [Notwithstanding (implyeth the Lord) that the condition of this City, and of the inhabitants thereof shall be so miserable, that it shall be without any humane hope or appearance of restoration, yet will I restore it, as followeth, vers. 6.] and concerning the houses of the Kings of Juda; which are broken down by the mounts and by the sword. [That is, which shall be suddenly and certainly broken down, when the Chaldeans by means of their mounts and bulwarks which they shall cast up, shall take the city by warlike means, and by force of arms. Compare Ezech. 26. 9. and above chap. 32. on vers. 24. Others, for mounts, and

for the sword. That is, the houses that are broken down, to make bulwarks of them against the enemy, and to make opposition or resistance out of them.]

5 There are (indeed) [To wit, saith the Lord, vers. 4.] (some) come in to fight against the Chaldeans, [to wit, into the city of Jerusalem, to defend it against the besiegers, as against the time of a siege men are wont to fill the chief city with valiant souldiers] but it is to fill them with the dead bodies of men [to fill, that is, to satiate them, that they may wreak their malice, by killing and destroying the Jews. Concerning such use of the word fill, compare Exod. 15. 9. Job 16. 10. with the annot. By them is meant here, the Chaldeans, which seek nothing else, but to kill and slay. Others understand, the houses; that is (as they expound it) families, whereof mention is made in the former verse] whom I have slain [that is, will slay by the sword of the Chaldeans, instead that they intend against my will (in a manner) to slay the Chaldeans] in mine anger, and in my fury; and because I have hid my fury from this city, [see Deut. 31. on vers. 17.] for all the wickedness thereof. [That is, of the inhabitants. Others, for all whose (to wit, families) wickedness I have hid from this city.]

6 Behold, I will cause health and cure to rise [Or, lay a plaister, and give physick. See above chap. 30. 13, 17.] unto it, [to wit, to the city of Jerusalem, and to my Church] and will cure them: [the inhabitants of Jerusalem, and the members of my Church] and will reveal unto them [unawares, and beyond all hope and expectation] abundance of peace and truth. [by the Messiah. Compare John 1. 12. Others, or a constant, durable, or, sure peace.]

7 And I will turn the captivity of Juda, and the captivity of Israel, [Compare above chap. 32. 34.] and will build them, [see above chap. 31. 28.] as at the first, [Or, in the beginning. So vers. 11. that is, as aforetime.]

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me. [Compare above chap. 31. 34.]

9 And it [Namely, Jerusalem, and my Church.] shall be to me a joyfull name, [Hebr. name of joy; that is, which will be very acceptable unto me, and will make me joyfull and glad] a praise, and an ornament among all the heathen of the earth, [compare Deut. 26. 19. with the annotat.] which shall bear all the good that I do unto them; and they shall fear, and be troubled for all the good, and for all the peace, that I procure [Hebr. make, do] unto it.

10 Thus saith the LORD; In this place, (whereof ye say, It is desolate, (so) that there is neither man nor beast in it) [As above chap. 32. 41.] in the cities of Juda, and in the streets of Jerusalem, that are (so) wasted, (as) that there is neither man, nor inhabitant, nor beast, in (them) shall be heard again,

11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, [As above chap. 7. 34.] the voice of them that say, Praise the LORD of hosts, [See 1 Kings 18. on vers. 15.] for the LORD is good, for his mercy is for ever; (the voice) of them that bring praise [Or, thanksgiving, praise-offering, thank-offering] to the house of the LORD: for I will turn the captivity of the land, [Or, cause the captives of the land to return. So below vers. 26. and elsewhere often] as at the first, [that is, that they being returned out of captivity, shall dwell peaceably in this land, as aforetime. Compare vers. 7.] saith the LORD.

12 Thus saith the LORD of hosts; In this place, which is (so) desolate, (as) that there is no man in (it,) even unto the cattell, as also in all the cities thereof, shall be

be again habitations of shepherds, [Hebr. an habitation, &c.] that cause their flocks to ly down.] In token of a peaceable condition, and of a well-ordered government, as also the sequel declareth. Compare above chap. 31.2.]

13 In the cities of the mountains, in the cities of the low grounds, and in the cities of the South, and in the land of Benjamin, and in the places round about Jerusalem, and in the cities of Juda, shall the flocks pass again under the hands of the tiller. [That is, of the Tithing-man, that smote the tenth sheep or goat with the rod, and set it apart for the Lord. See hereof Levit. 27. on vers. 32. and Ezech. 20. on vers. 37.]

14 Behold, the days come, saith the LORD, that I will provoke [Or, establish, settle; that is, keep, as we use to say] that good word, [that is, gracious and blessed promise concerning Christ, in whom all the promises are Yea and Amen, 2 Cor. 1.20.] which I have spoken unto [Or, concerning, of] the house of Israel, and concerning the house of Juda.

15 In those days, and at that time will I cause a BRANCH of righteousness [See above chap. 23. on vers. 5.] to grow up unto David; and he shall do judgment and justice on the earth. [As a King. See above chap. 23. on vers. 5.]

16 In those days shall Juda be delivered, and Jerusalem (shall) dwell safely: [See above chap. 23. on vers. 6.] and this is he that shall call her, The LORD OUR RIGHTEOUSNESS. [To wit, the Lord Christ, who shall call his Church, to wit, outwardly by the preaching of the Gospel, and inwardly by the powerfull working of his holy Spirit, and shall perfect his work of grace in her unto the end. See above chap. 23. on vers. 6.]

17 For thus saith the LORD; A man shall not be cut off unto David, to sit upon the throne of the house of Israel. [See 1 Kings 2. on vers. 4. By these and the following words, which are borrowed from the estate of the Old Testament (concerning the Kingdom and Priesthood,) is signified the perpetuity and unchangeableness of the Kingdom and Priesthood of our Lord Jesus Christ. See Luke 1.32,33. Heb. 7.1,2,3,11,12,15,16,17,24,28, &c. who moreover hath under him, not onely the Pastours and Teachers of his Church, but also all the members thereof, whom he hath made all Kings and Priests, wherefore his Church is also called a Royal Priesthood. See 1 Peter 2.5,9. Revel. 1.6. and 5.10. also Rom. 12.1. Heb. 13.15,16.]

18 Neither shall a man be cut off unto the Levitical Priests from before my face to offer burnt-offering, and to kindle meat-offering, and to prepare slay-offering all the days. [That is, for ever.]

19 And the word of the LORD came to Jeremiah saying:

20 Thus saith the LORD; If ye can disannull my covenant of the day, and my covenant of the night: [That is, the order that I have set upon the courses, and the revolutions of day and night. Compare Gen. 8.22. Ps. 89.37,38. and 119.89,90,91. and above chap. 31.35,36.] so that (there) should not be day and night in their season.

21 Then may also my covenant be disannulled with David my servant, that he should not have a son to reign upon his throne; and with the Levites [Understand withall, the covenant with &c.] the Priests, my ministers.

22 As the host of the heaven cannot be numbred, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites [Oth. of the Levites, to wit, seed] that minister unto me.

23 Moreover, the word of the LORD came to Jeremiah, saying:

24 Hast thou not seen, [That is, perceived, or, heard] what this people [to wit, the scornfull Jews, that despised the promises of God, and murmured against his

judgments: or (as some) the wicked Chaldeans and other Gentiles, to whom they in a special manner apply the last words of this verse] speaketh? [Hebr. speak, as often] saying; The two families, [Juda and Israel; of whom is spoken above. Others understand Juda and Benjamin] which the LORD had chosen, them hath he now cast off: yea they despised my people, so that it is no more a nation before their face. [Or, shall not be again, &c. because they were so mean and miserable, as that in their judgment there was no hope of restoration, so that there was no other account to be made, but that they should perish and come to nothing. Compare below chap. 48.2,42.]

25 Thus saith the LORD; If my covenant be not of day and night; [See on vers. 20. These things God repeateth for the raising up and strengthening of those that believe in him; as if he should say, how greatly soever this thing may be beyond all hope and appearance of man, yet it shall as little fail, as the intercourse, &c. of day and night] (If) I have not appointed the ordinances of heaven and earth: [See above chap. 31.35,36.]

26 Then will I also cast away the seed of Jacob and of David my servant, that I should not take (some) of his seed to rule over the seed of Abraham, Isaac, and Jacob: [This indeed was first accomplished in Zerubbabel and other following Governours of David's family, but it is principally and spiritually accomplished in our Lord Jesus Christ, the Branch of David, and the everlast-ing King of his Church] for I will turn their captivity, and have mercy on them. [Compare above chap. 31.20.]

CHAP XXXIV.

God causeth it to be told to King Zedekia by the Prophet, what shall befall Jerusalem, and his own person, and what end he shall have, vers. 1.&c. And for as much as the people by a solemn covenant had set at liberty all servants according to the law, but afterward, when the Babylonians were departed from the city, and had left the siege, brought them again into bondage, God foretelleth them, that he will cause the enemy to come again, to destroy Jerusalem and all the land, and in a special manner to punish those covenant-breakers, 8.

THE word, which came unto Jeremiah from the LORD; (when Nebucadnezzar [Otherwise called in this book, and by Ezechiel, for the most part Nebucadrezzar] King of Babel, and all his army, and all the kingdoms of the earth, that were (under) the dominion of his hand, and all the nations fought against Jerusalem, and against the cities thereof) [See 2 Kings 25.1,&c.] saying:

2 Thus saith the LORD the God of Israel; Go thy ways, and speak to Zedekia the King of Juda, and say unto him; Thus saith the LORD; Behold, I give this city into the hand of the King of Babel, and he shall burn it with fire. [Compare above chap. 21.10. and 32.29.]

3 And thou shalt not escape out of his hand, but (shalt) surely be taken [Hebr. taking be taken] and delivered into his hand, and thine eyes shall behold the eyes of the King of Babel, and his mouth shall speak unto thy mouth. [Compare above chap. 32.4; and below chap. 52.9,10,11.]

4 But hear the word of the LORD, O Zedekia King of Juda; Thus saith the LORD of thee; Thou shalt not die by the sword. [Compare above chap. 32.5. with the annot.]

5 Thou shalt die in peace; and according to the burnings [Or, with the burnings] of thy fathers, the former Kings,

Kings, which were before thee, so shall they burn for thee, [That is, as they have honoured thy predecessors at their burials with fires, or burnings of all manner of precious spices, so shall it likewise be done unto thee. See hereof 2 Chron. 16. 14. with the annotat.] and lament thee, (saying) Ah Lord! [compare above chap. 22. 18, 19] for I have spoken the word, saith the LORD.

6 And Jeremia the Prophet spake all these words unto Zedekia King of Juda at Jerusalem:

7 When the King of Babels army fought against Jerusalem, [Hereby is intimated the obedience, godly boldness, and confidence of Jeremia, who was not afraid, as matters then stood, to tell King Zedekia that which was commanded him by God] and against all remaining Cities of Juda; against Lachis, [see 2 Kings 14. on vers. 19.] and against Azekah: [see 1 Sam. 17. on vers. 1.] for these, (being) defended Cities, [Hebr Cities of defence] remained among the Cities of Juda.

8 The word, that came unto Jeremia, from the LORD: after that King Zedekia had made a covenant [See the manner of this covenant making, below vers. 18. 19. and compare Genes. 15. on vers. 17, 18.] with all the people which were at Jerusalem, [meaning all those that had servants] to proclaim liberty for them: [to wit, all men-servants and maid-servants, in the seventh year, according to the law, below vers. 13. 14. See Exod. 21. 2. This Zedekia did, that by this work of obedience he might obtain deliverance and victory from God; but how they meant and kept it, after the manner of hypocrites, is related in the sequel.]

9 That every man should let his man-servant; and every man his maid-servant, being an Hebrew, or an Hebrewess, go free: so that none shall cause himself to be served of them, [See above chap. 22. on vers. 13.] of a few, his brother.

10 Now all the Princes, and all the people, which had entered into the covenant, heard, [That is, obeyed; as straightway again, and elsewhere often] that they should let every one his man-servant, and every one his maid-servant go free, so that they should cause themselves no more to be served of them: they then heard, and let them go.

11 But afterward they returned, and caused the servants, and the hand maids, whom they had let go free, to return; [To their former service, so vers. 16.] and they brought them into subjection, for servants, and for hand-maids. [this they seemed to have done, because the Babylonians were departed from Jerusalem, and were gone against the Egyptians, vainly imagining that they had now escaped all danger, whereas on the contrary they provoked the wrath of God anew against themselves. See below vers. 21, 22.]

12 Therefore the word of the LORD came to Jeremia from the LORD, saying;

13 Thus saith the LORD, the God of Israel: I have made a covenant with your fathers; in the day when I brought them forth out of the land of Egypt, out of the house of bondage, [Hebr. house of bond-men] saying.

14 At the end of the seven years ye shall let go, every man his brother, an Hebrew, which shall be sold unto thee, [Or, which shall have sold himself unto thee] and hath served thee six years; Thou shalt then let him go free; [See Exod 21. 2. Deut. 15. 12.] but your fathers hearkned not unto me, neither inclined their ear.

15 Ye were now returned [Or, had turned; To wit, in outward shew, as much as concerned the outward work] this day, and had done that which was right in mine eyes, proclaiming liberty, every man for his neighbour: and ye had made a covenant before my face, in the house which is called by my name. [see above chap. 7. on vers. 10. Understand the Temple.]

16 But ye are again turned aside, and have profaned my name, [Which ye have used in the oath of the covenant] and caused every one his man-servant, and every one his hand-maid, whom he had let go free, according to their minde, [Or, desire, wish, pleasure, will. Hebr. soul. See Psalm 27. on vers. 12. Oth. for themselves, for their persons; that is, to be their own men and women, and to be free] to return; [as above vers. 11.] and ye have brought them into subjection, to be unto you for servants, and for hand-maids.

17 Therefore thus saith the LORD; ye have not hearkned unto me, to proclaim liberty, every one for his brother and every one for his neighbour: Behold therefore I proclaim a liberty against you, saith the LORD; for the sword, for the pestilence, and for the famine, [An elegant alteration, or varying of the words of proclaiming liberty: before for good, but here for evil; that is, for punishment, which God in his just judgment would execute upon them, and cause to rage amongst them. Some render it, to, the sword, &c. as if God had said, I will give liberty to the sword, to the pestilence, &c. to rage amongst you] and I will give you up for a commotion, unto all the Kingdoms of the earth. [see Deut. 28. on vers. 25. above chap. 15. 4. and 24. 9. &c.]

18 And I will deliver the men, that have transgressed my covenant, that have not confirmed [Have not really performed, not kept, Hebr. properly cause to rise, or, arise. See Deut. 27. 26. and below chap. 35. 14.] the words of the covenant, which they had made before my face; (with) the calf, which they had hewn in twain, and had passed between the parts thereof. [see Genes. 15. on vers. 17, 18. Oth. when the calf, &c. That is, I will cause them to be torn in pieces by the fowls, &c. as vers. 20.]

19 The Princes of Juda, and the Princes of Jerusalem, the Chamberlains, [Or, Courtiers. See Genes. 37. on vers. 36.] and the Priests, and all the people of the land, which had passed thorow the parts of the calf.

20 Yea I will deliver them into the hand of their enemies, and into the hand of them that seek their soul: [That is, that seek their life. See Exod. 4. on vers. 19. and 2 Sam. 4. on vers. 8. So in the next verse] and their dead bodies [Hebr. dead body; as above chap. 7. 33.] shall be for meat unto the fowls of the heaven, and to the beasts of the earth. [as above chap. 7. 33. and 16. 4. and 19. 7.]

21 Even Zedekia King of Juda, and his Princes, will I deliver into the hand of their enemies, and into the hand of them that seek their soul; to wit into the hand of the King of Babels army, which are (now) gone up from you. [That is are marched away from Jerusalem, and are marched up against the King of Egypt, (see above on vers. 11. and below chap. 37. 5. 11.) who was upon the march to come and help Zedekia.]

22 Behold, I will give command, saith the LORD, and will bring them again to this City, [That is, I will so rule and order the matter by my providence, as that the Chaldeans shall come again. Compare Levit. 25. on vers. 21. and above chap. 25. on vers. 29. Amos 6. 11. and 9. 9.] and they shall fight against it, and shall take it, and shall burn it with fire: and I will make the Cities of Juda a desolation, that none shall dwell in them.

C H A P. XXXV.

Jeremia, at Gods command, gathereth the Rehabites together, and inviteth them to drink wine, ver. 1. &c. But they refuse to do it, because of the prohibition of Fonadab their father, 6. By which example God convinceth his disobedient and impenitent people,

and foretelleth them their destruction, 12. But he promisetb his blessings to the Rechabites, 18.

THe word which came unto Jeremia from the LORD ; in the daies of Fojakim, the son of Josia, [See above c. 1. 3. and 21. 1. and 25. 1. & 28. 1. & 32. 1. By comparing of which places it appeareth, that in the gathering of these Prophecies together there is not alwaies respect had to the order of time. Compare below chap. 45. on vers. 1. and Ezech. 30. on vers. 20.] King of Juda, saying :

2 Go thy waies to the house of the Rechabites, [That is, to the family or stock of the Rechabites. So presently vers. 3. See of these, 1 Chron. 2. on vers. 55.] and speak with them, and bring them into the house of the LORD, into one of the chambers, [which were by the Temple. See 1 Kings 6. on vers. 5.] and give them [that is, offer them, present unto them, fill them, &c.] wine to drink.

3 Then I took Jaazanja, the son of Jeremia, the son of Habazinia, together with his brethren, and all his sons, and the whole house of the Rechabites,

4 And brought them into the house of the LORD, into the chamber of the sons of Henan, the son of Jegdalia, the man of God; [That is, the Prophet. See Deut. 33. on v. 1. and Judg. 13. on v. 6.] which [to wit, chamber] is by the chamber of the Chief ones [or, Princes; that is, Rulers: Meaning of the Temple, or, Sanctuary; (See Isa. 43. 28.) as there were the Priests and the Levites, and principally the high Priest, and the next to him. Such Hebrew words are used both of Ecclesiastical and political functions. Compare above chap. 20. on vers. 1. and 29. 26. also Genes. 41. on vers. 45. Numb. 3. 32. 1 Cor. 12. 28. &c.] which is above the chamber of Maaseja the son of Sallum, the keeper of the threshold. [these circumstances served, to bring the more credit and respect unto the thing among the obstinate Jews.]

5 And I set before the children of the house of the Rechabites [Hebr. before the face of the children &c. as Genes. 18. 8. &c.] cups [or, bowls. The Hebrew word agreeth almost with another word, which signifieth an hill, and may therefore signifie an high cup, bowl, or beaker, &c. See Genes. 44. on vers. 2. The following word signifieth also beakers, or such drinking-vessels, whose difference is now uncertain] full of wine, and beakers: and I said unto them drink wine.

6 But they said, we will drink no wine: [That is, may, or, must drink no wine] for Fonadab the son of Rechab, our father [that is, forefather] commanded us, [or, forbad us. See Levit. 4. on vers. 2.] saying: ye shall drink no wine, ye nor your children, for ever. [that is, never. Compare 1. Cor. 8. 13.]

7 Neither shall ye build house, nor sowe seed, nor plant vineyard, nor have [That is, possels] (any:) but ye shall dwell in tents all your daies; [that is, all the daies of your lives. So in the next verse] that ye may live many daies [that is, a long time] in the land, [Hebr. upon the face of the land] where ye sojourn. [forasmuch as many conceive that this Fonadab here mentioned, is the same, that is mentioned 2 Kings 10. 15. 23. having been a very godly, honourable, and able person, so that Johu also desired to strengthen himself in his zeal, and in his new estate by the company and presence of this man. This Fonadab, according to the opinion of some, wisely considering his pedigree, and the corruptions that were ripe and common in those times, peradventure also foreseeing, by a propheticall spirit the future judgments and desolations, would teach and instruct his posterity by these particular and special commands, that they being contented with this mercy, that they were admitted into the fellowship of God & his

Church, should for the time to come demean themselves so restrained, humble and lowly or mean, as that (like strangers in Israel, descended from Jethro, Moses father in-law) they might not be distastful or offensive unto the Israelites, as strangers are wont soon to give offence: also that they should beware, that through covetousness, or pleasure and delight they might not be corrupted and punished with others, or by possiding of goods and inheritances, fall not into trust and confidence in temporal riches, and so be hindered in time of exile, spoiling of goods, &c. What God further aimed at by this example of the Rechabites, appeareth by this whole transaction, which Jeremia, by command from him, had with them.]

8 Thus have we obeyed the voice of Fonadab, the son of Rechab; our father, in all that he hath charged, that we drink no wine all our daies, we, our wives, our sons, and our daughters:

9 And (so) that we build no houses for our dwelling: [Or, for our abode] neither have we vineyard, nor field, nor seed:

10 And we have dwelt in tents; Thus have we hearkened and done according to all that Fonadab our father commanded us.

11 But it came to pass when Nebucadrezzar, King of Babel, marched up toward this land, that we said: [To wit, unto each other] come, and let us go to Jerusalem; because of the army of the Chaldeans, [Hebr. from the face, &c. that is, to escape them, for fear of their violence and tyranny] and because of the army of the Syrians: [Hebr. Aram. See Genes. 10. on vers. 22.] so we abode at Jerusalem. [In this verse they give a reason, why in this one thing (namely that they now did not dwell in tents, but lived in the City of Jerusalem:) they at this present followed not their fathers charge: shewing thereby that it was a humane ordinance, which in time of need, and as occasion required they might, without breach of duty, very well wave, that they might not transgress the Law of God; this was also Jonadabs intention, and was pleasing and acceptable unto God.]

12 Then came the word of the LORD unto Jeremia, saying.]

13 Thus saith the LORD of hosts, the God of Israel; Go thy waies, and say unto the men [Hebr. man. See above chap. 4. on vers. 3.] of Juda, and to the inhabitants of Jerusalem: will ye not receive discipline, [as above chap. 32. 33.] that ye hearken unto my words [saith the LORD?]

14 The words of Fonadab the son of Rechab, which he commanded his children, that they should drink no wine, are confirmed; [Hebr. is confirmed; that is, every one of his words is performed, or, kept, notwithstanding that they through necessity had now done otherwise in one particular point, wherein they were to be excused. So vers. 16. Compare further Deut. 29. 26. with the annotat. and below vers. 18. also above chap. 34. 18. and below chap. 44. 25.] for they have drunk none unto this day, but have hearkened to [that is, obeyed] the commandment of their father: and I have spoken unto you being up early, and speaking, [see above chap. 7. on vers. 13. and 2 Chron. 36. on vers. 15. See also above chap. 11. 7. and 25. 3. and 26. 5. and 29. 19. and 32. 33.] but ye have not hearkened unto me.

15 And I have sent unto you all my servants, the Prophets, being up early and sending, to say; return now every man from his evil way, [See Genes. 6. on vers. 12. Compare above chap. 18. on vers. 21. and 25. 5.] and make your dealings good, [see above chap. 7. on vers. 3.] and walk not after other Gods, to serve them; so shall ye remain in the land, [Hebr. and remain, or, dwell in the land; that is, so shall ye surely remain dwelling in it. See Psalm. 37. on vers. 3.] which I have

given to you, and to your fathers : but ye have not inclined your ear, nor hearkened unto me.

16 Because (then) the children of Jonadab, the son of Rechab, have confirmed [See above vers. 14.] the commandment of their father, which he commanded them; but this people hearken not unto me :

17 Therefore thus saith the LORD, the God of hosts, the God of Israel; Behold, I will bring upon Juda and upon all the inhabitants of Jerusalem all the evil [Of punishment] that I have spoken against them; because I have spoken unto them, but they have not heard, and I have called unto them, but they have not answered.

18 Now Jeremia said unto the house of the Rechabites; Thus saith the LORD of hosts, the God of Israel; Because ye have been obedient to the commandment of Jonadab your father, and kept all his commandments, and done according to all that he hath commanded you.

19 Therefore thus saith the LORD of hosts, the God of Israel; There shall not a man be cut off unto Jonadab, the son of Rechab, [Compare the phrase with above chap. 33. 17.] to stand before my face, [that is, unto whom I will shew this mercy, that he shall have place in mine house, that is, among my people, or, in my Church, and minister unto me according to my word. The phrase seemeth to be taken from the Priests and Levites, that stood in the Tabernacle and Temple to minister before the Lord, and consequently in general of servants and hand-maids, that were to be continually about, and in the sight of their masters, to wait upon them. See Deut. 10. on verse 8. also Deut. 1. on verse 38. and 1 Kings 1. on verse 2. Some understand this plainly of the preservation and continuation of this family of the Rechabites amongst Israel, as long as the Judaical Commonwealth should continue, by comparing above verse 7. Of the Priestly or Levitical state it cannot be meant, because they were not of the Tribe of Levi, yea even no Israelites, but strangers, as is related above, and Gentiles by descent, wherefore they are observed by some, as a type of the calling of the Gentiles, and as a spiritual Priesthood by faith] all the days. [As above chap. 33. 17.]

CHAP. XXXVI.

Jeremia, at Gods command, causeth Baruch to write his Prophecies in a great roll, and upon a day of humiliation to read out of it in the house of the Lord before all the people, vers. 1, &c. This is told to the Kings Princes, who presently send for Baruch with the roll, and before them, they report the matter unto King Zedekiah, 11. who causeth the roll to be fetched, and having caused a part of it to be read, he cutteth the roll in pieces, and casteth it into the fire, and burneth it, though many of the Princes dissuaded him from it, 21. He commandeth Jeremia and Baruch to be apprehended, which God preventeth, 26. Jeremia, at Gods command, causeth all these and more such like Prophecies to be written again in another roll, and foretelleth the King, the City, and the Land, their Judgments.

Also it came to pass in the fourth year of Zedekiah, the son of Josiah, [See above chap. 25.] King of Juda, that this word came unto Jeremia from the LORD, saying :

2 Take thee a roll of a book, [The word Sepher, which is taken for a Book, signifieth in general, all manner of Writings, Letters, Patents, Maps, &c. See above chap. 32. 11, 12, &c. Deut. 24. 1. 2 Kings 5. 5, 6. And here a roll of a book may be as much to say as a great written roll, in stead of a book, serving to be written upon and rolled together. See further Ezra 6. on verse 2. Hence is the phrase, The heavens shall be rolled together as a

book, Isai 34. 4. Revel. 6. 14. Compare Isai 8. 1.] and write upon it all the words that I have spoken unto thee, [as above chap. 30. 2.] concerning Israel, and concerning Juda, and concerning all the nations; from the day (that) I spake unto thee, from the days of Josiah, [See above chap. 1. 2.] unto this day.

3 It may be that those of the house of Juda will hear, [Hebr. the house of Juda will hear] all the evil, [of punishment] which I think to do unto them : [This serveth to prove the peoples desperate obstinacy, who were now so far declined, as that there remained no means, but threatnings of evil] that they may return every one from his evil way, (that) I may forgive their iniquity, and their sin. [It may be, &c. It is spoken of the all-knowing God after the manner of men, to shew how acceptable to him true repentance is. Compare Deut. 5. on v. 29. So also in the word thinking, and elsewhere often.]

4 Then Jeremia called Baruch, the son of Nerijah and Baruch wrote from the mouth of Jeremia all the words of the LORD, which he had spoken unto him; upon a roll of a book.

5 And Jeremia commanded Baruch, saying; I am detained, [Or, shut up : which some understand of some imprisonment or confinement, from above chap. 33. 1. where some Hebrew word is used : but others judging that this doth not well agree with below verse 19. take it for some other impediment, as by a special command of God, or some outward legal uncleanness, or a religious vow. See Numb. 19. 11, &c. 1 Sam. 21. on vers. 7. and Neh. 6. on vers. 10.] I shall not be able to go into the house of the LORD.

6 Therefore go thou thy ways, and read in the roll, (in) which thou hast written from my mouth, the words of the LORD, before the ears of the people, in the house of the LORD, upon the fasting day : [Which they themselves extraordinarily thought good to keep, observing doubtless by sundry tokens that God was provoked to anger. See below verse 9.] and thou shalt also read them before the ears of all Juda, that come out of their cities. [To Jerusalem, upon the fasting-day; as below verse 9.]

7 It may be their supplication will fall down before the LORD's face, [That is, it may be they will fall down by humble supplication and prayer, or present their supplication before him. It may be likewise taken thus, that as prayer is said to ascend, in respect of faith, so may it also justly be said to fall down before the Lord, in respect of humility, and confession of our unworthiness. Some take falling for well-pleasing, gracious, acceptable, as below chap. 37. 20. Compare also chap. 38. 26. and chap. 42. 2, 9.] and they will return, every one from his evil way; for great is the anger and fury which the LORD hath pronounced against this people. [That is, great are the judgments, plagues, and miseries, which he hath threatned them, if they repent not.]

8 And Baruch the son of Nerijah, did according to all that Jeremia the Prophet had commanded him; reading in that book the words of the LORD, (in) the house of the LORD.

9 For it came to pass in the fifth year of Zedekiah, the son of Josiah, King of Juda, in the ninth month, [Of the year they were in, called (in the Ecclesiastical year) the month Chisleu, or, Casleu, agreeing with our November and December] (that) they proclaimed a fast before the face of the LORD, [to make confession of sins before him in his house, and to intreat him for mercy, for which end the fast was a very conductible means, but how God esteemed the fast of the wicked, and of hypocrites; see thereof Isai 58. 3, 4, 5, &c.] to all the people of Jerusalem : as also to all the people that came [Or, were come] from the cities of Juda unto Jerusalem.

10 Then read Baruch in that book the words of Jeremia (in) the house of the LORD, in the chamber [Or,

at, or, by the chamber. See of the building of these chambers, 1 Kings 6.5,6. with the annotat.] of Gemaria, the son of Saphan, the Scribe, [that is, he who registered the publick acts of Gods house, and the Prophecies that were there read and pronounced, as some conceive : or, the Scribe, of which see Ezra 7. on verse 6. The Hebrew word is otherwise taken verse 12. where it signifieth the Kings Secretary] in the upper court [otherwise called, according to the opinion of some, the court of the Priests, distinct from the great court of the congregation, that was by it. See 2 Chron. 4. on verse 9. But some understand this of the inner and upper part of the court of the people. It may be that he was in the window of one of the chambers, that was in the court, and read before the people that were in the court] (at) the door of the new gate of the house of the LORD, [See above chap. 26. on verse 10.] before the ears of all the people.

11 Now when Micaja the son of Gemaria the son of Saphan, had heard out of the book all the words of the LORD;

12 Then he went to the Kings house into the Scribes chamber, [That is, the Kings Secretaries chamber : and into the Scribes chamber, that is, into the Secretaries Office, Chancery, or Council-chamber. See 1 Kings 4. on vers. 3. This Scribe is presently called Elisama] and to, all the Princes sate there; Elisama the Scribe, and Delaja the son of Semaja, and Elnathan [see above chap. 26.22.] the son of Achbor, and Gemaria [whether this be the same man mentioned above vers. 10. and in respect of his authority and experience (as an Ecclesiastical Historian or Scribe, as Ezra was) employed in this Council, or consultation, on the Fast-day, or whether it were another, one of the Princes, whereof some conceive that the chiefest are here named, the judicious Reader may consider] the son of Saphan, and Zedekia the son of Hananja, and all the Princes.

13 And Micaja made known unto them all the words that he had heard; when Baruch read out of that book before the ears of the people. [Whether he did this out of a good intention, to give the Princes to consider how they should turn away Gods anger, as some will gather from thence, that the Princes having heard his report, carried themselves very civilly towards Baruch, and were moved thereat, and took care for the safety of Jeremiah and Baruch, as followeth : or, whether he sought to bring Jeremiah into trouble for it, is uncertain. Compare above chap. 20.10.]

14 Then all the Princes sent Jehudi, the son of Neathanja, the son of Selemja, the son of Cuschi, unto Baruch, to say, The roll wherein thou hast read before the ears of the people, take that in thine hand, and come : So Baruch the son of Nerija took the roll in his hand, and came unto them.

15 And they said unto him; Sit down now, and read it [Read the roll, that is, that which thou hast written therein] before our ears : and Baruch read before their ears.

16 And it came to pass, when they heard all the words, (that) they were afraid, the one against the other : [Hebr. the men, or, every one against his neighbour, or, companion. That is, they looked upon one another with fear and amazement; the one lookt upon the other] and they said unto Baruch; We will surely make known all these words unto the King. [Or, we must wholly, &c. Hebr. we will making known make known, &c.]

17 And they asked Baruch, saying; Tell us now, how didst thou write all these words at his mouth?

18 And Baruch said unto them, He read all these words unto me out of his mouth, [Or, he called, he spake aloud out of his mouth unto me; that is, (as we use to say) he dictated unto me word by word] and I wrote them with ink, [the Hebrew word rendered here ink, is only found in

this place] in this book. [That is, in this writ or roll.]

19 Then said the Princes unto Baruch; Go thy ways, hide thee, thou and Jeremiah, and let no man know, where ye are.

20 They then went in to the King into the Court; [Of the Kings Palace] but they laid away the Roll, [to wit, under some bodies custody, as this phrase is found, 2 Chron. 12.10. or, they kept, they gave to keep, as Levit. 6.4. and below chap. 37.21.] in the chamber of Elisama the scribe; and they told all those words before the ears of the King.

21 Then the King sent Jehudi [Of whom above vers. 14.] to fetch [Hebr. to take, that is, to take and bring, for which we use to say, to fetch. See Gen. 12. on verse 15.] the roll; and he fetcht it out of the chamber of Elisama the Scribe : and Jehudi read it before the ears of the King, and before the ears of all the Princes, that stood about the King. [Or, before the King, over against him, round about him.]

22 (Now the King sate in the winter-house, [As Kings, and other great men had divers with-drawing places, as winter-houses and summer-houses. See Judges 3.20. Ezra 6.2. Amos 3. 15. with the annot.] in the ninth moneth; [as above vers. 9.] and there was (a fire) on the earth kindled before his face.) [Hebr. properly, and the earth was kindled, or, burning before his face; that is, a fire on the hearth. Some understand a Pan of fire, full of burning coals, on which they burne wood. The Hebrew word is onely to found in this place.]

23 And it came to pass, when Jehudi had read three or four parcels, [Hebr. doors; that is, columns : for which we now use the words sides, or, leaves, and chapters of a book] he cut it [the King cut the roll in pieces] with a writing-knife, [Hebr. properly a writers razor; that is, a Pen-knife, as we call it] and cast it into the fire, which was on the hearth; untill all the roll was consumed in the fire, that was on the hearth.

24 And they were not afraid, nor rent their garments, [As they were wont to do in sorrow and mourning, (see Genes. 37. vers. 29. and 2 Kings 18. 37. and 19. 1. and 22.11.) but they complied with the King, having forgotten their former remorse, vers. 16.] (neither) the King, nor all his servants, [that is, none of his officers and courtiers, that were about him] that had heard all these words.

25 Nevertheless also Elnathan, and Delaja, and Gemaria made intercession with the King, that he would not burn the roll : but he hearkened not unto them. [Or, so he hearkened not indeed unto them.]

26 Moreover, the King commanded Jerahmeel the son of Hammelech, [Or, the Kings son; that is, his own son. So below chap. 38.6.] and Zeruja the son of Azriel, and Selemia the son of Abdeel, to apprehend [so is the Hebrew word, which otherwise signifieth to take, and consequently to fetch, also used, Prov. 24.11. and below chap. 39.5.] Baruch the Scribe, and Jeremiah the Prophet; but the LORD had hid them.

27 Then the word of the LORD came unto Jeremiah, after that the King had burnt the roll, and the words which Baruch had written from the mouth of Jeremiah, saying :

28 Take thee again [Hebr. return take; that is, take again, as often] another roll; and write upon it all the first words that were upon the first roll, which Fojakim the King of Juda hath burnt.

29 And thou shalt say [Meaning hereafter, in time to come; for as much as he was at this time by the advice of the Princes, and the care of God for him, hidden, See vers. 19,26. But God could easily (when he pleased) so restrain the Kings pride and cruelty, as that he was fain to suffer Jeremiah to come into his presence, and to hear him speak unto him] to Fojakim, [Others of Fojakim's

that is, thou shalt in thy Prophecies write of him by command from me] the King of Juda; Thus saith the LORD; Thou hast burnt this roll, saying; Why hast thou written upon it, saying; [that is, thus] The King of Babel shall certainly come, [Hebr. coming come] and destroy this land, and (shall) cause to cease in it man and beast. [Hebr. from thence, or, therefrom, &c. that is, that there shall be no more.]

30 Therefore thus saith the LORD of Jojakim, the King of Juda; He shall have none to sit upon the throne of David. [Meaning no son to succeed him in the kingly government, to wit, so, as that it might rightly bear the name of succession and Government: for this Jechonja, or, Jojakim, reigned but three moneths, (which cannot be counted a sitting) and was then carried away to Babel, 2 Kings 24.8, 12. and Zedekia who succeeded in his room, was not Jojakim's son, but his brother, being called before Mattania, 2 Kings 24.17.] and his dead body shall be cast away, in the day to the heat, and in the night to the frost. [Compare above chap. 22.19, with the annot.]

31 And I will visit [That is, punish. See Gen. 21. on vers. 1.] upon him, and upon his seed, and upon his servants, [as above vers. 24.] their iniquity: and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Juda, all the evil that I have spoken unto them, [and which was contained in the former roll] but they hearkened not.

32 Then Jeremia took another roll, and gave it to Baruch the Scribe, the son of Nerijah; who wrote thereupon from the mouth of Jeremia, all the words of the book, which Jojakim, the King of Juda, had burnt with fire: and (there) were added unto them many like words.

C H A P. XXXVII.

Zedekia, though disobedient, yet sendeth to Jeremia, to request his intercession to God for him, for as much, as it seemed, that the Chaldeans, being engaged against Pharaoh, might indeed wholly leave the siege, vers. 1, 2, &c. but obtaineth an answer, that Pharaoh would desert, and that the Chaldeans should return, and take and burn the city, though they were never so few and weak. 6. Jeremia upon occasion of the Chaldeans breaking up, seeketh to go forth out of the city, but is apprehended, and brought unto the Princes, beaten, and put into a loathsome Prison, 11. from whence Zedekia secretly causeth him to be fetched, to hear some comfortable thing of him, but still hath the same answer; yet, at his request, causeth him to be brought again to the former Prison, 16.

And Zedekia, the son of Josia, reigned, being King, [See the same phrase, above chap. 23.5.] in stead of Conia the son of Jojakim, [See of him above chap. 22. on vers. 24. Others, King Zedekia reigned in stead, &c. Some conceive that this phrase is here so used of Zedekia, because Conia (otherwise called Jechonia, or Jojachim) his predecessor, had reigned but three moneths, and was not reputed as a King. Compare above chap. 36.30. with the annotat.] which (Zedekia) [See 1 Kings 24.17] Nebuchadrezzar King of Babel had made King in the land of Juda.

2 But he hearkened not, he, nor his servants, [That is, officers and counsellors] nor the people of the land, unto the words of the LORD, which he spake by the ministry [Hebr. hand] of the Prophet Jeremia,

3 Yet King Zedekia sent Fuchal the son of Selemja, and Zephania the son of Maaseja, the Priest, unto the Prophet Jeremia, to say; Pray now unto the LORD our God for us. [See the prosecution of this, vers. 6.]

4 (For Jeremia was (yet) coming in and going out in the midst of the people: [That is, he conversed yet freely among the people, performing his office without any let or hinderance at all. Compare Deut. 31. on vers. 2.] and they had not (yet) put him into prison. [Hebr. properly, house of shutting up, or, detention, restraint: so below vers. 15, 18. as if we should say, lockt house, vers. 15. called also the house of bond; that is, of bonds; as if we should say, binding house.]

5 And Pharaoh's army [The King of Egypt's army, whom Zedekia and the Jews had called to their aid and assistance against Nebuchadrezzar. Of this name Pharaoh, see Genes. 12. on vers. 15.] was marched forth out of Egypt; and the Chaldeans, that besieged Jerusalem, when they had heard the report of them, [of the Egyptians] then they were marched up [that is, marched away, broke up, as above chap. 34.21. and below vers. 11.] from Jerusalem.

6 Then the word of the LORD came unto Jeremia, saying:

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the King of Juda, that sent you unto me to inquire of me; Behold Pharaoh's army, which is come forth to help you, shall return into their (own) land, (into) Egypt.

8 And the Chaldeans shall return, and fight against this city; and they shall take it, and shall burn it with fire.

9 Thus saith the LORD; Deceive not your souls, [That is, you selves. See below chap. 38. on vers. 17.] saying; The Chaldeans shall surely depart [Hebr. departing depart] from us; for they shall not depart. [to wit, quite, so as that they should not re-assume the siege, or that they should not look for their coming again.]

10 For though ye should smite the whole army of the Chaldeans, that fight against you, and there should remain (but some) wounded [Or, stabbed] men of them, (yet) shall they get them up every man in his tent, and burn this city with fire.

11 Moreover, it came to pass when the army of the Chaldeans was marched up from Jerusalem, because of Pharaoh's army; [As above vers. 5.]

12 That Jeremia went forth out of Jerusalem, to go (into) the land of Benjamin: [Being his own countrey, where Anathoth lay] to depart thence [from Jerusalem] thorow the midst of the people, [Or, to slip away, to get away privily, amongst the multitude of the people, that now returned home to their own dwellings, in regard of the breaking up of the Babylonians.]

13 When he was in the gate of Benjamin [Through which a man went to the land of Benjamin] there was a Captain of the Guard whose name was Jerija, the son of Selemja, the son of Henanja; he took hold of Jeremia the Prophet, saying, Thou wilt fall to the Chaldeans. [That is, go over, revolt, depart, fall away to the Enemy. Hebr. thou art falling, &c.]

14 And Jeremia said, It is false I will not fall to the Chaldeans; yet he hearkened not unto him; [Jerija hearkened not unto Jeremia, he believed him not] but Jerija took hold of Jeremia, and brought him to the Princes.

15 And the Princes were very angry with Jeremia, and smote him, and they put him [That is, they caused him to be smitten, & to be put, &c.] in the prison-house, [Hebr. house of bond. See above on vers. 4.] in the house of Jonathan the Scribe; for they had made that a prison-house. [Hebr. house of shutting up, as above vers. 4.]

16 When Jeremia was entered into the place of the pit, [Hebr. house, &c. which is also taken for place. Understand here a deep, filthy, under-ground prison or dungeon] and into the cabins, [or, little holes, or little chambers, which are wont to be in such kinde of prisons] and Jeremia had sat there many days. [That is, a long time. Oth. so Jeremia remained there many days: afterward, &c.]

17 Then

17 Then King Zedekia sent, and caused him to be fetched; [Hebr. took him; that is, caused him to be taken thence, and to be brought to him. See Genes. 12. on vers. 15. and above chap. 36. 21. and below chap. 38. 14. and 40. 1, 2, &c.] and the King asked him secretly, in his house, and said; Is there also a word from the LORD? [Hath God revealed any new Prophecie unto thee, concerning this our sad condition? Hence it appeareth, that the King held Jeremiah to be a true Prophet of God; and yet notwithstanding suffered him to be so badly used. See below chap. 38. 5. and compare Mark 6. 20, &c.] and Jeremiah said, There is; and said, Thou shalt be delivered into the hand of the King of Babel.

18 Moreover, Jeremiah said unto King Zedekia; What have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison? [As above vers. 4.]

19 Where are now your Prophets, [Meaning, your false Prophets] which prophesied unto you, saying; The King of Babel shall not come against you, nor against this land?

20 Now then, hear, I pray thee, O my Lord the King: let my supplication, I pray thee, fall down before thy face, [That is, let me I pray thee, fall down before thee with supplication: or, let my supplication prevail with thee, be pleasing, or acceptable unto thee. See above chap. 36. on vers. 7.] and bring me not [that is, cause me not to be brought again: or, cause me not to return] again [into] the house of Jonathan the Scribe, lest I die there.

21 Then King Zedekia gave charge, and they appointed Jeremiah [Or, delivered him to be kept, committed him. Compare above chap. 36. on vers. 20.] into the court of the custody, [see above chap. 32. on vers. 2.] and they gave him a loaf of bread [See Judges 8. 5. with the annotat.] daily out of the bakers street, untill all the bread of the city was up: [Or, was at an end, was spent] thus Jeremiah remained [Or, sat] in the court of the custody.

CHAP. XXXVIII.

Jeremiah prophesying in prison as well as before-time, is by the Princes, with the Kings permission, cast into a deep muddy dungeon, vers. 1, &c. but is by Ebed-melech, with the Kings consent, drawn out again, 7. Zedekia sendeth again for Jeremiah to come to him, and receiveth still the same answer, 14. He commandeth the Prophet, what he shall answer the Princes, when they should ask him about this business, 24. The Prophet remaineth still in prison, untill Jerusalem was taken, 28.

When Sepharja the son of Matthan, and Gedalia the son of Pashur, and Juchal the son of Selemja, and Pashur the son of Malchia, heard the words that Jeremiah spake, [See the prosecution of this vers. 4.] unto all the people, [to wit, those that came unto him in the court of the custody, and from thence spread his words among all the people] saying:

2 Thus saith the LORD, Whoso remaineth in this city, shall die by the sword, by the famine, or by the pestilence: [As above chap. 21. 9.] but whoso goeth forth to the Chaldeans, he shall live; [that is, remain alive; God will cause that the Chaldeans shall spare him, and grant him his life] for he shall have his soul [that is, his life. See Gen. 19. on vers. 17.] for a prey, [as above chap. 21. 9.] and shall live.

3 Thus saith the LORD; This City shall surely be given [Hebr. being given be given] into the hand of the King of Babels army, and the same shall take it:

4 Then the Princes said unto the King; Let this

man, we beseech thee, be put to death, for thus he weakeneth the hands [See 2 Sam. 4. on vers. 1.] of the soldiers, that remain in this City, and the hands of all the people; speaking such words unto them: for this man seeketh not the peace [that is, welfare, preservation. See Genes. 37. on vers. 14.] of this people; [or, seeketh not peace for this people, but, &c.] but the evil. [that is, mischief, destruction.]

5 And the King Zedekia said: Behold, he is in your hand; for the King [That is, I] can do nothing against you. [Oth, the King is not he (that) can do any thing against you.]

6 Then took they Jeremiah, and cast him into the dungeon of Malchia [Seeking to put him to death secretly] the son of Hannimelech, [Or, the Kings son, as above chap. 36. 26.] which was in the court of custody, and they let down Jeremiah with cords: now in the dungeon (there was) no water, but mire: and Jeremiah sank in the mire. [compare Psalm. 69. 3. and 40. 3.]

7 Now when Ebed-melech, the Ethiopian, [Hebr. Cushite. A stranger, but honeste then Jeremia's own country men. See Genes. 2. on vers. 13. and 10. on vers. 6.] one of the Chamberlains, [Hebr. a man, a Chamberlain, or, courtier. See Genes. 37. on vers. 36.] who was then in the Kings house, heard that they had put Jeremiah in the dungeon (now the King sate in the gate of Benjamin.) [perhaps to keep Court, to wit, which then was wont to be kept in the City-gates. See Genes. 22. on vers. 17. and compare below vers. 10. Perhaps also, to view something in the siege, or to give order concerning something.]

8 So then Ebedmelech went forth out of the Kings house; and he spake to the King, saying;

9 My lord the king, these men have dealt ill in all that they have done to the Prophet Jeremiah, whom they have cast into the dungeon; where he indeed should have died for hunger in his place, [Where he was. Compare 2 Sam. 2. 23. with the annotat. As if he had said; he was indeed as good as dead, why then should they thus cruelly take away his life?] because (there) is no more bread in the City.

10 Then the King commanded Ebed-melech the Ethiopian, saying: Take from hence thirty men under thine hand, [Hebr. in thine hand; that is, take them with thee, under thy conduct, command, for thy service. See of this phrase 2 Sam. 8. on vers. 10. So in the next verse] and fetch up the Prophet Jeremiah [Hebr. cause (him) to come up, to ascend] out of the dungeon, before he die.

11 So Ebed-melech took the men under his hand, and went into the Kings house under the treasury, and took thence some old torn (clouts,) [To wit, of clothes pulled off, laid aside, as some conceive, because the Hebrew word is derived from pulling: or, clouts pulled all in a heap, or flung here and there. Heb. old or torn, &c. that is, some of the oldest, &c. Compare the phrase with Judg. 5. 29. Prov. 14. 1. Eccles. 28. 7, &c.] and old worn rags; [or, rotten, filthy, perished rags. Compare Isa. 51. 6. where a like word is used concerning the perishing of the heavens] and he let them down with cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah; Lay now these old torn and worn rags under the pits of thine arms [Others, elbows, as Eccles. 13. 18. Hebr. holes of thine hands: a part for the whole, as elsewhere] under the cords: [this did this good man, that Jeremiah might not hurt himself by the cords or ropes. It is worthy our observation, that the Holy Ghost is pleased to describe this work, to the honour of Ebed-melech, so circumstantially] and Jeremiah did so.

13 And they drew (up) Jeremiah by the cords, and fetched him up out of the dungeon: and Jeremiah remain-

ed in the court of the custody. [In the place where he had been before. Compare above ver. 9.]

14 Then King Zedekia sent and caused the Prophet Jeremiah to be fetch to him, [Hebr. took unto him; as above chap. 37. 17.] into the third entry, that was at the house of the LORD: [or, most princely, most principal entry. This may be understood of the gallery, through which the King went up into the house of the Lord. See 1 Kings 10. 5. with the annotat.] and the King said unto Jeremiah; I will ask thee a thing, [or, ask concerning the word; to wit, of the LORD. See Ezek. 3. 17. and 33. 7. and above chap. 37. 17.] conceal nothing from me.

15 And Jeremiah said unto Zedekia; When I shall declare it unto thee, wilt thou not surely put me to death? [Hebr. putting to death put to death] and when I shall give thee counsel, (yet) thou wilt not hearken unto me.

16 Then King Zedekia swore secretly unto Jeremiah, saying; (As true as) the LORD liveth, that made us this soul, [See Isai 57. 16.] If I shall put thee to death, or if I shall deliver thee into the hand of these men, that seek thy soul! [that is, seek to take away thy life. See Exod. 4. on ver. 19. and 2 Sam. 4. on ver. 8. An abrupt sentence, very usual in Oaths. Understand withall, then let God do so and so unto me, &c. See Gen. 14. on ver. 26.]

17 Then said Jeremiah unto Zedekia; Thus saith the LORD, the God of hosts, [See 1 Kings 18. on ver. 15.] the God of Israel; If thou wilt willingly go forth [Hebr. going forth wilt go forth] unto the King of Babel's Princes, then shall thy soul live, [that is, thou thyself, thy person shall remain alive, for which thou shalt have cause to rejoice. So ver. 20. See Gen. 12. on ver. 5. And compare Gen. 19. 20.] and this city shall not be burnt with fire; and thou shalt live, thou, and thine house. [that is, family, wife, children, &c.]

18 But if thou wilt not go forth unto the King of Babel's Princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire: also thou shalt not escape out of their hand.

19 And King Zedekia said unto Jeremiah; I am afraid of the Jews, that are fallen [As above chap. 37. 13.] to the Chaldeans, lest they [the Chaldeans] peradventure deliver me into their hands, [into the hands of the revolted Jews] and they mock me.

20 And Jeremiah said, They shall not deliver (thee;) be, I pray thee, obedient to the voice of the LORD, according to which I speak unto thee: so shall it go well with thee, [Hebr. it shall be well unto thee, or, it shall be good unto thee] and thy soul shall live. [As above ver. 17.]

21 But if thou refuse to go forth: (then) this is the word, which the LORD hath caused me to see. [That is, hath revealed unto me in a prophetic vision.]

22 Behold there, all the women, that are left in the King of Juda's house, [And were not before carried away with Chonia or Jojachim. See 2 Kings 24. 14, 15.] shall be carried forth to the King of Babel's Princes, and the same shall say; [thy wives shall say unto thee in an upbraiding manner] Those that were at peace with thee, [Hebr. the men of thy peace; that is, thy friends, or confederates: so above chap. 20. ver. 10.] have set thee on, [to rebel. See 2 Kings 24. 20. 2 Chron. 36. 13. and above chap. 27 on ver. 3.] and have prevailed against thee, [drawing thee away, by their counsel and instigation from thy duty. Compare Obad. ver. 7.] thy feet are sunk into the mire, [thou hast brought thyself into trouble, out of which thou canst not deliver thyself. It may be that by these words, respect is had to that which the King had suffered to be done to Jeremiah, above ver. 6.] they are turned backwards. [Thou hast revolted from the King of Babel, against thine oath, 2 Chron. 36. 13. Compare this complaint against Zedekia, with Isai

8. 2. Some understand it of his associates and friends, that had forsaken him.]

23 They shall then bring forth all thy wives, and all thy sons [Of the daughters below chap. 41. 10. with the annotat. and 43. 6.] to the Chaldeans: also thou shalt not escape out of their hand: [that which was said before, is repeated again for confirmation of the matter] but thou shalt be taken by the hand of the King of Babel, and thou shalt burn this city with fire. [That is, cause it to be burnt; or, be a cause that it shall be burnt. See above chap. 21. 10. and 32. 29. and 34. 2, 22. Others, this city shall burn, or, be burnt by fire; though the Hebrew word is no where else more so found in such signification.]

24 Then said Zedekia unto Jeremiah; Let no man know of these words, then thou shalt not die.

25 And when the Princes shall hear that I have spoken with thee, and (shall) come unto thee, and say unto thee; Declare unto us now, what hast thou said unto the King? conceal it not from us, then we will not put thee to death: and what hath the King spoken unto thee?

26 Then shalt thou say [say unto them; I did cast down my supplication before the King's face: [See above chap. 36. on ver. 7. That is, I made humble supplication unto the King] that he would not cause me to be brought again into Jonathan's house, [see above chap. 37. 15.] to die there.

27 When then all the Princes came unto Jeremiah, and asked him, he told them, according to all these words, [That is, in such manner as the King had commanded him] and they left off from him, [without speaking any more to him, or doing any thing to him. Hebr. they were silent, or, kept themselves silent from off him. Compare 1 Kings 22. on ver. 3. and further Psalm 28. on ver. 1. and Job 13. on ver. 13.] because the matter was not heard. [That is, was not made known, or spread abroad: they had heard nothing of it, and consequently had no matter of examining Jeremiah any further.]

28 And Jeremiah abode in the court of the custody, untill the day that Jerusalem was taken: and he was there (yet,) when Jerusalem was taken. [See below chap. 39. 14.]

CHAP. XXXIX.

Jerusalem is taken by the Chaldeans, ver. 1, &c. Zedekia is taken prisoner, and his eyes put out, his sons, and all the nobles of Juda are slain, the city is burnt, the chiefest of the people are carried away captive, 5. Nebucadrezar's charge concerning Jeremiah, 11. Whereupon he is released out of prison, 13. God's promise to Ebed-melech, 15, &c.

IN the ninth year of Zedekia, King of Juda, in the tenth month, came Nebucadrezar, the King of Babel, [See 2 Kings 25. 1. below chap. 52. 4.] and all his army, against Jerusalem, [or, by, to, &c. that is, before Jerusalem] and they besieged it.

2 In the eleventh year of Zedekia, in the fourth month, on the ninth (day) of the month, the city was broken thorough. [Compare 2 Kings 25. 4. and below chap. 52. 7. Meaning the outermost wall of the city.]

3 And all the Princes of the King of Babel marched in, and kept by the middle gate: [Hebr. sate, or, set themselves, remained by the gate of the middle. That is, they kept, or, staid there; to wit, by, or, at the gate of the middle wall, which parted the upper city from the lower city] (namely) Nergal-Sarezer, Samgar [some render this word Samgar, Treasurer, or, master of the treasure: which others apply to Sarezer] Nebu, Sarfchim, Rab-Saris, [That is, Upper Chamberlain, or, courtier;

tier; that is, *steward*, as some conceive] *Nergal-Sarzer*, *Rab-mag*, [that is, *Field-marshal*, or, *Field-officer*, as others. Compare below *vers.* 13.] and all the remaining [Heb. *all the remnant*; that is here, all the other, all the rest] *Princes of the King of Babel*.

4 And it came to pass, when Zedekiah the King of Juda, and all the souldiers saw them, then they fled, and went out of the city by night, (by) the way of the Kings garden, [Which was at, or by the Kings garden. Compare 2 Kings. 9. on *vers.* 27.] by the gate betwixt the two walls; [See 2 Kings 25. on *vers.* 6.] and he [namely the King] went out (by) the way of the plain, [or, of the wilderness. This wilderness, or these plains lay between Jerusalem and Jericho. See 2 Sam. 15. on *ver.* 23. and here the next *verse.*]

5 But the Chaldeans army pursued after them, and they overtook Zedekiah in the plains of Jericho, and took him prisoner, [See of the Hebrew word above chap. 36. on *vers.* 26. albeit it may be here also simply rendered, and they took him; but it is as much as to say, they caught him, or, took him prisoner] and brought him up to Nebuchadnezzar the king of Babel to Ribla [See 2 Kings 23. on *vers.* 33] in the land of Hamath: where he pronounced judgements [or, sentences, in the plural number; for which 2 Kings 25. 6. judgement is used in the singular number. See the Annotat. there; and compare above chap. 1. 6. and 4. 12. So below chap. 52. 9.]

6 And the King of Babel slew [That is, caused to be slain] the sons of Zedekiah at Ribla before his eyes: also the King of Babel slew all the nobles [Heb. *white ones*. See *Nihem*. 2 on *vers.* 16.] of Juda.

7 And he put out the eyes of Zedekiah, [Or he made blind &c. causing his eyes to be put out, or at least so to be spoiled, that he became blind; as it is conceived that even at this day, some nations in the Eastern countries do spoil the eyes of those whom they take prisoners in war, and bereave them quite of their sight, without putting out their eyes] and bound him with two copper chains to carry him to Babel.

8 And the Chaldeans burnt the Kings house, and the houses of the people [Heb. *the house*, &c. That is, the houses of the inhabitants, but especially of the great ones. See 2 Kings. 25. on *vers.* 9.] with fire: and they brake down the walls of Jerusalem.

9 Now Nebuzaradan the captain of the guard [See *Genes.* 37. on *vers.* 36.] carried away captive (to) Babel the residue of the people that remained in the city, and the revolvers that were fallen to him, [that were gone over, or were revolted to the King of Babel or to this Nebuzaradan. See 2 Kings. 25. 11] with the residue of the people that remained.

10 But Nebuzaradan the captain of the guard left (some) of the people that were poor, that had nothing at all, in the land of Juda, and he gave them that day vineyards and fields. [To dress and till]

11 But Nebuchadnezzar the King of Babel had given charge concerning Jeremiah, [Of whose prophecies doubtless the King had heard by the revolvers, or some other way. Compare below chap 40. 2, 3, &c.] in the hand of Nebuzaradan the captain of the guard, [this may be understood of a charge or commission in writing given to him; or it may be taken barely for by, or to him] saying,

12 Take him, and set thine eyes upon him, [That is, take care for him, look well to him. See above chap. 24. on *vers.* 6.] and do him no harm, but according as he shall speak unto thee [that is, shall desire of thee] so do unto him.

13 So Nebuzaradan the captain of the guard together with Nebushasban sent Rab-saris and Nergal-Sarzer, Rab-

mag, [See of these names above on *vers.* 3.] and all the commanders of the King of Babel.

14 They then sent and took Jeremiah out of the court of the custody [See above chap. 38. 28. But afterward he was fetcht away from among the captives that were on the way to be carried to Babel] and delivered him to Gedaliah, [See 2 Kings 25. on *vers.* 22.] the son of Ahikam, the son of Shaphan, that he should bring him forth home: so he remained in the midst of the people, [or dwelt; &c. conversing among the people, and dwelling in his own house: for he came not until afterward to Gedaliah unto Mizpa. See below chap. 40. 4, 5, 6. where it is related, that Jeremiah, because he had not yet joyned himself unto Gedaliah, was carried away a good part of the way with the other captives.

15 The word of the LORD also came unto Jeremiah, when he was shut up in the court of custody, saying,

16 Go thy waies, and speak unto Ebed-melech the Ethioprian, saying, Thus saith the Lord of hosts, the God of Israel, Behold I will bring my words upon this city, for evil and not for good: [I will perform that which I have threatened and foretold] and they shall be in that day before thy face. [That is, my words shall be accomplished before thine eyes, that thou shalt behold it.]

17 But I will deliver thee in that day, saith the LORD, and thou shalt not be given up into the hand of the men, of whose face thou art afraid.

18 For I will surely free thee, [Heb. *freeing free thee*] and thou shalt not fall by the sword: but thou shalt have thy soul [That is life, as above chap. 38. 2.] for a prey, because thou hast trusted in me. [that I would defend thee against all the enemies of my servant Jeremiah, whom for my sake thou hast assisted and delivered out of his trouble. See above chap. 38. 7, 8, &c.]

CHAP. XL.

For an introduction into the farther prophecies of Jeremiah to the remaining Jews, here is related, how he was fetcht away from the midst of the captives, & being very favourably dealt withal, adjoyned himself to Gedaliah at Mizpa, *vers.* 1. &c. Whither all the fugitives, and they that were left in the land did resort, and were comforted, and advised by Gedaliah, 7. Some of them, especially Jobanan, advise Gadaliah, to beware of Ismael, but he believeth them not, 13.

THE word which came unto Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Rama. [And the other things also were done, which are related below, after that Jeremiah was set at liberty, to wit, how that Gedaliah was treacherously murdered, and how the Jews intended to go into Egypt. See of Rama, 1 Kings. 15. on *vers.* 17.] when he had caused him to be fetcht, [Heb. *had taken him*. See above chap. 37. on *vers.* 17. So straight way *vers.* 2.] where he was bound with chains in the midst of all the captives [Heb. *captivity*, or, *captve carrying away*: as elsewhere often] of Jerusalem and Judah, which were carried away captive unto Babel. [The very words of his prophecy follow not until chap. 42. 7, &c. But here in the sequel is inferred a relation of the passages that gave occasion to the aforesaid prophecy.]

2 For the captain of the guard caused Jeremiah to be fetcht, and said unto him; The LORD thy God hath spoken this evil [Mischiefe, misery, evil of punishment] upon this city: [thus speaketh an heathen man, to

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the shame and confusion of the Jews. Hence it appeareth that the King of Babel had understood what Jeremiah had prophesied. Compare above chap. 39. 11.]

3 And the LORD hath caused it to come, and hath done according as he had spoken : for ye have sinned against the LORD, and not obeyed his voice ; therefore this thing hath happened unto you. [Or, is this word come unto you : that is, this word of the Lord is accomplished upon you. Compare above chap. 39. 16.]

4 Now then, [Seeing thou art found to be a true Prophet] behold I have loosed thee this day from the chains which were upon thine hand, [others, hands] if it be good in thine eyes. [If it please thee] to come with me to Babel, then come, and I will set mine eye upon thee ; [See above chap. 39. 12.] but if it be evil in thine eyes, [that is, displease thee, dislike thee] to come with me to Babel, then forbear it : behold, all the land is before thy face, [that is, lieth open before thee. See Genes. 13. on vers. 9.] whither it is good and right in thine eyes to go, thither go.

5 And seeing he will not yet return, [He, namely Gedaliah, who is presently named; who will not so soon come hither again, that thou shouldest need to wait for his coming back, for he hath much business to dispatch at Mizpa. Others, And seeing he (namely Jeremiah) was not yet returned (he, namely Nebuzaradan said moreover :) or, returneth &c. By which few words inserted may be shewed how it came to pass that Jeremiah got among the rest of the captives, and was carried away with them ; to wit, because he had not yet repaired unto Gedaliah, when he was released out of the court of the prison, but continued among the people, and so was likewise bound with others and brought hither : therefore Nebuzaradan offereth him liberty to go to Gedaliah, that he might be safe and secure under his protection, as followeth. Others, Seeing he (to wit, Zedekiah ; spoken by way of contempt) shall not return any more, &c.] therefore turn thou to Gedaliah the son of Abikam, the son of Shaphan, whom the King of Babel hath set over the cities of Judah, and dwell with him in the midst of the people ; or whithersoever it is right in thine eyes to go, thither go : and the captain of the guard gave him victuals, [the Hebrew word so signifieth properly, but it is also generally taken for daily allowance which is allotted to a man ; below chap. 52. 34. See further Prov. 15. on vers. 17.] and a present, and let him go.

6 So Jeremiah came to Gedaliah the son of Abikam, to Mizpa : [Lying in the land of Benjamin, as some conceive. See Judg. 10. on vers. 17.] and he dwelt with him in the midst of the people that were left in the land.

7 Now when all the Commanders, [That is, captains, chief officers. So often in the sequel] of the armies that were in the field [that is, that kept, or abode in the field] they and their men, [that is, the souldiers which they had with them. So vers. 8.] heard, that the King of Babel had set Gedaliah the son of Abikam over the land, and that he had committed unto him the men, and the women, and the children, and of the poorest of the land, [Heb. poverty, or, thinness of the land. See 2 Kings 24. on vers. 14.] of them that were not carried away captive to Babel : [Compare this relation with 2 Kings 25. 23, &c.]

8 Then they came to Gedaliah to Mizpa : namely Ishmael. [See 2 Kings 25. on vers. 23.] the son of Nethaniah, and Johanan, the sons of Kareah, and Serizah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah, the son of a Maachathite, they and their men.

9 And Gedaliah the son of Abikam, the son of Shaphan, swore unto them, and to their men, saying ; Fear not to serve the Chaldeans ; abide [Or, dwell] in the land, and serve the King of Babel, so shall it go well with you.

10 And behold I dwell at Mizpa, to stand before the face of the Chaldeans [That is, to serve them: See Deut. 1. on vers. 38. and 1 Kings 1. on vers. 2.] which will come unto us : Ye then, gather wine, and summer-fruits, and oil, and put them in your vessels, and dwell in your cities which ye have taken. [That is, taken for your dwelling-places.]

11 Also when all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all those lands, [That is, that were fled into the countreys thereabout] heard, that the King of Babel had left [or, appointed, permitted. Heb. properly given] a remnant in Juda ; and that he had set over them [them that were left] Gedaliah the son of Abikam, the son of Shaphan :

12 Then all the Jews returned out of all places whither they were driven, and came into the land of Judah to Gedaliah to Mizpa : and they gathered very much wine, and summer-fruits.

13 But Johanan the son of Kareah, and all the commanders of the armie [Excepting Ishmael ; of whom in the sequel] came to Gedaliah to Mizpa,

14 And said unto him ; Dost thou know indeed [Heb. dost thou knowing know] that Baalis the King of the children of Ammon hath sent forth Ishmael the son of Nethaniah, to smite thee on the life ? [Heb. to smite thee (on) the soul ; that is, to take away thy life. See Deut. 19. 6. with the Annotat. so in the next verse.] But Gedaliah the son of Abikam believed them not.

15 Yet Jonathan the son of Kareah spake unto Gedaliah secretly at Mizpa, saying, Let me go, I pray thee, and smite Ishmael the son of Nethaniah, and no man shall know it : why should he smite thy life, and all Juda that are gathered unto thee be scattered, and the remnant of Juda perish ?

16 But Gedaliah the son of Abikam said unto Jonathan the son of Kareah, Do not this thing ; for thou speakest falsely of Ishmael. [Or against Ishmael. This was a token of Gedaliah's sincerity of heart : but he ought to have duly sifted out the truth of the business, and to have been upon his guard ; to prevent the mischief which afterward happened unto him by this traitour. See the next chapter.]

C H A P. XLI.

Gedaliah, and others beside, both Jews and Chaldeans, under a colour of friendship, are murdered by Ishmael, vers. 1, &c. who intendeth to carry away the rest of the people captive unto the Ammonites, but they are delivered out of his hand by Johanan, to who intendeth with the whole remnant to go into Egypt, 16.

But it came to pass in the seventh month, [After the Treaty (as some conceive) of Gedaliah with the Princes, whereof is spoken in the former chapter : or, after that Gedaliah was warned to beware of Ishmael ; or, after that he was set over the land] that Ishmael the son of Nethaniah, the son of Elisama, of the seed royal, [Heb. of the seed of the kingdom, as 2 Kings 11. 1. Ezek. 17. 13. Dan. 1. 3. Hence may be gathered, that this Ishmael was vexed that any other but himself should have the managing or government of affairs in Juda. See 2 Kings 25. 25.] and the Princes of the King [which had been among the great ones

ones with King Zedekiah. Some understand Princes of the King of the Ammonites. See above chap. 40. 14.] *to wit, ten men* [each having his men with him, as may be gathered from that which followeth] *with him, came unto Gedaliah the son of Ahikam to Mizpa: and there they did eat bread together at Mizpa.* [That is, feasted together, did eat and drink together (See Genes. 31. on vers. 54.) on purpose to murder Gedaliah under a shew and colour of friendship, as Absalom did his brother Ammon, 2 Sam. 13. 28, 29.]

2 *And Ismael the son of Nethaniah gat him up, together with the ten men that were with him, and they smote Gedaliah, the son of Ahikam, the son of Shaphan, with the sword: thus he, [Ismael with his men] slew him whom the King of Babel had set over the land.*

3 *Ismael also slew all the Jews that were with him, (namely) with Gedaliah at Mizpa, and the Chaldeans, the souldiers that were found there.*

4 *Now it came to pass on the second day, after he had slun Gedaliah, and no man knew (it); [Understand, that it was not yet noyied abroad.]*

5 *That there came men from Sichem, [See Judg. 8. on vers. 31] from Silo, [See Jos. 18. 1.] and from Samaria, [See 1 King. 16. on vers. 24.] fourscore men having (their) beard shaven, and (their) clothes rent, and (having) cut thmselves: [or having made cuttings on themselves; to wit, in their flesh, with knives or bodkins: having received this forbidden custome (of shaving their beards, and making cuttings in their flesh) from the heathen; or, desiring in simplicity to shew extraordinary grief for the sad estate and condition of Gods people. Compare above chap. 66. on vers. 9.] and meat-offering and incense were in their hand, [that is, they had taken along with them, they had with them, See 2 Sam. 8. on vers. 10. to shew their affection, at the place where they were wont to offer sacrifice, which was now burnt, 2 Kings 25. 9.] to bring (them) to the house of the LORD.*

6 *And Ismael the son of Nethaniah went forth from Mizpah to meet them, going all along and weeping: [Heb. going with going and weeping, feigning as if he grieved with them for the common calamities: as on the contrary he had before feasted and made merrry with Gedaliah, when he intended to murder him] and it came to pass when he met them, that he said, come to Gedaliah the son of Ahikam.*

7 *But it came to pass when they were come into the midst of the city; that Ismael the son of Nethaniah cut their throats, (and cast them) [That is here inserted from vers. 9.] into the midst of the pit, [or, pond, pool, ditch, cistern. Others, slew them by, or, about the midst, &c.] he, and the men that were with him.*

8 *But ten men were found among them, that said unto Ismael, slay us not; for we have hidden treasures in the field, of wheat, and barley, and oyl, and honey: so be forbare, and slew them not in the midst of their brethren. [That is, with and amongst the rest of their countrymen and kinsmen.]*

9 *Now the pit wherein Ismael did cast all the dead bodies of the men whom he had smitten on Gedaliahs side; [Heb. on Gedaliahs hand; that is, beside him, or next to him: hand for side, See 2 Sam. 18. on vers. 4. Prov. 8. on vers. 3. Others, for Gedaliahs sake: or (that were) under the hand of Gedaliah] is the same that King Asa made because of Baasba [that is, for fear of Baasba. Heb. from the face. This Asa did perhaps, when he repaired and fortified this city of Mizpa with the stones of Rama, wherewith Baasba had fought to fortifie Rama. See 1 Kings 15. 22. For what end this pit properly served, is uncertain, whether for fortification, or for warring for men*

and beasts in time of need, &c.] the King of Israel: thus (pit) Ismael the son of Nethaniah filled with the slun.

10 *And Ismael carried away captive all the residue of the people that were at Mizpa; to wit, the Kings daughters, [As below chap. 43. 6. Some understand hereby certain Virgins of the blood royal, or Ladies of honour, whom it may be Nebuchadnezzar left in the land: or which being hidden at first, afterwards came forth again, and were likewise committed to the charge of Gedaliah. Compare above chap. 38. 22. with the Annotat.] and all the people that were at Mizpa, whom Nebuzaradan the captain of the guard had commuted to Gedaliah the son of Ahikam: Ismael the son of Nethaniah carried them away captive, and departed to go over to the children of Ammon. [Compare above chap. 40. 14. and below vers. 15.]*

11 *Now when Johanan the son of Kareah, and all the captains of the armies that were with him, heard all the evil that Ismael the son of Nethaniah had done:*

12 *Then they took all the men, [The souldiers which they had with them] and went to fight with Ismael the son of Nethaniah: And they found him at the great water, which is by Gibcon. [Compare 2 Sam. 2. 13. with the Annotat.]*

13 *And it came to pass when all the people that were with Ismael, saw Johanan the son of Kareah, and all the captains of the armies that were with him; then they were glad.*

14 *And all the people that Ismael had carried away captive from Mizpa, turned themselves about: and they returned and went over unto Johanan the son of Kareah.*

15 *But Ismael the son of Nethaniah escaped from Johanaas face, with eight men, and he went to the children of Ammon.*

16 *Then took Johanan the son of Kareah, as also all the captains of the armies that were with him, all the remnant of the people, whom he had recovered from Ismael the son of Nethaniah, from Mizpa, [This may be understood of the people whom Ismael had carried away from Mizpa] (after that he had smitten Gedaliah the son of Ahikam) (to wit) the men that were souldiers, [Heb. men souldiers. Compare Judg. 4. on vers. 4. Others, valiant, or stout souldiers] and the women, and the little children, and the chamberlains, [or, courtiers. See Genes. 37. on vers. 36.] whom he had brought again from Gibcon: [See above vers. 12.]*

17 *And they departed, and pitched [Heb. sate, or, abode] at Geruth-Chimham, which is by Bethlehem, [Geruth, that is, dwelling-place; or, country of harbour, pilgrimage, where Chimham had sojourned or dwelt as a stranger: this place (which was by Bethlehem) being as some conceive, given him by David out of his own estate, for a recompence of the favours which he received from Barzillai his father at the time when he fled from Absalom. See 2 Sam. 19. 38, &c.] to go on, that they might come into Egypt.*

18 *From the face of the Chaldeans, for they were afraid of their face: because Ismael the son of Nethaniah had smitten Gedaliah the son of Ahikam, whom the King of Babel had set over the land. [From the face, &c. that is, for fear, as above vers. 9. being afraid that the king would revenge this murder upon them.]*

C H A P. XLII.

Johanan and all the people desire Jeremiah to ask counsel of God for them, with great promises of obedience, ver. 1, &c. Jeremiah, by command from God, prophesieth unto them their preservation in Judea, but their destruction in Egypt, with an upbraiding of their hypocrisie and obstinacy, 7.

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THEN all the captains of the armies, Johanan the son of Kareah, and Jerzaniah the son of Hushijah, and all the people from the least unto the greatest came near :

2 And said unto the Prophet Jeremiah, let us pray thee, our supplication fall down before thy face, [See of this phrase above chap. 36. on ver. 7. The meaning is, Let our humble petition prevail with thee, reject it not. Compare also below ver. 9.] and pray for us unto the LORD thy God for all this remnant : for we are left (but) a few of many, like as thine eyes do behold us :

3 That the LORD thy God may make known unto us the way wherein we shall go, and the thing which we shall do.

4 And the Prophet Jeremiah said unto them, I have heard it; [That is well understood. See Ge. 11. 7. in the Annotat. Or I hear, that is, I am ready to satisfy your desire.] behold, I will pray unto the LORD your God according to your words, and it shall come to pass, (that) the whole word which the LORD shall answer you, I will make it known unto you, I will not keep one word back from you.

5 Then said they unto Jeremiah, the LORD be a true and certain witness [Heb. a witness of truth, and certain, or faithful] between us : [or against us, among us] if we shall not do so according to every word (with) which the Lord thy God shall send thee unto us ! [an abrupt kind of oath, as above chap. 38. 16. See there]

6 whether then it be good or evil, [To wit, in our eyes; that is, whether it like or unlike us, please or displease us, whether it agree with our reason and understanding or not, whether it go with us or against us, whether it be acceptable or burthen some and grievous to us] we will be obedient unto the voice of the LORD our God, to whom we send thee, that it may go well with us, when we shall be obedient unto the LORD our God.

7 And it came to pass at the end of ten daies, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the armies that were with him; and all the people from the least unto the greatest.

9 And he said unto them; Thus saith The LORD the God of Israel, unto whom ye sent me to cast down your supplication before his face : [Compare above ver. 2.]

10 If ye will still dwell [Others, still abide : or returning (to wit, from your purpose) will abide; or dwelling will dwell] in this land, then will I build you, [See Psal. 28. on ver. 5.] and not break (you) down, and plant you, and not pluck (you out) : [Compare above chap. 24. 6. and 31. 4. and 33. 7.] for I repent me [See Genes. 6.] of the evil [of punishment] that I have done unto you.

11 Be not afraid of the face of the King of Babel, of whose face ye are afraid : be not afraid of him, saith the LORD : for I will be with you to save you, and to deliver you from his hand.

12 And I will give mercy unto you, [To wit, before the face of the King of Babel. See the same phrase Gen. 43. 14. and compare Nehem. 1. 11. Psal. 106. 46. Dan. 1. 9. and 1 Kings 8. 50. Ezra 7. 28.] that he may have mercy upon you, and bring you again unto your (own) land. [That is, cause you to dwell in peace in your own land, to make use of your fields, lands, vineyards, &c. which in former time of war you were constrained to forsake, and could not enjoy them. See above chap. 40. 11, 12.]

13 But if ye shall say, we will not abide in this land; that ye may not be obedient unto the voice of the LORD your God :

14 Saying, no, but we will go into the land of Egypt, where we shall see no war, [Compare above chap. 14. 13.] nor hear the sound of the trumpet, nor hunger after

bread, and there will we abide.

15 Now then therefore hear the word of the LORD, ye remnant of Juda : Thus saith the LORD of hosts, the God of Israel; if ye shall fully set your faces to go into Egypt [Heb. setting shall set, &c. that is, if ye shall cast your eyes wholly upon Egypt, if ye shall be wholly and firmly minded to go thither. So often in the sequel. Compare 1 Kings 2. on ver. 15.] and shall enter in to sojourn there :

16 Then it shall come to pass, that the sword which ye fear shall overtake you there in the land of Egypt : and the famine whereof ye are afraid, shall cleave unto you from behind there (in) Egypt, and ye shall die there.

17 So shall all the men be [That is, so shall it be with them] that set their faces to go into Egypt, to sojourn there, & they shall die by the sword, by the famine, by the pestilence : and they shall have none to remain or escape [Heb. have none remaining or escaping : meaning some few excepted, chap. 44. 14, 18.] from the evil [Heb. from the face of evil] that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; like as mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem, so shall my fury be poured forth upon you, when ye shall be come into Egypt : and ye shall be a cursing, [Or exclamation; that when they curse any man with an oath, they shall use your example for it, wishing that it may to befall them, as it hath befallen you. Compare above chap. 29. 22. and below chap. 44. 12. and Isa. 65. 15.] and an astonishment, [as above chap. 18. 16. and 19. 8. and 25. 9. and 29. 18.] and a curse, [as above chap. 24. 9. and 25. 18. and 26. 6. and 29. 18.] and a reproth, [above chap. 24. 9. and 29. 18.] and shall see this place [the land of Juda] no more.

19 The LORD hath spoken against you, [Or upon, concerning you] ye remnant of Juda; go not into Egypt, know assuredly [Heb. knowing ye shall know] that I have testified against you [or among you; that is, that I have earnestly as in the presence of God exhorted and admonished you : whereof God and your selves may be witnesses. I protest that I have done my endeavour] this day.

20 Certainly ye have seduced your (own) souls : [That is, ye have deceived your own selves, thinking by your hypocrisy to wrest God according to your own mind. Others, ye have seduced (me) or caused (me) to erre against your souls; that is, to your own destruction : or by (that which was in) your souls, that is, speaking otherwise to me than your hearts purposed to do, dealing as hypocrites with me] for ye sent me unto the LORD your God, saying, pray for us unto the LORD our God, and according to all that the LORD our God shall say, so make it known unto us, and we will do it.

21 Now I have this day made it known unto you : but ye have not hearkened unto the voice of the LORD your God, nor unto all (with) which he hath sent me unto you, [Or, nor unto anything for the which he &c. now they had above ver. 5. promised the clean contrary with a strong oath]

22 Now therefore know certainly [Heb. knowing ye shall know] that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye are minded to go, to sojourn there.

C H A P. XLIII.

The Commanders and all the proud ones among the people charge Jeremiah his prophesy with lying, they go into Egypt, and carry him and Baruch along with them thither, ver. 1, 2, &c. Jeremiah prophesieth at Tahpanhes by a divine token of the desolation of Egypt by Nebuchadnezzar, 8.

AND it came to pass when Jeremiah had made an end of speaking unto all the people, all the words of the LORD their God (with) which the LORD their God had sent him unto them; (to wit) all those words: [related in the former chapter.]

2 Then spake Azariah the son of Hosai, and Johanan the son of Kareah, and all the proud men, saying [in the plural number] unto Jeremiah, thou speakest a lie; the LORD our God hath not sent thee, to say, ye shall not go into Egypt, to sojourn there.

3 But Baruch the son of Neriah setteth thee on against us, that he might deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captive (to) Babel.

4 So neither Johanan the son of Kareah, neither the Captains of the armies, nor all the people obeyed the voice of the LORD, to abide in the land of Juda:

5 But Johanan the son of Kareah, and all the captains of the armies took all the remnant of Juda that were returned from all the heathen, whither they were driven, to dwell in the land of Juda.

6 The men and the women and the little children and the Kings daughters, [See above chap. 41. 10.] and every soul, [that is, man, person, [See Gen. 12. on ver. 5.] that Nebuzaradan the Captain of the guard had left with Gedaliah the son of Ahikam, the son of Saphan; also the Prophet Jeremiah, and Baruch the son of Neriah:]

7 And they went into the land of Egypt: for they were not obedient unto the voice of the LORD: and they came unto Tahpanhes, [See above chap. 2. on ver. 16. This place is held to be the same city which is called by the heathen writers Daphne.]

8 Then came the word of the LORD unto Jeremiah at Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, [Or brickerie, brick-house] which is by the door [or entry] of Pharaohs [See Gen. 12. on ver. 15. this seemeth to have been Pharaoh Hophra. So below chap. 44. 30.] house at Tahpanhes, before the eyes of the men of Juda.

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; behold I will send and fetch [Heb. take. See above chap. 37. on ver. 17.] Nebuchadnezzar the King of Babel, my servant, [See above chap. 25. on ver. 9. and 27. 6.] and I will set his throne upon these stones that I have hid, [by the ministry of my servant Jeremiah] and he shall spread his beautiful tent [or royal tent, pavilion. The Hebrew word is onely found here, and seemeth to have the name from singular beauty] over them.

11 And he shall come and smite the land of Egypt; [As below chap. 46. 13, &c.] him for death to death, [meaning, is appointed and ordained. See above chap. 15. 2, 3. Zach. 11. 9.] to death; and him for captivity to captivity; and him for the sword to the sword.

12 And I will kindle a fire [That is, cause or procure desolation, destruction. Compare above chap. 15. 14.] in the houses of the Gods [that is, Idolatrous Temples] of Egypt, and he shall burn them, and carry them

away captive; [Nebuchadnezzar shall burn the Idols of the Egyptians, and their houses or temples, and shall carry the Egyptians away captive.] and he shall put on the land of Egypt like as a shepherd putteth on his garment, [that is, he shall take the riches and spoil of Egypt to himself, for his own profit and benefit, and carry them away with him as easily and conveniently as a shepherd putteth on his shepherds coat, to cover himself therewith, and wrap himself in it against the cold: he shall be laden, covered, and as it were be wrapt round about with the spoil] and he shall march forth from hence in peace.

13 And he shall break the reared images [As 1 Kings 14. 23.] of Beth-shemesh, [that is, of the house of the Sun, called by the heathen writers Heliopolis; that is, the city of the Sun, where they committed abominable idolatry. This city is conceived to have been also called by the Hebrews On, Gen. 41. 45, 50.] which is in the land of Egypt, [there was another Beth-shemesh in Israel by the borders of the Philistines, 1 Sam. 6. 12. and he shall burn the houses of the gods of Egypt with fire.]

C H A P. XLIV.

Jeremiah representeth before the eyes of the people in Egypt the former sins and punishments of Juda, ver. 1, &c. he likewise prophesieth unto them their destruction in Egypt, 11 The desperate obstinacy of the Jews against this prophesy, 15 for which the Prophet grievously threatneth them the second time, and for a token foretelleth what shall befall the King of Egypt, 20.

THE word [Namely of the Lord] that came to Jeremiah concerning all the Jews which dwell in the land of Egypt: which dwell at Migdol, [See Exod. 14. 2.] and at Tahpanhes [as above chap. 43. 7.] and at Noph, [See Isai. 19. 13.] and in the land of Pathros, [See Gen. 10. on ver. 14.] saying:

2 Thus saith the LORD of hosts, [See 1 Kings 18. on ver. 15.] the God of Israel; ye have seen all the evil [of punishment] that I have brought upon Jerusalem, and upon all the cities of Juda: and behold they are a desolation at this day, and no man dwelleth in them:

3 Because of their wickedness which they have committed to provoke me to anger, going to burn incense, (and) to serve other gods which they knew not, they, you, nor your fathers.

4 And I sent unto you all my servants the Prophets, being up early and sending, [See above chap. 7. on ver. 13.] to say, Oh do not this abominable thing, [Heb. the thing of this abomination] that I hate.

5 But they hearkened not, nor inclined their ear, to turn from their wickedness: that they should not burn incense unto other Gods.

6 Therefore my fury and mine anger was poured forth, [Compare above chap. 7. 20. and 42. 18.] and hath burned in the cities of Juda, and in the streets of Jerusalem: so that they are become a solitariness (and) a desolation, as it is at this day.

7 And now, thus saith the LORD, the God of hosts, the God of Israel; wherefore commit ye (so) great an evil [Of guilt, that is sin] against your souls, [That is, to your own destruction, against your selves, against your lives, &c. Compare Numb. 16. on ver. 38.] to cut off from you the man and the woman, the little child and suckling [See of the Hebrew words, Psal. 8. on verse 3. out of the midst of Judah, that ye may leave your selves on remnant?] [All this, implieth the Lord, you will cause by this wickedness of yours: you carry your selves no otherwise, then as if ye had a mind and

and a desire to bring these miseries upon you : so in the sequel. Compare above chap. 18. on ver. 16.]

8 *Provoking me to anger by the works of your hands, burning incense unto other Gods in the land of Egypt, whither ye are come to sojourn there : that ye might cut your selves off, [Or might cut off (all remnant) unto your selves] and that ye might be a curse, and a reproch among all the nations of the earth ?*

9 *Have ye forgotten the wickednesses [Others, evils; that is, plagues. So in the sequel. But compare the next verse] of your fathers, and the wickednesses of the Kings of Juda, and the wickednesses of their wives, and your (own) wickednesses, and the wickednesses of your wives ; which they [namely the fathers, Kings, &c.] have committed in the land of Juda, [otherwise the mischiefs which they (to wit, the enemies) have exercised in your land, the evil that they have committed there] and in the streets of Jerusalem ?*

10 *They are not (yet) contrite (in heart) : [That is, they are not softened nor broken in heart, they have had no hearty sorrow and repentance, nor sued for mercy. See Psal. 51. on ver. 19.] neither have they feared, [Compare Prov. 28. on ver. 14. and above chap. 3. 8.] nor walked in my law, and in my statutes which I gave before your face, and before the face of your fathers. [That is, which I clearly and publicly pronounced unto you, and to your fathers, that ye might order your conversation accordingly.]*

11 *Therefore thus saith the LORD of hosts, the God of Israel, Behold I will set my face against you, for evil, and to cut off all Juda [To wit, mine angry face : as if God should say ; As they obstinately set their face against all my commandments, so will I set my face against them for their destruction. Compare Lev. 17. on ver. 10. and Psal. 21. on ver. 10.]*

12 *And I will take away the remnant of Juda, that have set their faces to go into the land of Egypt [See above chap. 42. on ver. 15.] to sojourn there ; and they shall all be consumed in the land of Egypt, they shall fall by the sword, they shall be consumed by the famine ; from the least unto the greatest, they shall die by the sword and by the famine : and they shall become a cursing, [See above chap. 42. on ver. 18.] an astonishment, and a curse, and a reproch.*

13 *For I will visit them that dwell in the land of Egypt, according as I have visited Jerusalem, by the sword, by the famine, and by the pestilence.*

14 *So that the remnant of Juda which are come into the land of Egypt to sojourn there, shall have none to escape, or remain : [Heb. none escaped or remaining : as above chap. 42. 17.] to wit, to return into the land of Juda, whither their soul longeth [Heb. whither they lift up their soul. See above chap. 22. on ver. 27.] to return to dwell there, but they shall not return thither ; saying those that shall escape, [Heb. the escaped ones ; to wit, some few godly persons that were carried against their wills into Egypt ; or else, whom it shall please God graciously to convert, and let them remain, that they may be witnesses of the truth of these prophecies. Compare below ver. 28.]*

15 *Then all the men which knew that their wives burnt incense unto other Gods, and all the women that stood by, being a great company, together with all the people that dwell in the land of Egypt in Pathros, answered Jeremiah, saying,*

16 *As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.*

17 *But we will do altogether [Or certainly. Heb. doing do] all that [Heb. word, thing, matter] which is gone forth out of our mouth ; [that is, we will perform our vows. See Numb. 30. 2. Judg. 11. 36. and below ver. 25.] burning incense to Melcheth of heaven, [See*

above chap. 7. the Annotat. on vers. 18.] *and offering drink-offerings unto her, like as we have done, we, and our fathers, our Kings, and our Princes, in the cities of Juda, and in the streets of Jerusalem : then were we satisfied with bread, and were merry, [Heb. good ; that is, merry. See Judg. 16. on vers. 25.] and saw no evil [that is, no mischief or adversity betel us. See above chap. 7. on vers. 7.]*

18 *But from that time that we left off to burn incense to Melcheth of heaven, and to offer drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine.*

19 *Also when we burn incense to Melcheth of heaven, and offer drink-offerings unto her, do we make her pictured cakes [See above chap. 7. on ver. 18.] to represent her, [To wit, curiously and painfully. The Hebrew word signifieth properly pain and sorrow, from whence consequently idolatrous images have their name, because they bring men to pain and sorrow : (See 1 Sam. 31. on vers. 9. and 2 Sam. 5. on vers. 21.) and moreover the word that is here used is taken for to picture curiously, and to form, or frame an idol. Compare Job 10. on vers. 8. Others, to honour her also : to move to grief, trouble, and consequently to compassion] and do we offer drink-offerings unto her without our men ? [That is, without the will and consent, or, company and help of our men : as if that could excuse them. By their men understand their lawful husbands, as vers. 15. 25.]*

20 *Then spake Jeremiah unto all the people, to the men, and to the women, and to all the people that had answered him so, [Heb. a or the word] saying :*

21 *The burning of incense which ye have burnt in the cities of Juda, and in the streets of Jerusalem, ye and your fathers, your Kings, and your Princes, and the people of the land, did not the LORD remember it, and came it (not) up into his heart ? [That is, did he not lay it to heart, so as that he hath punished you so sorely for it ? Compare above chap. 7. on ver. 31.]*

22 *So that the LORD could bear it no more because of the wickedness of your dealings, because of the abominations which ye have committed : therefore your land is become a desolation, and an astonishment, [See above chap. 18. on ver. 16.] and a curse that no man dwelleth in it, as it is at this day :*

23 *Because ye have burnt incense, and because ye have sinned against the LORD, and have not been obedient unto the voice of the LORD, and have not walked in his law, and in his statutes, and in his testimonies, therefore this evil hath happened unto you as it is at this day.*

24 *Moreover, Jeremiah said unto all the people, and to all the women, Hear ye the word of the LORD all Juda that are in the land of Egypt :*

25 *Thus speaketh the LORD of hosts, the God of Israel, saying ; (as for) you and your wives they [your wives. See above ver. 16. &c.] have spoken with your mouth, and ye have fulfilled it with your hands ; [That is, actually performed. As if the Lord should say, ye are agreed together in this business ; the one saith it, and the other doth it, ye help one another. Others, ye and your wives, ye have &c.] saying : we will altogether keep [Heb. performing ; perform, doing do ; that is, without default put in practice, perform] our vows which we have vowed, burning incense to Melcheth of heaven, and offering burnt-offerings unto her : (now) they [your wives,] have fully confirmed, perfectly established [Heb. confirming confirm. See above chap. 35. 14. with the Annotations] your vows, perfectly and fully kept, [Heb. doing done] ratified your vows.*

26 *Therefore hear ye the word of the LORD, all Juda that dwell in the land of Egypt : Behold, I swear by*

my great name, saith the LORD, if my name shall any more be named with the mouth of any man [See Job 12. on ver. 10. So in the next verse] of Juda in all the land of Egypt, that should say (as true as) the LORD Lord liveth! [an abrupt kind of speech very usual in oaths. See Deut. 1. on ver. 35.]

27 Behold, I will watch [Or be vigilant or wakeful. See above chap. 1. 11, 12.] over them for evil and not for good: and all the men [Heb. all (or every) man] of Juda that are in the land of Egypt shall be consumed by the sword, and by the famine, until they be at an end.

28 But they that escape from the sword [Heb. the escaped ones of the sword] shall return out of the land of Egypt into the land of Juda, few in number [Heb. men of number. See Gen. 34. on ver. 30. and compare above ver. 14.] and all the remnant of Juda that are come into the land of Egypt, [others, were come. Meaning those that escaped] to sojourn there, shall know [that is, find by experience, perceive. So in the next verse] whose word shall stand, mine or theirs. [Heb. of me or of them, that is, that which proceeded from me, or that which proceeded from them.]

29 And thus [That is related in the following verse] shall be the token unto you, saith the LORD, that I will visit you [that is, will punish you. See Gen. 21. on ver. 1.] in this place: that ye may know that my words shall surely stand [Heb. standing or rising up shall stand] against you for evil.

36 Thus saith the LORD, Behold, I will give Pharaoh-Hophra [Called by heathen writers Apries, by others Vaphres. This man was the grand-child of Pharaoh Necho, as Herodotus affirmeth in his second book] the King of Egypt into the hand of his enemies, and into the hand of them that seek his soul: [that seek to take away his life. See Exod. 4. on ver. 19. and 2 Sam. 4. on ver. 8. Herodotus writeth that he being vanquished by his own subject Amasis, was at last delivered unto the Egyptians (that made an insurrection against him) and was strangled by them. Some conceive, that this Apries caused the Prophet Jeremiah to be killed, peradventure because of this Prophecy, and at the request of these wicked Jews, whom it may be he delivered unto them to be stoned] like as I have given Zedekiah the King of Juda into the hand of Nebuchadnezzar the King of Babel, his enemy, and that sought his soul.

C H A P. XLV.

Baruch being grieved and fearfull because of these prophecies, is reproved of God for it by the Prophet, and comforted.

THe word that Jeremiah the Prophet spake unto Baruch the son of Neriah, when he wrote these words in a book from the mouth of Jeremiah; [See above chap. 36. 2, 4, &c.] in the fourth year of Jeboiakim the son of Josiah the king of Judah, [It appeareth plainly that in placing and gathering of these prophecies, the order of time is not every where exactly followed. [Compare above chap. 35. on ver. 1. and see in the next chapter, &c.] saying,

2 Thus saith the LORD, the God of Israel, concerning thee, O Baruch:

3 Thou sayest, wo is me now, for the LORD hath added grief to my sorrow: [For the godly were very few, wickedness prevailed, and present miseries were exceeding great, but the future were farre greater] I am weary of my fighting, and find no rest. [By the following answer may be gathered, that Baruch, as a godly man, believing all these prophecies concerning the destruction of Jerusalem, and of the whole land, &c. was exceedingly grieved and troubled at

it, but in the mean while, through humane frailty, was too much dismayed and perplexed at the condition of the people of the Jews in general, and for his own person in particular: for which he is reproved of God, and yet nevertheless comforted.]

4 Thus shalt thou say unto him; Thus saith the LORD; Behold, that which I have built, I break down; & that is, I go about to break it down: I will do it forthwith. So in the sequel] and that which I have planted I pluck up, even this whole land.

5 And shouldest thou seek great things for thy self? [That is, shouldest thou desire a quiet, prosperous, and flourishing estate for the people of the Jews, and for thine own self?] seek them not: for behold, I bring evil [of punishment] upon all flesh, [that is, a general calamity upon all sorts and conditions of men. See Gen. 6. on ver. 12.] saith the Lord; but I will give thee thy soul [That is, thy life] for a prey, in all places whither thou shalt go. [As if God should say, let my grace, with this mercy, be sufficient, that thou art preserved as in a general deluge. Compare above, chap. 38. 2. & 39. 19.]

C H A P. XLVI.

The title of the following prophecies, verse 1. A prophecy of the discomfiture of the King of Egypt, Pharaoh-Necho. 2. And further of the totall destruction of Egypt by Nebuchadnezzar, with an additional promise, 13. Gods people are comforted in their afflictions, 27.

THe word of the LORD which came unto the Prophet Jeremiah, against the Gentiles.

2 Against Egypt: [Or, concerning Egypt, or the Egyptians: against the army of Pharaoh-Necho king of Egypt, which [Or who; to wit, Pharaoh-Necho] was at the river Phrath, [Euphrates. See Gen. 2. on ver. 14. So in the sequel] by Carchemis: [Or at Carchemis: understanding it of King Pharaoh-Necho himself, who had his army thereabouts: it being uncertain whether he in the time of Josiah (whom he conquered) after he took this City, (which Sennacherib had taken from the Syrians) or whether he was again before it with his army to subdue it, or whether he had continued the siege from that very time. See 2 Kings 3. on ver. 29. and 2 Chron. 35. 20 also Josh. 10. 9. which Nebuchadnezzar the king of Babel smote, in the fourth year of Jeboiakim, the son of Josiah the king of Judah. [To wit, in the life-time of his father Nabopolassar, after that Jeremiah had prophesied of all these things before, as followeth: after which discomfiture the king of Egypt tarried at home; though he undertook another expedition yet in Zedekiah's time, but in vain. See 2 Kings 4. 7. and above chap. 37. 5, 11.]

3 Make ready the shield and the buckler, and draw near to the battel. [To give battel: Thus the Prophet speaketh to the Egyptian souldiers, in a deriding way: as if he had said, prepare your selves as well as ye may, it will be but in vain, ye shall notwithstanding be smitten. Compare below chapter 51. 11.]

4 Tye, harness the horses [To wit, to the charers, out of which the charet-horsemen in those times were wont to fight. See 2 Sam. 10. on ve. 18. Heb. bind. Compare Genes. 46. 29. and Exod. 14. 6. 1 Kings 18. 44. &c. where the same Hebrew word is used. Others, saddle the horses] and get up ye horsemen, and set your selves with (your) helmets: scour the spears, put on the brigandines.

5 Wherefore do I see, [In a propheticall vision, which God shewed him concerning this matter] (that) they are dismayed; (and) driven back? even there

their champions are smitten, and take the flight, [Heb. flee the flight] and look not back: there is fear round about, saith the LORD.

6 Let not the swift [Heb. light; to wit, of foot, as 2 Sam. 2. 18. that is, swift in running] flee away, neither let the champion escape: [God meaneth, that neither swiftness nor strength shall avail them. Others, the swift shall not flee away, neither shall the champion escape] they stumbled and fell toward the North, by the bank [Heb. by the hand, or side. See above chap. 41. 9.] of the river Phrath.

7 who is this (that) marcheth up as a stream, whose waters are moved as the rivers? [This similitude hath respect to the situation of Egypt, that had many rivers or streams of water. Understand hereby the multitude of souldiers, with whom Pharaoh came marching on most proudly]

8 Egypt [That is, the Egyptians] marcheth up like a stream, and (his) waters are moved like the rivers: and he saith, I will march up, I will cover the earth, [with the multitude of my souldiers, as with a cloud] I will destroy the city, and them that dwell therein. [If by the city here be meant Carchemis, whereof above ver. 2. then he had not yet taken this city, but intended now to subdue and conquer it. Others understand by the city, cities and inhabitants in general. See below chap. 47. 2.]

9 March up ye horses, and rage ye chariots; That is, march madly and furiously] and let the champions march forth: the Ethiopians [Heb. Cush. See of these, and of the Putians and Lydians, of whom in the sequel, Genes. 10. on ver. 6, 13. These were hired by the king of Egypt. See ver. 16, 17, 21.] and the Putians that handle [that is, bear, practise, exercise] the shield, and the Lydians, that handle and bend [Heb. properly tread. See Psal. 7. 13.] the bow.

10 But this day is the Lords, the LORDS of hosts; [See 1 Kings 18. on ver. 15.] a day of vengeance, that he may avenge himself of his adversaries, and the sword shall devour, and be satiate, and made drunk with their blood; for the Lord LORD of hosts hath a slay-offering [Or, slay [that is, he will cause his enemies to be slain, and this his righteous judgment shall be so acceptable unto him as a slay-offering; for his Name shall be thereby glorified. Compare Isa. 34. 6, Ezek. 39. 17, &c. with the Annotat.] in the land of the North [For Carchemis lay Northward from Egypt] by the river Phrath.

11 Go up to Gilead [See Genes. 37. 25. with the Annotat.] and fetch [Heb. take. See above chap. 37. on ver. 17.] balm, [to cure the wounds that are given. Compare above chap. 8. 22. and below chap. 51. 8.] thou Virgin daughter of Egypt: [That is, ye people or inhabitants of Egypt, that boast of your power, prosperity, and unconquerableness, as if none were able to master or force you: as a virgin is proud of her beauty or virginity. Compare 2 Kings 19. on ver. 21.] in vain dost thou multiply medicines, there is no cure for thee. [Or, plaister, &c. Heb. rising, coming up, &c. (See above chap. 30. on ver. 13, and 17.) so that all your talking of Physick will not help you.]

12 The nations have heard thy shame, and the land is full of thy cry: for they have stumbled, champion against champion they are fallen both together [Or, both stumbled over the other. [Heb. champion against champion, offended themselves or, champion hath fallen by, or over champion.]

13 The word, which the LORD spake to the Prophet Jeremiah, concerning the coming of Nebuchadrezzar King of Babel, to smite the land of Egypt. [That is, to subdue the land, and to smite the inhabitants thereof. Com-

pare above chap. 43. 11. and below chap. 47. 1, &c. This is now a Prophecy of Nabuchadrezzar's marching up into Egypt. Compare Isa. 19. 1, &c. and Ezek. chapters 29. 30. and 32.]

14 Declare it in Egypt, and cause it to be heard at Migdol; [See of this place above chap. 44. on ver. 1.] cause it also to be heard at Noph, and at Tabpanhes say; stand up, [For thine own defence: as above ver. 4.] make thee ready, for the sword hath consumed whatsoever is round about thee. [That is, shall certainly do it. Or, as the sword of the Babylonians hath devoured whatsoever is round about thee, so shall it be thy turn also.]

15 Why are thy strong men swept away? [In the Hebrew that word strong men is put in the plural number, and the word swept away, in the singular; that is, every one of thy strong or valiant souldiers. So in the sequel] they stood not, [They neither could nor durst stand against the Babylonians] because the LORD drove them on. [Or, thrust them on, thrust them down.]

16 He made many stumbling ones: [Heb. he multiplied the stumbling one] yea one fell upon another; [Heb. the man upon, or with his neighbour] so that they said, Arise, and let us return to our (own) people, and to the land of our nativity [that is, our own country] because of [or barely for] [Heb. from the face of] the oppressing sword. [Others, because of the sword of the oppressing (land) See above chap. 25. on ver. 38. Those that were come out of other countreys to help Pharaoh, said thus to one another. Compare Isa. 53. 16.]

17 They did cry there, Pharaoh the King of Egypt is (but) a noise: [That is, a meer boaster and bragger, that maketh a great stir and ado, but to little purpose: he hath (as it followeth) carelessly overslipped his time, he is risen too late; and we must suffer for it now. Others, is wasted, or ruined. Heb. a great noise, or, a desolation which is done with a great noise, or, cracking] he hath let the appointed time pass. [Or let slip the opportunity and season to fight, or to prevent this mischief, according to the warning given him.]

18 (As true as) I live, saith the King whose Name is the LORD of hosts; he shall surely come as Tabor among the mountains, and as Carmel by the sea. [That is, as mount Tabor exceedeth all other mountains, and as mount Carmel is seen afar off in the sea: so shall Nebuchadrezzar surpass all his enemies, and subdue them under him. Others take it as an abrupt kind of an oath in this sense: as certainly as those mountains are firmly and well rooted, shall this work of mine be likewise fulfilled. Of Tabor see Judg. 4. on ver. 6. of Carmel, 1 Kings 18. on ver. 19.]

19 Make furniture of carrying away captive for thy self, [That is, pack up all, get bag and baggage ready, which thou mayest have need of when thou goest into captivity. Compare Ezek. 12. 4, &c.] thou inhabitant, [Thou that imaginest that thou dwellest so safe and secure. Compare Isa. 47. 8. and 48. 18] thou daughter of Egypt: for Noph [As above ver. 14.] shall become a desolation, and shall be burnt, [Others, shall be waste, or desolate,] (so) that none shall dwell in it.

20 Egypt is a very fair heifer: [That is, like a young cow-calf, a young heifer, fat, wanton, and lusty] the slayer [Or, carver, bawer, Heb. the carving, cutting, cutting asunder; that is, he whom we call the slaughter-man, or, the butcher. See Job 35. on ver. 13. and 33. on ver. 6.] cometh, he cometh from the North. [Or, the slayer of the North, he cometh, he cometh; that is, he will certainly and suddenly come]

21 *And even her hired ones* [Those souldiers which Egypt (that young heifer, that wanton daughter) hath hired and taken on or listed for money or wages, which are among her forces] *in the midst of her, are like fatted calves*; [Heb. calves of fattening] *but they also are turned back*, [or will be turned back: and so in the sequel] *they are fled (away) together, they did not stand: for the day of their destruction [or ruine, deadly mischief] is come upon them, the time of their visitation.* [that is, punishment. See Gen. 21. on ver. 1.]

22 *Her voice shall go like a serpents*; [That is, Egypt shall not brag and boast so any more, as she did in times past, but on the contrary utter a low voice and speak humbly when the Babylonians shall come upon her. Compare Isa. 29. 4.] *for they [the Babylonians] shall march along with an army, and come into her with axes, as hewers of wood.*

23 *They have hewn down her forest*, [That is, the cities, and villages, also the people, or the souldiers of Egypt, which by reason of the great multitude of people are compared to a forest full of trees. Compare Isa. 10. 18, 19.] *saieth the LORD, though it is not to be searched: [to wit, the number of trees; that is, of men] for they are more then Grasshoppers, so that men cannot number them.* [Heb. they have no number. So Judg. 6. on ver. 5.]

24 *The daughter of Egypt is ashamed: she is given into the hand of the people of the north.* [That is, of the Babylonians.]

25 *The LORD of hosts, the God of Israel saith; behold, I will visit upon the multitude of No*, [or the common people of &c. The Hebrew word *Amon* is likewise so taken in this book, below chap. 52. 15. for *Hamor*, that is, multitude, company of people, or assembly of men and women, that by their stirring and multitude make a noise. Compare Ezek. 32. 15. at that time the city of No (that is, according to the common opinion Alexandria) was a very famous populous sea-port and city of traffick in Egypt: otherwise *Amon* signifieth a nourisher, foster-father, or a nursing child which is fed and brought up by others; therefore some render it here, the nursing father, or the nursing children; that is, those that have their maintenance by No; as that may be truly affirmed of great cities of trading, that many men have their livelyhood by them. Compare Nahum 3. 8.] *and upon Pharaoh, and upon Egypt, and upon their gods, and upon their kings*: [that is, not onely this king, but also his successors: or the Princes and Rulers of Egypt, who put their confidence in their King, and were likewise as petty kings in so great and mighty a kingdome. Compare above chap. 19. on ver. 3. and further Gen. 14. on ver. 5. also Jos. 12. 9, &c.] *yea upon Pharaoh and them that trust in him.*

26 *And I will deliver them into the hand of those that seek their soul*, [That is, that seek to take away their lives: as above often] *and into the hand of Nebuchadrezzar the King of Babel, and into the hand of his servants*: but afterwards it [namely, the daughter of Egypt; that is, the land of Egypt. See ver. 24, and 11. with the Annotat.] *shall be inhabited, as (in) the daies of old*, [Compare Ezek. 20. 11, 13, 14. and see the contrary of Babel, below chap. 50. 39.] *saieth the LORD.*

27 *But thou my servant Jacob fear not, and be not dismayed O Israel*; for behold I will deliver thee out of far (countries) and thy seed, [that is, posterity] *out of the land of their captivity: and Jacob shall return, and be still and quiet, and none shall make (him) afraid*, [or cause him to quake, or tremble]

28 *Thou (thou) my servant Jacob fear not, saith the LORD; for I am with thee: for I will make a full end of all the heathen*, [See above chap. 4. on ver. 27.] *whither*

I shall have driven thee, but I will not make a full end of thee, but correct thee in measure, [See above chap. 10. on verse 24. and 30. 11.] *and not hold thee altogether guiltless.* [Heb. holding guiltless not hold thee guiltless: as above chap. 30. 11. that is, not let thee utterly go unpunished]

C H A P. XLVII.

A prophesy against the Philistines, Tyrians, Zidonians, and others that lay by the sea side.

THe word of the LORD that came to the Prophet Jeremiah against the Philistines, before that Pharaoh smote Gaza. [Compare above chap. 46. 13. Some conceive that Pharaoh-Necho, in the life-time of Josiah had taken the Philistines land and kept it, until the coming of Nebuchadnezzar, before he marched up the first time toward Charchemish, here prophesied of, (See above chap. 46. 2.) then should Jeremiah have prophesied this at such time as Josiah was yet in his prosperity. Of Gaza see above chap. 25. 9, 20, and Judg. 1. on ver. 18. and 16. on ver. 1. and Amos 1. 6.]

1. 2 *Thus saith the LORD, Behold, waters rise up out of the north*, [By waters here is meant the great & dreadful army of the Babylonians: (See this phrase Isa. 8. 7.) as continually in these prophesies by the North is meant Babel: Compare especially above chap. 25. 9, &c. Though some conceive (from ver. 1.) that Pharaoh-Necho did all this when he came back out of Syria from the north (after the death and overthrow of Josiah) to the South] *and shall become an overflowing brook, and overflow the land, and the fulness thereof*, [that is, all that is in it. Compare Psal. 24. 1. and 89. 12. and 104.] *24. the city and them that dwell therein*; [as above chap. 46. 8.] *and the men shall cry, and all the inhabitants of the land shall howl*; [Heb. man and inhabitant]

3 *Because of the sound of the noise of the hooves of his [the enemies] strong (horses)*, [See of the Hebrew word, Psal. 22. on ver. 13. So above chap. 8. 16 and below chap. 50. 11.] *because of the noise of his chariots, (and) the rumbling of his wheels: the fathers look not back to the children, because of the feebleness of hands*: [that is, in regard of their want of courage. See 2 Sam. 4. on ver. 1.]

4 *Because of the day that cometh to destroy all the Philistines, to cut off every remaining helper to Tyrus and Zidon*, [Others, to cut off with, or beside Tyrus (Heb. Tzor) and Zidon, every remaining helper. Compare above chap. 25. 22. and 27. 3. Ezek. chapters 26. 27. 28. And see of both these cities, Jos. 19. on ver. 29. and Gen. 10. on ver. 15. Heb. every remaining one that helpeth] *for the LORD will destroy the Philistines, the remnant of the Isle of Caphtor*. [That is, of the country lying by or beyond the mid-land sea; hereof are sundry opinions. It may be that this land lay between Egypt from Patros, and the land of the Philistines. See Psal. 72. on ver. 10. Of Caphtor see Gen. 10. 14. Dent. 2. 23. Amos 9. 7.]

5 *Baldness is come upon Gaza*; [That is, the inhabitants of Gaza shall make themselves bald in token of mourning. So of making incisions in the flesh, see above chap. 16. on ver. 6.] *Askelon [lying in the low grounds by the sea-side. See Judg. 14. on ver. 19.] is cut off (with) the remnant of their valley: how long wilt thou make to thy self?* [See Dent. 14. 1. above 16. 6.]

6 *O wo, thou sword of the LORD*, [Compare above chap. 25. on ver. 29. and Ezek. 21. 8, 9, &c.] *how long wilt thou not be quiet?* [That is, how long wilt thou continue ere thou be quiet? Some take this to be a complaint of the Philistines, of or concerning their

their misery] enter into thy scabberd, [Heb. be gathered, gather thy self; that is, commit thy self to the covering of thy scabberd. Of the use of this word see Psal. 26. on vers. 9.] rest and be still.

7 How shouldest thou be quiet? [These are the words of the Prophet] The Lord indeed hath given the (sword) a charge against Ask laa, and against the Scabberd, there hath he appointed it. [The Lord hath there appointed the sword its place and time to rage. Compare Mic. 6. 9. and Ezek. 25. 16. Zephani. 2. 5, 6.]

C H A P. XLVIII.

A prophesie against the Moabites, because of their manifold sins, especially their intolerable insolence and contempt of God and his people, with a promise annexed.

Against Moab [Or, of Moab. Compare Isa. chap. 15. and 16. Ezek. 25. 9. Amos 2. 1. and above chap. 25. 21. and 27. 5.] thus saith the LORD of hosts, the God of Israel; Wo unto Nebo, [this city, and those that follow, lay all beyond the Jordan in the land of the Moabites. See Numb. 32. 31, &c.] for it is destroyed [that is, it shall certainly be destroyed. So in the sequel] Kirjathaim is confounded, it is taken: (the city) of the high place [some conceive this to be Hesbon, lying upon a great high mountain, of which the Moabites especially boasted, as followeth: or one of the chiefest fortresses. Others understand Bamoth, from Isa. 15. 2. and here below, vers. 35. Others, the rock Sela, from vers. 28. Some retain the Hebrew word Misgab in the text] is confounded and afraid.

2 Moabs boasting of Hesbon is no more; [Hesbon was a royal city, Deut. 2. 24, &c. repaired by the children of Reuben, Numb. 32. 37. Others, there is no (more) boasting of Moab, at Hesbon have they, &c. [they have thought evil against it, [the enemies have determined to destroy Hesbon. This is aptly fitted in the Hebrew to the word Hesbon, Heb. Chesibbon; that is, thought, imagination; and Chuschab is to think, to devise. So in the sequel to the city of Madmen is applied Tiddommi. Madmena, Isa. 25. 10. (where also mention is made of Moab) is taken for dung, excrement, and the Hebrew word from whence this Tiddommi is derived, signifieth to cut off, to cut down, to be destroyed [saying] Come and let us cut it off, that it be no (more) a people: [compare above chap. 33. 24. and below, vers. 42.] also thou O Madmen [See of another Madmena, Isa. 10. 31.] shalt be cut down; the sword shall destroy thee.

3 There is a voice of crying from Horonaim; destruction and a great breach. [That is, desolation, murder, &c. See above, chap. 4. on vers. 6, and 20.]

4 Moab is broken: [Compare above chap. 17. 18. and 22. 20, &c.] her [In the feminine gender. In this prophesy is spoken of Moab sometimes in the feminine, and sometimes in the masculine gender. So in the next chapter of Ammon, Edom, &c. and consequently of Babel, Midian, &c. Sometimes respect may be had to the land, and sometimes to the people. Also the Hebrew word which signifieth land, or earth, is used in both genders, but most of all in the feminine. Compare below chap. 51. on vers. 28.] little (children) have caused a cry to be heard.

5 For (in) the going up of Lubith weeping upon weeping shall go up: [Compare Isa. 15. 5.] for in the going down of Horonaim, [where men go down from Lubith to Horonaim, lying in the low grounds close by Lubith] the adversaries (of Moab) have heard a cry of calamity. [Heb. cry of a breach, or, of breaking; that is, murder, or, wailing cry of the Moabites, cry-

ing to one another, as followeth. So Isa. 15. 5. Others, the enemies that cried breach were heard.]

6 Flee, deliver your souls; [That is, save you selves (as we use to say) or your persons] and be as the heath in the wilderness, [as dry, waste, bare, and solitary, as the heath, or Tamarisk shrub in the wilderness. See above chap. 17. on vers. 6. Heb. Aroer; which also suiteth to the city of Aroer, whereof below vers. 19.]

7 For for thy confidence in thy works, [Thus we also use the word works, for all manner of buildings and fortifications, whereof Moab, as inhabiting for the most part a plain and even land, seemeth to have been well provided, and to have trusted therein against all invasion, as is here exprest] and in thy treasures, thou shalt also be taken: and Camos [Heb. Chemosh, the Idol of the Moabites: (See Numb. 21. 29.) as also of the Ammonites, Judg. 11. 24.] shall go forth into captivity, [Or, among the captives, or, those that are carried away captive. So below vers. 11. Compare Isa. 46. 1. with the Annot.] his Priests, and his Princes together. [his, to wit, the Idol Camos his Priests, that honoured and adhered unto this Idol as their Lord and king, to whom his Princes are also added. So below chap. 49. 3. Compare Hos. 10. 5. and Ezek. 43. 7.]

8 For the destroyer [The King of Babel] shall come upon every city, (so) that not a city shall escape, and the valley shall perish, and the plain [Or, flat land] (shall) be destroyed: for the LORD hath said it.

9 Give feathers unto Moab; [Spoken in a deriding way] for she shall go forth flying: [In stead of making resistance (will the Prophet say) they shall seek to flee away with all speed, like a bird] and her cities shall become a desolation, that no man shall dwell in them.

10 Cursed be he that doth the work of the LORD [To wit, the cutting off the Moabites, which was commanded and enjoined by God unto the Babylonians] deceitfully: [Heb. (with) deceit; that is, slyly, slowly, so that he doth not perform his matters charge. Compare Prov. 10. on vers. 4. and 12. 24, 27.] yea cursed be he that keepeth back his sword from blood. [The blood of the Moabites, that he should not shed it by the sword. Compare above chap. 47. 6, 7.]

11 Moab hath been quiet, [That is, secure and careless, living at ease, and in pleasure, (Compare Amos 6. 10.) not fearing any violence; compare Prov. 1. 32, 33. and above, chap. 46. 27. where another kind of quietness is promised unto the people of God] from his youth, and he hath taken still on his lees, [or, dregs] hath not been emptied from vessel into vessel, [or, let off, drawn off the lees from one vessel into another: a similitude taken from wine: the meaning is, that Moab having continued in his own country from the beginning, was grown rich, luxurious, mighty and insolent, as the following words declare] and hath not walked into captivity: therefore his taste remained [Heb. stood] in him, and his sent is not changed.

12 Therefore behold, the day is come saith the LORD, that I will send unto him strange guests, that shall carry him into strange places; [Or, wanderers, walkers, that shall cause him to wander and straggle abroad in strange countreys. Compare above, chap. 2. 26. with the annotation] and empty vessels, and beat [or scatter. See Judg. 7. on vers. 19.] their bottles [meaning wine-bottles. See above chap. 13. 12.] in pieces.

13 And Moab shall be ashamed because of Camos: [See above, vers. 7.] like as the house of Israel was ashamed because of Bethel, [that is, for the idolatrous golden calf of Bethel, and the idolatry which they committed therewith. See 1 Kings 12. 28, 29, &c.]

their

their confidence, [that is, wherein they put their confidence.]

14 How will ye say, *We are champions, and valiant men* [Heb. *men of valour, or, courage*] for battel?

15 Moab is destroyed, [That is, whereas Moab must be suddenly destroyed: and so in the sequel] and gone up [that is, broke up, gone away] (out of) his cities, [Others, *her cities are gone up into smoke*; that is, burning. Or, (the destroyed) hath *scalded her cities*] and the choice of his young men is gone down to the slaughter: [for to be slain. Compare below chap. 50. 27. [saith the king whose name is the LORD of hosts.

16 Moabs destruction [As above chap. 46. 21.] is near to come: and his evil [Of punishment; that is, ruine] hasteth greatly.

17 Bemoan him all ye that are round about him, and all (ye) that know his name; [That knew how famous and renowned he hath been: see Gen. 6. on vers. 4.] say, how is the strong staffe, the beautiful stick [Heb. *the staff of strength, the stick of beauty, or, of ornament*, that is, that mighty and magnificent people, or kingdom] broken?

18 Come down from (thy) glory, and dwell in thirst, [That is, in dry places, in want of all things] thou inhabitant, [Compare above, chap. 46. 19. with the Annotat.] thou daughter of Dibon: [also a city of the Moabites, lying on a mountain. See Isa. 14. on vers. 2.] for Moabs destroyer is come up against thee; he hath spoiled thy strong holds.

19 Stand by the way, and espy, thou inhabitant of Aroer: [Lying by the brook Arnon, Deut. 2. 36.] Ask the fleeing (man) and the escaped (woman) say, what is there done? [because ye see thus amazed: a lively description of that which is done at such times, and should be done there.]

20 Moab is confounded, for he [Heb. *she*] is cast down, [Or, *afraid, astonished*] howl and cry; [See Isa. 16. 7.] publish it at Amon, [a city lying by the mountains, where the original of both the brooks Arnon was, having the same name] that Moabs destroyed.

21 And the judgement [That is, punishment. See Deut. 19. on vers. 6. and Prov. 19. on vers. 29. So below vers. 47.] is come upon the plain land: [That is, flat land. There was such a countrey in Moab, so called; the following names are all of them names of cities of the Moabites. It is conceived, that the Moabites took them all again either by force, or with the consent of the king of Assyria, after that the ten tribes were carried away captive: for they being subdued in Davids time, (2 Sam. 8. 2.) and afterwards rebelling, were conquered again by Joash, &c. 2 Kings 3. 4, &c.] upon Holon, and upon Jahazah, and upon Mephath.

22 And upon Dibon, and upon Nebo, and upon Beth-diblahaim,

23 And upon Keriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Keriath, and upon Bozra; [Not of the Edomites, (as below chap. 49. 13. and elsewhere often) but of the Moabites. Some conceive it to be Bezer, Jos. 21. 36.] yea upon all the cities of the land of Moab, that are far off, and that (are) near.

25 The horn [See Deut. 33. on vers. 17. and in particular, Psal. 75. 11.] of Moab is cut off, and his arm [See Job 22. on vers. 8. and in particular, Psal. 37. 17.] (is) broken, saith the LORD.

26 Make him drunken, [Ye Babylonians; to wit, with the cup of Gods wrath. See above chap. 25. 15, 16. and Isa. 63. 6.] Because he hath magnified himself against the LORD: [Hath insulted against God and his people both in words and deeds. Com-

pare Psal. 35. 26, 27. with the Annotat. and below vers. 42.] therefore Moab shall clap (with the hands) in his vomit, [like mad drunkards, that falling down to the ground, clap their hands, and keep a stir in their own vomit. Others, *wallow themselves, &c.*] and he himself also shall be a derision. [As he formerly did use to deride the people of God, as followeth.]

27 For was not Israel a derision unto thee? [Yea certainly, will the Lord say: meanings, when Israel was punished and carried away captive] was he found among thieves, [discovered and taken in the very act of theft, who are wont to be derided] See above chap. 2. 26. and Job 30. 5.] that thou wast (so) moved, from the time that thy words were of him? [Or, *didst shake for joy*, when thou didst talk of him, mocking at his miseries, as Edom did at Judas.]

28 Forsake the cities, and dwell in the rock, [Some conceive this to be a fortress lying in the south, and by the wilderness of Moab, which was also destroyed, Isa. 16. 1. and is meant above vers. 1. Others take it to be meant in general of rocks and shelves] ye inhabitants of Moab: and be like a dove that maketh her nest in the passages [that is, in the sides, in the cliffs, crannies, holes] of the holes mouth.

29 We have heard the pride of Moab, (he is very proud:) his stoutness, and his arrogance, and his pride, and the haughtiness of his heart. [Compare Isa. 16. 6, 7.]

30 I know his wrath, [Or, *rising, overflowing anger*] saith the LORD, but not so: his bars [That is, his vain empty counsels, his imaginary confidence. Compare Psal. 7. 15.] do not effect it so. [Compare Isa. 16. 6. Such kind of phrase we do also use in our language, of a man that presumptuously intendeth to go thorow with his own design: not so, he shall not go thorow with it so, it will not be done so: lies will not do it, &c. Others, (because the Hebrew particles *ken* and *baddin* also admit of other signification) thus: but there is no firmness, his bars (whereon he relied) make no firmness. Both in a good sense, to wit, that Moab with all his pride and vain confidence shall find himself deceived in the end.]

31 Therefore will I howl over Moab, yea I will cry for all Moab: for the men of Kir-heres [Some conceive this to be the name of another city in Moab, so called, because it had a brick-wall. Compare Isa. 16. 7, 11.] shall they sigh. [Or, *grumble, mutter, peep*; as men use to do in an unexpected mischance, grief, wonder &c. Others, *shall (my heart) sigh.*]

32 Above the weeping of Jazer will I weep for thee, [That is, more yet then Isaiah wept for Jazer. See Isa. 16. 9. Others, *from, or, with the weeping of Jazer*: that is, as Isaiah did; I will take my weeping from his, joyn my self with him in it, &c.] thou vine of Sibma; thy branches [or young grafts, twigs, plants] are gone beyond sea, they have reached unto the sea of Jazer: [As men are wont to deal with noble vines: thus the Prophet speaketh, because there were many vines in the countrey of the city Sibma, and not far off from thence lay the city of Jazer by the brook Arnon, which from thence ran along thorow the sea, that is, the lake of Jazer, between Jazer and Acor: and beyond this lake in the north-east, some say that there be also many vines, whose plants peradventure were carried over thither from Sibma; or else transported out of the land] (but) the destroyer [the Babylonian] is fallen upon thy summer-fruits, and upon thy vintage.

33 So that joy and gladness is taken away [Heb. gathered. See Psal. 26. on vers. 9.] out of the fruitful field, [Heb. Carmel. See above chap. 2. on vers. 7.] namely out of the land of Moab: for I have caused the

wine to cease [That is, I will make that there shall be no wine. These are Gods words] from the tubs; [or, wine-fat. See Joel 3. on vers. 18.] men shall not tread [grapes] with shouting: Heb. Kedad. See above chap. 25. on vers. 30.] shouting shall be no shouting. [But rather like a cry of murder.]

34 Because of the cry of Hesbon unto Eleale, unto Jahas have they lifted up [Heb. given] their voice, from Zoar unto Horonaim, that heifer of three years old: [Which cities inhabitants are so full-bodied, fat, lusty, strong, and wanton, as a young lusty heifer of three years old. Compare Isa. 15. 5. and above chap. 46. 20.] for the waters also of Nimrim. [See Isa. 15. 6. Some place the city of Nimrim with these waters by the dead sea, between the brook Arnon, and the brook Zered, in the south end of Moab. Compare also Numb. 32. 3, 36. Jos. 15. 22.] shall become desolations.

35 And I will cause to cease [That is, make that there shall be no more] in Moab, saith the LORD, him that offereth (on) the high place, [The Idolatrous Temple of Baal-Peor was upon an high mountain, at the foot whereof the city of Banath-Baal lay; that is, Baals high places] and him that burneth incense to his Gods.

36 Therefore mine heart shall sound for Moab like flutes; [Or, pipes, whereon they played lamentations] also mine heart shall make a noise for the men of Kir-heres like flutes: because [So are the Hebrew particles also elsewhere fitly taken for because, or for that. See Genes. 38. 31. Numb. 10. 26. and 14. 43. Psal. 42. 7. See also Psal. 45. on vers. 3, and 8.] the overplus he [namely Moab] had made, [or, the plenty, to wit, of all kind of riches which he had gotten] is lost. [Heb. are lost: to wit, goods plentifully gotten, or plentiful riches; which is included in the meaning of these words.]

37 For all heads are bald, and all beards shortened: upon all hands are incisions, and upon the loins is a sack. [Heb. every head is baldness; also, beard, &c. These were all tokens of grief and mourning. See above chap. 16. on vers. 6. and Genes. 37. on vers. 34. Isa. 15. 2, 3. and above chap. 47. 5.]

38 (There) is lamentation upon all the house-tops of Moab, [Which were flat in those countreys. See Deut. 22. on vers. 8.] and in the streets thereof every where: [Heb. by whole] for I have broken Moab like a vessel, wherein a man hath no pleasure, [as above chap. 22. 28.] saith the LORD.

39 How is he [Moab. Heb. she] smitten? [That is, beaten in peices, bruised; or, dismayed, astonished] they howl: [Others thus, howl; or, they howl, (saying) how is he smitten? others, how is she smitten; (how) do they howl?] how hath Moab turned the neck [fleeing from the enemy] (with) shame? [Others, how hath Moab turned the neck? he is ashamed. Or, how is he ashamed?] So shall Moab be a derision, and an astonishment to all that are about him.

40 For thus saith the LORD; Behold, he shall fly swiftly as an Eagle: [See Psal. 18. on vers. 11. And compare above chap. 4. 13. and below chap. 49. 22. Ezek. 17. 3. Hos. 8. 1. He, the enemy, the Babylonian shall suddenly come upon you] and he shall spread out his wings over Moab.

41 Every one of the cities is won, [Heb. the cities is won, or, taken; that is, every one of the cities shall be &c. as followeth. Others, Kerijoth: as above vers. 24.] and every one of the strong holds [or, towers, castles] is taken: and the heart of Moabs champions shall be at that day as the heart of a woman that is in pain. [Of child-bearing: or, that is in travail, as above chap. 22. 23, and below chap. 49. 22, &c.]

42 For Moab shall be destroyed that he be no people: [As above chap. 33. 24. and in this chap. vers. 2.] because he hath magnified himself against the LORD. [See above vers. 26.]

43 Fear, and the pit, and the snare [Here are three words in the Hebrew that are very like to one another, pached, pacheth, and pach, with elegance we cannot imitate in our language. So Isa. 24. 17] upon thee, thou inhabitant of Moab, saith the LORD.

44 He that fleeth away from the fear, [Heb. from the face of the fear] shall fall into the pit; and he that getteth up out of the pit, shall be taken in the snare: for I will bring upon her, upon Moab, the year of their visitation, saith the LORD.

45 They that fled from the (enemies) force stayed in the shadow of Hesbon [That is, betook themselves for refuge to the royal city of Hesbon, thinking to be safe or secured there] but a fire came forth out of Hesbon, and a flame from between Sihon, [That is, from the midst of the city which Sihon had taken from the Moabites, and had reigned there as King, Numb. 21. 26.] and consumed the corners of Moab, and the crown of the head of the children of tumult. [Of the Moabites, that made so great a tumult, and boasted and bragged so highly. Compare above chap. 43. 17. with the Annotat. See Numb. 21. 28. The meaning is, as at that time the subduing of the land of Hesbon began, so shall it now likewise happen, so that none shall be able to hide himself.]

46 Wo unto thee Moab: [See Numb. 21. 29. and above on vers. 7.] the people of Camos [See above vers. 7. 13.] is lost: for thy sons are taken away into captivity; thy daughters are also in captivity.

47 But in the last of dayes I will turn the captivity of Moab, [Or, bring again the captivities of Moab. This indeed may in some sort also be applied to some temporal or corporal restoration; but it hath principally respect to the spiritual redemption which they by the preaching of the Gospel should with other nations be made partakers of. Compare below chap. 49. 6, 39.] saith the LORD. Thus far is the judgement of Moab. [That is, (as we use to say) thus much be spoken of the punishment of Moab. See above on vers. 21.]

C H A P. XLIX.

A Prophecy against the Ammonites, vers. 1, &c. Edomites, 7 Damascus and the Syrians, 33. Kedar and Hazor, 28 and against Elam, with a promise annexed, 34.

Against the children of Ammon [Compare Ezek. 21. 33. and 25. 2. Amos 1. 13. Zech. 1. 8, 9.] thus saith the LORD; hath Israel then no children? [that Ammon thus possesseth his land, as if he were heir of it? will the Lord say] hath he no heir? why then is Malcam [or, their Melech, meaning the Idol of the Ammonites, otherwise called Milcom and Molech, 1 Kings 11. 5, 7. and Levit. 18. 21. See there: and compare above chap. 48. on vers. 7. and below ver. 3. and Judg. 11. 24. Some render it their King; to wit, the King of the Ammonites, which may also be understood of the Idol; for they called their Idols their Kings. Compare Ezek. 43. 7. Amos 5. 26. with the Annotat.] heir of Gad? [that is, of the land that was allotted and given of God by Moses to the tribe of Gad. See Numb. 32. 33, 34. Deut. 3. 12, 16. Compare the phrase with Judg. 11. 23, 24. and here in the next verse] and (why) do his people [the Idol Malcoms people. Compare above chap. 48. 46.] dwell in his cities? [namely, Gads cities: like as the

the Moabites had taken the rest. See above chap. 48. on ver. 21.]

2 Therefore behold the daies come, saith the LORD, that I will cause a cry of war [Meaning an alarm of Souldiers, or a sound of trumpets] to be heard over Rabba of the children of Ammon [the chief city of the Ammonites. See 2 Sam. 11. 1. and 12. 29, 30, 31. also Amos 1. 14.] and he shall be a desolate heap; [Heb. heap of desolation. That is, Rabba shall lie all on a heap, like an heap of stones. Compare Deut. 13. 16.] and her dependent places [Heb. daughters; that is, the little towns and villages that belong to her jurisdiction. See 2 Kings 19. on ver. 21.] shall be set on fire: and Israel shall inherit them that had inherited him, saith the LORD. [See on the former verse. But forasmuch as we do no where read, that the ten tribes that were carried away, were brought again to their temporal possession, (though some particular men of those tribes returned with Juda) therefore this must be understood spiritually; so that God indeed first maintained and executed the right of inheritance (which he had given his people) even against the Ammonites, as unrighteous possessors, expelling them out of his peoples land, and thereby declaring Israel to be the right heir thereof; but afterward brought the true Israelites to their perfect possession in their head the Messiah, under whose kingdom he hath put all nations, and made the faithful to be his brethren and co-heirs. See Psal. 2. 8. Rev. 11. 15. and Rom. 8. 17, &c. and compare Isa. 11. 14. Ezek. 25. 14. with the Annotat.]

3 Howl, O Hesbon, [As a neighbour-city which also appertained unto Gad, Jos. 21. 39.] for Ai [another Ai then that Jos. 7.] is destroyed; Cry, ye daughters of Rabba [thereby may be meant here the women and maids that dwelt at Rabba. Compare Luke 23. 28.] put on sack, [See Gen. 37. on ver. 34.] lament, and run to and fro by the hedges: [or fences: like dismayed and perplexed men, persons, not knowing where to hide your selves, or whither to flee] for Malcam shall walk into captivity, [see the like phrase of Camos the idol of the Moabites, above chap. 48. 7. and Amos 1. on ver. 15.] his Priests and his Princes together.

4 Wherefore gloriest thou in (thy) valleys? [Or depths, deep places: wherein thou thinkest to be shut up and secured] thy valley is flown away, [that is, thy low grounds, valleys, and depths serve thee not for valleys, that thou shouldst be able to hide thy self in them: or all the fruits of the valleys are as light as water that is flown away: or the inhabitants of the valleys are like water that is run away. Neither valley nor mountain can help thee, will God say] thou back-sliding daughter; [See Amos 1. 13. and Zeph. 2. 8, they were indeed of Lots of spring (therefore God had also formerly spared them) but afterwards they became most bitter enemies of Gods people, and as such were most severely punished] that trusted in her treasures, [Others, hidden, concealed places] (saying) who should come against me? [that is, who should be so bold or so strong, that he should dare to venture upon me. Compare above chap. 21. 13.]

5 Behold, I will bring a fear upon thee, saith the LORD the LORD of hosts, from all those that are about thee; [Or, from all places round about thee] and ye shall be driven out, every man right forth, [Heb. before his face: that is, right forth abroad, where he may onely flee or shift for himself] and none shall gather up the wandering (person) [that is, have pity on him, as to take him up, or in, and to harbour him.]

6 But afterward I will turn the captivity of the children of Ammon, [As above chap. 48. 47. and below

ver. 39.] saith the LORD

7 Against Edom [That is, the posterity of Esau] thus saith the LORD of hosts; is there then no wisdom more at Theman? [Compare Obad. ver. 8, 9. Theman and Dedan were two cities of the Edomites, lying upon mountains, by the east end of the mountain of Esau, behind the south end of the dead sea, as some maps do shew. Theman was Esaus grandchild by Eliphaz, from whom this city no doubt had the name. See Gen. 30. 10, 11.] is counsel perished from the prudent? [Others, from (their) children] is their wisdom become unprofitable? [The Hebrew word signifieth commonly to become excessive superfluous, redundant, and consequently to become unprofitable, vain, empty, or unserviceable]

8 Flee, turn back, dwell in deep (places) [Heb. deepen your selves to dwell; or by dwelling, or abiding. Meaning to hide your selves. So below ver. 30.] ye inhabitants of Dedan; [see on the former verse. Of a country in Arabia so called, see above chap. 25. 23. it may be, that both the city in Edom, and the country in Arabia have one original, because they lay not far from one another. Compare above chap. 25. on ver. 23.] for I have brought [that is, I will surely bring] the destruction [or ruin] of Esau upon him, the time (that) I visited him, [that is, the time of his visitation, as God elsewhere speaketh; that is, of his punishment. See Gen. 21. on ver. 1.]

9 If there were come unto thee wine-gatherers, [Or grape-cutters] would they not have left a gleanings? if there (were come) thieves by night, would they not have destroyed [that is, have taken away or stolen from thee. (Compare Obad. ver. 5.) which is commonly done by destroying and rifling of house and goods] as much as would suffice them? [Heb. their sufficiency, leaving something (will the Lord say) or taking no more then they could conveniently bring away or carry along with them: but I will deal otherwise with him, making him bare and empty, that he shall have nothing remaining, as is shewed in the following words]

10 But I have made Esau bare, I have uncovered his secret places, that he shall not be able to hide himself: his seed is destroyed, also his brethren, and his neighbours, and he is no (more). [Some joyn these words to the next verse, with some addition, thus: he is not (that should say:) then the meaning of that which followeth is plain, to wit, that there shall be none that shall have pity on his fatherless children or widows. Others conceive, that God in the following words speaketh in a deciding manner unto Esau, as if he had said; thou needest not to think that thy fatherless children and widows shall find favour with me; if thou leavest them behind, I will consequently execute my judgements upon thy seed, and upon all that may be left of thee]

11 Leave thy fatherless children behind, and I will preserve them alive; and let thy widows trust in me.

12 For thus saith the LORD; behold, they whose judgement it is not to drink the cup, [Of my wrath. That is, they that have not so deserved it as thou hast, to wit, the godly among mine own people. Compare above chap. 25. 29. and see Deut. 19. on ver. 6.] shall altogether drink, [Heb. drinking drink: that is, shall not go scot-free; they must smart, be punished] and shouldest thou any waies be held guiltless? [Heb. being guiltless, or being held guiltless, be held guiltless, that is my waies go unpunished. See 1 Kin. 2. on ver. 9. and above chap. 25. on ver. 29.] thou shalt not be held guiltless but thou shalt altogether drink [Heb. drinking drink]

13 For I have sworn by my self, saith the LORD, that

Bozra [The chief city of the Edomites, often mentioned in Scripture] *shall become an astonishment*, [or *solitariness, desolation*, as above chap. 25. 9, 18, &c.] *a reproch, a desolation, and a curse: and all the cities thereof* [places that belong unto Bozra] *shall become everlasting desolations.* [Heb. *desolations of e ternity*]

14 *I have heard a report* [Or *rumour, tidings*. Heb. properly *heard an hearing*. Compare *Obad. ver. 1, 2, 3, &c.*] *from the LORD*, [that is, the Lord hath revealed these tidings unto me, or which fame or rumour the Lord sent, raising up the King of Babel against Edom, as followeth] *and there is an Ambassadour sent among the heathen*; [that is, I have ordered by my divine providence, that as it were by an express charge, and by my instigation, they shall do as followeth. Compare above chap. 25. 9. with the Annotat. or (as stone) the King of Babel hath sent forth an Ambassadour to stir up the nations &c. against Edom, as followeth; which was so ordered of God] *(for to say) gather ye together and come against her*, [Bozra, or Edom: as here all along mention is made of these nations & lands, sometimes in the feminine, and sometimes in the masculine gender. Compare above chap. 48. on ver. 4.] *and get you up to the Battel.*

15 *For lo, I have made* [Heb. *given, appointed*] *thee smal among the heathen, despised among men.* [that is, I have ordained, that thou shalt be brought to such a miserable and despised condition, as that thou shalt not be able to be compared with other nations]

16 *Thy terriblest* [Wherewith thou makest others afraid, to shake, quake, and tremble before thee, in regard of thy pride, and thy fearful hilly country, which none durst approach unto] *hath deceived thee*, [for thou hast in vain relied thereon] *and the insolence of thine heart, thou that dwellest in the clefts of the rocks* [Heb. *rock*] *that keepest on the top of the hills*: [Heb. *keepest the top of the hill*] *though thou shouldest make thy nest (as) high as the Eagle, yet will I thrust thee down from thence, saith the LORD.* [Compare *Obad. ver. 4.*]

17 *So Edom shall become an astonishment*: [Others, *desolation*.] *[whoever goeth by her shall be astonished, and whistle, for hiss, pipe, &c. See above chap. 18. 16.] at all her plagues.*

18 *As the overthrow of Sodom and Gomorra, and their neighbours*, [Adma, and Zeboim, and the places round about the whole country, they that lay near unto them. Compare below chap. 50. 40. *Gen. 19. 25. Amos 4. 11.*] *shall it be*, [to wit, with Edom. this other branch of the comparison is inserted to supply and fill up the sense; as some also do in the beginning of the next verse] *saith the LORD: no man shall dwell there*, [in the land of the Edomites: which being subdued by the Babylonians shall thenceforth from time to time be so wasted and destroyed, that it shall at length become utterly desolate and uninhabited] *nor any child of man converse in it.*

19 *Behold, he shall come up like a Lion from the lifting up of the Jordan against the strong habitation*; [Or *rough, hard habitation*; that is, the hilly country of the Edomites. Others, *pleasant habitations of the strong*: meaning that here is spoken of the bold attempts of the Edomites, who were more puffed up then Jordan in their hostile marching up against the people and house of God; but in vain, and with a ridiculous event, like a Lion, &c. who must leave his usual resting place, and in a rage roaring get up speedily to the mountains, when the Jordan overfloweth on every side, and chaseth the Lions away from thence: (See above chap. 12. on ver. 5. and compare *Zach. 11. 3.*) *so shall the king of Babel*

with incensed mind march up to the mountains of the Edomites. Or, *as a Lion getteth up higher because of the swelling of the Jordan*, (so shall he come up) *against &c.* all to one sense. Compare below chap. 50. 44. of Cyrus his coming against Babel. Others, (for this place is diversly rendered and expounded) *as a Lion shall he march up from the proud or stout Jordan against &c.* That is, Nebuchadnezzar shall march up against Edom, when he shall have subdued the land of Juda, which the Edomites could not imagine, but rejoiced at the miseries of Juda] *for I will in a moment* [that is, suddenly, unawares. So is the Hebrew word taken *Prov. 12. 9.*] *make him [Edom] run from thence*, [Heb. *from her*; that is, from the country or land of Idumea. See above on ver. 14. So in the following words. Others, *when I shall have made (him) to rest*; that is, after that Edom shall have rested a long while, I will, &c.] *and he that is chosen (for it) him will I appoint against her*: [or *give charge, commission, command, concerning her*. Meaning King Nebuchadnezzar, whom God therefore calleth his servant. See above chap. 25. 9. Others, *he that is chosen, him, &c.* that is, I shall not want serviceable instruments, whom I may take from whence I please, to curb and cut off that insolent Edom] *for who is like me? and who should summon me?* [or *sue me at law, or appoint me the time or season to plead against him? or who shall limit and appoint me measure and time in my works?* See *Job 9. 19.* with the Annotat.] *and who is that shepherd* [that is, King, Ruler, or Protector. Compare *2 Sam. 5. 2.* and above chap. 6. 3. and 10. 21. and 12. 10, &c.] *that should stand before my face?* Others, *against my face*: its all to one sense. That is, what King or Monarchy should be able to be my adversary?

20 *Therefore hear the counsel of the LORD that he hath counselled against Edom, and his thoughts that he hath thought* [that is, resolution, decree that he hath made. Compare below ver. 30.] *against the inhabitants of Theman*. See above on ver. 7.] *if the meanest of the flock* [the least of Nebuchadnezzar's souldiers. Compare above chap. 6. 3.] *shall not pull them down!* [that is, level their strong holds with the ground. Compare *2 Sam. 17. 13.* or drag their bodies along on the ground, as above chap. 15. 3. and 22. 19.] *if he* [the enemy, or every one of them: or *if men, &c.*] *shall not make their habitation desolate upon them.* [as we use to say that a mans house is pulled down, or burnt down upon his head. Compare *1 Kings 16. 18.* with the Annotat. Others, *with them*. These are two abrupt sentences, very usuall in making of oathes. See *Deut. 1.* on ver. 35.]

21 *The earth trembled at the sound of their fall: at the cry, the sound whereof was heard by the red sea.* [That is, the read sea. The meaning is, that their cry shall be heard very far off, the read sea lying far off from Edom in the South, by Eegypt. Others, thus the sound of the cry was heard by the read sea]

22 *Behold he shall come up and flee swiftly as an Eagle*, [As above chap. 48. 40. Meaning Nebuchadnezzar] *and spread out his wings over Bozra: and the heart of Edoms champions at that day shall be as the heart of a woman in travail.* [As above chap. 48. 41.]

23 *Against Damascus*; [See *Gen. 14.* on ver. 15. & 2. *Sam. 8.* on v. 5. *Hamath*] [See *Numb. 13.* on v. 21. and 34. on ver. 8.] *is confounded, and Arpad*, [this city is also named with Hamath, *2 Kings 18. 34.* See there] *because they heard an evil report* [as above ver. 14.] *they are melted*; [that is, become dismaied and faint hearted. See *Deut. 1.* on ver. 28.] *(there) is trouble by the sea*, [that is, those that dwell by the sea side, called the sea of Syria and Phœnicia, from whence also Damascus

and

and Hamath lay not far distant] one cannot rest [or, be quiet] there. [Others (as he that) is (in) trouble in the sea, (and) cannot rest.]

24 Damascus is grown feeble; [Compare 2 Sam. 4. on vers. 1.] she hath turned her self to flee, and quaking hath seized on her: anguish and sorrows have [Heb. hath] taken her as of a (woman) in travail. [Compare above, chap. 4. 31. and 6. 24. and 30. 6.]

25 How is the glorious city [Heb. city of glory, or praise. Compare below, chap. 51. 41.] not left, the city of my joy? [that is, wherein I rejoiced.]

26 Therefore her young men shall fall [Or, lie, being slain] in her streets: and all (her) souldiers shall be hewn down in that day, [That it may be certainly known that Damascus shall not be spared, or reserved, and wink at] saith the LORD.

27 And I will kindle a fire [Of plagues and miseries, war and desolation. See Job 15. on vers. 34.] in the wall of Damascus: and it shall consume the palaces of Ben-hadad, [the mighty famous king of Syria. See 1 Kings 15. 18, 20, and 21, &c. meaning the Palaces of the king of Syria. So Amos 1. 4.]

28 Against [Or, of, concerning] Kedar, [Mentioned above chap. 2. 20. See there] and against the kingdoms of Hazor, [Heb. That for. See Jos. 11. 10, 11, and 15. 23, 25. and 19. 36. and 1 Kings 9. 15. and 2 Kings 15. 29. by comparing of the places it appeareth, that there were divers cities of this name, both in the north and south of Canaan. But some conceive that here are meant the countreys in desert Arabia, whither the Hazorites went to dwell, after that Joshua had burnt that city, and also Barack afterward had smitten Jabin: which doth not unfittly agree with the mention of Kedar, and of the children of the east. Compare above chap. 25. 24.] which Nebuchadrezzar the King of Babel smote; [as above chap. 46. 2.] thus saith the LORD, get you up, march up against Kedar, and destroy the children of the east. [See Judg. 6. on vers. 3.]

29 They shall take their tents and their flocks; (they shall) take away their curtains, and all their furniture, and their camels for themselves: and they shall cry out against them. [As above chap. 6. 25. and here above vers. 5. Others, proclaim a terror round about against them.]

30 Flee, wander quickly [Heb. greatly] away, dwell in deep (places) [As above vers. 8.] ye inhabitants of Hazor, saith the LORD, for Nebuchadrezzar the King of Babel hath taken a counsel against you, and (hath) thought a thought against them. [Above ver. 20.]

31 Get you up, march up against the people that is at ease, that dwelleth in security, [That is, is secure and careless] saith the LORD: which hath no doors nor bars, [because these Arabians dwelt in tents, and had no houses, and feared no enemy. See Judg. 8. 11. with the Annotat. and compare Numb. 23. 9. Deut. 33. 28. Mic. 7. 14.] (which) dwell alone.

32 And their camels shall be a booty, and the multitude of their cattel shall be a spoil; and I will scatter them into all winds, [Heb. every wind. That is, into all corners of the world. So below, vers. 36. Ezek. 5. 10. and 17. 21, &c.] (to wit) those that are shortened at the corners: [See above chap. 9. on vers. 26.] and I will bring their destruction from all his sides, [the king of Babel, or, Hazors sides, or passages] saith the LORD.

33 And Hazor shall become an habitation of Dragons, [As above, chap. 9. 11.] a desolation for ever: no man shall dwell there, nor any child of man converse in it, [as above vers. 8.]

34 The word of the LORD that came to the Prophet Jeremiah against Elam; [Or, of Elam, concerning

Elam; that is, the Persians, or a certain people in Persia. See above chap. 25. 25. and Isa. 21. 2.] in the beginning of the reign of Zedekiah the King of Juda, saying,

35 Thus saith the LORD of hosts; Behold, I will break the bowe of Elam; [That is, of the Elamites; so in the sequel, Compare Isa. 22. 6.] the chiefest [Or, the beginning] of their might; [that is, wherein their chiefest forces consist: or, whereby they have begun to be mighty; to wit, that they were valiant archers. Some are of opinion, that they were therefore with other nations, imployed by Nebuchadrezzar in his army against Juda and Jerusalem, and used Gods people most cruelly, and that this therefore was prophesied against them: as they also served the Syrians, Ezek. 27. 10. But when this Prophecy was fulfilled, there of are divers opinions: some conceive that it was done by the Scythian nations, about that time when Nebuchadrezzar was every where busie to subdue Juda and other nations, and consequently afterward. See Ezek. 38. on vers. 2. Others are of opinion, that it was fulfilled, when Alexander the great had conquered the King of Persia, and had brought the Monarchy to himself, and consequently after his death: however this is certain that they found the truth of these Prophecies divers waies fulfilled.]

36 And I will bring the four winds from the four corners of heaven [That is, the enemies from every side] on Elam, and will scatter them into all those winds, [as above vers. 32.] and there shall be no nation whither the driven of Elam shall [Heb. shall in the singular number] not come. [That is, of their banished people there shall be every where some.]

37 And I will cause Elam to be dismayed before the face of their enemies, and before the face of them that seek their soule, [That is, that seek their lives; as above often. See Exod. 4. on vers. 19. and 2 Sam. 4. on vers. 8.] and will bring evil [of punishment] upon them, the heat of mine anger, saith the LORD; and I will send the sword after them, till I shall have consumed them, [as above chap. 9. 16. and 14. 12.]

38 And I will set my throne [Of judgement, as the following words declare] in Elam: and will destroy from thence the king and the princes, saith the LORD.

39 But it shall come to pass in the last of days, that I will turn the captivity of Elam, [See above vers. 6. and chap. 48. on vers. 47. and compare Acts 2. 9.] saith the LORD.

CHAP. I.

A large Prophecy concerning the destruction of the city of Babel, and of the land of the Chaldeans, by the Persians and Medes, because of their idolatry, tyranny, and pride: with gracious promises inserted betwixt, concerning the deliverance of the people of the Jews from the Babylonian captivity, and of the universal Church from spiritual captivity by the Messiah.

THE word that the LORD spake against Babel, against the land of the Chaldeans, by the ministry [Heb. hand] of the Prophet Jeremiah.

2 Declare among the heathen, and cause (it) to be heard, and cast up a banner, [To stir up every one to, and especially to summon Gods own people together, as it were by a token and signal, and to certify them of this strange and otherwise incredible Prophecy concerning the certain fall and ruine of Babel, (whereof in the sequel) as also of the redemption of Gods people, to his glory, and to the comfort

of all believers. The phrase is taken from warlike affairs] *cause it to be heard, bide it not; say, Babel is taken*, [that is, it shall be as surely taken, as if it were done already. So in the sequel] *Babel* [the chiefest Idol of the Babylonians. See Isa. 46. 1. and below chap. 51. 44.] *is confounded*, Merodach [this seemeth also to have been a name of an Idol, although there be also some Kings of Babel mentioned that have borne that name, (See Isa. 39. 2.) it may be to the honour of this Idol: as the children of Israel frequently used the name of God, *Ja* and *El*, in their own names, so did the Babylonians likewise make use of the names of their Idols, *Bel* and *Nebo*, or *Nebu*, &c.] *is broken to shivers*, her [the city of Babels] idols [See of the Hebrew word, 1 Sam. 31. on ver. 9. and 2. Sam. 5. on ver. 21.] *are confounded*, her *dung-gods* [See Levit. 26. on ver. 30.] *are broken to shivers*.

3 *For a nation cometh up against her from the North*: [Meaning the Persians and the Medes, which lay northward from Chaldea, by whom this judgement of God (whereof in the sequel) should be, and consequently prosecuted from time to time, even to a final and total desolation] *which shall make her land desolate, that there shall be no inhabitant in (it): from men to beasts* [Heb. *from man to beast*, a phrase which signifieth utter desolation. See above chap. 4. 25. and 9. 10.] *are they mangled away, departed*. [As above chap. 9. 10.]

4 *In those days and at that time, saith the LORD, the children of Israel shall come, they, and the children of Juda together: they shall go walking and weeping*, [Because of their unworthiness, and Gods great and undeserved mercy] *and seek the LORD their God*. [Forasmuch as this promise may concern the outward deliverance from the captivity of Babel, we may understand this of those that being left of the ten tribes in the land, were afterwards carried away captive to Babel with those of Juda and Benjamin, and should return home out of captivity with them. See 1 Chron. 9. 3. and Neh. 11. on ver. 3. As for the spiritual redemption; which is the chiefest thing here intended, see above chap. 3. 18. with the Annotations.]

5 *They shall enquire after Zion; their faces shall be on the way thitherward*: [That is, they shall go straight forward towards Zion, without looking back; where their heart is, thitherward shall they make halt] *they shall come and be joyed to the LORD*, [Others, (saying) *come*, and let us joy in our selves to the Lord] or *joy in our selves to the Lord* (with) *an everlasting covenant*, (that) *shall not be forgotten* [or the everlasting covenant shall not be forgotten. Heb. *covenant of eternity*. See above chap. 31. 31, 32, 33.]

6 *My people were lost sheep, their shepherds* [Ecclesiastical and political governours] *had seduced them, they had carried them (to) the mountains: they went from mountain to hill, they forgot their resting-place*. [as the flocks were wont to have their resting-places, where they lie down. The meaning is, that Gods people were bereaved both of spiritual and corporal welfare and rest, as is declared in the sequel]

7 *All that found them did eat them up*, [Compare Deut. 7. on ver. 16. and Psal. 14. on ver. 4. See below chap. 51. 34.] *and their adversaries said, we shall not be guilty: because they have sinned against the LORD*, (in) *the habitation of righteousness*, [namely, in Judea, and especially in Jerusalem, where God and his people dwelt, and where God had manifested true righteousness. See above chap. 31. 23.] *yea (against) the LORD, the expectation of their fathers*: [or there although the Lord hath been the expectation of their fathers, that is, he in whom their forefathers hoped, (See above c. 14.

8.) whose footsteps they at present had not followed, and therefore were justly punished by him, and likewise plagued by us, wil they say in a scoffing way]

8 *Flee away from the midst of Babel, depart out of the land of the Chaldeans*: [Compare Isa. 48. 20. below chap. 51. 6. Revel. 18. 4.] *and be as the Goats before the flock*. [going on boldly and undauntedly, as the he-goates do march courageously and undauntedly before the flock. Heb. *before the face of the flock*]

9 *For lo, I will raise and bring up against Babel an assembly of great nations from the land of the North, they shall prepare themselves* [or set themselves in array] *to war*. 14 [against her, from thence she shall be taken: their arrows [the arrows of the aforesaid assembly] shall be as of a valiant [or expert] champion, Others, of a champion that bereaveth others of children; that is, that cutteth off the young men of the youth] *none shall return empty*. [none of their arrows shall be shot in vain. Compare 2 Sam. 1. 22. or, (that) (to wit, champion) *returneth not empty*, [without the overthrow of his enemy]

10 *And Chaldea shall be a spoil: all that spoil it shall be satisfied*, [Be filled with booty and spoil] *saith the LORD*.

11 *Because ye were glad, because ye leaped for joy, ye plunderers* [or plundering, or when ye plundered] *of mine heritage*: [of the land of Canaan, and of my people] *because ye are grown wanton as an heifer at grass, or are grown, increased in body as a young heifer that goeth to feed in young tender grass* (and) *neighed like strong horses*: [as above chap. 47. 3.]

12 *Therefore your mother* [Babylon the chief city of Chaldea] *is sore confounded*; (she) *that bare you blissheth: behold, she is become the hindmost of the heathen*, [that is, the vilest, basest, meanest among all nations, Heb. *the hindmost part*] *a desert, drought, & a wilderness*.

13 *Because of the wrath of the LORD she shall not be inhabited, but she shall wholly become a desolation: every one that goeth by Babel, shall be astonished, and whistle* [or hiss. See above chap. 18. 16.] *at all her plagues*. [Compare above chap. 49. 17.]

14 *Prepare your selves against Babel round about, all ye that bend* [Heb. *tread*] *the bow, shoot in* [or at, against] *her, spare not arrows*, [Heb. *arrow*] *for she hath sinned against the LORD*.

15 *Shout against her round about, she hath given her hand*; [That is, submitted her self to the Persians & Medes. See 2 Chron. 30. 8. with the Annot.] *her foundations are fallen, her walls are broken down* [for that is the vengeance of the LORD: take vengeance upon her, do unto her according as she hath done. [as below v. 29.]

16 *Cut off the sower* [Even the husbandmen, that for the most part are unarmed, and yet are very necessary in the land] *from Babel, and him that handleth the sickle in the time of harvest*: [that is, the reaper] *because of the oppressing sword*, [Compare above chap. 25. 38. and 46. 16. with the Annotat.] *let them turn every one to his people, and flee every one to his (own) land* [or they shall turn, flee, &c. to wit, those that were come out of other countries, to dwell there (as in a very rich country) or those whom they had brought into bondage, or it may be were come to help them]

17 *Israel is a lamb (which) the lions have chased away: the first (that) did eat him up*, [As above ver. 7.] *was the King of Assur*, [that is, Assyria; to wit, Pul Tiglath-Pilezer, and Salmanassar. See 2 Kin. 15. 19, 20, 29. and 16. 7. and 17. 3, &c.] *and this (man) the last, Nebuchadrezzar the King of Babel hath broken his bones in pieces*, [as if he should say, hath boned or unboned him; that is, hath utterly destroyed and made him impotent]

18 *Therefore thus saith the LORD of hosts, the God of Israel, Behold I will visit* [with punishments. See Gen

Gen. 21. on ver. 1.] upon the King of Babel and his land, according as I have visited upon the King of Assur. [See 2 Kings 19. 35. 37. Isai. 37. 36, 38.]

19 And I will bring Israel again to his habitation, [This may in some sort be applied to the corporal, but it looketh principally to the spiritual gathering unto the Church of God by the Messiah; as above frequently] and he shall feed (upon) Carmel, and upon Basan: [Both lying in very fat and fruitful countries, and famous for them. Of Basan see Deut. 32. on ver. 14. and Psal. 22. on ver. 13. Of Carmel, see 1 King. 18. on ver. 19. and another Carmel, 2 Sam. 25. 7, &c. where Nabal had his sheep: yea the word Carmel is also used generally to signify a fruitful country. See above chap. 2. on ver. 7.] and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those daies, and at that time, saith the LORD, the iniquity of Israel shall be sought, but it shall not be there; and the sins of Juda, but (they) shall not be found: [It implies, that the Lord shall fully be reconciled with his people by the Messiah Jesus Christ. Compare above chap. 31. 34. and 33. 8, &c.] for I will pardon them unto those whom I shall cause to remain. [Compare Isai. 10. 22. Rom. 9. 27, 28, 29.]

21 Against the land of Merathaim, march up against it; and the inhabitants of Pekod: [Gods charge to King Cyrus, concerning his marching up against Babel. Compare Isai. 45. 1, &c. many render the word Merathaim here used, the land of the Rebels; to wit, of the Babylonians, that had been rebellious and bitter against God and his people. See ver. 24, 29. or of the two rebels; to wit, the Assyrians and the Babylonians. Others hold it to be a proper name of a certain country in Assyria, where a certain people called Mards did inhabit; and meaning, that God here giveth charge and instruction to King Cyrus, to march up through Merathaim and Pekod, and to wast and destroy whatsoever lay behind these countries, as followeth. Of Pekod see Ezekiel 23. 23. where also mention is made of this country] wast and ban [See Deut. 2. on ver. 34. also below ver. 26.] after them, saith the LORD; and do according to all that I have commanded thee.

22 There is a cry of war in the land, and a great breach. [See above chap. 4. on ver. 6.]

23 How is the hammer of the whole earth [The Babylonian, by whom God had executed his judgments upon many nations, whom he by him as with an hammer had smitten, and dashed in pieces. Compare below chap. 51. 20. and above cap. 25. on ver. 9. Isai. 41. 7.] (so) hewn down and broken? how is Babel become an astonishment [or desolation] among the heathen? [A question arising from an admiration: as below chap. 51. 41.]

24 I have laid a snare for thee, therefore thou art also taken, [As a great wild beast] O Babel, [this is Gods answer to a question that proceeded from admiration at a thing which seemed to be impossible unto men] which thou knowest not: [that is, unawares, so as thou thoughtest not of it, or expectedst not: for Cyrus having turned away Euphrates, invaded the city unawares, by night. Compare below ver. 38. Dan. 5. 30, 31.] thou art found, [that is, caught, overtaken. Compare above chap. 2. 26.] and also taken, because thou hast mingled thy self (in battle) against the LORD. [that is, hast fought against God, whose people thou hast plagued. The phrase is found thus entire, Deut. 2. 9, 24, &c.]

25 The LORD hath opened his treasury, [That is, armoury] and brought forth the instruments of his wrath: [that is, arms, or weapons, which he will use for the execution of his righteous and terrible judge-

ment upon Babel. So Isai. 13. 8. Compare Ps. 7. 13, 14, &c.] for that is a work of the Lord, the LORD of Hosts, in the land of the Chaldeans. [As above chap. 48. 10.]

26 Come against her, [Namely Babel; or against it, to wit, the land of the Chaldeans. So in the sequel] from the uttermost (part) [of the earth: or of the land; so as that thou begin from the end. Others, from that, or against that (her) end is at hand; or because of the end; this may be also compared with below chap. 51. 31.] open her store-houses, tread on her as on corn-heaps, [as the threshing oxen tread on the corn. Compare Isai. 21. 10. and below chap. 51. 33. Others, cast her up as heaps; that is, make great heaps of the slain, or cast all on an heap, make them meere heaps cast up] and ban them; [as above verse 21.] let her have no remnant.

27 Kill with the sword [In the Hebrew is a word used, as if a man should say, sword it, that is, smite, kill with the sword] all her bullocks, [that is, rich, mighty, stout men. Compare Psal. 22. 13. and 68. 31, &c. let them go down to the slaughter, [as above chap. 48. 15.] wo unto them, for their day [that is, the time of their punishment, ordained for them by God. See Psal. 37. on ver. 13. so ver. 31.] is come, the time of their visitation.

28 There is a voice of the fugitives and escaped ones out of the land of Babel, [that is, of the Jews that should escape from thence] to declare in Zion the vengeance of the LORD our God, That is, to publish the wonderful work of God] the vengeance of his Temple. [which God exercised on the Chaldeans, because they had destroyed and burnt the temple, 2 Kings 25. 9. So below chap. 51. 11.]

29 Cause (your selves) to be heard against Babel, ye archers, [So is the Hebrew word also taken, Gen. 49. 23. Job 16. 13. See also Psal. 18. on ver. 15] all ye that bend [Heb. tread] the bow, camp your selves against her round about, let none of her escape, [Heb. let there be to them, or, they have no escape] recompense her according to her work, do unto her according to all that she hath done: [as above ver. 15.] for she hath dealt proudly against the LORD, against the holy One of Israel. [See Ps. 71. on ver. 22.]

30 Therefore her young men shall fall in her streets: [Compare above chap. 40. 26.] and all her Souldiers (shall) be cut off in that day, saith the LORD.

31 Behold, I (will be) upon thee, [See above chap. 21. on v. 13.] thou insolent (one) [Heb. insolent, chaughtive, high-mindedness. See of such use of the Hebrew language, Job 35. on v. 13. The meaning is, that is so insolent, as that he is, or may be called insolency it self. So in the next verse] saith the Lord, the LORD of hosts: for thy day [as above v. 27.] is come, the time that I will visit thee.

32 Then shall the insolent one stumble and fall, and there shall be none to raise him up: yea I will kindle a fire in his cities; the same shall consume all places round about him.

33 Thus saith the LORD of hosts: the children of Israel and the children of Juda have been oppressed together; and all that took them captive held them fast, they refused to let them go.

34 But their redeemer is strong, the LORD of hosts is his name: he shall surely plead [Heb. pleading plead. See Psal. 33. on ver. 1. So below chap. 51. 36.] their cause, that he may bring the land to rest, [to wit, the land of Juda, or his Church, principally: and likewise other lands that were plagued by Babel] but disquiet the inhabitants of Babel.

35 The sword shall be upon the Chaldeans, saith the LORD, and upon the inhabitants of Babel, and upon her Princes, and upon her wise men.

36 The sword shall be upon the liars, [Or inventers of lies: Meaning sooth-layers, star-gazers, whereof

Chaldea was full. So *Isai.* 44. 25.] *that they grow softish: the sword shall be among their champions, that they be dismissed.*

37 *The sword shall be upon his horses, and upon his chariots,* [The feminine gender (used here for the most part) is here twice turned into the masculine: this may be applied either to the king or his people] *and upon all the mingled heap* [souldiers and other common people, consisting of all kind of nations] *that is in the midst of her, that they become women;* [that is, faint-hearted, and unable to make resistance. See below chap. 51. 50. Compare *Isa.* 19. 16. *Neb.* 13. &c.] *the sword shall be upon her treasures, that they may be spoiled.*

38 *Drought shall be upon her waters, that they be dried up:* [Compare above the Annotat. on vers. 24.] *for it is a land of carved images,* [full of idolatry, which they commit with carved images] *and they are mad* [like mad frantick men. See of the Hebrew word, *Psal.* 5. on vers. 6.] *after the terrible* (Idols) [Heb. *terrors*. So Idols may justly be called, because some of them are of a terrible shape, and do generally bring terror unto idolaters: as they elsewhere for the like cause are called sorrows. See 2 *Sam.* 5. on vers. 21. by the same name *Emim* certain Giants have been formerly called, by reason of their terribleness. See *Genes.* 14. 5. and *Deut.* 2. 10. with the Annotat. And such kind of men were wont to usurp authority and dominion over others, and consequently after the custom of the heathen to be made idols. Such an one questionless was Nimrod, the first raiser or founder of the Assyrian and Babylonian Monarchy. See *Genes.* 6. 4. and 10. 8.]

39 *Therefore the wild beasts of the deserts, with the wild beasts of the Islands* [Heb. *Tsum* and *Im*. The first hath its name from dry, waste places: the other from Islands. See *Isa.* 13. 21, 22. with the Annotat.] *shall dwell* (therein) *also the young Ostriches* [Heb. *Ostriches* daughters. Others, young owls] *shall dwell therein; and men shall have no more abode* [See of such use of the Hebrew word, above chap. 17. on vers. 6.] *there for ever, neither shall it be inhabited* [See of such use of the Hebrew word above chap. 17. on vers. 6.] *from generation to generation.* [Heb. *unto generation and generation.*]

40 *As God overthrew Sodom and Gomorrah, and their neighbours,* [Heb. *As Gods overthrow of Sodom, &c.* Compare above chap. 49. 18. *Genes.* 19. 25.] *saith the LORD; so no man shall dwell there, [in Babel] nor any child of man converse in it.*

41 *Behold, there cometh a people from the north:* [See above on vers. 3.] *and a great nation and mighty* [or, many] *Kings shall be raised up from the sides of the earth* [or, of the land. See above chap. 6. 22, 23, 24. where there is a like prophecy of Babels coming against Juda, as here of the Medes and Persians against Babel.]

42 *They shall bear the bowe and the spear, they are cruel, and will not be merciful; their voice shall roar like the sea, and they shall ride upon horses: it is prepared* [To wit, the people; or, every one of them is prepared: as above chap. 6. 23. of Babel, against the daughter of Zion] *like a man for war, against thee, O daughter of Babel.*

43 *The king of Babel hath heard the report of them, and his hands waxed feeble: anguish took hold of him, sorrow as of a woman in travail.* [Compare above chap. 49. 24.]

44 *Behold, he shall come up like a lion from the lifting up of the Jordan against the strong habitation;* [See above chap. 49. 19. and the following verses to the 22 vers. where almost in the very same words is prophesied of the king of Babels marching up against Edom, which are here used of Cyrus his marching up against

Babel; to signify, that it should be done unto Babel again, as she had done unto other nations. See the Annotat. there: and compare *Revel.* 18. 6.] *for I will in a moment make them run* (away) *from thence;* [to wit, the Babylonians from Babel] *and he that is chosen* (for it) *him will I appoint against her: for who is like me? and who should summon me? and who is the shepherd that should stand before my face?*

45 *Therefore hear the counsel of the LORD that he hath counselled against Babel, and his thought that he hath thought against the land of the Chaldeans: if the meanest of the flock shall not pull them down, if he shall not make* (their) *habitation desolate upon them!*

46 *The earth became trembling at the sound* [Or, report, Heb. *voic*.] *of the taking of Babel: and the cry is heard among the nations.*

C H A P. L I.

A further prophecy of the fall and destruction of voluptuous, covetous, tyrannical, and idolatrous Babel; and of the gracious deliverance of the Jews from the Babylonian captivity, vers. 1, &c. Jeremiah chargeth Sarrab to cast the book wherein he had written these Prophecies, into the river Phrath near Babel, with a stone bound to it; for a token of Babels everlasting sinking, 59.

THUS saith the LORD, Behold, I will raise up a destroying wind against Babel, [Meaning the Medes and Persians: and compare above chap. 4. 11.] *against Babel, and against them that dwell in the heart of them that rise up against me.* [As we also use to say in our language, in the heart of the land. Meaning the inhabitants of Babel, which was the chief city of Chaldea, and as it were the midst of the land. See *Deut.* 4. or vers. 11.]

2 *And I will send unto Babel sanners that shall fan her,* [Others, strangers that shall destroy her] *and empty her land: for in the day of evil* [That is, of her mischief, calamity, which is ordained against her] *they shall be against her round about.* [Heb. *have been, &c.* spoken in a prophetic manner; that is, they shall assault her on every side.]

3 *Let the archer bend his bowe* [Heb. *let the treader tread, &c.* that is, let the bender bend, &c. They are the words of God to the archers of the Medes and Persians] *against* (him) *that bendeth,* [against the archers of Babel] *and against* (him) *that listeth himself up in the brigandine:* [being heavier armed then the archers] *and spare not her* [Babels] *young men, ban* [See *Deut.* 2. on vers. 34. and above chap. 50. 21.] *all her host:*

4 *That the slain may lie* [Heb. properly *fall*: but the Hebrew word is also taken for lying. See above chap. 9. on vers. 22. So below, ver. 47. and 49, &c.] *in the land of the Chaldeans, and the stabbed ones in her streets.*

5 *For* (neither) *Israel nor Juda shall be left in widowhood of his God,* [Others, be left no widower, or, no widow, &c. the Hebrew word *Alman* is onely found here, signifying any one that is, or is left in widowhood: as *Almana* signifieth a widow. The phrase hath respect to the spiritual marriage that God had made with his people: as if he had said; though my people be for a while so dealt with, as if they belonged to none, or as their husband and protectour were dead, and they were rejected and forsaken of him, and of every one besides, yet it shall not last always: I will yet shew, that she is my married wife, and I will maintain her cause, & avenge the wrong that is done to her. Compare *Joh.* 14. 18.] *of the LORD of hosts;* [See 1 *Kings* 18. on vers. 15.] *[though their land* [to wit, Israel, and Judahs. Others, because their land, to wit, the land of the Chaldeans &c.] *be full of guilt,] from the holy One of Israel.* [Or, desolation, &c. which they have brought upon themselves by

by their sins. Others apply it to the Chaldeans thus: for their (the Chaldeans) land is full of guilt, against, or because of the holy One of Israel: that is, because of the sins which the Chaldeans have committed against God, for which he will punish them. Compare above chap. 50. 29. Of this title given to God the holy One of Israel, see Psal. 71. on vers. 22.]

6 *Flee out of the midst of Babel,* [So above chap. 50. 8. Revel. 18. 4.] and deliver every man his soul, be not cut off in her iniquity: [That is, take heed that ye perish not in the punishment of her iniquity. See Levit. 5. on vers. 1. Psal. 31. on vers. 11. and below vers. 45. and above chap. 50. 8.] for this is the time of the LORDS vengeance, [See above chap. 50. 15, 28.] that payeth them (their) desert. [So is the Hebrew word also taken, Judg. 9. 11. See further, 2 Chron. 20. on vers. 11.]

7 *Babel was a golden cup in the LORDS hand, that made all the earth drunken:* [The meaning of this Rhetorical phrase is, that God used Babel as his servant and instrument, to execute his righteous judgments upon the inhabitants of the earth. Compare above chap. 25. 9. with the Annotat. also chap. 25. 15, &c. and 49. 12. and below vers. 20, 21, &c.] the nations have drunken of her [Babels] wine; therefore the nations are grown mad. [Of the plagues which were sent unto them from the hand of God by the Babylonians. Compare above chap. 25. 27. Of the Hebrew word see Psal. 5. on vers. 6.]

8 *Babel is suddenly fallen and broken:* [Compare Isa. 21. 9. Revel. 14. 8. and 18. 2.] howl for her, take balm [See above chap. 8. on vers. 22.] for her pain, it may be she will be healed.

9 *We have physicked Babel,* [The Hebrew word signifieth both, physicking, using medicines, or, remedies, and healing, or, making whole: both significations are used in this verse. As it they should say, we have done our endeavour to help her, but all is to no purpose] but she is not healed: forsake her (then,) and let us go every one into his (own) country: [as above chap. 46. 16. These are the words of the hired souldiers of the Babylonians] for her judgment [that is, punishment. See above chap. 48. on vers. 21.] reacheth unto heaven, and is lifted up [or, lesteeth up it self] to the uppermost [or, thinnest] clouds.

10 *The LORD hath brought forth our righteousness:* [The justice of our cause against Babel: for though God justly punished his people, yet Babel was not therefore guiltless. Compare Judg. 10. 7. Mich. 7. 9, &c. They are the words of Gods own people] come and let us declare in Zion the work of the LORD our God.

11 *Cleanse the arrows,* [Make them clean. Spoken to the Babylonians in a deriding way. Compare above chap. 46. 4. and here vers. 12.] prepare thy shields perfectly: [Heb. properly full, complete, &c. That is, make them fully ready; or, take them with a full hand; or, (as some) gather them, bring them fully together; also, perfect them, if any thing be amiss or wanting in them. Others, fill the quivers] the LORD hath raised up the spirit of the Kings of Media; [understand withall likewise Persia. So below vers. 23.] for his purpose is against Babel to destroy it: for this is the vengeance of the LORD, the vengeance of his Temple. [See above chap. 50. on vers. 28.]

12 *Lift up the banner upon the walls of Babel, make the watch strong, set watchmen, prepare the ambushes:* [Or, hers in wait, lurkers, to watch the enemy, and to disadvantage him unawares: implying that all will not avail; for you shall not be able with all your warlike preparations to hinder Gods design and work, as followeth] for as the LORD hath purposed so

bath he done; [Heb. the LORD hath also thought, or purposed, he hath also done, &c. that is, as, so, &c. Or, he hath not onely purposed, but also performed it, that is, he will also surely do it. Compare below vers. 49] that which he spake against the inhabitants of Babel.

13 *Thou that dwellest by many waters,* [Because the great river Euphrates ran not onely by, but thorough Babel, and there were many waters round about. Compare Revel. 17. 1, 15.] that art mighty in treasures: thine end [that is, the time of thy ruine, which God hath appointed unto thee] is come, the measure of thy covetousness. Heb. ell, or, cubit, &c. Understand hereby the bounds that God had set to her unsatiable desire of acquiring, which they were not able to pass, but should therewith be at an end.]

14 *The LORD of hosts hath sworn by his soul:* [Spoken of God after the manner of men; that is, by himself, as God speaketh, above chap. 22. 24. and 49. 13. See Genes. 22. on vers. 16.] although [As the Hebrew particles are taken, above chap. 2. 22. and 37. 10. also 1. Sam. 14. 39. others, if he do not &c. the whole note here] I have filled you with men as (with) caterpillers, [A sort of creatures, having their name in Hebrew (as some conceive) from spoiling the fruits by sucking. See Psal. 105. 34. and vers. 27. Joel 1. 4. and 2. 25. Nahum 3. 15, 16. Some call them canker-worms, or, herb-worms] yet shall they cry to one another [Others, if I do (not), &c. Meaning by that which followeth, that God sweareth here that he will fill them with the great army of the Medes and Persians. See hereof above chap. 25. on vers. 36. And understand this of the enemies that should set upon Babel] over thee [triumphing over thee, or, against thee. Making an alarm, to stir up one another to fall on and conquer thee, though thou were never so populous.]

15 *He that made the earth by his power, he that prepared the world by his wisdom, and stretched out the heaven by his understanding* [See Genes. 1. 6. Job. 9. 8, 14. Psal. 10. 4. 2. Isa. 40. 22. and 44. 22. and 51. 13. Jerem. 10. 12, &c. See above chap. 10. 12, 13, 14, 15, 16. where almost the same words are found that are used here unto the 20 vers. See the Annotat. there.]

16 *When he uttereth his voice, then there is a noise of waters in the heaven, and he causeth the vapours to ascend from the end of the earth: he maketh lightnings with rain, and causeth the wind to come forth out of his treasures.*

17 *Every man is become brutish, so that he hath no knowledge: every goldsmith is ashamed of the carved image; for his molten image is a ly, and there is no spirit in them.*

18 *They are vanity, a work of seducings, at the time of their visitation they shall perish.*

19 *The portion of Jacob is not like them; Compare above chap. 10. 16.] for he is the former of all things, and (Israel) is the rod of his inheritance: [This word Israel is here inserted from above chap. 10. 16. Others, (he) (to wit, God) is the rod of his (to wit, Jacobs) inheritance; that is, that hath given himself for an inheritance unto his people] the LORD of hosts is his name.*

20 *Thou art unto me a battle-ax,* [Or, a broad hammer: Meaning such an hammer of God, that breaketh all things, even the very rocks, in pieces and to shivers. Compare above chap. 23. on vers. 29. The comparison (as appeareth from the sequel) is taken from souldiers, especially from the cuirassiers, that are wont to have their pole-axes, or battle-axes, to cut the iron weapons or armour therewith asunder, and to break them in pieces, and to knock down the enemy therewith] and weapons of war: [or furniture,

instruments, &c. That is, thou shalt be an instrument and rod of mine anger and righteous judgment upon many nations. They are the words of God to the Babylonians. Others understand this as a speech directed to King Cyrus, that should conquer the Babylonians; and render the 24. *vers.* thus, *and I will &c.* and by thee will I break nations in pieces, and by thee will I destroy Kingdoms. [Here God speaketh in proper terms, to wit in the future tense, and not in the preterperfect, as otherwise is frequently done in a Prophetical manner in this prediction.]

21 *And by thee will I break in pieces the horse and his rider, and by thee will I break in pieces the chariot and his rider.* [Or, *him that rideth upon it.* Of chariot-riders, which in those times did use to fight out of chariots, see 2 Sam. 10. on *vers.* 18.]

22 *And by thee will I smite in pieces the man and the woman, and by thee will I smite in pieces the young one and the old one, and by thee will I smite in pieces the young man and the maid.*

23 *And by thee will I break in pieces the shepherd and his flock, and by thee will I break in pieces the husbandman and his yoke-oxen:* [Or couple, pair of oxen; that is, the oxen that go and labour together in the yoke] *and by thee will I break in pieces the Governours and Magistrates.*

24 *But I will recompense unto Babel, and to all the inhabitants of Chaldea,* [That is, of the land of the Chaldeans. So *vers.* 35.] *all their wickedness which they have done unto Zion,* [as if the Lord should say; when I shall have used the Babylonians in all the forementioned judgements, as mine instrument, then will I not forbear to punish the wickedness which they in the mean while practised and committed, especially towards mine own people. Compare above on *vers.* 10.] *before your eyes,* [God speaketh this unto his people, before whose eyes he would cause this judgement to pass upon the Babylonians] *saith the LORD.*

25 *Behold, I (will be) upon thee,* [As above chap. 50. 31.] *thou destroying mountain,* [So is Babel called by reason of her royal dignity and pomp, and her being like a mountain, in regard of her high thick walls, and high royal buildings. Compare Revel. 17. 9.] *(saith the LORD) thou that destroyest all the earth;* [Compare Revel. 11. 18. and 13. 14.] *and I will stretch out mine hand against thee, and roll thee down from the rock,* [Cast thee down from thine high forts, that thou shalt tumble and roll along as a vessel, or some other thing that is rolled down from a rock, bursteth in pieces, and is broken all to shivers] *and will make thee a mountain of burning.* [Where all things shall lie as it were in the ashes, and nothing remain but meer ashes and burnt heaps of stone, as is apparent in places that are burnt down. See below *vers.* 58.]

26 *And they shall not take of thee a stone-cover, nor a stone for foundations:* [That is, thou shalt not be built again; or thou shalt be so wasted and destroyed, as that a stone shall not be found among thy heaps of stone, fit for a corner-stone, or a foundation-stone] *for [or, but] thou shalt be for everlasting desolations,* [Heb. *desolations of eternity.* So below *vers.* 62.] *saith the LORD.*

27 *Lift up the banner in the land, blow the trumpet among the heathen, hallow the heathen against her,* [That is, separate them, prepare them, aim them for this work of the Lord against Babel. Compare above chap. 6. 4. with the Annotat. So in the next verse] *call together* [Heb. properly *cause to be heard*; that is, sometimes by proclamation to gather together] *against her the kingdoms of Ararat,* [Great Armenia,

See Genes. 8. on *vers.* 4.] *Minni,* [Little Armenia] *and Askenaz:* [See Genes. 10. on *vers.* 3. which contieyes its conceived that Cyrus had taken before he subdued Babel; or, that they were partly his confederates] *appoint a chief captain against her,* [the Hebrew word rendered here *chief Captain*, is onely found in this place, and Nahum 3. 17. signifying (as some conceive) such a Commander or Officer, that receiveth the Kings commands, and presently declareth them unto the souldiery. Others understand king Cyrus himself, or Darius (according to their opinion) his father in law] *bring up horses as rough caterpillars,* [horses in multitude like grasshoppers. See above on *vers.* 4. or, *rugged, hairy caterpillars*, whose hairs stand on end, as if they were scared, and look most terribly. Compare Job 4. 15. Psal. 119. 120. where the same word is used. Heb. *horse as a caterpillar (that) is rough.*]

28 *Hallow against her the heathen, the Kings of Media,* [As above *vers.* 11.] *the governours thereof,* [meaning the Governours or Princes of Media] *and all the Rulers thereof: yea all the land of her dominion.* [Heb. of *his dominion*: to wit, of the dominion of every king: or, the genders are changed, because the Hebrew word which signifieth *land*, or *earth*, is used in both genders.]

29 *Then shall the land tremble and suffer pain: for every one of the LORDS thoughts standeth fast* [Heb. *the Lords thoughts standeth fast*; That is, every one of his thoughts; that is, all his purpose] *against Babel, to make the land of Babel a desolation, that there be no inhabitant.*

30 *The champions of Babel have forborn to fight, they have remained in the hold,* [They will not dare come into the field, and look the enemy in the face] *their might hath failed, they are become women:* [See above chap. 50. 37. and compare Isai. 3. 12.] *They [the enemies, the Medes and Persians] have set their dwelling-places on fire, her bars [the bars of the houses, and little gates, which were in great abundance toward the river, Herodot. lib. 1.] are broken.*

31 *The runner shall run to meet the runner, and the scout to meet the scout,* [As is usual in a sudden and unexpected invasion and inrode of the enemy] *to acquaint the King of Babel that his city is taken at (one) end,* [where the Persians and Medes brake in, and took the city, before it was known in the midst, and at the other end of the city, in regard of its greatness. This Herodotus testifieth to have happened just so as is here prophesied.]

32 *And that the ferries are taken,* [Because Cyrus had drained away the waters of Euphrates, so that the souldiers passed thereby into the city; Others, simply passages] *and the reed-pools are burnt with fire:* [to wit, the reed-pools that were from the river drawn here and there away, which might have greatly prejudiced the enemy. Some conceive, that it is simply spoken by way of comparison of the water-pools, that they were dried up, as if they had been burnt and dried up with fire] *and (that) the souldiers are affrighted.*

33 *For thus saith the LORD of hosts, the God of Israel; The daughter of Babel is like a threshing-floor,* [That is, Babel, that is like a beautiful voluptuous Virgin, shall now be handled like a threshing-floor, and that corn that is in it] *it is time that men tread her:* [or, *cause her to be troden*; that is, plain her, or make her hard and even, to thresh the corn thereon: or, *that men thresh her*; for the threshing oxen or bullocks did tread the corn] *yet a little,* [to wit, a while it will be quickly, it will not stay long] *then the time of harvest* [and consequently the threshing-

ing-time] shall come upon her, [Meaning the time of her calamity by the Medes and Persians, that should as it were tread them under foot, and thieve them out, as they had formerly done to the people of God and to others. See Isa. 21. on vers. 10.]

34 Nebuchadrezzar the king of Babel hath eaten me up, [Compare Deut. 31. 17. with the Annotat. also Isa. 30. 14. and above chap. 19. 11. and 50. 7. This is the complaint of Gods people, as the next verse sheweth] he hath crushed me in pieces, he hath made me (as) an empty vessel, he hath devoured me like a Dragon, he hath filled his paunch [or, guts, entrails. The Hebrew word is onely found here] with my dainties: he hath driven me away. [Out of my countrey. Or, he hath washed me away: all is to one sense.]

35 The violence that hath been done to me and to my flesh, [That is, my brethren and kinsmen. Compare Rom. 11. 14. and Levit. 18. 6. Heb. my violence, and my fleshes; that is, the violence that is or hath been done to me and to my flesh. Compare above chap. 2. on vers. 2. and Jude. 9. on vers. 24. Obad. on vers. 10.] be [or is, that is, lieth. See Judg. 9. on v. 24.] upon Babel, let the inhabitants of Zion [the people that belongeth to Jerusalem, or, the Church of God] say: and my bloud be upon the inhabitants of Chaldea, [compare Matth. 27. 25.] let Jerusalem say.

36 Therefore thus saith the LORD; Behold, I will contend thy contention, [Gods answer to the former words of his people. See above chap. 50. 34.] and avenge thy vengeance: and I will make her sea [the waters of Euphrates, that are round about, and in the midst of her. See of the use of the word sea, Genes. 1. on vers. 10. And compare above chap. 50. 38. with the Annotat.] dry, and dry up her spring. [that is, the river which proceedeth from her spring.]

37 And Babel shall become heaps (of stone,) an habitation of dragons, an astonishment, a whistling, [See 1 King. 9. on vers. 8. and above chap. 18. on vers. 16.] (so) that there be no inhabitant.

38 They shall roar together like young lions, [The Babylonians shall in their feasts and banquets, shout, rage, and roar, like wanton young wild lions, whereunto that following verse lieth. Or, (as some) they shall roar and yell like hunger-starved young lions, because the prey is taken from them. Others understand it of the Persians and Medes, that should roar like lions for the prey of Babel] yell [or, grunt, that is, utter an imperfect roaring between grunting and braying. Others, shake out themselves, or, shake off their hair. Compare Judg. 36. 20. with the Annotat.] like lions whelps.

39 When they are heated [By drunkenness in their wicked banquet] I will set another drink before them, present them with drink [then will I fill them up another draught, or present them with another cup. See the accomplishment hereof (according to the opinion of some) Dan. chap. 5. Heb. drinkings, or, draughts: every one his draught, which I have prepared for every one in my cup of wrath, and will cause them to drink it] and will make them drunken, that they may leap up: [but not for joy, but for fear and trembling] but they shall sleep an everlasting sleep, and not wake; [Heb. sleep of eternity. [that is, the ir long sleep, death; dy, be slain, and not return again into the world, or into this life. Compare 7. 6, 6. and Eccles. 12. 5. with the Annotat. and below vers. 57. also Psal. 13. 4.] saith the LORD.

40 I will bring them down like lambs to be slain; [That is, to the slaughter, to the slaughter-house, to be killed: as above chap. 11. 19. and 25. 34. and 48. 15. and 50. 27.] like rams with he-goats. [That is, and like goats.]

31 How is Sefach [See above chap. 25. on vers. 26.] (so) subdued, [See above chap. 50. 23.] and the glory of the whole earth [that is, she that is renowned throughout the whole world. Compare above chap. 49. 25. and Isa. 13. 19.] taken? how is Babel become an astonishment among the heathen? [That every one admireth, and is astonished at her, as above vers. 37. and often in former places.]

42 A sea is risen upon Babel, she is covered by the multitude of the waves thereof. [An answer to the former question: the meaning whereof is, that Babel that seemed to be invincible, should be overwhelmed by an irresistible power, to wit, by the great army of the Medes and Persians, being brought on and strengthened by Gods mighty hand.]

43 Her cities are become a desolation, a dry land, and a wilderness, and a land wherein [Heb. in whose, (cities), or, in (the cities) whereof] no man [Heb. not every man; that is, no man, not a man] dwelleth, and thow which no child of man doth pass.

44 And I will visit upon Bel [See above chap. 50. 2.] at Babel, and I will fetch out of his mouth that which he hath swallowed [Heb. his swallowing. Some apply this to the sacrifices that were to be offered unto this Idol, whereof we may read in the Apocryphal writings of Daniel, and in Herodotus. Others understand it of the prey, and the subdued countreys, the glory of the victory whereof they ascribed unto this Idol. Compare above chap. 49. 1. Judg. 11. 24.] and the heathen shall not flow any more unto him. [Like streams of water, from which the Hebrew word is derived. Compare Psal. 34. 6. with the Annotat.] (for) also the wall of Babel is fallen. [That is, shall certainly fall; although it be counted an everlasting and invincible work, or a work that cannot be broken. See before vers. 58.]

45 Go forth, my people, out of the midst of her, and deliver (ye) every man his soul; because of the heat of the LORDS anger: [That ye may not likewise perish in her punishment: (Compare above vers. 6) and that ye may escape the dangers, whereof in the sequel.]

46 And lest peradventure your heart grow weak, and ye fear, because of the rumour that shall be heard in the land: [That is, the tidings that shall be heard of the marching up, coming, and progress of the kings of the Medes and Persians against Babel. Heb. properly bearing] for there shall come a rumour in (one) year, and after that a rumour in the other year: [Heb. in the year (and) in the year: or, the year and the year thow; that is, in the one year, and in the other year: or, one year after another, year by year, all the year long; both in the first and in the second year. Histories mention that Cyrus departed not from Babel the first year of his marching up against it, but in the second year] and there shall be violence in the land, lord over lord, [or, Ruler against Ruler: to wit, the Lords of the Medes and Persians shall be upon and against the Babylonians.]

47 Therefore behold, the dayes come that I will visit the carved [Or, graven] images of Babel, and her whole land shall be confounded; and all her slain [That is, those of her people that shall be mortally wounded and cut down] shall lie [See above on vers. 4. So in the sequel in the midst of her.

48 And the heaven, and the earth, together with all that is therein, shall shout for Babel: [That is, for Babels ruine. Compare Revel. 12. 12. and 18. 20. and 19. 1, &c.] for ye shall come unto her [Heb. ye shall come, &c. ye also in the singular number; that is, all, and every one of them that shall destroy her] from the north. [See above c. 50. on v. 3.] saith the Lord,

49 *As Babel hath been for a fall of the slain of Israel:* [So that all places lay full of slain Jews. See above *vers.* 4. with the Annotat. Heb. for falls, &c. that is, she laboured for it, was bent to it, it was her heart and mind, she served for that purpose, &c. Or thus: *as Babel caused the slain of Israel to fall.* The sense is one and the same] so at Babel [or, of Babel, in Babel] shall fall the slain of all the land. [So shall again the land of Babel be full of the slain, Heb. also (is) Babel, also shall at Babel, &c. Compare above *vers.* 12. with the Annotat.]

50 *Ye escaped of the sword, go away, stand not still:* [This is spoken to the captive Jews that remained in Babel] remember the LORD afar off, and let Jerusalem come up into your heart [Compare above chap. 3. 16. and 7. 31. with the Annotat. from far.] that is, from Babylon. Remember then what Babel did unto Jerusalem, and how she is rewarded: and moreover, set your hearts to return again to Jerusalem, &c.]

51 *(Ye may say:)* [When ye remember Jerusalem] we are confounded, for we have heard reproch, blushing hath covered our face: because forreigners are come upon the sanctuaries of the LORDS house. [To wit, the Babylonians, that burnt the temple.]

52 *Therefore behold, the dayes come, saith the LORD,* that I will visit her carved images: [Babels Idols: so in the sequel] and the mortally wounded shall lament [or, groan, sigh] in all her land. [That is, her whole land shall be full of the lamentations and cries of those that are wounded, which as slain men shall dy. Compare *vers.* 49. The Hebrew word signifieth both, a mortally wounded, and a slain man. The words of this verse are Gods answer to the former complaint of his people.]

53 *Though Babel should mount up to heaven, and though she should fortifie the height of her strength;* [Others, though she should fortifie her strength (on) high. Compare above chap. 49. 16. Obad. *vers.* 4.] *(yet) from me shall destroyers come upon her, saith the LORD.*

54 *There is a voice of a cry from Babel: and a great breach* [That is, desolation, misery, calamity, &c. See above chap. 4. on *vers.* 6. Others, crack] *from the land of the Chaldeans.*

55 *For the LORD* [As the authour of this war, and the supreme commander of the Medes & Persians] *destroyeth Babel, and shall cause the haughty voice* [that is, the high boasting, the haughty speaking and bragging of the Babylonians, which they were wont to use, when their monarchy flourished. Others, the great noise, that is, the stir that was in Babel by reason of the multitude of people in it] *to perish out of her: for their waves shall roar* [to wit, the waves of the Medes and Persians which shall overflow Babel like a sea. See above *vers.* 42. Others although their (the Babylonians) waves, &c. That is, though they make now such stir, &c.] *like great* [or, many] *waters, the noise of their sound* [or, rustling, great noise of their voice; to wit, of the Babylonians, that made a great noise and cry because of their miseries] *shall lift up it self.* [Heb. is given, uttered; that is, shall be lifted up, shall lift up it self, so that a man shall be able to hear their coming afar off.]

56 *For the destroyer cometh upon her, upon Babel, and her champions shall be taken captives,* [Or, when the destroyer, &c. then shall, &c.] *their bowes are broken,* [Heb. is broken; that is, every one of their bowes, all their bowes shall be broken] *for the LORD, the God of recompence, shall surely pay* [Heb. paying pay] *(her.)*

57 *And I will make drunk* [With the cup of my wrath] *her Princes, and her wise men, her governors, and her Rulers, and her champions; and they shall sleep*

an everlasting sleep, and not awake; [See above on *vers.* 39.] *saith the King whose name is the LORD of hosts.*

58 *Thus saith the LORD of hosts; that broad wall of Babel* [Which was fifty royal cubits or ells thick and broad, so that two charers could conveniently ride a breast upon it, and yet a good space remain betwixt both, as histories testify. Heb. walls, in the plural number; because this wall was so exceeding thick, as if it had been many walls: as Behemoth, beasts, is taken for a great beast, as an Elephant, &c. See *Psal.* 73. 22. *Job* 40. 10.] *shall be utterly made bare,* [to the very foundations. Compare *Psal.* 137. 7. Others, broken] *and her high gates shall be burnt with fire: so that the people* [whose labour the Babylonians had used in the making of this wall] *shall have laboured in vain,* [or, for emptying; that is, that all should be again taken away, destroyed, and scattered abroad, what was brought and piled up together for it] *and the nations to the fire,* [or, for the fire; that is, that their labour might be burnt with fire. Not that this was the intention or aim of the builders, but that their labour so fell out by the providence of God, and served for that end and purpose. Compare *Hab.* 2. 13.] *that they grew faint.*

59 *The word* [Or, the matter] *which the Prophet Jeremiah commanded Seraia, the son of Neria, the son of Machseia, when he went from* [or, by reason of. The Hebrew particle is sometimes taken for from, by reason of, out of, as appeareth, *Genes.* 4. 1. and 44. 4. *Exod.* 9. 29. *Ezek.* 6. 9. *Mach.* 3. 8. and in this place] *Zedekiah to Babel in the fourth year of his reign:* [Others, with Zedekia, &c. But this is no where else mentioned in Scripture: and it seemeth not very credible that Zedekia having rebelled against the King of Babel, should have adventured to go in person to Babel, but rather that he should mediate a reconciliation and peace by means of this peacable pious Ambassadour] *and Seraia was a peacable Prince.* [Heb. Prince of rest; that is, a godly, quiet, and a peacable man, whom Jeremiah might very well trust with this business, whereat another man in those times would have mocked, and refused to do it, as being full of danger and trouble. Others, chief of (the Kings) rest; that is, high chamberlain. Some conceive it to be a name of a certain countrey, whereof see 1 *Chron.* 2. on *vers.* 52.]

60 *Now Jeremiah wrote all the evil that should come upon Babel, in a book,* [Meaning a special book, or duplicate, copy, transcript, which he delivered to this Seraia to take along with him] *(to wit) all these words that are written against Babel.*

61 *And Jeremiah said unto Seraia, when thou comest to Babel, then thou shalt see,* [Or, behold or, look upon, view (it, namely Babel) to compare this prophecy with the present estate of Babel. Or, when thou shalt see it, &c.] *and read all these words.*

62 *And shall say, O LORD, thou hast spoken against this place, that thou wilt cut it off, so that (there) be no inhabitant in it, from man to beast, but that it shall become everlasting desolations.* [Heb. desolations of eternity: as above *vers.* 26.]

63 *And it shall come to pass, when thou shalt have made an end of reading this book; (then) thou shalt binde a stone to it, and cast it into the midst of the Phrath,* [The river Euphrates, which ran by and through Babel.]

64 *And shalt say, Thus shall Babel sink, and not rise again, because of the evil;* [Heb. from the face of the evil, that is, from, or because of the evil of punishment, mischief, calamity, destruction, &c.] *that I will bring upon her,* [Babel] *and they shall grow weary.* [Namely, the Babylonians, they shall grow faint and feeble, and fail, so that they

they shall not be able to rise, or come up again, though they labour and toyle exceedingly about it] *hitherto are the words of Jeremiah.* [Compare above chap. 48. 47. to wit, concerning Babels punishment, or concerning the prophecies of Jeremiah in general which are contained and gathered together in this book. Hence is gathered by some, that the next chapter was added thereto by some other man of God, as a seal and further exposition of the former prophecies. Compare the Annotat. on the thirty fourth chapter of Deuteronomy.]

C H A P. LII.

A repetition of the reign of Zedekia, of the siege, taking, and destruction of Jerusalem, with the causes thereof, and of that which further happened there, ver. 1. &c. Fojachin is delivered out of prison by Evil-Merodach, and friendly entreated by him, 31.

Zedekia was one and twenty years old [Heb. a son of one and twenty years] when he became King, and he reigned eleven years at Jerusalem: and his mother's name was Hamutal, a daughter of Jeremiah of Libna. [See 2 Kings 24. 18, 19, 20. and also chap. 25. 1. the sequel also above chap. 39. 1, 2, &c. where this whole history is first related, which is here repeated for reasons mentioned in the last verse of the former chapter. See the Annotat. on the chapter aforesaid of the second book of the Kings.]

2 And he did that which was evil in the eyes of the LORD according to all that Fojachin had done.

3 For it came to pass because of the anger of the LORD against Jerusalem and Juda, till he had cast them away from his face: and Zedekia rebelled against the King of Babel.

4 And it came to pass in the ninth year of his reign, in the tenth month, on the tenth (day) of the month, (that) Nebuchadrezzar the King of Babel came against Jerusalem, he and all his army, and they camped themselves against it: and they built forts against it round about.

5 So the city was besieged unto the eleventh year of King Zedekiah.

6 In the fourth month, on the ninth (day) of the month, when the famine waxed strong in the city, and the people of the land had no bread:

7 Then the city was broke through, and all the soldiers fled, and marched forth by night out of the city, by the way of the gate between the two walls which were by the Kings garden, (now the Chaldeans were against the city round about) and they went (by) the way of the plain.

8 But the army of the Chaldeans pursued after the King, and they overtook Zedekia in the plains of Jericho: and all his army was scattered from him.

9 Then they took the King and carried him up unto the King of Babel to Ribla, in the land of Hamath: the same spake judgments against him. [Passed sentence upon him and his, for their perjury, rebellion, and unthankfulness. So above chap. 39. 5.]

10 And the King of Babel slew the sons of Zedekia [That is caused them to be slain: as frequently] before his eyes: and he slew also all the Princes of Juda at Ribla.

11 And he blinded the eyes of Zedekia, [That is, caused his eyes to be put out, or to be so spoiled, as that he could not see] and he bound him with two copper chains; so the King of Babel brought him to Babel, and put him in the prison-house [Heb. house of visitations, or punishments, overlooks, wards, &c. where he caused him to remain until the day of his death.]

12 After that in the fifth month, on the tenth (day) of the month (this year was the nineteenth year of King

Nebuchadrezzar the King of Babel) when Nebuzaradan the Captain of the guard, who stood before the Kings face; [Who served the King, waited upon him, was continually about him. See Deut. 1. on ver. 38. and 1 Kings 1. on ver. 2. for this is said, 2 Kings 25. 8. the servant, or minister of the King of Babel: the one doth expound the other] was come to Jerusalem: [its said, 2 Kings 25. 8. that he came to Jerusalem on the seventh (day) of the month. The reconciling of this difference is, that he came into the city on the seventh (day) but began to execute his charge on the tenth (day): whereof in the sequel]

13 Then he burnt the house of the LORD, and the Kings house: together with all the houses of Jerusalem, and all the houses of the great ones [Or to wit, &c. so that the former word all be expounded by all the houses of the great ones, [Heb. every house of the great one every great house; that is, all the houses of the great, ones or all great houses, the sense agreeing together; for great houses do commonly belong to great and mighty men. See 2 Kings 25. on ver. 9.] burnt he with fire.

14 And all the army of the Chaldeans that was with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Now of the poorest [Heb. thinness, or poverties. See 2 Kings 24. on ver. 14. So above chap. 40. 7. and in the beginning of the next verse] of the people, and the residue of the people that were left in the city, and the revolvers that were fallen to the King of Babel, and the residue of the multitude, [Heb. Amon, for which 2 Kings 25. 11. is used the word Hamon; that is, multitude, company of the people, by changing of one letter. See also above chap. 46. on ver. 25.] did Nebuzaradan the Captain of the guard carry away captive.

16 But of the poorest of the land did Nebuzaradan the Captain of the guard leave, (some) for vinedressers, and for husbandmen.

17 Moreover, the Chaldeans brake the copper pillars that were in the house of the LORD, and the bases, and the copper sea that was in the house of the LORD: and he carried away all the copper thereof to Babel.

18 They took also the pots and the shovels, and the flesh-hooks, and the sprinkling-basins, and the incense-plates, and all the copper vessels wherewith they performed the ministry. [Heb. with the which they ministered; that is, wherewith they were wont to perform the ministry in the house of the Lord; or which they were wont to use for the ministry.]

19 And the captain of the guard took away the bowls and the incense-vessels, and the sprinkling-basins, and the pots, and the candlesticks, and the incense-bowls, and the cups; [See of this last word, Exod. 25. 29; and Numb. 4. 7.] what (was) wholly gold, and what was wholly silver. [Others, and those that (were) all gold, & those that were all silver. Heb. gold gold, silver silver.]

20 The two pillars, the one sea, and the twelve copper bullocks that were in the place of the bases, [That is, which stood in that place of the Temple where the copper bases of the lavers were: these bullocks stood under the sea. See 1 Kings 7. 25, 27. which King Solomon had made for the house of the LORD: the copper thereof, (to wit) of all these vessels, was without weight.]

21 As for the pillars, eighteen els (or cubits) was the height of one pillar, and a third of twelve els did compass it: and the thickness thereof was four fingers, and it was hollow.

22 And the chapter thereupon, was copper, and the height of one chapter was five els, [2 Kings 25. 17. is mentioned three els. See the exposition thereof, 1 Kings 7. on ver. 16.] and a net and pomegranate upon the

the chapter round about, all copper: and the other pillar, with the pomegranates, had like unto those, [or and it was likewise with the other pillar and pomegranates.]

23 And the pomegranates were ninety and six (set) towards the wind: [Towards the four winds, so that there was yet one more at every corner, and so with the ninety six an hundred in all, as followeth] all the pomegranates upon the net were an hundred round about.

24 Also the Captain of the guard took Seraia the chief Priest, and Zephania the second Priest, and the three keepers of the threshold.

25 And he took out of the city a courtier, [Or Chamberlain. See Genes. 37. on ver. 36.] which was set over the souldiers, and seven men out of them that beheld the Kings face, [Compare 2 Kings 25. 19. with the Annotation, and compare the phrase with Matth. 18. 10.] which were found in the city, together with the chiefest Scribe of the army, who lifted the people of the land for the war, and threescore men of the people of the land that were found in the midst of the city: [that is, within the city.]

26 When Nebuzaradan the Captain of the guard had taken these, then he brought them to the King of Babel, to Ribla.

27 And the King of Babel smote them and slew them at Ribla in the land of Hamath. Thus Juda was carried away captive out of his (own) land.

28 This is the people whom Nebuchadrezzar carried away captive, [Meaning at several times, as the sequel sheweth. Compare above chap. 6. 9.] in the seventh year three thousand and three and twenty Jews.

29 In the eighteenth year of Nebuchadrezzar, (he carried away captive) [Or they carried, &c.] eight hundred thirty and two souls [that is, persons. See Gen. 12. on ver. 5.] from Jerusalem.

30 The three and twentieth year of Nebuchadrezzar, Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five souls: all the souls are four thousand and six hundred.

31 After that it came to pass in the seven and thirtieth year of the captive-carrying away of Jójachin the King of Juda, in the twelfth month, on the five and twentieth (day) of the month; that Evil-Merodach, the King of Babel, in the (first) year of his reign, [Or in the year when he became King, [lifted up the head of Jójachin the King of Juda, and brought him forth out of the prison-house, [Heb. house of shutting up, restraint. See above chap. 37. on ver. 4. in 2 Kings 25. 27. it is said, on the seven and twentieth (day) &c. which may be fully thus reconciled, that he was on the five and twentieth (day) delivered out of prison, and that the King of Babel (after that in the mean while his garments were changed) caused him on the seven and twentieth day to come before him, &c.]

32 And he spake kindly unto him, and set his seat above the Kings which were with him at Babel.

33 And he changed the garments of his captivity: and he did eat bread continually before his face all the days of his life.

34 As for his diet, a continual diet was given him by the King of Babel, every day appointed portion on its day, until the day of his death, all the days of his life.

THE LAMENTATIONS OF JEREMIA.

The Preface.

THis book beareth the title of Lamentations, which seemeth to be taken from 2 Chron. 35. 25. and sheweth sufficiently what the argument of this book is, namely sad complaints, which the Prophet maketh in his own name, and in the name of the whole Church for the miserable destruction of the kingdom of Iuda and of the city Hierusalem; as also for the most woful condition of the Iews, that for the most part perished by the sword, the famine, and the pestilence.

This book is so pathetically written, that no writings of the eloquentest heathen Authors are or may be compared with it.

There are indeed other Lamentations besides these recorded in Scripture, as 2 Sam. 1. 19, &c. for the death of Saul and Jonathan: also for the destruction of the city of Tyrus, Ezek. 29. 17. But this book of Jeremia, speaking of a general calamity that is come upon the people of God, hath alone in a special manner obtained and kept the name of Lamentations, almost among all people and nations of Christendome: As the high song of Solomon alone beareth that name, though there be yet divers most excellent songs in Scripture besides; as Exod. 15. the song of Moses and of the children of Israel; of Miriam, and of the Israelitish women for their deliverance, and Pharaohs drowning in the red sea: as also of Debora, in the book of Iudges, chap. 5. and of Hanna, 1 Sam. 2. and of the holy blessed Virgin Mary, Luke 1.

When the Prophet Jeremia wrote this book is uncertain: some are of opinion that it was partly written immediately after the death of that pious King Josia, after whose death the affaires of the Iews dayly grew worse and worse, as appeareth by 2 Chron. 35. 25. and Zach. 12. 11. But others conceive that it was written after the destruction of the city of Ierusalem and of the Temple by the Chaldeans, namely after that the remaining Iews were in great multitudes carried away out of their own country into bondage to Babel, as the words do continually intimate the same. See chap. 1. 3, &c. and 2. 2, &c.

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THE

THE LAMENTATIONS OF JEREMIA.

CHAP. I.

The Prophet relateth with sighing, the excellency, and also the miserable condition of the city of Jerusalem, vers. 1, &c. and likewise of the land of Juda, 3. He confesseth that they had by their sins justly deserved such punishment, 8. Repeating every time again the relation of their misery, 9, 10, &c. The Prophet prayeth unto God that he would be pleased to behold the peoples great misery, and to have compassion on them, 20. For they could find comfort no where else, 21.

ALEPH. [The 1, 2, 4, and 5. chapters of this Book consist of xxii verses apiece: every verse beginning according to the order of the Hebrew Alphabet, as this is done in many other Psalms and Poems of the holy Scripture. See the Annotat. *Psal.* 25. on the title of the Psalm] *How doth that city!* [That excellent, renowned, mighty, holy city, where those great Kings, David, Solomon, and others, formerly kept their Court in great state and magnificence: and of which God speaketh, *Psal.* 132. 14. *This is my resting-place for ever, here will I dwell, for I have desired her.* See *Cant.* 6. on vers. 4. and *Psal.* 48. 2. and below *chap.* 2. 15.] *fit (to) solitary,* [so desolate, so empty of citizens and inhabitants] *th't was full of people!* [where formerly all houses were inhabited, and the streets were daily full of people that went out and in through this City, coming from nations lying far and near. *How, &c.* As if he had said, O how wonderful and incomprehensible are Gods judgements! how doth that city lie so solitary, which formerly was wont to be so populous! Compare below, *chap.* 4. 1.] *she is become a widow,* [mourning and weeping by reason of her sad and solitary condition, being forsaken of the Lord, her true and lawful bridegroom, or husband: having besides no king nor kingdom] *she that was great among the heathen, a Princess among the countreys,* [having many nations and people under her command, that were fain to pay her yearly

tributes and taxes. This was especially done in *David's* and *Solomon's* time, 1 *Ch.* 22. 18. 6. and 2 *Chron.* 8. 7.] *is become tributary.* [Heb. *become tribute.* That is, how must she now bow her neck under other heathenish nations, and for a token of subjection, pay tribute and custome unto them! See 2 *Kings* 23. 24, and 25. and 2 *Ch.* 22. 36. and *Prov.* 12. on vers. 24.]

2 BETH. *She* [to wit, the city of Jerusalem] *weepeth* [through grief of heart for the welfare that she hath lost, and for the misery whereinto she is fallen] *continually* [Heb. *she weepeth weeping*; that is, continually, without ceasing] *in the night,* [when other men lie quietly and are fast asleep. See *Job* 7. on vers. 3. By the night may be also understood adversity and misery. See the Annotat. *Job* 34. on vers. 25.] *and her tears (run) over her cheeks:* *She hath no comforter among all her lovers;* [to wit, those neighbour-nations that were wont to traffique with her, vers. 16. she complaineth that she is also forsaken of God] *all her friends* [the nations round about that had made a league with Juda] *have dealt unfaithfully with her,* [or by her; or, against her] *they are become enemies unto her.*

3 GIMEL. *Juda* [The inhabitants of the kingdom of Juda] *is gone* [others, removed] *into captivity because of misery, and because of the multitude of bondage;* [or, greatness of bondage; that is, because of great bondage. So that the meaning should be, that in the general carrying away of the people of the Jews to Babylon, there were yet some that by connivence were left in their own possessions, but were so plagued by the garisons and foreign souldiers, that of their own accord they forsook all their own country, their houses and lands, and all in hope of avoiding the misery and calamity. Others apply this to the Jews that were fled from Jerusalem and from the land of Juda: for fear of the approaching misery and bondage, before the Chaldeans had yet taken Jerusalem] *she* [to wit, the Jewish nation. The Hebrew word is used in the feminine gender. So likewise vers. 1. the City of Jerusalem is compared unto a widow] *dwelleth among the heathen,* [that is, she is constrained to dwell among Idolatrous nations, and such

such as are estranged from God] *she findeth no rest*: all her persecutors overtake her [beset her, assault her] between the straits, [that is, in such places where the way is exceeding narrow, as that a man can neither go forward nor backward. Others understand it of the straits and distresses whereinto they were fallen.]

4 DALETH. *The ways of Zion* [That is, the ways that lead to Jerusalem, lying on mount Zion] *mourne*, [that is, they lie waste, they are not frequented as they were wont to be, when men in great multitudes went up to Jerusalem to the worship of God. Unto insensible and irrational things humane affections are ascribed both in this verse, and elsewhere besides] *because no man cometh up to the feast*, [to wit, on those dayes that were ordained and set apart for sacrifices, especially on the high feast dayes, on which every one was to appear. See *Exod.* 23. 14. *Deut.* 16. 16. and compare herewith *Psal.* 43. 5.] *all her* [to wit, Zions; that is, Jerusalem's] *gates are desolate*, [that is, there is no going out nor coming in by the city-gates, as was wont to be in former time. Or, understand this thus; there is neither law nor justice administered, for this was wont to be done in the city-gates. See *Genes.* 34. 20. *Ruth.* 4. 1, 10. *2 Sam.* 15. 2. and 18. 4. and 19. 8. *Psal.* 9. 14.] *her priests sigh*: [because the worship of God is decayed, and the city so miserably wasted] *her virgins are grieved*, and *she herself is in bitterness*. [Heb. *unto her is bitterness*. That is, the (to wit, the city of Jerusalem) is full of great grief, yea the whole nation of the Jews of what state or age soever they be, is full of sorrow and misery.]

5 H E. *Her adversaries are the head*, [That is, have the dominion over her. Compare *Deut.* 28. 13, 44. and *Psal.* 18. 44. and 66. 12. and *Isa.* 9. 13. and 19. 15.] *her enemies are at rest*: [or, live quietly, or, enjoy good rest] *because the LORD hath grieved her* [or, for the Lord hath grieved her; to wit, the city of Jerusalem] *because of the multitude* [or, greatness of her transgressions: little children [of the signification of this word, see *Psal.* 8. on vers. 3.] go (into) captivity before the face of the adversary. [As it were in triumph, to be made slaves: or, as men drive a flock of beasts, that they have taken away, before them. None is respected, nor spared, of what age, sex, or condition soever he be.]

6 V A U. *And from the daughter of Zion* [That is, from the people of Jerusalem] *her ornament is departed*: [or, all her glory, &c. especially the temple and worship of God: together with all those excellent gifts and benefits, which they had frequently received of God in a most abundant measure] *her Princes are like harts* [that is, they have lost all their courage, they flee and run, like as the harts do from the dogs and hunters] *(that) find no pasture*, [that is, they run throughout the country being utterly impoverished, yea hunger-starved] *and they go faintly before the face of the pursuer*. [having no strength nor means to make any resistance.]

7 Z A I N. *Jerusalem is (in) the dayes of her misery*, [To wit, now she is distressed with affliction and adversity] *and of her manifold banishment*. Others, *of her lamentings*. Compare chap. 3. 19.] *mindful of all her desirable things*, [to wit, honour and riches, as also all manner of spiritual and corporal gifts, which she was wont to enjoy abundantly, as followeth] *which she hath had in the dayes of old*: [to wit, when she was in her prosperity. Heb. *which have been of ancient dayes*] *because her people falleth by the hand of the adversary*, and *she hath no helper*: the adversaries look upon her, [they stand and gaze upon her as upon a

monster] *they mock at her dayes of rest*. [This may be understood either of the whole divine service, Religion, and ceremonies that the Jews had, according to the ordinance or Gods law: or, of the desolation of the land of Juda, which in the time of the Babylonian captivity kept its Sabbaths or dayes of rest, according as God had threatened, *Levit.* 26. v. 34. and 43. Namely so as that the land lay waste and unmanured.]

8 CHETH. *Jerusalem hath grievously sinned*, [Heb. *hath sinned a sin*; sinned grievously, and for a long time together. Otherwise there is no man that sinneth not, 1 *Kings* 8. 46. See the like phrase *Exod.* 32. 30.] *therefore she is become as a separated (woman)*: [Heb. *a separated one*. That is, as a woman that by reason of her uncleanness must sequester her self from the society of men, according to the law, *Levit.* 15. 9. Others, *as a wandering (woman)* Or, *they have shaken (the head) at her*. See 2 *Kings* 19. on vers. 21.] *all that honoured her*, [that is, all that had her in esteem; to wit, while she feared the Lord, and had dominion over other people and nations] *counted her vile*, *because they have seen her nakedness*, [Being spoiled of her ornaments, especially being stript of all piety. Compare *Jerem.* 13. 22, 26. *Ezek.* 16. 37. *Hos.* 2. 10. *Nahum* 3. 5.] *she sigheth also*, [to wit, when she now calleth to mind how hainously she hath forsaken God, seeking for help where none was to be found] *she is turned backward*. [That is, she is confounded, because she was rejected of God, her true and lawful husband.]

9 TETH. *Her uncleanness* [That is, her filthy sins. A phrase borrowed from the uncleanness of women] *is in her skirts*, [That is, is apparently to be seen: the tokens of the hainous abominable sins that she hath committed, cleave yet unto her. See the Annotat. *Levit.* 18. on vers. 6. and compare *Jerem.* 13. 22, 26. These are the words of the godly Church acknowledging the justice of God in punishing obstinate impenitent sinners] *she remembered not her utmost*, [or, her end. That is, she went on in her wicked course of life, not thinking that she should ever be called to an account for her doings, and that she should then suffer. See *Genes.* 7. 40.] *therefore she came down low*: [on a sudden, and in a strange manner. The Kingdome of Juda after the death of King Josiah in the space of two and twenty years came to nothing] *she hath no comforter*: [there is no man that assisteth her either with advice or otherwise, vers. 7.] *LORD, look upon my misery*, [understand withal, and deliver me out of it. See *Psal.* 31. 8. *Acts* 7. 32. these are words of the remaining Citizens of Jerusalem, or of the people of God there] *for the enemy magnifieth himself*. [That is, the enemy lifteth up himself. See *Psal.* 35. the Annotat. on vers. 26. and *Psal.* 38. 17.]

10 JOD. *The adversary hath spread out his hand upon all her desirable things*: [These are again the words of the Prophet. By the desirable things must here be understood the holy furniture, or costly vessels of the temple, which the Chaldeans had carried away, *Jerem.* 12. 17, 18.] *indeed she* [to wit, the city of Jerusalem; that is, the citizens and inhabitants of Jerusalem] *she hath beheld that the heathen* [properly the Chaldeans] *entred into her sanctuary*, [Understand here by the sanctuary, not onely the land of Juda, which is called a sanctuary, *Ex.* 15. 17. but also the holy Temple, yea the holy of holies, where the heathen had broken in] *whereof thou hadst commanded*, [or, of whom thou hadst commanded] *that they should not enter into thy congregation*. [That is, that they should not be counted among thy people:]

ple : or, that they should bear no office among thy people. See *Deut.* 23. the Annotat. on *vers.* 3. and compare *Acts* 21. 28.]

11 CAPH. *All her people* [All the people of Juda and Jerusalem, of what state or condition soever they be] *sigh, seeking bread,* [the word *bread* signifieth oftentimes all that a man hath need of for the sustentation of his body, especially all that a man eateth : so that *bread* signifieth also sometimes *flesh* and *all manner of meat*] *they have given their desirable things for meat, to the soul :* [Heb. *to bring the soul again,* or, *to restore the soul :* that is, to revive it. So also *vers.* 16. and 19. Compare *1 Sam.* 30. 12. *Psal.* 23. 3.] *See, LORD, and regard, that I* [every one of us] *am become vile.* [That is, base, contemptible. See *Psal.* 12. the Annotat. on *vers.* 9. So likewise above *vers.* 8. From this place to the end of the chapter are brought in the words of the Citizens of Jerusalem.]

12 LAMED. *Doth it not concern you,* [As if he had said, *Are ye not moved at my misery ?* have ye no pity on me ? heed it well, and lay it to heart. Others, *it concerneth you not.* That is, imagine that this doth not concern you, but if ye be wise, lay it to heart, heed it well, and take example by me] *all ye that pass by the way ? Behold and see, if there be any sorrow like unto my sorrow,* [Compare *Ezek.* 5. 9. and *Dan.* 9. 12.] *which is done unto me, wherewith the LORD hath grieved (me) in the day of the heat of his anger.*

13 MEM. *From on high* [That is, from heaven] *hath he* [to wit, the Lord] *sent a fire* [that is, great pains and sorowes, which like a fire do consume men] *into my bones,* [that is, into the strongest parts of my body ; as *Psal.* 6. 3. See the Annotat. *Job* 7. 15.] *over which he hath ruled :* [that is, which the Lord, not any humane power doth order ; and giveth such a power, as that it doth consume me] *he hath spread a net for my feet,* [that is, he hath me so fast in his snares, that I cannot get out] *he hath caused me to turn back* [that is, when I thought to escape away from him, he caught me in his net, and caused me to turn back] *he hath made* [Heb. *given me desolate and sick*] *that is, he hath taken away from me all meanes of deliverance* all the day.

14 NUN. *The yoke of my transgressions is bound by his hand,* [The heavy load of my manifold sins is as it were bound fast with cords ; and the Lord layeth it upon my neck, which is so heavy to bear, as that it breaketh my strength. Compare *Deut.* 28. 48. Men being like unto mules and horses, *Psal.* 32. are turned by the yoke and bonds of adversity] *they* [to wit, my transgressions] *are twisted together,* [they are all twisted together as in a bundle] *they* [to wit, my transgressions] *are come up* [that is, laid] *upon my neck :* *he hath caused my strength to decay ;* [Heb. *to fall*] *the Lord hath delivered me into (their) hands,* [that is, into the power of the enemies] *I cannot rise up.* [That is, all strength and power is utterly taken away from me in the judgment of flesh and blood : but whatsoever is impossible unto men, is possible unto thee, O my God.]

25 SAMECH. *The Lord hath troden under foot all my strong men* [That is, my valiant champions ; to wit, on whome I most relied] *in the midst of me,* [that is, that dwelt in me] *he hath called an assembly upon me* [or, against me] *to break my young men* [properly, choice, or, chosen ones, whereon I might yet have any waies relied. See *Hos.* 9. *vers.* 13. 14.] *in pieces :* [the meaning is, he hath caused many enemies to gather together against me, for to destroy the flower of my people. Compare *Zeph.* 1. 7, 8.] *the Lord hath troden the winepress of the Virgin the daughter of Juda.* [That is, the Lord hath by the enemy bruised and

broken in pieces her inhabitants, as grapes are broken in the winepress. Compare *Isa.* 63. 6. *Revel.* 14. *vers.* 19, 20. and *chap.* 19. *vers.* 15. Others, the Lord hath troden the daughter of Juda (as in) a winepress.]

16 AIN. *For these things I weep,* [To wit, because of my great and manifold sins, for the which I am now forced to bear so many & so great punishments] *mine eye, mine eye floweth down with water,* [Or, *there floweth water from, &c.*] *because the comforter,* [that is, the Lord himself, the God of all comfort, *2 Cor.* 1. 3. Or, understand by the comforter, her friends that would comfort her. See *vers.* 2. and *vers.* 7.] *that should revive* [Heb. *bring again*] *my soul, is far from me : my children are wasted,* [that is, they are in a desolate condition. This is the cause why she hath so greatly need of comfort] *because the enemy prevaieth.* [Or, for the enemy prevaieth. Compare above *vers.* 5.]

17 PE. *Zion spreadeth forth her hands ;* [See *Jerem.* 4. 31.] *there is no comforter for her ; the LORD hath commanded* [that is, moved by secret inspiration] *concerning Jacob, that those that are round about him, should be his adversaries :* [that is, God hath given them that hate Jerusalem power to afflict her on every side : and this he doth by his judgment, he onely knowing to use evil aright] *Jerusalem is as a separated (woman) among them.* [See above *vers.* 8.]

18 TSADE. *The LORD is righteous,* [In all these things I must needs confess that the Lord dealeth righteously. Compare *Psal.* 119. 137. *Dan.* 9. 7.] *for I have been rebellious against his mouth :* [his commandments, which have been tendered unto me by the mouth of his Prophets. See above *vers.* 5. and 8.] *hear I pray, all ye nations, and behold my sorrow :* [that is, I wish that all the nations of the earth might observe the fearful judgments of God that are upon me] *my Virgins, and my young men,* [that is, those, wherewith the age to come should be planted] *are gone into captivity.* [See *Deut.* *chap.* 28. 49.]

19 KOPH. *I called unto my lovers,* [That is, my confederates, on whom I had relied, and unto whom I was wont to seek for help and comfort ; to wit, the Egyptians and Assyrians. See *Jerem.* 2. 36. and 22. 20. Others take it in this sense : *my lovers,* that is, those to whom the care and oversight over me was committed by God ; to wit, my Priests and Eldest, which were not able to deliver themselves, for they fainted when they, &c. as followeth] *they deceived me :* [that is, I sought in vain unto them for comfort : they neither assisted me with words nor with deeds] *my Priests and my Eldest* [the Rulers of the Church and of the land] *gave up the ghost in the city, when they sought meat for themselves, that they might refresh their soul.* [As above *vers.* 11.]

20 RESH. *Behold, LORD,* [Look upon me with thy merciful eyes] *for I am in distress : my bowels are moved* [or, stirred about, or, muddled, or, cast up dirt, as unclean water that is moved or stirred about. See *Job* 16. on *vers.* 16. and *Psal.* 46. on *vers.* 4.] *mine heart is burned in the innermost (part) of me ;* [mine heart moveth and rolleth in me for anguish, because I have so grievously rebelled against the Lord my God, as followeth] *for I have been exceeding rebellious ;* [Heb. *being rebellious I have been rebellious*] *without the sword hath bereaved (me) of children.* [See *Deut.* 32. 25. *Jerem.* 14. 18. and 15. 7. and 18. 22.] *within (there) is as death.* [Or, *within the house (there) is as death, or, (there) is death it self.*]

21 SCHIN. *They hear that I sigh, (but) I have no comforter : all mine enemies hear (of) mine evil,* [that is, of my ruine ; or of my complaint, which I daily make by reason of the misery, calamity and trouble

trouble] (and) they are glad that thou hast done it : [that is, that thou, O Lord, hast laid such affliction and misery upon me] (when) thou shalt have brought forth the day, [to wit, the day or time of Babels destruction] which thou hast proclaimed, [that is, which thou hast published by thy prophets, namely, Isaia, Jeremia, and others, to wit, that Babel should then be destroyed] then shall they be as I am. [that is their misery in this world shall be then as great as mine is now at present : besides the everlasting punishments and torments which they are to expect in the world to come]

22 THAU. Let all their evil come before thy face, [That is, bring to thy remembrance all their wicked deeds; to wit, for to punish them when thou shalt be set upon thy throne to do justice. Compare Psal. 7. 8.] and do unto them according as thou hast done unto me because of all my transgressions. [let them not go unpunished in regard thou hast punished me so sorely for my sins] for my sighs are many, and mine heart is weary, [or weak, or faint. Compare above ver. 13. and Job 10. 20, 21. and Isa. 1. 5. and below chap. 5. 17.]

C H A P. II.

A sad complaint because of the desolation of the city of Jerusalem and of the people of the Jews, ver. 1. &c. whom he again putteth in mind of the causes of these judgements, 14 their enemies derision at their misery, 15 An exhortation to true sorrow and repentance for their sins, 18 with fervent prayer, 19 whereof he giveth them a pattern, 20.

Aleph. How hath the Lord clouded [Or covered with a cloud] the daughter of Zion [That is, the people of Jerusalem, which was wont to be as dear and precious unto God, as a daughter is to her parents. See Psal. 87. 2.] in his anger > [being provoked against her by reason of her sins and manifold transgressions. The meaning is, whereas God formerly covered his people with a cloud for their good, now he covereth them with a thick cloud of manifold miseries. See above chap. 1. 1.] he hath cast down from heaven (upon) the earth [that is, from the highest of excellent glory, unto the lowest state of misery. Compare Obad. verse 4. Psal. 102. 11. Matth. 11. 23.] the glory of Israel : [that is, the glorious state, wherein he had planted his people. Or understand here by the glory of Israel, the ark of the covenant, as 1 Sam. 4. 21, 22.] and he remembered not the footstool of his feet, [that is, the temple and the divine worship that was therein performed. Or, understand by the footstool the ark of the covenant. See 1 Chronicles 28. 2. See likewise Exodus 25. 18, 19, 20. 2 Sam. 6. 2. 2 Kings 19. 15. Psal. 99. 5. and 132. 5.] in the day of his anger. [to wit, when in his anger he caused Jerusalem to be destroyed by the Chaldeans.]

2 BETH. The Lord hath swallowed, [That is, suddenly confounded, so that they seem to be swallowed up or devoured] all the habitations of Jacob, [that is, all the fat dwellings wherein he had placed his people, to wit, the posterity of Jacob] and hath not spared them : he hath broken down in his wrath being provoked against his people, because of their manifold transgressions] the strong holds of the daughter of Juda, [that is, of Jacobs posterity. To wit, all the Bulwarks, Castles, Towers, &c. that were reared up in the land of Juda for the defence of the land. Compare Luke 19. 44.] he hath made them touch

the ground : he hath profaned the kingdom, and the princes thereof. [that is, he hath rejected as unclean the whole nation of the Jews, both high and low, rich and poor, and hath delivered them into the hands of wicked nations, to be misused by them, and to be deprived by them of all glory and beauty. Compare Isa. 47. 6.]

3 GIMEL. He hath cut off in the kindling of (his) anger [That is, in his great wrath, as Deut. 29. 24] all the horn of Israel, [that is, all the power and glory of the people of the Jews. See Deut. 33. on ver. 17. and 1 Sam. 2. 1. Jerem. 48. 25.] he hath drawn back his right hand, [that is, he hath withdrawn from us his power, assistance, and gracious help] when the enemy came : [Heb. from or before the face of the enemy. The meaning is, that he would not help the Israelites, when they fled from the enemy] and he is incensed against Jacob, [against the posterity of Jacob, but especially against the tribe of Juda] like a flaming fire (which) consumeth round about.

4 DALETH. He hath bent [Heb. troden. See Psal. 7. on ver. 13.] his bow like an enemy, [The meaning is, the Lord maketh his weapons yet ready, to spoil as yet more then the enemies do, that seek to hurt one another] he hath set himself [to wit, against Zion] (with) his right hand as an adversary, to slay all the desirable things of the eyes : [See 1 Kings 20. on ver. 6. Compare Ezek. 24. 16, 21, 25. Understand here by the desirable things of the eyes, young men, the flower of the people : likewise the Priests, and the Princes, and all that was pleasant and acceptable] he hath poured out [that is, caused to come very plentifully. See the Annotat. on Psal. 79. on ver. 6.] his wrath like fire in the tent of the daughter of Zion. [in the midst of his people, or in the city of Jerusalem.]

5 HE. The Lord is become as an enemy, [Men may be resisted, but God cannot] he hath swallowed Israel, [See ver. 2.] he hath devoured [See ver. 2.] all her palaces, [to wit, the palaces of the daughter of Zion, that is, of Jerusalem] he hath swallowed his [to wit, the Israelites] strong holds : [the meaning is, the Lord hath rased and levelled to the ground all the strong holds & fortresses that are built for the defence of the Israelites] & he hath multiplied the daughter of Judas lamenting & wailing. [Or, mourning & sorrow, as 1. 29. 2.]

6 VAV. And he hath violently [Or with violence] pulled down [The Hebrew word signifieth to pull a thing away with rage or boisterousness. Compare Psal. 80. 13. and 89. 41, &c. and Isa. 5. 5.] his but [or fence, that is, tabernacle, or temple, Psal. 76. on verse 3. and Psal. 80. 13, and 89. 41. Isa. 5. 5.] garden, he hath destroyed his assembling-place : [or the place of his assembly ; where his people were wont to gather together to perform the publick worship of God ; to wit, the temple, and the Synagogues] the LORD hath caused the high-time & the Sabbath [that is, the keeping of the usual ordinary feasts every year, and the Sabbath every week] to be forgotten in Zion, and he hath reproachfully rejected in the indignation of his anger the King and the Priest. [that is, the governours of lands and cities, as also the teachers and ministers of the Church. The meaning is, he hath turned both the ecclesiastical and political state upside down.]

8 ZAIN. The Lord hath cast off his Altar : he hath abolished his sanctuary, [That is, his Temple. Others, abhorred, &c. as if it had been a cursed place, worthy to be abhorred. The meaning is, he cannot at present abide or endure that place wherein he had pleasure and delight. Compare Psal. 89. 40.] he hath given up [or shut up] into the hand of the enemy the walls of her [to wit, the daughter of Zions, that is, Jerusalem] palaces : they have lifted up [Heb. given a voice]

in the house of the LORD, as on the day of an appointed high-time. [they, to wit, their enemies, and in particular the Chaldeans, when they had taken and destroyed the city and the temple with great triumph, shouted, cried, and called, as the people of God were wont to do on their feast-days, especially on their solemn high festivals, praising God with songs of joy in the temple. See *Psal.* 74. 4.]

8 CHETH. The LORD hath thought [That is, he hath decreed and ordained] to destroy the wall of the daughter of Zion, [that is, the defence of Jerusalem] he hath stretched out the line [over it], [that is, he hath designed the certainty of the city of Jerusalem's ruine. See *2 Kings* 21. 13. *Isa.* 34. 11. It is a phrase borrowed from bricklayers and masons] he hath not turned away [that is, not kept back] his hand that he should not swallow it: [that is, he ceased not till he had utterly destroyed it] he made the out-wall [or out-work, rampant, bulwark, fort. See *Psal.* 122. 7.] and the wall sorrowful together, [that is, he hath given the very insensible creatures occasion of mourning] they are weakened. [to wit, by a violent destruction. Others, destroyed, ruined.]

9 TETH. Her gates are sunk into the ground, [So that the enemies have thereby gotten a free passage to come into the city] he hath spoiled and broken her bars: [that is, all strong holds and castles, so that they are not able at present to resist any power] her King and her princes are among the Gentiles, [that is, they must now live and converse among the nations that are enemies to true religion] there is no law: [Others, the law is no more. That is, they have no ordinary exercise of their religion, by the ministry of the Priests and Levites: for the prophets are immediately here spoken of] her Prophets also find no vision from the LORD. [that is, they also have not such abundant revelations as they were wont to have. See *Psal.* 74. on ver. 9.]

10 IOD. The Eldest of the daughter of Zion [That is, the wisest and stateliest among the people, that were wont solemnly to ride and travel in chariots or on horses, or on mules, through city and country] sit upon the ground, they keep silence, [as being astonished and dismaied by reason of their great misery] they cast dust upon their head, [they shew great tokens of dejection and sorrow. See *Job* 2. 12.] they have girded on sack: [that is, mourning garments; as *Jos.* 1. 8, 13. *Jona* 3. 5, 9. See the Annotat. *Genes.* 37. on ver. 34.] the virgins of Jerusalem let their head hang [down] to the ground [the virgins of Jerusalem that commonly were wont to look up on high (*Isa.* 3. 17.) and to be proud of their beauty, they now look downward towards the ground, and are ashamed of themselves.]

11 CAPH. Mine eyes are consumed by tears, [That is, I weep so much, as that mine eyes are almost gone by weeping; as if we should say, I doe even cry mine eyes out. See *Psal.* 6. on ver. 6, 7. and the Annotat. there] my bowels are troubled, [see above chap. 1. on ver. 20.] my liver is shaken out upon the earth, [that is, mine inward parts are melted, and they fail, as the blood floweth away from my liver. See *Job* 16. on ver. 13.] because of the breach of the daughter of my people: [that is, when I consider the miseries and breaches which the Church of God suffereth. See *Jer.* 4. ver. 6.] because of the babe and the suckling swoon [or fall, faint; to wit, for hunger and thirst, and want of necessities. See *Psal.* 57. 16.] in the streets of the city.

12 LAMED. (When) they [To wit, the little babes] lay to their mothers, where is corn [that is, bread, necessary food] and wine? [to cheer us in our weakness] when they swoon in the streets of the City, as the slain: when their soul is shaken out into their mothers

bosom. [The meaning is, when they surrender their lives again unto their mothers, because they give them no food to preserve them alive.]

13 MEM. What witnesses shall I bring thee? [Or what testimony &c. As if he had said, what example shall I propound unto thee, whereby I might be able to comfort thee? I find no where any nation that was ever so sorely punished as thou art punished. Others take it in this sense; what thing shall I take to witness, that thou hast no great cause to cry and roar thus? see *Isa.* chap. 51. the Annotat on ver. 19] what (thing) shall I compare to thee, [to wit, in this thy misery] thou daughter of Jerusalem? [that is, the people of God] what shall I liken to thee, that I may comfort thee, thou virgin daughter of Zion? for thy breach is (as) great as the sea: [that is, thy miseries are broad, deep, mighty, and almost incomprehensible as the rents and breachers that the sea maketh into the land: thou art such a spectacle of Gods anger, as never was the like before in the world] who can heal thee? [what means are there to be found in the world for to deliver thee? in every mans judgement thy condition is desperate, there is no remedy to be had for thee.]

14 NUN. Thy prophets [Meaning the false Prophets, which the wicked Jews had chosen to themselves; or that pretended to be guides and leaders, but were not sent by God, neither were true prophets. See *Jerem.* 2. 8. and 5. 31. and 14. 14. and 23. 16. and 27. 10. and 29. 8, 9. *Ezek.* 13. 2.] have seen for thee [that is, prophesied. For prophecies are divine visions revealed unto the prophets] vanity [that is, such things, as did not at all tend to good nor to godliness: as for example, they prophesy unto you peace and plenty of all things when God threatened the clean contrary. See *Jerem.* 28. 2, 3, 15. and 29. 8.] and absurdity, [Heb. unfavoury things. See *Job* 1. on ver. 22. and *Jerem.* 23. 13.] and they have not discovered thine iniquity [unto thee], [that is, they have not sincerely laid thy sins and transgressions open before thee, to convince thy conscience of them] to turn thy captivity: [that is, that they might thereby have brought thee to true sorrow and repentance, that thou mightest thereby have prevented the judgments of God] but they have seen for thee vain burdens, [that is, prophecies. See *Isa.* 13. on ver. 1. that is, they have as it were in the name of God, taught thee things that were false, and profitable or serviceable for nothing] and castings out. [The meaning is, to hearken unto which was the readiest way to banish you out of your own land. For to teach and believe errors, is the fountain of all sins for which God commonly punisheth the children of men]

15 SAMECH. All that pass by the way, [To wit, of what rank or quality soever they be. But understand those that are strangers from the true religion] clap (their) hands at thee [in scorn and derision of thee. Heb. the palms. See the Annotat. *Job* 27. on ver. 23.] they whistle [see *1 Kings* 9. 8. and *2 Kings* 19. 21. and *Job* 16. 9. and *Jerem.* 18. 16.] and wag their head at the daughter of Jerusalem; [saying] is this the city, whereof men said that she was perfect in beauty, [that is, which men called the perfect in beauty] a joy of the whole earth? [Compare *Psal.* 48. 3. and 50. 2.]

16 PE. All thine enemies open their mouth against thee, [See *Psal.* 22. 14. Others, open their mouth wide, &c.] they whistle and gnash their teeth, [or they bite upon the teeth] they say, we have devoured her, [that is, we have brought them to, such a condition that they shall not rise again] this is indeed the day that we looked for, [the meaning is, have a long while wished to see this day which we now see and like] we have found

found (it) we have seen (it) [or we see (it now), to wit, with delight and with joy.]

17 AIN. The LORD hath done that which he had thought, [The Lord hath caused to come upon thee all that he had decreed to bring upon thee. Compare Levit. 26. 17. Deut. 28. 15.] he hath fulfilled [so is the Hebrew word also taken, Isa. 10. 26. and Deut. 28.] of ancient daies, [As above chap. 1. ver. 7.] he hath broken down and not spared: and he hath caused the enemy to rejoice over thee, [giving him strength and victory over thee] he hath exalted the horn of thine adversaries, [that is, he hath given them that hate thee great strength and power. See of the word horn above vers. 3.]

18 TSADI. Their heart cried unto the Lord: [To wit, when they, namely the people of God were thus plagued by the Chaldeans. Others, against the Lord. The meaning is, They, to wit, the wicked Chaldeans, that reproched not you, but the Lord. See 2 Kings 19. 22. Isa. 36. 4.] O thou wall of the daughter of Zion, [these are the Prophets words. As if he had said, O ye people that dwell within the walls of Zion, or Jerusalem, whereon Juda relied as on a strong wall] let tears flow down like a brooke day and night: [compare above chap. 1. vers. 2. and 16.] give thy self no rest, let not the apple of thine eye cease. [to wit, from shedding of tears. Heb. let not the daughter of thine eye hold her peace; that is, the apple of thine eye. See Psal. 17. on vers. 8.]

19 KOPH. Get thee up, utter a cry, [That is, complain unto the Lord openly and boldly of thy trouble. A commandment to the godly to pray] in the beginning of the night-watches, [Heb. at the head of the (night) watches; that is, at that time when the night beginneth] pour out thine heart, [that is, all the grief that thou hast in thine heart] like water, [compare Psal. 22. 15. and 42. 5. and 62. 9. and 102. 1.] before the face of the Lord: lift up thine hands, [Heb. palms. So ver. 20. and 22.] unto him for the soul [that is, for the life: as Psal. 6. 4.] of thy babes [the meaning is, for to pray that God would pity your little children] that are fallen into a swoon [or, that faint] for hunger, in the front of all the streets, [Heb. at the head of all the streets. [That is, in all the corners, streets, passages of the city. Compare Isa. 51. 20. and below chap. 4. vers. 1.]

20 RESH. Behold, LORD, consider, I pray thee, to whom thou hast done thus: [To wit, not to Gentiles, but to thy first-born Ion, Exod. 4. 22. to thy chosen people of Israel, Exod. 19. 6. Deut. 4. 7. and 7. 6.] shall then the women eat their fruit? [That is, their children, the fruit of their womb. The Prophet complaineth here of the cruelty that happened among Gods own people. Compare below chap. 4. 10.] the little children that are carried upon the hands? [So likewise below vers. 22. Others, that are led by the palm. We read twice, that the mothers in the land of Juda did eat their own children; to wit, in the siege of Samaria, 2 Kings 6. 26. and in the siege of Jerusalem by Vespasian and Titus. See Josephus] shall then the Prophet and the priest be slain in the sanctuary of the Lord? [That is, in the Temple, in that place, Lord, which thou hast set apart for an holy use.]

21 SCHIN. The young and the old ly on the ground (as) the streets: my virgins [Whom the very cruel souldiers are wont to spare] and my young men are fallen by the sword. [Are cruelly murdered] thou hast slain them in the day of thine anger, [thou, O Lord, hast done it in thy righteous anger] thou hast killed them (and) not spared.

22 TAV. Thou hast called my terrours [That is,

that which might terrifie me] round about, as (for) a day of an appointed feast: [See above chap. 1. vers. 15.] and none escaped, or remained in the day of the LORDS anger: those that I have carried upon the hands, and brought up, them hath mine enemy slain.

CHAP. III.

The Prophet proceedeth in lamenting the miserable estate of the people of the Jews, &c. and the scoffing of the enemies, 14. Then he comforteth himself with the consideration of Gods mercy, justice, and providence, 21, &c. he stirreth up himself and all men to repentance, patience, and prayer unto God, 40. with a repetition of their miseries, 43, &c. and comfort of Gods gracious hearing, 55, &c. being confident that God would take vengeance on their enemies, 64, &c.

ALEPH, [In this chapter are constantly three verses one after another that begin with one and the same letter. See above chap. 1. on vers. 1.] I am the man, [The Prophet speaketh here not onely of himself under the name of a man, but of the whole Church, which maketh but one body] (that) have seen misery by the rod of his indignation, [to wit, the Lords indignation. Compare Isa. 10. 5.]

2 ALEPH. He hath led me, and carried (me into) darkness, [That is, into great afflictions and troubles. See Genes. 15. on vers. 12. So the word light in the sequel, signifieth great prosperity. See Psal. 27. on vers. 1.] and not (into) light.

3 ALEPH. He hath indeed turned himself against me, he hath changed [Or turned] his hand [that is, plague, punishment. See Psal. 32. 4.] against me all the day. [The meaning is, he smiteth me now with his hand, wherewith he before defended and protected me. In brief, he demeaneth himself quite otherwise towards me then he was wont to do. See Psal. 7. 7. the Annotat. on vers. 11.]

4 BETH. He hath made my flesh and my skin old, [That is, the tokens of his heavy hand against me for my sins, appear herein, that my flesh decayeth, and my skin is wrinkled] he hath broken my bones. [that is, he hath taken away all my strength. [See also above chap. 1. 13. and Psal. 6. 3, 4. and 32. 3. and 51. 19. and 141. 7. Isa. 38. 13.]

5 BETH. He hath builded against me, [That is, he hath beset and inclosed me round about, as it were with bulwarks of afflictions, so that I am not able to escape or resist his hand. See Job 10. on vers. 17.] and he hath compassed (me with) gall and trouble. [Gall, by reason of its bitterness, signifieth great miseries and afflictions that do befall men. So vers. 19. and Jerem. 8. 14. and 9. 15. and 23. 15. See Psal. 69. on vers. 22.]

6 BETH. He hath set me in dark places, [That is, he hath brought me into great troubles. See ver. 2. and Ezek. 37. 13. Others understand this of the prison wherein Jeremiah had been shut up. Others understand it of the graves] as they that are dead long ago. [Heb. as the dead of eternity; that is, as those that are dead long ago, and are now quite forgotten. Compare Psal. 88. 5, 6, 7. and Psal. 143. 3. and the Annotat. there.]

7 GIMEL. He hath wailed me in [See Job 19. on vers. 8. See also above vers. 5.] that I cannot go out: he hath made my copper fetters heavy. [Or, my steel fetters, &c. Others, my iron fetters. That is, he hath made my afflictions, that do compass me about from time to time, greater and greater.]

8 GIMEL. Also when I call and cry, he shutteth (the

(the ears against) my prayer. [Or, he shutteth out my prayer; that is, he accepteth not my prayer; at least I feel no ease at all. Compare *Psal.* 22. 1. and 77. 8, &c.]

9 GIMEL. He hath walled up my ways with hewn stones, [Or, carved stones. See 1 *Chron.* 22. on *vers.* 2. See also *Isa.* 9. on *vers.* 9. and *Job* 19. 8. *Hof.* 2. 6. and *Numb.* 22. 24. That is, he hath stopped up all ways of escape by unavoidable lets and hinderances] he hath perverted my paths. [That is, he hath frustrated all my designs, which I had intended for my deliverance. It is to the same sense with *vers.* 5. and 7.]

10 DALETH. He is unto me a lurking bear, [Or, he lurked upon me as a bear, &c. Compare *Job* chap. 10. 16. *Isa.* 38. 13. *Hof.* 5. 14. and 13. 8. *Amos* 5. 19.] a lion in hidden places. [A lion barking in his den, and lying in wait for men or beasts that pass by, to catch and devour them. See this similitude also *Hof.* 5. 14. and 13. 7.]

11 DALETH. He hath turned aside my ways: [That is, he hath turned my actions to a clean contrary end then I intend them] and he hath broken in pieces; [as a sheep that falleth into the paws of lions or of bears. That is, he hath rent and confounded both the Ecclesiastical and Political estate. Others, when my ways are rebellious (or, declining) then he breaketh, or teareth, me in pieces] he hath made me desolate. [That is, he hath deprived me of my friends, goods, estate, and all helpfull means, so that I have nothing at all left.]

12 DALETH. He hath bent [Heb. troden. See *Psal.* 7. 13. and above chap. 2. 4.] his bow, [that is, he hath prepared his weapons against me, to deal severely with me. Here and elsewhere in Scripture material weapons are ascribed unto God. See *Judg.* 7. 20. *Job* 16. 12. *Psal.* 21. 13. *Habak.* 3. 9, 11. *Isa.* 27. 1. and 34. 5, 6.] and he hath set me as a but for the arrow. [See *Job* 16. 12. and compare *Job* 7. 20. See also *Psal.* 64. 4.]

13 HE. He hath caused his arrows [Heb. the sons, or children of his quiver. See *Job* 6. on *vers.* 4. Therefore are the arrows so called, because they are lockt up in the quiver. In *Psal.* 127. 5. children are also compared unto arrows] to enter into my reins. [That is, he hath caused the arrows of his plagues to enter into the innermost parts of my body and soul. See *Job* 16. on *vers.* 13. and 19. on *vers.* 27.] *Psal.* 139. on *vers.* 13.

14 HE. I am become a derision to all my people, [To wit, to all those that were my friends and acquaintance: especially to those that are fallen away, by reason of these fore afflictions which thou Lord hast sent among us] their musick play [that is, a matter of derision and scorn. Heb. *slipping, beating*. The meaning is, they make songs of me, and take pleasure therein to upbraid and abuse me daily in their songs. See *Job* 17. 6. and 30. on *vers.* 9. and *Psal.* 69. 13. and below here *vers.* 63. Compare *Deut.* 28. 37. *all the day.*]

15 HE. He hath satisfied me with bitterneſſes. [Or, with great bitterness, or, with very bitter meat; that is, with great anguish, affliction, and sorrow. See above *vers.* 5. and below *vers.* 19.] he hath made me drunken with wormwood. [He, to wit, the Lord, hath, by the multitude of griefs and sorrows, bereaved me of my senses and understanding.]

16 VAU. He hath broken my teeth to shivers with gravel-stones, [That is, he hath given me such bread to eat, as was full of gravel-stones, which hath broken my teeth in pieces. See *Prov.* 20. 17.] he hath crushed me down in the ashes. [That is, he hath brought me to the lowest and most contemptible state and condition.]

17 VAU. And thou hast thrust away my soul far off from peace, [That is, all prosperity and joy hast thou, O Lord, removed far off from me] I have forgotten the thing that is good. [As if he should say, I have lived now so long in misery, that I have forgotten what prosperity and pleasure is: I cannot remember good dayes any more.]

18 VAU. Then I said, my strength [To wit, to be able to bear this affliction longer] is perished, and my hope from the LORD, [to wit, that I should ever be delivered from it, as I hoped from the Lord.]

19 ZAIN. Remember [Others, remembering; or when I remembered] my misery, and my banishment, [Compare above chap. 1. 7.] the wormwood and the gall. [that is, the bitterness that was in it. See *vers.* 5. and 15.]

20 ZAIN. My soul remembereth them very well, [Heb. *remembering my soul remembereth them*; that is, she doth most earnestly ponder and consider the miseries that have befallen me by reason of my sins] and she boweth her self down in me. [She is thereby humbled and made meek.]

21 ZAIN. This will I lay to mine heart, therefore will I hope. [As if he should say, when I well consider these things, (to wit, those which shall be straightway related) I will conclude from thence, that God will yet at last be gracious unto me.]

22 CHETH. They are the LORDS loving kindness [It is to be ascribed to the overflowing grace of God] that we are not destroyed, [See *Isa.* 1. 9. *Heb.* 3. 13.] that his mercies have no end. [that is, that he still at this present manifesteth his grace and mercy towards us.]

23 CHETH. They are new every morning, [See *Psal.* 73. on *vers.* 14. the meaning is, we are daily sensible of new evidences of thy loving kindness towards us] thy faithfulness is great. [O Lord, thy faithfulness is great in performing thy promises.]

24 CHETH. The LORD is my portion, [The Lord is he that sustaineth me both in body and soul, being every way sufficient for me; *Gen.* 17. 1. *Psal.* 16. 5. and 73. 26. *Jerem.* 10. 16.] faith my soul, [that is, I am thereof sufficiently persuaded in mine heart. See *Rom.* 8. 32. and *Psal.* 16. the Annotat. on *vers.* 5. and *Psal.* 8. 3. and 73. 25, 26.] therefore will I hope in him. [Compare *Habak.* 2. 3.]

25 TETH. The LORD is good unto them that wait on him, [That is, that strongly rely on him, and trust in him with a true and lively faith] to the soul that seeketh him. [That is, to the man that endeavoureth with all his heart to draw near unto God by means which he himself hath ordained for to come to the knowledge of him.]

26 TETH. It is good for a man to hope, and to be quiet for the salvation of the LORD. [That is, upon the deliverance which the Lord sheweth to them that put their trust in him. He is happy that hath set his hope strongly upon the Lord, and in quietness looketh for deliverance from the Lord. See *Psal.* 37. on *vers.* 7. See also *Isa.* 30. 7. Others, it is good when a man suffereth pain to be still, &c.]

27 TETH. It is good for a man [That is, for every one. Others understand here by man an excellent man] that he bear the yoke [that is, that he suffer affliction and adversity, and submit himself unto discipline, that his wicked and corrupt nature may be bridled and tamed. Compare *Psal.* 119. 71.] in his youth. [Before sin be deeply rooted in his heart, and bear full over him.]

28 JOD. Let him [To wit, he that hath learnt to bear the yoke in his youth] sit solitary, [others, he shall sit, &c. Or, (that) he may sit] and keep silence, because

because he [to wit, the Lord] hath laid it upon him. [Let him quietly take up the cross, his solitariness, without making a great noise, remembering that the Lord hath laid it upon him for his good. See *Psal.* 39. 10.]

29 J O D. Let him put his mouth in the dust, [That is, let him in a most humble and submissive manner cast himself down to the ground before the face of God, acknowledging that he in justice layeth all this affliction upon him. Compare *1 Cor.* 14. 25. and *Job chap.* 42. 6. *Psal.* 22. 16. and 30. The contrary see *Psal.* 73. vers. 8, 9.] [saying] it may be there is expectation. [As if he should say, though I see no issue, all means failing me, and the hand of God being so heavy upon me, yet will I hope, being confident that God will yet at last let me taste of his grace and mercy. The word *it may be* doth not always signifie doubting or uncertainty, but also comforting, or encouraging in weighty matters: as *Jos.* 14. 12. See the Annotat. *Jos.* 2. on vers. 14.]

30 J O D. Let him give his cheek to him that smiteth him, [That is, let him patiently receive the blows and stripes that men give him undeservedly, or without just and lawful cause] let him be satisfied with reproach. [See *Job chap.* 7. on vers. 4. It signifieth here to bear all kind of scorn patiently.]

31 C A P H. For the Lord will not cast off for ever. [The meaning is, though God seem sometimes for a while to withdraw his loving kindness from his children, yet it shall not last alwaies. See *1 Cor.* 10. 13. See the like sayings, *Psal.* 30. 6. and 73. 24. and 126. 5, 6. and 130. 7. and 135. 14. *Isa.* 27. 6, 7, 8, and 54. 7, 8. *Jerem.* 10. 24. and 30. 11. and 46. 28. *Habak.* 3. 2. *2 Cor.* 4. 17. *1 Pet.* 1. 6.]

32 C A P H. But when he causeth grief, he will then have compassion according to the greatness of his loving kindness. [Or according to the multitude of his loving kindness. That is, his loving kindness is without end.]

33 C A P H. For he doth nat plague, nor grieve the child en of men [See *Job* 12. on vers. 10.] from the heart. [Heb. from his heart. [That is, he taketh no delight in it: but the sins of men are the cause of it. Compare *Isa.* 28. on vers. 21. And when he correcteth his children, he doth it to draw them off from sinning.]

34 L A M E D. That a man should crush under his feet all the prisoners of the earth. [That is, trample upon them. See examples hereof, *Jos.* 10. 24. and compare *Job* 5. 4. *Psal.* 143. 3. and 44. 20. The meaning is, though God often useth tyrants as his rods to correct his children, yet he hath no delight in it, that men should put to shame all them that by force and violence are cast into prison, without respect of persons and actions. See *Psal.* 109. 16. *Zach.* 1. 15. *Luke* 6. 36.]

35 L A M E D. That one should wrest the right of a man [That is, delay, put off his cause, either by false witnesses, or other undue means. See an example *Luke* 18. 4. and compare *Exod.* 23. 6, 7. *Deut.* 10. 16, 19. *2 Chron.* 19. 6, 7.] before the face of the most High.

36 L A M E D. That one should wrong a man in his cause: [Or, lawlessness, suit: whether by violence, authority, or subtilty. Heb. pervert] would not the Lord [who is just. See *Psal.* 11. 7. and compare *Psal.* 94. 5, 6. &c.] see it? [would not the Lord regard it?]

37 M E M. Who saith any thing that cometh to pass, (if) the Lord command (it) not? [What creature in heaven or on earth can certainly say, such a thing shall come to pass, unless the Lord be pleased to do it? The wise providence of God teacheth to all things that are done either in

heaven or on earth.]

38 M E M. Doth not evil and good [Heb. evils. The meaning is, all adversity and prosperity that befall a man. See *Amos* 3. 6.] proceed out of the mouth of the most High? [that is, decree, or command of God. See *Genes.* 41. on vers. 40. The meaning is, Is it not God, that in his eternal counsel decreeth, ordereth, and effecteth all things? Compare *Isa.* 45. 7. *Amos* 3. 6.]

39 M E M. Why (then) doth a living man complain? (let) every one (complain) because of his sins. [To wit, whereby he hath brought the punishing hand of God upon himself, and let him pray that he may be freed and delivered from it. The meaning is, Inasmuch as a man is sufficiently convinced in himself wherefore it is that God doth punish him, to wit, for his sins, why then doth he vex himself, and complain, instead of seeking for remedy? why doth he more look upon his affliction then upon the causes thereof?]

40 N U N. Let us search and examine our wayes, [That is, our thoughts, words, and works, remembering what the same have duly deserved, according to the balance of Gods righteous judgement] and let us turn again to the LORD. [Heb. properly, let us turn again even unto the LORD. That is, let us have true hearty sorrow and repentance for our manifold sins, and pray for pardon of them, with a sure confidence of obtaining it, and with a firm resolution of amending our lives for time to come. Compare *Hos.* 14. 2. *Jos.* 2. on vers. 12. and *2 Cor.* 7. 9.]

41 N U N. Let us lift up our heart together with (our) hands, unto God in heaven, [Who alone can and will pardon the sins of penitent sinners. Others, unto the clouds. See *Job* 36. the Annotat. on vers. 32.] [saying,]

42 N U N. We have transgressed, and we have been rebellious, (therefore) thou hast not spared. [Understand with all, but thou hast forely chastised us; to wit, as long as we persevered in our sins and transgressions.]

43 S A M E C H. Thou hast covered (us with) anger, [Properly according to the Hebrew letter, thou hast covered us over with anger as with a tent; thou hast over-tented or, over-hatted us. See *Psal.* 5. ver. 12.] thou hast persecuted us; [to wit, with thy righteous judgements in all places wheresoever we went] thou hast slain (us,) thou hast not pitied. [thou hast had no compassion on us, nor on our little children. See above chap. 2. 2, 17.]

44 S A M E C H. Thou hast covered thy self with a cloud, [As with a partition-wall. Compare *Isa.* 59. 1, 2.] so that no prayer passed through it. [So that our prayer could not come before thy face.]

45 S A M E C H. Thou hast made us a sweeping away [Or, an off-scurving] and refuse [That is, such filth or uncleanness as men use to scour off; that is, as people lothed and abhorred. Compare *1 Cor.* 4. 13.] in the midst of the nations. [Over whom we bare rule in former time.]

46 P E. All our enemies have opened their mouth against us [They have boldly belched out all that they could imagine might any wayes tend to our disgrace. See above chap. 2. 16. and compare *Psal.* 22. 14.]

47 P E. The fear and the pit are come upon us, [Compare *Psal.* 11. 6. and *Isa.* 24. 17. *Jerem.* 48. 43. The meaning is, we are in a miserable condition, in great fear and distress, and we see no issue] desolation and breaking. [to wit, are come upon us].

48 P E. Mine eye runneth down (with) water, brooks, [That is, there cometh such plenty of tears out of mine eyes, as if they were quite dissolved into water.

Compare chap. 1. 16. of water-brooks see *Psal.* 1. on ver. 3.] because of the breach of the daughter of my people, [that is, of my people whom I love as dearly as mine own daughter : as chap. 1. 6. see also chap. 2. 11, 13.]

49 AIN. *Mine eye floweth* [To wit, with tears. Others, *becometh flowing*] and cannot cease, because there is no rest. [the great misery of the daughter of my people ceaseth not.]

50 AIN. *Till the LORD* [So doth the Apostle Paul also call the Lord Christ, 1 *Cor.* 15. 47.] *behold (it) from heaven*, [that is, till the LORD do make it appear indeed, that he is favourable to us. See above ver. 8. also ver. 43, 44. and chap. 2. 1.] and see (it) [to wit, my misery.]

51 AIN. *Mine eye* [that is, the miseries which I behold with mine eyes] *bringeth (trouble) to my soul*, [or *worketh in my soul*; that is, moveth my soul, or paineth my soul, consumeth my soul] *because of all the daughters of my city*, [namely, which are deflowered and carried away captive by the enemies. See below chap. 5. 11. Others, *above all the daughters of my city*. [that is, more then any women-kind are wont to be troubled about that which they most affect.]

52 TSADE. *They that are mine enemies without cause* [That is, whom I never wronged or sought to wrong : or who cannot look to take advantage by it. See *Psal.* 35. on ver. 7. and 69. 5. and 109. 3. and 119. 161.] *have chased me sorely* [to wit, to bring me utterly to destruction. Heb. *chasing have chased me*] *like a little bird*, [that is, as a fowler seeketh to catch birds. Compare *Psal.* 11. 1. and 102. 8. and 124. 7. *Eccles.* 9. 12.]

53 TSADE. *They* [To wit, the enemies, whereof is spoken ver. 52.] *have cut off my life* [that is, in mine own person] *in a pit*, [the meaning is, they have not onely taken me captive (which was truly done to the Prophet Jeremiah, *Jerem.* 37. 16. and chap. 38. 6.) but have also used great cruelty, endeavouring to take away my life. Compare *Genes.* 37. 24.] *and they have cast a stone* [either to shut the mouth of the grave, that I might not come forth, or to smother and kill me] *upon me*, [that is, upon the grave wherein I lie, at the door of the pit wherein they have shut me up. Compare *Jos.* 10. 18. *Dan.* 6. 18. *Matt.* 27. 10.]

54 TSADE. *The waters flow over mine head*, [Understand here by the waters, many & great afflictions. See *Psal.* 69. on ver. 2, 3. and *Psal.* 124. ver. 4, 5. The Prophet speaketh here in the person of Gods people, yet so as that he sometimes (as a member of Gods people) setteth forth his own sufferings that befell him, and the mercy that God had shewn him, being an example and comfort unto the people of God] *I said*, [I imagined and spake] *I am cut off*. [I am utterly undone, I see no means of deliverance, but rather the contrary. Compare *Psal.* 31. 2, 3. with the Annotat.]

55 KOPH. *LORD, I have called upon thy name out of the lowermost pit* : [Heb. *out of the pit of lowliness*; that is, when I was in the uttermost affliction. See *Psal.* 88. on ver. 7. and 120. 1.]

56 KOPH. *Thou hast heard my voice* : [That is, thou hast granted my request] *hide not thine ear at my sighing*, at my crying. [refuse not henceforth, I pray thee, to give heed to my fervent and hearty prayer]

57 KOPH. *Thou drewest near in the day when I called upon thee* : thou saidst, fear not. [That is, didst cause me to taste of thy gracious help, which thou didst so plainly manifest unto me, as if thou hadst laid unto me in express terms, Fear not, *Isa.* 41. 10.]

58 RESH. *Lord, thou hast pleaded the causes of my soul*, [That is, thou hast protected and delivered me, when they sought to kill me. Compare *Jerem.* chap. 38. See also *Psal.* 35. on ver. 1.] *thou hast delivered my life*. [that is, thou hast delivered me out of the hands of those that sought cruelly to slay me.]

59 RESH. *LORD, thou hast seen the perverseness that was done unto me*, [Heb. *my perverseness*; that is, that which was practised against me. See *Jerem.* chap. 2. on ver. 2.] *judge my cause*, [that is, mind my cause, and judge me according to mine integrity, help me to my right. Compare *Psal.* 43. ver. 1.]

60 RESH. *Thou hast seen all their* [To wit, mine enemies] *vengeance*, [that is, how revengeful, yea also how blood-thirsty they are against me] *all their thoughts against me*.

61 SCHIN. *LORD, thou hast heard their reproch*, [That is, their spiteful and reprochful words which they have uttered against me] (and) *all their thoughts against me*.

62 SCHIN. *The lips of those that rise up against me*, [The words of mine enemies, wherewith they threaten me] *their device* [that is, the thoughts of their wicked heart] *against me all the day*. Understand withal, thou hast heard]

63 SCHIN. *Behold their sitting and rising up*, [See *Psal.* 1. on ver. 1. and *Psal.* 139. on ver. 2. and compare *Isa.* 37. 28] *I am their musick-play*, [See above the Annotations on verse 14. and *Job* 30. on verse 9.]

64 THAU. *LORD, render unto them*, [Whose song and play I am, as in the former verse] *that recompence according to the work of their hands*. [See *Psa.* 28. 4. and 94. 2.]

65 THAU. *Give them a covering of heart* [That is, such giddiness and mist of heart, as may deprive them of all courage and valour, so as they may not be able to do us any harm.] *let thy curse be upon them*.

66 THAU. *Persecute them with wrath, and destroy them from under the heaven of the LORD*. [That is, every where as far as the heaven reacheth, as *Exod.* 17. 14. and *Deut.* 17. 24. and 25. 19. and 29. 20. 2 *Kings* 14. 27.]

CHAP. IV.

A further complaint of the lamentable condition of the people of the Jews, ver. 1, &c. with an acknowledgment that their sins are the cause of it; 6 Miseries that beset the chief ones, 7 Women killed and dressed their own children, 10 The sin of the false prophets and Priests, 13 Their vain hope, 17 their king taken prisoner, 20. A prophesy of Gods vengeance against Edom, 21 and comfort for the people of God, 22.

ALEPH. *How is the gold* [That glorious Temple that glistered with gold, whereby it was beautified and partly covered over and overlaid within. See 1 *Kings* 6. 20, 21, &c. and 2 *Chron.* 3. 4, 5, 6.] *so darkened*. [in regard the Chaldeans did break down the Temple, all things became dusty and darkened. Heb. *covered*. This is a question with grief and admiration, as chap. 1. 1.] (how) *are the stones of the sanctuary* [or the stones of holiness; that is, which were at the building of the temple, which were artificially and curiously hewn and polished, 1 *Kings* 5. 17, 18. and 6. 7. Compare herewith the stones of the second temple, *Matth.* 24. 4. *Luke.* 19. 44.] *cast out* [Heb. *poured out*] *in the front of all the streets*! [that is, scattered in the ends and corners of the

world. When the land of *Juda* and the city of *Jerusalem* were in their flourishing condition, they were very much esteemed, and greatly feared by all the Kings and nations round about. See *Deut.* 28. and *Psal.* 48. the promises, and likewise the threatenings which God maketh unto the people of the Jews.]

13 M E M. *It is because of the sins of her Prophets, (and) the offences of her Priests, that have shed the blood of the just in the midst of her.* [That is, that have come to such an height and abomination of sinning, that they have caused those to be put to death by the magistrate and other waies, that are more righteous than themselves, *Jerem.* 26. 11. and *Matth.* 23. 34. The meaning of the verse is, the cause that moved God to deal thus with *Jerusalem*, was, the great sins, which not only the common people had committed, but also the Prophets, and the Priests, (meaning the false Prophets and Priests) which ought to have instructed the people, to have gone before them in all manner of righteous dealing. See *Jer.* 5. 36. and 23. 21.]

14 N U N. *They [To wit, those wicked men, whereof is spoken vers. 13.] wandered [or, strayed, went to and fro] (as) blind men in the streets, [they neither saw the truth revealed to them by God, nor the punishment that was near at hand. See *Isa.* 42. on vers. 18, 19.] they were polluted with blood, [to wit, with the blood of the just, which they had shed] so that men could not be [could go or stand no where. Or, could not pass by; or, could not avoid it] (but) they touched their garments. [In regard these (to wit, that had shed righteous blood) did so often and so frequently meet their fellowcitizens in the streets. Others understand this 14 verse thus: they, to wit, the citizens of *Jerusalem* were so amazed because of the cruelty of the enemies, that as blind men they knew not whither to turn or winde themselves. They defiled them with blood; forasmuch as they were so amazed, they could not walk circumspectly, but they did tread, as if they were blind, in the blood of the dead, so defiling themselves: they touched with their garments that which was not lawful for them to do, namely dead bodies which none, without defiling himself, might touch.]*

15 S A M E C H. *They cried unto them, depart, here is one unclean, depart, depart, touch not:* [The meaning seemeth to be, they, to wit, that were defiled with blood, cried to them, to wit, to those whom they met, depart, depart, See *Levit.* 13. 45. thus of their own accord, by the conviction of their own consciences confessing and acknowledging that they were unclean. Compare *Isa.* 52. 11.] *surely they are fled away, yea swerved away:* [the meaning seemeth to be, as those that are sound and whole do shun the touching of lepers, so neither will godly and honest persons dwell or converse longer with wicked men, that they may not likewise partake of those judgments that hang over their heads. Or, we may understand it thus, that here in a deciding way is declared unto them Gods judgment concerning their scattering and wandring abroad] *they said among the heathen, [to wit, the godly that dwell among the heathen, unto whom they went for refuge] they [to wit, those wicked wretches] shall dwell no longer there, [Understand withall, but the earth shall swallow them up, forasmuch as they are so foully polluted with innocent blood. Others, they said among the heathen, &c. That is, the heathen themselves said to one another, that the Jews by reason of their wickedness could neither stay in their own land, nor any where else.]*

16 P E. *The face of the LORD [That is, the anger of the Lord. See *Levit.* 6. the Annotat. on vers. 24.*

and *Psal.* 21. on vers. 15.] *bath divided them, [or, scattered them; to wit, among the strange and far remote heathen and nations] he will henceforth look no more upon them:* [to wit, with a smiling countenance: or, to receive them into favour. This the Prophet speaketh in the person of the heathen] *they honoured [Heb. took up] not the face of the Priests, [they, to wit, the Jews, respected not the teachers of the Law which they had. Others, they, to wit, the Chaldeans, spared not the Priests] they shewed no favour to the ancients. [or, to the Eldest: that is, to the Rulers, or Priests.]*

17 A I N. *Yet our eyes failed us, (looking) after [Or, because of] our vain help:* [after that help that was to come to us from *Egypt*, and from other places. See *Jerem.* 37. 7, 9.] *we gaped with our gaping upon a people, [to wit, upon the Egyptians] that would not deliver us. [The meaning of the verse is, notwithstanding all our miseries, we gaped yet sore after such help that could not benefit us. Others, when we were yet, to wit, in our own country, and in prosperity.]*

18 T S A D E. *They [To wit, the Chaldeans] looked after our goings, that we could not go in our streets:* [the meaning is, they did cast up mounts, or, high places, before our city, from whence they could look into our city, and had so smitten us by them, that we could not freely pass the streets. Compare 2 *King.* 25. 4.] *our end approacheth, our dayes [to wit, the dayes of our life: or, the dayes of our destruction: or the dayes of our prosperity] are fulfilled, yea our end is come. [as if he had said, the above mentioned troubles that are come upon us, are sure tokens and messengers to tell us that we shall be soon cut off.]*

19 K O P H. *Our persecutors [To wit, the Chaldeans] were swifter [Heb. lighter. Compare *Jer.* 4. 13.] then the Eagles of the heaven: [that is, of the air: as it is said, *Matth.* 6. the fowls of the heaven; that is, of the air; that flie in the air, or on high] they pursued us hotly upon the mountains, they laid wait for us in the wilderness. [the meaning is, whether we went to the mountains for refuge, or whether we hid our selves in the woods, our enemies could find us out every where.]*

20 R E S H. *The breath of our nostrils, [That is, he by whom we fetch our breath, on whom we relied, and hoped to obtain rest and welfare by him] the Anointed of the LORD [that is, our king; to wit, *Zedekiah*, who was ordained by God to be our king. Some understand it of king *Josiah*: others of *Jeremiah*. Of the anointing of kings, see 1 *Kings* 1. on v. 34.] is taken in their pits: [he is fallen into the snares, or gins of his enemies, *Jerem.* 52. 8, 9. That here this glorious title is given to that wicked king *Zedekiah*, must seem strange to none; for even *Saul* is also called the Lords anointed. This is not done in regard of their person, but in regard of their office, that they were in] (of) whom we said, [that is, of whom we had such hope, that we thought with our selves and imagined] *we shall live under his shadow [that is, we shall be comforted by him in the grievous heat of great persecutions. See this comparison *Dan.* 4. 9.] among the heathen. [to wit, though we be scattered among many strange Nations of the heathen.]**

21 S C H I N. *Rejoyce, and be glad, thou daughter of Edom, [This the Prophet speaketh in a deriding way to the enemies of the Jews; as if he had said, delight thy self in us, as long as God giveth thee power over us. The meaning is, Rejoyce all ye that are our enemies, but especially the Edomites, ye that have been so cruel towards us. See *Psal.* 137. 7.] that dwellest in the land of Uz: [or, by the land of Uz.*

Of

the streets, as if they were of no value. Compare above chap. 2. ver. 11, 12, 19, and the 79. Psalm.]

2 BETH. *The precious children of Zion* [That is, the chiefest and most honourable men of the city and country. See the like similitudes, comparisons, Job. 28. 16, &c.] *valued against fine gold, how are they (now) counted earthen bottles, the work of the hands of a potter!* [how they now are become as base, vile, and contemptible as earthen vessels. Compare Isa. 30. 14.]

3 GIMEL. *Even the sea-calves let down the breasts, they give suck to their whelps: (but) the daughter of my people is become as a cruel one,* [Heb. *a cruel one.* Others, *must be unmerciful.* Others, *because of the cruel;* to wit, tyrants, persecutors] *as the Ostriches in the wilderness.* [For sea-calves before others read sea-hounds. Some render here the Hebrew word *Dragons*; but this seemeth not to suit well in this place, because there is no kind of dragons that hath breasts. Otherwise the Hebrew word signifieth all manner of creeping monsters that are on the earth, or in the waters. The Phord or sea-calves are of such a nature, that they live in the water, and also upon the land, & they lay their young ones by the bank of the waters; and come to them and give them the dug, letting them lie so long upon the land till they are able to endure the water. See Plin. lib. 9. chap. 13. When the Prophet here saith, that the sea-calves let down the breasts to give suck to their whelps, it is, as if he should say, the sea-calves come boldly to the shore and give their whelps the dug, whom it may be they let lie there quietly awhile: but the daughter of my people, that is, the mothers, that among my people have sucking children, endure such famine and want as that they cannot give suck to their children, and are also with their little children so harassed, driven, and persecuted from one place to another, as that they have no place nor rest to give their children suck quietly: but she is like the Ostriches (or owls) that are harassed, chased, and pursued by the other fowl in the wilderness. Compare Job 30. 29.]

4 DALETH. *The tongue of the suckling child cleaveth to his roof for thirst;* [Because the breasts of their mothers are dry & without milk] *the little children ask bread,* [that is, meat, as above chap. 1. 11.] *there is none to impart (it) unto them.* [See of the signification of the Hebrew word, *Isai.* 58. on ver. 7. here the meaning is, none dealeth bread unto the children, because they have it not themselves, and therefore their little children must needs perish for hunger and thirst.]

5 HE. *They that did eat dainties,* [That is, dainty food, the daintiest of all] *do faint (now) in the streets:* *they that were brought up in crimson,* [that is, those that were wont to wear the richest and costliest garments. Of crimson see *Isai.* 1. on ver. 18] *they embrace the dung,* [that is, they now lie and wallow upon the dung-hills, and in the mire and filth of the streets; or they eat dung. Compare 2 King. 6. 25.]

6 VAU. *And the iniquity of the daughter of my people is greater than the sin of Sodom* [Both in respect of the punishment it self, and in respect of the duration thereof: by the words *iniquity* and *sin*, may here be understood either the inquiry and sin it self, or the punishments of them. See *Levit.* 5. on ver. 1. that *was overthrown as in a moment*, [that is, quickly, suddenly, unawares, as *Psalm.* 6. 11. See *Gen.* 19. 25. *Ezek.* 16. 46, 47, &c.] *and no hand had labour about her.* [that is, mens hands had no trouble to destroy Sodom, but God did it without the help or means of man: but it was quite otherwise with Jerusalem. Others, *there remained no hands on,* or *in her*; that is, no strength; they were soon utterly destroyed: on

the contrary; in the land of Juda and in Jerusalem the armies of the Chaldeans stayed a long while, vexing and plaguing the people of God continually. Sodom was suddenly and as in a moment turned upside down, (*Gen.* 19.) by the hand of God, without the use of armed souldiers.]

7 ZAIN. *Her* [To wit, the daughter of my people] *most special ones* [That is, the excellent and most honourable, and most separated ones. Heb. *Nazarim*, Nazarites, were they called among the Jews, that had vowed to live a special kind of life, abstaining from certain meats, drinking no wine nor strong drink, and not cutting off the hair, *Numb.* 6. 2, 3, 4, &c. See *Judg.* 13. on ver. 5. and 16. 17. and 1 *Sam.* 1. 11. *Luke* 1. 15. But it signifieth sometimes such kind of persons as exceed others in worth and excellency: thus Joseph is called a *separated one among his brethren*, *Ge.* 49. 26.] *were purer than the snow,* [to wit, before the land of Juda was fallen into this miserable condition] *they were whiter than milk: they were more ruddy in body than rubies, smoother than a Saphir.* [Heb. *their cutting,* or *polishing,* or *graving*, was as of Saphir; that is, so pure, as if they were cut out of a Saphir, or *they were like smooth Saphir.*]

8 CHETH. *(But now) their shape* [That is, their beauty,] *is darkened through grief,* [issuing from great famine, sickness, and other miseries and vexations which they endured. Compare *Job.* 30. 30. Others, *darken* *th. n. blackness it self*] *men know them not in the streets:* [Heb. *they are not known,* &c. they are so altered, that whosoever meeteth them in the streets, taketh them not to be the same people that they were before] *their skin cleaveth to their bones, it is withered, it is become like a stick* [or *they are withered*, they are like stick, so withered, and so hard, as if it were a piece of wood. See below chap. 5. 10.]

9 TETH. *The slain by the sword they are happier* [Heb. *bitter*] *than the slain by the famine:* [for those that are killed by or with the sword are not so long in pain and misery as those that famish by little and little, as followeth] *for those* [to wit, those that die of hunger] *flow away* [that is, they die by little and little] *as being thrust through, because there are no fruits of the field.* [that is, for want of food which the earth is wont to yield unto men, they are become so withered and so lean, that their bones do almost stick through their skin. Compare *Psalm.* 109. 24.]

10 JOD. *The hands of the pitiful women have cooked their (own) children:* [Or *the pitiful women have cooked their (own) children with (their own) hands.* See above chap. 2. on ver. 20, and 22. and *Levit.* 26. 29. *Deut.* 28. 53, 1 *Kings* 6. 29.] *they became meat unto them* [Heb. *for to eat,* or *to feed*] *in the breaking of the daughter of my people.* [that is, at that time when Jerusalem was destroyed.]

11 CAPH. *The LORD hath accomplished his fury,* [That is, he omitted nothing that served to manifest his wrath towards his people, according to the prediction of his prophetes] *he hath poured out the heat of his anger: and he hath kindled a fire at Zion which hath consumed the foundations thereof.* [that is, he hath sent a consuming flame into Jerusalem, which hath not onely consumed the tops of the houses, but also the foundations themselves, leaving no remnant, nor any hope of building it up again.]

12 LAMED. *The Kings of the earth would not have believed it, nor all the inhabitants of the world, that the adversary and enemy* [To wit, of the Jews] *should enter into the gates of Jerusalem.* [Because Jerusalem was not onely strong in situation and building, but because the Lord had also for many years powerfully protected it, to the admiration of all the

[Of the land of *us*. (See *Genes.* 10. 23. and *Job* 1. on *ver.* 1.) (but) the cup [to wit, the cup of Gods wrath] shall also come unto thee, [the meaning is, the smiting rod of the Lords hand shall not onely hit us, but thou also shall have thy share of it. See *Psal.* 11. the Annotat. on *ver.* 6. See also *Jerem.* 25. on *ver.* 15. and *Mic.* 7. *ver.* 8. *Obad.* *ver.* 16.] thou shalt be drunken, [that is, thou also shalt abundantly feel Gods judgements] and be made-naked, [that is, thy shame and disgrace shall be made publick before all mens eyes. Others, and thou shalt make thy self naked; as drunken men are wont to do. See *Gen.* 9. 21.]

22 THAU, Thine iniquity [That is, the punishment of thine iniquity. See above on *ver.* 6.] hath an end, O thou daughter of Zion: [that is, it shall of a certain soon have an end. See the Annotat. *Isai.* 40. on *ver.* 2. The Prophet seemeth here to have respect unto the seventy years captivity of the Jews, wherewith the Lords anger was appeased for the time] he shall no more cause thee to be carried away captive: [he, to wit, the Lord, will not let thee continually and for ever remain in this captivity and banishment, but will at last deliver thee out, and bring thee again into thine own country, and will not hereafter punish thee thus with such captivity, or carrying away, as he hath done at present. But understand withal, unless ye again compel me by your abominable and long continuing sins, as came to pass at that time when God in his just wrath caused the city of Jerusalem to be utterly wasted by Vespasian and Titus, the Temple to be burnt, the whole nation to be destroyed, carried away captive, sold, and scattered throughout the whole world] (but) he will visit [to wit, in his anger. Heb. he hath visited: so in the words following, he hath discovered, spoken in a propheticall way] thine iniquity, O thou daughter of Edom, [thou that art so mighty and prosperous] he will discover thy sins. [that is, bring them to light by punishments, wherewith he will punish thee. On the contrary, the Lord is said to cover his sins to whom he pardoneth them, *Psal.* 32. 1.]

C H A P. V.

This is an humble prayer, wherein the Prophet presenteth unto the Lord the great misery of the people of the Jews, *ver.* 1, &c. confessing their sins and transgressions, 16 and prayeth for mercy and deliverance, 19.

Remember, LORD, what hath been done unto us, [This is spoken of God after the manner of men; he forgetteth nothing. See *Gen.* chap. 8. on *ver.* 1. some conceive that this chapter is a complaint and prayer, prescribed by the Prophet unto the Jews, to be daily said and presented unto God] consider and behold our reproch. [that is, the reproch that is put upon us. See of this phrase *Jerem.* chap. 2. the Annotat. on *ver.* 2.]

2 Our inheritance is turned to the strangers, our houses to the foreigners. [That is, our lands and houses lying in the land of Canaan, are taken from us and given to others; to wit, to the Chaldeans and Assyrians.]

3 We are Orphans without father, [Our fathers being either killed by the sword, or dead of the pestilence, or carried away into captivity and bondage, and perished in poverty] our mothers are as widows. [that is, it fares with them as it is wont to be with widows.]

4 We are faine to drink our water for money; [That is, the water of our fountains, and of our wells, which properly belongeth to us, we are faine to give

money for it. Some understand this of the time during the siege of Jerusalem] our wood cometh to stand [us] in a price. [that is, our own wood that groweth on our own ground, we are faine to buy of strangers, or souldiers. Understand this also of other necessaries, as corn, wine, clothes, &c.]

5 We suffer persecution upon our necks: [That is, by those that lie upon our necks, as some do here render it: that is, by those that press us sore, and unmercifully drive us to labour and travel. See the contrary, *Hos.* 11. 4. Others, upon our necks, to wit, bearing a very heavy yoke of hard bondage upon our necks] if we be weary, [or we are weary] they let us rest.

6 We have given the hand to the Egyptian, [We have made peace and league with the Egyptians, hoping to be protected or delivered by them] (and) to the Assyrian to be satisfied [with] bread. [that is, that he would but onely grant us thus much, that we might fill our hungry bellies.]

7 Our fathers [Th it is, our forefathers] have sinned, & are no [more] [this must be understood that they are no more present, or that they are no more upon the earth, as *Jerem.* 31. 15. *Psal.* 39. 14. *Matth.* 2. 18. and *Job* 3. 16. See the Annotat. there. As if they should say, our forefathers are more tolerably dealt with then we; for when they sinned both in the wilderness, and in the land of Canaan, they were straightway punished for it with death; for either the enemies slew them, or the venomous serpents stung them, or they were swallowed up of the earth, or died of the pestilence. (See *1 Cor.* chap. 10.) but we must bear the punishment both of their and our sins, (See above chap. 3. 39. and 4. 6. 22.) not onely, by one but by divers sieges, not onely by carrying away into the Babylonian captivity, but by all the miseries that we are faine to suffer and undergoe there: so that it were better and more tolerable for us to die once, then to live thus, and to die so many deaths in long lasting misery] and we bear their iniquities. [The meaning is, we being the sinful seed of that sinful generation, bear the punishment of their sins, according to that which is written, *Exod.* 20. 5. *Jerem.* 32. 18. That which is said *Ezek.* 18. 20. to wit, the soul that sinneth shall die, is, and remaineth true; as also that the son shall not bear the iniquity of the father: but that which is said here in this verse, is to be understood of such sons or children as follow their fathers footsteps in sinning, and so fill up the measure of their iniquity.]

8 Servants rule over us, [We must not onely bow under the King and under the great ones of the land, but also under their servants. See *Prov.* chap. 30. on *ver.* 22.] there is none that doth deliver us [see *Psal.* 136. the Annotat. on *verse* 24.] out of their hand.

9 We must fetch our bread [All that we have need of for the sustentation of our lives] with the peril of our life, [Heb. upon our soul; that is, with the peril or danger of our lives, as 2 *Sam.* 23. 17. and 1 *Chro.* 11. 19.] because of the sword of the wilderness. [That is, because of the sword of the enemies, that have subdued the whole land, and made it a wilderness, and there like high-way theeves and robbers lie in wait for us, when we go forth to seek and fetch in necessary provision, or to gather in our fruits.]

10 Our skin is grown black like an oven, [That is, our body is black like an oven, which waxeth black by reason of the smoke. See above chap. 4. *ver.* 4, 8.] because of the violent storm of famine [that is, because of the horrible famine: because our bodies are so weakened by the famine. Heb. before the face of the

the storms, or, tempests of famine.]

11 They ravished the women [See Genes. 34. on vers. 2.] at Zion, (and) the virgins in the cities of Juda.

12 The Princes are hanged up by their hand, [They esteemed the noblest no more then the meanest : they hang up the one as well as the other. It is very credible, that this happened to many noble men, when even the king himself had his eyes put out, or was made blind] the faces of the ancients were not honoured. [As above chap. 4. 16.]

13 They [To wit, the Chaldeans] took away the young men, to grinde, [that is, that they might grinde ; not in wind-mills, or water-mills, as they do now a dayes; but with hand-mills, or by stamping the corn in great mortars. This was a sore labour, which slaves and bond-men were wont to be put to. See Exod. 11. 5. Judg. 16. 21. and Isa. 47. 2.] and the youths stumbled under the wood. [That is, they make young boyes and children that are yet weak in their limbs, carry such great and heavy burthens of wood, that they fall under them, and fall down.]

14 The ancients cease from the gate, [That is, the ancient, grave, and wise men sit no more in the gates, to administer justice, and to judge between party and party, as was wont to be done aforetime. See Genes. 34. 20. and Psal. 127. 5.] the young men from their musick-play. [that is, the young men have no joy nor recreation any more : they do not sing nor play any more, as they were used to do in time of peace and prosperity. See Amos 8. 10.]

15 The joy of our heart ceaseth, [That is, is at an end] our dance is turned into mourning. [that is, whereas we were wont to be merry and joyful, we have now nothing else but cause of sorrow and mourning. See Exod. 15. 20. Job 30. 31. Psal. 68. on vers. 26. that which they here complain to have befallen them, the same God threatens them, Jer. 7. 34. and 16. 9. and 25. 10.]

16 The crown of her head is fallen off, [All the honour and glory both of the Ecclesiastical and Political estate is vanished and come to nothing. See Job 19. on vers. 9. See also Prov. 4. 9. and 12. 4. and 14. 24. Isa. 28. 5. and 62. 3. Ezek. 16. 12. and 1 Cor. 11. 7. Phil. 4. 1. 1 Thess. 2. 19.] O we now unto us that we have (so) sinned.

17 Therefore is our heart weary [Or, faint ; To wit, because we have so abominably provoked thee to anger, O Lord] for these things our eyes are grown dim, [by reason of our daily weeping for our sins, and the great afflictions that are come upon us for our sins, our eyes are grown dim. Compare 1 Sam. 14. 28. Job 17. 7. Psal. 6. 8. and 31. 10.]

18 Because of the mountain of Zion, which is deso-

late, [This especially grieveth mine heart, that that place where the worship of God was wont to be performed to the honour of Gods holy name, lieth now so waste and desolate] where the foxes run upon, [that is, because crafty deceitful men, according to their pleasure, do recreate themselves there, and do what they list. Compare Psal. 12. 9. and Isa. 34. 11, &c. crafty men are also called foxes, Cant. chap. 2. 5. and Luke 13. 32. But it may be here also taken according to the letter. As if the Prophet should have said, I am exceedingly grieved from my heart, that that beautiful and glorious city of Jerusalem, together with the beautiful Temple, do now lie so waste and desolate, that the foxes, which are otherwise afraid of men, do run and play there freely. Compare herewith Hos. 9. 6. and 10. 8. Psal. 102. 7, 8. concerning horrible desolations.]

19 Thou, O LORD, sittest [Others, remainest] for ever, thy throne is from generation to generation [The meaning is, though often changes and alterations do happen in the world, yea even in the Church, yet thou remainest still as the supreme Judge sitting still upon thy judgement-seat for ever and ever : Psal. 9. 8. and 29. 10. and 102. 13. and 145. 13.]

20 Wherefore shouldst thou forget us [Compare Gen. 8. vers. 1. and 31. on vers. 17.] continually ? [See Psal. 13. 2.] (wherefore) shouldst thou forsake us (so) long time ? [Heb. in length of dayes. The meaning is, seeing, O Lord, that thou art our God, and we are thy people, how cometh it to pass that thy hand is so heavy upon us, and presseth us so sore, as if we were not thy people ? it seemeth that thou hast determined to forget us for ever, and to let us remain for ever in this affliction. Compare Psal. 109. vers. 8, 9, 10, &c.]

21 LORD, convert us unto thee, so shall we be converted : [As Jerem. 31. 18. The meaning is, grant that we may have and shew true sorrow and repentance for our great and manifold sins, whereby we have provoked thee to anger] renew our dayes as of old. [as above chap. 1. 7. and chap. 2. 17. the meaning is, let it please thee to change our miserable and sad condition, into that happy condition wherein our fathers and we aforetime lived under David, Solomon, and other our Kings.]

22 For shouldst thou utterly reject us ? [Heb. rejecting have rejected us] shouldst thou be so very wroth against us ? [as if they had said, Lord, it seemeth thou hast utterly rejected us, in regard thou dost punish us so heavily, and so long : we pray thee have mercy upon us at last, and lessen our miseries, forasmuch as we address our selves unto thee with hearty sorrow and repentance.]



THE PROPHET EZEKIEL.

The Argument of this Book.

THough God suffered King Jechonia, or Jojachin, with many Jews (amongst whom was also Ezekiel) to be carried away captive to Babel, yet he forsook them not utterly, but to shew that he would preserve his Church among them even in Babel, and afterwards graciously deliver and restore it, he raised up for her service this excellent Prophet, by whom he made known unto those captives in Babel the very same, in divers Visions, Prophecies and Sermons, that he had caused to be declared by the Prophet Jeremia unto their brethren that remained in the land and at Jerusalem under king Zedekia; although by both sorts (as well by those that were at Jerusalem, as by those that were in Babel) alike incredulity and obstinate impenitency was found. At Jerusalem they believed not the Prophet Jeremia, but mocked those that had surrendered themselves to the King of Babel, and had suffered themselves to be carried away captive, conceiving that they should now be sole heirs of the land, and their brethren that were carried away captive, be shut out. In Babel they believed not the Prophet Ezekiel, but murmured against God, and esteemed themselves much more unhappy than their brethren that remained in the land, unto whom notwithstanding God foretold both by Ezekiel, and by Jeremia, much sorer plagues, besides the utter ruine of the City, Temple, and Land aforesaid; but every way with additions of very fair promises, and comforts, unto the penitent and believing, of his future and sure mercy and favour, both in things corporal, and especially in things spiritual; and of his severe judgements upon all their enemies and persecutors. Hereunto tendeth chiefly this whole Book of Ezekiel, wherein he in the first three Chapters describeth a very rare and wonderful vision, whereby God confirmed, instructed, and strengthened him in his Prophetical office. In the next place, unto the 25 Chapter are most lively represented the abominable sins, especially of the Jews that were at Jerusalem and in Juda, as also their approaching judgements, by divers drome tokens, visions, and Prophetical Sermons of reproof. Then to the 33 Chapter God foretelleth to the neighbouring hostile heathen as the Ammonites, Moabites, Edomites, (of whom also is treated Chapter. 35) Philistines, Tyrians, Zidonians, and Egyptians, their ruine. Moreover, from the 33 unto the 40 Chapter, are severely reprov'd by God the sins, murmurings, and hypocrisies of the Jews that were captives in Babel, with exhortations to true repentance, and a faithful expectation of future deliverance, gathering and blessing of his Church, not onely by the deliverance from the Babylonian captivity, but also especially of the great work of grace which God would shew unto his catholike Church both of Jews and Gentiles, by their onely Saviour and King Jesus Christ; with an advertisement of the sore battel and enmity that should befall them by Gog and Magog, with all their adherents, and with a promise of a joyfull issue at last. In the nine last chapters God concludeth and sealeth up these prophecies in Babylon, with a very full and ample vision of the building of a new Temple, new worship, new government of the people of God, new inheritance, and a new city, all for Israel and the strangers: representing under figures, according as that time did require, the future gracious and blessed estate of the Church both militant and triumphant, under their King the Messias, Jesus Christ, who with the Father and the holy Ghost, as the onely true God of Israel, is to be praised for ever. Amen.

THE



THE PROPHET EZEKIEL.

CHAP. I

When and where Ezekiel prophesied, ver. 1, &c. God sheweth him a wonderful vision, of four beasts, 4, 5, &c. of four wheels, 15. and of a throne, wherein the Lord did manifest himself in the form of a man, as Ruler and Judge of all the world, 26.

IN the thirtieth year, [Some count this year from the reign of Nabuchodonosor the first, otherwise called Nabopolassar, the father of Nabuchodonosor, or Nebuchadnezzar the Great, who subdued Syria and Judea, under whose dominion the prophet Ezekiel lived at the same time when the book of the law was also found in the temple, to wit, in the eighteenth year of King Josiah, 2 *Kin.* 22. 8. & 23. 21. Others have other accounts] *in the fourth month*, [which for the most part agreeth with our June, and is called by the Jews *Tamuz*: meaning of the Ecclesiastical year, for the month of the civil year is called *Tebeth*. The word *month* is here inserted from the following clause] *on the fifth (day) of the same month, when I was in the midst of them that were carried away*, [to wit, as captives to Babel, Heb. *carrying away*. So 2 *Kings* 24. 15. *Ezra* 11. 11. So likewise captivity for captives. See *Numb.* 31. on *ver.* 19. *when I was in the midst &c.* For when Jojachin was carried away captive to Babylon with much people, the Prophet Ezekiel was also among them. See below *chap.* 33. 21. and 40. 1.] *by the river Chebar*; [Some understand here an arm of the river Euphrates, called also *Chabora* from *Chabor* a certain Commander that divided the Euphrates. Others, a certain river in Mesopotamia, running from mount *Mafius* into the river Euphrates toward a city of the same name] *then it came to pass (that) the heavens were opened*, [to wit, in a supernatural manner, whereby the

Prophet being in a trance, was indued with a new sight, to behold without any impediment that which was shewed him. Compare *Revel.* 4. 1. and 19. 11.] *and I saw visions of God*, [that is, which God shewed unto me, or wherein God by certain forms caused himself to be seen by me in the spirit. So below *chap.* 8. 3. and 40. 2. See of divine visions, *Gen.* 15. on *ver.* 1. concerning this vision there be divers expositions of it in the Church of God, amongst which that which seemeth to be the fittest is here followed.]

2 *On the fifth (day) of the same month*, (that was the fifth year of King Josachias carrying away,) [If to these five years we add the eleven years of Josachins reign, 3 *Kings* 23. 36. the three months of Josiah, 2 *Kin.* 23. 31. and the fourteen last years of Josias, we find the thirty years with three months, whereof is spoken in the former verse.]

3 *The word of the LORD came expressly* [Heb. *coming to pass came to pass*] *unto Ezekiel* [Heb. *Jechezkel*. This name signifieth strength of God, or strengthened by God] *the son of Buzi, the Priest, in the land of the Chaldeans, by the river Chebar: and the hand of the LORD was there upon him*, [that is, ability to prophesy was given him of God. See 2 *Kings* 3. on *ver.* 15. So below *chap.* 3. 22. and 37. 1. and 40. 1. For *hand* is found *spirit*, below *chap.* 11. 5. The meaning is one and the same. For the spirit of God giveth the ability and the gift for to prophesy, 1 *Cor.* 12. 4, &c.]

4 *Then I looked, and behold a whirlwind came* [To wit, not onely to stir up the Prophet to attention, but also to represent the terrible power of the supreme Judge, which he would put in practice against Jerusalem, by the enemies thereof. See of such a similitude, *Job* 9. on *ver.* 17.] *from the north, [to wit, from whence the Jews enemies, that is, the Chaldeans should come. Compare Jerem. 1. 13, 14, 15.] a great cloud, [Understand hereby the army of the Chaldeans. See Jerem. 4. 13. Compare below c. 30. 18. and 38. 9.] and a fire that caught (in it), [or in folding*

infoldding it self; to wit, in that cloud, or compassing it: compare *Exod. 9. 24.* This fire caught in the cloud signifieth the burning of the city of *Jerusalem* and the Temple] and a brightness was round about that (cloud) [by the brightness here is meant the glory of justice which God getteth by his punishments and judgements, *Psal. 51. 6. Isa. 5. 16.*] and out of the midst thereof [that is, of the fire, as appeareth by the end of this verse] was as the colour [Heb. eye; that is, colour or hue whereupon the eye hath its operation. So *Levit. 13. 55. Numb. 11. 7.* below *vers. 7.*] of *Hafmal*, [many understand hereby a kind of rosin called *amber*, by the Latines *Succinum*. Others take it to be a kind of metal called *Electum*, consisting of gold, whereof the fifth part is silver, in colour like unto pale gold. Others understand the word of the purest burning copper or steel: some take it for the colour of very fiery coles; having the name (as some conceive) from *hasty cutting asunder, consuming, &c.* This suiteth well with burning steel and coles] out of the midst of the fire. [That is, the form thereof appearing when it lyeth and burneth in the midst of the fire. Compare this vision with that which is recorded below *chap. 10.*

5 And out of the midst thereof [To wit, of the fire, wherein was the colour of *Hafmal*] (came) the likeness of four beasts: [By these beasts are to be understood the holy Angels, because they are called *Cherubims*, below *chap. 10. vers. 15, 20.* Now that these four beasts are said to come out of the midst of the fire, this signifieth both the brightness of their nature, and the fervency of their operation; herewith agreeth the name *Seraphims*, being derived from *Saraph*, that is, to burn, *Isa. 6. 2, 6.*] and this was their shape, they had the likeness of a man. [To wit, for the most part of their body; for they had the face, hands, and legs of a man, *vers. 7, 8.* Angels are likened unto men, because they have understanding and will, but much more perfect then men, *2 Sam. 14. 20. Psal. 103. 20. 1 Pet. 1. 12.*

6 And every one had four faces; [Whereof see below *vers. 10.* So *chap. 10. 14.*] likewise every one of them had four wings. [to wit, two for to flie with, notwithstanding in this vision they lifted up towards the firmament, and in a manner covered their faces herewith; which wings signified partly their speediness in the executing of Gods commands, and partly their willing and ready attendance and disposition to minister unto God their Lord and master. And two other wings they had for to cover their body therewith; which sheweth both their reverence towards God, and the invisibility of their nature and essence unto man. In *Isa. 6. 2.* and in *Revel. 4. 8.* are six wings ascribed unto the Angels, to wit, two more besides these four, wherewith they cover their faces, because they were before the throne of God, whose brightness and Majesty they were not able to endure.]

7 And their feet [That is, leggs, or shanks] were straight feet, [signifying the straightness of their works, Heb. and their feet, the foot was straight] and the soles of their feet [meaning that part of the leg that is properly called the foot] were like the soles of calves feet, [which are round and strong, to signify the swiftness and readiness of the Angels in the executing of their ministry] and sparkled [to shew that the works which God performeth by the Angels are clear and glorious] like the colour of smooth copper. [or, polished, scoured, and cleansed copper; signifying the purity of the Angels. Compare *Revel. 1. 15.*]

8 And the hands of a man [Understand by these

hands, the works of the holy Angels which they do according to Gods command, and the aptness that is in them for those works] were under their wings, [to wit, to signify that their works are invisible and unknown to men] on their four sides, [Heb. four squares, whereby is represented, that they executed Gods commands in and over all the corners of the world. Compare below *chap. 43. 16, 17.*] and they four had their faces and their wings.

9 Their wings were joyaed together [Understand this of the wings wherewith they flew: and compare below *vers. 11.*] the one to the other: [Heb. the woman to her sister; that is, to one another. So *Exod. 26. 3, 5, 6.* below *vers. 23.* and *3. 13.* This joyning together seemeth to signify the natural friendship and peace that is among the holy Angels in the executing of their ministries] they turned not back when they went: [that is, they departed not from the way, but went on equally in it. So below *vers. 12.* and *17.*] they went every one straight on before his face. [That is, they went straight forward, keeping an equal pace, toward the place that was before their face, and unto which they were to come. This signifieth that the holy Angels go on in the work enjoyned them by God, without any looking back, and without being turned aside by any impediment]

10 Now the likeness of their face was the face of a man; [To wit, before. See the signification above on *vers. 5.* Observe, that every beast had four faces; before, the face of a man; behind, the face of an eagle; on the right side, the face of a lion; and on the left, the face of an ox; as followeth [and they four [to wit, the four beasts] had the face of a lion [to wit, for to signify thereby, that the Angels are very strong. Of the strength of lions see *Judg. 14. 18. Prov. 30. 30.* Of the strength of the holy Angels see *2 Kings 19. 35. Coloss. 1. 16.* Who are also stronger then the devils, because they overcome them when they encounter with them, *Dan. 10. 13. Revel. 12. 7, 8, 9.*] on the right side: and they four had the face of an ox [this signifieth the manifesting perseverance of the holy Angels in the execution of the charges laid upon them by God] on the left side: they four also had the face of an eagle. [To wit, behind, opposite to the face of a man, which was before. Understand hereby the quickness and activity of the Angels in working.]

11 Also their faces and their wings [Meaning the two wings wherewith they flew, which they lifted up as if they would flie, as followeth] divided upwards: [that is, distinctly lifted up and stretched forth unto God that sate above the four beasts on a high throne in the form of a man: whereby is signified, that the holy Angels are active with all their minds and affections to receive and execute the commands of God. Others, These, or thus were their faces: but their wings were spread upward] every one [to wit, of the beasts] had two [to wit, wings] joyned together (the one) to the other, [See above *vers. 9.* and the Annotat.] and two covered their bodies. [See above the Annotat. on *vers. 6.*]

12 And they went every one straight on before his face: [See above on *vers. 9.*] whether the Spirit was to go, [meaning the Spirit and the power of God, which worketh from the Father by the Son, *Zach. 4. 6.* and whereby these beasts were moved and governed. Compare below *chap. 2. on vers. 2.* and *chap. 3. vers. 14.* and *8. 3.* and *11. 19, 5.* and *43. 5.*] they went: they turned not back as they went. [See above on *vers. 9.*]

13 As for the likeness of the beasts, their form was like burning coles of fire, [Which not onely shewed unto the Prophet, that here some divine thing was

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done

done, and that these beasts were no mean ordinary beasts, but were Angels of God; moreover signifying the burning of Gods wrath, whereof these Angels were to be speedy and terrible executioners. Compare *Psal.* 18. 9. and 140. *vers.* 10. where burning coles signify Gods judgments] *like the form of torches*: [Compare *Dan.* 10. 6.] *that (fire) went continually between those beasts*: [or caused it self to go, &c. That is, went stedfastly on, by darting out perpetually new flames of fire: whereby may be understood the perpetual motion of the Angels for to execute Gods wrath, as likewise the constant purpose of God ready to punish the wickedness of the Jews] *and the fire had a brightness*, [signifying the purity of Gods justice which plainly appeareth in his judgments] *and out of the fire came forth lightning*. [Understand hereby, partly the dreadful terrors that fall upon men by Gods just judgments, partly the uncomprehensible speediness which the Angels use in executing those judgments. Compare *Matth.* 24. 27.]

14 *Now the beasts ran, and returned as the shape of lightning*. [To wit, not by withdrawing themselves from any work begun out of weariness, but by presenting themselves again before God, when their work is finished, being ready again to receive new commands. Of the former they are cleared, above *ver.* 9, and 12, and this latter is here ascribed unto them.]

15 *When I beheld those beasts, behold, there was a wheel upon the earth* [Which wheel (according to the opinion of some) signified the world, which is here upon the earth subject to many changes, like a running wheel, wherein oftentimes the upper part cometh below, and the lowermost cometh above. See below *chap.* 10. 13.] *by those beasts*, [Understand that every beast had a wheel; so that there were four wheels. See below *vers.* 16. and *chap.* 10. 9, 12.] *according to the four faces* [that is, sides or corners, wherewith they looked towards the four corners of the world. For every wheel was double, being one wheel in another joyned together overthwart, so that those two wheels fastened together had the form of a buller or ball, and four sides, whereupon they might be rolled and moved by the Angels to the four corners of the earth, sometimes to one, and sometimes to another quarter] *thereof*. [To wit, of the wheel, or of every one of the beasts.]

16 *The fashion of the wheels, and of their workmanship*, [Or, *work*; that is, form and fashion. So is this word taken, *1 Kings* 7. 17, 19, 26, 33. So likewise here in the sequel] *was like unto the colour of a beryl*; [See *Cant.* 5. on *v. rs.* 14.] *and they four had one manner of resemblance*. [Whereby is signified, that the world is every where like unto it self, to wit, unstable and transitory. Some apply this resemblance to the beasts] *moreover, their shape, and their workmanship* was as it were a wheel in the middle of a wheel. [See the former verse, on the words *four faces*. The signification hereof is, though the world by Gods ordering be very wisely governed, yet many things in it every where (whenever it pleaseth God in his just judgment) are both in general, and in particular, very suddenly confounded, and turned upside down; which he knoweth very well how to redress to his own glory, and to the salvation of his people.]

17 *When they went they went upon their four sides*: [To wit, either to the fore-part, where the face of a man was; or to the hinder part, where the eagles face stood; or to the right side, which had the face of a lion; or to the left side, where the oxes face stood; so that in going there was no turning back, as followeth, according to the face of the beast, or Cherub. The same is also said above of the beasts, *vers.* 9,

and 12.] *they turned not back when they went*. [See above on *vers.* 9.]

18 *And their wings* [Heb. *bicks*. Meaning the rands, or, the iron-work of every wheel, which are the outermost and highest part thereof: signifying the greatest, highest, and fearful things of the world; and that all these are under the power of God, and are governed by him by the ministry of his Angels, as followeth] *they were so high that they were dreadful*; [Heb. *and they had height, and they had dreadfulnes*; that is, they were so high, as that they were dreadful, or caused fear] *and their wings were full of eyes round about those four (wheels)*: [These eyes point us to the providence of God, who beholdeth and governeth all things upon the face of the earth. Compare *2 Chron.* 16. 9. *Job* 34. 21. *Psal.* 33. 18. *Jerem.* 16. 17. *Zach.* 3. 9. and 4. 10.]

19 *Now when the beasts went, the wheels went by them: and when the four beasts were lift up from the earth, the wheels were lift up*. [This signifieth unto us, that the alterations that happen in this world are governed by God by the ministry of his holy Angels: the ordering whereof though it be for the most part incomprehensible, that it is just and righteous.]

20 *Whithersoever the Spirit was to go*, [See above *vers.* 12. and the Annotat.] *they [to wit, the wheels] went: whithersoever the Spirit was to go*: [he repeareth the same again, to make the matter more plain and certain] *and the wheels were lifted up over against them*; [to wit, the beasts, with whose lifting up the wheels were also lifted up among them] *for the Spirit of the beasts* [Heb. *of the beast*. The singular number for the plural. So below *vers.* 21, and 22.] *was in the wheels*. [The meaning is, that the wheels were moved and driven by one and the same Spirit, whereby the beasts were moved and driven, namely, by the Spirit of God. Others, a Spirit of life was in the wheels.]

21 *When those [To wit the beasts] went, (these) [To wit, wheels; so in the sequel] went; and when those stood*, [that is, were no more moved, nor went forward. Understand withal, that the Angels having finished their work, do quietly wait for other charges that God may lay upon them] *they stood: and when those were lifted up from the earth, the wheels were lifted up over against them*; [See above in the end of the 20. verse] *for the Spirit* [See above on *vers.* 12.] *of the beasts* [Heb. *of the beast*; as *vers.* 20.] *was in the wheels*.

22 *And upon the heads of the beasts* [Heb. *of the beast*; as before] *was the likeness of a firmament*, [What the firmament or expansion which was created of God in the beginning properly is, may be seen, *Genes.* 1. on *vers.* 6. Now here is spoken of the likeness of that firmament, which was shewed unto the Prophet in this vision; and consequently was not a thing that in its own nature and essence perpetually remained, but was onely a shape and appearance thereof] *like the colour* [Heb. *eye*. See above on *v. 4.*] *of the dreadful chrystal*, *spread forth over their heads above*. [Or, *of dreadful ice*, &c. for the word *Kerach* is for the most part taken for ice; but it is here by Expositors rendred *chrystal*: as the same is also like unto ice congealed and hardened into a stone, very clear, bright, and transparent: so that the form or fashion of this firmament was like unto transparent ice, of such clear brightness, that it was a terrible thing to behold, for which cause it is here also called *dreadful*, or *terrible*. This firmament was above over the heads of the beasts, or Angels, intimating, that the Lord could through it conveniently see all that

was under it, and that the Angels could in some sort behold his Majesty that was above it.]

23 And under that firmament were their wings straight up, [That is, lifted upward. See above on vers. 6. and compare above vers. 11.] the one toward the other: [Heb. the woman toward her sister. See above on vers. 9.] and every one had two [understand this of the other two wings which every one of these beasts had hanging downward, to cover their bodies withall, as followeth. See above on vers. 6.] which covered their bodies hitherward, [that is, whereof the one covered their own side, to wit, the fore part, and the other the other side, to wit, the hinder part: for these beasts had but four wings, whereof the two uppermost were lifted up, where-with they flew, and the other two hung down, to cover their bodies therewith] and every one had two [the repetition of one or more words is done according to the manner and custome of speaking used by the Hebrews when they make any division. See Genes. 7. on vers. 2.] which covered them thitherward, [that is, whereof the other wing covered the hinder side or part of their bodies.]

24 And when they went, I heard a noise like the noise of many waters, as the voice of the Almighty, [Understand withall, when he speaketh, from below chap. 10. vers. 5. Some understand it of the rattling or rumbling of the thunder. See Psal. 29. 3.] (as) the voice of a cry, as the noise of an host: [this various sound signifieth partly an holy acclamation and thanksgiving of the Angels; and partly, that the judgments of God which he executeth upon the wicked by the ministry of his Angels, are most dreadful and terrible, so that every one hath cause to be amazed thereat] when they stood, [See above on vers. 21.] then they let down their wings.

25 And there came a voice [To wit, whereby the Prophet was stirred up to attend, and to receive the commands of God with reverence and obedience. Compare Exod. 19. 16. Revel. 1. 10.] from above the firmament which was over their heads; [to wit, the heads of the four beasts] when they stood and let down their wings.

26 And above the firmament that was over their heads was the likeness of a throne, [This signified a royal Majesty, and the power of a supreme judge, Genes. 41. 40. 1 Kings 1. 13. and 7. 7. Prov. 20. 8.] as the form of a Saphir-stone: [whose colour is skie-colour, shining with golden pearls. See Job 28. on vers. 16. it signified an heavenly throne full of majesty and glory. Compare Exo. 24. 10.] and upon the likeness of the throne was the likeness as the form of a man [which was the representation of the majesty of God. Compare Isa. 6. on v. 1. Some apply it especially to the majesty of our Lord Jesus Christ, true God and man in unity of person, the only Mediatour of all believers, and the judge of all men; who below chap. 8. 6. calleth the Temple his Sanctuary, and here vers. 28. is called the Lord] being above upon it. [to wit, as an everlasting King, and supreme Judge: 2 Sam. 7. 13. Psal. 45. 7. Matth. 25. 31. Luke 1. 32, 33. Joh. 5. 22, 27. Acts 10. 42. and 17. 31.]

27 And I saw as the colour of Hasmal, [Namely, round about him that sat above the firmament on the throne. Of Hasmal see above on vers. 4.] as the form of fire, [whereby was signified the eternal Godhead, who is called a consuming fire, Deut. 4. 24. See the Annotat. there] round about within it [that is, round about within the colour of Hasmal: so that it seemed, that he that sat on the throne was compassed about with burning Hasmal from his loins upward unto his head, and downward unto his feet; as

followeth] from the form of his loins and upward, and from the form of his loins and downward, I saw as it were the form of fire, and brightness round about upon him. [Which signifieth that God dwelleth in a light which no man can approach unto, 1 Tim. 6. 16. and yet notwithstanding remaineth still a light of comfort and salvation to all those that are his, that is, to true believers, Psal. 27. 1. Isa. 60. 20. Mich. 7. 8.]

28 As the form of the bow that is in the cloud in the day of a great shewre of rain, so was the form of the brightness round about: [The likeness of the rain-bow served to set out and magnifie the Majesty of him that sat upon the throne, and the reverent awe of the Prophet toward the same. Thereby may be also understood a token of mercy and favour, which God in punishing would shew unto true penitents] This was the form of the likeness of the glory of the LORD, [to wit, whereby God manifested himself in this vision: whereof see also below, chap. 3. 23. and 8. 4. and 9. 3. &c. Exod. 6. 7. Levit. 9. on vers. 6. Numb. 14. on vers. 10. So then hereby is to be understood Gods glorious presence, and consequently he himself] and when I saw it, I fell upon my face, [to wit, being astonished by that dreadful manifestation of the divine majesty, and being ready to honour the same with adoration. Compare Genes. 17. on vers. 3.]

CHAP. II.

The Prophet being terrified by the former vision, is raised up by God, vers. 1, 2. and called to the propheticall office among the children of Israel, with instruction and strengthening against their obstinacy, 3 and the vision of a roll that was written within and without, 9.

And he said unto me, [To wit, he whose voice he had heard, above chap. 1. 28. who no doubt was he that sat upon the throne, vers. 26. of the same chapter] Child of man, [so the Lord calleth him, lest he should lift up himself through the excellent revelation of the heavenly vision before described, but rather humble himself by the consideration of his humane infirmity. This name also served for comfort unto the Prophet; as if God should say, I know that thou art but a weak man, and therefore art afraid of my majesty, yea that thou also shalt be vexed by reason of the contempts that shall befall thee from the Jews: but look unto me that call thee unto this office, and not upon thy self, who art but a weak frail man] stand upon thy feet, [for the Prophet was fallen down upon his face, affrighted by the terrible vision that was shewn unto him] and I will speak with thee.

2 Then the Spirit [Meaning the Spirit of God, that enabled him to do that which God commanded him, Isa. 48. 16. and 61. 1. So below chap. 3. 24.] entered into me when he spake unto me, which set me upon my feet: and I heard him that spake unto me. [to wit, the Lord, that sat upon the throne.]

3 And he said unto me, Child of man, I send thee to the children of Israel, [Meaning the Jews that were carried away captive with Jozachim, out of their own countrey Judea into Babylon, below chap. 3. vers. 11. howbeit there under may be also comprehended the ten tribes that were scattered out of their own land among the heathen. Some understand thereby also the Jews that still dwelt in their own countrey, to whom the Prophet Jeremia was sent of God] to the rebelling nations, [there is the word Gajim, which

signifieth *heathen*; So the Lord seemeth to call his people here, because they were so far departed from him by idolatry, as that they were no better then the heathen: although it be also attributed to the Israelites in a good sense, *Exod. 19. 6. Jos. 3. 17. and 5. 8, &c.* that have rebelled against me: they and their fathers have transgressed against me, even unto this very day. [Heb. unto the bone, or being of this very day. So *Gen. 7. 13. and 17. 26. Levit. 23. 14. and 24. 2. and 40. 1.*]

4 And those children are hard of face, [That is, with our shame. Compare *Jerem. 3. 3. and 5. 3. and below chap. 3. 7. [and stuff of heart: [stuff of heart are those that stiffen or harden their hearts. Who these are, see *Exod. 4. on ver. 21.*] I send thee unto them, and thou shalt say unto them, Thus saith the Lord LORD, [this was usually the preface of the prophets, when they were to declare somewhat according to Gods command. Now Ezekiel being called to be a Prophet, he is hereby authorized to speak thus; and he is also engaged to speak no otherwise then God had spoken to him.*

5 And they, whether they will hear, or whether they will forbear [The Lord will have the Prophet only to look upon his charge, & not upon the event or issue. So below *v. 7. & ch. 3. 11, 27.*] (for they are a rebellious house): [Heb. a house of rebellion; to wit, against the Lord their God. House for people: so below *ver. 6. and 3. 26, 27, &c.* Also children of rebellion, *Numb. 17. 10. a people of rebellion, Isa. 30. 9.*] they shall know that a Prophet [that is, a person immediately sent by God, to declare his will, to raise up the decayed state of the Church, to threaten the wicked, to comfort the godly, to foretell things to come, especially concerning the Messias, and also to instruct Magistrates and rulers concerning their office and duty] hath been in the midst of them. [that is, be convinced that the Lord hath admonished them by his minister, and exhorted them to repentance, and yet they remaining obstinate and hardened are utterly left without excuse]

6 And thou, child of man, be not afraid of them, neither be afraid of their words; though rebels and thorns [Meaning men that prick and hurt either with words or deeds] be with thee, and thou dwellest with Scorpions: [Others, thistles. Understand very crafty and mischievous men, who know cunningly to shoot out the destructive poison of their malice and wickedness] be not afraid of their words, nor be dismayed at their looks; for they are a rebellious house.

7 But thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are rebellious. [Heb. rebellion. So *Prov. 17. 11.* and here in the next verse. Compare *Job 24. on ver. 20. and 35. on ver. 13.*]

8 Yet thou child of man, hear that which I speak unto thee; be not thou rebellious like that rebellious house: open thy mouth and eat that I give thee. [By this token the prophetic office is delivered unto Ezekiel, and he is charged thereby, not onely to hear the revelations of God readily and willingly, but also to ponder them diligently, and to discharge them faithfully. Thus were also other men of God by certain tokens installed and confirmed in their offices and places. See *Exod. 4. 2, 3, 4. Isa. 6. 6, 7. Jerem. 1. 9. Rev. 10. 8, 9, 10.*]

9 Then I looked, and behold, there was an hand put forth unto me; and lo, therein was the roll of a book: [Or a letter rolled together. In former time writings or books written in paper or parchment were fastened together, wrapped round about a stick, and rolled together; by reason whereof they were called a roll. See *Psal. 40. on ver. 8. likewise Isa. 8. 1. and 34. 4.*

Jerem. 36. 2. Ezra 6. on ver. 2.]

10 And he spread the same out before my face; and it [To wit, the roll of the book] was written before and behind: [that signified that the judgements that God would send upon the Jews were manifold] and in it were written lamentations, and sighing, and wo. [to wit, which signified the miserable condition that should befall the Jews by Gods just judgement]

CHAP. III.

The Prophet eateth up that roll at the command of God, *vers. 1. &c.* who again chargeth, instructeth, and strengtheneth him against the peoples obstinacy: 4 sheweth him again his glory, and instructeth him concerning the office of a faithful Prophet, and the usefulness thereof. 12 The glory of the Lord is shewed unto him again, 22 God shutteth and openeth the Prophets mouth, 25. &c.

After that he said unto me, Child of man, eat that thou shalt find: [See above chap. 2. on ver. 8. that is, eat that which is here present, to wit, this rolled letter, as the following words express. See the same phrase *Ge. 19. 15. 2 Kin. 19. 4. Jer. 10. 15, 16.*] eat this roll, [See above chap. 2. on ver. 9.] and go speak unto the house of Israel. [See above chap. 2. on ver. 3.]

2 Then I opened my mouth, and he gave me that roll to eat.

3 And he said unto me, Child of man, give thy belly to eat, and fill thy bowels with this roll that I give thee: then did I eat (it) & it was in my mouth like honey by reason of the sweetness. [Hereby he doth intimate, that the revelations of God were pleasant and delightful unto him. For though the contents thereof grieved him, yet he assented altogether to the end and scope thereof, which was to declare the justice of God in the punishing of sins. Compare *Jerem. 15. 16. Rev. 10. 9.*]

4 And he said unto me, Child of man, go thy waies, go to the house of Israel, and speak unto them with my words.

5 For thou art not sent unto a people deep of speech, [Heb. deep of lips; that is, of a dark, unknown, and strange speech: for that which is deep is also dark; and that which is dark is not well known. So *Isa. 33. 19.* and here in the next verse] and heavy of tongue: [that is, language. Understand again a language that is strange, outlandish, and unknown: for that falleth heavy to him that is not versed in it. *Exod. 4. 10.* Moses calleth himself heavy of tongue, because he was not eloquent] (but) to the house of Israel.

6 Not to many nations deep of speech, and heavy of tongue, whose words thou canst not understand: [Heb. hear. See *Gen. 11. on ver. 7.*] if I had sent thee unto them, would they not have hearkened unto thee? [that is, they would not have been so incredulous, obstinate, and unthankful as the Israelites are at this day: as the same also appeared by the repentance of the Ninevites at the preaching of Jonas. Compare *Matth. 11. 21, 23.* Others, if it were not (so), to wit, that thou dost not understand their language, nor they thine, I had sent thee unto them, and they would have hearkened unto thee]

7 But the house of Israel will not hearken unto thee, because they will not hearken unto me: for all the house of Israel [Meaning, except the true believers and elect, such as were Jeremias, Baruch, Daniel, and his companions, and many others] is stiff of forehead; [that is, impudent. So above chap. 2. 4. hard of face] and they are hard of heart. [So above chap. 2. 4. stiff,

stiff, or hardened of heart. Compare *Exod* 4. on *vers.* 21. also *Prov.* 28. on *ver.* 14.]

8 *Behold I, have made thy face stiff* [Understand a stiffness proceeding not from a stoward nature, (which consisteth in a hard cruel heart, and discovereth it self in a bold impudent face) but from the spirit of Christ, consisting in a strong faith and confidence in Gods gracious help, joyned with activity in working, and courageousness in the outward countenance] *against their faces, and thy forehead stiff against their forehead.*

9 *I have made thy forehead as a diamond,* [See of the Hebrew word *Schamir*, which many render an *Adamant*, or *Diamond*, *Jerem.* 17. on *ver.* 1.] *harder then a rock: fear them not, neither be dismayed at their looks, because they are a rebellious house.* [The Lord giveth a reason why he had furnished his Prophet with strength, that he might not fear, to wit, because he had to deal with a wilfull and obstinate people, which were to be dealt withall with an undaunted boldness and courage. Others, *although they are a rebellious house.* So the reason should be expressed, why the Prophet might find himself to be dismayed. Heb. *an house of rebellion.* So in the sequel.]

10 *Moreover, he said unto me, Child of man, receive in thine heart all my words that I shall speak unto thee, and hear them with thine ears.*

11 *And go thy ways, come to them that are carried away,* [Heb. *transportation*, or *carrying away.* See above chap. 1. on *ver.* 1.] *to the children of thy people,* [that is, to thy people and nation, namely, the Jews that were carried away captive. Compare *Genes.* 23. 11. *2 Chron.* 25. 5, &c. God calleth not the Israelites his people, because they were rebellious against him, but Ezekiels people; that is, those that were of his nation. Compare *Exod.* 32. 7.] *and speak unto them, and say unto them, Thus saith the Lord LORD: whether they will hear, or whether they will forbear.* [See above chap. 2. on *ver.* 5.]

12 *Then the spirit* [See above chap. 2. on *ver.* 2.] *took me up, and I heard behind me a voice of a great rushing,* [to wit, made by the beasts, the Angels, or Cherubims. See the next verse] *(saying), praised be the glory of the LORD* [Compare *Isa.* 6. 3. *Luke* 2. 13, 14. *Revel.* 4. 8. of the Lord; that sate upon the throne. See above chap. 1. 26. The meaning is, that his glory should not be diminished by the destruction of Jerusalem, and of the Temple, but rather be the more exalted by the demonstrations of his justice against the back-sliding Jews] *out of his place.* [to wit, removing, and departing. Understand by this place Jerusalem, and especially the Temple, which God had chosen for his habitation, as a token of his presence among that people; *1 King.* 8. 13. *2 Chron.* 6. 2. *Psal.* 132. 13, 14. This place God would forsake for a while, *Hos.* 5. 15. *Mic.* 1. 3.]

13 *And I (heard)* [This word is here inserted from the former verse] *the sound* [Heb. *voice.* So in the sequel] *of the wings of the beasts,* [this was a token that the holy Angels with a glorious sound of applause revered and magnified the judgements of the supreme judge] *that touched* [Heb. *kissed*; that is, hit, or touched] *one another,* [Heb. *the woman her sister*: that is, the one the other. See above chap. 1. on *vers.* 9.] *and the sound of the wheels over against them,* [to wit, the beasts, or the wings of the beasts] *and the sound of great rushing.* [hereby was intimated, that the ruine of the Jews should come suddenly, and should be also very terrible.]

14 *Then the spirit,* [To wit, the holy Ghost. See above chap. 1. on *ver.* 12. and chap. 2. on *ver.* 2.] *lifted me up, and took me away,* [to wit, from the place

wherein he saw the vision, to the habitation of the captives. With the sight of his spirit it may be there was also the transporting of his body] *and I went utterly grieved* [Heb. *bitter*; that is, was inwardly sore grieved. See *2 Kings* 4. on *ver.* 27.] *by the heat of my spirit;* [that is, by the hot disquietness, and heaviness of my mind occasioned in me, because I was called to this propheticall ministry, and was to preach such terrible things. *Ezekiel* confesseth his own weakness. See the like examples of infirmity in Moses, *Exod* 3. 11, &c. and 4. 1, 10. in *Jerem.* 1. 6. (of my spirit) meaning the Prophets own will, inclination and motion, which is here opposed to the power of the holy Ghost. See *2 Kings* 19. on *ver.* 7.] *but the hand of the LORD was strong upon me.* [Meaning the power of the Lord, which conquered the opposition of Ezekiels weak nature. Others understand the spirit of prophesy, as above chap. 1. 3. See the Annotat.]

15 *And I came to the carried away* [Heb. *to the carrying away* or *transportation.* See above chap. 1. on *ver.* 1.] *at Tel-abib,* [the word signifieth *an heap of green ears of corn.* Compare *Exod.* 9. 31. *Lev.* 2. 14. that is, of new fruits. But *Tel-abib* is here taken for a country so called, lying in Mesopotamia about the river Euphrates. See *Ezra* 2. on *ver.* 59.] *that dwelt by the river Chebar,* [See above chap. 1. on *ver.* 1.] *and I stayed where they dwelt:* [Others, and (by) *Haejcher*, where they dwelt. Thus *Haejcher* is the name of another river, called by Geographers *Suocora*, between which and the river *Coebar* (the country of *Tel-abib* lay) *yea I stayed* [the Hebrew word signifieth oftentimes not onely to dwell, but also to stay or tarry. See *2 Chron.* 32. on *ver.* 10. *there astonished* [to wit, at the terrible judgements of God that should fall upon the Israelites, and which I was to denounce] *in the mist of them,* [among them] *seven daies.* [He sate so long still, without revealing any thing, either because being amazed he knew not how to begin his ministry, or because he was afraid to undertake it, or because he expected further and fuller charges from God.]

16 *Now it came to pass at the end of seven daies, that the word of the LORD came unto me, saying:*

17 *Child of man, I have made thee a watchman over the house of Israel:* [The Prophets and other ministers of the word of God are called *Watchmen*, because they are appointed by God to give warning to his people to avoid all dangers that may arise either from false doctrine, or scandalous conversation. See *Isa.* 21. 11. & 52. 8, 9, 10, 11. *Jer.* 6. 17. below c. 32. *2 Acts* 20. 28, 29. Its a comparison taken from watchmen, that are set upon high towers, or other places, to give notice to the inhabitants of the place, of the enemies coming, or of any other danger near hand, to the end that that they may be in readines and upon their guard to oppose it. See *1 Sam.* 14. 16. *2 Sam.* 13. 34. and 18. 24. *2 King.* 9. 17.] *therefore thou shalt hear the word at my mouth, and give them warning* [See of the word to give warning, *Psal.* 19. on *ver.* 120.] *in my name.* [Heb. *from or by me*: that is, in my name, by my command, or appointment, or by charge, warrant, and authority from me]

18 *When I say unto the wicked, Thou shalt die the death,* [Heb. *dying thou shalt die.* Compare *Gen.* 2. 17. and 3. 4. with the Annotat.] *and thou givest him not warning, nor speakest to warn the wicked from his wicked way,* [See *Prov.* 2. on *ver.* 12.] *that thou must save him alive:* [to wit, not as God, the onely workman by his own power, but as his instrument by the administering of his word, which is called the power of God, *1 Cor.* 1. 18; See *1 Cor.* 3. 5, 6, 7, 8, 9. Thus the mi-

nistrars

nifters of God are said to make many righteous, Dan. 12. 3. to be fishers of men, Matth. 4. 19. to be the light and salvation of the Gentiles, Acts 13. 47. to open the eyes of men, that they may turn from darkness to light, &c. Acts 26. 18. to save themselves and those that hear them, 1 Tim. 4. 16. to save the soul from death, and to cover a multitude of sins, James 5. 20, &c. Compare Jerem. 1. on ver. 10.] that wicked (man) shall die in his iniquity, [that is, for his iniquity. Compare Lev. 15. 3. below verse 19, 20. and chap. 18. verse 25.] but his blood will I require at thine hand. [See Gen. 42. on verse 22.]

19 Yet when thou warrest the wicked, and he turneth not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. [To wit, from my vengeance and punishment, which otherwise would have come upon thee. So below verse 21.]

20 Also when a righteous man [To wit, in shew and outward appearance before men, nor in deed and in truth before God. So is the word righteous taken Prov. 18. 17. below chap. 18. 24, 26, and 33. 13. Matth. 9. 13. Luke 18. 9, 14. so faith for seeming or hypocritical faith, Luke 8. 13. Acts 8. 13. and love for seeming or hypocritical love, 1 Joh. 3. 18. and children of the kingdom, for those that seemed to be such, Matth. 8. 12.] turneth away from his righteousness, [that is, shew of righteousness, to wit, which hath an outward lustre and appearance of righteousness, but not the inward hidden root. So below chapter 18. 24, 26. and 33. 13. Matth. 5. 20.] and committeth iniquity, and I lay a stumbling-block before his face, [God is said to do this, not properly by moving and putting a man on to sin, but by leaving him in the way of his iniquity, yea by giving him up to his own wicked free-will, and by suffering occasions to be offered unto him whereby he bringeth himself into destruction. Others, then I will lay a stumbling-block before his face, (that is, punish him for his sins) he shall die, as followeth] he shall die: because thou hast not given him warning, he shall die in his sin; that is, for his sin. See above on ver. 18.] and his righteousness which he hath done shall not be remembered: [that is, shall not be esteemed, nor move God to spare him from punishing. So below chap. 18. 24. and 33. 13.] but his blood will I require at thine hand.

21 But when thou warrest the righteous man, that the righteous sin not, and he doth not sin; [Understand this of the reigning sin, and whereof a man doth not truly repent, 1 Joh. 3. 6, 9. for even the truly righteous themselves do also sin, but do repent of it, Eccles. 7. 20. Job. 8. 7. 1 Joh. 1. 8.] he shall surely live, [Heb. living live. So below chap. 18. 28.] because he is warned, [to wit, actually, really, effectually, powerfully, and withal counting himself to be warned, accepting the warning, or suffering himself to be warned, obtaining by the grace of God the true fruit of the warning, whereby he escaped the danger and is saved] and thou hast delivered thy soul.

22 And the hand of the LORD was [On, came. See above chap. 1. on ver. 3.] there [to wit, at Tel-Abib. See thereof above on ver. 15.] upon me, & he said unto me, Get thee up, go forth into the valley, [the Hebrew word signifieth a low field that lieth between mountains, and seemeth to be divided from them. See also below chap. 8. 4.] and I will there talk with thee.

23 And I gat me up, and went forth into the valley, and behold the glory of the LORD [See above chap. 1. on ver. 28.] stood there, as the glory which I had seen by the river Chebar; and I fell on my face. [See above chap. 1. on ver. 28.]

24 Then the spirit entered into me, [See above chap. 2. on verse 2.] and set me upon my feet: and he [to

wit, the spirit of God. Others apply it to the word Lord, from the former verse] spake with me, and he said unto me; Go, shut thy self within in thine house. [Heb. in the midst of thine house]

25 For as for thee, Child of man, behold, they [The Jews that were carried away captive, that dwelt in Tel-Abib by the river Chebar. See above on verse 15.] would lay thick cords upon thee, [to wit, if thou shouldst go forth unto them. Others, they shall, &c. Heb. they have given (that is, laid) thick cords upon thee: but that the preterperfect tense according to the prophetic manner of speaking, must here be taken for the future, may be gathered from the words following that suit with the future tense] and they bind thee therewith: [to wit, to hinder thee that thou mightest no more prophesy against them and those of Jerusalem. Some understand this in a parabolical way of the wilful obstinacy of the Jews, that should make the prophets prophecies fruitless, yea cause them to cease] but thou shalt not go out into the midst of them: [Among them, as above ver. 15.]

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, [This may be understood either of corporal dumbness, or of inability, and dejection of spirit which God brought upon his Prophet, because the Jews were unworthy of his sermons. Some understand it, as if the Lord should have said, I will reveal nothing unto thee at that time] and shalt not be to them a reproving man: [the Lord signifieth hereby, that he will not restrain the obstinacy of the Jews, but suffer it for a while, for their greater punishment] for they are a rebellious house. See above chap. 2. on ver. 5. Heb. an house of rebellion: so in the sequel]

27 But when I shall speak with thee, I will open thy mouth, [That is, by my spirit and my power give thee ability again to execute thy prophetic office] and thou shalt say unto them, Thus saith the LORD, he that beareth let him hear, and he that forbeareth let him forbear; [Compare above chap. 2. on vers. 5, 7.] for they are a rebellious house.

CHAP. IV.

The Prophet is commanded by God to portray the siege of Jerusalem upon a tile-plate, ver. 1, &c. as also the time of Gods forbearance with the back-sliding of Israel and Juda. 4 Likewise the great famine that should be in Jerusalem during the siege, 9, &c.

And thou, Child of man, take thee a tile, [Meaning a flat smooth table made of tile or brick, whereon a man might write, engrave, or make a draught of any thing: as with us slates are used for such a purpose] and lay it before thy face, and portray [the word signifieth here properly to express, to cut in, to delineate, to engrave with a graver. Compare below chap. 23. 14.] upon it the city of Jerusalem.

2 And lay siege against it, [To wit, in portraying, or delineating] and build forts against it, [see of the Hebrew word rendred here forts, 2 Kings 25. on vers. 1.] and cast up [Heb. pour out] a mount [See 2 Sam. 20. on ver. 15.] against it: and set camps against it, and set battering rams [to wit, whereby the walls and forts of cities were battered and broken down; called by the latines armetes. The word signifieth also Captains, or Commanders in war, as 2 Kings 11. 4, 19. in which sense it is also taken by some; as below chap. 21. 22.] against it round about.

3 Moreover, take unto thee an iron pan, [To wit, for

a token of Gods firm and unmoveable resolution which he had to destroy *Jerusalem*, and not to spare it] and set it for an iron wall between thee and between that city; and set thy face against it, [that is, have a strong resolution to destroy it by the siege. Compare the phrase with *Levit. 17. 10.* and see the Annotat. The Prophet is here commanded by way of pourtraying to do that work against *Jerusalem* which God himself intended to do, *Jerem. 21. 10.*] that it be besieged, [Heb. that it be in siege] and thou shalt destroy it: let this be a token, to the house of *Israel*. [to wit, that *Jerusalem* shall be besieged, taken, and destroyed.]

4 Lie thou also down upon thy left side, [To wit, for a token that God was so long as it were still and sleeping, bearing with the iniquities of his people. Now it is conceived that this was not really done by the Prophet in his own person, but onely in a propheticall vision, and representation thereof, which he in preaching was to shew unto the people. But some are of opinion that there was also somewhat of this really shewed unto the people. (upon thy left side) to wit, to signifie thereby, that this first lying down was in respect of the children of *Israel* (though some understand here not onely the ten tribes, but also *Juda*, in regard of the community of their sins, especially of their Idolatry) whose chief city *Samaria* was to them that stood between it and *Jerusalem* with their faces towards the east on the left side, that is, northward; as *Jerusalem* the chief city of the *Jews* was on the right side; that is, southward: or understand by the left side, that the *Israelites* were the unworthiest of Gods people, because they were under the reign of *Jeroboam* fallen off from the true worship of God. See below *vers. 6.*] and lay upon it the iniquity of the house of *Israel*: (according to) [this word is here inserted from the next verse] the number of the dayes that thou shalt lie upon it thou shalt bear their iniquity. [to wit, not as *Christ* did, to take away the guilt and the punishment of iniquity by satisfaction: but as a divine token represented unto them by this pourtraiture, signifying Gods long-suffering and forbearance, whereby he had born many years with their obstinacy and wilfulness: and also the grievousness of the punishment which they now were to expect.]

5 For I have given thee the years of their iniquity, according to the number of the dayes, [That is, I have appointed, ordained, and commanded thee to bear their iniquity so many dayes as those years are, (the years of their iniquity) which are here declared by the dayes of the Prophets lying down, as followeth. They are in number three hundred and ninety, beginning from the defection of the ten tribes under *Jeroboam*, 1 *Kings 12. 26.* 2 *Chron. 10. 16.* whereupon also immediately followed the defection of the *Jews*, 1 *Kings 14. 22.* 2 *Chron. 12. 1.* and ended with the siege and taking of the city of *Jerusalem*, and the destruction of the Temple by *Nebuchadnezzar*, 2 *Kings 25.* 2 *Chron. 36.* with this proviso, that among the three hundred and ninety years are also comprehended the forty years mentioned in the former verse; of the beginning whereof see there. This may be gathered from the ninth verse following, where the Prophets provision is prescribed onely for three hundred and ninety dayes. Some begin to count the years (signified by these dayes) from the twenty seventh year of King *Solomon*, when he and the land began to fall into open idolatry, 1 *King. 11. 4.*] three hundred and ninety dayes, [Their number is here punctually set down, because the strong and freight siege of *Jerusalem* should continue so long, agreeing with the time of years wherein the *Isra-*

elites and the *Jews* had defiled themselves with Idolatry, for a publick evidence of Gods righteous judgment. By *Jerem. 52. 4, 5, 6.* it appeareth, that more dayes were expired from the beginning of the siege to the taking of the city: but we must know that the siege was intermitted a while because of the marching up of the *Egyptians*, *Jerem. 37. 5.* which time is here passed by and not counted by *Ezekiel*] that thou shalt bear the iniquity of the house of *Israel*. [Compare *Numb. 14. 34.*]

6 Now when thou shalt have accomplished these, [That is, when thou shalt not be far from the accomplishing of these dayes, having finished those three hundred and fifty, so that but forty remain] lie down the second time on thy right side; [See above on *vers. 4.* This second lying down was in respect of the sins of the *Jews*. *Juda* in respect of *Samaria* and the *Israelites* lay Southward, that is, on the right side of the world. See above on *vers. 3.* The right side may also signifie the dignity and excellency which the *Jews* had above the *Israelites*, because with them was the Temple, and the service of God, and the house of *David*] and thou shalt bear the iniquity of the house of *Juda*. [See above on *vers. 4.*] forty years: [these dayes, which signifie forty years, as followeth, begin from the eighteenth year of *Josias* reign, (wherein the *Jews* renewed their covenant with God, but so, as that they straightway again fell to Idolatry) and end with the siege or destruction of the city of *Jerusalem*, and the Temple, or the last carrying away of the *Jews* captive to *Babel* by *Nebuzaradan*, 2 *Kings 25.*] I have given thee each day for each year. [Heb. a day for a year, a day for a year. See *Gen. 7. on vers. 2.* and *Levit. 24. on vers. 8.*]

7 Therefore thou shalt set thy face against the siege of *Jerusalem*, [That is, against *Jerusalem* that is besieged. See above on *vers. 3.*] thine arm shall be made bare; [to signifie that the *Chaldeans* shall be very ready, active and forward, to take *Jerusalem* suddenly by force and violence: Compare *Jerem. 21. 5.*] and thou shalt prophesie against it.

8 And behold, I will lay thick ropes upon thee, that thou shalt not turn thee about from thy (one) side to thy (other) side, [Heb. from thy side to thy side] till thou hast ended the dayes of thy siege. [It is called his, either because the pourtraying and prediction thereof was enjoined to him, or because they concerned his city. Others, sieges in the plural number, because there were at that time two sieges of the city of *Jerusalem*. For when the *Chaldeans* had heard that the King of *Egypt* came to help King *Zedekia*, they left the siege, but when they understood that he was returned into *Egypt*, they reassumed the siege. In this eight verse the Lord sheweth, that his decree of destroying the city was unalterable, and that therefore the Prophet must persevere in this his prophesying, and in propounding his Propheticall pourtraiture.]

9 And take thou for thy self wheat, and barley, and beans, lentils, and millet, [Otherwise called *biose*] and spelt; and put them in one vessel, [That is, not every sort in a several vessel, but all mingled together in one vessel, which was wont to be done in time of need, when there is great want of bread-corn] and make them unto thee for bread, according to the number of the dayes that thou shalt lie down upon thy side: [by these and the following words is shewed the great distress and famine that should come upon those that should be besieged in *Jerusalem*] three hundred and ninety dayes shalt thou eat it. [That is, the siege of *Jerusalem* shall last about fourteen moneths.]

10 Now thy meat which thou shalt eat shall be in weight twenty shekels a day: [Understand common, or

or civil shekels, whereof one made about a quarter of a Ryx-dollar, *Gen. 20. on vers. 16.* Four of these made the weight of an ounce, that is, of a Ryx-dollar: in then the weight of twenty shekels was five ounces] *from time to time shalt thou eat it.* [that is, thou shalt every day eat but so much, to signifie the famine that shall be in Jerusalem. So in the next verse of the daily drink. Compare *2 Kings 25. 3. Jerem. 37. 20.*]

11 *Thou shalt also drink water by (certain) measure, the sixth part of an hin:* [A measure of moist commodities, containing as much as may go into three-score and twelve common egge-shells. See *Levit. 19. on vers. 36.* So that the measure of drink was as much as might go into twelve hen-eggs] *from time to time shalt thou drink it.*

12 *And thou shalt eat a barley cake,* [Others, *thou shalt eat it (as) a barley cake:* meaning the meat mentioned *vers. 9, 10.* That is, prepared and made up in such a fashion as barley-cakes are] *and thou shalt bake it in the dung of a mans excrement* [which should be fain to serve them in stead of wood to boil their meat withall; or also to bake then cakes on an hearth, or in an oven heated with mans dung. So that hereby is signified, that in the siege they should have great want of wood; yea also of cattel, because the dung thereof was held to be less loathsome] *before their eyes.* [Hence some do gather, that these things were not onely shewed by God unto the Prophet in a vision, but that he also shewed them unto the people in a visible resemblance.]

13 *And the LORD said, Thus (shall the children of Israel* [That is, the Jews, with those of the ten tribes that dwelt among them. See *2 Chron. 21. on vers. 2.]* *eat their unclean bread,* [it is so called because of the aforementioned boiling or baking. Compare *Deut. 23. 12, &c.*] *among the Gentiles, whither I will drive them.* [meaning the Chaldeans, among whom the Jews should be when they should be besieged, and afterward carried away captive by them.]

14 *Then said I, Ah Lord LORD, behold my soul* [That is, my person. See *1 Kings 19. on vers. 4.]* *hath not been polluted;* [To wit, by any ceremonial uncleanness, which was manifold; whereof three sorts are named here, among which all the rest are to be understood, and those that were forbidden to the Priests, *Levit. 21. and 22.]* *for from my youth up even till now have I not eat a dead carcase,* [see of this sort of uncleanness, *Levit. 11. 40.]* *or that which is torn in pieces,* [see of this sort, *Exod. 22. 31.]* *neither came (there) loathsome flesh* [Heb. *flesh of loathsomeness*, or of stink. [See *Levit. 7. on vers. 18.]* *into my mouth.*

15 *And he said unto me, Lo, behold I have given thee ox dung for mans dung, therefore thou shalt prepare thy bread therewith.* [Thus the Lord mitigateth his former command in respect of the Prophets own person, that was to pourtray this before the eyes of the people, above *vers. 12.* but not in respect of the Jews, that should be besieged in Jerusalem.]

16 *After that he said unto me, Thou child of man, behold, I break the staffe of bread* [See *Levit. 26. on vers. 26.* also *Isa. 3. 1.* below *chap. 5. 16.* and *14. 13.]* *in Jerusalem, and they shall eat bread by weight,* [as God had threatned, *Levit. 26. 26.]* *and with carking,* [to wit, whereby they shall fear yet greater misery] *and drink water by (certain) measure, and with astonishment:* [whereby they shall be so cast down, as that they shall stand amazed like despairing men.]

17 *That they may want bread and water,* [Or, *so that they shall want bread and water.*] *and be astonished*

one with another, [Heb. *the man, and his brother*] *and consume away in their iniquity.* [Compare *Levit. 26. 39. Ezek. 23. 24. and 33. 10.*

C H A P. V.

The Prophet is commanded by God to shave his head and beard, and to divide the hair into four parts, and to deal severally with those four parts, veil. 1, &c. representing thereby the diversity and dreadfulnes of the plagues that should come upon the people of the Jews for the sins here mentioned, 5, &c.

AND thou child of man, take thee a sharpe knife, [The Hebrew word is taken for a knife, *Jos. 5. 2.]* *thou shalt take thee a barbers razor:* [that is, which barbers use when they shave a man. This signifieth here the enemies of the Jews, whom God justly made use of to punish his people by. Compare *Isa. 7. 20.]* *which thou shalt cause to pass upon thine head and upon thy beard:* [that is, thou shalt cause the hair of thine head and thy beard to be shaved off therewith. See the same phrase, *Numb. 6. 5. and 8. 7. and compare Judg. 13. 5.* Understand here by the hair of the head and beard, the citizens and inhabitants of Jerusalem, which were very many in number; and by the shaving off of the hair, the cutting off of those citizens] *then thou shalt take thee a balance,* [as a token of Gods justice] *and divide those (hairs).* [Compare this verse with the twelfth verse following.]

2 *A third part* [The hair divided into three equal parts signified that the Jews should be destroyed and perish by divers sorts of judgments: he that escaped the one should fall into the other. Compare *Isa. 24. 18. Jerem. 15. 2.]* *thou shalt burn with fire* [which signified all the judgments whereby a third part of the people, during the siege, should die in the city, as namely by hunger, sorrow, pestilence, shot, and the like plagues. See of the word *fire* taken for plagues and calamities, *Job 15. on vers. 34.* So below *vers. 4.]* *in the midst of the city,* [to wit, of the city of Jerusalem: he having pourtrayed it upon a tile, above *chap 4. 1.* he was now to shew upon the said tile this sad spectacle with the interpretation thereof, unto the people that dwelt in Chaldaea, where the Prophet was] *after that the dayes of the siege are fulfilled:* [that is, thou shalt not burn the whole third part all at once, but now a little and then a little till the siege be ended. Others, *when the dayes of the siege shall be fulfilled*] *then shalt thou take a third part, smiting about it* [to wit, the third part of the hair] *with a sword:* [hereby is signified, that another third part of the Jews without the city should be destroyed by the enemy, to wit, when they should break out upon him, or else taking flight should fall into his hands, *2 Kings 25. 4.]* *and a third part thou shalt scatter in the wind;* [Understand by this third part the remaining third part of the Jews, which was partly scattered into the countreys round about, partly carried away captive to Ribla and Babel, *2 Kings 25. 11, 20, 21.]* *for I will draw out the sword after them.* [To wit, the sword of the enemies, which shall here and there pursue after, plague, and devour the fugitive and captive Jews. Heb. *empty the sword after them.* So *Exod. 15. 9. Levit. 26. 33.* below *vers. 12. and chap. 12. 14.]*

3 *Thou shalt also take thereof* [To wit, of the last third part] *a few in number, and binde (them) in thy skirts.* [To signifie that a very small number of the poorest and meanest Jews should remain in the land, whom Nebuzaradan should leave there for vine-dressers

dressers and husbandmen, 2 Kings 25. 12. Jerem. 52. 16.]

4 And thou shalt yet take of them, [To wit, of those few that are left] and cast them into the midst of the fire, and shalt burn them with fire: [which signified, that yet many of them that were left under the government of Gedaliah should miserably perish and be scattered abroad, 2 Kings 25. 25, 26. Jerem. 41. 3.] therefrom shall a fire [meaning the fire of miseries and plagues. See above on vers. 2. so in the sequel of this verse] come forth against all the house of Israel. [To wit, a fire which shall utterly plague and destroy the whole remnant of Juda, and Israel mingled among them, wheresoever they be. See Jerem. 42. 16. and 44. 27, 28.]

5 Thus saith the Lord LORD: This is Jerusalem, [To wit, the city which the Prophet had portrayed upon the tile, above chap. 4. 1. It was not the city itself that was in Juda, but the token and portraiture thereof. See of this phrase whereby the token beareth the name of the thing betokened, Gen. 17. on vers. 10.] which I have set in the midst of the heathen, [That is, I have shewed her more favour than I have done to any other cities among the heathen, that she might be unto them an example of vertue and honesty. Compare Deut. 4. 6, 7, 8. Psal. 48. 2, 3, &c. and 87. 1, 2, 3, &c.] and lands round about her. [That is, heathenish lands and nations, before whom she ought to have shined in goodness. Or, and of the lands that are round about her.]

6 But she hath changed my judgments into wickedness more than the heathen, and my statutes more than the lands that are round about her: [See 2 Kings 21. on vers. 9. and 2 Chron. 32. 9. Jerem. 2. 10. See also in the end of the next verse] for they have rejected my judgments, and in my statutes have they not walked. [What it is to walk in the law or statutes of the Lord, see 2 Chron. 6. on vers. 16.]

7 Therefore thus saith the Lord LORD; Because ye have made (it) so much the more than the heathen that are round about you, [To wit, by sinning and transgressing. Heb. for your multiplying; &c. that is, because ye multiply, to wit, in sins; or are multiplied in sins. Others understand this multiplication of their great store and abundant riches, wherein they surpassed the heathen round about, and yet notwithstanding were unthankful towards God, as followeth. Compare Deut. 32. 15.] have not walked in my statutes, and have not kept my judgments, yea have not done according to the judgments of the heathen that are round about. [Which suffered not any rashly to change their Gods and their Religion, Jerem. 2. 10. This may also be understood of the natural and civil laws (which are by God written in the hearts of all men, Rom. 1. 32. and 2. 15.) which many heathen better kept and observed than the Jews did. Among these laws this is one, that a man ought to keep his word and his promise, (to wit, such a one as may be kept) which the Jews did not, 2 Kings 24. 1. and 20.]

8 Therefore thus saith the Lord LORD; Behold, I (will be) upon thee, [namely, O thou city of Jerusalem, to wit, to destroy thee. Others, I (come) against thee: as Revel. 2. 5, 16. and 3. 3.] yea I: [this repetition tendereth to the assurance and aggravation of the punishment that is foretold] for I will exercise judgments in the midst of thee [that is, execute punishments upon thee. So Psal. 119. 84. below chap. 11. 9. and 25. 11. Compare 2 Chron. 20. 12. and the Annotat.] before the eyes of those heathen. [To wit, whom thou exceedest in wickedness, to whom thou by thy doings hast given offence, and who being thine enemies, will rejoyce at thy destruction.]

9 And I will do in thee that which I have not done [That is, send such a punishment as I never sent heretofore] neither will do any more the like, because of all thine abominations. [To wit, idolatry, and other sins against the first and second table, as also against the ceremonial and judicial laws.]

10 Therefore the fathers shall eat the children in the midst of thee; and the children shall eat their fathers: [To wit, because of their great hunger and want of victuals. See the threatening of God concerning this, Levit. 26. 29. Deut. 28. 53. and the accomplishment, 2 Kings 6. 29. Lament. 2. 20. and 4. 10.] and I will exercise judgments in thee, and I will scatter all thy remnant into all the winds. [That is, into all the parts of the world. So Jerem. 49. 32, 36. and below chap. 12. 14. and 17. 21. and 37. 9. Zach. 2. 6. See also above on vers. 2.]

11 Therefore (as true as) I live, [Compare Numb. 14. 28. Ruth 3. 13. 1 Sam. 14. 39, 45. and 19. 6. 2 Sam. 22. 27. Jerem. 46. 18.] saith the Lord LORD; (because thou hast defiled my sanctuary [That is, the Temple, wherein the service of God was performed] with all thy detestations, and with all thine abominations) [To wit, of the grossest idolatries in the service of God, and of the grossest evils in life and conversation] if I also shall not therefore diminish (thee), and mine eye shall not pity (thee), [this word is here inserted from the following 7 chap. vers. 4. Because the eyes are witnesses of the heart, therefore that is ascribed unto them which properly belongeth to the heart. Thus the eye is here said not to pity, that is, to have no compassion, nor to be gracious or merciful. See also Deut. 7. 16. and 13. 8. 1 Sam. 24. 11. below chap. 7. 4. and 16. 5.] and I also shall not spare! [See Numb. 14. on vers. 23. and Deut. 1. on vers. 35.]

12 A third part of thee shall die of the pestilence, [See a further exposition of this verse above on vers. 2.] and shall by famine be brought to nothing in the midst of thee: [That is, in your besieged city of Jerusalem] and a third part shall fall by the sword [to wit, of the Chaldeans, that shall be without the city, and besiege it. See of this phrase Levit. 26. on vers. 7.] round about thee: and I will scatter a third part into all the winds, [Compare above vers. 10. and the Annotat.] and I will draw out [Heb. empty: as above vers. 2.] the sword after them. [See above on vers. 2.]

13 Thus shall mine anger be accomplished, [That is, my threatnings which I in my just wrath have denounced by my Prophets, shall be thus accomplished. Compare the phrase with Isa. 10. 25. Lament. 4. 11. below chap. 7. 8. and in the end of this verse] and I will cause my fury to rest upon them, [that is, wreak my spleen upon them, and so satiate and satisfy my wrath upon them, that I shall be quiet when I see them in a forlorn case by means of judgement, that I shall not need to renew it, Nahum 1. 9. this is spoken of God after the manner of men. So below chap. 16. 4. and 21. 17. and 24. 13.] and comfort my self: [that is, avenge my self, and wreak my spleen, and delight my self in the declaration of my justice. It is spoken of God after the manner of men. So Isa. 1. 24.] and they shall know, [that is, find indeed, and perceive to their own shame and loss. See Job 5. on vers. 24. also below chap. 6. 7, 10, &c.] that I the LORD have spoken (it) in my jealousy, [meaning fierce and jealous wrath, as of a man that is wronged by his wife. So Psal. 79. 5. Prov. 6. 34. Isa. 59. 17. below chap. 16. 42. and 38. 19.] when I shall have accomplished my fury against them.

14 Moreover, I will make thee a desolation, and a reproach

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reproach among the heathen that are about thee; before the eyes of every one that passeth by. [To wit, a reproach whereby thou shalt be despised, reviled, and abhorred by the nations round about, when they shall say that thou wast worthy to be so dealt with, because of thy great sins and abominations. See God's threatening of this judgement, *Levit. 26. 31.* and the accomplishment thereof, *Lam. 2. 2, &c.*

15 So the reproach and infamy shall be an instruction and an astonishment round about; [To wit, an instruction, whereby the heathen may be taught what a great evil sin is, and how fearful a thing it is by reason thereof to fall into the hands of God] when I shall exercise judgements [that is, execute just punishments. So below *chap. 25. 11.*] upon thee in anger, and fury, and in furious rebukes: [Heb. in rebukes of fury] I the LORD have spoken (it.)

16 When I shall send upon them the evil arrows of famine, [Meaning all plagues, scourges, whereby death and famine is occasioned. They are called evil, because they should be deadly, and bring destruction along with them; as the words declare. See *Deut. 32. on vers. 24.*] which shall be for destruction, which I will send forth to destroy you; so will I increase the famine upon you, and break your staff of bread. [See *Levit. 26. on vers. 26.* and above *chap. 4. 16.* and below *chap. 14. 13.* likewise *2 Kings 6. 25.* *Isa. 3. 1.*]

17 Yea I will send upon you famine, and evil beasts [See *Levit. 26. 22.*] which shall bereave thee of children; also pestilence, and blood [that is, man-slaughters and murders. See *Genes. 37. on vers. 26.*] shall pass through thee; and I will bring the sword upon thee: I the LORD have spoken (it.)

CHAP. VI.

A prophecy of the destruction of the land for the abominable idolatry of the people, *vers. 1, &c.* Promises of mercy to a small penitent remnant, 8. The Prophet is commanded by gestures of disquietness and mourning to represent the sins and plagues of the people, 11.

AND the word of the LORD came unto me, saying: 2 Child of man, set thy face against the mountains of Israel, [That is, take a strong resolution, and make thyself ready to prophesy boldly and undauntedly against them. So below *chap. 13. 17.* and *20. 4.* and *21. 2.* and *25. 2.* and *28. 21.* and *35. 2.* and *38. 2.* against the mountains of Israel; to wit, that were near and round about Jerusalem. See *Psal. 125. 2.* meaning the land and kingdom of Juda, which is called Israel, not onely because the Jews as well as the Israelites descended from the Patriarch Israel, that is, Jacob; but for other causes also mentioned *2 Chron. 15. on vers. 17.* and *21. on vers. 2.*] and prophesy against them,

3 And say, Ye mountains of Israel, [Meaning the men that dwell upon the mountains. So must in the following words hills, brooks, and valleys be taken, namely for those that had their habitations upon, or by, or in the woods. Compare *Judg. 1. 19.* *Psal. 98. 8.* below *chap. 36. 1.* *Mich. 6. 1, 2.*] hear the word of the Lord LORD: Thus saith the Lord LORD to the mountains, and to the hills, and to the brooks, [or, streams, floods, rivers, gulfs, that strongly spread forth their course into the land. So is the word taken, *Job 6. 15.* below *chap. 31. 12.* and *35. 8.*] and to the valleys, Behold, I, I bring the sword [that is, war. See *Levit. 26. 6.* and *2 Chron. 20. 9.* and the Annotat.] upon you, and I will destroy your high places. [Of high places see *Levit. 26. on vers. 30.*

4 Moreover, your altars [To wit, which they had set up to the honour of their Idols] shall be wasted, and your images of the Sun [see of these, *Levit. 26. on vers. 30.*] shall be broken: and I will cast down your slain men [or, your mortally wounded men: meaning the Jews, that should be slain and murdered by their enemies, even when they should be fled to their Idols, to be helped by them in their necessity, as is implied in the following words] before the face of your dung-gods. [See, *Levit. 26. on vers. 30.*]

5 And I will lay [Heb. properly give] the dead bodies of the children of Israel before the face of their dung-gods, and I will scatter your bones round about your altars. [That is, I will not onely cause them to be slain before their Idols, but I will also cause their dead bodies and the pieces thereof to lie and to be scattered about their idolatrous altars, to defile them therewith: for the dead bodies of men were held to be most loathsome and abominable about altars and sacrifices.]

6 In all your habitations [That is, in all places where you might dwell] the cities shall be laid waste, and the high places be made a wilderness, that your altars may be waste and solitary, and your dung-gods may be broken and cease, and your images of the sun may be cut down, and your works [Meaning their images and Idols, with all their idolatrous furniture made by mens hands. See *2 Kings 22. on vers. 17.*] may be abolished.

7 And the slain shall lie [Heb. *scattering* for lying, see *Jerem. 9. on vers. 22.*] in the midst of you; that ye may know [See above *chap. 5. on vers. 13.*] that I am the LORD. [That is, the onely, and true God, that have spoken these things by my Prophets, and will make it actually appear that I am both true and just. So below *vers. 1.* and *chap. 11. 10.* and *12. 15. &c.*]

8 I will yet leave a remnant, when ye shall have (some) to escape the sword among the heathen, when ye shall be scattered into the lands. [Heb. *escapers of the sword, &c.* Meaning those that should indeed become exiles in foreign countreys, but by the grace of God should remain alive for their good, that God might alwaies reserve unto himself a people in the midst of all destructions.]

9 Then shall thine escaped ones remember me [To wit, whom when they were in their prosperity, and lived in pleasure, they had forgotten. To remember God is here to return unto him by forsaking their former wicked life. Compare *Jerem. 50. 51.*] among the heathen, where they shall become captives, because I am broken by their whorish heart which hath departed from me, [that is, I am sore troubled and vexed. This is spoken of God after the manner of men, to shew that the sins of the Jews extremely displeased him, and stopped and broke down the current of mercies towards them. By the whorish heart here is meant spiritual whoredom, which is Idolatry. See *Levit. 17. on vers. 7.* and *20. on vers. 5.*] and by their eyes, which go a whoring after their dung-gods: [Compare below *chap. 20. on vers. 24.*] and they shall loath themselves [Heb. *their faces*; that is, themselves] for [the Hebrew particle is likewise for taken *1 Kings 21. 22. 2 Kings 7. 7.* and here in *vers. 7.*] the evils which they have committed in all their abominations.

10 And they shall know [See above *chap. 5. on vers. 13.*] that I am the LORD; I have not spoken in vain of doing this evil unto them. [To wit, because my faithfulness requireth, that I should so admonish and threaten them by my Prophets; and my justice, that I should so destroy them by their enemies.]

11 Thus

11 *Thus saith the Lord LORD, Smite with thine hand,* [To wit, in token of sorrow and heaviness which thou shalt bewray for the sins of the people, and the punishments that shall follow thereupon. Compare *Numb.* 24. 10. and the Annotat. Smiting or clapping the hand (but with other words in the original) hath also been used as a token of contempt. See *Job* 34. on *vers.* 37. *Lam.* 2. 14. yea even as a token of joy, *Psal.* 47. 1. and 98. 8. and 25. 6. and of contracts or bargains, *Job* 17. on *vers.* 3.] *and stamp with thy foot,* [also in token of sorrow. A like token it is, to smite upon the thigh or hip, *Jer.* 31. 19. below *chap.* 21. 12.] *and say, Ah, for all the abominations of the evils of the house of Israel: for they shall fall* [that is, perish and dye. See *Genes.* 14. 10. and the Annotat. *Levit.* 26. 7. and the Annot.] *by the sword, by the famine, and by the pestilence.*

12 *He that is far off* [Meaning those that should be fled into the countreys round about, or should hide themselves here and there in woods and caves] *shall dye by the pestilence; but he that is near* [that is, those that should fall into the hands of the Chaldeans] *shall fall by the sword; and he that remaineth and is besieged,* [to wit, in the city of Jerusalem. Others, is preserved.] *shall die by the famine: thus will I accomplish my fury against them.*

13 *Then shall ye know that I am the LORD, when their slain men shall be in the midst of their dung-gods, round about their altars upon all high hills, upon all the tops of mountains, and under every green tree,* [See *Deut.* 12. on *vers.* 2. *1 Kings* 14. 23. *2 Kings* 16. 4.] *and under all thick oaks,* [that is, very thick branched oaks] *the place where they made a pleasant savour to all their dung-gods.* [Heb. *savour of rest, &c.* [to wit, of sacrifices, or incense, wherein they conceived that their Idols took rest, pleasure, and delight: and so imitated that which God had appointed. See *Gen.* 8. on *vers.* 21. and *Levit.* 16. on *vers.* 31.]

14 *Therefore will I stretch out mine hand upon them, and will make the land desolate, yea more desolate, than the wilderness towards Diblath* [It is conceived that this wilderness lay in the land of the Moabites, being very terrible by reason of its extraordinary desolation, thorough which wilderness the Israelites passed when they first were to enter into the land of Canaan, *Numb.* 33. 47. *Jerem.* 48. 22. Diblath was a city (as is conceived) in the forementioned land of the Moabites, otherwise called Diblathaim, *Jerem.* 48. 22.] *in all their habitations: and they shall find that I am the LORD.*

CHAP. VII.

A further prophecy of the final and most fearful desolation of the whole land of Juda, vers. 12, &c. The pitiful lamentation of those that escaped, 16. Because of their sins they shall like men astonished, desperate malefactors both high and low, heartless, comfortless, and void of counsel, be carried into captivity; this was represented unto them by the token of a chain, 17, &c.

After that the word of the LORD came unto me, saying:

2 *Moreover, thou child of man, thus saith the Lord LORD concerning the land of Israel;* [Meaning the kingdom of Juda, which is often in this book called Israel. Compare *2 Chron.* 15. 17. and 21. 2.] *the end is (come),* [to wit, of the forementioned land. Understand by the word end, the ruine and destruction of the land. See *Genes.* 6. on *vers.* 13. Compare *Lament.* 4. 18.] *the end is come* [that is, is very nigh

at hand: for this prophecy was made in the fifth year of Zedekiah's reign, and was fulfilled in the eleventh. See the like phrase *1 Sam.* 2. 31. *Psal.* 102. 14. *Isa.* 13. 22. *Jerem.* 50. 31.] *upon the four corners of the land,* [Heb. *wings, &c.* that is, sides, bounds, parts of the land of Juda: as for example, there were the west, east, south, and north-borders. Christ calleth these the four winds, *Matth.* 24. 31. The meaning is, that no part of the land should be free from Gods punishment.]

3 *Now is the end upon thee: for I will send mine anger against thee,* [That is, my judgments, which I will pour out in my wrath against thee. So *Exod.* 15. 7. *Job* 20. 23. *Psal.* 78. 49.] *and I will judge thee* [that is, punish. See *Genes.* 15. on *vers.* 14.] *according to thy ways,* [that is, works. See *Genes.* 6. on *vers.* 12.] *and I will bring upon thee all thine abominations.* [Heb. *I will give upon thee, &c.* That is, bring, lay, put. So *vers.* 4. That is, I will punish thee for thine abominations and wicked works. See the like phrase *1 Kings.* 8. on *vers.* 32. *Jerem.* 26. 15. below *vers.* 8. and *chap.* 9. 10. and 11. 21. and 16. 43. and 22. 31. 23. 48.]

4 *And mine eye shall not pity thee,* [See above *chap.* 5. on *vers.* 11. and below *chap.* 8. 18.] *neither will I spare: but I will bring thy ways upon thee, and thine abominations shall be in the midst of thee.* [that is, the punishments of thine abominations &c. for the guilt of the abominations had been long before among them. So *iniquity* for the punishment thereof: See *Levit.* 5. 1. and the Annot.] *and ye shall know that I am the LORD.*

5 *Thus saith the Lord LORD; an evil,* [Meaning the evil of punishment, *Gen.* 19. on *ver.* 19.] *an only evil,* [which at once shall utterly ruine and destroy you. Compare the phrase with *1 Sam.* 26. 8. *Nabum* 1. 9.] *behold is come.*

6 *An end is come,* [See above on *ver.* 2.] *that end is come,* [to wit, which I have continually threatened by my prophets: one and the same thing is twice said, to express the truth and heaviness of it] *it is awaked against thee:* [It, meaning the forementioned end. Others, *he is awaked*, to wit, the Lord, and that to punish thee. *Awaked*; that is, prepared, and ready to fall upon thee. Compare *2 Pet.* 2. 3.] *behold the (evil)* [to wit, whereof is spoken in the former verse] *is come.*

7 *The morning* [That is, the time wherein thou shalt of a certain be early and quickly cut off. Some conceive that here respect is had to the time of publick civil punishments, which among the Israelites were done in the morning, using for that purpose that which is said, *Psal.* 101. 8.] *is come unto thee, O inhabitant of the land: the time is come, that day of trouble is near,* [meaning a certain and determined time, wherein the land should be full of trouble by means of the tumult and violence of war, and by means of the lamenting and howling of men. Heb. *the day, the trouble is near*] *and there is no echo of the mountains.* [meaning the echo proceeding from the shouting and noise that is made when they gather in their new wine, and other fruits of the field. Some understand this also of the joyful sound which Idolaters made upon the mountains near their altars. Compare 25. on *ver.* 30.]

8 *Now will I shortly* [Heb. *from nigh at hand*] *pour out my fury upon thee,* [That is, send upon thee the punishments of my fury in great abundance, and with violence. So below *chap.* 20. 8, 13. See *Psal.* 79. on *ver.* 6.] *and accomplish mine anger against thee,* [See above *chap.* 5. on *ver.* 13.] *and judge thee according to thy ways,* [that is, works, or doings, as above *ver.* 3.]

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and will bring upon thee all thine abominations.

9 And mine eye shall not pity, neither will I spare: I will render unto thee according to thy waies, and thine abominations shall be in the midst of thee: [See above on ver. 4.] and ye shall know that I am the LORD that smiteth, [that is, that punisheth justly. See of this word Gen. 8, on ver. 21.]

10 Behold the day, [That is, the time of punishment and vengeance of God. See above ver. 7. and below ver. 12.] behold (the morning) [this word is here inserted from the foregoing seventh verse, or from the following words of this verse. We may also put in the room of it, the evil, from the fifth verse] is come, the morning is gone forth: the rod hath blossomed, [by the rod here is understood by many King Nebuchadnezzar, by whom the Jews should be punished, for which end his might increased and flourished. Compare Isa. 10. 5.] pride hath budded. [By pride here is meant the bold and obstinate presumption of the Jews in sinning against God, which was the cause of the aforesaid blossoming rod. See the next verse]

11 Violence is risen up into a rod of wickedness: [By violence understand here injustice and cruelty, proceeding from the afore mentioned pride. For from contempt of God issueth all injustice and cruelty which men practise one against another. Now this bringeth forth the rod, whereby the wickedness of men according to the just judgement of God is punished. Violence may be also here understood in respect of the Chaldeans, whom the Lord would shortly raise up to punish the wickedness of the Jews] nothing of them [to wit, of the Jews] (shall remain), [this is to be understood with exception of the remnant, whereof is spoken above chap. 6. 8.] nor of their multitude, [that is, of the common people] nor of their tumult, [Understand the Lords, the great ones of the land, that with multitudes of people accompanying them or waiting upon them, do shew themselves in publick. Others, nor of them that are out of them: that is, of their posterity] neither shall (there) be lamentation for them. [that is, no mourning when they shall be dead. The meaning is, that the destruction should be so great, that few shall be left to lament the dead: or that every one should have enough to do with his own grief. See Jeremiah 16. 4, 5, 6, 7.]

12 The time is come, [See above on ver. 7.] the day is approached, let not the buyer rejoice, [to wit, because he shall not enjoy the commodity that he hath bought] neither let the seller mourn: [to wit, because he was constrained through want and poverty to sell his land, or other goods of his; for if he had not sold it, yet he would not have been able to have kept it. See the next verse] for burning anger [meaning the burning anger of the Lord. See 2 Chron. 28. on ver. 13. and below ver. 14.] is upon all the multitude of the (land). [to wit, of the land of Juda.]

13 For the seller shall not return to the thing sold, [As was done in the year of Jubile, wherein every man that had sold his inheritance was to return to it again. See Leviticus 25. 13. But this law should not be kept in the seventy years captivity. Heb. selling: as above chap. 1. 1. carrying away, for those that were carried away] though their lives were yet among the living: [that is, though both buyer and seller were yet alive] because the vision concerning the whole multitude of the (land) [to wit, of the land of Juda, as in the former verse. That is, this prophesy foretelling the ruine of the Kingdom of Juda, and of the seventy years captivity of the people of the Jews. See of the word vision Genes. 15. on ver. 1. and 46. on ver. 2.] shall not turn back; [that is, shall not be revoked by God, nor be in vain, but shall be cer-

tainly accomplished. So is the word returning taken, Isa. 55. 11. Compare also 2 Sam. 1. 22.] and no man shall strengthen his life by his iniquity. [the meaning is, that the Jews how wickedly and vilely soever they shall seek to keep back Gods vengeance, yet notwithstanding they should not escape the same. These words may also be rendered thus: no man whose life is in his iniquity shall strengthen himself; or, no man being in his iniquity, shall strengthen his life or strengthen himself (in) his life; that is, as long as he goeth on in his iniquity, he shall not be able to save himself from destruction.]

14 They have trumpeted with the trumpet, & have prepared all, [To wit, that is needful & serviceable for war] but no man goeth to the battel: [to wit, either because through carelessness he will not, or through fear dare not, or through weakness cannot] for my burning anger is upon all the multitude of the (land). [to wit, of the land of Juda, as in the two former verses.]

15 The sword is without, [To wit, without the city of Jerusalem] and the pestilence and the famine within: [to wit, within the city of Jerusalem] he that is in the field, [meaning those that flee out of the city, that they might not perish in the destruction] shall die by the sword, [to wit, of the Chaldeans that should besiege the city] and he that is in the city, the famine and the pestilence shall consume him.

16 And their escaping ones [Meaning those that shall have escaped the common plague of the city, and the hand of the Chaldeans, shall (indeed) escape, but they shall be upon the mountains, they all shall be like the doves of the valleys, [to wit, wherein they hide themselves for fear of a storm and tempest, or for fear of some birds of prey] mourning, [the Hebrew word signifieth here as much as making a stir by sighing, whining and howling. Compare Isa. 38. 14. and 59. 11.] every one for his iniquity.

17 All hands shall wax feeble, [See 2 Sam. 4. on ver. 1. Compare Isa. 13. 7. Jerem. 6. 24.] and all knees shall flow away (as) water, [Heb. go away, &c. That is, lose their strength, trembling for fear, and not being able to stand against my violence, or to flee from it. So below chap. 21. 7. of feeble knees, see also Job 4. 4. and the Annotat.]

18 They shall also gird on Sacks, [See Gen. 37. on ver. 37. Isa. 15. 2, 3. Jerem. 48. 37.] horror shall cover them, [See the same phrase Psal. 55. 6.] and shame shall be upon all faces, and baldness upon all their heads. [to wit, because through the greatness of their sorrow they should pluck out the hair of their head, which the Lord had forbidden, Deut. 14. 1. not willing that his people should mourn immoderately and uncivilly, as the heathen: which command forasmuch as these men would not heed or regard, it seemeth therefore that they repented not]

19 They shall cast their silver in the streets, [To wit, either because it might be an hinderance to them in their flight, or because they should despair of possessing it any longer] and their gold shall be as uncleanness; [that is, which they shall esteem no more than that which by the law is unclean, & from which they were to separate and sequester themselves. Heb. sequestration. See of this word 2 Chron. 29. on ver. 5.] their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: [that is, when God in his just judgement shall severely punish the Jews. Compare Prov. 11. 4. Zeph. 1. 18.] they shall not satisfy their soul, [the word soul is here taken for the appetite & desire unto meat. The same is said not to be satisfied, for want of victuals, which should also befall the richer sort, yea the very richest. The phrase is also found Jerem. 31. 25.] neither shall they

they fill their bowels : for it, [to wit, gold and silver] shall be the stumbling block of their iniquity : [that is, the occasion and cause of their fall and ruine, because they had gotten it ill, and used it ill, and especially in honouring their Idols therewith : below chap. 16. 17. See of the word *stumbling-block* also below chap. 21. 15. and the Annotat.]

20 And he [to wit, God] set the beauty of his ornament, [meaning the Temple at Jerusalem, which was not onely adorned with gold, and many precious instruments, and Jewels, but also with the exercise of the true service of God] for excellency : [that is, to shew thereby as by an outward token his exceeding eminent glory, and to exalt his people as his dear spouse, most costly adorned above all nations] but they made images of their abominations (and) of their detestations therein : therefore have I made it [to wit, the beauty of mine ornament] unclean-ness unto them. [See on the former verses. Others, made it a separation, &c. that is, set it, or put it far from them.]

21 And I will deliver it [To wit, the beauty of mine ornament] into the hand of strangers for a prey, [to wit, into the hand or power of strange nations, as the Chaldeans, or Babylonians, who spoiled, destroyed, and burnt the Temple, 2 Kings 25. 9, &c. 2 Chron. 36. 18, 19.] and to the wicked of the earth [meaning the same Chaldeans, that should have no fear of God, no justice, nor compassion towards men] for a spoil, and they shall pollute it. [to wit, by plundering, murdering, violating, and burning it, likewise by taking the gold, silver, copper, and the holy vessels out of it, and employing them to profane uses, 2 Kings 25. 13, 14, 15, &c. Dan. 1. 2. and 5. 3.]

22 I will also turn away my face from them, [To wit, from the Chaldeans that shall take and destroy my Temple. It implies that he would let them alone, and not hinder nor resist their wicked practise. Others understand this of the Israelites] and they shall profane my secret place : [Meaning the holy of holies, where the ark of the covenant was : and it is called a secret or hidden place, because it was the innermost part of the Temple, and no man might enter into it save the high priest, and that onely once a year] for breakers in [See of this word Psal. 17. on ver. 4.] shall enter into it, [namely into Jerusalem, and from thence into the Temple, and so into the holy of holies] and profane it.

23 Make a chain : [Or, cord ; to wit, for a token that the Jewvs, like malefactors (that are wont so to be carried (bound with chains and cords) to prison, or to the place of execution) should partly perish by the sword, and partly be carried away captive into Chaldea] for the land is full of the judgements of blood, [that is, sins that have deserved death, otherwise called judgement of death. See Deut. 19. on ver. 6. Jerem. 26. 11. Others understand publick judgements wherein the innocent are condemned to death by the unrighteous Judges] and the city is full of violence. [understand hereby all manner of injustice practised against our neighbour, either by open and publick oppression, or by secret fraud and deceit, to heap up riches.]

24 Therefore I will cause the worst of the heathen [That is, the Chaldeans who at that time were the mightiest among the heathen, and implacable enemies to the Jews] that shall hereditarily possess their houses : [the Hebrew word indeed signifieth for the most part to possess a thing by right of secular inheritance, but it is also taken for possession in propriety, how and in what manner soever the same might be obtained, 1 Kings 21. 15. Habak. 1. 6.] and (1)

will not take the haughtiness [that is, the pride, loftiness, pomp and stateliness] of the strong [that is, of the great ones in the land ; that are great and mighty in birth, honour, riches, or one of them] to cease, and that hallow them [to wit, the forementioned strong men. Now those that hallowed them, were the priests that offered sacrifices for them, whereby they thought to be hallowed] shall be profaned.

25 Ruine [Or, rooting out, destruction. Heb. cutting off. Compare Isa. 38. 12.] cometh : and they shall seek peace, but it shall not be.

26 Misery shall come upon misery, and there shall be rumour upon rumour : when shall they seek the vision of a Prophet : [To know of him the event of their misery : but their seeking shall be without finding, because they hearkened not to the Prophet in due time] but the law shall perish from the Priest, and counsel from the old st. [that is, from the Counsellours, Rulers of the land. That is, the ordinary Ecclesiastical persons shall lose the true and sincere doctrine, which alone can instruct and comfort a man truly in all trouble and affliction, and the political or civil Rulers shall be void of counsel ; and all this to the aggravation and increase of the punishment that the Jewvs had deserved. Compare Isa. 29. 14.]

27 The King shall mourn, and the princes shall be clothed with desolation, [That is, be quite filled with astonishment, amazement, and despair. See the like phrase Job 8. 22. and in the Annotat. Heb. the Prince shall be clothed &c.] and the hands of the people of the land [that is, of the common people. So Jer. 44. 21. Hagg. 2. 5.] shall be troubled : [that is, through trouble and astonishment of heart be utterly unable to do any thing towards the bearing off of the enemy. Compare 2 Sam. 4. 1. and the Annotat.] I will do unto them according to their way, [that is, according to the deserts of their works] and with their judgements, [that is, with the punishments that they have deserved. Judgement for punishment, see 2 Chron. 20. on ver. 12. Or, according to the manner so as they deserve. Judgement for manner, see Genes. 40. on ver. 13.] will I judge them : and they shall know that I am the LORD.

CHAP. VIII.

When, where, and how this vision was revealed unto the Prophet, vers. 1, 2, 3, 4. God bringeth him into the Temple at Jerusalem, and sheweth him the abominable idolatry that the Jewvs there committed with the image of jealousy, or provocation of God, 5 with divers creeping things, abominable beasts, and dung-gods, 8 he sheweth him also the women that wept for the Idol Thammuz, 13 the men that worshipped the Sun, 15. All which abominations they esteemed light, 17. Therefore God will punish them without mercy, 18.

Now it came to pass in the sixth year, [To wit, after the carrying away of Joachin. See above chap. 1. on ver. 2.] in the sixth (moneth) [called by the Hebrews Elul. See Nibm. 6. 15. and the Annot.] on the fifth (day) of the moneth, when I sat in mine house, [to wit, in Babylon, among the Jewvs that were carried away captive] and the eldest of Juda [that is, the Rulers of the Jewvs. See Exod. 3. 16. and Levit. 4. 15. and the Annotat. Some understand those that dwelt in Jerusalem : others, those that dwelt there among the captives, Compare below ch. 14. 1. and 20. 1.] sat before my face ; [to wit, to receive some advice, counsel, instruction, or comfort concerning the state of the land of Juda, and of the Church]

Church of God, from the Prophet. Compare *Exod.* 3. 16. and *2 Kings* 6. 32. and the Annotat.] *that the hand of the Lord LORD fell there upon me.* [See above chap. 1. on ver. 3.]

2 *Then I beheld,* [To wit, in the spirit, and in a trance. See of the prophetic visions *Gen.* 15. on ver. 1. and 46. on ver. 2.] *and lo, a likeness* [to wit, of the shape of a man] *as the shape of fire; from the shape of his loins and downward was fire;* [which signified Gods vengeance and just wrath that was kindled against the wickedness of the Jews. Compare *Deut.* 4. on ver. 24.] *and from his loins and upward as the shape of brightness,* [signifying Gods Majesty, and gracious kindness towards them that receive his word with faith and reverence. See above chap. 1. on ver. 28.] *as the colour of Hasmal.* [See above chap. 1. on ver. 4.]

3 *And he put forth the likeness of an hand,* [To wit, which likeness and shape is described in the former verse. Compare *Dim.* 5. 5.] *and took me by the hair* [or hair-locks] *of mine head; and the Spirit* [that is, the holy Ghost, that shewed him this vision. See above chap. 1. on ver. 12.] *carried me up between the earth and between the heaven,* [this was done in the spirit, not in the body, by a trance, and not by change of places: for the Prophet interpreteth himself immediately, saying, *in the visions of God.* Compare below chap. 11. 24.] *and brought me to the visions of God* [to wit, which God by his Spirit wrought in my mind. So above chap. 1. 1. and below chap. 40. 2.] *to Jerusalem, to the door of the gate of the inner court,* [this word is expressed in the Hebrew text, below chap. 13. 3. See of this court *1 Kings* 6. on ver. 36. Some understand this of the innermost part of the great court, called otherwise the peoples court; others of the entry of the great court] *which looketh toward the north, where was the seat of an image of jealousy,* [It is conceived that this image was the image of Baal, unto whom Achaz had set up an altar, *2 Kings* 16. 10. &c. which altar Hizekia afterward destroyed, but Manasseh set it up again, *2 Kings* 21. 3. It was afterward again broken down by Josiah, and set up again by Joahaz, and his brethren. Its called the image of jealousy: because the idol-worship performed unto it by the Jews provoked God to jealousy, as followeth; that is, incensed, and provoked him to anger, because the honour and service which his people onely owed unto him as their onely bridegroom, was rendered to this idol. See *Exod.* 20. on ver. 5. and *Lev.* 20. on ver. 5.] *which provoketh to jealousy.* [namely the Lord. Its spoken after the manner of men. See *Deut.* 4. on ver. 24.]

4 *And behold the glory of the God of Israel was there.* [See above chap. 1 on ver. 28.] *according to the form, that I saw in the valley.* [See above c. 1. on v. 28.]

5 *And he* [To wit, the spirit, of whom is spoken above ver. 3.] *said unto me, Child of man, lift up thine eyes now,* [to wit, the eyes of the spirit, not of the body: for Ezekiel was not in Jerusalem according to the body, but in a trance] *towards the way of the north,* [Heb. the way towards the north; or northward] *and I lift up mine eyes towards the way of the north, and behold, towards the north, at the gate of the Altar was this image of jealousy in the entry.* [understand by the gate here mentioned, the gate of the temple, by which gate the copper altar (otherwise called the altar of the burnt offering) was to stand according to Gods command, but now this image was placed there. Compare *2 Kings* 16. on ver. 14.]

6 *And he said unto me, Child of man, seest thou indeed what they do, the great abominations which the house of Israel here commit?* [Meaning the abominable ido-

latry which they committed here to the honour of Baal] *that I should go far away from my sanctuary?* [the meaning is, that the abominations which they committed, would give him cause to depart from his sanctuary] *but thou shalt yet again see great abominations.* [Heb. thou shalt return, thou shalt see, &c. That is, thou shalt see again. See *Numb.* 11. on ver. 4. Others, turn thee yet again, (and) thou shalt see greater abominations]

7 *So he brought me to the door of the Court:* [To wit, of the inner Court; whereof see above on ver. 3. Others understand the outer Court] *then I looked, and behold there was a hole in the wall.* [meaning an opening in the wall, which the Prophet is commanded to dig through and to see what was done within; which was all done in a vision of the spirit, and not by any bodily act.]

8 *And he said unto me, Child of man, dig now in that wall: and I digged into that wall, and behold there was a door.* [Or there became a door. [to wit, which the Lord had made by that opening]

9 *Then he said unto me, Go in and behold the wicked abominations that they do here.*

10 *So I went in, and saw, and behold, there was every similitude* [That is, of all sorts and shapes, forms or representations: the word *all* or *every* is often so taken. See *Gen.* 7. on ver. 14. So here in the sequel] *of creeping things, and abominable beasts,* [Heb. beasts of abomination, that is, that are detestable; to wit, not onely because some of them might not be eaten, *Lev.* 11. but because they were all of them, by reason of the divine honour that was given to them, an abomination in the sight of God, *Deut.* 27. 15.] *The Hebrew word rendred here beasts, signifieth four-footed creatures, not onely tame, but also wild, and especially those that are of some bigness.* See *Gen.* 6. on ver. 7.] *and all the dung-gods* [See *Levit.* 26. on ver. 30.] *of the house of Israel pourtraied* [to wit, either by picturing, or by engraving] *quite round about* [Heb. round about round about] *upon the wall.*

11 *And seventy men of the Eldest of the house of Israel* [That is, of the people of Juda. See above chap. 7. on ver. 2. Some understand by these seventy men, the seventy Senators, *Num.* 11. 17. whose President it may be Jaazania was. But by these may be also understood other persons that were in authority among the people, either because of their age or office, or for that they ought to be examples of good unto others] *with Jaazania the son of Saphan* [We read below chap. 11. 1. of another Jaazania that was the son of Azzur] *standing in the midst of them, stood before their faces;* [to wit, before the faces of the pourtraied images. That is, they ministered unto those idolatrous images. See *Deut.* 10. on ver. 8.] *and every man (had) his censor in his hand: and a plentiful cloud* [Heb. the plenty of a cloud; that is, a plentiful cloud or mist] *went up.*

12 *Then said he unto me, Child of man, hast thou seen what the Eldest of the house of Israel do in the darkness,* [That is, in secret and hidden places, according to the abominations of the heathen] *every man in his pictured inner chambers?* [Heb. inner chambers of his pourtrature; that is, wherein every man had his idolatrous pictures which he honoured in secret. This may be understood either of the chambers of the Priests that were built about the Temple, *1 Kings* 6. 5. or of the secret places which they had set apart in their houses for the service of Idols] *for they say, the LORD seeth us not, the LORD hath forsaken the land.* [This excuse they pretend, when they would give a reason why they served Idols. Compare *2 Chron.* 28. 23. *Jerem.* 44. 18, &c. Moreover they declared

declared thus, that they were not afraid of Gods wrath, because he minded them not, yea saw them not, as being departed far from them. Compare *Psal.* 10. 4, 11. and 94. 7.]

13 And he said unto me, Thou shalt yet again see greater abominations [See above on v. 6.] which they commit.

14 And he brought me to the door of the gate of the LORDS house which is towards the north, and behold, there sat women weeping for Thammuz. [By these women understand the Priests, whose idolatry was full of dishonesty and uncleanness committed to the honour of the idol Thammuz. Thammuz was the name of an heathenish idol, which by many is held to have been the idol of the Egyptians called *Osiris*, who had been the husband of one *Isis*, who having lost this her husband in Egypt, caused him every year to be lamented by a kind of most filthy unclean idolatry. Others understand the idol *Adonis*, with whom the heathen committed like idolatry] The place where this idolatry was practised, is conceived to have been by the gate of the Priests Court, in the chambers that were built about the Temple for the Priests. Into these chambers there might no women come, but the Prophet saw some there]

15 And he said unto me, Son of man, hast thou seen (that)? thou shalt yet again see greater abominations than these.

16 And he brought me to the inner Court of the LORDS house; [See above on ver. 3.] and behold, (at) the door of the Temple of the LORD, between the Porch, [See herof *1 Kings* 6. on ver. 3.] and between the Altar [to wit, the Altar of burnt offering. Others understand the Altar of incense, which was in the holy place] were about five and twenty men: [which some conceive to have been those whereof mention is made below, *chap.* 11. 1. where they are called *Princes of the people*; that is, rulers, and governours in the land] their hindermost (parts) were towards the people of the LORD, [that is, towards the holy place, and the holy of holies, wherein the Ark was, a token of Gods gracious presence among that people] and their faces towards the east; [that is, with their backs towards the west, just as the heathen were wont to worship their idols. But the Jews when they worshipped God, were to turn their faces towards the west, where the Ark of God was in the holy of holies] and these bowed themselves down towards the east before the sun. [that is, and worshipped it with religious honour and worship, against the express command of God, *Deut.* 17. 2, 3, &c.]

17 Then he said unto me, Son of man, hast thou seen (that)? is there any thing counted lighter by the house of Israel then to commit these abominations which they commit here? [This question implieth a strong denial. See *Gen.* 18. on ver. 17. The meaning is, that nothing was counted lighter by the Jews; though these abominations committed against the first table were of all others the most grievous and most displeasing to God: but there was no commandment so great, but the Jews counted it a light thing to transgress against it] when they have filled the land with violence, [that is, with oppression of the innocent and poor, which is done either in publick by judgement, or in private by all manner of wrong and injury] then they return themselves to provoke me to anger: [to wit, by idolatry, whereby they provoke me to jealousy, and prophane my Temple] for so, they put the vine-branches [or boughs, or grafts. The Hebrew word is so taken, *Numb.* 13. 24. and below *chap.* 15. 2.] to their nose, [to wit, to the honour of the sun, whom they worship, because he cherisheth and ripeneth the fruits. This place is diversly expounded]

18 Therefore will I also deal in fury; mine eye shall not pity, neither will I spare; [So above *chap.* 5. 11. & 7. 4.] though they cry before mine ears with a loud voice, yet will I not hear them. [to wit, because their prayers shall not proceed from a true and lively faith, nor be joynted with true repentance, but onely wining from them by a sense of present misery and feeling, and fear of greater punishment, without any firm resolution of true amendment. Compare *Prov.* 1. 28. *Isa.* 1. 15. *Jerem.* 11. 11.]

C H A P. IX.

God commandeth six men to execute his vengeance in Jerusalem, ver. 1 The glory of the Lord departeth to the threshold of the Temple, 3. God commandeth a man clothed in linen first to set a mark upon all the godly, 4 He commandeth the others to destroy all the rest, 5 which being done, the Prophet is greatly troubled at it, 8 receiveth thereupon answer from God, 9 The man clothed in linen reporteth the execution of his commission, 11.

AFTER that he [Namely, the Lord, of whom see above *chap.* 1. on ver. 26.] cried before mine ears with a loud voice, [That is, so that *Ezekiel* heard this cry. Understand by this cry the power of Gods providence, whereby he moveth the creatures to execute his will and eternal counsel] saying; [to wit, to the holy Angels that are at Gods service; to execute his commands and judgements, *Psal.* 103. 20. *Heb.* 1. 14.] cause the overseers of the city, [namely Jerusalem. *Heb.* oversees &c. that is, those that had the oversight: meaning certain holy Angels that were appointed by God as Overseers of the city: for they were by him set over lands, nations, and cities, not onely to preserve and defend them, *2 Kings* 6. 17. *Dan.* 10. 20, 21, 22. but also to punish them, *Ge.* 19. 12, 13. *2 K.* 19. 35. they are called *Princes*, *Dan.* 10. 20, 21. also *Domitors*, *Principalities*, *Powers*, *Colos.* 1. 18. that is, Rulers, Commanders, Potentates. So here Overseers for Overseers, Commissioners] to draw near, and every man with his destroying weapon [Heb. weapon, or furniture of destruction; that is, whereby he should destroy the inhabitants of the city] in his hand.

2 And behold six men [That is, (as some are of opinion) six Angels in the shape of men. Compare *Genes.* 18. 2. *Mark* 16. 5. *Acts* 1. 10. Some take it, that by these men are meant the Chaldeans, or the Commanders of the army that should besiege Jerusalem. Others, the nations and kingdoms which the Chaldeans should have for their aid and assistance in this expedition] came from the way of the higher gate, [See of this gate *2 Kings* 15. on ver. 35. also *2 Chron.* 27. 3. *Jerem.* 26. 10.] which is turned toward the North, [to wit, from whence the Chaldeans should come that should destroy the city and the Temple] and every one [to wit, of those six men] with his crushing weapon [Heb. the furniture of his crushing; that is, the weapon wherewith he should crush and batter in pieces] in his hand, and one man in the midst of them, [to wit, distinct from the six men aforementioned: for they were sent to destroy, having their weapons ready for it; but this man to save, having for that purpose his inkhorn, and a command to mark the godly, as followeth] was clothed with linen, [like Priest. See *Exod.* 28. 39. *Levit.* 6. 10. Some understand by this man our onely high Priest the Lord Jesus Christ, who is sent by the Father to deliver his people from the destruction

struction of the soul: and consequently he is not here considered in his divine Majesty and Glory, which he hath common with the Father and the holy Ghost, as above chap. 1. 26. but in the state of his humiliation, and office of Mediatourship] and a *writers ink-horn* [to wit, out of which the writer taketh ink with his pen] *was on his loins*; [meaning, hanging on the girdle of his loins] and they went in, and stood by the copper Altar. [So called *Exod. 38. 30. 2 Kings 16. 14.* otherwise, the altar of burnt offering, *Exod. 30. 28.* of this place see *Levit. 1. 3. 5.* a further description thereof see *2 Chron. 4. on vers. 1.*]

3 And the glory of the God of Israel [See above chap. 1. on vers. 28.] lifted up it self from the cherub, [Meaning the Cherubims that were over the Ark in the most holy place, for a token of Gods gracious presence with that people. Some understand the Cherubim which Ezekiel saw in his vision. Compare below chap. 10. vers. 4. with the Annotat. See of the Cherubims, *Genes. 3. on vers. 24.*] *whereupon he was*, [to wit, the God of Israel. Or, *she was*, namely the glory of God] *to the threshold of the house*: [that is, the end of the most holy place. This signifieth that God would part from the Temple] and he called to the man that was clothed with linen, which had the writers ink-horn on his loins.

4 And the LORD said unto him, Go thorow, thorow the midst of the city, thorow the midst of Jerusalem, and mark a mark upon the foreheads of the men that sigh, [Which were the remnant of Gods people, hid among the back-sliding generation. This marking was not done corporally by a visible and outward mark upon the body; but spiritually, by an invisible and inward mark upon the spirit, which distinguisheth true believers from all hypocrites and unbelievers. For all this is done in a spiritual vision, and consequently not by a corporal act. Compare *Revel. 7. 3.*] and cry out for all those abominations that are done in the midst thereof. [Namely of the city of Jerusalem.]

5 But to those (others) [To wit, those six other men that were appointed to destroy, to kill, and to cut off, of whom see above vers. 2.] he said before mine ears, Go thorow, thorow the cit, after him, [to wit, that had the ink-horn on his loins, and went before. See of this man above vers. 2. and the Annotat. The killing might not be done, before those that were to be saved were marked, and so exempted from the common destruction. Compare *Genes. 19. 22.*] and smite: [that is, kill, destroy, cut off. Compare chap. 7. 9.] let not your eye pity, neither spare ye.

6 Slay, old (men) young men, and maids, and little children, and women, even to destruction, [see the accomplishment, *2 Chron. 36. 17.*] but come not near any man upon whom the mark is: [Seeing some that were marked have also tasted of the outward punishment, as namely *Jeremia*, that was an exile in Egypt, and others besides: understand this, as was said before, of the spiritual preservation unto salvation] and begin at my Sanctuary [to wit, the slaying, or killing] at my Sanctuary: [that is, at my Temple. See *2 Chron. 20. on vers. 8.*] and they began at the ancient men which were before the house. [that is, before the Temple. So in the sequel. See of these ancient men above chap. 8. 11. and the Annotat.]

7 And he said unto them, Defile the house, [Which was done by the dead bodies that were slain in it. Compare *Numb. 19. 11. 2 Kings 23. 16.*] and fill the Courts [see of both Courts, the inner and the outer Court, *1 Kings 6. on vers. 36.*] with the slain; go forth: and they went forth, and they smote in the city. [that is, they made a great slaughter and kil-

ling of all sorts of men throughout the whole city. See of the word *smiting* taken for killing, *Genes. 8. on vers. 21.*]

8 Now it came to pass when they had smitten them, [To wit, the inhabitants of Jerusalem] and I was left; [To wit, supposing my self to be left alone. Compare *1 Kings 19. 10. Rom. 11. 3.*] that I fell upon my face, [to wit, through great amazement at Gods severe vengeance, and through compassion towards the people that were slain. Compare *Genes. 17. on vers. 3.*] and cried, and said, Ah Lord LORD! wilt thou destroy all the remnant of Israel, [that is, of Juda and Benjamin, and those that of the other tribes might be mingled among them. See *2 Chron. 21. 2.* and the Annotat] in pouring out thy wrath upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Juda is exceeding great, [Heb. is exceeding great. Compare *Genes. 17. 6, 20.* below chap. 16. 13.] and the land is filled with blood, [Heb. bloud; that is, slaughters, murders. See *Genes. 4. on vers. 10.* and *1 Kings 2. on vers. 33.*] and the city is full of back-sliding: [or, perverseness; or revolting, or wrestling (of judgement)] for they say, the LORD hath forsaken the land, and the LORD seeth not. [See above chap. 8. on vers. 12.]

10 Therefore as for me also, mine eye shall not pity, neither will I spare: [He speaketh in the future tense because that which was related before was not really done, but onely in a vision, which in the Prophets spirit was a representation and prediction of that which should be actually done in its due time] I will give their way upon their head. [that is, punish them as they have deserved by all their wicked deeds. See *1 Kings 8. on vers. 32.* and above chap. 7. on vers. 3.]

11 And behold, the man that was clothed with linen, on whose loins the ink-horn was, brought word again, saying, I have done according as thou hast commanded me. [Compare *Psal. 40. 9. Joh. 4. 34.* and *5. 30.* and *6. 38.* and *17. 4.* oth is, according to all that, &c.]

CHAP. X.

A further vision of the glory of the Lord, being like unto the former which the Prophet had seen by the river Chebar, and of the fiery coles which the man clothed with linen received, for to scatter them over the city, vers. 1. &c. The glory of the LORD seemeth here to have changed its place three times; first from the Cherubims to the threshold of the Temple, 4 Secondly, from thence again upon the Cherubims, 18. Thirdly, upon the Cherubims to the East-gate, or foremost gate, to go forth out of his house, 19.

Then I looked, [To wit, in the spirit: for the Prophet was in a trance] and behold, above the firmament, [See above chap. 1. on vers. 22. and compare these vers. 26.] which was over the head of the Cherubims, [that is, the likeness of Cherubims. See of these *Genes. 3. on vers. 24.* they are above chap. 1. 5. called beasts, and were four in number. See the Annotat.] was a Saphir stone, [see above chap. 1. on vers. 26] as the form of the likeness of a throne: [See above chap. 1. on vers. 26.] (and) he [to wit, God, who is called below the Lord, vers. 18. and the God of Israel, vers. 14.] appeared upon them. [to wit, the firmament and the throne; or upon them, to wit, the Cherubims.]

2 And he spake unto the man clothed with linen, [See of this man above chap. 9. on vers. 3. If by him here be understood the Lord, Christ, then he is here considered

sidered as the Judge of the wicked] *and he said, Go in even between the wheels,* [that is, into the very midst of them. So in the sequel. Understand by these, the wheels, whose description and signification see above chap. 1. on vers. 15.] *under the very Cherub,* [For the wheels were by the Cherubims] *and fill thy skirts with fiery coles* [which were representations of Gods just judgements. See above chap. 1. on vers. 13. and compare Psal. 18. 9.] *from between the Cherubims,* [Heb. from the betweenness of the Cherubims. That is, from the place which is between the Cherubims] *and scatter them over the city:* [for a token that it shall be consumed by a burning of the sword, famine, and pestilence; yea also with material fire, 2 Kings 25. 9.] *and be* [namely the man clothed with linen] *went in before mine eyes:* [that is, so as that I beheld him with mine eyes in this vision.]

3 *Now the Cherubims stood on the right side* [That is, on the north-side; which looked toward the land of the Chaldeans, to signify that the destruction of the Temple and of the Jews should come from thence] *of the house,* [that is, of the Temple of the Lord; meaning in the inner court, as appeareth by the following words of this verse] *when that man went in: and a cloud,* [which signified Gods wrath, and the destruction that was neer hand and ready to light upon the Temple. So that the cloud here is a token of Gods anger, and approaching calamities, as Psal. 18. 13. and not of his gracious co-habitation, as Exod. 40. 34. Numb. 9. 15. 1 Kings 8. 10, 11.] *filled the innermost court.* [Which was the court of the Priests. See 1 Kings 6. on vers. 36.]

4 *Then the glory of the LORD* [See above chap. 1. on vers. 28.] *lifted up it self on high from above the Cherub* [upon which the Lord had his ordinary dwelling-place in the holy of holies, 1 Sam. 4. 4. Psal. 8. 20. Isa. 37. 16. Or, from upon these four Cherubims, to the threshold of the house; as followeth, (the Cherub) or, Cherubims: for the singular number is here taken for the plural. See above on vers. 1. and chap. 9. on vers. 3.] *upon the threshold of the house:* [to signify that God would remove from the Temple, and from that people. By house is here meant that part of the Temple which was called the holy place. First God departed from the most holy place, above c. 9. 3. Now he departeth also from the holy place] *and the house was filled with a cloud, and the court* [to wit, the innermost court, otherwise called the court of the Priests] *was full of the brightness of the LORDS glory.*

5 *And the noise of the wings of the Cherubims* [To wit, who thus as it were with praise and thanksgiving applauded the just removal of God: or as it were with astonishment foretold the fearful misery that would follow thereupon. Of the Cherubims wings see above chap. 1. on vers. 6.] *was heard unto the outermost court.* [This is further described by similitudes, above chap. 1. 24. The outermost court was otherwise called the great court. See 1 Kings 7. 9. and the Annotat.] *as the voice of the Almighty God,* [See above chap. 1. on vers. 24. Of the Almighty God see Gen. 17. on vers. 2.] *when he speaketh.*

6 *Now it came to pass, when he* [Namely, the Lord, whose glory is described above v. 4.] *had commanded the man clothed with linen, saying; Take fire* [called above vers. 2. fiery coles. Fire signifieth Gods wrath and vengeance. See Job 22. on vers. 20.] *from between the wheels,* [See above on vers. 2.] *from between the Cherubims:* that he went in, and stood by a wheel. [To wit, by one of these four wheels that were by the Cherubims. Others, wheels. And so here the singular number is taken for the plural. Compare

above vers. 4. the Annotat. on the word Cherub.]

7 *Then one Cherub* [To wit, one of the four, of which see above chap. 15. and the Annotat.] *put forth his hand from between the Cherubims, unto the fire which was between the Cherubims, and took (thereof), and gave it into the skirts of him that was clothed with linen: he took it, and went out.*

8 *For there was seen on the Cherubims the likeness of a mans hand under their wings.* [See above chap. 1. on vers. 8. Nevertheless, understand that each of them had two hands. The singular number for the plural. Compare above vers. 4. on the word Cherub; also below vers. 21.]

9 *Then I looked, and behold, four wheels* [See above chap. 1. on vers. 15.] *were by the Cherubims;* [Which were also four in number, above chap. 1. 5. where they are called beasts. See the Annotat.] *one wheel was by every Cherub:* [Heb. one wheel by one Cherub, and one wheel by one Cherub; that is, by every Cherub a wheel. See of this, Isaac Genes. 7. on vers. 2. and Numb. 7. vers. 11. and 13. on vers. 2.] *and the form of the wheels was as the colour of a beryl-stone.* [A precious stone, of which see above chap. 1. vers. 16.]

10 *And as for their forms, these four had one manner of likeness;* [Which signifieth, that in all the works of God there is a wonderful likeness in manner, order, and perfection] *as if a wheel had been in the midst of a wheel.* [See above chap. 1. vers. 15. on the words four faces. Likewise see the Annotat. in the same place on vers. 16.]

11 *When those* [To wit, the Cherubims, by whom the wheels were. See above chap. 1. on vers. 9.] *then (these)* [to wit, the wheels. See above chap. 1. on vers. 17.] *went upon their four sides: they turned not about when they went:* [See above chap. 1. vers. 17.] *but the place whither the head looked,* [Meaning one of the four heads which every Cherub had, which looked towards the four winds] *they followed it; they turned not about as they went.*

12 *Now their* [To wit, the Cherubims] *whole body;* [Heb. flesh: for mans body consisteth of flesh. See Job 12. on vers. 10.] *and their hands, and their wings, together with the wheels, were full of eyes round about;* [Eyes are here ascribed unto the Cherubims, (though not in the first vision, chap. 1.) which signify the providence of God, whereby they are enlightened, and whereby all their work is wisely ordered and performed. Compare above chap. 1. on vers. 18. where mention is made of the eyes of the wheels] *those four* [to wit, Cherubims. See above chap. 1. on vers. 15. likewise here vers. 9.] *had their wheels.* [The meaning is, that every Cherub had one wheel.]

13 *As for the wheels, every one of them was called before mine ears Galgal.* [That is, in my hearing, of so that I heard it, every wheel was called Galgal; that is, wheel, or, globe, or, ball. Or, thus: it was cried unto them, O wheel, or, the wheel, &c.]

14 *And every one had four faces: the first face* [To wit, of every one of the Cherubims. Now this first face of the Cherub was that which looked forward; the second, that looked toward the right hand; the third, toward the left hand; the fourth looked backward. Such four faces they all four had. Heb. the face of the first] *was the face of a Cherub,* [Some are of opinion, that here instead of the face of an ox is put the face of a Cherub, to shew that they were all Cherubims. Others give other reasons.] *and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.* [In this vision is some difference; both in order and appellation; from the former visions mentioned above c. 1. though indeed it was the very same. See above chap. 15. 22.]

15 And those Cherubims lifted themselves on high : this was the very beast [Or, these were the very beasts. The singular number before the plural: he speaketh of the four beasts, whereof see above chap. 1. 5.] that I had seen by the river Chebar.

16 And when the Cherubims ran, then those wheels went by them : and when the Cherubims lifted up their wings to lift themselves on high from the earth, then those same wheels also turned not themselves about from beside them.

17 When those [To wit, the Cherubims] stood, (these) [to wit, the wheels. So in the sequel] stood; and when those were lifted up, they (also) lifted up themselves : for the spirit of the beasts [to wit, the holy Ghost. See above chap. 1. on vers. 12. Others, the Spirit of life] was in them.

18 Then the Glory of the LORD [That is, God that is glorious. See above chap. 1. on vers. 28.] departed from above the threshold of the house, [to wit, upon which it was come before from the Cherubims. See above vers. 4. and the Annotat.] and stood [Or, set it self] above the Cherubims.

19 And the Cherubims lift up their wings, and lift up themselves on high from the earth before mine eyes, [That is, that I beheld it, to wit, with the eyes of my spirit, being in a trance] when they went out ; and the wheels were over against them : [or, beside them] and every one stood [or stayed] at the door of the east-gate [or foremost gate] of the LORDS house : [some understand by this gate, the gate of the Priests Court. Others, the gate of the peoples Court. This signified, that God would at length utterly remove from his house. Compare above chap. 9. the Annotat. on vers. 3. and in this chapter on vers. 4.] and the glory of the God of Israel was from above over them. [namely, over the Cherubims.]

20 This is the beast [See above on vers. 15.] that I saw under the God of Israel, [for these beasts stood under the firmament, above which the glory of God appeared. See above chap. 1. 26. and here vers. 1.] by the river Chebar : [See above chap. 1. 3.] and I perceived that they were Cherubims. [so that this vision of the Prophet served for interpretation of the first vision, described above chap. 1.]

21 Every one had four faces, and every one had four wings : and the likeness of mens hands was under their wings.

22 And as for the likenesses of their faces, they were the same faces that I had seen by the river Chebar : their forms, and themselves : they went every one straight on before his face. [See above chap. 1. on vers. 9.]

CHAP. XI.

God sheweth unto the Prophet the wickedness of the chiefest Rulers in Jerusalem, that mocked at Gods Prophecies, vers. 1, &c. the Prophet must prophesie of their sins and punishments, 4 One of the aforesaid Rulers dieth, at which the Prophet is troubled, 13. God sheweth him how those at Jerusalem mocked at their brethren that were carried away to Babel, to whom on the contrary God promiseth both spiritual and corporal blessing, 14. The glory of the Lord forsaketh the city, 22. God bringeth the Prophet again (in a vision) to his fellow-captive brethren in Chaldea, 24.

Then the spirit lift me up, [Meaning the Spirit of God, that shewed him this vision. See above chap. 8. on vers. 3.] and brought me to the east-gate of the LORDS house, [See above chap. 10. on vers. 19.]

which looketh east-ward : and behold, at the door of the gate were five and twenty men ; [it is conceived that they were the very same that are mentioned above cha. 8. 16. however this is most certain, that they were men of great account among the people, and especially those whose names are hereafter expressed. They come here out of the house of the Lord from the idol-service, which they had performed to the Sun, and discourse together about fortifying the city, as followeth] and in the midst of them I saw Jaasania the son of Azgur, [this is to be distinguished from another Jaasania the son of Saphan, above chap. 8. 11.] and Pelatja the son of Benaja, [this Pelatja is also to be distinguished from another of this name, 1 Chron. 3. 21. and 4. 42.] Princes of the people. [That is, most honourable and excellent persons, that being in place of government and authority, were greatly respected by the people, and consequently ought to have been examples of piety unto them. Compare Exod. 3. 16. Levit. 4. 15. 2 Kings 23. 1. and the Annotations.]

2 And he said unto me, [He, to wit, the Spirit that carried him. Whence it appeareth, that the word must not be understood of the wind. Others understand by this speaking person, the Lord, that shewed himself over the Cherubims, above chap. 10. 19.] Child of man, these are the men that devise iniquity, and that counsel evil counsel in this city. [to wit, not to deliver up the city into the hand of the Chaldeans, against the counsel of the Prophet Jeremia, but to defend it against them.]

3 Which say, a man ought not to build houses near by, [To wit, near the city ; that is, in the suburbs] this city [that is, Jerusalem] should be the pot : [to wit, whereof Jeremia prophesied, Jerem. 1. 13. See above chap. 1. on vers. 3.] and we the flesh. [that is, the Chaldeans coming to besiege this city, might conveniently dwell in the houses of the suburbs, and as a fire, cause the city being as a pot, to seethe, and consume us that should be in it as the flesh, by famine. Compare below chap. 24. 4, &c. they scoff at Jeremias prophecy, Jerem. 1. 13. which they by their counsel go about to discredit, and to prove it to be a false and lying prophecy. Others (our destruction) is not near, let us build houses, to wit, to tarry and dwell here : and so let this city be the pot, and we the flesh : for if we be the flesh in the pot, we must stay in it : so that Jeremia prophesieth against himself, when he telleth us that we shall be carried away.]

4 Therefore prophesie against them, prophesie, O child of man.

5 So then the Spirit of the LORD fell upon me, [See above chap. 1. on vers. 3.] and he said unto me ; [See above on vers. 2.] Say, thus saith the LORD : Thus do ye say, [to wit, as is related immediately before vers. 3.] O house of Israel : [That is, Juda. See 2 Chron. 15. 17. and 21. 2. with the Annotat.] for I know every one of the things that ascend into your spirit. [Heb. the ascensions of your spirit ; that is, whatsoever ascendeth into the thoughts of your heart. See of the like phrase Jerem. 7. on vers. 31.]

6 Ye [To wit, Princes, and Rulers of the city, of whom see above on vers. 1.] have multiplied your slain in this city : [that is, those whom ye have opposed in the city by all manner of injustice. Compare above chap. 7. 23. and 9. 9.] and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord LORD ; your slain, whom ye have laid down in the midst of, it they are that flesh, and this city is the pot : but I will cause you to go forth out of the midst of it. [To wit, Jerusalem. Name-ly,

ly, by means of the Chaldeans, that should take them captive, and punish them according to their deserts. See the four following verses. Others, *he shall, or they shall* cause you to go forth: meaning the enemy. That which the Jews spake in detision of *Jeremiahs* words, the same doth *Ezekiel* retort against them: as if he had said; the city of Jerusalem is indeed the pot, but the flesh that boils in it are those whom ye have cruelly oppressed in it, for which cause, and all your impieties, Gods wrath shall devour you and such as you are, yet more fearfully then hitherto it hath done.]

8 *Ye have feared the sword:* That is, war. See *Levit. 26.* and *I will bring the sword upon you, saith the Lord LORD.*

9 *And I will cause you to go forth out of the midst thereof, and I will deliver you into the hand of strangers:* [Namely, of the Chaldeans] and *I will do judgement among you.* [See above on *vers. 8.*]

10 *They shall fall by the sword;* [That is, perish by war. See *Levit. 26.* on *vers. 7.*] *I will judge you* [that is, punish you. Compare *Gen. 15.* on *vers. 14.* So here in the next verse] *in the borders of Israel:* [namely, in *Ribla.* See of this city *2 Kings 23.* on *vers. 33.* and *25. 6.* It lay in the land of Hamath, which was by north on the border of Palestina, *Numb. 33. Jos. 13. 5.*] and *ye shall know that I am the LORD.*

11 *This (city) shall not be your pot,* [To wit, to seeth in it; that is, to stay in it, and to bear your greatest punishment, touching this life] and *ye shall (not)* [this word must here be added again from the former clause] *be the flesh in the midst thereof: I will judge you in the border of Israel.* [As above in the foregoing 5 verse. See the fulfilling hereof, *2 Kings 25. 21. Jerem. 52. 10.*]

12 *And ye shall know that I am the LORD, because ye have not walked in my statutes, neither done my judgments, but have done according to the rules* [Or, manner] *of the heathen that are round about you.* [meaning the idolatrous laws and customes of the heathen, which God had forbidden his people in any wise to follow: *Levit. 18. 3.* and *20. 23. Dent. 12. 29, 30.* and *18. 14.* above *chap. 5. vers. 7.* the Jews are reprov'd because they lived not according to the judgements or laws of the heathen: but see thereof the Annotat. there.]

13 *Now it came to pass when I prophesied, that Pelatias the son of Banaia died:* [It seemeth that this prophesying of *Ezekiel,* and the dying of *Pelatias* happened in that vision, and afterward in deed, so that *Ezekiel* actually declared unto the Israelites that were in Chaldea, that which he had seen and done in the spirit; and that the death of *Pelatias* then also happened actually, for confirmation of this prophecy] *then fell I down upon my face,* [to wit, through astonishment, and to pray for the remnant of the people. Compare *Numb. 14.* on *vers. 5.*] and *cried with a loud* [Heb. great] *voice, and said, Ah, Lord LORD, wilt thou utterly make a full end of the remnant of Israel?* [The Prophet in this complaint doth not properly look at *Pelatias*, that was a wicked man, but at a few that yet were left, conceiving that if the Lord should so go on, he would suddenly make an end, whereas he had promised to reserve a remnant. See of this phrase *Jerem. 4.* on *vers. 27.*]

14 *Then the word of the LORD came unto me, saying:*

15 *Child of man, they are* [Meaning those that with *Fojachin* by *Jeremiahs* counsel had removed as exiles into Chaldea, *2 Kings 24. 12.* &c.] *thy brethren,* [that is, thy kinsmen, or neer of kin. See *Genes. 24.* on *vers. 27.*] *thy brethren,* [this repetition is made, to express the zeal of God, and the weightiness of

the matter] *the men of thy kindred,* [Heb. of the redemption; that is, those that by virtue of their kindred had right to redeem thy goods, and consequently are thy neerest kinsmen. See *Levit. 25. 25.*] and *all the house of Israel, (yea) all that,* [to wit, that was there in Chaldea, for the most part belonging to the tribe of Juda] *unto whom the inhabitants of Jerusalem have said,* [to wit, mocking them, because they had left their own country, and dwelt like banished men in Chaldea, whereas they on the other side still possessed and enjoyed the land which God had given unto their fathers for an inheritance, as followeth] *get ye far away from the LORD; this same land is given unto us for an hereditary possession.* [As if they had said; we only are Gods people, that inhabit his land which he gave unto our fathers. We have nothing to do with you that are gone away from us, and ye shall have no share with us in this land which ye have forsaken.]

16 *Therefore say, Thus saith the Lord LORD, although I have removed them* [To wit, those whom he had in the former verse called the Prophets brethren, and the house of Israel: so in the sequel] *far off among the heathen, and although I have scattered them in the lands; yet will I be to them a little (while) a sanctuary,* [or, I am to them a little while a sanctuary. Others, I will be to them a little sanctuary. To wit, in stead of the visible Temple in Jerusalem, which was a token of my presence, I will be a little while with them, without that outward token, dwelling among them by my Spirit and grace, hearing their prayers, and protecting them. Others, a sanctuary of Jews; that is, a few. Compare *Isa. 8. 14.*] *in the lands into which they are come.* [To wit, the land of Chaldea, and other countreys wherein they are scattered.]

17 *Therefore say, Thus saith the LORD; Yea I will gather you from the nations, and I will assemble you out of the lands wherein ye are scattered,* [Which was fulfilled when the Jews came back out of the Babylonian captivity into their own country; and yet more fully, when our Saviour Christ gathered his Church out of all nations, by the ministry of the Apostles] and *I will give you the land of Israel.* [To wit, after the captivity of seventy ye rs.]

18 *And they shall come hither, and take away all the detestations thereof, and all the abominations thereof* [That is, the Idols, which men ought to detest and abominate] *from thence.*

19 *And I will give them one kind of heart,* [That is, such as is not double, nor false, but upright, unfeigned cleaving onely unto me, and not divided between me and Idols. See further *Jer. 32. 39.* with the Annotat. By heart here is meant the will, inclination, motion. So is the word heart for the most part taken, when it is placed by the word spirit: which then signifieth the mind, understanding, and thoughts of man, *Psal. 51. 12.* below *chap. 18. 31.* and *36. 26.*] and *will give a new spirit in the innermost (part) of you.* [That is, another mind, and other thoughts then were in you before. Meaning a change of the spirit, not in substance and essence, but in qualities and powers. Compare the fore-quoted places, likewise *Rom. 7. 6.* and *12. 2 Cor. 4. 13. Eph. 4. 23. Col. 3. 10.*] and *I will take away the stony heart,* [Heb. the heart of stone: that is, a stony heart. The heart of the unregenerate man is here likened to a stone, in regard of its natural hardness. The resemblance consisteth also herein, that as a stone of its own nature hath not power to change or turn it self into flesh, so neither hath an unregenerate man, by his own unregenerate nature, power to turn unto God; but as God is able even of stones to raise up children unto

Abraham, *Matth.* 3. 9. so can he also soften stony hearts by his saving and sanctifying Spirit] out of their flesh, [that is, out of their body, wherein the soul dwelleth. See *Job* 12. on *vers.* 10. And this I will do, (saith God) to wit, by rooting out of the soul the evil qualities, powers & faculties wherewith through their own corrupt nature they oppose me, and by taking them away from them by the Spirit of regeneration, that they may no more rebel against me] and will give them a fleshy heart. [Heb. *an heart of flesh*; that is, a fleshy heart. The heart of a regenerate man is here resembled to flesh, which is not hard like a stone, but is flexible, soft, and suffereth it self willingly to be led by Gods Spirit. Such is the heart of man, after God hath taken away the stony heart, and hath given a new heart.]

20 That they may walk in my statutes, [He saith not, that they may be able, or may have power to walk, &c. but he speaketh of actual obedience which the regenerate yield unto God] and keep my judgements, [the word keep hath respect to the certain perseverance of those that are truly converted unto God] and do them: and they shall be a people unto me, [See *Lev.* 26. on *vers.* 12.] and I will be a God unto them. [See *Gen.* 17. on *vers.* 7. and *Levit.* 18. on *vers.* 2. Compare *Jerem.* 24. 7. and 30. 22. and 31. 1. and 33. 38.]

21 But whose heart walketh after the heart of their detestations and their abominations, [That is, idols. Of walking after idols, compare *1 Kings* 11. on *vers.* 5. (after the heart &c.) That is, which they conceive that their Idols do with and desire. Others, but as for them whose heart walketh after the heart of their detestations and abominations.] I will render their way upon their head. [See above chap. 9. on *vers.* 10. Compare *Jerem.* 9. 10.] saith the LORD.

22 Then did the Cherubims [See above chap. 1. 6. upon the word *beasts*] lift up their wings, [to wit, wherewith they flew. See above chap. 1. on *vers.* 6.] and the wheels [See above chap. 1. on *vers.* 15.] over against them: and the glory of the God of Israel [See above chap. 1. on *vers.* 28. so in the next verse] was over them from above.

23 And the glory of the LORD went up from the midst of the city, [See above chap. 10. on *vers.* 4.] and stood upon the mountain [that is, stayed, or went and stood, or set it self upon the mountain: meaning the mount of Olives, whereof see *2 Sam.* 15. 30. *Zach.* 14. 4. *Matth.* 24. 3.] which is toward the east of the city.

24 Afterwards the spirit took me up, and brought me in vision by the spirit of God into Chaldea, [That is, in a vision that was shewed me by the Spirit of God. Compare above chap. 4. on *vers.* 4.] The meaning is, that all this happened to him in the vision of his spirit, not really in his body, which still remained in Chaldea] to them that were carried away captive: [Heb. *captive carrying away*. So in the next verse: see above chap. 1. on *vers.* 1.] and the vision that I had seen went up from me. [that is, ceased or vanished away.]

25 And I spake unto them that were carried away captive all the words [Or matters, things] of the LORD, which he had caused me to see.

C H A P. XII.

The Prophet is commanded by God to represent in his own person the flight and captive carrying away of King Zedekia and the people, excepting a few, *verse* 1, &c. also to eat his bread and drink his water with carefulness and anguish, for a token unto the Jews, *17.* God rejecteth the taunting proverb of the Jews,

and foretelleth on the contrary a sudden and certain accomplishment of his Prophecies, 21.

Moreover, the word of the LORD came unto me, saying:

2 Child of man, thou dwellest in the midst of a rebellious house, [That is, in Chaldea among the Jews that with King Jojachin were carried away out of their own country into Babylon, among whom though God had his own people, above chap. 11. 16, 17, &c. yet it appeareth from this place, that many of them were unbelieving and obstinate persons. Of the term *rebellious house*. See above chap. 2. on *vers.* 5. also in the sequel. Compare likewise above chap. 2. 3. and 5. 6, 7. and 3. 26, 27.] which have eyes to see, and see not, [to wit, inwardly by the spirit to perceive what punishments themselves had endured, and yet were to expect more, to the end that they might be converted unto God. Compare *Isa.* 6. 9. and 42. 18. *Jerem.* 5. 21.] have ears to hear, and hear not; [That is, believe not, nor obey according to all the warnings and threatnings which God hath given them by his Prophets. Compare *Jerem.* 5. 21.] for they are a rebellious house.

3 Therefore thou Child of man, make thee furniture of removing; [To wit, a wallet or bundle, staff, travelling-coat, shoes, and other necessities for a journey. Compare *Matth.* 10. 9, 10. Others understand household-stuff, as bedding, boulder, stools, tables, chests, cabinets, &c.] and remove by day before their eyes: [that is, so as that they may behold it with their eyes. For the Lord would by that which the Prophet was to do publicly, give these that were carried away captive a certain token of that which of a certain should shortly befall those of Judah and Jerusalem, because they believed not that it should be ill with them; yea they hoped suddenly themselves to return thither, *Jer.* 28. 3. they rebuking the Prophet Jeremiah, by whose advice they had suffered themselves to be carried away into Chaldea] and thou shalt remove from thy place [to wit, where thou dwellest] to another place [to wit, where in the same city thou hast not dwelt; and that to fashion thy self every way after the manner of those that remove indeed, and are wont to change often and frequently their habitations; which was to be a token unto the people that King Zedekia with his people should be constrained suddenly to remove out of Judah and Jerusalem, and to be carried away captive to Babel] before their eyes: it may be they will consider it, [to wit, how I will punish them for their rebellion. (It may be) he useth his particle to leave the Prophet doubtful of the successful event of this token, that he might learn to be contented with onely obeying and following his command. It sheweth also that he would raise up some good hope in the Prophet, to stir him up to diligence] though they be a rebellious house, [that is, though they be very wilful & disobedient, so that there is not much amendment to be expected in them, yet I will shew them this visible token, for their greater conviction. Others, because they are a rebellious house, in regard such judgements shall light upon their people, and they themselves were not yet bettered by their own judgements which had befallen them]

4 Thou shalt then bring forth thy furniture [To wit, whereof is spoken in the former verse] by day before their eyes, as the furniture of those that remove: [Heb. *as the furniture of removing*; that is, which men take along with them when they remove, depart, or take a journey] afterwards thou shalt go forth in the evening before their eyes, [it seemeth that the prophet is enjoined

joyned first to bring forth his furniture into a place before his house being within the wall, and afterward to break through the wall, and to go away with it in the dark, as followeth: to signify that the Jews should seek to escape away privily, and that King Zedekia should get away out of Jerusalem, and flee by night, as it also came to pass, 2 Kings 25. 4. Jerem. 39. 4. and 52. 7. The evening is here taken for the night. See Job 7. on ver. 4. *as they go forth that remove.* [Heb. according to the goings forth of removing. That is, after the manner of the going forth of them that take a journey]

5 Dig thee through the wall before their eyes, and bring out thereby (thy furniture.) [To wit, to signify that King Zedekia should cause the city-walls to be broken, that he with his souldiers might thorow the breach escape out of danger. See the accomplishment thereof, 2 Kings 25. 7. Jerem. 52. 7. These words, *thy furniture*, are here inserted from the foregoing fourth verse, and the following seventh verse]

6 Before their eyes [See above on ver. 3.] shalt thou carry it upon (thy) shoulders, thou shalt bring it forth in the dark, thou shalt cover thy face, that thou see not the land: [This signifieth that King Zedekia should flee away so swiftly and so dismayed, to escape the hands of the Chaldeans, that he should scarcely see the land through which he fled: again, that Zedekia should be deprived of his sight by the loss of his eyes, so that he should not see the land of Babylon. See the accomplishment 2 Kings 25. 7. Jerem. 39. 7. and 52. 11. The covering of the face hath also been a token of shame and grief which a man already hath, and of trouble which is to be expected. Compare 2 Sam. 15. on ver. 30. Esch. 7. 8. Jerem. 14. 3.] for I have given thee for a wonder-token unto the house of Israel. [to wit, to signify that which was to come, namely the ruine of King Zedekia, and of the city of Jerusalem. So below ver. 11. and chap. 24. 24. Compare Psal. 71. 7. with the Annotat.]

7 And I did so, according as I was commanded; I brought forth my furniture by day, as the furniture of them that remove: [Heb. of removing] afterwards in the evening I digged me through the wall with (mine) hand; [not with any iron tools and open violence, but as it were with a thief-like slight and privacy, to signify that King Zedekia with his company should seek privily to escape and flee from the hands of the Chaldeans. See 2 Kings 25. 4.] I brought it forth in the dark, [to wit, the travelling-furniture] and I carried it upon (my) shoulder before their eyes.

8 And in the morning came the word of the LORD unto me, saying:

9 Child of man, hath not the house of Israel, the rebellious house said unto thee, what dost thou? [That is, whats the matter that thou dost thus suddenly remove in a strange kind of way?]

10 Say unto them; Thus saith the Lord IORD, this burden [That is, this prophecy which is propounded unto you by the token of my removing. See 2 Kings 9. on verse 25.] is (against) the Prince at Jerusalem, [that is, King Zedekia] and all the house of Israel, [the meaning is, that the burden which he carried upon his shoulders was a token of the burden of great miseries that should shortly come unto the King, his Lords, and all the people. Or thus, this burden is (against) the Prince, against Jerusalem, &c.] that is, in the midst thereof, [to wit, the Jews that dwelt in Jerusalem, or the city of Jerusalem, wherein the Jews and Israelites were gathered]

11 Say, I am your wonder-token: [See above on ver. 6.] like as I have done, [To wit, in bearing this fur-

niture thus, for to remove] so shall it be unto them; [namely, to the King of Juda, and his people] they shall by carrying away [or removing] go into captivity. [to wit, to Babel. See the accomplishment hereof, 2 Kings 25.]

12 And the Prince [Namely King Zedekia, of whom is spoken in the foregoing verse] that is in the midst of them, [that is, of those of Jerusalem and all Juda] shall carry (the furniture) [to wit, such furniture as is needful for travelling, as above ver. 4.] upon (his) shoulder in the dark, [Compare above ver. 4, 6, 7.] and he shall go forth; they shall dig through the wall, [compare above ver. 5.] to bring (him) out thereby: he shall cover his face, that he see not the ground with (his) eye. Compare above ver. 6.]

13 I will also spread out my net upon him, [To wit, by the Chaldean souldiers, that shall pursue after him in his sight, and take him, as followeth. See of the accomplishment 2 Kings 25. 5, 6. and of the phrase, Job. 19. on ver. 6. [that he be taken in my snare: and I will bring him into Babylon, the land of the Chaldeans; also he shall not see it, [to wit, because by sentence past upon him his eyes shall be blinded before he cometh thither, 2 Kings 25. 7.] though he shall die there.]

14 And I will scatter into all the winds [See above chap. 5. on ver. 10.] all that are about him (for) his help, [to wit, those that accompanied King Zedekia in his sight. See the accomplishment hereof, 2 Kings 25. 5. Understand also the Egyptians that were formerly come to help the King in the siege, Jerem. 37. 6. also those that after Gedalias death were fled into Egypt, Jerem. 42. 16, 17, 18. and 43. 5, 6, 7, &c.] and all his bands: [the word signifieth properly wings, and here bands and troops of Souldiers. So below chap. 17. 21. and 39. 10.] and I will draw out the sword after them. [See above chap. 5. on ver. 2.]

15 So they shall know [See above chap. 5. on ver. 13.] that I am the LORD, [see above chap. 6. on ver. 7.] when I shall disperse them among the heathen, and scatter them in the lands.

16 And I will cause a few men [Heb. men of number; that is, a few men that may easily be numbred. See Genes. 34. on ver. 30.] of them [to wit, of the Jews and other Israelites that were mingled one among another in Jerusalem, and without the city] to be left from the sword, from the famine, and from the pestilence, that they may declare all their abominations [against the first and second table. See thereof 2 Kings 16. 3, 4, &c. and 21. 2, 3, &c. 2. Chron. 33. 2, 3, &c. and 36. 14, 16.] among the heathen whither they shall come; [to wit, that they may declare them not onely in bare words, but also actually declare that they were the cause of their scattering into all the countries round about; whereby they shall be brought as it were upon the stage for a publick shew of Gods vengeance against sin] and they shall know that I am the LORD. [To wit, not onely the Jews shall know it, finding really and indeed that I am true, just, and an enemy unto sin; but also the Gentiles shall know it, being informed by the Jews, and beholding the just plagues wherewith God punished their sins]

17 Afterward the word of the LORD came unto me, saying:

18 Child of man, thou shalt eat thy bread with trembling, and thou shalt drink thy water with trouble and with carefulness. [To wit, to signify the distress, fear, and dismayedness, whereinto the Jews should be brought in Jerusalem, and every where throughout the land. Compare above chap. 4. 16.]

19 And thou shalt say unto the people of the land, [Namely,

[Namely, of Chaldea; he meaneth the Jews and Israelites that dwelt there as captives. Unto these it was very satisfactory to hear what would yet become of Jerusalem: for they were grieved, (to wit, being seduced by false Prophets) that by Jeremias counsel they had left their own land, and had yeilded themselves up to their enemies] *thus saith the Lord LORD of the inhabitants of Jerusalem, in the land of Israel, they shall eat their bread with carefulness, and they shall drink their water with astonishment; [that is, being exceedingly troubled, perplexed, and astonished at the unexpected and fearful miseries that should fall upon them all at once] because her land [meaning the land of Jerusalem; to wit, wherein this city lay, and over which she bare rule] shall be desolate from her fulness, [that is, from that which it is full of, So Psal. 24. 1. Meaning all manner of abundance and riches, that should be taken away by the enemy] because of the violence of all them that dwell therein.*

20 *And the inhabited cities shall be laid waste, and the land shall be a wilderness, and ye shall know that I am the LORD.*

21 *Again, the word of LORD came unto me, saying:*

22 *Child of man, what kind of proverb [The Hebrew word signifieth here a common saying, signifying much in few words, and so well known to the greatest part of men, that upon occasions it is commonly made use of. See 1 Sam. 10. 12. and 24. 14. and below chap. 18. 2.] is this [which] ye have in the land of Israel; [to wit, you that among your selves mock at my threatening] saying, the daies shall be prolonged, and every vision shall perish? [the meaning of this proverb is, that they had nothing to do with the predictions of the Prophets touching their ruine, because God according to his patience & long suffering would prolong the time of the coming of their destruction, which the Prophets made to be short; or because their prophecies would never be found true]*

23 *Therefore say unto them Thus, saith the LORD; I will make this proverb to cease, that they shall use it no more for a proverb in Israel: but say unto them, The daies [That is, the time of their ruine] are at hand, and the word of every vision. [that is, the prophesy of their destruction by the Chaldeans. Or the substance of every prophesy concerning your destruction aforesaid]*

24 *For there shall be no more any vain vision, [That is, false and lying prediction. So Lament. 2. 14. below chap. 13. 6, 7. Zach. 10. 2. Vanity for falsehood, see Job. 31. on ver. 5.] nor flattering divination in the midst of the house of Israel. [Heb. smooth divination, or divination of him that is smooth to wit, in mouth or tongue, by flattering and fair speaking. Compare Prov. 5. 3. and 26. 28. and the Annotat. he speaketh of the false Prophets, that gain-sayed the true prophets, and soothed up the people with sweet and pleasing predictions in their unbelief, idolatry, and wicked lives. Others, slippery; that is, doubtful divinations]*

25 *For I am the LORD; I will speak, the word that I shall speak shall be done, (the time) shall be no more delayed: [For the siege of Jerusalem by Nebuchadrezar followed shortly after. Heb. properly be adjourned] for in your daies, [that is, in your lifetime] O rebellious house, will I speak the word, and do the same, saith the Lord LORD.*

26 *Moreover, the word of the LORD came unto me, saying:*

27 *Child of man, behold, they of the house of Israel say, the vision that he seeth is for many daies: [That is, for a long while, before it shall be accomplished, so that the punishment shall not come in our daies. They do*

not absolutely deny the the truth of the prophesy, but to rock themselves asleep, they put it off a long while] *he [they mean the prophet Ezekiel] prophesieth of the times that are far off.*

28 *Therefore say unto them, Thus saith the Lord LORD, none of my words shall be any more delayed, the word that I have spoken, it shall be done, saith the Lord LORD.*

C H A P. XIII.

God commandeth the Prophet to prophesy against the false prophets, and their vain dreamings, ver. 1, &c. also against the false Prophetesses, and their am-pillows, and bead-veils, coverings, 17.

And the word of the LORD came unto me, saying:

2 *Child of man, prophesy against the prophets of Israel, [To wit, that were in Chaldea among the captive Jews, whom they would make to believe that they should quickly return into their own country. See of them also Jerem. 29. 8. they had their companions also in Jerusalem, Jerem. 23. 16, 17.] that prophesy, [that is, that take upon them, but falsely, the prophetic office] and say unto them that prophesy out of their (own) heart, [Heb. unto the Prophets out of their (own) heart; that is, those that prophesy that which proceedeth out of their own opinion, judgement, and motion, and not from God. Such kind of prophets are said to prophesy false visions, and the deceits of their (own) heart, Jerem. 14. 14. to speak the visions of their (own) heart, Jerem. 23. 16. to be prophets of the deceit of their (own) heart, Jerem. 23. 26. to walk after their (own) spirit, here in the next verse. See the contrary, Num. 16. 28. and the Annotat. there] *hear the word of the LORD.**

3 *Thus saith the Lord LORD; No unto those foolish Prophets that walk after their (own) spirit, [That is, follow their own minds and conceptions in propounding their presumptuous prophecies. Compare the Ann. on the former verse] and that which they have not seen! [that is, that which was not shewed them by God in a vision, to declare it in his name unto the people. The word seeing is often thus taken, as Prov. 24. 4. Isa. 30. 10. Lament. 2. 14. and here below ver. 6, 7, 8. hence the prophets are called Seers. See 1 Sam. 9. on ver. 9. and 2 Chron. 9. on ver. 29.]*

4 *Thy prophets, O Israel, are like the foxes in the waste places. [To wit, like foxes that being in waste, barren, and desolate places, where very little prey is to be had, are very eager to snatch at the meanest thing they can come at]*

5 *Ye [To wit, false prophets] have not gone up into the gaps, [Its a similitude taken from warlike affaires, where valiant souldiers do boldly set themselves in the gap that is made in the city-wall by the enemy, to keep the enemy out of it: which the false prophets ought to have imitated by their prayers unto God, and exhortations unto the Congregations to turn away Gods judgements and punishments. See the same phrase, Psal. 16. 23, 30. and below chap. 22. 30.] neither have (ye) made up the hedge for the house of Israel, [to wit, when the said hedge was broken. Its another similitude taken from gardens, whose hedges and fences when they are hurt by the wild beasts, must be repaired against a new inrode of them. See of this comparison below chap. 22. 30.] to stand in the battel in the day of the LORD. [meaning the time wherein the Lord would send the Chaldeans against the Israelites to destroy them. The day of the Lord for the day of punishment or vengeance,*

ance, see *Job* 24. on *verse* 1.]

6 They [To wit, the false Prophets, unto whom *Ezekiel* had spoken in the second person, *vers.* 5. of whom he now speaketh in the third person; as also above *vers.* 4. See of the like alteration in person, *Job* 18. 4.] see *vanity*, [See above *chap.* 12. on *v.* 24.] and *lying prediction*, [Heb. *a prediction of a lye*] that [say, The LORD hath spoken, whereas the LORD hath not sent them: and they give hope of confirming the word, [O], the matter; to wit, which they have falsely pretended to be a Prophecy that came from God.]

7 Do ye not see a *vain vision* [Heb. a vision of vanity. So above *chap.* 12. 24. See the Annotat.] and *speak a lying prediction*, [Heb. *a prediction of a lye*] when ye say, [to wit, unto the people] the LORD speaketh, whereas I [namely, I the Lord] have not [spoken] [this question implieth a strong affirmation.]

8 Therefore thus saith the Lord LORD, Because ye speak vanity, and see a lye: therefore behold, I [will be] upon you, [To wit, to punish and destroy you. Compare *Jerem.* 21. 13. with the Annotat.] saith the Lord LORD.

9 And mine hand [That is, my power to punish and to destroy. So *Exod.* 9. 3. *Judg.* 2. 15. *1 Sam.* 12. 15.] shall be against the Prophets that see vanity, and foretel a lye; they shall not be in the assembly [so is the word *Jod* taken, *Psal.* 89. 8. and 111. 1.] of my people, neither be written in the writing of the house of Israel, [That is, as the register of Gods children. Compare *Exod.* 32. 32. and the Annotat. likewise *Psal.* 69. 29. and the Annotat. *Luke* 10. 20. *Revel.* 13. 8. and 17. 8. and 20. 15. and 21. 27. (of the house of Israel) that is, that formed the number of the true Church] nor enter into the land of Israel: [That is, not return into the land of Juda out of the Babylonian captivity: as they also that remain impenitent shall not enter into the heavenly Canaan. The meaning then of this passage is, that the false Prophets shall not be reckoned among Gods chosen people, nor be partakers of his spiritual goods] and ye shall know that I am the Lord LORD.

10 Therefore, yea therefore [This doubling is made to adde the greater force to the sense or meaning. See the like *Genes.* 7. on *vers.* 2. and 14. on *vers.* 30. *Numb.* 3. 9. and *Deut.* 16. 20. *Joel* 3. 14. and the Annotat.] because they seduce my people, [to wit, so as that they have not believed my threatnings, nor purely performed my worship, nor obeyed my laws, prescribing the way and rule of life, *Jerem.* 28. 15, 16.] saying, peace, [that is, making them believe that all things were well, and that there was no punishment to be expected. Compare *Jerem.* 6. 14. and 28. 9. and below *vers.* 16.] where (there) is no peace; and (because) one [to wit, false Prophet] buildeth a mud-wall, [that is, a slight and weak fence, to save an house from a violent onset and breach. Meaning the vain and flattering prophecies of deceivers, which they presented unto the people, that they might not believe the threatnings of God denounced by the true Prophets] and to others [to wit, other false Prophets] daub it with slight lime, [that is, helped by vain and plausible flattering speeches to confirm, inake good former Prophets propounded prophecy. Understand here by *slight lime* an ill-made or tempered stuff of lime or mortar, that easily falleth off and periseth. Compare below *chap.* 22. 28.]

11 Say unto them that plaster with slight lime, that it [To wit, the mud-wall] shall fall down: there shall be an over flowing-shower; [Understand by this and that which followeth, the violence of the Chaldeans, which should be terribly poured out upon Jerusalem, and the whole kingdom of Juda. The same com-

parisons are also elsewhere used. See *Isa.* 25. 4. *Jerem.* 47. 2. below *chap.* 38. 22.] and ye, O great hail-stones, shall fall, and a great stormy wind shall split (it).

12 Lo, when that wall shall be fallen, shall it not then be said unto you, [To wit, by the men, that passing by, shall see the ruine of the house, or shall have notice thereof. This question implieth a strong affirmation] where is the plastering wherewith ye have plastered?

13 Therefore thus saith the Lord LORD; Yea I will split (it) [to wit, that mud-wall] by a great stormy wind in my fury, and there shall be an over-flowing shower in mine anger, and great hail-stones in my fury, to destroy (it) [Heb. for destruction.]

14 So will I break down wall that ye have plastered with slight lime, and will cast it down to the ground, [Heb. make it come near the ground] (so) that the foundation thereof shall be discovered: [that is, it shall be raised to the very foundation. See the same phrase *Psal.* 137. 7. *Mic.* 1. 16. *Habak.* 3. 13. Compare 2 *Sam.* 22. 16.] thus shall (the city) [namely, Jerusalem] fall, and ye [to wit, the Jews] shall perish in the midst thereof: and ye shall know that I am the LORD.

15 Thus will I bring forth my wrath against the wall, and against them that plaster it with slight lime; and I will say unto you, [Meaning those that believed the false Prophets, and expected all manner of good from their vain and flattering prophecies] that wall is no (more), [that is, it is thrown down] neither are they that plastered it. [To wit, alive. See *Genes.* 42. on *vers.* 13. and *Prov.* 12. on *vers.* 7.]

16 (To wit) the Prophets of Israel, that prophesie concerning Jerusalem, and see a vision of peace for her [See above on *vers.* 10.] where (there) is no peace, saith the LORD.

17 And thou child of man, set thy face against the daughters of thy people, [See of this phrase above *chap.* 6. on *vers.* 2.] which prophesie out of their (own) heart: [that is, set thy face against the women, that pretending themselves to be prophetesses and diviners, by meer vanities and lies made men believe that God was not angry with them, as the true Prophets taught. Moreover, they scattered the people, and hardened them in their sins, promising them Gods mercy and blessing, though they continued and went on in those sins. Now to assure every one of it, they made (as some conceive) aim-cushions and head-quoifs, which they tendered to the person whom they deceived, for some gain which these prophetesses reaped from it] and prophesie against them, [See above in this chapter on *vers.* 2.]

18 And say, Thus saith the Lord LORD; Wo to (those women) that sow cushions for all arm-holes of the arms, [Some understand this not properly, but figuratively, of the flatteries and promises of peace and rest. Others understand it properly, that they made and sold such things, to be used by those that believed their prophecies; to signifie, that they should as truly have rest and peace in the land, as their arms should easily lean and rest upon those cushions. Heb. *all arm-holes of the hands*; to wit, of all those that for the aforesaid purpose should have a desire to buy, and use them] and make head-coverings [others might-quoifs, or kerchiefs. This served as a token that they should alwaies sleep soundly and quietly] for the head of every stature, [that is, of every age, or raiuels. They suit their juggling to all sorts of men, small and great, to seduce every man, to pluck from every man] to hunt souls: [and so to catch them. That is, to bring men into temporal and eternal destruction, by hardening them in abominable idolatry and impenitency. Compare *Prov.*

Prov. 6, 26. and the Annotat.] *will ye hunt the souls* [meaning the reasonable and immortal souls] *of my people, and will ye save unto your selves* [or, for your selves, that is, for your good] *the souls* [that is, your persons. So Genes. 9. 5. on the words, *your souls*] *alive?* [That is, nourish and sustain them by unjust and unlawful gain by your false prophecies.]

19 *And will ye profane me among my people,* [To wit, in abusing my name, as if I had commanded you to seduce my people by false prophecies. Compare Levit. 18. on vers. 21.] *for handfuls of barley, and for pieces of bread, to slay the souls that should not die,* [that is, to declare death by your prophecies to those that shall not die, because they believe in me, and abhor your divinations] *and to save the souls alive that should not live,* [that is, to promise life unto those that shall not live, because they depart from me, and adhere unto you] *by your lying to my people, that bear lying?* [to wit, your lying wherewith you deceive them.]

20 *Therefore thus saith the Lord LORD, behold, I* [will be] *upon your cushions,* [To wit, to tear them in pieces, and to destroy them. Compare above vers. 8. and the Annotat.] *wherewith ye there hunt the souls to the flower-gardens,* [Heb. (gardens) to wit, wherein they had their idols, to ask of them concerning things to come, and to entice them thither that were very eager and desirous after those things, that they might seduce them: I. a. 65. 5. Others, that they might fly away; to wit, being loose from your deceitful cushions] *and I will rent them off* [or, pluck them off] *from your arms: and I will let the souls loose,* [to wit, out of the nets whereinto ye hunt them, or out of the cages wherein ye hold them captive, that they may escape the destruction which ye seek to bring upon them] *the souls which ye hunt to the flower-gardens.*

21 *Moreover I will rent your head-vails, and deliver my people out of your hands,* [That is, power and might. See Gen. 16. on vers. 6.] *so that they shall be no more in your hand for an hunting:* [to wit, as a prey, to be hunted by you] *and ye* [to wit, the false Prophetesses, of whom is spoken above vers. 17.] *shall know that I am the LORD.*

22 *Because* (by) *falsehood ye have made the heart of the righteous sad,* [To wit, threatening him with temporal and eternal destruction, because he did not believe and follow you] *whereas I put him* [to wit, the righteous: or it, to wit, the heart of the righteous] *to no sorrow:* [to wit, in threatening him with my judgements: yea have rather comforted him with the promise of my mercy] *and because ye have strengthened the hands of the wicked,* [that is, have hardened and encouraged him in his idolatry and impenitency. See of this phrase also, Judg. 9. 24. and the Annotat. It is also taken in a good sense; as Judg. 7. 11. 1 Sam. 23. 6. Isa. 35. 3.] *that he should not return from his wicked way, that I might save him alive.*

23 *Therefore ye* [To wit, false Prophetesses] *shall see no more vanity,* [See above on vers. 6. to wit, because ye shall perish] *nor use divinations:* [or, deal in divination: Heb. *divining* divine; so Deut. 18. 10. 2 Kings 17. 17. and 21. 21. See further of the word *divination*, Prov. 16. on vers. 10.] *but I will deliver my people out of your hand, and ye shall know that I am the LORD.*

C H A P. XIV.

Some of the Eldest of the people come to the Prophet, as if

it were to ask counsel of God, ver. 1. *God by the Prophet answereth then according to the desert of their idolatry and hypocrisy, and threatneth ruine to all such enquirers, and to the seducing Prophets, that prophesied to the enquirers according to their mind: annexing a promise for the penitent,* vers. 2. &c. *God sheweth that the intercessions, even of the most holy men that ever were* (such as were Noa, Daniel, and Job) *would not be able to help Jerusalem, nor any people whom he had firmly decreed to punish, but that they should only deliver their own souls,* 12. *He foretelleth that some shall be left, and shall be also carried to the other Jews to Babel, as an example and glass of Gods justice towards them,* 22.

Then came unto me men of the Eldest of Israel, [That is, rulers and heads of the Congregation that dwelt in Chaldea. See Exod. 3. on vers. 16. and Levit. 4. on vers. 15.] *and sat down before my face.* [to ask counsel of God by the Prophet concerning the future condition of the people, both in Jerusalem, and there in Chaldea. See the following third verse. Compare above chap. 8. 1. and below chap. 20. 1.]

2 *Then came the word of the LORD unto me, saying:*

3 *Child of man, these men have set up their dung-gods in their heart,* [That is, they have given them the highest place in their mind, as they were wont also without the heart to be set up in high places: so that they esteem and honour them highly above all other things, yea even above my self. So in the sequel] *and have put the stumbling-block of their iniquity directly before their faces:* [by the stumbling-block of their iniquity here is meant their idols: for when they set up these before their faces contrary to Gods command, they were an occasion unto them of sinning many ways against God, and of falling into many abominations. So in the sequel. Thus Idols are also called a snare, Exod. 23. 33. Deut. 7. 16. Judg. 2. 3. [am I then earnestly inquired of by them?] [Heb. being inquired of inquired of; that is, earnestly, or uprightly inquired of. As if he should say, No. These things cannot stand together, that a man should adhere unto Idols, and yet notwithstanding ask counsel of the true God. Others, should I be inquired of at all by them? That is, I desire not to be inquired of by such a people. The Lord was ordinarily inquired of by the high Priest being clothed with the Ephod. See Numb. 27. 21. and the Annotat. Judg. 1. on vers. 1. or by a Prophet, 1 Sam. 23. on vers. 2. and 6. and 28. 6. 2 Sam. 2. 1. 2 Chron. 11. 7.]

4 *Therefore speak then, and say unto them; Thus saith the Lord LORD, every man* [Heb. *man man*; that is, every man. See Levit. 15. on vers. 2. So below vers. 7.] *of the house of Israel,* [that is, Juda. See above chap. 6. on vers. 2. meaning the Jews that dwelt in Chaldea] *that setteth up dung-gods in his heart, and putteth the stumbling-block of his iniquity directly before his face, and cometh to the Prophet; to wit, to ask counsel of God by him] I the LORD will answer him,* [or, have answered him] *when he cometh,* [others, in that (time)] *according to the multitude of his dung-gods; that is, I will answer them not according to that which they would fain hear, but as their great and manifold idolatry hath deserved. Others, of, or concerning the multitude of their dung-gods, that is, I will answer them nothing else but that which concerneth partly the multitude of their Idols, and partly concerneth the punishments which they have thereby deserved.]*

5 *That I may take the house of Israel in their* (own) *heart,*

heart; [that is, I will so answer them, as that I will bring to light that which was hid in their hearts: for they will pretend themselves to be godly people when they come to ask counsel of me, but I will by my answer discover the wickedness that lurketh in their hearts] because they are all estranged from me through their dung-gods.

6 Therefore say unto the house of Israel; Thus saith the Lord LORD, repent, and turn away your selves from your dung-gods, and turn away your faces from all your abominations. [That is, not onely from your idolatry, and sins committed against the first table, but also from all your villanies committed against the second table of the law. Understand here under the word faces the hearts also, without whose turning away the faces can hardly be turned away. This is contrary to the putting of a stumbling-block before ones face, above vers. 3.]

7 For every man [Heb. man man: as above v. 4.] of the house of Israel, and of the stranger [That is, the Pro'elyte, that was was become such, having either before in Juda, or afterward in Chaldea embraced the Jews Religion, with the observation of their ceremonies. See of such strangers Levit. 17. 8. and 25. 35.] that sojourneth in Israel, which separateth himself from after me, and setteth up his dung-gods in his heart, and putteth the stumbling-block of his iniquity directly before his face, [See above on vers. 4.] and cometh to the Prophet to enquire by him of me; [Others, to enquire of him concerning me:] I am the LORD, shall be answered to him by me. [That is, not onely by the Prophet of whom he enquireth, but by, or of my self, who will answer him not so much by words, as by plagues and punishments, as the following words shew.]

8 And I will set my face against that man, [See Levit. 17. on vers. 10.] and will make him a token, [To wit, of my just vengeance against hypocrites; for I will in punishing such deal so fearfully and strangely with them, that every one shall be frightened thereof, as at a publick token of my vengeance, propounded to every one by me for his warning. Compare Deut. 28. 46. Others, I will lay him waste for a token; that is, that he may be a token, &c.] and for proverbs, [See Deut. 28. on vers. 37. also Job 17. on vers. 6. See also 1 Kings 9. 7, 8. 2 Chron. 7. 21, 22. Psal. 44. 14, 15. and 69. 12. Jerem. 24. 9. Habak. 2. 6.] and will cut him off from the midst of my people: [See Levit. 20. on vers. 3.] and ye shall know that I am the LORD.

9 Now when a Prophet shall be perswaded, [To wit, by the hypocrites, who ask counsel of them, and desire them to prophesie some good thing unto them. See of the Hebrew word, Judg. 14. on v. 15.] and shall have spoken something, [to wit, which the enquirer would fain hear, but is false] I the LORD have perswaded the Prophet, [to wit, not by inspiring any evil into the Prophet, but by justly punishing the enquirers hypocrisie by the Prophets lightness and covetousness, that proceed from the Prophet, and from Satan. Compare 2 Sam. 12. 12. 1 Kings 12. 15. and 22. 22. Jerem. 4. 10. with the Annotat. also 2 Thess. 2. 11, 12.] and I will stretch out mine hand against him, [to wit, against the Prophet, to punish him. So Exod. 7. 5. Isa. 5. 25. Jerem. 15. 6. below vers. 13. and chap. 25. 7, &c.] and will destroy him from the midst of my people Israel.

10 And they shall bear their iniquity: [The Hebrew word signifieth here the punishment which is deserved by the iniquity and offence. See Levit. 5. on vers. 1.] as the iniquity of the inquirer shall be, so shall the iniquity of the Prophet be:

11 That the house of Israel may go no more astray from after me, and (that) they may no more pollute themselves with all their transgressions: [Which are frequently called pollutions in Scripture; as Ezra 9. 11. below chap. 24. 13. and 36. 17. and 39. 24. 1 Thess. 4. 7. James 1. 21.] then shall they be a people unto me, [See Levit. 26. on vers. 12.] and I will be a God unto them. [See Genes. 17. on vers. 7.] saith the Lord LORD.

12 Moreover, the word of the LORD came unto me, saying:

13 Child of man, when a land shall have sinned against me, transgressing grievously, [Heb. transgressing transgression; that is, committing transgression] then will I stretch out mine hand against it, and will break her staff of bread, [See Levit. 26. on vers. 26.] and send a famine into it, to cut off men and beasts from it:

14 Though these three men, Noah, Daniel, and Job, were in the midst of it; [He nameth these three persons, because they amongst others were accepted of him, and had received great mercies from him. Compare Jerem. 1. 15.] they should deliver (onely) their (own) soul [that is, save their own lives from the common destruction of the land. That the word onely must be here infered, may be gathered from the following 16 and 18. verses] by their righteousness, [To wit, considered and valued in the mediatur Christ, whose perfect righteousness taketh away the imperfection that is in the righteousness of all the godly, so that it is of free grace rewarded with a blessing] saith the Lord LORD.

15 If I cause evil beasts to pass through the land, [This plague is threatened to a sinful people, Levit. 26. 22. above chap. 5. 17. and was actually sent upon them, 2 Kings 17. 25.] which bereave it of children, so that it become desolate, that no man may pass through it, [Heb. without go or through] because of the beasts:

16 These three men being in the midst of it, (as true as) I live, saith the Lord LORD, if they should deliver sons, and if they (should deliver) daughters! [Meaning, that they should not deliver them, as the following words shew: and compare the following 18 verse] they onely should be delivered themselves, but the land should be desolate. [Here is spoken of an irrevocable sentence of God passed upon the abominable obstinacy and unthankfulness of the people, and that according to his righteous judgement. See below vers. 23.]

17 Or (when) I bring the sword [That is, war. See Levit. 26. on vers. 6] upon that land, and say, Sword, go through, through the land, so that I cut off men and beasts from it: [God speaketh to the lifeless and brute creatures, as if they had life and understanding, to shew his omnipotency, and the dominion that he hath over all things, and that nothing cometh to pass in any things, how great or small soever they may be, by chance, but all by his omnipresent providence. Compare Deut. 4. on vers. 26.]

18 Though those three men were in the midst of it, (as true as) I live, saith the Lord LORD, they should not deliver sons nor daughters, but they onely shall be delivered themselves.

19 Or (when) I send the pestilence into that land, and pour out my fury upon it [See above chap. 7. on vers. 8.] with blood, [That is, by killing and slaying many men and beasts, as followeth: for blood is often taken for killing, slaughter, murder. See Gen. 37. on vers. 26. See of the slaughter which God made by his Angel, 2 Sam. 24. 15, 16.] to cut off from it men and beasts:

20 Though Noah, Daniel, and Job were in the midst of it, (as true as) I live, saith the Lord LORD; if

they should deliver a son, or if they (should deliver) a daughter! [implying that they shall not. See above on vers. 16.] they should deliver (only) their (own) soul by their righteousness. [See above v. 14.]

21 For thus saith the Lord LORD, How much more, when I shall have sent my four evil judgements, [That is, punishments or plagues. See Exod. 6. 5. and 7. 5. and the Annotat. Compare 2 Chron. 20. 12. They are called evil, or wicked, because they are grievous, painful, and very hurtful unto man. See also of four sorts of plagues, called kinds, though in part distinct from these in this verse, Jerem. 5. 3.] the sword, and the famine, and the evil beasts, and the pestilence against Jerusalem, to cut off men and beasts from it? [the meaning is, If the afore-named men being alive, when I do punish a land but with one plague, should be able to save themselves alone from the punishment, how much should they be able to do it for themselves alone, when I shall send four plagues at once upon Jerusalem? Others, how much less, &c. to wit, should they be able to deliver the people, when God sendeth four plagues upon them?]

22 Yet behold, therein [That is, in Jerusalem] shall be left escaped ones, [Heb. an escaping; that is, such as shall escape the destruction by the four forementioned plagues. Escaping for escaped ones, as 2 Kings 10. 30. 1 Chron. 4. 43. So the remnant for remaining ones, or such as are left, 2 Chron. 36. 20. Captivity for captives, Num. 31. 12.] that shall be carried forth, sons and daughters; behold, they shall come forth [to wit, out of Jerusalem and Judea, being carried thither to Babel] unto you, [that dwell here in Childea] and ye shall see their way, and their dealings: [that is, their cause of life, and the manner of their conversation: whereby ye will be able to perceive what kind of people they are, namely, exceeding perverse and corrupt] and ye shall be comforted concerning the evil that I shall have brought upon Jerusalem, (yea concerning) all that I shall have brought upon it. [ye shall be comforted, to wit, not with words that ye shall hear of them, but with the misery, wickedness, and reproach which ye shall behold. For ye shall thereby perceive that God hath had very great cause to punish them in this manner, so that ye shall rest contented and satisfied with his judgements, as followeth.]

23 So they shall comfort you, when ye shall see their way and their dealings: and ye shall know, that I have not done without cause all that I have done in it, [oi, to, with, or against it; to wit, Jerusalem] saith the Lord LORD.

CHAP. XV.

By the similitude of the wood of the vine, God foretelleth utter ruine to Jerusalem, by reason of all her wickedness.

And the word of the LORD came unto me, saying:

2 Child of man, what is the wood of the vine [To wit, after it is cut down. Others, tree] more than all wood, [that is, better, of more value, more profitable: implying, not a whit; but is rather slighter, both for form, it being crooked, knotty and unshapely; and for matter, it being unfit to make any wooden vessel, or any piece of work of it, as followeth] (or) the vine-branch (more than) that which is among the wood of a forest?

3 Is wood taken thereof to make a piece of work? doth a man take a pin [That is, a wooden nail, or, peg] to hang any vessel thereon? [Heb. do they take a

pin of it, &c. That is, shall a man be able to take fit stuff of it, onely to make a wooden pin or nail, whereon he might hang some piece of household-stuff, or working tool?]

4 Behold, it is delivered to the fire to be consumed: [Or, for consumption, or, for fuel: so below vers. 6.] the fire consumeth both the ends thereof, and the midst of it is burnt: [Some understand by the ends, all the borders of the land that were wasted round about; and by the midst, Jerusalem] would it be fit for a piece of work? [This question implieth a strong rejection. For besides that the vine-wood being entire and not hurt at all, is very unfit to make any thing of it, yet it is much more unfit, when it is spoiled and dammed by the fire, as followeth.]

5 Behold, when it was whole, it was not made into any piece of work: how much less when the fire hath consumed it, and it is burnt, shall it yet then be made into a piece of work?

6 Therefore thus saith the Lord LORD; Like as the wood of the vine [Hercunto are the Jews and those of Jerusalem compared, whom God had set apart for his own people, that they might bring forth good fruits. See Isa. 5. 1, 2, &c. Job. 15. 1, 2, &c.] is among the wood of the forest, [Meaning the heathen and nations that were unbelievers, and consequently unfruitful to all good works. Now by these words the Jews are joyned in a like judgment, as followeth, because by their wilful unthankfulness they made void the prerogative which by Gods grace they had above them] which I deliver to the fire to be consumed: so will I deliver the inhabitants of Jerusalem.

7 For I will set my face against them; when they go out from (one) fire, [To wit, of miseries and plagues. See Job. 15. on v. 34.] (another) fire shall consume them: [The meaning is, that they should no sooner have escaped one plague, but they should fall into another, as from the famine into the pestilence, or into the sword, or from the sword into captivity. Compare Isa. 24. 18. and Jerem. 48. 43.] and ye shall know that I am the LORD, when I shall have set my face against them.

8 And I will make the land waste; because they have grievously transgressed, [Heb. have transgressed transgression. Compare above chap. 14. 13.] saith the Lord LORD.

CHAP. XVI.

By the similitude of a new-born and miserably forsaken young daughter, &c. God presenteth before the eyes of the Jews, their unworthiness, and his special love and kindness which he shewed them out of meer free grace, vers. 1, 2, 3. On the contrary, their vile unthankfulness and unfaithfulness, manifested by all manner of idolatry and heathenish covenants, 15. Moreover, the justice of his severe judgments upon them, 35 which they (being worse then their sisters, Sodom and Samaria) had well deserved; 45 yet with a promise of gracious restoration, which they with the elect Gentiles should be partakers of in the Messiah, 60.

Moreover, the word the LORD came unto me, saying:

2 Child of man, make Jerusalem [That is, the inhabitants of Jerusalem, which here in the sequel for this cause are spoken to in the singular number and in the feminine gender] acquainted with her abominations. [That is, abominable, committed especially by idolatry.]

3 And say, Thus saith the Lord LORD unto Jerusalem;

tem; Thy dealings [Many understand hereby the whole practise of all the people of Israel in point of Religion and the service of God, whereunder are also to be comprehended the works concerning the conversation of life. Others render this word *offerings*, or, *generations, originals, habitations, or conversions*] *and thy nativities are of the land of the Canaanites*: [that is, the beginnings and originals of your forementioned dealings are not of Abraham and Sara, of whom ye boast to be descended, but of the idolatrous and wicked heathen, whose doings ye have imitated, degenerating from the faith and works of your father Abraham. Compare Job. 8. 39. Rom. 2. 28. and 9. 7, 8. Some conceive that the Hebrew word is here put in the plural number, to shew that the Israelites alwaies followed divers idolatrous religions, not being contented with one] *thy father was an Amorite*, [See of this peoples descent, Gen. 10. 16. and of their wickedness, Genes. 15. 16.] *and thy mother an Hittite*, [of the Hittites descent see Genes. 10. 15. and of their wickedness, Genes. 27. 46.]

4 *And concerning thy nativities, in the day when thou wast born*, [That is, at the time, when I called Abraham that was an idolater, Job 24. 2. when thou wast in his loins, out of Uz in Chaldea, to go into the land of Canaan, and brought his seed into Egypt, and led them thorow the wilderness into the land of promise. Compare Hos. 2. 3.] *thy navel was not cut* [This signifieth, that no bare creature delivered, or could deliver this people from their natural misery and death, to bring them to everlasting salvation] *neither wast thou washed with water when I beheld thee*: [Heb. *my beholding*; that is, as soon as I beheld thee. So do some also render the words by, or, *with my foot*, Genes. 30. 30. that is, as soon as I came in. Others, *for my beholding*; that is, for a delight of my beholding, so that thou shouldest have been delightful and acceptable unto my sight. Others, *for softning*; To wit, whereby the skin of the new-born childe is made soft, clean, neat, and smooth, when after it is washed it is annointed with some materials useful for that purpose] *also thou wast not rubbed with salt at all*, [Heb. *being salted wast not salted*. Salt was also formerly used to stiffen or harden the skin, and to strengthen the inward parts. All this intimateth, that God in the Israelites, when he took them for his own people, found nothing else in them but misery, filth, and weakness, and consequently chose them not in respect of their own worthiness, but of his free grace in the promised Messiah] *nor swaddled in swaddling-bands*. [The people of Israels misery is in this and some following verses described by a similitude taken from a new-born child, that being come forth out of its mothers womb, is regarded by no man.]

5 *No eye had compassion on thee*, [To wit, not onely because they would not, but also because they could not. Heb. *no eye spared*, or, *pitied thee*] *to do one of these things unto thee*, [To wit, which ought necessarily to be done to such a new-born babe for its preservation] *to have mercy upon thee: but thou wast cast out upon the plain of the field*, [that is, forsaken by all, and to be helped by none but by God] *for the loathsomeness of thy soul* [For the heart of man is deceitful above all things, and corrupt, Jerem. 17. 9. His understanding is enmity against God, Rom. 8. 7. and he wholly as a maggot and a worm, Job 25. 6. Yea lighter then vanity, Psal. 62. 10.] *in the day when thou wast born*.

6 *When I passed by thee, then I saw thee being troden down in thy blood*, [To wit, which was upon thy body when thou first camest into the world. This blood signifieth the corruption of our nature,

wherein we are all conceived and born, and which maketh us liable to both temporal and eternal death] *and I said unto thee in thy blood*, [that is, when thou wast in thy blood] *live*; [That is, thou shalt live, though thou art exceeding corrupt, and miserable. It is a command containing in it a promise of life. Of which kind of phrase see Psal. 37. on v. 3. and Prov. 3. on vers. 25. As if the Lord should say, though ye be very unclean and deformed, & lie as it were in the midst of death, yet I will cause you to live. This is continually accomplished, according to the covenant of grace which God made with Abraham] *yea I said unto thee in thy blood, live*, [this is here said, to shew that God hath oftentimes renewed his promises, and that they remain firm and steadfast. See of these promises, Gen. 12. 1, 2, 3. and 13. 15, 16. and 15. 1, &c. and 17. 1, 2, &c. and 22. 17, &c. and 24. 7. and 26. 3. and 28. 13, &c.]

7 *I have made thee ten thousand*, [That is, a very great multitude. See Exod. 1. 7. and 12. 27. A certain number for an uncertain] *as the bud of the field; and thou art grown and waxen great, and thou art come to great ornament*: [Heb. *to the ornament of ornaments*; that is, to a very great, or to the greatest vigour. See of this phrase Lev. 2. on ver. 3. Understand this of a spiritual ornament and vigour: the cause whereof see Deut. 7. 7, 8. and consequently issued from the first mercy here mentioned, contained in the promise of life, above ver. 6.] *thy breasts are become firm, and thine hair is grown, but thou wast naked*, [Heb. *nakedness*. So below ver. 22. meaning the deprivation of original righteousness, and the emptiness of all saving riches. See of spiritual nakedness also, Revel. 3. 17.] *and bare*.

8 *For when I passed by thee, I saw thee, and behold thy time was the time of loves*; [That is, the time that thou wast marriageable, or fit to be desired in marriage. The Lord here speaketh after the manner of men, of the spiritual marriage which he out of meer grace and love made with the people of the Jews, when he separated them from other nations of the earth, and entered with them into a covenant of grace in the Messiah] *then I spread out my wing over thee*, [that is, I took thee into my custody to make thee my spouse. Compare Ruth 3. on ver. 9.] *and covered thy nakedness*: [of shame] *yea I swore unto thee*, [see Gen. 22. 16. and 24. 7.] *and entered with thee into a covenant*, [to wit, of spiritual marriage that I would be your God, and ye should be my people. See Gen. 17. 1, 2. &c.] *said the Lord LORD, and thou becamest mine*.

9 *Then washed I thee with water*, [Hereby many understand the benefit of the forgiveness of sins, flowing from the covenant of grace, which is often represented and expressed by washing; Exod. 24. 8. Levit. 15. 13. Psal. 51. 4, 9. below chap. 36. 25. Acts 22. 16. 1 Cor. 6. 11. Revel. 1. 5. But understand also this and the following benefit, to wit, of regeneration and sanctification in respect of the children of promise, and the elect that were among the people] *yea I rinsed thy blood off from thee*, [to wit, the blood that was found upon thee in thy nativity] *and annointed thee with oil*, [to wit, to make thee acceptable. Compare Esai. 2. 12. This signified the spiritual annointing with the oyl of regeneration, whereby a man is sanctified for a better life. See of this oil and annointing 2 Cor. 1. 21, 22. 1 Job. 2. 20, 27.]

10 *I clothed thee also with bordered work*, [Or bordered works [So below ver. 18. That is, I have abundantly furnished thee not only in body with all that was needful for thee, but have likewise so enriched and filled thee with spiritual goods and mercies, that thou excellest all other nations, Gen. 12. 2, 3.]

Num. 24. 5, 6, 7, 17, 18, 19. Deut. 4. 6, 7, 8. Psal. 132. 13, 14, 15, &c. and by my marriage art become a Queen. See Psal. 45. 11, 12, 13, 14, &c. See also below on ver. 13.] and I shod thee with badgers skins, [See of these Exod. 25. on ver. 5.] and girded thee about with fine linen, [See Gen. 41. on ver. 42.] and covered thee with silk.

11 *I adorned thee also with ornaments, and put bracelets upon thine hands, [See of those bracelets, Gen. 24. on ver. 22.] and a chain [See of this word also Genes. 4. 42.] on thy neck. [Heb. throat]*

12 *Likewise I put a frontlet [See Gen. 24. on ver. 22.] upon thy face, [or over thy nose, or upon thy forehead. See Gen. 24. on ver. 47.] and ear-rings [See the same word in the same signification, Gen. 35. 4.] on thine ears, and a crown of glory [or a crown of ornament; that is, a glorious or a beautiful crown. See Prov. 4. 9, and the Annotat.] upon thine head.*

13 *Thus wast thou adorned with gold and silver, and thy clothing was fine linen and silk and embroidered work: thou didst eat fine flour and honey and oil: [Understand under the sorts of sustenance here mentioned, all that is necessary for sustentation of life, and for recreation of the body] and thou wast exceeding beautiful, [Heb. very very beautiful: that is, very lovely and beautiful] and lookt upon by all nations with admiration] and wast prosperous, (so) that thou becamest a kingdom. [That is, so that thou hadst thine own Kings that governed thee, or thou hadst prosperity in the kingdom; to wit, for the most part under the reign of King David and Solomon. The royal dignity was promised to the Israelites, Gen. 17. 6. and 49. 10. By all these similitudes taken from corporal ornaments, necessities, beauty, and prosperity, is shadowed out the abundance of spiritual blessings whereby God had exalted the people of Israel above other nations, such as were the giving of the law, the revelation of heavenly doctrine, the gift of prophecy, the priesthood, the pure worship of God, the miracles, the hope of the life to come, &c.]*

14 *Moreover a name of thee went forth among the heathen because of thy beauty: [See the promise hereof, Gen. 12. 2. Deut. 4. 6, 7, 8. The accomplishment, Numb. 23. 8, 21, &c. Jos. 2. 9. 1 Sam. 3. 7. 1 Kings 10. &c. 24, &c. 2 Chron. 32. 23.] for the same was perfect through my glory which I had put upon thee, [See above on ver. 10, and 13.] saith the Lord LORD.*

15 *But thou didst trust in thy beauty, [As if thou shouldst keep it for ever, though thou shouldst deal never so ill with me] and playedst the harlot [that is, didst commit idolatry, partly in thy idol-worship, and partly in your covenants with idolatrous nations. See of spiritual whoredome committed by idolatry, Levit. 17. on ver. 7. and 20. on ver. 5. and of unlawful confederacies forbidden by God, Exod. 23. 32. and 34. 12. Deut. 7. 2. and made by the Jews, 2 Chron. 19. 2. and 20. 25. &c.] because of thy name: [that is, because thou hast the name of being very beautiful, and in that respect thou hast a desire to prostitute thy self for the satisfying of thy whorish condition] yea hast poured out thy fornications on every one that passed by; for him it was. [It, to wit, thy beauty. Compare Isa. 57. 5. Jerem. 2. 20, 23, 36. and 3. 6.]*

16 *And of thy garments thou didst take and madest to thy self speckled high places, [Meaning altars set up in high places unto idols, and hung with faire or broad speckled garments, that being spied afar off they might allure the passengers to idolatry. These are here compared to the beds of harlots that are beautifully and costly trimmed to entice lovers thither, Prov. 7. 16. for which cause also these idolatrous places are called the beds of idolaters, Isa.*

57. 7.] and playedst the harlot thereupon: (such a thing) hath not come, neither shall (it) come to pass. [the meaning is, that the Jews committed such a gross offence by their idolatry, that they never had the like, nor ever should have]

17 *Moreover thou hast taken the vessels of thy ornament [The Hebrew word is generally taken for all manner of vessels, furniture, or household-stuff made of gold, silver, &c. Compare Levit. 15. on ver. 4.] (made) of my gold and of my silver which I had given thee, [that is, which I have given thee for necessary use, and moderate ornament. Compare Hos. 2. 8. and madest [to wit, of that gold and silver] to thy self images of a man [it seemeth that here the images of a man are named, and not the images of a woman, either because Jerusalem is here brought in under the person of an harlot, that keepeth company with every man: or because they had some images in the shape and form of a man, portrayed most unchastely, and formidably] and thou didst commit whoredome with them, [to wit, by offering sacrifices unto them, calling upon them, and giving all religious honour and worship unto them.]*

18 *And thou tookest thy embroidered garments, and coveredst them: [To wit, thy images, and that for to adorn them also with costly ornaments: which is likewise idolatry] and thou hast set mine oil [which I gave thee for other uses, and amongst the rest for my service. See Gen. 28. on ver. 18. Exod. 27. 20, 21. and 30. 7. Levit. 2. 1, 2, and 8. on ver. 2. and Judg. 9. on ver. 9. and mine incense [of incense made of sundry spices for the service of God, see Exodus 30. 4, 35.] before their faces.*

19 *And my bread which I gave thee, fine flour, oil & honey (wherewith I fed thee,) the same hast thou set also before their faces, [to wit, the faces of the images] for a pleasant savour; [Compare Gen. 8. on ver. 21.] thus it was, saith the Lord LORD.*

20 *Moreover thou hast taken thy sons and thy daughters, whom thou hast born unto me, [To wit, which belonged to me by virtue of the covenant which I made with thee and thy seed. For though the people of the Jews had forsaken God, and deserved to be forsaken of God; yet in regard this was not yet done, they begat children, whom he by reason of circumcision also yet vouchsafed to own for his, not desiring to punish the children for the offence of the parents. So below chap. 23. 37.] and hast offered them unto them [to wit, unto the idols and images] to be consumed: [that is, that they might devour them by the fire] is it a small thing of thy whoredoms, [to wit, in thine eyes, or in thy judgement, that thou dost commit such abominations as are mentioned in the former and following words, proceeding from thy whoredome?]*

21 *That thou hast slain [The Hebrew word signifieth properly to throat, or to cut the throat, Levit. 1. on ver. 5. but here its taken simply for killing or slaying by causing to pass through the fire. See Levit. 18. on ver. 21. 2 Kings 23. on ver. 10. 2 Chron. 28. on ver. 3. and below chap. 23. 37.] my children, and hast delivered them when thou didst cause them to pass through (the fire) for them? [that is, to the honour of the idols]*

22 *Also in all thine abominations and thine whoredoms thou hast not remembered the daies of thy youth, [See above on ver. 4.] when thou wast naked [See above on ver. 7.] and bare, when thou wast trampled on in thy blood. [See above on ver. 6.]*

23 *It came also to pass after all thy wickedness (wo, wo unto thee, saith the Lord LORD)*

24 *That thou hast built unto thee a gallery [That is, an*

an elevated place to commit thine idolatry upon it. Compare *Levit. 26.* on *ver. 30.* also *Isa. 57. 7.* &c. *Jer. 3. 6.* and hast made thee an high place in every street. 25 Thou hast built thine high place at every head of the way, [Or in every head-way, or in the front of every way; that is, in all the crosse-waies and tops of the streets. So below *chap. 21. 21.* Compare *Prov. 8.* on *ver. 2.* and the Annotat. where the cross-way is called an house of paths] and hast made thy beauty abominable, and hast straddled with thy legs [Heb. fell before every one that passed by [that is, thou hast given given thy self up to all manner of the vilest and most shameless idolatry that is, of what nations soever thou mightest have borrowed it. The Hebrew word is used both of the mouth and of the legs: of the mouth, for opening it wide, to speak immodestly and impudently, *Prov. 13. 3.* of the legs, for opening them wide to uncleanness, as here] and thou hast multiplied thy whoredoms.

26 Thou hast also committed fornication with the children of Egypt [That is, the Egyptians. So children of Assur for the Assyrians, below *ver. 21.* children of Babel, below *chap. 23. 18.*] thy neighbours, [to wit, by making unlawfull covenants with them. Compare *Isa. 30. 2.* and *31.* contrary to the command of God, *Deut. 17. 16.* So is the word committing fornication, or playing the whore also taken below *v. 28.*] which are great of flesh, [that is, are strong and mighty even in uncleanness. Compare below *chap. 23. 20.*] and thou hast multiplied thy whoredomes to provoke me to anger.

27 Behold therefore I stretched out mine hand over thee, [To wit, to punish thee, as followeth. See above *chap. 14.* on *ver. 9.*] and diminished thine appointed portion: [to wit, of meat and drink, and ordinary sustenance. See *Job. 23.* on *ver. 12.*] and delivered thee unto the lust of them that hate thee, [see the exposition of this phrase, *Psal. 27.* on *ver. 12.*] the daughters of the Philistines which were ashamed because of thy lewd way. [Heb. thy way of lewdness]

28 Moreover thou hast played the whore with the children of Assur, [See above on *vers. 26.* See also *2 Kings 16. 7.* and *2 Chron. 28. 16.*] because thou wast unsatiable: [to wit, of playing the whore] yea when thou hadst played the harlot with them, thou wast also not satisfied.

29 But thou hast multiplied thy fornication in the land of Canaan unto Chaldea: [Some understand this thus; that the Jews not onely followed the idolatry of the Canaanites, but also of the Chaldeans: and this might have been done by those that were carried away captive to Babel with Jechonia] and therewith also thou wast not satisfied.

30 How weak [Or faint, feeble, weary] is thine heart [to wit, being wearied and over-laboured by that unsatiable whorish lust] [saith the Lord LORD] when thou doest all these things, (being) the work of an imperious whorish woman? [that is, which is not onely an whore, but is so excessive wanton, and wilful in whoredome, that she is the mistress over all]

31 When thou buildest thine arch [See above on *ver. 24.*] at the head of every way, [see above on *ver. 25.*] and makest thine high place in every street, and hast not been as an harlot, [scorning an harlots reward] [Seeing thou desirest no reward, but givest it. See *ver. 33, 34.*]

32 O that adulterous woman! [To wit, that entiseth other men to her without desiring any reward] she receiveth strangers [to wit, lovers & fornicators, that is, strange and false Gods, *Psal. 44. 21.* *Jerem. 2. 25.* and *3. 13.*] instead of her husband, [which is God himself, *Hof. 2. 19.* *2 Cor. 11. 2.*]

33 Men give a reward to all whores, [Heb. they give

&c. To wit, the whoremongers] but thou givest thy reward [to wit, as well in getting and obtaining of strange Gods, and the manner how to serve them, as for to make idolatrous covenants with the heathen] to all thy lovers, So in the sequel] and thou givest them gifts that they may go in unto thee, [See of this phrase, *Gen. 6.* on *ver. 4.*] from round about [that is, from all cities and countries] for thy whoredomes, [that is, for to commit whoredome with thee]

34 So the contrary [Heb. turning about] happeneth thee in thy whoredomes from women, [to wit, that are unchast and make their bodies common: for they desire to receive a whores reward, & not to give a reward] [seeing men run not after thee, to commit whoredom: [Heb. and about behind thee whoredom is not committed; that is, seeing none pursueth thee, or enquireth after thee to commit whoredome with thee] for giving the harlots reward, and the harlots reward being not given to thee, therefore thou art become contrary.]

35 Therefore O harlot hear the word of the LORD;

36 Thus saith the Lord LORD, because thy venom is poured out, [The Hebrew word rendred here *venome*, signifieth properly copper, copper rust, copper green, spanish green, which is venomous, and is here by way of similitude taken for that contagiousness which an harlot by frequent uncleanness getteth in her body. Whereby is intimated how filthy and odious idolatry is in the sight of God. According to the opinion of others, the word pointeth at the unsatiable lust of whores. See of the Hebrew word also below *chap. 24. 11.* Others render this word *filthiness*, *deformity*, *shamefulness* or *baseness*] and thy shame is discovered through thy whoredoms with thy suiters, and with all the dung-gods of thine abominations; [here is related a twofold spiritual whoredom: the first committed with strange nations by unlawful covenants, such as were the Assyrians, Egyptians, and Babylonians: The other with idols, by false worship or religion. Idols are called *abominations*, because in their idolatrous service many abominations are committed] and according to the blood of thy children, which thou didst give unto them. [Heb. the bloods, &c. That is, slaughters, murders. See *Gen. 4.* on *ver. 10.* whereby thou hast cruelly murdered thy children in honour of thine idols. See above *ver. 20, 21.* Others, by, or about the blood of thy children, &c. that is, when thou didst murder thy children]

37 Therefore, behold I will gather all thy lovers [Of whom the army of the Babylonians consisted] with whom hast thou been mingled, [to wit, in the spiritual idolatry, both of wicked covenants and of false worships. Others, hast taken, or committed pleasure, or delight; or hast been voluptuous; or hast had the sweet] and all them that thou hast loved, with all them that thou hast hated: and I will gather them from round about against thee; and I will discover thy nakedness [or thy shame] before them, that they shall see all thy nakedness. [this signifieth the vilest and basest infamy and reproch that may be done to any one before men. Compare *2 Sam. 10. 4.* *Isa. 10. 4.* and *47. 3.* *Jerem. 13.* on *ver. 22, 26.* *Nahum 3. 5.*]

38 Besides, I will judge thee according to the judgments of adulteresses [See of these laws or judgments *Levit. 20. 10.* and *Deut. 22. 22.*] and of blood-shedders: [See *Gen. 9. 6.* *Exod. 21. 12.* *Matth. 26. 52.* *Revel. 13. 10.*] and I will deliver thee to the blood of wrath and jealousy, [that is, to death that shall proceed from my wrath and jealousy. See of Gods jealousy above *chap. 5.* on *v. 13.*]

39 And I will deliver thee into their hand, and they shall break down thine arch, and throw down thine high places

places, and strip thee of thy clothes, and take thy beautiful jewels, [Heb. vessels, or furnitures of thy beauty, or of thy glory] and leave thee naked and bare.

40 Moreover, they shall cause a congregation to come up against thee; and shall stone thee with stones, and thrust thee through with their sword.

41 They shall also burn thine houses with fire, [This punishment is peradventure here also mentioned in respect of the sin of adultery which by some ancient laws was so punished. Compare Gen. 38. 24. Levit. 21. 9. Jerem. 29. 22, 23. below chap. 23. 45, 47. See this burning accomplished, 2 Kings 25. and 2 Chron. 36. and Jerem. 52.] and execute judgements against thee before the eyes of many women, [that is, nations. Thus the nation of the Jews in this whole transaction is set forth under the name of an adulterous woman. So likewise in Scripture by daughters are meant nations. See above on ver. 27. now here mention is made of the nations round about, unto whom the Jews in their ruine became a publick example of Gods vengeance, yea a scorn and a derision unto many. See Psal. 137. 7. Lament. 1. 8, 21. and 2. 15, 16. below chap. 25. 3, &c. and 26. 2, &c.] and I will cause thee to cease from being an harlot, and thou shalt give no harlots reward any more.

42 So will I cause my fury to rest upon them, [See above cha. 5. on ver. 13.] and my jealousy shall depart from thee: [to wit, after that I shall have executed all my fearful judgements against thee, so that I shall be satisfied therewith without being any more angry at thy lewdness, as followeth. God speaketh of himself after the manner of men] and I will be quiet, and (will) be no more angry.

43 Because thou hast not remembered the days of thy youth, [That is, thy former misery, and my mercy therein towards thee. See above vers. 4. &c.] and hast been a commotion unto me [that is, an anger or vexation. Thus this word is taken for angry commotion, Gen. 45. 24. Prov. 29. 9. See the Annotat.] by all these (things): Behold therefore, I will also render thy way upon thine head, [See above chap. 9. on ver. 10. and chap. 11. 21.] saith the Lord LORD, and thou shalt not commit that lewd act [meaning the forgetfulness of her youth, whereof mention is made in the beginning of this verse. Others understand the murdering of her children, whereof see above verse 20, 21. Some take the Hebrew word in a good sense, and render these words thus: and thou hast not made, or had one thought; that is, not once thought on all thy abominations] above all thine abominations. [that is, abominable idolatries]

44 Behold, every one that useth proverb, shall use a proverb concerning thee, [See of the word proverb above chap. 12. on ver. 22.] saying, as is the mother (so) is her daughter, [that is, the daughter very often followeth the mothers nature and qualities]

45 Thou art thy mothers daughter, [That is, thou art of thy mothers nature, and art like unto her in qualities and actions] that loathes her husband and her children, [that is, God, when she forsook by idolatry; and her own sons and daughters, whom she murdered to the honour of idols] and thou art the sister of thy sisters, [called Samaria and Sodom in the next verse. Heb. sister, that is, each of thy sisters. So in the sequel] which loathed their husbands and their children: thy mother was an Hittite, and thy father an Amorite. [See above on ver. 3.]

46 Now thy great sister is Samaria, [Samaria, whereby the ten tribes are to be understood, is called Jerusalems great sister, because her kingdome was greater then the kingdome of Juda: so Sodom in the following words is called her little sister, because

her kingdome was less] she and her daughters, [the word daughters indeed oftentimes signifieth the dependent places of the greatest cities, (see 2 Kings 19 on ver. 21.) but here it may be understood of the inhabitants of these cities and counties] which dwelleth at thy left hand: [that is, northward of thee: for those that were at Jerusalem with their faces towards the east, had Samaria on their left hand, that is by-north, and Sodom on their right hand, that is by-south] but thy sister that is less than thee, which dwelleth toward thy right hand, is Sodom and her daughters.

47 Yet hast thou not walked in their waies, nor done after their abominations: [That is, their sins are not comparable to yours which are far greater, and more abominable then theirs] it was a mean thing, to wit, to sin no other waies then as those of Samaria and Sodom had sinned] a grief: [to wit, that thou shouldst do no more then they had done] but thou hast corrupted it more, [that is, made it worse, and lived more wickedly: so is the word corrupting or making corrupt taken, Deut. 31. 29. Judg. 2. 19. Otherwise the Scripture calleth this corrupting ones way, Genes. 6. 12. corrupting ones doings, or works, Zephani. 3. 7.] then they in all thy waies. [that is, works]

48 (As true as) I live, saith the Lord LORD, if Sodom thy sister she with her daughters hath done like as thou hast done and thy daughters! [an abrupt speech, usual in oaths]

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, [Understand hereby all sins that are wont to proceed from the wicked in the abundance of all their earthly enjoyments. So in the words following still quietness, for the evil that proceedeth thence] and still quietness [or quiet stillness. Others, abundantly idleness] had she and her daughters; but she strengthened not the band of the poor and needy.

50 And they lifted up themselves and committed abomination [See hereof Gen. 13. 13. and 18. 20. and 19. 5.] before my face: [See Gen. 6. on ver. 11.] therefore I took them away, [See Gen. 19. 24.] after that I had seen it, [to wit, how abominably they lived. Compare Genes. 18. 21. and the Annotat. Its spoken of God after the manner of men]

51 Neither hath Samaria sinned the half of thy sins: [To wit, by reason of thy unthankfulness whereby thou hast contemptibly rejected my bounty and loving kindness which I bestowed upon thee in a far greater measure then I did upon Samaria: and by reason of thy carelessness whereby thou hast slighted the judgements which I sent upon Samaria for thine example and warning] and thou hast multiplied thine abominations more then they, and hast justified thy sisters by all thine abominations which thou hast done. [that is, declared them to be more honest then thy self, because they have not sinned so abominably as thou hast done. Compare Jerem. 13. 11.]

52 Thou (then) also bear thy shame, thou that hast judged for thy sisters, [That is, hast justified them, and hast pronounced them to be more honest then thy self, as in the former verse. Heb. sister. See above on ver. 45. Others, that hast condemned thy sister, to wit, Samaria, declaring that she was justly punished and forsaken by God for her back-sliding. Others, thou that hast judged thy sisters, bear also thy shame for thy sins, &c.] by thy sins which thou hast made more abominable then they; they are more righteous then thou: be thou then confounded also, and bear thy shame, because thou hast justified thy sisters. [Heb. sister. See above on ver. 45.]

53 *When I shall bring again their captives*, [Heb. captivity. So in the sequel. See Num. 31. on v. 12.] (*namely*) *the captives of Sodom, and her daughters, and the captives of Samaria, and her daughters*; [the word captivity is used for all manner of plagues and judgements that come upon man. See Job 42. 10. and the Annotat.] *then (will I bring again) the captives of thy captivities in the midst of them*: [Then, that is never; for Sodom and Samaria were utterly destroyed without any hope of being restored to their former estate. So in 55. verse following. Understand this with exception of those whom God of grace had chosen to be an holy seed and remnant of his Church, of whom see below ver. 60.]

54 *That thou maist bear thy shame, and maist be comforted for all that thou hast done, when thou shalt comfort them*. [to wit, Sodom and Samaria; that is, ease them in their plagues which they have received, when they shall consider that like sins are rewarded with like plagues. Compare above chap. 14. on v. 22.]

55 *When thy sisters Sodom and her daughters shall return to their former estate, as also Samaria and her daughters shall return to their former estate, (then) thou and thy daughters shall also return to your former estate.*

56 *Yea thy sister Sodom was not heard in thy mouth*, [Heb. was not an hearing, or report in thy mouth. That is, thou hast scarcely made any mention of the fearful example of my vengeance which I have poured out upon the Sodomites, to the end that thou by avoiding the like sins mightest escape the like plagues] *in the day of thy great pride*, [Heb. thy prides; that is, when thou wast exceeding proud; to wit, when thou in thy great pride and stoutness didst despise all the admonitions of my Prophets, and wentest on in thine abominations. Others, thy glories or excellencies. That is, when thou wast in thy greatest prosperity, pleasure, and dignity. The Hebrew word is in a bad sense taken for pride, or haughtiness, Levit. 26. 19. Job 35. 12. above chap. 7. 2. in a good sense for glory, excellency, dignity. Exodus 15. 7. Job 40. 5. Psalm 47. 5.]

57 *Before thy wickedness was discovered*, [To wit, by my judgements that I sent upon thee. Otherwise the sins of Gods people have been alwaies discovered by the preachings and admonitions of the Prophets] *when the time of the reproch of the daughters of Syria*, [whereby thou wast reproched by the Syrians, when they over-run and plundered thy country, 2 Kings 16. 5, 6. 2 Chron. 28. 5, 6.] *and of all those that were round about it*, [to wit, the land of Syria] *the daughters of the Philistines*, [that is, the Philistines. See 2 Chron. 28. 18.] *which despised thee* [Understand the contempt or despising which immediately before was called reproch. Others spoiled and plundered. For the Hebrew word (according to the opinion of many) signifieth not onely despising, but also spoiling or robbing] *from round about*. [that is, on every side.]

58 *Thou hast born thy lewd acts*, [Heb. lewd act, lewdness; that is, the punishments thereof, whereby thy wickedness hath begun to be discovered] *and thine abominations*, saith the LORD.

59 *For thus saith the Lord LORD; I will also do unto thee according as thou hast done, which hast despised the oath*, [to wit, whereby thou hast sworn and cursed thy self if ever thou shouldst break the covenant that I made with thee, Deut. 27. 15, &c. Compare Nehem. 10. 29. and the Annotat.] *breaking the covenant*. [made on mount Sinai. The meaning of the words of this verse is, as thou hast broken the covenant, so have I now also liberty to do it]

60 *Nevertheless, I will remember my covenant* [See Gen. 8. on ver. 1.] *with thee in the days of thy youth*, [that is, which I made with thee in the time of Abraham, Isaac and Jacob. For with these and their posterity God had established a covenant of grace grounded on the merits of the Messiah that was to come, Gen. 17. 2.] *and I will establish with thee an everlasting covenant*. [to wit, depending on the former covenant of grace, and being a renewing thereof, and likewise standing open for all Gentiles that should believe in Christ]

61 *Then shalt thou* [Namely, O Jerusalem and Juda] *remember thy ways, and be ashamed, when thou shalt receive* [That is, take into the fellowship of the Church] *thy sisters that are greater than thee, with them that are smaller than thee*: [meaning those that of the Israelites, or ten tribes of the nations both great and small, should believe in the Messiah, and be converted to the true knowledge of God] *for I will give them unto thee for daughters*, [to wit, as born unto thee by preaching of the Gospel. See Gal. 4. 26.] *but not by thy covenant*. [To wit, the covenant of the law which I made with thee, as if thou hadst fully kept it; but by my covenant of grace, which also concerneth mine elect of the Gentiles]

62 *For I will establish* [Or confirm] *my covenant with thee*: [understand the covenant of grace; and compare Jerem. 31. 32.] *and thou shalt know that I am the LORD*:

63 *That thou maist remember it, and be ashamed, and not open thy mouth any more*, [Heb. maist not have opening of the mouth any more, that is, that thou maist have no more the boldness or cause to excuse thy self, or to favour thy sins. This phrase taken in a good sense is as much as to have the boldness and matter to utter or expresse something clearly and plainly. See below chap. 29. 21. Eph. 6. 19.] *because of thy shame, when I shall make atonement for thee* [that is, shall reconcile thee unto my self. So 2 Chron. 30. 18. Or shall be gracious unto thee, Deut. 21. 8. See the Annot.] *for all that thou hast done*, saith the Lord LORD.

C H A P. XVII.

Under the parable of an Eagle fetching a Cedar-branch from Libanon, and planting a new vine; as also another great Eagle to whom that vine bowed it self, God presenteth before his people the captive carrying away of King Jechonias and others by the King of Babel, the ordaining of Zedekias to be King in his stead, and Zedekias perjury, and revolt unto the King of Egypt, ver. 1, 2, 3, &c. for which God foretelleth that he should be forsaken of Egypt, and of his own people, and should be carried away captive to Babel, 15. Nevertheless, he promiseth another new Evangelical Cedar-branch for the salvation of his people, 22.

AND the word of the LORD came unto me, saying: *A child of man, put forth a riddle*, [See Judg. 14. on v. 12.] *and use a similitude* [or parable. That is, a relation which is throughout compared with another, to give it more clearness & strength and it may otherwise also be called an allegory. So below chap. 20. 49. and 24. 3. Math. 13. 3, 13; &c. Heb. parable a parable] *unto the house of Israel*: [or concerning the house of Israel]

3 *And say, Thus saith the Lord LORD: An Eagle that was great* [Meaning Nebuchadnezzar King of Babel, See below ver. 12.] *great of wings, long of wings, full of feathers* [having great power, a large extended Kingdom]

Kingdom, and abundance of all kind of riches] which had divers colours; [The Hebrew word signifieth properly that which is made with the needle, of divers colours, as brodered work, above chap. 16. 10, 13, &c. but here by way of comparison it is used to signifie fair, speckled and mixt-coloured feathers, as if so be they were embroidered] came upon Libanon, [meaning the land of Palestina which northward was bordered with mount Libanon. See 1 Kings 4. on ver. 33.] and took the uppermost branch of a Cedar. [By this is signified King Jojachin, otherwise also called Jechonias, 1 Chron. 3. ver. 16. who was by Nebuchadnezzar carried away captive to Babel, 2 Kings 24. 12, 2 Chron. 36. 13. the Cedar was a figure of the kingdome of the Jews. Compare Numb. 24. 6. Amos 2. 9.]

4 He pluckt off the top of his young branches, [These signifie the Princes, Lords, and Nobles, that with King Jojachin went into captivity to Babel, 2 Kings 24. 12.] and brought it into a land of traffique, [here is in the original the word *Chanaan* which properly signifieth merchant. See Job 40. 25. and the Annotat. Understand now hereby Babylon, where traffique or merchandising was much used by reason of the multitude of men that dwelt there, and that from all countries converied and traded there] he set it in a city of Merchants. [namely Babel. Others, of grocers, or dringsters, as 1. King. 10. 15. So might the city of Babel be called, because it was full of all manner of spices, drugs, and costly wares, serving not onely for necessity or delight, but also for delicacy and excess]

5 He [To wit, the forementioned Eagle, King Nebuchadnezzar] took also of the seed of the land, [that is, of those that were born in the land of Juda. Meaning Mattania the uncle of Jechonias, that is, his father Jojachins brother, called by Nebuchadnezzar Zedekia, 2 King. 24. 17.] and laid it in a seed-field, [That is, he made Zedekia King over Juda] he took, he set it by many waters, [that is, in a convenient place where it might grow well] with great prudence. [that is, on wise and well advised conditions. Others, (as) a willow-tree, that delighteth to grow by the waters]

6 And it, [To wit, that seed, King Zedekia] sprung forth and became a luxuriant wide-spreading vine, [the meaning is, that this King prospered and was happy in his Kingdome, as long as he continued faithful to the King of Babel] (but) low of stock, [to wit, as being under the power and command of the King of Babel, unto whom he was constrained to pay a yearly tribute. [Heb. low of stature, tallness, pitch. So below chap. 19. 11. and 31. 3, 5, 10.] looking with its branches toward him, [to wit, of whom it had its plantation, and under whose protection it lay hid] because the roots thereof were under him: so it became a vine which brought forth branches, and cast forth sprigs.

7 There was yet a great Eagle, [Namely, Pharaoh King of Egypt. See below ver. 15, and 17.] great of wings, and abounding in feathers: [compare above the Annotat. on ver. 3.] and behold this vine [that is, King Zedekia] did bend her roots towards him. [to wit, the Eagle, the King of Egypt. Understand by the vine-roots the Ambassadors whom King Zedekia sent secretly unto the King of Egypt to make a covenant with him, to the end that he might help him against the King of Babel, whose tributary and Vassal he was, and from whom he was now revolted. Compare below ver. 15. Jerem. 2. 18.] and cast forth her branches toward him, that he [meaning the same Eagle] might water it [to wit, the forementioned vine, King Zedekia] towards the beds of her plantation, [that is, to-

wards the entries and passages that lead to the place of her plantation. The Hebrew participle rendered here *towards*, is taken in like signification, Judg. 7. 3, 17. See the Annotat. This now looketh at the custome of Egypt, where when the River Nilus overflowed they made rivers, trenches, and furrows to let out the water throughout the whole land, and to spread it abroad into all places: So did likewise King Zedekia desire and request that the King of Egypt would send his forces and souldiers unto him, to help him against the King of Babel. Others, by the beds of her plantation; to wit, so as that his land being watered by the King of Egypt, he then thereby might grow up: (of her plantation) to wit, of the vines plantation; to wit, in the place where it was planted, to wit, in Judea]

8 It was planted [To wit, by King Nebuchadnezzar] in a good soil by many waters, to bring forth branches, and to bear fruit, that it might become a glorious vine.

9 Say, Thus saith the Lord LORD, Shall it [to wit, the vine that was planted by the first Eagle] prosper? shall he [to wit, the first Eagle, King Nebuchadnezzar] not pluck up the roots thereof, [to wit, of the Vine. Understand King Zedekia as above, with all his strength, and whole kingdome] and cut off the fruit that it grow dry? it shall wither in all the leaves of her spring, and that [so is the letter *Vau* taken for and that, Jer. 17. 10.] not by a great arm, nor by much people, to carry it away from the roots thereof. [that is, without the necessity of making use of a mighty army to do it: for the Lord himself will be against Zedekia for his wickedness and perjury]

10 Tea behold shall it being planted prosper? [This question implieth a strong negation] shall it not utterly wither [Heb. *withering wither*] when the East-wind toucheth it? [this question implieth a strong affirmation. Understand here by the East-wind, the King of Babel, that should destroy King Zedekia, all his strength, and the city of Jerusalem, as the fruits are destroyed by the East-wind, Gen. 41. 6.] on the beds of her spring [that is, wherein it buddeth or groweth: so above ver. 7. the beds of her plantation, that is, wherein it was planted] shall it wither. [on the beds &c. to wit, wherein it is planted, that it might be well watered and might grow well. Or it shall wither and perish together with the furrows, that is, with the land of Juda likewise, wherein it standeth: or the furrows, that is, the means whereby he will seek to get help from Egypt shall likewise perish]

11 Afterward the word of the LORD came unto me, saying:

12 Say now to that rebellious house; [Heb. that house of rebellion. Understand the tribe or kingdom of Juda. See above chap. 2. on ver. 5.] Know ye not what these things [to wit, which I have put forth unto you concerning two Eagles] are? [or mean, signifie, imply] say, behold, [here followeth the exposition of the propounded parable] the King of Babel is come (to) Jerusalem, and hath taken the King thereof, [namely Jojachin, 2 King. 24. 12. 2 Chron. 36. 10. See above above on ver. 3.] and the Princes thereof, [Which ver. 4. are compared to the uppermost tender branches of Libanon] and hath carried them to him to Babel. [Here followeth the exposition of the propounded parable]

13 Moreover, he hath taken of the royal seed, [Called above vers. 5. the seed of the land, namely, of Juda. Heb. seed of the kingdom. He meaneth Zedekia. See above on vers. 5.] and made a covenant with him, [See Jerem. 34. 18.] and hath brought him to an oath; [Or, made him to enter into an oath; to wit, whereby Zedekia

dekia cursed himself, if he did not keep his word, and did not continue loyal. Compare above chap. 16. on *vers.* 59. Some conceive that this phrase, *to cause one to enter into an oath*, hath respect to the ancient custome, whereby those that made a covenant with each other, slew beasts, divided them into pieces, and then passed between the divided pieces or parts. See *Genes.* 15. on *vers.* 17. *And he hath taken away* [to wit, for pledges or hostages] *the mighty of the land*, [to wit, which might have assisted King Zedekia both with counsel and action, for to strengthen the kingdom of Juda against the King of Babel, and cause it at length to fall off from him.]

14 *That the kingdom might be low, not lifting it self up, (and) that keeping his covenant* [To wit, the King of Babels covenant. Understand the promises of subjection and fealty, which Zedekia and the Lords of the land had made unto the King of Babel] *it might stand.*

15 *But he rebelled against him, sending his messengers into Egypt, that they might allow him horses and much people:* [See *Jerem.* 37. 5.] *shall he prosper? shall he escape that doth such things? yea shall he break the covenant,* [to wit, which he hath made with King Nebuchadnezzar] *and escape?*

16 *(As true as) I live, saith the Lord LORD, if he shall not die in the place of the King that made him King,* To wit, in the place where King Nebuchadnezzar dwelleth, that is, in Babel, as is here said in the end of the verse *whose oath he despised, and whose covenant he brake by him in the midst of Babel.* [That is, in the same place, or city, as was said even now, and consequently not in his own country. The meaning is, that he should certainly die there: though he should not see the land, because his eyes before that time should be blinded in Ribla, 2 *Ken.* 25, 6, 7. *Jerem.* 32. 5. and 34. 3, 5. and 52. 11.]

17 *Neither shall Pharaoh by his great army, and by a multitude of (warlike) assembly perform anything with him in war, [with him; that is, with Zedekia, to wit, to help him, by joyning his forces with Zedekias forces. Or, against him; that is, against King Nebuchadnezzar, to oppose him, and to drive him away from Jerusalem] when they shall cast up* [Heb. *pour out.* So 2 *Sam.* 20. 15. 2 *Kings* 19. 32.] *a mount, and when they shall build forts,* [which the King of Babel should do] *to cut off many souls.* [That is, many men]

18 *For he [Namely King Zedekia] hath despised the oath, [or curse] breaking the covenant; whereas, lo, he had given his hand:* [To wit, to the King of Babel, to assure him that he would strongly keep and maintain the covenant that he had made with him. See of such giving of the hand for assuring of that which a man saith or promisseth, 2 *Kings* 10. 15. 2 *Chron.* 30. 8. *Ezra* 10. 19.] *seeing he hath done all these things, he shall not escape.*

19 *Therefore thus saith the Lord LORD, (As true as) I live, if I render not mine oath* [God calleth the oath that Zedekia had made unto the King of Babel, *his own oath*, because it was made with calling upon his name: and in the like sense *his covenant*, which he had made with the same King. Understand under the word *oath*, the punishment of breaking the oath] *that he hath despised, and my covenant, that he hath broken, upon his head!* [That is, if I recompence it not with punishments. See 1 *Kings* 8. on *vers.* 32. So above chap. 9. 10. and 11. 21. and 16. 43. and below chap. 22. 31. an abrupt kind of oath.]

20 *And I will spread forth my net upon him,* [To wit, upon King Zedekia. See of this phrase above chap. 12. on *vers.* 13. and below chap. 32. 3.] *(so) that he shall be taken in my snare: and I will cause him*

to be brought to Babel, and will plead with him there [To wit, over and above the judgment which] caused to pass upon him at Ribla, 2 *Kings* 25. 6, 7. For after that he lay in prison in Babel till he died, *Jerem.* 52. 11. God is said to plead with man, or to enter into judgment with him, when by his punishments he convinceth him of his sins, and as it were disgraceth him, maketh him ashamed in a court of justice. So *Isa.* 66. 16. below chap. 20. 35. and 38. 22. See further hereof below chap. 20. on *v.* 35.] *(for) his transgression whereby he hath transgressed against me.*

21 *Moreover, all his fugitives* [See of these 2 *Kings* 25. 5. and *Jerem.* 52. 8.] *with all his bands* [That is, multitudes and companies of souldiers. See above chap. 12. on *vers.* 14.] *shall fall by the sword,* [that is, die or be slain in war; or, perish by weapons of war. See *Levit.* 26. on *vers.* 7.] *and they that remain shall be scattered into all winds:* [that is, into all corners of the world. See above chap. 5. on *v.* 10.] *and ye shall know that I the LORD have spoken it.*

22 *Thus saith the Lord LORD, I will also take* [To wit, a young sprig, or twig, which is here immediately called a tender branch] *of the uppermost branch* [that is, of the royal stock] *of the high Cedar,* [that is, of the kingdom of Juda. See above on *vers.* 3. Or thus: *of the high branch of the Cedar; or of the uppermost branch of the Cedar that was high* which I will set; [that is, will plant] *I will crop off from the uppermost* (part) *of his young twigs a tender one,* [Hereby is meant Zerubbabel, and his successors, but especially Christ, of whom they were types. Christ is called a branch or sprig, *Isa.* 11. 1. and 60. 21. *Zach.* 6. 12.] *upon an high and exalted mountain.* [Meaning the true Zion, that is, the true Jewish, and Christian Church, and congregation of Saints. See *Isa.* 2. 2. and 11. 9. and 20. 40. *Mic.* 4. 1.]

23 *Upon the mountain of the height of Israel* [That is, which shall be exceeding high. Understand this height as well of the high renowned and large diffusive famousness of the kingdom of Christ, as of the eminent height and dignity of the mercies and benefits of Christ that therein shall be obtained] *will I plant it, and it shall bring forth boughs, and bear* [Heb. *make*] *fruit,* [See of this fruit, *Psal.* 85. 10, &c. *Isa.* 11. 2, &c. *Dan.* 9. 24.] *and it shall become a glorious Cedar,* [understand not an outward or earthly glory, but an inward or heavenly glory: of which see *Psal.* 110. 1, &c. *Eph.* 1. 20, &c. *Philip.* 2. 9, 10, 11.] *that under it shall dwell all sort of all manner of wing;* [that is, not onely Israelites and Jews, but also Gentiles] *in the shadow of the branches thereof shall they dwell.*

24 *So all the trees of the field* [That is, men, who are so called because they ought to bring forth good fruits, *Psal.* 1. 3. *Isa.* 56. 3. *Matth.* 7. 17, 18, 19. Some understand properly Kings, that among other men are eminent in highness, *Dan.* 4. 17, 19.] *shall know that I the LORD have abased the high tree,* [this may corporally be understood of the Babylonians and then monarchy, which was destroyed by Cyrus; & spiritually of the Devil and his kingdom, which was destroyed by Christ] *have exalted the low tree,* [this may be also corporally understood of the Jews, when they returned out of the Babylonian captivity; and spiritually of all the elect, and believers, that were redeemed by Christ from the power of the devil] *(have) dried up the green tree, and have made the dry tree flourishing:* [The former is related in other words] *I the LORD have spoken it, and will do it.*

C H A P. XVIII.

God sharply reproveth the proverb of the hypocritical Jews concerning the sower grapes, whereby they accuse him of injustice and cruelty, vers. 1, 2, &c. shewing how he will deal with a righteous father, 5 with a wicked son of a righteous father, 10 with a righteous son of a wicked father, 14 with a wicked man that repenteth, 19 with a righteous man that falleth away, 24. He defendeth his justice, 25 exhorteth them to repentance, 30.

Moreover the word of the LORD came unto me, saying :

2 *What ail ye that ye use this proverb* [That is, what reason have ye to use this proverb? as if he should say, I have given you no cause for it. Of the word proverb see above chap. 12. on vers. 22.] *of the land of Israel*, [that is, concerning the inhabitants of the land of Israel. See Genes. 6. on vers. 11.] *saying, The fathers have eaten unripe grapes, and the childrens teeth* [that is, our teeth] *are set on edge* : [That is, the fathers have sinned, and the children must suffer for it. Thus the Jews accused God most impudently of injustice]

3 *(As true as) I live, saith the Lord LORD; if it shall happen to you any more to use this proverb in Israel!* [He denieth strongly, and with an oath, that they should not have occasion long to use this blasphemous proverb : for they should be suddenly assailed with such horrible plagues, that every one might judge, yet their own consciences might bear witness, that they were plagued for their own sins]

4 *Behold, all souls* [That is, men. See Genes. 12. on vers. 5.] *are mine* ; [that is, belong to me; to wit, because I am their creatour and preserver. Hence God concludeth, that he can wrong no man, because he hath done all of them good in creating them, and doth them still good in preserving them; but that he onely punisheth those that sin, and that not because he hateth his creature, but because he hateth sin, and is a just and righteous judge against him that committeth it, as followeth] *as the soul of the father, so also the soul of the son is mine: the soul that sinneth that same shall die.* [That is, shall bear the punishment of its sin; to wit, either in this life, or in the life to come]

5 *Now when a man is just, and doth judgement and justice* ; [That is, liveth according to the commandments of the first and second table, either in a public or private calling. See Genes. 18. on vers. 19.]

6 *Eateth not upon the mountains*, [To wit, of that which is offered unto idols, and consequently hath no fellowship with idolatry. For upon the mountains, as also in the groves, and under the green trees they had their altars whereon they offered sacrifices unto idols, 1 Kings 11. 7. Isa. 65. 7. Hos. 4. 13. whereof they then also did eat a part, and feasted with their friends, Deut. 32. 38. Judg. 9. 27. Psal. 106. 28. 1 Cor. 8. 1, 4, &c.] *neither lifteth up his eyes to the dung-gods of the house of Israel*, [To wit, to give them religious honour, because they commonly stand in high places. So below vers. 15. The contrary is, to lift up ones eyes unto God who is in heaven, Ps. 123. 1.] *neither defileth his neighbours wife*, [to wit, by adultery. See this phrase thus fully set down below chap. 23. 17.] *neither cometh near to the separated woman* : [to wit, to know her. See Genes. 20. on vers. 4. The separated woman that was to be severed or separated from the carnal copulation of her hus-

band, when she had her monethly courses, upon pain of death. See Levit. 15. 24. and 18. 19, 20. and 20. 18. and the Annotations]

7 *And oppresseth no man*, [See Exod. 22. 21. Levit. 19. 13. and 25. 14.] *restoreth to the debtor his pledge*, [See the law concerning this, Exod. 22. 26, 27. Deut. 24. 12.] *spoileth no spoil*, [that is, taketh not from any one that which is his, either by open robbery and violence, or under a pretence and colour of law. See the same phrase below vers. 12, 16, 18. and chap. 22. vers. 29.] *giveth his bread to the hungry, and covereth the naked with clothing.* [See Deut. 15. 7. Isa. 58. 7. Matth. 25. 35.]

8 *Growth not (forth) upon usury, neither taketh excess of gain*, [See of these words usury and extortion, Levit. 25. on vers. 36. Exod. 22. 25.] *withdraweth his hand from iniquity, exerciseth true judgement between the one and the other* ; [Heb. doth right, or judgement of truth between the man, towards the man. That is, judgeth and dealeth rightly between the one and the other : which must not onely be done by those that are in publick office and authority, but also by every private man in his private calling]

9 *Walketh in my statutes, and keepeth my judgements*, [Compare 1 Kings 11. 33. and the Annotat.] *to deal faithfully* : [Heb. to do truth, or faithfulness. See Prov. 12. on vers. 22.] *that righteous man shall surely live*, [Heb. living live; that is, be saved both in soul and body. So below vers. 17, 19, 21.] *saith the Lord LORD.*

10 *Now if hath begotten a son that is a breaker in*, [See Psal. 17. on vers. 4.] *that sheddeth blood, that doth unto his brother* [that is, neighbour. See 2 Chron. 11. on vers. 4.] *one of these things*. [Heb. of one of these things; to wit, that are forbidden. Others, that doth unto his brother (any other thing) but, &c. To wit, of these good deeds that are mentioned immediately before. Or, of the statutes and judgements of God, whereof mention is made in the former verse]

11 *And that doth not all those things* ; [To wit, that are commanded. Others, doth none of those things] *but also eateth upon the mountains*, [See above on vers. 6.] *and defileth his neighbours wife.*

12 *Oppresseth the miserable and needy, spoileth much spoil*, [Heb. spoileth spoils; that is, doth much violence, to take away much from his neighbour. Compare above vers. 7. and below vers. 18.] *restoreth not the pledge, and lifteth up his eyes to the dung-gods*, [See above on vers. 6.] *committeth abomination*, [By abomination is very often in Scripture meant idolatry. See above chap. 8. 6. and the Annotat. for which cause also idols are called abominations, 2 Kings 23. 13. and idols of abominations, above chap. 16. 63.]

13 *Giveth (forth) upon usury, and taketh extortion* : *should he live? he shall not live: he hath done all those abominations; he shall surely be put to death* : [Heb. he shall dying be put to death, or, be put to death with death; to wit, either here in body by means of men, or hereafter in Gods judgement both in body and soul] *his blood* [Heb. bloods] *shall be upon him.* [That is, he himself is the cause of his own death. See Levit. 20. on vers. 9.]

14 *Now lo, if he hath begotten a son, that seeth all his fathers sins which he doth; and looketh to it that he do not such like* ;

15 *Eateth not upon the mountains*, [See above on v. 6.] *neither lifteth up his eyes to the dung-gods of the house of Israel, defileth not his neighbours wife* :

16 *And oppresseth no man, keepeth not the pledge*, [Heb. pledgeth no pledge. To pawn or pledge signifieth here not to take pawn, but to keep the pawn, and not to restore it, as may be gathered above from the comparing

comparing the seventh verse, where it is said, *restoreth unto the debtor his pledge* and *spoileth no spoil*, giveth his bread to the hungry, & covereth the naked with clothing,

17 *Withholdeth his hand from the afflicted*, [Understand the hand that doth violence and wrong. That is, that withdraweth his hand from doing violence and wrong to the poor, which above *vers.* 8. is called, *to withdraw ones hand from iniquity*, or wrong] *taketh no usury nor extortion*, doth my judgements, (and) *walketh in my statutes*: he shall not die for the iniquity of his father, he shall surely live. [Heb. *shall living live*]

18 *His father, because he oppressed with oppression*, [That is, cruelly oppressed; to wit, with violence or deceit. See *Prov.* 14. on *vers.* 31.] *robbed* (his) *brothers* [that is, his neighbours; above *vers.* 10.] *goods*, [Heb. (his) *brothers spoil*] & *did that which was not good in the midst of his nations*, to, he shall die in his iniquity.

19 *But ye say: why? doth not the son bear the iniquity of the father?* [Ye, Namely the Jews, that use the afore-mentioned proverb, above *vers.* 2, accusing God falsely, that he punisheth the children for their fathers offences: Ye, I say, answer me thus, why? &c. Thus the Prophet here preventeth that which the wicked Jews answered upon his former doctrine. *Why? &c.* These are the words of the Jews, as if they had said; why doest thou say that, to wit, that the son doth not bear the iniquity of his father, seeing the contrary appeareth in us, who are punished with war for our fathers sake? Iniquity is here taken for the punishment of iniquity. So in the sequel. See *Levit.* 5. on *vers.* 1. Heb. *doth not the son bear in*, or, *of the iniquity*, &c. and so in the sequel] *indeed the son (that) hath done judgement and righteousness, (and) hath kept all my statutes, and done them, (he) shall surely live*. [This is a further reply which God giveth by his Prophet unto the Jews, shewing that the godly man is not punished for the wicked mans sake, but that the wicked beareth his own punishment, as followeth in the next verse]

20 *The soul that sinneth the same shall die*: [See above on *vers.* 4.] *the son shall not bear the iniquity of the father*, [Understand this of such a son as doth not follow the iniquity of his father, otherwise the threatenings which we read *Ex.* 20. 5. & *Deut.* 5. 15. remain firm and steadfast] *whether shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him*, [That is, the gracious recompence of righteousness and of good works shall betide him. Concerning the word *righteousness* compare *Genes.* 30. 33. and the Annotat. likewise see *Psal.* 24. 5. and 85. 14. and 112. 9. *Isa.* 58. 8.] *and the wickedness of the wicked shall be upon him*. [That is, the just punishment which the wicked deserveth shall come upon him. See above *vers.* 19. on the word *iniquity*]

21 *But when the wicked turneth from all his sins that he hath committed, and keepeth all my statutes, and doth judgement and justice*: [See above on *vers.* 5.] *he shall surely live*, [Heb. *living live*] he shall not die.

22 *All his transgressions that he hath committed shall not be remembered* [That is, none of his transgressions shall be remembered. See of this phrase 1 *Kim.* 11. on *vers.* 34.] *unto him*: [or, *against him*. See *Psal.* 79. on *vers.* 8. The meaning is, that his transgressions shall not move the Lord to punish him. It is spoken of God after the manner of men. So *Isa.* 64. 9. *Jerem.* 14. 10. *Heb.* 10. 17. compare above *chap.* 3. on *vers.* 20.] *in his righteousness that he hath done he shall live*. [Not that his righteousness deserveth this by its own worth or value, but because God of his free grace for his Sons sake is pleased so to reward it, *Rom.* 4. 4.]

23 *Should I have any delight at all* [Heb. *delighting delight*] *in the death of the wicked?* [saith the Lord]

LORD: [This question implieth a strong negation] The meaning is this, that he no waies delighteth, nor is moved by any delight, to slay the wicked: for though he hath decreed to punish the impenitent, yet his end properly is not the destruction of his creature, but the revelation or manifestation of his justice, *Rom.* 9. 17. Secondly, here the speech is properly of the death of the wicked that repenteth, and not of those that never repent, as the precedent and subsequent words do shew: as if God should say; You think that I take such delight in killing and destroying; as I even will not spare the wicked that repenteth, nor accept of his repentance: but that is blasphemy, and is far from me *Is it not*. [To wit, that I have pleasure and delight in this?] *when he returneth from his waies*, [to wit, wicked waies, that is, wicked life, which is called a *wicked way*, 1 *Kings* 13. 33. 2 *Kings* 17. 13. *Jona.* 3. 10, &c.] *that he may live*? [That is, may escape my judgements, and be saved?] This question implieth a strong affirmation, that the repentance and conversion of the wicked is so pleasing unto God, as that he that is converted shall surely live, and that he hath no desire or delight at all to slay the wicked person that is converted. Compare below *vers.* 32. and *chap.* 33. 11. Others, (do I not delight therein, that he should return, &c. *Ezek.* 33. 11. the Hebrew words are placed somewhat otherwise then here]

24 *But when the righteous man turneth away from his righteousness, [See above *chap.* 3. on *vers.* 20.] and committeth iniquity, doing according to all the abominations that the wicked man doth, should he live? all his righteousness that he hath done shall not be remembered*: [That is, shall not move God to reward them, and to free him from punishment. See above *chap.* 3. on *vers.* 20. Compare *Acts* 10. 4.] *in his transgression whereby he hath transgressed, and in his sin that he hath sinned, in them shall he die*.

25 *Yet ye* [Namely, ye rebellious Jews] *say*, *The way of the Lord* [that is, the manner of acting, or the course that God taketh in governing of man. See of the word *way* so used, *Deut.* 32. on *vers.* 4. and *Psal.* 25. on *vers.* 10. also compare *Prov.* 6. on *vers.* 6.] *is not right*: [That is, not fitted and squared to the rule of justice. Others, *not made straight*, or, *even*, or *weighed right*. Implying that God kept no equality between the punishments and the sins; and that he punished one man more grievously then he did another, and that he pardoned one mans sins, and did not pardon another mans sins, &c. These were horrible blasphemies] *hear now, O house of Israel, is not my way right? are not your waies wrong?* [That is, not as they ought to be, nor rightly weighed in the ballance of justice.]

26 *When the righteous man turneth away from his righteousness, and committeth iniquity, and doeth in them*: [To wit, his wicked waies, whereof mention is made in the former verse] *he shall die in his iniquity that he hath done*.

27 *But when the wicked man turneth away from his wickedness that he hath committed, and doth judgement and justice, he shall save his soul alive*. [That is, he shall save himself alive: to wit, by faithfully persevering in the way that leadeth unto life. For it is the will of God, that those to whom he for Christs sake graciously promiseth the crown of righteousness, should come to it by the way of righteousness, *Ephes.* 1. 4. and 2. 10. *Tit.* 2. 11, 12, 13, 14.]

28 *Because he taketh heed*, [That is, is careful that he do not continue in his sins, which he is sensible of and confesseth. See the like signification of the word *heeding*, or *considering*, 1 *Kings* 12. 16. and

above in this chapter ver. 14.] and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet with the house of Israel, The way of the Lord is no right, equal; [See above on v. 25.] should not my ways, O house of Israel, be right? are not your ways wrong?

30 Therefore I will judge you, O house of Israel, every one according to his ways, [Of the word ways, see Genes. 6. on ver. 12.] saith the Lord LORD: return, and repent of all your transgressions, so iniquity shall not be a stumbling-block unto you. [That is, an occasion of your ruine and destruction. Compare above chap. 7. 19. and the Annotat.]

31 Cast away from you all your transgressions, whereby ye have transgressed; [This commandement, and that which followeth, shew what we are bound to do, and not what we of our selves are able to do, but ought to pray that we may be able to do it by his grace that commandeth it: Psal. 51. 12. Jerem. 31. 18. Job. 15. 5.] and make you a new heart and a new spirit; [Compare Ephes. 4. 23. Jerem. 32. 39. above chap. 11. 19. below chap. 36. 26.] for why should ye die, O house of Israel?

32 For I have no delight in the death of him that dieth, [That is, I have no delight that any man should die and perish in his impenitency, but that he being converted should live. Compare above ver. 23.] saith the Lord LORD: therefore turn your selves, and live, [This commandement containeth in it self a strong promise, that they shall surely live that do so sincerely and from the heart turn unto God. See Psal. 37. on vers. 3. and Prov. 3. on vers. 25.]

C H A P. XIX.

A propheticall lamentation for the wicked administration and the miserable end of Joahaz and Zedekiah, Kings of Juda; as also for the ruine of all the land of Juda, under the parable of a lioness, lions whelps, and young lions: also of a vine with the rods thereof, &c.

Moreover, take thou up a lamentation for the Princes of Israel, [These are Gods words to the Prophet Ezekiel. Understand here by the Princes of Israel, the Kings of Juda, whom the King of Babel had brought under his yoke]

2 And say, What was thy mother? [Meaning the house, tribe, or kingdom of Juda, and especially Jerusalem, where the Kings of Juda had their court and their throne; and from which place they were descended] a lioness, [that is, to be compared to a lioness, to wit, not onely for royal power and dignity, which was in the tribe of Juda, but also for boldness, fierceness, and cruelty, which that tribe oftentimes shewed in governing] lying down among lions: [that is, dwelling in the midst of mighty kings, cruel nations or kingdoms. Compare Nahum. Others, how was thy mother a lioness lying down among lions! [she brought up her whelps] understand by these, the young sons of Kings, that in time were to come to the place of their fathers. Now here is spoken of the sons of King Josiah, that utterly degenerated from the virtue and piety of their father] in the midst of young lions. [To wit, which are indeed somewhat older and stronger then lions whelps, as may be gathered from the following verse]

3 Now she brought up one of her whelps: [Namely Joahaz, who became King in his fathers stead, 2 Kings 23. 30.] it became a young lion; the same learned to spoil the spoil, [Joahaz is here accused of

greediness after prey, and oppression committed against the neighbour-nations, to wit, the Egyptians; afterwards of tyranny, violence, and blood-shedding committed even against his own subjects. Compare below v. 6. he did eat up men. [Compare Deut. 7. on v. 26. and 31. on vers. 17. Psal. 14. on vers. 4. and 27. on vers. 2.]

4 The nations [[That is, the Egyptians, as appeareth in the end of this verse] heard this of him, he was taken in their pit: [they write, that lions are wont to be caught in secret pits, and also with nets] and they brought him with hooks [that is, with chains, that consist of many links, as of so many hooks] unto the land of Egypt. [See 2 Kings 23. 33, 34. Jerem. 22. 11, 12.]

5 Now she [To wit, the lioness, or mother of this young lion, whereof is spoken above vers. 2. [seeing that she had been in hope, (but) her expectation was lost, [To wit, of getting the captive lion Joahaz again] then she took another of her whelps, [to wit, Jojakim, the brother of Joahaz, given to the lioness by Pharaoh, and permitted by him to be in his brothers stead, as is implied in the following words] whom she made a young lion.

6 This walked continually among the lions, [Meaning Kings, or nations, whose cruelty, abominableness, and murderfulness he imitated. See above on vers. 2.] and learned to spoil the spoil, [Compare above vers. 3.] and did eat up men.

7 He knew their widows, [That is, had carnal copulation with the wives of those whom he had wrongfully murdered, and cruelly oppressed. See of the word knowing so taken, Genes. 4. on vers. 1. Others take the word *Almonoth*, which signifieth widows, below chap. 22. 25. for *Almonoth*, that is, palaces, 2 Chron. 36. 19. or, desolate palaces, as Isa. 13. 22. See there the Annotat. and that in this sense, that Jojakim also seized upon, and took the goods of men, yea of the great ones whom he had oppressed, for that very end and purpose viewing them, and taking notice of them] and he laid waste their cities: so that the land and the fulness thereof [that is, that which filleth, or that which is in it. So Psal. 24. 1. Isa. 6. 3. and below chap. 32. 15.] became astonished [or, waste, and solitary] at the voice of his roaring. [That is, at his tyrannical raging and oppression]

8 Then the nations set themselves against him round about from the countries; [See of these nations and countries, 2 Kings 24. 2.] and they spread out their net over him, [See above on vers. 4.] he was taken in their pit.

9 And they put him in closed ward with hooks, [See above on vers. 4.] that they might bring him to the King of Babel: they brought him into holds, [That is, to Babel, which was very strong, and had great holds, or forts, Jerem. 51. 25, 53. Indeed their intention was to bring him thither, but they could not perform it, because he died by the way, as Jeremia had foretold, Jerem. 22. 18, 19. and 36. 30.] that his voice should no more be heard upon the mountains of Israel.

10 Thy mother [See above on vers. 2.] was like a vine in thy stillness, [That is, as long as the kingdom was in peace and prosperity; or (as others) as long as thou didst remain obedient to the King of Babel. Others, in thy blood; that is, at thy birth and first coming forth into the world. Compare above chap. 16. 6. and the Annotat.] planted by the waters: she was fruitful, and full of branches, by reason of many waters.

11 And she [To wit, the vine] had strong rods for scepters of rulers, [or, branches, or, sticks of strength, &c. Understand by these, the Kings and Princes of the

the blood royal, of which the Kings of Juda were made] and the stock [Heb. stature, or, talents, as above chap. 17. 6.] of every (rod) waxed high [to wit, as long as the blessing of God was upon that vine] between the close branches: [Understand by these the multitude of other Lords, Princes, and great ones of the land] and she [to wit, every King, which are here called scepters of rulers] was seen [that is, famous and renowned] by her height, with the multitude of her branches, [Meaning the whole kingdom, and strength of the people of the Jews].

12 But she was plucked up by wrath [Meaning by the just wrath of God] (and) cast (down) to the ground, and the east-wind [This signifieth here the King of Babel with all his army, as above chap. 17. 10.] dried up her fruit: her strong rods [See on the former verse] are broken off, and are withered: the fire [to wit, of divine vengeance] hath consumed them.

13 And now she is plant'd in a wilderness: in a dry and thirsty land. [Meaning the land of Babylon, which though in it self it abounded with water, and was very fruitful, yet unto the captive Jews it was like a dry & barren wilderness, as the wilderness had been unto their fathers through which they travelled to the land of promise. Compare below chap. 20. 35.]

14 Moreover; a fire is gone out from the rod of her branches, [That is, from King Zedekia, who (as it followeth) by his rebelling against the King of Babel, brought a remarkable destruction upon himself, and upon all the people of the Jews, 2 Kings 24. 10. and 25. 1.] (which) hath consumed her fruit: so that (there) is no strong rod (to be) a scepter to rule: [See above on ver. 11.] this is a lamentation, and is become a lamentation.

CHAP. XX.

Some of the Eldest of the people came again unto the Prophet to ask counsel of God, v. 1. God telleth them by the Prophet that he will not be enquired of by them, but setteth before them his great forbearance, and the continual obstinate idolatries of their forefathers in Egypt, 5 in the wilderness, 13 and in Canaan, 28 yet he promiseth to gather his people again, and to restore them by the Gospel, 33 prophesying again under the name of the South-forest, of the destruction of Jerusalem, and Juda, 46. The Prophet complaineth of his being derided by his country-men, 49.

AND it came to passe in the seventh year [To wit, after the carrying away of Jojachin. Compare above chap. 1. on ver. 2. and 8. on ver. 1.] in the fifth (month,) [See of this month Num. 33. on v. 38.] on the tenth (day) of the same month, that there came men of the Eldest of Israel, [See above chap. 8. on ver. 1.] to enquire of the LORD: [to wit, what event the people of the Jews should have of all their troubles as well in Jerusalem and Judea, as there in the land of Babylon, and what they should do to escape the judgements wherewith they are threatned. How the Lord was enquired of, see above chap. 14. on ver. 3.] and they sat down before my face.

2 Then came the word of the LORD unto me, saying:

3 Child of man, speak unto the Eldest of Israel, and say unto them, Thus saith the Lord LORD, Do ye come to enquire of me? (as true as) I live, if I be enquired of by you, saith the Lord LORD! [that is, I will not be enquired of by you. See of this kind of oath Numb. 14. on ver. 23.]

4 Shouldst thou give them judgement, [Heb. judge

them. That is, here intercede for them, excuse, maintain, answer, defend them. So below chap. 22. 1. and 23. 36. Compare Gen. 18. the Annotat. on ver. 14. upon the word judging. Others, wilt not thou judge them &c. that is, judging punish them, as followeth] shouldst thou give them judgement, O child of man. [he doubleth the speech, to give it the greater power: and implieth that he no waies ought to intercede for them, or to defend them. Compare Numb. 17. 12. Judg. 5. 12, 17.] acquaint them with the abominations of their fathers, [to wit, those which they had common with their fathers: that they may perceive how deeply they are rooted in their wickedness: and how long I have born with them in it]

5 And say unto them, Thus saith the Lord LORD, In the day when I chose Israel, [That is, declared that I had chosen them out of all people and nations of the earth, that they might be a holy people unto me. Compare Dent. 4. 37. and 7. 6. and 14. 2. and 26. 18.] then I lifted up mine hand unto the seed [that is, posterity. See Gen. 9. on ver. 9.] of the house of Jacob, [that is, I promised them and bound it with an oath, that I would take them for mine own people. Gen. 22. 16. Exod. 6. 7. lifting up of the hand for swearing. It is spoken of God after the manner of men, See Gen. 14. on ver. 22.] and made my self known unto them in the land of Egypt, [to wit, by Moses and Aaron. See Exod. 3. and 4. &c.] yea I lifted up mine hand unto them, saying, I am the LORD your God.

6 In the same day I lifted up mine hand unto them that I should bring them forth out of the land of Egypt, into a land that I had spied out for them, flowing with milk and honey, [See Exod. 3. on ver. 8.] which is the ornament of all lands. So below ver. 15. and ch p. 26. 20. See likewise of the glory of the land of Canaan, Dent. 8. 7. and 32. 13. Psal. 106. 24.]

7 And I said unto them; Cast (ye) away every man the detestations of his eyes, [So God calleth the images & all their wicked trumpery, because they are loathsome in his sight, and should be so in the sight of all men, upon which notwithstanding the Israelites did cast their eyes with great delight. See 2 Kings 18. on ver. 32. 2 Chron. 15. on ver. 8.] and defile not your selves with the dung-gods of Egypt: [Which is done by setting them up for idolary, and by giving them inwardly or outwardly religious honour. So below ver. 30. and 31. and chap. 23. 7. and 36. 25. Idolary is spirituall uncleanness. Compare Genes. 35. 2. and 2 Chron. 29. 16. &c. hence it is also called fornication or adultery. See Lev. 17. on ver. 7. the dung-gods of Egypt; which were very abominable and ridiculous, as calves, crocodiles, apes, the bird Ibis, which they write to be a bird like a unto fowl which devour eth serpents, &c.] I the LORD am your God.

8 But they were rebellious against me, and would not hearken unto me: no man did cast away the detestations of his eyes. [Heb. every one did not reject, or did not cast away the detestation of their eyes: So in the following words, no man; or none of them; meaning the greatest part did not. See 1 Kings 11. on ver. 34.] neither did (any) forsake the dung-gods of Egypt: therefore I said that I would pour out mine indignation upon them, [See Psal. 79. on ver. 6.] to accomplish mine anger against them [See above chap. 7. on ver. 8.] in the midst of the land of Egypt.

9 But I did it [To wit, that which I have done, namely promising to deliver them out of the land of Egypt; Genes. 15. 14. Exod. 3. 8. Compare below ver. 14. and 22.] for my names sake, [that is, not because they deserved it, or were worthy, but because I had promised it out of meer grace and mercy, and would be found true in my word: Compare below

chap. 41. 22, 44, &c. Dan. 9. 19. Rom. 9. 27, 23. Eph. 1. 6.] that it should not be profaned [See Lev. 18. on ver. 21. and below ver. 21, 24, 39. and chap. 39. 7.] before the eyes of the heathen, in the midst of whom they were : unto whom [namely the Israelites] I made myself known before their eyes, [to wit, the eyes of the heathen, and especially of the Egyptians, that had seen all Gods wonderful works. Exod. 14. 18. Numb. 33. 3.] to bring them forth out of the land of Egypt.

10 And I carried them out of the land of Egypt, and brought them into the wilderness : [Which reacheth from the red-sea unto the borders of the land of Canaan]

11 There [To wit, on mount Sinai : of which see Exod. 19. on vers. 1. See also Levit. 7. 38. also chap. 25. 1. and the Annotat.] I gave them my statutes, made my judgements known unto them : which if a man do, (he) shall live by them. [See Levit. 18. on v. 5. and Deut. 6. on vers. 25. Rom. 10. 5. Gal. 3. 12.]

12 Moreover also I gave them my Sabbaths, [See of this word Levit. 25. on vers. 2. [to be a token between me and between them : [That is, a ceremonial representation and signification of the spiritual and eternal Sabbath. So below vers. 20. also Exod. 20. 8. and 31. 13, &c. and 35. 2.] that they may know that I am the LORD that hallow them. [That is, of my free grace separate them from other men, that I may be their God, and they may be my people, which I purifie unto my self by the blood of the Messiah, and sanctifie them by my word and Spirit. See Levit. 20. on vers. 8. and 21. on vers. 8.]

13 But the house of Israel was rebellious against me in the wilderness, they walked not in my statutes, and rejected my judgements, which if a man do, (he) shall live in them ; and my Sabbaths they greatly profaned : [To wit, by doing therein that which God had forbidden, and leaving undone that which he had commanded] (so) that I said that I would pour out mine indignation upon them in the wilderness to destroy them.

14 But I did it for my names sake [To wit, that which I did unto them according to my gracious promise. See above on vers. 9. Others, I did it ; to wit, in punishing them oftentimes when they murmured, and sinned against me in the wilderness] that the same might not be profaned before the eyes of those heathen before whose eyes I brought them out. [To wit, out of the land of Egypt, as above vers. 6.]

15 Yet also I lifted up mine hand unto them [See above on vers. 5.] in the wilderness, that I would not bring them into the land that I had given (them,) flowing with milk and honey, [See above on vers. 6.] which is the ornament of all lands.

16 Because they rejected my judgements, and walked not in my statutes, [Or, and in my statutes, walked not in them : or, and concerning my statutes, walked not in them. The meaning is one and the same] and profaned my Sabbaths ; for their heart walked after their dung-gods. [Compare 1 Kings 11. on vers. 5.]

17 But mine eye spared them, that I destroyed them not, neither made a full end of them [See of this phrase, Jerem. 4. on vers. 27. So above chap. 11. 13.] in the wilderness.

18 But I said unto their children in the wilderness : [That is, unto the sons and daughters of those whom I had powerfully brought forth out of the land of Egypt] walk not in the statutes of your fathers, [See 1 Kings 15. on vers. 26.] neither observe their judgements, [That is, their way and manner of doing. Compare Genes. 40. 13. and the Annotat.] neither defile your selves with their dung-gods. [See above on vers. 7.]

19 I am the LORD your God, walk in my statutes,

[Compare 2 Chron. 6. 16. and the Annotat.] and observe my judgements, and do them.

20 And hallow my Sabbaths, [That is, use them for that holy end for which I have hallowed them. See Jerem. 17. 22.] and they shall be for a token between me and between you, [See above on vers. 12.] that ye may know that I the LORD am your God.

21 But those children were (also) rebellious against me ; they walked not in my statutes, neither heeded they my judgements, to do them ; which if a man do, (he) shall live by them : they profaned my Sabbaths ; (so) that I said [Or, I thought : saying for thinking. See Genes. 20. on vers. 11.] that I would pour out mine indignation upon them, [See above chap. 6. on vers. 8.] accomplishing mine anger against them in the wilderness. [So above vers. 8.]

22 Yet I turned away mine hand [To wit, from accomplishing mine anger upon them] and did it for my names sake, [To wit, that I destroyed them not in the wilderness] that it should not be profaned before the eyes of the heathen, [So above vers. 9.] before whose eyes I had brought them out.

23 I lifted up mine hand unto them also in the wilderness [To wit, threatening to punish them. Compare Psal. 10. 11. and the Annotat.] that I would disperse them among the heathen, and scatter them in the lands.

24 Because they had not done my judgements, but had rejected my statutes, and profaned my Sabbaths : and their eyes [Understand also their hearts : for these two things follow one another, Job 31. 7. therefore they are also sometimes joyned together, Jerem. 22. 17. above chap. 6. 3.] were after their fathers dung-gods.

25 Therefore I gave them also decrees, [That is, determined sentences and ordinances of my just judgement, containing in them the punishments which they had deserved, and also were fain to suffer. So is also the Hebrew word taken, Job 23. 16. Psal. 2. 7. So in the following words the word judgements is taken for punishments which justly belong unto them for their sins] that were not good, [That is, not pleasing unto them, or agreeing well with them, but very bad and destructive. See of these punishments Numb. 16. 23, &c. and 21. 6. and 25. 4, &c. Others understand by these evil statutes, the idolatrous laws of the heathen, which God is said to have given to the Israelites, because in his just judgement he suffered them to walk therein to their own destruction, because they forsook his holy laws. Compare Psal. 81. 12, 13.] and judgements whereby they should not live. [Which was accomplished when they perished in the wilderness afterwards]

26 And I polluted them in their (own) gifts, [That is, I declared, shewed, and testified, that they were unclean, that is, profane, abominable, and displeasing unto me in the offering of their gifts which they brought unto me. See of the word polluting so taken, Levit. 13. on vers. 3.] because they caused to pass (thorow the fire) [This is here inserted from the 31 verse following. It is also left out of the text Levit. 18. 21.] all that openeth the womb : [Heb. all opening of the womb ; that is, every first-born. So Exod. 13. 2, &c. Numb. 3. 12. See of this abomination of the heathen, Levit. 18. on vers. 21. Some are of opinion, that the Jews also would commit this abomination to the honour of the true God] that I might make them desolate, [For God had threatened them, if they followed the abominations of the heathen, that he would make their land desolate, Levit. 26. 22, 31, 32, &c.] to the end that they might know that I am the LORD.

27 Therefore, Child of man, speak unto the house of Israel,

Israel, and say unto them; Thus saith the Lord LORD, Yet herewith your fathers have reproched me, that by transgression they have transgressed against me. [That is, have committed a special sin against me. Compare the phrase Levit. 5. 15. Numb. 5. 27. Jos. 7. 1.]

28 When I had brought them into the land, for the which I had lifted up mine hand to give it to them, [That is, when I had brought them into the land of Canaan, which I had promised unto their fathers] then they looked toward every high hill, and all the close trees, [that were very thick and twisted together in their boughs and leaves. Compare Levit. 23. 40. Nehem. 8. 16.] and offered here their sacrifices, [Here is related the afore-mentioned special transgression] and gave there their provoking offerings, [Heb. the provocation of their offerings; That is, the offerings whereby they did irritate and provoke me to anger] and there they set their pleasant savour, and there they offered their drink-offerings. [See Psal. 16. on vers. 4.]

29 And I said unto them, What is that high place wherunto ye go? Nevertheless the name thereof is called high place unto this day. [What the idolatrous high places were, see Levit. 26. on vers. 30. The Lord speaking thus asketh in an ironical way, what it meant that they went thither to offer sacrifice: for though he had continually forbidden them by his prophets to do it, yet there remained still (together with the idolatrous worship) the very name of the place among them in honour and esteem]

30 Therefore say unto the house of Israel, Thus saith the Lord LORD, Are ye become polluted, [Others, are ye (not) become polluted, &c.] in the way of your fathers, [That is, after or with the manner and course of life of your fathers. See Prov. 6. on v. 6.] and go ye a whoring after their detestations? [See Lev. 15. on vers. 7. and 20. on vers. 5.]

31 Yea by the offerings of your gifts, and causing your children to pass thorow the fire, ye are polluted in all your dung-gods unto this day: and should I be enquired of by you, O house of Israel? [Others, For when ye offer your gifts, (and) when ye cause your children to pass thorow the fire, &c. should I then be enquired of by you, &c.] (As true as) I live, saith the Lord LORD, if I be enquired of by you! [Fill up the sense, as in other oaths of God. See Numb. 14. on vers. 23. The meaning then is, as if the Lord should say, I will not be enquired of by you that are such abominable idolaters]

32 Therefore that which is come up into your spirit, [That is, that which is come into the thoughts of your hearts, or that which you think or imagine with your selves. Compare above chap. 11. on ver. 5. and see Jerem. 7. on ver. 31.] shall no more be done, [Heb. shall being not be, or, being done not be done] that ye say, we will be as the heathen, and as the families of the lands, serving wood and stone. [So are images called, Deut. 4. 28. and 29. 17. Jerem. 2. 27. and 3. 9. also heathen stones, Levit. 26. 1. gold and silver, Deut. 29. 17. Psal. 115. 4, &c.]

33 (As true as) I live, saith the Lord LORD: If with a mighty hand, [That is, fore and grievous plagues. See Exod. 3. 19. and 9. 3. and Job 13. 21. with the Annotat.] and a stretched out arm, [that is, violent, far-extending, and long-lasting punishments. Compare Jerem. 21. 5. and above chap. 4. 7.] and with fury poured out [See above chap. 7. on ver. 8.] I will not rule over you. [That is, be your Lord and King, so that it shall not be in your liberty and power to cast me off, and to forsake me, for to choose another sovereign.]

34 For I will bring you from the nations, [Many understand by these, those that were conveyed away to

Babel with king Jojachin, 2 Kings 24. 13. though among them may be also understood those that under Zedekias reign were scattered into the countrey round about. Compare Jerem. 40. 11, 12.] and gather you out of the lands wherein ye are scattered, by a strong hand, and by a stretched out arm, and by force rescued out.

35 Moreover, I will bring you into the wilderness of the nations; [That is, into Chaldea, and the countieys round about, where the Jews should be as in a wilderness. Compare above chap. 19. 13. and the Annotat.] and there will I reason [Or, plead] with you [The Hebrew word rendied here reasoning, or pleading, signifieth properly to be judged before a Judge: Psal. 109. 7. Prov. 29. 9. Now there is no other supreme Judge but God alone; but he is said to be judged, when by his just punishments he so convinceth man of his sins, that even other men may judge that the sinner is justly punished for them. See above chap. 17. on ver. 20.] face to face. [That is, in presence, discovering my self unto them by punishments, the justice whereof shall so appear unto all, as if I pleaded against you in personal presence. Compare Exod. 33. 11.]

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt; so will I plead with you, saith the Lord LORD.

37 And I will cause you to pass under the rod, [That is, separate you from the rest, and appropriate you as an holy people unto my self. See of this phrase Lev. 27. on ver. 32. also Jerem. 33. 13.] and I will bring you [To wit, whom I have set apart] under the bond of the covenant. [That is, to the obedience which you owe by vertue of the covenant that I made with you.]

38 Moreover I will purge out from you. [Or sweep out from you, that is, separate them from those whom I have chosen for my own peculiar people, and are obedient to my word] those that are rebellious, and those that transgress against me: [to wit, Israel] I will bring them forth [to wit, to be carried captive to Babel] out of the land of their pilgrimages, [that is, out of the land of Juda. He speaketh of the Jews that were with Zedekia yet in Judea; and he called the land whereof they boasted themselves to be the true and lawful heirs, the land of their pilgrimages, because it was now almost subdued by the king of Babel, & that by their rebellion against him, yea also against God himself, they had lost their right and interest in it. Some understand by the land of their pilgrimages, the countrey of Chaldea, from whence some wicked men indeed should be brought forth, but should be destroyed by God, and not come into the land of Israel, as followeth] and they shall not come (again) into the countrey of Israel, [that is, into the same land; to wit, because they should die in the Babylonian captivity] and ye shall know that I am the LORD.

39 And ye O house of Israel, thus saith the Lord LORD, Go your ways, serve (ye) each one his dung-gods, [A command given in a deriding way, and in most bitter wrath, to signifie that he forsook and rejected this obstinate people. Compare Judg. 10. 14. 1 Kings 22. 15. Job 18. 15. and the Annotat.] also hereafter, [To wit, after that ye shall be carried away captive out of Judea] because ye have hearkened not unto me: yet profane not my holy Name [Heb. the Name of my holiness] any more with your gifts, [to wit, which ye give and offer unto your idols, and that forsooth out of a good intention, to my honour and glory, as ye pretend] and with your dung-gods.

40 For upon my holy mountain, [Heb. in the mountain of my holiness] Understand the holy Church, and see above 6. 17. on ver. 22. upon the high mountain of Israel, saith

saith the Lord LORD, there shall all the house of Israel in the land [Or, all that are in the land, &c. Meaning the spiritual Israel, which is the congregation of all the elect, and true believers, Rom. 9. 6, 7, &c. and 11. 26. Galat. 6. 6, 16.] serve me, they all: there will I take pleasure in them, [that is, in their persons, and that out of free grace, for the Mediators sake in whom they shall believe, and by whose spirit they shall be sanctified and governed, Ephes. 1. 6.] and there will I require your heave-offerings, and the first things of your hearings, with all your hallowed things. [To wit, which shall be hallowed and dedicated unto me. Understand by the naming here of the worship of the Old Testament, also the worship of the New. Compare 1-sa. 19. 19, 21.] Malach. 1. 11.]

41 I will take pleasure in you because of the pleasant savour, [See Genes. 8. on ver. 21.] when I shall bring you out from the nations, and gather you out of the lands wherewith ye shall be scattered, and I will be hallowed [That is, be honoured and magnified for the grace and mercy which I shall have shewed unto you. See Levit. 10. on ver. 3.] before the eyes of the heathen.

42 And ye shall know that I am the LORD, when I shall have brought you into the country of Israel, into the land for the which I lifted up mine hand, to give it to your fathers.

43 There shall ye then remember your waies, and all your dealings, [Compare above chap. 6. 9. and the Annotat.] wherewith ye have defiled your selves, [Compare above chap. 14. on ver. 11.] and ye shall loath your selves [see above chap. 6. on ver. 9.] for all your evils that ye have committed.

44 So ye shall know that I am the LORD, when I shall have done with you, for my Names sake, [See above on ver. 9.] not according to your evil waies, nor according to your corrupt dealings, O house of Israel, saith the Lord LORD.

45 Moreover, the word of the LORD came unto me, saying:

46 Child of man, set thy face toward the way of the South, [That is, prepare thy self, sit thy self, take a strong resolution to prophesie against the south. Compare above chap. 6. 2. & below chap. 21. 2. Some begin here the next chapter, in the beginning whereof this figurative Prophecy is plainly expounded. Toward the way of the South; that is toward Jerusalem and Judea: for this land lay southward in respect of Chaldea or Mesopotamia, where Ezekiel now was. Compare below chap. 21. ver. 2.] and drop [See Deut. 32. on ver. 2.] toward the South: & drop against the forest of the field (in the South); [Meaning the land of Judea, which was as full of men as a wood is full of trees. Compare the next verse.]

47 And say to the forest of the South, [That is, to the men that dwell in Judea. See above chap. 17. on ver. 24.] Hear the word of the LORD, Thus saith the Lord LORD, Behold, I will kindle a fire [that is, a sore plague of a cruell war. Compare Job 15. on ver. 34. likewise see Psal. 78. 63. and 83. 15.] in thee, which shall consume every green tree in thee, and every dry tree: [that is, both the righteous and the wicked. See this signification below chap. 21. 3. above chap. 17. 14. The godly are said to be green, and the wicked dry, Psal. 52. 10. Jerem. 17. 8. Luk. 23. 31.] the flaming flame [Heb. the flame of flame, or, the flame flame, that is, the very mighty flame, or the flame that flameth exceedingly. Meaning a very great punishment. See Job 15. on ver. 30.] shall not be quenched, but all faces from the South to the North [that is, all men from one end of the land to the other. Compare below ch. 21. 4.] shall be burnt thereby.

48 And all flesh [That is, every man. See Genes. 6. on ver. 12.] shall see that I the LORD have kindled it: it shall not be quenched.

49 And I said, Ah Lord LORD! they say of me, [To wit, mocking at my person, ministry, calling] is he not an inventor of parables? [Of the word parable see above chap. 17. on ver. 2.]

CHAP. XXI.

God commandeth the Prophet to preach very sharply against Jerusalem, the Temple, and the whole land, both high and low, concerning the sword of the Lord, for which the Prophet must sigh and lament, for a token unto the people, ver. 1, 2, &c. He foretelleth that the King of Babel shall enter into consultation whether he shall first sit upon Jerusalem, or upon the land of the Ammonites, but yet that he shall first march to Jerusalem, because of their perjury, 24. A prophesie against the kingdom of Juda, and of the coming of Christ, 30. also against the Ammonites, 33.

AND the word of the Lord came unto me, saying:

2 Child of man set thy face against Jerusalem, [See above chap. 20. on ver. 46.] and drop [That is, teach, reprove, exhort. See Deut. 32. on ver. 2.] against the sanctuaries, [Meaning the Temple of the Lord, concerning which the Jews did so boast and brag, as if it could not be destroyed, Jerem. 7. 4. The plural number is used, because this Temple had divers parts. See Levit. 26. on ver. 31.] and prophesie against the land of Israel, [Meaning the land of Juda, which was a part of the land of Canaan, which the Lord had promised unto the Israelites for their inheritance. See above chap. 6. on ver. 2.]

3 And say to the land of Israel, Thus saith the LORD, Behold I (will be) upon thee; [As if the Lord should say, Not onely the Babylonians are set against thee, but I myself am your adversary also, ready for to destroy you. See above chap. 13. ver. 8.] and I will draw my sword out of his sheath: [It is spoken of God after the manner of men: as also Levit. 26. 33. Sword for the judgment of war, Levit. 26. 6. Sometimes it seemeth to comprehend yet some other punishment, as Job 19. ver. 29. as war is a sea of all manner of plagues. See also Psal. 22. on ver. 21.] [and I will cut off from thee the righteous and the wicked, [Meaning the righteous in shew, but not in truth, as above chap. 3. 20. See the Annotat. Or, the righteous in comparison of the wicked that is more unrighteous. He that is less wicked is justified by him that is more wicked, that is, he is counted more righteous in respect of him. See above chap. 16. 51, 52. If the word righteous be taken for the true godly man, then he is punished with the wicked man, because he continueth with him, though the godly man doth not perish as the wicked man doth. Compare Revel. 18. 4.]

4 Because (then) I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh, from the South (to) the North. See above chap. 20. on ver. 47, and 48.

5 And all flesh shall know that I the LORD have drawn my sword out of his sheath: it shall not return any more. [That is, not be put up into the sheath again: that is, not cease from destroying until it shall have executed my full vengeance.]

6 But thou child of man, sigh [to wit, to represent the lamentation and howling that the Jews should make

make when they should hear the news of the Chaldeans coming] *sigh before their eyes* [to wit, the eyes of the people among whom thou dwellest; for the prophets' action was to be a sure token unto the Congregation of the judgements that should come upon the Jews in Judea and Chuldea] *with breaking of the loins*, [that is, with such heavy fetching up of his breath out of the depth of his body, and with such a carriage and wringing of his limbs as if his loins were broken] *and with bitterness*, [that is, with most inward smiting grief. Compare 2 Kings 4. on ver. 27.]

7 *And it shall come to pass when they shall say unto thee, wherefore sighest thou? that thou shalt say, for the report, for it cometh*: [that is, the certain news of the coming of the Chaldeans to destroy you] *and every heart shall melt*, [to wit, for fear. See Deut. 1. on ver. 28. and Jos. 2. on ver. 11.] *and all hands shall be slack*, [through astonishment and disquietness. See 2. Sam. 4. on ver. 1.] *and every spirit shall shrink up*, [that is, by the apprehension and feeling of its miseries be freightened, pressed and contracted. The contrary is, when the heart dilateth and spreadeth it self, Psal. 119. 32.] *and all knees (shall) flow away* [Heb. go away; that is, lose their strength: See above chap. 7. on ver. 17.] *(like) water* Behold, it cometh, and shall be done, saith the Lord LORD.

8 *Again, the word of the LORD came unto me, saying*:

9 *Child of man prophesy and say, Thus saith the LORD, [slay the sword]* [Understand by the sword the plague of war. See Levit. 26. on ver. 6.] *the sword* [the word is doubled, to express the greatness and certainty of the thing that is related, as likewise the grief and sorrow of him that maketh the relation; and also to stir them up, whom the relation concerneth to hearty sorrow and grief. Compare 2 Kings 4. 19. Isa. 26. 5. Jerem. 4. 19. and below ver. 28. is sharpened, [to wit, to punish and to destroy you] *and also wiped*, [that is, made clean, neat.]

10 *It is sharpened that it may slay a slaughter*; [Understand hereby the slaying and murdering of the Jews by the sword and weapons of the Chaldeans. The Hebrew word is likewise so taken Psal. 37. 14. Isa. 34. 6. Jerem. 25. 34. Otherwise it signifieth the slaughter of beasts for mans food and nourishment; Gen. 43. 16. Prov. 9. 2. See the Annotat.] *it is wiped that it may glitter*: [that is, that it may be apt for to terrify and slay. Compare Deut. 32. 41. Job. 20. 25. and the Annotat.] *or shall we (then) rejoice?* [Some take these to be the words of the Prophet unto the Jews, wherein he gives a reason why he ought to sigh as he was enjoined, above ver. 6. namely, because there was no cause of gladness, but sufficient cause of mourning and sighing. Heb. *or we shall rejoice*] *it* [to wit, the mentioned sword] *is the rod* [that is, the scourge or punishment. See Job 9. on ver. 34.] *of my son*, [that is, wherewith I chastise my son, to wit, my people Israel; which are so called in respect of the covenant of grace. See Exod. 4. 22. and the Annotat. Or understand the natural and eternal Son of God, by whom the Father executeth his judgements, Psal. 2. 7, 8, 9, 12. These are Gods words unto the Prophet.] *that* [to wit, the rod] *concerneth all wood*, [that is, is so strong and rough, that it cannot be broken by beating against any wood, be it never so hard. Others, *the tribe of my son* *concerneth all wood*. That is, my people careth not for any fatherly correction, therefore I will punish them with the sword. Others, *all trees*; that is, all men that were left in Juda, both high and low, the

princes & the common sort of people. See below, 12.]

11 *And he* [Namely God] *hath given it* [to wit, the sword] *to be wiped, that they may handle it with the hand*: *that sword is sharpened and it is wiped, to give it into the hand of the slayer* [that is, of the King of Babel and his army]

12 *Cry and howl, O child of man, for the same* [to wit, that sharpened and wiped sword] *shall be against my people*, [to wit, to destroy and cut them off] *it shall be against all the Princes of Israel*: *terrors by reason of the sword shall be among my people*; [Others, they, to wit the mentioned Princes shall be thrust down into the sword with my people; that is, shall fall into the sword, and perish by war] *therefore smite upon* (thy) *hip*, [to wit, in token of great grief. See Jer. 31. 19]

13 *When there was trial*, [To wit, whereby I formerly tried my people by the Chaldeans and other enemies that grievously plagued them, 2 Kings 23. 33. and 24. 1, &c. 2 Chron. 36. 3, &c.] *what was it then?* [what did it avail, to wit, for the amendment of my people? as if he should say, nothing at all] *should there then also* [to wit, in regard the people grow daily worse and worse] *be no condemning rod?* [whereby they may be punished according to their deserts. See of the *condemning rod* above on ver. 10. Others, *should they then* (to wit, my people also not be without) *the condemning rod?* Others, *If it were a trial, what would it be?* *should he* (nevertheless) *not be a condemning tribe?*] *saith the Lord LORD.*

14 *Therefore, thou child of man, prophesy and smite hand against hand*: [That is, smite thine hands together, to wit, for a token of grief and sorrow for the wilful perverseness of the Jews, and of their terrible ruine and destruction. So above chap. 6. 11. See the Annotat. It may also be that this clapping of the hands is enjoined to the Prophet to signify how the Chaldeans should incite one another on to fall upon the Jews. Compare the 17. verse following, and below chap. 22. 13.] *for the sword shall be doubled the third time*, [that is, be often used for to destroy the Jews. Or understand this of three great slaughters which the Chaldeans made among the Jews. See of the first 2 Kings 25. 5, 6, 7. Jer. 52. 8, 9, 10, 11. of the second, 2 Km. 25. 8, 9, 10, &c. Jer. 52. 12, 13, 14, &c. and of the third, which after the death of Gedalia was also made by the Chaldeans among the Jews that were fled into Egypt. See Jerem. chapters. 41, 42, 43, 44, 45, 46.] *it is the sword of the men that shall be slain*: [that is, which shall slay and destroy many men] *it is the sword of the great men that shall be slain*, [that is, wherewith not onely mean and ordinary men, but even Lords and Princes shall be slain. See of the word *Great men* so called 2 Kings 5. 1, and 10. 6. and the Annotat.] *which shall rush in unto them into* (their) *innermost chambers*, [that is, it shall rush in unto those that shall hide themselves in the most secret and private places that be to escape the sword. Compare 1 Kings 20. 30. and 22. 25. Heb. *which shall in chamber* or *is in chambering unto them in the innermost* (places)]

15 *I have set the point* [Or edge, or brightness. Others render the word *terour*, slaughter, or cry. It is onely found here] *the point of the sword against all their gates*, [that is against their cities, strong holds, which in times past mainly consisted in their gates. See Gen. 22. on ver. 17.] *that* (their) *heart may melt*, [that is, may perish for anguish and fear, and may lose all its strength. So Jos. 2. 9, 24. Job 30. 22.] *and the flaming-blocks be multiplied*: [that is, the occasions of falling, whereinto they shall cast and destroy themselves; seeking indeed to escape dangers, and to save their lives, but should fall out of one

not another. Compare above chap. 7. 19. *Job* ! it [to wit, the sword] is fitted that it may glitter, [Heb. for glittering. That is, that it may be fit to terrify and destroy the obstinate Jews. Compare above ver. 10. and below ver. 28.] it is wrapped up for to slay. [that is, its laid by to have it ready for the slaughter. Others, sharpened. They are the words of the Prophet lamenting the misery of the people]

16 *Keep close together (O sword) to the right hand, order thy self, turn to the left hand,* [Heb. keep close together, go the right hand, order thy self, go to the left hand. See of this phrase *Psal.* 45. on ver. 5. The Lord here speaketh unto the sword as if it were the souldier himself that was to use it. See *Job* 14. on ver. 7. he giveth it a charge to joyne and unite it self together with the other swords or souldiers of his band, that they may all at once with one courage and strength fall upon the enemy, whether on the right or on the left] *whither soever thy face is set,* [that is, to what part or place of Judea soever thou art commanded to go for to kill and slay, spare not nor pity any man]

17 *And I myself will also smite mine hand against mine hand,* [to wit, to encourage and incite the Chaldeans, and to stir them up to destroy and cut off the Jewish nation. See above the Annotat. on ver. 14. Understand that this should so appear by the event of the business, that the actions of the Chaldeans agreed with the righteous will of God] *and (will) cause my fury to rest:* [that is, I will wreak my spleen upon you, and satisfy my wrath upon you. Compare above chap. 5. on ver. 13.] *I the LORD have spoken it.*

18 *Again, the word of the LORD came unto me,* [yea:]

19 *Now, thou child of man, set before thee two waies,* [To wit, by portraying and expressing them upon a painted table, as above chap. 4. on ver. 1, 2. both waies coming forth out of the land of Babylon, as followeth, whereof the one was on the right hand, to come into Judea; the other on the left, to come into the land of the Ammonites. Now Nebuchadnezzar took counsel which land he should first set upon in this expedition, which is here signified by these two waies] *whereby the sword of the King of Babel may come: they shall both come forth out of one land;* [to wit, Babylon. Or out of one man's hand; that is, out of the King of Babel's hand] *and choose one side* [Heb. hand. See *Prov.* 8. 3. and the Annotat. Understand from whence the King of Babel should fall into the land of Juda] *choose it at the head of the way of the city.* [that is, at the beginning of the cross-waies; to wit, at the way that turneth to the city of Jerusalem. It is a prophesy that Nebuchadnezzar should first seek to bring the land of Juda under his subjection, that he might afterwards subdue the Ammonites also]

20 *Thou shalt appoint a way whereby the sword shall enter in against Rabba of the children of Ammon,* See 2 *Sam.* 11. on ver. 1. *or against Juda to the defence (city) of Jerusalem.*

21 *For the King of Babel shall stand* [To wit, when he shall march up with an army out of his own land toward the South to do some warlike exploit. In the Hebrew the time past is used, stood, to shew the certainty of this relation, as if it had been already done] *at the parting of the way* [To wit, as one that is in doubt which way he should go, whether that way which leadeth to the right hand, or that which leadeth to the left. Heb. at the mother of the way. Meaning a place where two waies meet or cross, which is divided into two waies. The parting of the way is called a mother of waies, because out of it other

waies do come forth, as from a mother children do come forth] *at the head* [that is, at the beginning, the entry. See above chap. 16. 25. the Annotat.] *of the two ways to use divination:* [Heb. to divine divination, that is, to use divination, or to deal in divination. See of the word divination, *Prov.* 16. on ver. 10. The meaning is, that he would use the art of his idolatrous divination to see which way he should go] *he shall grind his arrows,* [to the end that when he should have made use of them according to his superstitious custom, they might tell him which way he should choose. Others render the word arrows, knives, which were wiped and made clean when they had done many offerings therewith, from which the heathen made their divination] *he shall enquire of* [that is, ask counsel of] *the Tiramim,* [See *Gen.* 31. on ver. 19.] *he shall look in the liver,* [to wit, of their slain beasts. Now from the disposition and quality of the liver they judged, according to their idolatrous superstition, what they were to do or omit]

22 *The divination shall be at his right hand upon Jerusalem,* [That is, the divination shall shew that Nebuchadnezzar was to choose the right hand, to besiege Jerusalem first, as followeth] *to appoint captains,* [that is, to attempt and ordain the siege against Jerusalem. The Hebrew word rendered here captains is so used 2 *Kings* 11. 4. but in the following words of this verse it signifieth battering rams; as also above chap. 4. 2.] *to open the mouth in killing,* [that is, to drive on the souldiers with a great noise and cry to the murdering and destroying of the Jews: or for the opening of some gap or hole in the wall whereby they might break into the city. The following word shouting may also be rendered a broken sound] *to lift up the voice, with shouting,* [that is, with a fearful alarm to frighten the enemies, and to fall on upon the city] *to appoint battering rams* [See above chap. 4. on verse 2.] *against the gates, to cast up strong holds, to build bulwarks.* [Compare above chap. 4. 2. and 17. 17.]

23 *This* [That is, this their prophesie] *shall be unto them* [to wit, unto the Jews] *as a vain divination* [Heb. a divination of vanity, or of a lie. Compare below ver. 29] *in their eyes,* [that is, in their judgement. See *Job* 18. on ver. 3] *(because) they are sworn with oaths among them;* [namely, the Jews, with the Egyptians, or all other nations round about that had promised the Jews with an oath that they would protect them against the Chaldeans. Some understand it of the oath whereby they were engaged to the King of Babel, from that which followeth] *but he* [namely the King of Babel] *will remember the iniquity* [meaning the disloyalty and perjury which King Zedekia had shewed in breaking his covenant made with Nebuchadnezzar] *that they* [namely the Jews that dwelt in Jerusalem and in the places thereto belonging] *may be taken,* [or apprehended, taken in custody that is, be conquered and subdued by weapons of war, and carried away captive]

24 *Therefore thus saith the Lord LORD,* *Because ye make your iniquity to be remembered, in that your transgressions are discovered, so that your sins are seen in all your doings:* [That is, because ye make me and the King of Babel to remember it by going on wilfully and openly in your perjury, and strengthening your selves therein by new covenants which ye have made with other nations against the King of Babel] *because remembrance is bad (of you) ye shall be taken with the hand,* [to wit, of Nebuchadnezzar, that is, by his mighty army]

25 *And thou, O profane wicked Prince of Israel,* [He meaneth Zedekia King of Juda, who was profane and wicked, to wit, by reason of his idolatry against

against God, perjury against King Nebuchadnezzar, cruelty against his own subjects, &c. *whose day shall come* [to wit, the day of thy punishment and ruine. See Job 18. 20. and the Annotat. and Psal. 37. on ver. 13. likewise here below ver. 29.] *at the time of the uttermost iniquity* : [that is, when iniquity shall be come to the highest, and shall be full, Gen. 15. 16. Heb. *at the time of the iniquity of the end, or of the utmost* ; that is, to the utmost or final iniquity. Or we may understand with some by *iniquity*, as else where, the punishment of iniquity, and of the end, that is, which shall make an end of them, or which shall put an end to them. So below ver. 29. and chap. 35. 5.]

26 *Thus saith the Lord LORD, Remove that hat*, [To wit, from thine head. See of this hat Exod. 28. on ver. 4.] *and lift off that crown: this shall not be the same*; [that is, be no more thy crown: that is, thou shalt be no more King] *I will exalt him that is low*, [meaning King Jojachin that was in the Babylonian captivity, of whose exaltation see 2 Kings 25. 27. &c.] *and abase him that is high*. [that is, Zedekia, who indeed was King at this present, but should be soon taken prisoner, be made blind, and carried away to Babel. See 2 Kings 25. 6, 7.]

27 *I will overturn, overturn, overturn that (crown)*, [To wit, that crown whereof mention is made in the former verse; that is, I will utterly abolish, overthrow and destroy it: the same word is thrice repeated, to shew the certainty of the prediction, and the zeal of the Prophet, and also to move him efficaciously whom it did concern. Compare Isa. 7. 4. and 22. 29. The Hebrew word is so taken Isa. 24. 1.] *yea it shall not be* [that is, there shall be no King of the tribe of Juda] *until he come that hath right (to it)*, [to wit, to have the crown. This is our Lord Jesus Christ, who is the true son and successor of David] *and (to whom) I will give (him) that*. [to wit, right]

28 *And thou child of man, prophesy and say*; *Thus saith the Lord LORD concerning the children of Ammon, and concerning their reproch*: [To wit, which they have done unto my people; whereof see below chap. 25. 6. and Zephan. 2. 8.] *say then, the sword, the sword* [of the like doubling of this word see above on ver. 9.] *is drawn forth*, [Heb. *opened*. See Psal. 37. on ver. 14.] *it is wiped for the slaughter*, [to wit, of you, O Ammonites, which have likewise revolted from King Nebuchadnezzar; and therefore ye shall not escape destruction, though it be Jerusalems turn first] *to consume* [Others, to apprehend, or to take hold] *to glitter*: [Others, because of the glittering. That is, because it is so fitted and prepared even unto glittering, that with the slaughter it shall also cause great fear and terrour. Compare above on ver. 10.]

29 *Whiles they* [Meaning the false Prophets of the Ammonites] *see vanity* [that is, prophesie falsehood, to wit, concerning peace. For whiles they thus flatter you, the Chaldeans shall fall upon you] *unto thee*, [he speaketh unto the people of the Ammonites] *whiles they foretel a lie unto thee, to set thee upon the necks of them that are slain by the wicked*, [that is, to cause you to rejoyce at the Jews that are oppressed by the Chaldeans, as if you were not to expect the same oppression your selves. Heb. *upon the necks of the slain of the wicked*. Meaning the Jews that were murdered by the Chaldeans] *whose day* [to wit, the day of those that are slain. See of this day above on ver. 25.] *was come at the time of the uttermost iniquity*.

30 *Cause (thy sword) to return into his sheath*: [That is, resist not the Chaldeans, for it will not avail you. Others, should I cause (the sword) to return into

his sheath? Intimating, no, but *I will, &c.*] *I will judge thee* [that is, punish thee with the sword of the Chaldeans. See Genes. 15. on vers. 14.] *in the place where thou wast created*, [that is, in the country where thou wast born] *in the land of thy habitations*. [Others, of thy dealings]

31 *And I will poure out mine indignation upon thee, I will blow against thee by the fire of my wrath*: [Compare above chap. 20. 47. and the Annotat.] *and I will deliver thee into hand of the burning men*, [to wit, burning with anger and enmity. Others, and irrationall men] *forgers of destruction* [that is, that are skilful and cunning to work destruction]

32 *Thou shalt be for meat to the fire*, [Heb. *thou shalt be for to eat, &c.* that is, for the fire to eat thee. As the fire devoureth wood, so shall the enemies devour thee] *thy blood shall be in the midst of the land*: [to wit, every where cruelly shed by the enemies] *thou shalt not be remembered (any more)*, [to wit, by men. So extremely shalt thou be destroyed. Compare below chap. 25. 10.] *for I the LORD have spoken it*.

CHAP. XXII.

God setteth down a Catalogue of the abominable sins that were rise in Jerusalem, committed against the first and second table of the law, ver. 1, 2, 3, &c. for which he in very fierce anger foretelleth them fearful astonishment and scattering among the heathen, 13 and that he will, because they are become as dross, melt them in Jerusalem as in a furnace by the fire of his anger, 17. General wickedness of Prophets, Priests, Princes, and people, 23.

Moreover the word of the LORD came unto me, saying:

2 *Now thou child of man, shouldst thou give judgement to the bloody city*, [That is, which is full of slaughter and murder. Heb. *city of bloods*. So below chap. 24. 6, 9. Nabum 3. 1. See Gen. 37. on ver. 27.] *shouldst thou give judgement*: [See above chap. 20. on ver. 4. and below chap. 23. 36.] *yea make known unto her all her abominations*:

3 *And say, Thus saith the LORD, O city that sheddeth blood in the midst of it*, [That is, whose inhabitants shed blood, or in which men shed blood: and so in the sequel] *that her time may come*, [to wit, the time of her punishment and destruction, their end which by their sins they draw upon themselves, and is justly determined by God to come upon them. See above chap. 7. 7, 10. with the Annotat. So in the sequel, *daies and years*: one and the same thing is declared in divers words. Compare further Mich. 6. on ver. 16. and above chap. 12. 23, 24, 25, 27.] *and maketh dung-gods* [See Levit. 26. on ver. 30.] *against her self* [Or by her self, in her self, for her self] *to defile her self*.

4 *Thou art become guilty by thy blood* [This is expounded by the words adjoyned. So below ver. 13.] *that thou hast shed, and thou hast defiled thy self with thy dung-gods which thou hast made, and hast caused thy dayes to draw near, and art come unto thy years*: [See on the former verse] *therefore have I delivered thee unto the heathen (for) a reproch, and to all lands (for) a mocking*. [Or, appointed, made thee a reproch by, or, for, under, &c. (See Deut. 28. 36.) That is, I will surely do it, as I have already begun to do it]

5 *Those that are near, and (those that are) far*
B b b b b b 2 from

from thee, shall mock thee, thou unclean in name, [That is, that hast a base ignominious name, being every where infamous by reason of the wickedness that is committed in thee] and full of disquietness. [Or; abundantly stirring, commotion: within which there is such a continual stir, to commit all manner of horrible wickedness; and enmity, whereby thou every where gettest shame and disgrace. This is declared in the sequel]

6 Behold, the Princes of Israel were [Or, are: and so in the sequel] in thee, every one according to his power [Heb. arm; that is, according to his ability: every one striveth to be foremost: he that doth it not, it is for want of power, not for want of will. See Job 22. on vers. 8.] to shed blood. [That is, they are, or have been bent to it, they give their mind to shed blood, they make it their work, their whole business to commit murder, and to shed innocent blood, instead that they should (as they ought) to have punished it]

7 In thee have they [That is, have they: and so in the sequel] set light by father and mother; [That is, vilified, despised, contemned them] in the midst of thee have they dealt by oppression with the stranger: [Oppressing him either by violence and cruelty, or by deceit and subtilty] in thee have they oppressed [or spoyled] the fatherless and the widows.

8 Thou hast despised mine holy things, and thou hast profaned my Sabbaths.

9 In thee were backbiters to shed blood, [Heb. men of backbiting; which by their running up and down and tale-beating and informing have brought their neighbour into trouble, and to destruction. See Levit. 19. on vers. 16.] and in thee have they eaten upon the mountains, [See above chap. 18. on vers. 6. That is, there have been such in thee, and there are such still that do this] they have committed lewdness in the midst of thee.

10 In thee have men discovered (their) fathers shame: [That is, committed horrible incest. See Levit. 19. on vers. 6.] in thee have they deflowered her [or, disgraced, layen with her. Heb. humbled her. So in the next verse] that was unclean by separation. [See Levit. 15. on vers. 24.]

11 Moreover one hath committed abomination with his neighbours wife, and another hath with lewdness defiled his sons wife: yet another in thee hath deflowered his sister, his fathers daughter. [See Levit. 18. 20. Jerem. 5. 8. Levit. 18. 15. Levit. 18. 9.]

12 In thee have they taken gifts to shed blood, thou hast taken usury and extortion; [See of usury and extortion Levit. 25. on vers. 36.] and thou hast practised greediness upon thy neighbour by oppression: [By extorting from him unlawful gain, or condemning him by crafty and subtil devices: for the Hebrew word is used of both] but thou hast forgotten me, saith the Lord LORD.

13 Behold then I have smitten mine hand, [To wit, one hand against, or in the other; a token of distemper, and abhorring of this wickedness mentioned in the following words, a purpose to punish, and instigating the enemy. Compare above chap. 21. 13. with the Annotat. there] for thy greediness which thou hast practised, and for thy blood [As above vers. 4.] which hath been [to wit, greediness and murder] in the midst of thee.

14 Shall thine heart stand? shall thine hands be strong? [Implying by no means: but heart and courage shall then fail thee, and thine hands shall wax feeble] in the days when I shall deal with thee? [According to my justice and thy deserts] I the LORD have spoken it, and I will do it.

15 And I will scatter thee among the heathen, and disperse thee in the land: [Compare above chap. 12. 14, 15.] and consume [Or, cause to perish] thy uncleanness out of thee, [That is, I will make thine inhabitants leave that uncleanness, when they shall be driven out of their own country, and be carried away captive. Compare below chap. 23. 27.]

16 So thou shalt be profaned in thy self [Being used as a profane, vile, base, contemptible city, in regard of thy desolation. Others, thou shalt give thy self for an inheritance, or, be taken for an inheritance. That is, foreign nations shall possess thee, and bear the rule over thee] before the eyes of the heathen: and thou shalt know that I am the LORD.

17 Moreover, the word of the LORD came unto me, saying:

18 Child of man, those of the house of Israel are to me become dross: [See Isa. 1. 22. Jerem. 6. 28, 29, 30. with the Annotat. Heb. the house of Israel are unto me, &c.] all they are copper, or tin, or, iron, or lead, [whereas they should be fine gold and silver; that is, upright, holy and godly] in the midst of the furnace; they are become the dross of silver.

19 Therefore thus saith the Lord LORD, Because ye are all become dross, therefore behold, I will gather you into the midst of Jerusalem. [As into a furnace. This is declared in the sequel. Compare above chap. 11. 7.]

20 (As) silver, or, copper, or iron, or lead, or tin, is gathered [Heb. (according to) the gathering of silver, &c.] into the midst of a furnace, to blow up the fire upon it, to melt it: so will I gather you in mine anger, and in my fury leave (you) there, and melt (you).

21 Yea I will bring you together, and will blow upon you in the fire of my wrath, (so) that ye shall be melted in the midst thereof. [To wit, of the city of Jerusalem. So in the next verse. Compare vers. 19.]

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof: and ye shall know that I the LORD have poured out my fury upon you.

23 Moreover, the word of the LORD came unto me, saying:

24 Child of man, say unto her, [Jerusalem and the land of Juda, as followeth] thou art a land that is not cleansed, [from wicked men and wickedness: thou art not amended by my judgements and punishments] (that hath) not (had) her shower of rain [Or, that is not rained upon; that is, which is not cleansed by my judgements: as a great shower of rain is wont to cleanse and wash away filth and dirt. Others, (which) shall not be rained upon; that is, thou shalt be consumed and destroyed by my judgements, and not be enlightened or refreshed] in the day of wrath. [That is, of my judgements]

25 The conspiracy [Or confederacy] of her Prophets [That is, Jerusalems Prophets: and so in the sequel.] is in the midst of her, like a roaring lion that ravenneth a prey; [The false prophets have combined together against the true Prophets of God, and those that are addicted to them, to ruin them. Compare Jerem. 20. 2. and 26. 8, 9. and 29. 25. 62. Lament. 4. 13.] they eat up souls, [that is, men] (See Gen. 12 on v. 5.) in making them bare and naked by their seducing prophecies, for which they will be well rewarded: and they devour godly mens estates (as followeth) by false accusations and evil practises. Compare Mich. 3. 11. Matth. 23. 14.] they take away the treasure and precious things; they multiply their widows in the midst of her. [Bereaving them of their husbands, whom by their false accusations they cause to be put to death.]

26 The Priests offer violence to my law, [Without any

any fear rushing in upon it, and wresting it after their own mind. Compare Zeph. 3. 3, 4.] and they profane mine holy things; they put no distinction between the holy and the profane, neither shew (the difference) between the unclean and the clean: moreover, they hide their eyes from my Sabbaths; [that is, they withdraw themselves from the observation of my Sabbaths, as if they were altogether ignorant of mine ordinance concerning the same] yea I am profaned in the midst of them. [That is, I am dishonoured, and accounted as nought among them, as if I were not a God: thus they deal with me, and are the cause that others do the like]

27 Her Princes are in the midst of her like wolves that raven at a prey, to shed blood and to destroy souls. [That is, men, as above ver. 25.] that they might practise greediness.

28 Now her Prophets daube her with loose lime, [See above chap. 13. on ver. 10.] seeing vanity, [Or falsehood: falsely pretending that God hath revealed this and that thing unto them by visions. See above chap. 13. 6.] and foretelling a lie unto them, saying, Thus saith the Lord LORD; and the LORD hath not spoken.

29 The people of the land practise mere oppression and commit mere robbery, [Heb. oppression, or (with) oppression rob robbery. That is, the whole land is full of deceit and violence] also they oppress [or, vex, plunder, rob] the miserable and needy, and they oppress the stranger without right. [Or, wrongfully, against all reason, without measure, or, so as that no right is done to him; to wit, by the Magistrate. Heb. by, or in, with, not judgment, &c.]

30 Now I sought a man out of them [That is, among them] that might wall up the wall, [See above c. 13. 5. with the Annotat.] and stand in the gap before my face for the land, that I might not destroy it: but I found none.

31 Therefore I poured out mine indignation upon them; I have consumed them by the fire of my wrath, their way have I rendered upon their head, [See above chap. 9. on ver. 10.] saith the Lord LORD.

C H A P. XXIII.

under the names of two women, Ohola and Oholiba, God describeth at large the whoredoms and adulteries of Samaria and Jerusalem, or Israel and Juda, ver. 1, 2, &c. also 36, &c. For which cause both these unsatiable adulterers were to be sentenced and dealt with according to justice therein required, 22, &c. also 45, &c.]

Moreover, the word of the LORD came unto me, saying:

2 Child of man, there were two women, the daughters of one mother: [Meaning Juda and the ten tribes, both descended from Israel, Jerem. 3, 8, 7, 10. and above chap. 16. 44, 45.]

3 These committed whoredome [That is, committed Idolatry. See Levit 7. on ver. 7. and above chap. 20. 8, and below ver. 8, 19, &c.] in Egypt: they committed whoredom in their youth: [When I first took them for mine own people. See Jerem. 2. 2. Hof. 2. 2. with the Annotat.] there were their breasts pressed, and there were the teats of their virginity felt. [Or, handled. [Heb. they handled, or felt: that is, they did it, it was done. Their idolatrous practices are thus shadowed out. So below ver. 8, &c. Others, spoiled, or bruised.]

4 Now their names [Meaning figurative or bor-

rowed names] were Ohola [that is, their Tent or Tabernacle: so God calleth the ten tribes, and Samaria (their chief City, Isa. 7. 9. as followeth) because they had separated themselves from Juda, the temple and the true worship of God, and had set up a worship of their devising. See 1 King. 12. 16, 28, 29. &c.] the greatest, [So are the ten tribes called by reason of their power and respect] and Oholiba [that is, my Tent (is) in, or among them. So God called Jerusalem and Juda, because his Temple and worship were there, which he had ordained himself] her sister: and they became mine, [Or, were mine. Heb. unto me; that is, I married them, or had married them, and had made a matrimonial covenant with them. See above chap. 16. 8, 22. For God giveth them these names from that which happened during the time of the marriage, while that lasted] and bare sons and daughters: these were their names; [Meaning proper, and no figurative names] Samaria is Ohola and Jerusalem Oholiba.

5 Now Ohola played the harlot, being under me [That is, though she was my married wife, and was under my subjection, yet she proved unfaithful unto me, and kept company with others, instead of me; as the Hebrew word may be also rendered, but not without such filling up of the sense] and she doted on her suitors, [The heathenish nations, with whom she entered into covenant, and embraced their idols. See ver. 7, 30, &c.] on the Assyrians [Heb. Assur] that were near: [See 2 Kings 15. 19. and Isa. 7. 8, 17, 18. Hof. 8. 9, 10, &c.]

6 Clothed with skie-colour, Princes and Rulers, all of them desirable young men: [Heb. young men of desire, or wish; that is, desirable, wished for, and consequently pleasant, gracious young men. So ver. 12, 13.] horsemen riding upon horses.

7 Thus she committed her whoredome with the 4, [Heb. properly she gave, or delivered her whoredomes to them; that is, she behaved her self as a bold impudent strumpet] which were all the choice of the children of Assur: [That is, Assyrians. See above chap. 16. 26. So ver. 23. and children of Babel, ver. 15, 23.] and with all on whom she doted, with all their dung-gods she defiled her self. [Or, the words being a little transposed, thus: and she defiled her self with all their dung-gods, and with all on whom she doted.]

8 Neither left she her whoredomes brought from Egypt: [As above ver 3. This may be specially understood of the idolatry of the golden calves, first set up in the wilderness, and after at Dan and Bethel; and of the covenants made with Egypt. See 2 Kings 17. 4.] for they had layen with her in her youth, and had felt the teats of her virginity; [as above ver. 3.] and they had poured out their whoredome upon her.

9 Therefore I delivered her into the hand of her suitors, into the hand of the children of Assur, [See 2 Kings chap. 17. and 18.] upon whom she doted. [And yet afterwards fell off from them, 2 Kings 17. 4.]

10 These discovered her shame, [See above chap. 16. 37.] and they took away her sons and her daughters, but they slew her with the sword: [That is, they slew the most principal of the people with the sword. Compare below ver. 25.] and she got a name among women, [that is, she became famous, as a special example and spectacle of Gods righteous judgement among all nations, as followeth] after they had exercised judgements upon her. [That is, had punished her for her disloyalty committed against God, and her confederates]

11 When her sister Oholiba [Jerusalem and Juda, above ver. 4.] saw (this), then she corrupted her laws

love yet more than she, [She did worse than Gholah, that is, then the ten tribes, not taking warning by her example. Compare this with Jerem. 3. 8, 9, 10, 11, and above chap. 16. 47, 51.] and her whoredoms more than the whoredoms of her sister.

12 She doted upon the children of Assur, [See above chap. 18. 28.] the Princes and Rulers that were near, [as above ver. 5.] clothed with perfect ornament [Heb. with perfection; to wit, of ornament] horsemen riding upon horses: all of them desirable young men. [As above ver. 6.]

13 Then I saw that she was defiled; they had both one manner of way. [Juda took the same course that Israel had done. See Genes. 6. on ver. 12. and below ver. 31.]

14 Yea she added yet more unto her whoredoms: for when she saw men portrayed [Heb. men of portrayed, or pictured, printed, engraven things. See above chap. 8. 10.] upon the wall, [to wit, in her own country; as the outlandish pictures, especially of proud nations, are wont to be every where carried about and portrayed to satisfy the curiosity & pride of many men] the images of the Chaldeans pictured with vermilion, [See Jer. 22. on ver. 14.]

15 Girded with a girdle upon their loins, having abundantly died [hats] [or (bats) died abundantly, or, much hanging down, waving up and down] upon their heads, which were all of them captains to look to [after] the likeness of the children of Babel of Chaldea the land of their captivity. [From whence they were carried into Juda, or at least portrayed or pictured after the habit that was worn in Babel]

16 Then she grew enamoured with them [As immodest women are inflamed with and dote upon strange gay pictures, so was Judea enamoured with the pictures of the Chaldeans. See a beginning and spake of this, 2 Kings 20. 12, 13, &c. above chap. 16. 29.] with the looking on of her eyes: [that is, as soon as she looked upon them with her eyes, she was inflamed with an heathenish carnal idolatrous love towards them] and she sent messengers unto them into Chaldea.

17 Now the children of Babel came to her in the bed of love, [That is, to lie with her; that is, to make a covenant with her] and defiled her with their whoredom: she also defiled her self with them after that her soul was drawn away from them [or turned away, separated her self, went away from them (the nature of the unchaste woman) so ver. 18, 22, 28. she estranged her self from the Chaldeans, and departed from them, lusting after Egypt, ver. 21.]

18 Thus she hath discovered her whoredome, and discovered her shame: then my soul was drawn off from her, as my soul was drawn off from her sister. [Israel, or the ten tribes, called above Gholah]

19 Yet she multiplied her whoredoms, remembering the daies of her youth, when [Or wherein, or how] she had played the harlot in the land of Egypt, [as above ver. 3.]

20 And she grew enamoured more than their concubines, [That is, the concubines of the Egyptians: that is, she behaved her self much more immoderately and more foolishly than other nations did that of old time had been united with Egypt. Some understand here the Babylonians and Chaldeans] whose flesh is (as) the flesh of asses, [to wit, the Egyptians flesh was such. (See above chap. 16. 26.) who were exceeding bent and inclined to corporal and spiritual whoredome] and whose issue is (like) the issue of horses. [or stone-horses.]

21 Thus thou hast fetcht up again [Heb. visited: which word in our language is sometimes also used in the same signification when we speake of visiting,

trying, examining this or that thing again] the lewd act of thy youth: when those of Egypt felt thy teats, because of the paps of thy youth.

22 Therefore, O Gholiba, thus saith the Lord LORD, Behold, I will raise up thy suiters [See above chap. 16. 37.] against thee, from whom thy soul is drawn off: [meaning from the Chaldeans, as above ver. 17.] and I will bring them against thee from round about;

23 The children of Babel and all the Chaldeans, Pekod, and Son, and Koa, [These are names of lands or counties belonging to Babel, and whose inhabitants were likewise used in the army of the Babylonians against Judea and Jerusalem. Compare further Jerem. 50. 21. with the Annotat. Some conceive them to be names of Princes or Captains of war] (and) all the children of Assur with them; desirable young men, which are all Princes and Rulers, Captains and renowned (men) which all ride on horseback.

24 They shall come against thee with carts, [Or chariots, fighting chariots, and the following word riding-wagons] wagons and wheels, and with an assembly of nations, bucklers, and shields and helmets; [In the Hebrew these words are all used in the singular number, cart, wagon, wheel, buckler, shield, helmet, according to the use of the language] they shall set themselves round about against thee: [that is, besiege thee] and I will set judgement before their face, [that is, I will lay the law open before them, which they shall use against thee, I will use them as executioners of my judgments upon thee; I will so order and govern them that they shall give thee thy deserved reward] and they shall judge thee according to their judgements. [or way, manner, custome; so as they are wont to punish rebels, peijured persons, and adulterers. See thereof the sequel]

25 And I will set my jealousy [My utmost and just vengeance for thy disloyalty committed against me] against thee, that th y shall deal in fury with thee; they shall take off thy nose, and thine ears, [or take away, &c. that is, cut them off; as the Egyptians were wont to do unto adulterers: whereby is further meant all manner of cruelty that the enemies should shew to her] and the last of thee [that is, the last of thee that remaineth, thy remnant] shall fall by the sword: [Others, thy last shall be that thou shalt fall by the sword, that is thy end: or at last thou shalt &c. So in the sequel] they shall take away thy sons and thy daughters, and the last of thee shall be consumed by the fire.

26 They shall also strip thee of thy clothes, and take away thy ornament instruments.

27 Thus will I make thy lewdness to cease from thee, [Compare above chap. 22. 15.] together with thy whoredome (brought) from the land of Egypt: and thou shalt not lift up thine eyes unto them, [to wit, the Egyptians] nor remember Egypt any more.

28 For thus saith the Lord LORD, Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy soul is drawn off.

29 They shall deal with thee out of hatred, and take away all thy labour [That is, all that thou hast gotten by thy labour, all thy estate] and leave thee naked and bare, that thy harlotry may be discovered to get her with thy lewdness and whoredoms.

30 These things shall be done unto thee, [Or will I do unto thee; or shall they do unto thee: because the Hebrew word here (as elsewhere) is put without limitation of persons] because thou hast gone a whoring after the heathen, and because thou hast defiled thy self with their dung-gods.

31 Thou hast walked in the way of thy sister: [As above vers. 13.] therefore will I give her cup into thine hand.

hand. [To wit, the cup of my wrath whereof she hath drunken. That is, I will punish thee with like punishment, because thou hast committed like sins. See *Psal.* 11. on ver. 6. and *Job* 21. on ver. 20. *Jer.* 25. 15, &c.]

32 Thus saith the Lord LORD, Thou shalt drink thy sisters cup which is deep and large: thou shalt become a laughing-stock and a mocking; [as those that have drunk themselves drunk are wont to be] (the cup) containeth much. [Heb. is much in containing, or to contain; that is, much drink may go into it, as we use to say]

33 Thou shalt be full of drunkenness and misery: [the word *misery* or *sorrow* serveth for exposition: as if God should say, thou shalt be drunken and full, but it shall be with sorrow and misery] the cup of thy sister Sennacherib is a cup of dissolution and of solitariness. [Others, of, or with the cup, &c. (which) &c.]

34 Thou shalt drink it, and suck (it) out, and thou shalt break the shards thereof to shivers, [As drunken men in their anger and madness break the drinking vessels in pieces, so shalt thou find thy self exceedingly vexed at my judgements] and thou shalt pluck off thine (own) breasts: [with which thou hast exercised spiritual whoredom. That is, thou shalt loath thy self because of thy sins, by feeling of the fearful punishments that shall come upon thee for the same] for I have spoken it, saith the Lord LORD.

35 Therefore thus saith the Lord LORD, Because thou hast forgotten me and cast me behind thy back [See 1 Kings 14. on ver. 9] therefore also thy lewdness and thy whoredoms. [that is, the punishment thereof. See below ver. 49.]

36 And the LORD said unto me, Child of man, shouldst thou give judgement? [See above chap. 20. on ver. 4. and 22. 2.] to Oholah and to Oholiba? [See above ver. 4.] yea shew them their abominations.

37 For they have committed adultery, and there is blood in their hands, [Especially the blood of their own children. See above chap. 16. 36. and below ver. 45.] and they have committed adultery with their dung-gods: moreover they have caused their children whom they had born unto me, [as being Abrahams seed, and in covenant with me, likewise born whiles my marriage with them yet lasted. See above chap. 16. on ver. 20.] to pass before them (thorough the fire) [See above chap. 16. 20, 21, 36, 45 with the Annotat. likewise chap. 20. 31.] for meat. [to wit, of the fire; that is, to be consumed by the fire. Compare above chap. 16. 20. and 21. 32. with the Annotat.]

38 Yet they have done this unto me: [Or against me] they have defiled my sanctuary [Others, my sanctuaries; that is, the Temple wherein was the holy place and the holy of holies] in the same day, and profaned my Sabbaths.

39 For when they had shewn to their dung-gods, [Or throned them, cut (their) throats, to wit, to the honour of their idols. See above chap. 16. 20, 35. with the Annotat. also *Isa.* 57. 5.] then they came the same day into my sanctuary [as if (forsooth) they were willing to tender yet some service and honour unto me. Compare 2 Kings. 21. 4, 5. *Jerem.* 7. 9, 10. and 11. 15. and above chap. 8. 3, 6. and below chap. 43. 8.] to profane it: and lo, thus have they done in the midst of mine house. [See 2 Kings 21. 4, &c.]

40 This is also (to be added) thy sent unto me: to come from far: [To make unlawful covenants with heathenish nations, for the alluring and entertaining, of whom God relateth in the words following, that they used the like tricks, devices, and practises, as cunning bawdy strumpets are wont to do. Compare *Prov.* 7. 16, 17, &c.] unto whom when a messenger was

sent, lo then they came for whom thou didst wash thy self, puncturedst thine eyes, and adornedst thy self with ornaments.

41 And thou satest upon a glorious bed, before which a table was prepared, and whereupon thou hadst set mine incense and mine oil. [which I had given thee, wherewith I as thy lawful husband had endowed and adorned thee, and which thou oughtest to have used to mine honour and glory. Compare *Hos.* 2. 8, 9. and above chap. 16. 16, 17, 18, 19.]

42 Now when the noise of the multitude was quiet upon it, [To wit, upon the aforesaid bed; that is, when these sisters had dispatched their covenant-affairs with those great outlandish Lords, then (as it followeth) they sent unto others] then (they sent) [to wit, Oholah and Oholiba sent. This is here inserted to fill up the sense from ver. 40.] unto men of the multitude of men, [that is, of the common people, or of the meaner sort of men] (and) there were wine-bibbers brought from the wilderness: [or drunkards, drunken men, &c. Others, Sabeans, &c.] because the Hebrew word may signify both because there is likewise mention-made of the wilderness, so hereby may be understood all the rabble of vile and base nations, such as were the Sabeans (of whom see *Job* 1. on ver. 15.) Arabians, Moors, &c. (being also given to drinking and swilling) towards whom these adulterous sisters did likewise carry themselves like vile base strumpets. Others, and in them (namely Judah and Israel) was a voice of a merry company, (that is, there were heard mirth and joy (as is usual in feasts and brothelhouses) for the heathenish covenants, and with the multitude, or because of the multitude of men (that is, of the common sort of people) were brought Sabeans, &c.] they put arm-rings [or arm-jewels, bracelets] upon their hands, [to wit, upon the hands of these harlots] and a beautiful crown [Heb. crown of ornament] upon their heads.

43 And I said [That is, I thought; spoken of God after the manner of men, to express the unbridled wickedness of the people, whereof in the sequel] of this that was grown old (in) adulteries: [or worn out &c. This may be applied unto Oholah, as whose whoredome began even under the reign of Jeroboam, after the death of Solomon: or of Oholiba, who continued longest in her own country: or of both together. Others, And I told this old one of (he) adulteries, that is, I reproved her for them by my Prophets, but it was to no purpose, as followeth] now will they whose whoredoms of this (whore) and that (also) [or and (also) of the other. It will begin again. Or as others, it will once cease with them both. Now &c. as if the Lord should have said, now it seemeth that notwithstanding her old age, her whoredome will begin again anew. Others, now will they whose out the whoredoms of this (whore) and she (also) herself. That is, now will they surely once grow weary and cease, as well those that come abroad to commit fornication with these harlots, as these harlots themselves: but no, the contrary hath appeared. Others (in that) they commit whoredome sometimes with this and sometimes with that (harlot). These words because of their brevity are diversly rendered]

44 And they went in unto her, as they go in unto a woman that is a harlot: so they went in unto Oholah and unto Oholiba, those lewd women. [Heb. women of lewdness]

45 Righteous men, thy shall judge [Or condemn] them [this may be generally taken, as if the Lord should have said; all honest righteous men shall be made to condemn these harlots. Or it may be applied to the Assyrians and Babylonians, who are

are called righteous, because they were the executioners of Gods justice upon Israel and Juda, and had just cause for it, by reason of their perjury and rebellion. See the next verse.] (according to) the judgement of adulteresses, and according to the judgement of blood-shedders : [See above chap. 16. on ver. 38.] for they are adulteresses, and blood is in their hand. [As above ver. 37.]

46 For thus saith the Lord LORD, I will [Or one shall, they shall, as above chap. 16. 40.] cause an assembly to come up against them, and will give them up for a commotion, and for a prey.

47 And the assembly shall stone them with stones, and cut them down with their swords : they shall slay their sons and their daughters, and burn their houses with fire.

48 Thus will I cause lewdness to cease out of the land : that all women may be instructed not to do after your lewdness.

49 Thus shall they lay your lewdness upon you, [That is, upon your heads, recompensing and punishing you according to your deserts] and ye shall bear the sins of your dung-gods : [that is, the punishments of your sins committed with your dung-gods, as above verse 35.] and ye shall know that I am the Lord LORD.

CHAP. XXIV.

The year, day, and month of the Babylonians coming before Jerusalem, verse 1, 2. By the parable of a hot seething pot with pieces of flesh and bones, is portrayed the fearful calamity that should befall Jerusalem because of her wickedness, 3 which calamity should be so great, as that they should not mourn even for the destruction of the Temple, (which they held in so great estimation) which the Prophet is commanded to represent his own prison, as being forbidden to mourn for his own wife, whose death God foretelleth him; 15, 16, &c.

Moreover, the word of the LORD came unto me in the ninth year, [After the captive carrying away of King Jojachin, described 2 King. 24. 12, 13, 14, 15, 16. (Compare above chap. 1. 2. and below chap. 33. 21, and 40. 1.) in whose stead Nebuchadnezzar made Zedekia King : and in the ninth year of this King Zedekia in the tenth month, & on the tenth day of the month, Jerusalem was besieged. See 2 Kings 25. 1. Jer. 39. 1, and 52. 4.] in the tenth month, [in the ecclesiastical year called Tebeth, in the political or civil year Thammuz] on the tenth (day) of the month:

2 Child of man, write thee down the name of the day, [In remembrance, that it may be compared with the event, whereof see 2 King. 25. 1. Jerem. 52. 4. This was about two years before the taking and destruction of Jerusalem, whereof here is prophesied] even of this same day, [Heb. the strength, or the bone of the day, that is, the being of the day, and (as we use to say) even, or just the same day. See above chap. 2. 3. with the Annotat.] the King of Babel layeth himself before Jerusalem, [or is come near, hath fitted, composed himself, &c. The Hebrew word is frequently used for leaning, staying, underpropping, also of laying on of hands; all which is done with some conjunction, approaching, or drawing near : and in matter of siege we use to say to lie down, or to lay ones self down before a citie, &c.] even on this same day.

3 And use a parable [Heb. as if we would say, prable a parable. See above chap. 17. on ver. 2.] unto the rebellious house, and say unto them, Thus saith the Lord LORD, Set on a pot, [signifying the besieged city of Je-

rusalem, as ver. 6. See Jerem. 1. 13. and above chap. 11. 3. with the Annotat.] set (it on) and also pour water into it.

4 Put the pieces thereof together into it, [Thercof, namely of the pot; that is, such pieces of flesh as ought to be in the pot.] These pieces of flesh signified the inhabitants, especially the rich citizens and great ones of Jerusalem, as followeth] all good pieces, [Heb. all, or every good, or best piece] the thigh, [or loins, hip, hinder part] and the shoulder : fill (it) with the choice of bones. [that is, the choicest bones, as marrow-bones]

5 Take the choice of the flock, [That is, the choicest sheep, or goats, take the best of the small cattle for the purpose] and kindle also a burning pile of bones under it : [or a fire of bones, &c. (Compare below ver. 9. and Isa. 30. 33.) signifying the grievous and continuing miseries of the people, which they should suffer in the siege by the sword, the famine, and the pestilence, and also afterward; as a fire made of bones is very hot, and bones are hard and durable or lasting. Some apply it to the casting away of the dead bodies and bones that should lie unburied in the open field, as God had often threatened them; so that there should be bones enough to be had to make a fire of them: by which judgements they nevertheless should not be amended or converted, as followeth] make it, [the pot] boil well; [Heb. boil his boilings] also the bones of it [of the pot, as ver. 4.] shall be boiled [or sodden] therein. [Heb. in the midst thereof, namely of the pot]

6 Therefore thus saith the Lord LORD; Wo to the bloody city, [As above chap. 22. 2. and below ver. 9.] to the pot whose scum [Others rust, as below ver. 11. where there is also another word that signifieth rust] is therein, and from whom the scum thereof is not gone out, [the word (rendred scum) that is used in this place, and also below ver. 11, 12. seemeth to signify the scum, that not being boiled off, scummed off, or sodden away, sticketh fast at the side of the pot, and becometh a more tough filth or slime. The Lord doth intimate hereby that the inhabitants of Jerusalem by all that seething and boiling were notwithstanding not cleansed, that is, converted, but continued still obstinately in their wickedness] put piece by piece out of it; let not the lot fall upon it. [what pieces soever thou shouldst have to pull out of the pot, either first, or last, or none at all, they must all pack away, some be slain, others sent away out of the land. Heb. by, or according to the pieces thereof, according to the pieces thereof bring it out : the lot is not fallen upon it. This signifieth the slaying and casting away of many, and the carrying away of the rest into captivity to Babel, without either pity or distinction of persons. See above chap. 11. 7.]

7 For her [To wit, Jerusalem, typified by this pot] blood is in the midst of her; she laid it upon a smooth rock, [Heb. smoothness, brightness, or top sticking out of a rock, where as in the sight of God she shed the blood of her to the honour of idols, and let it lie open to provoke God to anger, as followeth. Compare the phrase with below chap. 25. 4, 14.] she poured it not out upon the ground to cover it with dust : [this hath respect to the law, Lev. 17. 13. Deut. 12. 16, 24.]

8 That I may cause wrath to arise to exercise vengeance, [Heb. to avenge vengeance. That is, that I might exceedingly manifest my wrath and vengeance against such abominations] I have (also) laid her blood upon a smooth rock, that it should not be covered. [Implying that he will also punish her publicly, that the tokens thereof shall be to be seen before the eyes of all men]

9 Therefore thus saith the Lord LORD, *Wo to the bloody city*; [As above vers. 6.] *I will also make the burning pile great.* [Compare above vers. 5. That is, I will kindle a great fire under Jerusalem (this pot) as followeth]

10 *He p on much wood,* [Heb. multiply wood, or, sticks. Here, and in the following words is a lively representation of the misery of the besieged ones of Jerusalem] *kindle the fire, consume the fl. sh.* [Or, dress it, make it ready, boil it thoroughly, let it be well and fully sod] *and strow (it) well with spice,* [Heb. Spice the spices: that the enemies (as some conceive) may have an appetite and mind to it] *and let the bones be burnt.* [Or, burn to (stick to)]

11 *Then set it* [The pot] *empty upon the coles thereof, that it may be hot, and the rust thereof may be burned, and the uncleanness of it may melt away,* [Or, may flow away, may be poured off] *(and) the scum thereof may be consumed.* [That is, Jerusalem, shall not onely be deprived of inhabitants, but the city also shall be burnt, that the place may be wholly purged of that abominable uncleanness]

12 *She hath wearied (me with) vanities:* [Making such a continual stir by her idolatries, heathenish covenants, intestine oppression, lying, hypocrisy, and all manner of wicked devices, whereby she would underprop her ruinous condition, and keep off the feared destruction, in stead of repenting and turning unto me, whereunto I exhorted them by my Prophets with such patience and forbearance, and admonished them so faithfully and frequently with sore threatnings, that I am even grown weary of it, they being (in the least) not bettered, but still grown more obstinate and hardened thereby, as in the sequel is set forth. The Hebrew word is onely found here, coming, according to the opinion of most Interpreters, from a word that signifieth vanity, injustice, lying, wickedness, vice, and also idolatry. Others, *She hath wearied (her self with) vanities*] *yet is not her ab. in. lat. scum go. forth out of her; her scum (must be) in the fire.*

13 *Is thy uncleanness is lewdness: because I have purged thee, and thou wast not purged, therefore thou shalt not be purged from thy uncleanness any more, till I shall have caused my wrath to rest upon thee.* [See above chap. 5. on vers. 13. That is, Because I have sought to purge thee by the exhortations, admonitions, and threatnings of my Prophets, but all hath been in vain, and fruitless, therefore I will now take another course with thee]

14 *I the LORD have spoken it, it shall come to pass, and I will do it: I will not depart from it, neither will I spare, nor repent: according to thy words, and according to thy dealings shall they judge thee, saith the Lord LORD.*

15 Moreover, the word of the LORD came unto me, saying:

16 *Child of man, behold, I will take away from thee the pleasure* [Or, wish] *of thine eyes* [That is, thy wife. See vers. 18. whereby the Templ: and city of Jerusalem was typified] *by a plague:* [that is, sudden death, extraordinarily sent her by God] *yet shalt thou not mourn, nor weep, neither shalt thy tears come forth.*

17 *Cease from lamenting,* [That is, lament not, but hold thy peace] *thou shalt make no mourning for the dead,* [that is, shew no tokens of mourning, as in those times they were wont to do for their deceased friends] *bind thine hat upon thee,* [or, set thy quief, cap, bonnet, upon thine head, as below v. 23. The Hebrew word rendered here *hat* hath its name from *adorning* or *attiring*: on the contrary, mourners were wont to go bare-headed, and to strow

ashes or dust upon their heads, *Levit. 10. 6. and 21. 10. 1 Sam. 4. 12. 2 Sam. 15. 32. Isa. 61. 3. Lam. 2. 10.] and put on thy shoes upon thy feet:* [Whereas mourners were wont to go unshod, or bare-foot, 2 Sam. 15. 30.] *neither shalt thou wrap up the uppermost lip,* [Gr. cover, wrap up the mustacho, as those were wont to do, that mourned for a great mishap, or mischance. See *Levit. 13. 45. Mich. 3. 7.* Some understand not onely the uppermost lip, but also the mouth, and the chin, with the whole place of the beard] *neither shalt (thou) eat the bread of men.* [Meaning mourning food, keep a mourning feast or banquet with thy friends and neighbours. See *Jerem. 16. on vers. 7.*]

18 *Thus I spake unto the people in the morning, and at even my wife died: and I did in the morning like as I was commanded.*

19 *And the people said unto me, Wilt thou not tell us what these things (are) to us, that thou doest (thus)?* [That is, what they signifie to us, what thou wilt give us to understand by this strange kinde of action. The word (are) is here added, according to the nature of the Hebrew language, as elsewhere often. So below chap. 35. 19.]

20 *And I said unto them; The word of the LORD came unto me, saying:*

21 *Say unto the house of Israel; Thus saith the Lord LORD, Behold, I will profane my sanctuary,* [The Temple; that is, deliver it into the hands of the Chaldeans, to be destroyed as a common profane place] *the glory of your strength,* [Or, highness, excellency of your strength. That is, that glorious building of the Temple, whereupon ye so greatly rely, supposing that I will spare Jerusalem because of it. Some understand Jerusalem or the kingdom] *the d fire of your eyes,* [Understand the very same Temple, in the holding whereof they were wont to take pleasure and delight, and for which they now so greatly longed. Some understand their wives, from *ver. 16*] *and the putting of your soul;* [Which Temple ye so love, that it would grieve you to the very heart, if it should be laid waste. Some understand here their children, and nearest friends, whom they when they went into captivity with Jojachim, had left behind at Jerusalem] *and your sons, and your daughters, whom ye have left behind shall fall by the sword.*

22 *Then shall you do like as I have done:* [Ye shall not then be able to shew any tokens of mourning, by reason of the curse of God, and your astonishment at the dreadful common calamities and desolations that shall light upon the Temple, city, countrey, and all the people. Compare herewith especially *Jer. 16. 43 5, 6, 7, 8.* with the Annotat. there] *ye shall not wrap up your uppermost lip, neither shall ye eat the bread of men.*

23 *And your hats shall be upon your heads, and your shoes upon your feet; ye shall not mourn, nor weep; but ye shall consume* [or, pine away, melt away, because of Gods curse that lies upon you, as below *chap. 33. 10.*] *in your iniquities, and sigh* [or, howl, roar, through impatience, and want of comfort] *every own toward his brother.*

24 *Thus Ezekiel shall be unto you a wonder-token;* [See above chap. 12. on vers. 6.] *according to all that he hath done, shall ye do: when thus cometh, then shall ye know that I am the Lord LORD.*

25 *And thou child of man, shall it not be,* [That is, it shall certainly so come to pass] *in the day when I shall take away from them their strength,* [The Temple, &c. as above vers. 21. that is, at such time as Jerusalem shall be taken, and the city with the Temple shall be laid waste, and all the people be miserably dealt with according to these prophecies]

the joy of their ornament, [that is, in whose ornament they rejoyce] the desire of their eyes, and the longing of their souls, [Heb. the lifting up of their souls; that is, that which they heartily long for: as a man lifts up himself, and reaches high for a thing that he would fain have or come at. [See Psal. 24. on vers. 4.] their sons and their daughters; [God foretelleth these things for the greater confirmation of these prophecies. See the accomplishment thereof below chap. 33. 21, 22.]

26 That in the same day one that is escaped shall come unto thee, to cause (thine) ears to hear (it)? [That is, one that is got away, and hath escaped the destruction, and by my providence is come to thee, to bring thee the news, tidings of it]

27 In that day shall thy mouth be opened to him that is escaped, and thou shalt speak, and be no more dumb: [Compare below chap. 33. 22. and above chap. 3. 26. with the Annotat.] thus shalt thou be a wonder-token unto them, and they shall know that I am the LORD. [As if God should say; Thou hast now sufficiently foretold my people of the miseries that are at hand: be now silent for a while, till all things be clearly fulfilled and plain before their eyes; then shalt thou speak again to their comfort and instruction, that thou mayest thus be unto them and to my whole Church in sundry waies a wonderful token of great things to come]

C H A P. XXV.

Prophecies against the Ammonites and the Moabites, because of their rejoycing at the destruction of the Temple, and the misery of Gods people, vers. 1, 2, &c. 8, 9, &c. against the Edomites, and the Philistines, because of their desire of revenge and cruelty against the people of God, 12, &c. 15, &c.

And the word of the LORD came unto me, saying: 2 Child of man, set thy face against the children of Ammon: [See of this phrase, setting the face against, &c. above chap. 6. on vers. 2. and prophesie against them, [See Jerem. 49. 1, &c. and above chap. 21. 28, &c. The Ammonites, Edomites, and Philistines were all of them enemies unto Gods people: Ammon and Moab in the east beyond the Jordan, Edom in the South, and the Philistines in the west along the midland-sea]

3 And say unto the children of Ammon; Hear the word of the Lord LORD: Thus saith the Lord LORD, Because thou saidst Aha, against my sanctuary, when it was profaned, [As above chap. 24. 21.] and against the land of Israel, when it was laid waste, and against the house of Juda, when they went into captivity; [That is, didst take delight therein, and didst shout thereat. See Job 39. 28. Psal. 35. 21. with the Annotat. So below chap. 26. 2.]

4 Therefore, behold, I will deliver thee to them of the east [Heb. the children of the east] for a possession, that they may set their castles [Or, towers, palaces, stately buildings, magnificent houses] in thee, and make their dwellings in thee: they shall eat thy fruits, and they shall drink thy milk. [By these men of the east some understand the Chaldeans or Babylonians: but because the Scripture continually saith, that the Chaldeans should come from the North, therefore others understand it of the Eastern nations; that bordered on the east-side of Ammon, as the Arabians, that lived in tents; Kedarens, &c. having great store of camels, and cattel, and given to seek out for good pasture, and in Scripture commonly reckoned

among those of the East. These (to wit, as many of them as were left, or spared by Nebuchadnezzar) should take and possess the land of the Ammonites, (being destroyed by the Chaldeans, and the inhabitants thereof carried away captive) to accommodate their cattel withal. See Genes. 29. 1. Judg. 6. 3. and 8. 11. Job 1. 3. Isa. 60. 6, 7. Jerem. 49. 28, 29, 30, 32. with the Annotat.]

5 And I will make Rabba [The royal city of the Ammonites. See 2 Sam. 11. on vers. 1.] a stable for camels, [For the camels of those of the East] and the children of Ammon [that is, their land] a sheep-coat: [for the sheep of those of the East] and ye shall know that I am the LORD.

6 For thus saith the Lord LORD, Because thou hast clapped with (the) hand, and stamped with the foot; [For great joy and delight at the Jews miseries, as followeth; as if they had said, Aha, so so, that is too good for them, that is bravely done. Compare ver. 3. above chap. 6. on vers. 11.] and hast heartily rejoyced in all thy plundering, [or, despite, also, contempt, as above chap. 16. 57. and below vers. 15. O., hast rejoyced with delight. See Psal. 27. on vers. 12. so v. 15. Or thus: and hast rejoyced in all thy eager plundering. Heb. in, or with the soul. Compare below chap. 36. 5.] against the land of Israel.

7 Therefore behold, I will stretch out mine hand against thee, [See above chap. 16. on vers. 9. so below vers. 13. 36.] and give thee for a prey to the heathen, and (I) will cut thee off from the nations. [that thou shalt be no more counted a people or a land] I will destroy thee; and thou shalt know that I am the LORD.

8 Thus saith the Lord LORD; Because Moab [See Jerem. 48. 1, &c.] and Seir [That is, the land of Edom, and consequently the Edomites, Esaus posterity, to whom this land fell. Of Seirs posterity see Genes. 36. on vers. 20. So below chap. 35. 2, &c. and further of Edom, Jerem. 49. 7. Obad. vers. 1, &c.] say: Behold, the house of Juda is like unto all the heathen: [That is, they imagined that they were Gods special and peculiar people, and had a prerogative with him above other nations, but it appeareth now otherwise, because they are no more favoured by the Babylonians then others: mocking thus at Gods covenant, and his Churches, yea at the God of Israel himself]

9 Therefore, behold, I will open the side of Moab from the cities, from his cities (which) are on his frontiers; [Heb. utmost, or, end] the ornament of the land, Beth-jesimoth, Baal-meon, and unto Kirathaim; [Or, and Kirathaim. These were some of the chiefest cities of the Moabites, lying between the brook Arnon and the Jordan. The meaning is, I will prepare for them of the East (as followeth, vers. 10.) an open passage into the best and strongest places and countreyes of the land]

10 For them of the east, [See on vers. 4.] with [or, over and above, besides] (the land) of the children of Ammon; which I will deliver for a possession, [For them of the east, as vers. 4. implying, that as he had given the land of the Ammonites unto them of the east, so he would likewise open the land of the Moabites unto them] that the children of Ammon may not be remembered among the heathen (any more.) [above, chap. 21. 32.]

11 I will also exercise judgments in Moab: and they shall know that I am the LORD.

12 Thus saith the Lord LORD; Because that Edom [Called Seir above vers. 8.] hath dealt by more revengefulness [Heb. hath done, or dealt in, or by revenging of revenge, or, by revenging revenge. Compare vers. 15.] against the house of Juda; and they [the Edomites]

Edomites] have made themselves exceeding guilty, in that they have revenged themselves upon them: [upon the Jews, from the old grudge which they inherited from their forefather Esau. See Gen. 27. 41. 2 Chron. 18. 17. Psal. 137. 7. Amos 1. 11. Obad. vers. 11, &c.]

13 Therefore thus saith the Lord LORD; I will also stretch out mine hand against Edom, [As above ver. 7.] and I will cut off man and beast from it; [the land of Edom, or Idumea] and will make it a wilderness from Theman; [See Jerem. 49. on vers. 7.] and they shall fall by the sword [unto] Dedan.

14 And I will execute my vengeance upon Edom, [Heb. lay, set against, under, upon, &c. as vers. 17.] by the hand of my people Israel; [That is, (as some expound this) by the same hand wherewith I smote my people Israel, (namely the army of the Babylonians) will I also execute my vengeance upon thee. See Jerem. 49. 19. with the Annotat. But others take it in a spiritual sense: by the hand; that is, by the means, ministry, or power of my Church in their head Jesus Christ, who shall vanquish and subdue the enemies of his people. Compare Isa. 11. 14. Jerem. 49. 2. Obad. vers. 19. with the Annotat. of any corporal vengeance that the Jews or Israelites should have executed upon Edom in succeeding ages we read nothing at all, save that which is related in the second book of the Machabees chap. 10. vers. 15, 16. and so forth] and they shall deal against Edom [or, in, with Edom] according to mine anger, and according to my fury: thus shall they perceive my vengeance, saith the Lord LORD.

15 Thus saith the Lord LORD; Because the Philistines have dealt by revenge, [See 2 Chron. 28. 18. Joel 3. 4. Amos 1. 6, 7, 8.] and in heart [or, with delight, as vers. 6.] have exercised [Heb. avenged] vengeance by plundering, [or spite, contempt, as vers. 6.] to destroy [by] an everlasting enmity: [Heb. enmity of eternity, or antiquity.]

16 Therefore thus saith the Lord LORD; Behold, I stretch out mine hand against the Philistines, [As above vers. 7.] and will cut off the Cheretims, [This seemeth to have been the name of a country in the land of the Philistines; but thereby are meant the Philistines in general, as 1 Sam. 30. 14, 16. See there: also Zeph. 2. 5. But in the Hebrew the words Cheretim, and cutting off, suit elegantly one with another; as if we should say, I will cut off those cutters off] and destroy the remnant of the sea-haven. [See Jerem. 47. 7. Zeph. 25. 6.]

17 And I will execute great vengeance among them with furious rebukes; [Heb. rebukes of fury] and they shall know that I am the LORD, when I shall have executed [Heb. given, as ver. 14.] my vengeance upon them.

CHAP. XXVI.

The time of this Prophecy, vers. 1. Of the destruction of the city of Tyrus by the Chaldeans, because she rejoiced at the destruction of Jerusalem, 2. A description of the terror, astonishment, and lamentation that there shall be at the sudden and unexpected destruction of Tyrus, 15.

And it came to pass in the eleventh year, [After the captive carrying away of king Jeconiah. See above c. 24. on v. 1.] on the first [day] of the month, [what month this was is uncertain. From the following verse we may conceive it to have been the first month after the taking of Jerusalem, which happened on the ninth day of the fourth month, in the eleventh year of king Zedekiah, Jerem. 52. 6.] (that) the word of the LORD came unto me, saying,

2 Child of man, because that Tyrus [That is, the inhabitants of the city of Tyrus. Heb. Tzor. See Jos. 19. on vers. 29. and 1 Kings 5. on ver. 1. and further Isa. 23. 1, &c. Jerem. 47. 4. Joel 3. 4, &c. Amos 1. 9, 10. Zach. 9. 2, 3. Psal. 83. 8. and 81. 4. Matth. 11. 21, 22.] hath said concerning Jerusalem, *Ala! [as above chap. 25. 3.] she is broken the gate of the nations; [Heb. doors, &c. by which the nations from all parts did enter into exercise their merchandise. Compare below chap. 27. 3. and Isa. 23. 3.] she is turned about to me, [that is, her trading will now come to me] I shall be filled, [with merchandise and riches] she is laid waste. [as if she had laid; she is quite undone: or; (now, because) she is laid waste.]*

3 Therefore, thus saith the Lord LORD; Behold, I (will be) upon thee, [As above chap. 13. 8.] O Tyrus: and I will cause many heathen to come up against thee, as if I caused the sea with his waves to come up. [compare below vers. 19. others, as the sea lifteth himself up with his waves: this the Tyrians were wont to do; as lying in the sea.]

4 They [To wit, these heathen, or nations. See vers. 7.] shall destroy the walls of Tyrus, and break down her towers; yea I will wipe away her dust from her, [as when a man wipeth away the dust from a rock, so that the bare rock may be seen, which was before covered all over with dust. Thus it pleased God to represent most lively in Rhetorical termes the destruction of the city of Tyrus] and will make her a smooth rock. [Heb. make her the smoothness of a rock. Compare above chap. 24. 7. this hath respect to the situation of the city, which was built upon a rock, and had from thence the name Tzor, that is, a rock. God doth hereby intimate, that he will cause the building to be destroyed and consumed like dust, so that nothing more of it shall be seen, then the smooth bare-empty rock upon which that proud and stately city was built. So vers. 14.]

5 It shall be in the midst of the sea [For Tyrus lay round about in the sea, separate from the continent. See 1 Kings 5. on vers. 1. and below vers. 17. and chap. 27. 34. and 28. 2.] (for) the spreading abroad of nets, [or, drag-sails. It shall be like a bare island, where fishermen shall spread their nets abroad to dry them] for I have spoken it, saith the Lord LORD: and it shall become a prey to the heathen.

6 And her daughters [That is, the cities and villages that belonged to her, that is, the inhabitants thereof. See 2 Kings 19. on vers. 21. So vers. 8.] which are in the field shall be slain with the sword, and they shall know that I am the LORD.

7 For thus saith the Lord LORD, Behold I will bring Nebuchadnezzar the king of Babel, the King of Kings, [That Monarch, the greatest and mightiest of the kings of the earth. Compare Gen. 9. on vers. 25. and Cant. 1. on vers. 1. and see Dan. 2. 37.] from the north against Tyrus, with horses and with chariots, and with horsemen, and (warlike) assembly, and much people.

8 He shall slay thy daughters [As v. 6.] in the field with the sword; and he shall make forts against thee, and cast up a mount against thee, [See 2 Sam. 20. on vers. 15.] and lift up bucklers against thee. [That is, fight against thee; or cause souldiers with bucklers, or bucklemen to fall on upon and assault thee: for bucklers or shields in fighting are lifted up, or heaved up, to cover ones self therewith against the enemy.]

9 And he shall set wall-breakers [Such a warlike engine as destroyeth all that is before, or against it] against thy walls, and break down thy towers with his swords [or, axes of king Nebuchadnezzar.]

10 By reason of the abundance of his [Nebuchadnezzars] horses, their dust shall cover thee: thy walls shall shake because of the noise of the horsemen, and wheels, and chariots, when he shall march in through thy gates as (through) the entries of a city broken through, [or as men are wont to march into a city broken through, or split, rent asunder; that is, whose gates shall be so spoiled, and open, by the violence of the besiegers, as that they shall be able to march wide enough and in troops, as it were, through great breaches; or as men in a storming manner fall in through the breaches that are made, so shall he march in unto thee and destroy all. See ver. 15. the breaches shall be to him instead of gates]

11 He shall with the hoofs [Heb. claws] of his horses tread down all thy streets: he shall slay thy people with the sword, and every one of the pillars of thy strength shall fall down to the ground. [Heb. the pillars of thy strength (whereby it seemeth that strong towers or other strong holds are meant, which they had set up for defence) shall go down (in the singular number) to the ground; that is, every one of them. Some understand it of the stately statues, pageants &c. reared up for a shew of their greatness]

12 And they shall rob thy wealth, and plunder thy merchandise, and break down thy walls, and overthrow thy costly houses: [Heb. houses of thy desire; that is, thy costly, desirable, pleasant houses] and they shall cast [Heb. lay, set] thy stones and thy wood, and thy dust into the midst of the waters.

13 Thus will I cause the noise of thy songs to cease; and the sound of thine harps [Others; citherns] shall be no more heard. [that is, all thy mirth shall be ended. See Isa. 24. 8. Jerem. 7. 34. and 16. 9.]

14 Yet I will make thee a smooth rock; [See above on ver. 4, 5.] thou shalt be (for) the spreading abroad of nets, thou shalt be built no more: [that is, not as in times past: thou shalt return no more to thy former worldly prosperity, state and glory, and in time utterly perish. Compare Isa. 23. 15, 17. and below ver. 21. and chap. 27. 36. likewise Ezra 3. 7. Nehem. 13. Matth. 15. 21. Mark 7. 24. Act. 12. 20. and 21. 3, 7. Its conceived, that this city rose a little again under the reign of King Cyrus, and in the time of Alexander the Great its remarkable that it was of some strength and power, when he besieged it seven months, and at last took it: but at this day many testify that there are hardly any reliques to be seen of the repaired city of Pale-Tyrus: nevertheless it hath had spiritual promises for the elect under the Messiah, Psal. 87. 4. Isa. 23. 18. God (unto whom all things are known from eternity) joyneth here (as elsewhere often) the beginning and the end together] for I the LORD have [spoken it, saith the Lord LORD.]

15 Thus saith the Lord LORD unto Tyrus, Shall not the isles [That is, the inhabitants beyond sea that have traded with thee, and have been enriched by thee. Compare below chap. 27. 35. and see Psal. 72. on ver. 10] tremble at the sound of thy fall, [as if he should say, surely they will] when the deadly wounded man shall groan [or howl, sigh 30. 24.] when they shall cruelly murder [Heb. killing, or (with) killing kill; that is, commit murder, murder all] in the midst of thee?

16 And all the Princes of the sea, [That dwell by the sea-side, have traded with thee, and have relied upon thee. Compare below chap. 27. 35.] shall come down from their throne, [in token of astonishment and sorrow; likewise for fear of their own estate by thine example] and remove from them their robes, and put off their garments; [or broidered garments, Heb. their new-dress, or broiderings] they shall be clothed with

tremblings, they shall sit down upon the ground, and tremble at every moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou [A question proceeding from pity and amazement] perished out of the seas, thou well inhabited [wherein (to wit, in the seas) thou layest round about. Compare below chap. 27. 35. Others, thou that wast inhabited of the seas; that is, of sea-faring men, traders that came from beyond sea to dwell in thee; that is, to live and reside in thee a long while because of their traffique. Compare Acts 2. 5. Jer. 4. 13. and here in the end of this verse dwell, that is, lived a long time, after the manner of merchants factors, &c.] thou renewed city which wast strong at sea, she and her inhabitants, which gave their terror to all that dwelt in her, [that is, which by their extraordinary power, pomp and magnificence, caused terror to be on all those that came from other places to live among them. Compare below chap. 22. 23, &c. and Isa. 23. 8.]

18 Now shall the isles tremble in the day of thy fall: yea the isles that are in the sea shall be troubled because of thy going out. [That is, because thy people shall be constrained to go forth into captivity: Or going out, that is, end, pitiful issue; as we also use the same word in our own language]

19 For thus saith the Lord LORD; When I shall make thee a desolate city, like the cities that are not inhabited: when I shall cause an abyse [meaning the Babylonian army. See above ver. 3.] to come upon thee, and great [or many] waters shall cover thee;

20 Then will I cause thee to come down with them that descend into the pit, [that is, into the grave, as often: that thou shalt be as those that are dead, buried, and forgotten] to the old people, [Heb. people of eternity; that is, antiquity. Understand those that of old time in former ages, from the beginning of the world, are gone down thither. See of this word Olam, Jerem. 2. on ver. 20. So in the sequel] and will cause thee to lie down in the lowest places of the earth, [Heb. the earth of lowness. So below chap. 52. 10, &c.] in the desolate places (that) have been of old, [the same thing is said in other words] with them that descend into the pit, that thou be not inhabited: and I will restore ornament in the land of the living. [That is, upon the earth, among men that are alive. See Psal. 27. on ver. 13. That is, my land of Canaan, Jerusalem and of my people of Juda (at whose misery and destruction thou laidst, Aha, ver. 2.) then will I deliver and restore them to such an estate, that they shall be the beauty and glory of all the earth, as a type of that which I will do to my whole Church by the Messiah on earth, and in the heavenly Canaan. See above chap. 20. 6. Psal. 48. 3. Eph. 5. 27. Rev. 21. 2. and below chap. 37. 11, &c.]

21 (But) I will make thee a greater terror, [Heb. terrors, troubles, astonishments. That is, I will so deal with thee that every one shall be frighted when he heareth of it, or thinketh of it] and thou shalt be no more: [See above on ver. 14. [when thou art sought for thou shalt not be found for ever, [Compare Psal. 37. 35, 36, &c.] saith the Lord LORD.]

CHAP. XXVII.

A Prophetical lamentation for Tyrus, with a description of her glory, pleasure, and the accommodation that many nations had had by all manner of commerce and trading from her, ver. 1, 2, &c. and on the contrary, of her terribil fall, as also the loss, astonishment, mourning, and hissing, that shall be made thereof by the nations and their Kings, 26, &c.

Furthermore,

Furthermore, the word of the LORD came unto me, saying:

2 Thou then child of man, take up a lamentation for Tyrus.

3 And say unto Tyrus that dwelleth at the entries of the sea, [That is, whereunto they sail from the sea, and whereupon the sea beareth on every side. See 1 Kings 5. on ver. 1.] dealing with the nations [or which is the chiefest among the nations in dealing, or exercising merchandise. Heb. properly the dealer of the nations] in many isles: [See Psal. 72. on ver. 10.] Thus saith the Lord LORD; O Tyrus, thou sayest I am perfect in beauty.

4 Thy borders are in the heart of the sea: [That is, in the midst, (as ver. 32.) or directly in the sea. Compare Deut. 4. on ver. 11. So below ver. 25, 26, 27. and chap. 28, 2, 8.] thy builders have perfected thy beauty.

5 They have built all thy baths [Heb. two tables, whereby is meant the hatches of a ship. The Hebrew word is used in the dual number, as hatches of ships are frequently divided into twain, going sloping down on both sides] (of) fir-trees of Senir: [growing on that mountain. See Deut. 3. 9.] they have fetched [Heb. taken, that is, taken and brought or fetched. See Gen. 12. on ver. 15. and Jer. 37. on ver. 17.] Cedars [Heb. Cedar. See Judg. 9. on ver. 15.] from Lebanon to make mast [Heb. mast-tree] for thee.

6 They have made thine oars (of) the oaks of Basan: thy boards [Heb. thy board, or bench; or we may render it, bench-work] have they made (of) well trodden ivory, [Heb. a daughter of steps, or goings; that is, which hath layen long in the ground, and where consequently men have long gone over, which is counted the right ivory, Plin. lib. 8. cap. 3. See of this phrase Job 5. on ver. 7. Isa. 5. on ver. 1. Others, thy (ships) benches (whereon they rowed, or whereon the passengers sat, for pomp) have those of the company of the Assyrians (or Aschawes. See 2 Sam. 2. 9. with the Annotation,) made of Ivory &c. because the Hebrew words Aschur and Aschar are very like one another. See of the word Ivory, 1 Kings 10. on ver. 18.] from the isles of the Chittites. [See Gen. 10. on ver. 4. Some understand by these the nations that lay westward from Palestina]

7 Fine linen [See Gen. 41. on ver. 42.] with needle-work [or broidered work] from Egypt was thy spreading forth, to be a sail [or ensign, flag] for thee: skie-colour, [that is, garments of this colour] and purple from the isles of Elisa, [see Gen. 10. on ver. 4.] was thy covering.

8 The inhabitants of Zidon [See Gen. 10. on ver. 15.] and Arvad [See Gen. 10. on ver. 18. also ver. 11.] were thy rowers: thy wise men, [that were expert, skilful, and well versed in navigation, so ver. 9.] O Tyrus, (that) were in thee they were thy ship-masters. [or pilots, steer-men. So in the sequel]

9 The eldest of Gebal [See 1 Kings 5. on ver. 18.] and the wise men thereof were in thee, mending thy breaches: [Heb. breach, split, rent. That is, to repair thy costly buildings and houses: or as some, to stop the holes, to tallow the ships] all the ships of the sea and their sea-men were in thee to drive a mutual trade with thee [Heb. to mix thy mixture; that is, to traffick with thee. The Hebrew words being of one root, are used of trading, trafficking, dealing with one another for any commodity, to contract together, to be surety for one another, &c. So in the sequel]

10 Persians, and Lydians, [See Gen. 10. on ver. 13.] and Puteans, [See Gen. 10. on ver. 6. Heb. Lud and Put] were in thine army, thy souldiers: [whom thou as well for thine own garrison, as otherwise to help thy friends, and to awe thine enemies, and for pomp,

didst most stately maintain in thy service] they hanged up the shield and helmet in thee: [for pomp and ornament, as is also yet practised at this day; their fair and beautiful weapons] those made thine ornament, [or brought thine ornament. Heb. properly gave, have given: that is, they made thee comely, adorned thee, served for thy ornament or beauty]

11 The children of Arvad and thine army were upon thy walls round about, and the Gammadites [These are placed by some in a country of Phœnicia, or in a certain city there called Gammale, by changing the letter d into an l, (See Plin. lib. 2. cap. 93.) not far from Tyrus, northward. Heb. Gammadin. Some guess that it cometh from the word Gomed, Judg. 3. 16. signifying an ell or cubit, elbow, from whence also these people had their name as being expert archers, watchmen, guards, that kept the forts, being strong in their elbows, arms and hands, and so fit and serviceable for that use, as followeth] were upon thy towers: [that is, city-forts and strong holds] they hanged their shields upon thy walls round about; they made thy beauty perfect.

12 Tharbis [See Gen. 10 ver. 4.] traded with thee: [or was thy dealer. So ver. 16, 18.] by reason of the multitude of all kind of goods; [Heb. all, &c. That is, all manner of riches, substance, goods: as ver. 33. So ver. 18, 22.] with silver, iron, tin, and lead thy traded [or set themselves in, gave themselves, composed themselves. Heb. they gave or have given. And so often in the sequel] (in) [this word is here inserted from ver. 16, and 19. So in the 14. ver. following] thy fairs.

13 Javan, Tubal, and Mesich, [That is, the posterity of these three. See Gen. 10. on ver. 2.] they were thy merchants: [or traders, factors, dealers] they drove a mutual trade with thee with the souls of men, [that is, the persons of men, or men themselves. See Gen. 12. on ver. 5. and Revel. 18. 13. meaning to sell them for slaves, or otherwise to trade with them] and copper vessels.

14 Of the house [That is, family or people] of Togarma, [See Gen. 10. on ver. 3.] they delivered [or they brought, they traded (with) &c. as ver. 12, &c.] horses and horsemen and mules in (thy) fairs.

15 The children [That is, the posterity] of Dedan [See Gen. 10. on ver. 7. Jerem. 25. on ver. 23.] were thy merchants; many isles were the merchandise of thine hand, [that is, which thou hadst for thy merchandise and wares ready at hand, or wherewith thou didst trade in buying and selling, wherein the giving of the hand or striking of hands was a thing usual in concluding or making up of the bargain; as also in other mutual transactions. Compare below ver. 21.] they gave thee again (for) a present [or brought, &c. Heb. they brought again thy present; that is, thee for a present: or (as some) in payment] horns of Ivory and ebony-wood.

16 Syria [Heb. Aram. See Gen. 10. on ver. 22. Meaning the Syrians] traded with thee because of the multitude of thy works: [or makings; that is, all manner of wares that are made in thee to traffick or trade withall. So ver. 18.] with Emeralds, purple, and needlework, [or broidered work] and silk, and Ramoth, [See Job 28. on ver. 18.] and Cadmod; [See Isa. 54. 12.] in thy markets did they trade.

17 Juda and the land of Israel they were thy merchants; [Compare 1 Kings 5. 9. Acts 12. 20.] they drove a mutual trade with thee with wheat of Minnith, [See Judg. 11. 33.] and Pannag, [which some conceive to be balm, others, Phenira] honey, and oil, and balm. [Compare 1 Kin. 5. 9. Acts 12. 20. Of Balm see Gen. 37. 25. and Jerem. 8. 22.]

18 *Damascus* [See *Genes.* 14. on *vers.* 15. and *Sam.* 8. on *vers.* 5.] *traded with thee* for [O*i*, with, in] the multitude of thy works, [as above *vers.* 16.] because of the multitude of all manner of goods; [as above *vers.* 12.] with wine of Chelbon, [which some conceive to be Charibon in Syria] and white wooll.

19 *Dan* [The posterity of Dan, dwelling at Dan, by mount Libanon. See *Judg.* 18. 29.] also, and *Jaavan*, [See *Genes.* 10. on *vers.* 2.] the traveller [Heb. *Muzzal*; that is, he that is done, that is, is driven to travel to and fro, he that is chafed about, driven about, to wit, out of a desire of gain, as merchants and traders are. Some conceive it to be the proper name of a nation] delivered [or, traded, as *vers.* 12.] in thy markets; *smooth iron*, *Cassia*, and *Calamus* was in thy mutual merchandise.

20 *Dedan* [That is, the posterity of Dedan. See *Genes.* 25. 3.] *dealt with thee with precious vesture* [Heb. clothes of liberty, or freedom, that is, which free men, and not servants or bond-men use; that is, rich, costly apparel] for charrets: [O*i*, riding-furniture, saddle-furniture]

21 *Arabia*, [That is, the Arabians] and all the Princes of *Kedar*, [So *Genes.* 23. on *vers.* 13. *Jer.* 2. on *vers.* 10.] thy were the merchants of thine hand; [See above *vers.* 15.] with lams and rams, and goats, there with did they trade with thee.

22 The merchants of *Scheba* and *Raama*, [See of these two, *Genes.* 10. on *vers.* 7.] they were thy merchants: they escaped in thy markets with all head-spices, [That is, all sorts of the chiefest and most excellent spices. So in the sequel. Compare above *vers.* 12.] and with all precious stones, and gold.

23 *Haran*, [See *Genes.* 11. on *vers.* 31.] and *Canaan*, [Some conceive this to be *Cane*, *Genes.* 10. 10.] and *Edea*, [See *Genes.* 2. on *vers.* 8.] the merchants of *Scheba*, [Some hold this to be *Seka* in desert Arabia, by Mesopotamia. See *Job* 1. on *vers.* 15.] *Assur*, [That is, the Assyrians. See *Genes.* 10. on *vers.* 22.] (and) *Kilmid* [Some hold this to be a country lying in the uppermost part of Media, between Assyria and Parthia] dealt with thee.

24 These were thy merchants with perfect adornings, [See above chap. 23. 12. Or, all sorts (of things), or, in gross, Heb. perfections, accomplishments] with packs [Or, Bales, folded pieces. Heb. as if one should say, foldings, wrappings up: Others, cloaks, coats, gowns] of skie-colour, &c. of skie-colour and needle-work, [Or, brodered work] and with treasure-chests [or, coffers] of beautiful garments bound with cords, and packt in cedar, [Heb. cedared, that is, put, laid, or packt up in chests of cedar, or in chests made of cedar, or, cedar chests] among the merchandise. [Or, upon thine exchange]

25 The ships [That is, the sea-faring men, or, the passengers] of *Tharhis* [the city of *Tharhis*, or, the Ocean sea. See 1 *Kings.* 10. on *vers.* 22.] sung of thee, (because of) the mutual trading with thee: [Or, (in) thy markets] and thou wast replenished, [To wit, with all manner of riches] and exceedingly glorified in the heart of the seas. [As above *vers.* 4. and in the sequel]

26 They that rowe thee, [That is, thy Rulers, and the Princes that are thy leaders, that are like the rowers in the ships] have carried thee into great [or, mighty] waters: [That is, have brought thee into great peril and danger of shipwrack. Compare 2 *Sam.* 22. on *vers.* 17. Or, thou art come to such a great height, that thy fall shall be the greater; whereunto thou hast given occasion by thy great and intolerable pride, as ships in great large waters carried with main high sails, are the sooner tossed

aside and broken in pieces by a storm, as followeth] the East-wind hath broken thee in the midst of the seas. [See *Exod.* 10. on *vers.* 13. *Job* 27. on *vers.* 21. *Psal.* 48. 8. and above chap. 17. 10.]

27 Thy goods, and thy market-wares, thy mutual trading, thy seamen; and thy pilots they ruined thy breaches, and they that drive a mutual trade with thee, and all thy souldiers that are in thee, even with all the congregation which is in the midst of thee, shall fall into the heart of the seas, in the day of thy fall.

28 The suburbs [Others, the tossed waves of the sea] shall tremble at the sound of the cry of thy pilots.

29 And all that handle the oar, seamen, (and) all ship-masters of the sea, shall come down from their ships: they shall stay upon the land.

30 And they shall cause their voice to be heard against thee, and cry bitterly: and they shall cast [Heb. cause to come up, bring up, & fl up] dust upon their heads, [See 2 *Sam.* 1. on *vers.* 2.] they shall wallow themselves in the ashes. [As *Jerem.* 6. 26.]

31 And they shall make themselves utterly bald for thee, [Heb. properly baldness, or, make themselves bald with baldness. See *Jerem.* 16. on *vers.* 6.] and gird on sacks; [See *Genes.* 37. on *vers.* 34.] and shall weep for thee with bitterness of soul, [That is, bitter grief of heart] and bitter mourning.

32 And in their mourning they shall take up a lamentation for thee, [Others, their children shall, &c.] and lament over thee, (saying): who hath been like Tyrus, like the destroyed [To wit, city] in the midst of the sea.

33 When thy market-wares came forth out of the seas, thou didst satisfy many nations; with the multitude of thy goods, and thy mutual traffick hast thou enriched the Kings of the earth.

34 In the time when thou art broken by the seas in the depths of the waters, are thy mutual trading, and all thy congregation fallen in the midst of thee.

35 All the inhabitants are astonished at thee; [Compare above chap. 29. *vers.* 15.] and the harrs of their Kings stand on end. [As below chap. 32. *vers.* 10.] they are amazed in countenance. [Shewing great dismayedness and affrightment in their countenance]

36 The traders among the nations whistle at thee; [Or, over thee. See 1 *Kings* 9. on *vers.* 8. and *Jer.* 18. on *vers.* 16.] thou art become a great terrour; Heb. terrors. So below chap. 28. 19.] and shalt be no (more) for ever. [Compare above chap. 26. 14. with the Annotat.]

CHAP. XXVIII.

A prophecy of the destruction of the king of Tyrus, for his pride, insolency, &c. A propheticall lamentation for him, by comparing his former glory with his future ruine, 11. A prophecy against Zidon; 21 with a promise of the restitution of the Church, 25.

Moreover, the word of the LORD came unto me, saying:

2 Child of man, Say unto the Prince of Tyrus, [Meaning the King of Tyus, as above *vers.* 12. and see 2 *Sam.* 6. 21. and 2 *Kings.* 20. 5.] Thus saith the Lord LORD; Because thine heart lifteth up it self, and saith, [Or, thou saidst, or, sayest; to wit, with thy self; that is, thinkest, persuadest thy self] I am God, [Attributing to thy self the wisdom, power, and majesty which belongeth to the onely true God] as I sit in Gods seat, [As in such a kingdom, where no enemy can annoy me, nor any glory is lacking unto me] in the heart of the seas: [See above chap. 27. 4. So *vers.* 8.] whereas thou art a man, and not a God, yet thou settest thine heart

as the heart of God. [Thou comparest thy self in wisdom, &c. with God]

3 *Behold, thou art wiser than Daniel*: [Meaning in thine own conceit; and so in the sequel: or it is spoken ironically. It seemeth that there was such a proverb used in Babel, (where *Ezekiel* prophesied) taken from Daniels wisdom, which was famous there. See *Dan.* 1, 17, &c.] *they have hid* [Or, *darkened*] *no closed thing from thee*. [Or, men have hid no closed thing, &c. or, no closed thing hath been, &c.]

4 *By thy wisdom, and by thine understanding thou hast gotten* [Heb. *made*. So in the sequel] *for thee wealth; yea thou hast gotten gold and silver into thy treasures*. [or, treasures.]

5 *By the greatness of thy wisdom in thy traffic* [hast thou increased thy wealth: and thine heart lifteth up itself because of thy wealth.]

6 *Therefore thus saith the Lord LORD, Because thou hast set thine heart as the heart of God;*

7 *Therefore behold, I will bring strangers* [The Babylonians, above *chap.* 26. 7. and below *chap.* 29. 20.] *upon thee, the most tyrannical* [or, most terrible, most horrible, most cruel. So below *chap.* 30. 11. and 31. 12. and 32. 12.] *of the heathen they shall draw out their swords* [Heb. *empty their swords*: because the sheath is emptied when the sword is drawn out. So below *chap.* 30. 11.] *against the beauty of thy wisdom*; [that is, thy flourishing kingdom and State, the glory whereof thou ascribest unto thy wisdom: or, against thee, that esteamest thy self to be so beautiful and wise] *and shall profane thy brightness*. [that is, defile it, deal with it as a profane and filthy thing, by killing thee, and casting thee into the pit, as followeth. So *vers.* 16. See above *chap.* 7. on *vers.* 21.]

8 *They shall cause thee to go down to the pit: and thou shalt die the death* [Heb. in the plural number *deaths*, or *killings*, as *Isa.* 53. 9.] *of one that is slain in the heart of the seas*. [as above *v.* 2. The meaning is, they shall put thee to a violent death, even in thine own city, which is compassed about with waters, wherein thou trustest.]

9 *Wilt thou (then) in any wise say* [Heb. *saying say*] *before the face of thy slayers*, [When thou shalt indeed find thine own impotency and weakness, being in the power of thine enemy] *I am God? whereas thou art a man, and not a God, in the hand of him that slayeth thee*.

10 *Thou shalt die the death of the uncircumcised*, [Heb. *deaths* (in the plural number, as *vers.* 8.) of the uncircumcised; that is, thou shalt die as wicked, profane men, and such as are hated and despised of God, that are none of his people, die. See *1 Sam.* 17. 26. *Judg.* 15. 18. also below *chap.* 31. 18. and 32. 19, 21, 25, 27, &c. Some conjecture that this may have respect to the ordinance of Gods people, that had a command to cut off from among them those that would not be circumcised, *Genes.* 17. 14.] *by the hand of strangers; for I have spoken it, saith the Lord LORD.*

11 *Moreover, the word of the LORD came unto me, saying:*

12 *Child of man, take up a lamentation upon the king of Tyrus, and say unto him*; [Or, *concerning him*] *Thus saith the Lord LORD; Thou sealer up of the summe*, [That is, of that which is told or weighed: that is, (as some conceive) that hath the supreme command over all the great traffick of Tyrus; or, (as others) that art the measure, pattern, image, or, picture of an absolute flourishing state: or, without any defect, where nothing at all is wanting, as in a summe that is well told and sealed up] *full of wisdom, and perfect in beauty:*

13 *Thou wast in Eden, the garden of God; [Didst*

dwell and keep court in an exceeding pleasant place as in a garden of pleasure, or paradise. See Genes. 2. 8. and 13. 10. and below chap. 31. 8, 9. and 36. 35.] every [or, all kind of] precious stone was thy covering, [that is, thy garments were so adorned therewith, as if thou wert clothed with more precious stones] *Sardius stones or, Rubies. In the Hebrew all these stones are mentioned in the singular number. See further, Exod. 28. on vers. 17.] Topazes, and Diamonds, [or, Carbuncles] Torroise, Sardonyx-stones, [See *Gen.* 2. on *vers.* 12.] and Jasper-stones, Sapphires, Rubies, [or Carbuncles] Emeralds, and gold: the work of thy tabrets and of thy pipes was with thee; in the day when thou wast created [that is, born, and by the power, goodness, and wisdom of God camest first into the world out of thy mothers womb. Compare *Genes.* 1. on *vers.* 1. and *vers.* 15. and above *chap.* 21. 30.] *were they prepared*, [from thy very infancy hast thou lived in all kind of jollity and wantonness; all manner of pleasure and dainties hath been tendered to thee, for which purpose the voice of the tabret & pipe served.]*

14 *Thou wast an anointed covering Cherub*: [For that which was in the Tabernacle was anointed with the holy oyl, *Exod.* 30. 26, &c. the Cherub covered the Ark with his wings, *Exod.* 25. 20. of the word *Cherub* see *Genes.* 3. on *vers.* 24. The meaning is, thou wast to be compared for outward costliness and glory, with that which was most precious and glorious upon my mount Zion in the Temple, namely, the golden Cherubims, and the Priestly garments. This suiteth fitly with this whole verse. Others apply it to the Cherubims that fence Paradise; (because in the former verse is spoken of *Eden*, and the garden of God) with whom this king, as anointed (that is, ordained, and fit (as followeth) to be a defender of his kingdom) is compared] *and I had set* [Or, *made*] *thee* [so] [that is, I had endued thee with such glory] *thou wast upon the holy mountain of God*, [Heb. *upon the mountain of the holiness of God*; that is, as, or like &c. meaning Zion] *thou wast in the midst of fiery stones*, [Heb. *stones of fire*, that is, everywhere where thou didst go up and down in thy palace, it did shine with glittering precious stones: or thou didst walk in garments that were trimmed and adorned therewith, and did cast as it were beams of fire from them: as the high Priest shined with the stones that were in the Priests breast-plate, *Exod.* 28. 15, &c.]

15 *Thou wast perfect in thy wayes*, [That is, being, purpose, and action. See *Genes.* 6. on *vers.* 12. that is, nothing is lacking unto thee in regard of pomp and magnificence] *from the day that thou wast created*, [As above *vers.* 13.] *till iniquity* [others, *great iniquity*: to express, that the Hebrew word which signifieth *iniquity*, *perverse*, *vice*, &c. hath one letter more then ordinary. Compare *Psal.* 3. on *v.* 3.] *was found in thee*, [that is, plainly appeared, and was discovered, and thou wast taken and apprehended in the very act. Compare *Psal.* 36. 3. *Jer.* 2. 20, &c. with the Annotat.]

16 *By the multitude* [Or *greatness*] *of thy merchandise they* [To wit, those that traded with thee] *have filled the midst of thee* [that is, thine heart, or, the midst of thy city] *with violence*, [so as that thou art bent and inclined to all manner of oppression: or, so as that thou hast gathered great treasures gotten by violence: others, they are (in) the midst of thee full of, &c.] *and thou hast sinned: therefore I will profane thee* [cast thee away as unclean and profane. Compare *vers.* 7.] *from the mountain of God*, [That is, contemptibly reject thee from thy glory, whereby thou wast to be compared with my mountain, above *vers.* 14.] *and will destroy thee, thou covering Cherub,*

[As above *vers.* 14.] *from the midst of the fiery stones.* [So that thou shalt be stripped of all thy pride. See *vers.* 14.]

17 *Thine heart lifteth up it self because of thy beauty; thou hast corrupted thy wisdom, by reason of thy brightness: [Thine excellency and glory hath caused thy wisdom to perish, and hath besotted thee] I have cast thee upon the ground, [that is, I will surely do it: it is spoken in a prophetic way, and so in the sequel] I will set thee before the face of Kings, that they may look upon thee. [That is, for a gazing-stock or spectacle of my righteous and wonderful judgement upon thee, at whose pomp and riches every one formerly wondered, as is declared in the sequel]*

18 *Because of the multitude of thine iniquities, by the injustice of thy traffick, hast thou profaned thy sanctuaries; [That is, thy palace, and thy royal throne (which ought to be consecrated unto God, and which thou comparedst with the habitation and throne of God, *vers.* 2.) hast thou made unholy, vile, and profane] therefore have I caused a fire [to wit, the fire of mine anger, occasioned by thee and thine: or, of plagues and miseries. See *Job* 22. 20. and above *chap.* 27. 27. and below *chap.* 30. 8.] to come forth from the midst of thee, the same hath consumed thee, and I have made thee to ashes [that is, I will bring thee to the uttermost nullity and destruction. See *Job* 6. 15, &c.] upon the earth, before the eyes of all them that behold thee.*

19 *All that know thee among the nations were astonished at thee: thou art become a great terror, [As above *chap.* 27. 36.] and shalt be (no more) shalt not (be any more) for ever.*

20 *Furthermore, the word of the LORD came unto me, saying:*

21 *Child of man, set thy face against Zidon: [See above *chap.* 6. on *vers.* 2. Zidon lay also by the midland-sea, or the sea of Phœnicia, northward off Ty-rus. See *Genes.* 10. on *vers.* 15.] and prophesie against it;*

22 *And say, Thus saith the Lord LORD; Behold, I (will be) upon thee, [See above *chap.* 13. 8. and *Jerem.* 21. on *vers.* 13.] O Zidon, and will be glorified [by my judgements and punishments (as followeth) give occasion of being honoured and extolled] in the midst of thee: they shall know that I am the LORD, when I shall have exercised [Heb. *done*. So *vers.* 20. and below *chap.* 30. 19, &c. See above *chap.* 5. on *vers.* 8.] judgements in her [in Zidon] and shall be hallowed in her. [shall have manifested my justice, holiness, and power among them. So *ver.* 25. and c. 36. 23. and 38. 16.]*

23 *For I will send the pestilence into her, and blood into her streets, and the slain shall fall [Others, be judged] in the midst of her, by the sword (that) shall be against her round about, and they shall know that I am the LORD.*

24 *And the house of Israel shall have no more a paining [Or, pricking] thorn, or givenging thistle, of all that are round about them, [Or, from all places that are round about them] that rob them: [or, despise them. So *vers.* 26. Compare above *chap.* 36. 37. That is, the enemies round about shall no more vex and annoy them] and they shall know that I am the Lord LORD.*

25 *Thus saith the Lord LORD; when I shall have gathered the house of Israel from the nations among whom they are scattered, and I shall be hallowed among them [As *vers.* 22.] before the eyes of the heathen: then shall they dwell in their land that I have given to my servant, unto Jacob.*

26 *And they shall dwell safely therein, and build*

*houses, and plant vineyards; yea they shall dwell safely when I shall have exercised judgements against all that have spoiled them, of those that are round about them, and they shall know that the I Lord am their God. [This prophecy (contained in these two last verses) may in a sort be applied to the deliverance from Babel, but the accomplishment thereof belongeth to the spiritual kingdom of the Messiah: and is set down (as elsewhere often) according to the style of the Old Testament. Compare *Jerem.* 32. 37, 38, 39, &c.]*

C H A P. XXIX.

*The time of this prophecy, *vers.* 1. Against Pharaoh and all Egypt, 2. with a promise of a small restoration, 13. that the people of God may trust no more in Egypt, nor bring themselves any more in trouble, 16. The time of the ensuing prophecy, 17 wherein God giveth the land of Egypt unto King Nebuchadnezzar for a reward of his service against Syria, 18. The restoration of Israel, 21.*

*In the tenth year, [After the captive-carrying away of Jehonias, or Jojachin. Compare above *chap.* 1. 2. and below *chap.* 33. 21, &c.] in the tenth (month), [In the ecclesiastical year called Tishri, in the civil, Tammuz] on the twelfth (day) of the month, the word of the LORD came unto me, saying:*

2 *Child of man, set thy face against Pharaoh King of Egypt: [See of this pharaoh above *chap.* 6. on *vers.* 2. Some hold this Pharaoh to have been Pharaoh-Hophra. See *Jerem.* 44. 30. with the Annotat. From which place may be gathered, that he lived at the time when the Jews, after the destruction of Jerusalem by Nebuchadnezzar, fled into Egypt; otherwise Pharaoh was a common name of the Kings of Egypt. See *Genes.* 22. on *vers.* 15.] and prophesie against him and against all Egypt.*

3 *Speak and say, Thus saith the Lord LORD; Behold, I (will be) upon thee, [As above *chap.* 28. 22. So below *vers.* 10. and *chap.* 30. 22, &c.] O Pharaoh, King of Egypt; that great Sea-dragon, [See *Psal* 74. 13, 14. *Isa.* 27. 1. and 51. 9. and below *chap.* 32. 2. Some understand here a Crocodile] that lieth in the midst of his rivers: [Understand the sundry arms and streams of the great and famous river Nilus, whereby he thought to be safe and secure, that no enemy, yea no God (as *Herodotus* writeth *lib.* 2.) was able to drive him out of his kingdom] which saith, My river is mine, [To wit, the river Nilus: I alone am Lord and master over it, it is only for my profit and security, no man else hath power or command over it, nor can take or wrest it away from me] and I have made it for myself. [Ordered and divided it for the accommodation and strengthening of my kingdom]*

4 *But I will put hooks in thy chin, [Compare *Anos* 4. on *vers.* 2.] and cause the fish of thy rivers to stick unto thy scales: and I will draw thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. [That is, I will pluck out thy subjects with thee (as the little fishes stick fast unto the scales of the great ones) and will carry and hale you together to the places where it shall fare with which you as followeth: I will execute my judgements upon you partly by the Cyrenians, (as some conceive out of *Herodotus lib.* 2.) and partly also by Nebuchadnezzar, whereof mention is made in the sequel *vers.* 19, &c. also *chap.* 30. 24, 25, &c.] Compare *Jerem.* 43. 10. and 46. 2, &c. and see also *Jerem.* 44. on *vers.* 30. The order of these histories is somewhat obscure among interpreters, because*

Pharaoh

Pharaoh-Hophra is held to be the grand-child of *Pharaoh Necho*, whom *Nebuchadnezzar* in the life-time (as is conceived) of his father *Nebuchadnezzar* the first, (otherwise called *Nabopolassar*) conquered, and afterward destroyed Egypt; the latter it self and the truth of Gods word remaining without all controversy: as God often joyneth the beginning, progress, and end together, and mixeth them one among another, so doth he also in his prophecies of judgements; forasmuch as all things are known unto him from all eternity, and one thing is as sure and certain as another: which is especially to be heeded in the writings of the Prophets. Compare *Jerem.* 46. 2, 13. with the Annotat. on both verses therin.]

5 And I will leave thee in the wilderness, thee; and all the fish of thy rivers; thou shalt fall [That is, be smitten and perish. See *Genes.* 14. on *vers.* 10. Or, falling for lying, as elsewhere] upon the open field; thou shalt not be brought together, nor gathered: [For burial. So elsewhere.] I have given thee for meat to the beasts of the field, and to the fowls of heaven.

6 And all the inhabitants of Egypt shall know that I am the LORD: because they have been a staff of reed to the house of Israel. [Stirring them up to rebellion against the Chaldeans, with promises of great help which they performed not. See 2 *Reges.* 18. on *v.* 31. *Isa.* 36. 6.]

7 When they took hold of thee by thy hand, then wilt thou be broken, [Or crackt: not onely not supporting them, but also hurting and pricking them, as followeth] and dost split all their sides: [Heb. side, or the whole side. Others, shouldr. In the following words is spoken of *Levi*, or *Israhel*, and *Israhel*] and when they leaned upon thee, then thou wilt be broken, and sufferest all loads to stand upon themselves. [Heb. made all their loads to stand. That is, thou didst forsake them, didst leave them to shift for themselves as well as they could, without helping, or supporting them, contrary to thy promises, and their hope and expectation. Or this: And shouldst thou cause all their loads to stand? that is, be able to keep them standing, or, to hold them upright?]]

8 Therefore thus saith the Lord LORD; Behold, I will bring the sword [Hostility, war, murder, and destruction] upon thee: and I will cut off man and beast out of thee.

9 And the land of Egypt shall become a wilderness, and a desert; and they shall know that I am the LORD: because he [Pharaoh] said, The river is mine, and I have made it. [as above *vers.* 3.]

10 Therefore behold, I (will be) upon thee, [As above *vers.* 3.] and upon thy river, and I will make the land of Egypt desolate, waste, solitary, [Heb. desolations of desolation, of solitariness, or wilderness; that is, I will make it utterly waste and desolate] from the tower [Heb. Migdol, which some take to be the city of Migdol, whereof see *Jerem.* 44. 41. and 46. 14.] of Syene, [Heb. Senach. That is, from one end of the land to the other, as some expound this: But Syene was a famous city in Egypt, lying just under the circle, or the Tropick of Cancer, *Plin.* lib. 2. chap. 75. Some are of opinion, that it is now called *Astua*] unto the border of the country of Ethiopia: [Heb. Cush. See *Genes.* 2. on *v.* 13. and 10. on *v.* 6. That Ethiopia bordereth on Egypt, is held to be a truth without all controversy. See *Isa.* 18. on *vers.* 1, 2. and compare below chap. 30. 4.]

11 No foot of man shall pass thorough it, nor any foot of beast shall pass thorough it, neither shall it be inhabited [See of the Hebrew word *Jerem.* 17. on *vers.* 6.] forty years

12 For I will make the land of Egypt a desolation in the midst of desolate countreys, [That is, in such a condition, as other desolate countreys and cities are wont to be in. So below chap. 30. 7.] and her cities shall be a desolation in the midst of desolate cities, forty years: and I will scatter the Egyptians among the heathen, and I will disperse [Or, scatter, winnow, shake. So below chap. 30. 23.] them in the lands.

13 But thus saith the Lord LORD; At the end of forty years, [After this desolation, when the Babylonian Monarchy shall decline to an end] will I gather the Egyptians from the nations whither they were scattered.

14 And I will turn the captivity of the Egyptians, and bring them again into the land of Pharaoh, [See *Genes.* 10. on *vers.* 14.] into the land of their merchandise. [Where they were wont to drive their trade in buying and selling. Others, converse, habitation; the meaning is, their own country] and they shall be there a base kingdom. [Under the monarchy of the Persians. Compare above chap. 17. 14.]

15 And it shall be baser then [other] kingdoms, neither [shall it] exalt it self anymore above the heathen: for I will diminish them, that they shall not rule over the heathen.

16 And it shall be no more a confidence unto the house of Israel, to cause [then] iniquity to be remembered, [To wit, the inquiry which they committed in trading with the Egyptians, and otherwise of old had brought away from thence. See above chap. 21. 24. with the Annotat. and further chap. 8. 10, 14. and 23. 19, 20, 21.] when they look after them: [Or, when they looked after them: to wit, the Egyptians; not trafficking in me, but in the Egyptians, and so consequently departing from me: whereby they would give me occasion to remember the one with the other, and to punish them for the same. See *Genes.* 8. on *vers.* 1.] but they shall know that I am the Lord LORD.

17 Moreover, it came to pass in the seven and twentieth year, [See *vers.* 1.] in the first [month] [Called Nisan, in the ecclesiastical year; Tishri, in the civil] on the first [day] of the month; [that] the word of the LORD came unto me, saying:

18 Child of man, Nebuchadnezzar the King of Babel caused his army to serve a great service against Tyrus; [See above chapters 26, 27, 28.] all heads [Heb. head-side] are grown bald, [that is, his souldiers were grown bare and poor, tired and worn out by the long and tedious siege of Tyrus, which lasted, as ancient histories report (*Josephus* cont. *Appi.* lib. 1.) thirteen years together] and all sides are plucked up: [Or, all shoulders are peeled, by the carrying of burdens] and neither he nor his army have had any wages for Tyrus, for the service that he served against it.

19 Therefore thus saith the Lord LORD; Behold, I will give the land of Egypt unto Nebuchadnezzar the King of Babel, and he shall carry away her [The land of Egypt] multitude, [Or, common people, or plenty, riches. See of the Hebrew word, *Psal.* 37. on *vers.* 16. *Jerem.* 46. on *vers.* 25. So below chap. 30. 4, 10, 15. and 31. 2, 12, 16, &c.] and spoil her spoil; and prey her prey, and it shall be the wages for his army.

20 [For] his wages, [Compare *Jerem.* 22. on *v.* 13.] because he served against her, [The city of Tyrus] have I given him the land of Egypt, because they wrought [See of such use of the Hebrew word, *Ruth.* 2. on *vers.* 19. *Prov.* 31. on *vers.* 13.] for me, [not that Nebuchadnezzars and his souldiers a man was to obey the true God of Israel in this, (who are called wicked, below chap. 30. 12.) but because God by his secret providence used them for the execution of this his judgement, as it were for his own service. See *Jerem.*

25. on *vers.* 9. Although it may be that Nebuchadnezzar having heard of Ezekiel's prophecy (as being made in Babylon) by Gods direction and government, did the more victoriously his intent and purpose. Compare *Jerem.* 40. 2, 3.] *saith the Lord LORD.*

21 In that day will I cause the horn of the house of Israel to bud forth, [That is, cause the honour and respect of my Church again to spring up (as herbs or plants spring up out of the earth) in the midst of their captivity, so as that ye shall dare boldly speak of me and my works, even in Babel, and spread abroad my praise there, as followeth: for which purpose questionless God used both the accomplishment of such prophecies as these, and also the grace and favour, dignity and renown of Daniel and his companions. See *Dan.* 2. 46. and 3. 29. and 4. 37. and 5. 29. Or, it may be taken in general as a prophecy concerning the grace and mercy that God is wont to shew unto his Church after great troubles and afflictions, as this in Babel was, whereby he giveth them occasion to extol his holy name in publick] and (I will) give thee the opening of the mouth [See *Psal.* 51. 17. *Prov.* 31. 9. and above chap. 16. 63. and below chap. 33. 22. *Eph.* 6. 19. with the Annotat.] in the midst of them; [The Babylonians] and they shall know that I am the LORD.

C H A P. XXX.

Two Prophecies more; the one concerning the destruction of all Egypt, and all her helpers and confederates round about, *vers.* 1, 2, 3, 4, &c. the other concerning the breaking of the arm of their King, and the strengthening of the King of Babels arm against him; as also concerning the scattering of the Egyptians among the nations, 20.

Furthermore, the word of the LORD came unto me, saying:

2 Child of man, prophese and say; Thus saith the Lord LORD: Howl, Alas that day! [The time of punishments and plagues. See *Psal.* 37. 13. *Joel* 1. 15. with the Annotat.]

3 For the day is near; yea the day of the LORD is near: a cloudy day; [Heb. day of cloud. See *Joel* 2. 2. with the Annotat.] it shall be the time of the heathen. [That is, the time that is appointed for their punishment. Or, the time wherein the heathen shall destroy Egypt. Compare above chap. 22. 3. with the Annotat.]

4 And the sword shall enter into Egypt, and there shall be great pain in Ethiopia, [They shall be in such a strait by reason of all kind of misery, as a woman that is in travel. So *vers.* 9. Of Ethiopia see above chap. 29. 10. and below *vers.* 5, 9. Heb. *Casch*] when the slain shall fall [Heb. the slain shall, &c. in the singular number] in Egypt: for they [The Chaldeans] shall take away her multitude, [Meaning the plenty, or the multitude of Egypt, as above chap. 29. 19. and below *vers.* 10.] and her foundations shall be broken down.

5 Ethiopia, and Put, and Lud, [As above chap. 27. 10. That is, the Ethiopians, Putians, and Lydians] and all the mingled heap, [See *Jerem.* 25. on *vers.* 20.] and Cub, [This is held to be a country in Lydia lying near Egypt] and the children of the land of the covenant, [That is, the other confederates of the Egyptians, or a certain neighbouring people, that were in a strait strict league and fellowship with the Egyptians. Some understand the Jews, that had formerly inhabited the land of Canaan, which was given them

by Gods covenant, and were fled into Egypt, and it may be had served the King of Egypt in his war against his enemy- See *Jerem.* 43. 17. and 44. 27. and compare the phrase children of the land, with *Job* 1. 3. and above chap. 16. 28. and see the Annotat. there] shall fall with them [The Egyptians] by the sword.

6 Thus saith the LORD, Ye shall fall that support Egypt; [That is, all her helpers, as *vers.* 8.] and the pride [Of brightness, pomp, highness; also excellency, emacy. So below *vers.* 18.] of her [Egypt] power shall come down: from the tower of Senne [See above chap. 29. on *vers.* 10.] shall they fall in it [In Egypt] by the sword, saith the Lord LORD.

7 And they shall be desolate in the midst of desolate countries: [See above chap. 29. 12.] and their cities shall be in the midst of desolate cities.

8 And they shall know that I am the LORD, when I shall have laid a fire in Egypt [To wit, a fire of war, miseries and plagues, (See above c. 28. on *vers.* 18. and *Job* 15. on *vers.* 24. *Jerem.* 49. 27. *Amos* 1. 4. &c.) whereby Egypt shall be consumed. So below *vers.* 14, 16.] and all her helpers shall be broken in pieces.

9 In that day shall there messengers go forth from before my face in ships, to make careless Ethiopia [Heb. *Casch* of security, or of confidence; to wit, that secure and careless Ethiopia, that is, the Ethiopians] afraid: [That is, I will order the matter so as that the news of the Chaldeans inrode or falling into Egypt shall be carried over into Ethiopia. God speaketh here as a Judge sitting upon his judgement-seat in Egypt, and governing this whole business [and there shall be great pain among them,] [To wit, among the Ethiopians; as above *vers.* 4.] as in the day of Egypt; [As there was in Egypt, when it was destroyed, above *vers.* 4. Or, (as some) when God smote the first-born in Egypt, *Exod.* 12. 29, 30.] for so, it cometh. [That is, it shall certainly come. Or, it (the afore said pain) shall come upon them]

10 Thus saith the Lord LORD; Yea I will make the multitude [Or, noise and stir. See above chap. 29. on *vers.* 19. and here *vers.* 4.] of Egypt to cease, by the hand [That is, by the power, or ministry] of Nebuchadnezzar the King of Babel.

11 He and his people with him, the most tyrannical of the heathen, [As above chap. 28. 7.] shall be brought [By my secret providence. See above chap. 29. 19, 20.] to destroy the land: and (they) shall draw out [Heb. empty, or make empty, or win: as above chap. 28. 7.] their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers [See above chap. 29. on *vers.* 3.] drink, and sell the land into the hand of the wicked: [That is, deliver, or give it into their hand and power, as ware that is sold is delivered into the hand and power of the buyer. See above chap. 29. 19. and *Psal.* 44. 13. of the wicked; that is, of the Chaldeans, who were indeed in this matter as Gods ministers and executioners of his judgements, but were of themselves wicked, and intended nothing else, but to satisfy their own lusts, by doing mischief, and by violence and oppression; whole wickedness God made use of to execute his holy and unblameable judgements upon the Egyptians. Compare above chap. 29. on *vers.* 20. and see 2 *Sam.* 12. on *vers.* 12.] and I will make the land waste, with the fulness thereof. [The gifts, wherewith God had endued, enriched, and adorned Egypt. Compare *Psal.* 24. 1.] by the hand of strangers; I the LORD have spoken it.

13 Thus saith the Lord LORD; I will also destroy the dung-gods, [See *Levit.* 26. on *vers.* 30.] and cause the

^She idols of nought [Heb. Elilim; that is, meer nothing. See Levit. 19. ver. 4.] to cease out of Noph: [See Isa. 19. 13. Jerem. 44. 1. and below ver. 16.] and there shall be no more a Prince out of the Land of Egypt, and I will put a fear in the land of Egypt.

14 And I will make Pathros [See Ge. 10. on v. 14. Je. 44. 1. & above c. 29. 14.] desolate, & lay a fire in Zoan, [See Numb. 13. on ver. 22. Psal. 78. on ver. 12.] and I will exercise judgements in No. [See Jer. 46. on ver. 25.]

15 And I will pour out my fury [See Job 18. on ver. 21. Psal. 79. on ver. 6.] upon Sin, [some hold this to be Pelusium, in the uttermost borders of Egypt, agreeing with the names of the wilderness of Sin, and of mount Sinai] the strength of Egypt, and I will cut off the multitude of No. [Compare Jerem. 46. 25.]

16 And I will lay a fire in Egypt; Sin shall have very great pain, [Heb. as if one should say, shall suffering pain suffer pain] and No shall be split, [Heb. shall be to be split] and Noph shall be daily sore distressed, [Heb. (shall be) daily, or by day, in the day-time distressed, Others, by the daily distressers]

17 The young men of Aven, [This is held to be On, which some conceive to be Heliopolis, that is, the city of the sun. See Gen. 41. 45.] and Pi-Besseth [this is held to be Bubastis or Bubastus, where the Idol Diana was worshipped] shall fall by the sword, and the (daughters) [this word is here inserted from the opposition. Heb. they. Others, these (cities) shall &c. That is, the inhabitants of these cities, or the dependent adjoining cities and villages, as in the next verse] shall go into captivity.

18 And at Tachpanhes [Heb. here Thechappannes. See Jerem. 2. 16. and 43. 7, 8. with the Annotat.] the day shall be darkened, [or withheld, hindered] when I shall break there the yoke of Egypt [or axeltrees, cords, wherewith or whereunto the yoke is made fast: Understand the burden of bondage which they laid upon other nations, and see Jerem. 27. on ver. 2.] and the pride of her power [As above ver. 6.] shall cease in her: [Tachpanhes] a cloud shall cover her, [See above ver. 3.] and her daughters [As ver. 17. Others understand the dependent cities and villages; that is, the inhabitants thereof. See 2 Kings 19. on ver. 21.] shall go into captivity.

19 Thus will I exercise judgements in Egypt: and they shall know that I am the LORD.

20 Also it came to pass [Others, it was come to pass] in the eleventh year, After Jojachins or Jechonias carrying away. See above chap. 1. 2. and below chap. 33. 21. Hence is gathered, that in the writing and joyning together of these prophecies there is not followed the order of time, but the connexion and likeness of the things that are treated of. Compare above chap. 29. 17. and Jerem. 35. on ver. 1.] in the first (moneth), on the seventh (day) of the moneth, (that) the word of the LORD came unto me, saying:

21 Child of man, I have broken the arm of Pharaoh King of Egypt; [That is, I have made him weak and impotent, by the discomfiture of Pharaoh-Necho by Charchemis, Jerem. 46. 2. &c. (of which overthrow some understand this) after which the Kings of Egypt were not able to effect any matter of weight or concernment. Compare the following figurative words with Jerem. 46. 11. Others understand it of Pharaoh Hophrah, & his overthrow by the Cyrenians] and lo it [Pharaohs arm] shall not be bound up, by laying plaisters upon (it), by putting a roller upon (it), to bind it up, to make it strong, that it may hold the sword.

22 Therefore thus saith the Lord LORD, Behold I

(will be) upon Pharaoh [See above chap. 29. 3.] the King of Egypt, and will break his arms, (both) the strong one and the broken one: [that is, all his strength, as well that which is left as that which is already decayed] and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the heathen: and will disperse them in the lands. [As above chap. 29. 12. and below ver. 26.]

24 And I will strengthen the arms of the King of Babel, and give my sword into his hand; [As above chap. 12. 9. and here in the next verse, and below chap. 32. 10. See Jerem. 47. on ver. 6.] but I will break Pharaohs arms (so) that he shall lament before his face [or shall sigh, howl, groan before the face of the King of Babel. See of the Hebrew word Job 24. on verse 12.] as a deadly wounded man lamenteth. [Heb. shall wail the wailings, or sighings of a deadly wounded man. Compare above chap. 26. 15.]

25 Yea I will strengthen the arms of the King of Babel, but the arms of Pharaoh shall fall down: [All his strength & courage shall fail him] and they shall know that I am the LORD, when I shall have given my sword into the hand of the King of Babel, and he shall have stretched it out upon the land of Egypt.

26 And I will scatter the Egyptians among the heathen, and will disperse them in the lands: thus shall they know that I am the LORD.

CHAP. XXXI.

The time of this prophecy, ver. 1 wherein God presereth before the eyes of King Pharaoh and his people, the eminency, glory, and pride of the King and kingdom of Assyria, under the parable of an high fair Cedar-tree, 2, 3, &c. and their ruine because of their pride and haughtiness, 10, 11, &c. for an example to all others, 14 and that it shall fare just so with Pharaoh and his people, 10, 18.

Also it came to pass in the eleventh year, [After the transportation of Jojachin. See above chap. 1. 2, &c.] in the third (moneth), on the first (day) of the moneth, (that) the word of the LORD came unto me, saying:

2 Child of man, say unto Pharaoh the King of Egypt, and to his multitude, [That is, all his people] whom art thou like in thy greatness? [as if God should say; Dost thou imagine that there was never any one like unto thee, and that therefore nothing can hurt thee? take notice of the great and mighty monarch of Assyria, and see what became of him, and look thou to fare alike, as followeth. Compare Isa. 29. 13.]

3 Behold Assur [The King of Assyria] was a Cedar [that is, was like unto a Cedar-tree] on Libanon, fair in branches, shadowy in leaf, [or shadowing, making a shadow (with his) sprigs or branches: also a shadowing forest, or wood, as the Hebrew word hath the signification of forest and sprigs, branches, or leaf] and high of stock, [chap. 17. 6.] and his top was between the close boughs. [by this whole figurative speech is signified the greatness, glory, and power of the Assyrian Monarchy. See Judg. 9. on ver. 15. and compared sal. 80. 9. above chap. 17. 3, 22, 23. Dan. 4. 10. &c.]

4 The waters made him great, [That is, the situation and affluence that I afforded him of all things that might serve to increase his estate. Compare above chap. 17. 5, 8. and 19. 10, &c. and below ver. 9.] the deep [that is, deep waters great depths] made him high: the same [deep, or depth] went with her streams round about his planting, [As above chap. 17. 7.] and sent out her conduits unto all the trees of the field

field, [that is, he communicated of his abundance and superfluity to other Kings that were less than he, and prospered by his means]

5 Therefore his stock came higher than all the trees of the field : and his boughs became manifold, and his branches long, because of the great waters, [see ver. 4.] when he shot forth, [cast forth his branches, and spread himself abroad. Compare above chap. 17. 6. or, when he budded forth : or got buds, or blossoms]

6 All the fowls of heaven made their nests in his boughs, and all the beasts of the field brought forth their young under his shadow : [Heb. all fowl made their nests, and so all beasts did cast their young, or brought forth their young : that is, all manner of, or many nations were under his command and dominion. So Dan. 4. 12.] and all great nations sat under his shadow. [Defence or protection, addressing themselves unto him. Psal. 9. 1. So below ver. 17.]

Thus was he fair in his greatness, (and) in the length of his branches : because his root was by great waters.

8 The Cedars in the garden of God did not darken him, [That is, other Kings or Princes, though they were also great and glorious like the Cedars of a Paradise as the first was, could not darken or hide his lustre or brightness : as the sun darkeneth the shining of the other stars in the day-time, so did he darken all the lustre and brightness of other Kings and Princes. Compare above chap. 28. 13. and below ver. 9, 16.] the fir-trees were not like his boughs, and the chestnut-trees were not like his branches : no tree in the garden of God was like unto him in his beauty. [Heb. every tree was not, &c. that is, no tree was &c. See 1 King. 11. on ver. 34. So below ver. 14.]

9 I had made him (so) fair by the multitude of his branches, that all the trees of Eden that were in the garden of God, envied him.

10 Therefore thus saith the Lord LORD ; Because thou hast exalted thy self for (thy) stock : [Compare ver. 14. This may be taken for a speech directed to the Assyrian, of whom God immediately (as elsewhere) speaketh again in the third person : or as an abrupt speech unto Pharaoh, the consummation whereof followeth below ver. 18. As if God should say, because thou so exaltest thy self, see now (I pray) what the Assyrian also did, and how I punished him for it, &c.] yea he did put up [Heb. gave. Compare (concerning the use of the Hebrew word, which according to the nature and quality of things admiteth of various significations) 2 Sam. 18. on ver. 9. and above chap. 27. 12, &c. So ver. 14.] his top above the midst of the close boughs, [Heb. as if one should say the betweenness, &c. that is, he excelled among, and exalted himself above other Kings, Lords, Princes, &c. Compare above chap. 19. 11.] and his heart was lifted up because of his height :

11 Therefore I delivered him into the hand of the mightiest of the heathen : [Into the power of the King of Babel, Berothach, or Merodach-Baladad, and also Nebuchadnezzar, who transferred the Assyrian Monarchy (whereof Esar-baddon, the son of Sennacherib, is held to have been the last King. See 2 King. 19. on ver. 37. and of that Berothach, 2 King. 20. on ver. 12.) to the Babylonians] (that) he may handle him exactly : [Heb. doing he may do it to him, dealing deal with him, or did, dealt he with him, as some. Some understand this phrase thus, according to his desire, or according to his pleasure, according as he ought to be dealt with] I drove him out for his wickedness.

12 And strangers, the most tyrannical of the heathen

[As above chap. 28. 7.] cut him off, and left him : [here followeth a figurative description of the ruine of the Assyrian Monarchy] his branches fell upon the mountains in the valleys [as in great overthrows all places, both mountains and valleys are wont to be full of slain men and plunder] and his grafts were broken by all the streams of the land, [or of the earth] and all the nations of the earth went down from his shadow, and left him.

13 All ye fowls of the heaven dwell upon his stock that is fallen down, [Or fallen stock. Heb. fall ; that is, other nations took his kingdom, possessed it, and laughed him to scorn] and all the beasts of his field were upon his branches. [Heb. every fowl, every beast &c. as above ver. 10.]

14 That no trees by the waters may exalt themselves for their stock, [Heb. all the trees of the water, or of the waters may not &c. Compare above ver. 8. and so in the sequel] neither put up their top above the midst of the close boughs, [As above ver. 10.] neither any (trees) that drink water, [that is, those that are filled with all plenty by my blessing, and suffer no want. So ver. 16. Compare above on ver. 4, 8.] may stand upon themselves because of their height : [this phrase is also usual in our language, for trusting in ones self, or lifting up the hand high ; the contrary whereof is to walk humbly before God. Compare the phrase with below chap. 33. 26. The meaning is, that God would make this great Monarchy an example of his justice, that it might be a warning unto all great and mighty men on earth, and here especially unto Pharaoh, to the end that no man might lift up himself against him, and be wicked, lest by like sins he fall into like plagues, which he shall not be able to avoid by any humane power] for they are all delivered unto death, to the lowermost (parts) of the earth, [Heb. the lowermost earth ; or the earth that is beneath. So ver. 16. 18.] in the midst of the children of men, [that is, among the common, or meaner sort of people. See Psal. 4. on ver. 3.] to them that go down into the pit.

15 Thus saith the Lord LORD, In the day when he went down to hell, [See of the Hebrew word Sheol, Gen. 37. on ver. 35. So ver. 16. 17, 18. and below chap. 32. 21, 22. and the sequel there. By comparing of which places, (as also of the former verse) it appeareth that it is here taken for the grave, with the adhering miserable and reprochful condition of the deceased wicked ones in hell] I caused a mourning, I covered the deep for him, [that is, I put it in such a condition that it was as if it mourned. (So below wrapped about) See 2 Sam. 15. on ver. 30. See of the word deep, above ver. 4.] and restrained the floods thereof, [I withheld my temporal blessing] and the great waters were stayed : and I made Libanon black for him, [as if all the Cedars (that is, great ones) were in mourning. See Psal. 35. on ver. 14.] and all the trees of the field were wrapt about for him [this is a figurative description of the common terror which God by this judgement of his upon the Assyrian, caused among all the great ones, and the nations that had prospered (as above) by his riches. Compare above chap. 27. 29. and the following verses there]

16 I made the heathen to tremble at the sound of his fall, when I caused him to go down to hell with them that go down into the pit : and all the trees of Eden, [See above ver. 8, 9.] the choice and the best of Libanon, all (the trees) that drink water, [As above ver. 14.] comforted themselves in the lowermost (parts) of the earth. [it is spoken figuratively, as if one should say ; it was a comfort to them, that they had such a great companion

nion with them in their sufferings. Compare Isa. 14. 8, 9, 10. with the Annotat. also above chap. 14. 22. and 16. 54. and chap. 31. 31, &c.]

17 They also went down into hell with him, unto them that are slain by the sword: and they that had been his arm, [That is, strength; that had hardened and upheld him] (that) had sat under his shadow [as above ver. 6.] in the midst of the heathen. [or thus; with his arm (that is, his kingdom) under whose shadow they, &c.]

18 To whom art thou thus like in glory and gladness, among the trees of Eden? [Thou O Pharaoh, that thinkest that there is none like unto thee. See above ver. 2.] yea thou shalt be brought down with the trees of Eden unto the lowermost (parts) of the earth; thou shalt lie in the midst of the uncircumcised, [See above chap. 28. on ver. 10.] with them that are slain by the sword: that is Pharaoh, [As if God should say, behold here a lively picture and pattern of this proud King Pharaoh: just so firm and sure is his condition, as this Assyrians was, and so shall he fare with all his pomp and pride] and all his multitude. [Understand this either of riches or people, or with all his stir, rumour, or noise. See above chap. 29. 19.]

CHAP. XXXII.

The time of these prophecies, ver. 1, 17, containing a lamentation for Pharaohs terrible fall by reason of his pride, cruelty, continual unquiet stirring and molesting of other people, 2 Also a Rhetorical description of his and his peoples ruine and descent unto the company of other uncircumcised, proud and tyrannical Rulers and nations, 18.

Also it came to pass in the twelfth year, [After the carrying away of Jojachin, above chap. 1. 2.] in the twelfth month, on the first (day) of the month; (that) the word of the LORD came unto me, saying:

2 Child of man, take up a lamentation, [As below ver. 16.] for Pharaoh King of Egypt, and say unto him; Thou wast like a young lion, [Before thy power was diminished. See above chap. 30. on ver. 21.] among the heathen: [Heb. of the heathen, or nations; that is, thou wast among, or towards them like a young lion, fierce and cruel. Compare above chap. 19. 2, &c.] and thou wast as a Sea-dragon in the seas, [As above chap. 29. 3. That is, thou wast cruel, dreadful, stirring, both by land and by water] and brakest forth in [Or, with] thy rivers, [Thou didst put thy self forward, and didst glory in thy kingdom, as being mighty and rich by reason of the commodious situation of waters] and troubledst the water with thy feet, [Or, trampledst upon the water; to wit, of other nations; that is, their land, and trading: thou didst every where trust in thy self, and didst trouble other nations, stirring them up to rebellion, and hardening them in it] and muddiedst their rivers.

3 Thus saith the Lord LORD; I will therefore spread out my net over thee, [See above chap. 12. 13. and 17. 22. Hos. 7. 12. with the Annotat.] by a congregation of many nations: [that shall be in the army of the Babylonians] they shall draw thee up in my net. [Or, with my net, that I have spread out over thee for to catch thee]

4 Then will I leave thee upon the land, [Compare above chap. 29. 5. with the Annotat.] I will cast thee forth upon the open field: [Heb. the face of the field] and I will cause all the fowls of the heaven to dwell upon thee, (I will) satisfy the beasts of the whole earth with thee. [Compare below chap. 39. 17, &c.]

5 And I will give away thy flesh upon the mountains, and fill the valleys with thy height. [This may be understood of Pharaoh himself, and his pride, compared with the great body of a Sea-dragon, ver. 2. Or, (as others) his slain multitude, wherein he formerly placed his eminency]

6 And I will water [Or, give to drink] with thy blood [The blood of thine own self, and of thy people that are slain] the land wherein thou swimmest, [that is, dost now domineer with thy government, like a Sea-dragon in the sea] (even) to the mountains: and the streams shall be filled with thee.

7 And when I shall put thee out, [As a candle, lamp, or fire is put out. Compare Job 18. ver. 5, 6. with the Annotat. 2 Sam. 14. 7. and 21. 17.] I will cover the heaven, and make the stars thereof black: I will cover the Sun with clouds, and the moon shall not cause her light to shine. [That is, I will by this judgement of mine fill the world with terror, and clothe the whole universe as it were in mourning. Compare Isa. 13. 10. Joel 2. 30, 31. and above chap. 31. 5. also Genes. 15. 12. with the Annotat.]

8 All the shining lights [Heb. lights of light] in the heaven, them will I make black for thy sake: and I will make [Or, bring. Heb. give, set] darkness upon thy land, saith the Lord LORD.

9 Moreover, I will trouble [Or, grieve, vex] the heart of many nations: [By the tidings of the fall of this great king, and on the contrary, of the exaltation and greatness of the Babylonian. The Hebrew word (otherwise signifying anger) is also taken for grief, trouble, sorrow, vexation, Psal. 6. 8. and 10. 14. and 31. 10. Eccles. 7. 3. Jerem. 7. 19.] when I shall bring thy breaking [See Jerem. 4. on ver. 6. That is here, the news of thy ruine] among the heathen, into the lands which thou hast not known.

10 And I will make many nations to be amazed at thee, and their kings shall be horribly afraid for thee, the hairs of their kings shall stand an end at thee, [As above chap. 27. 35.] when I shall shake [or brandish] my sword, [as above chap. 30. 24.] before their faces: [Smiting and felling thee down by my sword as it were before their eyes, which will cause great fear and terror unto them, as followeth] and they shall tremble every moment, [Heb. tremble in moments] every one for his (own) soul, [That is, life, or person, for himself; fearing that it will cost them their lives. See Genes. 19. on ver. 17. and 12. on ver. 5.] in the day of thy fall.

11 For thus saith the Lord LORD; the sword of the king of Babel shall come upon thee.

12 I will throw (down) thy multitude [Compare above chap. 29. 19.] by the sword of the champions, which are all of them together the most tyrannical of the heathen: [As above chap. 28. 7.] they shall destroy the pride [or, pomp, glory, excellency, as above often] of Egypt, and all the multitude thereof shall be rooted out.

13 And I will destroy all the beasts [Heb. beast, or, great cattel] from besides the great waters: [So that none shall go and feed any more by the great waters] and no foot of man shall trouble [Compare above chap. 29. 11.] them [the waters: compare above ver. 2.] any more, neither shall any hoofs of beasts trouble them.

14 Then will I cause their waters [The waters of the other nations that were troubled by Pharaoh, above ver. 2.] to sink, and I will cause their rivers to run like oil, [That is, I will quiet the tumults, and bring the land to rest, when I shall have cut off this troubler of waters; as the waters are calmed, and run softly and clearly when the tempest is over, and troubled filth is sunk down. Compare below chap.

chap. 34. 18.] *saieth the Lord LORD.*

15 *When I shall have made the land of Egypt a desolation, and the land shall become desolate of her fulness, [That is, shall be bereaved of all that wherewith it was formerly filled and adorned by God. Compare above chap. 19. 7.] when I shall have smitten all them that dwell therein: so shall they know that I am the LORD.*

16 *That is the lamentation, [Related in the former part of the chapter. See above ver. 2.] and that shall thy sing lamentably [the word sing is intended in the thing it self: See 2 Coron. 35. 25. as the foregoing Hebrew word also signifieth a lamentation, from whence the Lamentations of Jeremia bear the name [the daughters of the heathen shall sing it lamentably: [as the women in those times were wont to sing songs of triumph, and lamentations. See Jerem. 9. on ver. 17.] they shall sing it lamentably, for Egypt and for all her multitude, saith the Lord LORD.*

17 *Moreover, it came to pass in the twelfth year, [See above ver. 1.] on the fifteenth (day) of the month, [Meaning of the same twelfth month; as is expressed ver. 1.] (that) the word of the LORD came unto me, saying:*

18 *Child of man, lament for the multitude of Egypt, and cause her to descend, [That is, prophesie, tell her that she shall be cast down from her estate, and descend into the grave, &c. as followeth. See Jerem. 1. on ver. 10. and Ezek. 3. on ver. 8. Some understand it, as if God should have said, Conduct her to the grave, follow her as men do a corps, with mourning and lamenting, for a token that she shall surely go down to the pit (her) and the daughters of the stately heathen] [See of the Hebrew word rendered here stately, Psal. 8. on ver. 2.] into the lowermost places of the earth, [Heb. the earth: or, the land of barrenness. Compare above chap. 26. 19. and 31. 14. Lament. 3. 55. So below ver. 24.] with them that are gone down into the pit.*

19 *Abow whom art thou in comeliness? [That is, whom dost thou excell in comeliness or grace? The meaning is, dost thou think that thou art fairer and comelier than all other kings, that I should have more cause to favour thee than I have done them? As if he should say, no: thou must go down to the pit as well as they] go down, and lay thy self [Heb. properly be laid down, or, lying] with the uncircumcised. [See above chap. 28. on ver. 10. and 31. on ver. 15. and so in the sequel.]*

They [To wit, the Egyptians] shall fall [or lie] in the midst of them that are slain by the sword: She [to wit, Egypt] is delivered to the sword; [Others, the sword is ordained, or appointed; to wit, to smite her. Compare above c. 30. 24, 25.] draw her along [others, they shall draw, drag her; to wit, down into the grave, and consequently to the place of the wicked that are deceased] with all her multitude.

21 *The mightiest of the champions [Other Kings and Potentates that were dead before, and were gone down into the same place] shall seek to him, with his helpers, out of the midst of hell: [as it were welcoming him and his people, and comforting themselves by his coming and company, as is said below of Pharaoh, v. 31. a figurative kind of mocking. Compare Isa. 14. 9.] they are gone down, the uncircumcised lie there, [others, they lie with the uncircumcised] slain by the sword.*

22 *Assur [Meaning Assyria; that is, the Assyrians, and principally the king. See above cha. 31. 3. &c.] there is with a llcompany her [his the king of Assyrias] graves are round about him: they are all slain, fallen by the sword.*

23 *Whose graves are set in the sides of the pit, and*

her company is round about her grave: they are all slain, fallen by the sword, which caused terror [by their infolence, power, violence and oppression. So in the sequel, and above chap. 26. 17.] in the land of the living. [that is, here upon the earth, in this life. See Job 28. on ver. 13. and Psal. 27. on ver. 13. So in the sequel]

24 *There is Elam [Meaning Persia and Media, or a particular countrey therein. (See Gen. 10. on ver. 22. and 14. on ver. 1.) and principally the king thereof] with all her multitude, round about her grave: they [the Elamites] are all slain, the fallen ones by the sword, which are gone down uncircumcised unto the lowermost places of the earth; [as above ver. 18.] which had given their terror in the land of the living; now they bear their shame with them that went down into the pit.*

25 *They have set her [Namely Elam] a bed in the midst of the slain, among all her multitude; her graves are round about him; [The king of the Elamites] they are all uncircumcised, slain by the sword, because terror is given by them [Heb. their terror is, or was given] in the land of the living; now they bear their shame with them that are gone down into the pit: he [the Elamite, or the kings of the Elamites] is laid [Heb. given] in the midst of the slain.*

26 *There is Mesech, and Tubal, [See Gen. 10. on ver. 2.] with all her multitude; her graves are round about him: [the king of those countreys] they are all uncircumcised, slain by the sword, because they have given their terror in the land of the living.*

27 *But they lie not with the champions, [Which having been righteous, were honourably and stately buried. On the contrary, those were slain ignominiously, and dragged away. Others, should not they (the Egyptians) lie by the champions, &c. Surely yea, for why should they fare better than such champions that are gone down to the pit?] that are fallen among the uncircumcised: which are gone down to hell [that is, to the grave with their weapons, as followeth; but further, according to the soul, to the place of the damned] with their weapons of war, [in token of their valour: as is also usual even at this day in the burying of valiant souldiers] they whose swords men have laid under their heads; [Heb. they have laid, &c. as often; that is, whose swords, according to the custome of those times and countreys, were buried under their heads after they were dead, as a badge and token of their valour] whose iniquity [that is, the punishment of their iniquity. See Levit. 5. on ver. 10. and above chap. 18. on ver. 20.] notwithstanding is upon their bones, because the terror of the champions was in the land of the living. [those whom none durst touch in their life-time, because of their power and dreadfulnes, they must in and after their death bear the punishment of their iniquity, putrifying in their bodies, and in their souls suffering with other uncircumcised and ungodly ones.]*

28 *Thou [Thou king Pharaoh] also shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.*

29 *There is Edom, [Idumea] her Kings, and all her Princes, which with their might are laid by them that were slain by the sword: those lie with the uncircumcised, and with them that are gone down into the pit.*

30 *There are the mighty men [Or, Deputies, Lieutenants, Nobles, Princes. See Jos. 13. 21. Heb. properly, poured upon, or anointed] of the North, [Of Syria, and thereabouts, as Tyrians, and Zidonians, (as followeth) that lay all North-ward from Egypt] they all, and all the Zidonians, [Heb. Zidonian. See above cha. 28. 21.] which are gone down with the slain,*

being,

being ashamed because of their terror, [which they caused unto others] (which proceeded) from their power, [or, because of their power, because they were not able to save themselves by it] and they lie uncircumcised by them that are slain by the sword, and bear their shame with them that are gone down into the pit.

31 Pharaoh shall see them, [Compare above v. 21.] and comfort himself over all his multitude; [As having companions with him in his misery and shame. See above chap. 31. 16.] they that are slain by the sword of Pharaoh, and all his army, saith the Lord LORD.

32 For I have (also) given my terror in the land of the living: therefore shall he be laid in the midst of the uncircumcised by them that are slain by the sword; Pharaoh and all his multitude, saith the Lord LORD. [As if the Lord should say: It will be once my time also, that I shall terrify the world by my judgements, then will I assuredly execute my terrible judgements upon Pharaoh and his people. Others, when I shall cause my terror, &c. then shall he, &c.]

C H A P. XXXIII.

By the parable of a faithful watchman in the land, God sheweth the Prophet his duty, and the duty of all faithful teachers, vers. 1, &c. He sheweth the murmurers and hypocrites among the captive Jews, that he dealeth well and justly with penitents, and backsliders, and defendeth the justice of his ways against their calumnies, 10. The Prophets tidings concerning the taking and destruction of the city of Jerusalem, and propheseth what shall become of those that are left in the land, 21. Gods judgement upon the hypocritical flatterers and mockers of the Prophet, 32.

And the word of the LORD came unto me, saying: 2 Child of man, speak unto the children of thy people, [See above chap. 3. on vers. 11.] and say unto them: When I bring the sword [that is, in my just judgement send war, hostile invasion, with all the consequences or concomitants thereof] upon my land; [Heb. a land, when I shall bring the sword upon, against, or, into it] and the people of the land take a man out of their ends, [that is plainly as much as out of or from among them; or out of the frontiers, uttermost borders, where the watchmen are commonly set, to heed all comings or approaches of the enemy. See the diverse use of this phrase, Genes. 47. 2. Judg. 18. 2. 1 Kings 12. 31. also Genes. 19. 4. Isa. 56. 11. in the Annotat.] and set him for a watchman for them:

3 And he seeth the sword come [Heb. coming] upon the land, and bloweth with the trumpet, and warneth the people:

4 And one that heareth the sound of the trumpet, heareth (indeed), but taketh no warning; and the sword cometh, and taketh him away: his blood is upon his (own) head. [That is, he is the cause of his own destruction; or is guilty of his own destruction. Compare Lev. 20. 9. with the Annotat. and so in the sequel]

5 He heard the sound of the trumpet, but took no warning, his blood is upon him; but he that taketh warning, saveth his soul. [That is, life, or person, himself. See Genes. 12. 5. and 19. 17. with the Annotat.]

6 On the contrary, when the watchman seeth the sword come, and bloweth not with the trumpet, so that the people is not warned; and the sword cometh, and taketh away a soul [that is, a person, or some one, as above] from among them: he is (indeed) taken away in his iniquity, but his blood will I require at the watchmans hand. [As above chap. 3. 18. I indeed by my secret provide nce have justly sent this punishment upon him; but that

shall not excuse this unfaithful watchman]

7 Now thou, O child of man, I have set thee for a watchman over the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me. [Compare this place with above chap. 3. 17, &c. and see the Annotat. there]

8 When I say unto the wicked, O wicked man, thou shalt die the death, and thou speakest not, to warn the wicked from his way: that wicked man shall die in his iniquity, but his blood will I require [Or seek] at thine hand.

9 But when thou warnest the wicked from his way, that he might turn from it, and he turneth not from his way: then shall he die in his iniquity, but thou hast delivered thy soul.

10 Therefore, thou child of man, say unto the house of Israel; Thus ye speak, saying, Seeing our transgressions and our sins are upon us, [that is, we bear the punishments thereof. Compare above chap. 32. 27. and see Levit. 5. on vers. 1.] and we languish in them, [According to Gods threatnings. Compare above v. 24. 23. See there] how should we then live? [As thou dost promise us we shall: but (as if they should say) we find the contrary indeed. This is they murmured at the plagues of God, without minding their repentance, and upon condition whereof promises of life were made]

11 Say unto them, (As true as I live, saith the Lord LORD, if I have pleasure in the death of the wicked) [An abrupt kind of speech usual in oaths. See Numb. 14. on vers. 23. As ye conceive and complain, that I take delight in killing you, though ye should turn from your wickedness; as if it were all one to me, whether ye did repent, or not; how ye behave yourselves, whether well, or ill, ye are sure notwithstanding to suffer; as wicked murmurers and hypocrites are wont to speak. Compare above chap. 18. 23. with the Annotat.] But therein (have I pleasure) that the wicked turn from his way, and live: Turn ye, turn ye from your evil ways, [As if God should say, that is the thing therein ye are wanting, that ye all continue in your wickedness, and yet murmur against my plagues, whereas ye ought to repent and turn from your sins] for why should ye die, O house of Israel? [As if he should say, how is it that ye continue so foolish, as that ye bring your own destruction upon your selves by your impenitency? if ye will go on as ye have begun, nothing else can befall you, but that you must needs dye and perish in your perverseness; think upon this seriously, for your own good.]

12 Thou then, O child of man, say unto the children thy people, The righteousness of the righteous [See above chap. 3. 20. and 18. 24. with the Annotat.] shall not deliver him [the aforelaid righteous man that is only so in name and in account, but not in deed and in truth] in the day of his transgression; [or, of his backsliding] and as for the wickedness of the wicked, he shall not fall [that is, perish through my judgements, whereof here is properly spoken. See Gen. 14. on vers. 15.] for it is in the day when he turneth from his wickedness: neither shall the righteous be able to live by that (his righteousness) [mentioned ver. 12.] in the day when he sinneth.

13 When I say unto the righteous, that he shall surely live [Heb. living live; [Upon condition of sincerity and perseverance unto the end] and he trusteth in his own righteousness, and committeth iniquity; then all his righteousness shall not be remembered, but in his iniquity that he committeth therein shall he die.

14 Also when I say unto the wicked, thou shalt dye the death: [Heb. dying die, if thou repent not] and he

he turneth from his sin, and doth judgement and justice:

15 The wicked restoreth the pledge, [As above chap. 18. 7. [he payeth that he had robbed, [See Exod. 22. 4. Levit. 6. 1, 4. Num. 5. 6, 7.] he walketh in the statutes of life, so that he committeth no iniquity; he shall surely live, [Heb. living live. So in the next verse] he shall not die.

16 All his sins that he hath sinned shall not be remembered unto him: [See Psal. 79. on vers. 8.] he hath done judgement and justice; he shall surely live.

17 Yet the children of thy people say, The way of the LORD is not equal: where is indeed their own way is not right. [Compare above chap. 18. 25, 29. with the Annotat.]

18 When the righteous turneth away from his righteousness, and doth iniquity; then he shall die in it.

19 And when the wicked turneth from his wickedness, and doth judgement and justice; then he shall live in it.

20 Yet ye say the way of the LORD is not right: I will judge you every one according to his ways, O house of Israel. [This is a short and pithy divine conclusion of this whole dispute between God and his impatient murmuring people]

21 And it came to pass in the twelfth year of our captivity-carrying away, [With Jojachin, or Jechonia. Compare above chap. 1. 2. and 24. 1. and below chap. 40. 1. Jerem. 29. 10. with the Annotat.] in the tenth (month), [In the Ecclesiastical year called Tebeth, answering to our December and January: after that Jerusalem was conquered by the King of Babel, on the ninth day of the fourth month of the former year, in the nineteenth year of his reign, and his chief captain Nebuzaiadan had entered into it on the seventh day of the fifth month, 2 Kings 25. 3, 8. Jerem. 39. 2.] on the fifth (day) of the month (that) one that had escaped out of Jerusalem came unto me, [according to Gods prediction, above chap. 24. 26.] saying, the city is smitten. [Jerusalem is taken and destroyed, and many of the inhabitants are slain. See 1 Sam. 30. 1. 2 Sam. 15. 14. 2 Kings 9. 13. 1 Chron. 20. 1. and below chap. 40. 1. Compare Jer. 43. 11. and 46. 13. and 47. 1, &c.]

22 Now the hand of the LORD had been upon me, [See above chap. 1. on ver. 3.] in the evening before that escaped one came, and had open'd my mouth as he [the foresaid messenger, or bringer of tidings] came to me in the morning: so my mouth was open'd, and I was no more dumb. [As was also foretold by God, above chap. 24. 26. Compare chap. 3. 26. with the Annotat.]

23 Then the word of the LORD came unto me, saying:

24 Child of man, the inhabitants of those waste places in the land of Israel [To wit, the inhabitants left in desolate Canaan, after that Jerusalem was destroyed, the greatest part of the people carried away captive, & the land laid waste by the Babylonians] speak, saying, Abraham was but a single (man), & possessed this land hereditarily: but we are many; the land is given to us for an hereditary possession. [as if they had said, God did not promise this land unto Abraham for himself alone, for he had no need of such a great land as this is, neither did he ever inhabit it wholly himself, but for his children and posterity, which we are: (Compare Isa. 51. 2. Job 8. 33, &c.) and though we be now fewer in number than formerly, yet we are the right heirs, and shall indeed continue in it. So desperately obstinate were these men, though they saw the punishing hand of God before their eyes]

25 Therefore say unto them; Thus saith the Lord LORD: ye eat (flesh) with the blood, [Contrary to

the law, Gen. 9. 4. Levit. 7. 26. and 13. 10. and 19. 26. Deut. 12. 16. or should ye &c? or because ye eat blood: and so in the following words] and lift up your eyes unto the dumb-gods, [See above chap. 18. 6.] and shed blood: and should ye possess the land hereditarily? [as if God should say, by no means: I have promised you the land upon condition of obedience, but your disobedience is manifest, as the foregoing and following words do shew]

26 Ye stand [Or have stood] upon your sword, [That is, ye trust in your valour and skill in war, thinking thereby to abide in the land for ever: or you are ready with your swords, as those that intend to offer violence to their neighbour. Compare the phrase with above chap. 31. 14.] ye commit abomination, and defile [by unchastity and adultery] every one his neighbours wife: and should ye possess the land hereditarily?

27 Thus shalt thou say unto them, Thus saith the Lord LORD; (As true as I live), if they that are in the waste places shall not fall, by the sword, [a kind of oath, as above ver. 11.] and (if) I deliver (not) him that is in the open field, [Heb. face of the field] to the wild beasts, to devour him, and (if) they that are in the forts and in the caves [where they think to hide and secure themselves. See Judg. 6. 2. the Annotat.] shall (not) die by the pestilence.

28 For I will make the land a desolation and a terror, [Or utter desolation, or mere desolation, or astonishment: or desolation, and, or yea desolation: the Hebrew word signifying to make desolate, and to be astonished, to be afraid, or affrighted. So below chap. 35. 3, 7.] and the pride of her strength shall cease: and the mountains of Israel [the holy country of Israel] shall be desolate, that none shall pass through.

29 Then shall they know that I am the LORD when I shall have made the land a desolation and a terror, for all their abominations which they have committed.

30 And thou, O child of man, the children of thy people, thy yea shall of thee by the walls, and in the doors of the houses: [As neighbours are wont to talk together by the walls of the houses, and at one anothers doors] and the one speaketh with the other, every man with his brother, saying, come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And thou say unto thee as the people useth to come, [In multitudes into the holy congregation to hear the word of God. Heb. as the coming in of the people] and sit before thy face, [Compare above chap. 8. 1.] (as) my people, and hear thy words, but they do them not: for they make flatteries with their mouth, [that is, they flatter thee, commending thy prophecies with hypocritical feigned gestures, because of the beauty thereof; as if they should say, oh how well and excellently doth he speak, &c. Others, they make them (words) pleasant with their mouth; that is, they confess with their mouth that thy words are pleasant, but, &c. the meaning being all one] but their heart walketh after their covetousness.

32 And lo, thou art unto them as a song of loves, [Or sweet love-song, that soundeth pleasantly, or is full of pleasantness] (as) one that is full of voice, or that playeth well; [upon Musick-instruments, as Psal. 33. 3.] therefore they hear thy words, but they do them not.

33 But when that cometh, [Which thou hast prophesied unto them from me] (lo, it will come) then shall they know that a prophet [a true prophetic sent from God] hath been in the midst of them.

CHAP. XXXIV.

A prophesy against the wicked shepherds of Gods people, ver. 1, 2, &c. God promiseth that he will seek out his sheep himself, deliver them, and feed them aright, and put a difference between sheep and sheep, rams and goats, 10 For which end he will raise up and send the chief shepherd and Prince of his Church, Jesus Christ, under whose government his sheep shall be blessed and happy, 23.

AND the word of the LORD came unto me, saying :
 2 Child of man, prophesy against the shepherds of Israel : prophesie and say unto them, unto the shepherds ; [The ecclesiastical and political Governours of my people. Compare this ensuing prophesy with Jerem. c. 23.] Thus saith the Lord LORD ; *Woe unto the shepherds of Israel that feed themselves ; should not the shepherd feed the sheep ?* [ought they not (being contented with a convenient maintenance) principally to mind their own flock > as it God should say , surely they ought wholly so to do]

3 *Ye eat the fat* , [As from the sheep there cometh milk, butter, cheese, &c. Compare Zach. 11. 16.] *and clothe you with the wool, ye kill* [See of the Hebrew word Gen. 31. on ver. 54.] *the fatted (cattel), (but) ye feed not the sheep.*

4 *Ye strengthen not the weak* , [Meaning sheep, and so in the sequel] *neither do ye heal that which is sick, neither do ye bind up that which was broken, neither do ye bring again that which was driven away, neither do ye seek that which was lost :* [Heb. decaying, perishing ; that is, that which wandreth, goeth astray, and is in danger of perishing. Compare D ut. 26. on ver. 5.] *but ye rule over them with severity, and with hardness and cruelty.* Compare 1 Pet. 5. 3. also Exod. 1. 13, 14. and below ver. 27. Jerem. 22. 13, &c.]

5 *So they are scattered because there is no shepherd :* [To feed them, and to provide for them a right : neither spiritual shepherd to feed them with sound and wholesome doctrine ; nor corporal shepherd, to feed them with fatherly and kind government ; but all was clean contrary : whereby the people became utterly corrupt in faith and life, and so incurred Gods sore displeasure, and consequently were most pitifully plagued with all kind of miseries : for all which the wicked shepherds were most of all guilty, as followeth] *and they are become meat to all the wild beasts of the field, seeing they were scattered.*

6 *My sheep wander upon all the mountains, and upon every high hill : yea my sheep are scattered upon the whole earth ;* [Or into all the land] *and there is none that careth for them, nor any that seeketh them.*

7 *Therefore ye shepherds hear the word of the LORD :*

8 *(As true as) I live, saith the Lord LORD : If (I) not !* [This is a special abrupt kind of speech, very usual in oathes, (as elsewhere often) which must be supplied from ver. 10. As if the Lord should say : *If I do not punish them ! if I do not set my self against them !* &c. See Numb. 14. on ver. 13. the same is likewise very usual in our own language (and in other languages also) both among good and bad men : *If I do this or that : if I do not this or that, &c. then let me &c.* Compare also Genes. 14. on ver. 23, &c.] *because my sheep are become a prey, and my sheep are become meat to all the wild beasts of the field, because there is no shepherd ; and my shepherds care not for my sheep ; and the shepherds feed themselves, but they feed not my sheep :*

9 *Therefore ye shepherds hear the word of the Lord LORD :*

10 *Thus saith the Lord LORD ; Behold, I (will be) upon the shepherds,* [See of this phrase above chap. 13. 8.] *and will require my sheep at their hand, [as above chap. 3. 18. See Gen. 42. on vers. 22.] and will cause them to cease from feeding the sheep, [that is, I will depose them from their office, because they have the bare name of shepherds, but are not such indeed and in truth] so that the shepherds shall no more feed themselves : and I will pluck my sheep out of their mouth, so that they shall not be (any more) meat unto them.*

11 *For thus saith the Lord LORD ; Behold I, yea, I will care for my sheep, and will seek them out.*

12 *As a shepherd seeketh out his flock* [Heb. according to the seeking of a shepherd, as elsewhere] *in the day when he is in the midst of his dispersed sheep ;* [all such time as the flock is pitifully scattered, and he cometh to visit it, and to see what is wanting, and where they might be, to bring them again together] *so will I seek out my sheep : and I will deliver them out of all places whither they are scattered in the day of the cloud and of darkness* [that is, in the time of grievous miseries, wherewith I have visited them justly. Compare Joel 2. 2. with the Annotat.]

13 *And I will bring them out from the people, and will gather them from the lands, & bring them into their (own) land :* [Corporally, from Babel, &c. into the land of Canaan, and spiritually, to my Church by the Messiah, &c.] *and I will feed them upon the mountains of Israel, by the streames, and in all the inhabitable places of the land.*

14 *I will feed them upon a good pasture, and upon the high mountains of Israel* [Heb. upon the mountains of the height of Israel] *shall their fold be ; there shall they lie down in a good fold, and shall feed (in) a fat pasture upon the mountains of Israel.*

15 *I will feed my sheep, and I will cause them to lie down, saith the Lord LORD.*

16 *I will seek that which was lost, and I will bring again that which was driven away, and I will bind up that which was broken, and I will strengthen that which was sick ; but I will destroy the fat and the strong :* [That is, those that by their riches and strength are grown luxurious and wanton, rebelling against me, (as Deut. 32. 15.) and oppressing their brethren. Compare the phrase with Psal. 22. 30. Isa. 5. 17. and 10. 16. Amos 4. 1. with the Annotat. &c.] *I will feed them with judgment. [or I will feed them aright, discreetly. Compare Jerem. 10. on ver. 24]*

17 *For ye, O my sheep, thus saith the Lord LORD : Behold I will judge between small cattel and small cattel, [Meaning of sheep or goats. See Numb. 15. 11. Deut. 14. 4. and 17. 1, &c.] between the rams and the he-goats, [the meaning is, I will distinguish true believers from hypocrites that are in my Church, and will deliver them from the power and violence of false brethren. So below ver. 22. Compare above chap. 20. 37, 38. Matth. 25. 32, &c.]*

18 *Is it too little for you that you eat up the good pasture ? will ye besides tread down with your feet the residue of your pastures ? and will ye drink the waters that are sunk,* [Heb. the sinking, or that which is sunk of the waters, that is, the clear waters, whose mud is settled and sunk down to the bottom. Compare above chap. 32. 14.] *and foul the residue with your feet ?* [when ye have drunk enough pure and clear water your selves, then to foul the rest for others > As if the Lord should say, its a thing intolerable that ye enjoying my blessing in such great plenty as ye do, yet are not contented therewith ; but ye must needs also spoil and waft that little remainder that

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should

should be for your poor and weak brethren.

19 My sheep then shall they eat that which is trodden down with your feet, and drink that which is fouled with your feet? [It is spoken with derestation of the injustice of the thing. [Heb. the treading down of your feet, also the fouling of your feet]]

20 Therefore thus saith the Lord LORD unto [Or of] them: Behold I, yea I will judge between the fat small cattel, and between the lean small cattel. [See above ver. 17.]

21 Because ye thrust [Heb. push] with the side and with the shoulder, and push with the horns all the weak ones, till ye have scattered them abroad: [That is, hurt them by pushing and crushing them, so that they are not able to subsist near you]

22 Therefore I will deliver my sheep that they shall be no more a prey: and I will judge between small cattel and small cattel.

23 And I will raise up one only shepherd over them, and he shall feed them, (namely) my servant David. [The Messiah, the Lord Jesus Christ, the son of David according to the flesh, and the Fathers servant according to his office of Mediatourship. See Isa. 42. on ver. 1. and further, 2 Sam. 22. on ver. 51. Jer. 23. on ver. 5. and 30. 9. and compare Isa. 40. 11. below chap. 37. 24. Job. 10. 11, &c. Heb. 13. 20. 1 Pet. 2. 25. and 5. 4.] he shall feed them, and he shall be a shepherd unto them.

24 And I the LORD will be a God unto them; [That is, their Saviour. See Gen. 17. on ver. 7. Levit. 18. on ver. 2. and that by his Son, whom he hath given unto us to be our Priest, Prophet, and King] and my servant David shall be a Prince [Compare Jos. 5. 14, 15. Isa. 9. 5. Acts 5. 31.] in the midst of them: [Compare Matth. 18. 20. and 28. 20. Revel. 1. 13.] I the LORD have spoken it.

25 And I will make a covenant of peace with them, [See Jerem. 31. 31. See also Gen. 37. on ver. 14. and Judg. 6. on ver. 24. and compare Isa. 11. 6, 9. and 35. 9. Jer. 33. 6, 9. below chap. 37. 26. Hos. 2. 18.] and will cause the evil beasts to cease out of the land: and they shall dwell safely [Heb. in safety or confidence, as ver. 27, 28. and elsewhere often] in the wilderness, and sleep in the woods.

26 For I will make them, [To wit, the wilderness and woods wherein my sheep lie down, unto which the foregoing and the following words seem to have respect. Or them, to wit, my sheep] and the places round about mine hut, a blessing: [that is, so abundantly grace them with my divine blessing, that they shall be as it were a pure blessing, and a pertain thereof. Compare Gen. 12. 4. with the Annotat.. Spiritual blessings are here represented by corporal. Compare Joel 2. on v. 23.] and I will cause the showre to come down in his season; there shall be showres of blessing.

27 And the tree of the field shall yield her fruit, and the land shall yield her increase; [Compare Lev. 26. 4.] and they shall be safe in their land, and shall know that I am the LORD, when I shall have broken the draught-trees of their yoke. [See Jer. 27. on ver. 2. and understand here the spiritual yoke of bondage under sin and Satan] and plucked them out of the hands of those that caused themselves to be served of them [Or that compelled them to serve. See Jer. 22. 13. and 25. 14. with the Annotat.]

28 And they shall no more be a prey to the heathen, neither shall the wild beasts of the earth devour them any more: but they shall dwell safely, and there shall be none to make them afraid.

29 And I will raise up for them a plant [The Lord Jesus Christ. Compare Jer. 23. 5. with the Annotat.] of name: [That is, a famous, a renowned plant,

Compare the phrase with Gen. 6. 4. or a plant for a name, that is, which shall be for a name, that is, for a renown or glory. Compare Deut. 26. 19. Jer. 33. 9. and below chap. 39. 13. with the Annotat.] and they shall be no more taken away [Heb. properly gathered. See of such use of the Hebrew word, Psa. 26. on ver. 9. Others consumed] by hunger in the land, neither bear the reproch of the heathen [or shame, blushing, which is done to you by the heathen] any more.

30 But they shall know that I the LORD their God am with them: [See Gen. 21. on ver. 22.] and that they are my people, [Understand (from the former words) they (the sheep) shall know that they are my people. See Deut. 7. on ver. 6.] the house of Israel, [my true Church. See Gal. 6. 16, &c.] saith the Lord LORD.

31 Now ye O my sheep of my pasture, ye are men; (but) I am your God, saith the Lord LORD. [That the great inequality that is between the great God and us poor empty vain men might not frighten us, nor the conscience and experience of our own impotency make us afraid, God assureth us here by a gracious and loving speech, that he notwithstanding all this will perfect the promised work of grace in his sheep; as if he had said, be comforted be of good cheer, ye my beloved sheep, I am and continue for ever your Saviour. Compare Job. 10. 28, 29.]

C H A P. XXXV.

A prophesy concerning the utter destruction of the Edomites for their continual bitter hatred and revilings against the people of God, and their rejoicing at their miseries.

Moreover the word of the LORD came unto me, saying:

2 Child of man, set thy face against mount Seir: [See of this phrase above chap. 6. on ver. 2. By mount Seir is meant the hilly country of the Edomites, the posterity of Esau. See above chap. 25. 8, 12, &c.] and prophesy against it.

3 And say unto it, Thus saith the Lord LORD; Behold, I (will be) upon thee, [As above chapter 13. 8.] O mount Seir: and I will stretch out mine hand against thee, [See above c. 14. on ver. 9.] and will make thee a desolation and a terror [or, utter desolation, or astonishment, or desolation and desolation, as above chap. 33. 28. and here below ver. 7.]

4 I will make thy cities solitariness, and thou shalt become a desolation: and shall know that I am the LORD.

5 Because thou hast an everlasting enmity, [Heb. enmity of eternity, to wit, against my people. Compare above chap. 25. 12, &c. Amos 1. 11.] and hast caused the children of Israel to flow away [or shed; that is, poured out their blood like water by murderings, and caused it to flow away. Compare Psa. 63. 11. and Jer. 18. 21. with the Annotat.] by the force of the sword: [Heb. the hands of the sword. See Job 5. on ver. 10.] in the time of their destruction, [or ruine, by the Chaldeans whom the Edomites helped, and stirred up to destroy Jerusalem to the very foundation. See Psa. 137. 7.] in the time of the uttermost iniquity: [Heb. iniquity of the end, or of the uttermost. See above chap. 21. on ver. 25.]

6 Therefore (as true as) I live, saith the Lord LORD, I will assuredly prepare thee unto blood, [That is, to be killed or murdered. See Gen. 4. on ver. 10. and above chap. 16. 36. and 21. 32. or I will make thee (to be) blood, that is, I will so order thee, that the land shall be full of thine own blood, and shall (in a manner) be nothing but pure blood] and blood [that is, slaughter and murder, and consequently, slayers

slayers and murderers] *shall pursue thee*: [Or, blood shall follow thee, as being shed and flowing every where] *fish thou hast not bated blood*, [that is, hast with delight beheld, yea and helped forward the murder and slaughter of my people] *blood shall also pursue thee*.

7 *And I will make mount Seir utter desolation*, [Or *meer desolation*, as *ver. 3*, though the Hebrew words (being of one root) do a little differ] *and I will cut off from it him that passeth out, and him that entereth*. [I will make it so desolate, that no man shall inhabit, neither go in nor out there]

8 *And I will fill his mountains with his slain men*: thy hills, [O Edom] *and thy valleys*; *and all thy streams, in [or upon, by] them shall they that are slain by the sword lie*. [as above *chap. 6. 7.*]

9 *I will make thee everlasting desolations*, [Heb. *desolations of eternity*] *and thy cities shall not be inhabited*: [Others *return*. The meaning is, that they shall not be built again to be inhabited] *and ye shall know that that I am the LORD*.

10 *Because thou sayest, those two nations, [Juda and the ten tribes] and those two lands shall be mine, and we will possess them hereditarily*, [See below *chap. 36. 5.*] *though the LORD were there, [or though the LORD hath been there. That is, hath dwelt there. The meaning is, every where, whether God will or no, (as wicked enemies use to speak) they shall be for us, we are now the next, none shall be able to alienate them from us. Others, where the Lord hath been, understanding this of Juda, where the Temple of the Lord had been. Compare below *chap. 36. 2.* with the Annotat.]*

11 *Therefore (as true as) I live, saith the Lord LORD, I will also deal according unto thine anger, and according to thine envy which thou hast exercised out of thine hatred against them*: [Or *as thou hast dealt with, or against them*] *and I will be acknowledged among them, when I shall have judged [that is, punished] thee. [that is, I shall be known among my people, who shall find that I am their friend when I shall have cut off their deadly enemies.]*

12 *And thou shalt know that I the LORD have heard all thy blasphemies*, [Or, that I (am) the Lord, &c.] *which thou hast spoken against the mountains of Israel, saying, they are laid waste, (that) they are given to us for meat*. [See *Deut. 31. on vers. 17.*]

13 *Thus with your mouth you have magnified yourselves against me*, [That is, spoken stoutly and proudly against me, as it were daring me with boasting and bragging language. See of this phrase *Psal. 35. on vers. 26.*] *and (have) multiplied your words against me*: [that is, ye have used much prating against me. The Hebrew word *Athar*, or *Gnathar* signifieth multitude or abundance of words or things, for the most part in a good sense, when it is taken for much entreating, and earnest, or fervent praying, wherein a multitude of words is used, or abundance of all manner of blessings. See *Gen. 25. 21. Exod. 8. 8, &c. Jerem. 33. 6.* but here of the proud Edomites it is taken in a bad sense, for much prating and prating. So it is used above for abundance of idolatrous incense] *I have heard it*.

14 *Thus saith the Lord LORD, As the whole land rejoiceth, (so) [This article is here inserted to fill up the sense from the following verse] will I make thee desolate*. [as the whole land of the Edomites rejoiced at Israel's desolation, so will I also for it make their whole land again desolate. See the next verse. Others, when the whole earth rejoiceth, (then) will I, &c. That is, when there shall be every where joy and gladness for the mercies that I will bestow on

my people, principally by the Messiah, then shalt thou be plagued and be made desolate.]

15 *As thou didst rejoice* [Heb. *according to thy joy*. Compare above *ver. 11.* and elsewhere often] *at the inheritance of the house of Israel, because it was made desolate*; [that is, didst rejoice at the desolation of the land of Canaan, which I gave unto Israel (and not unto thee) for an inheritance] *so will I do unto thee*: *Mount Seir, and all Edom, shall be wholly a desolation*: [as the whole land of Edom shouted at Israel's calamity, as is said in the former verse] *and they shall know that I am the LORD*.

C H A P. XXVI.

By the speech directed to the mountains of Israel, God foretelleth that he will in great zeal execute vengeance upon the enemies of his Church, that had denied, oppressed, and made havock of her, *ver. 1, &c.* and that he will most gloriously restore, multiply, and bless her, 8. He sheweth that he was necessitated to punish and chastise her for her sins, for the honour of his holy name, 16, but that he will again for his own sake, out of his free grace and mercy, abundantly favour her, cleanse her, sanctify her by his holy Spirit, and fill her with all manner of blessings, and everlastingly save her, 21, &c.

And thou child of man, prophesie unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD, [As above *chap. 6. 2, 3.* God speaketh to the mountains, that is, the hilly country (as *ver. 6.*) of Israel, for the instruction of men (for whose sins they lay waite, and were divided) and to shew that the wicked scorning and derisions of his land and people did concern himself. Compare *Joel 2. 18.* and see further of such speeches above *chap. 14. on ver. 17.*]

2 *Thus saith the Lord LORD; Because the enemy saith of you, Aha!* [See *Job 39. on ver. 28.* and *Psal. 35. on ver. 21.* and compare above *chap. 25. 3.* and *26. 2.*] *even the everlasting high places* [Heb. *high places of eternity*; that is, the ancient famous mountains, also strong, lasting, &c. *Deut. 33. 15. Heb. 3. 6.* with the Annotat. This might otherwise be also understood of mount Zion and Moria, where David's tower and the Temple had been. Compare *Psal. 78. 69.* and above *chap. 35. 10.*] *are become our inheritance!* [Thus this should be a wicked boasting at God, and at the destruction of his Sanctuary, called Gods everlasting habitation, as being now fallen into the enemies power and possession. Here it is said *are become*; in the Hebrew *is become*; meaning every one of those high places. See below *ver. 5.*]

3 *Therefore prophesie, and say, Thus saith the Lord LORD; Therefore because they have made you desolate, and swallowed (you) up on every side* [Compare *Psal. 56. 2.* you; the mountains of Israel, environed by Ammonites, Moabites, Edomites, Philistines, Tyrians, Zidonians, Syrians, &c.] *that ye might be an inheritance [or so that ye are become, &c.] for the remnant of the heathen*, [to the rest, to the residue that are left, or might be left of the common desolations. See *ver. 4, 5.* Compare also *ver. 3, 6.*] *and ye are brought [Heb. brought up] upon the prattling lip*, [Heb. *lip of the tongue*; that is, as if one should say, tongue, lip; that is, prating, prating lip, so that every ones mouth is full of you, and speak scornfully of you, maketh taunts and proverbs of you] *and (in) the taunts of the people*.

4 *Therefore, ye mountains of Israel, hear the word*
E e e e e e z of

of the Lord LORD; Thus saith the Lord LORD to the mountains, and to the hills, to the streams, and to the valleys, and to the desolate solitary places, and to the forsaken cities, that are become a prey and a derision for the remnant of the heathen that are round about :

5 Therefore thus saith the Lord LORD ; If I have not spoken in the fire of my zeal [or in my zealous zeal; to wit, for my land and people, and against mine and their enemies;] Compare above on ver. 1. and below ver. 6. and above chap. 5. 13. Deut. 4. 24. with the Annotat.] against the remnant of the heathen, and against all Edom, which have given my land [Canaan, See Psal. 68. on ver. 10. Hof. 9. on ver. 3. So below ver. 20.] unto themselves for an inheritance, [See above c. 35. 10.] with the joy of all (their) heart, with desirable plundering, [Heb. plundering, or contempt of the soul; that is, despising or plundering my people and land with an inward delight and fervent affection or desire, without any pity or compassion at all. See Psal. 27. on ver. 12.] that the country thereof [of my land of Canaan] might be for a prey. [The Hebrew word rendred here country, signifieth suburbs, lands, or fields, near empty ruinous places, lying before, without, and about cities, or other buildings: farms, out-gardens, inheritances, &c. because they are separated therefrom: whereunto the original Hebrew word hath respect, which other wise signifieth casting out, driving out: wherefore others render these words thus; to set out the same land (land) for a prey. Heb. that the country, or setting out, casting out (might be) for a prey. See of this abrupt sentence usual in oaths, above chap. 34. 8. with the Annotat. And fill up the sense from vers. 7.]

6 Therefore prophesie concerning the land of Israel, and say unto the mountains, and to the hills, to the streams, and to the valleys, Thus saith the Lord LORD ; Behold, I have spoken in my zeal, and in my fury, because ye have borne the reproch of the heathen: [As above chap. 34. 29. and below vers. 15.]

7 Therefore thus saith the Lord LORD ; I have lifted up mine hand, [That is, sworn by my self: as men swear by God by lifting up, or putting up of the hand. See Genes. 14. on vers. 22.] if the heathen that are round about you shall not even bear their (own) shame!

8 But ye, O mountains of Israel, ye shall yield your branches (again), [That is, flourish again, and become fruitful] and bear your fruit for my people of Israel: for they are at hand to come. [The Israelites shall soon return out of captivity: whereupon the most principal thing of all shall follow, to wit, the redemption and restoration of the universal Church by the Messiah]

9 For lo, I am with you; [O ye mountains of Israel, to deliver you, and to do you good. Others, I (will be) upon you; which phrase must not be taken here (as elsewhere. See Jerem. 21. on vers. 13. and above chap. 13. 8.) in a bad sense, or in an hostile way, but in a good sense, and in a friendly and loving way: as we also sometimes do in our own language, when we will be upon a man in an hostile manner, or also in a good sense; to deliver a man, or to do him a good turn, &c.] and I will look towards you, [or turn my face towards you; That is, graciously accept you, sending the Messiah unto you, at whose coming and benefits towards his Church this happeneth chiefly, and principally looketh, as appeareth in the sequel] and ye shall be tilled and sown.

10 And I will multiply men [Heb. man: and so in the next verse, man and beast. Compare below ver. 37. 38. Jerem. 31. 27. with the Annotat.] upon you, the whole house of Israel, (yea) that whole: [my whole Church, the whole body, under one head, the Messi-

ah. See Ep'1. 2. 12, 13, 19, 21, 22. Col. 2. 19. and compare below chap. 37. 16, 17, 19, 24, &c.] and the cities shall be inhabited, and the solitary places shall be builded.

11 Yea I will multiply men and beasts upon you, and they shall be multiplied, and be fruitful: and I will cause you to be inhabited as in your former times, yea I will make it better then in your beginnings. [Therefore the new covenant is called a better covenant, and the time of the Messiah, times of bettering, or of reformation, Heb. 8. 7. and 9. 10, &c.] and ye shall know that I am the LORD.

12 And I will cause men to walk upon you, (namely) my people Israel, they shall possess thee hereditarily; and thou shalt be for an inheritance unto them: and thou shalt henceforth bereave them no more [Heb. not add to bereave them any more, or] henceforth; to wit, of any thing that is dear unto them, as children, men in general, fruits of the earth, &c. See Jerem. 15. on vers. 7. So below vers. 13, 14, 15. The meaning is, that the land should be no more in such a case as it was formerly, when men perished in it through war, famine, and pestilence, thou wast bereaved of them, and they were bereaved of thee: for which cause reprochful termes were used concerning the land, such as are mentioned in the following verse. God speaketh to the land, as if so be it had done it in a Rhetorical kind of speech; and in respect of the saying of the enemies, which held it to be a cursed land, wherein no man could prosper, or dwell in peace. Compare Num. 13. 32.]

13 Thus saith the Lord LORD ; Because they say unto you, [in a jeering and mocking way] Thou art (a land) that eatst up men: and thou art (a land) that bereavest thy nations, [Of the twelve tribes: So in the two next verses, and below chap. 37. 22. See on the former verse]

14 Therefore thou shalt eat up men no more, neither cause thy nation to stumble [And consequently bereave them. See above on vers. 12.] any more, saith the Lord LORD.

15 And I will cause that men shall hear no more the tongue of the heathen against thee, and thou shalt bear no more the reproch of the nations: [As above vers. 6.] neither shalt thou cause thy people to stumble any more, saith the Lord LORD.

16 Furthermore, the word of the LORD came unto me, saying:

17 Child of man, the house of Israel, when they dwell in their (own) land, then they defiled it by their way, [See Genes. 6. on vers. 12.] and by their dealings: their way was before my face as the uncleanness of a separated (woman). [See Levit. 15. 19, 24. with the Annotat.]

18 Therefore I poured out my fury upon them. [See Psal. 79. on vers. 6] because of the blood that they had shed in the land: [Or, upon the earth] and for their dung-gods, [See Levit. 26. on vers. 30.] (wherewith) they had polluted the same.

19 And I scattered them among the heathen, and they were dispersed in the lands: I judged them according to their way, and according to their dealings.

20 Now when they came unto the heathen whether they were gone, they profaned my holy name: [Heb. the name of my holiness; and to in the sequel. The reason is, because the Israelites themselves were the cause that God had cast them out of his own land: which enemies continued to Gods ignominy and dishonour, as if he had not been able enough to preserve his own land and people, or not faithful in his promises. Add hereunto this, that they every where, wherefoever they came, so behaved themselves, that God reaped

reaped nothing but dishonour by them, whereby he was necessitated to do all this for his own names sake, whereof in the sequel] because they said of them, *These are the people of the LORD, and are gone forth out of the land.* [As above vers. 5. Others they are gone one after another out of their land: that is, they were fain to leave it, every one for his own part Israel first, and after Juda: some strange accident hath befallen this people and land.]

21 But I had pity on (them) for my holy name, [Or, I had pity on my holy name] which the house of Israel profaned among the heathen, whither they were come.

22 Therefore say unto the house of Israel, Thus saith the Lord LORD; I do it not for your sakes, ye house of Israel, but for mine holy names sake, which ye have profaned among the heathen whither ye are come.

23 For I will hallow [Compare above chap. 28. on vers. 22.] my great name, which is profaned among the heathen, which ye have profaned in the midst of them, and the heathen shall know that I am the LORD, saith the Lord LORD, when I shall be hallowed in you [Or, shall have hallowed my self. That is, shall have manifested my holiness, power, and faithfulness in you] before their eyes. [Others, your eyes]

24 For I will fetch [Heb. take. See Jerem. 37. on vers. 17. So below chap. 37. 21.] you from among the heathen, [First, and partly you Jews with a few Israelites from Babel, &c. but this shall be a type and figure of the great spiritual work of grace which I will work in the time of the Messiah and of the New Testament, gathering my universal Church from among the whole world, and blessing them as followeth Compare above c. 11. 17.] and will gather you out of all countreys, and I will bring you into your (own) land.

25 Then will I sprinkle clean water upon you, [I will by my word and Spirit apply unto you the precious blood of the immaculate lamb Jesus Christ, for the cleansing of your souls. See 1 Pet. i. 2, 19. and Eph. 5. 26. Heb. 9. 14. 1 Joh. 1. 7, &c.] and ye shall be clean from all your uncleanness; and from all your dung-gods will I cleanse you. [Compare below c. 37. 23. and 43. 7.]

26 And I will give you a new heart, [See hereof above chap. 11. on vers. 19.] and will give a new spirit in the inmost (part) of you: and I will take away the stony heart of out of your flesh, and will give you a fleshy heart.

27 And I will give my Spirit in the inmost (part) of you: and I will cause you to walk in my statutes, and to keep my judgements, and to do (them).

28 And ye shall dwell in the land that I gave to your fathers, and ye shall be a people unto me, [See Deut. 7. on vers. 6.] and I will be a God unto you. [See Gen. 17. on vers. 7.]

29 And I will deliver you from all your uncleanness, and I will call for the corn, [By my powerful working send all manner of blessings, which is elsewhere called Gods commandings; (See Levit. 25. on vers. 21.) as the Lord is also said to call for the plagues. See Psal. 105. 16. Jerem. 25. 29. with the Annotat. By these corporal blessings for the most part (as elsewhere) spiritual blessings are represented, yet so as that Godliness hath also the promise of the life that now is, (See Joel 2. on vers. 23. and 1 Tim. 4. 8) but without excluding the conflict and cross. (See Psal. 37. on vers. 1.) whereof below chap. 38.] and will multiply it, and I will lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye may receive no more the reproch of famine among the heathen.

31 Then shall ye remember your wicked waies, and

and your dealings that were not good: [See above c. 6. 9. with the Annotat.] and ye shall loath your selves [Heb. your faces, as above cha. 6. 9.] for your iniquities; and for your abominations.

32 I do it not for your sakes, [Ye have not deserved it in the least: but I do it out of free grace, for the honour of my holy name] saith the Lord LORD, but known unto you: be ashamed, and blush for your (own) waies, ye house of Israel. [God will earnestly have them to know this, and to confess it with an humble and dejected confession and acknowledgement of their own unworthiness]

33 Thus saith the Lord LORD, In the day when I shall cleanse you from all your iniquities, then will I cause the cities to be inhabited, [Plant them with inhabitants] and the solitary places shall be builded.

34 And the desolate land shall be tilled, in stead that it was a desolation before the eyes of every one that passed by.

35 And they shall say, This land that was desolate is become like a garden of Eden: [That is, garden of pleasure. Compare above chap. 28. 13. with the Annotat.] and the solitary, and the desolate and destroy'd cities are strong and inhabited.

36 Then shall the heathen that shall be left in the places round about you, know that I the LORD build the destroyed places, (and) plant that that was desolate: [Or, have builded, planted the destroyed (cities)] I the LORD have spoken it, and will do it.

37 Thus saith the Lord LORD; Moreover, I will for this be sought of the house of Israel, to perform it unto them: I will multiply them with men like sheep. [Or, as, (with) flocks of men. Or, I will suffer my self to be sought, or, enquired of, &c. that is, willingly yield to this, suffer my self to be found in it. (Compare Isa. 65. 1.) that (in regard the grace is plentiful, and exceeding ample and spacious, so that there seemeth to want but men to enjoy it) I may adde yet this mercy thereunto, that I may fill up my Church with believing men, like sheep, both of Jews, and chiefly of Gentiles. Compare Joh. 10. 16. Cant. 8. 8, &c. Isa. 49. 19, 20. and 54. 2, &c. and above vers. 10.]

38 As the hallowed sheep, as the sheep of Jerusalem on her appointed feasts: [Heb. sheep of holiness. Meaning the cattel for sacrifice, that in great multitudes were brought into Jerusalem against the yearly feasts for sacrifice] so shall the solitary cities be full of flocks of men: and they shall know that I am the LORD.

CHAP. XXXVII.

By the vision of the resurrection of the dead, God assurcth his people that he will surely deliver them out of the captivity of Babel, where they were now like men that were dead and buried, and will bring them again into their own land, vers. 1, &c. He prophesieth also under the token of joyning two sticks together in one hand, that he will gather his catholick Church of Jews and Gentiles, and unite them under one King and Shepherd the Messiah Jesus Christ, and will make his everlasting covenant of grace with them, and dwell for evermore among them, 15, 16, &c.

THE hand of the LORD was upon me, [See above chap. 1. on ver. 3.] and the LORD carried me forth in the spirit, [That is, in a vision or trance. Others, it (the hand of the Lord) carried me out by the Spirit of the Lord] and set me down [Heb. caused me to rest] in the midst of a valley: the same now was full of bones. [Meaning dry dead bones of men that were deceased;

a followeth. By this vision, and the following token of two pieces of wood, God would assure the accomplishing of the promises of Grace, which are amply made in the former chapters, both concerning the corporal deliverance from Babel, and the spiritual redemption by the Messiah, and the gathering of the universal Church out of Jews and Gentiles, all which surpassed the capacity and power of man: to teach his people, that it is as easie for him (who is the Almighty God) to perform all these things, as to raise and quicken dead men, (whereof God here representeth a lively pattern for the confirmation of the faith of his Church) and to joyn two pieces of wood together]

2 And he [Namely the Lord] caused me to pass by them, quite round about: [Heb. round about round about. Otherwise the Prophet might have been naturally afraid of them, and been in fear of contracting ceremonial pollution thereby] and behold, there were very many upon the ground [Heb. face of the valley] and lo, they were very dry.

3 And he [The Lord] said unto me, Child of man, shall these bones become alive? [As if God should say, is it possible that they should ever grow alive again? dost thou know any natural, conceivable means, counsel, or power for it? doth it seem a thing possible unto thee to be done by the skill and power of man? Compare this question with Job. 6. 4, 5. Otherwise the article of the future universal resurrection of the dead was a point well known, and without all doubt among the people of God. See Matth. 22. 29, &c. Heb. 11. 13, 14, 35.] And I said, Lord LORD, thou knowest (it). [As if the Prophet should say; I know thy power well, but what thou at present intendest here by these bones, and what thou wilt do to them, that is best known to thee, and is not yet revealed unto me by thee: otherwise the Prophet had in general the faith of the godly Patriarchs. See Gen. 23. on v. 4. and 50. on v. 25. Exod. 13. 19. Isa. 26. 19, &c. without which believers would have been of all men the most miserable, 1 Cor. 15. 19. See further Job. 11. 24.]

4 Then said he unto me; Prophesie upon these bones, and say unto them; ye dry bones, hear the word of the LORD. [Compare this speech with above chap. 36. 1. and 14. 17. with the Annotat. also Rom. 4. 17.]

5 Thus saith the Lord LORD unto these bones, Behold, I will bring the spirit into you, [That is, the soul into every body. So vers. 8. 10. See Numb. 16. on ver 22.] and ye shall become alive.

6 And I will lay [Heb. give] sinews upon you, and cause flesh to come up upon you, and draw a skin over you, and give spirit in you, and ye shall become alive: and ye shall know that I am the LORD.

7 Then I prophesied as I was commanded, and there was a sound when I prophesied, and behold, a stirring; [Or, shaking, trembling, moving. Others, (earth) quake, concerning which the Hebrew word is frequently used: but it is also used to signifie other stirrings, as below chap. 38. 19, 20. Nahum 3. 2. This sound and motion or shaking were tokens and messengers of the present Majesty of God, of his powerful working, as in the sequel the wind was] and the bones approached (every) bone to his bone. [So that the very same bones which in their life-time had been together in every body, came again together in this vision: a lively representation of that which God will work at the resurrection of the dead]

8 And I beheld, and lo, there grew sinews upon them, and there came up flesh; and he drew a skin over them above, but there was no spirit in them. [As above vers. 5.]

9 And he said unto me, Prophesie unto the wind:

[That is, declare in my name, that I by my divine power will bring the souls again into these dead bodies, &c. Some understand here by the word spirit, the wind; and so in the following words of this verse. Not that the wind can blow life or the soul into those that are dead: but that God is pleased to use the wind as a token and messenger of his powerful working, because of the likeness that there is in some sort between the working of God and the power or efficacy of the wind; and between the blowing of the wind (whereof in the following words is spoken) and the blast or breath which the soul produceth and causeth in the living. Compare Acts 2. 2. and Job. 20. 22, &c.] prophesie, child of man, and say unto the spirit, Thus saith the Lord LORD; Thou spirit, come from the four winds, [That is, from the four corners or parts of the world. See above chap. 5. on vers. 10.] and blow into these slain, [Or blow upon these slain] that they may become alive.

10 And I prophesied like as he had commanded me: then the spirit [That is, the soul, as above vers. 5.] came into them, and they became alive; and stood upon their feet, an exceeding great [Heb. very very great] army.

11 Then he said unto me, child of man, these bones they are the whole house of Israel: [That is, they are a token, or representation of the house of Israel, they signifie it, and their present condition in Babel] Behold, they say, Our bones are dried, and our expectation is lost, [There is as little hope of our deliverance from Babel, and of our return into our own land as there is that dead, buried, and rotten men, and their dry and withered bones should live again. These speeches of unbelief and discomfort were the occasion, and shew the scope of the former vision] we are cut off. [Like branches that are cut off, and can draw no joyce from the root, and therefore must necessarily perish]

12 Therefore prophesie, and say unto them, Thus saith the Lord LORD; Behold, I will open your graves, and will cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. [God executeth here briefly the corporal and spiritual promises that are made at large in the former chapters, using to this end figurative phrases, taken from the former vision, and from their own words.]

13 And ye shall know that I am the LORD, when I shall have opened your graves, and when I shall have caused you to come up out of your graves, O my people.

14 And I will give my spirit in you, and ye shall live, and I will place you in your (own) land: and ye shall know that I the LORD have spoken and done (thus,) [Others, that I (am) the LORD, I have spoken it and will do it.]

15 Moreover, the word of the LORD came unto me, saying:

16 Now thou child of man, take thee one stick, [A little rod, or flat piece of wood. Compare Numb. 17. 2, &c.] and write upon it, for JUDAH, and for the children of Israel his companions: [meaning Benjamin and Levi. See 2 Chron. 11. 12, 13.] and take another stick, and write upon it, for JOSEPH, the stick of Ephraim, and of all the house of Israel [meaning the ten tribes, that had held fast with Ephraim (as the strongest side) and are often understood under that name] his companions.

17 Cause thou them then to approach the one to the other, to one stick: and they shall become one in thine hand. [That is, bring them near, and to one another, that they may become one]

18 And when the children of thy people [See above chap. 3. on vers. 11.] shall speak unto thee, saying,

wilt thou not tell us what these things are unto thee? [that is, what they mean or signifie, and what thou intendest by them, what is hereby meant to be understood. See above chap. 24. 19.]

19 Then speak unto them, Thus saith the Lord LORD; Behold, I will take the stick of Joseph, [That is, Josephs posterity, or the Ephraimites with their adjoynd tribes, which were together signified by this stick] which was in the hand of Ephraim, [that is, belonged to the ten tribes, whereof Ephraim had formerly been the head] and of the tribes of Israel his companions; and I will joyn the same with them unto the stick of Juda; and will make them one stick, and they shall become one in mine hand. [As the division and enmity between Juda and Ephraim (whereof Samaria was the chief city) was as it were a representation of the two hostile parts or divisions of men, namely, Jews and Gentiles; so was the uniting of them a representation or figure of the uniting of the universal Church, or of all the elect throughout the whole world, both of Jews and Gentiles, by one spirit and one faith, under one head, King and Saviour, which is our Lord Jesus Christ, the promised Messiah: Though now indeed some of the ten tribes joyned themselves unto Juda, and so went up together out of Babel, 1 Chron. 9. 3. yet the true spiritual conjunction and uniting began in the time of our Saviour Christ and his Apostles, (See Joh. 4. 9, 12, 23, 35, 39, 41. Acts 2. 9, 10, 11. and 8. 5, 14. and 9. 31.) and is consequently prosecuted among the Jews, and principally among the Gentiles, and shall continue to the end of the world, until all the spiritual Israel be called, and be united into one body and one Church, and saved; in the hand of God, that is, in the Lord Christ, who is herein the Fathers servant, into whose hand he hath delivered all things, and unto whom he draweth all the elect. See Matth. 28. 19. Acts 1. 8. Rom. 11. 25, 26. Eph. 2. 13, &c.]

20 Now the sticks whercon thou shalt have written, shall be in thine hand before their eyes. [As the Prophets were often commanded to represent lively, and as it were really to set before the eyes of the people, that which was revealed unto themselves by God. Compare above chap. 12. 3, 4, &c. with the Annotat. Jerem. 23. 2, &c.]

21 Say thou unto them; Thus saith the Lord LORD, Behold, I will fetch [As above chap. 36. 24.] the children of Israel out of the midst [Or, from between] of the heathen, whither they are gone; and will gather them from round about, and bring them into their (own) land. [The spiritual Canaan, Jerusalem, mount Zion; that is, into the Church of God, first the militant, and then the triumphant Church, (see Gal. 4. 25, 26. Heb. 12. 22) represented by the earthly Canaan, whereinto God first brought again the Jews out of Babel]

22 And I will make them an onely nation in the land, upon the mountains of Israel; and they shall have all of them together one onely King for (their) King: [The Messiah, our Lord Jesus Christ] and they shall be no more two nations, nor be henceforth any more divided [Heb. as if one should say, behalwed] into two kingdoms.

23 Neither shall they defile themselves any more with their dung-gods, [See Levit. 26. on vers. 20.] nor with their detestations, [See above chap. 20. on ver. 7.] nor with all [or any] their transgressions: and I will deliver them out of all their dwelling-places wherein they have sinned, [namely, in Babel, Egypt, &c. See Jer. 44. 8. above chap. 14. 3. and 20. 30, 39, &c.] and will cleanse them; so shall they be a people unto me, and I will be a God unto them.

24 And David my servant [See above chap. 34. on ver. 23. Isa. 40. 11. Jerem. 30. 9.] shall be king over them, and they all shall have one shepherd: [See Job. 10. 16.] and they shall walk in my judgements, and keep my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt: yea they shall dwell therein, they, and their children, and their childrens children for ever, and my servant David shall be their Prince for ever.

26 And I will make a covenant of peace with them, [See above chap. 34. 25. Psal. 89. 4.] it shall be an everlasting covenant with them: and I will set them in, [Bring them in, place them, and cause them to abide there in my Church: Heb. give] and will multiply them, and will set my sanctuary in the midst of them for evermore. [This phrase is taken from the state and condition of the old Testament (as elsewhere often) signifying the gracious indwelling of God among and in his Church, by his word, Spirit, favour, and blessing. See Levit. 26. 12. 1 Cor. 3. 16. and 2 Cor. 6. 16. Ephe. 2. 21, 23. Revel. 21. 3.]

27 And my Tabernacle shall be with them, and I will be a God unto them, and they shall be a people unto me. [See above chap. 11. 20. and 14. 11.]

28 And the heathen shall know that I am the LORD that hallow Israel, [See above chap. 20. on ver. 12.] when my sanctuary shall be in the midst of them for evermore.

C H A P. XXXVIII.

This thirty eighth Chapter containeth a prophecie concerning the great preparation of Gog, and his marching up against Israel, together with his terrible overthrow by the mighty hand of God.

Furthermore, the word of the LORD came unto me, saying:

2 Child of man, set thy face against Gog, [See of this phrase above chap. 6. on ver. 2.] the land of Magog; [Or Gog of the land of Magog, or (of) the land of Magog. By this Gog may be understood first and partly the kings of Syria and Asia the Iels, especially that famous Tyrant Antiochus Epiphanes, who in the time of the Machabees cruelly tyrannized over the people of the Jews, and used all kind of nations in his armies: the more, because the fierce Sythians (descended from Magog) or Tartarians, &c. not long before the time of these prophecies (Euseb. in Chron.) when Nebuchadnezzar was besieged elsewhere, (See Jerem. 49. on vers. 35.) were entred into Syria and into the land of Juda, and gave the name unto the city Scythopolis; that is, the city of the Scythians, (Plin. lib. 5. chap. 18.) and unto the idolatrous city of Hierapolis the name of Magog, (Plin. lib. 5. chap. 23.) after their forefathers and native country, (Gen. 10. on vers. 2.) and besides that the name of king Gog, or Gyg, that is, Gyges, agreeing with Gog, was well known there; and that this Antiochus was in cruelty verylike unto these his foreign predecessors. Secondly, and principally, by Gog and Magog must be further understood all the enemies of the Church of the new Testament, and especially Antichrist with all his adherents, who excelleth them all in Scythian cruelty, and bloody persecutions of the Church. Compare Rev. 20. 8, &c. Some understand especially the Turk] the chief Prince of Mesech and Tubal: [others, Prince (and) head, or Prince of the head, or of the heads of, &c. It is as much as Sovereignty, Monarchy, great Cham, See of these

these twain *Mesech* and *Tubal*, *Gen. 10. on vers. 2. and above chap. 27. 13. and prophesie against him.* [Forasmuch as God in the former chapter hath made very great both corporal and especially spiritual promises unto the Church of the old Testament, but especially unto the Church of the new Testament; to the end therefore that the Jews after their deliverance from Babel, and the Christians after the coming of Christ, might not thereupon flame to themselves imaginations of perpetual rest and peace on earth, nor be daunted nor discouraged in times of trial and trouble, he hath foretold in these two chapters (this and the next) the sore combates, enmity and war that should betide the Jewish Church before the coming of Christ, and the universal Church after the coming of Christ, especially in the latter times: with most glorious promises of his faithful assistance, fatherly care and providence in all this, and at last a blessed and joyful issue]

3 *And say, Thus saith the Lord LORD: Behold, I (will be) upon thee,* [See above chap. 13. on ver. 8.] *O Gog, thou chief Prince of Mesech and Tubal.*

4 *And I will turn thee about,* [Wind and turn thee as a horse is turned about with a bridle, and fishes with hooks and angles] *and put hooks in thy chaws:* [See above chap. 29. on ver. 4.] *and I will bring thee forth together with all thine army,* [by my secret providence I will be sure to meet with thee, that I may get glory upon thee. Compare below ver. 16, 17.] *horses and horsemen which are all very well armed and appointed,* [Heb. clothed ones, or arrayed ones of perfection. That is, exceeding well armed, and well provided of all things] *a great congregation (with) buckler and shield, all of them handle swords.*

5 *Persians, Ethiopians, and Puteans with them: all of them (bear) shield and helmet.* 27. 14.] *(on) the sides of the North, and all his bands: many nations with thee.*

6 *Gomer,* [See *Gen. 10. on ver. 2. all is bands, the house of Togarma,*] See *Gen. 10. on v. 3. and above ch.*

7 *Be prepared, and make thy self ready, and thy whole congregation that are gathered unto thee:* [This is a derision of Gogs great preparation for war] *and be thou a guard unto them:* [be as their centinel, wait upon them, do thy endeavour to go courageously before them, and to protect them. Its spoken in an ironical way.]

8 *After many daies thou shalt be visited,* [That is, be punished. See *Gen. 21. on ver. 1.*] *in the last of years* [at the time that is foretold by my prophets, after the deliverance from Babel, and especially after the coming of the Messiah] *thou shalt come into the land,* *that is brought back again from the sword, that is gathered out of many nations upon the mountains of Israel, which have been ever a desolation:* [that is, whose inhabitants shall be brought back, &c. That is, be delivered out of Babel. So in the sequel. And especially all believers that shall be spiritually redeemed by the Messiah in the time of the new Testament, and shall dwell with spiritual confidence in the Church of God (typified by the mountains of Israel) and shall be saved out of many persecutions] *when the same (land) [that is, the inhabitants of the aforesaid land] shall be brought forth out of many nations, and they shall dwell safely all of them.* [That is, the inhabitants shall dwell without suspicion and in peace in their own land. Compare ver. 11.]

9 *Then shalt thou march up, thou shalt come on like a tempestuous desolation, thou shalt be like a cloud to cover the land: thou, & all thy bands, & many nations with thee.*

10 *Thus saith the Lord LORD, It shall also come to pass in that day, that counsels* [Heb. words, things: but the

Hebrew word is also elsewhere taken for counsels. See *1 Kings 1. 7. with the Annotat.*] *shall arise in thine heart, and thou shalt think an evil thought,*

11 *And shalt say;* [With thy self, that is, think and purpose] *I will march up to (that) village-land,* [wherein are no walled, fenced cities, as followeth, where men live peaceably and quietly without any evil suspicion, as ver. 8.] *I will go to them that are at rest, that dwell safely: they dwell all without a wall, and have no bars nor doors:*

12 *To prey a prey, and to spoil a spoil: to turn thine hand* [That is, to extend thy power. So *2 Sam. 8. 3.* See there] *against the vast places that are (now) inhabited, and against a people that is gathered out of the heathen, that hath gotten* [Heb. properly is making] *cattel and substance, dwelling in the midst [or upon the height. Heb. the navil. See *Jud. 9. 37.*] of the land.*

13 *Sheba and Dedan,* [See of both *Genes. 10. on ver. 7. also above chap. 27. 15, 20, 22.*] *and the Merchants of Tharshis,* [as above chap. 27. 12, 25. See *Gen. 10. on ver. 4.*] *and all the young lions thereof* [meaning the hard and greedy merchants and traders that long after the prey like young lions, they shall accompany thee and follow thee, to participate of the prey of Israel, as followeth] *shall say unto thee; comst thou to prey a prey? hast thou gathered thy company, assembled thine assembly to spoil a spoil, to carry away silver and gold, to take away cattel and goods, to prey a great prey?*

14 *Therefore prophesy, O child of man, and say unto Gog, Thus saith the Lord LORD; In that day when my people Israel dwelleth safely shalt thou not perceive it?* [That is, have experience of my wrath and punishment by comparing of ver. 16. and 18. As if the Lord should say, assuredly thou shalt: thou shalt know and find what it is to disturb my quiet and still people.]

15 *Thou shalt then come out of thy place,* [Or and shalt thou not come? &c. by way of interrogation, as in the end of the former verse, so in the sequel] *out of the sides of the north, thou and many nations with thee: they shall all ride upon horses, a great assembly, and a mighty army.*

16 *And thou shalt march up against my people Israel, as a cloud to cover the land: in the last of daies it shall come to pass, then will I bring them against my land, that the heathen may know me, when I shall be hallowed upon thee* [As above chap. 28. 22. below ver. 23. and chap. 39. 27. &c.] *before their eyes.*

17 *Thus saith the Lord LORD; Art thou be (of) whom I have spoken in former daies by the ministry* [Heb. hand] *of my servants the prophets of Israel,* [as in special by Ezekiel here, Daniel 8. and 11. and many others before in the old Testament: as was also done in conformity to them by the Apostles Paul and John in the new Testament, &c. See *Rev. 10. 7.*] *which prophesied in those daies whole years,* [Others, which prophesied in the dayes of those years] *that I would bring thee against them?* [Israel my people, art thou &c. That is, thou art surely the same, and therefore thou shalt do so, and it shall at last be so with thee, as I have decreed and prophesied by my servants under divers names and titles given to the enemies of my Church]

18 *But it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord LORD, that my wrath shall come up in my nose.* [or face, countenance. Its spoken of God after the manner of men, to express his jealousy and anger]

19 *For I have spoken* [Heb. I will speak] *in my jealousy, [over and for my people, and against their enemies] in the fire of my wrath: If there shall not be*

in that day a great trembling in the land of Israel; [an abrupt speech very usual in oathes. See above chap. 34. 8.]

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all the creeping things that creep upon the earth, and all the men that are upon the earth, [Heb. face of the earth] shall tremble at my face: [that is, dreadful presence, or wrath, (See Ps. 21. on ver. 10.) which I will by my judgements manifest upon these enemies, whereby all creatures (in a manner) shall be astonished and afraid. Its a figurative kind of speech] and the mountains shall be thrown down, and the steep places [or flairs, ascent, high towers] shall fall down, and all walls shall fall down to the ground. [Heb. wall shall, &c. in the singular number]

21 For I will call for the sword upon him [That is, I will send war, murder and desolation upon Gog. See Jerem. 25. on ver. 9.] upon all my mountains, [or for, &c. that is, for the good of, or for the sake of my mountains; that is, of my Church] saith the Lord LORD: the sword of every one [of the enemies] shall be against his brethren. [This hath respect to the enmity and wars that have risen between the Kings of Syria, whereby they destroyed and devoured one another: in like manner have the ministers of Antichrist often done, for the deliverance and rest of the Church of God. Compare further the histories Judg. 7. 22. 2 Chron. 20. 23.]

22 And I will plead with them by pestilence, and by blood: [That is, slaughter and murder] and I will rain upon him, and upon his bands, and upon the many nations, that shall be with him, an overwhelming shower and great hail-stones, fire and brimstone. [See Ps. 11. 6. and above chap. 13. 11. with the Annotat.]

23 Thus will I magnify and hallow my self, and (will) be known before the eyes of many heathen: and they shall know that I am the LORD. [That is, I will manifest that I am the God of Israel, the only true, almighty, faithful, and righteous God, who indeed chastise and correct my people for their sins, but do not forsake them, but at last deliver them, and vanquish and subdue all their enemies, and cause my self to be extolled as such an one. Compare above ver. 16. and Rev. 15. 3, 4.]

CHAP. XXXIX.

A further prophecy of Gods judgement upon Gog and Magog, ver. 1, &c. The greatness of this overthrow is lively portrayed by divers circumstances, 9. God will make it known that he did punish his people for their sins, 23 but that he will graciously gather them all again, restore them, pour out his spirit upon them, and shew them everlasting favour and mercy, 25.

Moreover, thou child of man, prophesie against Gog, and say; Thus saith the Lord LORD: Behold, I (will be) upon thee, O Gog, Prince of Mesch and Tubal. [See above chap. 38. 2.]

2 And I will turn thee about, [As above chap. 38. 4.] and smite a sixth-hook into thee, [Heb. properly, as if one should say, I will fix thee: which is diversly rendered; that which is set down here in the text is taken by comparing it with chap. 30. 4. where God said, I will turn thee about, and put hooks into thy cheeks, or jaws; whereupon he seemeth here to imply that he would hold him fast as it were with six hooks, or with a six-hooked hook, and would carry and lead him about therewith at his will and pleasure, so as that he should not escape out of his hands, or skip

out of the circle of his providence, but should receive his punishment at the place whither he should be carried as a condemned malefactor: as they were wont among the heathen to malefactors, hale and drag them along to the place of execution, with an hook smitten or driven into their bodies. Some render the words, I will punish thee six-fold, to wit, with the six plagues that are related, chap. 38. 22. Others, I will leave but a sixth part of thee, or but one part of six, or smite thee by sixes; or I will deal so with thee as they were wont to deal with the sixth (with the tenth, twentieth, &c.) man that is taken prisoner in war, that is, to put him to death, &c.] and (will) put thee up out of the sides of the North: and I will bring thee upon the mountains of Israel.

3 But I will smite thy bow out of thy left hand; and I will cause thine arrows to fall out of thy right hand. [That is, I will bereave thee of all warlike power and courage, blunt and make void thy weapons, and as it were disarm thee, and consequently cause thee to fall before thine enemy.]

4 Thou shalt fall [Or lie: as elsewhere] upon the mountains of Israel, thou and at thy bands, and the nations that are with thee: I have given thee unto the ravenous birds; [Heb. ravenous bird] to the bird of every wing, [that is, every sort, as below ver. 17.] and to the beasts of the field for meat.

5 Thou shalt fall upon the open field: [Heb. face of the field] for I have spoken it; saith the Lord LORD.

6 I will send a fire on Magog; [To wit, the fire of war, plagues, and miseries, proceeding from the fire of mine anger, above chap. 38. 19. See Amos 4, &c.] and among them that dwell safely in the isles: [See Psal. 72. on ver. 10.] and they shall know that I am the LORD.

7 And I will make my holy name known [Heb. the name of my holiness. So in the sequel. That is, my self with my power, justice, goodness, glory, &c.] in the midst of my people Israel; and will not let my holy name be any more profaned: [See Lev. 18. on ver. 21. and above chap. 20. 9.] and the heathen shall know that I am the LORD, the holy One in Israel.

8 Behold it cometh, and shall be done, [Assuredly, without fail, all this shall be accomplished] saith the Lord LORD: this is the day whereof I have spoken.

9 And the inhabitants of the cities of Israel shall go forth, [To gather the prey of them that are slain] and kindle (a fire) [this is here inserted from the sequel] and burn of the weapons, both (of) the shields and bucklers, of the bows and of the arrows, [Heb. shield, buckler, &c. in the singular number] both of the hand-shaves [or poles] and of the spears: and they shall kindle a fire therewith seven years.

10 So that they shall bring no wood out of the field, neither hew (down any) out of the forests, but set fire on the weapons: [This long burning and setting on fire, as also the following great space of the place of burial for Gog and his company, likewise the long time of burying must be taken as a figurative representation of the greatness and dreadfulnes of the overthrow] and they shall spoil those that had spoiled them, and rob those that had robbed them, saith the Lord LORD.

11 And it shall come to pass in that day, that I will give unto Gog there a burial-place in Israel, the valley of passengers toward the east of the sea; [Of this place there is nowhere else mention made in Scripture. Some conceive that the name of this place was given by the passengers that passed through the land, below ver. 14, 15. or it may be it was a valley where the ordinary passage was along the sea-coast of Kinnereth or Genesareth towards Syria, &c. in the

F ffffff north-

north-east: or by the dead sea towards Egypt, Arabia, &c. in the south-east of Canaan. The Reader may herewith compare *Joel* 2. 10. Some understand the low grounds in Gilead in the east beyond the Jordan, where the merchants frequently travelled through, and traded. See *Gen.* 37. 25. and it *shal stop (the nose) of the passengers*: [their nose and mouth, by reason of the stink and strong smell. Compare *Joel* 2. 20. Others, stop, shut up, (their passage, or their sight) by reason of the multitude of dead men: or, (as some) stop their mouth so that they should no more mock at Israel in their passing by] and there *shal they bury Gog, and all his multitude, and shall call it the valley of Gogs multitude.* [Heb. the Hamon Gog.]

12 Now the house of Israel shall bury them, [Heb. shall bury &c. in the plural number] to cleanse the land, [of the dead bodies, which according to the ceremonial law defiled the earth, and therefore they were to be buried. See *Deut.* 21. 23.] seven months (long).

13 Yea all the people of the land shall bury (them) [Heb. shall bury, in the plural number] and it shall be to them a name: [that is, glory and honour. Compare above chap. 34. 29. and the Annotat. there] in the day when I shall be glorified, [or shall have glorified my self; to wit, by my judgement upon their enemies of my Church] saith the Lord LORD.

14 Also they shall sever out men that go continually through the land, (and) buriers of the dead with the passengers (to bury) those that remain upon the earth, to cleanse it: [They shall sever out, &c. For they were unclean by the law that had any thing to do with the dead, *Numb.* 19. 11, &c. Others, that with the passengers bury those that remain upon the earth: meaning that they would also make use of the way-faring men for that purpose, if occasion should serve. Heb. men of steadfastness, or continuance, &c. That is, such as go continually round about in the land, to give order for the burying of all those that here or there might be left, after the common or general burying of seven months, as followeth] at the end of seventh months they shall make search.

15 And these passengers shall pass through the land, and (when any one) seeth a mans bone, [Heb. and he seeth &c. that is, (in such a connexion of words) when any one, or one of them seeth, &c. Others, and the passengers that pass through the land, when any one of them, &c. then shall he, &c.] then shall he set up [Heb. build] by it: [to the end that the buriers of the dead seeing the same, might bury the said bone, as followeth] til the buriers of the dead shall have buried it in the valley of Gogs multitude.

16 Thus shall also the name of the city [That lay in or near that valley where the buriers, as long as that time lasted, met together] be Hamona: [that is, multitude, as above ver. 11. Others, the city (Jerusalem) shall (have) a name from the multitude, to wit, of those slain men] thus shall they cleanse the land.

17 Thou child of man, thus saith the Lord LORD; Say unto the fowls of every wing, [That is, every sort, as above ver. 4.] and to all the beasts of the field, Assemble your selves and come, gather your selves from round about to my slain-offering [See *Isa.* 34. 6. *Jerem.* 46. 10. *Zeph.* 1. 7, 8. with the Annotat. and of the Hebrew word, *Gen.* 31. on ver. 54. or slain-meal, slain-feast, from *Rev.* 19. 17. and here below ver. 20.] that I have slain for you, a great slain-offering, upon the mountains of Israel: and eat flesh, and drink blood. [this serveth further to represent this great overthrow. Compare above ver. 9. and likewise *Isa.* 18. 6. *Jerem.* 12. 9, &c.]

18 Ye shall eat the flesh of the champions, and drink the blood of the Princes of the earth: of rams, of lambs

and goats, (and) bullocks, [that is, the choicest of all ranks and qualities of men, that have fought against the people of God. Compare *Isa.* 34. 6.] which are all fatted (beasts) [or fatlings] of Basan. [that is, like unto fat well-fed beasts of Basan. Compare *Psal.* 22. 13. with the Annotat.]

19 And ye shall eat fat unto satiety, and drink blood unto drunkenness, of my slain-offering which I have slain for you.

20 And ye shall be satisfied at my table with (riding) horses and charret (horses), [also mules, asses, &c. Compare the Annotat. on 2 *Sam.* 8. 4.] with champions and all souldiers, [that is, all manner of souldiers, or all these, or many valiant men of war. Heb. champion-man of war] saith the Lord LORD.

21 And I will set mine honour [That is, make it plainly appear. Heb. properly give. But the Hebrew word is thus diversely used according to the nature and quality of things. See further on ver. 23.] among the heathen: and all the heathen shall see my judgement that I have done, and my hand that I have laid upon them. By slaying them, to wit, the enemies, See *Gen.* 33. on v. 22. Or my plagues, which I have inflicted upon them. See *Job.* 13. on ver. 21.]

22 And those of the house of Israel shall know [Heb. the house of Israel shall know: the verb in the plural number] that I the LORD am their God, from that day and so forward.

23 And the heathen shall know, that those of the house of Israel were carried away captive for their iniquity, [Which among the heathen shall tend to mine honour and glory, in regard I have manifested my holiness and justice by the just punishment of my people, as afterwards my truth and faithfulness by their gracious deliverance:] because they had transgressed against me, and I hid my face from them. [See *Deut.* 13. on ver. 17.] and delivered them into the hand of their adversaries, so that they are fallen by the sword. [to wit, a great multitude of them, in all the countries of the land, of all ranks and qualities of men]

24 According to their uncleanness, and according to their transgressions have I dealt with them: and I have hid my face before them.

25 Therefore thus saith the Lord LORD; Now [That is, soon. See *Hos.* 10. on ver. 3.] will I bring back the captives [Heb. captivity] of Jacob, and will have mercy upon the whole house of Israel: and I will be jealous for my holy name. [Heb. the name of my holiness]

26 When they shall have born their shame and all their transgression, [That is, the punishment thereof. Compare *Levit.* 5. on ver. 1, &c.] whereby they have transgressed against me, when they dwelt safely in their land, and (there) was none to make them afraid. [when they were in prosperity, and enjoyed all things according to their hearts desire, when they ought to have been thankful towards me]

27 When I shall have brought them again from the nations, and shall have gathered them out of the lands of their enemies, and I shall be hallowed in them before the eyes of many heathen: [As above chap. 38. 16.]

28 Then shall they know that I the LORD am their God, seeing I have caused them to be carried away captive among the heathen, but (I) have gathered them (again) into their (own) land, and have left none of them any more there. [I have not left or forgotten, and neglected so much as one of those that are mine, of mine own elect people, but have faithfully shewed my salvation unto all in general, and to every one in particular]

29 Neither will I hide my face any more from them: when I shall have poured out my spirit upon the house of Israel, [Or for, or because I shall have poured out my spirit, &c. See *Joel* 2. 28. *Acts* 2. 17, whence it appeareth that

that this and other like promises of grace have respect to the universal Church of Jesus Christ. As the punishments of the enemies of the old and new Testament are intermixt and mingled one among another in the prophetic writings: so are also the promises made unto both Churches. And as the enemies of the old and new Testament make up one

body, so do also believers and the Churches of both Testaments make up one body, and pertain unto one fold, (notwithstanding the diversity of administration, &c.) whereof the head and the shepherd is the Lord Jesus Christ, the true Messiah. See *Joh. 10. 16. Rom. 4. 16, 17, 23, 24. Eph. 2. 12, 13, 19, &c.*]

A Preface to the nine following Chapters.

AS God in the beginning of this Book invested the prophet Ezekiel in his office by an extraordinary vision, so it pleased him here in the nine following chapters as it were to conclude and seal up all his prophecies and visions, (especially the immediate foregoing prophesie concerning the corporal deliverance from Babel, and from other enemies, and the spiritual redemption by the Messiah, with all adhering promised blessings) with a very great and exceeding glorious vision, being full of spiritual mysteries intended for the comforting of his Church, in a very troublesome time, when the people of God (Ezekiel with Juda) had been now for a long time together carried away out of Canaan captive unto Babel (as the Apostle John banished into Pathmos, who in his Revelation by the inspiration of the same spirit, wrote many things like Ezekeiels) Ierusalem, the Temple, and the kingdom of Iuda had been destroyed, so that in the judgement of men there seemed to be an utter end of the people of God and no hopes of being ever restored again. Against which God here most lively pourtrayeth and foretelleth a most certain restoration of his house, city, people & land, that is, his universal Church in the new Testament out of Iews and gentiles) the spiritual service of God, together with the Christian fellowship and incomprehensible happiness of the Church both militant, and especially triumphant, with the abundance of their spiritual gifts and blessings under their high Priest, King, Prince, head and Lord, Iesus Christ. And all this under types and figures, and in phrases that are taken from the state and style or manner of writing of the old Testament, which are also frequent and usual with the other prophets, but no where so fully executed and performed as here. Inasmuch that the restoration of Iuda, Ierusalem, and the Temple, which happened in the time of Zerubbabel, Ezra and Nehemias, is no more but a small shadow of this perfect work of grace of the Messiah that is here revealed unto the prophet. And therefore this vision next to the visions of Daniel may justly and upon good ground be called a Revelation of the Old Testament: and ought likewise to be diligently searched into with all humility & reverence, and compared with other Scriptures of the Old and New Testament, as also with the nature and condition of the spiritual kingdom of Iesus Christ, but not profanely and presumptuously in all particular circumstances applied to this or that thing without the direction of the holy Scripture. For the substance and principal scope may be known, yet notwithstanding there will much lie hid and be kept secret, which will cause us to call to mind the words of the Apostle, 1 Cor. 13. 9, 10. By these propositions that are here set down other scriptural interpretations that may fitly be applied thereunto are not rejected.

CHAP. XL.

The time and manner of this vision, *vers.* 1, 2. A man instructeth the Prophet concerning the end of the vision, 3 concerning the wall that went round about, and the measures, 5 concerning the gates and courts, to wit, the outermost court, and its appurtenances, where the people did use to assemble, 6 the innermost or middlemost court, with its appurtenances, where the furniture of the Levites was, and where the offerings were prepared, 28. The third or innermost court, or court of the Priests, where the Altar of burnt-offering stood, 44. The porch of the Temple, 48.

IN the five and twentieth year of our captive-carrying away, [With King Jojachin. See above c. 1. 3. and 24. 1. and 33. 21.] in the beginning of the year, [Heb. the head of the year: This is held by the Jews to be the beginning of the civil year. Others understand it of the Ecclesiastical year] on the tenth (day) of the month, [Meaning the first month] in the fourteenth year after that the city [Jerusalem] was smitten: [See above chap. 33. 21. and 24. 1, 2. with the Annotat. there] even on that same day, [See above chap. 2. 3. and 24. 2. with the Annotat. Heb. in the bone, or in the vigour of that day] was the hand of the LORD upon me, [See above chap. 1. on *vers.* 3.] and he brought me thither, [To wit, into the land of Israel. Understand in a vision, as followeth].

2 In the visions of God [See above chap. 1. on *vers.* 1. and 8 on *vers.* 3.] brought he [The Lord] me into the land of Israel: and he set me upon a very high mountain; [Compare Revel. 21. 10. See of the Hebrew word rendred here set, above chap. 37. 1.] and by it was as the fabrick of a city toward the South: [Ezekiel standing in the north, (where the Temple had been. See Psal. 48. on *vers.* 3.) saw a city before him in the South. It is worthy our observation that neither mountain, nor city, is named both here and in the sequel, save onely with the particle *as*, covertly, as it were with the finger, pointing at Zion, or Moria, and Jerusalem: which might serve to draw away our thoughts the more from the earthly Zion and Jerusalem, and to lead them to the heavenly and spiritual Zion or Jerusalem, to wit, the Church of God the mother of us all, Gal. 4. 26. whose name shall be, The LORD is there, below chap. 48. 35. To the like purpose might serve the difference that is between the whole fabrick and the former Temple of Solomon, and the other that was built after the return of the Jews from Babel. Therefore also it is no where found in Ezra, Nehemiah, Haggai, and Zachariah, that they regulated themselves in the reedification of the Temple according to this vision, which even diyers Jewish Rabbines are fain to confess that it looketh at the time of the Messias.]

3 When he had brought me [Or, had caused me to go in, had brought me in] thither, behold then there was a man whose form was like the form of copper; [or steel, being dry, hard and durable. Compare Revel. 1. 15. also above chap. 1. 7. and further, Psal. 45. 3. and 102. 27, 28. yet here not like burning Hasmel, above chap. 1. 4, 27.] and in his hand was a linen line [like a land-meter. For in those times they were wont to measure and divide land with lines or rods. See below chap. 47. 3, 13. with the Annotat. and compare Revel. 21. 15. Zach. 2. 1. it is called a measuring or meting-line] and a measuring-reed: [As having the managing and administration of this spiritual building, he was accounted like a master-builder, to

measure exactly this new fabrick, which in those times they were wont to do much with reeds, (being very fit for that purpose) for which we may well use the word *measuring-rod*. See Revel. 11. 1. In like manner must the house of God be formed and squared according to his counsel and word, as according to the onely rule and direction, and the principal square of all institution: thereunto hath respect the phrase that is used, Isa. 28. 10. Gal. 6. 16. Phil. 3. 16. and hence the books of the holy Scripture are called *Canonical*. Compare Exod. 25. 9, 40. Acts 7. 44. Heb. 8. 5. We may likewise concerning the whole measuring of this spiritual building compare Ezek. 3. 17, 18, 19. we may here by this man so described, (as aforesaid) understand with most interpreters, the Lord Jesus Christ, as the supreme builder of his house, who doth not here appear in dreadful Majesty as a Judge, but kindly and friendly as a Master-builder: or at least, an Angel, whom the Son of God was pleased to use for that purpose. Compare above chap. 1. 26. and 9. 2. and 10. 2. Zach. 6. 12, &c. and Revel. 11. 1. likewise below chap. 43. 6. where it seemeth that this man is distinguished from the Lord, that spake out of the Temple] and he stood in the gate. [As Lord of the house, and heir of all, opening and shutting: or at least, as one having charge and commission from him. See Heb. 1. 2. and 3. 3, 6. and Job. 10. 2, 3. Revel. 3. 7. Others, by the gate, or in a gate.]

4 And the man said unto me, Child of man, [See above chap. 2. on *vers.* 1.] *b*ehold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall cause thee to see; [That is, consider diligently and with singular attention all that thou seest and hearest, to the intent that thou mayest faithfully shew the same unto the people of God, as followeth. Compare Math. 10. 27. Luke 12. 5. Acts 20. 20, 27. 1 Cor. 11. 23, &c. and further in general 1 Cor. 12. 7. So chap. 43. 10, 11.] for to the intent that I might cause thee to see (them) art thou brought hither: declare (afterwards) all that thou seest to the house of Israel.

5 And behold there was a wall on the outside of the house round about, [Heb. round about, round about: and so in the sequel. This wall is four-square by compass about the whole place of all this building. Compare Isa. 26. 1. Zach. 2. 4, 5. See of the circumference of this wall below chap. 42. 15, 16, 17, 18, 19, 20.] and in the mans hand was a measuring reed of six ells (or cubits) (every ell) of an ell and an hand-breadth; [the measure of every ell was a common ell and an hand-breadth, so that the measuring reed was six common-ells and six hand-breadths long: one hand-breadth is counted to be the breadth of four fingers joyned together, or three thumbs] and he measured the breadth of the building [that is, the thickness of this wall] one reed, and the height one reed, [the depth of this outer wall some take to be as it were a representation; First, of Christs utmost humiliation, from whence he went on and increased, until he having finished the work of our redemption was exalted and entred into the holy of holies. See Phil. 2. 7, &c. Joh. 3. 30. Heb. 9. 11, 12, 24. Secondly, of the first beginning, and so consequently of the progress and increase of Christendom, and the divers measures of the gifts of all the members of Christ in this life, till he bring them to be with him in the heavenly places, which he hath prepared for them. See 1 Cor. 13. 9, 10, 12. Eph. 4. 12, 13, 14, 16. also Luke 17. 5. Rom. 1. 17. Revel. 22. 11.]

6 Then came he unto the gate, [Meaning the first gate] which looked the way toward the east, [Heb. whose face (was) the way, &c.] and he went up by the steps

steps thereof, [how many they might have been is not here mentioned, as indeed there is mention made of others in the sequel] and measured the threshold of the gate, one reed the breadth, and the other threshold, one reed the breadth.

7 And (every) little chamber, [Heb. the little chambers, that is, every one of the little chambers, or little cells, which were on both sides in the north and south part, between the first and second gate over against one another, for an abode of the keepers of the gate and threshold, and those that came in from abroad; which some hold to be a type and figure of the coming, entrance, admission, and receiving of the members of Christ into his house, or (in a manner) under his roof, custody and protection on earth, and afterwards in heavenly mansions. See *Psal.* 22. 31. and 87. 4, 5, 6. *Isa.* 54. 3, &c. and 60. 4, &c. *Acts* 2. 41, 42, &c. *Matth.* 25. 10. *Luke* 16. 9.] one reed the length, and one reed the breadth; and between the little chambers, [That is, the place, or room, space between the little chambers] five ells, and the threshold [that is, both thresholds, (as some) as *ver.* 6.] of the gate, by the porch [or portal; and so in the sequel, as some do take this] of the gate within one reed.

8 He measured also the porch of the house within, [Or inward] one reed. [Others, and when he had measured, &c. and then *vers.* 9, then measured he, &c.]

9 Then measured he the (other) porch of the gate, eight ells, and the posts thereof [To wit, of the gate, or of the porch or portal] two ells: and the porch of the gate was within. [Others, to wit, the porch of the gate within.]

10 And the little chambers of the gate of the way toward the east were three from this (side) and three from that side; [Heb. three from hence, and three hence, that is, from thence; the meaning whereof (according to the nature of the Hebrew language) is the same that is here set down in the text: and so in the sequel] those three had one kind of measure: also the posts on both (sides) and on that side, had one kind of measure.

11 Moreover, he measured the wideness of the door of the gate ten ells: the length of the gate thirteen ells.

12 And there was a space [Heb. border bound] before [Heb. before the face] the little chambers, of one ell (on this side) and a space of one ell on that side: and (every) little chamber six ells on this (side) and six ells on that side.

13 Then measured he the gate from the roof of one little chamber to the roof of another; [Others, from the roof of the little chamber to their roof, to wit the roof of the gates] the breadth was five and twenty ells: door was over against door.

14 He made also posts of threescore ells: [That is, he measured them, as many understand this here, with the building was made or prepared already. See above *vers.* 5.] namely, unto the post of the court round about the gate. [Some hold the court of the Lord (unto which the people of God were wont to resort, whereof there were divers for the Temple, as is related in the sequel) to be a type of the spreading out of the Church of the new Testament, and branching out it self into many particular Churches gathered throughout the whole world, but all pertaining to the body of the universal Church, and having fellowship and interest in the Lord Christ and his benefits, represented and figured out by the Temple. See *Psal.* 87. 4, 5, 6. *Isa.* 54. 2, 3, &c. and 60. 8, &c. and 62. 9, also *Psal.* 65. 5. and 84. 3. and 100. 4, &c.]

15 And from the fore-part [Heb. face; and so in the sequel] of the gate of the entrance, [Or, where men come in] unto the fore-part of the porch of the inner gate,

[Or, (namely unto) the inner gate] were fifty ells.

16 And there were shut windows [Meaning glazed, or shut with glass: or straight narrow windows, (as if they had been shut) yet so as that they gave inwardly a fair light, (Compare *1 Kings* 6. on *ver.* 4.) typifying the true light, which the Lord Jesus Christ should bring into his Church by his word and Spirit. See *Isa.* 42. 6, 7. and 49. 6. and 60. 19, 20. *Joh.* 1. 7, 8, & 8. 12. & *R v.* 21. 23, 24, &c.] to the little chambers and to their posts inwards in the gate round about; so likewise to the porches: [Others, galleries, arches] now the windows were round about inward, and upon the posts were palm-trees. [Others, now (upon) the windows, &c. and upon the posts were palm-trees. The palm-trees figured out the spiritually beautiful, ever flourishing, fruitful, and incomparable condition of the Church. See *Psal.* 92. 13. *Cant.* 7. 7, 8. *Revel.* 7. 9.]

17 Moreover, he brought me into the innermost court, [Which some call the womens court] and lo, there were chambers, and a pavement that was made in the court round about; there were thirty chambers upon the pavement. [In my Fathers house are many mansions, saith our Saviour, *Joh.* 14. 2. and on earth he provided for his own a place and shelter against the storm, rain, and scorching heat of the Sun; that is, sure and lasting comfort in all affliction. See *Isa.* 4. 5, 6. and 32. 2, &c.]

18 Now the pavement was by the side of the gates, over against the length of the gates: [Or, all, along the gates] (this) was the lowermost [Or, low] pavement. [Others, over against the length of the gates; (there was) the low pavement. Some understand this thus, that this pavement did rise up high in the midst; and went sloping down at the sides, that it might the better wash away all the soil and filth]

19 And he measured the breadth, from the fore-part [Heb. face] of the lowermost gate, before the innermost court, [Heb. before the face, &c. or (as some) unto the face, &c. that is, unto the fore-part of the innermost court] without, an hundred ells, Eastward and Northward.

20 Now concerning the gate that looked the way toward the North, [Heb. whose face was, &c. See *v.* 22.] at the outermost court: he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof, three on this (side), and three on that side, and the posts thereof, and the gates thereof were [Heb. was; to wit, each of them] after the measure of the first gate: fifty ells the length thereof, and the breadth of five and twenty ells. [Heb. five and twenty in the ell]

22 And their windows, and their porches, and their palm-trees, were after the measure of the gate that looked the way towards the east: and men went up [Heb. they went up, or, they were to go up: that is, men went up, as elsewhere often. Compare below *vers.* 38, 41, 42.] into it by seven steps, and the porches thereof were before them. [Heb. before their face. So *vers.* 26.]

23 Now the gates of the innermost court was over against the gate of the North, and of the East: and he measured from gate to gate an hundred ells.

24 After that he carried me the way toward the South; and lo, there was a gate the way toward the South: and he measured the posts thereof, and the porches thereof, according to these measures. [That is, according as the other measures aforesaid were]

25 And it had windows also in the porches thereof round about, like these windows: [As the other windows were] the length was fifty ells, and the breadth five and twenty ells.

26 And the ascents thereof were of seven steps, and the

the courts thereof were before them: and it had palm-trees one on this (side), and one on that side upon the posts thereof.

27 There was also a gate in the innermost court, the way toward the South, and he measured from gate to gate the way toward the South, an hundred ells.

28 Moreover he brought me through the South-gate to the inner court: [Meaning the second, or middlemost court, to distinguish it from the innermost, or third court, vers. 44.] and he measured the South-gate according to these measures. [That is, as the others were: as above, and in the sequel]

29 And the little chambers thereof, and the posts thereof, and the porches thereof were according to these measures; and it had windows also in the porches thereof round about: the length was fifty ells, and the breadth five and twenty ells.

30 And there were porches round about: the length was five and twenty ells, and the breadth five ells [Some transpose these words, and read fifty for five ells, thus: the length was fifty ells, and the breadth five and twenty ells, by comparing of vers. 21, 25, 33, 36.]

31 And the porches thereof were in the outermost court, there were also palm-trees upon the posts thereof: and the goings up thereof were of eight steps.

32 After that he brought me to the innermost court, the way toward the East, and he measured the gate according to these measures.

33 Also the little chambers thereof, and the posts thereof, and the porches thereof, according to these measures; and it had windows also in the courts thereof, round about the length thereof was fifty ells, and the breadth five and twenty ells.

34 And the porches thereof were in the uttermost court; there were also palm-trees upon the posts thereof, on this (side) and on that side: and the goings up thereof were of eight steps.

35 After that he brought me to the north-gate: and he measured according to these measures.

36 The little chambers thereof, the posts thereof, and the porches thereof; it had also windows round about: the length was fifty ells, and the breadth five and twenty ells.

37 And the posts thereof were in the outermost court: there were also palm-trees upon the posts thereof on this (side) and on that side, and the goings up thereof were of eight steps.

38 Now the chambers thereof, and the doors thereof [Heb. chamber-door; that is, every one] were by the posts of the gates: there men washed the burnt-offering. [Heb. they washed, or rinsed, &c. or, they should wash, &c. Compare above ver. 22, and see Exod. 29. 17. Levit. 1. 9, 13. and 9. 14. Typifying the holy baptism, as also the spiritual cleansing and purifying which they have all need of that would serve God acceptably: whereof often mention is made in Scripture. See Acts 22. 16. Tit. 3. 5. and 1 Cor. 6. 11. 2 Tim. 2. 21. Heb. 10. 22, 23. Jam. 4. 8, &c. Of burnt-offering see Genes. 8. 20. Levit. 6. 9. with the Annotar. Understand here the flesh that should be offered]

39 And in the porch of the gate were two tables on this (side), and two tables on that side, to lay thereon the burnt-offering, [That is, the cattel that were used for these offerings] and the sin-offering, and the trespass-offering. [Heb. sin; also, trespass, or guilt: as often in the sequel. See Levit. 4. on vers. 3. By this slaying, and consequently by these offerings or sacrifices was typified, First, the only slay-offering, and sweet-smelling propitiatory sacrifice of our High Priest Jesus Christ, presented unto us in the Gospel, and signified and sealed by the blessed Sacraments, especially the

Lords Supper. Secondly, the work of the Ministry, whereby men are as it were spiritually sacrificed, and prepared for an acceptable sacrifice unto God. Thirdly, the spiritual slaying, killing, and crucifying of our selves, that is, the old man: and the thankfulness of believers, which they themselves, as spiritual Priests, yea a Royal Priesthood, owe and offer up unto their Saviour. See Psal. 40. 7, 8, 9. Isa. 53. 7, 10. Heb. 10. 1, 4, 5, &c. Gal. 3. 1, 1 Cor. 11. 24, 25. also Isa. 66. 20. Rom. 15. 15, 16. Phil. 2. 17. and Malach. 1. 11, and 3. 3, 4. 1 Pet. 2. 9. Revel. 1. 6. Rom. 6. 6. and 12. 1. Colos. 3. 5. Heb. 13. 15, 16, &c.]

40 There were also at the side [Heb. shoulder, which is also taken for side. So in the sequel] without the going up at the door of the North-gate, two tables: and at the other side, which was at the porch of the gate, two tables.

41 Four tables on this (side), and four tables on that side, at the side of the gate: eight tables whereupon men stood. [Compare above vers. 22, 3, 8.]

42 But the four tables for the burnt-offering were of hewn stones, the length an ell and an half, and the breadth an ell and an half, and the height an ell: now upon them men laid the furniture wherewith men stood [Compare above ver. 22, 38, 41.] the burnt-offering and slay-offering.

43 Now the hewn-stones, [Compare Psal. 68. 14. with the Annotar. Others, books; to wit, to hang the beasts thereon, to slay off their skins or hide, and so to cut them in pieces, &c.] were an hand breadth (thick), orderly placed in the house [or, within] round about: and upon the tables was flesh of the offering]

44 And without the innermost gate were the chambers of the Singers, [The Levites, that were appointed to praise God in his house with singing and playing on musical instruments. See 1 Chron. 6. 31. and 16. 4. and 23. 5, 30, 31. By these and other ministeries mentioned in the sequel, in the description of this new house of the Lord, were typified the divers administrations that should be in the Church of the New Testament, as also in general divers exercises of godliness among the members of the Church, that should assist their Leaders and Pastours, and should obediently follow them. See Rom. 12. 6, 7, 8. 1 Cor. 12. 5, &c. Eph. 4. 11, 12. 1 Tim. chap. 3. Tit. chapters 1. and 2. Ephes. 5. 19. Heb. 13. 7, 17, &c.] in the innermost court, [Meaning the most innermost, or third court which was by the porch of this Temple:] which was at the side of the North-gate; and the fore-part thereof [to wit, of the chambers] was the way toward the South: there was one at the side of the East-gate, [Others, another (row of chambers,) &c.] looking the way toward the North. [Heb. the face of the way, &c.]

45 And he said unto me, This chamber, [That is, chambers, each of these chambers, as some understand this: so in the next verse, Compare below chap. 42. 1, 4, 5.] whose fore-part [Heb. face. So in the next verse] is the way toward the South, is for the Priests that keep the watch of the house. [That is, the service of the house of God. Compare Levit. 8. on vers. 35. and Numb. 3. on ver. 7. and below chap. 44. 8, 14, 15. Some understand here and in the next verse, by comparing below chap. 44. 10, 14. the Levites, reckoned among the Priests, or under their name, because they were given and added to the Priests to help and assist them. See 1 Chron. 23. 27, 28. also Numb. 3. 6, 7, 8, 9, &c. and 18. 2, 3, 4. Or, called Priests, (as also 2 Kings 23. 9.) because they had been formerly Priests, but were degraded, as is said of some, below chap. 44. 12, 13, 14. However it seemeth plain, that here a difference is made between the watch of the house, and the watch of the Altar, as appeareth in the next verse, as below chap.

chap. 44. 14, 15. between the watch of the house, and the watch of the sanctuary]

46 But the chamber, whose fore-part is the way toward the North, is for the Priests that keep the watch of the Altar: [That is, the administration of the altar of burnt-offering; whereby some (as in the former verse) understand the service of the Levites, which they in offering were to perform unto the Priests by the altar of burnt-offering. But the attentive Reader may compare below chap. 44. 15.] those are the children of Zadok, [See further of this man below ch. 44. on ver. 15.] which out of the children of Levi come near to the LORD to minister unto him. [This coming near and approaching unto the LORD (whereof also mention is often made in the sequel) was a type of the approaching and drawing near of Jesus Christ our Mediatour unto the Father for us, and consequently of the prayers and intercessions of pastors for their flock, and of all believers (as spiritual Priests) in general, by their prayers, and services in the name of Christ. See Jerem. 30. on vers. 21. and Rom. x. 9, 10. Eph. i. 17. Colos. 4. 12. Heb. 13. 17. also 10. 19, 22, &c.]

47 And he measured the court, the length an hundred ells, and the breadth an hundred ells, four-square: and the Altar [The Altar of burnt-offering] was before [Heb. before the face] the house. [That is, the Temple. So in the sequel. See chap. 41. 1.]

48 Then he brought me to the porch of the house, and he measured (each) post of the porch, five ells on this (side) and five ells on that side: and the breadth of the gate, three ells on this (side), and three ells on that side:

49 The length of the porch twenty ells, and the breadth eleven ells; and it was with steps [Without mentioning how many, as above ver. 6.] whereby men went up to it: there were also pillars by the posts, one on this (side), and one on that side.

C H A P. XLI.

The measures, pieces or parts, chambers, and ornament of the Temple, or of the holy place and the most holy place, with the Altar of incense.

Moreover, he [The man, of whom above chap. 40. 3.] brought me to the Temple: and he measured the posts, six ells the breadth on this (side), and six ells the breadth on that side, the breadth of the Tent. [That is, (according to the opinion of some) as broad as the Tent of the congregation, or Tabernacle was, which was set up by Moses at Gods appointment: where there was the breadth of eight boards, each one ell or cubit and an half broad, making together twelve ells. See Exod. 26. 22, 23, 24, 25. with the Annotat.]

2 And the breadth of the door [Or, of the entry; to wit, of the holy place] ten ells, and the sides of the door, five ells on this (side), and five ells on the other side; also he measured the length [Or, (as some) one length: likewise in the sequel, one breadth, which may agree in sense with these words, the length and breadth, when there followeth another length and breadth, as doth here ver. 4.] thereof, [To wit, of the Temple] forty ells, and the breadth twenty ells.

3 Then went he inward, [To the holy of holies, or the most holy place, as ver. 4.] and measured the post of the door, two ells, and the door six ells, and the breadth of the door seven ells.

4 He measured also the length thereof twenty ells, and the breadth twenty ells before [Heb. against, or before the face] the Temple, and he said unto me; This is

the holiness of holiness. [That is, the holy of holies; or the most holy place. See Exod. 26. 33. and concerning the phrase, Levit. 2. on ver. 3. and compare Cant. 1. on vers. 1. Here indeed mention is made of the fabrick of the holy place, and of the most holy place, but not what was in them (as is well enough known concerning Moses his Tabernacle, and Solomons Temple) besides the wooden Altar, below 2. 22. standing before the most holy place]

5 And he measured the wall of the house, six ells: [In thickness, as some take it, and the thing it self seemeth to shew] and the breadth of (every) side-chamber, [these side-chambers were built without, round about the Temple. Compare 1 Kings 6. 5, 6, 8, 10. and see the Annotat. there] four ells, round about the house round about.

6 Now the side-chambers were side-chambers above side-chamber, three, [That is, (according to the common opinion) each chamber-building had three stories, and over them three chambers one above another] and that thirty times, [Or, (as others) three and thirty times; that is, there were thirty of such chambers, or, (as others) three and thirty divided into ten, or (as others) eleven chamber-buildings, each building having three chambers one above another] and they entered into the wall which was at the house for those side-chambers, round about, that they might be held fast: [Understand here a special wall, which was made at the wall of the Temple for these chambers, as some expound it: but others conceive that they rested upon the beams which lay upon the narrow rests of the wall of the Temple under every Rooy, without being fastened into the wall of the Temple. Compare 1 Kings 6. 6. with the Annotat.] for [or, but] they were not held fast in [or, on] the wall of the house.

7 And it was for the side-chambers upward towards above somewhat wider; for the house was compassed about [With this chamber-building] upward towards above, round about the house; [Or thus; And there was a widening and a winding about (or, going about; that is, a winding-stairs, as some conceive, by comparing 1 Kings 6. 8.) upward towards above to the side-chambers; for the winding about of the house (went) upward towards above round about the house, &c. Others, for (the wall) was the longer the broad is, in regard it was compassed above with side-chambers, &c.] therefore the breadth of the house was towards above: and so the lowermost went up to the uppermost through the middlemost. [That is, the lowest chamber increased by little and little, grew in breadth, so that the side-chambers waxed still broader or wider, in regard of the narrowed rests of the wall of these chambers, or of the Temple, as is noted on ver. 6. Others, they went up from the lowest (part), or the lowest, to wit, chamber, &c.]

8 And I saw the height of the house round about; the foundations of the side-chambers were of a full reed [Heb. the fulness of a reed] six ells, (the ell taken) to the bole. Otherwise every ell of the measuring reed was a common cubit, or ell-bowe, and but an hand-breadth more, above cha. 40. 5. Others, six ells to the end]

9 The breadth of the wall, which was for the side-chambers [Heb. side-chamber] without was five ells: and that which was left empty, was the place [Or, the weapon-space, Heb. properly house, which is also elsewhere taken for places. See 2 Sam. 15. on ver. 17. &c.] of the side-chambers that were at the house. [Or that were within]

10 And between the chambers [That is, between the other chambers and these side-chambers] was a breadth

breadth [That is, a space, place] of twenty ells round about the house, round about.

11 Now the doors of the side-chambers [Heb. the door, or entry, opening of the side-chamber, that is, of every one] were toward the (place) that was left empty, the one door the way toward the North, and the other door toward the South: and the breadth of the place that was left empty was five ells round about.

12 Moreover, (of) the building that was before [Heb. before the face] the place that was cut off in the corner by the way toward the west, [Heb. the sea, as throughout. By this wall some understand the wall on the East, South and North, with a back-wall in the West, by which a part of the court was cut off and separated. Compare chap. 42. 1.] the breadth was seventy ells, and (of) the wall of the building the breadth was five ells round about: and the length thereof ninety ells.

13 Moreover, he measured [Or, so he, &c.] the house, [The Temple] the length an hundred ells, also the place that was cut off, [Or, so that, &c.] and the building, and the walls thereof, the length an hundred ells.

14 And the breadth of the fore-part [Heb. face] of the house, and of the place that was cut off toward the East, an hundred ells.

15 He also measured the length of the building before [Heb. at, or against the face] the place that was cut off, which was behind it, and the galleries thereof [Or, separate walking places, walks paved off with pillars] thereof on this (side), and on that side, an hundred ells: with the innermost Temple, and the porches of the court.

16 The thresholds, and the shut-windows, [See above chap. 40. on v. 16.] and the galleries round about those three [or which had those three pieces round about, to wit, (as some the) place that was cut off, the Temple, and the outermost court. Others, in the three rows thereof. Compare below chap. 42. 3.] over against the threshold were cieled [Heb. covering over, and overlaying; ceiling] with wood round about: and (from) the earth [or ground. So ver. 20.] to the windows; and the windows were covered, [or covered over, overlaid.]

17 To that which was above the door, and [Or namely] unto the innermost and outermost house, and on all the wall round about in the innermost and outermost (parts) (all by) measures. [That is, it was all measured exactly and accurately.]

18 And it was made with Cherubims, [That is, forms or shapes of Cherubims, that is, Angels. See above chap. 10. 15, 20.] and palm-trees, [See above chap. 40. on ver. 16.] so that there was a palm-tree between Cherub and Cherub, and (every) Cherub had two faces:

19 Namely, the face of a man toward the palm-tree on this (side) and the face of a young lion toward the palm-tree on that side: [To signify, that the Angelical understanding, will, affection, and friendly service, are at Christs command, continually present in his house, about the palm-trees, (that is, the righteous) and like young lions do boldly, and with the strength and power which they have received from God, protect and defend it. Compare above chap. 1. on ver. 5, and 10. and so Heb. 1. 14. &c. And likewise that all believers in general, should be followers of the virtues of the holy Angels, and each one in his calling, of their willing and fervent obedience in executing Gods commands, and so spiritually to adorn the house of God, until they become in heaven like unto the Angels of God. See above chap. 1. on ver. 9, and 11, also Luke 15. 7, 10. Heb. 12. 22. Revel. 19. 10. and 22. 9, &c.] made in all the house round about.

20 From the earth unto above the door, were Cheru-

bims, the palm-trees made, also (on) the wall of the Temple.

21 The posts of the Temple [Heb. the post, &c. that is, every post of the holy place, here distinguished by the name of Temple from the Most holy place, which is called the sanctuary, or the holy place, in the words following, as also Levit. 4. 6. and 16. 2, 3, 17, 27. See the Annotat. there. So likewise Psal. 20. 3, &c.] were four square: and concerning the fore-part of the sanctuary, [Heb. face, &c. where the Altar stood before the veil of the most holy place, whereof in the sequel] the (one) shape was as the (other) shape. [This likeness, uniformity, is construed of divers things, but the nearest seemeth to be, that we should understand it of the likeness of the posts or sides, and the Cherubims and palm-trees, whereof is spoken in the former words, and ver. 20.]

22 The height of the wooden Altar [Hereby is meant the Altar of incense, standing before the holy of holies, called even now the sanctuary. In Solomons Temple and Moses his Tabernacle this Altar was overlaid with fine gold. See Exod. 30. 1, 2. 2 Chron. 4. 19.] was three ells, and the length [meaning the uppermost board, or leaf whereon they set the incense] thereof two ells, [The measures of this Altar were greater in this New Temple then they were formerly either in Moses his Tabernacle or in Solomons Temple, typifying the intercession of our Advocate the Lord Jesus Christ, who continually appeareth for us before the face of his Father, not onely for the believing Jews, but also for all believing Gentiles in all corners of the world: as also all the prayers that we make, and which ascend up before the face of Almighty God, See hereof 1 Joh. 2. 1, 2. also Psal. 141. 2. Revel. 5. 8, &c.] and it had its corners; and the length thereof, and the corners [That is, sides] thereof were of wood: and he [to wit, the man that led the Prophet, and shewed him all these things. See above chap. 40. 3.] said unto me; This is the table that shall be before the face of the LORD. [A most sweet and pleasant name given to this Altar of incense, intimating, that the Lord Christ is not onely our Altar, but also our host and table, inviting, entertaining, and satisfying all true faithful worshippers with the enjoyment and communion of his soul-saving merits, here initially and in part, and hereafter perfectly. Compare Psal. 16. 11. and 23. 5. and 36. 9. with the Annotat. Prov. 9. 2, &c. also Malach. 1. 7, 12. with the Annotat. Matth. 8. 11. and 22. 2; &c. Luke 22. 29, 30. Revel. 3. 20.]

23 Now the Temple and the sanctuary had (both) two doors: [Hereby we may understand with some the Lord Jesus Christ, presented in the Scriptures of the Old and New Testament, by which two doors we must all enter with true sincere faith into the blessed fellowship of Christ and his Church. The Christian Reader may compare Joh. 10. 7, 9. Acts 15. 27. 1 Cor. 16. 8, 9. 2 Cor. 2. 12. Col. 4. 3. Revel. 3. 8, &c.]

24 And there were two leaves at the doors, (to wit) two leaves which one might turn about; [Or, wind about, fold about] two at the one door, and two leaves at the other (door),

25 And (there) were made on them, (namely) on the doors of the Temple, Cherubims, and palm-trees, like as there were made upon the walls: and the wood [That is, beams, thick planks] upon the fore-part [Heb. face] of the porch without was thick.

26 And (upon) the shut-windows were also palm-trees on this (side), and on that side, on the sides of the porch: and (upon) the side-chambers of the house, and (upon) the thick planks. [Or thus: and (there) were] shut-windows and palm-trees on this (side), and

on that side, on the sides of the porch, and upon the side-chambers, &c.]

CHAP. XLII.

A description of the outermost court wherein the hinder part of the Temple stood, with the chambers thereof, ver. 1, &c. The use of those chambers, 13. The measuring of the whole outer wall, 15.

Afterward he [The man mentioned above chap. 40. 3.] brought me forth to the outermost court, [Understand the hindmost outer court, in the west, wherein the hinder part of the Temple stood, and whereof a part was cut off. Compare above chap. 41. 12. with the Annotat.] the way toward the way of the north: and he brought me to the chambers, [Heb. chambers, that is, chambers chamber-building, row of chambers, as below ver. 4, 5. Compare above chap. 40. 45, 46. where also the singular number is used, but is not there expounded by the plural number, as is indeed done here in the sequel, and therefore it seemeth it ought to be so expounded in the fortieth chapter from this place: though some do here also retain the singular number in the text, as well as in the fortieth chapter] which were over against the place that was cut off, and which (were) over against the building towards the north.

2 Before [Heb. toward the face] the length of the hundred ells (toward) [Others, (was)] the door of the north; and the breadth was fifty ells:

3 Over against the twenty ells which the innermost court had, and over against the pavement which the outermost court had, (was) gallery against [Heb. against the face of] gallery in three (rows).

4 And before [Heb. before the face] the chambers was a walk of ten ells the breadth inward, (and) a way of one ell: and the doors of them [to wit, of the walks or galleries] were toward the north.

5 Now the uppermost chambers were narrower; [Or straiter] Heb. shorter (because the galleries were higher than they) [or excelled them. Heb. prevailed more than they, overpowered them. Others, did eat of them, that is, by their height they took away from the uppermost chambers a great part of their room, as also the prospect into the Temple, and made them so narrow that they were unfit for dwelling, according to the opinion of some] then the lowermost and then the middlemost of the building. [Others, of the lowermost and of the middlemost was the building; that is, the lowermost and the middlemost were onely fit for dwelling]

6 For they were indeed in three (stories), but had not pillars as the pillars of the Courts: therefore they were [Heb. it was] straitened more than the lowermost and the middlemost from the ground.

7 Now the wall, [Meaning a partition-wall, making a partition. See of the Hebrew word, Psal. 62. on ver. 4. So ver. 10, 12.] that was without over against the chambers the way to the outermost court before [Heb. toward the face] the chambers; the length thereof was fifty ells.

8 For the length of the chambers which the outermost court had, was fifty ells: and so, before [Heb. at, or before the face] the temple were an hundred ells.

9 Now from under [Or from the place] these chambers was the entry of the east, as one goeth into them from the outermost court. [Others, when he that had brought me in from the east from the place of these chambers, went into the other (chambers) out of the outermost court (and then so on in the next verse) then there were in the breadth, &c.]

10 In the breadth, [Or in, upon the thickness] of the wall of the court, the way toward the east, before [Heb. toward the face; and so straightway again] the place

that was cut off, and before the building were chambers. [meaning other chambers, or (as some) these chambers afore said]

11 And the way [Or manner, situation] before [Heb. before the face] then was like the shape of the chambers which were the way toward the north, according to their length, so (according to) their breadth: and all their goings out were according to their fashions, and according to their doors. [That is, they were like unto them, in length, breadth, goings out, fashion and doors]

12 And according to the doors of the chambers that were that way toward the South; there was a door in the head of the way, the way before the straight wall, [Heb. in the face of the straight (or immediately ascending, fair) wall. Others, the way directly, or immediately before the wall] the way toward the east, as one entereth into them.

13 Then said he [That man above chap. 40. 2.] unto me; the north-chambers, and the south-chambers, which are before [Heb. toward the face] the place that is cut off, they are holy chambers, [Heb. chambers of holiness] wherein the Priests that approach unto the LORD shall eat the most holy things: [Heb. the holinesses of holinesses. So in the sequel. See Lev. 2. on ver. 3.] there shall they lay the most holy things, and [or namely] the meat-offering, [See Lev. chap. 2.] and the sin-offering, and the trespass-offering; [See above chap. 40. on ver. 39.] for the place is holy.

14 When the Priests shall have entered in, [Into the sanctuary] then shall they not go forth (again) out of the sanctuary, [to wit, in, or with their holy garments, wherein they ministered] into the outermost court, but there [in these holy chambers] (they shall) lay their garments where they ministered, [Our high Priest Christ Jesus is arrayed with sweet smelling garments of salvation, and of his merits, with the robe of righteousness wherewith he clotheth and covereth his Church, Psal. 45. 9. Isa. 61. 10. and 63. 1. his ministers that approach unto the Lord must be arrayed with such virtues in particular as are required unto their office. See 1 Tim. 4. 12. Tit. 2. 7. of the spiritual garments of the whole Church see Psal. 45. 14. Cant. 4. 11. Rom. 13. 14. 2 Cor. 5. 3. Gal. 3. 27. Eph. 4. 24. Coloss. 3. 10. Revel. 3. 4, 5, 18. and 16. 15, and 19, 8, &c.] for they are an holiness: [that is, exceeding holy. Meaning the garments, or the chambers, which were both holy; therefore they were to put off the holy garments of their ministry, and to leave them there] and they shall put on other garments, and approach to that which is for the people. [That is, they must come into those places in the outermost court, (as was said in the former words of this verse) which is for the common people, with other garments]

15 Now when he had finished the measures of the innermost house, then he brought me forth the way toward the gate that looked the way toward the east: [Heb. whose face (was) &c.] and he measured it round about. [the meaning is, he measured the east gate with the wall in its four-square, which compassed about the whole place of this whole new building, in the east, north, south, and west. That is, he measured the whole circumference from the east unto the west. See above chap. 40. on ver. 5.]

16 He measured the east-side [Heb. wind, (so in the sequel) that is, the side that lay toward the east-wind] with the measuring reed: five hundred reeds, with [or after, from: and so in the sequel] the measuring reed, round about. [all along the whole side. So in the sequel]

17 He measured in the north-side, five hundred reeds with the measuring reed round about.

18 He measured the south-side, five hundred reeds with the measuring reed.

19 He went about to the west-side, [Heb. the sea.] (and) he measured five hundred reeds with the measuring reed.

20 He measured it on the four sides; it had a wall round about it, the length was five hundred (reeds) and the breadth five hundred: to make a difference between the holy and the profane. [Heb. holiness, &c. Meaning between the spiritual and ecclesiastical, temporal or civil, that is, between this whole holy circumference, (See below chap. 43. 12.) and the city with her appurtenances. See below chap. 48. 15. As there was also still some difference between the sanctuary and the places of the people. See above ver. 14.]

C H A P. XLIII.

The glory of the Lord cometh from the east into this new Temple, and filleth it, ver. 1, 2, &c. The Lord speaketh unto the prophet and promiset that he will dwell there for ever among his people, and cleanse them from sin, which had caused him to remove out of the old Temple, 7. He commandeth the Prophet to represent exactly this whole building unto the people, to the end, that they may repent and be made partakers of this whole work of Gods grace, 10. A general law concerning the holiness of this whole place, 12. The measure, dedication, and use of the Altar of burnt-offering, 13.

Then he led me to the gate, the gate that looked the way toward the east.

2 And behold the glory of the God of Israel [Which was before removed from the Temple. See above chap. 1. 28. and 10. 4, 18, 19, with the Annotat. and compare Malach. 3. 1.] came from the way toward the east: and his voice [or sound, noise] was like the noise of many waters, [or great waters. Compare above chap. 1. 24. where the majesty of God appeared like the majesty of a judge: as here on the contrary was a token of grace and mercy, when the glory of God returned to dwell in his own house, and to restore it fully and perfectly, and to bless it. See the sequel] and the earth was enlightened [Heb. gave light, or shined] with his glory. [Compare Rev. 18. 1. and 21. 23. and see Isa. 60. 19, 20, &c. Math. 4. 16. Acts 13. 47. 2 Cor. 3. 18. and 4. 6, &c. Some conceive that light is here opposed to the cloud of the old Testament. See 1 Kings 8. 10, 11, 12.]

3 And so was the appearance of the vision [Or it was as the appearance of the vision] that I saw, as the vision that I had seen, when I came to destroy the city; [that is, when God sent me to declare in his name the destruction of Jerusalem, whereupon the destruction would certainly follow. See above ch. 9. 10. & compare Jer. 1. on v 10. The Prophet doth intimate, that the same God did here manifest himself in grace & favour, which had there shewed himself in great wrath & indignation] and they were visions like the vision that I had seen by the river Chabar: and I fell upon my face. [See above chap. 1. on ver. 28. So below chap. 44. 4.]

4 And the glory of the LORD came into the house: [That is, the Temple] (by) the way of the gate, that looked the way toward the east. [Heb. whose face was the way, &c. as it was departed through the east-gate out of the former old Temple, (see above chap. 10. 19.) to go afterward and dwell in the new. See 2 Cor. 5. 17. Rev. 21. 5. also Hagg. 2. 7, 8, 9. The Christian Reader may also compare Luke 1. 78, 79.]

5 And the spirit took me up [See chap. 2. 22. and 3. 12. and 8. 3. with the Annotat.] and brought me into

the innermost court: and behold, the glory of the LORD had filled the house. [Compare below chap. 44. 4. and Exod. 40. 34, 35. 1 Kings 8. 10, 11. Jerem. 6. 1. and 24. 23. and 35. 2. and 16. 1, 2. and 66. 18, 19. Habak. 2. 14. Hag. 2. 7, 9. Zachar. 2. 5. Matth. 17. 5. Joh. 1. 14. and 6. 12, 13. 1 Cor. 15. 28. 2 Thej. 1. 10. 2 Pet. 1. 16, 17, 18. Revel. 15. 8. and 21. 23. and 22. 5.]

6 And I heard one that spake with me out of the house: [Namely, the LORD, whose glory filled the Temple, in the former verse: and who speaketh unto the prophet in the next verse. Compare above chap. 1. 28. and 2. 1.] and the man [Others, a man. See above chap. 40. on ver. 3.] was standing by me.

7 And he [The LORD, that talked with me out of the house, as is said in the former verse] said unto me; Child of man, (this) is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel, [Compare Lev. 26. 11, 12. Isa. 60. 13. and see Joh. 14. 23. 1 Cor. 3. 16, 17. and 6. 19. Revel. 21. 3. and 22. 3, &c.] for ever: [See Jer. 31. 32, 33, 36. and 32. 40. and 33. 20, 21, 25, 26, &c.] and those of the house of Israel shall defile no more [Heb. the house of Israel shall defile, &c. the verb in the plural number] my holy name. [Heb. the name of my holiness: so in the sequel] they, nor their Kings by their whoredome, [that is, idolatry, all kind of superstition, wil-worship, humane inventions, and traditions in the service of God. See Lev. 17. on ver. 7. and 20. on ver. 5.] and by the dead bodies of their Kings, [that is, (as some conceive) by the bodies of some deceased Kings that were buried about the Temple. Others understand hereby the bodies of those men whom they had slain and sacrificed to the honour of their idols, which idols they in an heathenish way were wont to call their Kings, especially that same Molech, or Milcom, or Malcum, or Melech, &c. that had the name from thence. For Melch signifieth King. See Lev. 18. 21. Jerem. 48. 7. and 49. 1. Amos 1. 15. and 5. 26. with the Annotat. Some understand it of the idols themselves, which are justly called dead bodies, because they are without life, and like a filthy rotten carcase stink before God. See Lev. 26. 30. and Jerem. 16. 18. with the Annotat.] (on) their high places: [or, (and) their high places; so that the high places (as often) are taken for a special kind of idolatry. The sum of all in brief is, by the gracious inhabitation of my spirit, I will cause that my spiritual Israel (that is, my Church) shall serve me holily, and be estranged from all that is repugnant thereunto, especially from all idolatry, whereof some kinds are related in the sequel of the abominations which the people of God had committed in Canaan. This may in a manner be applied (according to some) to the time of Ezra and Nehemia after the deliverance of the Jewes out of Babel, although those men of God were fain continually to encounter with many gross abuses of the people, and the Jewes afterward from time to time grew still worse and worse, (as appeared about the time of Christs coming) but all this looketh principally to the time of the Messiah, and the sending forth of his Spirit, and shall be fully accomplished in the life to come in the heavenly Canaan, Revel. 21. 27. and 22. 3, &c.]

8 When they did set their threshold by my threshold, and their post next to my post, [That is, impudently brought into and committed in mine house all manner of idolatry, superstition, and traditions of men, intending thus to serve me and the Devil together, to build Temple by or in Temple, as it were in spite of me. Compare herewith above chap.

chap. 8. and especially ver. 7, 8, 9, 10, &c. and further 2 Kings 16. 14. and 21. 7. and above chap. 23. 39.] (so) that there was (but) a wall between me and between them: [See above chap. 8: 8, 9. Others, and (made) a wall between me and between them; that is, separated themselves from me by their abominations. See Isa. 59. 2:] and defiled my holy name by their abominations which they committed; wherefore I have consumed them in mine anger.

9 Now [In the time of this new Temple, when I shall bestow upon my people the aforesaid grace by the Messiah] and they shall put away their whoredom, and the dead bodies of their Kings [as above ver. 7.] far from me: and I will dwell in the midst of them for ever.

10 Thou child of man, shew this house to the house of Israel, [That is, give them a sight of the fashion of this house, and shew them the scope and meaning thereof. See above chap. 40. 4.] that they may blush because of their iniquities; [by consideration of their own unworthiness, (as followeth) and this my undeserved incomprehensible mercy which I promise unto my people, and will as surely perform hereafter, as I have shewed thee this new building; and they shall by thee receive the pattern thereof, as followeth, and be able clearly to perceive by all that it is no device or invention of thine, but my work] and let them measure the pattern. [or the shape, having its due proportion, fashion, or form, measure, &c. (Compare 2 Chron. 24. on v. 13.)] so as thou at present hast seen it]

11 And if they do blush because of all that they have done, then shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, yea all the forms thereof, and all the laws thereof: [The secret of the Lord is with them that fear him, to make it known unto them, Psal. 25. 14. but not for dogs and swine, Math. 7. 6.] and write it before their eyes, that they may keep the whole form thereof, and all the ordinances thereof, and do them. [That is, picture it out or pourtray it unto them, and describe it unto them, that by true repentance they may seek to be living stones of this building, and likewise my spiritual house, &c. See 1. Pet. 2. 4, 5. and Eph. 2. 20, 21, 22.]

12 This is the law of the house; upon the top [Heb. head] of the mountain [some conceive, that God thus secretly pointeth at the Jerusalem which is above, Gal. 4. 26. Compare Psal. 15. 1. Mat. 5. 14. Heb. 12. 22.] the whole limit thereof round about shall be an holiness of holinesses, [that is, most holy, a most holy place: because the Lord had now hallowed all things, and the Father and the Son by the Holy Ghost had taken up their habitation there, sanctifying all the elect; howbeit the Church militant initially and in part, by degrees and measures, but the triumphant perfectly and completely]

13 And these are the measures of the Altar [Meaning the altar of burnt-offering, typifying the Lord Jesus Christ with his onely propitiatory sacrifice, with whom all the faithful in the four corners of the world have fellowship, likewise in and upon whom they offer up unto God their spiritual sacrifices. See Heb. 13. 10. and 1 Pet. 2. 5.] after the els, the ell being an ell and an hand-breadth: [See above chap. 40. 5.] the bosom [or lap, that is, the foot or bottom, which beneath compassed about and received (as it were) into its bosom all that rested upon it, and fastned, and upheld the same. See the next verse. and ver. 17.] then one ell, [meaning in height] and one ell the breadth, [that is, thickness] and the end thereof [Heb. the border thereof; that is, the uttermost part of this bosom] by the edge thereof [Heb. lip thereof [round

about a span: and this is the back [that is, the lowest part; the stay of all the rest, as when one lieth upon his back] of the Altar.

14 Now from the bosom (upon) the ground; unto the lowermost draught, [That is, last sticking out, compassing about and as it were butting forth. Heb. b lp] two els, and the breadth one ell; and from the least stile to the greatest settle foure els; and the breadth one ell.

15 And the baryl, [That is, the hearth, gridiron, or place above upon the altar, where the wood and the sacrifices were laid and burnt, called baryl, that is, the mountain of God, by reason of its height, (as some conceive) because they went up to it by steps; below ver. 17. and Ariel, that is, the lion of God, because it consumed the offerings as a strong lion that devoureth all that cometh before him. See Isa. 29. on ver. 1. and compare Exod. 27. 4. with the Annotat. so is our altar (the Lord Jesus Christ) indeed and in truth as a mountain of God, whither all believers, both Jews and Gentiles, from all corners of the world go for refuge and ascend; and the lion of God, the lion of the tribe of Juda, that consumeth and devoureth all that sets it self against us. See Isa. 2. 2, 3. and 66. 7. and 63. 1, &c. Rev. 5. 5.] four els; and from the Ariel and so upward, the four horns. [Compare Exod. 27. 2. with the Annotat.]

16 Now the Ariel, twelve (ells) the length, with twelve (ells) the breadth; four square in the four sides thereof [Heb. four quadrangles, or four four squarenesses: as above ch. 1. 8. See there, So in the next verse]

17 And the settle [Or (every) settle] fourteen (ells) the length, with twelve (ells) the breadth in the four sides thereof: and the edge about it half an ell, and the bosom thereon, [as above ver. 13.] an ell about; and his steps looking toward the east.

18 And he said unto me, child of man, thus saith the Lord LORD; These are the ordinances of the Altar, [That concern the altar, that were to be observed both in the making of it, and ministering at it] in the day when they shall make it: to offer burnt-offering thereon, and to sprinkle blood thereon.

19 And thou shalt give to the Levitical Priests that are of the seed of Zadoch, [See above chap. 40. 46. and below chap. 44. 15, &c.] which approach unto me (saith the LORD) to minister unto me, an heifer, a young bullock [Heb. a son of a bullock: and so in the sequel] for a sin offering.

20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the edge round about: thus shalt thou cleanse and purge it. [Forasmuch as neither altar nor sacrifice had of themselves any ceremonial cleanness or holiness, neither would bring any to the person that was unclean, therefore all things were first to be purged and consecrated by blood, typifying the spiritual purging of our consciences, services, and heavenly things by the precious blood of our Lord Jesus Christ; for application or imputation whereof the Ministers of Christ as his instruments are serviceable unto us by the sincere preaching of the Gospel concerning Christ crucified, and the administration of the holy sacraments, prayers, &c. as the Levitical Priests did in the time of the ceremonial law. See Heb. 9. from ver. 9. to 24. and 2 Cor. 3. 6. and 4. 5, 7. Gal. 3. 1, &c. Compare above chap. 40. on ver. 39.]

21 After that thou shalt take the bullock of the sin-offering, and he shall burn it in an appointed [Or, commanded] place of the house without the sanctuary. [Compare Heb. 13. 11, 12.]

22 And on the second day thou shalt offer a perfect he-goat for a sin-offering: and they shall cleanse the Altar, like as they cleansed (it) with the bullock.

23 When thou shalt have made an end of cleansing it (thea) shalt thou offer an heifer, a perfect young bullock, and a perfect ram of the flock.

24 And thou shalt offer them before the face of the LORD: And the Priests shall cast salt upon them. [Compare *Levit.* 2, on ver. 13. *Numb.* 18, on ver. 19. 2 *Chron.* 13, on ver. 5, also *Matth.* 5, 13, *Mark* 9, 49, 50, *Col.* 4, 6.] and shall offer them (for) a burnt-offering unto the LORD.

25 Seven dayes shalt thou prepare every day an he-goat for a sin-offering: they shall also prepare [Others, as they, &c. shall have prepared] an heifer, a young bullock, and a ram of the flock (both) perfect.

26 Seven dayes shall they purge the Altar and cleanse it, and fill the hands thereof. [That is, dedicate and consecrate it to an holy use. Compare *Levit.* 7, on ver. 37, and 8, 33, &c. Others, they shall (every one) fill his hands; that is, hallow and consecrate themselves for the offering up of sacrifice upon the altar.]

27 Now when they shall have ended these dayes, then it shall come to pass on the eighth day, and so forward, that the Priests shall prepare your burnt-offerings and your thank-offerings upon the altar; [See above chap. 40, on ver. 39, and here above on ver. 20.] and I will take pleasure in you, saith the Lord LORD.

C H A P. XLIV.

The special use of the east-gate of the sanctuary for the Prince, ver. 1, &c. The Lord whose glory was in the Temple, speaketh again unto the Prophet, exhorteth him to go on, with a command to reprove his people for their former putting in of unlawful, unmeet and unfit Ministers into his house, 4 who are to be utterly removed from thence, 9 who shall be abased in their ministry, 10. The children of Zadok are settled in their ministry, instructed concerning their duty, and assured of their maintenance, 15.

Then he caused me to return the way (toward) the gate of the outermost sanctuary, which looked toward the east: and the same was shut.

2 And the LORD said unto me; This gate shall be shut, [That is, continue shut. See *Jerem.* 27, on ver. 22, So in the sequel] it shall not be opened, neither (shall) any man enter in by it, because the LORD, the God of Israel, entered in by it: [See above chap. 43, 2, 4.] therefore it shall be shut.

3 The Prince, [Or Ruler: whereby (with some) we may here understand the high Priest, (see *Jerem.* 35, on ver. 4.) typifying our Lord Jesus Christ, as the onely high Priest, also Prince, Ruler, and King (above chap. 34, 22, 23.) of his Church: or (as others) the Lord Christ himself, who is the Lord of this spiritual house, and onely fit to approach unto God in our behalf, and to appear before his face, (see *Jerem.* 30, on ver. 21.) who alone knoweth and revealeth the Father, alone shutteth and openeth, the onely gate and door of heaven, who alone hath opened and prepared for us the way and entrance into the sanctuary, and is set as King at the right hand of the majesty of God, taking his joy and delight in his work of grace and spiritual building, whereunto this whole vision hath principally respect. Compare *Matth.* 3, 17, and 11, 27, *Job.* 1, 18, and 3, 13, and 10, 9, *Heb.* 6, 19, 20, and 8, 1, 2, and 9, 8, and 10, 19, 20, *Revel.* 3, 7, and 5, 5, &c. likewise *Isa.* 53, 11.] the Prince he shall sit in it, [or by it] to eat bread before the face of the LORD: [that is, to take their repasts (as was done aforetime with part of the offerings) and consequently to converse familiarly before the face of the Lord. Compare

Exod. 29, *Levit.* 8, 31, and 24, 9, and further *Genes.* 31, on ver. 54. These circumstances seem to put a difference between this Prince, and the Prince of whom is spoken below, Chapters 45, and 46. But both the Princes (the high Priest and the King) may be considered as types, (each in his own particular, and according to the nature of things) of the Lord Jesus Christ. See the former Annotat.] he shall enter by the way of the porch of the gate, and he shall go out by the way of the same. [Or his own way.]

4 Then brought he me the way of the North-gate, before [Heb. toward the face] the house; and I looked, and behold, the glory of the LORD had filled the house of the LORD: then I fell upon my face. [As above chap. 43, 3.]

5 And the LORD said unto me; Child of man, set thine heart upon it, and behold with thine eyes, and hear with thine ears all that I shall speak with thee, concerning all the ordinances of the house of the LORD, and concerning all the laws thereof: and set thine heart upon the entrance of the house, with all the goings forth of the sanctuary.

6 And say to that rebellious one, to the house of Israel, Thus saith the Lord LORD, It is too much for you, by reason of all your abominations, O house of Israel: [That is, ye have trespassed too much, ye have been too gross and too exorbitant in your ways, let it suffice, you must needs cease from, &c. Compare *Numb.* 16, 3, 1 *Kings* 19, 4, with the Annotat. So below chap. 45, 9. By this inserted reproof God would anew instruct his people, (to whom the Prophet was commanded to shew this vision) and acquaint them with their abominable sins, for which he had forsaken the former Temple, city and land, to the end that by true repentance and faith they might seek to have fellowship with this new undeceived work of grace, which God would effect and bring to pass by the Messiah, and was typified by this vision.]

7 Seeing that ye have brought in strangers, [Heb. children, or sons of a stranger, or one; that is, such as were no Israelites, nor were in covenant with God, nor were members of his Church. See 2 *Sam.* 22, 45, with the Annotat. So ver. 9. O, such as were not of the family of the Priests, as *Levit.* 22, 10, (see the Annotat. there) and were moreover wicked, as followeth] uncircumcised in heart, and uncircumcised in flesh, [some take these to be two sorts of Ministers of the sanctuary: some being Israelites, but wicked; others aliens, and not Israelites, utterly estranged from God and his people. Others understand here such as had neither any true godliness within, nor any shew or appearance of godliness without, being wicked both in heart and life. See *Deut.* 10, 16, *Jerem.* 4, 4, and 9, 25, 26, with the Annotat.] to be in my sanctuary to profane it, [by their unworthiness, idolatries, superstitions, and humane traditions. Compare 2 *Kings* 23, 5, 2 *Chron.* 34, 5, and above chap. 43, 7, 8, with the Annotat.] (to污) mine house: when ye offered my bread, [that is, meat. Meaning those things that were offered. See *Levit.* 3, on ver. 11, and 21, 8, *Numb.* 28, 1, *Mal.* 1, 12.] the fat and the blood, [Compare below ver. 15, and *Levit.* 3, 16, 17, but they had offered these by unlawful and wicked Priests] and they brake my covenant, [they, to wit, the strange Priests, doing contrary to all mine ordinances, and so breaking and disannulling the covenant of the priesthood] beside all your abominations. [over and above the other abominations which ye have committed your selves. Others, for, because of, in regard of, &c.]

8 And ye have not kept the watch [Compare above chap. 40, 45, with the Annotat.] of mine holy things; [Heb. of my holiness] but ye have for your selves set

(some

(some to be) watchmen of my watch in my sanctuary, [Whom ye have chosen your selves, without and against my command]

9 Thus saith the Lord LORD; No stranger, uncircumcised in heart, nor uncircumcised in flesh shall enter into my sanctuary; [Heb. every child, or son of a stranger, &c. shall not, &c. that is, none of them, none that is in regard of faith, or doctrine, and life. Here now follow the laws concerning reformation in Church-offices, shewing who are unfit or fit for the same. Compare the Apostolical commands, especially in the epistles to Timothy and Titus: also Revel. chap. 2. and 3, &c.] of any stranger that is in the midst of the children of Israel.

10 But [Or, yea also, even, &c.] the Levites [Hereby some understand the Priests, that were of the Levites, descended from Ithamar and Abiathar, from vers. 13. and the opposition of vers. 15. and above chap. 40. 46. and 43. 29. See 1 Kings 2. on vers. 27.] that are gone away far from me, when Israel went astray, which went astray from me after their dung-gods; [See Levit. 26. on vers. 30.] shall indeed bear their iniquity. [That is, the punishment of their iniquity. See Levit. 5. on vers. 1. This is a representation of the discipline which ought to be exercised in the Church of God against all such ministers of Gods house, that departing from the true service of God and religion, are become unfaithful to God and his Church, when they come to repent thereof. Compare 2 Kings 23. 9. with the Annotat. there]

11 Yet they shall be ministers in my sanctuary, [Be in meaner and lower places then they were formerly, as followeth; (That is, they shall be degraded). See 1 Chron. 23. 28, 29. also Numb. 3. 7, 8. and below vers. 14.] (in) the offices at the gates of the house; and they shall minister to the house: they shall slay the burnt-offering and the slain offering for the people, and shall stand before their face to minister unto them.

12 Because they ministered unto them [Unto the people] before the face of their dung-gods, and were a stumbling-block of iniquity unto the house of Israel: therefore have I lift up mine hand [that is, I have sworn. See Gen. 14. on ver. 22.] against them, saith the Lord LORD, that they shall bear their iniquity.

13 And they shall not come near unto me to execute the Priests office unto me, and to come near to all mine holy things, [Heb. holinesses] to the most holy things: [or in the most holy places. Heb. holinesses of holinesses] but shall bear their shame, and their abominations which they have committed.

14 Therefore I will make them watchmen of the watch of the house [Compare above chap. 40. 45. with the Annotat. and here above vers. 11] in all the service thereof, and in all that shall be done therein.

15 But the Levitical Priests, [Others, the Priests (and) the Levites. Compare above ch. 40. 45, 46 with the Annot.] the children of Zadok, [that is, the posterity of Zadok, who descended from Aaron by Eleazar and Phinehas, (to whom an everlasting Priesthood was promised, Numb. 25. 13.) and was made high-priest in Abiathars stead. See 1 Kings 2. 27, 35. with the Annotat. Zadok signifieth as much as to be righteous, or, a justified man] that kept the watch of my sanctuary, [Faithfully and constantly performed their office, or continue pure, and in the faith, and in the true worship of God] when the children of Israel went astray from me, they shall come near to me to minister unto me, and shall stand before my face, to offer unto me the fat, and the blood, saith the Lord LORD. [these children of Zadok are here set forth as a pattern of all lawful, worthy, and fit ministers of the Church of Christ, (the king of righteousness, and high-priest

after the order and manner of Melchizedek) who are here placed, honoured and blessed by God in their ministry.]

16 They shall enter into my sanctuary, and they shall come near to my table [See above chap. 41. on ver. 22.] to minister unto me: and they shall keep my watch. [See Levit. 8. on vers. 35. and Numb. 3. on vers. 7.]

17 And it shall come to pass, when they shall enter in at the gates of the innermost court, that they shall put on linen garments: [Which are pure, bright, white, pleasant, not cumbersome, burdensome, or hindering them in the service, as a woollen garment is, whereof is spoken in the sequel. See of the priestly garments, above chap. 42. on vers. 14. and compare Matth. 17. 2. and 28. 3. Revel. 4. 4. and 7. 13.] but no wooll shall come upon them, when they minister in the gates of the innermost court, and Temple.

18 Linen quoifs shall be upon their head, [The Hebrew word rendered here quoif, hath its name from adorning, and the covering of the head is taken for a token of subjection and submission, 1 Cor. 11. 10. So the ornament of Ministers is to submit and to be subject unto their head Christ. Compare Exod. 28. 40. and 39. 28.] and linen drawers shall be upon their loins: they shall not gird themselves in the sweat, [or with sweat. That is, so, or with such girding or clothing that they should sweat with: or (as some) on the sweaty places of their body, where a man commonly sweateth most. Others, according to the sweat. Some hold this to be a representation of the heedfulness and purity of the heart, which ought to be in the Ministers of Gods Church in the performing of their ministry.]

19 And when they go forth into the outermost court, (namely) into the outermost court to the people, they shall put off their garments wherein they ministered, and lay them away in the holy chambers: [Heb. chambers of holiness. See above chap. 42. 14.] and shall put on other garments, that they may not hallow the people with their garments. [By touching of the holy garments, which were anointed with the holy oil, and were onely for the Priests, that were consecrated for the service of God, which consecration might not be communicated unto others. See Exod. 29. 37. and 30. 29. also below chap. 46. 20. Some take it, as if God would thereby forbid his Ministers to carry an hypocritical shew of holiness before the congregation, and on the contrary would command them to be familiar with and among their brethren. Compare Matth. 6. 5, 6, 16, 17, 18.]

20 Neither shall they shave their head smooth off, [To wit, with a razor, as some take it] nor suffer (their) locks to grow long: [Heb. suffer them to shoot out, shoot forth; that is, suffer them to grow long] they shall decently poll their heads. [Heb. polling they shall poll. Others, quite, or, every manner of way cut off, and then in the former words, shave. The Hebrew word is onely found here. The meaning of this verse is, they shall not shave their heads quite bald, nor let their hair grow exceeding long, but shorten, cut off, or shave it moderately. Compare Levit. 21. 5. signifying honesty, modesty, and sobriety in life and conversation.]

21 Neither shall any Priest drink wine, when they shall enter into the innermost court. [Heb. every Priest shall not, &c. the verb in the plural number. That is, none of them shall, &c. That is, he shall execute his ministry with a sober, attentive, considering, and holy mind, and avoid all things that might any waies hinder him in it. Compare Levit. 10. 9. 1 Tim. 3. 3. Tit. 1. 7. also Matth. 24. 48, 49, &c.]

22 Neither shall they take for (their) wives a widow;

dom, or her that is put away : but they shall take maidens of the seed of the house of Israel, or a widow that shall have been the widow of a Priest. [This ordinance doth intimate, that Gods ministers should marry decently, and in the Lord, avoiding that which might any waies prejudice the honour and dignity of their ministry, or occasion a scandalous ordering of their family. Compare 1 Tim. 3. 2, 4, also 1 Cor. 7. 39. and 9. 5.]

23 And they shall teach my people (the difference) between the holy and profane, and shew the difference between the unclean and clean. [Compare Levit. 10. 10. and above chap. 22. 16. Malach. 2. 7. and 1 Tim. 6. 20. and 2. Tim. 1. 13. and 2. 15, 16. Tit. 1. 9. Revel. 2. 2, 14, 15, 16, 20, &c.]

24 And upon a controversy they shall stand to judge; [Or abide by judgement; that is, steadfastly persevere in that which is just and right, and agreeable to my word. Compare 2 Kings 23. on vers. 3. and the phrase also Deut. 25. 8.] they shall judge it according to my judgments : [Compare Deut. 17. 8, 9, &c. 2 Chron. 19. 10, 11. This hath respect to the Ecclesiastical judicature, or the judgments which ought to be kept in the house of God by ecclesiastical assemblies according to the word of God, for the instructing of the conscience in matters of faith and life, removing and preventing of scandals, and preserving of peace and unity among brethren] and they shall keep my laws and my statutes [Compare 1 Tim. 13. 14, &c.] on all mine appointed feasts, [others, in, or with all mine assemblies; that is, the one as well as the other; whatsoever is ordained by me, they shall keep it, especially that which concerneth the congregations of believers, and the publick worship of God in them] and hallow my sabbaths. [See Exod. 20. on vers. 8, also Heb. 4. 9, 10, 11.]

25 Neither shall any of them go in to a dead man; [Heb. he shall not, &c. that is, none of the Priests] that he should be unclean; but for a father, or for a mother, or for a son, or for a daughter, for a brother, or for a sister that hath had no husband, they may defile themselves. [Compare Levit. 21. 1, 2, 3, 4, &c. This ordinance enjoyneth such moderation in mourning, as that the service of God be regarded, and the bond of nature and of the spirit be not despised among Christians, and also the hope of eternal life be not obscured among them : with an acknowledgement of our frailty and defect herein, for which we are to crave pardon in and through Christ. Compare 1 Thess. 4. 13, &c. also John 11. 33, 35. Acts 9. 39.]

26 And after his cleansing, [The cleansing of the Priest, that was defiled by reason of a dead man. Compare Numb. 6. 9, &c. and 19. 11, 12, &c.] they shall reckon unto him seven days.

27 And in the day when he shall go into the holy place, into the innermost court, to minister in the holy place, he shall offer his sin-offering, saith the Lord LORD.

28 (Now) this shall be unto them for an inheritance : I am their inheritance, therefore ye shall give them no possession in Israel ; I am their possession. [Compare these laws with Numb. 18. 8, 20, 24. Deut. 10. 9. and 12. 12. and 14. 27. and 18. 1, 2. and 26. 12. By them a due maintenance is ordained by God for the Ministers of the Church. See Matth. 10. 11. and Luke 10. 7. 1 Cor. 9. 4, 6, 7, &c. and very plainly, vers. 13, 14. there]

29 The meat-offering, and the sin-offering, and the guilt-offering, they shall eat them : also every burned thing [Heb. ban. See Levit. 27. on vers. 21.] in Israel shall be theirs.

30 And the firstlings of all the first fruits [Or, of that which first cometh forth] of all things, [That is,

of all manner of things : and so in the sequel. Heb. the first, the chiefest of all the firstlings of all things. See Exod. 13. 2. and 22. 29, 30. Numb. 18. 11.] and every heave-offering of all things, [or, every oblation, &c.] of all your heave-offerings, shall be the Priests : ye shall also give unto the Priest the firstlings of your dough, [Compare Numb. 15. 20. Nchem. 10. 37, &c.] to cause the blessing to rest upon thine house. [Compare Deut. 14. 29. and see the contrary above chap. 5. 13.]

31 No carcase, nor that which is torn of fowls, or of cattel, shall the Priests eat. [Heb. every carcase, &c. shall they (the Priests) not, &c. that is, no carcase, nothing torn. Compare Exod. 22. 31. Levit. 22. 4, 8. and above chap. 4. 14. signifying, that the Ministers of the Church ought to be unrebukeable, and holy, not prone to destroying, anger, making prey, filthy lucre. Compare 1 Tim. 3. 3. Matth. 23. 25. which also ought to be recommended to all believers, (as spiritual Priests) as this law was likewise given to all Israel, Exod. 22. 31.]

C H A P. XLV.

A separation of a certain portion of new land, hereditary land of inheritance, for the sanctuary, the Priests, Levites, the city and the Prince, vers. 1, &c. A promise and exhortation for the Princes of Israel, concerning judgement and justice, 8, 9, &c. Ordinances concerning manifold offerings, for the people, and the Prince, both ordinary, and on the feasts, 15.

NOW when ye shall cause the land to fall for inheritance, [That is, shall by the falling or casting of the lot divide the land among you. See Psal. 16. 4, 6. with the Annotation. So below chap. 47. 14, 22. and 48. 29. In every case see the phrase in the casting or drawing of lots; though the lot be not expressly mentioned here, nor in the sequel. And it is worthy observation, that the tribes had their borders assigned to them not by casting of lots, as in the book of Josua, but the express ordinance of God, in c. 48. Compare Matth. 25. 34.] then shall ye offer an heave-offering unto the LORD, [Or, gift, &c. Heb. heave an heaving: whereby respect is had to the heave-offerings of the law, that were (as it were) lifted up, or taken up from the rest, and were presented and consecrated unto the Lord.] (for) an holy place of the land; [To wit, separating it from the rest of the land for an holy use. Or, we may (with some) joyn these words to the word offering, thus : ye shall offer unto the Lord an holy portion of the land : so vers. 4. Heb. an holiness. Forasmuch as not onely the former Temple was burnt, but also the city and all the land laid waste, and the people of God carried away captive, and in the former chapters is treated of the new Temple; therefore now in the sequel here mention is made of the land and people with their Prince, representing a full and perfect restoration of this spiritual Common-wealth under the Messiah] the length shall be the length of five and twenty thousand (measuring reeds), and the breadth ten thousand : [This that is here inserted is taken from above chap. 42. 15, 16, 17, 18, 19, 20. and here the next verse; where after the first measure of the reeds, the ells in particular are specified, for the empty, or free outward space] that shall be holy [Heb. an holiness. See above chap. 43. 12.] in the whole border thereof round about. [That is, as wide and as far as it reacheth]

2 Of this (there) shall be [Heb. shall be, in the singular number] for the sanctuary five hundred with five

five hundred square round about : [Or, by, &c. that is, (according to the opinion of some) five hundred reeds in length, with like five hundred in breadth : Or, five hundred answering to other five hundred measured in the square round about. Compare below chap. 48. 20.] and it shall have fifty ells for an outer space round about. [See of the Hebrew word rendred here *space*, (which otherwise is rendred *suburbs*, when there is mention made of cities) above chap. 36. on vers. 5. This matter that is begun here, and broken off vers. 9. is prosecuted in chap. 48. vers. 8, &c. We may in general fitly understand it (with some) thus : That this separate portion of the land of five and twenty thousands reeds in length and breadth, and so forth, in its four square, was further divided into three parts ; the first ten thousand in breadth, for the sanctuary with its outward space, and the habitations of the Priests : the second ten thousand for the Levites ; the remaining five thousand for the city : and that which remained Eastward and West-ward, between the South-borders of Juda, and the North-borders of Benjamin, for the officers or ministers of the city, (below chap. 48. 18, 19.) and besides chiefly for the Prince : which is to be heeded in the sequel]

3 So of this measure [That is, with, or according to this measure] shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand : and in it shall be the sanctuary, (with) the holy of holies. [Heb. holiness of holinesses. See Exod. 26. 33, 34. Levit. 4. 6. with the Annotat.]

4 That shall be an holy place of the land ; [As v. 1.] it shall be for the Priests which minister in the sanctuary, which come near to minister unto the LORD : and it shall be unto them a place for houses, and an holy place for the sanctuary.

5 Moreover, the Levites, the ministers of the house, shall have also the length of five and twenty thousand, and the breadth of ten thousand, [See below chap. 48. 13.] for a possession unto themselves (for) twenty chambers.

6 And (for) the possession of the city [Which is not named. See above chap. 40. on vers. 2.] ye shall give the breadth of five thousand, and the length of five and twenty thousand, over against the holy heave-offering : [Heb. heave-offering of holiness : whereof above vers. 1. So in the sequel] it shall be for the whole house of Israel.

7 Now the Prince shall have (his portion) on this (side) and on that (side) of the holy heave-offering, and of the possession of the city, before [Heb. before, or toward the face. So in the sequel] the holy heave-offering, and before the possession of the city ; from the west corner westward, [Heb. corner of the sea, toward the sea. So in the sequel, Sea for west] and from the east-corner eastward : and the length shall be over against one of the portions, from the west-border unto the east-border. [By this Prince (of whom much is spoken in this and the next chapter) some understand (as above chap. 44. 3.) the high Priest, or our Lord Jesus Christ the Messiah himself, who not onely dwelleth in his house, and filleth it with his glory, but also (in a manner) encampeth round about it, as a King to defend and protect it : and who was our High Priest and surety, having taken all our debts upon himself, hath made full payment and satisfaction for them, (as if they had been his own) and hath willingly offered up himself for us, as if it had been for himself, because he stood in our room : yea, who is not onely a King or Prince, but also a brother and companion of believers, whom he maketh joynt-heirs with himself, being continually in the midst of them, and with them unto the end of the world, making intercession

for them as their Mediatour, having alone power and priviledge to go in and out wheresoever he listeth, to lay down his life and to take it again, to open and to shut the gate of the sanctuary, &c. Others understand here a political or civil Christian Prince or Ruler, and thereby also all Christian Rulers and Magistrates, (which God would grant unto his Church in the new Testament, according to sundry Prophecies of the old Testament) whose first and chiefest care should be for the welfare of Gods Church, which they ought as it were to compass about with their protection, and in the exercise of the true worship of God, and due reverence and respect to the Ministers, Gods Ministers of the Church, to go before the people by their own example, and likewise to behave and carry themselves herein as brethren, companions, and fellow-members of the Church : moreover, to praise and maintain judgement and justice, to extirpate all injustice, oppression, tyranny, and violence, and to take care that their subjects may lead a quiet and peaceable life, until perfect justice, holiness, and peace do thereupon follow in that life which is to come.

8 As for this land it shall be unto him for a possession in Israel : and my Princes shall no more oppress my people. [Compare Psal. 72. 2, 4, 14. Isa. 11. 3, 4, 5, &c. and 29. 18, 19, 20. and 42. 1, 3, 4, and 60. 17, 18. Zeph. 3. 13.] but (shall) leave [Heb. properly give.] the land to the house of Israel, according to their tribes.

9 Thus saith the Lord LORD, It is too much for you, ye Princes of Israel ; [See above chap. 44. on vers. 6.] As if God had said ; ye have land more then enough for your selves in that which I have proportioned out for you, therefore, &c. Others take it to be a Rhetorical reproof of the deceased kings of Juda, to whom God speaketh as if they were present : or of the Antichristian Ecclesiastical and Political tyrants, that should sorely and a long while plague and torment the people of God] remove violence and destruction, and do judgement and justice : take up your thrustings out from my people. [In that ye drive them away, and thrust them out of their possessions, drawing the same unto your selves : such oppression shall ye take away from them, and free them therefrom. See the like phrase, Isa. 57. 14.] saith the Lord LORD.

10 Ye shall have a just Balance, [Heb. balance, or scales of justice : and so in the sequel, as Levit. 19. 33.] and a just Ephah, [of Ephah see Levit. 5. on vers. 11.] and a just Bath. [See of Bath 1 Kings 7. on vers. 26.]

11 An Ephah and a Bath shall be [Heb. shall be, in the singular number] of one kind of measure, [an Ephah in dry, and a Bath in moist wares, [that a Bath may contain the tenth part of an Homer : [The greatest measure of dry wares, otherwise also called Cor. See 1 Kings 4. on ver. 22. and below vers. 14.] also an Ephah the tenth part of an Homer ; the measure thereof shall be after the Homer. [As being the greatest measure, according to which other measures were to be regulated]

12 And the Shekel [See of this Gen. 23. on v. 15. and 24. on vers. 22.] shall be of twenty Gerahs : [Of Gera see Levit. 27. on vers. 26. It is with us (as some have fitly counted it according to our coin) as much as an half penny and a little more, whereof twenty make about half a rix-doller ; as much as a common or civil shekel (whereof mention is made here) is in value] five and twenty shekels, and fifteen shekels shall be unto you a pound. [Heb. maneh ; that is, mina. See 1 Kings 13. 10, 17. 2 Chron. 9. 16. Ezra 2. 69. with the Annotat. The meaning is, that threescore shekels make a pound or mina of gold or silver. This is

is counted by some to be a new ordinance, in regard the old *mina* contained but fifty shekels of the sanctuary, and an hundred common shekels; but here mention is made of threescore shekels, which must needs be so much more both in the holy and civil pound or *mina*. Some are of opinion that there were three such sorts of coin, that made together a pound or *mine*. It implieth, that justice shall be kept in the strictest and most exact manner]

13 *This is the heave-offering that ye shall offer: [Or, the offerings which, &c. Heb. the heaving that ye shall heave. Some understand this of that which the people should bring in all the year long for the ordinary offerings of the Temple. Others apply it to the dedication of the Temple. Of the offerings in general see above chap. 41. on vers. 39.] the sixth part of an Ephah of an Homer of wheat, also ye shall give the sixth part of an Homer of barley. [Heb. as if one should say, ye shall six, &c. that is, give the sixth part: as tithing is giving the tenth part]*

14 *Concerning the ordinance of oil, of a Bath of oil (ye shall offer) the tenth part of a Bath out of a Cor, [See above on vers. 11.] which is an Homer of ten Baths: for ten Baths are an Homer.*

15 *Moreover, one lamb out of the flock, out of two hundred, out of the watry land of Israel; [That is, out of the best and fattest pastures of Israel. Others, above the wine, or the drink of Israel; that is, which Israel should bring in for drink-offerings. Compare vers. 17.] for a meat-offering, and for a burnt-offering, and for thank-offerings, to make reconciliation for them, saith the Lord LORD.*

16 *All the people of the land shall be in this heave-offering [Or, shall be (bound, or engaged) for this heave-offering, whereof mention was made before] for the Prince in Israel. [Or, for the Prince his sake, &c. Some understand this thus, that they by this contribution, should supply that which otherwise the Prince was to do. Compare 2 Chron. 31. 3. with the Annotat. Others, with the Prince, &c. likewise, unto the Prince; so as that the Prince was not bound to it, as whose particular offerings are related in the sequel. It might be also taken as the substance or contents of that which followeth, and adde thereunto thus; concerning the Prince in Israel: or, of the Prince, &c. (as the like is found in other Prophets) he shall do as followeth]*

17 *And it shall be upon the Prince [Heb. it shall be upon the Prince; that is, it shall be his duty] (to offer) the burnt-offerings, and the meat-offering, and the drink-offering on the feasts, and on the new moons, and on the Sabbaths, on all appointed solemnities [Or, in all appointed assemblies] of the house of Israel: he shall perform [or prepare; that is, give, bring in, cause to be prepared] the sin-offering, and the meat-offering, and the burnt-offering, and the thank-offerings, to make reconciliation for the house of Israel.*

18 *Thus saith the Lord LORD; In the first (moneth,) on the first (day) of the month, thou shalt take a perfect young bullock; [Heb. child, or son of a bullock] and thou shalt cleanse the sanctuary [Some have rightly observed, that this ensuing ordinance was no where given unto Moses, as also besides, the difference that there is between divers new offerings and ceremonies that are mentioned here, and the old former sacrifices and ceremonies, may plainly appear by comparing both together; which doth signify the repealing of the old ceremonies, and of the former Priesthood by the manner of writing, coming, and the onely perfect sacrifice of the Messiah, which is here typified by many sacrifices according to the style of the old Testament, and the condition of those*

times, when the cleanness of light, and the time of reformation was not yet come. See Gal. 3. 23, 24, 25. and 4. 1, 2, 3. also Heb. 9. 8, 10.]

19 *And the Priest shall take of the blood of the sin-offering, and put it upon the posts [Heb. post: and so in the sequel] of the house, and upon the four corners of the settle of the Altar: and upon the posts of the gate of the innermost court.*

20 *So shalt thou also do on the seventh (day) in that moneth, because of him that erreth, and because of him that is simple: so shall ye reconcile the house. [That is, for such as it may be through error, or simplicity, ignorance, want of understanding have offended, or defiled the house of God, but not through wilfulness and with an high hand; this ordinance representing, how we should succour and restore him that is fallen through weakness, and repenteth of his sin, namely, by the means of a well-ordered and Christian discipline. Compare Mat. 16. 19. and 18. 18, 21, &c. Joh. 20. 23. Rom. 14. 4, 10, 13. Gal. 6. 1, &c. Jam. 5. 19, 20. 1 Joh. 5. 16, &c.]*

21 *In the first (moneth) on the fourteenth day of the moneth, shall the Passover be unto you, a Feast of seven dayes; unleavened bread (loaves) shall men eat. [Heb. shall be eaten.]*

22 *And upon that day shall the Prince prepare for himself, and for all the people of the land, a bullock of sin-offering. [A bullock for a sin-offering. Heb. a bullock of sin; that is, of sin-offering, as continually in this matter. See Levit. 4. on vers. 3.]*

23 *And the seven dayes of the feast he shall prepare a burnt-offering unto the LORD, seven bullocks, and seven rams, (that) are perfect, daily, the seven dayes (long;) and a sin-offering of an ephah daily.*

24 *He shall also prepare a meat-offering, an Ephah for a bullock, and an Ephah for a ram, and an hin [See Levit. 19. on vers. 36.] of oil for an Ephah.*

25 *In the seventh (moneth) on the fifteenth day of the moneth; shall he do the like [Heb. according to, or, like that; that is, so as he hath done on the former feasts, with all these offerings that are mentioned before, and are here briefly touched upon] on the feast, [Meaning the feast of leaf-hats, or Tabernacles. Observe that the feast of Pentecost is not here mentioned. Compare Zach. 14. vers. 16, 19.] seven dayes (long:) as the sin-offering, as the burnt-offering, as the meat-offering, and as the oil.*

C H A P. XLVI.

Ordinances for the Prince in particular in the worship of God, and for the people of the land and the Prince together, vers. 1, 2, &c. Also of the continual burnt-offering, 13 and of the gifts of the Prince to his sons, and to his servants, 16. A description of the kitchens for the Priests and Levites, 19.

THUS saith the Lord LORD; The gate of the innermost court, [Where the Altar of burnt-offering was] that looketh toward the east, shall be shut the other six working dayes, but on the Sabbath day it shall be opened; [Compare Exod. 20. 9. Some conceive, that hereby is typified, that we see but afar off, and as it were through a glass darkly in this life, but we shall see face to face in the life to come, on the everlasting rest of Sabbath-day; 1 Cor. 13. 12. Heb. 4. 9, 10, 11. Compare Exod. 20. 10, 11. also Col. 2. 16, 17.] it shall also be opened on the day of the new moon. [Compare Isa. 66. 23.]

2 *And the Prince shall enter (by) the way of the porch of that gate without, and shall stand by the post of the gate;*

gate; and the Priests shall prepare his burnt-offering and his drink-offerings; and he shall worship [Heb. bow down himself. See Gen. 24. on verse 26. So in the next verse] at the threshold of the gate, and (then) go forth: but the gate shall not be shut until the evening. [Compare Mat. 25. 10, 11, 12.]

3 Likewise the people of the land shall worship (before) the door of the gate, [Or for the people, &c. or that the people of the land may worship &c.] on the Sabbaths, and on the new moons, before the face of the LORD.

4 Now the burnt-offering that the Prince shall offer unto the LORD, shall be on the Sabbath day, six perfect lambs, and a perfect ram. [Compare this new ordinance with the old, Num. 28. 9, 10. The old was much less because the grace of the new Testament (as some observe) is much more glorious than the former, and extendeth it self much wider]

5 And the meat-offering, an Ephah for a ram, but for the lambs the meat-offering shall be a gift of his hand: [That is, according to his ability, according as the Lord hath blessed him, or according as he hath received of the Lord. Compare ver. 7, 11, and Dent. 16.] and oil, an hin to an Ephah.

6 But on the day of the new moon, a bullock, a young bullock, [Heb. a son of an ox] of the perfect, and six lambs, and a ram; they shall be perfect. [Compare this new ordinance with Numb. 28. 11, &c. The old was greater because the light (as some interpret it) was then much less]

7 And (for) the meat-offering, shall he prepare an Ephah for the bullock, and an Ephah for the ram; but for the lambs so as his hand shall attain unto, [Or shall have gotten. Compare above ver. 5, and the phrase with Num. 6. 21, also Lev. 5. 11, and 12. 18, and 14. 21, and 25. 28, &c.] and an hin of oil to an Ephah.

8 And when the Prince entreth, he shall go in (by) the way of the porch of the gate, and (he shall) go forth [Or go on] (again) by the way thereof. [Or his way]

9 But when the people of the land come before the face of the LORD on the appointed solemnities; he that entreth in (by) the way of the north-gate to worship, shall go out (again by) the way of the south-gate: and he that entreth (by) the way of the south-gate, shall go forth (again by) the way of the north-gate: he shall not return (by) the way of the gate whereby he went in, [Some compare this with Luke 17. 32. 1 Cor. 9. 24. Phil. 1. 13, 14, also Gal. 4. 9, and 5. 7. 2 Pet. 2. 20, 23, 22.] but (shall) go forth straight forward. [Others, they shall go forth right over against it]

10 Now the Prince shall go in in the midst of them, [To wit, among the people of the land] when they go in, and when they go forth, [Others, go on: and so immediately again] they shall go forth (together)

11 Moreover, on the Feasts, and on the appointed solemnities, the meat-offering shall be an Ephah to a Bullock, and an Ephah to a ram; but to the lambs, a gift of his hand: [as above ver. 5, 7.] and oil, an hin to an Ephah.

12 And when the Prince shall make a free-will-offering, a burnt-offering, or thank-offerings (for) a free-will-offering unto the LORD, one shall then open him the gate that looketh toward the east; and he shall make his burnt-offering and his thank-offerings, according as he shall have done on the Sabbath-day: and when he goeth forth (again) one shall shut the gate after that he shall be gone forth.

13 Moreover, thou shalt daily prepare a perfect lamb of a year old [Heb. a son of his year] (for) a burnt-offering unto the LORD: thou shalt prepare it every morning. [Heb. in the morning, in the morning, that is, every morning. So in the sequel. Compare this ordinance with Num. 28. 3, 4. here no mention is made of the

evening-sacrifice. Compare Hebrews 9. 26.]

14 And thou shalt add thereto (for) a meat-offering every morning a sixth part of an Ephah, and oil a third part of an hin, to drop the meal flour: (for) a meat-offering unto the LORD, (for) everlasting ordinances [Heb. ordinances of eternity] continually.

15 They shall then prepare the lamb and the meat-offering, and the oil every morning, (for) a continual burnt-offering. [Heb. burnt-offering, (properly ascension) of continuance]

16 Thus saith the Lord LORD; When the Prince shall give a gift (of) his inheritance unto any of his sons, [Or children] his sons shall have it: [it shall continue to be his sons, they shall keep it. So in the sequel] it shall be their possession by inheritance.

17 But when he shall give a gift of inheritance to one of his servants, he shall have it to the free year; [Otherwise called the year of Jubile. See Levit. 25. 10, &c.] then it shall return to the Prince: it is indeed his inheritance, his sons they shall have it. [As for the Lord Christ, he giveth to his elect and true children durable and everlasting gifts, an everlasting inheritance, and that of his own, for all that the Father hath is his, John 16. 15. and he is heir of all things, Heb. 1. 2. doing with his own what he will, Matth. 20. 15. But unto others, which do also like servants minister in his house, he giveth temporal gifts. Compare Matth. 7. 22, 23. and 23. 21, 23. and 35. 14, &c. Luke 19. 13, &c. and see John 8. 35, &c. It may be also a lesson for Christian Magistrates, of liberality and rewarding of good services, also of justice towards their subjects: and so in general a lesson of enjoying of our own possessions, and such as are justly and honestly gotten, &c.]

18 And the Prince shall take nothing of the peoples inheritance, to leave them [Or thrust them out] of their possession; he shall leave inheritance to his sons of his (own) possession: that my people be not scattered every man from his inheritance.

19 After that he brought me through the entry which was at the side of the gate to the holy chambers, [Heb. chambers of holiness] (belonging) to the Priests, [or to the Priests] which looked toward the north: and behold there was a place on both sides toward the west. [Heb. toward the sea.]

20 And he said unto me, This is the place where the Priests shall boil the guilt-offering, and the sin-offering: [That is, the flesh of those sacrifices. So ver. 24. [Heb. trespass and sin] (and) where they shall bake the meat-offering, that they should not bring it out into the outermost court, to sanctify the people, [that is, whereby the people should be sanctified: which might not be, since God had in a special manner chosen and sanctified the Priests for the work of his holy ministry. Compare above chap. 44. on ver. 19. By the Priests boiling and baking the offerings in the place aforesaid, is typified the work of the ministry in all the particular Churches and flocks of Christ, where the faithful Teachers and Pastours do feed themselves and the sheep of Christ with the wholesome and saving doctrine of the Gospel, and prepare, present, and apply it unto the people, as sound and wholesome food for their souls, together with the administration of the blessed Sacraments, & Christian Church-government, according to the exhortations, Acts 20. 28. 1 Pet. 5. 2, &c. See also Matth. 24. 45. Job. 21. 15, 16, 17. 1 Tim. 3. 13, and 4. 16. Rev. chap. 2, and 3.]

21 Then he brought me forth into the outermost court, and carried me about in the four corners of the court: and behold, to every corner of the court (there) was another little court, [Heb. a court in a corner of the court, a

H h h h h h

court

court in a corner of the court; that is, in every corner of the great court there was a little court]

22 In the four corners of the court (there) were little courts with chimneys; [Or smoke-places. Heb. as if one should say, chimneyed or smoked; that is, made with chimneys or holes to convey the smoke away. Others, joynd, as kitchins are often joynd to the building; but this cannot take place without changing of a letter in the Hebrew word] of forty (ells) the length, and thirty the breadth: those four corner-little-courts [meaning the forementioned four kitchins that were in the corners of the court. Heb. square or cornered] had one kind of measure.

23 And there was round about in them [In the kitchins] a ring-wall [the Hebrew word signifieth properly a row, or an high building, that goeth all along like a row. Some understand it not of a wall, but of an high sloping roof for defence of the building] round about these four: and there were made kitchins [or boiling places; or it was made (with) &c.] below (as) the ring-walls [others, under the portals, or little courts: meaning that they boiled and dressed their meat below as in kitchins, and did eat above] round about.

24 And he said unto me, These are the kitchins, [Heb. the house, or the place of the cooking ones of them that cook] where the ministers of the house shall cook the flay-offering [that is, the flesh of the flay-offerings, as ver. 20,] of the people.

CHAP. XLVII.

The vision of the holy waters that flowed out of the new Temple, ver. 1, &c. A description of the borders of the new land of inheritance, 13 to be divided among Israel and the strangers, 21.

Afterward he brought me again unto the door of the house [The new Temple, and the sanctuary, (as ver. 12,) which indeed was before in Jerusalem, but was now destroyed. Compare Isa. 2. 3. Mich. 4. 2. Zach. 14. 8. also Luke 24. 47, 49. Act. 1. 8. and 2. 2, 4. and Rev. 22. 1, where it is said, that these wholesome streams of Jerusalem and Zion (whereof in the sequel) proceeded from heaven, & out of the throne of God and of the lamb] and behold there flowed forth waters, [typifying the wholesome & saving doctrine of the Gospel, abundant gifts of the Holy Ghost, under the New Testament. Compare Isa. 11. 9. and 12. 3. and 51. 1. Jerem. 31. 9. Joel 3. 18. Zach. 14. 8. likewise Isa. 35. 7. and 41. 18. and 44. 3. Joel 2. 28. Joh. 7. 38. and Revel. 22. 1.] from under the threshold of the house toward the east; for the forepart [Heb. face] of the house was (in) the east: and the waters came down from under from the right side of the house, from the south [or toward, at the south; that is, the south side] of the Altar, [meaning the altar of burnt-offering that stood before the holy place: of which see above chap. 43. 13, &c. a type of our Lord Jesus Christ, and his onely sacrifice upon the cross: where he merited for us the gifts of the Holy Ghost, which he sendeth to us from the Father; typified (as some conceive) by the water that flowed forth out of his side, Joh. 19. 34, 35.]

2 And he brought me out (by) the way of the North-gate, and carried me about (by) the way without unto the outer-gate, the way that looketh toward the east: and behold the waters sprang out of the right side.

3 (Now) when that man went forth (toward) the east, there was then a measuring line in his hand: and he measured a thousand ells, and caused me to pass through the waters, (and) the waters reached unto the ancles, [Heb.

(they were) waters of the ancles; and so in the sequel, waters of the knees waters of the loins, typifying the progress, course and increase of the revelation of the Gospel, together with the divers measures of the gifts of the Holy Ghost in this life, and the perfection thereof in the life to come]

Then he measured (yet) a thousand (ells), and caused me to go through the waters, and the waters reached unto the knee: and he measured (yet) a thousand, and caused me to go through, & the waters reached unto the loins.

5 Moreover, he measured (yet) a thousand, and it was a brook where I could not pass through: for the waters were high waters, where one was fain to swim through; [Heb. waters of swimming] a brook where one could not pass through.

6 And he said unto me; Child of man, hast thou seen it? [That is, heeded all; whereby the prophet was instructed diligently to heed or mind all things] then he carried me, and brought me again to the brink [Heb. lip. And so in the next verse] of the brook.

7 When I returned, behold there were then at the brink of the brook very many trees on this (side) and on that side, [Shadowing out the multitude of the elect, which by vertue of these waters should every where in Gods house grow and be fruitful in all good works, to the honour of God, and to the edification of their neighbour, as ver. 12. is further related. See Psal. 1. 3. and 92. 13. Isa. 44. 3, 4. and 55. 11, 13. Jer. 17. 8. Joh. 15. 2, &c. 1 Cor. 3. 6, 7, &c.]

8 Then said he unto me, these waters flow forth toward the formost Galilee, [Or east-Galilee, whereby some understand a part of Galilee lying beyond the Jordan, where Corazim also lay at the east side of the Galilean sea, on the sea of Genesareth, where the Jordan ran through. But this ought especially to be compared with Isa. 8. 23. and 9. 1. Mat. 4. 12, 13, 14, 15. where it is related that the light of the Gospel did likewise first arise in these countries. See further of a twofold Galilee, 1 King. 9. on ver. 11. Otherwise it might also be generally taken for the east countries or borders: also for the country of Gilgal, out of Jos. 18. 17. compared with Jos. 15. 7. lying also in the east side of Jerusalem, but that way they went through the plains of Jericho, Jer. 52. 7, 8. also 2 Sam. 2. 29. and 17. 29. and so forth over the Jordan toward the plain of Moab, whereof in the sequel] and go down into the plain: [of the Moabites See Numb. 22. 1. Deut. 1. 1. and 3. 17. and 34. 1, 8.] after that they go into the sea; [the dead sea, or salt-sea, where Sodom and Gomorra were in times past, and where Engedi and En-eglain lay, whereof verse 10. See further Gen. 1. on ver. 3.] being brought forth into the sea, the waters [of that dead sea, which were deadly before] became wholesome.

9 Yea it shall come to pass (that) every living soul [That is, all living creatures, that have life, and sense and motion in them. See Gen. 1. on ver. 20.] which moveth, [See Gen. 1. on ver. 20.] whithersoever one of the two brooks shall come, [Heb. the two brooks shall come; the verb in the singular number; that is, one of the two, it seemeth that these waters in running along divided themselves into two parts, though this be not mentioned here: see Zach. 14. 8. or else we may with some take the dual number for the plural (as else where is often done) and render it, streams] shall live, & there shall be very much [or great excellent. So ver. 10.] fish; [because these waters shall come thither] by the great store of fish here mentioned, understand the multitude of the elect, that should be certainly converted by the preaching of the Gospel, & by the powerful working of the Holy Ghost] and they [the other waters by the flowing in of these] shall become whole some

wholesome, and every thing shall live whither this brook shall come.

11 Also it shall come to pass, that there shall stand fishers [That is, teachers of the new Testament, who as instruments of the powerfully working Holy Ghost, shall by the net of the Gospel draw up men out of their sinful and deadly condition to the fellowship of Christ and his benefits. See *Matth.* 4. 19. and 13. 47. *Luke* 5. 10. by it, [the dead sea] from Engeds [formerly called Hazeron-Tamar, lying by the dead sea. See *Genes.* 14. 7. 1. *Sam.* 24. 1. 2 *Chron.* 20. 2. with the Annotat.] unto En-eglam; [lying also by the dead sea, where the Jordan runneth into it] there shall be (places for) the spreading forth of nets; [or fish, as above *chap.* 25. 5.] their fish [to wit, the fish of the fishers which they shall catch: or the fish of the aforesaid waters] shall be according to its kind as the fish of the great sea, [the mid-land sea, so distinguished from the in land seas or lakes. So *ver.* 15, 20.] very manifold, [or great, glorious. So *ver.* 9.]

11 But the merry places thereof, [Namely, of the dead sea] and the marshes thereof shall not become wholesome, [Others, which shall not become wholesome, &c.] they are given up to salt. [See *Deut.* 29. 23 *Psal.* 107. 34. *Jerem.* 17. 6. *Heb.* 6. 8. hereby may be understood the difference that there shall be between the elect, that shall be partakers of the grace aforesaid, and the reprobate, that shall continue and perish in their filthiness and sin. See *Acts* 13. 48. 2 *Cor.* 2. 15, 16, &c. Some joyn this verse to the former in another sense, thus: the merry (places) and the marshes, and the moorish places thereof, I say, which were not wholesome, which were delivered to the salt: meaning they shall all become wholesome and abounding with fish. Others, the merry places thereof, and the marshes thereof which were not wholesome are given to salt. That is, for any use and service. Whereof the attentive reader may judge]

12 Now by the brook, upon the brink [Heb. lip] thereof, on this (side) and on that side, shall come up all manner of trees for meat, [Heb. all trees of meat, that is, all manner of trees bearing fruit, that are fit for meat, or eatable. See above on *ver.* 7.] whose meat shall not fall off, [See *Psal.* 1. on *ver.* 3.] neither (shall) the fruit thereof perish, [or cease, be consumed] it shall bring forth new fruits [or excellent fruits, like the first ripe fruits, which are very acceptable. See *Mich.* 7. 1.] in his moneths; [that is, those trees shall bear new fruit every moneth. Compare *Rev.* 22. 2.] for their waters, [beside which they grow, and wherewith they are watered] they flow out of the sanctuary; [See above on *ver.* 1. therefore they shall surely prosper and bear fruit] and the fruit thereof shall be for meat, and the leaf thereof for healing. [or stamping, beating; as we use to beat leaves or herbs small to use them in physick-drinks or plaisters]

13 Thus saith the Lord LORD; This shall be the border (according to) which ye shall take the land for (your) inheritance according to the twelve tribes of Israel: [Compare with the borders mentioned in this chapter, *Numb.* chap. 34. and *Jos.* from chap. 15. to chap. 20. and see the Annotat. by comparing them together the difference will appear that is between both; which may be a further motive unto us to contemplate and meditate on the spiritual Israel and heavenly Canaan] Joseph (two) strings, [that is, portions, which were wont to be measured out with strings or cords. See *Psal.* 16. on *ver.* 5, 6. One line or portion was for Manasseh, and one for Ephraim. See below *chap.* 48. 4, 5. and *Gen.* 48. 5. 1 *Chron.* 5. 1, 2.]

14 And he shall inherit it, one as well as another:

[Heb. the man as his brother; that is, one shall inherit as well or as much as another, for there will be room enough made or prepared by Christ in the heavenly Canaan, or in the house of our heavenly Father for all believers, *Joh.* 14. 2. See further in the next chapter] (concerning) which I lifted up mine hand, [that is, swaie. See *Gen.* 14. on *ver.* 22.] to give it unto your fathers: and this land shall fall unto you for inheritance. [to wit, by lot: that is, ye shall divide it by casting or drawing of lots. So above *chap.* 45. 1. and below *ver.* 22. To signify that it was a gracious gift of God and a filial inheritance: but see above *chap.* 45. on *ver.* 1. If it be taken that it is as much as if the word lot were expressed in the text, then the casting or drawing of lots may be applied to every ones particular portion; for the common borders of the tribes are expressed by God in the next chapter]

15 Now this shall be the border of the land at the north corner, from the great sea, [As above *ver.* 10. but in these parts it was also called the sea of Phœnicia or Syria] the way of Hethlon, where one cometh to Zedad.

16 Hamath, Berotba, Sibraim, that is between the border of Damascus and between the border of Hamath: Hazer-Hattuban, [or the villages that are in the midst, with &c.] which is by the border of Hauran. [Heb. Hauran; also a country lying at the east end of Libanus over the Jordan, where it taketh its original]

17 So the border from the sea shall be Hazer-Enan, the border of Damascus, and the North North-ward, and the border of Hamath: and (that) shall be the North-corner.

18 Now the East-corner ye shall measure from between Hauran, and from between Damascus, and from between Gilead, and from between the land of Israel by the Jordan; [Where the Jordan taketh its original] from the border unto the East-sea: [that is the Salt-sea, or the Dead sea] and that shall be the East-corner.

19 And the South-corner South-ward, [Others, toward Teman; that is, Edom, where one Teman lay. See *Jerem.* 49. 7. the sense agreeing, for Edom lay in the South of Canaan] from Tamar, [Lying over against the East-end of Edom, in the wilderness of Tsin, or Kades, where the city of Kades is also placed by some Maps, by the water of strife, or waters of Meriba, where Miriam, Aarons sister, died and was buried. See *Numb.* 20. 1, 13, 14, &c. and 27. 14. So below *chap.* 48. 28.] unto the water of strife of Kades, (so on) toward the brook, [The River Sicho. See *Jos.* 13. 3. and 15. 47. also 1 *Chron.* 13. 5. with the Annotat.] unto the great sea: [The mid-land sea: as above *vers.* 10. and here in the next verse] and (that) shall be the South-corner South-ward.

20 And the West-corner, [Heb. corner of the sea. See *Genes.* 12. on *vers.* 8.] the great sea; from the border still where one cometh right over against Hamath: that shall be the West-corner.

21 Now ye shall divide this land unto you according to the tribes of Israel.

22 But it shall come to pass, that ye shall cause it [The aforesaid land] to fall for inheritance [To wit, by lot, as above *vers.* 14. and *chap.* 45. 1.] for you, and for the strangers that sojourn in the midst of you, that shall have begotten children in the midst of you; and they shall be unto you as a native among the children of Israel; they shall fall into inheritance with you [that is, have their lot as well as you, the lot shall be likewise cast for them] in the midst of the tribes of Israel. [By this new ordinance is signified that the Christian Church that was to partake of the benefits of Christ, and inherit the heavenly Canaan, should

not onely consist of Jews, but also (according to the manifold prophecies of the Old Testament) of Gentiles, or all nations, without difference or distinction. See Acts 25. 7, 8, 9. Rom. 3. 29. and 4. 11, &c. and 10. 12. and 15. 9, &c. 1 Cor. 12. 13. Gal. 3. 28, 29. Eph. 3. 6. Colos. 1. 12. and 3. 11. Revel. 7. 9, 10, &c.]

23 Also it shall come to pass, (that) in the tribe among whom the stranger sojourneth, there shall ye give (him) his inheritance, saith the Lord LORD. [Wherefoever he shall joyn himself to the obedience of the Gospel, and to the true Church of Jesus Christ, (which is the spiritual Israel and seed of Abraham) he shall be reckoned among the whole body of the Church, and be an heir of God, and a fellow-heir with Jesus Christ]

C H A P. XLVIII.

The division of the new land of inheritance among the twelve tribes of Israel, so that the place (whereof there was first mention made chap. 45.) which was set apart for the sanctuary, the Priests, Levites, city, and the Prince, came to be divided between the seven Northern, and the five Southern tribes, vers. 1, &c. The measure, and gates of the new City, with the names of the gates, and of the city, 30.

NOW these are the names of the tribes : [So as they none next to another shall have their inheritance] from the end North-ward, at the side [Heb. hand: so immediately again] of Hethlon, where one cometh to Hamath, [Here beginneth the description of the first portion, which Dan should possess] Hagar-Ezan, the border of Damascus, Northward at the side of Hamath, (he [Dan, as appeareth by the sequel] shall also have the East (and) West-corner,) [That is, that which lieth from the aforesaid North-border, between the East and West-border in breadth. So, in the sequel. Heb. the sea-corn r. So in the sequel. The South-corner is not mentioned, except in the holy separate portion, and in general of all Israel, (after Gad, vers. 28.) which some hold to be a token of the spreading forth of the kingdom of Christ unto the ends of the earth] Dan (shall have) one (line). [That is, portion. This is here and vers. 23. inserted, to fill up the sense, from chap. 43. 13. and must be likewise so understood in the sequel. Here and in the sequel, as also above chap. 47. 14. appeareth again a manifest difference between the former old carnal, and this new spiritual Israel. For before the inheritances were unequal, here is equality in the fellowship of the saints, and spirituall children of Abraham, every tribe having as much as any (notwithstanding some particular difference in the placing) and are quite other waies placed then they were before. Also the order of naming or reckoning up of the tribes (which beginneth in the North at the meanest, and formerly most sinful tribe of Dan) is worthy our observation. In Revel. 7. 5, &c. Dan is left out: see there]

2 And by the border of Dan, from the East-corner unto the West-corner, Affer one.

3 And the border of Affer, from the East-corner unto the West-corner, Naphtali one.

4 And by the border of Naphtali, from the East-corner unto the West-corner, Manasseh one.

5 And by the border of Manasseh, from the East-corner unto the West-corner, Ephraim one.

6 And by the border of Ephraim, from the East-corner unto the West-corner, Reuben one.

7 And by the border of Reuben, from the East-corner unto the West-corner, Juda one.

8 And by the border of Juda, from the East-corner unto the West-corner shall be the heave-offering, [See above chap. 45. 1, 2, &c. with the Annotat. there] which ye shall offer, five and twenty thousand (measuring reeds) in breadth, and the length as of one of the (other) parts, from the East-corner unto the West-corner: and the sanctuary shall be in the midst of it.

9 The heave-offering which ye shall offer unto the LORD shall be the length of five and twenty thousand, and the breadth of ten thousand.

10 And therein shall be the holy heave-offering for the Priests, Northward (the length) of five and twenty thousand, and West-ward the breadth of ten thousand, and East-ward the breadth of ten thousand, and South-ward the length of five and twenty thousand: and the sanctuary of the LORD shall be in the midst thereof.

11 It shall be for the Priests, that are sanctified, [Heb. that is, &c. that is, every one that is consecrated] of the children of Zadok, which have kept my watch: which were not astray when the children of Israel went astray; like as the other Levites went astray. [Or, when, &c. that is, when the (other) Levites went astray]

12 And that which is offered of the heave-offering of the land shall be unto them an holiness of holiness [See Levit. 2; on vers. 3.] by the border of the Levites.

13 Moreover, the Levites shall have over against the border of the Priests, the length of five and twenty thousand, and the breadth of ten thousand: the whole length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change, nor alienate the firstlings of the land: [That is, that which is given and consecrated to God, as the first-fruits of the land were wont to be consecrated to him] for it is an holiness unto the LORD.

15 But the five thousand, (that is) that which is left in the breadth before [Heb. at the face] the five and twenty thousand, the same shall be profane, for the city, for dwelling, and for suburbs: [That is, it shall be a common place, for a common and civil use, being profane in comparison of the other place, that was in a special manner consecrated and set apart for the service of God, and for the consecrated persons. Compare Deut. 20. on vers. 6. and Jerem. 31. 5. This might serve here to shew the difference that there is between ecclesiastical or spiritual, and secular or civil things. Otherwise the city is also taken, as signifying the heavenly Jerusalem, or the Church: as below vers. 31, &c. and vers. 35. and elsewhere often: and in that sense it is called the holy city, Revel. 21. 2, &c. Unless we should take it so, as that this city (that is, the Church) shall be on earth in these places that were before unclean and profane. See Jerem. 31. on vers. 40. But compare above chap. 42. 20. with the Annotat.] and the city shall be in the midst thereof.

16 And these shall be the measures thereof; the North-corner four thousand and five hundred (measuring reeds;) and the South-corner four thousand and five hundred: and on the East-corner four thousand and five hundred; and the West-corner four thousand and five hundred.

17 Now the suburbs of the city shall be North-ward two hundred and fifty, and South-ward two hundred and fifty, and East-ward two hundred and fifty, and West-ward two hundred and fifty.

18 And the residue in length over against the holy heave-offering, [Heb. heave-offering of holiness. So in the sequel] shall be ten thousand East-ward, and ten thousand

thousand west-ward; and it shall be over against the holy heave-offering: and the increase thereof shall be for maintenance [Heb. bread; that is, maintenance, livelihood] for them that serve the city.

19 And they that serve [Heb. serveth] the city, shall serve it out of all the tribes of Israel. [Others, shall till, or manure, maintain the (remaining part :) or shall out of all the tribes of Israel serve the same (Israel) That is, they that serve in the city shall be helpful and serviceable unto all other Israelites in dispatching of their business: or they shall take those ministers out of all the tribes.

20 The whole heave-offering shall be of five and twenty thousand (measuring reeds) with five and twenty thousand: [To wit, 25000 reeds in length, and 50 many reeds in breadth. Compare the phrase with above chap. 45. 2.] ye shall offer the holy heave-offering four square, with the possession of the city. [that is, the city (according to the exposition of some) being therein also comprehended. Concerning the four-squareness, we may compare this with Revel. 21. 16. Others, ye shall offer the fourth part of the holy heave-offering for the possession of the city: taking the place of the Sanctuary for the first part, of the Priests for the second, of the Levites for the third, and of the city for the fourth.]

21 And the residue shall be for the Prince, on this (side) and on that side of the holy heave-offering, and of the possession of the City, before [Heb. toward, or at before the face. So in the sequel] the five and twenty thousand (measuring-reeds) of the heave-offering, unto the East and west-border, before the five and twenty thousand at the west border, over against the (other) [or forementioned] portions (that) shall be for the Prince: and the holy heave-offering, [others over against the portions of the Prince, and it shall be an holy heave-offering, &c.] and the sanctuary of the house shall be in the midst thereof.

22 Now from the possession of the Levites, and from the possession of the City, being in the midst of that which shall be the Princes; (that which) is between the border of Judah and between the border of Benjamin, shall be the Princes.

23 Moreover, concerning the rest of the tribes: from the East-corner unto the West-corner, Benjamin one (line.)

24 And by the border of Benjamin, from the East-corner unto the West-corner, Simeon one.

25 And by the border of Simeon, from the East-corner unto the West-corner, Issachar one.

26 And by the border of Issachar, from the East-corner unto the West-corner, Zebulon one.

27 And by the border of Zebulon, from the East-corner unto the West-corner, Gad one.

28 Now by the border of Gad, at the South-corner

South-ward; [Or toward Tinnin. See of this place, and the next following, above chap. 47. on vers. 19.] there shall be the border from Thamar, (toward) the water of strife of Kades, (so on) toward the brook, unto the great sea:

29 This is the land which ye shall cause to fall for inheritance, [In the Hebrew the phrase is somewhat obscure, and seemeth to be cleared by another, used above chap. 45. 1. and 47. 14, 22. which is also here for clearness sake put in the Text. Heb. properly from the inheritance, or for the inheritance sake; which may be understood, either of dividing the common inheritance of every whole tribe unto the particular persons thereunto belonging, or of casting the lot upon the particular inheritances, the meaning being all one. Others, from the brook (Sichon) that is, from the border of Egypt] for the tribes of Israel: and those shall be their [the tribes] portions, saith the LORD.

30 Moreover, these shall be the goings out of the City; [See above vers. 16. where it seemeth to be expounded, what we are here to understand by these goings out, to wit, the whole compass of the four parts of the city, from which they went according to the several respective gates, as far as every part reached, at whose utmost end were the gates. Others understand by the goings out, the gates themselves] from the North-corner, four thousand and five hundred measures. [That is, measuring reeds. See above chap. 40. 5.]

31 And the gates of the City shall be according to the names of the tribes of Israel; [Whereby may be understood, that there shall be an open entrance into the Church of God, or into Jerusalem, not only for the elect of Israel, but also for the elect of the Gentiles, or of all nations from the four corners of the world, as followeth. Compare Mal. 1. 11. Math. 8. 11. Luke 13. 29. Revel. 21. 12, 13, 14, 21, 25. likewise 7. 9, 10.] three gates Northward: one gate of Reuben, one gate of Judah, one gate of Iew.

32 And at the East-corner, four thousand and five hundred (measures) and three gates: namely, one gate of Joseph, one gate of Benjamin, and one gate of Dan.

33 The South-corner also four thousand and five hundred measures, and three gates: one gate of Simeon, one gate of Issachar, one gate of Zebulon.

34 The West-corner [Heb. corner of the sea, as above often] four thousand and five hundred; their gates three, one gate of Gad, one gate of Asher, one gate of Naphtali.

35 Round about eighteen thousand: and the name of the City from (that) day shall be, The LORD is THERE. [and consequently, health and salvation. Heb. JEHOVAH SCHAMMA. See Jerem. 3. 17. Joel 3. 21. Zach. 2. 10, 11. Revel. 21. 3, 22, and 23. 3, 4, &c.]



THE PROPHET DANIEL.

The Argument of this Book.

DANIEL was one of those that were carried away captive to Babel by Nebuchadnezzar after that he in the time of King Jojachim had conquered the city Jerusalem, and had brought all the land of Juda under his dominion. He was one of the young men of the royal seed, that had no blemish, but were of a beautiful countenance, and skilful in all wisdom, who by command of Nebuchadnezzar were taken and chosen out of many, to be instructed in the books and language of the Chaldeans; to stand in the Kings Palace, and to wait upon him at court, and afterward to be employed in high offices and places of authority, chap. 1. verse 2, 3, 4, 5, 6. God endued Daniel with singular wisdom and understanding above all others, especially in revealing and expounding of dreams and visions, which he caused the Kings of Babel, Nebuchadnezzar, and Belsazar, to dream and see; which no other men, though never so wise and skilful, were able to understand, reveal, or interpret. For which Daniel came to be in very great repute with those Kings, and was also honoured with very large presents, and exalted to high honour above his companions, and above many Babylonian Princes themselves. But he for this being exceedingly hated and envied of the Chaldeans, Magicians, Sorcerers, and Star-gazers, was at last by their cunning and crafty plot (because he according to the Kings decree would not omit his wonted worshipping of the true God) cast into the Lions den, to be torn and devoured alive by them: But God Almighty whom he fervently served and worshipped, kept him from the Lions that they harmed him not; and his accusers and greatest enemies are cast into the den of Lions, and are immediately rent and devoured by them, with their wives and children. The Prophet Daniel also relateth how wonderfully God preserved his companions, Sadrach, Mesch, and Abednego, (that would not worship the image that King Nebuchadnezzar had set up) in the fiery furnace, so as that one could not so much as smell the least sent of fire upon their garments, which in the mean while burnt and consumed divers of them that heated this fiery furnace.

Besides the visions and dreams shewed unto the Kings of Babel, God also shewed certain visions unto Daniel himself concerning the state of Gods Church, and of the Common-wealth, which the Angel Gabriel declared and expounded unto him; especially concerning the building up of the City and Temple of Jerusalem, of the coming of CHRIST in the flesh, of the destruction of the City and Temple by their enemies, of CHRISTs preaching and miracles; and of the abolition of the Levitical Priesthood, of the very particular time when CHRIST should be put to death: as also how that God would at last deliver and redeem his people both temporally and eternally. It tendeth to the praise and commendation of this Prophet, and to cause the godly reader to embrace the more surely and the more undoubtedly his prophecies, that Daniel is highly praised and extolled among the Prophets, both in the Old and in the New Testament, and is by Ezekiel placed next to Noah and Job, as a pattern of piety and holy zeal, chap. 14. verse 14, and 20. And of his eminent extraordinary wisdom the same Prophet Ezekiel speaketh, chapter 28. 3. unto the proud King of Tyrus, Behold thou art wiser than Daniel, they have hid no secret thing from thee!

In the new Testament our Saviour JESUS CHRIST himself speaketh of the Prophet Daniel, Matth. 24. 15. and exhorteth all men to give good heed unto his prophecies. The Apostle John bath in his book of the Revelation not only many things common with Daniel, but he also often useth this Prophets own words in relating his predictions.

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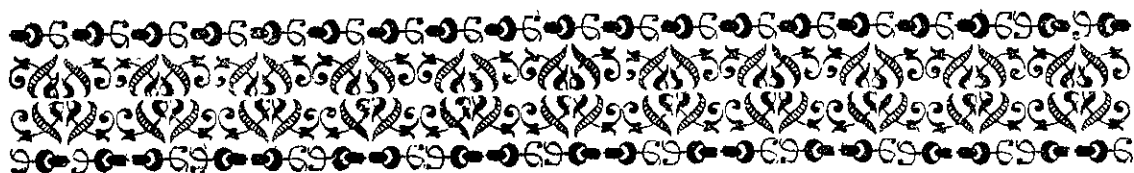
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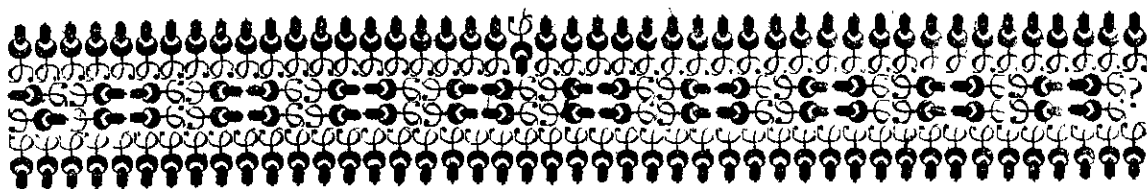
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THE ARGUMENT.

The interpretations of the dreams and visions shewed unto the above-named Kings, and unto Daniel himself by God, concerning the state of the Monarchies, and of the Church of God in them, for many ages to come, throughout the whole world, are indeed hard to be understood, but God hath long ago revealed them already in part unto divers of his faithful ministers, and he will continually more and more cause his servants that shall fervently pray unto him for it, to understand them yet more clearely. Well and truly speaketh the ancient Father Irenæus, lib. 4. chap. 43. Omnis Prophetia priusquam impleatur ænigma est: quando autem impleta fuerit, manifestam habet intelligentiam & expositionem. That is, every prophesie is as it were a riddle, till it be fulfilled: but when it is fulfilled, then it may be plainly understood and expounded.

THE



THE PROPHET DANIEL.

CHAP. I.

By what means Daniel and his companions came to be admitted into the King of Babels Court, verse 1, &c. How piously they carried themselves there, 8. How wonderfully God assisted them, 17. And the extraordinary wisdom wherewith the Lord endued them, especially Daniel, above all the wise men and Astrologers of the Chaldeans, 19, and 20.

IN the third year of the reign of Jojakim King of Juda, [To wit, when the third year grew toward an end, and the fourth begun, when Jojakim would be absolute King, withdrawing himself from the obedience which he had formerly promised to Nebuchadnezzar, *Jer.* 25. Others, after the third year. Compare 2 Kings 24. 15. This Jojakim was the son of Josia, the brother of Zedekia, the last king of Juda] came Nebuchadnezzar King of Babel, [he is called by Josephus and others Nebuchadnezzar the Great, by reason of his great kingdom, and great command: his Fathers name was also Nebuchadnezzar. See of Babel *Isa.* chap. 13. verse 19.] unto Jerusalem, and besieged it. [Or before, or toward Jerusalem; to wit, to prepare the siege, doing in the fourth year that which Jeremiah had foretold, chap. 1, &c.]

2 And the Lord gave Jojakim King of Juda into his hand, and a part of the vessels of the house of God, [The rest were by Gods providence kept in the Temple till the carrying away of King Jeconia, *Jerem.* 27. 18, 19, 20. yea some also continued there still, till the destruction of the city] and he brought them [to wit, the vessels, which he after the manner of the heathen, first presented unto his Idol, (as is intimated in the words following) and afterwards laid them up in the treasure-house, as followeth. Compare 2 Chron. 36. 7. Otherwise it is true that he also sent away Jojakim with many others captive to Babel. See the sequel, and below chap. 2. 25.] (into) the land of Sinear, (into) the house of his God: Others, to the land of Sinear his Gods house. Of Sinear see Genes. 10, on verse 10, 11, 12.] and he brought the vessels in-

to the treasure [which was in Babylon. See 2 Chron. 36. 7.] of his God. [To wit, Bel, the great Idol of the Babylonians, Assyrians, and Persians. See *Isa.* 46. 1. and below chap. 4. 8.]

3 And the King said unto Ashpenaz the chief of his Chamberlains, [Or courtiers, properly Eunuchs. See Genes. 37. on verse 36. and 2 Kings 20. 18. or Ashpenaz his high Steward] that he should bring (certain) of the children of Israel, to wit, of the royal seed, [Heb. of the seed of the Kingdom; that is, of the young men that were born of the royal seed. See *Isa.* 39. 7. and *Jerem.* 41. 1.] and of the Princes, [or Nobles, or Rulers. Some among the Rabbins are of opinion that the word *Parthenim* signifieth those Governours that dwelt and governed about the river Perah, or Phrath. Others among the Jews conceive that this word signifieth as much as great Princes and Rulers.]

4 Young men in whom was no blemish, [To wit, no defect or blemish of body, but perfect in body and in limbs] but beautiful of countenance, [Heb. good to see to] intelligent in all wisdom, [not that they were to have just at that time all wisdom, &c. but they were to be of a good condition and understanding, to be able to apprehend and learn those things in time] and expert in knowledge, [or science: knowers of knowledge] and prudent in understanding, [Heb. having understanding (in) knowledge] and in whom was fulness [Heb. strength, that is, disposition, ability, understanding] to stand [that is, to serve. See *Deut.* 1. on verse 38. and 1 Kings 10. 8.] in the kings palace. [this was foretold by the Prophet *Isaia* chap 39. 7. To stand before the king may also signifie here to bear great offices, or to be advanced to high places in after times. The King caused these young men to be instructed and brought up (as followeth) in hopes that he might by them when they came to be of years, be the better able to keep the Jews in subjection and obedience], and that they should instruct them in the books [The Hebrew word signifieth all things wherein any thing is written or related, as a book, a letter, a register, &c. these young men were formerly instructed by their godly parents and teachers in the book of Gods law: now they were to be instructed in the books of the Chaldeans, which were full of vain

vain arts, and idolatrous superstitions: and so were brought into great danger both of soul and body] and speech [or language, Heb. tongue] of the Chaldeans]

5 And the King ordained, [Or, appointed, ordered, constituted] them what they should give them day by day [Heb. the word, or the thing of the day upon his day, as *Exod. 5. 13.*] of the pieces, parcells, portions, messes or reliques] of the Kings meat, and of the wine of his drink, [Heb. of his drinking, or drinkings; that is, of such wines, or drink as he himself drank] and that they should (so) train them up three years, [In which time it may be they might be able to learn the Chaldean tongue, Religion, and laws of the Chaldeans] and that at the end thereof they should stand [That is, minister. See *Deut. 10. 8.* and *1 Kings 17. 1.* and the Annotat.] before the face of the King.

6 Now among them were of the children of Juda, Daniel, Hanania, Misael, and Asaria.

7 And the chief of the Chamberlains gave them (other) names, [To wit, by the Kings order and appointment, as appeareth below chap. 5. 22. Heb. appointed, &c. Thus Pharaoh changed Josephs name, *Gen. 41. 45.* and Pharaoh Necho Eliakims, *2 Kings. 23. 34.* and *24. 17.* It seemeth that this was wont to be done in token of dominion and sovereignty over such persons: also it seemeth here to be done to Daniel and his companions, out of hatred of the names of the true God, which were in the names of these young men, to wit *El*, and *Jah*, and that they might the sooner forget the true God, and might make the names of the Idols common and familiar to themselves, therefore they had the names of Idols given them in stead of the names of the true God. For (according to the opinion of some) Daniel signifieth as much as *God is my Judge*; Hanania, *God hath been gracious unto me*; Misael signifieth as much as *one that taketh hold of the Lord*; Asariah, *the help of the Lord*, or *he whom God helpeth*. But Belshazzar (which name was given to Daniel,) signifieth *one that layeth up and keepeth Bels treasures*: Sadrach, *one that getteth influences from the King of the Planets*; that is, from the Sun: Mischach, *one that belongeth to the Goddes Sacha*: Abednego, signifieth *a minister of Nego*, the Idol of the fire. Doubtless, it much grieved these godly young men, that they were compelled to bear the names of Idols in stead of the comfortable names of the true God, which their godly parents had given them] and he named Daniel [Heb. he appointed for Daniel: and so in the sequel, Daniel is first named, as being of the Royal stock: or, because he excelled his companions in wisdom and understanding: or, because he is chiefly spoken of in this book] Belshazzar, [After the name of the Idol Bel. See chap. 4. 8. There is but one letter difference between this name of Daniel and the name of the king of Babel: Daniel was called *Belt-shazzar*; and the King, *B'lschazzar*, below chap. 5. 1.] and Hanania Sadrach: and Misael Mischach, and Asaria Abednego.

8 Now Daniel purposed in his heart [Heb. set, or laid upon his heart] that he would not defile himself with the pieces of the Kings meat, [That is, not to defile his conscience by eating unclean meat. For the Chaldeans did eat of divers meats, as of swine, hares, &c. and of sundry sorts of fishes and fowls, which were forbidden by God unto the children of Israel, *Levit. 11.* *Deut. 14.* and they also polluted the lawful meats by their Idolatrous ceremonies, and the invocations of their Gods, *Dan. 5. 4.* and *1 Cor. 10. 17.* At least Daniel could not do it without giving offence to his neighbour. *Matth. chap. 18. 7.* But that which Daniel did, we must understand that

his companions did the same also, as appeareth *vers. 11, 12.*] nor with the wine of his drink: [To wit, the Kings drink; that is, the wine whereof the King himself drank. But in the Hebrew the plural number is used, of his drinkings; whence may be gathered (according to the opinion of some) that the King drank the divers sorts of wines, which were also set before Daniel and his companions.] therefore he requested of the chief of the Chamberlains, that he might not defile himself.

9 And God gave Daniel grace and mercy before the face of the chief of the Chamberlains. [Heb. appointed Daniel for kindness, and for mercie, &c. See the like phrase, and of the like mercy of God, *1 Kings 8. on vers. 50.* and *Psal. 106. 46.* See also *Nebem. chap. 1. on vers. 11.* The meaning is, God so ordered it, that neither Daniel nor his companions were compelled to eat of the Kings meat: But Aspenaz connived at it, when the steward gave them portage or ordinary fare to eat]

10 For the chief of the Chamberlains said unto Daniel, I fear my Lord the King, who hath appointed your meat and your drink: [He intimateth in these words, and in the rest that follow, that he would willingly yield to the request of Daniel and his companions, but that he feared to come in danger of his life, if the King should perceive that their countenances were fallen, and by searching should find out the cause thereof] for why should he see your faces sadder, [As if he should say, why should I be the cause of it, that the King should see that your faces look sadder, thinner, more pale and wan? Compare *Genes. 40. 6.* and the Annotat. there] then (the faces) of the young men that are in equality? [To wit, of three years; that is, who must also, like unto you, be thus three years long nourished and brought up. Others understand it thus, that are like unto you, or equal with you in age. Heb. according to your likeness, or according to your gladness; which should be, that are of a glad countenance, as ye are at present, and not of a sad countenance] so should ye make mine head [that is, my life] guilty, [that is, bring my life into danger] before the King. [The meaning is, so doing, ye will make that the King will take away my life: or else (as if he should say) if I did not fear this I would willingly grant your request]

11 Then said Daniel unto Melzar, [To wit, when he perceived that the chief of the Chamberlains was willing to wink at it, if so be he might be without danger and blame. Others, he said unto the steward, dispenser, or provider] whom the chief of the Chamberlains had set over Daniel, Hanania, Misael, and Asaria: [To wit, to provide meat and drink for them, and to take care of their provision and diet.]

12 Prove thy servants, [That is, us, me Daniel and my companions] I beseech thee, [Others, try it I beseech thee with thy servants] ten dayes long, and let them give us of that which is sown to eat, and water to drink. [Heb. of the seed, and we will eat, &c. That is, of that which proceedeth from the seed of the earth that is sown, as all manner of herbs, also barley, pease, beans, rice; &c. Naturally flesh and wine are more nourishing then pulse and water: it may be that Daniel and his companions had an eye to that which is written, *Deut. 8. 3.* *Man liveth not by bread alone, but, &c.*]

13 And let men look upon our countenances before thy face, and upon the countenances of the young men that eat the pieces of the Kings meat: and do with thy servants according to that which thou shalt see. [That is, according to the nature of things, according as thou shalt

shalt think good, when thou shalt have made trial of us]

14 Then he hearkened to them in this matter, and he proved them ten dayes.

15 Now at the end of ten dayes, they saw that their countenances were fairer, [Heb. good, or better; that is, livelier, of a better colour, faire] and (that) they were fatter in flesh then all the young men that did eat the pieces of the Kings meat. [That is, then the young men that had eaten of the best and most nourishing meat. Its not not the dainty fare, but the blessing of God, that maketh fair and fat. Compare Judg. 13. 4. See hereof the promise of God, Exod. 23. 25. Compare further Psal. 104. 13, 14, 15. and Ps. 145. 15, 16. Heb. 11. 37, 38. Mat. 4. 4.]

16 Then it came to pass, that Melzar took away the pieces of their meat, together with the wine of their drink. [That is, the wine that they should drink. See vers. 8.] and he gave them (of) that which was sown.

17 Now these four young men, God gave them knowledge and understanding in all books [See above vers. 4.] and wisdom: [To wit, in the liberal arts and sciences, in political or civil affairs, and in natural things, but not in Magick or the black art, forbidden by God, Deut. 18. 11.] but he gave Daniel understanding in all manner of visions and dreams. [Therefore did God give Daniel some particular gifts above his companions, thereby to bring him into esteem and repute, for he intended to use him in eminent matters above his companions. Of visions see Genes. 15. on vers. 1. and chap. 46. on vers. 2. Numb. 12. 6. And of dreams, Genes. 20. on vers. 3. But sometimes visions and dreams are taken for one and the same; as Job 33. 15.]

18 Now at the end of the dayes [To wit, of those three years whereof is spoken vers. 5.] wh reof the King had said that they should bring them in, [Or, that he should, &c. to wit, the chief of the Chamberlains should bring them in, to wit, into the palace] then the chief of the Chamberlains brought them, 14 b sure, the face of Nebuchadnezzar.

19 And the King communed with them, but there was found none like Daniel, [Or, when the King communed with them, there was then none, &c.] Hanania, Misa l, and Asaria: and they stood before the face of the King. [That is, when the King heard the wisdom that was in them, he judged them worthy to be admitted into the number of his officers, and to minister unto him in great and weighty affairs. See vers. 4.]

20 And in all matters of understanding wisdom, [Heb. of wisdom, of understanding] that the King enquired of them, he found them ten times [or, many times. Heb. ten hands. See Genes. 43. on vers. 34. See also 2 Sam. 19. 43.] above all magicians [That is, excellent, wiser, then all the magicians] (and) astrologers that were in all his realm.

21 And Daniel [Daniel is named here alone, and not his companions, because in this book there will be continually mention made of that which God wrought and foretold by him] continued [Heb. was] unto the first year of King Cores. [Although not alwaies in equal high repute and estimation at court, as appeareth chap. 5. vers. 13, 16. The particle unto doth not alwaies exclude the time to come, so that the meaning here is not, that he continued not in that condition in King Cores his time: we read chap. 10. 1. that great things were yet revealed unto him by God in the third year of this Kings reign. In such signification must the particle unto, or until be taken, 2 Sam. 6. 23. Psal. 110. 1. Matih. 1. 25.]

Daniel lived above threescore and seventeen years in the court of the Kings of Babel; First, under Nebuchadnezzar the Great: Then, under Evil-merodach his son: and under Balsaar. In the first year of Cores, (who being King of Persia, came also to be King of Babel) were the Jews delivered from their seventy years captivity: so long, and yet some time after did God let Daniel live, that he might defend, instruct, and comfort his people all the time of their captivity: an evidence of Gods singular care for his people]

C H A P. II.

King N. buchadnezzar dreamed a dream, which he having forgotten, desired to know it of the wisemen of the Chaldeans, vers. 1, &c. they being not able to do it, are condemned to dye, 12. The dream is revealed unto Daniel in a vision, after that he and his companions had fervently prayed unto God, 17. For which they give God thanks, 23. And Daniel revealeth the dream unto the king, together with the interpretation thereof, 25. For which Daniel is promoted by the king, 46.

NOW in the second year of the reign of N. buchadnezzar, [Not of the reign of Cyrus, but of N. buchadnezzar: for this is added here onely for distinction sake, because mention was made of King Cyrus in the last verse of the former chapter, that no man may think that this history fell out in Cyrus his reign. The second year here mentioned is not to be understood of the second year wherein Nebuchadnezzar began to reign; for Daniel is in this chapter sought for, to be put to death with the Magicians of Babel, among whom he was not reckoned till after he had been trained up three years in Nebuchadnezzars court, and had been instructed in the books and learning of the Chaldeans. This may be understood of the second year of Nebuchadnezzars sole and absolute reign, his Father being dead, and he now reigning alone, over the whole monarchy of Babylon, after he was returned victorious out of Egypt, and the land of Juda, and now reigned in peace over them.] Nebuchadnezzar dreamed dreams, [The prophet speaketh thus, because though it was but one dream, yet there are many parts and parcels related in it, as appeareth vers. 31, &c. Others, dream; that is, a special, and most excellent dream] when his spirit was troubled, [hence the king might receive and judge, that it was an extraordinary dream, which God had inspired into him, as was Josephs dream, Gen. 37. the Butlers and the Bakers, Gen. 40. 6. Pharaohs, Gen. 41. Abimelechs, Gen. 20. 3. Labans, Gen. 31. See the Annotat. Gen. 40. on ver. 6. And see of the Hebrew word, Judg. 13. on ver. 25. Compare Gen. 41. 8.] and his sleep was broken within him. [or when his sleep was in him; that is, while he was yet asleep.]

2 Then the king said, [That is, commanded, as chap. 1. 3.] that they shall call the magicians, [see Gen. 41. the Annotat. on ver. 8.] and the astrologers, and the soothsayers, [see Exod 7. on ver. 11.] and the Chaldeans, [this was in those times a name or title of honour, as if so be they alone had had all the wisdom and knowledge of the world, and that no wisdom or skill had been to be found in other countreys, or in other men] for to shew the king his dreams: [understand withal, and then to interpret them to him, ver. 5.] now they came, and stood before the face of the King.

3 And the King said unto them; I have dreamed a dream, and my spirit is troubled to know that dream. [This

[This is a short abrupt sentence uttered in amazement, which may be supplied in this or the like manner, *And I am desirous to know the dream.*]

4 *Then spake the Chaldeans* [Under this name we must here understand all those sorts of magicians, whereof is spoken, *ver. 2.*] *to the king in Syriack* : [Heb. *in the Aramites* (language) for *Aram* is Syria. See 2 Sam. 8. the Annotat. on *ver. 5.* The Syriack language was also the language of the Chaldeans and of the Babylonians, and it was in those times very common in all the Eastern countieys] *O King live for ever.* [That is, long and happily. Compare 1 Kings 1. 31. with the Annotat. Heb. *in eternities.* From this place to the end of the seventh chapter, the Text is Chaldean or Babylonian] *tell thy servants* [that is, us that are thy servants] *the dream, then we will shew the interpretation.* [this is too bold a promise, to promise the interpretation of a dream before they had heard it.]

5 *The King answered and said unto the Chaldeans, the thing is gone from me* : [That is, I have forgotten what I have dreamed, as *ver. 8.* Others, *There goeth forth a command from me* ; to wit, that which followeth here, *unless ye, &c.* and so *ver. 8.*] *If ye make not known unto me the dream and the interpretation thereof, ye shall be hewn in pieces.* [Heb. *ye shall be made pieces* ; that is, ye shall be chopt or hewn in pieces. This was in it self a very unjust demand, and such a threatening as this was very tyrannical; for what man is able to know another mans dream? Yet in regard these Astrologers boasted that they were able by the course of heaven to know and foretell hidden things, and things to come, therefore the king requieth here no more of them, then they presumed that they were able to do; God so ordering this matter by his providence, that the vanity of their high boasting might be made manifest] *and your houses shall be made dunghills.* [Or draught, jakes. So *chap. 3. 29.* and *Ezra 6. 11.*]

6 *But if ye make known the dream and the interpretation thereof, then ye shall receive of me presents and gifts.* [The Chaldee word signifieth an abundant or very great reward. Hence it appeareth, how great the kings desire was to know his dream] *and great honour* : [or much glory : to wit, increase of salaries, privileges, liberties, rewards] *therefore shew me the dream and the interpretation thereof.*

7 *They answered the second time and said, let the King tell his servants the dream, then we will shew the interpretation (of it).*

8 *The king answered and said, I know certainly,* [Chald. of certainty; that is, assuredly, certainly] *that ye buy out the time,* [that is, seek delay, seek to gain time, and to put off, delay my demand as long as it shall seem good unto you] *because ye see that the thing* [Chald. the word] *is gone from me.* [See above the Annotat. on *ver. 5.*]

9 *If ye make not known unto me that dream,* [Understand withal, with the interpretation thereof] *your sentence* [Chald. law] *is of one sort.* [Compare *Esh. 4. 11.* as if the king should say, ye know what sentence hath been already pronounced against you, to wit, that ye shall be hewn in pieces, *v. 5.* Therefore, &c.] *therefore ye have prepared to speak a lying and feigned word before me, till the time do change* : [That is, till by length of time I forget to put you on; and ye may escape in the mean while] *therefore tell me the dream, then shall I know that ye will shew me the interpretation thereof.*

10 *The Chaldeans answered before the King,* [That is, in the presence of the King, or before the face of the King; as *ver. 11.*] *There is no man upon the earth*

[Chald. on the dry (land) as *Gen. 1. 10.*] *that shall be able to shew the kings word* : [that is, that which the King desireth to know] *therefore there is no King, Great one* [the Chaldee word signifieth one that is great in power, or honour, or any other thing] *or Ruler, that hath desired such a thing of any magician, or astrologer, or Chaldean.* [they alledge three reasons for their excuse. 1. That it is a thing impossible for any man to know it. 2. That never any king required such a thing. 3. That it onely belonged to the Gods. to know that which the King desired to know of them.]

11 *For the thing which the king desireth is too hard* : [Chald. is too precious, too costly; That is, it is not found among men] *and there is none else that (can) shew it before the king, but the Gods,* [this is spoken after the manner of the heathen, that had many Gods] *whose dwelling is not with flesh.* [that is, with men that are clothed with flesh and blood.]

12 *Therefore the King was angry, and very furious,* [Partly because they were not able to satisfy the kings desire: and partly because they sufficiently accused the king of tyranny, because he would know such things of them as were altogether impossible, never heard of, and proper to the Gods alone] *and said* [that is, commanded] *that they should destroy all the wise men at Babel.*

13 *That law* [Decree, judgement, sentence] *then went forth, and the wise men were slain* : [That is, some of the wise men were put to death. For Daniel (as followeth) hindred the matter that they were not all put to death: but the sentence was executed upon some before Daniels appearance] *they sought also Daniel and his companions, to be put to death.* [hence may be gathered, that Daniel and his companions were not in the company of the Chaldean magicians, when they came before the King.]

14 *Then Daniel brought in a counsel and judgement unto Arioch,* [Others, *Then answered Daniel with counsell and wisdom to Arioch.* Others, then Daniel prepared the decree and the commission, which was given to Arioch. Others, then answered Daniel a counsel and prudence; that is, a prudent counsel] *the Captain of the Kings guard,* [See *Gen. 37.* the Annotat. on *ver. 36.*] *who was gone forth to put to death the wise men of Babel.*

15 *He answered,* [That is, he spake, or he lifted up his speech. So is the word answering often taken. See *Judg. 18.* on *ver. 14.*] *and said unto Arioch the kings commander,* [Chald. Ruler; which is here as much as a Commander, or Captain of the Kings guard, as *ver. 19.*] *why should the Law be so hasted from the king?* [that is, what reason is there that they should be so hasty to put the wise men to death? Cannot their execution be put off a little while? Chald. *why doth this law or sentence haste from the Kings face?*] *then Arioch made the thing known to Daniel.* [Hence it appeareth that Daniel was not sent for with the magicians, &c. God would not have his ministers to be mingled or reckoned among the devils ministers, to the diminishing or obscuring of the glory of his holy Majesty.]

16 *And Daniel went in, and requested of the king that he would give him an appointed time, that he might shew the king the interpretation.* [Understand this thus; that Daniel went into the Kings palace, and petitioned by one of the chiefeft courtiers, that a certain time might be set him for to shew the king his dream and the interpretation thereof; but he himself went not at this time in to the king, neither spake he with him; for it is said *vers. 25.* that Daniel was brought in unto the king by Arioch.]

17 Then Daniel went to his house, and he made the thing known to his companions, Hananiah, Misael and Azariah: [To wit, to the end that they might with him pray unto God, that he would be pleased to reveal unto him the dream and the interpretation thereof, as followeth: see ver. 23. and ver. 30. Though Daniel far exceeded his companions in wisdom and understanding, yet he despiseth them not, but requesteth them to joyn their prayers with his: as Paul likewise did, Rom. 15. 30. 2 Cor. 1. 11. Phil. 1. 19.]

18 That they would desire mercies of the God of heaven [Chald. of the face of the God of heaven] concerning this secret, [Though these men were so eminent in piety, yet they pretended no merits, for whose sake they should merit the revelation of those mysteries] that Daniel and his companions should not perish with the rest of the wisemen of Babel.

19 Then was the secret revealed unto Daniel in a night-vision: [In his sleep, or being awake] then Daniel prayed [Heb. blessed, as Gen. 14. 20. and elsewhere] the God of heaven.

20 Daniel answered [See above on ver. 15.] and said: Praised be the name of God [That is, God himself, as Psal. 7. 18. and 113. and 115. 8. and 116. 4.] from everlasting to everlasting, for his is the wisdom and the power. [So that his purpose can in no wise be resisted or hindered.]

21 For he changeth the times and the seasons, [That is, he ordaineth, ruleth and governeth all things that come to pass in the world, according to his pleasure and divine omnipotency: so that every thing and person hath its appointed time set and ordained by God, when, how, and by whom, this or that thing shall infallibly come to pass, though all men and devils should seek to hinder it. Compare Eccles. 3. 1.] he deposeth [or removeth] kings, [Chald. who translateth kings, to wit, from an high to a low estate, yea even from life to the grave. Others, he causeth them to pass by, he taketh them away. See the examples of Nebuchadnezar and Belshazar, in this book, and compare with this place Job 12. on v. 18.] and he setteth up establisheth kings: [or, setteth them in; to wit, in their royal dignity. See Psal. 75. on ver. 7. and Job 34. on ver. 24.] he giveth wisdom unto the wise, and knowledge to them that have understanding. [Chald. that know understanding. See Jam. 1. 5, 17.]

22 He revealeth deep and hidden things; [That is, such things as man is not able to understand and search out, except he enlighten their understanding by the operation of his holy Spirit] he knoweth what is in the darkness, [the meaning is, there is nothing so secret, but it is manifest before his eyes. See Heb. 4. 13. yea he knoweth also all future things] for the light dwelleth with him. [the Scripture testifieth that God is the light in himself, 1 Joh. 1. 5. that he is in the light, 1 Joh. 1. 7. that he dwelleth in the light which no man can approach unto, 1 Tim. 6. 16. So that nothing is dark or hid from his eyes]

23 I thank (thee) and I praise thee, O God of my fathers, for that thou hast given me wisdom and power, [Understand here by power, or strength, courage or confidence to stop the cruel design of the king. Some understand here by power, the might, or the ability to understand the Kings dream, and the signification thereof: for Daniel had no outward power of weapons, such as the Kings and Princes of this world have] and hast made known unto me now that which we desired of thee, for thou hast made known unto us [to wit, unto me and my companions] the Kings matter, [that is, the Kings dream, and the interpretation thereof.]

24 Therefore Daniel went in unto Arioch, whom the

King had appointed to destroy the wise men of Babel: he went and said thus unto him; Destroy not the wise men of Babel: [Daniels meaning is, that the wise men had no waies deserved to die, because they could not shew unto the King his dream and the interpretation thereof: But he doth not altogether excuse them from deserving death, in that they were magicians, &c. and in that respect were worthy to suffer death. The King on the contrary approved of their profession, and suffered the same still to remain: yea he punished them for not being (in his opinion) sufficiently skilled in it] (but) bring me in before the King, and I will shew unto the King the interpretation. [The dream, and the interpretation of the dream; for the King required this]

25 Then Arioch brought in Daniel before the King in haste, [Or, with all the speed that might be. Chald. with commotion: for there is commotion in making great haste. It may be likewise so taken according to the letter, namely, that Arioch was moved indeed by apprehending that he should now be able to make the King glad, and so to be discharged of his commission, concerning the putting of the wise men to death] and he said thus unto him, I have found a man of these that were carried away captive of Juda, [Chald. of the children of the captivity, or captive-carrying away, &c. as below chap. 5. 13.] that will make known unto the King the interpretation.

26 The King answered, [Answering to begin a discourse or to speak, see above ver. 20. and Prov. 15. on ver. 1. 28. and Prov. 16. 1.] and said unto Daniel, [To wit, after that Daniel was brought in to him] whose name was Belshazar: Art thou able [That is, hast thou knowledge and understanding] to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered before the King, and said, The secret which the King demandeth, cannot the wise men, the astrologers, the magicians, (nor) the sooth-sayers [Understand here such persons, whom the Latines call haruspices, which by the entrails of beasts that were sacrificed, presumed that they should foretell things to come. Chald. properly Cutters, Dissecters, because they did cut open the beasts that were offered to such an end as is immediately related. See Ezek. 21. 10.] shew unto the King.

28 But there is a God in heaven that revealeth secrets, he hath made known unto the king Nebuchadnezar what shall come to pass in the last of days: [Chald. in the sequel of days; that is, hereafter, in ensuing times; as below ver. 29. and 45. Compare also Gen. 49. 1. and Jerem. 23. 20. It did not please God to reveal unto King Nebuchadnezar what should come to pass in every particular kingdom or corner of the world; but onely concerning the four Monarchies in general] thy dream, and the vision of thine head upon thy bed, are these: [Chald. is this, that is, it signifieth this that shall come to pass in future times]

29 Thou, O King, being upon thy bed, thy thoughts ascended, what should come to pass [To wit, concerning thy Monarchy, whether it shall continue in thy posterity, or whether it shall be translated to another family or nation] hereafter: [to wit, long after thy death] And he that revealeth secret things, hath made known to thee what shall come to pass.

30 Now unto me, unto me the secret is revealed, not by the wisdom that is in me above all living: [Daniel will not by any means have that honour to be given to him, as if he were able by his own wisdom to declare unto the king his dream: but he will have all the honour thereof to be ascribed unto God] but therefore that they should make known unto the King the

interpretation, [or for their sakes that, &c. or for this cause that, &c. Chald. because th^t they should make known to the King &c. The meaning whereof would be, (according to the opinion of some) this thing is revealed unto me for the Jews sake thy captives, whereon I am one, in this captivity or banishment: by by whose prayers God hath revealed the Kings dream and the interpretation thereof; that they might thereby receive some comfort from thee: who shall make known unto thy Majesty the dream, and the interpretation thereof] and that thou shouldst know the thoughts of thine heart. [that is, thou mightest know what the thing is about which thou art so exceedingly troubled]

31 *Thou, O King, sawest, [Chald. was seeing, not with fleshly eyes, but sleeping, and in a dream] and behold there was a great image, [in bulk, height, breadth, representing the power and excellency of of these kingdoms. This image was seen in the form or shape of a man, representing the political government under divers monarchies that should succeed one another] (this image was eminent, and the brightness thereof was excellent) [that is, it shined, and it had a fair lustre and brightness in the eyes of men] standing over against thee: and the shape thereof was terrible. [or and it was terrible to behold]*

32 *This images head was of good gold, his breast and his arms of silver: his belly, [Chald. bowels] and his thighs of copper:*

33 *His shanks of iron; his feet partly of iron, and partly of clay. [Chald. of them of iron, and of them of clay: that is, not pure iron, but iron mixed with clay. By the diversity of the matter or stuff whereof this image was made, was represented the divers state and condition of the kingdoms or monarchies which this image represented, whereof the Babylonian was the best, though wicked and cruel enough]*

34 *(This) thou sawest, [This image thou sawest stand. See the exposition of ver. 34. and 35. below ver. 44.] till there was a stone [that is, Christ with his mystical body which is his Church, ver. 35, 44.] hewn off [or hewn out, to wit, from, or out of a mountain, below ver. 45.] without hands: [or not by hands; that is, not by any humane help or power] which smote that image upon his feet of iron and clay, and brake them to shivers.*

35 *Then were the iron, the clay, the copper, the silver, and the gold, broken to shivers together, [That is, the whole image consisting of iron, clay, &c. was broken to shivers] and they became like the chaff of the summer threshing-floors, and the wind took them away, and there was no place found for them: [when the corn is threshed, the chaff is blown away, and scattered here and there by the wind: so are all these Monarchies which seemed to be so glorious and constant, vanished and come to nothing] but the stone that smote the image became a great mountain, so that it filled the whole earth. [It spread it self abroad throughout the whole earth. According to the course of nature, no stone that is cut out of a mountain is able to grow or to wax bigger then it is. Therefore the great increase of this stone signifieth, that the increase and multiplying of Christs Church is altogether supernatural]*

36 *This is the dream: now we will tell the interpretation thereof before the King. [Thus speaketh Daniel, speaking as it were not onely in his own name, but also in the name of his companions, and of all the Jews, for whose sake this secret was revealed unto him. See above ver. 30.]*

37 *Thou, O King, art a King of Kings: [That is, the greatest King upon earth, to whom other Kings are*

subject and do obey, as *Jeremia* foretold chap. 25. 15 &c. and chap. 17. throughout: See also *Ezek.* 29. 19: And of this phrase see *Gen.* 9. 25.] for the God of heaven hath given thee a kingdom, [to wit, the Babylonian Monarchie, which at that time ruled with great power over all other kingdoms and countries] power, [in respect of thy great and mighty armies, and riches] and strength and honour.

38 *And wheresoever the children of men dwell, [That is, in all Kingdoms and countries round about that are inhabited: as *Gen.* 41. 54.] hath he given the beasts of the field, and the fowls of heaven into thine hand, [that is, he hath given thee dominion over them all] and hath made thee ruler [Chald. made thee to rule. So below ver. 48.] over them all: thou, thou art that golden head, [that is, thou and thy posterity are signified by the golden head. For this must be here understood to be spoken not so much of the persons as of their monarchies and states. The golden head, that is, a kingdom flourishing above all other kingdoms of its time in riches & power. See below c. 3. 1.]*

39 *And after thee [O King Nebuchadnezzar. But under him is also comprehended his son Evil-merodach and his nephew Belsax, for these two were also monarchs of Babel. See *Jerem.* 27. 7. *Dan.* 5.] shall arise another kingdom, [the monarchy of the Medes and Persians under King *Cores*, represented by the breast and arms of silver, above ver. 32.] lower then thine [or inferiour then thee; that is, then thy monarchy; as silver is lower in value then gold. The Persian kingdom was great in riches, see *Isa.* 45. 3. yet in this respect the Persian monarchy might have been inferiour to the Babylonian] after that another; the third kingdom of copper, [meaning the monarchy of the Grecians, represented by the belly and thighs, ver. 32.] which shall bear rule over all the earth. [That is, over a great part of the earth, to wit, over Chaldaea, and the kingdoms depending thereon. So *Luke* 2. 1. *all the world*; that is, all those that were under the Roman empire, which was a great part of the world. Now in that the third monarchy, namely the monarchy of the Grecians, is said to be of copper, thereby is shewed that this monarchy should be harder then the two former, for copper is harder then gold and silver. This agreeth well with the monarchy of Alexander, who by force of arms subdued the Persian monarchy, and their posterity; (whom some do also comprehend under this Monarchy) that were cruel persecutors of the Church of God, as the books of the Machabees witness]*

40 *And the fourth Kingdom [whose shanks are of iron &c. ver. 33.] shall be hard like iron: inasmuch as iron breaketh in shivers, and weakeneth all things: [many apply this to the Roman monarchy: but others conceive that by the fourth monarchy must be understood the kingdom of the *Seleucides* and *Lagides*, successors of Alexander the Great, Kings of Asia, Syria, Egypt, after that this kingdom was divided, and as it were come to nothing, by whom the Jews in the time of the Machabees were miserably plagued. See below chap. 8. and 11. But compare especially below chap. 8. 21, 22. with the Annotat.] now as iron that bruiseeth and breaketh all these, (so) shall it bruise and break. [Others, and as iron breaketh, shall it bruise and break all things. Concerning the monarchy of the Romans, their tyranny is sufficiently known: of the cruelty of the *Seleucides* and *Lagides*, see the books of the Machabees, and compare below chap. 7. 23, and chap. 8. 24.]*

41 *And (in) that thou hast seen the feet & the toes, partly of potters clay, and partly of iron, that shall be a divided Kingdom, [Alexander the Great his monarchy was indeed*

indeed divided into four kingdoms, (See below chap. 8. 22.) but here onely the two chiefest, Egypt and Syria, (according to the opinion of one) are represented by the two stalks, ver. 33. because these two did most persecute the Church of God. Afterward it was divided into many, which is represented by the toes. But others understand this of the Roman monarchy, in the general provinces under one monarchy, and the feet and toes, the same monarchy afterwards divided into the eastern and western kingdom] *but there shall be in it of the strength of the iron.* [as if he had said, though it shall be divided, yet it shall be strong and mighty, for these Kings possessed Syria, little Asia, and Egypt, with other countries thereto belonging. In like manner power or strength remained in the monarchy of the Romans; of which others understand this, *in which respect thou sawest the iron mixt with micry clay.*

42 *And the toes of the feet,* [Chald. *the fingers of the feet*] *partly iron; and partly clay; that kingdom shall be partly hard and partly brittle:* [This is said in respect of the people of the Jews, which were sometimes hardly used by the Kings of Syria and of Egypt: and also pressed and crushed hard by the Romans: though sometimes the Jews obtained also notable victories against them, as appeareth in the books of the Machabees]

43 *And (in) that thou sawest iron mixed with micry clay, they shall (indeed) mingle themselves* [That is, make marriages] *by humane seed, but they shall not join one with another, like as iron is not mingled with clay.* [Some apply this to the Romans; understanding by marriages partly civil covenants, partly marriages properly so called. It suiteth also wel with the *Schœrdes & Lagides*; for these families have often confirmed their treaties of peace by marriages, as is said chap. 11. ver. 6, 7. but to no purpose. *Ptolomy Philadelphus* married his daughter *Bernice* to *Antiochus* the son of *Soter*: And *Antiochus the Great* married his daughter *Cleopatra* to *Ptolomy Epiphanes*, but the friendship did not therefore last the longer: but on the contrary, those Kings by these marriages sought opportunity to deceive each other, and to invade one anothers land]

44 *Also in the daies of those Kings* [Chald. *in their daies*, (namely) of those Kings; that is, not long after the destruction of the last of those kingdoms, to wit, after that Egypt should be conquered by the Emperour *Augustus*. But others take it for the time of the Roman monarchy it self, which in *Augustus* his time had all those other kingdoms under it, and under whose highest prosperity Christ was born] *shall the God of heaven raise up a kingdom which shall never be destroyed:* [to wit, the kingdom of Christ, being a spiritual kingdom, propagated by the preaching of the Gospel. At this John the Baptist looked, yea also Christ himself, saying, *The kingdom of the heavens is at hand.* Compare below chap. 4. 24. and 6. 27. and 7. 4, 27. *Mich.* 4. 17. *Luke* 1. 33.] *and that kingdom* [to wit, of Christ] *shall not be left to another people,* [that is, shall not be changed, as the kingdoms of other earthly Kings are. No stronger kingdom shall prevail against it. The gates of hell cannot prevail against it, *Matth.* 16. ver. 18. Others, *the government thereof shall not &c.*] *it shall break in pieces, and bring to nought all those kingdoms:* [not onely those four, but also all others that shall rise up after these, he shall bruise them Compare *Ezek.* 44. 10.] *to sincere repentance and obedience of the Gospel.* Or he shall dash them in pieces with an iron scepter. See *Psal.* 2. 9, 10. *Isa.* 60. 12. and 2 *Cor.* 10. verse 6, 7.] *but it self shall stand for ever.*

45 *Therefore thou sawest that* [That is, to the end that this may be made known unto thee, it was shewed thee in a dream, that &c.] *a stone* [by this stone to be understood, *Jesus Christ*: Compare *Psal.* 118. 22. *Isa.* 28. 16. Some conceive that likewise by the stone is intimated, that the person and kingdom of Christ should at first be mean and of no respect among men upon earth, as a stone is a mean and base thing in comparison of gold and silver that were in that image] *without hands* [others render the words of the text thus, *which is in no hands*; that is, that shall not be brought to the government of his kingdom by humane wayes and power, nor administer the same after the manner of men, but onely according to his and his Fathers will and pleasure by the working of the Holy Ghost] *was hewn off out of the mountain,* [that is, who shall appear unawares unto men sitting in darkness and in the shadow of death. Christ saith *Luke* 17. 20. *The kingdom of heaven cometh not with outward pomp or observation.* That is, it cometh not with outward splendor of humane majesty, whereby the world might be able to discern it] *which battered in pieces the iron, copper, clay, silver and gold:* [that is, which confounded all the kingdoms that oppose him: for here are specified all the parts of the image that was shewed to the King. Our King, Christ, who according to his divine nature was begotten of the Father from eternity (whereunto some conceive that here also respect is had) and is said to have descended from heaven, (*Joh.* 3. 13. 1 *Cor.* 15. 47.) shall according to his humane nature proceed from the kingdom of Juda, (as kingdoms are compared to mountains in Scripture) and consequently be born of the Virgin Mary (who is of *Dauids* family) without the concurrence of man, by the working of the Holy Ghost, *Luke* 1. 34, 35. and break in pieces the aforesaid kingdoms, and change the kingdom of David into a spirituall and ever-lasting kingdom. Compare the phrase with *1 *Pe.* 50. 1.] the great God hath made known to the King what shall come to pass hereafter:* [See above ver. 28.] *now the dream is certain, and the interpretation thereof sure,* [with such confidence as this, have also the Teachers of the New Testament spoken. Compare 1 *Tim.* 1. 15. and 3. 16. and 4. 8, 9. and 2 *Tim.* 2. 11. *Tit.* 3. 8, &c.]

46 *Then the King Nebuchadnezzar fell upon his face and worshipped Daniel:* [Before he commanded that they should put Daniel to death, ver. 13. now he honoureth him exceedingly. The natural man can keep no moderation on either hand,] *and he said that they should offer up to him a drink-offering, (with) meat-offering and pleasant incense.* [if hereby he meant (as some conceive) civil or courtly respect, then the King sinned not in doing this, neither Daniel in permitting it. We ought to have this opinion of the holy Prophet Daniel, that he refused to accept of any divine honour, nay he would rather have reproved the King had he perceived that the King would do it, as the heathen did use to do. Compare *Acts* 14. 11, &c.]

47 *The King answered unto Daniel, and said,* [To wit, after that Daniel had instructed him that he should onely worship the true God, and give unto him alone the glory of this revelation; or answering is here as much to say as speaking] *it is a truth* [Chald. *of a truth*] *that your God is a God of Gods, and a Lord of Kings, and he that revealeth secrets, seeing thou couldst reveal this secret,* [that is, that the God whom ye honour and worship is a true God, to be honoured and esteemed above all Gods, &c. The confession is good and true. But this was but a sudden motion

tion on this King, such as was in Pharaoh, *Exod. 9. 28.* The heart of Nebuchadnezar was not yet sufficiently touched, as appeared immediately after this, when he set up the great image of gold, and would have it to be worshipped by every one]

48 *Then the King made Daniel great, and he gave him many great gifts, and he made him ruler over the whole country of Babel, and a Prince of the Governours over all the wise men of Babel.* [Some are of opinion that this was done some two years before Jechonias was taken captive, to make the godly Jews to be the willing to go into the Babylonian captivity, in regard that their nobles were there in such honour and high places]

49 *Then Daniel requested of the King: and he set Sadrach, Mesach, and Abednego over the administration of the country of Babel.* [Either over the tillage, or other affairs of the King. Daniel requested this of the King for the good of the Church of the Jews, that they might fare the better by it in the Babylonian captivity. Daniel was as it were governor in chief; and the three young men were under him as subordinate governours; or as treasurers, keepers of the treasures, revenues, and fruits of the lands and countries] *but Daniel (abode) at the gate of the King.* [having the charge that none without his leave might go in unto the King. Whosoever had occasion to speak unto the King, was first to make his address unto Daniel. By this opportunity, which (without doubt) Daniel knew well to make good use of, he was able greatly to advance and promote the Jews affairs with the King]

C H A P. III.

Nebuchadnezar setteth up an image, and wold have every man to worship it, ver. 1, &c. Daniels companions refusing to do it, and contemning the Kings threatnings, are cast into the fiery furnace, upon the accusation of the Chaldeans, 8 yet are miraculously preserved and delivered by God; but they that kindled the fire are burnt, 22, 23. At this the King is exceedingly astonished, 24 and he praiseth God for his faithfulness and power, 28.

King Nebuchadnezar made an image of gold, [From these words and those which follow, it appeareth sufficiently that the profession which he made *c. 2. v. 47.* was no true constant profession. See the Anno. there] *whose height was threescore ells, and the breadth thereof six ells: he set it up in the valley of Dura in the country of Babel.* [From the sequel of this history it appeareth, that the King by the counsel and instigation of the chiefest among the Chaldeans set up this image. Compare *chap. 6. ver. 4, 5, 6.* They invented this cunningly out of hatred especially against Daniels companions, having the authority and high places that they were in, to the end that they refusing to do it might not onely lose their places, but also be put to death. For for other Babylonians sakes, that were of themselves prone enough to idolatry, there was no need that they should be compelled to this idolatry by such a cruel threatening. The time when this image was set up is not here expressed; but it is to be suspected that it was some short time after that he had had that dream]

2 *And King Nebuchadnezar sent to gather together the Deputies, the Magistrates, and the Lieutenants, the Judges, the Treasurers, the Counsellors, the Commanders, and the Rulers of the Provinces, to come to the consecration of the image which King Nebuchadnezar had set up.*

3 *Then the Deputies, the Governours, the Lieute-*

nants, the Judges, the Treasurers, the Counsellors, the Officers, and all the Rulers of the provinces, gathered themselves together unto the dedication of the image that Nebuchadnezar had set up. [The King had summoned all these great Officers to be there present, partly to the honour of this image, partly that all his subjects might the willing follow their example, and likewise to frighten the Jews that should refuse to do it]

4 *And an Herald [Or ever, proclaimer, that publicly maketh proclamation by order from the higher powers] cries with strength, men say unto you, [or they say unto you; to wit, the king and his council] ye people, ye nations, and tongues. [that is, the people of what tongue or language soever ye be]*

5 *At the time when ye shall hear the sound of the horn, [Chald. Kama, in Latine cornu] of the pipe, of the Cittern, [Chald. Kytrees] of the viol, [Chald. Sabboya, called by the Greeks and Latines Sambuca; Some render it an harp; others, a dulcimer] of the Psalteries, of the harmony, [Chald. Sumphonah, which some conceive to agree with the Greek word signifying a song of many voices agreeing well together: but others are of opinion that it is a certain musical instrument, as Organs, Harpicals, known in those times] and all sorts of Musick, ye shall fall down and worship the golden image which King Nebuchadnezar hath set up.*

6 *And who so falleth not down and worshippeth, he shall the same hour be cast into the midst of the furnace of burning fire.*

7 *Therefore at that time when all those people heard the sound of the horn, of the pipe, of the cittern, of the viol, of the Psalteries, [After Psalteries is mentioned *v. 5.* harmony-song, which is here omitted] & all sorts of musick, all people, nations and tongues falling down, worshipped the golden image which King Nebuchadnezar had set up.*

8 *Therefore just at the time [To wit, immediately as soon as they saw that those three young men did not worship the golden image, not being able to tarry so long till this idolatrous ceremony was ended] (certain) Chaldean men came near which openly accused the Jews. [Chald. which proclaimed the accusations of the Jews; that is, which accused the Jews unto the king with a great cry, but especially the three young men at whom they most aimed, because they were advanced to high place. In this verse is shewed that those wicked officers of the king watched for this opportunity to catch the Jews, but especially the three young men, into their net. See on *ver. 1.*]*

9 *They answered [That is, they spake so frequently] and said to the King Nebuchadnezar: O King live for ever. See above *chap. 2. on ver. 4.*]*

10 *Thou, O King, hast given [Chald. made; that is, caused to go forth] a command, that all men that should hear the sound of the horn, of the pipe, of the cittern, of the viol, of the Psalteries, and of the harmony-song, and all sorts of musick, should fall down and worship the golden image:*

11 *And whosoever should not fall down and worship, (that) he should be cast into the midst of the furnace of burning fire.*

12 *There are Jewish men, whom thou hast set over the administration [Or work, or affairs] of the country of Babel, Sadrach, Mesach, and Abednego: [why do they not also in like manner accuse Daniel? either he was not present when the decree was made, being somewhat afar off to dispatch some great and weighty business of the king: or if he was present, they knew full well that he was in so great favour with the king, that they should have accused him but in vain. Therefore they held their peace concerning*

cerning him, at least for a time, seeking first to destroy those three men, that in this general assembly could not nor might not absent themselves] *these men, O King, have not regarded thee*: [as if they should say, in stead of yielding all due obedience unto thee, by reason of the manifold honours, favours and benefits received from thee, they have been most disobedient towards thee,] *they* [to wit, these three young men] *honour* [or *serve*] *not thy Gods*, [as 1 *Kin.* 11. 33. Others, *thy God*; that is, this image which thou makest thy God: or wherein, or whereby thou worshippest thy God] *neither do they worship the golden image which thou hast set up*. [It is no where said in this history, that the other Jews were accused or punished. Some are of opinion, that these wicked Chaldeans were so glad when they had gotten these three young men in their net, that they minded not the rest.]

13 *Then Nebuchadnezzar in (his) anger and wrath said, that they should bring forth Shadrach, Meshach, and Abednego: then were those three men brought before the King.*

14 *Nebuchadnezzar answered and said unto them, Is it of purpose, Shadrach, Meshach, and Abednego, that ye serve not my Gods, nor worship the golden image that I have set up?* [As if he should say, do ye do this in good earnest, and with premeditate advice? or do ye mock and flout at me and at this my God? Others, is it true? &c.]

15 *Now then, if ye be ready, that at the time when ye shall hear the sound of the horn, of the pipe, of the cittern, of the viol, of the psalteries, and of the harmony-song, and all kind of musick, ye fall down and worship the image that I have made, (then it is well)* [The meaning is, if ye now yet obey my command, I will be favourable unto you. The like imperfect speech is found, *Luke* 13. 9. Others, in the beginning of the verse thus; *now behold, be ye ready, &c.* in a commanding way] *but if ye worship it not, ye shall be cast the same hour into the midst of the furnace of burning fire: and who is the God that should [or shall] deliver you out of mine hands?* [hereunder he comprehendeth also the true God. So that this is horrible blasphemy. Compare herewith the words of Senacherib, 2 *Kings* 19. and of the Pharisees, *Matth.* 27. 42.]

16 *Shadrach, Meshach, and Abednego answered, and said unto king Nebuchadnezzar, we have no need to answer thee in this matter.* [The meaning is, It will be but in vain for us to answer thee, for thou hast certainly decreed to put us to death, if we do not worship thy gods, and we have a strong resolution to contemn them: seeing therefore thou wilt not be drawn off from thy resolution, nor we from ours, it is then in vain for us to use many words, no advantage comes of it. See the like signification of the Hebrew word, *Ezra* 6. 9. and 7. 20.]

17 *If it shall be so, [To wit, that we shall be cast into this fiery furnace] our God, whom we honour is able to deliver us from the furnace of burning fire, [others, Behold, our God whom we honour, is able, &c.] and he will deliver (us) out of thine hand, O King.*

18 *But if not, be it known unto thee, O King, that we will not honour thy gods, neither will (we) worship the golden image that thou hast set up.* [If it please not our God to deliver us, yet we will not commit this Idolatry, yea not so much as with our outward countenance; we will rather die then do it.]

19 *Then was Nebuchadnezzar full of fury, and the form of his face [Chald. the image, &c. that is, the habit of his face, that whereby a man is known] was changed against Shadrach, Meshach, and Abednego: he answered and said, that they should make the furnace seven*

times more hot then they were wont to make it hot. [Chal. *are seven times above it was seen to be heated.* The furnace was made hot already, as may be gathered from *vers.* 6. but that was not enough, it must be made seven times hotter. Others, *then it was meet to heat it.* This command was given by that cruel King, that burned in his idolatrous zeal, to frighten others hereby, and to make them to obey him.]

20 *And he said unto the strongest men of power [Chald. to the men, the men of strength, or power; that is, to the strongest men] that were in his army, [or that were in his retinue, guard] that they should bind Shadrach, Meshach, and Abednego, to cast (them) into the furnace of burning fire.* [In former times Kings were wont to cause the executions of their commands to be done by their souldiers or guard. See 2 *Sam.* 1. 15.]

21 *Then were those men bound* [That they might be the fitter to be cast in] *in their cloaks,* [that is, upper garments, which (no doubt) were goodly and decent, as was meet for such men to wear] *their breeches and their hats, and their (other) garments,* [here is shewed, that these executioners of the kings command were so zealous to obey the cruel King, that they stayed not to strip off the mens garments, though never so rich and costly, but forthwith cast both men and garments together into the fire, as followeth] *and they cast them into the midst of the furnace of burning fire.*

22 *Therefore then because the Kings word* [That is, command] *was urgent, and the furnace was exceeding hot, the sparks of the fire flew those men that had lit up Shadrach, Meshach, and Abednego, [or had taken (them) up, Chald. had made (them) go up; that is, that had first lift them up on high, to cast them into the fiery furnace. For in regard the furnace was higher then the ground, therefore these ministers were fain first to take up the young men, and then to let them fall, or to cast them into the fire. The meaning is, that the sparks or utmost parts of the flame, or the smoke and vapour, burnt those lusty men that made the fire, but that the three men remained unhurt in the midst of the flame or fire, as followeth. The almighty power of Gods providence caused these to be burnt whom the King would have to be spared, and whom he would have to be burnt, they were spared. Compare below chap. 6. 25.]*

23 *But when those three men, Shadrach, Meshach, and Abednego, being bound, were fallen (down) into the midst of the furnace of burning fire:* [When the Prophet saith, that they being bound, fell down into the furnace, he sheweth, that they could no wayes shun the fury of the fire, and therefore according to the course of nature must of necessity be straightway burned. Some translators adde here the song of Praise, which these three men are said to have sung in the fiery furnace; but the same is not found in the Hebrew text, and consequently is apocryphal]

24 *Then King Nebuchadnezzar was astonished, [To wit, when he saw four men walking in the furnace, as followeth] and he rose up, [before he sat as a King in his chair, to behold the martyring of the three young men] in haste [or with compassion] and answered and said unto his counsellours, [others, governors, or assistants, or life-guard] *Did not we [to wit, I at your request, and by your counsel] cast three men, being bound, into the midst of the fire?* [they were indeed bound with cords, being cast into the fiery furnace, but these cords were straightway burnt in pieces, or loosed and dissolved by the Angel, as followeth] *they answered and said unto the King, it is true.* [they must as well as the King bear witness of the truth.]*

25 *He answered and said, Lo, I see four men toose walking*

walking in the midst of the fire, and there is no hurt upon them: And the form of the fourth is like (the form) of a son of the Gods, [or like (the form) of a son of God. That is, exceeding fair, excelling in beauty, as if he were not of humane, but of divine off-spring. *vers.* 28. he calleth him directly, an Angel of God. How the Angels are called sons of God, see *Job chap. 1.* the Annotat. on *vers. 6.* and *chap. 38.* on *vers. 7.* God adjoynted this Angel unto these three men for their comfort, and for their ease and refreshing, that they might not faint in the midst of the fire and of the flame. Compare *2 Kings. 6. 15.* *Psal. 34. 8.* and *91 11.* Some are of opinion, that it was Christ himself that appeared unto these young men]

26 Then Nebuchadnezzar came near to the door of the furnace of burning fire, [He that before had strictly commanded that those young men should be brought unto him, *vers. 13.* doth now himself go in astonishment and amazement of spirit unto them] answered and said; Ye Shadrach, Meshach, and Abednego, ye servants of the most high God, [whose servants then were the Chaldeans and Nebuchadnezzar himself: servants of false gods and Idols, which they had devised and made for themselves. Nebuchadnezzar calleth the true God the most high God, not so much out of a sincere meaning and intention of his heart, as out of dejection and astonishment of spirit, by beholding the great miracle that was wrought. To whom he had done before the greatest wrong, to them he doth now the greatest honour. The same mouth that had condemned them before, doth now clear them] come forth, and come hither: then Shadrach, Meshach, and Abednego came forth of the midst of the fire. [God would have, that these men should not come forth till they had a command from the King to do it, by whose command they were cast into the fiery furnace, to the intent that the miracle might be known, and the King might be fully convinced. God was able indeed to have quenched the fire, but it pleased him to let it burn still, that his power might the longer appear before the eyes of all men.]

27 Then the Deputies, Governors, and Lieutenants, and the Kings Counsellours gathered together, beholding these men, [That is, they drew nearer together to confer of this miracle which they saw. It pleased God that the Princes of the Chaldeans should see this miracle exactly, that every one might talk and discourse thereof among their friends and acquaintance, which would be of more efficacy, then if all the Jews had talked of it, and had been witnesses thereof among the heathen] because the fire had not power over their bodies, and because the hair [or no hair] of their head was not burnt, [or singed] neither were their coats altered: [that is, there was not so much as a nap or the least wooll upon them, that was hurt by the fire, or had changed his colour] yea that the smell of fire had not gone through them, [either through their bodies, or through their garments. The meaning is, they did not so much as smell of burning, or of the fire.]

28 Nebuchadnezzar answered [That is, spake] and said, praised be the God of Shadrach, Meshach, and Abednego, [Chald. Praised be the God of these, of Shadrach, &c. why doth he not say, Praised be my God? because he would not yet forsake his false god, to serve onely the one true God, who is a jealous God] who hath sent his Angel, and delivered his servants, [in that this heathenish King here can speak of the Angel of the Lord, it may be he had heard and learnt it from the mouth of the three young men, after that they being delivered out of the furnace,

had communed with him, and had related all things to him. Compare this history with *Dan. 6. 23.*] that trusted in him, and have changed the Kings word, [that is, not regarded nor obeyed it: namely, because it was repugnant to the command of God, which forbiddeth Idolatry. See the like phrase, *Exod. 6. 11.*] and yielded their bodies, [to wit, to the fire] that they might not honour, nor worship any God save their (own) God, [the king indeed commended those young men for sticking so constantly close to their, that is, to the true God, but he ought to have imitated them in honouring and serving this true God.]

29 Therefore a command is given by me, that every people, nation, and tongue, which speak blasphemy against the God of Shadrach, Meshach, and Abednego, [Or which speak error, any thing amiss; that is, which speak a vain, idle, and erroneous word; he that offendeth in words against the God of Shadrach, &c. how much more those that should have spoken a reprochful or blasphemous word? he as yet doth not give that honour to the true God, which he gave to his image or idol, commanding all people and nations to worship it. Concerning the true God, he commandeth onely that they should speak no hurt of him, nor blaspheme him: neither doth he call the true God his God, but the God of Shadrach, &c. whence may be gathered, that Nebuchadnezzar forsook not his Idols, but fear and terrour wrung this profession from him. This appeareth also by the next chapter; for when he had again another dream, he sought again to the Chaldeans and Magicians, for to have the interpretation of it] be burnt in pieces, and his house be made a dung-hill: [See above *chap. 2. vers. 5.*] for there is no other God that can deliver so, [namely, so wonderfully, so speedily, so powerfully. Others, that can deliver like this]

30 Then the King made Shadrach, Meshach, and Abednego, prosperous in the countrey of Babel. [Others, Then the King restored Shadrach, &c. to wit, to their former honours and offices, every one in the province where he had dwelt before, and had had command. This was as much, as if the King had sent forth three excellent Teachers, to publish throughout the whole land the power and wonders of the true God manifested toward them.]

C H A P. IV.

Nebuchadnezzar declareth unto all people, and maketh a publick confession before them of the wonders that God had wrought toward him, *vers. 1.* &c. For at that time he relateth the dream that he had, 4. and how Daniel did interpret it, in great astonishment, 8, 19, 20, &c. Daniel exhorteth the King to repentance, 27. How the event confirmed the truth of Daniels interpretation, 28, &c. For which the king again praiseth God, 37.

King Nebuchadnezzar, unto all people, nations, and tongues, [To wit, that are under my dominion, as *chap. 2. vers. 39.* See the Annotat. there] that dwell upon the whole earth, your peace be multiplied, [understand here and elsewhere by peace, all health and prosperity. Compare *1 Tim. 2. 2.* as also *1 Pet. 1. 2.* *2 Pet. 1. 2.* *Jude ver. 2.* Here we begin the fourth chapter with other Expositors, though some begin it but at *vers. 4.* now when this proclamation was published, we cannot so certainly tell; it seemeth that it was after that Nebuchadnezzar, having conquered divers lands and kingdoms (as also Egypt at last)

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last) came again to Babel, after which time to the end of his reign, at the most ten years were expired, as may be gathered from *Ezek. 29. 17.* so that then this proclamation was published about the end of Nebuchadnezzars life, some two years before his death]

2 *It pleaseth me,* [That is, it seemeth good unto me; or, I think it good: the Hebrews use to say, *It is good in mine eyes.* Chald. *It is beautiful before me*] *to declare the tokens and wonders,* [to wit, the sending of the dream, together with the things that were thereby signified] *that the most high God* [to wit, the God of Israel, who is a God of Gods] *hath done toward me.* [as the King commendeth this God unto his subjects, so ought he also himself to have embraced him, yea him alone for his God, renouncing all other false Gods; but it appeareth that he did it not fully, nor sincerely.]

3 *How great are his tokens! and how mighty* (are) *his wonders! his kingdom is an everlasting kingdom, his dominion is from generation to generation,* [Compare *Psal. 93. 1, 2.* below chap. 6. 27. Chald. *with generation and generation.*]

4 *I Nebuchadnezzar being at rest* [Or *having rest,* triumphing over all mine enemies, yea even over Egypt. He seemeth to imply that there was no occasion, or cause at all, nothing that might move him to dream after this sort, therefore he might well conclude that this dream came from God. Others, *being in prosperity,* as *Psal. 30.* See there the Annotat. on *vers. 7.*] *in mine house,* [this house or palace of the king was in the city of Babel, *vers. 29.*] *and flourishing in my palace,* [budding and blossoming like a fair and fruitful tree, having no adversity.]

5 *Saw a dream which made me afraid, and the thoughts which I had upon my bed, and the visions of mine head troubled me.* [Without doubt this dream left such impression upon the king, that he perceived sufficiently, that it was no common nor ordinary dream, as indeed men have daily issuing from those or those causes: but that it was a divine dream; wherefore he desireth to know the interpretation thereof, as followeth.]

6 *Therefore there is a command made* [Or *set, given, determined*] *by me, to bring in all the wise men of Babel before me, that they might make known unto me the interpretation of that dream.* [Hence it appeareth, that the king was not yet truly converted to the true God, else he would not have asked counsel of these men. See chap. 3. the Annotat. on *ver. 29, 30.*]

7 *Then came in the Magicians, the Astrologers, the Chaldeans, and the soothsayers, and I told the dream before them, but they made not known unto me the interpretation thereof:* [Ch. 2. 4. they say, tell thy servants the dream, then will we shew the interpretation thereof; but now though the king revealeth his dream unto them, yet they cannot tell him the interpretation thereof: thence it appeareth, that their art was nothing but vain deceit, and it plainly appeared, that Daniel interpreted the dreams by the inspiration of Gods holy Spirit.]

8 *Till at the last Daniel came in before me,* [To wit, when the King could find no counsel nor comfort from his Chaldeans. It seemeth that if he could have found the interpretation of his dream by those (from whom he found no comfort afore) that he would not then have sent for Daniel, to ask counsel of him, who notwithstanding had told him his dream before, and also given him the interpretation thereof] *whose name is Belshazzar,* [Concerning the name of Belshazzar, see chap. 1. the Annotat. on *vers. 7.*] *according to the name of my God;* [The King

calleth his Idol his God: whence it appeareth again, that he was not yet at this time converted to the true God. And understand here the Idol Bel, of whom see further above chap. 1. on *vers. 2.* and *Iſa. 46.* on *vers. 1.*] *in whom is also the spirit of the holy Gods;* [That is, an heavenly wisdom, and coming from above, and knowledge to declare secret things, and to foretel things to come] *and before him I told the dream,* (saying):

9 *Belshazzar, thou chiefest of the Magicians,* [This was in the opinion of this heathenish King a most excellent title of honour, but indeed and in truth it was the basest and the most ignominious title that could be given to Daniel; for he would by no means be reckoned among the number of these Chaldean magicians, which were indeed deceivers. But he could not shun that the King gave him that title. See above chap. 2. *vers. 43.*] *because I know,* [or, whom I know] *that the spirit of the holy Gods is in thee,* [Did he know this, why then did he not in the first place address himself unto Daniel, but went first to the Chaldeans? Hence it appeareth again, that he was not truly converted unto the true God] *and no secret is hard for thee:* [or, troubleth thee, or is troublesome to thee; or presseth, crusheth, straitneth, distresseth thee; to wit, by reason of its hardness and troublesome. The meaning is, its but a small trouble or difficulty unto thee to interpret secret things] *therefore tell (me) the visions of my dream that I have seen, to wit, the interpretation thereof.* [That the Chaldee letter *Vau* must here be rendred to wit, appeareth thence, that the King here requireth not of Daniel to tell him the dream, and also the interpretation thereof, as chap. 2. (for he himself relateth the dream unto Daniel, (as also below *ver. 18.*) but he onely requireth the interpretation thereof; therefore also Daniel speaketh not of the dream, but he telleth the King onely the interpretation thereof: But if it be here rendred *and the interpretation thereof,* then it would seem, that the King here desireth to know of Daniel both the dream and the interpretation thereof]

10 *Now the visions of mine head upon my bed were* (these:) *I saw, and behold, there was a tree in the midst of the earth, and the height thereof was great.* [See this similitude so *Ezek. chap. 31. vers. 3.*]

11 *The tree became great* [Others, *was great*] *and strong: and the height thereof reached unto heaven, and it was seen to the end* [Chald. *and the sight thereof was to, &c.* that is, it was seen. So also *vers. 20.*] *of all the earth.* [To wit, as wide and as far as the Babylonian monarchy reached]

12 *The leaf thereof* [Or, *the leaves thereof.*] *Others, the boughs thereof.* Chald. *the lease thereof, or the bough thereof;* that is, every one of the leaves or boughs thereof *was fair, and the fruits thereof many, and there was meat upon it for all:* [That is, for all kind of living creatures] *the beasts of the field found shadow under it,* [or under that, under the same, to wit, tree. Others, *under them,* to wit, boughs] *and the fowls of the heaven dwelt* [that is, hid themselves, and took shelter from the heat of the sun, and from the storm or tempest] *in the boughs thereof, and all flesh* [that is, all living creatures, or beasts, every living soul upon the earth] *was fed of it.*

13 *I saw* [Chald. *I was seeing:* So likewise *v. 10.*] *(moreover) in the visions of mine head, upon my bed: and behold, a watchman,* [So he calleth the Angel that appeared unto him: the Angels are therefore called watchmen or watchers, because they are not overcome by any sleep, as men are, that are clothed with flesh and blood. Secondly, because they without

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ceasing wait continually upon the service of God, and the preservation of his children : in which respect many eyes are ascribed unto them, *Ezek. 1.* See also *Psal. 91. 11.* and *Psal. 103. 20.* *namely an holy one* [This is here added, to distinguish him from the evil Angels] *came down from heaven*; [To wit, being sent from God]

14 *Crying with power, and saying* [To wit, unto the other Angels that were appointed for the execution of this judgement, whereof in the sequel] *thus, Hew down the tree, and chop off his branches, strip off his leaf, and scatter his fruits, that the beasts may wander away from under it, and the fowls from his branches.*

15 *But leave the stump (with) the roots thereof in the earth,* [Though God punished this King most severely for his pride, yet he sheweth him the favour, that he doth not utterly cut him off, but letteth the stump or stock still remain, to grow up again, and to come to his former estate] *and with an iron and copper band in the tender grass of the field: and let it* [To wit, him that is meant by the tree] *be made wet in the dew of heaven, and let his portion be with the beasts, in* [That is, of, as *Levit. 22. 4.*] *the herb of the earth.*

16 *Let his heart be changed, that it be no more a mans (heart,) and let a beasts heart be given unto him,* [Chald. let them change his heart from men. He was not in body turned into a beast: but he became so brutish and void of understanding, as if he had been a beast. Some conceive, that he was possessed with an evil spirit, and that he was therefore driven from, or forsaken of men. Compare *Mark 5. 2.*] *and let seven times pass over him.* [Some understand here by these seven times, seven weeks. Others, seven months; but it is rather to be believed that they were seven years. Compare below chap. 11. 13.]

17 *This matter is in the decree of the watchmen,* [To wit, inasmuch as the execution of the decree was committed unto the Angels; for to speak properly, it is God made this decree: the watchmen, that is, the Angels are onely executioners of the Lords command] *and this decree is in the word of the holy ones:* [Innaming, that all the holy Angels do with one accord desire and wish that the divine decree concerning the hewing down of this tree may be accomplished] *that the living [men on earth] may know that the most High hath dominion over the kingdoms of men, and giveth them to whomsoever he will; yea setteth over them the lowest among men.*

18 *This dream I King Nebuchadnezzar have seen: Now thou, Belshazzar, tell the interpretation thereof, forasmuch as all the wise men* [That is, none among the wise men] *of my king [son were] not able to make known unto me the interpretation: but thou indeed art able, because the spirit* [The inspiration, breathing, instinct] *of the holy Gods is in thee.* [He speaketh like an heathen]

19 *Then Daniel, whose name is Belshazzar, was astonished by the space of one hour,* [That is, he was as it were beside himself, through astonishment holding his peace, perceiving the heavy judgement that hung over the Kings head, whose subject he was. See *Jerem. 29. 7.*] *and his thoughts troubled him:* [Or, made him afraid, or grieved him. So immediately again] *the King answered and said, Belshazzar, let not the dream and the interpretation thereof trouble thee.* [As if the King should have said, be of good cheer, and tell me but the true interpretation of this dream, though it be not such as I and thou could wish] *Belshazzar answered and said: My Lord, the dream [befall] [Or, hit, or be to] thine haters, and the interpretation thereof to thine adversaries.* [Daniel wisteth that that horrible judgement, wherewith the King is threatened, may be turned away from him]

20 *The tree that thou sawest, which became great and strong:* [Here beginneth the interpretation of the first part of the dream, related above *vers. 10.* and *11.*] *whose height reached unto heaven,* [that is, which filled all things] *and which was seen over all the earth:* [See above *vers. 11.*]

21 *And whose leaf (was) fair, and whose fruits were many, and whereon was meat for all, under which the beasts of the field dwelt,* [See above *vers. 12.*] *and in whose branches the fowls of the heaven made their nests:* [That is, sat, dwelt, rested. The meaning is, as a fair great fruitful tree covereth with its branches the beasts that hide themselves under it, and the fowls that sit or make them nests in the branches thereof, and feedeth them with its fruits: So doth a good and vertuous King defend and protect his subjects, as it were under his branches, and by good order and government maketh that every one in his trade and calling doth peaceably and quietly eat his own bread]

22 *That art thou, O King,* [Thou art that tree. The name of the thing signified is given to the figure] *that art become great and strong: for thy greatness is so grown that it reacheth unto heaven, and thy dominion to the end of the earth.* [That is, so that it spreadeth it self far and near. An hyperbole, or excessive manner of speaking. There were indeed at that time some other Kings in the world, but their power was nothing comparable to the power and dominion of this King]

23 *Now (in) that the King saw a watchman, namely an holy one coming down from heaven,* [Here beginneth the interpretation of the second part of the dream, *vers. 13. &c.*] *that said, Hew this tree down, and destroy it, yet leave the stump (with) the roots thereof in the earth,* [That is, the stump together with the roots, that it may in due time shoot up again] *and with an iron and copper band in the tender grass of the field,* [To signifie that he should be as it were by force held fast in that low condition, till seven times should be passed over him, as followeth] *and (let it) be made wet in the dew of heaven, and let his portion* [To wit, the portion of him that was signified by this tree] *be with the beasts of the field, till seven times pass over him.*

24 *This is the interpretation, O King, and this is a decree of the most High, which shall come upon my Lord the King.*

25 *To wit, they shall drive thee away from men, and thy dwelling shall be with the beasts of the field, and they shall give thee herb to taste,* [That is, to eat] *as the oxen: and thou shalt be made wet with the dew of heaven, and there shall seven times pass over thee, till thou acknowledge that the most High hath dominion over the kingdoms of men, and giveth them to whomsoever he will.* [If God would have proceeded in rigour and severity against this king, he should have had cause enough utterly to destroy both him, and the memorial of him: but in the midst of his severity God yet sheweth mercy]

26 *(In) that it is also said,* [Chald. And (in) that they said. They, to wit, the watchmen; but there was indeed but one Angel, or watchman: See *vers. 13. &c.*] *that men should leave the stump (with) the roots of that tree:* [Here beginneth the interpretation of the third part of the dream, related above *vers. 15.*] *thy kingdom shall be constant unto thee:* [understand withall, this is, or this signifieth that, &c. As above chap. 2. 43. &c.] *after that thou shalt have acknowledged heaven* [That is, the God of heaven, as *Matth. 21. 25. Luke 15. vers. 18, 21.*] *rulerth* [The meaning here is, that God rulerth heaven and earth,

and hath sovereign dominion over; and in them]

27 Therefore, O King, let my counsel be acceptable unto thee, [Chald. let my counsel be beautiful with thee] break off thy sins by righteousness, and thine iniquities by shewing mercy to the miserable, [Or, to the afflicted, or to the poor. As if he had said, thou hast now long enough sinned by all manner of iniquity, (See below chap. 5. 19.) seeing therefore God doth graciously warn thee aforesaid, prevent his judgement and punishments by repentance, break, or cut off, or pluck off (as Genes. 27. 40. Exod. 32. 2.) thine iniquity by righteousness, (or alms-deeds: for the Chaldee word signifieth that also) and shew mercy unto Gods people, which are oppressed by the rigour of thy dominion] if there may be a lengthening of thy peace: [Others, if peradventure there may be a prolonging, &c. The word peradventure doth not alwaies imply doubting: Compare Jos. 14. 12. 1 Sam. 14. 6. Acts 8. 22. and see the Annotat. there. The meaning here is, if thou wilt follow my counsel, (to wit, that counsel which I give thee) then there is hope that God will have mercy upon thee, and lengthen thy peace, rest and prosperity.

28 All this [To wit, that God had foretold by that dream, and Daniel by the interpretation thereof] came upon the King Nebuchadnezzar:

29 (For) at the end of twelve months, [So long did the patience and long-suffering of God yet delay the punishment, to give him time and repentance] (when) he was walking upon the royal palace of Babel: [It seemeth that the king walked above upon the flat roof of his palace, from whence he could view all the quarters of the city]

30 The King spake [Chald. the King answered] and said, is not this the great Babel, [As if he should say, who shall dare assault this great and mighty city? Who shall be able to drive me out of it? It seemeth that the king looking at the words of the Prophet Daniel, (that had foretold him that he should be deposed from his royal throne) did fortifie the city of Babel much more then it was before; yea that he made it so strong, as that he esteemed it to be invincible. But it faies in such cases, as it is said Psal. 18. 28. Prov. 16. 18. Jam. 4. 6. and 1 Pet. 5. 5. Babel was (as Herodotus writeth lib. 1.) four hundred and fourscore furlongs in compass, that is, fifteen common Dutch miles, or leagues, each mile or league of an hours going. Aristotle in his Politics lib. 3. chap. 2. saith that Babylon was so great, that when one end of the city had been three days already taken by the enemy, they that were busie at the other end, heard of it but the third day after] that I have built for an house of the kingdom, [this is a vain and false boasting, tending to the shame and disgrace of his subjects: for Babel was built immediately after the flood, Genes. 10. 10. and it was from time to time enlarged and fortified under several kings reigns that kept court there. This Nebuchadnezzar did onely fortifie, and enlarge it with more buildings. See Joseph. lib. 10. Antiq. Judaic. cap. 11.] by the strength of my might, [what did God then do to it?] and for the honour of my glory! [or the honour of my majesty: but not to the honour of God. It seemeth that the king had presently forgotten, or at least lightly regarded the dream, and the interpretation thereof given him by Daniel, abusing the patience and long-suffering of God toward him. Compare Rom. 2. 4.]

31 This word yet being in the kings mouth, [That is, before he had yet fully uttered these proud words] there fell a voice from heaven, [that this proud king, with all his Courtiers and guard, might see and perceive, that there was a far mightier king in heaven,

then he. Compare Psal. 2. vers. 4, 5.] To thee, O king Nebuchadnezzar, it is said, The kingdom is gone from thee: [or it goeth away from thee, or it shall go away from thee, it is departed from thee, this is so decreed in my counsel: As if God should have said, thou reliest upon thy kingly power, but thou shalt soon find, that the same is of no value, I will cast thee down, and take away thy kingdom from thee for the space of seven years. See the accomplishment vers. 33:]

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall give thee grass to taste [That is, to eat] as the oxen, and there shall seven times [See above the Annotat. on vers. 16.] pass over thee, until thou acknowledge that the most High hath dominion over the kingdoms of men, and that he giveth them to whomsoever he will.

33 The same hour [To wit, wherein the voice was fallen from heaven. Compare Psal. 33. 8, 9.] was that word fulfilled upon [or to] Nebuchadnezzar, for he was driven from men, [he was not onely driven from his regal throne, and from his royal palace, but also from the society and habitation of all men. See below vers. 34.] and he [to wit, that was formerly wont to have all dainty fare, and delicately prepared dishes upon his table] did eat grass as the oxen, and his body was made wet with the dew of heaven, [In stead of his costly and royal palace, wherein he took great pride, now he lyeth day and night in the open air, in the cold wet field, without house or cottage] till his hair [not onely the hair of his head, but all the hairs of his body] grew like eagles feathers, and his nails like birds claws. [that is, as long as Eagles, &c. for he minded not his body, he thought not of shaving his hair, nor of paring his nails, for he was bereaved of his understanding: therefore his hairs and nails were grown so long, that he seemed rather to be like unto horrible wild birds and beasts, then like unto men.]

34 And at the end of these days, [See above vers. 16. and 32.] I Nebuchadnezzar lift up mine eyes unto heaven, for mine understanding returned into me: [the order of the words should (according to the sense) be this, mine understanding returned into me, then I lift up, &c. Mine understanding, &c. hence it appeareth that he was for a while bereaved of his understanding: neither lift he up his eyes towards heaven, till God delivered him as it were out of this mad frantick sleep: then did he first conceive that God was a righteous Judge, and he humbled himself before him with dejection and lowliness of heart, as followeth] and I extolled the most High, and I praised and glorified the everliving one, because his dominion is everlasting, and his kingdom is from generation to generation:

35 And all the inhabitants of the earth are reputed as nothing, [How strong and mighty soever men be, yet they are no ways comparable to God; they are vain and frail, their kingdom and government do soon decay, but God is and continueth a Lord and king for ever] and he doth according to his will with the host of Heaven, [that is, with the Angels; also with the Sun, Moon, Stars, and the whole fabrick of heaven, the clouds. See Genes. chap. 2. the Annotat. on vers. 1.] and the inhabitants of the earth, and there is none that can keep off [stop, stay, hinder, turn away] his hand, or say unto him, what dost thou? [or what hast thou done?]

36 At the same time mine understanding returned into me; [This was the greatest and the chiefest thing that he had lost, whereto the Royal dignity (whereof in the sequel) was not to be compared] also the glory of my kingdom, my majesty and my brightness [to wit,

wit, the brightness, or former beautiful form of his face. See chap. 2. 31.] returned upon me; and my Counsellours, [or Rulers, or Princes] and my mighty ones, [or Nobles, or Great ones of the land] sought unto me, and I was established in my kingdom: [it seemeth that the king was deposed and driven away by his Princes and Counsellours, when they saw that he was frantick: but that they sought again unto him, and received him, when they saw that he was restored to his reason and understanding] and greater glory was added unto me. [to wit, by God, and the Princes of the kingdom.]

37 Now I Nebuchadnezzar praise, and exalt, and glorifie the King of heaven: [To wit, forasmuch as I have lived to have experience of all that hath been above mentioned] Others, therefore I praise, &c. Yet that this King was not quite converted to the true God, appeareth above vers. 8. where he calleth Bel his God. No man can serve two masters at once, Matth. 6. 24.] because all his works are truth, [that is, all that he promisseth, foretelleth, and threatneth, is true, certain and sure; there is nothing to be controlled in them] and his paths [that is, his dealings, works, and deeds] judgements: [they stand not only in judgement, but they are in themselves the rule and square of all judgements: his dealings make judgement] and he is able to abase those that walk in pride. [here the King publickly confesseth his sin of pride, whereby he had justly deserved that punishment.]

C H A P. V.

Belshazar at his wicked banquet mocking the God of Israel, and abusing the vessels of his Temple, ver. 1, &c. is grievously affrighted by a writing upon the wall, which his wise men could neither read nor understand, 5, &c. Daniel is called for, by the advice of the old queen, 10, &c. He refuseth the Kings gifts, and giveth him good counsel, 17, 18, &c. After that Daniel readeth the writing, and sheweth, that it portendeth the Kings ruine, 24, &c. which also followed thereupon the self-same night, 30.

King Belshazar [To wit, the grand-child of Nebuchadnezzar the Great, and the son of Evil-merodach. To reckon from the time that the Jews were brought into the Babylonian captivity, to the end of the Babylonian monarchy, these three kings reigned in Babel, to wit, Nebuchadnezzar the Great, Evil-merodach his son, and Belshazar, the son of Evil-merodach. See and compare herewith 2 Kings 25. 27. Jerem. 27. vers. 5, 6, 7. But others place after this Belshazar one Nabonidus, called by Daniel Darius Medus, below chap. 6. 1. and received the kingdom by the free choice of the Babylonians, &c. whereof the judicious reader may judge, and consider Jerem. 27. 7, &c. also below vers. 28. and chap. 6. 1, 29. and 8. 3, 20. and 9. 1. and 11. 1, 2.] made a great feast [Chald. made much, or great meat, or bread, as Eccles. 12. 19. to his thousand Potentates: [That is, to all the Princes, Nobles, Great ones, Honourable persons, and chiefest Lords and Officers of his kingdom, which were many in number. Some are of opinion, that this feast was kept at the time when the city of Babel was besieged by the Persians, to shew that he little or not at all regarded the enemy that then lay before Babel] and he drank wine before that thousand. [That is, in the presence of them. Compare Esth. 1. 3.]

2 When Belshazar had tasted the wine, [That is, when he

was grown intoxicate with the wine. Chald. in the taste of the wine [he said, that they should bring forth the golden and silver vessels, which his father [That is, his grandfather; and so in the sequel. The Eastern people call all the Ancestours Fathers: as they also call the nephews or posterity sons] Nebuchadnezzar had carried away out of the Temple which had been at Jerusalem: that the King and his mighty ones, his wives, [or bed-fellows. Some conceive that the Chalde word signifieth Kingly or Princely wives] and his concubines might drink out of them. [Chald. might drink in them; to wit, the wine that was filled in them. So vers. 3. Daniel reproveth this, below vers. 23. It seemeth indeed, that Nebuchadnezzar had caused those plundered vessels to be shut up in his treasuries, without using. Neither do we read any where, that Evil-merodach used them: but Belshazar doth this as it were in defiance of God.]

3 Then they brought forth the gold n vessels, [It may be there were also silver vessels brought, but that the Prophet here onely meaneth the fairest and costliest ones] which they had carried away out of the Temple of the house of God that had been at Jerusalem: [See the history 2 Kings chap. 24. and 25.] and the King, and his mighty ones, his wives and his concubines drank out of them. [thus insolently doth this King make ostentation of his fathers sacrilege.]

4 They drank wine and praised the golden, and the silver, the copper, the iron, the wooden, and the stone Gods. [Here is shewed that excess in wine caused these idolaters to forget the true God, yea to blaspheme him, and to thank and praise their false Gods for the spoil taken out of the house of God which they abused. There never were any idolaters among the heathen so blinded as to think that the essence of God consisted of gold, silver, &c. but they honoured and worshipped their Gods in the form of Images]

5 At the same houre there came forth [To wit, out of the wall, or miraculously from heaven] fingers of a mans hand, [not a whole hand, but fingers, or somewhat more of the hand, ver. 4. They were the fingers of God, which are called fingers of a mans hand, because they were in the Kings eyes like the fingers of a man, which were enough to make the king and all that saw them afraid and amazed] which wrote over against the candlestick, [which it may be hung in the midst of the hall or drinking-room where this great feast was kept, which its very credible would have lasted till late at night, had not God interrupted it] upon the lime of the wall [that is, upon the whited, limed, or plaistered wall] of the royall palace, and the King saw the part of the hand that wrote there. [this serveth for confirmation of this miracle; if onely some one of the guests or persons there present had seen it, and told the king of it, he might then have questioned the truth, certainty of this miracle, thinking that some one had wit this secretly or artificially upon the wall: but when he himself saw the fingers move, then he had no cause to doubt, but he was convinced in his own conscience, that it was a token from heaven, God frightening him, whom he had before defied, ver. 2.]

6 Then the Kings brightness [Chald. brightnesses; which may be understood of his whole brightness. Compare chap. 4. 36. So likewise here below ver. 9, and 10.] was changed, and his thoughts frightened him: [the meaning of these and the following words is, that all his mirth was suddenly turned into sadness. The king knew not yet what this writing signified, whether good or evil. But his own conscience bare witness unto him, that it was the threatening hand of God,

God, for his wicked life and conversation] and the bands of his loins grew loose, [that is, his strength failed, or were made loose, or were loosed; that is, (as others) they were fain to loosen and ungird him, as they do to those that faint or fall into a swoon.] and his knees smote one against another. [Chald. this on that: that is, one against another, to wit, through fear and terrour]

7 (So that) the King cried with strength [Or with might; that is, aloud, that every man might perfectly hear. It became not the dignity of the Kings person to cry aloud at table: but hereby is shewed the distress and terrour that had seized upon the king] that they should bring in the Astrologers, the Chaldeans, and the soothsayers: [Understand under these three sorts also all those that are named chap. 1. 20. and chap. 2. ver. 2, 27. See there. Daniel was forgotten, though he had some few years before interpreted this kings grand-fathers dream, chap. 2] and the King answered [that is, began to speak, as elsewhere besides] and said unto the wise men of Babel, that every man that shall read this writing & make known unto me the interpretation thereof, he shall be clothed with purple, [this is as much as to say, that the king would reckon or place him (that could read and interpret this writing) among the number of his Princes, and of the great ones of his kingdom: for heretofore Princes & Noble men in kings courts did wear such apparel: they and no other persons] with a gold chain about his neck, [Others, golden neck bands, or golden chains; for the Chaldee text is diversly read] and he shall be the third ruler in this kingdom. [to wit, in the kingdom of Babel. Others, he shall rule over the third part of the kingdom. So below chap. 6. 2. and in this chapter ver. 16, and 29.]

8 Then came in all the Kings wise men, but they could not read this writing, nor make known unto the king the interpretation thereof. [God blinded their eyes and understanding; for it was written in Chaldee, that is, in their mother-tongue, as appeareth v r. 25, &c. Compare herewith Isa. 29. ver. 10. and 2 Chron. 3. 14. though they might have read this writing, and read it over and over again, yet they were not able to have understood the meaning thereof]

9 Then was King Belshazzar greatly afraid, and his brightness [See above ver. 6.] was changed in him; and his mighty ones were astonished, [Because these were likewise guilty of divers of the kings sins, therefore they were also to bear a share with him in the punishment. God would have this to touch their hearts likewise, that by them this might be published in all kingdoms and countreys]

10 For these words of the king and his mighty ones the Queen went into the house of the feast, [That is, when she had heard the words of the king, and of the Princes, and that which was done there] the Queen spake and said, O King, live for ever, [let the king live for ever. Chald. in eternitie. Of this phrase see above chap. 2. 4. and chap. 3. 9.] let not thy thoughts frighten thee, nor (let) thy brightness be changed.

11 There is a man in thy kingdom, in whom is the spirit of the holy gods; for in the days of thy father [That is, of thy Grand-father. See above ver. 2.] (there) was found with him light [or enlightning; that is, wisdom, knowledge to reveal secret things] and understanding, and wisdom, as is the wisdom of the gods: [that is, more then humane wisdom, namely such as is to be compared with the wisdom of the gods] therefore the King Nebuchadnezzar thy father made him chief of the Magicians, Astrologers, Chaldeans, (and) soothsayers. [See above chap. 2. 48. and 4. 9.] thy

Father O king: [this served for the augmentation of Daniels authority, for Nebuchadnezzar was held to be a very wise understanding man]

12 Because an excellent spirit and knowledge, and understanding of one that interpreteth dreams, and of one shewing of riddles, and of one that looseth knots, [that is, that dissolveth intangled and confused things, or that can answer and expound hard and difficult questions, that are as it were tied and knotted fast with bands of obscurity. See chap. 4. 9. Some render the beginning of this verse thus: because an excellent spirit, with knowledge and understanding, which (to wit, spirit) interpreteth dreams, and shewing (or propounding) of riddles, and which looseth knots, &c. or interpreting dreams, and shewing riddles, &c.] was found in him, in Daniel, to whom the King gave [Chald. appointed] the name of Belshazzar: now let Daniel be called, he will make known the interpretation.

13 Then was Daniel brought in before the King: the king answered, [That is, began to speak, and so elsewhere often] and said unto Daniel, Art thou that Daniel, one of the captive-carried away of Juda, whom the King my Father, [my grandfather Nebuchadnezzar] brought out of Juda? [the king asketh this with admiration. He knoweth not Daniel, who yet was made by his grandfather ruler over the whole province of Babel, Dan. 2. 48. but seemeth afterward to be put by and forgotten by Belshazzar, so that this king doth not know him. It may be that some, greedy of honour, endeavoured to put him out of all offices, and that he made not much opposition against it, knowing how infectious kings courts are]

14 I have indeed heard of thee, that the spirit of the gods is in thee, and that there is light and understanding, and excellent wisdom found in thee: [He had indeed heard somewhat spoken of Daniel, but hitherto he regarded it not; but now in time of trouble Daniel is sought unto to give counsel and comfort]

15 Now then the wise men (and) the Astrologers were brought in before me, to read this writing, and to make known unto me the interpretation thereof: but they cannot shew the interpretation of these words: [Chald. of that word. So below ver. 26. They; to wit, the wise men and the Astrologers: neither could the king, nor his Princes read it: (See further above on ver. 8.) but Daniel read it by the inspiration of God; that he whom they had forgotten a while, might now hereby again be taken notice of]

16 But I have heard of thee that thou canst give [Chald. interpret] interpretations, and loose knots: now if thou shalt be able to read this writing, and make known unto me the interpretation thereof, thou shalt be clothed with purple, with a golden chain about thy neck, and thou shalt be a third ruler in this kingdom. [The king promiseth great things, knowing little how near his ruine was: and to him it might be said, as it was said unto that fool, This night shall thy soul be taken from thee, Luke 12. 20.]

17 Then Daniel answered and said before the King, Have thy gifts for thy self, and give thy rewards to another: yet I will read the writing unto the King, and I will make known unto him the interpretation. [Thus speaketh Daniel, that he might not seem to prophesie out of ambition, or greediness. Honour, riches, and other transitory things, after which worldly men do commonly thirst so exceedingly, could not move this holy man. See a like example in Elisha, 2 Kings 5. 16.]

18 As for thee O King, the most high God gave Nebuchadnezzar thy father [Grandfather; for Evil-merodach was Belshazzars father] the kingdom, and greatness, [or magnificence] and honour and glory: [or glory and beauty]

19 And by reason of the greatness that he gave him, all people, nations, and tongues trembled and quaked before him: [Chald. from before him] whom he would be slow, and whom he would be kept alive, and whom he would be exalted, and whom he would be abased.

20 But when his heart lifted up it self, [Or when his heart was lifted up] and his spirit was hardened with pride, he was deposed from the throne of his kingdom, and they took away the honour from him. [See Job chap. 12. on 18.]

21 And he was driven from the children of men, [See Dan. 4. 25.] and his heart was made like the beasts, [Others, he made his heart with the beasts. That is, he was for some space of time without knowledge and without understanding: meaning that he, to wit, the Lord made the Kings heart like the beasts] and his dwelling was among the wild asses; [he that before had kept his court in the most famous city, and in the stateliest palace of the world, must now converse with beasts] they gave him grass to eat [the meaning is, that he did eat grass] like the oxen, and his body was made wet with the dew of heaven, till he acknowledged that God the most High is ruler over the kingdoms of men, and setteth over them whom he will. [Daniel repeateth here that memorable history, to put the king in mind of his neglect & forgetfulness in remembering that great miracle God had shewed toward Nebuchadnezzar his grandfather.]

22 And thou Belsazer, his son, [That is, Nephew] hast not humbled thine heart, though thou knowest all this well, [and therefore oughtest to have laid well to heart that which betel him. It seemeth that Evil-merodach Belsazars father, was a better man, and and that he laid well to heart the miracle wrought on Nebuchadnezzar. Compare 2 King 25. 27, 28.]

23 But thou hast lifted up thyself against the Lord of heaven, and they have brought the vessels of his house [That is, of his Temple] before thee, and thou and thy wives, and thy concubins, have drunk wine out of them, and thou hast praised the gods of silver, and gold, copper, iron, wood and stone, which see not nor hear, Compare Psa. 115. 5, &c. and Psal. 135. ver. 15, &c.] nor know: [or, nor understand] but that God in whose hand thy breath [or thy soul, that is, thy life] is, [that is, that hath given thee life, and continueth it unto thee as long as he pleaseth] and with whom are all thy paths, [thatis, all thy purposes, all thy works and actions, without whom thou canst do nothing] hast thou not glorified. [Before Daniel readeth and interpreteth the writing, he telleth the king wherefore God had shewed him his token of the fingers that wrote, namely to put him in mind of his unthankfulness, and blasphemous sacrilege]

24 Then was that part of the hand sent [To wit, when thy pride against God was come to the height, and thy haughtiness towards men was become intolerable, and thou hadst now heaped up the measure of thy sins to the top] sent from him, [Chald. from before him, to wit, from God; it was no juggling nor blinding of the eyes, but it was the hand of God] and this writing (was) signed.

25 Now this is the writing that is signed, MENE, MENE, TEKEL, UPHARSIN. [That is, he is numbered, he is weighed, and they divide, to wit, him that is he is divided. Others, number, number, and they divide. The word Mene is here mentioned twice, for further assurance and confirmation of the threatenings of God]

26 This is the interpretation of these words, MENE, God hath numbered thy kingdom and he hath finished it [To wit, so as that now the daies of thy kingdom are at an end: and now is the day come wherein thou

must give an account of all thy doings. Others, and he hath delivered: to wit, thy kingdom to the Medes and Persians]

27 TEKEL, Thou art weighed in the ballance, and thou art found too light. [That is, thou wert found to be like a piece of money that is too light, and consequently not passable. Others, thou art found wanting, to wit, in thy full weight; that is, thou hast not behaved thy self according as thy kingly office and dignity requieth. The word Tekel signifieth but he hath weighed: the other words are added by the prophet for further exposition of the word Tekel. The meaning is, as merchants have their scales and weights to try whether the money have its due weight: so hath God also weighed thee in his divine ballance, and thou art found too light. Concerning this similitude see Psal. 62. 10.]

28 PERES, Thy kingdom is divided; and it is delivered to the Medes and Persians [Upon the wall stood Naborsia, that is, and they divided. They; to wit, the Medes and Persians, as ministers of God in this division: But here the prophet useth the word Peres, that is, he divideth; he, to wit, God. And the meaning is, the kingdom is taken from thee and given to others; to wit, to the Medes and Persians]

29 Then Belsazar commanded, and they clothed Daniel with purple, with a golden chain about his neck, and they made proclamation concerning him [or vobis, before him] that he was the third ruler in the kingdom. [It is very probable that Daniel sore against his will took this weighty charge upon him, yet he did it for that intent that he might by that means be helpful to his poor countrymen in the approaching change of the monarchy: the king would thus shew and make appeal not onely that he would keep his promise, ver. 16. but also shew that he was undaunted and void of fear.]

30 In that night was Belsazar the King of the Chaldeans slain. [Compare Psal. 37. 9, 10, 35, &c. Isa. 21. 9 and 4. 7, 11. Jerem. 25. 12, &c. and 51. 39. to wit, by Gobrya and Gadata, or by Cyrus his souldiers that were set on by these two Lords for that intent, when Babel was taken. Compare Isa. 21. 5. Jerem. 51. 39. But others conceive that he was slain by a secret conspiracy of his nobles, whereof one called Darius was made king, in whose time Babylon was taken by Cyrus. See above on ver. 1.]

CHAP. VI.

Darius having received the kingdom of Babel, intendeth to advance Daniel above his hundred and twenty Princes; ver. 1, &c. who being possessed with envy at this, 5 move the King to make an idolatrous decree, that no man should in thirty daies put up a petition to any save to the King alone upon pain of being cast into the den of lions 8. Daniel transgressing this commandment is cast into the lions den, 11, 12, &c. but is wonderfully preserved and delivered by God, 22, 23, &c. his enemies being cast into the lions den ere straightway devoured by the lions, 25. For which God is praised, 26.

Now Darius the Median [Some add this verse to the end of the former chapter] Chald. Dariaveldh. He is called the Mede, to distinguish him from Darius the Persian, of whom see Ezek. chap. 4. ver. 5, and 24. [received the Kingdom] or took, accepted, got, &c. to wit, (according to the opinion of many) from the hand of Cyrus; for when Cyrus, with the help of Darius his father in law, had taken the kingdom

dome of Babylon, when he delivered it unto *Darius*, and he himself went to Persia to dispatch & manage, further, order his affairs there. But when *Darius* had governed the kingdom of Babel about a full year, *Cyrus* took again the government of the kingdom of Babel to himself. But of the opinion of others see on *verse 1. and 30.* being about threescore and two years old. [*Chald. a son of about threescore and two years*]

2 (And) it seemed good unto *Darius* [See above chap. 4. on *ver. 2.*] to set over the kingdom an hundred and twenty Deputies, which should be over the whole kingdom. [to wit, to govern it well, every one in his own province wherein he was set by the King]

3 And over them three Princes, [Or superiour Princes, Presidents] of whom *Daniel* should be the first, [that is, the chiefeft, as appeareth, *ver. 4.* Others, wherof *Daniel* was one] to whom these Deputies themselves should give an account, that the King might suffer no damage.

4 Then this *Daniel* excelled those Princes and those Deputies, [*Chald. then was Daniel excelling over the Presidents, and the Princes.* *Daniel* excelled them all in wisdom, prudence, justice, temperance, and other vertues] because a more excellent spirit was in him: and the King sought to set him over the whole kingdom. [It seemeth that *Darius* being now old, and taking notice of the excellent gifts wherewith *Daniel* was endued above all the rest of the princes, intended to make him chief governour over all the kingdom of Babel, which was the ground of their hatred against *Daniel*.]

5 Then the Princes and the Deputies [Out of envy, which is the mother of murder] sought to find opportunity [or cause, or occasion] against *Daniel* concerning the kingdom: [*Chald. from the side of the kingdom*; that is, in the administration that was imposed upon him by the king, they watched narrowly all his actions, his life and conversation, whether he performed his office well and truly, or whether he offended in any thing: but this was in vain, they could find nothing amiss in him, as is forthwith said] but they could find no opportunity, nor offence, [or fault, or corruption] forasmuch as he was faithful, neither was there any trespass [or error, fault] or offence found in him.

6 Then said those men, we shall not find any opportunity against this *Daniel*, [So uprightly, diligently, prudently, faithfully, did he carry himself in his high office, that his very enemies had no hopes of finding ought against him that might have any shew of trespass] except we find (something) against him in the law of his God, [in the service of God, prescribed unto him in the law of God]

7 Then these Princes and the Deputies came with heaps [Others, with a tumult. And so here below *ver. 12, 16.* See the Annotat. *Psal. 2.* on *ver. 1.*] to the King, [to wit, when they thought they had found out a way to entrap *Daniel* in his religion] and said thus unto him, O King *Darius* live for ever.

8 All the Princes of the kingdom, the governours [or magistrates] and deputies, the counsellours, and Lieutenants have consulted together to establish a royal ordinance, and to make a strong command, that whosoever shall in thirty daies make a petition [*Chald. shall desire a desire or petition*] to any God or man save to thee, O King, he shall be cast into the den of lions. [The great ones in *Darius* his court are possessed with such envy against *Daniel*, that they lay all godliness and religion aside, that they might destroy *Daniel*; for this was properly their aim in this decree. They forbid those that are in need to call upon the true God: they also forbid the sick to seek unto the Physician for help, which was altogether against nature. Yet not-

withstanding the King did signe this, *ver. 10, &c.*]

9 Now O King, thou shalt establish a precept, and signe a writing which may not be changed, [Or that it may not be changed] after the law of the Medes and Persians [or according to the law of the Medes, &c. *Esbh. 1. 19. and 8. 8.* These two nations are here joyned together, because they were at that time both of them together governed by *Cyrus* and *Darius*, according to the opinion of some. Others conceive that this was done at *Susan* a province of Persia, *Dan. 8. 2.* (though at that time subject to the Chaldeans) where the law of the Medes and Persians was kept] which may may not be revoked. [*Chald. which passeth not, or goeth not by: that is, which is not altered.* So below *ver. 13.* Compare this phrase with *Mat. 24. 35. and with Mark 13. 31.*]

10 Therefore [Or in this respect, or every manner of way] King *Darius* signed that writing and command. [the meaning is, the king scrupled not at it to signe this decree, conceiving it to be an evidence that they were so loyal unto him, that they would rather deny and forsake all their Gods then provoke him to anger]

11 Now when *Daniel* understood that this writing was signed, he went into his house, (now he had in his upper rooms [Or, dining-room, or summer-house] open windows toward *Jerusalem*) and he kneeled three times a day upon his knees, and he prayed, [to wit, in the morning before he begun any business: at noon when he came in to eat: and in the evening before he went to bed. See *Psal. 55.* the Annotat.] on *ver. 18.* *Daniel* would rather die then omit this his wonted worship. And this he did (as in the text) with his window open toward *Jerusalem* [according to that, *1 King. 8. v. 44.* See the Anno. there & *Pf. 5. 8.* with the Anno.] & made confession [or praised, gave thanks] before his God wholly [Or every manner of way, altogether] as he had done heretofore.

12 Then came those men with heaps [Or with a tumult, as *ver. 7.* Compare *Psal. 10. ver. 8, 9.*] and they found *Daniel* praying and making supplication before his God. [that is, openly before the face of God.]

13 Then they came neerer and spake before the King concerning the kings command, hast thou not signed a command, that every man that should in thirty daies request (any thing) of any God or man save of thee, O King, should be cast into the den of lions? The King answered and said, It is a sure word, [the thing is true; it is a sure and certain thing. They had inflamed the King before he knew or perceived that they went about to destroy *Daniel*] according to the law of the Medes and Persians, which may not be revoked.

14 Then answered they, and said before the King, *Daniel* one of those that were carried away captive from *Juda*; [This they adde unto *Daniel*'s name, to make him by reason of his countrey and condition (being a captive Jew) the more odious unto the King: as if they should have said, if a Babylonian, Persian, Mede had been thus disobedient, he would have deserved a sore punishment, how much more a captive Jew?] hath not regarded thee, O King, nor the command that thou hast signed: [as if they should have said, he hath slighted and vilified thy majesty, and hath not obeyed thy law; wilt thou suffer that, O our Lord the King? See the craftiness of these wicked wretches: had they at first made it appear, that their intent was to destroy *Daniel*, they might well have feared that the King would not have hearkened to them, but now they discover themselves] but he prayeth his prayer three times a day. [to wit, as he was wont

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wont to do, before this decree was published. See above *vers.* 11.]

15 *When the King heard this saying, he was very sad with himself*, [Chald. properly *he was very evil*, or *it was very evil with him*; that is, he was very sorry, and he was sore troubled in himself. Now he perceived, (and not before) whereunto his decree tended, namely to destroy Daniel] *and he set (his) heart upon Daniel, to deliver him: yea he toiled himself* [or *he was labouring*, or *troubled*, or *busie*] *till the going down of the sun to deliver him.*

16 *Then came those men* [To wit, when they saw that the King wavered, and did his endeavour to deliver Daniel out of their hands, and to save him from being cast into the lions den] *with heaps unto the King*, [they came thus strong, that their request might be the more regarded, and might prevail the more with the King] *and they said unto the King, Know, O King, that the law of the Medes and Persians is, that no command nor ordinance which the King hath ordained may be changed.* [They spake this as in a threatening way; for the King knew well enough what the laws of the Medes and Persians imported, as also what was contained in his decrees. Their aim was not so much to maintain the laws and statutes of the Persians, and to have them inviolably kept, as to destroy Daniel, and to put him to death. This was also a wicked statute or law: for to resolve not to alter a decree, when reason requireth that it should be done, is tyranny: or to ascribe unto the King and his Council such absolute wisdom, and constant justice, as that in making of laws and decrees they cannot at all recede or erre from justice, is to make them Gods.]

17 *Then the King commanded, and they brought forth Daniel, and cast (him) into the den of lions: and the king answered and said unto Daniel, Thy God, whom thou honourst continually, he deliver thee.* [Or *he will deliver thee*. Here Darius wisheth that God would deliver his faithful servant Daniel, finding that he (though he had ordained before that no petition should be put up to any either God or man, save to himself alone) was not able to help Daniel. Likewise doth Darius here sufficiently shew, that it grieved him to the heart, that he was fain to suffer Daniel to be cast into the lions den, and could not hinder it, being thereto forced by the Princes of the kingdom.]

18 *And there was a stone brought, and laid upon the mouth of the den, and the King sealed it with his (own) ring, and with the ring of his mighty ones.* [This was done thus by the wonderful counsel of God, that Daniels deliverance might the more plainly appear. It is said expressly in the text, that it was *one*, or *an only stone*, to wit, a great stone, to stop the mouth, door, or entrance of the den close and fast, that all means of getting out might be taken away from Daniel; for Daniel was, by reason of his prophecies and interpretations of dreams, in great repute with every one, because of the great offices that he bare. It seemeth that those wretches straightway perceived that the lions abstained from Daniel, therefore they laid this great stone, and the kings seal, and the seal of them all upon the mouth of the den] *that the will concerning Daniel might not be changed.* [or *that nought might, or nothing might be changed concerning Daniel*. For they durst not trust the king, because he had already taken such great pains to deliver Daniel.]

19 *Then the King went to his palace, and passed the night fasting, neither caused (he) any musick-play to be brought before him:* [Or *any delightful play, musick-play, or musick-instruments, &c.* he caused no table, or meat, to be brought before him. The meaning is, he

abstained from all things that were delightful; and that might have taken away, or eased his sadness: such grief and sorrow had he for Daniel] *and his sleep departed far from him.* [That is, he could not sleep at all, he was so troubled, because they had so abused and forced him to cause Daniel to be cast into the lions den. See what conscience can work in a man. See *Rom. chap. 2. vers. 14, 15.*]

20 *Then the King arose early in the morning as soon as it was light, and he went in haste* [Others, *in trouble*. See above *chap. 2. the Annotat. on vers. 25.*] *unto the den of lions.*

21 *Now when he was come near to the den, he cried with a sad voice unto Daniel; the king answered,* [That is, spake. And so continually] *and said unto Daniel: O Daniel, thou servant of the living God, [see *Jere. 10. the Annotat. on ver. 10.*] was thy God also whom thou honourst continually able to deliver thee from the lions?* [By this doubting it appeareth sufficiently, that king Darius was not converted unto the true God: for they that truly believe in God, do not in the least doubt of his omnipotency.]

22 *Then said Daniel unto the King, O King, live for ever.* [Others, *let the King live for ever*; that is, God grant unto the king a long life.]

23 *My God hath sent his Angel, and he hath shut the mouth of the lions, that they have not hurt me,* [Concerning the spiritual preservation, compare *Psal. 91. 13. and 1 Pet. 5. 8.*] *because before him innocency [or integrity, or purity] is found in me:* [though God is moved by the piety of the Godly to do them good, in regard he hath as it were bound himself thereto by a gracious promise, and that justice requireth that he should perform his gracious promise, *1 Tim. 4. 8. 2 Thess. 1. 5, 7. Heb. 6. 10.* yet it followeth not from thence, that the piety of man doth merit this. For to be bound to a thing by a gracious promise, and to be bound thereunto properly by merit, cannot stand together: See *Rom. 11. 6.* So that Daniel doth not here boast of his righteousness, but he sheweth, that God delivered him, that he might make it appear, that that worship pleased him, which he would keep and retain even with the loss of his own life] *also against thee, O King, have I done no offence.* [Chald. *no destruction*. Others, *and also before thee, O King, have I done no hurt, or no harm*; that the king either by my imprudence, or by my unfaithfulness should have suffered any damage in any thing. Daniel indeed transgressed the wicked decree of the king, but he did it not out of contempt or vilifying of the king, but because he ought first and above all to obey the supreme king. We must fear God, and honour the king, *1 Pet. 2. 17.*]

24 *Then was the King very glad* [Chald. *very good*. See *Judg. 19. the Annotat. on vers. 25.*] *with himself* [or *over himself*, or *of it*] *and said, that they should draw (up) Daniel out of the den:* [it may be that Daniel was drawn up with cords out of the den, as was done to *Jeremiah, Jerem. chap. 38.*] *When Daniel was drawn up out of the den, there was then no hurt* [or *sore, wound, harm*] *found upon him, because he had believed in his God.* [that is, because he had put confidence in his God. Daniel it may be knew not that God would deliver him by such a miracle, but he verily believed and was confident that God would not forsake him. See *Phil. 1. 21.* What faith in Almighty God can do, see also *Heb. chap. 11. from vers. 7. to the end of the chapter*]

25 *Then the King commanded, and they brought forth those men which had accused Daniel a loud,* [See above *chap. 3. on vers. 8.*] *and they cast them, their children,* [Chald. *sons*, under the name of sons are often in

Scripture also daughters comprehended] and their wives into the den of lions : [Thus they fall into the pit which they had digged for Daniel. See *Esth.* 7. 10. what happened to *Haman*. See also *Psal.* 7. vers. 16, 17. and *Psal.* 9. vers. 16, 17. *Prov.* 26. 27. and *Eccles.* 10.] and they came not upon the ground of the den, [that is, before they were come to the lowermost (part) of the den, or to the foot or bottom of the den] but the lions ruled over them, [or had the upper hand of them, or overpowered them, or were masters over them] they also brake all their bones in shivers. [or, ground them to powder. See the like punishment of God above chap. 3. vers. 22. See also *Amos* 5. ver. 19.]

26 Then King Darius wrote unto all people, nations, and tongues, [To wit, that were under his dominion, as is expressed vers. 27. See above chap. 3. on vers. 39. and chap. 4. on vers. 1.] that dwell upon the whole earth, Your peace be multiplied.

27 A command is given by me through the dominion of my kingdom, men tremble and quake before the face of the God of Daniel : [The true God (who is the God of all believers) is called the God of Daniel, as he is called the God of Abraham, Isaac, and Jacob, because Daniel did fervently honour and serve him] for he is the living God, [See above vers. 21.] and steadfast in eternities, and his kingdom is not corruptible, [See above chap. 4. 3. and *Psal.* 93. 2.] and his dominion is [or endureth] unto the end. [hereby God is distinguished from all creatures, which are all of them transitory or corruptible.]

28 He delivereth and rescueth, and he doth tokens and wonders in heaven, and on earth: he hath delivered Daniel from the power of the lions. [Chald. from the hand; that is, from the power, from the violence of the lions. So it is said, *Gen.* 9. From the hand of all beasts : and *Job* cha. 5. 20. From the hand of the sword. See the like examples more in the Annotat. there] all the former excellent honours which Darius attributeth unto the true God, are no evidence that he received and embraced him as the only true God, else he would have abolished all false worships and religions; but it was only an honest confession of the true God, whereunto he was pressed by the great miracle which he saw before his eyes, without renouncing and forsaking of Idols.]

29 Thus Daniel had prosperity in the reign of Darius, [Forasmuch as Godliness hath promise not only of the life to come, but also of this present life, 1 *Tim.* 4. 8. according as God in his infallible wisdom judgeth it to be good for his children] and in the reign of Cores the Persian. [See *Dan.* chap. 1. on vers. 21. the whole seven and thirtieth Psalm suiteth well with the history of this sixth chapter.]

C H A P. VII.

Daniel seeth in a vision four beasts coming up out of the sea, vers. 1, &c. And the Ancient of dayes delivering to the Son of man an everlasting kingdom, 9. Daniel receiveth the interpretation of this vision, 15 whereat he was sore troubled, 28.

In the first year of Belsazar king of Babel, [In this chapter is recorded the same prophecy concerning the four Monarchies, (but in another vision) which is related in the second chapter] Daniel saw a dream, and visions of his head, upon his bed : [hitherto have been related the visions which the King of Babel had, which Daniel interpreted : now follow the visions that Daniel himself had] Then he wrote that dream,

[that it might never be forgotten : for this was not revealed unto Daniel for himself only, but for the edification and instruction of the whole Church] and he told [to wit, first unto the Jews, but to the use and benefit of the Church, both of the old and new Testament] the summe [Chald. the head] of the matters, [or of the words; to wit, which he had seen or heard in that vision]

2 Daniel answered and said, I saw in my vision by night, and beheld, the four winds of the heaven brake forth upon the great sea. [That is, upon the earth, in this world. This vision is a type or figure of war, that namely, one kingdom should rise up against another, the one seeking to oppress and destroy the other, all which cometh to pass not by chance, but as God in his counsel hath decreed and ordered. The meaning is, that the world shall be like a raging sea, that should be troubled by divers windes beating one against another, as if all the clouds and windes should run together one against another, disturbing and setting all out of order. See *Revel.* 17. vers. 1, 15.]

3 And there came up four great beasts [The four Monarchies are signified by the great beasts, vers. 17. as also by the great image, chap. 2. Great kingdoms or monarchies are compared to cruel beasts, because commonly great kingdoms commit great cruelty, by murdering, burning, plundering, and other cruelties and extremities. Compare *Isa.* chap. 5. 29.] from the sea, [That is, from the earth, in the world, which is great, wide, and broad, and never quiet, but always stirring, like the raging sea. There never happeneth alteration of kingdoms and countreys without great troubles and blood-sheddings] different one from another. [Chald. that from that distinct; to wit, in the manner of government, and other things more; as this was also represented in the divers kinds of metals in the image that was shewed unto Nebuchadnezzar, chap. 2.]

4 The first was like a lion, [Hereby is typified the courage, valour, and greediness after prey of the Babylonian monarchy, especially of Nebuchadnezzar the Great, who chap. 2. is compared to a golden head, and chap. 4. to a great tree. See this comparison also, *Isa.* 5. 29. and *Jerem.* 4. 7. Compare also *Nahum.* chap. 1. vers. 6, 7, 8.] and it had eagles wings, [Hereby is represented Nebuchadnezzars swiftness in war. See *Isa.* 5. 26. *Jerem.* 4. 13. and chap. 48. on vers. 40. and *Ezek.* 17. 3. *Habak.* 1. 8.] I beheld till his wings were plucked off, [That is, the lands and cities, the power and glory of the kingdom were taken away from him by the Medes and Persians, as was foretold, *Jerem.* 50. 21. Others understand by the wings, the courage and valour of the Babylonians, that were wont to exceed all other nations in courage and valour] and it was lifted up from the earth, [That is, his power, dominion, and command (whereby it exalted it self above all other men) was taken away from him : for the Assyrians and the Chaldeans were not utterly cut off from the earth. Others, whereby it was lifted up from the earth] and set upon (his) feet as a man, [That is, like other men that had no dominion nor command over lands and men. That is, the Chaldeans, which before flew as it were high with eagles wings, and despised all other nations were fain afterward like other ordinary men to go upon the ground, yea to serve others, being no more like lions, but like other private persons, being bereaved of all their power] and a mans heart [That is, a base cowardly heart, like the heart of a poor timorous man, in stead of a bold undaunted lions heart]. was given to it. [To wit, to the beast; that is, to the Chaldeans]

Chaldeans, and Babylonians, when they were now bare and without feathers. *Xenophon* testifieth, that *Cores* caused the Babylonians to lay down their arms, to till the ground, to pay tribute, and to honour and obey the Persians as their Lords, and to pay their garrisons their wages. Compare *Jerem.* 52. 30.]

5 *Then behold, the other beast*, [That is, another beast then the Chaldean, compared to a lion, *ver.* 4. namely the Monarchy of the Persians, which immediately followed the Chaldean Monarchy: compared to silver, *chap.* 2. 32.] *the second was like a bear*, [hereby is represented the kingdom of the Persians, because they were cruel, savage, wild, horrible, and terrible, like bears of the forest, not of such an high and noble spirit as the lion, *ver.* 4. See above *chap.* 39. But the Lord restrained their cruelty, in respect of his people] *and set it self on one side*, [that is, the Persian Empire begun first at one side of the world, to wit, in the East, being small at first, shut up between its own mountains, a nation that was not counted very great. Yet notwithstanding it swallowed up first the Medes, afterwards also the Babylonians, and made one dominion of all. Others, *which set up one dominion*] *and it had three ribs in his mouth between his teeth*: [that is, (according to the exposition of some) three great teeth like ribs. Some understand by these three ribs those nations that were subdued by the Persians in the West, North, and South, *chap.* 8. 4. which they as it were rent and devoured by their great army. Some conceive that by these three ribs are signified the exceeding great cruelty of this beast, namely of the Persian Monarchy] *and men said* [Chald, *and they said* to wit, the Angels, by the command of God] *thus to it, Arise, eat much flesh*. [the meaning is, that God by his secret counsel stirred up and moved the Persians thereto, that they should conquer and subdue many nations by force of arms. Compare *Isa.* 21. 2. *Eat much flesh*; hereby is shewed the great cruelty and blood-thirstiness of the Persians, wherewith *Thomyris*, Queen of *Scythia*, upbraided King *Cyrus*, when she had conquered him in a pitched battel, and had cut off his head, and put it into a tub full of mens blood, and cried with a loud voice; *satiare thy self now with blood, which thou hast so greedily thirsted after.* *Justin.* lib. 3. and *Oros.* lib. 2.]

6 *After that I beheld* [That is, there was shewed unto me in a vision] *and lo, there was another (beast)*, [namely, the monarchy of *Alexander the Great*, or the Macedonian, or Grecian Empire or Monarchy] *like a leopard*, [The leopard is crafty and swift, *Je.* 5. 6. *Hos.* 13. 7. *Hab.* 1. 8. So were King *Alexander the Great* enterprises crafty and subtil: and he was swift and courageous in conquering countries and cities] *and it had upon his back four wings of a fowl*: [Hereby is also signified the swift progress of *Alexander the Great*. Compare *chap.* 8. 5. But some understand by the four wings upon the back of the beast, the four Princes that after *Alexanders* death, divided his kingdoms among themselves, below *chap.* 8. 8.] *the same beast had also four heads*, [these four heads signifie also the dividing of *Alexanders* monarchy among four principal Lords, or heads of his army, who after they had long fought one with another for the dominions, at length they divided the same among themselves, so that *Seleucus* had for his share Great Asia, *Antigonus* little Asia, *Cassander* (whom *Antipater* succeeded) became King of *Macedonia*, *Ptolomy* the son of *Lagus* had Egypt for his share] *and dominion was given him*. [To wit, dominion was given of God unto *Alexander the*

Great, so that with small armies he conquered exceeding great ones]

7 *After that I saw in the night-visions, and behold, the fourth beast* [Some understand here by the fourth beast, the monarchy of the Romans, and apply thereunto all that is said in this chapter of the fourth beast. But others interpret it of the kingdom of the *Seleucides* and *Lagides*, that divided the kingdoms of *Alexander the Great* among themselves, and kept them so for many years, they and their posterity, who most grievously plagued the Jews, as we may read in the history of the *Machabees*] *was terrible and cruel*, [In that it caused great terror and distress; damage and destruction to all nations round about, which is true both of the Romans and of the *Seleucides*, especially of *Antiochus Epiphanes*] *and very strong: and it had great iron teeth*, [That is, great armies, and mighty commanders, together with all manner of warlike instruments and furniture. See above *chap.* 2. 40. there it is called *hard like iron*] *it did eat, and bruise, and trod down the residue with his feet* [the meaning is, those whom it did not utterly devour and tear in pieces, those it hurt exceedingly, and brought them under his feet, and made them bond-men] *and it was diverse from all beasts that had been before it*: [It could not, by reason of his cruelty and monstrosity, be compared either with the former, or any other beast, therefore the Prophet giveth it here no name. They that apply this to the Roman Empire understand the word *diverse*, of the divers manners wherein the Roman Empire hath been governed; as first by Kings, after that by Consuls, after that by *Decem-viri*, after that again by Consuls: and last of all by *Cæsars*, or Emperours] *and it had ten horns*. [Some that understand this of the Roman Empire, take ten for many, as *Genes.* 31. 42. Others understand punctually ten Kings, or kingdoms, or provinces, because the Roman Empire hath had divers Kings, and also subdued divers kingdoms under it: Or, (as some) because the Roman Empire was afterward divided into divers particular kingdoms. Others apply it to the *Seleucides*, and mention ten Kings (partly of the *Lagides*, and partly of the *Seleucides*) that succeeded one another, and grievously plagued the Jewish Church. They were justly compared to horns; for as horned beasts push and hurt other beasts and men with their horns: so have also those Kings done much hurt to many men, especially to the Church of God]

8 *I gave heed to the horns*, [So should we likewise diligently heed and consider these prophecies, that we may rightly understand them. Compare *Mat.* 24. 15.] *and behold, (there) came up between them another little horn*, [Others, the last horn which was little. Many understand by this little horn the Romish Antichrist, who by the division of the Roman Empire came up from small beginnings, and hath done all that is foretold here, and below *vers.* 24. 25. Others understand *Antiochus Epiphanes*, who was the meanest among those horns, that is, those Kings. See below *chap.* 11. *vers.* 2. Some understand the Turk, &c.] *and three of the former horns were plucked up before it: and behold, in that horn were eyes like the eyes of a man*, [Understand this thus, that he that is signified by this horn, knew how (as touching the outward appearance) to behave himself very civilly and courteously, but was in deed an hypocritical wretch] *and a mouth speaking great things*. [Blasphemous and reprochful speeches against God and his holy Church. See below *vers.* 25.]

9 (This) *I saw, till there were thrones set*, [That,

is, till the time was come that God did sit in judgement (as followeth) upon those tyrants; punished them, and delivered his people from their tyranny. Others, *till they* (to wit, the Angels) *did cast down the throns*, to wit, of the Kings of the earth. Others take it in this sense: Till those Kings leaving their thrones, or Royal seats, gave way to God, when God was coming to judgement, to set up his throne above all others] *and the Ancient of dayes* [This is a description of the everlasting true God, who is before all eternity, and shall be unto all eternity. So also *vers. 13, and 22.*] *did sit himself* (down,) *whose garment was white like the snow*, [kings and Princes did wear in former times white garments. See *Genes. 41. 42. and Esth. 8. 15.* So that it here signifieth the Majesty of God] *and the hair of his head like pure wooll*: [Representing the purity of God. Compare *Psal. 51. 6. Rom. 3. 4.*] *his throne was sparks of fire*, [Representing the wrath, and severe judgement of God. For as fire devoureth all things, so is God also a consuming fire unto the wicked] *his wheels a burning fire*. [To speak properly, God hath neither throne, nor seat, neither is he drawn forward by wheels, but it hath pleased him to manifest himself unto his Prophets in sundry forms, to give them some evidence of his presence]

10 *A fiery river* [Or, *a river of fire*] *flowed, and came forth from before him*, [Or, *from his presence*; to wit, from the presence of the judge that sat upon the throne. This *fiery river* signifieth the greatness and severity of Gods judgements, to overwhelm and consume all enemies speedily and violently. As no man can stop up or hinder the course of the rivers, but men must suffer them to have their free passage, and to run their course: so no creature is so strong as that he should be able to restrain or hinder Gods judgements. Compare *Psal. 50. 3. and 97. 3.*] *thousand times thousands ministered unto him*, [Compare *2 Kings 6. 17. Psal. 34. 8. and 68. 18. Mat. 86. 53. Heb. 12. 22. Revel. 5. 11.* A certain number is put for an innumerable multitude] *and ten thousand times ten thousands* [This number is an hundred times greater then the former. The number of the Angels is innumerable unto us, *Heb. 12. 22.*] *stood before him*: [Waiting upon his service. See *Psal. 103. 20.*] *the judgement* [That is, the Judges; to wit, the holy Angels. See above *chap. 4. on vers. 17.* Understand also the faithful with their head Christ. See below on *vers. 22. and Psal. 50. on vers. 6.*] *set it self, and the books were opened*. [That is, all things were narrowly examined, what could be alledged either for accusing or excusing that from thence might be gathered what those persecuters had done to the people of God, to frame a sentence or judgement therefrom: spoken after the manner of men. See *Psal. 139. 16. Rev. 20. 12.* Some understand here by the books, every mans conscience]

11 *Then I beheld*, [That is, my thoughts were yet musing upon that vision which was shewed unto me] *because of the voice of the great words which that horn spake*: [that is, because of the horrible blasphemies and reproches which he should utter against God and his Church] *I beheld till that beast was slain*. [That is, till the power of these Kings, together with their kingdoms, was brought to nothing] *and his body destroyed*, [That is, till the kingdom of these Kings was no more a kingdom] *and delivered to be burnt by fire*. [Chald. *to the burning of fire*]

12 *Concerning also the remaining beasts, they take away their dominion*, [That is, the remnants of the afore-mentioned three kingdoms are also decayed with this fourth kingdom, in *vers. 11.* mention was

made of the ruine of the fourth kingdom, in this verse the Prophet speaketh of the ruine of the remnant of the other kingdoms] *for lengthening of life was given them* [to wit, of God] *until a time and season*. [See above *chap. 2. on vers. 21.* This is the reason why those kingdoms perished not before.

13 *(Moreover) I saw in the night-visions*, [By this repetition Daniel sheweth that he gave diligent heed to that which God revealed unto him] *and behold, there came one like the Son of man* [Hereby was represented the *Messias*, or *Christ*, as *Revel. 1. 13.* that was to come, appear in the flesh, but was not yet come, appeared. See *Galat. 4. 4.* And observe that here a word is used in the Chaldee text, which signifieth a frail and weak man, signifying that Christ should take upon him our humane nature, with all its infirmities, sin onely excepted] *in the clouds of heaven*, [That after he should have finished the mystery of our salvation, he might be taken up into heaven to his Father, and sit at his right hand, to rule; and to judge both the quick and the dead] *and he came to the Ancient of dayes*, [Or, *after that he came*, &c. The meaning is, that Christ having finished the work of our redemption, ascended into heaven to his heavenly father. Compare herewith, *Joh. 16. vers. 16, 28. and Acts 1. 9.*] *and they* [to wit, the holy Angels of God] *caused him to come near before him*, [To wit, to sit at the right hand of his father, and to receive of him honour glory, and dominion over all that may be named, as is said, *vers. 14.* See also *Acts 2. 34, 36. Eph. 1. 20. Phil. 2. 9.*]

14 *And (there) was given him dominion and honour*, [To wit, unto Christ (as Mediatour) there was given of the father, dominion, &c. Compare this with *Matth. 28. 18. Acts 2. 33, 34, 36. Heb. 1. 3, 4.*] *and the kingdom*: [Not a wordly kingdom, to reign in bodily presence upon earth; but a spiritual kingdom, to rule in the midst of his enemies, as well by the powerful preaching of the Gospel in the hearts of the elect, as by forcing and restraining of the reprobate, that persecute the elect that profess Christ. Compare *Psal. 110.*] *that all people, nations, and tongues should honour him*: [Not every particular person or individual; but of all people, nations, and tongues thorowout the whole world; a great multitude: and as for his enemies, he will be glorified upon them by their just punishment. In this respect there doth belong unto Christ, yea to Christ alone, and to no creatures, the title of King of Kings and Lord of Lords. Compare *Psal. 2. 8. Eph. 1. 21, 22. Phil. 2. vers. 9, 10, 11. Revel. 19. 16.*] *his dominion is an everlasting dominion*, [Compare above *chap. 2. 44. Luke 1. 33.*] *which shall not perish*, [Or, *which shall not be taken away*] *and his kingdom shall not be destroyed*. [For though it may be here on earth set upon and assaulted by its enemies, yet it can never be utterly wasted and destroyed, but it shall abide for ever]

15 *Unto me Daniel was my spirit* [Or, *As for me Daniel, my spirit was*, &c.] *thrust thorow* [Or, *bored thorow, pierced thorow, digged thorow*, as if my spirit had been shot thorow; namely, forasmuch as I knew not what this vision meant. Others, *troubled, disquieted*] *in the midst of (my) body*, [Chald. *of the sheath*, because the soul of man is covered and hid in his body, as a sword in the sheath] *and the visions of mine head made me afraid*.

16 *I came near unto one of them that stood by*, [To wit, unto one of the Angels, whereof there were many thousands that stood before the Lord, to minister unto him, above *vers. 10.*] *and required of him the assurance* [Or *the certainty*; that is, the right meaning;

ing, the true confirmation] concerning all this : and he told it to me, and shewed me the interpretation of these things. [This Christ promisethto unto all that ask him, *Matth. chap. 7. ver. 7. 8. Chald. of these words* ; that is, of the things shewed me in that vision]

17 These great beasts, which are four, are [That is, signifies, or are types] four Kings, [that is, four kingdoms, or Monarchies. See above *vers. 3.*] (which) shall arise [One of them, namely the Monarchy of the Chaldeans was risen already ; so that when the Prophet saith, that they shall arise, he saith it in respect of the other three kingdoms] out of the earth. [*vers. 3. he saith, out of the sea. See the Annotat. there*]

18 But the saints of the high (places) [That is, those that are ordained by God to the taking and possessing of the high places, that is, of the heavens, which they in due time shall take and possess. So that this is a description of the Church, which is a congregation of saints, pertaining to the high places, that is, to eternal life. Others, the saints of the most high shall, &c. Compare *Revel. 1. 6. and 5. 10.*] shall receive that kingdom, [To wit, that everlasting kingdom, *vers. 14.*] and they shall possess the kingdom for ever, yea for ever and ever. [The holy and spiritual kingdom of Christ upon earth shall not so soon cease, but there shall immediately follow thereupon the everlasting, glorious, and celestial kingdom of Christ in heaven]

19 Then I wished for the truth of the fourth beast, [That is, then I was desirous to know the truth of the fourth beast, that is, concerning the fourth beast] which was divers from all the others, [to wit, from the other three, as *vers. 23.* See further for exposition of this 19. verse the Annotat. above *ver. 7.*] very horrible, whose teeth were of iron, and his claws of copper, it did eat, it brake in pieces, and trod upon the residue with his feet.

20 And concerning the ten horns that were upon his head, [Understand withal, I desired to know the truth] and the other which came up, and before which three were fallen off, namely that horn that had eyes, and a mouth that spake great things, and whose look [Or, countenance] was greater than of his fellows. [That is, then of the other horns, that is, Kings, Hereby is signified, that the Romish Antichrist, or (as others) Antiochus Epiphanes, should exceed the other Kings in power and excellency, though their beginning was mean, as coming illegally to the kingdom ; wherefore it is called a little horn, *vers. 8.*]

21 I had seen, that the same horn waged war [Chald. made war] against the saints, [That is, against the people of God] and that it prevailed against them. [What sore persecutions and afflictions the Church hath suffered and still suffereth from the Romish Antichrist, is well enough known. In like manner did Antiochus Epiphanes, and other Asian Kings, of whom others understand this, unto the Church of the Jews. The people of God were in the land of Juda, as also those famous Churches in Asia and in Africa, brought so low, as that there seemed to be an utter ruine and destruction of the Church of God, and no hope more of ever recovering it self again : but this lasted but a short time. In this 21. verse, and in the next verse following, Daniel giveth a reason why he was so desirous to know the quality and condition of this beast, and his actions, namely because the Church from that time forward should be cruelly plagued, until the Church of God should be delivered from her enemies]

22 Until the Ancient of dayes [See above *vers. 9.*] came, [To help and succour his Church. This was

principally done after the preaching of the Gospel, when the Church began to get her head above water after many grievous persecutions] and judgment was given to the saints of the high (places) : [See above *vers. 18.* To wit, in their head Christ, in which respect the saints are said to be Judges of the world, approving and commending the judgement of Christ. See *Matth. 19. 28. and 1 Cor. 6. 2, 3.*] and the appointed time came, that the saints possessed the kingdom. [That is, that they had gotten a name in the world, forasmuch as the kingdom of Christ was grown famous in his saints]

23 He [That is, the Angel whom I had intreated to expound those visions unto me, *vers. 16.*] said thus, The fourth beast shall be the fourth kingdom upon earth, [See above on *vers. 8.*] which shall be diverse from all those kingdoms : [See above *vers. 7.*] and it shall eat up the whole earth, [That is, the chiefest part of the kingdom ; understanding this of the Romish kingdom. Others, the whole land ; to wit, the whole land of Juda, interpreting this of the Seleucides. Compare *vers. 21. and 25.* and understand here by the land, or earth, the inhabitants, that should be devoured, and as it were eaten up] and it shall tread it down, [Or, thresh it] and it shall break it in pieces.

24 Now concerning the ten horns ; out of that kingdom shall ten Kings arise, [See *vers. 7.*] and another [To wit, the Romish Antichrist, or (as others) Antiochus Epiphanes, the last of those ten] shall rise after them : [To wit, after those Kings, or horns] and that [to wit, horn, or King ; and so in the sequel] shall be diverse from the former ; and it shall humble three Kings : [See above on *vers. 8.*]

25 And it shall speak words against the most High, and it shall destroy [Or, wear out, or, wear away ; that is, cause to grow old, and perish, as garments wear out through age] the saints of the most high (places) : [As above *vers. 18. and 22.* It, to wit, that horn : Or, he shall, to wit, Antichrist ; or, (as others) Antiochus Epiphanes ; who should not onely blaspheme God, but be also cruel persecutors of the people of God. See *Dan. chap. 11.*] and it shall intend to change the times [or, he shall undertake to change, or, it shall think to change, &c. The meaning is, it shall be so presumptuous, that it shall purpose, or hope, (and shall be confident of it) to change the times, &c. Some understand here by the times, the Sabbath, and the other feast-dayes of the Jews, as Pentecost, the feast of Tabernacles, and of the new moons, &c. See *1 Machab. 1. 47.* Others, the account of years, which should be changed by the Roman Empire : which was done first by Julius Caesar, and after by Pope Gregory the thirteenth, to shew thereby his power over all Christendom] and the law, [to throw down all the laws and ceremonies of Moses, to abolish all religion and service of God for to bring in heathenish idolatry, if this be understood of Antiochus : Or, understand the laws of God in general, if it be applied unto Antichrist] and they shall be delivered into his hand [They, to wit, the saints, that he may slay them : Or, the times, and the law, to change them, according to his pleasure, own imagination] until a time, and times, and a part of a time. [Some understand hereby, a year, two years, and half a year. Others, the time of three years and ten dayes. Some, one thousand two hundred and threescore years. Others, by a time, four hundred and ninety years, to count from the building up of the Temple again, to the destruction thereof : by times, one thousand four hundred and thirty three years, from the destruction of the Temple, to the discovery of Antichrist : by half a time, one hundred ninety and one years, from the time

time of the discovery of Antichrist, till his destruction. Others have other accounts. Compare below chap. 12. 7. and Revel. 12. 14. For these words, part of time, is said for expositions sake, chap. 11. vers. 7. half a time. Others, a part of the appointed time]

26 After that the judgement shall sit, [See above vers. 9, 10, 22.] and they shall take away his dominion, [Or, they shall take away the dominion from him, or from them, to wit, from the Romans, or (as others) from the Seleucides. To wit, those shall do it whom God shall appoint to be executioners of his judgement] consuming and destroying him, [that is, he with his adherents shall be deposed from the kingdom, and be driven away. Others, so that it, to wit, the dominion, shall be taken away] unto the end. [That is, his kingdom, and his adherents shall at last be utterly destroyed, and be quite brought to nothing, and shall never rise again]

27 But the kingdom, and dominion, and the greatness of the kingdoms under the whole heaven [That is, in the whole world, after that the Gospel should be preached unto all creatures, Mark 16. 15.] shall be given to the people of the saints of the high (places,) [See above vers. 18. The kingdom of Christ, set up by the preaching of the Gospel, shall be given or imparted unto the godly, namely when Christ shall reign in the hearts of the godly in all nations. This kingdom doth indeed properly belong to Christ, but to believers by gracious participation. See 1 Cor. 1. 9. This is here set down for the comfort of the godly, to put them in mind howsoever things are carried in the world, that God alwaies taketh care of his Church, and will give unto his people in the end a blessed issue. For to speak of the state and condition of Monarchies, could bring but little comfort to the godly, unless they also knew that God was in like manner taking care for them. See Isa. 35. 3, 4.] whose kingdom shall be an everlasting kingdom, [It shall have no end, but it shall endure for ever] and all dominions [that is, some of all sorts, or of all kinds of Lords, and Lordships or dominions, whom he shall choose for that purpose. So we find all for all manner of, or all kinds of, 1 Tim. 2. 4. and elsewhere besides] shall honour and obey him. [To wit, the Lord Christ]

28 Hitherto is the end of this speech: [That is, here is the end of these words, this is that which the Angel revealed unto me concerning the estate of the Church] As for me Daniel, my thoughts made me sore afraid; [That is, I was sore troubled in my self, namely when I considered the grievous persecutions that hung over the head of Gods Church] and my brightness [Chald. my brightnesses; to wit, all the brightness or beautiful countenance of my face] changed in me, [the meaning is, I grew wan and pale in my face. See above chap. 5. vers. 6.] but I kept that word in mine heart. [To wit, to communicate it faithfully unto the Church of God. Hitherto, to wit, from the 4. verse of the second Chapter, hath Daniel used the Chaldee language, because the above-related Prophecies did also concern the Chaldeans, or Babylonians: But from this place to the end of the Book, doth he make use of the Hebrew again, forasmuch as it so pleased the Holy Ghost]

C H A P. VIII.

The Lord sheweth unto Daniel in a vision, the combate between the Ram and the He-goat, and that which should follow after that combate, vers. 1, &c. The Angel Gabriel comforteth Daniel, and interpreteth

unto him, by the command of Christ, that vision, 15. Daniel is exceedingly troubled hereat, 27.

IN the third year of the reign of King Belsazar, a vision appeared unto me [That is, was seen by me] unto me Daniel, after that which appeared unto me at the first. [The vision described chap. 7. is the first that was revealed unto Daniel, namely in the first year of Belsazar. This was three years before the ruine of the Babylonian Monarchy, according to the computation of some, that conceive that Belsazar reigned but five years. But others are of opinion that this was done fourteen years before the end of the Babylonian Monarchy, counting that Belsazar reigned seventeen years, Joseph. lib. 10. Antiq. cap. 13.]

2 And I saw in a vision, know it came to pass when I saw it, that I was in the castle of Susan, [That is, I thought I was at Susan: or I was at Susan in a vision. Here (to wit, at Susan) the Kings of Persia did use to keep their court. See Nehem. chap. 1. on vers. 1. and Esth. chap. 1. vers. 2.] which is in the country of Elam] [Under Elam is Persia understood. See Gen. 10. the Annotar. on vers. 22. Isa. 21. 2.] I saw then in a vision, that I was by the flood of Ulai, [A river running by the city of Susan, called in the Latine histories Eulens. Some understand this thus, that Daniel was at that time in a vision, but not in body, in Persia at Susan by the river Ulai; but was bodily at Babel in Chaldea, where he in the Kings court waited on his office, ver. 27. Thus Ezekiel abode indeed in body in Babel, but was in visions carried into the land of Israel, Ezek. 8. 3. and 40. 2. The opinion of others see above chap. 6. on ver. 9.]

3 And I lifted up mine eyes [Meaning in vision] and I saw, and behold a ram [hereby is meant the kingdom of the Medes and Persians, ver. 20. which was chap. 7. represented by the bear] stood before that flood, [that is, by the bank of the river Ulai] which had two horns, [this signifieth the kingdoms of the Medes and of the Persians, that were mixt together, and were mighty kingdoms in Asia, but yet mightier when they had conquered Babylon] but the one was higher then the other, [to wit, the Persian, which was greater and mightier then the kingdom of the Medes] and the highest came up last. [the kingdom of the Medes was indeed the eldest and the chiefest at the first, but afterward the Persian kingdom grew far more mighty under the reign of Cores, when he was made king of Persia, Media, Babylon, &c.]

4 I saw that the ram with the horns pushed toward the west, and toward the north, and toward the south, [To wit, the ram with the two horns, signifying the Medes and Persians, which fought against all nations upon earth, and brought them under their dominion. Toward the west, Heb. toward the sea. See Gen. 12. on ver. 8. This signified that the Medes and Persians should bring the nations that lay in that part of the world under their dominion, as the Babylonians, Syrians, little Asia and Greece. In like manner did they in the other parts of the world as is mentioned in the text. This is that which chap. 7. ver. 5. is signified by the three ribs which the bear had in his mouth between his teeth. See the Annotar. there] and no beasts [that is, no kingdoms nor nations] could stand before his face, neither was there any that could deliver out of his hand: [that is, out of his power] but he did according to his pleasure, [the meaning is, the Persians prospered according to their desire. Understand this to be spoken not onely of King Cyrus, but also of his successors. The king of Persia was in those times the greatest and mightiest king upon earth] and he made himself great. [or he did great

great things. See *Psal.* 35. the Annotat. on *ver.* 26. So below *ver.* 8. Understand that which is spoken in this verse and elsewhere concerning the prosperity and great victories of the Persians, so as that notwithstanding they have also oftentimes had overthrow as well as victories, as especially *Xerxes* in *Grecia*, and elsewhere, but nevertheless their enemies were fain at last to bow their necks under their yoke]

5 When I considered (this,) behold there came an he-goat [Heb. a kid of the goates, that is, a young he-goat. Hereby is signified the Grecians or Macedonians, below *ver.* 21. whose generall was *Alexander the Great*, who was but one and twenty years old when he set upon *Darius* the King of the Persians. The kingdom of Macedonia was also no waies to be compared with the Persian Empire in greatness, strength, and power] from the west [that is, from Greece, lying west-ward of Asia] over the whole earth, [that is, he took all Asia, as also all the land where Daniel was when he had this vision. Thus holy pen-men of the Scriptures use to speak of the land wherein they are, or wherein the thing is done which they record. Thus *Mark* 15. *ver.* 33. and elsewhere] and touched not the ground: [that is, he marched on with his army so swiftly as if he had flown, as if he had not toucht the ground with his feet: with the space of six years he brought under his dominion Illyricum, Thracia, all Greece, the Persians, Medes, Babylonians, Egyptians, Tyrians, and many other nations too long to relate here] and that he-goat had a notable horn [Heb. an horn of light; that is, a great horn that was easie to be seen. This was *Alexander the Great*, who was the captain general of all the Grecians. He is called *ver.* 8. a great horn. He obtained as great victories as ever King did. It was he that raised the monarchy of the Grecians] between his eyes, [not above upon his head, as all other he-goats, but between his eyes, as the Unicorn, that he might be able to do th more violence, and that he might be able to hit the suer the mark that he aimed at]

6 And he came unto the Ram that had the two horns, [Heb. the Lord of the two horns: See *Gen.* chap. 14. the Annotat. on *ver.* 13.] whom I had seen standing by the flood: and he ran on upon him [he run on upon him, or he ran on against him, or unto him. The meaning is, that *Alexander the Great* did valiantly make war against the Persians and Medes, and did set upon them with such valour and courage, that he deprived them of their whole kingdom and power] in the fury of his power. [Anger is the whetstone of power]

7 And I saw him coming near unto the ram, [That is, till we was close by the Ram. The kingdom of *Darius* lay far from Macedonia, and it had many strong bulwarks, and many cities that seemed to be invincible: so that it seemed to be a thing impossible, that the he-goat should come at the ram, that was environed with such forts and strong holds] and embittered himself against him, [Understand this of *Alexander the Great* his bold enterprises] and he pushed [Heb. smote] the ram, [he overcame *Darius* in two great pitcht battels, after that the power of the Persians was first greatly impaired & weakened in little Asia] and he brake both his horns, [that is, he deprived the Persians and Medes of all th. ir power] and (there) was no power in the ram to stand before his face: [Darius indeed brought a mighty army into the field, his souldiers glistered with gold, silver, and precious stones, but all this was but a beautiful pomp and pride, no durable strength to do valiant things] and he cast him (down) to the ground, and he trod upon him.

[Darius was slain by his own people, but *Alexander* trod all the glory and royal dignity of the Persians (as it were) under his feet] and there was none that could deliver them out of his hand. [that is, might, power. Here the Lord letteeth his prophet see the victories of *Alexander the Great*, who subdued almost all the East-country, and brought it under his dominion after that he had conquered *Darius*]

8 And the he-goat made himself exceeding great: [The kingdom of the Grecians, under the conduct of *Alexander*, is by the conquest of the Persian Monarchy become very great and mighty] but when he was become strong, that great horn brake [or that great horn (signifying *Alexander the Great* his kingdom) was broken, *ver.* 22. he died of a hot burning fever, or of drunkenness, or as others write being poysoned, in the two and thirtieth and three and thirtieth year of his life, after that he had reigned as monarch about the space of seven years. But (as followeth) his monarchy ended not with him, but was divided into four parts among his chief commanders, which is signified by those four notable horns. See below *ver.* 22.] toward the four winds of heaven. [that is, toward the four parts of the world; to wit, Macedonia toward the west, little Asia toward the north, Syria toward the East, Egypt toward the south: these kingdoms each with their appendances being parts or divisions of *Alexander the Great* his monarchy]

9 And out of one of them [To wit, out of *Scteneus Micanor*, king of Syria] came forth a little horn; [to wit, *Antiochus Epiphanes*, called by reason of his cruelty *Epimanes*; that is the mad one. See of this man further above chap. 7. on *ver.* 8. in chap. 11. 21. he is called the contemptible one, because he was the youngest among his brethren, and there was no appearance that he should ever come to the crown; for his eldest brother was yet alive, and he had sons; But *Antiochus Epiphanes* being kept as an hostage at Rome, and having there heard of his brothers death, made secretly an escape from Rome, and banished his brothers son, and took possession himself of the kingdom of Syria] which waxed exceeding great toward the south, and toward the east, and toward the beautiful (land) [he conquered *Ptolomey* king of Egypt in the south, and the king of Armenia in the east, and a part of Persia, 1 *Machab.* 3. 31. and also the land of Juda, called here the beautiful land. See further concerning this name 2 *Sam.* 1. 19. and *Psal.* 48. 3. and *Jerem.* 3. 19. *Ezek.* 20. *ver.* 6, 15. below chap. 11. 16. Others retain the Hebrew word *Zebi* in the text, signifying beauty, glory, as *Ezek.* 20. 6. and below chap. 11. 16. The land of Juda is called the glorious land or the land of beauty, not so much in regard of the excellency and beauty of the country, as in respect of this invaluable glory of the Church of God in the land of Juda]

10 And it was waxed great unto the host of heaven, [Or against the host of heaven; that is, he came so far that he even set upon the people of God, which are here called the host of heaven, because the names of Gods children are written in heaven, *Luke* 10. 20. and their conversation is in heaven, *Luke* 3. 20. Below *ver.* 24. the Church of God (which the Jews were at that time) is called the people of the saints, or the holy people: and above chap. 7. *ver.* 18. the saints of the high places] and it cast down (some) of the host, namely of the stars, [that is, of those that excelled among the Rulers both in the Church and Commonwealth, and excelled in faithfulness in their offices and places, as the stars in heaven] to the ground [to cast down to the ground signifieth here to slay

slay] and it trod upon them. [as if he should say, it will not suffice him to slay those fair glistening stars, but he shall also trample and tread upon them, as upon the mire and dirt in the streets]

11. Yea it made it self great [Or it magnified it self. Others, it would exalt it self] unto [or against. And so ver. 12.] the Prince of that host, [that is, against God, who is called the prince of the powers, ver. 25. and who is the head of his holy Church] and by it the continual (offering) [See Exod. 29. 38, &c. Num. 28. 3. and here by the offering may be understood the whole worship of God] was taken away, [by it, to wit, the horn, that is, by Antiochus Epiphane's, the offering was taken away, so that the people of God were forbidden to offer sacrifice. See 1 Mach. 1. 47.] & the habitation of his sanctuary was cast down. [here is foretold that Antiochus should rob, break, and burn the Temple, as desiring to rob God of the onely place in the whole world which he had chosen for his outward worship]

12. And the host was given over into defection against the continual (offering): [That is, many of the people of God were justly given over of God to backsliding, so that they renounced the whole worship of God, and fell to heathenish idolatry by the instigation of Antiochus. See 1 Mach. 1. 12, &c. and chap. 2. 15. Others, and the host was given over (to him) by reason of the transgression against the continual offering. The host (to wit, the host of the Lord, or of heaven, as ver. 10) was given over to him, to wit, to Antiochus, for the transgression committed against the worship of God. Others, the host was given him against the daily sacrifice (that is, against the worship of God) for destruction: that is, an army was given him to execute Gods vengeance upon the transgressors of his worship] and it [to wit, the horn: or he, to wit Antiochus] cast (down) the truth [that is, the true worship of God and the divine doctrine of the law] to the ground, and did it, and it succeeded. [that the prophet foretelleth, that Antiochus Epiphane or Epimane should for a while execute his wicked thoughts and ungodly purposes according to his will and pleasure. See Joseph. lib. 10. Antiq. Judae. cap. 14.]

13. Then I heard an holy one speak: [To wit, an holy Angel that talked of this vision with another Angel, for Daniels instruction: for the Angels desire to look into the secrets of God. 1 Pet. 1. 12.] and the holy One [the same Angel] said unto the unnamed one that spake, [to wit, unto the Lord Christ, the Son of God, that appeared there in the form of a man. Others, unto him that can tell secret things, Job. chap. 1. 18. Others, unto the wonderful relater: and they apply this also to Christ who knoweth all things. Others retain the Hebrew word *Palmoni* in the text, which (according to their opinion) is an abbreviation of these two words, *Peloni Almoni*, whereof see Ruth chap. 4. the Annotat. on ver. 1. and 1 Sam. 21. 4. and 2 Kings 6. 2.] Tell how long shall be that vision [that is, that which is signified by this vision] of the continual offering [that is, concerning the continual offering] and (of) the wasting defection, [Others, occasioning wasting defection, or and, the wasting transgression; for it was for their sins that Antiochus the waster came upon the land, or how long shall the transgression waste?] that both the sanctuary and the host should be given up (to) treading and r foot? [the meaning is, how long shall the service of God and all godliness be thus trodden under foot under the reign of this cruel tyrant Antiochus?] for host signifieth here the people of God, as above ver. 10. and below chap. 11. 12. and sanctuary (Heb. holiness) the

Temple. And so ver. 14.]

14. And he [Not the asking Angel, but the unnamed one, to wit, Christ, of whom is spoken ver. 13.] said unto me, [not unto the Angel that asked, for he asked not so much for his own sake as for Daniels and the Churches sake. See 1 Pet. 1. 12.] unto two thousand & three hundred evenings (and) mornings: [that is, daies, for the ordinary day consisteth of evening and morning. Two thousand and three hundred evenings and mornings or daies, are six years three months, and eighteen daies; for in the year 143 of the reign of the Seleucids began the defolation or defection from the true religion, 1 Mach. 1. 21. and in the year 149 when Antiochus died (1 Mach. 6. 16.) it ceased. Others count these years thus. In the year 142. the sixth day of the sixth month, when the high priest Onias (otherwise called Menelaus) presented his service to Antiochus (Joseph. Antiq. lib. 12. chap. 6.) then began the defolation; and in the year 148 the five and twentieth day of the ninth month, then Judas Mithab us cleaned the Temple, 1 Mach. 4. 52. These are six years complete, three months and eighteen daies] then shall the sanctuary be justified. [that is, be pronounced and held as just by God. That is, be acknowledged and accepted as his house, which he before in his just judgement had cast off and caused to be profaned: or shall be justified; that is, shall be freed from the unjust and idolatrous abuse, and be restored to its lawful and just use]

15. And it came to pass when I, I Daniel saw [O, had seen] that vision; I sought then the understanding (thereof) and behold there stood before me, [before me, or over me; or as it were over against me, s. Gen. 2. 18.] as the form of a man. [Some understand this of the Angel Gabriel, who in the sequel receiveth a command from Christ. Others conceive that it was Christ himself, who revealed himself in the form of a man, and gave a command unto the Angel Gabriel]

16. And I heard between Ulai [O, at Ulai, or in the midst of Ulai, that is, between the two banks of the river Ulai] a mans voice, [or an humane voice. This was the voice of Christ, that had power to command the Angel] which called and said, Gabriel, [Gabriel is the name of an holy Angel, and is by some interpreted, a man of God; by others, the power of the strong God. See likewise below chap. 9. 21. and Luke 1. 26.] give this (man) to understand the vision.

17. And he [To wit, the Angel Gabriel] came close by where I stood, and when he came I was afraid, and I fell upon my face: [See Ezek. chap. 1. the Annotat. on ver. 23.] then said he unto me, and stand, thou child of man, [onely Daniel and Ezekiel (being in divine visions) are so called. See Ezek. chap. 2. on ver. 1. Others, thou son of Adam] for this vision shall be for the time of the end, [that is, it shall be fulfilled at that time when the Messiah (who was revealed in the last daies, 1 Pet. 1. 20.) and the end of the law, Rom. 10. ver. 4. shall be come. Or (as some) this vision hath yet a further meaning then simply concerning Antiochus Epiphane: thereby is meant also yet another great enemy of Gods Church toward the end of the world. Others, shall be at the limited or punctual or punctually appointed time: the meaning whereof would be, this is no vain speculation, but the vision will have its efficacy, and be accomplished at the time appointed by God]

18. Now when he spake with me I fell into a deep sleep on my face to the ground: then he touched me, [To wit, to raise me up and to strengthen me. Compare 1 Kings 10. ver. 5, 7. Others, so he came near unto me, or so he came unto me] and he set me upon my standing - place, [or]

[or he raised me up that I stood]

19 And he [To wit, the Angel Gabriel] said, Behold, I will make known unto thee what shall come to pass at the end of this wrath: [that is, of the misery and calamity which God brought, or would bring upon the Jewes, being provoked to anger by thir sins] for at the time appointed the end shall be, [that is, the accomplishment shall come to pass at the time appointed. Others, at the time appointed (the punishment) shall have an end]

20 The ram with the two horns [Heb. the Lord of the two horns.] See Gen. chap. 14. on ver. 13. [which thou sawest, are the Kings of the Medes and Persians.] For, the kings of the Persians and Medes are the ram [that is, they are signified or represented by that ram above, chap. 2. 38. so likewise ver. 21. The meaning is, it shall come to pass, that the whole kingdom of the Babylonians shall be taken by the Medes & Persians]

21 Now that hairy be-goat, [Or ragged, rough in skin, as Gen. 27. 11, that is, that dreadful or terrible he-goat] is the King of Grecia: [this signifieth the kingdome of Javan, that is, of Grecia; understand under it also Macedonia. See Gen. 10. on ver. 2.] and the great horn that is between his eyes is the first king. [to wit, Alexander the Great. And understand this thus, that he should be the first king of the Grecians that should conquer the Medes and Persians by war. Hence some conclude that the third kingdome above chap. 2. and chap. 7. cannot be applied only to the reign of Alexander the Great, but also to his successours, the Lagides and the Seleucides. The judicious reader may consider of this]

22 Now (in) that four [To wit, horns, that is, kingdomes, which were Egypt, Syria, Macedonia, little Asia] stood in his stead when it was broken: [that is, when Alexander the great was dead. See above on ver. 8.] four kingdoms shall arise out of that people, [to wit, out of the Grecians. This is not to be understood of the family or children of Alexander the Great; for as is said below chap. 11. 4. about 12. years after his death where his sons Alexander and Hercules together with their mothers and his whole family slain; and his kingdome was rent, and four kings of other families divided his kingdoms among themselves] but not with his power. [that is, not so mighty as Alexander the Great, with whom they are not to be compared]

32 But at the last of their kingdom, [Heb. in the progress, or in the succession of their kingdome. See above chap. 2. 28, to wit, when their kingdome shall begin to decline, by the growing and daily increasing high power of the Romans. Others understand here by the last of their kingdome, their dominion over the Jewes in the land of Juda; for their reign in Syria lasted yet a long while: but Antiochus Epiphanes was the last that reigned over Judea] when the backslider shall have brought it to the highest, [that is, shall have filled up the measure of their sins; that is, when many Jewes shall have departed from the true religion, whereof we may read 1 Mach. 12, &c. and chap. 2. 15. Heb. when the backsliders shall have made it perfect. Of these backsliders see above ver. 12.] there shall then a King [understand this of Antiochus Epiphanes who took the kingdome by craft. See below chap. 11. 21.] stand, [that is reign] stiff of face, [See Deut. 28. the Annotat. on ver. 50.] and understanding riddles. [See Psal. 78. the Annotat. on ver. 2. Antiochus Epiphanes was a man past all shame and disgrace, daring to do all that came in his mind, a subtle man, being able soon to apprehend dark things, and of himself to invent most cunningly secret plots and designs]

24 And his [To wit Antiochus Epiphanes his] power shall be strong, but not by his (own) power, [but by Gods permission, purposing to punish the sins of his people by him as by a rod. See above ver. 12. Others understand this thus, that he should do it, not by power but by craft, deceit, treachery and murder. See ver. 25. he knew (as some do write) how to plot and contrive the murdering of his father and of his own brother in a sedition, and he took away the kingdom from his brother Seleucus his son, the right owner thereof and possessed it himself. How he by the help and deceit of the Jewish high priests, and by the Apostacy of many Jewes, layed waste the land of Juda, see the first book of the Machabees and Josephus] and he shall destroy wonderfully, [Heb. he shall destroy wonders. Antiochus Epiphanes many wayes practised destruction, but especially in the land of Juda and on the Temple of Jerusalem. See 1 Machab. 1. 22.] and shall prosper [to wit, in executing his wicked enterprises] and shall do it: and he shall destroy the strong, [some understand here by the strong people the Egyptians. See 1 Mach. 1. 20. But others understand hereby the godly among the Jewes, who ver. 10. are called the host of heaven. Others, not onely the Egyptians or Jewes, but also other neighbour nations whom he should fight against] together with the holy people. [that is, the Jewes. See 1 Machab. 1. 25. Heb. the people of holiness]

25 And through [Or according to, or in regard of, or above] his policy [The Hebrew word signifieth understanding, prudence, diligence, industry or quietness of apprehension, wise managing] he shall cause craft to thrive [or prosper] in his hand; [or under his hand. That is, he shall deceive many by his craft; to wit, those of Asia, Syria, and Egypt, whom he by gifts and presents got to his side] and he shall lift up himself [He make himself great, or magnify himself in his heart] the meaning is, after he shall have dispatched many things prosperously, and according to his wish, his heart shall pride it self and be lifted up because of them] and in quiet rest he shall destroy many, [that is, while men shall be without any suspicion of harm, and think that all things are well and quiet, even then shall he watch his opportunity, and shall set upon many unawares. Others, by quietness; that is, making deceitful peace, that he may so deceive both the one and the other. See 1 Mac. 1. 13.] and shall stand against the Prince of Princes: [that is, against the God of Israel. See above vers. 11.] but he shall be broken without hand. [but by a terrible disease coming from God. See 1 Mac. 6. 8, &c. and 2 Mac. 9. 5, &c.]

26 Now the vision of the evening and the morning, [See above vers. 14.] which is told, is the truth: and thou, shut up the vision, [That is, hide it, seal it up, keep it secret, to wit, that it be not spread abroad among infidels and enemies of Gods Church; such dogs and swine would be thereby more incensed and enraged. Compare Isa. 8. 16. Revel. 10. 4. But Daniel is not forbidden to reveal this unto the godly Jewes for their comfort, as chap. 12. 4. but all must be done with discretion] for there are yet many dayes to (it) [to wit, before this prophecy shall be fulfilled. There were above three hundred years expired from the death of Belsazar, or the beginning of the Monarchy of the Persians over Babel (when Daniel prophesied this) unto the death of Antiochus Epiphanes. Hitherto hath been expounded the first part of the eighth chapter, namely, the prophecy of the kingdom of the Persians and Medes, of Alexander the Great, and of those that succeeded him in the kingdom.]

27 Then I Daniel grew weak, [or I fell sick, &c.]

M m m m m m

and

and was sick (certain) dayes: [To wit, through fear and through astonishment] afterward I rose up and did the Kings work: [that is, I administered the office that the King had laid upon me. See above the Annotat. vers. 2.] and I was astonished at this vision, or because of this vision; which had so terrified Daniel, that it could not out of his mind] but no man perceived it. [the meaning is, though I was so exceedingly astonished at this, yet I restrained my self so, that no man could by my countenance discern my astonishment or amazement, or that no man could perceive what it was that made me sick, or that I had seen such a vision; according to the command that God had given him, vers. 26.]

C H A P. IX.

Daniel prayeth unto the LORD for Jerusalems restoration, vers. 1, &c. The Lord heareth him and instructeth him, 20. He also revealeth unto him by Gabriel the time of the seventy weeks, at the end whereof the true spiritual deliverance should be brought not onely to the Jews, but also to all mankind by Christ the Prince 24, &c. The Angel speaketh also of the fearful destruction th it should come upon the unthankful and obstinate people of the Jews, 26, 27.

IN the first year of Darius, [See above chap. 6. on vers. 1.] the son of Abasuvius, [divers Kings of Persia have had this name] of the seed of the Medes, [that is, of the family of the nation of the Medes. This is here added to distinguish him from Darius the King in Persia, in whose second year the Temple was finished, Ezra 4. 24.] who was made King over the realm of the Chaldeans: [See above chap. 6. on vers. 1. or in which (to wit, year) he became King.]

2 In the first year of his reign, I Daniel perceived in the books, [To wit, in the writings of the Prophet Jeremiah. Or, I Daniel understood by, &c. Though Daniel was a wise and excellent Prophet, yet he neglected not to read the holy Scripture, as those do that pretend altogether to the spirit, and are despisers of the word of God] that the number of the years, whereof the word of the LORD came unto the Prophet Jeremiah, was in the accomplishment of the desolations of Jerusalem, seventy years. [that is, that when Jerusalems desolation shall have an end, it was seventy years. See Jerem. 25. 11, 12. and 27. 7. and 29. 10.]

3 And I set my face [Heb. I gave my face] unto the Lord God, to seek (him by) prayer and supplications, with fasting, and a sack, and ashes. [that is, in sackcloth and in ashes.]

4 I then prayed unto the LORD my God, and made confession, [To wit, of mine own sins, and of the sins of my people, below vers. 20.] and said, Oh Lord, thou great and terrible God, [to wit, unto the wicked] that keepeth the covenant and mercy to them that love him, and keep his commandments. [A changing of the person, for to them that love thee, and keep thy commandments. Compare this prayer with the prayer of Nehemiah, chap. 1. 5. and 9. 32.]

5 We have sinned, and have committed iniquity, and dealt wickedly [See more such like confessions, Psal. 10. on vers. 6. and compare Isa. 64. 5, 6, 7. and Psal. 106. 6.] and rebelled, from step to step, and not resting until we were come to the highest step of sin] by departing from thy commandments, and from thy judgements. [Understand here, and in other places more, by judgements, those laws whereby is rendered to every one that which pertaineth to him, and whereby that which is just and equal is distinguished from that which is unjust and unequal]

6 Neither have we hearkened [That is, not obeyed] unto thy servants the Prophets, which spake in thy name to our Kings, our Princes, our Fathers, and to all the people of the land. [to wit, of the land of Juda]

7 With thee, O Lord, is the righteousness, [See Deut. chap. 6. on vers. 25. That is, on thy side, or the praise of righteousness belongeth unto thee, or thine is, &c.] but with us confusion of faces, as it is at this day with the men of Juda, and the inhabitants of Jerusalem, and all Israel, that (are) near, and that are afar off, in all the lands whither thou hast driven them, for the transgression whereby they have transgressed against thee. [In these words the prophet confesseth that the judgements of God upon his people are just and righteous. Compare Jerem. chap. 7. 19.]

8 O Lord, with us is confusion of faces, with our Kings, with our Princes, and with our Fathers, because we have sinned against thee; or we that have sinned against thee.]

9 With the Lord our God are mercies, and forgivenesses, [He useth these words in the plural number, to signify the manifold mercies of God in the pardoning of manifold sins. That is, on the Lords mercy and gracious forgiveness alone doth all our salvation wholly depend; for with us is nothing to be found save cause of destruction. Compare Psal. 130. 3, 7. Lam. 3. 22.] though we have rebelled against him.

10 Neither have we obeyed the voice of the LORD our God, that we should walk in his laws, which he gave before our faces, by the hand of his servants [That is, by the ministry of his servants] the Prophets.

11 But all Israel hath transgressed thy law, by departing, that they might not obey thy voice; therefore that curse is poured out [Or dropped] upon us, and that oath that is written in the law of Moses the servant of God, [See Levit. 26. 14, &c. Deut. 27. 15, &c. and 28. 15, &c. and 29. 20. and 30. 17, &c. and 31. 17, 18, and 32. 19, &c. Lam. 2. 17.] because we have sinned against him.

12 And he hath confirmed [Heb. raised, or caused to rise] his words which he spake against us, and against our Judges that judged us, [That is, that governed us] bringing upon us a great evil, [to wit, the evil of punishment; that is, a great mischief, which is related at large in the Lamentations of Jeremy; See there chap. 1. 12. and 2. 13, &c.] which hath not been done under the whole heaven, as hath been done upon Jerusalem.

13 According as (it) is written in the law of Moses, [See above vers. 1.] (so) all the evil is come upon us: and we intreated not the face of the LORD our God, turning away from our iniquities, & understanding by heeding thy truth, [that is, the certainty of thy threatnings.]

14 Therefore hath the LORD watched upon the evil, [See vers. 13. Or, therefore hath the LORD been awake with this evil. The meaning is, he hath made it appear that he was not asleep, nor had forgotten his threatnings. While sinners sleep securely in their sins, God strictly watcheth for their punishment. The Hebrew word signifieth not onely to watch, but also to come betimes, to waken, to make haste, as Jerem. 1. 12. See the Annotat. there] and he hath brought it upon us: for the LORD our God is righteous in all his works which he hath done, because we obeyed not his voice.

15 And now O Lord our God, thou that hast brought thy people forth out of the land of Egypt with a strong hand, [For that end did God deliver the children of Israel out of the land of Egypt, to assure them thereby from him, that he would be and continue for ever their God. See Levit. chap. 22. 33. Psal. 81. 11. Isa. 63. 10. Therefore it is no wonder that believers so often mind God of this mercy of his, as well to strengthen

strengthen their faith, as to move the Lord to remember his ancient mercy. See *Exek.* 32. 11. *Nehem.* 1. 10. and *chap.* 9. 10. *Psal.* 77. 8.] and *hast made thee a name, as it is at this day:* [the meaning is, thou hast delivered and protected us for thy names sake, to make thy power known, *Psa.* 106. 8. therefore turn away thy angry mind from us, that thine honour may not suffer. See *Exod.* 32. 12. *Psal.* 115. 1.] *we have sinned, we have been wicked.* [this must not be so understood, as if God should hear our prayers, and should do us good, because we have sinned, and have been wicked; for therefore is God angry with us, and therefore doth he punish us: but then doth he hear our prayers, when we confess our sins, and acknowledge our unworthiness. Compare *Psal.* 25. 11. and 106. 4, 5, 6.]

16 O Lord, according to all thy righteousnesses, [The meaning is; Lord, in that thou hast verified thy threatnings, forsaking us, and giving strength unto our enemies, &c. all this is come to pass according to thy justice, for we have deserved it a thousand times over by our sins: but Lord, forget not also that part of thy righteousness, whereby thou keepest and performest unto all true penitents that which thou hast graciously promised them. As God is but one, so there is also but one righteousness or justice in God, but there be manifold dispensations of it: and among the rest he manifesteth the same, when he keepeth and performeth unto penitent sinners that which he hath promised them of meer grace. Compare *Nehem.* *chap.* 1. *vers.* 8, 9. and *chap.* 9. *vers.* 8. *Psal.* 51. 16.] *I beseech thee, let thine anger and thy wrath be turned away from thy city Jerusalem,* [that is, I beseech thee let that sore punishment cease which thou hast justly poured out upon Jerusalem and all the people of the Jews to punish their sins. See *Mich.* 7. 9. *Revel.* 15. 7. Others, let thine anger and thy wrath turn away it self from, &c. Thy city: as if he should say, this is thy city, which thou hast chosen out of all the cities of the whole world, therefore turn away thine anger and thy wrath from it] *thine holy mountain:* [Heb. the mountain of thine holiness. See *Psal.* 2. on *vers.* 6.] *for because of our sins, and for the iniquities of our fathers, Jerusalem and thy people are a reproach among all that are round about her.* [Heb. among all our aboutnesses; that is, among all that lye round about us. Compare *Lam.* 1. 8, &c. and *chap.* 2. 15, 16. and *cha.* 3. *vers.* 14. and *Psal.* 44. *vers.* 14, 15, 16, 17. and *Psal.* 89. *vers.* 42, 51. and *Psal.* 79. 4.]

17 And now, O our God, hearken unto the prayer of thy servant, [That is, unto my prayer, who am thy servant] and unto his supplications, and cause thy face to shine upon thy sanctuary [that is, look upon thy sanctuary with a smiling and favourable countenance: Of this phrase see *Numb.* 6. on *vers.* 25. upon thy sanctuary; that is, upon thy Temple: or rather, upon the innermost place of the temple, where God sat upon the Ark or Cherubims] *that is desolate, for the Lords sake.* [Do it not for our worthiness, but for Christs sake. So it is said, *Isa.* 10. 27. The yoke shall be torn off, for the Anointed, or for the Messiah his sake. And also *Psal.* 80. 16.]

18 Incline thine ear, my God, and hear, open thine eyes and behold [Compare the words which King *Hizkiah* useth, *Isa.* 37. 17.] *our dissolutions,* [that is, how miserably we are wasted] *and the city which is called after thy name:* [that is, which is called the city of the Lord. See *Deut.* 28. on v. 10. and *Amos* 9. 12. 1 *Kings* 14. *vers.* 21. Heb. upon which thy name is called upon, or proclaimed] *for we do not cast down our supplications before thy face,* [See of this phrase, *Jerem.* 35. on *ver.*

7. and *Psal.* 141. 2.] *upon our righteousnesses,* [that is, relying upon our righteous deeds or works. Or, be-
cause of] *but upon thy mercies which are great.*

19 O Lord hear, O Lord forgive, O Lord consider, and do it, defer it not for thine own sake, O my God: for thy city and thy people is called after thy name. [See above *vers.* 18.]

20 When I yet spake, and prayed, and confessed my sin, and the sin of my people of Israel, and cast down my supplication before the face of the LORD my God, [As above *vers.* 18.] *for the holy mountain of my God:* [Heb. over, or for the mountain of the holiness of my God; that is, that the Church of God might be restored to her former estate.]

21 When I yet spake in prayer, the man [See above *chap.* 8. on *vers.* 16] whom I had seen in the beginning, in a vision, [or before, or at first; to wit, in the vision of the Ram with two horns, and of the He-goat, above c. 8.] came flying swiftly, [Heb. with weariness: not that the Angels can be tired or grow weary, but it is so said, to express such a swiftness, as according to our apprehension must needs cause weariness. Others, in flight] touching me [by this touching of the Angel God strengthened the Prophet. See below *chap.* 10. 19.] *about the time of the evening-sacrifice.* [that is, in the last quarter of the day, at which hour the evening-sacrifice was wont to be offered, when the Temple and the Jewish service were yet in being; See *Exod.* 29. 39, 41. *Numb.* 24. 4. At this time did also *Elias* pray, 1 *Kings* 18. 36, &c. See also *Acts* 3. 1. Hence some do gather, that it was here revealed unto Daniel, at what time of the day Christ should offer up himself for our sins.]

22 And he informed (me) and talked with me, and said, Daniel, I am now come forth, [To wit, from heaven, being sent by God] to cause thee to understand the meaning, [Heb. the understanding: namely, to inform thee of the building up again of the city of Jerusalem, and the restoration of the state of the Jewish people.]

23 At the beginning of thy supplications the word [That is, the command] came forth, [That is, from that time that thou beganst to pray for the deliverance of Israel did I receive a command to answer thee] and I am come to make (it) known (unto thee,) for thou art a great desired (man:) [Heb. a desired; that is, a man of desires. See below *chap.* 13. 11. That is, a man that is greatly desired, a man accepted both of God and men. So it is said below c. 10. v. 3. bread of desires: and vessels of desires, 2 *Chron.* 20. 25. and garments of desires, *Genes.* 27. on *vers.* 15. Some are of opinion, that Daniel is called a man of desires, because he desired and wished for the deliverance of his people, and for the reparation of the Temple, and restoration of the worship of God, more then ever any man did, as may appear by his prayer and fasting, *chap.* 10.] understand then this word [Or, this matter] and consider this vision. [Or, learn this vision. That is, learn to understand this prophecy aright which I shall shew thee]

24 Seventy weeks [Daniel had onely prayed for the deliverance of his people out of Babel; but the Lord granteth him not onely that, but infinitely more; for he revealeth unto him moreover the time when not onely the Jews, but also all his people should be delivered out of the power of the Devil, and of everlasting damnation by the Messiah. Understand here weeks of years, as *Levit.* 25. 8. each week of seven years, making together four hundred and ninety years. Now where these four hundred and ninety years begin, and where they end, thereof are diverse opinions among the learned. Some begin

hem from the first year of Cyrus his Monarchy, and end them with the death of Christ: which indeed seemeth to be the truest and most genuine meaning of all, from *Isa.* 44. 28. and 45. 13. also *2 Chron.* 36. 22, 23. *Ezra* 1. 1, &c. But others begin them from the seventh year of *Artaxerxes Longimanus*, and end them likewise with the death of Christ. Others begin them from the second year of *Darius Nothus*, and end them with the destruction of Jerusalem by *Titus*. Of all which the judicious reader will be able to judge] are appointed [Heb. are hewn off, or cut off; that is, appointed, decreed] upon thy people, and upon thine holy City, [Wherein while thy people and thine holy city shall continue; there shall happen that which I will immediately reveal unto thee] to conclude the transgression, [That is, to shut up, or restrain the transgression. Others, that he (to wit, Christ) conclude the transgression; that is, that he may satisfy for the sins of the people, that they may be as it were shut up in prison, so as that they may come no more before the face and presence of God] and to seal up the sins, [that is, to cover the sins of the elect, that they may not come before the face of God. This Christ effected by his death. Others, to destroy sins] and to reconcile the iniquity, [to wit, by the sacrifice of Christ upon the cross] and to bring in an everlasting righteousness, [Heb. a righteousness of eternities: by which righteousness alone, all that ever have been justified, or shall be justified, are to be justified before God: *Heb.* 9. 12. This righteousness consisteth in the forgiveness of sins, and imputation of the righteousness of Jesus Christ] and to seal up the vision, and the Prophecy, [that is, the Prophecy; to wit, the Prophecies of the Prophets concerning the sufferings of Christ, and the glory that followed thereupon, *1 Pet.* 1. 11. which God revealed unto the Prophets in visions] and to anoint [to wit, the Holy Ghost, that is, as it were to initiate him, and to fit and prepare him for his soul-saving office] the holiness of holiness. [That is, the Lord Jesus Christ, who is the true holy of holies, for that in him are hid all the treasures of holiness and righteousness, and also of the wisdom and knowledge of God, for our good: and for that he is the true Ark of the covenant, by which God speaketh the words of life unto the world: The true mercy-seat, through which we have reconciliation, &c.]

25 Know then and understand, [Our Lord Jesus Christ giveth the very same exhortation concerning this Prophecy, *Matth.* 24. 15.] from the going forth of the word, to cause to return, and to build Jerusalem, [That is, from that time that a command shall go forth, to bring again the people, (to wit, the people of the Jews; that is, to release them out of the Babylonian captivity) and to build Jerusalem again. Understand here by the word, the command, as *ver.* 23. to wit, the command of Cyrus, according to the opinion of some. See *2 Chron.* 36. *vers.* 22, 23. and *Ezra* 1. 1. and above the Annotat. on *v.* 24. of the beginning of the seventy weeks. Others, to bring again; that is, to restore, to wit, the vessels of the Temple, which were carried out of the Temple to Babel. Others, to restore, namely, the estate of the Church and of the Common-wealth] unto the Messiah [That is, unto Christ. The Hebrew word *Messias*, which signifieth the very same that Christ doth, namely anointed] is also used, *Joh.* 1. 42. and 4. 25. [the Prince, [Or, Leader, as *Isa.* 55. 4. or Duke, as *1 Sam.* 7. 8. and *2 Kings* 20. 5.] are seven weeks, and threescore and two weeks: the streets and the ditches [Heb. the street, and the ditch: Others, ditch even out. Understand this of the City-ditches] shall

be built again, but in distress of times. [For under the government of *Ezra* all that was built on the walls, was soon after pulled down again by the enemies of the Jews, and the gates of the city were burnt with fire. And under the government of *Nehemia*, they were fain to build with the trowel in one hand, and sword in the other, *Nehem.* 4. 17. wherefore the Jews made such haste, as that they finished the building of the wall in two and fifty dayes]

26 And after those threescore and two weeks [Namely after the threescore and nine weeks; for the seven fore-named weeks must of necessity be added to these threescore and two weeks] shall the Messiah be cut off, [The Hebrew word signifieth sometimes as much as to take away the life of a malefactor. See *Levit.* 17. on *vers.* 4.] but it shall not be for himself: [That is, not for his own benefit, but for the benefit of his elect: Or, not for his own sins. Others, But he shall have no (guilt:) or, but without his (offence,) or without any (guilt.) Others, And shall have no (helper.) See *chap.* 11. 45. Others, And be no more, to wit, among men, being taken up to the right hand of his Father. Compare *Genes.* 5. 24.] and a people of the Prince that shall come, [That is, the army of the Romans] shall destroy the City and the Sanctuary, and the end thereof [to wit, the end which the Roman Prince shall bring unto the people of the Jews: or the last thing that he shall do unto the people of the Jews] shall be with an over-flowing flood, and there shall be war unto the end, (and) firmly determined desolations. [The meaning is, they are firmly decreed, and the time punctually appointed, when they shall come, and when they shall cease. Some understand this thus: Until Gods war against his people shall have an end, the desolations are punctually determined]

27 And he shall confirm the covenant unto many [Or, unto excellent ones, to wit, unto the elect and believers] one week: [That is, seven years, in the midst whereof our Saviour Christ was put to death, and the rest of the time did the Apostles preach the Gospel unto the Jews] and (in) the half of the week, [To wit, in the midst of the seventieth week] he shall cause the stay-offering and the meat-offering to cease, [To wit, by his death, which is a sacrifice and stay-offering, whereby all the saints are sanctified for ever; before which all the Levitical sacrifices are vanished, as the shadow is vanished before the sun; for though they continued yet a little while after the ascension of Christ, yet immediately with his death all their lawfulness and usefulness ceased] and over the abominable wing [Or, bands. See *Ezek.* *chap.* 12. on *vers.* 14.] shall be a waster, [Heb. over the wing of detestations, or abominations, &c. Meaning the abominable heathenish Roman soldiery (*Matth.* 24. 15.) over whom there shall be a Commander that shall procure this desolation by the just judgement of God] even until the consummation, [See *Jerem.* *chap.* 4. the Annotat. on *vers.* 27.] which being firmly decreed [See *Isa.* *cha.* 28. on *v.* 22.] shall be poured out upon the desolate.

C H A P. X.

Daniel humbling himself by fasting and prayer before God, seeth a vision, *vers.* 1, &c. Being hereby sore affrighted, is strengthened and comforted by the Angel, 10. And he is told what should befall the people of the Jews in after-times, 14. Hereat he is again sore affrighted and astonished, 15. But is strengthened again by the Angel

Angel, 19 who declaveth unto him how that the Prince of Grecia, Alexander the Great, should come, 20.

IN the third year of Cores [Heb. Coresch] King of Persia, [To wit, in the third year after that he had taken the kingdom of Babylon, as Isaiah had foretold, chap. 45. 1.] a thing [Or a word] was revealed unto Daniel, whose name was called Belsazar: [See above chap. 1. vers. 7. in the Annotat.] and that thing is the truth; but (in) a set great time: [Or, but the appointed time was long. The meaning is, it will be long first before it be accomplished. See below vers. 14. namely from the third year of Cyrus unto the day of judgement, as may be gathered from chap. 12. 2. Though some, applying this onely to the Jewish Nation, interpret this long time of the end of the persecution of Antiochus. Others, and there was a great army; then the meaning would be, And Daniel saw in this vision a great army of Angels. Others, There shall be a great battel. See the Annotat. Job chap. 7. vers. 1. and 14. 14. Isa. 40. 2.] and he understood that thing, and he had understanding of the vision. [Wherein this thing was revealed unto him. The meaning is, he understood very well that which was revealed to him in this vision]

2 In those dayes I Daniel was mourning [Others, I Daniel had been mourning; to wit, because the work of the building of the Temple already begun, was hindred by the enemies of the Jews. See Ezra 4. 4.] three weeks of dayes. [That is, three full weeks. See Genes. 19. the Annotat. on vers. 14. These weeks are called weeks of dayes, to distinguish them from weeks of yeares, whereof see above chap. 9. 24.]

3 I did not eat desirable meat, [That is, I eat no dainty meat, or I had not eaten dainty meat. Heb. meat, or bread of desires] neither came flesh nor wine in my mouth, neither did I anoint my self at all [Heb. anointing I did not anoint my self: as this was a thing much in use among the Eastern people, especially when they were joyfull. See Ruth chap. 3. on ver. 3. and Psal. 23. on vers. 5. and Psal. 104. on vers. 15.] till those three weeks of dayes were fulfilled.

4 And in the four and twentieth day of the first moneth, [Namely, of the said third year, ver. 1. Which moneth was called Abib, or Nisan, and did agree partly with our March, and partly with our April, being among the Hebrews the first moneth of the Spring, at which time in the land of Juda, as also in Egypt, the barley began to have ears, wherefore it was also called the moneth of first fruits] I was by the bank [Heb. by the hand, or by the side] of the great River, which is Hiddekel. [A river in Assyria, otherwise called Tygris. See Genes. 2. 14.]

5 And I lift up mine eyes, and looked, and behold, there was a man [To wit, Christ, as some do gather from chap. 12. 6, 7. and Revel. 1. 13, 14, 15. and 10. 5. who at that time appeared in the foim of a man] clothed with linen, [to wit, with costly linen, as Kings and Priests did use to wear. See Levit. 8. 10. and 16. 4.] and his loins were girded about with fine gold of Uphaz. [See of Uphaz, Jerem. 10. on vers. 9. Some understand by this gold, the holiness, purity, and glory of Christ, wherewith he is adorned, and as it were girded about]

6 And his body was like a Turquois, [Heb. Tharsis. Others, Beryllus Thalassius, which (as some conceive) is of a skie-colour, signifying, (according to the opinion of some) that Christ is the Lord from heaven, 1 Cor. 15. 47.] and his face like the appearance of lightning. [As the lightning shineth from one end of the world unto the other, so doth also Christ,

who is every where present. Compare Matth. 24. vers. 27.] and his eyes like fiery torches, [there is nothing so secret or hidden, but the sharp-sighted and fiery eyes of Christ will pierce thorow it. Compare Revel. 1. 14. and 19. 12.] and his arms and his feet [With his arms and hands breaking his enemies in pieces; and with his feet trampling upon them, as Revel. 1. 15.] like the colour of polished copper; [Heb. like the eye of polished, or smoothed copper. Eye for colour is also found Levit. 13. 55. Numb. 11. vers. 7. See also Ezek. chap. 1. on vers. 4. By the polished or shining copper is signified the power of Christ, smiting and breaking his enemies in pieces like earthen vessels. Compare Psal. 2. 9. Revel. 1. 15.] and the voice of his words was like the voice of a multitude. [Or, the voice of a rushing, or roaring (of the sea, or of great waters,) for the Hebrew word signifieth as well a noise, or rushing, as a multitude. Rev. 1. 15: its said of Christ, that his voice was like the noise (or rushing) of many waters; it is heard far and near, and it converteth many men. Compare Ezek. 1. 24.]

7 And I Daniel alone saw that vision, [God opened the eyes of Daniel alone. The same likewise befel Paul, Acts 9. 7.] but the men that were with me saw not that vision: but a great terrour fell upon them, [No doubt when they heard that great voice] and they fled to hide themselves.

8 I then was left alone, and saw this great vision, and there remained no strength in me: and my comeliness [That is, the beauty of my countenance] was turned in me into corruption, so that I retained no strength. [The meaning is, that he through fear and terour became like a dead man, that hath no beauty nor strength, his visage and countenance being quite changed and corrupted]

9 And I heard the voice of his words: and when I heard the voice of his words, then fell I into a deep sleep on my face, with my face toward the ground. [As above chap. 3. vers. 18.]

10 And behold, an hand [To wit, the hand of the Angel Gabriel. See above chap. 8. 18. and 9. 21.] touched me, and made me to move my self upon my knees, and (upon) my palms of mine hands. [Intimating that he was so weak, that he could not stand upon his feet, but that he was fain to creep, or lean upon his hands and feet]

11 And he said unto me, Daniel, thou greatly desired man, [Or, thou most desired man. See above chap. 9. on vers. 23.] consider the words that I shall speak unto thee, and stand in thy standing-place, [That is, stand at, or in thy place where thou stoodest even now. See Nehem. chap. 8. on ver. 8.] for I am now sent unto thee: and when he spake [Or, had spoken] that word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel, for from the first day that thou didst give thine heart to understand, [Or, to consider, as vers. 11. namely to understand or know what would become of the Church of God in after-times, sith the seventy weeks were not yet accomplished, and the Temple with the city of Jerusalem were not yet built up] and to humble thy self [Or, to afflict thy self, namely, by fasting and mourning. See Levit. chap. 16. on vers. 29.] before the face of thy God, thy words were heard, [that is, thy prayer was heard, whereby thou desiredst to understand the state and condition of thy people. Compare with vers. 14.] and for thy words sake am I come. [To wit, to inform thee of the future state and condition of thy people, as thou didst desire]

13 But the Prince of the kingdom of Persia [That is, according to the opinion of some] an evil Angel. Compare

Compare *Eph. chap. 6. 12.* But others understand by this Prince, *Cambyfes*, who governed the kingdom in his fathers absence, while *Cyrus* his father waged war in other countreys] *stood over against me* [That is, he withstood me, or stood against me, and I withstood him, forasmuch as he intended wicked enterprises against thy people, namely to hinder the building of the city and Temple, which God suffered for a little while, to stir up his people the more to zeal and fervency in prayer, and to true repentance] *one and twenty dayes* : [That is, for the space of three weeks. See above *vers. 2.* and *3.* The meaning is, that is the cause why I came not to thee before, as indeed I would have done, if I had not been hindered by this] *and lo, Michael one of the first Princes came to help me*, [Some understand by *Michael*, Christ himself, who assisteth his Ministers, and giveth them strength and ability. Others conceive that *Michael* is the name of an Arch-angel, signifying, *who is like unto God* ? Therefore divers take *Michael* to be a created Angel, because it is said here, *one of the first Princes*, and expound it thus, *one of the Angels that were appointed to be Princes over the nations, which no way suiteth with Christ, who is the head of all Angels*] *and I was left there with the Kings of Persia.*

14 *Now am I come to cause thee to understand that which shall befall thy people* [That is, thy countrymen the Jews] *in the sequel of dayes*, [Or, in the last of dayes, in future times. See above *chap. 2. on ver. 28.*] *for the vision is yet for (many) dayes.* [Others, for there is yet a vision (at hand) of the same dayes; yet one, to wit, besides those visions which thou hast seen before, *chap. 7.* and *chap. 8.*]

15 *And when he spake these words* [Heb. according to these words; that is, thus and thus] *with me, I smote* [Heb. I gave] *my face toward the ground, and I became dumb.* [Or, I was dumb]

16 *And behold (one) like unto the children of men* [Heb. after the likeness of the children of men. See further of this person, above *vers. 5.* and *6.*] *touched my lips, then I opened my mouth, and I spake and said unto him that stood over against me,* [Understand withal, and talked with me] *My Lord, because of the vision my sorrows are turned upon me,* [Or, my sorrows set upon me; The Hebrew word signifieth properly the sorrows, pangs, and pains of a woman in travel. See *i Sam. chap. 4.* the Annotat. on *vers. 19.* Others, *my bowels are turned in me*] *so that I retain no strength.*

17 *And how can the servant of this my Lord* [To wit, that is to excellent, glorious and honourable] *talk with this my Lord? for as for me, from henceforth (there) consisteth no strength in me,* [Heb. thus: *And I, from now no strength standeth in me*] *neither is (there) breath left in me.* [Compare *Genes. 7. 22.* and *Isa. 2. 23.* concerning the word *breath*]

18 *Then touched me again* [Or, touched me yet more. Heb. and he added thereto, and touched me] *one as (in) the form of a man:* [That is, the same Angel that had taken upon him the form of a man, *vers. 16.*] *and he strengthened me.*

19 *And he said unto me, Fear not, thou greatly distressed man,* [See above *chap. 9. on vers. 23.*] *peace be unto thee, be strong, yea be strong:* [Or, play the man, yea play the man] *and while he talked with me, I was strengthened,* [Or, I took courage, I was cheerful] *and said, Let my Lord speak, for thou hast strengthened me.*

20 *Then said he, Knowest thou wherefore I am come unto thee?* [To wit, to shew thee what shall befall thy people, as is foretold above *vers. 14.*] *but now will I return to fight against the Prince of Persia:* [That

is, to oppose his wicked design against the Church of God. See of the *Prince of Persia* above *vers. 13.*] *and when I shall be gone forth,* [to wit, out of Persia] *lo, then shall the Prince of Grecia* [that is, (according to the opinion of some) an evil angel. But others understand by this Prince, *Alexander the Great*] *come.*

21 *But I will shew thee that which is noted in the scripture of truth.* [That is, that which is decreed in the unchangeable counsel of God] *and there is not one* [not a man] *that strengtheneth himself with one* [That is, that helpeth me] *against these,* [to wit, governours of Persia. Or, in this (thing)] *but Michael your Prince.* [See above on *vers. 13.*]

C H A P. XI.

A prophecy concerning Alexander the Great, as also of certain Kings of Egypt, and of Syria, vers. 1, &c. Especially of one Kings cruelty and wickedness above all the rest, 36. Also of some other enemies of Gods people, almost unto the end of the world, 40, &c.

NOW I, I stood [Heb. standing was] in the first year of *Darius the Mede*, to strengthen and to confirm him. [To wit, to assist *Darius*, and to uphold his kingdom. This is yet spoken by the Angel that in the former chapter began to talk with Daniel]

2 *And now will I shew thee the truth:* [The right and true relation of the future estate of the Persian Empire, and of thy people] *Behold, there shall stand* [that is, reign powerfully over the whole Monarchy] *yet three Kings in Persia,* [to wit, after *Cores*. These three are (as some conceive) *Cambyfes*, *Smerdis*, *Darius Hystaspis*, and the fourth is *Xerxes*. Others (that pass by *Smerdis*, because he unlawfully took possession of the Kingdom, under the false name of *Smerdis* the son of *Cambyfes*, and reigned but seven moneths) count these Kings thus, *Cambyfes*, *Darius*, *Xerxes*, who is the last of the three, the fourth, to count from *Cyrus*, who was the first Monarch in Persia. The Angel doth not say, that there should no more Kings succeed in Persia, but that the Kings that should come after them should from time to time be of lesser courage and power, and that *Alexander* should revenge the harm that was done to Grecia by *Xerxes*] *and the fourth shall be enriched with great riches more then all (the others,)* [to wit, all the other Kings of Persia. This fourth King was *Xerxes*, the son of *Darius Hystaspis*, he surpassed all the Kings of Persia in riches: and was called at first the terror, but afterward the scorn of Greece] *and after he shall have strengthened himself in his riches, he shall stir them all up* [to wit, all his subjects: having under him an hundred and seven and twenty provinces, *Ezth. 1. 1.*] *against the realm of Grecia.*

3 *And that there shall stand up a mighty King, that shall rule with great dominion,* [To wit, *Alexander the Great*, who brought the Persian Monarchy under his subjection; as also divers other kingdoms] *and he shall do according to his pleasure.* [That is, he shall successfully and prosperously accomplish all that he taketh in hand; for God was with him, having decreed to exalt him to be a Monarch. See above *chap. 7. 6.* and *chap. 8. 5.*]

4 *And when he shall stand,* [That is, when he shall be come to his highest power and prosperity] *his kingdom shall be broken, and be divided into the four winds of heaven,* [See above *chap. 8. ver. 8.*] *but not to his posterity,* [that is, not to his children nor kinsmen, or posterity, *Alexander the Great* left two sons behind

behind, to wit, *Alexander* by his wife *Roxane*, and *Hercules* by *Barfiaz*; which were both killed by *Cassander*, that he might enjoy the kingdom of Macedonia after *Alexander the Great* his death] nor according to his dominion whereby he ruled: [that is, not with such power and dominion as that wherewith he ruled and reigned] for his kingdom shall be plucked up, [it was rent into four parts] and that for others then these, [the meaning is, that Alexanders monarchy after his death should be rent and divided, and that his children or posterity, as is said before, should get no part of it, but four Princes that were not of his blood should divide it among themselves]

5 And the king of the south [That is, the King of Egypt, to wit, *Ptolomy*, the son of *Lagus*] who is one of his Princes, [to wit, one of Alexander the Great his princes, And understand here by princes, Lieutenants, or Deputies] shall be strong: but (another) [to wit, *Seleucus Nicator*, King of Syria and Babylon] shall be stronger then he, [to wit, then *Ptolomy Lagus*] and he shall reign, his dominion shall be a great dominion.

6 Now at the end of (certain) years [To wit, after they have warred certain years one against another, to wit, about seventy years after the death of Alexander the Great, according to the computation of some] they shall joyne all themselves together: [to wit, the king of Egypt, *Ptolomeus Philadelphus* the son of *Ptolomeus Lagus*; and the King of Syria, *Antiochus Theos*, the nephew or grand-child of *Seleucus Nicator*] and the daughter of the King of the south, [called *Berenice*, *Ptolomeus Philadelphus* his daughter] shall come to the king of the north, [That is, shall marry with *Antiochus Theos*, that is, *Antiochus the God* king of the north, that is, of Asia and Syria, lying in the north in respect of the land of Judah] to make equal conditions, [Heb. to make equities or righteousnesses, that is, to make things even and straight. Others take it to be meant of the marriage of *Berenice* and *Antiochus Theos*, of which the Angel speaketh according to their opinion, though indeed it was no lawful and just thing: for the wife that *Antiochus* had already at that time, was the sister of *Berenice*, by whom he had two children, therefore the Lord cursed this marriage, and in stead of peace a bloody war arose therefrom] but he shall not retain the power of the arm, [that is, *Berenice* shall not be like a strong arm, to make the peace between those two kings to be steadfast and constant. Others, but the arm shall not retain the power. See above chap. 2. on ver. 43.] therefore shall neither he stand nor his arm: [he, to wit, *Ptolomy* King of the south, with *Berenice* his daughter, whom he used as an arm to make a firm peace. Others understand by he, *Antiochus Theos*, and by his arm his power] but she shall be given up, and they that brought her, and he that begat her, [Others, and he that was born of her, to wit, her youngest son, who was at that time but a child, but was notwithstanding also slain] and he that strengthened her in those times, [to wit, *Antiochus Theos*, who exalted *Berenice* to the royal power and greatness, putting away *Laodice* her sister, his first wife, who therefore caused him to be poisoned. But she &c. to wit, *Berenice* and her retinue that came with her, and also her father, and her husband, that strengthened her and made her great, putting away her sister *Laodice*, whom he had married before, they shall be all punished of God, and shall be delivered into their enemies hands. *Laodice* set on her son *Seleucus Callinicus* to besiege the city wherein *Berenice* was, who having conquered it, slew *Berenice* with all her train

Also *Antiochus Theos* was at last miserably poisoned by *Laodice*. See *Appianus* of the Syrian wars.]

7 But out of the branch of her roots there shall one stand up (in) his estate, who shall come with an army [to revenge the death of his sister *Berenice*] and he shall come against those strong places of the King of the north, to wit, of *Seleucus Callinicus* that was King of Syria] and shall act against them, and shall prevail against them. [that is, he shall perform that which he intendeth to do: he shall revenge his sister *Berenices* death on the king of Syria, depriving him of the greatest part of his kingdom. The meaning of the whole verse in brief is, in the estate, that is, in the kingdom of *Ptolomeus Philadelphus* shall his son *Ptolomeus Euergetes* succeed, as a branch or bough cut off from his stump; from which stump also *Berenice* sprang, for *Ptolomeus Euergetes* was *Berenices* brother, who succeeding in his father *Ptolomeus Philadelphus* his estate revenged his sisters death on *Seleucus Callinicus* king of Syria]

8 He shall also carry into captivity to Egypt their Gods [To wit, the idols of the Syrians: frequently is the word Gods used for idols, or images of idols. Compare *Exod. 12. 12.*] with their Princes, with their desired vessels [Heb. vessels of their desire] of silver and gold; and he shall continue (certain) years above the king of the north. [being greater and mightier then the king toward the north. See the accomplishment of these predictions in *Polyb. lib. 5.* *Appian* of the Syrian wars, and *Joseph.* in his book against *Appian*. Others, he shall continue some years longer then the King of the north. Some write that this king reigned for the space of six and twenty years]

9 So the king of the south [*Ptolomeus Euergetes*] shall come into (his) kingdom [to wit, into the kingdom of *Seleucus Callinicus*, the king of the north] and he shall return into his (own) land [being thereto necessitated by reason of seditions that were risen in his land: otherwise there was great probability that he would have taken the whole kingdom of Syria, *Justin. lib. 27.* Others render this ninth verse thus, and they shall come into the kingdom of the king of the south, wherefore he shall return]

10 But his sons [to wit, the sons of *Seleucus Callinicus*, king of the north. This mans sons were *Seleucus Ceraunus*, and *Antiochus the Great*] shall mingle themselves (in battel) [against *Ptolomeus Euergetes*. The word battel that is here inserted is taken from ver. 25.] and they shall assemble a multitude of great armies: and (one of them) [to wit, *Antiochus the Great*, after that his brother *Seleucus Ceraunus* should be made away by poison in the second year of his reign, as some write] shall come swiftly, [Heb. shall come come, to wit, to war against *Ptolomeus Euergetes*, when he least suspected it. *Appian.*] shall overflow like a flood and pass through: [that is, break through, overflow, to wit, marching into the land of Egypt through Syria, and the land of Judah even to *Raphiam*, recovering those places that had been taken from his father by the king of Egypt] and he shall return [to wit, into Egypt, against *Ptolomeus Philopator*, the son of *Ptolomeus Euergetes*. He came again into the field with a mighty army, and after he had smitten the King of Egypt did that come to pass which followeth here in the end of this verse] and joyn himself in battel even to his strong place, [to wit, the King of Egypts fenced city, called *Rabbatameffana*, or *Raphiam*, lying on the borders of Egypt, which fenced city he shall take from *Ptolomey*. *Polyb. lib. 5.*]

11 And the King of the south shall be moved with choler [Ptolomæus Philopator the son of Euergetes shall be incensed with bitter anger against Antiochus the Great] and he shall march out and fight against him, against the King of the north, who shall (also) raise a great multitude, [that is, who shall bring a great army into the field] but that multitude shall be given into his hand. [Antiochus his multitude or army shall be conquered by Philopator. Read Polyb. lib. 5. Strabo lib. 16. Geograph.]

12 When the multitude shall be taken away, [That is, when the army of Antiochus the Great shall be smitten. See third book of the Machabees, and Joseph, in his twelfth book of the Jewish Antiquities, ch. 3. This battle wherein Antiochus was overcome, was fought by Raphiam, Polyb. lib. 5.] his heart [to wit, the heart of Ptolomæus Philopator] shall be lifted up: and he shall cast down (some) ten thousands [that is, many thousands both of the enemies army, and also of the Jews] notwithstanding he shall not be strengthened. [because he shall through pride despise his enemy Antiochus, and not pursue the victory: yea also he shall die within a short while after]

13 For the King of the north [Antiochus the Great] shall return, and he shall raise a greater multitude then the first was: and at the end of the times of years, [that is, after those times, after certain years, to wit, when Ptolomæus Philopator shall be dead, and his son Epiphanes being yet a child shall be come in his room, into whose land he shall fall] he shall speedily come. Others, he shall come every time, or come now and then, or come often. Heb. coming he shall come with a great army and with great wealth.

14 Also in those times there shall many stand up [To wit, many Jews, or other Kings and nations round about joining with Antiochus] against the King of the south: [against Ptolomy, siding with Antiochus] and the schismaticks of thy people [Heb. the children of the breaker, or breaker through of thy people, O Daniel, that is, of the Jews, that with their factions do as it were rent the common-wealth asunder. Some understand this of the Priest Onias and his adherents, that went into Egypt, and there set up a Temple and an Altar, pretending that they did to confirm the vision or prophecy of Isaia, chap. 19. ver. 19, 21. In that day shall the LORD have an altar in the midst of the land of Egypt, &c.] shall be exalted, [namely to honour; or shall exalt themselves; that is, set up themselves, plot to cause schism and division] to establish [Heb. to cause to stand] the vision, [that is, that when God thus establisheth the prophecy of Daniel, the hearts of his elect may be the more assured of the remaining parts thereof. Others understand it of their purpose to fulfil the prophecy of Isaia, chap. 19. 19, 21. according to their own interpretation] but they shall fall. [Heb. stumble; that is, they shall be confounded, come to nothing]

15 And the king of the north shall come, [Antiochus the Great shall come against Ptolomæus Epiphanes. And here is spoken of the second expedition of Antiochus against Ptolomæus Epiphanes] and cast up a mound [see the Annotat. 2 Sam. 2. on ver. 15. and Jerem. 32. 24. chap. 33. on ver. 4. The meaning is, he shall besiege them and take them, as followeth] and take the fenced cities: [Heb. a city of defences; that is, any city how strong or well fenced soever it be, he shall take it] and the arms of the south [that is, the valiant commanders and captains of the king of the south, that is, of Egypt. Of the word (arms) used for commanders, see Ezek. 31. 2, &c.] shall not stand,

nor his chafed people, [Heb. nor the people of his chafed ones] yea there shall be no strength to stand. [the meaning is, that neither the commanders nor the soldiers of the King of Egypt shall prevail at all against Antiochus the Great]

16 But he [To wit, Antiochus the king of the north] that cometh against him, [against Ptolomæus Epiphanes] shall do according to his pleasure, and none shall stand before his face: he shall also stand in the land of beauty, [that is, in the land of Juda. See the Annotat. above chap. 8. on ver. 8. Others, in the land Zebul. Daniel intimateth by these words, that Antiochus should not onely invade Egypt, but also Judea; which he telleth the Jews beforehand, that they might know that all things come to pass by Gods providence] and the destruction shall be in his hand. [that is, he shall be able to destroy all the land of Juda. Or the meaning is, he shall be able to do and accomplish whatsoever he will. So the word is sometimes taken for fulfilling and accomplishing: but for the most part it signifieth utter destruction. See Gen. 18. on ver. 21. See the fulfilling of this prophecy in Joseph, lib. 12. Antiq. chap. 3. and Polyb. lib. 11.]

17 And he shall set his face to come with the strength of his whole kingdom, [To wit, against Ptolomæus the King of Egypt] and he shall bring equal conditions with him, [Heb. and equities with him; or, and there shall be righteousness with him. See above ver. 6.] and he shall do it, [he shall do it, or he shall do them; that is, he shall perform them, to wit, the conditions promised, yet not uprightly, but craftily until he should find opportunity to put his deceit in practice] for he shall give him [to wit, to Ptolomæus Epiphanes the King of Egypt] a daughter of women, [that is, a wife excelling in beauty among women, to wit, his own daughter Cleopatra. Others, a daughter of (his) wives; that is, a daughter of one of his wives, that is, one of his daughters] to corrupt her, [that was not properly his designe, but it would easily have risen from thence, if she had followed her fathers counsel, and had killed her husband with poison, or otherwaies. Others, craftily corrupting her, namely, commanding her to kill her husband, that he then as guardian over his daughter might take possession of Egypt] but she shall not stand firm, [she shall not go on in that wicked intent which her father desired of her, and which she (as it seemeth) had promised him at first: So that Antiochus was deceived by his own daughter] neither shall she be for him. [that is, she shall not do the wicked will of her father Antiochus the Great, but shall continue faithful to her husband. That all this came thus to pass, Livie witnesseth in his third book Decad. 4.]

18 After this shall he turn his face unto the Isles [Which were under the Roman command, as Cyprus, Phocæa, Samus, Rhodus, Colophon, Eubæa, &c. or Isles may here also signifie lands lying afar off beyond sea] and he shall take many, but a commander [to wit, one of the Roman Generals, called Marcus Acilius, as also Lucius Scipio Nasica. Of the word Commander, see Judg. chap. 11. on verse 6. Here it signifieth a Roman Consul] shall cause his reproch [meaning that reproch which Antiochus offered to the Romans, falling into their countrey, and taking some places of it: also annoying some of their allies] against him [that is, against the people of Rome, whom this commander represented] to cease, beside that he shall cause his reproch to return upon him. [that is, the Roman commander shall not be content therewith that he shall

shall cause the reproch to cease which *Antiochus* offered to the people of Rome, and to all the Roman Empire, as also to their friends and allies; having recovered again from him those countries which he had taken from the Romans and their allies: but he shall moreover bring that reproch upon *Antiochus*, that he depriving him of a great part of his kingdom, and laying a heavy tax upon him, shall compel him to keep within his own bounds, namely on the other side of mount *Taurus*. See hereof further *Liv. lib. 8. Decad. 4. Appian. in Syriacis*, and *Memnon* in his thirteenth and fourteenth book]

19 And he shall turn his face toward the forts of his own land, [To wit, toward Syria, whither he shall flee, and keep within his own forts, for fear of the Romans that followed him close with their armies] and he shall stumble and fall, and not be found. [he shall be slain by his own subjects, yea (peasants) when he was about to rob the Temple of the Idol *Bel* in *Elam*; or as others write, the Temple of *Jupiter Dyndimeus*, or *Dodoneus*. These histories are described at large by *Justin* in his thirty second book, and by *Polyb.* in his fifth book; *Strabo* in his sixteenth book *Geograph.* Compare the shameful ruine of *Antiochus the Great* with that which is written *Psal. 52. ver. 9.* and *Isa. 14. ver. 16, &c.*]

20 And there shall stand up in his estate [See above *ver. 7.*] one [to wit, *Seleucus Philopator*, otherwise called *Soter*, the son of the former *Antiochus the Great*] causing a money-exactor [or money-exactor, distrainer, taxer, Heb. driver. This was *Heliodorus*, who passing through the whole land of *Juda*, extorted from the subjects much money for his King, as followeth. See *2 Macch. chap. 3.*] to pass through in the royal glory, [or for the royal glory] but in certain dayes [or within few dayes] he shall be broken, [he was broken, that is, destroyed, within a little while after that he had endeavoured to rob the Temple of *Jerusalem*, *2 Machab. 4.*] yet not by wrath, nor by war, [not by open wrath, but by the secret plot of *Heliodorus*, that cunningly poisoned him to do his brother *Antiochus Epiphanes* a pleasure]

21 After that there shall stand (up) in his estate a contemptible one [*Antiochus Epiphanes*, who being an hostage at Rome made a secret escape. He was called by the flatterers *Antiochus Epiphanes*, that is, the noble man, but others called him upon a better ground *Epimanes*; that is, the mad, or frantick man. See his mad carriages in the history of *Polybius*] to whom men shall not give the royal dignity, [or should not give &c. that is, ought not to have given, for the kingdom belonged not to him, but unto *Demetrius* his deceased brother *Seleucus* his son. Others, to whom they (to wit, the peers of the Realm) gave not the honour of the kingdom] but he shall come in quietness, [not by force of arms, as an enemy, but as a friend, to govern the kingdom as a guardian, till *Demetrius* his deceased brother *Seleucus Philopator's* son should be at age] and moderate the kingdom by flatteries, [or with smooth words, as below *ver. 32.* and *34.* See *Psal. 35.* the Annotations on *ver. 6.* and *Psal. 37. 28.* and *Jerem. 23. 12.*]

22 And the arms of the overflowing shall be overflowed [That is, be overcome; or the overflowing arms, &c. That is, the Commanders and Captains of the King of Egypt, who were wont to fall into Syria like a flood, shall be foiled in the battel by

Antiochus Epiphanes. Some understand the arms of the River *Nilus*] from before his face, and they shall be broken, and also the Prince of the covenant, [that is, the Prince with whom the covenant was made: to wit, *Typhon* one of the chiefest Lords of Egypt, who made a covenant with *Antiochus Epiphanes*, and counselled him to leave his arms behind, and enter into covenant with the crown of Egypt (sith the King *Ptolomeus Philometor* was at that time but a child) and to take upon him the guardianship over *Philometor* his sister *Cleopatras* sons: but having effected this, did under that pretext take possession of the kingdom himself, having first put the aforenamed *Typhon* to death. Others render and expound these words thus; Moreover he shall be an adversary of the covenant: he, to wit, *Antiochus*. The Hebrew word is (according to the opinion of some) sometimes taken in this signification. See above *chap. 10. 13.*]

23 And after the union with him, [To wit, with the said *Typhon*. Or, as others take it, with *Ptolomeus Philometor* the King of Egypt] he shall practise deceit, [taking indeed with him but few souldiers, but valiant, faithful, expert champions, thereby making himself sure of the chiefest forts of Egypt] and he shall march up, [to wit, deeper and further into Egypt] and he shall be strengthened with few people. [or, he shall strengthen himself with few people. *Antiochus* did this out of craftiness, that he might the more cunningly and closely deceive the Egyptians, and so might easily without making any great noise, advance further and further, and so get the forts as well as the subjects on his side: he in his own person staying at *Memphis* which was the royal city, from whence he could have his eye upon all places]

24 He shall also enter with tranquillity into the fattest places of the country, [To wit, of Egypt] and he shall do that which his fathers have not done, nor his fathers fathers: [to wit, in bringing the land of Egypt under his power] he shall scatter among them, [that is, cause them to enjoy in great plenty] the prey, and spoil, and goods: [to wit, among those whom he shall put in the chiefest cities and forts of the land, thereby to draw them to himself, and to keep them on his side. Others, he shall rob and plunder, and he shall scatter goods, or riches, among them] and he shall think his thoughts against the strong holds, [which he shall not yet sufficiently possess, or have in his assurance in the land of Egypt. That which is here foretold of *Antiochus*, came to pass in the hundred thirty seventh year of the reign of the *Seleucides*] but unto a certain time, [to wit, till *Philometor* the lawful king shall be come to age; for then the Egyptians drove out the souldiers and the garrisons of this *Antiochus* out of their land, and set themselves at liberty]

25 And he shall stir up his power and his heart against the king of the south, [To wit, against *Ptolomeus Philometor*, the king of Egypt. This is now the second expedition that *Antiochus Epiphanes* should make against Egypt, the managing and progress whereof the Angel here declareth] with a great army: and the king of the south shall joyn himself in battel with a great and very mighty army: [that is, he shall wage war or fight with a very great army; to wit, against *Antiochus*. See *Livius lib. 45.*] but he [to wit, *Philometor*] shall not stand, for they shall think thoughts against him. [the meaning is, his counsellors and courtiers *ver. 26.* (being by rea-

on of gifts, promises of great things, much taken with *Antiochus*) shall deceive their young unexperienced King *Philometor* by their unfaithful counsel, and shall adhere unto *Antiochus*, for fear, that he getting the mastery, should put them to shame, or destroy them]

26 And they that eat the pieces of his [*Ptolomy Philometors*] meat, [See above chap. i. 5. The Hebrew word rendred here *pieces, portions*, is onely found here and there above. See the Annotat. there. The meaning is, they that eat his bread, to wit, his courtiers and servants] shall break him, [that is, oppose him; to wit, by evil counsel] and his army [to wit, *Antiochus* his army against *Philometor*] shall overflow, [or, shall overflow, or break in like a flood] and many slain shall fall. [In the army of King *Philometor*, 1 Mach. i. vers. 19.]

27 And both these Kings heart shall be to do evil, [To wit, after they shall have made peace together the second time] and they shall speak lies at one table, [they shall indeed outwardly shew much kindness one to another, and promise all service to one another, especially when they are at table, and are making good chear, but they shall not mean it, it shall come forth from an hypocritical heart] and it shall not prosper, [their promises shall be vain and of no value: Their promises and agreements of peace shall not be lasting. Or, It shall have no good success, that which they have craftily devised one against another, for God shall take another course] for it shall yet have an end at the time appointed. [At the time that God hath appointed and ordained, and cannot be hindered by the will of man. See vers. 29.]

28 And he [To wit, *Antiochus Epiphanes*] shall return into his land with great wealth, [to wit, with great spoil, and plundered goods gotten both in Egypt and elsewhere] and his heart shall be against the holy covenant, [that is, against the Jews, with whom God hath made an holy covenant. Heb. against the covenant of holiness] and he shall do it, [to wit, that which he intended; that is, he shall plague the Jews. See 1 Mach. i. vers. 22, 23, &c. and 2 Mach. 5. 11, &c.] and return into his (own) land. [To wit, into Syria]

29 At the time appointed he shall return, [To wit, (as some conceive) after two years, when *Philometor* was reconciled with his brother *Physcon*, and had obtained help from the Romans] and come against the South, [to wit, against *Ptolomeus Philometor* King of Egypt, whom he shall besiege] but it shall not be as at the first, or as at the last (time). [That is, *Antiochus* shall not prosper so well as he did before, both the first and the last time. See above vers. 22, 25. The reason followeth, vers. 30. The meaning is, *Antiochus* shall not get any more such victories in Egypt over *Ptolomy Philometor*, as he did in the former expeditions]

30 For there shall come ships from Chittim [That is from Cilicia, where the Romans did ordinarily keep a command to the midland sea. See of Chittim, Genes. chap. 10. on vers. 4: and Numb. 24. 24. *Ptolomy Philometor* being overpowered by *Antiochus*, sought unto the Romans for help, and obtained it] against him, to wit, against *Antiochus*] therefore he shall be taken with grief. [Because he shall be compelled by the Romans to depart out of Egypt with his army. C. *Popilius Lenas*,

the Roman General, brought *Antiochus* so far, prescribed hard conditions unto him, and making a circle about him with his staff in the sand, charged him forthwith to resolve, and to give an absolute answer, whether he would leave Egypt or no, before ever he stirred out of the circle] and he shall return, [To wit, to Syria, his own land, when he shall be forced to leave Egypt] and grow angry against the holy covenant, [See above vers. 28.] and he shall do it: [To wit, that which he in his anger had purposed and determined to do, namely, he shall invade Jerusalem, rob and plunder the Temple and city, and abolish Religion and the worship of God. See hereof further *Joseph* in his first book of the wars of the Jews, chap. 1.] for returning [Not himself in person, but he shall send *Apollonius* thither. See 1 Mach. i. 30. and 2 Mach. 5. 24.] he shall give heed to the forsakers of the holy covenant. [That is, he shall draw them to himself, strengthen them, and help them, that so he may break the power of the godly Jews by the unfaithful Jews, such as were *Jason*, *Manelaus*, and their adherents]

31 And there shall arise [That is, be set, or be sent into Jerusalem, and into the land of Juda] arms [That is, Commanders with their souldiers, as above vers. 22. to force and compel the Jews by them] out of him, [that is, by his command. Others, and the arms shall assist him] and they shall profane the sanctuary, (and) the strength, [that is, the strong city of Jerusalem. Others, they shall profane Jerusalem the strength; that is, Jerusalem, which is the strength of the people of the Jews. See 1 Mach. i. 23. and 2 Mach. 5. 15, 16.] and they shall take away the continual (offering,) [that is, the daily offering. Thus is that also to be understood which the Apostle saith, Continue in prayer, which doth not signifie that a man should do nothing else but pray, but that a man should never omit the daily exercise of prayer. See above chap. 8. vers. 11.] and they [to wit, *Antiochus* his Commanders] shall set [Heb. give] a wasting desolation. [That is, souldiers, that shall make all waste and desolate, and shall force the Jews to commit idolatry. See hereof 2 Mach. chap. 1. vers. 23, &c. and *Joseph*. Others understand hereby an Idolatrous image which *Antiochus* caused to be set upon Gods altar, 1. Mach. i. 57, 62.]

32 And those that deal wickedly against the covenant, [Or, the transgressors of the covenant, namely, the revolting Jews, that shall despise the covenant of God, whom the Angel, ver. 30. called forsakers of the holy covenant] shall be cause to play the hypocrites [or, cause to dissemble, that so by them the godly might be discovered, and brought into a snare. Others, shall profane; that is, he shall make them altogether profane and wicked, strengthening them daily more and more in their hypocrisie] by flatteries: but the people that do know their God, [that is, that do know and honour the true God; as there were many such in the time of *Judas Machabeus* and his brethren] shall they apprehend, [Understand withal, and deliver (them) to the tyrants] and shall do it. [That is, they shall do it according to their wil: or, they shall deal with them according to their word. See 1 Mach. i. 55.]

33 And the Teachers of the people [Or, the understanding ones among the people, as below chap. 12. 3.] shall

shall instruct many, [To wit, in the true Religion out of the Book of the holy Scripture. The meaning is, Though many, yea even some of the Priests, do depart from the true Religion, yet there shall alwaies be some teachers, and godly persons, well versed in the word of God, that shall instruct and strengthen the weak, in the midst of sore persecutions] *and they shall fall by the sword, and by flame, by captivity, and by spoil*, [that is, as well the teachers, as their disciples, that continue constant in the true Religion, shall be cruelly persecuted by Antiochus, and his accomplices.

See 1 Mach. 1. 40, &c. and chap. 2. 3, 4. and 2 Mach. chapters 5, 6, 7, 8. Joseph. lib. 12. Antiquit. Judaic. cap. 6. and 7. Compare Heb. chap. 11. vers. 35, 36, 37, 38.] (many) days. [or, certain days. So above chap. 8. vers. 27. That is, for a certain time appointed by God]

34 *Now when they shall fall*, [That is, when the persecution shall be at the height] *they shall be holpen with a little help*: [To wit, by the Machabees. See 1 Mach. 2. ver. 39, &c. and chapters 3. 4. and 5. and 2 Machab. chap. 1. and Joseph. lib. 12. Antiquit. Judaic. cap. 7. 8. 9. 10. 11. 12. Those stout champions did with a small number of people deliver the Church of God from the hands of Antiochus and other tyrants] *but many shall joy themselves to them* [To wit, when it shall begin to go well again with the Jews] *by flatteries*. [As above vers. 21. and vers. 32. See the Annotat. vers. 21. But here it signifieth hypocrisie, dissembling, and a fair shew]

35 *And (some) there shall fall of the teachers*, [See above on vers. 33.] *to refine them, and to purge, and to make (them) white*, [This is the mark that God shall aim at. Others, that (God) may melt them; that is, try them, as gold and silver are tried in the furnace. So below chap. 12. 10.] *unto the time of the end*, [That is, till the time of her persecution appointed by God shall be fulfilled] *for it shall be yet for an appointed time*. [Others, for yet at the time appointed (shall the end be) Others, for the appointed time shall yet come. Compare Matth. chap. 24. vers. 6. and the verses following to vers. 15. And see above the Annotat. on vers. 27.]

36 *And that King shall do according to his pleasure*, [From this place unto the end of this chapter, some conceive that the Angel speaketh of Antichrist of the New Testament, or at least of Antiochus Epiphanes, considered as a type of Antichrist, in his rising, pride, devices, idolatry, and tyranny. For many things that are related hereafter, especially vers. 42, 43. do not (according to the opinion of some) agree with King Antiochus. For after that he was forced by the Roman Ambassadour Popilius to depart out of Egypt, above vers. 30. he durst not after that come any more into Egypt. Some apply it unto the Turk; others, to the Roman Empire, and conceive that the things that are said here, are to be understood, some of them of the Roman Emperours, some of the Popes of Rome, who being risen up in the Roman Empire, in time grew dreadful to the Emperours themselves] *and he shall exalt himself, and magnifie (himself) above every God*, [See 2 Thess. chap. 2. 4. where the Apostle expreseth these words thus, above all that is called God, or divine Majesty] *and he shall speak wonderful things against the God of Gods*: [Who

alone is the onely true God. Others, also above the God of Gods he shall speak wonderful things. Compare above chap. 7. 25.] *and he shall be prosperous, till the indignation be accomplished*, [That is, till Gods anger against his people cease: Or, till he shall have done that which God in his anger will have done by him unto his people] *for it is firmly decreed it shall come to pass*. [Or, that which is punctually decreed shall come to pass. None can hinder or keep back the decree or purpose of God. Heb. it is come to pass: that is, it shall surely come to pass; the preter time past for the future, to shew the certainty of this prophecy. [Others, when that which is punctually determined shall be come to pass]

37 *And he shall give no heed to the Gods of his fathers*, [Despising the Religion of his forefathers, he shall enjoin every man to receive his tradition. If this be meant of Antiochus, then see 1 Mach. 1. 43. If of the Pope then it is manifest] *nor to the desire of women*; [If this be understood of Antiochus, then this is the meaning, He shall not suffer his wives (one whereof served the God of Israel after her manner) to serve any other God but his Jupiter Olympius. Or, the desire of women; that is, the most desirable women. Or, he would indeed seem not to care for women, but in the mean while committed horrible uncleanness. But if this be understood of Antichrist, then this is the meaning, that he shall forbid his clergy to marry, and by no means to break their vows of single life, in the mean while committing all manner of abominable uncleanness. See 1 Tim. 4. 3.] *neither shall he give heed to any God, but he shall magnifie himself above all*. [As if the Angel should say; He shall be extreme wicked; he shall be so proud, that he shall exalt himself above all men, yea even above all that is, or is called God, doing all that he doth for his own glory and profit. This doth also fitly agree with the Pope. Compare 2 Thess. 2. 3, 4.]

38 *And he shall in his station honour the God Maixzim, namely the God whom his fathers knew not*, [Antiochus his ancestors honoured not Jupiter Olympius, but Apollo, Diana, and Atargatis, as Strabo testifieth in the 16. book of his Geograph. So hath likewise the Pope, in the place, that is, in the Church or Congregation of the true God, brought in the honour and worship of a false God, whom his fore-fathers honoured not, namely a feigned Christ, an host, or a piece of bread, whom he adorneth with gold, silver, and precious pearls, as followeth] *shall he honour with gold, and with silver, and with precious stones, and with desired things*. [That is, with all manner of Jewels. The meaning of the verse is, Antiochus shall certainly bring in every where a new Religion: And for the God of forces, (Compare Isa. 16. 19.) or, the God of great power, the God of Israel, he shall in his stead, to wit, in the Temple at Jerusalem, honour a God, to wit, that God whom his fathers knew not, namely Jupiter Olympius, him shall he honour with gold, &c. See 2 Mach. 6. 2. If we will apply this unto Antichrist (whose type Antiochus was) it may be also conveniently done. Others, And as for the God of forces, he shall honour in his place, he shall honour, I say, a God whom his fathers, &c. As concerning the God of forces, see above vers. 31. For the God of forces, some have retained the Hebrew word Maixzim, or Moixim

in the text]

39 And he shall make the strong holds of forces with a strange God; [Or, he shall commit the strong forts to a strange God. The meaning is, Antichrist his greatest fortrefs and strength shall lie therein, to cause men to honour that strange God, to wit, Jupiter Olympius, as being a patron, or protectour of the city of Jerusalem, and of the land of Juda. This is opposed to the beginning of the 38. verse, where the true God is called The God of forces. Both here and there is the word *Maiizim* in the text] those whom he shall know, [that is, those whom he shall know to be addicted to him and his idol; whom he shall take to be his friends: he meaneth the Apostates, that shall fall off to Paganism, if this be applied to Antiochus: of the Romish Antichrist the case is plain. Others, those that know him, (to wit, that idol,) that is, receive and honour him] (to them) shall be multiply honour, and he shall cause them to rule over many. [Or, over excellent ones, over honourable ones. The meaning is, he shall advance them to high estates, and give them command over many others] and he shall divide the land for price. [Or, for gain, or for reward: That is, to those that give him gifts and presents. All the former may be fitly applied unto the Pope, as also the following verses]

40 And at the time of the end, [That is, when the time appointed by God shall be come. Compare above vers. 35. Some understand here by the time of the end, the time of Antiochus his reign, or of the persecution of the people of God. But see above chap. 8. on vers. 27.] shall the King of the South [The Saracens, who first offered violence to the Roman Empire. Others apply it to Ptolemaeus Philometor King of Egypt] push at him with horns: [As bulls, goats, and other horned beasts do. Compare above chap. 8. vers. 6, 7. The meaning is, he shall wage a grievous war against him] and the King of the North shall push against him, [that is, come upon him, or come over him, or run against him like a whirlwind] with chariots, and with horsemen, and with many ships: [Some understand here by the King of the North, the Turk, who having subdued the kingdom of the Saracens unto his dominion, fell upon the kingdom of the Romans with far greater power. Others apply it to Antiochus Epiphanes] and he shall come into the countreys, and he shall overflow them, [that is, suddenly wash them away as with a flood of water] and go thorow. [Or, pass over, as vers. 10. and elsewhere]

41 And he shall come into the land of beauty, [Or, into the beautiful land; that is, into the land of Juda; that is, into the Church of God represented by it. See above chap. 8. the Annotat. on ver. 9. This the Angel foretelleth the Jews for their good, that being mindful of it, that all this came upon them by the wise government and providence of Almighty God, they might the better know how to behave themselves in it: and so likewise the Church of the New Testament in the persecution of Antichrist] and many (countreys) shall be overthrown: [See that which followeth, ver. 42, 43.] but these shall escape out of his hand, [That is, shall not be destroyed by Antiochus, (as some take it) but shall be kindly entertained by him, namely because they were enemies of the Jews, and made continually war against them. Some understand this of some Churches of the New Testament, that should escape from the power of

Antichrist, or not be subject unto him] Edom, and Moab, and the principals of the children of Ammon. [Others, the chiefest, &c. Heb. the beginning of the children of Ammon.]

42 And he shall lay his hand upon the countreys: [To subdue them violently unto him] also the land of Egypt shall not escape. [Heb. it shall not be for escaping. The meaning is, it shall be likewise subject to his will and cruelty, as followeth more largely, vers. 43.]

43 And he shall rule over the secret treasures of gold and of silver, and over all the desired things of Egypt: and those of Lybia, and the Ethiopians [Heb. Lubhim and Cushim] shall be in his goings. [Or, shall accompany his goings: but according to the letter it is, shall be in his goings; that is, they shall be at his service, and yield all obedience unto him. The phrase is borrowed from servants and bondmen, that go and stand behind or about their masters to wait upon their commands on all occasions. Those nations did on every side with Antiochus (to whom some apply this) fall upon Egypt, being thereto corrupted with great gifts, for before that they had holpen Ptolemaeus Philometor, Or, in his goings, that is, he shall pass thorow their land, he shall proceed, or his proceedings shall be in his lands; whereby some understand the East and West-Indies, because it is well known, that the Moors did formerly reign far and near in the East-Indies, and could easily pass over from Africa into America that lieth over against it]

44 But the tidings from the East and from the North shall frighten him: therefore he shall march forth with great wrath, to destroy, and to ban many. [The accomplishment of this will in due time be revealed by God. Some apply it to Antiochus Epiphanes as a type of Antichrist. But many understand it properly of Antichrist himself. See of the word banning, the Annotat. on Deut. chap. 2. on vers. 34.]

45 And he shall plant the tents of his palace [That is, of his court. But some apply this to the idolatrous mass-garments and furniture of Antichrist. Compare Judg. 17. 5, &c. and Hos. 3. 4. with the Annotat. Understanding his idolatious clergy, and impure idolatry, whereof Antiochus with his heathenish idolatry was a type] between the seas at the mountain of holy beauty: [Or, upon the mountain, or against the mountain, &c. to wit, mount Zion; that is, the Church of God] and he shall come to his end, [to wit, to the end of his estate appointed unto him by God] and shall have no helper. [The meaning is, when he shall be busie in destroying and cutting off the people of God, then shall his ruine come, and none shall be able to deliver him, but he shall have a miserable end]

C H A P. XII.

The deliverance of Gods people, vers. 1, &c. How long the troubles should yet last, 4. Daniel desireth to know this, 5. The Angel declareth it to him, 7 but he understood it not, 8. He is commanded to rest contented, 13.

And at that time [To wit, when Antiochus shall exceedingly vex and torment, afflict the Jews, and Antichrist the Church of the New Testament] shall

shall Michael [See above chap. 10. on ver. 13.] stand up, [or get him up, to deliver his Church, first from the persecutions of Antiochus, and lastly also from the persecutions of Antichrist] that great prince, which standeth for the children of thy people: [that is, which standeth for the Church of God, defending and protecting it against all her enemies] when it shall be (such) a time of trouble as hath not been since there was a nation unto that same time: and at that time thy people shall be delivered, [that is, begin to be delivered, & the salvation of God shall come and at last be more and more accomplished by the Lord Christ until the resurrection of the dead] every one that is found to be written in the book. [that is, that is ordained in the immutable counsel of God to be partaker of this deliverance. It is a phrase taken from men, among whom it is usual, that those that are admitted to be free-men of any city, their names are registred or recorded in a book. See Exod. 32. on ver. 32. and Psal. 69. on ver. 29. and Ezek. 19. on ver. 9.]

2 And many [That is, the multitude, or all, divided into two heaps, there being many in both heaps, as is declared in the sequel] of them that sleep [to wit, the sleep of death. See 1 Thes. 4. 16.] in the dust of the earth, [Heb. in the earth of dust] shall awake; [this must be understood of the general resurrection of the dead at the last day] these to everlasting life, and those to reprochs and to everlasting burning. [See Matth. 25. 45. Job. 5. 29. or loathing, or destruction. See Isa. chap. 66. the Annotat. on ver. 24.]

3 Now the teachers [or the instructors, the understanding ones, they that make (others) wise. See above chap. 11. ver. 33.] shall shine [or glister] as the brightness of the firmament, [that is, of heaven, of the stars of heaven. See Gen. chap. 1. on ver. 6. Compare Matth. 13. 43.] and they that justify many, [or make many righteous, to wit, by their doctrine and instruction. See the Annotat. Ezek. 3. on ver. 18.] as the stars for ever and ever. [The Angel addeth this for the comfort of the godly, that are subject to many afflictions and persecutions here on earth]

4 And thou Daniel shut up these words, [See above chap. 8. on ver. 26.] and seal this book unto the time of the end: [So ver. 9. that is, till the time come when it shall please God to reveal this more perfectly] many shall search for it, [the Hebrew word signifieth properly to run about, to go about, to run to and fro, to search for a thing diligently and to find it out. See Job chap. 1. on ver. 7.] and knowledge shall be multiplied. [As if the Angel had said, though there be few now that are desirous to know the future estate of the Church, yet the time will come that many shall endeavour to get knowledge of these holy things, and shall likewise increase in knowledge]

5 And I Daniel looked, and behold, there stood other two [To wit, two other angels that were desirous to look into such things as these are, 1. Pet. 1. 12. These two Angels were other than that Angel that hitherto had talked with Daniel; also other than that Angel of whom is spoken above chap. 10. ver. 4.] the one of this side of the bank, [Heb. lip.] of the river and the other on that side of the bank, [Heb. lip] of the river [to wit, of the River Hiddekel. See above chap. 10. ver. 4.]

6 And he [To wit, one of them, or both of them one after another] said to the man clothed with li-

nen, [See above chap. 10. 5.] which was above upon the water of the river, [that is, which hath power over all the heathen; for by waters nations are often signified in Scripture] how long shall it be till there shall be an end of these wonders? [when shall those things which are wonderful in apprehension have an end?]

7 And I heard that man clothed with linen, which was above upon the water of the river, and he lifted up his right hand and his left (hand) unto heaven, and swore by him that liveth for ever, [Compare Rev. 10. ver. 5, 6.] that after an appointed time, appointed times, and an half [or a part, to wit, of the appointed time. See above chap. 7. the Annotat. on ver. 25.] and when he [to wit God] shall have accomplished to scatter the braid of the holy people, [that is, shall have so humbled and weakened his people and Church, that it shall seem to be almost utterly subdued and destroyed] all these things shall be finished. [the hand &c. that is, all the power and strength of the people. Compare Dan. 32. 36. Others understand here by the hand, that hand whereby the holy people was oppressed, namely the power of Antiochus Epiphanes, of his soldiers and of his posterity, that then those great persecutions should be come to the highest, (Compare above chap. 7. 26) and that then God would arise to deliver his people. See above ver. 1. Compare above chap. 7. 26.]

8 I heard this, but I understood it not; [To wit, what is meant by an appointed time, appointed times and an half &c.] and I said, my Lord, [thus he called Christ with whom he talked] what shall be the end [Heb. the last] of these (things)? [Daniel desireth to know in plain terms when the Church of God should be delivered from that grievous persecution, and the true worship of God should be restored]

9 And he said, Go thy way Daniel, for these words are closed up and sealed [Compare above chap. 8. on ver. 26.] till the time of the end, [then shall this whole prophecy be open and clear, but before that time the right meaning thereof cannot be fully and certainly known in all the particulars thereof]

10 Many shall be purified, [Or, be cleansed and made white and refined: [A repetition of the prediction of the miseries that shall befall the Church of God: see above chap. 11. 35. Our Saviour Christ useth here three words by way of comparison. The first is taken from the cleansing of corn; as the corn is by the fan cleansed from the chaff, so are believers cleansed by the fan of persecution. The second word is taken from Fullers, that by fulling make the cloth clean and white. The third similitude is taken from Gold-smiths that refine the gold and the silver in their furnaces, purging out the dross. See above chap. 11. ver. 35.] but the wicked shall deal wickedly, and none of the wicked shall understand it, [the meaning is, the wicked shall revolt and go on in their wickedness, and shall not understand these mysteries, though they be never so frequently and never so plainly laid open unto them. Compare Revel. chap. 22. ver. 11.] but the prudent shall understand it.

11 And from that time that the continual (offering) shall be taken away, [See above chap. 11. on verse 31.] and the wasting abomination shall be set, [See hereof above chapter 11. on ver. 31.] (there) shall be a thousand two hundred and ninety daies, [which make three years seven months and thirteen daies], if this be understood of the per-

persecution of *Antiochus Epiphanes*, and if natural or common daies be here meant. But some among the learned take these daies to be meant of year-daies]

12 *Blessed is he that waiteth and attaineth to the thousand three hundred & five & thirty daies.* [or *reacheth, cometh to the thousand three hundred and five & thirty daies* [here are five and thirty daies more then ver.

11. And this is the meaning (as some conceive) that the estate of the people of the Jews shall be far better when there shall be yet expired five and forty daies more then the three years seven months and thirteen daies; for then should they be altogether, freed and discharged from that cruel tyrant *Antiochus Epiphanes*: he died in the beginning of the hundred forty ninth year of the reign of *Selucus* his posterity, 1 *Machab.* chap. 6. ver. 8, and 16.]

13 *But thou, go thy waies until the end,* [to wit, till the end of thy life: order all thy affairs for it, set thy house in order for thou shalt die ere it be long] *for thou shalt rest* [to wit, in the earth, after thy death thou shalt be freed and discharged from all trouble, and shalt rest from thy labour; thy soul shall be taken up into Abrahams bosom] *and shalt rise up* [to wit, at the resurrection of the dead at the last day] *in thy lot,* [that is, in thy portion, to wit, in the portion of the heavenly inheritance which is prepared and ordained for thee with all the elect children of God according to the good will and pleasure of God.] *in the end of the daies,* [that is, at the end of the world, when thy soul being united with thy body, shall be taken up into the joy of eternal life, for and through the merits of *Jesus Christ*, the true *Messiah*, who is to be praised for ever, Amen. *Rom.* 9. 5.]

THE



THE PROPHET HOSEA.

The Argument of this B o o k.

THe Prophet Hosea, (as Amos and others also) was especially sent by God unto the kingdom of Israel or the ten tribes, (though in the mean time Judah is also frequently checked by him) amongst whom, in testimony of Gods great long-suffering and faithfulness, he prophesied a long time, as appears by chap. 1. verse 1. Whereof the holy ghost was pleased, to cause the sum or substance to be comprehended and set down in this book, for the use of his Church; containing first, certain propheticall Types or representations, and shewreproofof the sinful and ruinous state and condition of the whole kingdom, but especially of the heinous idolatry with the golden calves set up among them in the time of Rehabeam the son of Salomon, by their first usurping king Jerobeam the son of Nebat, when Israel first revolted from Judah, and the true worship of God, 1 Kings 12: 27, 28, &c. Which soon after was followed with an abominable heathenish licentiousness, and an overwhelming flood as it were, of all manner of sins and exorbitances, against both the first and second table, of Gods law, and that among all sorts and conditions of people, whom the prophet therefore most sharply reproveth, interweaving many, and those very patheticall exhortations and invitations unto timely and serious repentance. Nevertheless, in regard their wickedness and obstinacy, even from the kings, down to the meanest of the people, increased daily more and more, and prevailed against all remedies, they are threatened in the second place with the total devastation and destruction of their state and kingdom, and that they should be carried away captives into Assyria, and remain a very long time in a most desolate and forlorn condition, among the heathen Nations. In the third place the repenting and believing party are comforted with excellent promises of the grace and favour of God, in their heavenly King the Lord JESUS CHRIST, unto whom all the Elect, not onely of Israel, but of the heathens also, should be converted, and in him be blessed and saved for ever.



H O S E A.

CHAP. I.

The Time when Hosea prophesied vers. 1. at Gods command he typifieth or representeth Israels spiritual whordom, and Gods judgements, by his marrying of Gomer, 2. and on her he begetteth Jezreel, 4. Lo-ruchama 6. and Lo-ammi 8. nevertheless God promiset a glorious restauration of his Church by the Messiah, out of Jews and Gentiles.

THe word of the LORD, which happened unto Hosea, [In the new Greek Testament he is called Osee. Rom. 9. 25. and tis the same Name which Josua had once, Num. 13. 16. and the last King of Israel, 2. Kings. 17. 1, 6.] the son of Beeri; in the days of Uzzi, Jotham, Achaz, Hizkiah, kings of Juda: [hence it appeareth, that this prophet prophesied a very long time, namely, at the least, according to the opinion of some, about. 43. years:] and in the days of Jeroboam, Joas son, king of Israel. [though he prophesied likewise under some other kings of Israel the successors of this Jeroboam (the son, not of Nebat, but of Joas, and the grand-child of Jehu) yet this king alone is here mentioned, as having reigned longest, viz. 41. years together, whence also the divine Character of this prophetic appeareth, that it happened in such a time, whiles the Kingdom of the ten Tribes, was yet flourishing. See 2 Kings. 14. and 15. and withall the histories of the reign of the fore mentioned kings of Juda. 2. Kings from chap. 15. to 21. and 2. Chron. from chap. 26. to 33. and compare Amos 1. 1.]

2 The beginning of the word [Or, of the speaking, or, speech] of the LORD by Hosea: [i. e. when the LORD, first began to speak, with, by, and to Hosea, he spake this to him, and by him to the people. Oth. in Hosea (and so elsewhere also) the better to shew, that the thing spoken of in the sequel, did not happen actually, but was revealed by God unto the Prophet in a Vision only, inwardly in the spirit, by way of a parable or similitude, and afterward made out unto the people, as a Propheticall vision; see of the like, Gen. 15. 1. and compare bel. chap. 3. 1. also Ezek. 4. 3. and 8. 8. and 11. 24, 25, &c.] The LORD then said unto Hosea; Go to, take thee a wife of whoredoms, [i. e. wholly given up to whoredome. Compare this phrase with Psal. 5. on vers. 6] & children of whoredoms; [the prophet being bid here to take a whore with her children, and it

being said of him by and by, that he begat them on that whore, thence it appears yet plainer, that this happened not so in very deed] for the land altogether goeth a whoring. [Hebr. whoring whoreth, i. e. doth practise nothing else. See of spiritual whoredom, Levit. 17. on vers. 7.] from after the LORD. [i. e. so that the inhabitants of the land do follow the Lord no more, but turn away from him, and run madly after idols. Compare bel. Chap. 4. 12.]

3 So he went [All this was shewed to the prophet in a vision, and afterward by him represented to the people, (as was noted before. v. 2.) setting this a plain looking glass, or lively pourtraict of their wickedness, mentioned in the former verse, before their eyes] and took Gomer [as Gomer in the Hebrew tongue sometimes signifieth fullness or perfection, and sometimes consumption; so God had shewed abundance of good unto this people, but they wasted and consumed it all, and themselves too, by Idolatry and other excesses of sin wherefore they were likewise at last to be consumed by Gods judgements] a daughter of Diblaim: [this some take to be a mans name, others, the place of the womans nativity. The word doth signifie two lumps of figs, whereby may be implied the wantonness, lustfulness, and lasciviousness of the people. Some conceive that this name hath respect to the wilderness of Diblaim, mentioned Ezek. 6. 14. (see the note there) to hold forth the mercie, which God had shewed to his people, leading them through the wilderness unto Canaan, (compare Ezek. 16. 5, 7. Cant. 3. 6.) Numb. 33. 46. we read of a Diblathaim. See further, Jere. 2. 2, 6.] and she conceived, and bare him a son.

4 And the LORD said to him; [viz. Hosea] call his name Jezreel: [this name must be distinguished from Israel: and it hath regard to the place Jezreel. See the sequel, and further chap. 2. 21, 22. with the annot.] for yet a little (time) I shall visit [viz. by punishments, see Gen. 21. on vers. 1.] the bloodguiltiness of Jezreel? [Heb. bloods in the plural, i. e. bloodguiltiness, killings, murderings; (see Gen. 37. on vers. 26.) which are layd up and practised there] upon the house of Jehu, [who had shed much blood in the valley of Jezreel, at the command of the LORD, but not out of an upright heart, to root out Achabs Idolatry, as God had commanded him, but for the kingdoms sake

take

lake, it being expressly said of him, 2: Kings. 10. 28, 29, 31. that he clave to the Idolatry of *Jerobeam*, and walked not in the law of the LORD, with all his heart. Therefore doth God look no otherwise upon him then upon a murderer. Compare the example of *Baſa* 1. King. 15. 29. and 16. 7. who destroyed likewise the house of *Jerobeam*, according to the word of God, but not with an honest heart] and shall make the kingdom of the house of Israel to cease,

5 And it shall come to pass in that day, that I shall break the bowe of Israel, [i. e. discomfit the power of their ordinary or their militarie forces. Compare *Pſal.* 78. 9. and consequently Israel shall become a prey unto their enemies. See 2. Sam. 1. 18. *Jer.* 49. 35. with the annot.] in the valley of *Fezreel*. [of this valley see *Judg.* 6. on vers. 33. it should seem that Israel had a great overthrow there given them by *Salmanaſſer*. See 2. Kings. 17. 4. &c. Other. for the valley of *Fezreel* i. e. for, or, by reason of the murders therein committed.]

6 And ſhe conceived again, and bore a daughter, and ſhe ſaid unto him, [viz. the LORD to *Holea*] call her name *Lo-Ruchama*: [i. e. not pitied, or, unpitied] for I ſhall have no more pity henceforth upon the houſe of Israel, but I will ſurely carry them away. [Heb. carrying away, (or, taking up) carry them away i. e. take them up, and carry them away. Compare *bel. chap.* 5. 14. theſe words are variouſly rendered by interpreters, in regard of the different ſignifications of the Hebrew verb *her*, taken not onely for taking up, taking, or, carrying away; but alſo for forgiving, pardoning. See *Pſal.* 25. on verſ. 18. *Iſa.* 2. 9 This was fulfilled, firſt, by *Tiglaſh-Pileſer*, and afterwards by *Salmanaſſer*, kings of *Aſſyria*.]

7 But upon the houſe of *Juda* I will have mercy [i. e. upon my own church or people eſpecially typified here by *Judah*, as having the true worſhip of God; and not by *Israel*, who had forſaken the true worſhip of God: wherefore alſo it is ſaid in the ſequel, the LORD their God; compare *bel. v.* 9. and *ch.* 12. 1. otherwiſe *Juda* and *Israel* (together repreſenting the catholic church of Jews and Gentiles) are joyned together. See *bel. verſ.* 11. &c. alſo *chap.* 3. 5.] and will deliver them through the LORD their God, [i. e. through mine eternal onely begotten ſon *Jeſus Chriſt*, whom I have ordained a Saviour, Redeemer, Deliverer, Head and King of his people. Compare *Gen.* 19. on verſ. 24. and *Iſa.* 10. 27 *Jer.* 23. 4, 5, &c. Oth. through the LORD their God i. e. through my own ſelf, I ſhall doe and accompliſh it my ſelf, to wit, bodily, by delivering them out of *Babel*, and ſpiritually by the Meſſiah, out of the captivity of *Satan*, &c.] and I will deliver them, not by the bowe, nor by the ſword, nor by warre, nor by horſes, nor by horſe-men. [like as the deliverance of *Juda*, out of the *Babylonian Captivity*, ſhall be ordered and brought about through my ſpecial grace and providence, and not by any humane power; ſo ſhall the deliverance through *Chriſt*, be altogether a heavenly and ſpiritual ſalvation; for which they ſhall have cauſe to thank none but my ſelf. Compare *Mich.* 5. 10. with the annot. Some do likewiſe interpret it of the wonderful Providence of God whereby he delivered *Juda* from the two Kings, *Pekah*, of *Israel*, and *Pazin* of *Syria*. See *Iſa.* 7. 1. &c. 2. King. 15. 29, 30. & 16. 9.]

8 Now when ſhe had weaned *Lo-ruchama*, ſhe conceived and bare a ſon.

9 And he [viz. the LORD] ſaid, call his name *Lo-ammi*; for ye are not my people, ſo (alſo) ſhall I not be yours: [i. e. I ſhall not be your God, as ſome fill up theſe viz. according to the expreſſion uſed elſewhere. Compare. *ab. verſ.* 7. with the annot. and ſee *Gen.* 17. on verſ. 7. and *Deut.* 7. on verſ. 6. By the birth of theſe 3. children here ſome conceive there is held out a threefold ſtate and condition of the people of *Israel*, ſtill deeper

and deeper plunged in ſin, and viſited accordingly with heavier Judgements.]

10 Nevertheless the number of the children of *Israel*, [To whom namely I ſhall ſhew mercie] ſhall be as the ſand of the ſea that cannot be meaſured nor numbred: and it ſhall come to paſſ, that where it ſhall have been ſaid unto them, ye are not my people, it ſhall be ſaid unto them; ye are the children of the living God. [here God ſpeaketh of the work of Grace, which he intended to ſhew unto his people, in the time of the new-teſtament, to wit, to Jews and Gentiles, the *Israel* of God. See *Rom.* 9. 24. 26. *Gal.* 3. 28, 29. and 6. 16. for the carnal *Israel*, as well as the heathen, were now no more the people of God, and therefore could not be received otherwiſe. then by meer and free grace, which God here doth promiſe to them both.]

11 And the children of *Juda* and the children of *Israel* ſhall be gathered together, and appoint themſelves one onely head, and march up out of the land: [viz. of their bodily captivity firſt, but principally out of the ſpiritual betaking themſelves to the Church of God. Though ſome doe partly underſtand this of the deliverance out of the *Babylonian captivity*, when as the ſcattered and remaining godly *Israelites*, being almoſt reduced to nothing, all the miſeries they had endured, would doubtleſs be very glad to joyn themſelves to the Jews returning out of their captivity; nevertheleſs it principally regardeth the congregation or communion of the church of the new Teſtament of the Jews and gentiles, under one head *Jeſus Chriſt*, through faith and true converſion. Compare *Jer.* 23. 6, &c. 31. 5. 6, 9. & 50. 4, &c.] for the day of *Fezreel* ſhall be great. [or, becauſe the day of *Fezreel* ſhall have been great Underſtand the overthrow and deſtruction of *Israel* there, whereof above verſ. 5. the meaning is, that this judgement of God, and all the ſucceeding puniſhments, ſhould be a great means and motive to them thereunto. Some doe underſtand by the day of *Fezreel*, the day of *Israel*'s deliverance, which ſhould be glorious, in oppoſition to the day of their overthrow there; and therefore likewiſe called *Fezreel*'s day i. e. *Israel*'s; compare *bel. chap.* 2. 21. This expoſition agrees well with the matter fore-going. Thus ones days in ſcripture is called that time wherein by Gods appointment ſome ſpecial good or evil beſides him.]

12 Say to your brethren, [i. e. ye faithfull remnant of *Israel* ſay unto the Jews, and both of you together, make it further known to the heathen, through one faith, joyned together into one body, under one head, *Jeſus Chriſt*; ſee *Jer.* 19. 23, 24. *Rom.* 9. 24, 26. This verſe ſome do joyn to the next chapter.] *Ammi*, [i. e. (o) my people. Compare above verſe. 7, 9. & c. 1. *Per.* 2. 10.] and to your ſiſters, [the faithfull women in *Juda*, and among the heathen] *Ruchama*. [i. e. (o) pitied, compare above, verſ. 6.]

CHAP. II.

God chargeth the faithfull remnant in *Israel*, to ſtrive and conſend with all the rebellious company of their ſellow-brethren, and to ſet the judgement of God before their eyes, by reaſon of their abominable Idolatry and unthankfulneſs, verſ. 1. &c. after that, he promiſeth to reſtore his church, and abundantly to bleſs the ſame in the time of the Meſſiah, 14, &c.

Contend [Or plead ſtrive, debate] with your mother, [i. e. the people of *Israel*, the common wealth of the ten tribes, or the ſynagogue of *Israel*, ſo *bel. verſe.* 4. and *chap.* 4. 5. Compare *Iſa.* 1. 50. &c. The ſenſe is, ye the godly prophets and faithful *Israelites*, which yet remain among the people, be admoniſhed ſeriouſly and ſharply to reprove the exceſſive wickedneſſe of the people,

setting before their eyes, my fierce wrath and heavy judgements at hand] *because she is not my wife, and I am not her husband*: [i. e. she is not true and faithful to me, she doth not acknowledge me for her husband; therefore I will not own her neither any more, without the repent, as followeth; otherwise I shall proceed with her, as is set down verse 2.] *and let her put away her whoredoms from her face, and her adulteries from between her breasts*, [i. e. all those outward marks and tokens of her whorish and adulterous heart, such as are your painting of the face, and setting out or adorning of the breast; whereby is signified their notorious, shameless and uncontrolled idolatry. Compare Jer. 4. 30. Ezek. 16. 11, 17, 18. and 23. 40, &c. and Prov. 7. 16.]

2 *Let I do strip her naked*, [Or *cause her to be stripped, unarayd, dispoiled of her garments*, i. e. dispoiled and bereave her of all bodily and spiritual ornaments, wherewith I had so gloriously adorn'd her. See Ezek. 16. 10, 11, 12, 13. and 23. 26.] *and put her as in the day she was born*: [i. e. when I first took them to be my people, in the land of Egypt, from under that grievous bondage they were in] *yea, make them like a desert*, [i. e. far worse in condition then they were in Egypt,] *and set [or place] them as a dry land*, [Heb. land of drought, or thirstiness] *and put them to death, through thirst*; [viz. by my righteous judgements. Compare Ezek. 16. 4. &c. Amos 8. 11, 13.]

3 *And have no pity on their children*: [i. e. on the people of Israel] *because they are children of whoredom*, [i. e. unregenerate, polluted, unholy, (compare Job 8. 44.) as begotten illegitimate, and in an idolatrous wedlock, the mother being become an adulteress, and unfaithful to me, as followeth.]

4 *For their mother playeth the whore, she that conceived them, dealeth shamefully*: for she saith, *I will go after my lovers*, [i. e. idols, and consequently idolatrous nations with whom I thrive and prosper as followeth. See Deut. 8. 12, 14, 19. Jer. 44. 17.] *that give me (my) bread and my water, my wooll and my flax, mine oil and my drink*. [Heb. my drinks, or, drinkings.]

5 *Therefore behold, I will fence thy way with thornes: and I will make a close wall*, [Heb. as if one should say, wall up walls] *that they shall not finde their paths*. [i. e. I shall so trouble and distresse them on all sides, that they shall begin to loath and be glad to leave their whoring, compare Job 3. 23. and 10. 8. Lam. 3. 7, 9. also Ezek. 16. 41. and 23. 22, 23, 24.]

6 *And she shall run after her lovers*, [Obstinately attempting to break through all the foresaid impediments.] *but not meet them: and she shall seek, but not finde them: then she will say; I will go now and turn again to my former husband*; [i. e. to the LORD] *for then it was better with me than now*.

7 *Yet she confesseth not* [Or *knoweth, acknowledgeth not*, i. e. she will not know nor acknowledge it; it is a willful ignorance of hers; or she takes it not to heart] *that I gave her the corn, and the new wine, and the oil*, [i. e. all manner of blessings] *and multiplied her silver and gold (which) they used for Baal*. [or *whereof they made a Baal*, Heb. *done, made, prepared*. God implying here, that they had shamefully abused the good gifts of God unto idolatry. Of Baal, see Jud. 2. on verse 11, &c. compare Ezek. 7. 20. and 16. 16, 17, 18, 19. and below chap. 8. 4. and 12. 2.]

8 *Therefore I will return and take away my corn*, [Compare Ezek. 16. verse 17, 18, 19. with the annot.] *in its time, and my new wine in its set time*, [i. e. when I promised and used to give it: or in the time of harvest and vintage when it is ripe, and you are ready to gather it] *and I will pluck away my wooll, and my flax*, [i. e. I will deprive them of it; as if the LORD should say, it is very ill bestowed on them; they are not worthy of

it, therefore I will rescue it out of the hand of such abusers that possesse it wrongfully] *(serving) to cover their nakednesse*.

9 *And now will I discover her folly* [Or, *baseness*, See Gen. 34. on verse 7. and Jer. 13. on verse 22. Ezek. 16. on verse 36, 37.] *before the eyes of her lovers: and none shall deliver them out of mine hand*.

10 *And I will cause to cease all her mirth, her feasts, her new moons and her sabbaths; yea all her set high-times*. [Heb. *feast, new moon, sabbath, set high-time*, i. e. they shall have no outward form more left them of divine worship, as bel. chap. 3. 4. and consequently, no joy nor comfort in the keeping of their feasts or festivals.]

11 *And I will lay waste her vineyard and her fig-tree, whereof she saith; these are to me a barlots-wages*, [i. e. the reward of my idolatry, compare bel. 9. 1. with the annot.] *which my lovers [i. e. the idols, Baals, &c.] have given me: but I shall set them for a wood, and the wilde beasts of the field shall devour them*. [Psal. 80. 13. Isa. 5. 5.]

12 *And I will visit upon her the dayes of Baal*, [i. e. I will punish her for her manifold and so long continued idolatry] *whercin she burnt incense to the same*, [or to whom she burnt incense, i. e. used to burn incense; or for having burnt incense to him.] *and adorned her self with her frontlets*, [or ear-rings. see Gen. 24. on verse 22.] *and her neck-lace*, [or jewels, ornaments, precious neck-chains, &c. See Prov. 25. 12. Cant. 7. 1. The meaning here is, that as whores do trim and adorn themselves before their lovers, so did Israel brave it in her idolatry. Compare above verse 1.] *and went after her lovers, but forgot me, speaketh the LORD*.

13 *Therefore*, [viz. least she should utterly perish, and be undone for ever, which would happen, if I did not prevent it with my mercy, humbling her first by my judgements, and afterward, by the preaching of the holy Gospel, raising her up again, and by mine holy spirit, powerfully instructing and comforting her. compare Jer. 16. 14. Mich. 2. 12, 13, &c.] *behold I will allure her [or persuade her; this hath regard to the acceptable preaching of the Gospel, and the persuading of the elect to faith and repentance: see of the Hebrew word, Judg. 14. on verse 15. and Jer. 20. on verse 7. and compare Mat. 3. 3, 5, 6, 11, &c. and chap. 11. 28. and Isa. 50. 4, &c.] and will lead her into the wilderness; and I will speak to her according to her heart*. [i. e. friendly, kindly, comfortably. See Gen. 34. on verse 3. The sense of this latter part of the verse, seemeth to be this; I will first punish, and afterwards comfort them again; wherefore also some read the text thus, *when I shall have made her walk in the wilderness*: according as God also in former times, first led them into the wilderness, and afterwards into the land of Canaan.]

14 *And I will give her her vineyards* [These are spiritual promises of the covenant of grace, grounded upon the onely Redeemer, Mediatour and Messia, our Lord and Saviour Jesus Christ, in whom through faith, of meer grace, we have peace with God, a quiet conscience, and a sure refuge, a saving protection, abundance of all spiritual gifts, together with an abiding comfort, and summarily, the assured grace of this life, and the eternal glory of that to come; this is the substance of the following verses of this chapter, set forth under the notions of temporal promises, according to the stile of the Old Testament, appertaining to the universal Church of Jews and Gentiles, compare Isa. 65. 9. and bel. chap. 12. 10.] *from thence* [viz. from that wilderness having past it through, i. e. when her former afflictions shall be ended; as formerly also, they came not to the borders of Canaan, untill they were quite past through the wilderness &c.] *and*

the valley of Achor: [of this valley see Jos. 7. 24, 26. it lay right before in the land of promise, by the city of Jericho; and this was a door of hope, or expectation, that, God having, by Joshua, brought his people thus far, he would doubtless go on to accomplish his promises, and bring them to the full possession of Canaan: as also the faithfull in this valley of misery and tribulation here, have through the grace of Christ, a beginning of everlasting life in them, and a door of hope, yea a living hope, of the faithfull possession of everlasting glory to come. See Heb. 6. 18, 19, 20 &c. and compare Isa. 65. 10.] and there she shall sing, as in the dayes of her youth, and as at the day of her marching forth out of the land of Egypt.

15 And it shall come to pass in that day, (speaketh the LORD, that thou shalt call me, my husband, and shall no more call me, my Bael. [As meaning any further to honor God through Bael. Compare Exod. 3. 4, 5. and Judg. 2. on vers. 11. The word Bael indeed doth signifie Lord and master; but in regard they were wont to give that appellation to the appellation to the Idols, after the manner of the heathen, therefore God abhors that title.]

16 And I will put away the names of the Baals from her mouth: and they [viz. the Baals] shall no more be remembered by their names. [i. e. my church shall be cleansed from all pollution of Idolatry and superstition.]

17 And I will in that day make a covenant for them, [i. e. in their behalf] with the wilde beasts of the field, and with the fowl of heaven, and with the creeping creatures of the earth: and I will break the bow, and the sword, and the war; [i. e. all manner of arms and instruments of war and hostility. Compare Isa. 11. 9. Mich. 5. 10, &c.] and will cause them to lie down [i. e. take rest, and sleep. See Psalm. 3. on vers. 6.] in safety.

18 And I will betroth my self unto thee for ever: [Compare Eph. 5. 25, &c. where the Apostle sheweth forth the mystery of this spiritual marriage, so often recorded in the scriptures. See moreover the song of Solomon.] yea, I will betroth my self unto thee in [or, with, through, and so on.] righteousness, and in judgement, and in kindness, and in compassions. [i. e. righteousness and mercy shall kindly meet in this work of Grace; let the devout reader compare these termes with Psal. 85. 10, to 15. Isa. 1. 27. and 45. 8, 23, 24, 25. Jer. 23. 6. and 33. 14, 15, 16. Rom. 3. 22, 23, 24, &c.]

19 And I will betroth my self unto thee [Observe, that this gracious promise is repeated three times in this and the former verse, for our further comfort and assurance] in faith: [or, faithfullness] and thou shalt know the LORD.

20 And it shall come to pass in that day I shall hear, speaketh the LORD: I will hear the heaven: and the same shall hear the earth. [figurative expressions, whereby God would make it known, that all creatures would serve his church unto salvation, when he is reconciled and at peace with her Compare Rom. 8. 20, 21, 22, 28.]

21 And the earth shall bear the corn, together with the new wine, and the oyl: and they shall bear Fezeel. [i. e. Gods people is so called, not onely for having lived and suffered there (as above chap. 1. 5.) but especially in regard of this name Fezeel, signifying the sowed ones or the seed of God, which the next verse hints, i. e. the church of God, especially that of the new Testament; See Rom. 9. 24, 25, &c.]

22 And I will sow me them on the earth [See Math. 13. 1. 1. Pet. 1. 23. and Psal. 22. on vers. 31, &c. Jer. 31. 27.] and will have mercy upon Lo-ruchama [i. e. the un-pitied as above chap. 1. vers. 6.] and I will say to Lo-ammi; [i. e. no people of mine. above chap. 1. 9] thou

art my people. [Hebr. Ammi attr. that is, my people thou or, thou art my people.] and the same [viz. people] shall say, O my God: [Or (or thou art) my God. Compare Zach. 13. 9]

C H A P. III.

By the marrying and long tarrying of an Adulteresse, God commands the Prophet to set before the eyes of the Israelites, their long-lasting desolate condition to come, whereupon should follow at length their conversion unto Christ.

And the LORD said to me, [viz. in a vision, compare ab. chap. 1. on vers. 2, 3.] Go again now, love a woman, which being beloved of (her) friend, [i. e. by her own husband] nevertheless committeth adultery; according as the LORD doth love the children of Israel, [Heb. according to the love of the LORD, wherewith he loveth, &c. as elsewhere] but they do look about after other Gods, and love the bottles of the grapes. [i. e. the winebottles, whereby God checks them for the drunkenness that was so common among them in the feasts which they made for the honour of their idols, according to the customs of the heathens with all manner of excess, drunkenness and jollity. See bel. chap. 4. 18. By this vision God did represent unto the ten tribes, the great love which he bare and shewed them still, and on the contrary their unfaithfulness and ingratitude, which they shewed forth by their shameless spiritual adultery of idolatry here described.]

2 And I bought (her) for me for fifteen silverings; [See Gen. 20. on vers. 16. just half the sum which Judas got for betraying of Christ; also half the price of a man-servant, or maid-servant hurt by an ox. Exod. 21. 23. and of the redemption of a female, Levit. 27. 4. and consequently but a mean and low price.] and an homer, [otherwise also called a Cor, See 1 Kings 4. on vers. 22.] of barley [which may be a token that she was to live by barley bread, i. e. to change her pleasant and luxurious estate into a very sober one; as also she was bought but at a mean rate, which may have implied the unworthiness and despicableness of Israel, when God first bought and redeemed them for himself.] and half an homer of barley.

3 And I said unto her, Thou shalt tarry for me; [Waiting till I marry thee, (compare Deut. 21. 11. and the phrase Ex. 24. 14. also Ruth. 3. 18.) in the mean time, I shall make trial of thy repentance in lowly condition.] many dayes, [i. e. for a long time.] thou shalt not play the whore, nor become (another) mans; and I also for thee. [i. e. I do likewise promise my troth to thee, and will stay for thee as long; see the explaining hereof in the sequel. These abrupt speeches, are by reason of their obscurity, variously compleated and interpreted: the plainest sense is in the text it self. Compare Isa. 30. 18.]

4 For the children of Israel shall tarry many dayes [To wit, after that Salmannasser should carry away the ten tribes (represented by this adulterous woman) out of their land into Assyria, and scatter them thence into various countries; until the time of their conversion, as is explained in the following verse. This time of conversion, some determine with the coming of Christ and the preaching of the gospel by the Apostles: others applie it to the succeeding and present estate and condition of all the people of the Jews, until the time of their last and final conversion, out of Rom. 11. 25. The one doth not exclude the other,] without King, and without Prince [viz. from among other brethren.] and without offering & without (a) reared image, [such as were the golden Calves at Dan and Bethel, and the Baals,] and without Ephod, [see of the Eph. Exo. 28. on vers. 6. Ferobeam doubtless ordained together

with his new Priests, new Priestly garments also, for to keep the people from going up to Jerusalem. See of Idolatrous Ephods made without Gods order and institution, *Jud. 17. 5. &c.* and *Teraphim*. [which they had, according to the manner of the heathen, for to inquire of God by them. See *Gen. 31. on vers. 29. Eze. 31. 21. Zach. 10. 2.* The meaning of all is, that they should be for a long without any form of either civil government and Commonwealth or publike solemn worship true or false, as also it is, and continueth with them to this day, where-soever they remain scattered thorowout the world.]

5. *After that the children of Israel shall convert themselves, and seek the LORD their God, and David their king:* [*viz. the LORD Jesus Christ their Messia, called David, as whose son he was to be according to the flesh, and whom David typified. See Jer. 30. 9. Eze. 34. 23. and 37. 24.*] *and they shall come to the LORD, fearing,* [*Heb. they shall fear to God i.e. come or draw with fear, in acknowledgement of their own unworthinels*] *and to his goodness.* [being amazed at the marvellous great goodness of God to be exhibited to them in the Gospel; and full of care and circumspection, how to take timely notice of this time of grace, and to make a right use of it. Compare below Chap. 11. 10, 11. *Mich. 7. 17.* also *Isa. 13. 8.*] *in the last days.* [*i.e. after a very long time, in the New Testament, after the coming of Jesus Christ: for this phrase doth not look justly upon the very last time of all, before the consummation of the world. See Gen. 49. 1. Isa. 2. 2. Mich. 4. 1. Heb. 1. 1. &c. with the annotat. there.*]

C H A P. IV.

God doth vehemently rebuke and threaten Israel, by reason of the general wickedness and stiffneckedness of the people Priests and Prophets, vers. 1. &c. especially their abominable uncontrolled spiritual and bodily Whoredoms, 11. Warning Juda, not to follow the example of Israel, and foretelling the destruction that hung over their head, 15.

Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy [Or, Plea, process, not onely verbal but real; i.e. Judgements and punishments, ready to be executed, as appears *ver. 2. 3.* see above *cha. 2. 2.* and *1 Sam. ch. 25. v. 38, 39. Amos 7. 4*] with the inhabitants of the Land; because there is no faithfulness [Or, truth] nor any kindness, nor any knowledge of God in the Land. [God implieth that they are stark nought in words and works, making it out plain enough thereby, that they knew him not aright, *viz.* by a saving knowledge, grounded on his word, and accompanied with Faith and the Love of God and their neighbour. Compare *Jer. 9. 24. and 22. 16. and 31. 34. 1 John 2. 4. &c.*]

2 (But) *curfing, and lying, and killing, and stealing, and committing adulterie: they break through* [*Och. curfing, and lying, and killing, and stealing, &c. break through; they do prevail like land-floods, violently breaking in; or like fierce enemies forcing the walls and entering the breaches pellmell; for thus did they with all manner of sins and abominations, daringly break through without any fear or awe of Gods Laws and ordinances: of an other use of the Hebrew word, see below *vers. 10.* and blood-guiltinesses touch blood guiltinesses.* [*Heb. bloods touch bloods i.e. one murder or blood-shed follows in the neck of another. See above *chap. 1. on vers. 4.**]

3 *Therefore the land shall mourn,* [For the sinful abominations of the inhabitants; to set their own deserts the more sensibly before their eyes, the whole land, and all that is in it must suffer; and so occurs frequently in the Prophets] *every one that is in it fainteth,* [*Or, languisheth, droopeth, pinceth away*] *with the beasts of the*

field, and with the fowls of the heaven: yea the fishes of the sea also shall be raked away. [*Hebr. properly, gathered. i.e. they shall die, perish, be consumed, and raked together to be cast away like carrion. See of the Heb. word *Psal. 26. on vers. 9.**]

4 *Yet let none contend, nor reprove any:* [As if the people said; let any one dare to controul and find fault with our practise: God brings in the very word here, which the people would make use of; foretelling the Prophet, what he and others faithful men of God were to expect at the hands of godless governours, false Prophets and Idolatrous Priests, with their adherents Generalities, thus namely; Their preaching of repentance, and reproofing of sin, would be forbidden and silenced; and those that should offer to find fault with their actions, should be sure to be called in question, and be punished, as troublesome companions and raisers of seditions] *for thy people* [*viz. the people O Hosea, with whom thou hast to do.*] *is as those, that contend with the Priests:* [*i.e. like unto those, which, without any respect and with a great deal of insolence grow troublesome and harsh to such, as on Gods behalf and by vertue of their charge and office are bound to reprove sin, and whose reprehensions and admonitions the people ought reverently to accept of. Compare *Deut. 17. 12.**]

5 *Therefore shalt thou* [*i.e. every one of you, that are thus backsliding and refractorie*] *fall* [*i.e. miscarry, come to ruin and perish. Compare below *chap. 5. 5. and chap. 14. 2.**] *by day, yea the Prophet himself* [*understand the false seducing Prophets, who by promises of peace, animated and hardened the people in their wicked courses*] *shall fall with thee by night:* [by the words in this verse, *by day, by night*, one may understand the continual and still successive evils to come, which should follow and take hold one of another; as *day and night* without any ceasing, or intermission. *Oth. to day or this day. i.e. within a short time, very soon, or suddenly. Compare *Prov. 12. 16. Or, thou shalt fall while it is day yet i.e. when thou shalt conceive thy self in a flourishing estate, void of fear, and free of danger. Compare *Jer. 15. 9. Amos 8. 9.* with the annot. and the false Prophets that seduce thee shall fall by night. Or, in the night. i.e. being in darkness, ignorance, without vision, or knowledge of the evil that shall surprize both you and them, when they least think of it, promising themselves and you nothing but peace and welfare. Compare *Mich. 3. 5, 6, 7.* some are of opinion, that this hath regard to the visions, which the Prophets were wont to receive of God in the night time *Gen. 46. 2. Zach. 2. 8.* and that the false Prophets, falsely boasting of the like, are said to fall in the night] *and I will root out thy mother.* [*i.e. the kingdom of the ten Tribes, the people of Israel, or their Church, Synagogue, as above *chap. 2. 1.**]**

6 *My people is destroyed,* [*i.e. it shall surely be destroyed, Heb. my people are destroyed or, destroying, being without knowledge* [as above *ver. 1.* Compare *Isa. 5. 13.*] *because thou hast rejected knowledge I have rejected thee also, that thou shalt not administer the Priests office unto me.* [the speech is addressed here, to the Idolatrous Priests and other Ecclesiastical persons, who ought to have instructed the people in the true and pure doctrine. See *Deut. 33. 10. Malach. 2. 7.*] *because thou hast forgotten the Law of thy God, therefore will I also forget thy children.* [as Gods remembering for good, doth signifie his favour and blessing, so here his forgetting, implieth his displeasure and desertion whereby he lets men go without his blessing, and giveth them up to all manner of misery and mischief.]

7 *According as they waxed greater,* [*Heb. according, or, after their increase, or, greatness*] *so have they sinned against me.* [*i.e. the more they advanced and increased in number, multitude, honour and greatness (especially, being*

being become a peculiar kingdom, and having set up a new self devised priesthood) which the following words seem to have an eye to, principally the Priesthood (whereof in the next verse) the more unthankful they grew to me, and the more abominations they committed against me. Compare the phrase with below chap. 11. 2.] *I will change their [viz. both Kingly and Priestly] honour into shame.*

8 *They [viz. the Priests] eat the sin of my people, [i.e. the sin offering see Levit. 4. on vers. 3. The sense is, their aim is not, that the people might be instructed concerning sin-offering and consequently sins, and their demerits, concerning the Messiah and true justification, and how their offering may become pleasing and acceptable to God; but onely how they may get enough to live and spend, glut and feast on] and long every one with his soul, after their unrighteousness. [Hebr. they lift up his soul &c. i.e. every one lifteth his soul, that is desireth and longeth for it with all his heart, that the people should sin much, and consequently bring in abundance of sin-offering, that he may the better cram and fatten himself with it; the more the people sin, the more, the Priests think, it makes for them; as the Prophet implieth. See of the Heb. phrase Psal. 24. 4.]*

9 *Therefore, according as the people, so shall the Priest be, [Or, the Governour, or both together, these viz. that are the chiefest in the Church and State. See of the Hebr. word Gen. 41. on v. 45. The meaning is; since the one is not better then the other, therefore the one shall fare no better then the other; they shall all share alike, and be involved in one and the same punishment. See Isa. 24. 2. Mat. 15. 14.] and I will visit his ways upon him, and recompense him his dealings. [i.e. punish the Priests course and practise. See Gen. 6. on vers. 12. and 21. on vers. 1. Or, his, that is, every ones of them.]*

10 *And they shall eat, but not be satisfied, commit whoredom, but not break forth [in multitude] [i.e. they shall not be multiplied. See of the Heb. word Gen. 26. on vers. 14. and 30. 30. also Job 1. 10. with the annotat.] for they have forborn to take notice of the LORD. [viz. neglecting and not observing the wayes of the LORD, and having him no more before their eyes.]*

11 *Whoredom and wine, and new wine take away the heart, [Heb. shall, or will take, in the singular, i.e. each or either of these (viz. whoredom or drunkenness) doth bereave a man of his understanding and judgement, and make him consequently so mad and foolish, that he doth, as followeth. See Isa. 28. 7. Prov. 17. 2. and Prov. 9. on v. 4.]*

12 *My people ask their wood, [i.e. wooden Idol, for counsell, and how it shall go with them in after-times, thinking the same shall be able to foretell it them.] and their stick [or staff; i.e. the Idol whereon they rely and repose themselves, as a man leans upon and supports himself with a staff. Some understand here that wood, whereof the Idol Baal was made, (See Deut. 28. vers. 36.) some are of opinion it hath respect, to the manner of divining or sooth saying, by a staff or rod, or, of those which take heed to the noise or flights of fowls, using to carry a stick or wand in their hand] shall make it known unto them: for the spirit of whoredoms [i.e. the Devil, called the unclean spirit, Zach. 13. 2. Mat. 12. 43. or their perverse minde, their corrupt inclination and disposedness to both spiritual and bodily fornication, whereunto the evil spirit or Devil doth incite and instigate them. See below chap. 5. 4. Compare Rom. 1. 24, 28, &c.] doth seduce them, that they go a whoring away from under their God. [Or, from instead of their God i.e. So, that refusing to submit themselves unto God, as to their Lord and husband, or, to be subject to him, they run after the Idols, without any remorse or controul; or, so, that instead of the true God they chuse and cleave unto strange gods. Compare above chap. 1. 2, 7. and*

Ezek. 23. 5. with the annotat. These phrases are very remarkable, expressing and setting forth the nature and condition of Idolatry most lively.]

13 *They offer upon the high places of the mountains, [According to the maner of the heathens; See Deut. 12. 2. with the annotat. there] and upon the hills they burn incense, under an oak, and poplar and Ivy-tree [or, elm-tree or lime-tree] their shallow being good. [i.e. very pleasing, delightful, or also, causing some obicuitie by their thickness, which served their idolatries and uncleannesses. Compare Isa. 57. 5, 7. Jer. 36. Ezek. 6. 13. it being usual, that the spiritual whoredom draweth the bodily after it, by the just judgement of God. See Num. 25. 1, 2, &c. Rom. 1. 24. to this relateth the following inference in the Text] therefore do your daughters play the harlots, and your brides [or, daughters in law] commit adulterie.*

14 *I will make no visitation on your daughters, for their whoring, and on your brides, for their committing adulterie; [i.e. I will not go about now by punishments to restrain them, but even let them go on in these abominations to their and your confusion and destruction, as some do take this, a sign of Gods highest displeasure. See Ps. 89. 32, 33, 34. and Ps. 94. 12, 13. Or else, I shall not so much and heavily punish the young daughters and brides, or the sons, yong married wives, (compare below chap. 6. 6. Jer. 7. 22. and 1 Sam. 15. 22) by reason that the parents and husbands themselves, by their own wicked example do teach and lead their yong daughters and wives no better. [Or, should I not make visitation &c. as if God said, I cannot let such go unpunished; your selves must acknowledge it, which likewise doth well agree with the conclusion of this verse. Compare Jer. 5. 91, 29. and chap. 9. vers. 9, &c.] for they themselves separate themselves with the whores, and offer with the vilest whores; [i.e. the parents and husbands, separate themselves by troops, and go under pretence of their Idol-worship, to joyn themselves with the vilest whores, as if they went offering sacrifices with them; when as they go but to practise abominable vilenesse, which was all their intent] the people then (that) have no understanding, shall be turned upside down. [Or, confounded, enthralled, impoverished, scourged, punished, overthrown. The Hebrew word here used, occurs onely in this place, and Prov. 10. vers. 8, 10 signifying, (as by the circumstance of these three places appears) a special sort of punishment, or destructions and confusion in general.]*

15 *If thou, O Israel, wilt go a whoring, let Juda (however) not become guiltie: [As if God, loathing and detesting Israel, (compare below vers. 17.) said; if Israel will needs go to wrack and ruin, and take no warning at all, yet look thou to it, O Juda, and follow not their ill example: it is a complaint taken up over the stiffneckedness of Israel, together with a serious exhortation or warning, for Juda] do not ye (I pray) come to Gilgal, [See Jos. 5. 9. It should seem that in this place there was very abominable Idolatrie practised; and this having been the famous place, where the first Circumcision, and the first Passover were celebrated in Canaan, therefore God was so much the more offended with the profanation and pollution of such a place. See below chap. 9. 15. and chap. 12. 12. Amos 4. 4. & 5. 5.] and go not up to Beth-aven, [i.e. the house of vanity, vanity, evil, iniquity, or of the idol. There was a place indeed neer Bethel, called Bethaven, Jos. 18. 12, 13. But here (after the common opinion) is understood the place properly called Bethel, i.e. the House of God, called Beth-Aven here, by reason of the golden calf set up there by Jeroboam, and the idolatry there practised. See 1. Kings. 12. 29. and above chap. 5. 8 and 10. This place was formerly likewise very famous because of Gods special apparition there to the Patriarch Jacob Gen. 28,*

19 and chap 35. 6, 7, &c. both these places *Gilgal* and *Bethel* lay neer *Juda*, so that it was not without danger for the people of *Juda* to be seduced thither into the communion of *Idolatry*, there being no small appearance of their own inclination that way, wherefore God doth here so earnestly warn them.] and swear not (as true as) the LORD liveth. [viz. in an hypocritical idolatrous manner, so namely as the idolatrous *Israelites*, intermixing my Name with their idols, thereby to cloak their idolatry, and to hold forth a colour of religiousnes, which was an abomination before God, who will be honored and served singly and up, ighly as God, according to his own prescript. Compare above chap. 2. 15 with the annotat. and concerning the particle, *not*, compare the annotat on the foregoing verse, and *Zeph. 1. 5.*]

16 For *Israel* is unruly, [Or, obstinate, gain striving, running wilde and loose, refusing to be lead into the right wayes,] like an unruly heifer, [remaining in fat pasture but altogether without restraint or tie, without any yoke, bounds, government, running headlong, neither caring nor knowing whither ; therefore shall the Lord deal with her as followeth.] now [i. e. shortly, ere long. See bel. chap. 10. vers. 3.] the LORD shall feed them, [i. e. the *Israelites*] as a lamb at large [Even as young silly lamb, that goeth at large, doth easily stray and run great hazzard of falling into ditches pits or pools, or becoming a prey to the wilde beasts : so this people being given so much to licentiousness and libertinism, and loving to rove and range at large, past all bounds and restraints ; I will give them scope enough to range, that is to say, I will carry them away out of their own land and pasture, and scatter them toward all the four windes among the heathen. Some take it thus, that God would first feed and fatten *Israel* like a lamb, i. e. make them to grow wealthy and powerfull by all manner of prosperity, and then fetch them up, as out of a fat pasture, for to be led unto the slaughter.]

17 *Ephraim* [i. e. the ten tribes, whereof *Ephraim* was the principal, and had the kingdom, see *Psal. 78.* on vers. 9. and so below. chap. 5. 3, 5, 9, 11, 13, 14, &c. and these are likewise understood by *Israel*, in this prophetic.] is companioned with the idols, [i. e. so firmly joyned and allied with them, as one companion is with another. See of the *Heb.* word 2. *Sam. 5.* on 21.] let him alone. [compare ab. vers. 15 with the annot. and *Mat. 15. 15.*]

18 Their swelling [i. e. the drunkenness which they use at their idolatries and uncleanneses] is revolting : [i. e. by their excess of drink and comorations, they grow but so much the more rebellious and exorbitant, in both spiritual and bodily whoredom ; the one doth but intice and instigate unto the other. Oth. their wine (or, drunkenness) is washing, or sinking. i. e. their idol feasts and drunken meetings, are full of loathsum filth and pollution, wherein they lie weltering like beasts. Compare the manner of speaking with *Prov. 20. 1.*] they do nothing but whore ; [*Heb. whoring they whore*] her [i. e. reflecting it should seem upon the unruly heifer above v. 16. or the adulterous woman, or harlot above ch. 3. 1. and 1. 2. and so also in the following verse : it may likewise fitly be applied to *Ephraim* or *Israel* it self, according to the custom of the Hebrew tongue ; and so also vers. 19.] shields [i. e. their defendes and protector, their governors, as *Psal. 47. 10.* See the annotat there.] (it is a shame) [i. e. a very shameful thing for the Governors and rulers of Gods people ; it is spoken with detestation] do love (the word) Give. [God implieth here, that the governors make such a common and daily use of the word impudently to minde people of (when as it is base enough to accept offred) gifts and presents. Give, give, bring, bring is all they say and sing ; meaning either bribes and presents or, as some would have it understood here, wine, to swill. Compare *Mich. 7. 3.* See the like expression, in matter of unsatiableness *Prov. 30. 15.* or thus, *Their wine wish-*

draweth : they commit whoredom ; give, they love, their Protectors are a shame.]

19 A winde hath bound her [viz. this heifer, or harlot, or adulterous woman, or, *Israel* or *Ephraim.*] in his wings ; [i. e. he shall surely finde and easily carry and hurie her away, spoke, in a propheticall manner. And by this winde he understands the *Assyrians*, who should most suddenly and irresistibly, like a violent winde, carry away captive the ten tribes out of their land, which happened first by *Tiglath-Pileser*, and afterwards compleatly by *Salmanasser*. See 2. *Kings. 15. 29.* and 18. 9, 10, 11, &c. and compare below chap 13. vers. 15. *Psal. 55. 9.* *Jer. 4. 11, 12.* and 51. 1, &c. God is also said to ride upon the wings of the winde. 2. *Sam. 22. 11.* *Psal. 104. 3.*] and they shall be ashamed because of their sacrifices. [understand those idolatrous and whorish sacrifices mentioned above.]

C H A P. V.

The prophet goeth on, in setting forth the judgements of God, by the enemies, upon all the estates of *Israel*, and upon *Juda* also, because of their Tyranny, all manner of oppression and idolatry, cutting them off from all divine and humane help in their distresses, vers. 1, &c. untill they should be brought to conversion at last, 15.

Hear this ye Priests, and attend ye house of *Israel*, and give ear (O) house of the king ; [It should seem that the prophet doth make his addresse here to the three estates of the kingdom of *Israel*, in several respects: the ecclesiastical men, the eldest of the people, and the King. Yet some conceive, that by the house of *Israel* here are understood the ten tribes, and by the King, the king of *Juda.*] for this judgement concerneth you. [*Heb. for you (is) this judgement.* viz. of God. i. e. you are the men, or, people, to whom this belongeth ; see *Jer. 48.* on vers. 21. Oth. the judgements or Right would become you, i. e. ye ought indeed to doe and administer right and judgment, and then the following words are read, but ye are a snare &c. compare *Mich. 3. 1.* and *Mal. 2. 1. 4.*] because ye are become a snare [i. e. like one] at *Mizpa*, [there were divers heights and places of this name on both sides of the river *Jordan* : of *Mizpa* in *Gilead*, see *Judg. 10. 17.* with the annot. This may be taken thus, that the idolatrous governors and priests of the ten tribes, appointed guards on both sides of *Jordan* upon eminent places for to watch and apprehend all such, as would go up to *Jerusalem*, there to perform the worship of God, and so to murder them ; which also the beginning of the next verse seems to have respect unto. Compare below chap. 6. 9. with the annot, and chap. 7. 1. also 1. *Kings. 15. 17.* with the annotat. there. Others understand it so, as if by all kinde of subtil wayes and devices they sought to allure the inhabitants unto their new-broached idolatry, for to get the same approved by them, as a service well-pleasing to God ; dealing with men no otherwise, then fowlers and huntmen, were wont to do upon both these high mountains.] and a net [i. e. like a net] spread abroad upon *Thabor*. [of this mount see *Judg. 8.* on v. 18.]

2 And those that turn aside, go deep for to slay : [When the backsliding *Israelites*, such as were sent forth on purpose, did spie any honest godly passengers from the tops of those mountains, then they presently got them down toward the bottom, for to lay hold on and slay them : some read it thus : They go deep to murder, (or, kill) the wish-drawing, or retiring ones, viz. from among the idolatrous *Israel*, to *Juda* and *Jerusalem* ; the sence being one and the same : others understand it of deep and profound sinning, in murdering the godly, and tender it, make deep, or, multiply the slaying which likewise differs but little from the other reading. Or of the deep and

and profound practices and subtle device, to beget a good opinion in the people of their idolatrous sacrifices, (as you had it in the former note) which God accounts an unprofitable killing and slaying of beasts. The *Hebr.* word is used both ways, for to go down, lurk or hide ones self in deep places, as *Jer.* 49. 8 30. and for singing deeply, as *Isa* 31. 6. below chap. 9. 9. and of both together (as it seemeth) *Isa.* 29. 15. where with both these verses the second and the third may also fitly be compared.] but I will be a rebuker to them all. [*Heb.* a correction, or correctour, correcting-master, implying one that doth use to correct both with words and stripes. See *Prov.* 7. on vers. 22. Oth. though I was an instructor to them all, i.e. taught and instructed them otherwise by my prophets.]

3 I know Ephraim, and Israel is not hid before me; that thou O Ephraim, art a whoring now, and Israel is polluted. [As if God said, ye shall not be able to obscure your whoredomes before me, by disavowing or cloaking the same, I have too plainly and frequently taken you in the fact.]

4 They do not dispose their actions, [Or, their actions give it not, or, they do not give up themselves (with) their actions, to &c. Oth. their works, (or, practices) will not give way, or, permit, that, &c. Compare *Psa.* 36. 3. 5. and 55. 20. and 64. 6.] for to convert themselves unto their God: for the spirit of whoredomes [See above chap. 4. on vers. 12] is in the midst of them: and the LORD they know not. [however they seek to cover and cloak their idolatry with his name See above chap. 4 on vers. 1. and 15.]

5 Therefore shall the pride of Israel witness to his face: [Or doth witness, or, answer, and so below chap. 7. 10. the sence is: their insolent and stifnecked contempt of all the faithfull warnings and exhortations of my prophets, is so palpable and manifest, that it cannot be denied; and it shall stand to confront them, or to the shame and confusion of their faces, witnessing against them in my Judgement, to their conviction, and in testimony, that they are justly punished by me. Compare *Isa.* 59. 12. *Jer.* 14. 7. *Amos* 6. 8. *Zech.* 2. 10. and the like phrase of the contrary, *Gen.* 30. 33. Oth. the glory, exaltation, excellency, &c. of Israel, i.e. the blessing whereby I have so much exalted them, shall convince them of their unthankfulness.] and Israel and Ephraim shall fall, through their iniquity; [See above chap. 4. 5. and 14. 9.] Juda also shall fall [*Heb.* is fallen] with them.

6 With their sheep and with their oxen shall they go (then) for to seek the LORD, but not finde him: [i.e. they shall think and go about to satisfie, or appeale God with their sacrifices, thereby to obtain help and succour from him, but in vain. Compare 2 *Kings* 23. 21, 22, 26.] he hath withdrawn himself from them. [Or, made himself loose (or free) from them, as one that would have nothing more to do with them, by reason of their offending him so much with their abominations.]

7. They have dealt unfaithfully against the LORD; for they have gotten strange children: [By matching themselves with heathenish women, against the expresse command of God. Compare *Ezek.* 9. 1, 2. *Nehem.* 13. 23. *Mal.* 2. 21. it being one consequence of such matches that the children came thereby to be nursed up in idolatry] now [i.e. shortly, or therefore] the new moon shall consume them, [by the new moon is understood the idolatry, which they committed in the new moons. Some take it as a similitude of usury, or moneth-money, which returns very hastily, and consumes the debtor before he is aware of it. Oth. take a moneth for a short time, as *Zach.* 11. 8. or for a set appointed time] with their parts. [Or portions shares, i.e. with all their goods, lands and possessions. Compare *Psal.* 16. 5 with the annot. Some do understand the sacrifices which were divided into many parts.]

8 Blow the trumpet [Here God very lively sets before their eyes the terrour of the approaching enemy; when as it is usual to sound alarum in the places next adjacent] at Gibeon, the trumpet at Rama; [Gibeon and Rama lay both in Benjamin, on the borders of Ephraim. See *Jud.* 19. on verse 13. These frontier-places were doubtless strong and well garison'd, and consequently they reposed much confidence in them; at Gibeon, Saul dwelt, and at Ramah Samuel was born; 1 *Sam.* 10. 6 and chap. 1. See likewise 1 *Kings* 15. 17, 21, 22.] cry aloud (at) Beth-Aven; [See above chap. 4. on verse 15.] after thee Benjamin. [Hereupon may be understood, is the Enemy, or there is the work, to wit, The Enemy is busie in Ephraim, and there he begins to lay waste, whereof in the next verse. Benjamin lay between Juda and Ephraim; in which regard some do take these words, as a description of the situation of Juda, lying south behind Benjamin; and that thus Juda also should be alarmed like unto the foresaid places. Or it may plainly be taken thus, after, or behinde thee Benjamin, i.e. let Benjamin likewise blow the alarm, backwards, to shew that the alarms should spread all about on the neck of one another, from one place to the other.]

9 Ephraim shall become a desolation, in the day of punishment; [Or Correction, i.e. at that time, when I shall pronounce and execute the judgement spoken of before, verse 1.] among the tribes of Israel, I have made known, [Or I do make known] that which is certain. [i.e. I foretel that openly, which is most certain and assured, and shall come to passe without all peradventure, that they may know, when it doth come to passe, that I am the LORD. Oth. I have made known the faithfulness, i.e. have shewed forth my faithfulness to Israel, by manifold warnings of their desolation to come, if they prevented it not by timely repentance. Oth. that it is certain. It, viz. the foretold and threatned judgement.]

10 The Princes of Juda are become like unto those that remove the borders; [A thing which God had severely forbidden and accursed, *Deut.* 19. 14. and 27. 17. *Job.* 24. 2. *Prov.* 22. 28. This was likewise practised by the Governours of Juda in the time of Achaz, when they trespasssed and inchoached upon the limits of Gods true worship and service, instituted by God himself, and carefully maintained by the good kings; and went beyond the bounds of their office and administration, bringing all things into confusion, the usual consequence, by Gods judgement, of confounding true Religion. See 2 *Kings* 16. and that draweth along with it a Deluge of Gods indignation and vengeance, overflowing and destroying all] I will pour out mine indignation over them like water. [See *Psal.* 79. on verse 6.]

11 Ephraim is oppressed, he is bruised with right (or, judgement:) [Or he is battered, broken, or beaten in pieces. *Heb.* a bruising of judgement. The plainest sence of these words seems to be, that all this should come very justly upon them, according to their own demerits; which agreeth well with the following text. Some take it, that Ephraim, as he was accustomed formerly to judge others, should be reduced to that condition, to suffer others to passe judgement upon them, and in judgement to bruise and undo them] for so he would (have) it; he hath walked according to the commandment. [viz. of their king Jeroboam, the Founder of their abominable idolatry, and all the ensuing licentiousness, in whose paths his successors still insisted; it sufficed them, that they could pretend their kings command and authority, and thereupon they went on still without the least remorse, having no regard to any warnings of God and his Prophets. Oth. thus, He hath walked of good will, voluntarily; or he would walk after the command, or precept. *Heb.* he would, he walked, &c. See *Psal.* 45. on verse 5.]

12. Therefore shall I be to Ephraim, as a moth: [See

Job 13. 28. Psal. 30. 12. Prov. 12. 4. and 14. 30. Isa. 50. 9. and 51. 8.] and to the house of Juda as a corruption. [Of putrefaction, worm-breeding, i. e. Evca as clothes by moths, and other things by corruption or wormes come insensibly as it were to be consumed; so shall I by my judgments consume and destroy the people of both these Nations by degrees, as also came to passe afterwards, first to Israel, and after to Juda.]

13 *When Ephraim beheld his sickness, [i. e. was sensible of all this evil now foretold, and saw, or observed it drawing on in good earnest] and Juda is built; [Compare Obad. verse 7.] then Ephraim went to Assur, [i. e. to Pul the king of Assyria, by gifts and presents to make him become of an enemy, their friend and helper: this seeming to have regard to the history of king Manahem, 2 Kings 15. 19, &c. See further below chap. 7. verse 11. &c.] and he sent [this some apply to Juda, by comparing the foregoing and following verses. (See 2 Kings 16. 7. to king Jahez. Compare bel. chap. 10. 6. by which place in appeareth, that this was the Name of a certain king of Assyria (as likewise some Chronologers have it) or such a general name as the Jews and Israelites were wont to give unto those foreign kings, whose help and protection they sought unto, disdaining Gods, Jareb signifying in Hebrew, he shall contend, plead, right; i. e. he is the man that shall take our cause upon him, and maintain it. Compare Judg. 6. 31. 32. with the annotat.] but he shall not be able to cure you, nor shall (he) heal the bile from you. [i. e. so as to take it quite away from you, and free you of it. Oth. he shall heal the wound of (none) out of, or from (among) you.]*

14 *For I will be to Ephraim as a fierce Lion, and to the house of Juda as a young Lion: I, I will tear [or prey; Compare below chap. 6. 1.] and be gone; I will carry away and there shall be none to rescue.*

15 *I will go away, and turn again to my place [Spoken after the manner of men, God is said to come down, when he hath some great work to do, or executeth his judgments upon the earth; and to return to his place, and to be silent, when he suffers men to abide in misery, or doth not deliver them until they repent, and his time be come. Compare Gen. 11. 7. Isa. 26. 21. and 16. 4. &c.] until they acknowledge themselves guilty, and seek my face. [See 2 Chron. 7. on verse 14. and chap. 11. on verse 16.] When they shall be in strait, they will seek me early. [i. e. timely, diligently and fervently. See Job. 7. 21. and 8. 5. Prov. 7. 15. Psal. 5. 4. with the annotat. and compare Jer. 29. 12, 13, 14. Dan. 9. and the books of Ezra and Nehemia, and besides the time of the New-Testament, especially, Mat. 11. 12, &c.]*

CHAP. VII.

The penitent Israelites, are brought in here, exhorting one another to repentance and confidence in Gods mercie ve. 1, &c. Gods complaint of Israels unsteadfastness in good, and stiff-neckedness in evil, 4.

Come and let us return to the LORD; [Some joyn these words with the latter end of the foregoing chapter, as a mutual exhortation to repentance, which the faithful then should use one to another] for he hath torn, and he shall heal us; [which neither Assur nor Jareb were able to perform, above chap. 5. 13. See further Psal. 30. on vers. 3.] he hath smitten, [compare Ezek. 7. 9. with the annot.] and he shall binde us. [See Job. 5. 18. Psal. 147. 3.]

2 *He shall make us alive, after two dayes: on the third day he shall raise us up. [For they (viz. Ephraim and Juda, above chap 5. 14.) were as dead and buried*

when they were carried away captives into Assyria and Babel, (as we likewise were all of us spiritually dead through sin) so that their deliverance was like rising from the dead. See Ezek. 37. Isa. 27. 19. with the annotat. Now, as the deliverance out of Babel was a type of our spiritual deliverance by Christ; so these excellent Evangelical expressions in this and the next verse, may very fitly be also applied to the rising of our head and Saviour Jesus Christ, upon the third day, and to the glorious fruits, which the whole body of Christ, that is, his church, enjoys thereby. See Rom. 6. 8. 11. Col. 2. 13. and 3. 1, 2, 3, &c.] and we shall live before his face. [as new born children, a new man, the new creature, shall we lead a blessed life in his house, under his fatherly favour, and cheerfully walk before him in newness of life, holiness and righteousness, both here in time, and hereafter for evermore; See Gen. 17. 1. Psal. 4. 7. Ezek. 16. 6. with the annotat. also Rom. 6. 8. 11. 1 Pet. 2. 2. Ephes. 2. 1. and 4. 24. 2 Corin. 5. 17. Gal. 6. 15. Rom. 6. 4. Luk. 1. 75. 2. Cor. 5. 15. 1 Thes. 4. 17. and 5. 10.]

3 *Then shall we know; we shall pursue, to know the LORD; [See of the like connexion of two verbes, Psal. 45. on vers. 5. The sense is, we shall by the grace of God, know his Messiah then, be fervently zealous, and make it our care, to grow up and encrease in his knowledge, untill at last, hereafter, we may attain unto perfection: See above chap. 2. 20. 1. Cor. 13. 9. 10. and compare with this their former condition, above chap. 1. 1, 6. and 5. 4.] his going forth [i. e. rising up, compared with the rising of the sun, coming forth like a bridegroom out of his chamber; (Psal. 19. 6.) understand Gods approaching for the deliverance of his people, out of the Babylonian captivity, and the coming of Christ, for our spirituall redemption.] is ready, [or, fitted, disposed] as the day break: [i. e. altogether as acceptable and delightfull, and as firm and sure withall, as the breaking forth of the day, and the rising of the sun, after the nights obscurity and darkness.] and he shall come unto us [or, for us, in our behalf and for our good and comfort] as a rain: [viz. after a long drought, when a rain hath been a great while longed for. Compare Job. 29. 23. also Deut. 32. 2. Psal. 72. 6. and Ezek. 34. 26.] as the late rain, (and) early rain of the land. [or earth. See Deut. 11. on vers. 13. the meaning is, that God, shall not fail to shew and continue his kindness to his Church, in the most seasonable time, and especially in and by the work of grace through Christ.]*

4 *What shall I do unto thee O Ephraim, what shall I do unto thee O Juda? [As if the LORD said; how can I deal other wise with thee, then I am daily threatening? how should I be able to spare you? here God returns again to his sermon of reproof, as the sequel of the text sheweth] because your well-doing is as a morning-cloud, and as an early-coming dew, that passeth away. [suddenly coming, and as soon gone and evaporated; Compare bel. ch. 13. 3. God implying, that sometimes indeed they presented themselves and made a shew, as if they meant to convert themselves in good earnest; but even that very shew did soon vanish and come to nothing; so far they were yet from any true and real conversion.]*

5 *Therefore I hewed them by the Prophets: [Sharply and earnestly reproofing and rebuking them, using, as the saying is, a hard wedge, or cleaver to a hard and knotty piece of timber] I have slain them by the speeches of my mouth; [i. e. declared them incapable of all help and comfort, and on the contrary denounced judgment of death, or deadly destruction, against them; See Jer. 1. on vers. 10, &c.] and your judgements, [understand the judgements, sentences and decrees or punishments, which I shall cause to pass upon you, O Ephraim and Juda, Heb. your judgements shall*

shall &c. the verb in the singular, *i. e.* every one of those judgements, which by your manifold and long-continued course of sinning ye have from time to time deserved] *shall come forth* (10) *light* [*i. e.* shall break out at last, and be brought to light, and made manifest before all the world, by the publique execution, to be past upon your publique and notorious sins, and thereby they will be acknowledged *righteous judgements*; Compare the phrase with *Job* 12. 22. and 28. 11. *Mich.* 7. 9. *Zeph.* 3. 5. This seems to be the plainest translation of these words. *Oth.* and (or that) *the light of your judgements may come forth.*]

6 *For I take pleasure in doing good.* [As if God said, Ye will say, peradventure, ye are not behind-hand in offering according to my precept, but ye know well enough what I commanded and taught you concerning this, as followeth. Compare *Mich.* 6. 6, 7, 8.] *and not in suffering:* [*i. e.* more then in offering, or not in offering alone, as is expressed in the following text (Compare *Gen.* 32. 24. *Sam.* 15. 22. *Prov.* 10. 8. *Jer.* 7. 22. and 16. 14. with the annotat.) or simply, *not in offering*, *viz.* an hypocritical one; the outward bare offering considered in it self, without faith and repentance, (Compare *Pf.* 50. 12, 13, 14, 15. *Isa.* 1. 11. &c.) *and in the knowledge of God, more then in burnt-offerings.* [*i. e.* likewise not in them as before (Compare *Luk.* 18. 14.) the latter phrase being explained by the former; both expressions are usual in the scriptures concerning this matter: for sometimes the external part (being also in its kinde of Gods institution) is compared with the internal, otherwhiles it is considered in it self and without the inward, and simply rejected, nay highly reprov'd, as a disloyal breach of covenant as here also in the sequel.]

7 *But they have transgressed the Covenant,* [Which I had made with them, and they with me, the sacrifices coming between; See *Psal.* 50. on verse 8.] *like Adam:* [following] the footsteps of their first fore-father, who, notwithstanding he was so abundantly endowed and blessed by me, yet transgressed my Command, and revolted from me. Compare *Job.* 31. 33. and *Isa.* 43. 27. with the annotat. *Oth.* *as men*, *i. e.* as vain men use to do, or *as a mans*, *viz.* covenant, *i. e.* as if they had to do with a meer man, not with me the Almighty and righteous God] *there they dealt unfaithfully with me,* [*i. e.* therein, in the substance of the Covenant and divine worship, mocking me with their hypocritical offerings, which they came to obtrude upon me, as if thereby the Covenant were performed. *Oth.* *there*, *i. e.* in my holy land, which I had given them, for to serve and obey me in it.]

8 *Gilead is a city of workers of iniquity:* [This place is held by some to be the *Ramoth of Gilead*, in the tribe of Gad, being a city of the Levites, and appointed for a free city on the East-side of Jordan; but under that pretext become a den of wilful murderers. See *Deut.* 4. 43. *Jos.* 20. 8. and 21. 38. Nevertheless there is a city of this name *Gilead*, placed in some maps by mount *Gilead*, where *Laban* overtook *Jacob*; whereof the understanding reader may judge. Some read it thus: *each city of Gilead is a city of &c.* Or *Gilead is* (as) *a city.* *i. e.* all the land of *Gilead* is combined as one city in evil, and therefore justly punished: See *1 Kings* 15. 25, 29. *1 Chron.* 5. 25, 26.] *she is trampled with blood.* [*i. e.* full of murder and bloodshed, so that footsteps of blood, as it were, are every where obvious, this seems to be the plainest meaning of these words. Compare *bel.* chap. 12. 12. *2 Kings* 21. 16.]

9 *Like as the troops of highway-robbers* [Or roving bands, lurking thieves, &c. such, as by reason of the many mountains and deserts in those parts used to haunt there, especially in times of troubles and commotions in the country] *wait for a man* [*viz.* the travelling man, for to set upon, rob and murder him.] (*so*) *is the company of the Priests;* [Or Rulers, officers in

Church and state. See *ab.* ch. 4. on verse 9.] *they murder (on) the way to Sichem:* [likewise a city of the Levites, and a free city of Refuge, on the West-side of Jordan in Canaan, *Jos.* 21. 22. See further of *Sichems* habitation, *Jud.* 8. 31. and 9. 25. with the annotat. Whence it appears that on the top of the mountains there the robbers used to lurk and watch for such as came travelling along the publique road. Now thus the priests did, being animated thereunto by the wicked governours. An horrible but usual consequence of idolatry. Compare *ab.* chap. 5. 1, 2. with the annot. *Oth.* (after) *the manner of Sichem:* also with (one) shoulder, *i. e.* unanimously, with one accord. See *Zeph.* 3. 9.] *verily they commit vile deeds.* [*i. e.* they transgress thus, not out of any inconsiderateness, haste, provocation, but they commit such abominable base practices, with a deliberate minde and purpose; and that is it the Hebrew word aims at.]

10 *I do see an abominable thing in the house of Israel,* [Compare *Jer.* 5. 30. and 18. 13. and 23. 14.] *there is Ephraims whoredom, Israel is polluted.*

11 *Also he* [*viz.* *Ephraim*] *hath set thee an harvest, O Juda;* [God seems to imply here, that the ten Tribes, (of whose wickedness mention was made in the former verse) had sowed an evil seed of idolatry among those of Juda; or had imparted a plant, branch, sprig, graft, from which Juda had reaped nothing but vexation and misery; as fell out in the time, of *Ahaz*, when God, being angry with Juda, caused them to fall before *Pekah* the son of *Remaliah* king of Israel, so that there were slain of them upon the place an hundred and twenty thousand men; and two hundred thousand women, sons and daughters were carried away captive to *Samaria*, with a vast booty. So God punished Juda, by Israel ic self, whose example they had begun to follow in idolatry. See *2 Chron.* 28. 5, 6. &c. and compare the phrases with *Jer.* 51. 33. *Joel* 3. 13. *Rev.* 14. 15.] *when I brought again the captives of my people,* [Hebr. *the captivity of my people.* *viz.* of Juda, which was brought to passe by the exhortation of the Prophet *Oded*, who advised the Israelites, near *Samaria*, to use their prisoners kindly, and to set them free again, for to return unto their habitation. For though God was incensed against Juda, for having begun to follow the Israelites in their idolatrous courses, yet he was more wroth with the Israelites, notwithstanding the victory he had given them this time for to chastize Juda. See *2 Chron.* 28. 9. &c. Some conceive, in regard that the turning of the captivity, or the bringing back of the captives of Gods people is oft times used, for the deliverance out of the *Babylonian* captivity, and consequently, for the spiritual Deliverance by the Messia, and the time of Grace by him, that God doth here also prophesie thereof, and read the text thus. *Nevertheless, or however,* (O Israel, for all thy present apostasie and corruption) *Juda shall set thee an harvest, or plant,* *viz.* of faith and conversion; *when I shall bring again, or cause to return the captivity of my people,* by the preaching of the Gospel, which is to go forth out of Juda and Zion by Christ and his Apostles. See *Isaiah* 2. 3. &c. and compare *Joh.* 4. 4. 5. 20. 29, 30, 39, 41. 42, &c.]

CHAP. VII.

God complaineth further of their common heat and eagerness in all manner of grosse sins, bearing sway as well among the great ones at Court, as among the vulgar; such as were, falsehood, stealing, robbing, malice, lies, wicked alliances, drunkenness, mockeries, entrance into leagues with heathens, *vers.* 1, &c. accompanied with a stupid pride, obstinacie and senselesness, 8. foretelleth them his righteous judgements, 12. and goeth on

complaining of their hypocrisie and incorrigiblenesse,
13,14, &c.

Whiles I am curing Israel, [*i.e.* stir up and employ my Prophets, for to exhort the ten Tribes to repentance, and to reduce them to all spiritual and temporal welfare. See *Psal.* 30. on vers. 3. and below chap. 11. 3.] *the iniquitie of Ephraim is discovered*, [*i.e.* then it appears, that the root and source of all their wickedness and iniquitie, against both first and second Table, is in the Tribe of Ephraim, and especially in the Kings Court at Samaria. Or it is plainly found, that through their obstinacie against all my exhortations, their wickedness and perverseness is come to that height that they are past all cure and recovery] *together with the wickedness of Samaria*; [See 1 Kings 16. on vers. 24.] *for they work falsehood*, [*i.e.* all kinde of Idolatrie, and hypocrisie, which are meer deceit and falsehood, whereby they break Covenant with me, *Psal.* 44. 18, 21. dealing likewise falsely with their neighbour, see *Lev.* 19. 11.] *and the thief goeth in, the troop of robbers* [see above chap. 5. on vers. 1, 2.] *roaveth abroad*. [implying, that stealing, plundering, murdering was now left free and went unpunished both within and without their cities: so much they had prevailed, and thereby both the Tables of Gods law were broken.]

2 *And they say not in their heart, (that) I do minde all their wickedness*: [*i.e.* they never think once, that I do see, and shall visit all this] *now their dealings surround them*, [as cords or ropes, intangling and distressing them, so that they shall not be able to escape; or, as the officers of Justice do apprehend and bring them as malefactors before the judgement, whereof they shall finde the truth now *i.e.* very shortly] *they are before my face*. [*viz.* bare and naked, they are all known to me, and I shall take them in hand, to look to their actions, and to proceed with them accordingly.]

3 *They cheer up the King with their wickedness, and the Princes with their lies*. [The wickedness of the King and of his Princes was so great, that they took pleasure and delight in the abominations both of Priests and people, as serving mainly to stiffen them in Idolatrie, the mystery and basis of their State and Government, and the people knowing the Courts pleasure, they acted accordingly, to please the Prince best doing worst.]

4 *They do all of them commit adulterie; they are like the oven that is heated by the baker*: [*i.e.* they are so hot and fervent in their Idolatrie and sins depending thereupon, as a fiery flaming oven thoroughly heated, and nevertheless as fencelesse and secure about the danger thereof, as is the sleeping Baker. See vers. 6.] *ceasing to be vigilant*, [Or, to *rowze* *i.e.* he sleepeth both himself, and lets all sleep and be at rest, till it be time to put the bread into the oven, after that the dough is sufficiently risen and thoroughly leavened; even so do they let the leaven of corruption have its full operation, and the oven of Idolatry, to be thoroughly heated, till all be to their minde, that is to say, come to the highest pitch of iniquitie. Compare *Mat.* 16. 12. *Luke* 12. 17. Oth. thus, *which is heated of the baker, when he ceaseth to rouse up*, (*viz.* those that are to knead and work the dough) *after that the dough shall be kneaded, until it be thoroughly leavened*] *after that he shall have kneaded the dough, till it be thoroughly leavened*.

5 *It is the day of our King*; [This may be taken, as spoken by the Princes and Courtiers. Oth. (on) *the day of our King, the Princes make him sick*. By the Kings day may be understood his birth-day, as *Gen.* 40. 20. or his Coronation day, as a certain festival day instituted by the King, in honour of the Calves. See 1 Kings 12. 32, 33. and comp. *Job* 1. 4. with the annotat. *Mat.* 14. 6.] *the Princes make (him)* [*viz.* the King, from what goes before and followeth, oth. make themselves] *sick*,

through inflammation of the wine: [*i.e.* through hot draughts of wine, or by drinking of hot wine: Oth. *with bottles of wine*] *he stretcheth forth his hand with the mockers*. [*i.e.* when he is sick of wine, then he riseth up with the mockers and jesters, which are at hand to make him some pastime, while he is wine-sick, to ease him or when he is drunk, then he doth so, inasmuch that the Court is full of vanity and wickedness. Of mockers see *Psal.* 1. on vers. 1. *Prov.* 1. 22. and 9. 7, &c.]

6 *For* [Or, surely, certainly] *they incur their heart as an oven* [Heb. properly, *they make their heart draw near* &c: *i.e.* they give themselves to it, they entice and instigate, set and encourage themselves] *to their plots*: [*i.e.* secretly to plot against those, that diswade or oppose them, and by all manner of practises to bring them into trouble and distress, even to death, because they will not allow of their impieties, or bearing them grudge and hatred in other respects] *their baker sleepeth not all night, in the morning he burneth like a flaming fire*. [Hereby some understand their King, who having charged his Princes and Counsellours with the conduct and execution of all his wicked devices, and seeing it take, and be in full force and vigour, he takes great pleasure and delight in it: or, while he is asleep, his Princes and their complices are up and practising, for to conspire against him (whereof see the next verse) and before the King dreames of it, the plot is ready, and breaketh forth, setting all a fire and in combustion.]

7 *They are altogether inflamed* [*viz.* in impiety and wickedness] *as an oven, and they consume their Judges*: [*i.e.* their Kings, Princes, and Governours, as the following words declare, and below vers. 16. Compare *Judg.* 2. on vers. 16.] *all their Kings fall*; [*i.e.* they are made away the one conspiring against, and slaying the other. See *Gen.* 14. on ver. 10. &c. and the history hereof 2 Kings 15. 8. &c. to vers. 32. and below here vers. 16.] *there is none among them, that calleth on me*. [*i.e.* that knoweth me, and seeketh for favour and help at my hands; compare below verse 10, 11, 14.]

8 *Ephraim, he entangleth himself with the nations*: [By heathenish matches, communion of idolatrie & other sins; besides unwarrantable leagues and alliances. See above chap. 5. 7, 13. and below here vers. 11.] *Ephraim is* [*i.e.* is like] *a cake* [see of the Heb. word *Gen.* 18. on vers. 6.] *that is not turned*: [and consequently half raw yet, whom the greedie Assyrians will swallow up nevertheless: or burnt on the one side, and raw, or unready on the other, and in that regard very unfavorable and corrupt, and good for nothing more (as they say) neither for to keep nor for to cast away, as it is with a cake, when there is no care had of it, on the fire, or coals. This similitude is variously declared, and applied to Ephraim: by what goes before and followes. It should seem, God implies Ephraim had been careless and negligent of both their spiritual and temporal welfare, and running abroad to the Idolatrous Heathens, to seek for help and safetie, were grown so corrupt by their communion with them, that they had scarce any shape, taste or favour left, to make themselves desirable; even as a cake, half raw, and half burnt, or quite burnt and spoiled: Some apply it to the impentencie of Ephraim, notwithstanding Gods punishing of them; whereof vers. 10.]

9 *Strangers consume his* [*viz.* Ephraims] *vigour*: [See examples hereof 2 Kings 15. 19. 28. and vers. 29. there] *and he perceives it not: also graynes is spread abroad upon him, and he perceives it not*. [*i.e.* he growes weak and feeble, and is not sensible of it, even as old people, getting gray-hairs all over; and yet he remains as obstinate and stiff-necked as ever he was before]

10 *Therefore the pride of Israel* [*viz.* that in this their miserable condition they still continue so fenceless, insolent, and refractorie against me. See above chap 5. 5. with the annotat.] *shall testify to his face: because*:
they

they do not convert themselves to the LORD their God, nor seek him in all this.

11 For Ephraim is as a blunt Dove [*i. e.* a dull, silly, simple creature, easily apt to be misled and seduced, prostituting themselves to be abused by any: this is further declared in the sequel] without heart; [*i. e.* understanding. See Job 9. on verse 4.] they call upon Egypt, [See 2. King. 17. 3, 4. and above chap. 5. 13. and below chap. 8. 9. and 12. 1.] they go away to Assur. [*i. e.* to Assyria, or the king of Assyria.]

12 When they shall be going thither, I will spread forth my net over them [*i. e.* I will catch, entangle and ruin them by their Treaties or Negotiations with Egypt and Assur, even as silly birds are entrapt and caught by the net. Compare Job. 19. 6. Ezek. 12. 13. and 17. 20. and 19. 8. and 32. 3. with the annotat.] I shall make them come down, [where they thought to mount and soar on high] as the fowls of heaven: I shall chastise them, [*viz.* with plagues and punishments. See Prov. 7. on vers. 22.] as was heard in their congregation. [Heb. according to the hearing of (or, at, or, in) their congregation; that is, according as I foretold and threatened them, in my law, and by my Prophets, in their own assemblies before all the congregation. See 2. Kings. 17. 13.]

13 Wo unto them for they swerved away from me; [Seeking for idolatrous and carnal help here and there, and swerving or wandering about, like a frightened bird, that knoweth not where to rest] destruction (be) upon her, for they have transgressed against me: [or, revolved from me. See 1. Kings. 8. 50. and 12. on vers. 19. again, Jer. 2. 8, 29. and compare below, chap. 8. 1. and 14. 10.] I might indeed deliver them, [or, I delivered them indeed or, I deliver them indeed, or, when I deliver them &c. See 2. Kings. 14. 25, 26, 27, 28.] but they speak lies against me. [*i. e.* of the favours and mercies they receive at my hands, they return the honour to their idols, or, they do indeed promise amendment and thankfulness, but they intend it not.]

14 Neither do they call to me with their heart, when they howl upon their couches: [*i. e.* their praying, to, and lamenting before me, is meer hypocrisie, it is but a howling, for their being vexed and disappointed; a murmuring of impatience, without faith and repentance. Some think that the word, couches, or beds, hath respect to the high places or Temples of their idolatry, which is spiritual whoredom. See Psa. 57. 7, 8. with the annot. which the following word, gather, doth not unfitly allude unto. Compare also. Ezek. 23. 41.] they gather themselves [seemingly for to sue for and obtain blessings at my hand] for corn and new wine, [Oth. (when) they gather themselves for corn and new wine (and) turn to me] (but) they strive against me. [*i. e.* for all their semblance, they shew indeed that they are revolted from, and in rebellion against me. Oth. they turn away from, or, turn aside against me, to wit rebelling, in regard they notwithstanding cleave so close to their idolatry, even while in shew, they come suing for corn and new wine at my hand. Oth. they make themselves incisions, *viz.* into their flesh, after the manner of the heathen and gross idolaters. See 1. Kings. 18. 28. with the annotat.]

15 I have indeed chastised them, [Both by word and blowes.] and strengthened their arms; [implying he had chastised them moderately yet, affording them strength and power to endure the chastisement; or, so, that I did not consume them; or, when I undertook to cure them by my wholesome corrections, I condescended to their ability, supporting them with necessary means of strength and bearing with their infirmities. Or, I chastised them indeed, but I maintained their state, that they were not destroyed. Others I binde and strengthen their arms, *viz.* as a good Chirurgeon or Phy-

Physician would do. Compare verse 1.] but they devise evil against me. [for my well-doing, they requite me in lieu of thankfulness, with evil and wicked practices: dividing and going about still to maintain and secure their tottering and ruinous state without me, and against all my warnings and threatnings, as it were in spite and defiance of me; and that by means of idolatrous, carnal and heathenish assistance, when as they stand engaged to thank me alone, for the subsistence and preservation, of whatsoever weal and prosperity is left them yet, which also the sequel aims at.]

16 They turn themselves (but) not (to) the most High, [*i. e.* they run this way and that way, and whither not? but to me, where their salvation is to be sought, they come not. Compare bel. chap. 11. 7. or somewhiles indeed they make shew of turning, but do not really act it. Compare ab. chap. 6. 4. with the annotat. Oth. plainly thus, They do not turn themselves to the most High, they are like a deceitful bow; [Hebr. bowe of deceit. See Psa. 78. 57. with the annotat. The sence is; whereas they ought to turn themselves to me wards, they go clean contrary wayes, and therefore they speed also, as followeth] their princes fall by the sword [See ab. on verse 7.] by reason of the wrathfulness of their tongue. [*i. e.* because they entertain my prophets and consequently my self with much wrath and bitterness. Compare Psa. 73. 9. or because they revile one another with bitter and smart taunts and invectives, which makes them combine and conspire one against the other, even unto death and destruction, as ab. verse 7.] This is their scornfulness [*i. e.* the cause of their being scorned] in Egypt. [where they seek for help and think to be in no small credit and esteem.]

CHAP. VIII.

God gives notice unto Israel of the enemies approach, ready to pursue, destroy and carry away the people, and to consume the fruits of the land, because of their forgetting, forsaking, and despising of God's Covenant, Law, and all wholesome instructions, in a word, all that is good; and setting up a kingdom of their own without God, having therewithal instituted and pursued all manner of idolatry, hypocritical worship, and especially that abominable one of the Calves, together with heathenish leagues and alliances verse 1 &c. God threatneth Juda also, 14.

THE Trumpet to thy mouth; [Heb. palate. This is a haughty and abrupt kinde of expression, such as is usual in unexpected sudden surprisals; it may be taken here, as Gods speech to the prophet, charging him to lift up his voice as a Trumpet, by reason of the peoples obstinacy and senselessness, as Isa. 58. verse 1, &c. or as a lively representation of the instant danger and approach of the Enemy, which is signified by sounding alarms. See ab. chap. 5. verse 8.] (He cometh) [*viz.* the Enemy, the king of Assyria] like an eagle, [Compare Jer. 48 40. with the annotat.] against the house of the LORD: [to wit, Israel, or the ten Tribes (as the sequel sheweth) which bore the Name likewise, and would be still accounted Gods people. Some think that God speaks here against Juda, and understand the Temple of Jerusalem, and by the Enemy Nebucadnezzar] because they have transgressed my Covenant, and are revolted [See above, chap. 7. on vers. 13.] against my Law.

2 (Then) shall they [*viz.* they of Israel, as is plain by the next verse] cry unto me; [not out of faith and repentance, but onely through the sence of their foretold and threatened miseries] My God, we Israel know thee. [sure we bear the Name of thy people Israel, and have heard thy word, and professe thy worship. Compare

Mat.

Mat. 7. 21, 22. Luke 13. 26, 27. oth. thus, *We know thee* (we are) *Israel*, the sense being one and the same.]

3 *Israel hath rejected the good* : [i.e. all my wholesome instructions and admonitions, the heeding and keeping whereof would have proved their spiritual and temporal preservation] *the enemy shall pursue him*. [spoken of above ver. 1.]

4 *They have made Kings, but not of me* : [Without asking my advice, or staying for my command, for the chusing and setting up of their Kings : although in another sense, the separating of the ten Tribes happened not without Gods righteous disposing and government ; See 1 Kings 11. 31, &c. and 13. 11. and compare Isa. 30. 1. and chap. 54. 14.] *they have set up Princes*, [the words *Kings* and *Princes* are taken here interchangeably, as above chap. 7. 7, 16.] *but I knew them not* : [not as if the all knowing God had been ignorant of the same in any kinde ; the sense being only, to expresse by this phrase, that God approved not of it. Compare Psal. 1. v. 6. with the annotat.] *of their silver and their gold they have made themselves idols*, [see of the Heb. word, 2 Sam. 5. on v. 21. and understand here the golden Calves at Dan and Bethel, together with other idolatrous images and resemblances, as below chap. 13. 2. and 14. vers. 9.] *for to be destroyed*, [Heb. *that he may be destroyed*, i.e. every one of them ; or, *Israel*. The meaning is, that by this idolatrie they caused their own destruction, compare Jer. 18. 16. Mich. 6. 16. with the annot.]

5 *Thy Calf, O Samaria*, [i.e. your idolatrous Calf-worship, which the Kings residing in Samaria had instituted and kept up] *hath rejected thee* [to wit, you the Israelites ; the sense being even as they had rejected the good, above ver. 3. from themselves, so should the evil which they chole, that is, their idolatrie, reject and thrust them forth out of the land ; as being the cause thereof. Oth. *Thy Calf hath forsaken thee* ;] being it self to be carried away, as into captivity. See below ch. 10. 6. Oth. thus, (the LORD) *hath rejected thy Calf, O Samaria* even as ye rejected his good things, so he rejecteth your evil.] *mine anger is kindled against them : how long will they not endure* (or, let avail) *puritie* ! [Compare Jer. 13. 27. it may also be an abrupt kinde of speech, out of anger and vexation ; thus : *how shall they not puritie be able*, viz. to get or practice.]

6 *For, that also is out of Israel* ; [viz. the golden Calf, (mentioned in the former verse, and in the end of this) came forth in Israel, for, in or of themselves ; they were not taught it of me ; it is a device and workmanship of their own wickedness, as formerly the Calf in the wilderness was a device of their forefathers.] *a work-master made it, and it is no god, but it shall be rent in pieces, the Calf of Samaria*. [Or, *it shall become sharings, shivers, grindings* : this seems to have respect to the grinding of the golden Calf, Exod. 32. 20. as if God said ; what a pure god is this, that knowes no better how to preserve himself ?]

7 *For they have sowed wind, and they shall reap a whirlwind* : [i.e. Gods terrible and unavoidable judgments. See Job 9. 17. Psal. 82. 16. Prov. 1. 27. Jer. 4. 13. Amos 1. 14. with the annotat. The meaning is, they had run after idolatry and heathenish alliances and confederacies, and therefore they should enjoy the fruit of their own works ; such as their practise was, such should be their reward and punishment. Compare Job 4. 8. with the annotat. and below chap. 12. 1.] *it* [viz. the seed, or, viz. *Israel*] *shall have no standing corn ; the sowing shall bring forth* [or, growth ; if any thing come forth of it] *shall make* [or, yeeld, give] *no meal* ; [i.e. there shall no meal be made of what it shall produce ; and so in the sequel, and below cha. 9. 16. See Psal. 1. on v. 3.] *and if haply it should make, strangers shall swallow it*. [or foreigners, i.e. heathenish enemies the sense of the whole is, That as they had busied themselves with vanitie, so all their labour

should be in vain, or, bring forth nothing ; or, if it produced ought, the enemies should have the benefit thereof.]

8 *Israel is swallowed up* : [i.e. shall assuredly be destroyed by the enemies, whereof the beginnings are apparent] *now they are become among the heathen like a vessel which one hath no pleasure in*. [i.e. they are already a scorn to the neighbouring heathen nations, and shall be more contemptible yet. Compare verse 10. and see Jer. 22. 28. and Psalm 31. 13. and compare Isa. 30. 14.]

9 *For they marched up* (10) *Assur*, [viz. for to secure their state, by the favour and help of the King of Assyria. See 1 Kings 15. 19, 20.] *a wilde asse, that is only for himself* : [i.e. a very savage, fierce and undiscereet Prince, preying onely for himself, and seeking nothing but his own advantage, not caring how it fared with others : See Job 24. 5. and 39. 8. some applie it to Israel, running every where about for help and allies, like an unruly wilde asse, that roaves at random, and seeks for food without foresight, finding oft-times none, and rather becoming a prey himself to others : Compare Jer. 2. 24.] *those of Ephraim have hired lovers for harlots wages*. [i.e. have sought and bought themselves helpers and confederates, forsaking their own husband, Lord and confederate, viz. God himself. The Hebr. for *lovers* hath, *loves, moings*, i.e. lovers see Job 35. on ver. 13. and Jer. 27. on ver. 9.]

10 *Because (then) for harlots wages they have hired* (lovers) *among the heathen*, [Or, *although, however, but though* &c. (yet) *will I gather them* &c. as the Hebr. particles are taken below ch. 9. 16. as if the LORD should say ; let them chuse as many helpers as they list, it shall avail them nothing] *I shall also gather them now* : [to wit, those heathenish helpers, whom they hired, and shall bring them against themselves, instead of help, to destroy them. Compare Eze. 16. 37.] *Oth. I will gather them, (the Israelites) viz. for to deliver them up unto their enemies, and to drive them out of the Land, as this word is likewise taken sometimes for to gather unto punishment. See Psal. 26. on ver. 9.]* *Tea, they have even begun a little*, [i.e. Those lovers, whom they sought and hired to help them, have already begun to plague them, yet that is but little in comparison of the rest, which is to follow. Oth. *that they shall have small pain of war*, i.e. the succeeding troubles shall be so great, that they shall not value this burthen] *because of the burthen of the King of Princes*. [i.e. by reason of the Tribute or tax, which the King of Assyria had laid upon Israel. See 2 Kings 25. 19, 20. and 17. 3. being called the King of Princes, for having many Princes under him. Compare 2 Kings 18. 19, 24. Isa. 10. 8. Ezech. 31.]

11 *Therefore because Ephraim multiplied the altars to sinning, the altars are become sinning unto him*. [In regard they would needs give up themselves single to that abominable sin of idolatrie, without end and measure ; I shall likewise suffer them to go on therein, and by that means, to heap sin upon sin, until the time of their righteous punishment : or I shall carry them away among the heathen, where they shall have idolatrous altars to the fill, nay even be compelled to all manner of idolatrie. 1 Kings 15. 16. and chap. 15. 30, 34. and above 16. 2 again chap. 12. 30. and 13. 35. with the annotat.]

12 *I prescribe him the excellencie of my law* : [Or, *doctrine*, see Psal. 1. on ver. 2. The sense is ; I have caused those excellent and glorious instructions of my saving word, to be set before them, not only by word of mouth, but in writing also, very abundantly : by the keeping whereof they were sure to grow great and mightie : Compare Isa. 4. 2. 21.] *but those* [viz. excellent instructions of my word] *are counted as a strange thing* [i.e. they do reject the same, as if all my instructions concerned them not at all, and they had nothing to do with them : they

they take delight in nothing, but their own humor, their own fancies and devices, and what they take up from the heathen.]

13 *As to the sacrifices of my gifts, [i.e. the free will thank-offering, which they pretend to offer me, (of those gifts which I truly gave them) and whereby they would seem indeed to be mindefull of, and not to despise me.] they offer the flesh and eat it, [turning my sacrifices into profane gurmardizing, having no regard to my service, but onely to their panch and palate. Compare Jer. 7. 21.] but the LORD hath no pleasure in them: [i.e. in those sacrificers whose iniquity he will remember as followeth. Oth. therein, or, in the same, viz. offerings. Compare Ezek. 20. 40. and 43. 27. Am. 5. 22. The reason of this displeasure is, that they offered not at the place which God had appointed, viz. in the temple at Jerusalem, but against the exprefs command of God, even where it pleased them to the great contempt of God, and consequently without faith and repentance] now he shall remember their iniquity, [shewing it by punishing: so Jer. 14. 10. and below. 9. 9. See Gen. 8. on vers. 1. and see the contrary Psal. 79. 8. Jer. 31. 34. Ezek. 18. 22, &c.] and visit their sins; [by punishments, See Gen. 21. on vers. 1.] they shall turn again into Egypt. [i.e. into Assyria, where they shall be entertained, as in former times they were in Egypt; they should be carried into a new Egypt. Compare below. chap. 9. 3. and chap. 11. 5. 11. or, they shall return to Egypt, to treat with Egypt, forsaking the King of Assyria, who growing troubled thereat should destroy them. See 2. Kings. 17. 3, 4, 5. (thus by their iniquity should be understood, their perfidiousness and disloyalty against the Assyrian. Compare Ezek. 21. 23. and 29. 16.) then there should some of them go down into Egypt, to eschew the destruction of the Assyrian. See below chap. 9. 6]*

14 *For Israel hath forgotten his maker, [To wit God who not onely created them, but also made them his people, formed and raised them thus. See Job. 4. on vers. 17. and Psal. 109. 3. Isa. 51. 13. and 54. 5.] and builded temples [viz. idolatrous ones for the worship of the calves at Dan and Bethel and elsewhere; and thereby for the establishing of their state, to withdraw and keep back the people from Gods temple at Jerusalem, and to allure them to the friendship and communion with the idolatrous heathen. Compare. Ezek. 23. 32. Oth. palaces. See Isa. 9. 9.] and Juda hath multiplied fenced cities: [thereby to secure themselves against the enemies approach and surprisal, whereof the Prophets spake so much. See Isa. 22. 8, 9, &c.] but I will send a fire into his cities, [i.e. engage them in open war, and cause all the consequences of the same, all manner of plagues and miseries, to surround and consume them. See Job. 15. on ver. 34. and Amos 1. 34, &c.] the same shall consume their palaces. [viz. in each cities of the land of Juda: in the Heb. we have *her palaces*, having respect to the land, or, each citie.]*

CHAP. IX.

God checks Israel for their idolatrous rejoycing in the harvest time, vers. 1. which he shall cause to take a speedy end, by the famine to come, the carrying of them away captive, the want of the publick worship, the mourning and desolation of their land, 2. false and true prophets, are opposed one to the other 7. further complaint of Israels deep corruption, after the example of their unthankful idolatrous fore-fathers, 9. God threatens them with barrenness and slaughter of their children, 11. The prophets prayer for mitigation of punishment 14. a further recitall of their idolatry, with a denouncing of Gods wrath and judgement, 15.

R *Rejoyce not, O Israel, unto exulting, [Or, unto chearfulness, or jollity; See the same phrase Job. 3. 22. The Hebr. word hath respect to the outward gestures, and testimonies of rejoycing] like unto the nations; [who upon a good harvest were wont to frolicque it, and shew much chearfulness in honour of their idols, whom they held to be the authours thereof. Compare Psal. 4. 8. and here in the sequel; also Joel 1 on verse 12.] for ye go a whoring from y^r God; ye love harlots wages, on all threshing-floors of corn. [i.e. ye rejoyce in your harvest as in the reward which ye suppose your Lovers, the idols, have given you for your spiritual whoredom, that is idolatry: and in all places where you thresh and store up your corn, and where ye presse and cellar wine, ye give thanks unto your idols, for the things which I gave you. Compare above chapter 2. 7.]*

2 *The (threshing-)floor; and the wine-press shall not feed them, [However they are perswaded otherwise] and the new-wine shall lie to her. [Or against, or under her, to wit, this whore or adulteresse, or Ephraim, Israel. i.e. the hope they have conceived thereof shall fail and deceive them; they shall not enjoy it, it shall be laid up for the enemy, and they themselves must void the Countrey, as followeth. Compare above 8. 7. and the phrase with Hab. 3. 17. Isa. 58. 11. and Job 40. 28. and see the annot. there.]*

3 *They shall not remain in the LORDS land: [viz. in Canaan, which is frequently called Gods land and inheritance. See Psal. 68 on verse 10. and Joel 1. 6. and 3. 2. &c.] but Ephraim shall return (into) Egypt, [See above chap. 8. on verse 13.] and [or but, if the word going before be understood of seeking help in Egypt against the Assyrian, as if God should say, let them run to Egypt never so much, they must away to Assyria] they shall eat the unclean (thing) [which God had forbidden to eat in his law, and whereby, eating thereof, they became ceremonially unclean. Compare Ezek. 4. 13, 13. Dan. 1. 8. and here in the next verse] in Assyria. [whither they should be carried away captive.]*

4 *They shall [To wit, when they shall be carried away captive, and eat unclean things, of which sad condition of the Israelites the former verse spake] make no drink-offering of wine, [Heb. shedding, pouring forth, or spreading abroad of wine, i.e. drink-offerings. Of wine-offerings see Psalm. 16. on verse 4.] unto the LORD; [as being forth out of the land and place, &c. which God had appointed for sacrifices; and having consequently no opportunity or means to offer any clean thing to the Lord, as appeareth by what goeth before and followeth] also they would not be sweet unto Him [i.e. not acceptable or pleasing, as Jer. 6. 20. Mal. 3. 4.] their sacrifices would be to them as mourning-bread; [Hebr. bread of the sad, or mourning (ones) i.e. such meat as is eaten in mourning-houses over the dead, all which by the ceremonial Law was unclean. See Levit. 21. 1, &c. and 22. 4, &c. Num. 19. 14. Deut. 26. 14. also they were enjoined to offer with joy, Deut. 12. 6, 7. Wherefore some by the bread or meat, do understand the sacrifices. See Lev. 3. 11. and 21. 6. Num. 28. 2. Ezek. 44. 7.] all that should eat thereof would become unclean, for their bread shall be for their Soul, [i.e. their sustenance, meat, drink, and meals shall then, during their Exile, be over their dead, whom they lost thus, or as over their dead, (Compare Ezek. 24. 17.) for whom, or which things, they shall mourn continually, and therefore be unclean still. Thus the word Soul is taken for a dead body, or dead person, Psal. 16. 10. and Levit. 19. 28. See the annot. there. Oth. for their own persons, or for themselves, (as the Heb. word is likewise taken) that is they eat and drink for themselves, and not to honour God thereby (as ab. ch. 8. 13.) because some do understand, that this verse doth not speak of the condition of their exile, but what the Israelites were a doing now, and would*

do, until that time. Compare *Zach. 7. 5, 6.*] *it shall not come into the LORDS house.* [i.e. the same being unclean may not be brought into the house of God, nor ought to be offered at all.]

5 *What would ye do (then) upon a High-times-day, or upon a Feast-day of the LORD?* [To wit, when according to my precept ye should offer before me with cheerfulness, when as ye shall sit mourning then, and may not offer, and are without your land, and cannot. See *Num. 10. 10.* and *Deut. 12. 12, &c.* and comp. ab. chap. 3. verse 4. and the annotat. on the former verse.]

6 *For lo, they passe away* [i.e. they shall surely be outed out of their lands; *Or they pass away*, i.e. they perish, vanish away] *because of the destruction:* [to be made by the *Assyrian*] *Egypt shall assemble them;* [from these words it may be conjectured, that some of the Israelites flying before the *Assyrians* should betake themselves for shelter to *Egypt*, conceiving they should finde good entertainment and assistance there, forasmuch as they had forsaken the *Assyrian*, and adhered to the king of *Egypt*. See ab. ch. 8. on v. 13. But how they should speed there, is foretold them here in the following words. Some are of opinion, that first they retired among those of *Juda*, and afterwards together with them into *Egypt*] *Moph* [the city of *Memphis* in *Egypt*, otherwise (as some think) also called *Noph*, *Isa. 19. 13.* See the annot. there.] *shall bury them;* [and consequently they shall not return into their own land, but die and perish in exile] *their silver shall be desired after,* [i.e. their money shall be greedily sought for, and preyed upon] *nettle shall hereditarily possesse them;* [Heb. *nettle*, &c. i.e. their land and habitation shall lie waste for a long time, and remain without inhabitant. Compare *Isa. 32. 13.* and *34. 13.* and bel. chap. 10. verse 8. *By them, viz. men*, understand their land places of abode. See *Judg. 11. 23.* *Jer. 49. 1.* with the annotat. Others read, *The pleasant (places) or desired (shadows) of their silver, the nettle shall possesse hereditarily.* *Desires*, for desirable things made of silver, or set forth, adorned with silver dressing or furniture] *thorns shall be in their rents.* [in stead of the stately dwellings they had there. Hebr. *thorn* or *thistle*. Compare *Job 31. 40.* *Isa. 5. 6.* and *7. 14.*]

7 *The dayes of visitation are come, the dayes of recompence are come;* *they of Israel shall perceive it:* [Or, *know, acknowledge it*, i.e. remember and finde then, that the truth was told them, and that they were deceived by their false prophets, whereof in the sequel] *the prophet is a fool* [meaning the false prophets prophesying nothing but peace and prosperity] *the man of the spirit* [i.e. the prophet which falsely boasteth to be inspired by the holy spirit, or to have spiritual visions or revelations from God. Compare *Ezek. 13. 3.*] *is mad;* [Here God himself averreth that of the false prophets, that the seducers, and wordly men use to say abusively of Gods true prophets. See *2 Kings 9. 11.* and *Jer. 29. 26, &c.* Oth. *the man of the winde*, i.e. he that practiseth vanity and lies. Compare *Mich. 2. 11.*] *because of the greatness of your iniquity, the hatred also is great.* [This may be understood of *Ephraims* great hatred, or obstinacy, violence, contrarioufnesse, against God and his word; or of Gods hatred, which was great against *Ephraim*, and which he would shew forth in the foresaid dayes of visitation and recompence, and whence also it came, that God punished them with false prophets.]

8 *The watchman of Ephraim is with my God:* [i.e. the true Prophets whom God raised among the ten tribes cleave steadfastly and firmly to my God, and his pure worship, as *Elias*, *Elisa* and others did, and I also do myself: See of this title of the Prophets, *Ezek. 3.* on vers. 17. and Compare further *Jer. 12. 3.* and below chap 12. 1. also the phrase *to walk with God*, *Gen. 5. 22.* See the annotat there. Oth. *is there a watchman of Ephraim with my God?* the Prophet &c. Oth. *Ephraims watchmen*

(ought to be) with my God (but) &c. Oth. He (viz. the false Prophet, mentioned in the former verse) keeps watch against Ephraim, (that is) with my God; i.e. he watcheth to mischief those Israelites, which still keep close to God and his pure worship. See *1 Kings 19. 18.* wherewith the sequel also pritty well agrees. Compare ab. chap. 5. 1, 2. and the annotat. there.] (but) the Prophet [understand the false Prophet before spoken of] is a snare of the fowler: [this may be applied to the spiritual taking & ensnaring of souls, and the bodily watching for, entrapping, imprisoning and murdering of the godly, mentioned in the former note] upon all his wayes; [upon all the streets and wayes in Israel: or in all his doings and dealings is the false prophet no better then a snare, &c. an hatred in the house of his God. [his viz. Ephraims, or the faithful watchmans, spoken of in the beginning of this vers. the false Prophet is justly hated of God and all good men, provoking and causing also nothing but Gods hatred against Israel, (called ab. chap. 8. 1. the house of the LORD.) by all his seduction and wicked practises.]

9 *They have corrupted themselves very deep,* [Heb. *they have deepened, they have corrupted.* See of the joyning of two such verbs, *Psal. 45.* on vers. 5. and of the Heb. word above, chap. 5. on vers. 2.] *as in the dayes of Gibe:* [even as those of Benjamin at Gibe, were fallen away to abominable idolatry, and every one did then in Israel, what he pleased. See the History. *Jud. 19.* and compare below chap. 10. 9.] *he shall remember their iniquity,* [as above chap 18. 13. See the note there] *he shall visit their sins.*

10 *I found Israel as grapes in the wilderness, I saw your fathers, as the first fruit on the fig tree in their beginning:* [i.e. when I first took Israel for my people, they were as acceptable to me, as grapes are to the waiting men, finding them in a wilderness, and so sweet and pleasing, as the first ripe figs on a fig-tree. Compare *Mich. 7.* on vers. 1.] (but) *they went in (to) Baal-Peor,* [the idol of the Moabites, to commit spiritual adultery or whoredom with him, whereupon followed their carnal pollution. See *Numb. 25. 1, 2, 3.* and the imitation of this example of their forfathers. *1 Kings. 16. 31, 32, &c.*] *and separated themselves* [with an extraordinary idolatrous preparation for the Religious Worship of this Idol. The Hebrew word is the same from which the *Nazirites*, i.e. the separated ones had their name. See *Num. 6. 2.*] *for that shame* [i.e. that vile and base idol Baal. See *Jer. 3. 24, 25.*] *and grew altogether abominable* [Heb. *abominations, abominablenesses*] *after their lovers.* [Oth. *there were abominablenesses after their desires.* i.e. all manner of abominations had their full sway and swing there, according to their own will and desire, even as their vile hearts could wish it. Some take it, as if God did set in opposition here, that now they were grown as odious and abominable to him, as formerly they had been pleasing & acceptable.]

11 *As for Ephraim their glory* [i.e. their kingdom happy estate and outward prosperity, and especially the multitude of their children, wherewith they were adorned, and glorious, as followeth, See *Psal. 127. 5.* *Prov. 17. 6.*] *shall fly away as a bird,* [i.e. they shall be bereft of them on a sudden, and be as little able to recover them, as the bird that is flown] (even) *from the birth* [i.e. as soon as they should be born] *and from (the mothers)* [of the parenthesis here inserted. See *Jud. 13.* on v. 5. and *Job. 3.* on v. 10.] *womb, and from the conception.* [i.e. whiles they are in the womb yet, or, as soon as their mother shall have conceived them]

12 *Though they should make their children great, yet will I bereave them thereof, that they shall not be among men:* [Or, *that they shall be no men, or, that no man shall be left them.* Compare *Prov. 30.* vers. 14.] *for likewise wo unto them when I shall be removed from them.*

13 *Ephraim is like as I looked upon Tyru,* [Heb. *Tfor.* See

See of this city, *Jos. 19. on vers. 29. and 1. Kings. 5. on vers. 1. Isa. 23. Ezek. 27.* which is planted in a pleasant habitation: [this seems to have regard to the strength, pleasures and prosperity of both these compared places] but Ephraim shall be made to bring forth [Heb. as if one should say, (is ready disposed, set) to bring forth. Compare *Isa. 38. 20.* with the notes. *2. c.* shall be forced to bring them forth, out of their pleasant habitations, &c.] unto the murderer. [*i. e.* to the Assyrians, their enemies Compare *Job. 27. 14. and Deut. 28. 41.*]

44 Give unto them, LORD, what thou shalt give them? give them a miscarrying [Heb. child-bereaving] womb, and breasts drying up [the prophet being much troubled and grieved over these dreadful approaching miseries of the people, knoweth not what to crave first of the LORD in their behalf, but that they may rather have no children, at all, then to suffer them, being grown up, to be thus murdered by the enemy. Compare *Luk. 23. 29.* Oth. Give them what thou shalt give them. *i. e.* give them what their sins deserve, and thy justice requirerh,]

15 All their wickedness is at Gilgal, [*i. e.* the principal idolatry is committed there, or what ever idolatry there is in the land, there they bring it together, whereas the remembrance of the mercies which God once shewed them there, ought rather to deterre them from idolatry See above chap. 4. on vers. 15. and below chap. 12. 11.] for [or, certainly, surely], there I hated them for the wickedness of their dealings; I will expel them out of mine house: [*i. e.* out of my land, or family, that they shall be my children and servants no more] I will love them no more henceforth; [Heb. I will not adde or continue to love &c. *i. e.* I will do them no more good] all their Princes are revolting. [or, rebellious, unruly, refractory.]

16 Ephraim is smitten, their root is withered, [As a green herb smitten by the heat of the sun, or otherwise hurt, that it can never grow nor blossom (Compare *Psal. 102. 11.*) so Ephraim is smitten (by God) from above, that his root is spoiled underneath. Compare *Job. 18. 16. Amos 2. 9. Jon. 4. 7.* and see the contrary *Job. 29. 19.*] they shall bring forth [Heb. make as above chap. 8. 7. see there] no fruits: yea though they engender, yet will I slay the desired (fruit) of their womb. [Heb. the desires of their womb, *i. e.* the desired and expected fruits of their bodies]

17 My God [Whom I serve and adhere to, as above vers. 8.] shall cast them away, because they do not hearken to him: and they shall be wandering about among the heathen. [Compare. *Gen. 4. 12. 14. Prov. 27. 8. 1 Kings 14. 15.* and above chap. 7. 13.]

CHAP. X.

Gods complains of Israels unthankfulness, idolatry, (especially that of the golden calves) perjury, wickedness, perverseness and vain confidence in their own subtilties and champions; and all this, notwithstanding his faithful warnings; and therefore he foretells them the destruction of all their idolatrous trumperies, and the carrying away of their golden calves, to their shame and disgrace, together with the ruin of their king, and prosperous estate, and their extremity and disconsolate condition, in all these approaching evils, which, through his just judgement, should by their enemies, be inflicted upon them.

Israel is an emptied vine; [Or, was &c. viz. by the tax of King Menahem who took a thousand talents of silver from his subjects, for the king of Assyria, *Pul.* See *2 Kings 15. 19. 20.* which some apply this unto. Compare ab. chap. 7. 9. Others understand it of their mad profuseness in spending upon all manner of idolatry, (whereof in the sequel) reading the words thus, (as seeming to come somewhat neerer the Original) Israel is a vine emptying the fruit (which) he bringeth, or layeth up for himself *i. e.* that by his idolatry doth bereave himself of what he receiveth through my blessing; or closter yet, Isra-

el emptieth the vine, he layeth up the fruit for himself, viz. for idolatrous uses] he bringeth (again) fruit for himself, [*i. e.* he begins to bear again, through my blessings which yet he grossly abuseth. Oth. he makes the fruit like to himself, the fruit is like the tree, as he is preyed upon and exhausted by others, so he exhausts and spoils himself no less of his own means] (but) according to the multitude of his fruit he hath multiplied the altars, according to the goodness of his land, [*i. e.* the fertility and good revenues thereof, which I have graciously bestowed upon them] they made good the crested images. [*i. e.* made, or set them out very stately and richly, implying, the more I blessed them, the more wanton and vain they grew in their idolatry, spending all upon the same. Compare ab. ch. 2. 8. and chap. 4. 7.]

2 He [viz. God, expressly spoken of in the sequel, this seems to be the plainest meaning] hath divided their heart; [by the spirit of discord and division, whereby they undo each other. See above chap. 7. 7. and compare *Jud. 9. 23.* and the annot.] now they shall be laid waste; [This is explained in the sequel. Oth. be found guilty] he shall cut-thorow all their idols; [as the neck is cut-thorow to a malefactor, *i. e.* as it were behead them] he shall destroy their standing Images.

3 For now they shall say, [*i. e.* ere long, shortly, (as in the former verse, and ab. chap. 2. 10 and 4. 16. and 8. 10. 13. *Isa. 40. 29. Jer. 14. 10. Amos 6. 7. Mich. 4. 10. and 7. 15)* when their land, king and kingdom shall be destroyed; then experimentally finding the truth of Gods threatnings, and being convinced of their selfwilled wickedness, they shall be brought to condemn themselves. Compare bel. chap. 13. 10.] we have no king; [Compare bel. vers. 7. 15.] for we have not feared the LORD; what then should a king do unto us? [though we had a king, what help or advantage can we have by him, if God be become our adversarie? implying, none at all sure.]

4 They spake words, [This may be understood of haughty, bitter and spiteful words which they uttered one against the other in their mutual conspiracies; or, against God and his Prophets. Compare ab. chap. 7. 16. with the note, also *Mal. 3. 13.* or of their manifold conferences and deliberations, (as words are likewise taken thus. See *1 Kings 17. Ezek. 38. 10.* with the annot.) for the maintenance of their idolatry and state against God, by Treaties with heathen kings, and confederacies with them, which they lightly swae to, in high words, and as lightly brake again; which the following words seem to confirm] falsely swearing in making Covenant: [as doubtless they did, when they engaged themselves with the king of Assyria, and soon after fell off again from him unto the king of Egypt, *2 Kings 17. 34.* Oth. vainly, or in vain cursing, forswearing themselves, as wicked people use to do; See above ch. 4. 2.] therefore shall the judgement [*i. e.* their punishment, my judgement upon them. See *Jer. 48.* on verse 21. and above chap. 6. 5.] spring forth as a poisonous herb [See *Psal. 60.* on verse 22. *i. e.* their punishments shall come and increase abundantly, as the worst weed in the field] upon the furrows of the field.

5 The inhabitants of Samaria shall be dismayed, [Heb. The Inhabitants shall be affrighted over, or, bee afraid before, &c. *i. e.* every one of the Samaritan inhabitants shall bee terrified] over the Calfe [understand the golden Calfe of Bethel. Heb. Calves, or, Heifers, *i. e.* great Calfe; even as Behemoth, Beasts, *i. e.* a great beast, such as an Elephant, &c. For in the sequel this calfe is spoken of in the singular number, which must needs have been set out very sumptuously and gorgeously, they having stood in such a frightfull awe of it, and it having been carried away afterwards to the King of Assyria, as a great present. Otherwise this Calfe may in contempt be called heifers.

Or, because they had made themselves more than one, and from time to time, the one still more stately and glorious than the other, see verse 1.] of *Beth-Aven* : [i.e. *Bethel*, as below verse 15. See above chap. 4 on vers. 15.] for his people [the calf his people, i.e. which adored and adhered to the calf as God. Compare *Jer.* 48.7. and 49.3.] shall mourn over the same, [Heb. *bath mourned*, or, *doth mourn* i.e. shall mourn, from what goeth before and followeth] together with his *Chemarim*, [understand, the idolatrous Priests of this calf, of whom see further, 2 *Kings* 23. on vers. 5.] (who) rejoiced over it, over its glory, it being departed from it, [i.e. because the glory of this calf is gone and past. Or, they mourn over the glory of this calf, the same calf being carried away into captivity, as followeth, compare *Jer.* 48.7.]

6. Yea, the same [viz. calf] shall be carried to *Assur*, for a present to *King Jareb*: [See above cha. 5. on v. 13.] *Ephraim* shall get shame, and *Israel* shall be made ashamed because of his counsel : [in that he thought to have strengthened himself against the Assyrian with Egypt, or in general, because of all his wicked Idolatrous devices, and carnal policies, whereby he conceived he should maintain himself well enough, no thanks to God, (as the saying is) yea against him; and especially that counsel of *Jeroboam* of setting up the two Calves, which idolatry he had devised for the establishment of his state and Kingdom. 1 *Kin.* 12.27,28,29. and 2 *Kin.* 17.21.]

7 The King of *Samaria* is cut off, [Or, concerning *Samaria*, her King is cut off, chopt off, destroyed or, perished. i.e. he shall assuredly be destroyed. See 2 *Kin.* 17.4. and below vers. 15.] as *scum upon the water*. [which in boiling and bubbling water doth swell and raise it self as if it were something, though it soon abates and comes to nothing. thus shall the King with all his pomp and state decay suddenly, and vilely and contemptibly be made captive, as if he were vanished away in the sight of all his people, like a scum, together with the confidence they had put in him.]

8 And the high places of *Aven* [i.e. *Beth-aven*, as above vers. 5. meaning *Bethel*] *Israel's* sin, [which high places were the chiefest matter and motive, or enticement to *Israel* for the committing of their abominable idolatry, and all manner of other sins, which there in their Temples, by their Altars, and under every green Tree, and in the groves they constantly committed. Compare *Deut.* 9.21. *Isa.* 27.9. and see above chap. 4. 13. *Lev.* 26.30. *Exe.* 6.13. and 20. 29. with the annotat.] shall be destroyed : thorns and thistles shall come up [compare above chap 9.6.] upon their Altars : and they shall say unto the Mountains, cover us, and unto the Hills, fall upon us. [words of despairing people, who by reason of the apprehensions and terrour of the present and approaching Judgements of God, together with the Verdict of their own conscience, are so dismayed and disconsolate, that they wish themselves dead and dispatched they care not how, so they may be out of the reach thereof, though all in vain. Compare *Luke* 23. 30. *Rev.* 6. 16. and *Isa.* 2. 19.]

9 Since the days of *Gibea*, [Or, more than in the days &c. See above cha. 9.9. with the annotat.] hast thou sinned O *Israel* : there they stood to it, [or simply there they stood. This may be understood of the fearful obstinacie of the *Gibeonites* and others of the Tribe of Benjamin, who shamelessly stood to their wickedness, and put themselves in battel-array like men, (as they were conceited of themselves) against their brethren, but were at last destroyed almost altogether. Or it may be taken thus, (which concerns *Israel* in general, and seems to agree most plainly with the following text) that they, by Gods mercy, stood as yet, and were not utterly destroyed, though on both sides they stood in danger to be utterly destroyed

even the one by the other] the battle at *Gibea*, against the children of perverseness [see 2 *Sam.* 3. on vers. 55. and understand the *Gibeonites*, with all the rest of the Tribe of Benjamin] shall not seize them [i.e. they shall not have so it good, but be far more grievously punished; they shall not be able to stand to it now, as then they did.]

10 It is in my longing [Or, I long, i.e. I have decreed it, and long or desire to execute the same, and will do it also. Compare *Deut.* 28.63. *Isa.* 1. 24. and see the like phrase *Job.* 10.7.] to bind them; [as if the LORD should say: seeing they will not bow under my yoke, nor be tied to my Lawes, nor coerced or constrained for their own good, I shall cause them now to be bound as malefactors by foreign Nations, for punishment, or, as oxen coupling and fastning them together, to draw and bow down under a strange yoke. See further on the next verse: others for *binde* read correct, chastise] and Nations shall be gathered against them, when I shall binde them, [or when they shall binde them, or, with, together with their binding or, binding them. i.e. these Nations shall bind them, through my righteous Judgement] in their furrowes. [As *Ephraim* and *Juda* had yoked themselves together like a yoke of oxen, drawing together under their own yoke in the same furrowes of idolatry and other sins; so I will likewise couple them together by the enemy for punishment, to go plowing under a strange yoke, &c. Oth. in both their habitations, to wit *Ephraim's* and *Juda's*; or, for their two iniquities, having respect to the Calves of *Dan* and *Bethel*.]

11 Because *Ephraim* is an Heifer used to love threshing, [Heb. taught (see *Jer.* 2. on vers. 24.) loving to thresh: see the like joyning of two words, above chap. 9. verse 9. the fence is, like as a yong, wanton, skittish Cow, much rather goes treading the full sheaves (which was the manner of threshing then. See *Deut.* 25. on vers. 4) and feeding on them, then drawing the yoke and going to plough; so (implies God here) is *Ephraim* inclined to live in the world, according to his own lust and pleasure, rather than under my Government and guidance] therefore I have passed over the beauty of her neck : [i.e. that calf its goodly fat, and smooth neck. Heb. *goodness*, i.e. I shall bring it under the yoke, that the fannels and goodliness of this neck, shall soon passe away, as to plowing oxen: others take it thus; that God for a long time had as it were, past by, winked at and spared *Ephraim's* goodly neck, but that now he would serve him as followeth] I will ride *Ephraim*, *Juda* shall plough, *Jacob* shall harrow before him. [i.e. I shall punish them all, and sufficiently order and tame them, but *Ephraim* shall have the worst of it; *Juda* and the rest, shall fare ill enough, but more tolerably than the ten Tribes; as for the beasts it is toilsome enough to plough and harrow (i.e. to break the clods) but to have the ploughman on the back besides, or to be ridden by a fierce rider is much harder. By harrowing for or before him, is understood nothing but plain hartowing the words before him, or for himself being a certain redundancy, usual in the Hebrew language, as in others also. Oth. him, to wit, *Juda*, understanding, that *Ephraim*, as the mightiest, had now and then overmastered, and gotten the better hand of *Juda*, See 2 *Kings* 14. 13. 2 *Chro.* 28.6. and above chap. 6. 11. with the annotat. or as some, *Jacob*, i.e. *Israel* or *Ephraim*; shall be brought to break the clods to him viz. *Juda*: Some read thus, I made *Ephraim* ride, *Juda* plow, *Jacob* must harrow &c. as if God related here what benefits he had shewed him otherwise the whole verse may admit this reading also. If *Ephraim*, an heifer, had been used, loving me, to thresh, when I went by his goodly neck, I would have made *Ephraim* to ride, *Juda* to plough, &c. as in the former reading.]

12 Sowe to your selves for (or, in) righteousness, reap for

for (or, according to) *mercy*; [understand here withall; this is that which I ever set before you by my Prophets. Compare 2 Kings 17.13. As to the phrase of *sowing and reaping*, compare above chap. 8.7. and see Job 4. on vers. 8. the sense is, endeavour for true repentance, upright Faith and unfained love, that it may go well with you in soul and body] *break up to your selves a fallow ground*: [See Jer. 4. on vers. 3.] *because it is time to seek the LORD, until he come, and rain upon you* [i.e. teach, instruct you; compare Joel 2.23.] *righteousness*. [i.e. the fruit of righteousness abundantly blessing you with his temporal and eternal Covenants-Bliss, which he promised unto those that walk in faith and love. Compare Psal. 24.5. Ezek. 18. 20. and the annotat. there. Unless this should directly be applied to the time of grace of the Messiah who is our righteousness before God. Compare Jer. 23.6. Dan. 9. 24, &c. and above chap. 2. 18.]

13 *To have ploughed wickedness, reaped perverseness*, [The LORD implieth hereby, (that all his exhortations and precepts were had in contempt by them, and that they went clean contrary to him in all things. The Hebr. word rendred *perverseness* here, otherwise *iniquitie, unrighteousness, craftiness, viciousness*, hath in this place a letter more then ordinarie, which by some, is expressed in the reading with the word *meer*. Compare Ps. 3. on ver. 3. there may be understood by it the punishment of *perverseness*; as, *iniquitie*, for the punishment of *iniquitie*. Lev. 5. 1. Psal. 31. 11. *sin* for the punishment of *sin*. Zach. 14. 19, &c. or, by *reaping* here and in the former verse, the growth or increase, the prosecution or continuance and steddie progress in good or evil] *and eaten the fruit of the lie*: [having conversed with and practised lies, and relied upon them, ye now receive the just reward and punishment thereof, as a fruit of your works your idolatrie, and heathenish confederacies: Or, ye eat lying-fruit: ye will be deceived of your expectation; your labour and confidence lies frustrates and disappoints you. Comp. above chap. 9.2.] *for thou hast confided in thy way*; [i.e. in that, which thou hast taken for the establishing of thy Government, to wit, thy idolatrie, together with all manner of impietie and carnal confidence in thy self, and in the alliances with thy lovers] *in the multitude of thy Champions*.

14 *Therefore shall there arise a great noise*, [Or, uproar, tumult, clamour, outcrie, such as happens in the time of a great surprisal by an enemy] *among thy nations*, [i.e. the ten Tribes] *and all your strong holds shall be destroyed*, [Heb. shall in the singular, i.e. every one of them apart] *as Salman* [otherwise called *Salmaneser*, or *Salmanasser*, that cruel and proud Tyrant of Assyria. See 2 Kings 17.3, &c. and 18.9, 34, 35. and 19.11, 12, 13.] *destroyed Beth-Arbel* [it is uncertain, where this place lay; some hold it to be a city in Israel beyond Jordan: Joseph; lib. antiq. 12. c. 18. and lib. 14. c. 31. makes mention of a Citie *Arbel*, lying in Galilee, which seems likewise to have been destroyed 1 Mach. 9.2. others would have it to be a province in Assyria; having its name from the Citie *Arbela*, whereabouts Alexander the Great overthrew the Persian King *Darius*, and ended the Persian Monarchie. This history of *Salman* and *Beth-arbel*, was doubtless vulgarly known in our Prophets time] *in the day of war*: [i.e. in that expedition, which is summarily related, 2 Kings 17.3, 4, &c. and 19. 13. as some conceive] *The mother was dashed in pieces with the sons*. [See Gen. 32. on vers. 11.]

15 *Thus hath Beth-el done unto you, because of the wickedness of your wickedness*, [i.e. because your wickedness is so manifold great and abominable. The sense is; All that abominable idolatrie, and other sins committed at *Beth-el* or *Beth-aven*, as it is called above chap. 5. or *Avon*, chap. 8. they are the causes of all these plagues and miseries upon you] *Israel's King* [on whom

they did rely so much, see above vers. 7. and the annotat.] *is utterly destroyed* [Heb. *rooted out*, or *cut off*, *he is cut off*, i.e. shall surely be &c.] *in the day break*. [i.e. very soon, or suddenly, even as the day break doth soon pass away with the rising of the sun. Or, at unawares; as when one is surprized in the morning. This may also be compared with Ezek. 7.7. &c. See the annotat. there.]

C H A P. X I.

Gods love and kindness to Israel, since their being in Egypt, with a prophetic interwoven of Christ opposed to their disobedience, idolatrie, unthankfulness, and obstinacie vers. 1, 2, 3, 4, 7. wherefore they should be carried to Assyria, and tyrannously dealt with, 5, 6. A promise of graciously mitigating the punishment, and Israels conversion to Christ, by the preaching of the Gospel 8, &c.

W HEN Israel was a child, [See of the Hebr. word Jer. 1. on vers. 6. the meaning is, when I first chose Israel to be my people, and made a Covenant with them. Compare Jer. 2.2. and see the annotat. there] *then I loved him: and I have called my son out of Egypt*; [bringing him forth by my divine power out of the slavery of Egypt, through the wilderness into the Land of promise. By his son is meant Israel, whom God frequently, but especially Exod. 4. 22. by Moses, in his speech to Pharaoh, doth call his son, yea, his first born, which place may be compared with this: But that under these words there lies further hid a prophetic, touching the onely begotten Son of the Father, our Lord and Saviour Jesus Christ, the Head of all the spiritual Israel, his Church, appeareth clearly by Mat. 2.15. Oth. *Israel being a child, which I loved, therefore I called my son* *forth out of Egypt*: or *though Israel be a child, yet do I love him; therefore I called* &c. understanding the first clause of Israels want of understanding and dulnesse, and the second of Christ alone, whom the Father had called out of Egypt, for to execute the work of Redemption in Judea Oth. thus, *Because he is a child of Israel, and I do love him, therefore have I called my son out of Egypt*: understanding both clauses of Christ.]

2 (But as) [This is inserted here for the compleating of the sense, agreeing with the particle *so* in the sequel. See Psal. 48. on vers. 6.] *they called them, so they went away from their face*; [i.e. from the face of the Prophets, which called them to God; the sense is; the more Moses and other true servants of God did call upon the Israelites, to keep close to their good God, and to cleave unto him, the more did they on the contrarie turn away from God, even in the sight of those good Prophets, unto all manner of idolatrie, turning their back to God and his messengers, and lending them but a deaf ear to all their exhortations. Compare below vers. 7. and above chap. 4.7.] *they did offer to the Baals, and burnt incense to the carved images*.

3 *I nevertheless, taught Ephraim to go*; [i.e. I taught him how to set and use his feet, as a mother doth with her child] *he took them upon his arms*, [these are the Prophets words, which he inserts here, between Gods, being amazed at the kindness and tenderness of God, as if he had said; it is very true indeed, that he took them up and carried them upon his arms, as a father or mother do their child (see above v. 1.) especially being weary of going. See Exod. 19. 4. Deut. 1. 31. and 32. 11, 12 Isa. 63. 9. and of Moses, Num. 11. 12. Oth. *And I took them by their* (Heb. *his*) *arm*: there being the like interchange of the singular and plural used in the sequel] *but they acknowledged not, that I healed them*. [i.e. that in

all their streights and troubles I did sweetly and familiarly assist and deliver them. *Psal.* 30. on ver. 3. &c. Compare above chap. 7. 1. and *Exod.* 15. 26.]

4 I drew them with cords of men, with cordages of love [i.e. with such as men are or may be drawn withall, kindly, sweetly, as one may well endure, without hurt or annoyance. Compare the phrase with *2 Sam.* 7. 14. *Isa.* 8. 1. These words do very lively set out the sweetness, kindness and long-suffering or forbearance of God in leading of his people] and was unto them, as those that lift up the yoke from off their cheeks: [understanding that part of the yoke or muzzle, which bears much upon the cheek of the beasts whiles they labour, and which men use to remove or lift up when they are to rest or feed: so, will God say, have I also dealt with Israel, giving them much ease and rest and food as followeth] and I reached forth fodder unto him. [viz. Ephraim. Heb. I caused meat, or, eating to incline to him: that is, as we use to say, I reached it to him notwithstanding all this they were so disobedient to him, as is related in the foregoing and following words; therefore &c.]

5 He [viz. Ephraim] shall not return into the Land of Egypt, but Assur, he shall be his King: [Although they rather wish to return into Egypt, and shall also effectually descend thither for help and shelter against the Assyrians; yet it shall be all in vain; the generality of the ten Tribes shall be carried away by the Assyrian out of their own land, and be more grievously plagued there, then they were before in Egypt. See above chap. 8. 13. and 9. 6. and the annotat. there; &c. Compare above chap. 10. on ver. 9.] because they refuse to repent.

6 And the sword [i.e. war with all its train and consequences. See *Lev.* 26. on ver. 7. and *Psal.* 22. on ver. 21.] shall abide in his [Ephraim's] Cities, and devour and eat up the bars thereof: [Oth. members i.e. the parts and members of his Country, devouring and swallowing up the same, as a savage beast its prey: or his branches, (as *Ezek.* 17. 6.) i.e. villages, lying abroad in the open Country, and being in respect of the Cities, as so many branches thereof] by reason of their consultations. [See above chap. 10. on verse 6.]

7 For my people adhereth to the turning away from me: [Heb. to my turning away i.e. to the turning away, or backsliding, whereby they are continually turning away from me, or while they practise against me. Oth. hang (viz. in uncertainty and doubtfulness,) for their turning away from me. i.e. they know not which way to turn themselves, running now this, now that way: both in a good sense] they [viz. the Prophets. Compare above ver. 2. and chap. 7. 16.] call it indeed [i.e. they call my people. Oth. they call him indeed upwards] unto the most High, but not one exalts (Him.) [i.e. no man. See of the like use of the Heb. word *Ezr.* 4. on ver. 3. Oth. the (people) doth not together exalt him i.e. they do not honour him in their assemblies. Him i.e. the most High, that they should give him the glory of their repenting, and seeking for comfort and assistance from him: or, of giving thanks unto him for his mercy; or exalts or lifts up himself. i.e. none bestirs himself, or puts himself in a posture to hear and hearken, as good observers use to do, shewing by their outward behaviour of the body, the inward motions and stirrings of the heart.]

8 How should I give thee up O Ephraim; deliver thee up O Israel? how should I make thee as Adama? put thee as Zeboim? [Understand withall, and as the other neighbouring Cities] my heart is turned about within me. [spoken of God, after the manner of men, in some sort to set forth the greatness and incomprehensibleness of his compassions. See *Eam.* 1. 20. *Gen.* 43. 30. *1 Kings* 3. 26.] my repenting is kindled together. [Heb. as if one should say, my repentings, or repentnesses, or, comfortablenesses are a burning together. Oth. my bowels

&c. God is said to repent, when he withholds, mitigates, or removes the deserved and threatned punishments, and consequently by repentance here may be understood the compassions and the bowels which through compassion are warmed, affected, and moved. See *Gen.* 6. on ver. 6. and 43. on ver. 30. The whole verse, implieth, though ye had well deserved, I should destroy you all at once like Sodom Gomorra, &c. *Gen.* 19. 24. *Deut.* 29. 23. But the compassion and faithfulness, which I promised you in the Messia (whereof in the sequel) do not suffer me so to do.]

9 I will not execute the heat of my wrath; I will not return to destroy Ephraim [i.e. I will not do so again now unto Ephraim, utterly to destroy him, as once I did the foresaid Cities; compare *Isa.* 12. 6. and 54. 5. *Ezek.* 16. 53. with the annotat.] for I am God [i.e. true and unchangeable in my promises, *Num.* 23. 19. *Mal.* 3. 6. &c.] and no man; the holy (One) in the midst of you; [See *Psal.* 71. on ver. 22. and consequently, I will keep yet a people for my self to remain among you, and sanctifie them, for to serve me, &c. Compare *Ezek.* 16. 60.] and I shall not come into the Citie. [viz. as an enemy, which entreth the same and destroyeth all things in it: or, as in former times I came into the Citie of Sodom, for to destroy it, as ver. 8. which agreeth very well with the words foregoing, I will not return, or, come again &c. See the annotat. there; Oth. I shall not come into the Citie, i.e. I shall dwell no more in any material places, but in your hearts. Compare *Joh.* 4. 21.]

10 They shall walk after the LORD, [viz. Jesus Christ the Messia, their Head and king. Compare above chap. 3. ver. 5.] He shall roar like an Lion; [by the publike, clear and powerful preaching of the Gospel, whereby he shall call his elect together, as a Lion doth his yong ones, as followeth; compare *Isa.* 27. 13. *Amos* 3. 8. again; whereby he shall not publish unto His, his act of Grace, but also unto his and his Churches enemies, his vengeance and Conquest, especially of all their spiritual enemies, whom he, as the true Lion of Juda, shall subdue and lead in Triumph, See *Gen.* 49. on ver. 9. *Rev.* 5. 5. *Col.* 2. 15. and compare further *Isa.* 31. 4. 5. *Joh.* 3. 16. *Amos* 1. 2.] when he shall roar, then shall the children, [i.e. the elect, whom the Father gave him *Joh.* 17. 6. *Heb.* 2. 13.] come on trembling from the sea. [Heb. shall tremble, (or shake) from the sea. Or, from the west, i.e. come and approach trembling, to his and his Churches Communion. Compare *Isa.* 24. 14. and 49. 12. above chap. 3. 5. and see the annot. and so in the next verse, concerning the phrase trembling, or shaking, for going or coming in a trembling manner: compare *1 Sam.* 13. 7. and 16. 4.]

11 They shall come on trembling, as a bird [Nimble flying after her food, or to her nest, or to escape the towlers net] out of Egypt, [i.e. in all places wherefoever they are scattered they shall eagerly repair and adhere to him, that delivers them out of the spiritual Egypt and Assyria, i.e. out of the slavery of sin and Satan. Compare *Isa.* 27. 13. *Zach.* 10. 10.] and as a Dove [see *Isa.* 68.] out of the Land of Assur: and I will cause them to dwell in their houses, speaketh the LORD. [i.e. in the Prophets stile, I will plant them in my Church, and give them rest and peace in their consciences through Christ, and after this life their place in the Heavenly habitations. See above chap. 2. 13. 17. with the annot. and below chap. 12. 20.]

C H A P. XII.

A Complaint over Ephraim and Juda ver. 1. &c. by setting before them Gods favours and mercies shewed unto their forefather Jacob, and onwards to them all, they are exhorted to repentance ver. 4. and again, 13. 14. Their unrighteous and deceitfull dealings, their insolence.

solence, shamelesnesse and idolatry provoke Gods heavy wrath, 8, 9, 12, 15. A promise of grace inserted, 10, 11.

They of Ephraim have [Heb. Ephraim have, i. e. They, or those of Ephraim, the Ephraimites, whereby are understood the ten Tribes, or Israel, as followeth] encompassed me with lies, and the House of Israel, with deceit; [They were such insolent hypocrites, that they meant to force all their idolatry upon me, as if they used the same for my honour and service, and had still the true Religion among them. Some take it as the prophets complaint of the bad entertainment he found among his wicked Countrymen: according as God, and the prophets words, are sometimes intermingled] but *Juda* reigned yet with God, [subjecting himself unto God, and keeping close to him and his worship, which is truly to reign and govern, as the contrary, which the world accounteth freedom and dominion, is the basest slavery. Compare the phrase, with above chap. 9. 8. and the annot. Otherwise these words may also (in respect of the kingdom) be compared with ab. ch. 8. 4. (see there) and bel. ch. 13. 10, 11.] and was faithful with the holy ones. [i. e. following the footsteps of the holy forefathers, and hearkning to the pious priests and prophets, that were among them. Some do understand here the three persons of the holy Trinity, comparing it with the words foregoing and *Jos. 24. 19.* and some are of opinion, that the Prophet here describeth the time when the ten Tribes first separated themselves from *Juda*, and some while after. Otherwise, But *Juda* is yet reigning, &c. Though *Juda* was also much declined, and is sharply therefore rebuked of God by this very prophet in several places; yet they had still (besides the lawful kingdom) the lawful priesthood and the outward worship ordained by God; in so much that the pious remnant among the ten Tribes, now and then, privily journeyed to Jerusalem, to attend the true worship there, as above in sundry places hath been observed. But among the ten Tribes, there was nothing of all this. See 2 *Chron. 12. 12.* and chap. 13. 6. &c. and chap. 15. 3. with the annotat.]

2 *Ephraim feeds himself with winde*, [i. e. relies on vanity; viz. their idolatry and heathenish leagues where-with they are like to fare, as they that think to live on the winde. Compare *Fer. 22. 22. Mich. 2. 11.* and ab. chap. 8. 7. as also *Isa. 44. 20.* with the annot.] and burneth after the East winde; [i. e. after that which shall be grievous and hurtful to them, as the east winde was in those parts; See *Exod. 10.* on verse 13. and *Job. 27.* on verse 2. and bel. chap. 13. 15.] all the day long he multiplieth lies, [i. e. false worship, hypocrisie, lies, and deceit against God and his neighbour] and desolation, [i. e. that which shall cause and hale on his own destruction: or he daily practiseth destruction and desolation of his neighbor; or he did it, during all his reign] and they make (a) covenant with *Assur*, [i. e. the Assyrians, or king of Assyria. See ab. chap. 5. 13. and 7. 11. and bel. 14. 4.] and the oil is carried to Egypt. [i. e. that precious Balm, which was made in their country was carried to the king of Egypt for a present, to procure his favour. Compare 2 *Kings 17. 4. Isa. 37. 9.* and see of such oil, *Psal. 133.* on verse 2, &c.]

3 Also the LORD hath a controversy with *Juda*, [Or a plea, proceffe, difference, viz. by reason of their sins. Compare above, chap. 4. on verse 1.] and he shall make visitation on *Jacob* according to his wayes: [Heb. and for to make visitation &c. i. e. He is ready prepared for it. Compare the phrase with above, chap. 9. on verse 13. or for to visit i. e. and that to the end that he may visit. Oth. but over *Jacob*, i. e. the ten Tribes, shall be, &c. understanding that God was pleading yet with *Juda*, and would continue warning them yet a while, but as for the ten Tribes, them he would spare nor wink at no longer, it being somewhat obscure, whether *Jacob* here do signifie *Juda*, or the ten Tribes, or both together; whereof the

opinions vary. Compare ab. chap. 10. 11, &c. this is sure and plain, that the degenerate posterity of *Jacob* is sorely threatened here] he shall recompense him according to his dealings.

4 In (the mothers) womb [Of the insertion of the word mothers. See *Jud. 13.* on verse 5. and *Job. 3.* on verse 10. and ab. chap. 9. v. 11.] he [viz. the Patriarch *Jacob* their forefather, of whom some extraordinary passages and singular mercies of God shewed to him and to them all by him, are related here, thereby to shame and confound his degenerate off-spring for their ingratitude] held his brother [Esau] by the heels: [in token that God through meer grace, had bestowed the right of primogeniture upon *Jacob*, forasmuch as by the right of nature, he was incapable of it] and in his vigour, [which God enabled him withall to hold out] he carried himself princely with God, [understand in that wrestling combat which he held with the Son of God. See the history, *Gen. 32. 24.* &c. and the annot. there.]

5 Yet, he carried himself princely against the angel, [i. e. the son of God, called God in the former verse, and in the sequel, the LORD, the God of hosts. See *Gen. 48.* on vers. 16.] and overpowered (him) [i. e. had the better in the combat with this angel, to wit the son of God who suffered himself to be overcome by *Jacob*, not out of any weakness or unfitness, but to hold forth thereby a most sweet and comfortable mystery, of the combat and overcoming of all the children of God] he wept. [Jacob wept and prayed earnestly for a blessing, when he perceived with whom he had to do there, viz. with God himself. Of this weeping, we finde nothing recorded in Moses history, but here the holy ghost inserted it, by way of explanation] and besought him: (at) Beth-El he found him, [the son of God found *Jacob* there and appeared unto him. See *Gen. 35. 9.* &c. and so in the sequel, he spake, to wit, the same son of God] and there he spake with us: [we being then yet in the loyns of *Jacob* and our forefathers; so that it concerns us also, what God spake there, and did then, in the behalf of our forefathers. See *Psal. 66.* on vers. 6.]

6 Namely, the LORD, the God of hosts; [See 1. *Kings. 18.* on vers. 15. and Compare *Gen. 22.* on vers. 11. and 48. on vers. 16. *Psal. 24. 10. Isa. 6. 1, 2, 3, 5.* and chap. 9. 5. and 25. 9. &c. the son of God being spoken of before under the name of an angel and understood under the word him in the sequel, this title is added here now, to shew forth his divine majesty: now that the Heb. letter, or, particle *Vau*, is frequently taken to signifie namely, or, to wit, is sufficiently known and agreeth very well with what goes before, as the discreet pious reader will be easily able to judge.] LORD is his Name of remembrance. [or, Memorial. Heb. Remembrance i. e. JEHOVAH is the name, whereby (as signifying the eternal, self-subsisting, unalterable, &c. being of God) he is known among his people, and both himself, and all his attributes held in remembrance. See *Gen. 2.* on vers. 4. and Compare *Ex. 3. 14. 15.* with the annot. Some refer this to *Jacob* thus; the LORD (was) his, viz. *Jacobs*, memorial.]

7 Thou then [viz. Ephraim] turn thee to [here in the Hebrew text, there is the letter Beth put for the letter Lamed, or for the particle El, or Inad, i. e. to, unto, as in these phrases, 1. *Kings. 2. 33.* their blood shall return upon the head of *Jacob*, and upon the head of his seed; where the letter Beth twice construed with the verb return is of the same signification with the foregoing particle *Nal.* i. e. upon, or, unto; as otherwise also the particle *in* or, into, both in our own and other languages, is taken for to, or, unto when it is construed with words signifying to go, travel, turn, return, as to go into the field, into the wilderness, into a city, country, i. e. to, unto, or towards it, in so much that some do hold it needless, by reason of the letter Beth to read here, turn thee with (or through)

thy God i. e. with or, through the grace or help of thy God; whereof the understanding reader may judge himself; and Compare the annotat on Joel 2. 12.] *thy God*: [i. e. that from the beginning shewed so great mercies to your forefather, and by him unto yourselves, as above] *keep mercy and judgement, and wait continually upon thy God.* [forsaking all your idols, and vain carnal confidence; so shall ye give God his honour, and not be forsaken by him.]

8 *In the merchants* [See of this signification of the Hebrew word *Canaan*, or *Kenaan*, Job 40. on verse 25.] *hand is* [Heb. from the beginning of the verse, The *Canaanite* in his hand is, Oth. (he is) a *Canaanite*; or in anger and detestation, *That Canaanite*; as if the Prophet should say; That bastard or degenerate issue; he carrieth himself no more like one of *Jacob*. children, but is both in condition and resemblance more like a heathen, and one of *Cains* brood] *a deceitful ballance*, [Heb. *ballance of deceit*. See Lev. 19. 13. 35. Deut. 25. 13. 1 Thes. 4. 6.] *he loves to oppress*. [as well by subtil and unjust practise in his dealings, as by wilful and violent seizures and robberies. The whole verse implies in opposition to what was said before : Ye are so far from shewing mercy and doing justice, that ye are practising the clean contrary.]

9 *Nevertheless, Ephraim saith, however I am grown rich, and have gotten me great wealth*, [Hebr. found me, &c. as Gen. 26. 12. Ezra. 7. 16. Prov. 8, 9, &c. as if they said, Let the prophets say what they will, it goeth still well with us, therefore God cannot be so much displeased with us, as they would make us believe. This was one of their shameless hypocrisies wherewith they encompassed God as it were and his prophets. Compare Amos 6. vers. 13] *(in) all my labour they shall finde me no unrighteousnesse*, [understand the labour and pains which they took to grow rich, or the riches which they got by their labour. Oth. *all my labour is not enough for me*, as the Hebrew word to *finde*, or *be found*, is sometimes used. See Num. 11. on vers. 22. we desire to get and to have more still, we must go on as we began.] *that were sin*. [as if they said, it is plain by our prosperity, that we do not sin so much in using such and such means to grow rich; what need then these busie men, the prophets be thus clamouring and cailing still at our practise? Oth (*he hath*) *unrighteousnesse*. i. e. he is lyable to suffer for unrighteousness, *that (haib) sin*, we are not punished, (argue they) therefore, we are clear of sin.]

10 *But I am the LORD thy God*, [Not to dishearten the faithful and elect, by these sharp reproofs that went before, the LORD, (according to his custom) subjoynes this comfort here, for to assure his, that He, notwithstanding all this, would faithfully keep his covenant of grace, in the Messiah, with his chosen Israel. But others take these two following verses, as a relation of Gods mercies in former and latter times, shewed unto his people, thereby to convince them, that he was the sole Author of all their welfare, and that they have not the least ground to boast of their own abilities, how presumptuously soever they did it, as was shewed in the precedent text.] *even from the land of Egypt*, [i. e. ever since I brought you forth by the hand of Moses, out of Egypt; when I made my covenant with you, and gave you my lawes; which time God elsewhere calls their youth. See above. chap. 2. vers. 14. Jer. 2. vers. 2, &c.] *I shall make you dwell in tents yet*: [these promises, looking to the time of grace in the new testament, are set forth in termes and phrases taken from the state and condition of the old testament. Compare above chap. 2. vers. 13, 17. and 11. on vers. 11] *as in the dayes of the congregation*. [as in the wilderness I caused you to camp pleasantly in your tents, round about the tents of the congregation; so also will I cause you yet in the time

of the new testament to campe and take place in my Church, by the preaching of my gospel; where you shall have your Assemblies to worship me. Oth. *as in the dayes of the set high-time*, to wit the feast of the leaf huts, when for a certain time you had your abode in tents or huts, to minde you of your wandring through the wilderness, and to rejoyce in the mercies I bestowed upon you. Or it may be understood of all the high-times or feasts, whereon, they were likewise to set up abundance of tents without the citie because of the multitude of people meeting then together.]

11 *And I will speak to* [or, by,] *the Prophets, and I will multiply the vision*: [that is, I will anew most gloriously reveal my self by the plentiful preaching of the Gospel, which shall be made unto you, by the Prophet of all Prophets, the Messiah, and by his Apostles and other teachers of the new testament; with sending forth the gifts of my spirit. Compare Joel 2. 28, 29. Act. 2. 16, 17, 18, &c.] *and by the ministry* [Heb. hand] *of the Prophets, will I propound Parables*. [i. e. teach men in a most familiar and plain way. Compare Mat. 13. 34, 35, &c.]

12 *Assuredly Gilead* [See above chap. 6. vers. 8. with the annotat. Here the Prophet reallumes his former reproof-sermon] *is unrighteousnesse*, [i. e. nothing but unrighteousness, meer unjustice, full of violence and wickedness. Oth idolatry, because the Hebrew word is sometimes taken for an idol, idolatry, idolatrous worship. See 1. Sam. 15. 23. Isa. 66 3. these words may also be taken thus : *is Gilead inquiry?* as if they objected to the prophet, Darest thou say that to their charge? whereupon the Prophet should make his answer as followeth] *they are meer vanity*; [Heb. *onely* &c. i. e. they are given to nothing but to all manner of Idolatry. or; *certainly they are vanity*] *at Gilgal they offer oxen*: [See above chap. 4. on vers. 15.] *yea their altars are as stone (heaps) upon the furrowes of the field*. i. e. all the land is full of their idolatrous idols.]

13 *Yet Jacob* [Here now again is set before their eyes the low and troublesome condition of their forefather Jacob, to shew what would have become of them all, if God had not by a most singular mercy, turned all to the best that happened to him, and dealt with them as followeth in the next verse. Compare Deut. 26. 5. with the annot.] *fled to the field of Assyria*: [viz, before his brother Esau; See Gen. 27. 42, 43. and chap. 28. 5. &c. This seemeth to be the plainest reading and sence of these words, *field*, that is to say, land here, as Obad. vers. 19.] *and Israel served for a wife* [Jacob served Laban for Lea and Rachel] *and kept (sheep) for a wife*.

14 *But the LORD carried Israel out of Egypt*, [i. e. the people of Isaacs or Jacobs posterity] *by a Prophet* [the great Prophet Moses] *and by a Prophet he was kept*. [i. e. God kept and preserved them by Moses, as a shepherd doth his flock; this is said in regard of Jacob his keeping sheep, spoken of in the former vers.]

15 *Ephraim (on the contrary) provoked him very bitterly to anger*, [Heb. (with) bitterness. Others (with) *high places, heights, tops, idolatrous pillars, or, pillar-images*; see of the word *Tanturim* Jer. 31. on vers. 21.] *therefore he* [i. e. God, whom he did not know, nor fear, nor serve. See Mal. chap. 1. vers. 6.] *shall leave* [or spread forth] *his blood upon him* [Heb. bloods i. e. murders and slaying of the innocent and the punishments thereof. See Gen. 4. on vers. 10. and 37. on vers. 26. and Jud. 9. on vers. 14. or, *leave his blood upon him*. i. e. leave them in their pollution and sins without cleansing them from the same. Compare Ezek. 16. vers. 6. 9. Joel 3. 21.] *and his LORD shall recompense him his reproach*. [i. e. God shall avenge upon them the reproach and contempt, which they did put upon him, his prophets, and all the godly.]

C H A P. XIII.

Ephraims authority and excellency dieth and wanisheth through Idolatry, vers. 1. &c. a representation of Gods terrible anger, provoked by Ephraims base unthankfulness against their onely and gracious Saviour, from vers. 1. to 4. the cause of Israels corruption and the approaching miseries, is idolatry, vain confidence, and stupid impenitencie, 9. gracious Gospel promises for Ephraim, after the foregoing destruction, 14.

When Ephraim spake, men trembled; [Oth when Ephraim spake trembling, or, with trembling Heb. when Ephraim spake, trembling; (substantive) the meaning is. The tribe of Ephraim was in former times, answerable to the blessing of the Patriarch Jacob, Gen. 48. 19. 20.) Of the authority and power in Israel, that every one trembled as it were, when he appeared resolutely in a business, whereby also in the time of King Rehabeam it came to pass that he first assumed the kingdom of the ten tribes unto himself by means of the first King Jeroboam, see Jud. 8. 1, 2, &c. and 12. 1, 2. 1 K. 11. 26. and chap. 12. 20.] he exalted himself: [to wit to the kingdom. Of the Hebr. word that signifies exalting there is derived another, signifying a Prince, Ruler, Governour, that is exalted above another, which is here aimed at] but he is become guilty on Baal, [Baal idolatry. See ab. chap. 2. 8. 13.] and is dead, [that is, he hath now lost all that authority, and is decayed to a very miserable and contemptible estate, both with God and men at home and abroad. (Compare the phrase with Psal. 31. 13. and 88. 4. 5, 6. and 143. 3. Isa 59. 10. Amos. 2. 2. Ephes. 2. 1. Rev. 3. 1. and 20. 5.) the royal dignitie it self is taken away from him. See, 1. King. 14. 10, 11. and chap. 15. 27, 28, 29, 30. and Compare. vers. 3.]

2 And now they went on to sin, and made a molten image of their silver, [Understand the idolatrous image of a calf (whereof see in the sequel) and others such like even as they pleased and fancied, and not at all, as God would have it. Of the word *sin* in matters of Idolatry, See above chap. 8. on verse. 11.] idols, [See above chap. 8. 4.] according to their understanding [i.e. shaping and dressing them with all the art and skill they could. Compare Jer. 10. 3, 14, &c.] which are all together smiths work: [a mocking at the vanity, folly and frivolousness of this idolatry. Compare above chap. 8. 6, &c.] whereof they say nevertheless; [they, viz. the idolatrous Priests and Governors. Oth. they say to them, viz. those of Ephraim unto the other Israelites] the men that offer [Heb. the offering of man, or, men] ought to kisse [viz. religiously, with divine worship. Compare Gen. 41. 40. 1 King. 19. 18. Job. 31. 17. and see the annotat. there] the calves. [first set up at Dan and Bethel, and afterwards, probably, in divers other places besides. See 1. King. 12. 28. according as from time to time they increased in idolatry; the meaning they drive at is, such men or such among men, as mean or intend to offer unto God, they must worship these calves, as their Gods. See 1 Kings. 12. 28. and compare the phrase with Isa. 29. 19. where it is said, the needy, or, destitute (ones) of a man (or, men) i.e. among men such as among men are needy or necessitous; again, the miserable of the sheep, Zach. 11. 7, 11. for miserable sheep, or the most miserable among them, and many such like]

3 Therefore they shall be as a morning cloud, and as an early coming dew, that passeth away: [i.e. they shall soon and easily pass away and come to nought with all their shews and flourishings, as these comparisons import. Compare above chap. 6. 4.] as chaff from the threshing floor, and as smoke is stormd away out of the chimney, [or window. Oth. smoke-hole, or, opening, whereby the smoke is let forth.]

5 Yet I am the LORD thy God; from out of Egypt [As above chap. 12. 10.] therefore shouldest thou know no God but me alone; [Oth. and thou knowest no God &c. viz. at that time, when thou wast not fallen away yet to idolatry] for there is no Saviour besides me.

5 I have known thee in the wilderness; [i.e. I loved and provided for thee there, as Amos 3. 2. See Psal. 1. on verse 6.] in a very hot country. [and consequently, a dry and barren one, extremely troublesome. See Deut. 8. 15. and ch. 32. 10.]

6 After that, according as their pasture was, [i.e. after that they came forth out of the wilderness into the fat soil of Gilcad, and further into the land of Canaan, meeting with affluence and abundance of all things. See Deut. 8. 7, 8, 9, 10. and chap. 32. 13, 14.] they grew full; being full, their heart exalted it self: [whereof God had timely forewarned, and forthwith punished them. See Deut. 8. 11. and chap 32. 15, 19, 20, &c.] therefore they forgot me. [Hos. 8. 14.]

7 For this I became unto them as a fierce Lion; [i.e. I dealt severely and terribly with them, as happened frequently at first, in the time of the Judges, by sundry enemies seated about them, and afterwards, when they were divided from Juda by the Assyrian Tiglath-Pileser &c. See 2 Kings 15. 29. Howbeit some take both this and the following verse for the time to come, as a prophesie of that desolation, which should be made by Sennacherib. Compare above chap. 5. 14. Lam. 3. 10.] I lurked for them by the way, as a Leopard. [Compare Jer. 5. 6.]

8 I encountered them, [Or will encounter them, and so in the sequel] as a Bear bereft of her whelps, [Compare 2 Sam. 17. 8. Prov. 17. 12.] and tore the lock of their heart; [i.e. their heart, or hearts cover, to suck or drink their hearts-blood, as savage ravenous beasts use to do] and I swallowed them there [upon the place, as they say, or there where they had committed the foresaid abominations, in Canaan or Gilcad. Some apply it in particular to Tiglath-Pileser his invasion, 2 Kings 15. 29.] as an old Lion, the wilde beasts of the field did tear them [Oth. (or as) an (other) wilde beast of the field (that) split (or clave) them asunder: understand the cruel heathenish Enemies, by whom God had, or yet would deal thus with them.]

9 It hath corrupted thee, O Israel, [It, to wit, thy idolatry and wilful wickedness, spoken of above verse 2. Oth. he hath corrupted thee, viz. Ephraim (spoken of both before and after this passage) he it is, that brought Israel, (i.e. the ten Tribes) into this destructive condition, by means of his king Jeroboam, (hinted in the next verse, to which also some apply this; Compare bel. chap. 14. 5, 6. where him is expressed, vers. 5. and who that should be, is shewed vers. 6. viz. Israel. Compare also ab. chap. 12. 5, 6. and elsewhere) who together with his princes during the 22. years of his reign (1 Kings 14. 20.) contrived and advanced this abominable Idolatry, by all the subtilties and violences they could invent; whereby Ephraim not onely died himself, (as above vers. 1.) but also by his Baals and calves-worship, and all manner of thence-ensuing enormities and abominations precipitated all Israel besides, together with himself, into death and perdition. See 1 Kings 14. 15, 16, and chap. 15. 30. and chap. 17. 21, 22, &c. which could not happen otherwise, for no salvation or help is to be sought or found any where but with the onely true God, as followeth here, and is testified above vers. 4. whom they forsaking, and seeking for help and salvation elsewhere, they must needs be wholly corrupted and utterly perish together.] for in me is thy help [and not in your Baals, golden Calves, Kings, Princes, Champions, strong holds, fenced cities, Leagues and Alliances, wealth and riches, &c. wherein ye, according to Ephraims example,

and advice, did put your hope and confidence : otherwise this verse may be read thus, *It is thy perdition*, or, undoing, or, *it hath corrupted (spoiled) thee, O Israel, that thou hast (rebelled) against me*, which translation, (being somewhat discrepant, in a good sense) is likewise plain and blameless, the last words in the Hebrew properly are thus, *in me, in thy help*. Of such a use of the Hebrew letter *Beth* see *Psal.* 54. on vers. 6. or thus ; *but in me is (thou) which may (be) for (tend to) your help.*]

10 *Where* [See of the Heb. particle on vers. 14.] *is thy King* [וִיךְ. on whom thou didst so much rely, and firmly hope, he would have saved and defended thee well enough : thus the LORD doth mock their vain confidence speaking of the time to come as already past or present. Compare above chap. 10. vers. 3.] *now?* [thus the Hebrew particle *Epho* is likewise used for *now* or *then*, to compleat a sense : *Job* 9. 24. and chap. 17. 15. and chap. 19. 6. *Isa.* 19. 11. and 22. Oth. *I shall* (or, *should be*) *thy King*, *where is there (another) that he &c.* or *that should save thee*. Or, *I shall be there (but) where is thy King &c.* as if God should say, *I am and abide the same for ever*, (see *Exod.* 3. vers. 14.) therefore ye ought to have sought your help and salvation in me ; but ye trusted in your king, who appears no where now. Compare above chap. 10. 15.] *to save you in all your Cities ; and your Judges*, [The Council and Governours, that should have assisted the King, to protect you] of *whom ye said ; give me a King and Princes?* [וִיךְ. in the time of the Prophet Samuel. See *1 Sam.* 8. 5. unless it were, that those of Ephraim may have used such language, suitable to their haughtiness and insolence, in the time of Rehabeam, when they separated themselves from *Juda*, and made them a King of their own, over the ten Tribes, which God by his secret Counsel so ordered and declared, as done by himself (*1 Kin.* 11. 31, 35.) although the peoples guilt was nothing the less]

11 *I gave a King in mine anger* [Meaning Saul : some apply it to the first King of the ten Tribes, being of the tribe of Ephraim, and having corrupted Israel, as above vers. 9. See further. *1 Sam.* 8. 7, 8. and *1 Kin.* 11. 33. above here chap. 8. vers. 4.] *and took (him) away in mine indignation*, [וִיךְ. Saul. See *1 Sam.* 15. 23. and ch. 16. 1. and chap. 31. 4, 6. Some render this here, *I will take (him) away* : applying it to the last King of the ten Tribes *Hosea*, subdued by Salmanasser, and in whom the Kingdom of Israel ended, *2 Kin.* 15. Compare above chap. 10. vers. 3, 7, 15. Others understand it in general of the Kings of the ten Tribes, with whom God is dealing here (compare above chap. 8. 43 and 7. 16.) and read it thus. *I give a King, &c. and take (him) &c.*]

12 *Ephraims iniquities* [Whereof above on vers. 9, &c.] *is bound up together, his sin is laid up*, [i.e. their provocations, all of them are wrapt and tied up together in a bundle or bag, close and sealed, and laid up as it were in Gods chamber of Rolls or Chancery, to be produced in due time, for to be fully discovered, judged and sentenced. Compare *Job* 14. 17. *Lam.* 1. 14. *Deut.* 32. 34. and see the annotat. there.]

13 *Pangs of a travailing (woman) shall come upon him* : [i.e. very great and grievous troubles and distresses, as elsewhere frequently] *he is an unwise child ;* [i.e. as a most senseless, or slowward, or mis-shapen child, that labours nothing to facilitate his own birth, and stands, (as we use to say) in his own way and light.] *for (else) he would not be tarrying any time in the birth of children*. [Or, thus : *for he stands not timely*, (or, *in due time*) *in the bringing forth of children*, i.e. in the womb, or birth labour. Compare *2 Kin.* 19. 3. and see the annotat. there. Some understand it of the chair, wherein the travailing woman sitteth. The sense is, that Ephraim, in stead of timely preventing his approaching calamity, by serious and active repentance, he continueth obstinately to persist in his wickedness and

impenitency against all exhortations warnings & threatenings whatsoever ; even as a child in the birth, that by its un-or ill-disposedness destroying it self and mother at once, when as other, even the most senseless smallest creatures know by a natural instinct, how to dispose themselves for to avoid the danger in this behalf.]

14 (Yet) [Here the LORD inserts again an excellent Evangelical promise, for the comfort of his Elect and penitent children. Compare above chap. 12. v. 10, 11. with the annot. as if the LORD should say ; the unfaithfulness and protracted repentance of the generality of this people, shall no whit retard or disannul my faithfulness and the truth of my gracious promises, see *Rom.* 3. 3. and 11. 1, &c.] *I will deliver them from the power of hell ; I will free them from death* : [Heb. *from the hand of hell, &c.* i.e. the graves. See *Job* 5. on vers. 20. *Psal.* 49. on vers. 16. the meaning is, *I will deliver my chosen Israel, through the Messiah, Jesus Christ, from all their spiritual enemies, and cause them to rise from death, (which had power over them through sin,) unto the glory of eternal life.* See *1 Cor.* 15. 54, 55.] *O death, where are thy pestilences?* [i.e. where is all thy poison, or, venomous power, or, *thy strong pestilence*, whereby thou didst bear so much sway and madest such havock among my people ; the plural number, serving here as elsewhere, for the exaggeration or aggravation of the thing spoken of. The sense is, as if God should infer, these plagues are no where more to be found ; they are altogether made void, and destroyed. With this allocution God defies & insults over death and grave, in triumph as it were over their conquest. (Comp. *Isa.* 25. 8) the Hebrew particle is here twice (as also above vers. 10.) rendered, *where*, out of *1 Cor.* 15. 55. where the Apostle doth alledge and expound it thus ; also the Greek Translatours (and the Chaldee paraphrase as likewise, vers. 10.) had done, and some of the Hebrews themselves approve of : otherwise we may also read thus ; *Death I will be thy pestilence, grave I will be thy destruction*] *Hell where is thy destruction?* [or, *consumption, rooting out, cutting off*, the like Hebrew word we have *Deut.* 32. 24. *Pf.* 91. 6. *Isa.* 28. 2.] *Repentance shall be bid from mine eyes*. [i.e. it shall never repent me to have past those gracious Decrees, I will perform the same without fail. That which is hid before Gods eyes is not at all, and therefore there shall be no repentance at all in God of his promise.]

15 *For he shall bring forth fruit among the brethren*. [i.e. Ephraim, how small appearance or likelihood soever there be now of it, shall yet, being planted in my Church, bring forth, as a good tree, very good fruits, i.e. having gotten faith and repentance, he shall be practising of good works. See *Mat.* 3. vers. 8, &c. This promise, by the word *Japhi* i.e. *he shall bear fruit, or be fruitful*, doth very sweetly allude to the name of Ephraim. Compare below chap. 14. 7, 8, 9. Oth. *for he* (the Messiah, Ephraims Redeemer or deliverer spoken of before) *he shall make him (Ephraim) fruitful* : understanding moreover all the rest of this chapter, of the power and might of Christ against His, and his Churches foresaid enemies]. (but) *there shall come an eastwind*, [Here the Prophet returns to his reproof-sermon. Compare above chap. 12. 12. understanding by this Eastwinde the Assyrian, or the desolation, which he should cause and make in the Land. Compare above chap. 4. on vers. 19. and 12. on v. 2. and *Eze.* 19. 12.] *and a wind of the LORD, coming up out of the wilderness* ; [and consequently very powerful, uncontrollable, unavoidable, passing through all. Such a one as God himself would raise, through his righteous Judgement, for the punishment of Ephraim, until Christ should gather them again] *and his spring vain shall dry up, and his fountain shall grow drie* ; [וִיךְ. Ephraims and the rest of the Tribes that did follow his evil example. i.e. they shall be bereaved of all the power and wealth, which through Gods blessing they enjoy, as is made plain by

the sequel] the same [viz. winde, that is to say, the enemy, the Assyrian, that was just now, compared to the Eastwinde] shall spoil the treasure of all desirable [as Nah. 2. 9.] household stuff. [See of the Hebrew word *Levit.* 15. on vers. 4. and *Ezech.* 16. on vers. 17.]

C H A P. XIV.

Israel is exhorted to true repentance, and taught how to practise the same vers. 1. &c. with gracious promises of the grace and blessings to come, under the Messiah. 4. They are further directed, heedfully to observe, consider and put in practise both these and all other godly instructions, 10.

Samaria shall be laid waste: [As well the capital or mother-city, as the country and region about the same. See 1 King. 13. on vers. 22. and chap. 16. on vers. 24. This verse belongs yet to the former chapter. See the fulfilling of this prophecy, 2 Kin. 17. 5, 6, &c.] for she hath been rebellious against the LORD her God: they shall fall by the sword, [the inhabitants namely] their little children [see of the Heb. word *Pf.* 8. on vers. 3.] shall be dashed in pieces, [Hos. 10. 14.] and her [viz. Samaria's] (women) with child [compare above chap. 13. 8.] shall be cut up.

2 Convert thy self, O Israel, even unto the LORD thy God: [Compare this phrase with *Joel* 2. on ver. 1.] for thou art fallen for thine iniquity. [Compare above cha. 4. 5. and 5. 3.]

3 Take (these) words with you, [Understand the confession of your sins, with fervent and faithful prayers for grace and forgiveness, joyned with sincere promises of thankfulness, whereof the pattern followeth] and convert yourselves to the LORD, say to him; Take away all iniquity, [i.e. forgive it, impute it not. See *Psal.* 25. on vers. 18. and 32. on vers. 1.] and give the good; [i.e. all manner of spiritual and temporal blessings or mercies and benefits: see *Mat.* 7. vers. 11. Compare with *Luke* 11. vers. 5, 13.] so shall we pay [i.e. shew our due thankfulness for thy undeserved mercie] the bullocks of our lips; or thus, bullocks, i.e. the beasts themselves, of our lips: or bullocks, (with) our lips; or, as if they did say, we know well enough; that thou art not satisfied with the slaying and offering of beasts, therefore we shall offer unto thee the spiritual sacrifices of praise and thanksgiving. See *Psal.* 50. 14. and 69. 31. 32. and 116. 12. 15. *Heb.* 13. 15. &c.]

4 Assur shall not save us, [We will not put our trust any more in men, or, without thee; all besides thee being vanity, and the relying on it, apparent ruin. See above chap. 12. 2, &c.] We will not ride upon horses, [Heb. horse, i.e. We will confide no more in any humane means, nor travel to and fro, or send abroad for help and confederations; compare above chap. 5. 13. and 7. 11. and 10. 2.] nor say (any) more to the work of our hands idolatrous images and representations; See above cha. 13. vers. 1, 2, &c.] Thou art our God: [or Gods] however [thus the Hebrew word is likewise used, 1 Sam. 15. 20. or for yet, or, let I pray, as petitioning] an orphan be pitied by thee; [a very pathetic conclusion of this penitent and faithful prayer whereby they acknowledge, that there is no salvation for them any where but in God alone, they being here on earth, (much like an orphan) wholly destitute of any humane help, and are humbly confident, that God will not reject such orphans, crying unto him for mercy and compassion. Compare *Lam.* 5. 3 and *Psal.* 10. 14. and 68. 6. and 146. 9. *Joh.* 14. 8.]

5 I will heal (or, cure) their backslidings; [A most sweet and fatherly answer and promise of God, upon the foregoing penitent petition, forgiving them all their evil, and giving them his good things, as they desired above vers. 3. See *Psal.* 30. on vers. 3.] I will love them freely: [or, liberally, from a good heart (as the saying is)

compare *Deu.* 30. 9. *Jer.* 32. 41. 42. *John* 18. 26, 27. and see of the Heb. word, *Lev.* 7. on ver. 16. *Joh.* 12. on ver. 21.] for mine anger is turned away from him. [viz. from Israel, expressed by name presently in the next verse, and above vers. 2.]

6 I will be unto Israel, as the dew, he shall blossom, as the lily: [These promises, representing by very elegant comparisons, the grace of Jesus Christ, and the abundance of spiritual gifts, do all belong to the Covenant of grace in the New Testament, and are grounded upon the Messiah, our Lord Jesus Christ, in whom all promises are yea and Amen, 2 Cor. 1. 20. appertaining to all Israel, that is, to the whole Church of believing Jews and Gentiles. Compare above chap. 13. on vers. 14.] and he shall cast forth his roots, like Lebanon. [i.e. like the trees, that stand on mount Lebanon; (and so vers. 7.) where the sweet-smelling frankincense doth grow, from which it is conceived this mountain had its name: for Lebanon doth signify frankincense, and this mountain is called in Hebrew Lebanon.]

7 His shoots shall spread themselves abroad [Heb. shall go &c.] and his glory shall be as the Olive-trees, [Compare *Isa.* 60. 13. *Jer.* 11. 16. *Ezek.* 31. 3, 7, 8, 9.] and he shall have a smell like Lebanon.

8 They shall return, [i.e. the true Israelites shall convert themselves; as they are exhorted to do above vers. 2.] sitting [Oth. read the verse from the beginning They shall sit again] under his shadow; [refreshing themselves and being secured under the LORD his fatherly Protection. See *Ruth.* 2. on vers. 12. *Psal.* 91. 1.] they shall bring forth to life, as corn, and blossom as the vine: [i.e. they shall be fruitful and multiply: understand this especially of the spiritual fruits, which they should bring forth as new and regenerate creatures, themselves, and cause likewise others, by means of teaching and edifying, to bring forth the like, through the powerful working of the holy spirit, that quickens us unto good. Compare *Psal.* 72. 16. and see the annotat. there] his remembrance shall be as the wine of Lebanon. [viz. the remembrance of the converted Israel: that is, his Name, Fame and report shall be as sweet and acceptable as the noblest wine of Lebanon. Oth. his fragrance, or smell; because the Heb. word signifying remembrance seems sometimes to be used for smell, according as a sweet perfume causeth one to remember, see *Isa.* 66. 3. again *Lev.* 2. 2, 9. *Num.* 5. 26. and *Psal.* 20. 4. with the annotat. Some do apply it to the remembrance of God, which should prove very pleasing and acceptable to the believers, because of his super-abundant grace.]

9 Ephraim [This may be taken, as spoken by God, who takes a singular pleasure, (as one that doth rejoyce) that Ephraim had rejected all idolatry, and was no more troublesome to him by it, as formerly. See above cha. 12. ver. 1, &c. or it may be taken for the words of converted Ephraim, thus; Ephraim (shall say,) &c.] what have I more to do with the idols? [Heb. what (is) to me and the idols? See 1 Sam. 16. on vers. 10. and of the word idols, above cha. 8. on ver. 4.] I have heard him, and will look upon him; [this seems to have regard to the prayer made above vers. 3, 4. Oth. I will hear (him) or, I do hear and regard (or, look upon) him, viz. graciously; or, take notice of him. i.e. mine eyes shall be continually upon him, for good, I will not hide my face from him. See *Jer.* 24. 6. as before I watched him for evil; above chap. 13. vers. 7. Oth. I have regarded him] I will be unto him, as a green firre-tree; [which keeps its verdure or leaf (as Herbarists testify) all the winter long and yields a very refreshing shadow: so, doth God, imple, will I refresh them against the heat of all adversities and persecutions] thy fruit is found out of me: [whereof see above cha. 13. 15. that is, through my gracious and powerful working ye shall be fruitful for good; your fruit shall be sure, see *Joh.* 15. ver. 1, &c. *Psal.* 1. 3. &c.]

and compare above ver.6,7,8. and for the word *found* or, with *being found*, compare *Mich.* 1.13. *Zeph.* 3.13. *Mal.* 2.6. 1 *Pet.* 2.22. again *Num.* 11.on ver. 22. *Psal.* 46. on ver.2.]

10 *Who is wise ? let him understand these things ; (who is) understanding ? let him acknowledge (or,know) them :* [An elegant conclusion of this Propheſie, and eſpecially of this chapter, and the foregoing evangelical inſtructions and promiſes ; the ſenſe is, that true wiſdom conſiſts in this, and thoſe that will be wiſe muſt underſtand and know this, and govern themſelves accordingly : otherwiſe they will be fools for all their wiſdom. See 1 *Cor.* 1. 18, 19, &c. and chap. 2, 2, &c. and as to this manner of aſking, compare *Deut.* 20.ver.5,6,7,8. *Pf.* 25.

12. and 34. 23. and 107.43. Oth. by way of complaint, *who is wiſe and underſtands theſe things, underſtanding and knows them ?* as if the prophet had ſaid, alas there are but few that have this wiſdom. Compare *Jer.* 9,12.] for the *wayes of the LORD are ſtraight*, [i.e. his inſtruction and government. See *Gen.* 18. on ver.19. and *Pfal.* 25.on ver.4.again *Deut.* 32.on ver. 4. *Pfal.* 25. on ver.10. Compare alſo *Pfal.* 19.9. and 7.11.] and the *righteous ſhall walk in them*, [with content, delight and joy, See *Pfal.* 119.30. *Mat.* 11.4.1 *Joh.* 5.ver.3, &c.] but the *transgreſſours* [or, *revolting ones, back-ſliders*] *ſhall fall therein*. [i. e. they ſhall take offence and ſtumble thereat, and fall away. See above chap. 7. 13. and *Iſa.* cha. 8.14. *Luke* 2.34. 2 *Cor.* 2.16, &c.]

The end of the Prophet Hoſea.

THE PROPHET JOEL.

The Argument of this B o o k.

IN this Book the people of Juda, in the firſt place, are roused up to conſider of the ſad condition wherein the whole Land was at that time, becauſe of the fearful plague of all manner of vermin and drought ; and thereupon they are exhorted to true repentance, faſting and praying, with promiſe of pardon, removing of the general calamity, and abundant bleſſings, in caſe they would follow the Prophet his counſell : after that, the ſpirit of the LORD doth propheſie further on this occaſion ; of the bleſſed eſtate of the Church under the Meſſiah : of the ſending forth of the holy Ghoſt, and the preſervation, of the Church in the diſmal later days, together with the Jugeſment of God upon all wicked enemies, and the everlaſting happineſs of his Church.

JOEL.



JOEL

CHAP. I.

The Prophet, at Gods command, setteth forth before the people the fearful plague of all manner of Vermin, and exhorts them to take special notice of and consider the same, verse 1, 2, &c. as also to mourn and lament; with a command to fast and pray by reason of it, 14.

THe word of the LORD, which came to Joel the son of Peethuel.

2 Hear this, ye Eldest (ones) [i. e. those in Juda, which are governing the rest, and which have more experience of things and times then others. See Exod. 3. 16. and Lev. 4. 15. with the annotat. Or plainly, ye old (ones) viz. in years, that have heard and seen more, than the younger sort, or the middle-aged among you,] and give ear, all Inhabitants of the land: did this happen in your dayes? [Do ye know or remember the like plague as is related in the sequel?] or also in the dayes of your fathers? [Exod. 10. 4, 5, 6, 14, 15. there is likewise mention made of a grievous plague of grasshoppers upon the Egyptians; but the same continued not so long, nor were there so many kindes of that destroying vermine, as here in the land of Juda, the one after the other, however the peoples stupiditie was so great, that they were little sensible of it unto amendment; which is the reason, that God seeks to stir them up by this prophet in manner as followeth.]

3 Relate thereof unto your children, and (let) your children (relate it) to their children, [Compare Exod. 10. 2. Psal. 78 4, 6.] and the children of the same to another generation. [i. e. to the succeeding one, or to their posterity.]

4 That which the caterpillar left, the grasshopper hath devoured, and that which the grasshopper left, the Beetle hath devoured, and that which the Beetle left, the palmer-worm hath devoured. [H. b. the remnant of the caterpillar, &c. At what time this terrible and long continuing plague of these insects, accompanied with an excessive drouth beset Juda, is uncertain. Some refer it to the time of Elia and Eliza, or when Joash reigned in Israel, and Josaphat in Juda. See 1 Kings 17. 1. &c. and 2 King. 4. 38. Others compare it with Jer. 14. 1. as also with Amos 1. 2. and chap 4 6, 7, 8, 9, &c. Some conceive that by these destroying creatures are figuratively understood the Assyrians and Chaldeans, by whom the

land should be extreemly laid waste. The prophet doth indeed speak sometimes in past and present time, and sometime in the future; See bel. verse 15. and chap. 2. 1. because this plague lasted for some years, bel. chap. 2. 25. Yet some do hold, that this was a judgement to come; and that the Prophet doth prophetically speak of it as present.]

5 Awake ye drunken (ones) and weep, and howl at ye wine-swillers, for the new wine, because it is cut off from your mouth. [In regard that the vine was utterly consumed by the aforesaid vermine, as followeth vers. 7. Compare Amos 4. 9.]

6 For (there) is a people come up upon my Land, mighty and without number: [Understand the infinite swarms of the aforesaid vermine, or insects, which God being greatly provoked by the sins of his people, should cause to come upon his own holy land, being improperly called a people or nation: See bel. chap. 2. 2. and compare Prov. 30. 25, 26. and the annotat. there. Of Canaan, that God calleth it his Land, see Hof. 9. 3. with the annot. and so bel. ch. 2. 18.] his teeth are Lions teeth, and it hath the cheek-teeth of an old lion. [hereby is signified the greedy condition, devouring waste, and notable strength of those creatures. Compare Revel. 9. 8, 9, 10.]

7 It [viz. that aforesaid people, i. e. those devouring creatures] hath made my vine a desolation. [Compare Hof. 2. 8. God speaketh thus to shew that he doth not spare his own good Creatures and gifts, in punishing the sins of men] and my fig-tree a scum: [i. e. it fades away, comes to nothing, or sponges, Oth. peeling, making bare, so that the skin or peel is eaten off, whereby the figs are made bare and naked as it were, and change their hue into paleness. Compare Isa. 24. 7.] They have made it quite bare, and cast it down, his branches are become white. [or pale, pallid, whereas on the contrary the lappie branches are green and pleasant.]

8 Lament [O Jerusalem,] as a virgin that is girded with a sack, [See Gen. 37. on vers. 34.] because of the man of her youth. [i. e. her Bridegroom, or suitor (as some think) that died while they were betrothing, or soon after, i. e. mourn bitterly. Compare Mal. 2. 14, 15.]

9 Meat-offering and drink-offering is cut off from the house of the LORD: [See Levit. 2. on vers. 1. and Exo

29. 40. Numb. 15. 5, 7, 10 and 28 7. The meaning is, that but few of such offerings were brought to the house of the LORD, through the great scarcity of meat and drink, so below vers. 13.] *the priests, the LORDS ministers, mourn.* [seeing the service and worship of God neglected and themselves thereby deprived and destitute of maintenance.]

10 *The field is laid waste, the land mourns; for the corn is wasted, the new wine is dried up,* [The vines being scorched and withered. Oth *ashamed*, as not being able to shew forth anie good fruit, in a figurative expression] *the oyl is faint.* [even as fruit-trees are said to be weak, sick, ill, when they fail and do not bear.]

11 *The husbandmen are ashamed, the vine-dressers bow,* [Or *be ashamed ye husbandmen, bow ye vine-dressers*] *for the wheat, and for the barley: for the harvest of the field is perished.* [this clause hath relation to the husbandmen, as the beginning of the next verse doth regard the vigneron, or vindressers.]

12 *The vine is withered,* [Or, *ashamed* as below vers. 10.] *the fig-tree is faint; the pome-granate-tree, also the palm-tree and apple tree; all the trees of the field are withered; yea the chearfulness* [which men used to shew in the time of a good harvest. See Psal. 4. 8. Isa. 16. 10. Jer. 48. 33. Hosea 9. 1. with the annotat.] *is withered from the children of men.* [or, *ashamed among* &c. as in the beginning of the verse, that is, as it fairs with the land, so it doth also with mens hearts; there is nothing to be seen but sadness, meagerness and confusion; joy and gladness dare not shew the face, as it were, all the land being filled with mourning.]

13 *Gird your selves about,* [To wit with sacks, in token of mourning, as above vers. 8. and here in the next words] *and lament ye priests; bow, ye ministers of the altar; enter in, lie all night in sacks, ye ministers of my God; for meat offering and drink-offering is forbidden from the house of your God.* [as above vers. 9.]

14 *Hallow a fast,* [i. e. by a holy meditation of this heavy judgement of God fitting and preparing your selves, appoint and set apart a certain time, wherein ye may solemnly meet, and abstaining from meat and drink, both outwardly and inwardly humble your selves before the LORD, publicly professing and acknowledging your Repentance, and submissively asking mercy and forgiveness, and so below chap. 2. 12, 15.] *proclaim a prohibition-day,* [See Lev. 23. on vers. 36.] *gather the elders,* [i. e. the Rulers and Governours, See above on vers. 2.] *(and) all inhabitants of this land, (to) the house of the LORD your God: and call unto the LORD.*

15 *Ah, that day!* [These and the following words to the end of this chapter, are taken by some to be a form, or patern (prescribed to the people of God by the Prophet) of a penitent lamentation, to be made unto God, because of this heavy punishment; adding onely to the end of the former verse the words *saying*; others hold them to be the words of the Prophet himself; taking up this lamentation before the people, that by his example they may be awakened and stirred up to the serious consideration of this judgement of God; both in a good sense.] *for the day of the LORD,* [i. e. the appointed time, wherein the LORD will punish his people; so below chap. 2. 3. See Psal. 37. on vers. 13. and Ezek. 30. on vers. 2.] *is nigh at hand.* [from these words some do gather, that the judgement before rehearsed, was to come yet, or drawing near. Compare chap. 2. 1. others think, that this hath respect to an other judgement to come, which should be more heavie yet, then the present, by reason of the peoples senselessness and impenitencie under the fearful plague of all these devouring loathsome creatures and grievous drowth] *and shall come as a desolation* (or

devastation) *from the almighty.* [that hath power and ability sufficient, as well to punish, as to reward; so that none shall be able to avoid or prevent his day of execution. See of the Hebr. word *Shadai*, Gen. 17. on vers. 1. and Compare Isa. 13. 6.]

16 *Is not the meat cut off before our eyes? joy and rejoicing from the house of our God?* [In regard that there were no more thank-offerings brought in and offered, whence it may be gathered, that by meat or food before mentioned, there may be understood, not onely common food but also especially the offering or oblations themselves. Compare. Mal. 1. 7. 12. and see Lev. 3. 11. Ezek. 44. on vers. 7.]

17 *The grains are rotted under their clods,* [i. e. the seed that was sown is spoiled in the ground, through the great heat, the want of seasonable rain, and the like casualties] *the treasures are laid waste,* [i. e. the places, wherein the treasures, that is the fruits of the land (as Jer. 41. 8, &c.) are wont to be laid up and kept; the storehouses, granaries &c. they are empty and bare, the prophet implies] *the barns are broken down: for the corn is withered.*

18 *O how sigheth the cattel!* [For want of fodder, figuratively spoken, as below vers. 20. crieth &c.] *the herds are fainting;* [or *how are the herds fainting?* or, *astonied, amazed,* understand this of the herds of great cattle,] *for they have no pasture; the sheep flocks also are laid waste.* [i. e. the smaller sort of cattel.]

19 *To thee, O LORD, I call; for a fire hath consumed the pastures of the wilderness, and a flame hath kindled all the trees of the field.* [i. e. the great heat and drough, or, the foresaid plague, and the fire of Gods wrath. See Job. 15. 30, 34. with the annot. and so in the sequel.]

20 *Also each beast of the field cryeth,* [See of the Heb. verb Psal. 42. on vers. 2. and compare Job. 39. 3. and Psal. 147. 9. Job. 3. 8. with the annot. Heb. *beasts of the field cryeth.* i. e. each beast] *unto thee; for the water-streams* [or, *gulfer, or, dykes, ditches*] *are dried up, and a fire hath consumed the pastures of the wilderness.*

CHAP. II.

The Prophet sets before the eyes of Zion the terribleness of Gods judgements, verse 1, &c. exhorteth to serious humiliation and repentance; 12. enjoyneth fasting and praying, 15. and thereupon promisseth Gods blessing and the plagues removal, 18. he prophesieth further of present and future blessings, and the blessed estate of the church, through the coming of the Messiah and sending forth of the holy Ghost, 21. foretelling withall fearful troubles in the world before the last coming of Christ, and of the preservation of the church, 30.

Blow the trumpet at Zion [viz. to call the people together to the house of the LORD for a day of fasting and prayer. See below vers. 15. and Lev. 13. on vers. 2, 24.] *and call aloud* [Oth. *make a broken sound, blow alarm.* (See Num. 10. on vers. 5.) as at the approach of an enemy] *on the mountain of my holiness;* [i. e. upon my holy mountain See Psal. 2. on vers. 6.] *let the inhabitants of the land be troubled:* [or, *all the inhabitants of the land shall be troubled, or, tremble*] *for the day of the LORD cometh,* [as above chap. 1. 14. 15. See there.]

2 *A day of darkness and obscurity, a day of clouds and thick darkness,* [i. e. a time of very great sadness, trouble, misery and distress, which is frequently in scripture held forth by the word darkness. See Gen. 15. on v. 12. hereby the Prophet understandeth, the terrible and long

long-continued famine, caused by the Vermine spoken of in the former chapter, and by and by again in this, for to stir up the people by the lively representation of the terribleness of this plague, to the due consideration of Gods wrath, and unto true repentance] *spread forth upon the mountains as the day-break*; [this punishment was to surprise the whole land all over as suddenly, as the day-break overspreads the tops of the mountains all at once. Compare *Hof. 10. 15.* with the annotat.] *a great and mighty people*, [some do understand the Assyrians and Babylonians hereby (See ch. 1. on v. 6.) but that which both goeth before and followeth, doth plainly speak of these vermin, or devouring creatures, which are expressly compared to horsemen and soldiers, below, v. 4, 5, 7. See further bel. vers. 20. yet it may well be, that these plagues were the fore-runners and tokens of the desolations to come by the Assyrians and Babylonians, according to Gods method, of going on to punish as men go on in sin] *such as was not of old*, [or, in former times, of the Heb. word *Olam*, thus taken see *Jer. 2.* on verse 20. and compare further the annot. above chap. 1. on verse 2.] *and shall be no more* [Heb. *shall not adde, or continue*] *after the same*, [viz. after the foresaid people] *10 years of many generations*. [Heb. *generation and generation* i. e. in a very long time, or, according to some, never more.]

3 *Before the same a fire doth consume, and after the same a flame burneth*; [See above chap. 1. 19. with the annotat.] *the land before the same* [i. e. before their approach] *is as a garden of pleasure*, [Heb. *a, or, the garden of Eden*: see *Gen. 2. 8.* with the annot. i. e. before this judgement came, the land was like a paradise,] *but after the same a waste wilderness*, [Heb. *desert of wilderness* or, of desolation or loathsomeness (as some) which one abhorreth and is frighted with and so below ch. 3. 19. *neither is there any escaping of them. [i. e. nothing, or (as others) no body shall escape this foresaid people, i. e. this vermine this enemy.]*

4 *The shape of them, is as the shape of horses*: [Or, the regard i. e. they look, runne, and transport themselves about, as if they were so many horses and riders. It should seem they were of a more then ordinary greatness] *and they shall run like horsemen*.

5 *They shall leap on like a noise of charrets, on the heights (or heads) of the mountains*; [i. e. they shall make such a noise with their coming, as if one heard a great number of chariots running and rumbling upon the hills, which is heard a great way off] *as the noise of a fiery flame, that consumeth the stubble*: [which likewise makes a great noise, and is heard a far off] *as a mighty people, that is set in battel-array*. [See below ver. 7. 8.]

6 *From the face of it the nations shall be in pain*; [Terrible and perplexed, at this unusual fearful plague, and the famine threatened thereby] *all faces shall draw on (like) a pot*. [Heb. *shall gather, or, have gathered*, to wit, the colour of a pot, used at the fire, and by the flame and smoke attracting a sad colour. Oth. *have drawn in, or, contracted the beauty*, according as we see fear and anguish doth dull and sadden the lively hue and colour of the face, and makes man look wan and pale.]

7 *They shall run as champions, as men of war shall they climbe the walls*: [Heb. *wall, as verse 9.*] *and they march on, every one in his wayes*, [as soldiers, marching under the conduct of their commanders] *and shall not turn their pathes*. [or, not slacken their march, as soldiers use to doe sometimes, by breaking their orders, or, quitting their ranks and files, or otherwise getting in confusion.]

8 *Neither shall they throng one another*; [Heb. *the man, or every one his brother*] *they shall march on, each one in his path*: [Heb. *the man in his way*.] *and though they should fall upon a weapon*, [or, a long naked sword.

[See 2 *Chron. 23.* on verse 10. and *Neh. 4.* on verse 17.] *they shall not be wounded*, [the meaning is, that they shall not be diverted or kept back by any weapon, he it never so sharp, they should passe as it were through the midst of pikes or naked swords, without being hurt.]

9 *They shall run about [Or leap, skip] in the city, they shall run upon the walls, they shall climbe into the houses*; *they shall come in through the windows like a thief*.

10 *The earth is troubled before the face thereof*, [i. e. because of the approach and presence of the foresaid hostile] *The Sun and Moon grow black* [i. e. they shine obscurely, or give but little light] *and the stars draw in their splendour*, [Heb. properly, *have gathered, &c.* i. e. kept back, withdrawn, withheld, and so bel. chap. 3.]

15. These are figurative expressions, signifying the general and fearful desolations and heavy judgements of God, at which even heaven and earth shall stand amazed and astonied in a manner. See *Isa. 23. 10. Ezek. 32. 7.* and bel. here chap. 3. 15.]

11 *And the LORD raiseth his voice along before his host*, [Changing and encouraging the same, (as below verse 25.) like their Commander in chief; or thundreth along before this his host. See *Psal. 29.*] *for his camp is very great*; *for he is mighty*, [He, viz. the LORD; or it, to wit, that host] *doing his word*; [executing that which he spake and foretold, or referring it to the host of the LORD, executing his command.] *for the day of the LORD*. [as ab. chap. 1. 15. *Jer. 30. 7. Amos 5. 18. Zeph. 1. 15.*] *is great and very dreadful, and who shall endure it?*

12 *Now then also saith the LORD, Convert your selves to me with all your heart*: [Hebr. *even unto me*; as some take this, thus the Hebrew particle is likewise taken in this matter, *Deut. 4. 30. Lam. 3. 40. Amos 4. 6, 8, 9, 11. Hof. 14. 1.* implying (as some do understand it) that God is not pleased with a shew, or flying thought, and a loose purpose, or half a heart, but requireth an upright turning away from evil, and conversion to himself, and that which is good, in no wise to idols, or any other vanities whatsoever; and thus the following words, and the rending of the heart, and with all the heart, should serve to explain the emphasis or force of this particle. Compare *Hof. 6. 4.* and chap. 7. 16. with the annot. Yet others take it simply for the particle *to*.] *and that* [thus the Heb. letter *Pau* is likewise used elsewhere, for *and that*, or *even*. See *Jer. 17.* on verse 10. and bel. verse 32.] *with fasting and with weeping, and with mourning*.

13. *And rend your heart* [Compare *Psal. 34.* on vers. 19. and 31. on verse 19.] *and not your garments*, [i. e. not them alone, without rending the heart; not so much, not principally. See *Hof. 6.* on vers. 6.] *and convert your selves to the LORD your God*; *for he is gracious and merciful, long-suffering*, [See *Numb. 14.* on vers. 18. *Exod. 34. 6. Psal. 85. 15. Jon. 4. 2.*] *and great of kindnesse* [or manifold, abundant in kindnesse] *and repenting himself of evil*. [understand the evil of punishment, which God turns away, allayeth, mitigateth, &c. when he is said to repent. See *Gen. 6.* on vers. 6. and so in the next verse.]

14 *Who knoweth? he may turn about and repent*: [Hereby the Prophet doth in no wise call in question, whether God will indeed receive a penitent sinner to mercy, and forgive him his sins and save him (which the Scripture all throughout puts out of doubt) but by these expressions the Prophet shews his hope and wish, that they would turn to God, whereupon God would not fail to turn away, or allay and mitigate these grievous temporal plagues, as is plain by the sequel. Wherein God deals with his according to his fatherly pleasure, so as he knoweth it most expedient for his honour, and the sal-

vation of the penitent. Also the Prophet dealeth with these grosse sinners by degrees, putting them in *hope* at first of having their punishment abated, and afterwards, upon the accomplishment of their actual repentance, assuring them thereof, v. 18. 19. &c. which provident care in the like cases, Gods Ministers do imitate. Compare *Jos. 14. 12. Esth. 4. 14. Jon. 3. 9. Amos 5. 15. Lam. 3. 29. Zeph. 2. 3.* and *he may leave a blessing behinde him.* [viz. of corn and fruit, and wine, not suffering all to be wasted and spoiled, when he shall passe through the land with his judgement. Compare *Exod. 12. 12. Amos 5. 17. and Psal. 65. 12.* with the annotat. Thus temporall gifts are called a blessing of the LORD, *Gen. 39. 5. Levit. 25. 21. Isa. 65. 8. Hag. 2. 19.* See also *Gen. 12. on verse 2. and ch. 33. on vers. 11. 2 Kings 18. on verse 31.* Oth. read *after*, (or *behinde*) *it*, to wit, the aforesaid host, or people, that destroying vermine, which was to overspread all the land, so that they should not devour all, but leave somewhat behinde yet, for to offer meat-offering, &c.] (for) *meat-offering and drink-offering for the LORD your God.* [See ab. ch. i. on vers. 14.]

15 *Blow the Trumpet at Zion:* [See ab. on verse 1.] *hallow a fast;* [See ab. chap. i. on verse 14.] *proclaim a prohibition-day,* [as ab. chap. i. 14.]

16 *Assemble the people, hallow the Congregation;* [See *Exod. 19. on v. 10.*] *gather the eldest,* [to go before the younger sort with their good example now, as before having done otherwise, they were the cause of the ensuing general Calamity] *assemble the little children, and those that suck the breast:* [See *Psal. 8. on verse 3.* This served to convince the parents the more effectually of their guilt and desert, having their own young babes and sucklings there before them, (who themselves also were members of the Church and partakers of the Covenant) and by their tendernes to stir them up to the more serious repentance, in regard that these poor infants must suffer no small share of the common calamity, caused by the grievous sins of their parents, and from which the very beasts were not exempted. See ab. chap. i. 18. and withall, thus to represent unto God in his House, as before his Eyes, the common distresse and misery of young and old, all members of his people, with penitent behaviour and disposition. Compare *2 Chron. 20. 13. and Jon. 3. 7.* where the beasts also are brought into the same end and purpose] *let the bride-groom go forth out of his inner chamber, and the bride out of her bed-chamber.* [or *bride chamber, covering, withdrawing;* the sense is, Put off, or let by all manner of otherwise allowed rejoycing, and give your selves up to fasting and prayer. Compare *1 Cor. 7. 5.*]

17 *Let the Priests, the Ministers of the LORD, weep between the Court and the Altar,* [See *1 Kings 6. on vers. 3. Job. 10. 23. Acts 3. 11. and chap. 5. 12.*] *and let them say, Spare thy people, O LORD, and give not up* [Or put not, and so verse 19.] *thine inheritance to reproach, that the Heathens should reign over them,* [as a city is easily master'd, being destitute of provision, so may the Heathens lying round about, easily subdue our Nation, if this general scarcity and famine should continue longer among and destroy us. Oth. *that the heathens should use Proverbs of us.* The Hebrew word being elsewhere also thus used. See *Ezek. 17. 2. and 18. 2.* &c. in regard that Proverbs and sentences stand eminently forth in Discourses, and seem to have a kinde of Mastery. See *1 Kings 4. on verse 31.*] *Wherefore should they say among the nations; Where is their God?* [*Psal. 42. 11. and 79. 10. and 115. 2.*]

18 *Then the LORD shall be jealous over his land:* [As above chap. i. 6. See there: *Jealous*, viz. in compassion, love and kindenes toward his penitent people, and in vengeance against the wicked enemies, for the honour of his holy name, which by reason of this plague &c. on his land and people, is blasphemed, as formerly he

was *Jealous* of his honour, punishing the sins of his people. See *Deut. 4. on vers. 24. and Ezek. 39. 25. &c.* Oth. *and the LORD was jealous &c. and spared &c. and answered &c. or hath been jealous, and so on. i. e.* he hath already heard, and charged me to make known unto his penitent people that which followeth; or prophetically, he hath, &c. i. e. he shall then assuredly &c.] *and he shall spare his people.*

19 *And the LORD shall answer, and say unto his people; Behold I send you* [i. e. I will soon give or bestow upon you, or cause you to get and receive] *the corn, and the new wine, and the oyl, that ye shall be satisfied therewith:* [i. e. have sufficiency of each for your bodily sustentation and refreshing or chearful enjoyment] *and I will no more deliver you up* [understand on condition of Obedience; or, further, or henceforward put you, &c. i. e. I will not continue to plague you thus. Compare this answer of God, with the prayer above, vers. 17.] *(for) a reproach among the heathen.* [whereof vers. 17. Compare *Ezek. 20. 29. 30.*]

20 *And I will cause those of the north to withdraw far away from you,* [viz. the foresaid host of grasshoppers, &c. which were come into the land of *Juda* from the North; and may well have been fore runners also and figures or types of the *Assyrians* and *Babylonians*, which were to come likewise from the North, and are by some understood here by *those of the North*, as above chap. i. on vers. 4.] *and drive it away into a dry and wast land,* [Heb. a land of drought and desolation. See *Deut. i. 19. and 8. 15.*] *its face* [i. e. the one or fore part, the vanguard, as it were, of those devouring creatures,] *to the east sea;* [i. e. to the dead sea, in the south-east of *Canaan*, where *Sodom, Gomorra &c.* were destroyed; or the sea *Kinnereth* or *Genesareth*, lying North-east. Compare the prophecy of *Gog, Ezek. 39. 11.*] *and its end* [or hind-most part, the rear as it were,] *to the hindmost Sea,* [i. e. the Mediterranean. See *Deut. 11. on vers. 24. and Zach. 14. 8.*] *and its stench shall go up, and its ordure shall arise;* [understand, the loathsome smell of this camp of the grasshoppers, &c. when God shall destroy them again, and suffer them to rot and perish on the ground, as a stinking carion. Compare *Isa. 34. 3.*] *for it* [to wit those of the North, the host aforesaid] *hath done great things.* [Heb. *he hath magnified, or magnified himself. or he hath magnified it with (or in) doing or dealing* i. e. they shall have dealt presumtuously, and dared *Juda* as it were, to their faces, and shall have caused very great mischief; whereas on the contrary it is said in the sequel, that God would likewise do very great things, destroying this great and mighty host, which he himself had sent forth before against *Juda* in his wrath. You may do well to compare here *Psal. 35. 26. 27.* where there is likewise an opposition set down of the enemies magnifying themselves against *David*, and the godly, on the contrary comforting themselves and saying, *the LORD be magnified, or, become, or, be great. i. e.* be praised and glorified as great indeed. See there. Some refer the words of the text here, as also that which followeth vers. 21, to the Lord himself.]

21 *Fear not, O land;* [i. e. ye inhabitants of the land of *Juda*, or the speech may be addressed to the Land it self, as in the sequel it is to the beasts, and frequently occurs the like. Compare *Deut. 32. 1. and above chap. 1. 10. Ezek. 21. 15.* with the annotat.] *rejoyce and be glad; for the LORD hath done great things,* [i. e. he shall certainly bring great things to passe yet, whereof some were already spoken of before, and some yet to be mentioned in the sequel. Compare *Isa. 28. 29.*]

22 *And be not afraid ye beasts of the field,* [Compare above chap. 1. 18, 19, 20. this is, as it were the answer upon the beasts crying to God] *for the pastures of the Wilderness shall bring forth young grasse (again:)* [Heb. properly, *have brought forth;* and so in the sequel, i. e. shall

shall as surely bring forth, as if it were already before their eyes] for the trees shall bear their fruit, the vine and fig-tree shall yield their substance. [Compare above chap. 1. 7, 11, 12. and Lev. 26. 4. 20.]

23 And ye children of Zion, rejoyce and be glad in the LORD your God; for he shall give you that teacher for righteousness, and he shall cause the rain to come down unto you, the early rain and the later rain, [Heb. hath given you that teacher for, or, of righteousness; or, that teacher (to wit, the teacher) of righteousness, that is, he will for certain give you the promised Messiah, Jesus Christ, the chief Prophet and shepherd of souls, who shall teach you, outwardly by the word of the Gospel, and inwardly by his spirit, powerfully working in you that justifying faith which is our onely righteousness before God. Jer. 23. 6. Thus God sets down the promise of the Messiah in the first place, as being the foundation of Zions joy, and of all the blessings of the Covenant, which are mentioned afterwards. Nevertheless, the Hebr. word, rendered here, *the teacher* (twice made use of in this verse) signifying not only a teacher, but also the early rain, (in regard that Gods mercies and benefits, his teaching and instructions, & the seasonable rain resemble one another very much in their use and comfortableness. See Deut. 32. 2. Hos. 6. 3. and 10. 12. with the annotat.) as presently here in this same verse; therefore some take this word here in both places alike, thus: *he shall give you the early rain; yea he shall cause to come down unto you the early rain, and the later rain rightly, or just-fittingly, or liberally*: conceiving that the spiritual promises do not begin, till ver. 28. compare with this place Ps. 85. 11, 12, 13, 14. Isa. 30. 19, 20, 21, 23, &c. where the spiritual and temporal promises are intermingled; as elsewhere the spiritual ones, they are oft-times typified and represented by or compared with the temporal. See Psal. 22. 27, 30. and 36. 9. Hos. 2. 21, &c. and 6. 3. Amos 9. 13. again below ch. 3. 18. with the annot. which the devout reader may take notice of in the sequel. And yet it doth often also fall out, that one and the same word, is taken differently in the same verse; as Jud. 10. ver. 4. *Aijarim* for asses colts, and for Cities; Psal. 74. 19. *Chaijah*, for a rude companie, and for Deer of the forest. i.e. for the enemies, and for the company of poor distressed people that is the Church of God. Eccl. 7. 6. *Sit*, for a thorn, and for a por. Ezek. 21. 22. *Cazim*, as many do conceive, for Captains and for storming-rams. Again, very elegantly the dead, in a different signification, Mat. 8. 22, &c. Besides the word *Moreh* stands somewhat differently in the second clause of this verse, and with the addition of *Jeschem*, (signifying a shower, or strong fall and gush of rain) when as in the first it standeth alone by it self. This may so have pleased the holy Ghost, to distinguish the former *Moreh* the better from the latter] in the first (month.) [viz. Nisan, or; Abib, understanding this of the later rain, which God gave before the harvest. See Exod. 34. 18. or, as some, at first, with he first. i.e. timely, seasonably, as soon as it shall be fit and convenient.]

24 And the threshing floors shall be full of corn: and the wine-presses shall run over with new wine and oil.

25 Thus shall I recompense unto you the years which the grasshopper, the beetle, the palmer-worm and the cater-piller have devoured, [by the years, are understood the fruits of the years, as is plain by the sequel. Hence it is evident, that the fearful plague of these creatures continued for some years in the Land; and by the recompense is here promised such abundance of the fruits of the earth, as should make full amends for the damage sustained] my great host, [as above ver. 11.] which I sent among you.

26 And ye shall eat abundantly and to satisfaction, [Heb. ye shall eat eating and being satisfied] and praise

the Name of the LORD your God, that [Or because he, for that he] hath dealt wonderfully with you: [Heb. having done, or dealt wonderfully with, or by you, doing, or dealing wonderfully] and my people shall not be made ashamed for ever. [i.e. I will deliver them from the reproach, which the neighbouring Heathen shall have ascribed them with, because of this late plague upon them; and moreover in general (according to my Covenant promises in the Messiah) take care, that my Church shall never be frustrated in their penitent prayers to, and confidently relying upon me. Compare Isa. 29. verse 22, &c.]

27 And ye shall know [Or, acknowledge] that I am in the midst of Israel, [i.e. ye shall find it really and experimentally, by the presence of the Messiah among you, and the blessings enjoyed and to be enjoyed of you by him. Com. 2. Eph. 3. 14, 15, 16, 17. Joh. 1. 14. whose coming and present being among you, shall be followed with the sending and coming down of the holy Ghost, whereof below ver. 28.] and that I am the LORD your God, and none besides: [See Gen. 17. on ver. 7.] and my people shall not be ashamed for ever.

28 And after that [viz. in the later days, after the coming and appearing of the Messiah in the flesh; See Act. 2. 17.] it shall come to pass, that I shall pour out [viz. in greater abundance and diversitie of gifts, than were bestowed before the coming of Christ and his Ascension, See Joh. 7. 39. Act. 2. 33.] my spirit [i.e. the gifts of my spirit. Compare Psalm 3. 8.] upon all flesh, [that is upon all manner of flesh, all sorts, and conditions of men, as is declared in the sequel; as also upon all kind of Nations. Compare Psal. 65. 3. and the annotat. there] and your sons and your daughters shall prophesie; and your old men shall dream dreames; your young men shall see visions; [that is to say; They shall be enabled through the operation and revelation of the spirit, both to understand & explain the mysteries of the holy Gospel. See Hos. 12. 11. with the annot. These expressions are borrowed from the state and condition of the old Testament, wherein God used to reveal himself to the Prophets by dreams and visions, See Num. 12. 6.]

29 Tea upon the men-servants also, and upon the maid-servants will I pour out my spirit in those days.

30 And I will give (wonderfull) signs in (or, on) Heaven and on earth: blood, and fire and smoky-pillars.

31 The sun shall be changed into darkness, and the moon into blood, before the coming of that great and dreadfull day of the LORD. [The terms and expressions used in these 30. 31. verses, do signifie the strange, fearful and general troubles, miseries and desolations, which should befall the world, before the coming of the Lord Christ, to judge the living and the dead. Compare above chap. 2. 10. and below chap. 3. 15. Mat. 24. 29. Mark 13. 24, 25. Luke 21. 25, 26. and Revel. from chap. 6. unto the 20.]

32 And it shall come to pass, [During all the afore-said troubles; [whosoever [viz. whether he be Jew or Gentile Rom. 10. 12, 13.] shall call upon the Name of the LORD, [i.e. uprightly serve the LORD and make Him their refuge in all these straits by faithful prayers] shall be saved: [Or, rescued, delivered and accordingly be kept safe from sin, devil and death, and though he may at any time be drawn into bodily tribulation, and happen to suffer and die for Christs name, yet shall he be safe still here of a gracious God in the Messiah, and of steadfast comfort in life and death; and after all, of life and glory everlasting] for upon mount Zion, and at Jerusalem there shall be an escaping, [i.e. safety and salvation shall be no where but in the true Church, which at that time used to assemble within Jerusalem upon mount Zion, for the worship of God. See Psal. 2. on ver. 6.] according as the LORD

LORD hath said; [viz. unto, or by my self and other of his Prophets; (so below chap. 3. 8.) and therefore it shall also surely come to pass thus, how unlikely or impossible soever it may seem, in regard of mens deserts or abilities] and thus, [or, to wit. See of the like use of the Heb. letter Vau, Jer. 17, on vers. 10. as also Jud. 7. 24. 1 Sam. 17. 14. and chap. 28. 3. and above chap. 2. 12.] with the remnant, [oth. together with the remnant, understanding here the believing Gentiles; and in the former clause the believing Jews] whom the LORD shall call, [The forefaid salvation and escaping shall be for them, whom God, according to the Election of grace, shall keep and cause to remain for himself in the general destruction, apostasie and obstinacy of the world. Compare Isa. 10. 22. Rom. 9. 27. and 11. 4, 5, 7, &c.] and that by his Call, i. e. according to his free grace and pleasure, by his effectual drawing and bringing them by his word and spirit, unto the blessed communion of Christ and his Church, consisting of both Jews and Gentiles. See John 6. 44. 65. and 10. 16. Acts 2. 39. Rom. 8. 30. and chap. 9. 23, 24, &c.]

C H A P. III.

A Prophecy of Gods judgement upon the Enemies of his Church, deriding their vain devices and preparations against the same, verse 1. &c. the everlasting happinesse of the Church, and destruction of the Enemies.

FOr behold, in those dayes, and at that time; [Hence appears that this prophecy likewise appertaineth to the state of the New Testament spoken of in the latter end of the foregoing chapter, in both places (according to the manner of the Prophets) by expressions borrowed from the state of the old Testament, as may be seen ab. chap. 2. vers. 28. 32. and here in this verse and the sequel] when I shall turn the Captivity of Juda and Jerusalem; [i. e. when I shall deliver my Church by the Messiah, and punish her enemies, especially and perfectly toward the end of the world, and when the enemies shall raise and bring up all their forces to destroy her. See below 9. 10, 11, 12, &c. this being typified and represented by the deliverance of the Jews out of Babel, and Gods vengeance against their Enemies.]

2 Then will I gather all the heathens, [i. e. the enemies of my Church, counted as heathens, whether Jews or Gentiles; for the Jews proved the first and bitterest enemies of Christ, and the church of the New-testament See Psal. 2. 1. Acts 5. 25, 26, 27. and chap. 6. 12, 13, &c.] and will lead them down into the valley of Josaphat. [i. e. into the place of my judgement, which may be called a valley in regard of the heavens (as we are wont to say, this earthly vale of misery &c.) where God is said to inhabit, and Christ doth sit in glory at the right hand of his father, and whence he sendeth down his Angels for the destruction of his enemies, below verse 11. But this seems altogether to have respect to the history 2 Chron. 20. when God, in the time of pious king Josaphat, upon the prayer of that king and his people, even before their eyes, though without any assistance or cooperation of theirs, by his own power and the ministry of his Angels, judged and destroyed that great multitude of enemies, which came marching on against Juda, in the valley of Beracha, or of praise; so called from the praise and thanks, which then and there was offered up to God by the church, for that great and wonderfull defeat of their enemies. See 2 Chron. 20. 12, 16, 22, 26. with the annotat. Thus (the LORD implies) shall I likewise in the last times judge and punish all the enemies of my church before her own eyes, for which she shall give me praise,

and thanks. The Hebrew Name Josaphat doth signifie the LORDS, Doom or judgement, or the LORD judgeth; and it seems to be explained here by the words subjoyned; there I will plead with them; which is the reason why some take the word Josaphat here to be no proper name, but read thus, the valley of the LORDS judgement. Oth. conceive, that between Jerusalem and mount Oliver, whence our Saviour ascended up to heaven, there was a certain valley called the valley of Josaphat, but of that there is no certainty. See Zach. 14. 4, 5.] and there I will plead with them; because of my people and mine inheritance, [See Deut. 32. on verse 9.] Israel, [i. e. my church the spiritual Israel, consisting of believing Jewes and Gentiles. See Gal 6. 16.] which they scattered among the heathens, and divided [viz. among themselves as a prey. Compare Dan 11 39.] my land: [See above chap. 1. on verse 6.]

3 And have cast the lot over my people, [By lot dividing the conquered and captives of my people among themselves, and to make up the full measure of their wicked lusts and appetites, valued and entreated them as vilely as followeth] and given a lad for a whore, [some think that the Hebrew word doth signifie meat in this place] and sold a lass for wine, to drink.

4 And also what have ye to do with me, ye Tyre and Zidon and all the borders of Palestina? [viz. that ye are such enemies to my people, land and sanctuary, have either I or they done you ought, which you may pretend to avenge? not the least, implies the question: it is meer wicked and malicious hatred in you, to be thus set and embittered against me, who finde my self concerned and grieved in what is put upon and done to my church. Oth. what are ye by me, or what will (or mean) ye against me? i. e. what value should I make of you then, seeing ye deal so basely and unworthily with my people? or, what should ye be able to attempt or prevail against me. Heb. what ye to me? or with, by, against me. The Tyrians, Zidonians and Philistines lay nearest to Juda, along the coasts of the Midland-sea, and were very bitter enemies of Gods people. Compare Amos 1. 7, 8. but by those we are to understand all the enemies of the Church; as also the punishment threatened unto these, respects their enemies in general. Thus by Moab Isa 25. 10. and below vers. 19. by Egypt and Edom, and by Edom alone in Obadiah &c. are likewise understood all other the churches enemies] should ye render me a recompense? but if ye would recompense me; easily, [Oth. hastily] [shall I return your recompense upon your head.

5 Because ye have taken away my silver and my gold, [viz. that of my Temple, or also, (as some will have it) belonging to my land and people, as God is wont to speak.] and brought my best jewels [the Vessels of my Temple, or Jewels of my people. All this is spoken according to the style of the old Testament, and thereby is represented all manner of wrong and abuse which the Enemies should offer to, and put upon the Church of God, for his true Worships sake. See above on verse 1.] into your Temples. [i. e. of the idols, to honour them with my goods, to my disgrace and scorn.]

6 And ye have sold the children of Juda and the children of Jerusalem unto the children of the Grecians, [Heb. Fevanim. Of Favan see Gen. 10. on vers. 2.] that ye might bring them far from their borders.

7 Behold I will raise them up out of the place, whither I sold them, and I will return your Recompense upon your head. [i. e. according as I shall deliver my people out of Babel and other places, whither they were scattered; so I will likewise deal with my Church in general, and punish their Enemies.]

8 And I will sell your Sons and your daughters into the hand of the children of Juda, who shall sell them [i. e. I shall so order and dispose it, that all this shall come upon them for my peoples sake, as if they did it themselves; and so in general deliver up unto my Church all her enemies

mies for to judge and condemn them. See bel. on verse 11. and Psal. 50. on vers. 6.] *to these of Scheba*: [See Gen. 10. on verse 7.] *unto a very remote people*: [Oth. (for to carry) to a remote, &c.] *for the LORD hath spoken it*. [Compare ab. chap. 2. 32.]

9 *Proclaim this among the heathen, hallow a warre* [See Jer. chap. 6. on verse 4.] *grow up the Champions, let all the men of warre draw near, march up*. [Thus God speaketh here (in a deriding manner) to all the enemies of his Church, as if he should have said: Do the best ye can, bring all your power together, acquit your selves like men of valour; yet shall ye speed no better then followeth. Compare Isa. 8. 9, 10. Jer. 46. 3, 4. Ezek. 38. 7, 9, &c.]

10 *Beat your spades into swords, and your sickles into spears*: [That ye may be sure of wanting no armes to employ against my Church. See a promise to the contrary, for the Church of God, Isa. 2. 4. Mich. 4. 3.] *let the weak one say, I am a valiant man*.

11 *Run together and come on, all ye people round about, and gather your selves*: (O LORD,) [A fervent prayer of the Prophet, in regard of this great power of all the Enemies, against the which he findes no support nor comfort, but in God. Compare above chap. 1. on verse 19. and see such another interceded allocation of God, Zach. 14. 5. Isa. 63. 14. Hof. 11. 3, &c.] *cause thy valiant men to come down thither*: [i. e. thine holy Angels, so called and commended by reason of their power and might. Psal. 78. 25. and 103. 20. and whose service God was wont to make use of in the protection of his Church, and destroying of her Enemies. Compare 2 Chron. 20. 22. with the annotat. there. Some understand it of the assisting of God in the Judgement, together with his Saints. Compare Psalm. 50. on verse 6. Both belongs to the office of the Angels. And this the Prophet opposeth here against the Enemies valiant men, verse 9. as if he should have said; LORD, as the Enemies do all they can, do thou the same also: Oth. *there the LORD shall lay down*, i. e. defeat, destroy your (i. e. every one of all these hostile Nations) Champions.]

12 *The Heathens shall get up themselves and march up* [Or, let the Nations, &c. for &c. or, The Nations shall be stirred up, and come up, or ascend, &c.] *toward the valley of Josaphat*: [See above on verse 2.] *but there will I sit* [viz. as King and Judge of the world. See Psalm 9. 5. and 29. 10. and 55. 20.] *for to judge all the Heathens from round about*. [viz. by my Son Jesus Christ; Joh. 5. 22. Acts 17. 31.]

13 *Strike on the sickle*: [Fall a cutting, reaping and threshing, that is, destroy and consume them, cut them down and burn them with fire, these are the words of God to his valiant ones, mentioned above vers. 11. Compare Mat. 13. 30, 39. Rev. 14. 15, 19.] *for the harvest is become ripe*: [Their sins are ripe for judgement; the measure is filled up, (Compare Gen. 15. 17. and 18. 21. with the annot.) the appointed time & day of my judgement is at hand] *come on, descend thither, for the presse is full*, [viz. of grapes, to be trodden and prest, i. e. the great presse of Gods wrath, whereinto all the wicked shall be thrown, is full. See Revel. 14. 19. and compare Isa. 63. 3.] *and the presse is run over*: *for their wickedness is great*: [or manifold; this explains the preceding similitudes.]

14 *Multitudes multitudes* [i. e. (by way of admiration) O the infinite number of people that shall come or gather together; or how full shall it lie every where of those defeated and slain Enemies, having regard to the former verse, Compare 2 Chron. 20. 24, &c. Isa. 66. 24. and see of the like doubling of words, Gen. 14. 10. Deut. 16. 20. Ezek. 13. 10. in the annotat. Oth. *Tumults, tumults*, or *Noise, noise*; *Stirre stirre*] *in the*

valley of the threshing-wayn: [Understand the former signified valley of Josaphat, so called, because the enemies of Gods people should there be threshed, that is trodden down, and broken in pieces. This agrees well with the former verse, where God had said, *Strike on the sickles for the harvest is ripe*, whereupon the threshing follows; and so the Hebrew word *Charus* is taken for the using of the threshing wayn at that season. Isa. 28. 27. Amos 1. 3. and in the like matter as here, Isa. 41. 15. Compare also herewith, Isa. 25. 10. Jer. 51. 33. Hab. 3. 12. but in regard the said word also signifieth cut off, and consequently likewise decided, or precisely appointed, determined, decreed. Some read the text here, *the valley of decision*, i. e. of Destruction; or the valley of the precisely appointed, determined judgement, Doom or Sentence, in a good sence also. See of this signification of the Hebrew word, Job. 14. 5. Isa. 10. 22, 23. Dan. 9. 26, 27. and chap. 11. 36.] *for the day of the LORD is nigh*, [spoken prophetically, and in respect of God, as if the judgement were at the door. Compare Rev. 1. 1. and 2 Pet. 3. 8. 9.] *in the valley of the threshing-wayn*.

15 *The Sun and moon are become black*: *and the stars have drawn in their splendour* [As above chap. 2. 10. see there. All the tokens (implies the prophet hereby) which were to go before the day of the LORD; are come to passe, having regard to that time of the executing Judgement.]

16 *And the LORD shall roar out of Zion, and give his voice out of Jerusalem, that heaven and earth shall tremble*: [i. e. out of his Church shall he cause his holy Gospel to be heard all the world over, with a denouncing of his dreadfull judgements upon all the disobedient; which shall not be brought to passe without the commotion of all the world. Compare the phrase with Isa. 31. 4, 5. Hof. 11. 10. with the annot: also Hag. 2. 6, 7. Heb. 12. 26.] *but the LORD shall be the refuge of his people*, [in all the aforesaid dreadfull troubles, and judgements of God] *and the strength of the children of Israel*. [i. e. of his church]

17 *And ye shall know that I am the LORD your God* [That is, my church (whereof the faithfull of those times were fellow-members) shall finde it experimentally. Compare above chap. 2. 27.] *dwelling on Zion* [as ab. chap. 2. 32. and below verse 21.] *the mountain of my holiness*: *and Jerusalem shall be a holiness*; [i. e. completely holy, perfectly sanctified. See below vers. 21. Rev. 21. 2. and withall wholly purged of the noisome and burthenom society of all unholy and profane goates and hypocrites, which are none of Christs, and have not his spirit, as followeth] *and strangers shall no more pass through them*. [See Zach. 14. 21. Matt. 7. 23. and 13. 30. and 23. 32, 46. Revelations 21. 27.]

18 *And it shall come to pass in that day that the mountains shall drop (or, be trickling) with sweet wine, and the hills flow with milk, and all the streams of Judah run (full) with water*: [By these sweet and figurative expressions is shadowed forth the blessed estate of the church under the kingdom of Christ, specially that of the triumphant church in his kingdom of glory, when God shall perfect his work of Grace, begun here in this life, and be all in all. Compare Amos 9. 13.] *and there shall proceed a fountain* [See Isa. 49. 10. Ezek. 47. 1, &c. Zach. 14. 8. and the annot. and Rev. 22. 1.] *out of the house of the LORD and shall water the valley of Sittim*. [situated in the East-side of the Jordan in the plains of the Moabites over against Jericho, near the salt-sea, or dead-sea (See Gen. 14. on vers. 3.) whose waters were deadly and by reason thereof the adjoining Countries dry and barren. Compare Ezek. 47. 1, 2, 3. where it is said that the waters ran likewise East-ward out of the house of the LORD, and see of the place Sittim (Heb. *Sbitim*) Num. 22. 1. Com. with 25. 1. and 33. 49. Jos. 2. 1. Mich. 6. 5.]

Oth. the valley of the choice Cedars, i.e. of the Church. Comp. Ps. 92. 13, 14. and see Ex. 25. on v. 5. [Isa. 41. 19.]

19 Egypt shall be made a desolation, [See above on verse 4.] and Edom shall become a waste desert [as ab. chap. 2. 3.] because of the violence done to the Children of Juda, [Heb. for the violence of the children of Juda, that is, which the enemies shall have committed against Juda. Compare the phrase with Jer. 2. 2. and see the annotat there] in whose land they have spilt innocent blood.

20 But Juda shall abide for ever, [Or shall be inhabited. See Jer. 17. on verse 6. By Juda, Jerusalem and Zion, in this and the next verse understand the Church of God. Compare ab. chap. 2. 32.] and Jerusalem from Generation to Generation. [Heb. unto, or in generation and generation.]

21 And I will cleanse their blood, which I had not cleansed: [i. e. I will sanctifie them thoroughly, cleansing them from all sinful pollution, which formerly (in this life) I had not done perfectly. Compare Ezek. 16. 19. Hos. 12. 15. with the annot. and see ab. here v. 17. Some apply this to the Grace of God shewed to the Gentiles, who in foretimes were strangers to Gods covenant, Epes. 2. 12. Oth. I will declare them blood-guiltless, (which) I had not declared guiltless, that is, I shall make it then to appear by my judgement, that those were guiltlessly put to death, which were put to death for my sake, whereas before I had refrained mine anger, and kept silence at such things. Compare Rev. 6. 10. and above v. 19.] and the LORD shall dwell in Zion. [Compare Ezek. 48. 35. Zach. 2. 10, 11. Revel. 21. 3, 22. and chap. 22. 3.]

The End of the Prophet J O E L.

THE PROPHET A M O S.

The Argument of this B o o k.

AMOS, an Herdsman of Thekoa in the land of Juda, is called by God to the Prophetical Office, and sent in special manner to the Ten Tribes, or the kingdom of Israel, where, in the time of king Jerobeam the son of Joas, he (besides the Prophet Hosea) prophesied all this at Gods command. Having first denounced the judgements of God against the neighbouring Nations, by reason of their Enmity against the people of God, he cometh chap. 2. vers. 4. to deal with Juda, and principally with Israel, to whom in the following chapters he prophesieth Gods righteous judgements, and in expresse terms the totall destruction of their State and Kingdom, by the prevailing Enemy, together with the carrying away and scattering of them among the Heathen, because of the multitude of their abominable sins against the first and second Table, and their obstinacy against all divine corrections, and exhortations for amendment, as appears by the contents of the chapters: which prophecies are confirmed by sundry visions and manifestations of Gods Power and Majesty. Nevertheless God promiseth also graciously to preserve a Remnant, and to set up the kingdom of the Messia, J E S U S C H R I S T, to the salvation of the Elect both Jews and Gentiles, from vers. 8. of chap. 9. to the end of this Prophecy.

THE



A M O S.

CHAP. I.

The condition of Amos and the time of his prophesying verſ. 1. he denounceth Gods dreadful Judgements, 2. upon Syria, 3. upon the Philiftines, 6. upon Edom, 11. and upon Ammon, 23. eſpecially becauſe of their perſecution and oppreſſion of his people.

THe words [Or, things, matters] of Amos, who was among the herdſmen [ſee below chap. 7. 14. the Heb. word we have likewiſe, 2 King. 3. 4. where it is of the Moabitith King for a dealer in cattel, grazier] of Thekoa [ſee 2 Sam. 14. on verſ. 2.] which he ſaw [i.e. were revealed unto him by God in viſions: ſo Mich. 1. 1. See Ezek. 13. on verſ. 3, &c.] over Iſrael in the days of Uzia King of Judah and in the days of Jeroboam, ſon of Joas, King of Iſrael, [hence it is plain, that this Prophet prophesied at the ſame time with Hoſea. See Hoſea cha. 1. 1.] two years before the earth-quake. [Compare Zach. 14. 5. The Jews believe, that this earth-quake happened then, when Uzia was ſmitten of God with leproſie, for having entred upon the Priests office. 2 Chro. 26. 19. others hold, it was after the death of this King Jeroboam, before the fearful conſpiracies and murderings, which enſued thereupon, eſpecially among the great ones, and are often inſiſted upon by the Prophet Hoſea.]

2 And he ſaid; The LORD ſhall roar out of Zion, [See Jer. 25. 30. and Joel 3. 16. with the annotat.] and lift up his voice out of Jeruſalem: and the habitations of the herdmen ſhall mourn, [or, the paſtures, goodly fields, where the herdſmen had their huts, and fed their cattel, theſe ſhould be reduced to a ſad condition, as ſuffering for the peoples ſake. Compare below chap. 4. 6. 7. from theſe words ſome do gather, that God foretelleth of a great drought here, in Iſrael, which he would cauſe to be publiſhed by a Prophet in Judah, and ſend it forth out of Zion, as from his habitation. Compare below cha. 3. 8.] and the height (or, top) of Carmel [Heb. the head of &c.] See Jer. 50. on verſ. 19.] ſhall wither.

3 Thus ſaith the LORD, For three tranſgreſſions of Damascus, and for four, [That is, becauſe of the Syrians (whoſe metropolis was Damascus. See Gen. 14. on ver. 15. 2 Sam. 8. on verſ. 3.) their many groſſe and hainous ſins (eſpecially thoſe committed againſt my people) which from time to time they have heaped up, vilely abuſing my long-ſuffering: a certain number for an uncertain, compare Job 5. on verſ. 19. and 33. 29. alſo verſ. 6, 9, 11, 12,

and chap. 2. 4, 6.] will I not turn away that: [to wit, the Judgement, ſet down in the following verſe; it ſhall be no longer withheld or delayed: ſome take it thus; for three &c. nay for four will I not recompenſe her (but) for having threshed Gilead, &c. as if the LORD had ſaid; many former ſins of theis I might have winked at yet, and not puniſhed them ſo ſeverely for them; but now they have dealt ſo barbarouſly with my people, I will cauſe my Judgement to proceed againſt them; and ſo in the ſequel. Oth. I ſhall not bring them back again viz. ſo far into my favour, as to ſpare them any further] for having threshed Gilead [i.e. the Iſraelites, inhabiting the Land of Gilead, beyond Jordan, towards Syria. See Gen. 31. on verſ. 21.] with iron threshing-waynes. [Compare 2 Sam. 12. on verſ. 31. and here below verſe 13. This may be underſtood of the cruelty of Hazael and Benhadad (See 2 Kings 6, 12. and 10. 32, 33. and 11. 18. and 13. 3, 7.) which two Tyrants are named in the ſequel.]

4 Therefore will I ſend a fire [i.e. the plague of war and deſtruction &c. See Jer. 49. 27. with the annotat. and ſo in the ſequel frequently] into Hazael's houſe, which ſhall devour the palaces of Benhadad.

5 And I will break the bar of Damascus in pieces. [i.e. the power, ſtrength and ſtrong holds of the Kingdom of Aſſyria: and eſpecially of Damascus the Metropolis thereof it ſelf. See 2 Kings 16. 9. and Iſa. 17. 1.] and I will root out the inhabitant out of Biceat-Aven, and him that holds the ſcepter, [i.e. the King or Governour, the ſcepter being the mark and badge of rule and government. See Gen. 49. on verſ. 10, Ezek. 19. ver. 11, 14.] out of Beth-Eden; [this place and the former ſeem to have been two Cities of note, or Royal houſes of pleaſure in Syria, compare below verſ. 8. Biceat-Aven, is as much as to ſay valley of vanitie. Beth-Eden, Houſe of pleaſure. Of Eden, ſee Gen. 2. on verſ. 8.] and the people of Syria ſhall be carried away captive unto Kir, [ſee 2 Kin. 16. on verſ. 9. and compare below 9. 7.] ſaith the LORD.

6 Thus ſaith the LORD; For three tranſgreſſions of Gaza, [See Jud. 16. on ver. 1. By this are underſtood likewiſe the reſt of the chiet Cities of the Philiftines: ſee verſ. 8.] and for four, will I not turn away that: becauſe they carried (my people) away captive [Heb. for their carrying away captive &c. See 2 Chro. chap. 21. 16, 17. and chap. 28. 18.

Joel 3. 4. 6.] *with a compleat carrying away for to deliver (them) up to Edom.* [Or, in a compleat captivity, delivering them up to Edom.]

7. *Therefore will I send a fire in the wall of Gaza, that shall devour her Palaces.*

8. *And I will root out the inhabitant out of Asdod* [Asdod and the other cities named in this verse were all of them principal cities of the Philistines well known in the Scriptures] *and him that holds the Scepter out of Askelon: and I will turn my hand* [i.e. extend my power, See the phrase 2 Sam. 8. 3. Ezek. 38. 11.] *against Ekron, and the remnant of the Philistines shall perish.* [Heb. shall (plurally) i.e. shall perish] *saith the LORD.*

9 *Thus saith the LORD; For three transgressions of Tyre* [See Jer. 19. on vers. 29. and further Isa. 23. Jer. 47. 4. Ezek. 26. 27. 28.] *and for four, will I not turn away that: because they have delivered up (my people) to Edom with a compleat carrying away,* [compare Joel 3. 4. 6. with the annotat.] *and remembered not the Covenant of their brethren.* [David and Salomon both had made a Covenant with the King of Tyre, and called one another Brethren. See 2 Sam. 5. 11. 1 Kings 5. 1. and 9. 13.]

10 *Therefore will I send a fire in the wall of Tyre, that shall devour her Palaces.*

11 *Thus saith the LORD; For three transgressions of Edom* [See Isa. 21. 11. Jer. 49. 7. Ezek. 25. 12. Obad. 1.] *and for four will I not turn away that: because he pursued his brother with the sword* [that is, his own kindred, viz. Israel, or the Israelites, descending from Jacob, the brother of Esau, who was the father of the Edomites. See Gen. 21. vers. 40. Deut. 13. vers. 7.] *corrupted his compassions* [i.e. those natural affections and Sympathies, which kinsmen ought to bear and shew one another] *and his anger tears for ever, and he keeps his indignation alwayes.* [viz. that which Esau once took up against his Brother Jacob (Gen. 17. 41.) and was basely imitated or continued by his posterity. See Psal. 137. 7. &c.]

12 *Therefore will I send a fire in Theman,* [See Jer. 49. on vers. 7.] *that shall devour the palaces of Bozra.* [i.e. of the Edomites, as Isa. 34. 6. and 63. 1. Jer. 49. 11. for it seems undoubtedly, that there was another Bozra, belonging to the Moabites, Jer. 48. 14. otherwise (according to some) called Bezir, Jer. 21. 31. where many pastures, and store of sheep were. See Mich. 2. 12. and compare 2 Kings 3. 4. unless it be that the Edomites, had subdued the Moabites, Bozra lying not far from their borders, under their own power.]

13 *Thus saith the LORD; for three transgressions of the children of Ammon,* [See Jer. 49. vers. 1. Ezek. 25. 2.] *and for four, will I not turn away that: because they cut up thy (women) with child* [understand by this one sort of inhumane Tyrannie, all the rest, as above ver. 3. and Hof. 14. 1.] *of Gilead* [See above on vers. 3.] *for to enlarge their borders,* [the land of the Ammonites bordering on Gilead, both lying eastward beyond Jordan]

14 *Therefore will I kindle a fire in the wall of Rabba,* [See 2 Sam. 11. on vers. 1.] *that shall devour her palaces:* [understand those of Rabba the Metropolis or chief City of the Ammonites] *with a shout* [or, sound of trumpets: or out-crie of a battel and so below chap. 2. 2.] *in the day of the battel, with a tempest in the day of the whirl-wind.* [i.e. by a war, which through Gods heavie wrath shall light as suddenly and terribly upon them, as a tempest, hail-storm or whirl-wind. See Job 9. 17. Prov. 1. 27. and 10. 25. Hosea 8. 7. with the annot.]

15 *And their King shall go into captivity.* [Oth. Malcam shall &c. i.e. the idol of the Ammonites shall be carried away into captivity, according the manner of those Nations then, when they subdued a country. See Isa. 46. 1. Jeremiah 48. 7. and 49. 1. 3. Hosea 10. 6. with the annotat.] *be and his Princes together saith the LORD.*

C H A P. II.

Gods Judgement upon Moab, ver. 1, &c. upon Juda, 4. and upon Israel, whose abominable sins are particularly rehearsed; as the oppressing of the godly and poor in judgement, 6, 7. detestable uncleanness, 7. impudence in their prostitution & idolatry, and unthankfulness to God for his mercies, of old, 9. prophaneſs and spite against Nazarites and Prophets, 12. for which God threatneth them with a sore and unavoidable destruction, 13.

THUS saith the LORD; For three transgressions of Moab and for four, will I not turn away that. [See above chap. 10. on vers. 3.] *because he* [viz. Moab, especially the King of the Moabites] *burnt the bones of the Kings of Edom.* [This act is no where else recorded in holy writ; some would apply it to the History, 2 Kings 3. 27. See the annotat. there. Others hold, that a certain King of the Moabites, caused an Edomitish King to be burnt alive to ashes, and a kinde of lime to be made of it, wherewith he caused the walls of his Palace to be covered. However, it was certainly a very extraordinary inhumane barbarous act of the Moabites, which God would not suffer to go unpunished.]

2 *Therefore will I send a fire into Moab* [As above chap. 1. 4. and below verse 5.] *that shall devour the Palaces of Kerijot:* [A famous City of the Moabites, See Jer. 48. 24.] *and Moab shall die* [i.e. perish, lose all his state and power. Compare Hof. 13. 1. with the annot. yet it may be properly understood here of the Moabites being to be put to death by the enemies] *with great noise,* [of war and hostile surprizal] *with shout,* [as above ch. 1. 14. See there] *with sound of the trumpet.*

3 *And I will cut of the Judge* [Or, Governour] *out of the midst of her.* [i.e. out of the Land of Moab, or, the Citie of Kerijot,] *and all her Princes will I put to death with him,* [i.e. with Moab and especially with the King of the Moabites] *saith the LORD.*

4 *Thus saith the LORD; for three transgressions of Juda, and for four, will I not turn away that: because they have rejected the Law of the LORD, and not kept his institutions, and their lies seduced them* [understand their idols, idolatries, superstitions, and all their train of vanities] *which their father walked after.*

5. *Therefore will I send a fire into Juda, that shall devour the Palaces of Jerusalem.*

6 *Thus saith the LORD; for three transgressions of Israel* [i.e. the ten tribes] *and for four, will I not turn away that: because they sell the righteous for monie, and the needy for a pair of shoes;* [i.e. the honest, innocent man that hath a righteous cause, they do oppress in judgement, and condemn the poor, that hath nothing to give, but is in want himself, for a small gift of the rich, and deliver them up into the power of his adversarie. See below chap. 8. 6.]

7 *Who pant after it, that the dust of the earth may be on the head of the poor,* [i.e. who are never at rest, until they have put the poor, sufficiently exhausted before, as it were quite in the dust of the earth, and trodden them under their feet, dragging and haling them along, as upon the ground, into all conceivable extremity. Compare the annot. on 1 Kings 16. 2. and Job 16. 15, &c. as also bel. chap. 5. 11. Or so as that the poor must stand before the Judgement-seat with dust or earth upon their heads, as guiley ones and malefactours doing penance, to please the rich which gave presents] *and pervert,* [or turn about, bend] *the way of the meek:* [See Psal. 10. on verse 17. i.e. who make the worst construction and report of the intent and practise of him that endeavours quietly to obey God, and do all they can, to hinder, disturb and disturb him. Again, if he have never so good a cause

a cause to plead in judgement, they bow and wrest it to his damage, and defeat him of his right. Some take it so as if by their power and insolence they kept up such a terrour among people, that good men must turn out of the way before, and remain at a great distance from them] and the man [i. e. the son] and his father go to one young daughter, 10 prophane [i. e. by most impudent uncleanness to dishonor and prostitute] my holy Name. (Heb. the name of my holiness that is, my holy Name, by which they are called.)

8 And they lay themselves down by every Altar, [Heb. They bow down themselves, i. e. they are so shameless, that having practised so much baseness and malice on the poor and needy, they dare presently upon it appear in the temples of their Idols to brave it there yet with their unrighteous purchase, and feast there of on their Idolatrous Festivals, aggravating thus their violence by their idolatry, and their idolatry by their violence] upon the pinned garments, [which they took in pawn and pledge of the poor. See Exod. 22. on verse 26.] and drink the wine of the amerced (or fined) ones, [i. e. that which they bought with a fine or mulct of them, whom they wrongfully condemned] (in) the house of their Gods,

9 I on the contrary destroyed the Amorite before their face; [Meaning the Canaanitish heathen Nations, called thus sometimes from the principallest among them, the Amorites] whose top was as the top of the Cedars, and he was strong as the oaks. [figurative phrases. See Numb. 13. 29. 33. 34.] but I have destroyed his fruit from above, and his root from beneath. [expressions implying the uttermost destruction. See Hosea 9. on verse 16.]

10 Also I carried you forth out of the land of Egypt; and I have led you forty years in the wilderness hereditarily to possess the land of the Amorite.

11 And (some) of your sons I have raised to (be) prophets; and of your youths for Nazirites: [See Num. 6. on verse 2.] is it not thus, ye children of Israel, saith the LORD? [as if he said, Ye cannot deny this your selves, it is a truth without exception.]

12 But ye have given the Nazirites wine to drink; [Contrary to Gods expresse command, Numb. 6. 3. to provoke him, and make a mock of all godliness] and ye have charged the prophets, [Heb. commanded the, or upon or against the prophets, i. e. forbidden them, as the word commanding is taken sometimes. See Gen. 2. 16. Levit. 4. 2. Deut. 2. 38. and chap. 4. 23. with the annotat.] saying, ye shall not prophesie, [Compare Isa. 30. 10. Jer. 11. 21. and bel. chap. 7. 13.]

13 Behold I will presse your places, as a waggon presseth, that is full of sheaves. [i. e. I will so press and distress the land with its inhabitants through my punishing hand, by the enemy, as a full-laden waggon with corn doth presse and crush, that, or him, the waggon is made to pass over. Compare below chap. 6. 14.]

14 So that the swift shall not escape, [Heb. and the refuge shall perish (or be lost) from the swift (or light one) to wit him that is light and nimble on his feet as in the next vers.] and the strong shall not improve his strength: [i. e. he shall not be able to make use of his strength; or, though he endeavour it, it shall be in vain] and a valiant man shall not free his soul. [i. e. shall not be able to save his life. See Gen. 19. on vers. 17. and so in the next vers.]

15 And he that handleth the bowe, shall not subsist; [Or, keep his standing, though he were never so active and undanted an archer before] and he that is light on his feet, shall not free himself: nor shall he that rides on horse-back, free his soul.

16 And the stoutest among the valiant men, [Heb. the strong of his heart, or, he that (is) strong (with) heart. Compare Psal. 76. 6.] shall flee naked away

at that day, [throwing away both armour and clothes, to make the quicker escape] saith the LORD.

CHAP. III.

God will punish Israel for their ungratefulness, verse. 1. &c. he sheweth that his threatnings and punishments are just and sure, 3. upbraides them with their unpiety against all warnings, 6. God calls the heathen to witness against Israel, 9. to whom he gives notice of the enemies approach, 11. whose force but few shall escape with great hazard, 12. he foretelleth the destruction of their idolatry and pride, 13.

Hear this word, which the LORD speaketh against you, ye children of Israel: namely against the whole generation, which I brought up out of the land of Egypt, saying:

2 You alone have I known of all Generations of the earth: [i. e. chosen and accepted of you as my own people, and accordingly loved and cared for you in an extraordinary manner. Compare Hos. 13. 5. and See Psal. 1. on verse 6.] therefore will I visit all your unrighteousnesses upon you.

3 Shall two walk together, [Here God begins by several similitudes to shew unto the people, that the prophets had sufficient ground to reprove them, and to threaten, and foretell them all manner of judgements: and that by way of warning, that yet they might escape the approaching evils by serious repentance; in regard they were no vain threatnings] unless they be met together? [Oth. unless they be agreed? and my faithful servants, (implies God) are of one minde; (See Hos. 9. 8. Mal. 2. 6.) and ye must likewise agree with me and my prophets, if ye mean to keep me your friend and guide; otherwise I must forsake you.]

4 Will a Lion roar in the wood, when he hath no prey? will a young Lion lift up [Heb. give] his voice, unless he hath caught (somewhat)? [God and his prophets reprove and threaten not without great reason, and instant necessity; therefore the Israelites had need to awake, before God do deliver them up for a spoil to the enemy: which danger was as surely drawing on, as it is sure the Lion hath caught a prey, when once he begins to roar.]

5 Will a bird fall into the gin upon the ground, [or, gin of the ground i. e. set or laid on the ground] when there is no gin for him? [the least misfortunes are governed by Gods Providence; therefore the Israelites had great reason in all theirs to look up to God, with whom they had to do, and whose nets and gins they should not be able to escape unless they repented] will a man take up the snare from the ground having taken nothing at all? [Heb. taking, (or, catching) shall have taken (or caught) nothing.]

6 Shall the trumpet be blown in the city, that the people do not tremble? [Yet ye nevertheless be not troubled at all the threatnings and reproof-sermons, which I cause to be made unto you. Others, hastily or trembling run, come on, as Hose. 3. 5. and chap. 11. 11.] shall there be an evil in the city unless the LORD do it [meaning the evil of punishment. See Gen. 19 on vers. 16. and Compare Isa. 45. 7.]

7 Certainly [The two following verses serve for explanation and application of the precedent similitudes] the LORD will do nothing unless he hath revealed his secret [i. e. his counsel and determination of extraordinary judgements, and general plague and calamities] to his servants the Prophets. [to give warning thereof unto his people beforehand.]

8 The Lion hath roared [i. e. the LORD hath made his anger known, and charged his servants to prophesie thereof. See above chap. 1. 2. and Hos. 11. 10.] who

who should not be afraid? the lord LORD hath spoken who should not prophesie?

9 Cause it to be heard in the palaces of Asdod, and in the palaces, in the land of Egypt. [Here the LORD manifests that Israels wickedness and unthankfulness was so great & hainous, that the very heathen nations being called to be judges thereof, would detest and abhor them for it, and justifie God in his punishments. Compare Mich. 2, &c.] gather your selves upon the mountains of Samaria, [whereof there were many, which lying pretty close to that on which Samaria it self lay, East, North and South of it; whence one might (in a manner) over-hear and overlook what was done in Samaria] and see the great commotions [or, stirrs, tumults, disorders and confusions] in the midst of her, and the oppressed within her.]

10 For they know not how to do that which is right [Compare Jer. 4. 22.] speaketh the LORD: those that gather treasures in their palaces, through violence and destruction. [i.e. gotten by force oppression and robberies.]

11 Therefore now saith the LORD; the enemy! [An abrupt speech, as it is the manner to cry out, when the enemy unawares and suddenly makes an inroad, and surpriseth all passages: the Enemy, the enemy, every where, round about: or understand thereupon, is coming, and he shall, &c. meaning Salmonasser the king of Assyria; See 2. Kings 17. 5, 6. and compare Hof. 8. 1.] and that round about the land: [See of the like use of the Hebr letter vau, for, and that or, even, Jer. 17. on verse 10. Joel 2. verse. 12. 31, &c.] he shall throw down thy strength from thee [O Samaria] and thy palaces shall be dispoiled.

12 Thus saith the LORD: like as a shepherd rescues two legs, or a piece of an ear [the Hebrew word here used, is found no where else] out of the Lions mouth, so shall the children of Israel be rescued: [by this similitude God shewes, that but a very few, and those not without a great deal of hazard and danger, should escape the common judgement] those that sit at Samaria, in the corner of the bed, [or, bedstead] and on the frame of a couch [or, foot, side, Heb. Demeschek a word no where else occurring in holy writ. Some take it for Damascchek, i.e. Damascus, and render it, in a couch of Damascus, or, a costly stately Damascus or Syrian couch. In this latter part of the verse (according to some,) are described the voluptuous and luxurious Israelites, that lived carelessly, and slighted Gods threatnings of the approaching miseries. See below chap. 6. 4. Some understand it of the sick or bedrid, or such as seek to hide themselves in corners or secret places, which the enemies in the first heat of murdering and plundering sometimes heeds not, and so they may escape.]

13 Hearken and testifie in the house of Jacob: [Here God addresseth his speech to the prophet and the faithful remnant in Israel] saith the Lord LORD, the God of hosts.

14 That I, in the day when I shall visit Israels transgressions upon him, shall likewise make visitations upon the altars of Bethel: [See Hof. 4. 15. and 10. 15. with the annotat. The sence is, besides the people I will also cause to be destroyed, whatsoever they designed and appointed for idolatry and superstition, all their idolatrous stuff and furniture,] and the horns of the Altar shall be cut off, and fall to the ground.

15 And I will smite the winter house with the summer house, [i.e. I will destroy whatsoever they built and used for their pride and pleasure. This hath respect to the custom of the great ones, who had built themselves all the countrey over very fair and sumptuous houses of pleasure and Retirement, and many Royall and princely palaces, (with the lesse hindrance or annoyance of either heat in summer, or cold in winter,) to enjoy their pleasures, and voluptuous entertainments: Compare Jud.

3. 20. Jer. 36. 22. with the annotat,] and the ivory houses [See 1. Kings 22. on vers. 39.] shall perish, and the great houses take an end, saith the LORD.

CHAP. IV.

God swears that he will cause the great ones at Samaria and all the people to be carried away captive, and into banishment, because of their violence, drunkenness, idolatry and incorrigibleness, notwithstanding the many plagues sent unto them, vers. 1, &c. inviting them nevertheless once again unto repentance, by setting before them his majesty and Power, 12.

Hear this word ye Cowes of Basan, which are upon the mountains of Samaria: [Compare Psal. 22. 13. with the annotat. as also Isa. 28. v. 1. Hof. 4. 16. and understand hereby the wicked and insolent Judges and governors, who crammed and fattened themselves with the bribes of the rich, helping them to draw the poor before the judgement seat and there to oppress them. They are called Cowes of Basan, because of the plenty of fat Cowes and pastures in the countrey of Basan] who oppress the poor, who bruise the needy: ye that say to their lords; [i.e. to the rich creditours of the poor, who have and keep them under as their slaves and vassals] bring on, that we may drink. [i.e. bring in money or presents, that we may make merry, drink and feast with, and do ye with the poor then even what ye please yourselves. Compare Hof. 4. 18.]

2 The Lord LORD hath sworn by his holiness, [See Gen. 22. on verse 16.] that, behold, dayes shall come upon you, [i.e. certain appointed times of plagues and visitations. See Psal. 37. 13. and Jer. 50. 27, 31. Joel 1. 15. with the annot.] that one shall pull you up with hooks. [Heb. that he &c. viz. the enemy, or that ye shall be pulled up or drawn away, carried away, with hooks; understand, that like as great fishes are pulled or drawn up out of the sea with hooks, so will I cause you to be pulled out of your land by the enemy, how loth and unwilling soever you are to quit it. Compare Jer. 16. 16. Hab. 1. 14, 15. and Job 40. 21. Isa. 37. 29. Ezek. 19. 4, 9. and 29. 4.] and your posterity, [or, your last, or, hindmost i.e. those that may have been left behinde, or, keep themselves backward. See of the Heb. word Jer. 31. on verse 17.] with fishing-angles. [which being sharp and pricking as thorns, are made up in fashion of them, which the Hebrew word seems to import. See Job. 40. 21.]

3 And ye shall go forth, [Ye Cowes of Basan, as verse 1.] (through) the breaches [viz. of the city wall, which the enemy shall have made therein, to see whether ye might make some escape thereby: or, ye shall be carryed forth by the enemy into captivity. Compare Ezek. chap. 12. 5, 12, &c.] every one [in the feminine, every one of those Cows of Basan, i.e. every one of you, that now are so voluptuous wanton and insolent] along before her: [without regarding her companions, looking for nothing in the world, but how to make a shift and escape for themselves. Compare above chap. 2. 15, 16. Or, ye shall be led along captive one by one] and ye shall throw away that which is brought into the palace, [i.e. that which ye gathered in your palaces, through violence and robbery, See above chap. 3. 10. Oth, ye shall throw away the Palaces i.e. forsake them] saith the LORD.

4 Come to Bethel [See Hof. 4. 15. and 12. 13. and below 5. 5.] and transgresse; [a seeming command, by way of derision: for thus God mocketh at the heat and rage of the Israelites, in committing of idolatry, giving that unto the idols, which was onely to be given to God

at Jerusalem, nay did yet more to them then God had commanded to be done for himself. Compare *Fer.* 7. 21. *Ezek.* 20. 39. with the annotat.] *to Gilgal*, [understand, come on, go your way to Gilgal &c.] *multiply transgressions*, [Heb. *make many*, or, multiply transgressing, or with transgressing] *and bring your offerings of the morning, your tents for the three dayes* : [i. e. for every three yeares of dayes, that is to say, three full years, according to Gods precept, *Deut.* 14. 28. Thus are dayes taken for many dayes, or a year of dayes, (i. e. for a full year) *Lev.* 25. 29. *Num.* 9. 22. 1 *Sam.* 27. 7. See the annot. there. Some do understand it of their festival, or joyfull feasts, which they celebrated with their tenths, on the three solemn feasts, of the passover, the pentecost and the leaf-huts, *Deut.* 14. 22. Some think, they made these offerings every third day to their idols, and but every third year to God.]

5 *And make a praise-offering* [See *Lev.* 2. 1, 15.] *of that which is leavened*, [See *Lev.* 2. on vers. 11. and 7. on vers. 13. But it seems that the Israelites had devised a new incense-offering of leaven, committing thereby several sins at once, 1. giving that unto the idols which was Gods, 2. offering in other places, besides Jerusalem, 3. dividing extraordinary services, against the Law of God, under a pretence of zeal.] *and proclaim freewill-offerings; cause it to be heard; for thus ye love to have it*, [Heb. *do ye love*, or, *are ye enamoured* as elsewhere; as if God had said: ye will needs have it so, do it then, but remember how it became you formerly, and consider of the successe; as followeth] *ye children of Israel saith the Lord LORD.*

6 *Therefore I gave you also cleanness of teeth*, [i. e. want of sustenance or famine: for where there is nothing to eat, nothing adheres to the teeth. Compare 1. *Kings.* 17. 18. *Joel.* 1. 1, &c. and see further the annotat. on *Prov.* 14. 4. and *Isa.* 3. on vers. 26.] *in all your cities, and want of bread in all your places, nevertheless ye did not convert your selves to me*, [Heb. *even, or, up to me*. See of this manner of speaking *Joel* 2. on vers. 12. and so in the sequel.] *saith the LORD.*

7 *Besides I withheld the rain from you*, [That rain which the LORD used to give towards harvest time to fill and ripen the corn. See *Joel* 2 on vers. 23.] *when there were three months yet to the harvest; and have caused it to rain over the one city, but did not let it rain over the other: the one piece of land was rained upon, but the other piece of the land, which it rained not upon withered.*

8 *And two, three cities went about to one city, for to drink water, but were not satisfied*; [i. e. they could not get enough, to relieve their necessities] *nevertheless ye did not convert your selves to me saith the LORD.*

9 *I smote you with blasted corn and mildew*, [Of both these plagues see *Deut.* 28. on vers. 22.] *the multitude* [or, quantity Heb. the multiplying] *of your gardens and your vineyards, and your fig-trees, and your Olive-trees, the caterpillars devoured*: [See *Joel.* 1. 4.] *nevertheless ye did not convert your selves to me, saith the LORD.*

10 *I sent the pestilence among you, after the manner of Egypt*; [Heb. *in, or upon, or after the way of Egypt* i. e. after the manner (as *Gen.* 31. vers. 35.) in like sort, as of old I sent the mortality into Egypt; See *Ex.* 9. 3, 6. *Psal.* 78. 50. Oth. upon the way for Egypt. i. e. when ye were in the way to Egypt, to seek for help thence. See *Hose.* 7. vers. 11, 12.] *I slew your young men with the sword, and let your horses to be carryed away captive*: [Heb. *with captivity of your horses*, which the rich and haughty young-men kept and used in abundance] *and I did cause the strength of your camps themselves to ascend into your nose*; [viz. by (partly) such as died of the plague, and (partly) the slain ones by

the enemy] *nevertheless ye did not convert your selves to me, saith the LORD.*

11 *I overthrew (some) among you*, [i. e. brought your estate to the brink of utter ruin and destruction. See 2. *Kings* 13. vers. 3. and chap. 14. 26.] *as God overthrew Sodom and Gomorra*, [together with the other cities. See *Gen.* 19. vers. 24. *Isa.* 13. 19. *Fer.* 59. 18. *Hos.* 11. 8.] *ye being as a firebrand that is rescued out of the burning*: [i. e. like a piece of wood, half or neer wholly consumed, namely when I rescued and delivered you favourably out of the then present destruction, and restored your estate by *Jerobeam* the son of *Josabab*. See 2. *Kings* 14. 25. and compare *Zach.* 3. 2.] *nevertheless ye did not convert your selves to me saith the LORD.*

12 *Therefore will I do thus unto thee, O Israel*, [i. e. because of your obstinacy, hitherto specified, I must and will proceed with you, according to my former threatening, above vers. 2, and 3.] (*therefore*) *because I shall do this unto you, prepare thy self, O Israel, for to meet thy God*. [Heb. *for the meeting of thy God*, i. e. that ye may meet him with true conversion; for to appease his wrath, or, prepare your selves, (if ye be able) to encounter with him; and to keep him back as your enemy, from coming among or upon you Compare *Ezek.* 13. 5. and 22. 30. both senses agree with the sequel, wherein that God with whom they had to do, and who threatened them all this, is described]

13 *For behold he that formeth the mountains, and createth the wind, &c. maketh known to man what his thought is*. [i. e. he that searcheth the heart of man, and knoweth his most secret thought, making it actually known, when as he oftentimes wonderfully discovereth and disappointeth, the most secret and hidden aims and intentions of man. Or it may be taken for an argument of Gods almighty power, himself revealing and making known things to come and decreed in his counsel, and nevertheless executing the same without any let or hindrance. Compare *Isa.* 41. 22, 26.] *that maketh the day-break darkness*, [i. e. is able to change light into darkness, at his pleasure. See below chap. 5. 8. Oth. *day break* (and) *darkness* i. e. day and night] *and treadeth upon the height of the earth*; [i. e. hath and putteth under his feet all worldly glory, sovereignty and excellency. Compare *Mich.* 1. 3.] *LORD, God of hosts*, [See 1. *Kings* 18. on vers. 15.] *is his name.*

CHAP. V.

Under a Lamentation God foretelleth Israels fall, and the decrease of their multitude, because being warned and exhorted to seek to the mighty and dreadful God, and to forsake their Idolatry, they nevertheless go on still in doing wrong and violence, and committing all manner of heinous sins, hating all reproofs and admonitions, so that there can be no exception made at Gods judgements upon them, vers. 1, &c. he reneweth his Exhortation to Repentance, once again vers. 14. but by reason of their obstinacy, he foretelleth them the terrible and unavoidable day of his judgements, which now they scoffe at, 16. he detesteth all the hypocriticall shewes of their worship: because under the pretence thereof they practised nothing but idolatry, even as their forefathers. 21.

Hear this word, which I do lift up over you; a lamentation, O house of Israel.

2 *The virgin of Israel* [i. e. the kingdom and state of the ten Tribes. Compare 2. *Kings* 19. 21. *Isa.* 23. 12. and 47. 1. *Fer.* 14. 17. &c. with the annotat.] *is fallen*. [i. e. shall certainly and speedily fall. See *Hos.* 4. 5. and 5. 5. and 12. 4.] *She shall not rise up again*: [*Hos.*

not add to rise up;] she is forsaken upon her land, there is none to raise her up: [as one felled down to ground and not able to rise of himself, and forsaken of all others, must needs remain as he fell; so Israel should never recover its flourishing condition, though some remnant should remain, as followeth in the next verse.]

3 For thus saith the Lord LORD, the city, which goeth forth (with) a thousand, [i.e. she that sends forth so many now for war, or, where so many are marching forth, or, she that was able to furnish or set out so many] shall keep an hundred over, and she that goeth forth (with) an hundred shall keep ten over, in the house of Israel. [i.e. there shall scarce one in ten be left behind. See further below vers. 15. and 6.9.]

4 For thus saith the LORD to the house of Israel: seek me, and live. [i.e. ye shall finde it experimentally, that ye shall be saved alive. See of the like promises Prov. 3.3. Psal. 37.3. Ezek. 16.6. with the annotat. and so below vers. 6.]

5. But, seek not Beth-el, [viz. to have any further Communion with the idolatry there committed, compare this with Hos. 4.15. and 12.12. as also above chap. 4.4.] nor come ye to Gilgal, [See Hos. 4. on ver. 15.] nor passe over (to) Ber-seba: [where likewise some idolatry was set up, by occasion of the visions shewed there unto the Patriarches. See Gen. 26.24, 25. and compare below chap. 8. on vers. 14.] for Gilgal [i.e. the idolatrous inhabitants, and all the rest that did partake of Gilgal's idolatry] shall be surely carried away captive, [Heb. being carried &c. shall be carried &c.] and Beth-el shall be (reduced) to nothing. [Heb. Aven, from which God called Beth-el, Beth-Aven. i.e. House of nought, nothing, or, vanity, &c. See Hos. 4. on vers. 15.]

6 Seek the LORD, and live; lest he break through (in) the house of Joseph, [i.e. Israel, or the ten Tribes, whereof Ephraim, the son of Joseph, was the most considerable; compare below v. 15.] as a fire that consumeth [as above chap. 1.4. &c.] so that there shall be none to quench it in Beth-el. [this may be as well construed with the former verb, consumeth, the sense being all one.]

7 Those that [This may be applied to those of Beth-el, or, those of the house of Joseph in general, before mentioned: some take it as an upbraiding speech; ye that, or, ye are those that &c.] turn judgement into Wormwood, [i.e. into meer bitterness, doing all the wrong and mischief to the poor and innocent, by, or in the judgement unto which (sweet and acceptable in it self unperverted) they ought in reason to have their confident recourse and finde their refuge and protection. Compare below chap. 6.12.] and cause Justice to lie on the ground. [as a thing of no more worth and value then to be trodden under foot.]

8 He that [Some do construe this with the former words vers. 6. seek the LORD, Him that viz. some connect it with the next verse, beginning thus, (He is it) That &c. both in a good sense. Compare above 4.13.] maketh the seven-stars and the Orion, [See of both these Job 9. on vers. 9.] and changeth the shadow of death into the morning, [see Job 3.5. and Psal. 23.4. with the annot.] and obscureth the day as the night; [or, (through) the night] that calleth for the waters of the sea, and poureth them out upon the earth, [Heb. face of the earth: i.e. appointeth and ordereth those waters (as by an expresse command) to rise up from the seas, and to turn into rain, which God poureth forth afterwards upon the earth. Comp. Jer. 25.29. with the annot.] LORD, is his Name.

9 That refresheth himself (by) the laying waste of a strong one: [As taking pleasure in the works and effects of his Justice; so the Hebr. word is used for refreshing, Job 9. 27. and chap. 10.20. Psal. 39.14. Compare Deut. 28.63. Oth. That strengtheneth the destroyer, or, the destroyed, (being reduced to meer desolation, or wholly wasted and

desolate) or, giveth him heart and courage, over, or, against thee, or, a strong one, that he may subdue him, and take his strong holds from him] so that the desolation comes upon a strong hold. [beyond any humane likelihood or apprehension. Him indeed Israel ought to stand in awe of and seek unto, for to eschew his judgements; but on the contrarie they &c. as followeth]

10 They hate in the gate [i.e. in, or before the judgement, which used to be kept in the gates. See Gen. 22. 17. Job 5.10. Psal. 125. with the annotat. as vers. 12. and compare Isa. 29.21.] him that reproveth; and abhor him; that speaketh uprightly. [Or, that which is upright.]

11 Therefore because ye tread upon the poor, [As the dirt and dust of the street; compare above chap. 2.7. with the annotat.] and take a burthen of corn from him; [that is (as some not unfittly understand it) as much as a man, or the poor, is able to carry on his shoulders, or, all that he hath earned and gotten, by his hard labour and sweat, whereof he and his should live, the same ye ravening wolves take from him. Oth. by, or with burdons do ye take the corn from him, i.e. by violence, or, exacting such unreasonable satisfaction of him, meerly to satisfy your pleasure and greedy appetites, without regarding of any equitie] ye build houses indeed, [understand by much wrong and violence, spoken of both before and after. Compare with this vers. Mich. 6.15. Zeph. 1.13. also Isa. 65.21.] of hewn stone, but ye shall not dwell therein: ye plant desirable vineyards, [Heb. vineyards of desire or wish] but ye shall not drink the wine thereof.

12 For I know that your transgressions are manifold, and your sins very many: they distress [or ye distress] the righteous, take appealing-mony, [or, bribe, or ransom, for which to let the guiltie and the wrong-doer escape, or set him at libertie, contrarie to Gods Law. Num. 35.31. Or, they take it from the guiltless, that must pay it them, if he mean to scape their violence] and reject the needy in the gate. [as above vers. 10. to wit, from his right, or put him by, turn him aside from his right, bowing and perverting the same.]

13 Therefore shall the understanding (man) [i.e. he that feareth God, and consequently is truly wise; or the instructor, teacher,] be silent at that time: [viz. when God shall go about to punish this wicked people. i.e. he shall not repine or murmur against Gods Judgements and punishments, though they may prove very heavy, but rather justifie him in all his proceedings, because of the multitude and hainousness of the sins of Israel before mentioned. Compare Psal. 37. on vers. 7. Some do understand, that God would punish them with the silence of the true Prophets and teachers and other godly men, because indeed they refused to be instructed and reprov'd, and bitterly hated and persecuted them that did it, as above vers. 10. compare Mat. 7.6.] for it shall be an evil time. [Or, a time of the evil, viz. of punishment, of great miserie and desolation, as Psal. 37. vers. 19. Jer. 15.11. Mich. 2.3. Some do apply it to the above mentioned great wickedness of the people in that Time.]

14 Seek the good, and not the evil, that ye may live; and so the LORD, the God of hosts shall be with you, [See Gen. 21. on vers. 12.] according as ye say: [i.e. as ye are wont to boast, but wrongfully, as long as ye do not repent: or, as ye pretend to desire, that God would be with you]

15 Hate the evil, and love the good, and scite judgement in the gate [Psal. 34.15. and 97.10. Rom. 12.9.] peradventure [compare Joel 1.14. with the annotat.] shall the LORD, the God of hosts, have mercy on the remnant of Joseph. [as above vers. 6.]

16 Therefore thus saith the LORD God of hosts the LORD

LORD [viz. because ye despise all his warnings and exhortations, and shew no hopes of any amendment] in all the streets (there) shall be lamentations, and in all publick places shall they say, *Ab! Ab!* [i.e. it shall be a general calamitie, and therefore all places shall be full of complaining, howling and weeping] and they shall call the husband man to mourning, and lamentation shall be with them, that have skill in wailing. [See Jer. 9. on vers. 7. Oth. and to lamenting, those that are skilled in wailing]

17 *Yea in all vineyards shall there be lamentation:* [Where otherwise in vintage-time they used to sing most cheerfully. See Ps. 4. 8. Jer. 25. 30. & the annot.] *for I will passe through the midst of you,* [Or, *when I shall passe* &c. with my plagues, i.e. when I shall cause the destroying enemy to passe all thy Land over: as God is said to have passed through Egypt, when he sent the Angel to finite all the first-born of Egypt. Exod. 12. 12.] *saith the LORD.*

18 *Wo unto them, that desire the LORDS day.* [i.e. the appointed time of Gods judgement and visitation. See Joel 1. 15. desiring it in hypocisie, as if they were guiltless, and had no reason to fear Gods punishing; or, in mockerie, as if they should have said; we would fain see that day once, which is so much spoken of, where doth he tarry that he comes not? see Isa. 5. 19. Jer. 17. 15. and the annotat. as also below, chap. 8. 3.] *What for, I pray, shall the day of the LORD be unto you? it shall be darkness, and no light.* [See Joel 2. on vers. 2.]

19 *As if one fled before the face of a Lion, and a Bear met him him: or that he came into an house, and leaned with his hand on the wall, and a snake bit him.* [Meaning the LORDS day shall be such, that ye shall not be able to escape the punishment, but out of one featal danger, still fall into the other, until ye perish altogether. See Isa. 24. 18. Jer. 48. 44. Hosea 13. 7, 8.]

20 *Shall not then the LORDS day be darkness, and no light? and obscuritie, so that there be no brightness on (it)?* [No verily implies the Prophet; ye may think and imagine the contrary as much as ye please; ye shall finde it at length, as was foretold]

21 *I hate, I disclaim your feasts,* [See Isa. chap. 1. vers. 11, 12, 13, 14. and the annotat.] *and I will not smell to your prohibition days.* [See Lev. 23. on vers. 36. i.e. I do loath and abhor the same. Oth. on or, in your prohibition dayes I will, or shall not smell: to wit, your incense, which ye shall offer me then, which otherwise rightly used, was an acceptable smell unto the LORD. See Lev. 26. on vers. 31.]

22 *For though ye offer burnt-offerings unto me, together with your meat-offerings, yet have I no pleasure therein: and the thank-offering of your fat (beasts) [or, your fat thank-offerings] I will not look upon.*

23 *Put away the clamour of thy songs from me:* [The Heb. word, rendred clamour here doth signifie all kinde of noise, and likewise multitude, abundance. Vocal and instrumental musick was, at that time, a part of Gods instituted outward worship, but by them corrupted together with the rest, through their hypocrisie and wickednesse, and especially through their hainous idolatry, whereunto they abused their musick. See below chap. 8. 3.] *nor will I hear your lute [or harp] play:* [or, melodie, singing.]

24 *But let the judgement rowl on as the waters, and justice as a strong brook:* [i.e. be ever ready and zealous to deal justly and righteously; that is it, which I require. Oth. But the judgement shall &c. i.e. my punishments shall mightily and abundantly overwhelm you and passe through all parts, because of your hypocrisie, idolatry and wickednesse.]

25 *Have ye brought me stay-offerings and meat-offer-*

ings fortie years, in the wilderness, O house of Israel? [not at all implies God here; for your heart was not by, or with me, all that while: it was not upright in all char, but &c. as followeth. This asking countervails a strong denial]

26 *Yea, ye bare the tent [Or Tabernacle, or Cover, Canopie. The Heb. word occurs no where else thus] of your Moloch and the Kijun your images:* [it should seem that the Prophet doth twit them here with these heathenish idol names, to shame Israel, *Moloch*, signifies King whereby is understood the idol *Moloch* or *Milcom*. See Jer. 49. on vers. 1. and below chap. 7. on vers. 13. *Kijun* some do hold to be likewise the name of an idol; others take it to be the planet *Saturn*: yet it may also not unfitly with others be read thus; and the furniture (or frame, seat, posture) of your images. The bearing here mentioned, of these idols, may be understood so, that they (as wanton and exorbitant idolaters) may have done the same sometimes, according to the letter: or thus that their heart went not along with Gods Tent or Tabernacle (as they bare it bodily) and worship, but hankered after their idols, whom they bare in their hearts; so that their outward hypocritical worship, was no other in Gods esteem, then meer idolatry] *The Star of your God, which ye had made to your selves:* [i.e. the image of the Star that was your idol. Compare Ait. 7. 41, 42. also Jer. 7. 18. with the annotat. Some conceive, that *Moloch* was *Saturn*, and their other Baals, the rest of the Planets, or Stars. Oth. the constellation of your Gods &c.]

27 *Therefore will I carry you away captive far beyond Damascus:* [i.e. to the furthest, or remotest parts of Assyria, yea beyond Babylons] see Ait. 7. 43. and 2 Kin. 17. 6. of Damascus see Gen. 14. on vers. 15. and 2 Sam. 8. on vers. 5. Some do also applie it to the hardship, or harshness of their captivity, which should much exceed that of Syria, under Hazael. 2 Kings 13. 3, 7.] *saith the LORD, whose Name is, God of hostes.*

CHAP. VI.

Wo and captivitie denounced upon the great ones of Zion and Samaria, by reason of their carnall securitie, wicked vanity and profusion, vers. 1, &c. God swears that he will deliver up the city into the Enemies hand, with all that which is therein, and cause the rest to perish by his plagues, without sparing great or small, 7. because of Israels senselesse perverseness, or obstinacie and foolish haughtinesse, God will send an oppressing Enemy upon them, 12.

WO unto the ease (ones) [Or, commodious i.e. such as live at their ease in pleasure, compare Jer. 48. 11. where it is said of Moab, that from his youth he was or lived at ease and rest, quietly and unmolested, feeling and fearing no trouble] at Zion, [this concerned Juda, whose metropolis or chief Citie was Jerusalem, and Zion the Royal residence] and unto the secure (ones) upon the mountain of Samaria: [i.e. to the careless ones there. Compare Jud. 18. 27. where it is said of Laish, that it was a still, or quiet and secure people, and Eze 30. vers. 9. Chus of securitie or confidence, i.e. that secure or careless Chus (Land or people) meaning the Moors or Ethiopians. Oth. that trust in the mountain of Samaria, or relie upon it, and thereupon do grow secure and careless; The sense being all one, but in the text regard is had to both the clauses] which are the chiefest [or, most famous, renowned. See of the Heb. word Gen. 30. on vers. 28 This by some is referred to both the mountains, that of Zion and that of Samaria: but the antecedent and consequent Text aimes plainly at the heads of Juda and Israel, which had their residence on both these mountains in the two capital Cities, as the principal

among the heads of the people] of the foremost [or the principall, or heads] of the nations [i. e. of the twelve Tribes, or understand it so, that the twelve tribes were severed from all other Nations by God himself, and received for his people. See Ex 19. verse 5. Jer. 2. vers. 3, &c.] and unto whom those of the house of Israel do come. [viz. having their recourse unto them upon all occasions, for advice and redresse, as unto their heads, Judah and Benjamin, at Jerusalem, and the ten Tribes at Samaria. Heb. the house of Israel come or shall come. God denounceth the wo upon those heads, because that (as followeth) they did shew themselves so unthankful in these glorious places, (which by Gods special favour they inhabited) and eminent employments.]

2 Go over to Calne, [A very ancient and famous city in the land of Sinear or Chaldaea; See Gen. 10. 10. and Isa. 10. 9.] and look on; and go from thence to Hamath the great (city): [or, mighty, powerfull, glorious. See of Hamath (likewise a famous royall city) Num. 13. on vers. 21. and 2. Sam. 8. 9. &c.] and go down to Gath of the Philistines; [another royall city See 1 Sam. 21. 10. and 2. Sam. 8. on vers. 1.] whether they be better then these Kingdomes, or their border greater then your borders. [by these words, greater and better, God sets before their eyes the excellency of the land, which he had given them to possess, for which they ought to have been thankfull. Oth. were they not better in this sence, as if God meant to represent unto them, that greater and more excellent places then theirs, were brought to ruin; so that they had no reason to be so secure and carelesse, but rather to take warning by such examples, and repent.]

3 Ye that put far away the evil day; [viz. the approaching time of Gods visitation, whereof above chap. 5. 18, 19, 20. Understand withall, wo unto you (whom vers. 1.) to do so, as if ye had no cause to be afraid of these judgements, at least in your days. Compare Eze. 12. 22. and below 9. 10. nay ye hold the very mentioning and speaking of the LORDS day, as an unclean, vile and abominable thing, which the Hebrew phrase seems to imply] and bring nigh the seat of violence. [as if God said, is not this great folly, that ye practise your wickedness on the judgement seates so that all manner of wrong and villany is so neer, among and in, and cleaving to your selves, and yet ye go about to perswade your selves, that the punishments are far enough yet, or shall never light upon you.]

4 That lie upon yvorie bedsteads, [Heb. bedsteads of the tooth. See 1 Kings 10. on vers. 16. Compare the description of the Royal Pomp. Esther 1. 6.] and are luxurious upon their couches: [or, prodigal, profuse. Oth. that stretch, or, spread themselves luxuriously, like a luxuriant vine (Eze. 17. 6. and so below vers. 7.)] and eat the lambs [viz. the very best, by what followeth] of the flock, and the calves out of the most fattening-stall. [choosing the fattest out of the places where they were kept to be fattened.]

5 That quaver it to the sound of the Lute, [Heb. on or, to the mouth of &c. i. e. according to the Tune or harmonic of the Lute-play, or Plauterie; skilfully breaking and quavering their voice, which they use to call the Drillo; and some, according to the Hebrew minuting, or mincing] and devise to themselves instruments of Musick, like David. [abusing (according to the custom of vain worldly persons) the spiritual, holy Musick of David the Royal Prophet, to their carnal disport and pastime.]

6 That drink wine out of bowls, [Oth. in (or with) basons of wine; i. e. that do not content themselves with ordinarie drinking cups, bowls, beakers &c. but must have large and capacious vessels or swill-bowls like Basins, to carry it] and annoint themselves with the excellentest oil: [Heb. primitia, firstling, first, foremost

of the oils i. e. the very best and the costliest oil. See Ruth. 3. 3. Psal. 23. 5. Prov. 21. 17. with the annotat.] but do not trouble themselves, [or, have no pain, fellow-feeling, hearts-grief; are not grieved. The Hebrew word is used both of bodily sickness and of grief and trouble of the spirit, and both may take place here, the one commonly attending on the other] for the breach of Joseph: [as above chap. 5. 6. i. e. for their particular oppressions of their brethren, and the common both past and instant afflictions of Gods people. See Jer. 4. on v. 6.]

7 Therefore shall they now go away captive. [i. e. very soon. See Hos. 10. on vers. 3.] among [Heb. in, or, among] the foremost [or, head i. e. before all the rest, in the front of all the captives, there ye shall have the precedencie, as in state and wickedness ye surpassed or outwent others before; the first in sin, the first in punishment] that go into captivity, and the banquet [oth. mourning feasts, which they were wont to keep with a great deal of pomp, profusion or excess, and many strange devices. See Jer. 16. on vers. 5.] of those that are luxurious, [as above vers. 4.] shall remove. [i. e. all Jollity, vanitie, pride and excess shall cease, and forsake them, and in stead thereof nothing but misery and mischief shall cleave unto and follow them.]

8 The Lord LORD hath sworn by himself, [Heb. by his soul, i. e. himself. See Gen. 22. on vers. 16. spoken of God according to the manner of men: in regard of the word soul] saith the LORD, the God of hostes; I do abhor the pride of Jacob [i. e. of Israel, or, the Israelites.] and I hate his palaces: therefore will I deliver up, [into the hand of the enemy] the city of her safeness. [i. e. all wherewith I have replenished, enriched, and adorned the city. Compare Deut. 33. 6. Psal. 25. 1, &c.]

9 And it shall come to pass, if there be ten men left in any house, [Not being killed or carried away by the enemy] that they shall die [viz. by the pestilence, or famine, or fire, or earthquake, &c. as God had threatened, that he that escapeth the one plague should fall into the other, above chap. 5. 19, &c.]

10 And the next friend [Or, of kin, kinsman, nephew, according to the use of the Heb. word] shall take up every one of them, [Heb. him i. e. one of the said dead men, one after another] or he that burneth him, [viz. the body of the deceased; which was not usual but in extraordinary cases, and for special reasons, as may be seen 1 Sam. 31. 12. Yet, according to some, likewise in times of great mortality, which may not unfittly be applied also to this place] for to bring the bones out of the house, [either for burial, burning or casting away. Compare below chap. 8. 3.] and shall say to him, that is within the house [Heb. in. The sence is, in the inmost part of it] Are there more yet with thee? [viz. dead ones in the house] and he shall say, No body: [or, (there is) the end, i. e. they are all gone now, there is none left, or, escaped] then shall he say, hold thy peace; [i. e. murmur not against the judgements of God; for those that are dead, were wicked. Compare above chap. 5. 13. with the annotat.] for they [the deceased] were not to mention the Name of the LORD. [Oth. the LORDS Name was not to be mentioned, or, must not be &c. implying that these people were come to that height of impiety, that notwithstanding the most heavy plague that was upon them, they could not endure the LORDS name should be mentioned, or remembered among them. Some understand it of the common use among them of mourning and lamenting over the dead, wherein doubtless there was some mention made of the Name of the LORD. Compare below chap. 8. vers. 3.]

11 For behold, the LORD giveth charge [Or, shall give charge, or command, i. e. he shall so order it by his providence] and he shall smite the great house with thorough-
wawering [i. e. cause the enemy to come on (as in obedience to Gods command) and to smite &c. See below

ver. 14. and cha 9. ver. 9. Heb with drops, or, dropping, i.e. through watering, so that the punishments shall pass over high and low, great and small, like a searching, seeking and still dropping rain, that cannot be avoided. Compare above cha. 5. 24. Some apply it to both the Kingdoms of Israel and Juda, and the destruction and desolation that should befall them, viz Israel by the Assyrians, and Juda by the Babylonians. Compare Isa. 8. 14.] *and the little house with clefts.*

12 *Shall horses be able to run upon a rock? can there be (any) plowing (thereon) with oxen?* [This verse may, according to some, be understood, that as it would be absurd and to no end and use, to attempt such things on a rock; so Israel should fate or speed nothing the better, for running or taking such perverse and toilsome courses: or, by reason, that all warnings and admonitions, were as vainly and fruitlessly bestowed upon them, as running and ploughing upon rocks, for they remained still perverse and obstinate, as followeth; or, as such an attempt or practice could be an overthrow and perverting of all order and reason in nature, and nothing but meer and very pernicious folly and madness; so also was theirs, because they perverted the holy and wholesome ordinances of God, Judgement and Righteousness, into meer poison and bitterness, as followeth] *for [or, because] ye have perverted the Judgement into Gall,* [See Psal. 69. on ver. 22. and compare above chap. 5. 7.] *and the fruit of righteousness into wormwood.*

13 *Ye that rejoice over a thing of nought:* [Such as are your Wealth and Power, whereof ye boast and brag so foolishly; they being given you by me, and no wayes able, through your sins, to stand you in any stead against my wrath] *yea that say; have not we gotten horns* [that is, glory and power. See Deut. 33. on ver. 17. and Job 16. on ver. 16.] *through our (own) strength?*

14 *For, behold, I will raise a nation upon you, O house of Israel,* [viz. the Assyrians, as the Babylonians upon Juda] *saieth the LORD the God of hosts: these shall presse you,* [or, throng, straighten you. Compare above 2. 13.] *from ones coming to Hamath,* [situate in the North-border of Canaan] *unto the Brook of the wilderness.* [as the brook or River of Egypt, or *Sichor* in the south. See Num. 34. 5. 8. Jos. 13. 3. the sense is, they shall plague and distress thee from one end of the Land to the other. Oth. for *wilderness*, read the plains, or plain field;]

CHAP. VII.

By three several visions, the first of Grasshoppers ver. 1. &c. the second of a consuming fire, 4. (in regard of both which God accepts of the Prophets intercession) and the third of a plummet or square, 7. there is represented here, that, after much Patience, God will spare Israel no longer, neither the Kings posteritie, 8. The Priest Amaziah complains of Amos to the King, and chargeth him with conspiracie and sedition, 10. enjoys him to pack from Bethel to Juda. 12. but Amos defends himself with Gods call, and denounceth the judgement of God upon Amaziah and his, 14.

The Lord LORD caused me to see thus; [i.e. revealed this ensuing vision unto me. See Jer. 24. on ver. 1.] *and behold he [viz. the LORD] formed grasshoppers, in the beginning of the coming forth of the after-grasshopper:* [signifying a great famine approaching, through the destruction of the fruits of the Land by vermin, as Joel 1. 4. &c. or, (as some) the invasion of the Assyrians, ready to destroy and waste all, like vermin, if God prevented it not] *and behold it was the after-grasshopper after the Kings mowings* [i.e. after that the Kings grasshopper was cut down, perhaps for the use of his horses; or, that his grasshopper was usually cut down first. Heb. *shearings*: but the Hebrew word is used thus also of mowed grasshopper, Psal. 72. 6.]

2 *And it came to passe when they* [Heb. *he*, viz. the

grasshopper i.e. the aforesaid swarm of grasshoppers] *should have wholly eaten up the herbs of the Land.* [Heb. *should have ended or finished to eat up &c.* Oth. *When they had eaten it up*] *that I said; Lord LORD, pardon I pray; who should be left standing of Jacob?* [i.e. of the Israelites, the posteritie of Jacob, there would none remain, or be left alive, if the Land should be utterly bereaved thus of all its fruits. Oth. how (i.e. in what condition) would Jacob stand (thus)? how should he subsist? how would he look? or, how should he get up, or, rise again? and so ver. 5.] *for he is small.* [or, *mean* i.e. there is, or there are but a very few left.]

3 *(Then) the same repented the LORD,* [See Gen. 6. on ver. 6] *it shall not come to passe,* [viz. that they shall eat up all] *said the LORD.*

4 *(Moreover) the Lord LORD caused me to see thus; and behold the Lord LORD proclaimed that he would contend* [or plead, implead, and consequently punish. See Hos. 4. 1. with the annor.] *with fire* [viz. that of war and warlike destruction, as above chap. 1. 4. 7. 10. Some do understand it, according to the letter, of a fire from heaven, such as fell upon Sodom and Gomorra, or of other common conflagrations, or great drought. See Joel 1. 19. with the annor.] *and it devoured a great abyse;* [or, depth of waters, whereby some understand the Kingdom of Assyria, laid waste by Tiglath-Pileser, 2 Kings 16. 9.] *also it consumed a piece of land* [by this they understand a portion of Israel, in Gilead, beyond the Jordan. See 2 Kings 15. 29. 2 Chron. 5. 26. 49]

5 *Then said I; Lord LORD; cease I pray; who should there remain standing of Jacob? for he is small.*

6 *(Then) the same repented the LORD: this also shall not come to passe,* [viz. that the whole Land shall be consumed by fire at this time] *said the Lord LORD.*

7 *(Yet) he made me see thus; and behold the LORD stood upon a wall,* *which was made after the plummet:* [Heb. *a wall of the plummet* i.e. such a one as was squared by the plummet; whereby, with some, we may understand, the Common wealth of Israel, which God, by his holy Lawes, and gracious blessing, had well and gloriously founded and builded up; and by the plummet, that God had taken in hand now his severe and righteous judgement, which after so much long suffering and forbearance, (formerly spoken of) he stood ready to execute upon Israel; because they had perverted and abused all things, as above chap. 6. 12. &c. Com. bel. cha. 8. 2.] *and there was a plummet* [the Hebrew word is no where extant, but in these two verses.] *in his hand.*

8 *And the LORD said unto me, what seest thou Amos: and I said a plummet: Then the LORD said; Behold I will set the plummet* [viz. of my righteous judgement] *in the midst of my people Israel: I will no more passe by it* [viz. my people] *hence forth.* [Heb. *I will not go on, or, continue to passe it by, or over* i.e. I will not let them go unpunished, nor wink at or spare their trespasses, as hitherto I have done: Compare the phrase with Pro. 19. 11. Mich. 7. 18. and see the annot. there. So below chap. 8. 2.]

9 *But the high places of Isaac* [Where they committed their idolatry, garnishing the same with the name and example of their forefathers Isaac and Jacob, who in their times had set up several Altars, and offered sacrifices in these places, for the worship of God. See Gen. 26. 25. and 35. 7.] *and the sanctuaries* [understand idolatrous Temples] *of Israel* [the Israelites] *shall be destroyed: and I will rise up against the house of Jeroboam,* [the son of Joas above chap. 1. 1.] *with the sword.* [the son of this Jeroboam Zacharia (who reigned but six moneths) was pulquely slain by Shallum in the presence of the people. 2 Kyn. 15. 10. And it is remarkable, that the Prophet makes no further reply against this judgement pronounced by God; as he had made his intercession in the two former visions, and was heard.]

10 Then [When the prophet had made these visions known unto the people] *Amazias the Priest at Bethel, sent to Jeroboam, the king of Israel, saying; Amos hath made a confederacy against thee in the midst of the house of Israel; [and therefore (would he inferre) should the punishment of a traitor and a raiser of sedition be inflicted upon him, prophesying thus against the king in publick] the Land shall not be able to endure all his words. [implying, the people would be stirred up to rebellion by him; so that the state of the land and the kings authority had need to look to it; and prevent the mischief that might ensue. Heb. not able to hold, or, apprehend]*

11 For thus saith Amos; Jeroboam shall die by the sword: [Amos had spoken of the house of Jeroboam, above verse 9.] and Israel shall assuredly be carried away captive out of his land. [Heb. shall be carried away captive, being carried &c.]

12 After that, Amazias said to Amos; thou seer, [See 1. Sam. 9. on verse. 9.] be gon, flee into the land of Juda; [where Themas lay, the prophets own country above chap. 1. 1. Heb. flee thee, or for thee. The word thee or, for thee, is held redundant, onely to make the phrase sound better; otherwise it might be taken here, for thee, that is for thy own good and safety. Compare Gen. 12. 1. Jer. 5. 5. Mich. 1. 11, &c. with the anotar.] and eat bread there, [i. e. get thy lively-hood and maintenance there. See Gen. 3. on verse 19.] and prophecy there.

13 But at Beth-El, thou shalt prophesie no more henceforth [Compare above chap. 2. 12. Heb. shalt not adde or continue to prophesie] for that is, the kings sanctuary, [i. e. the place, which the king accounteth his sanctuary, where he doth celebrate his solemn worship and divine service, against which no prophesying is to be suffered. Some do understand here by the king, Melech, or Molech, the great idol of the king of Israel. See above c. 5. 26] and that is the house of the kingdom [this may be understood of a royall court, which undoubtedly the king had at Bethel also, when he came thither for to solemnize his idolatrous worship; or, of a sovereign court of Judicature, and for the council of the kingdom; or it may be understood, that all Israel was wont to assemble here in the idolatrous temple, (house for temple) in which regard it would, according to Amazias meaning, not onely be very unsafe for Amos there, but the place itself could not at all tolerate any such Prophet]

14 Then Amos answered and said to Amazias; I was no Prophet, nor was I any prophets son, but I was an heard-man; [the Hebrew word comes from an other that signifies, ox, kine or, great cattel. Compare above chap. 1. 11. Oth. read, but I sought and gathered &c. the Hebr. word signifying properly to seek, and it being plain by the next verse, that he went, after small cattel or sheep] and gathered [the Heb. word is found no where else but here] wild-figs. [or Sycomore-fruit; of such trees there was great abundance in the land of Canaan. See 1 Kings 10. 17. Isa. 9. 10. and that fruit he might gather either for himself or for his cattel to feed on.]

15 But the LORD took me from after the Flock; [The Hebrew word doth properly signifie small cattel, but is taken here more generally] and the LORD said to me, [i. e. he whom I must obey more then men. Compare Act. 4. 19. Hence some conjecture that Amos fled not; the Jewes are of opinion that king Jeroboam gave no heed to Amazias information, but left the Prophet unmolested] go thy way, prophesie to my people Israel.

16 Now then hear the word of the LORD: thou saiest; thou shalt not prophesie against Israel, nor drop [See Deut. chap. 32. vers. 2. Ezek. 21. 2. with the annot.] against the house of Israel.

17 Therefore thus saith the LORD, thy wife shall play the whore in the city, [i. e. she shall either prostitute herself, or be abused by the enemy as an harlot] and thy sons and thy daughters, shall fall by the sword; and thy land shall be divided by the line, [viz. for others. See Deut. 3. on vers. 4. and Psal. 16. on verse 5.] and thou shalt die in an unclean land, [viz. in idolatrous Assyria] and Israel shall assuredly be carried away captive out of his land.

C H A P. VIII.

By the vision of a basket with summer fruits, is shewed, that Israels end was drawing on, vers. 1, &c. because of their oppressing the poor, wretched greedinesse, deceitfull dealing, uncleannesse, and idolatrous swearing &c. (and 14.) God swears to bring the utmost generall ruin and sorrow upon Israel, 7. together with a disconsolate condition, for the want of his word, 15.

THE LORD LORD caused me to see thus: [As above chap. 7. 1, 4, 7.] and behold a basket with summer fruits. [Some do understand by the Hebrew word rendered basket, an book wherewith one gets down the fruits past reach otherwise, from the tops of the trees. Jer. 5. 27. the word is taken to signifie a fig-basket, or birds-cage]

2 And he said: what seest thou Amos; and I said; a basket of summer-fruits: then the LORD said unto me, the end [In the Hebrew text the word used for end and that for summer-fruits, sound much alike, so that the one may easily put us in minde of the other. Compare Jer. 1. 11.] is come upon my people of Israel, I will not passe them by any more henceforth. [as above chap. 7. on verse 8.]

3 But the songs of the temple [i. e. the songs or mulick, which they made use of in the idolatrous temples at Bethel and elsewhere, (above chap. 5. 23.)] shall howl on that day, [i. e. be changed into howling then. See below. verse 10.] saith the LORD: there shall be many dead bodies, in all places. [Heb. place] they shall throw them away with silence [or (one shall hear) cast away, be silent, or, in all places (be that) cast them away (shall) be silent. The sense is, there shall be such a number of dead bodies, that there shall be made but little noise and lesse a doe about their burials, but they shall stealthily, as it were, be snatched and cast away, or into ground without any circumstances or bemoaning.]

4 Hear this, ye that swallow up [Or, swallow down or, gape after] the needy: and that for to consume [Heb. make to cease and consequently, dispatch, consume, destroy, as the Heb. word is likewise used] the afflicted [or, meek, lowly ones] of the land.

5 Saying: when shall the New-moon passe over, [i. e. the time for publick worship. See Num. 10. 10. and 28. 11, &c. this seemed irksome and tedious to these greedy wolves, that they must rest so long from pursuing their gain or prey. Oth. this month, that an other may come, wherein all things may be at a higher rate for our advantage: but that which followes of the sabbath, doth better agree with the New-moon] that we may sell victual? and the sabbath that we may open or, (utter) corn? [i. e. open our granaries or store-houses for the sale of corn] lessning the Ephah, and greatning the shekel, [i. e. using deceitfull weights and measures in uttering and selling your wares, and on the contrary raising and enhauncing your price, and using heavy weights for receiving of monies, against the expresse law, Deut. 25. 13. Of the Ephah See Lev. 5. on verse 11. Ezek. 45. 10. 11. of the shekel, Gen. 23. 15. and

and chap. 24. 22. with the annot. again *Ezek* 45. 12. the shekel is taken here for the weight of the shekel] and dealing perversely with deceitfull balances : [i. e. so that by falsifying of them we may the better defraud others. Or thus, perverting (the sale) with deceitfull (or false) balances. Heb. perverting the balances of deceit.]

6 That we may buy the poor for money, and the needy for a pair of shoes : [i. e. not onely bereave them of all they have left, but also engage and enslave their persons, against the law of God, *Lev.* 25. 39. 40. Compare above chap. 2. 6.] then shall we [or, yea, that we may &c.] sell the chaff [Heb. the falling of i. e. the chaff or other refuse which falls off from the corn] of [Oth (for)] the corn.

7 The LORD hath sworn by the glory of Israel, [Or by the excellencie, Highness, eminency. i. e. by himself, he being the honour and glory of Israel, and they bound to esteem him accordingly. See *Psal.* 106. verse 20. with the annot. Compare above chap. 4. on verse 2. and 6. on verse 8.] if [see of this abrupt phrase usuall in making of oathes, *Ezek.* 34. on verse. 8. &c.] I shall forget all their [or, any of (these) their] works in eternity.

8 Shall not the land be troubled hereat? and all that dwell in it, mourn? yea it [viz the land] shall wholly rise up [Oth. should it (not) wholly &c. and so in the sequel by way of question] like a river, [that riseth and swelleth up till it overflowes all the banks. Or, the river, viz. of Nile, as followeth] and it shall be driven to and fro [like the waves of a deep sea. Oth. snatched, hurried away] and drowned as (by) the River of Egypt : [See *Ezek* chap. 29. vers. 3. The meaning of the whole verse is, should not all these sins be enough to bring a total destruction upon the whole land, and to overflow and overthrow it utterly, as the river of Nile doth the land of Egypt, and all it meets with, yearly? yea verily, doth God imply here. Compare below chap. 9. 5. understand by the land the inhabitants, as followes.]

9 And it shall come to pass on that day, saith the Lord LORD, that I shall cause the sun to go down [Heb. goe in. To wit into his bed chamber, that is to say, go down. See *Psal.* 19. 6.] at noon ; [i. e. when they shall think themselves most secure and flourishing, then shall he surprize them with all extremities, intimated by the darkning in the next words : See *Gen.* 15. on verse 12. and Compare *Isai.* chap. 59. 9, 10. *Fer.* 15. 9. *Joel.* 2. 2. 30, 31. with the annot.] and the land be darkened at, bright day. [Heb. day of light,]

10 And I will turn your feasts into mourning, and all your songs into Lamentation, and bring forth a sack [See *Gen.* 37. on verse 34. and compare *Isa.* 15. 3. *Fer.* 48. 37. *Ezek.* 7. 18, &c.] upon all loines, and baldness upon every head ; [See *Fer.* 16. on verse. 6.] and I will put the (land) into mourning (such as there is over an onely (son) [i. e. I shall cause the inhabitants of the land to mourn so bitterly under the plagues that shall be upon them, as parents do for the death of an onely dear son. See *Fer.* 5. 26. *Zach.* 12. 10.] and the end thereof [viz of the land, Heb. hindmost, uttermost, last. See *Psal.* 37. on vers. 37. understand that shall I make (or put) &c.] as a bitter day. [Oth read thus the end thereof (shall be) as a bitter day.]

11 Behold the dayes come, saith the LORD, that I shall send a famine into the land : [Or, on the earth] not a famine for bread, nor thirst for waters, but for to hear the words of the LORD. [thereby to get some ease and comfort, and to learn from the mouth of some Prophet, when all those Miseries shall be at an end once. Compare *Psalms* 74. 9. with the annot.]

12 And they shall wander from sea to sea, and from

the North to the East ; [Heb. rising viz. of the sun, i. e. the East] they shall run about, for to seek the word of the LORD, but shall not finde it.

13 On that day shall the beautiful virgins, and the young men faint for thirst : [Or, faint, swoon. Compare *Hof.* 2. 2.]

14 They that swear by the guilt of Samaria, [i. e. by the idols, (by whom the Israelites made themselves guilty before God) at Samaria, Dan, &c. where those idols were set up. Compare *Deut.* 9. 21. *Isa.* 29. 9. *Hof.* 10. 8. with the annotat.] and say, (as truly as) thy God, of Dan li-veth [or thy God O Dan] & the way of Ber-seba liveth : [i. e. the idol which is served & worshiped at Ber-seba as God, according to the way and manner there in use. See above chap. 5. 5. with the annotat. Way, for, divine worship Religion, manner of serving God, here in a bad sense, elsewhere in a good. See *Fer.* 32. on ver. 39.] and they shall fall and not rise again. [as above chap. 3. 2.]

CHAP. IX.

By an other vision and the explaining thereof, together with the power and majesty of God, the unavoidable destruction and transportation of the Israelites, is further confirmed verse, 1, &c. because of their degenerating unthankfulness and great security, 7. 10. with a promise notwithstanding of saving a chosen remnant, 8, 9. and the setting up of the kingdom of Christ, for the deliverance, and everlasting assured blessedness of all the elect, both Jewes and Gentiles, 11.

I saw the LORD [viz in a vision, wherein God shewed unto the Prophet, that he would not spare his own temple, temple worship, Priests and heads of the people, but would go on and execute his judgements *cap à pe*, as they say, from the highest to the lowest] stand, [Heb. put, set, or standing] upon the Altar : [understand that of the burnt-offerings (according to most opinions) whereby God intimated, that he stood upon parting or removing. Compare *Ezek.* 10. 4. though others hold it to be meant of the idolatrous Temples and Altars of Israel, as at Bethel, Dan, &c. If so be that the Prophet was indeed fain to flie into the Land of Juda, according to what is here related above chap. 7. 12. it may well be that this vision was shewed him there, towards the Temple of Solomon : others conceive, the Prophet never fled for it, from chap. 7. 15.] and he said ; [viz. the LORD unto an Angel, that was to execute his Judgement ; or, unto the Prophet himself. Compare *Ezek.* 9. 1, &c. & 43. 3.] smite that Butron [or, apple, pome-granaic, that may have stood above on the top of the Temple, or Portal, as is otherwise usuall in such magnificent structures] that the posts may shake, [or, the thresholds, to shew, that God would ruin and rase all down to the ground, from the top to the bottom] and cleave them all through in the head ; [Oth. wound them, which are the head of all i. e. the chief and principal ones,] and I will slay their hindmost [hereby some understand the rest of the common people. Oth. the residue, or remnant, posteritie. See *Psal.* 37. on vers. 37.] with the sword ; [viz. of the Babylonians and Assyrians] the fleeing among them [or, with or of them] shall not flee away, nor the escaping among them be saved. [i. e. they that think to save themselves by flight, or, such as otherwise used to shift away and make their escape, they shall not be able to do it now ; and so in the sequel. See above chap. 1. 14, 15, 16. and chap. 5. 19.]

2 Though they digged into hell [See *Job* 28. 6. *Pf.* 139. 8. with the annotat. By this and the two following verses, the LORD doth intimate, that they shall not be able to escape his punishing hand in any place whatsoever]

ever, in regard that with his Being, Almighty Power and Government, he is alwayes every where present] *my hand shall fetch them hence: and though they mounted up into heaven, I shall cause them to come down thence.*

3 *And though they should hide themselves on the top of Carmel; [See 2 Kin. 19. on vers. 23. Heb. head of Carmel] I shall trace them and fetch them thence, [Heb. take them &c. See Jer. 37. on vers. 17.] and though they should hide themselves from before mine eyes [imagining I should not be able to see and find them out] in the bottom of the sea, I shall command a serpent thence, which shall bite them. [i.e. I shall so order and dispose it by my providence, that it shall do, as if it were by expresse charge and command. See Lev. 25. 21. and compare 2 Kin. 18. 25. with the annotat. and so in the sequel, of the sword vers. 4. of the calling of the waters. vers. 6.]*

4 *And though they should go into captivity before the face of their enemies, [Meaning at least by that means, to have past the danger of perishing by the sword] I shall command the sword thence, to slay them. And I will set mine eye against them for evil and not for good. [See Jer. 24. on vers. 6. and compare Lev. 17. 10. and Jer. 44. 11. with the annotat.]*

5 *For the Lord LORD of hosts [The Prophet further confirmeth this prophetic by describing the Power and Majesty of God the Authour thereof, lest they should imagine it an impossible thing for him to make it good by the aforesaid execution. Compare above chap. 4. 13. and chap. 5. 8. 9.] is he who toucheth [or, shall touch &c.] the Land, [to wit, of Canaan: as Juda and Israel. Oth. a Land. i.e. if he do but touch a sinful Land with his punishing hand or finger, &c. Compare Psal. 39. 12. with the annotat.] that it melleth, and all that dwell therein mourn: and [that] it [to wit, the Land. See above chap. 8. on vers. 8.] rise up altogether like a River, and be drowned, as [by] the River of Egypt.*

6 *That buildeth his upper-rooms in Heaven, [Compare Psal. 104. vers. 3. 13. with the annotat. Heb. stairs, or ascents, degrees; whereby one body goeth up into the upper-rooms, or chambers] and his Troop [or, hoste, Army, close-joynd companie, as 2 Sam. 2. 25. or bundle; whereby one may not unfitly understand all the creatures of God, whom he keepes, as it were, in a bundle, or small Troop close together, to be always ready and at hand every where, and especially on earth, to perform his will and pleasure. Compare Gen. 2. 1. 1 Kings 18. 15. with the annotat.] the same he hath founded on earth: [Oth. above, understanding by the word bundle the Elements whereof the earth is as the foundation] that calletth the waters of the seas, [see above chap. 5. on vers. 8.] and poureth them forth upon the ground of the earth, [Heb. face of &c.] LORD is his Name.*

7 *Are ye not unto me as the children of the Moores [Heb. Cushim] O children of Israel, saith the LORD: [implying, that he had indeed exalted Israel, of his grace above other Nations, above chap. 3. 2. but that of themselves, and in regard of their wickedness and unthankfulness, they were now no better or more to be valued in his sight, then the contemptible and accursed posterity of Chussh, the son of Cham. See Gen. 10. 6.] Have not I brought forth Israel out of the Land of Egypt, and the Philistines out of Caphtor [see Gen. 18. v. 14. where the Philistines and Caphtorim are put among the posterity of Mizraim the son of Cham. Gen. 10. 8. and compare further, Deut. 2. 23 & Jer. 47. 4. with the annotat.] and the Syrians [Heb. Aram that is, Syria, and consequently the Syrians. See Gen. 10. on vers. 22.] out of Kir? [See 2 Kings 16. on vers. 9. and above chap. 1. 5. where it is said that the Syrians should be carried away captive unto Kir. Here it should seem, the speech is of their being delivered out of Kir; whereof there is no other mention made elsewhere; as indeed divers histories are to be found in the Prophets, which though no where else*

related in Scripture, were well enough known in their times. The sense of all is, as if the LORD should say, It is true indeed I did deliver you out of bondage of Egypt, and possesse you of the Land of Canaan, but ye are as little thankful to me for it, as the Philistines and Syrians, for my having delivered them out of Kir and Caphtor: or the LORD implies, that by reason of Israels unthankfulness, he looked no otherwise now upon their deliverance, then if he had delivered so many heathen people as Moores, Syrians &c.]

8 *Behold the eyes of the Lord LORD, [i.e. mine eyes: see above vers. 4.] are against this sinful Kingdom, [i.e. wholly given up to sin. See Psal. 1. on vers. 1. This seemeth to have regard to Israel or the ten Tribes and Juda together, both their Kingdoms being destroyed. Some take it thus; against a sinful Kingdom &c. but with Jacob I will deal more favourably then with others. See Jer. 30. 11.] to destroy it from the earth: [Heb. face of the earth] but that I will not wholly destroy, [Heb. destroying destroy] the house of Jacob, [saving a remnant of grace, and blessing the same singularly, as followeth vers. 11. &c.] saith the LORD.*

9 *For, lo, I give command, [See above chap. 6. 11.] and I will shake the house of Israel among all the Heathens; even as [seed] is shaken in a sieve; [or, fanne] and [or, but, yet] not a little stone shall fall on the ground. [i.e. nothing of any weight or substance, but onely the light and paltrie chaff: the likenesse is taken from the small stones which now and then are found among the corn. Oth. small grains: as if he had said; I will so shake them all, that none shall escape; onely I shall so govern it by my providence, that none of mine elect (compared with the wheat) shall come to be lost.]*

10 *All sinners of my people [See above vers. 8. and Psal. 119. 1.] shall die by the sword: they that say; The evil [viz. of punishment] shall not come nigh [or about] us, nor come before [us] [or, surprize, occur, meet us. Compare above chap. 5. 18. and 6. 3. with the annotat.]*

11 *On that day [i.e. after the foresaid destruction, &c.] will I set again the decayed Tabernacle of David: [i.e. then will I restore the Kingdom of David, changing the same into a spiritual and everlasting Kingdom, under the Messia. See Act. 15. vers. 16. 7. whence it doth plainly appear that this and the like prophecies must be understood spiritually] and I will hedge up the gaps thereof, [viz. of the Tabernacle of David] and set up again that which is broken down of her, [Heb. its breakings down, destructions, i.e. Rubbish, broken stones, mortar, ruins,] and will build them, as [in] the dayes of old.*

12 *That they may hereditarily possess, [They viz. the spiritual Israel, my Church, whereof Christ is the head] the remnant of Edom and all the Heathen, [i.e. all the chosen Gentiles, even some of their greatest enemies typified by Edom, who should be brought under the obedience of Christ, and to the Communion of his Church, by the Preaching of the Gospel and operation of the holy Ghost. See Isa. 19. 25.] which are called after my Name: [Heb. upon whom is called. See of this phrase, Isa. 4. 1. and Jer. 7. 10. with the annotat. The sense is, which heathen people I will take in to be my people and children, and call them to have Communion with me, whereof they shall make a chearful profession. Compare Isa. 44. 5. Hos. 1. 10. and chap. 2. 22. Act. 2. 39. Rom. 9. 25, &c.] saith the LORD that doth this.*

13 *Behold the dayes come, saith the LORD; that the plowman shall reach to the reaper, and the grape presser unto the seed-sower: [Heb. the drawer or, him that draws, or, holds forth the seed i.e. drawing throwes it into the ground; or, draws it forth out of the sack, for to sowe. See Psal. 126. 6. The meaning is, there shall be plentie of all things. See Lev. 26. 5. whereby the riches and abundance of spiritual gifts and blessings in Christs*
King-

Kingdom, are typified. Compare *Hof. 2. 14, 20, 21.* with the annot.] *and the mountains shall drop with sweet wine,* [see *Joel 3.* on vers. 18.] *and all the hills shall melt.* [i.e. seem to melt, through the abundant bringing forth of wine, milk, oil, &c. as if they flowed with them.]

14 *And I will turn the captivity of my people Israel* [From the spiritual captivity and power of Satan, by their Saviour Christ] *and they shall rebuild and inhabit*

the desolate cities, [Compare *Isa. 65. 21, 22, &c.*] *and plant vineyards, and drink the wine thereof: and they shall make gardens, and eat the fruit thereof.*

15 *And I will plant them in their Land,* [i.e. in my Church, both the military here, and the triumphant hereafter, the Celestial Canaan] *and they shall no more be pulled up out of their Land, that I have given them* *saith the LORD thy God.*

The end of the Prophet Amos.



THE PROPHET O B A D I A.

The Argument of this B o o k.

A Prophecie of Gods dreadfull Iudgments upon Edom, because of their Insolence, Violence and Cruelty against the people of God, vers. 1. &c. and on the Contrarie of the preservation and salvation of the Church, through their Saviour, JESUS CHRIST, and of the downfall and ruine of all their Enemies, 17.

THe Vision [See *Isa. 1.* on vers. 1.] of *Obadia*: [See of another *Obadia* in Achabs time, 1 *Kin. 18.* on vers. 3. and below on vers. 12.] Thus saith the Lord LORD of Edom; [or against, unto Edom] *We have heard a report of the LORD,* [viz. I and other Prophets my fellow ministers, instead hereof *Fer. chap. 49. 14.* saith, *I have &c.* setting down the like prophecie against Edom, and almost in the same words. See the annota. there, and further *Ezek. 25. 12, &c.* and chap. 35. 2, &c. and *Amos 1. 11, 12.*] *and there is an Ambassadour sent among the Heavens: Arise, and let us rise up against her* [viz. *Idumea*] *in Battel.*

2 *Behold I make you small among the Heathen: thou art much despised.*

3 *The insolence of thy heart hath deceived thee;* [Compare *Ier. 49. 16.*] *he* [or, ye &c. as *Jeremiah* hath it, chap. 49. 16, or *him*] *that dwelleth in the clefts of the rocks, in (his) high habitations* [or, (being) viz. the foresaid Rocks, his high habitation, or, seat. Hebr. *the height of his habitations*] *that saith in his heart: [i.e. thinks, conceives, imagines. as *Psal. 10. 16, &c.*] Who should push me down to the ground?*

4 *Though thou shouldest elevate thy selfe like unto the Eagle,* [Compare *Ier. 49. 16. &c.*] *and put thy nest between the stars; yet will I push thee down thence, saith the LORD.*

5 *If thieves, if night-robbers, were come to thee;* [Compare *Ier. 49. 9.*] *(how art thou destroyed !) Would they not have stohn as much as had been enough for them? [Hebr. their sufficiencie] If grape-gatherers had come to thee, would they not have left a gleanings after them?*

6 *How are Esaus* [Or those of *Esau* i.e. *Esau* posteritie] *(goods)* [or places. *Com. Ier. 49. 10.*] *searched out, his hidden (Treasures)* [or, hidden places. The Hebr. word is nowhere found thus but here; and may be compared with another coming of the same root, *Psal. 17. vers. 14.*] *sought up?*

7 *All your Confederates* [Hebr. *people, or, men of your Covenant*, so presently after, *those of your peace, i.e. with whom ye were at peace: see *Psal. 41. 10. Isa. 41. 11, 12. Ier. 20. 10.* and chap. 38. 22. with the annot.] *have led you forth unto the borders;* [shewing your Ambassadors much respect, as if they meant it very sincerely with you, and would minde your affaires very Cordially; but*

but (as followeth) they deceived you: or they went forth to batle with you, but forsook you on the Borders.

O *th.* they drave you out, *i. e.* helped to thrust you out, or friends becoming Enemies] *They that were at peace with thee have deceived thee, they have prevailed against thee:* [*viz.* by their deceitfull advices. Compare *Ier.* 38.22.] (*they that eat*) *thy bread* [Compare *Psal.* 41. 10. *Hebr.* (from what goes before) *people*, or, *men of thy bread* *i. e.* thy own guests, thy most familiar friends] *Shall* [hence and in the sequel it appears, that this is a prophecie of the time to come, though before the prophet spake as of things past, according to the prophetical manner, to denote the certaintie of what thv did foretell.] *yet a swelling among thee*; [Even as base Villains and Enemies use secretly to lay or hide such things in places where men are wont to sit, stand, goe or converse, unawares thus to hurt, wound or otherwise to endamage or destroy them. Hereby may be understood some Teacherie, or subtil plots and practises, to bring a state into Confusion, *Oth.* thus, *They have set thy bread* (for) *a swelling among thee. i. e.* the feastings wherewith thou didst entertain them, they abused for thy destruction, [*There is no understanding in him.*] To wit, in *Edom.* *Oth.* whereof (thou shalt have) no understanding; and consequently, thou shalt not know, what cure to apply to it, or how to avoid it, though thou conceive thy selfe never so wise and provident. Thy understanding shall be taken from thee then, as is said in the sequel.]

8 *And shall it not be on that day saith the LORD; that I shall cause the Wise (ones) out of Edom,* [Meaning their Governours or Councillours, compare *Ier.* 49.7.] *and the understanding out of the mount of Esau, to perish?*

9 *Also thy Valiant (ones) O Therman,* [See *Ier.* 49. on vers 7] *shall be faint hearted:* [*i. e.* as then there shall nei her be advise nor understanding with thee, so shalt ther. be also no courage left thee] *that every one* *and of Esau mountain may be destroyed by Murder:* [for, if the Champions be daunted, then *all* is easily defeated and cut off without resistance.]

10 *Because of the violence, committed on thy brother Jacob,* [*Hebr.* because, or for the violence of thy brother *Jacob:* *i. e.* that which he did practise against him; that is against his posteritie, your own kintmen. Compare the phrase with *Ier.* 2.2. *Hab.* 2.6, 17. and see the annot. there &c. further *Psal.* 137.7. *Ezek.* 25. vers. 12. and 35.5.] *shame shall cover you:* [Compare *Iob* 8. vers. 22. with the annot.]

11 *In the day when ye stood over against;* [For to take your pleasure and pastime, in looking upon your brethrens Calamities] *In the day, when the forrainers* [*i. e.* the Babylonians with their Army: from whence it may be gathered, that Obadiah did prophesie this, much about, or somewhat after the taking of Ierusalem, and the transportation of the people to Babel; at the same time when Ieremiah prophesied at Ierusalem, or among the Remainder of the Iewes in Iudah, or in Egypt, and Ezekiel in Babel it selfe among those that were carried thither captive] *carried his hoste* [or, substance, *viz.* Jacobs. Compare below vers. 13. and 20.] *Captive, and the strangers marched in at his gates, and did cast the lot over Jerusalem;* [that is, over the bootie, plunder and Captives] *woe ye like wise as one of them.* [*i. e.* as a Caldean, stranger, and Enemy.]

12 *Then thou shouldst not have looked on the day of thy Brother.* [*i. e.* the time of his Visitation, or affliction, as is declared in the sequel. Compare *Psal.* 37. on vers. 13.] *the day of his becoming a stranger;* [When, being delivered up into the hand of strangers, he was carried out of his own into a strange land, and God himself was in a manner become a stranger to him. *Oth.* but look not &c. and so onwards, *viz.* with joy and

delight; and so vers 13. See *Psal.* 22. on vers 18. as if God should have said, Doe not ye rejoyce in your brethrens Calamities; take heed, your own, a heavier one by farre, is at your very door, as followeth v.5. It is an exprobration, and upbraiding of their insolent carriage, which God would be sure to punish, and afterward shew favour to his people] *nor rejoyced over the children of Juda in the day of their ruine, nor made thy mouth great in the day of the distresse:* [that is, ye should not have opened your mouth so wide, nor mocked at, and insulted over them so much and spitefully. Compare *Ezek.* 35. 12, 13. and *Psal.* 22. 4. and 35. 26. with the annot.]

13 *Nor entred in at the gate of my people in the day of their destruction; nor have looked on, thou also,* [Whom it became very ill, as Kinsmen, to carrie themselves so like the Enemies and strangers] *on his evil,* [*i. e.* miserie, evill of punishment, See *Gen.* 19. on vers. 19.] *in the day of his destruction; nor stretched forth (thine hands) on his hoste* [*i. e.* Jacobs hoste, or forces, or substance, as above vers. 11. they did both very unwisely, laying their hands on their persons as followeth, and on their goods too. Compare *Gen.* 37.22. with the annot.] *in the day of his destruction.*

14 *Nor have stood in the crosse-way,* [*Oth.* rent, or breach, *viz.* of the Citie, to prevent the escaping of any] *to destroy his escaped (ones):* [*i. e.* to stop or cut off the passages every where, where any of the Jewes might or did seek to shift for his life and escape, murdering them in the attempt] *nor delivered up* [*viz.* into the Enemies hand] *their remained (ones),* [whom the Enemy might have spared, or not regarded, and left alive, but for your grudge to see them live] *in the day of the distress.*

15 *For the day of the LORD is nigh upon all the heathen,* [*i. e.* the appointed time of their punishment: See *Ier.* 1.15. *Psal.* 37.13. with the annot.] *even as thou didst,* so shall it be done unto thee [*Ezek.* 35.17.] *thy recompence* [See of the *Hebr.* word 2 *Chron.* 20. on vers. 11. *Psal.* 13. on vers 6. also *Ier.* 9. 16. &c.] *shall return upon thy (own) head.*

16 *For, as ye* [*i. e.* ye Iewes, my own Church and people] *have drunk* [*viz.* oft of the cup of my Wrath. See *Ier.* 25.15, 18, 29. and 49.12. with the annot.] *upon the mountain of my holiness;* [Zion, typifying the Church of God. See *Psal.* 2. on vers. 6.] (*so*) *shall all the heathen drink continually:* [without ceasing my wrath shall rest and remaine upon them] *yea they shall drink and swallow down,* [*viz.* the very dregs and bottom thereof. See *Psal.* 75.9.] *and shall be as if they had not been.* [They shall so drink, that by my Wrath and plagues they shall be utterly destroyed. But with my Church I will deal as followeth. Some do understand this as thus. Even as ye (Edomites) did drink with much rejoycing upon my holy mountain, when the same was laid waste, so shall all the Heathen drink again with rejoycing at your destruction, and devour and swallow you up altogether, as if there had never been any Edomite.]

17 *But on mount Zion there shall be escaping,* [*i. e.* the Destruction of my people shall not be universall, but I shall keep my chosen Remnant, and restore and consecrate my Church thence under the Messia] *and he shall be a holiness:* [he *viz.* that mount, *i. e.* they that inhabit thereon, *Psal.* 15. 1. that is, the Church shall be very holy. See *Ezek.* 43.12. *Joel* 3.17. with the annot.] *and they of the house of Jacob shall* [*Hebr.* the house of Jacob shall, in the plural] *hereditarily possess their inheritances.* [*viz.* their own, those that are promised them by God in the Messia, the blessing of the Covenant, unto which likewise appertaineth the possessing of that of their Enemies, the nations before mentioned. See *Amos* 9. 12. with the annot.]

18 *And Jacobs house shall be a fire, and Josephs house a flame,*

flame, and Esau's house for stubble; [i.e. the Church shall, through the power of her Head Jesus Christ, consume and destroy all her Enemies, typified by the Edomites. Compare the phrase with Judges 9.15, 20. Isa. 29.6.] and they [viz. of the house of Jacob and Joseph] shall be incensed against them [viz. against the Edomites: Compare Psalm 7. vers. 14. and 10.2.] and shall consume them: so that Esau's house shall have none remaining: for the LORD hath spoken it.

19 And they of the south shall hereditarily possess the mountains of Esau, and they of the plain the Philistines: [Heb. And the south shall (plural) &c. Juda extendeth it self Southwards of Canaan, unto the mountaines of Esau. The Jewes that dwelt in the plaines, bordered on the land of the Philistines Westward along the Mid-land sea. Oth. thus. And they shall hereditarily possess the South (Namely) of the mountaines of Esau, and the plaines, (namely) of the Philistines &c. Compare Deut. 1.7. Jos. 10.40. Judg. 1.9. 2 Chron. 28.18. It is a prophesie (according to the stile and state of the old Testament) of the spreading of the Gospel of Christ, among the hostile Heathen. Compare Amos 9.12. Zeph. 2.7, 9. &c. with the annot.] For they shall hereditarily possess the field of Ephraim and the field of Samaria: [i.e. the land or Country, as Hos. 12.13. that is, the principall part of all the ten Tribes, which was Ephraim, the Seducer of all the rest, and Samaria the Metropolis or chief City thereof] and Benjamin Gilead. [understand, he shall possess Gilead, situate beyond Jordan and belonging to Reuben, Gad, and half the Tribe of Manasseh.]

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1 King. 17. on vers. 9.] and they that were carried away Captive from Jerusalem, that which is in Sepharad [Oth. they in Sepharad, shall &c. Of this Sepharad, what it was, opinions varie, &c.] they shall hereditarily possess the Cities of the South.

21 And there shall come up Saviours on mount Zion, [That onely great and perfect Saviour, Deliverer and Redeemer of the Church Jesus Christ, that is called by the name of Saviour, Jesus, typified by Josua, and other Worthies and Judges or Governours, whom God bestowed upon his people. See Mat. 1.21. Judg. 2.16. Heb. 4.8. Thus the plural number is sometimes taken, for something of great excellencie and concernment. See Job 40.10. Prov. 1.20. Psalm 73.22. with the annot. &c. In the mean time, it is true also, that this Saviour doth make use of his Messengers and Ministers, to make known and publish his Salvation unto men, that they may be saved; by reason whereof they are likewise themselves said to save men, viz. as Ministers and Instruments of their Salvation. See 1 Tim. 4.16. 1am. 5.20. and compare Jer. 1. on verse 10. Ezek. 3. on verse 18. as also this great Saviour doth oft times raise temporall Saviours, Redeemers and Deliverers, unto his People, for to deliver them from the miseries and oppressions of inhumane Tyrants. Compare Mich. 5. on vers. 5.] for to judge the mountains of Esau: [i.e. to punish the Enemies of his Church according to their Desert, and to deliver Gods people out of their hands, as the Judges of the old Testament did in their time, temporally. See Gen. 15. on verse 14. Judg. 2. on vers. 16. and understand further the spirituall judging and convincing of the World &c. See John 16.8. &c.] and the Kingdom shall be the LORDS. [or, belong to the LORD, or, the LORD shall have the Kingdom, i.e. He shall be the onely King and Governour, he viz. the LORD Christ, being made and instituted, the everlasting King of his Church and of the Whole World. Psalm 2. vers. 6,8. Luk. 1.33. &c.]

The End of the Prophet O B A D I A.



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The Argument of this Bo o k.

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CHAP. I.

Jonah being sent by God to preach at *Nineve*, he fleeth to *Tharſis*, v. 1, &c. is pursued by God at sea with a great tempest, and discovered by lot, and thereupon, by his own advice, cast into the Sea at last, which grew forthwith calm again, 12. God appoints a great Fish, that swallows up *Jona*, in whose belly he abides three days and three nights, 17.

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their wickedness [viz. that of the inhabitants there] is mounted up before my face. [i.e. their sins are so many, grievous and notorious, that I can endure them no longer, but must punish them forthwith unless they repent. Compare Gen. 18.20, 21. Some read, Preach to it, that their wickedness is &c.]

3 But Jona¹ arose to flee [See below chap. 4. 2. what moved him to this] to Tharſis [the famous sea-port and chief City of Cilicia, the birth place of the Apostle Paul, see 1 Kin. 10. on v. 12 and Act. 21. 39 & 22. 3.] from the face of the LORD: [before whose face he ought to have stood (in the Scripture phrase) as his Minister, for to receive and execute his charge, which he seeking to elchew here, it is said of him, that he fled from the face of God, i.e. neglected this duty of his. See Dent. 10. on ver. 8. King 17. 1, &c.] and he came down to Tappo, [otherwise, called Feppe, likewise a sea-port or Haven-town. see 2 Chro. 2. on ver. 16.] and found a ship going to Tharſis, and he paid the freight thereof, [viz. of that ship, Heb. the wages of it, viz. the ship] and went down into the same, for to go with them, [viz. the mariners, or passengers of that ship] to Tharſis from the face of the LORD.

4 But the LORD cast a great wind upon the sea: [Denoting the suddenness of that tempest, whereby the mariners could easily guess that it was an extraordinary case, beyond the course of nature] and there was a great tempest in the sea, so that the ship thought to break. [an usual expression both in the Hebrew and other tongues also; that is to say: it seemed no otherwise, one would have thought, or the mariners thought their ship would have been split and wrackt in pieces.]

5 Then the sea-men [Or, sea-faring (people) i.e. the mariners and passengers that were on ship-board to pass the sea, which the Heb. phrase hints at] were afraid, and cryed, every one to his God [i.e. Idol, whom he worshipped according to the manner of his countie] and cast out the vessels [i.e. all kinde of moveable goods: see of the Heb. word, Lev. 15. on ver. 4.] that were in the ship into the sea to lighten [Or, disburthen] (it) of them: but Jona¹ was gone down at the sides of the ship, [i.e. on the one side thereof. See Jud. 12. on v. 7.] and lay, and was taken with a profound sleep. [as not imagining any trouble, or, thinking himself very safe and secure of any danger.]

6 And the ship-master [Or, chief-shipper, boat-swain: the Hebr. word is derived from manning of ropes or cables] drew near to him and said to him; what ailes thee, thou profound sleeper? [Or, how art thou taken with a profound sleep thus] arise, call upon thy God, peradventure that God will remember us [viz. for good, to pitie and spare us. Oth. shew himself kinde (or) friendly to us] that we perish not.

7 Moreover they said, every one to his companion; come and let us cast the lot, that we may know, for whose sake this evil [viz. of punishment: this mischief, and danger wherein we are, this terrible tempest. See Gen. 19. on ver. 19.] (comes upon) us: [i.e. who of us all is that guilty person, for whose sake we are thus tormented: or who shall be able to discover the guiltie man unto us, that we may see, what course to take then, and whether it may prove the means of delivering us. Oth. instead of for whose sake, read, wherefore] so they cast lots, and the lot fell upon Jona. [by Gods special direction. See Prov. 16. 33. with the annot.]

8 Then they said unto him, declare now unto us, for whose sake this evil (comes upon) us: [i.e. is it for thy own sake, or, any belonging to thee, or peradventure for the sake and worth of him, whom thou or thine have sinned against: otherwise wherefore, or for what cause: The Hebr. expression is much the same with that of the former verse] what is thy business [Or, employment, trade, condition, what doest thou deal in?] and whence comest thou? which is thy country? and of what people art thou?

9 And he said unto them, I am an Hebrew: [8. c. Gen. 10. 21.] and I fear the LORD the God of heaven [he that is said to have his throne and habitation in heaven, where he doth manifest his divine Majesty in a most glorious manner: or, he that made the heavens:] that made the sea, [even this also we sail in] and the dry (land.) [i.e. the earth. See Gen. 1. 9, 10, &c.]

10 Then those men were afraid (with) a great fear, and said unto him; why hast thou done this? [Or, what a doing is this? how camest thou to do such things? spoken as in an amazement. Oth. what is this, that thou didst, or, why hast thou? &c.] for the men knew that he fled from the face of the LORD; [as above ver. 3.] for he had made it known to them.

11 Moreover they said unto him; what shall we do unto thee, that the sea may be calm from us? [Or, from against us, i.e. from raging: thus against us; or grow calm, (and cease) from us: in the same sense. See of the Heb. word Jof. 10. on v. 12. and Pro. 26. on ver. 20. Oth. against us. Compare Psal. 28. 1. and so again verse 12.] for the sea grew more and more tempestuous. [Heb. went and became boisterous; or, goeth and groweth te. pestuous: as a sea-phrase. i.e. growes or grew more and more tempestuous and boisterous every moment. See the like phrase, Gen. 8. 3. 5. and 26. 13: Jud. 4. 24. 1 Sam. 14. 19. 2 Sam. 3. 1. in the annot. and so ver. 13.]

12 And he said unto them; Take me, and cast me into the sea, then shall the sea grow calm from you: for I know, [By speciall instinct from God, and the testimonie of his own Conscience] that this great Tempest (comes upon) you for my sake.

13 But the men rowed, [Hebr. properly digged, viz. into the Sea i.e. they rowed, by reason of the likeness that there is between rowing and delving. These men did all they could to spare and save Jona] for to bring (the ship) againe to the drie (land) [as above ver. 9.] but they were not able: for the sea grew more and more tempestuous. [as above v. 11.]

14 Then they cried unto the LORD and said; Ah LORD! let us not perish, we pray, for this mans soul. [i.e. person. See Gen. 12. on ver. 5.] and lay no innocent blood upon us: for thou, LORD, hast done, as it pleased thee, [i.e. do not impute it unto us, LORD, and punish us not as for murder, that we are forced to throw this man over-board now; we avow, he hath committed no offence against us, and we know no more of his course and carriage, then he told us himself: we are very loath to lay hands on him, and do it not but by extreme necessity; but it seemeth, that all this is thy own work and providence, and we have nothing to say against it; Thou hast disposed of all this according to thy own good pleasure. See of the phrase Jud. 9. on ver. 24.]

15 And they took up Jona, and cast him into the Sea: then the sea stood (still) from her raging.

16 Therefore the men feared the LORD (with) great fear: and they slew slay-offering unto the LORD, [viz. after their safe arrivall on there, giving thanks to that God whom they had found thus experimentally to be the authour of that great Tempest, and of the calming thereof, and consequently also of their wonderfull preservation] and vowed vows. [Compare below chap. 2. 9. with the annot.]

17 Now the LORD appointed [Or had prepared, appointed, to wit, by his almighty, wise and fatherly providence: see below chap. 4. 6 7, 8. The Hebr. word is the same, from which the Man or Manna had its name, where-with God fed Israel in the wilderness. See Exod. 16. on ver. 15.] a great fish [i.e. a whale, Mat. 12. 40.] for to swallow up Jona; [which accordingly came to passe thus, that he did swallow him up] and Jona was in the bowels of the fish [i.e. in the belly or panch of that whale] three dayes and three nights. [hereby God made

this Prophet to become a type of our LORD Jesus Christ. See *Matth.* 12.40. and 16.4. *Luk.* 11.30.]

C H A P. II.

Iona's prayer, vers. 1, &c. the Fish, at Gods command, spues out Iona on shore, 10.

AND Iona pray'd unto the LORD his God, out of the Bowells of the Fish.

2 And he said [viz. after his Deliverance. For it appeares by the following words, that the prophet drew up this prayer afterwards, as a Summary of his inward Conflict, together with all the holy thoughts, motions and desires, which the holy Spirit inspired him with, during his three dayes and three nights abode in the whales belly, whereby he could well perceive, that God wonderfully preserved and supported him amidst this grievous chastisement, and would doubtless deliver him at last] I called [See *Job* 36. on vers. 13.] out of my distress [or, because, by reason of &c.] unto the LORD; and he answered me: I cried out of the belly of the Grave, [i. e. out of the midst of the whale, wherein I was shut up as in a Grave, and which seemed to have been mine] and thou heardest my voice.

3 For thou bidst cast me (into) the depth, [viz. by meanes of the Mariners, whose action thou didst guide and govern] into the heart of the seas, [i. e. into the very midst, depth, bottom, of it. Compare *Deut.* 4. 11. *Ezek.* 27.2. with the annota.] and the stream compassed me; all thy waves and thy billowes passed over me, [*Psal.* 42.8.]

4 And I said; [viz. by my self, i. e. I thought. Compare *Psal.* 31.23. with the annot.] I am cast out, [or, thrust out, driven out] from before thine eyes: nevertheless I shall againe behold the temple of thy holiness; [i. e. thine holy Temple, where God was more especially present with his grace and favour. Heb. I shall adde, or, continue to behold, &c. This speciall confidence the spirit of God wrought in the Prophet, whereby he obtained the Victory over the flesh: Oth. I will nevertheless hold on to look towards thine holy Temple. That is to say, I will not give over to wait for thy help, which thou shalt send forth unto me out of thine holy Temple (i. e. for the Messia's sake, typified by the Temple) Compare below vers. 8.]

5 The waters had surrounded me even to the soul, [So that they threatened to take away my life, and were ready to suffocate me and bereave me of my soul, if Thou hadst not most graciously prevented it. Com. *Psal.* 69. 2. and see *Gen.* 19. on vers. 17. Otherwise by waters there are also understood great straights and extremities. See 2. *Sam.* 22. on vers. 17] the abyss encompassed me; the sedg was bound to my head. [or, the sea-grass was wound about my head, understand as I was driving in the sea, or lay in the whales belly, that swallowed the sedg.]

6 I was gone down to the foundations of the mountains [Heb. the cutting off, i. e. the uttermost, lowermost parts or bottoms of the mountains or rocks] the bars of the earth [Heb. the earth, her bars] were all about me, [i. e. I was in the bottom of the sea, as in a close prison, surrounded on all sides with the earth, the rocks and mountains. Oth. and the earth with her bars &c.] in eternity: [so that there was no likelihood or possibility of escape, if thou hadst not miraculously saved and delivered me] but thou hast brought forth my life out of destruction [or, pit, grave. Compare above vers. 3. and see *Psal.* 7. 16. and 16. 10. with the annotat.] O LORD my God.

7 When my soul was overwhelmed within me, [Compare *Psal.* 61. 3. with the annotat] I thought on the LORD: [as to forget God signifieth wickedness; See

Psal. 9. 18, with the annotat, so not to forget, but remember him, implies, to have him before one's eyes, to serve him, confide in and take refuge to him. See *Psal.* 20. 8. and 42. 7. and 44. 18. and 77. 4. &c.] and my prayer came to thee, [as *Psal.* 102. 2.] into the temple of thine holiness. [See above vers. 5. and compare 1. *Kings* 8. 44. with the annotat. Some understand the heaven here, and render it the Palace of thine holiness. See *Psal.* 11. 4. likewise typified by the Temple.]

8 They that entertain false vanities, [Heb. vanities of falsehood, or, lying, nought, frustration, i. e. they that in distress do call upon idols, and return thanks to them for what good they receive, See 2. *Kings* 16. 15. *Psal.* 31. 7. and 62. 11. *Fer.* 2. 5, 8, 11. with the annotat.] forsake th. ir (own) mercy, [i. e. they do not consider of nor lay to heart the mercy and kindness which thou didst shew unto them, but most unthankfully ascribe it to their idols. Or they forsake thee, their true benefactor and the onely God. See *Psal.* 59. 11. *Fer.* 22. with the annotat.]

9 But I will offer unto thee, with the voice of thanksgiving; [Or, of praise, See *Psal.* 50. vers. 14. 23. and 116. 17. *Hos.* 14. 2. *Heb.* 13. 15, &c.] that which I vowed [See *Psal.* 50. 14. and 61. 6. with the annotat.] I will pay: the salvation is the LORDS. [Oth. all the salvation i. e. all deliverance of body and soul, doth come from him alone. See *Psal.* 3. 9. and 36. 6, 7, 8.]

10 Now the LORD spake to the fish: [Heb. properly, said. Gods saying is his commanding, ordering, disposing and effecting. See *Gen.* 1. on vers. 3. The sense is, he ordered and caused this fish to do as followeth] and he spued Iona out upon the dry (land.) [as above chap. 1. 9, 13.]

C H A P. III.

Iona being sent a second time, he preacheth unto the Ninevites their subversion, vers. 1. &c. which they believing, humble themselves before the LORD, both king and people, with fasting, praying, and amending of their lives, 5. whereupon God spareth them, 10.

AND the word of the LORD came the second time to Iona, [Without which renewed charge, Iona, having made himself unworthy of this high calling by his slight and disobedience, would not have presumed to undertake it] saying:

2 Get thee up, go to the great city of Nineve; and preach against her the preaching which I spake unto thee. [i. e. spake of before and charged thee with, renewing it now.]

3 Then Iona arose and went to Nineve, according to the word of the LORD: [Being obedient now, which before he was not, and therefore so grievously chastised] Nineve now was a great city of God, [or, before God, i. e. an extraordinary great city. See the like use of the word LORD God added to another in the Hebrew tongue, implying the rare and extraordinary condition of a thing, *Gen.* 13. on vers. 10. some do compare herewith the phrase *Isa.* 22. 5. *Act.* 7. 20. and 2 *Cor.* 10. 4. This was an argument, that God regardeth no greatness or gloriousness (which none hath but from and by him) when any abuse the same to wickedness] of three dayes journey. [Heb. a journey of three dayes. Of the extraordinary greatness of this city, many heathen-authors also make mention.]

4 And Iona began to enter into the city, a dayes journey: and he preached, and said; yet forty dayes, then Nineve shall be subverted. [i. e. after so much time, when that shall be past, then shall God destroy and ruin this city; under condition notwithstanding in Gods se-

cret counsel, if they repented not as the event shewed, and this very preaching of *Jona*, together with the limitation of so much time, covertly implied, and Gods word throughout testifieth; and this may be taken as a Summarie or the contents of *Jona's* sermon. The word rendred *subverted* here, may also be read *destroyed*, or *ruined* or *cut off*, *rooted out*, as the scripture useth it throughout, especially of Sodom and Gomorra.]

5 And [In the five following verses, is described the faith and repentance of the Ninevites; whereof see the words of Christ, *Mat. 12. 41. Luke 11 32.*] *the people of Nineve beleaved in God* [Compare *Ex. 14. 31. 2. Chro. 20. 20.* with the annotat.] *and they proclaimed a fast*, [See *Joel 1. 14.* with the annot.] *and arayed themselves with sacks*, [See *Gen. 37.* on verse 34. *Joel 1. 8. 13, &c.*] *from their greatest unto their least.*

6 For this word [Or, this thing, viz the preaching of *Jona*] *reached unto the king* [i. e. it past through, was reported to, or come before the king] *and he stood up from his throne, and put off his glorious upper-garment*: [or, robe, vest, royal habit, upper coat, &c. The same Hebrew word is used of the cloak of *Elia* the prophet, *2 Kings 2. 8.* and of the Babylonian mantle, which *Achan* had stolen, *Jos. 7. 21.* signifying otherwise glory. See *Ezek. 17. 8. Zach. 11. 3.* and compare *Gen 25. 25.* and *Psal. 8. 2.* and *Mich. 2. 8.*] *and he covered himself with a sack, and sat down in the ashes.* [or, upon the ashes. See *Job. 2. 8.*]

7 And he caused proclamation to be made, [Oth. he called (the people) together] *and they spake at Nineve*, [Heb. he said i. e. command, charge was given as elsewhere. See *Neb. 13. 9, 19* and compare above chap. 2. on vers. 11. or, he (viz the king) said i. e. caused to be said and published, what he and his great ones commanded, as followeth] *by command* [Heb. properly, taste i. e. judgement, pleasure, and consequently command. See of the Hebrew word *Prov. 12.* on verse 26. so this word is also frequently used in *Ezra* and in *Daniel*] *of the king and his great (ones)*, [i. e. Councillours, Princes, the chief and principall men of the City. See *2. Kings. 10. 6.* and *25. 9. Jer. 5. 5.* with the annot.] *saying: let neither man nor beast, ox nor sheep, taste ought, and lett them nor feed, nor drink water.* [not as if the beasts had a rational soul and understanding of repentance, but because they were variously abused by men, and are subject to a great deal of suffering by the sins of men, it was held expedient by this sad spectacle of the poor creatures, to excite the inhabitants to more tenderness and compassion towards them for the future. Compare the annot. on *Joel. 2. 16.* with the annot.]

8 But man and beast shall be covered with sacks, and shall cry strongly to God, and they shall turn themselves. [This praying and turning to God, must be understood of men; although the beasts also in scripture are said, after their manner, to cry unto God. See *Job. 39. 3. Psalm. 147. 9, Joel 1. 20.* with the annotat.] *every one from his evil way*, [from his bad life and conversation. See *Gen. 6.* on verse 12.] *and from the violence, that is in their hands.* [i. e. which they wrought and practised, and whereof they have made themselves guilty, Heb. *palmes* as *Psal. 74.*]

9 Who knoweth? [Compare *Joel 2. 14.* with the annot.] *God may turn himself and repent*: [See *Gen. 6. 6.* and *Joel 2. 13.* with the annot.] *and he may turn himself from the heat of his wrath that we perish not.*

18 And God saw their works, [Whereby they testified the sincerity of their faith and Repentance, that they converted themselves from their evil ways, and God repented the evil [of punishment] which he had spoken [i. e. threatened by *Jona*, as above on vers. 4. was noted] to do unto them, and he did it not [i. e. he spared them for that time; but afterwards, when they relapsed into the

same sinnes again, (especially those against the people of God) this royall City together with the Assyrian Monarchy was quite destroyed. See *Ezek. 31. Nah. 1. 1, &c. Zeph. 2. 13, &c.*]

C H A P. IV.

Jona is much vexed at Gods sparing of Nineveh, and complains of it to the LORD, verse. 1. &c. who reproves him for it, and by the Wonder-tree doth instruct and convince him, 6. &c.

THIS *Jona* vexed at (with) great vexation: [Heb. And it was, seemed, or did evil to, or, by *Jona* (with) great evil, or illness, i. e. it pleased him very ill, it vexed, distempred, troubled him very much &c. as the Hebrew phrase is often taken. See *Gen. 21.* on verse 11. and 40. on verse 7. *Prov. 15. 15. Eccle. 7. 3.* The meaning is, that *Jona* was much displeased and afflicted in his minde, fearing through humane frailty, that Gods honour and truth might suffer by it, and himself be counted a false prophet; perceiving well enough, by the repentance come in betwixt, and so much of the time already passed by, or otherwise by divine Revelation, that Nineve would be spared this time. Whether this happened before or after the time of the forty dayes, is not set down here] *and his (anger) kindled*: [Heb. (it) viz. the anger kindled him. See below, verse 4 9.]

2 And he prayed unto the LORD. [In his ignorance and passion, he nevertheless addresseth himself to God, from whose face he fled formerly] *and said: Ab LORD, was not this my word*, [i. e. that which I said, viz. by my self heretofore, i. e. did not I think once, thus it would happen? yea verily, would he say; therefore &c.] *when I was in my country yet? therefore I prevented it, fleeing to Tharshis: for I knew, Thou art a gracious and mercifull God.* [Jona goes about here to excuse his flight, notwithstanding he was so severely chastised for it by God] *long suffering*, [See *Exod. 34.* on vers. 6.] *and great of kindness, and repenting of the evil*; [as above chap. 3. 9, 10.]

3 Now then, LORD, take, I pray, my soul from me: [See *Gen. 35.* on v. 18. and *1 Kings 19.* on vers. 4.] *for it is better for me to die, then to live.* [Heb. my death is better then my life. i. e. I would rather be dead, then live any longer; or I prefer death before life. Compare *Job 10. 1.*]

4 And the LORD said; is thine (anger) justly kindled? [Heb. is that fewell kindled? thus some do understand, as if God should say; is it equal, or, just thou shouldst be incensed thus? implying, by no means; but very wrongfully, and without any reason: thou sinnest in doing so. Others understand it as if God said; art thou in good earnest, so much and fervently heated? by comparing vers. 9. below, and the more frequent use of the Heb. word, for earnestly, seriously, perfectly, to the purpose, for which we use to say indeed, art thou indeed angry &c. i. e. very angry. See of this signification *Deut. 9. 21.* and *14.* and *17. 4.* and *19. 18.* and *23. 8. 2 Kin. 11. 8. Isa. 1. 13. Mich. 7. 3.* Both ways the Prophet is reproved for his anger, the former reflecting on the unreasonableness, the latter on the eagerness of it, which, wanting ground, was sinful.]

5 Now *Jona* went forth out of the City, [Or, For *Jona* was gone forth &c. so that this and the sequel should be a declaration of what was said before of *Jona's* anger and Gods reproving of it in general] *and seated himself against the east of the City: and he made himself a booth there, and sat under it in the shadow, till he should see what would become of the Citie.* [Or, happen in the Citie. i. e. Whether they would hold out, these 40. dayes in their repentance, and whether thereupon God would spare them, or not.]

6 *And God the LORD appointed* [See above chap. 1. on vers 17.] *a wonder-tree*, [Heb. *Kikajon* : of this plant there are various conjectures. The chiefest Expositors hold it now for the *Palma Christi*, otherwise called the *Great spurge*, which used to grow much in Egypt, and was known there by the name of *Kike* : it groweth up very suddenly, and higher then a mans length, with great broad leaves, being of a cooling nature. See *Dodonæus in his herbal*,] *and caused it to shoot up above Jona*, for to be a shadow over his head, [his own cover probably being withered and made unserviceable by the heat of the sun] *to deliver him from his vexation* : [i.e. by this unexpected refreshment to allay and qualifie his discontent, spoken of before in the beginning of this chapter, and by the consequence afterwards to instruct and settle him again, Heb. *ill* or *illness*. See above on vers. 1.] *and Jona rejoiced over the wonder-tree* (with) *great joy*. [because of the pleasant and refreshing commodiousness which he had thereby, nor considering what it was God intended by it.]

7 *But God appointed* [As before vers. 6. and so again in the next] *a worm on the second day in the rising of the day-break, which pierced* [Heb. *smote*, i. e. pierced or hurt &c. Compare *Gen. 8.* on vers. 21. and *Hos. 9.* on vers. 16. and here the next vers.] *the wonder-tree that it withered*.

9 *And it came to passe, when the Sun arose, that God appointed a still east-winde*; [or, silent, deaf, which the Hebrew word hints at, i. e. a calme East-winde, which one could hardly feel, or hear, and consequently could but little allay the heat of the sun, shining so much the

hotter upon Jona's head] *and the sun pierced* [Heb. *smote*] *the head of Jona, that he fainted*. [or swooned, i. e. was not far from swooning and expiring] *and he wished his soul might die*, [or desired for his soul, i. e. for himself, his person. Compare *Jug. 16. 30.* &c.] *and said, it is better for me to die then to live*, [as above vers. 3.]

9 *Then God said to Jona, is thine* (anger) *justly kindled*? [as above vers. 4.] *at the* and he *said, mine* (anger) *is justly kindled, even to death*: [See vers. 4. with the annot.]

10 *And the LORD said, thou sparest the wonder-tree*, [i. e. thou wouldest gladly have seen it spared, and continue in a flourishing condition, thou tookest pity of it &c.] *for which thou tookest no paines, nor madest it great*; [i. e. didst not bring it up] *which grew in one night, and perished in one night*: [Heb. *which was* or *became*, a son, or child of one night, and perished a son of one night, i. e. which decayed in one night, as it was grown up in one night: an Hebraisme; Compare the annot. *Gen. 1. 32.* &c.]

11 *And should I not spare that great City Nineve*? *where there are more then an hundred and twenty thousand Men*, [Heb. *twelve millions*, or, *twelve times ten thousand*] *that know no difference between their right hand and their left hand*, [i. e. small, young children and infants: which are not come up yet to their years of discretion and are far more to be valued, than this wonder-tree, which thou art so passionately affected with] *besides much cattle*? [which likewise is much to be preferred before that Hereupon, Jona being convinced, doth make no further reply.]

The End of the Book of J O N A.

THE PROPHET MICHA.

The Argument of this B o o k.

THE Prophet Micha (or, Michas) prophesied about the same time, and in substance the very same things, yea sometimes in the same words with the Prophet Isaiah, as appears by the first Verses of both their Books, and the contents of their Prophecies, for Micha partly most vehemently reproves the gross and manifold sins of Iuda and Israel, as may be seen by the Contents of the Chapters, threatening them both with Gods heavy Iudgments, especially their Desolation by the Assyrians and Babylonians: And partly he also comforteth the Faithfull with promise of their deliverance out of the Babylonian captivity, but principally with very clear and glorious Prophecies of their spiritual Deliverance, by their King Jesus Christ: of Whose Coming, place of Nativity Bethlehem, abundant blessings and benefits to his Church, (which should be gathered through the powerful operation of the holy spirit, by the preaching of the Gospel out of Jewes and Gentiles) this Prophet largely foretelleth, assuring us of the undoubted and everlasting Salvation of the Church, and of the final and eternal ruin of all her Enemies.

M I C H A



MICHA.

CHAP. I.

Micha his countrie, calling, and the time of his prophetic
 vers. 1. *He publisheth the coming of God for to judge his*
people by reason of their idolatry, 2. a prophetic and
prophetical representation of the desolations and miseries,
that were to come upon Israel and Juda in General,
and divers places in particular, and partly lay heavy
upon them already, 6.

THE Word of the LORD which came to Micha
 [Not him that prophesied in the time of Ahab
 and Josaphat, who was the son of Iimla
 1 Kings 22. 8, & 2 Chron. 18. 7. &c. but] the
 Moraschite, [see Jer 26. on vers. 18. where expresse men-
 tion is made of this Prophet and his prophetic. See also
 below vers. 14. 15.] in the days of Jotham, Achaz, and
 Jechizkia, Kings of Juda: [in whose days Isaiah also
 prophesied. Isa. 1. 1. Of the reign of these Kings, see 2 Kin.
 from chap. 15. to 21. and 2 Chron. from 22. to 33.] which
 he saw [i.e. which word was revealed to him of God by
 visions. See Eze. 13. vers. 3. and Amos 1. vers. 1. &c.]
 over [or, upon] Samaria and Jerusalem. [i.e. both the
 Kingdom of Israel or the ten Tribes, and the King-
 dom of Juda, Samaria being the Royal Metropolis of Is-
 rael, as Jerusalem was of Juda.]

2 Hear, ye Nations altogether; [Heb. Nations those,
 or, they all. A figurative summoning of all people and
 creatures, for to make their appearance, and to assist in
 Gods court of judgement, pronouncing sentence upon his
 people. Comp. Deut. 32. 1. Psal. 50. 1. Isa. 1. 2. Jer. 6. 18, 19.
 Amos 3. 9. Compare also below chap. 6. 1, 2. Some, by the
 Nations understand all the Tribes of Gods people, and
 by the earth following, the land of Canaan] mark, thou
 earth [or, Land] together with the fulness thereof: [as
 Psal. 24. 1.] now the Lord LORD shall be a witness [or,
 be a witness] against you: [or, among as having a regard
 to the Nations in whose presence God would testify thus
 against his people; meaning those of Samaria and Jeru-
 salem, whom he would convince of their wickedness,
 and the righteousness of his judgement, as in an open
 Court of Judicature. Compare Psal. 50. 7. with the
 annotat.] the LORD out of the Temple of his Holiness.
 [i.e. his holy Temple, or, his holy Palace: intending to
 come down, as it were, out of Heaven (where his

glory inhabiteth) or, out of the Temple of Jerusalem
 (where he dwelleth with his gracious presence) not for to
 shew grace and favour now, but to keep judgement: see
 Psal. 11. on vers. 4. Jon. 2. 4, 7. with the annot.]

3 For behold, the LORD goeth forth out of his place
 [See Isa. 26. 21. with the annot.] and he shall come down,
 and tread upon the heights of the earth. [See Amos 4. on
 vers. 13.]

4 And the mountains shall melt under him, [As not
 being able to undergo the presence and wrath of this
 Judge; figuratively spoken; as Psal. 95. 5.] and the valleys
 shall be cleft, as wax before the fire, [viz. doth melt]
 as waters [understand are split as it were, being dash-
 ed into small drops, that they are lost in a manner, when
 they are poured out from a high place. Comp. 2 Sam. 14.
 14.] which are poured out into the low (ground) [Heb. de-
 scendent, going down.]

5 All this [viz. that is said before, it shall all come
 to pass] for the transgression of Jacob, and for the sins
 of the house of Israel: who is (the beginning) [Com-
 pare below vers. 13.] of the transgression [revolt, falling
 off] of Jacob? is it not Samaria? [i.e. who are the prin-
 cipal authours and founders of the wickedness and idola-
 try in Israel? surely they are those of Samaria] and who
 (of) the high places of Juda? is it not Jerusalem? [i.e. who
 are the authours and founders of the idolatrous high-
 places, and those that seduce the people in Juda by their
 evil example? (See Lev. 26. on ver. 30. Eze. 20. 29.) sure-
 ly they are those of Jerusalem.]

6 Therefore will I put Samaria to (be) a stone- [Or
 earth-] heap of the field, planting of a vineyard: [i.e. the
 City, which now is built so magnificently and stately,
 shall be reduced into a heap of earth, cast up in the field;
 or become like a field, that is digged up and turned upside
 down: and as a place which is delved and turned up, for
 the plant of a vineyard in it. Compare below chap. 3. 12.]
 and I will precipitate her stones [the stones of their walls
 and buildings] into the valley; [Samaria having been
 seated upon a mountain] and uncover her foundations:
 [i.e. quite subvert (and overthrow the City, that the
 foundations shall lie bare, and nothing abide in its place.
 See Eze. 13. vers. 14. with the annot.)]

7 And all her carved images shall be bruised; and all
 her

her harlots wages [The Heb. word is used for harlots wages, & put in the plural here. Understand thereby, all their Riches and abundance, which God indeed had given them, but they accounted of them as gifts of their lovers, that is of the Bials or idols; and a reward of their adultery, that is idolatry, whereof they again offered gifts and presents unto their idols, for to him and adorn them and their Temples therewith. See hereof Hof. 2. 4, 7, 8, 11. and chap. 9. 1. besides that, they were so bale, that in lieu of receiving harlots-wages, they offered and gave the same themselves, to obtain new idols and idolatrous alliances. See Ezek. 16. 31, 34, 41.] shall be burnt with fire; and all their idols will I make a desolation. [See 2. Sam. 5. on vers. 21.] for she hath gathered them of harlots-wages, and they shall return to harlots-wages. [i.e. vanish away, and come to nothing. So got, so gone. Or it may be applyed to the Assyrians, who should rob & plunder it again, as a gift & reward of their idols, or pay their whores hire of it Compare Joel. 3. 3.]

8 For this shall I wail and howl; [These are words of the Prophet, as Isai. 21. 3. and 22. 4. Jer. 4. 19. and 9. 1, &c. to excite the people to attention and repentance] I shall go bereaved and naked [or, poor, or torn and naked (Compare Job. 12. 17.) See Isa. 20. 2. with the annot.] I shall wail as the dragons, [See Job. 30. on vers. 29. and Compare Psalm. 102. 7. with the annotat.] and mourn as the young ostriches.

9 For her plagues are mortal: [Heb. is mortal: and so in the sequel i.e. every one of her, i.e. Sennacherib's, plagues: they are all past cure, irrecoverable, desperate] for they are come even unto Juda: [in token that the ten tribes were laid waste already, and that the enemy was pressing on into Juda. Compare Isa. 8. 7, 8. 2 Kings 18. 13.] he [viz, the enemy, or it viz, the evil, out of vers. 12] is gotten to the gates of my people, even to Jerusalem. [hence some do gather, that this Prophet was of Juda, wherewith agrees what is said of him, Jerem. 26. 19. and above vers. 1.]

10 Publish (it) not at Gath, [Lest the Philistines rejoyce at it. See 2. Sam. 1. 20. with the annot.] and weep not so grievously: [Heb. weeping weep not] rowle thy self in the dust [or, sprinkle thy self with dust in token of mourning. Compare Jer. 6. 29. Ezek. 27. 30. with the annotat.] in the house of Aphra. [or, over, or for the house of Aphra, for his sake. We read indeed of an Ophra in Manasseh, and another in Benjamin; See Jud. 6. on vers. 11. but Aphra, or Beth-Aphra, occurs no where but in this place: and so also the following places Sappir, Zaanan, Beth-Ezel, Maroth; whence some are of opinion, that they are but feigned names, whereby the Prophet aimed at certain places of note, having regard to the signification of these word: or at leastwise that he had respect to the signification of the Names of such places, as also below chap. 14. 15. Beth-Aphra is as much, as so say, house of dust, or, dust-house, dusty house, as if the Prophet had said; rowl thy self in the dust (or, about, over that place), which shall be laid into a dust, or made a desolation: Sappir is to say goodly, fair: Zaanan, where there is abundance of cattel; or, according to others, where much issue is, Beth-ha-Ezel, the house which hard by, beside, or separated, is kept, or spared. Maroth bitter places, or bitternesses; whereby may be understood some drie and barren places: unto all these places the Prophet foretold their approaching miseries. Some would have Aphra to point at Ephraim; Sappir at Samaria; Zaanan at Zion; Beth-Ezel at Beth-El; Maroth at Ramoth in Gilead &c.]

11 Pass away thou inhabitant of Zaphir, [Heb. passe your selves, pass thou &c. namely forth out of the land into captivity] as for the redundancy of the word your selves, See Amos 7. on vers. 12.] with the bare shins: [Heb. uncover d(at) the shins. See Isa. 47. 2, 3. Jer. 13. 22. with the annotat.] the inhabitant [or in-

habitant in the feminine] goeth not forth; [viz with their cattel to feed them as they were wont; as some do take this; or, shall not be able to go forth, being so straitened and beset by the enemy, and standing in such fear of him. Some do construe it thus with the sequel; went not forth to the bewailing of Beth-Ezel, as not being in a condition to lament for or comfort their neighbours, being themselves so much distressed] there is wailing (at) Beth-habzel [See the note on the former vers.] he shall take his standing from you. [i.e. God shall take away from you his assistance, or further residence and abode among you. Or he, viz, the enemy shall get the stronger tooing by your ruin. Oth. (which) shall receive it's standing from you, meaning Beth-habzel, i.e. as it saith with the forelaid fat and goodly places, so shall it go likewise with their neighbours of meaner condition, who must needs very sensibly participate of the destruction of those, from and by whom they had their best subsistence and livelyhood whereof further in the sequel.]

12 For the inhabitant [In the feminine again] of Maroth is sick for the goods sake: [which they lost, by the devastation of the fat bordering parts and places, even unto Jerusalem, or which the enemy took away from Maroth it self] for an evil [viz of punishment, meaning the desolation of the land by the Assyrians] is gone down from the LORD, unto the very gates of Jerusalem.

13 Fasten the swift beasts to the charer, thou inhabitant of Lachis: [See 2. Kings 14. on vers. 19. Heb. tie or, binde (the Heb. word is no where else found thus) the charer to, or with, the swift beast, or, Camel, or, Horse, Runner, Mule. See 1. Kings 4. on vers. 18. The Prophet implies thus much, make what haste you will to escape the approaching Assyrians, it shall avail you nothing. See 2. Kings 18. 14, 17, and 19. 8.] (this is the beginning of sin to the daughter of Zion:) [hence some do gather, that this city of Lachis was the first in Juda, which followed the idolatry of Israel, or the ten Tribes, and by the example thereof even unto Jerusalem it self, and many others with it, became infected. Others apply it to the defection from the house of David, in that they were now become like unto the ten tribes, for having caused their own king Amaria (retired or fled thither from the conspirators) to be put to death. Both senses may well be comprehended in these words, so, that first being turned idolaters with the ten Tribes, they became afterwards disloyall also to their own King, and traitorously caused him to be murdered; for to pleasure the King of Israel and the conspirators, the King of Israel making war at that time against Amaria, and probably having (according to the manner of corrupt Israel) contrived and plotted this assassination. See 2. Kings. 14. 15, 19.] for in thee are found the transgressions of Israel. [i.e. of the ten Tribes. See the foregoing note.]

14 Therefore give presents [Thus the Hebr. word derived from sending, is likewise used 1. King. 9. 16.] to Gaths-moresbeth: [See Jer. 26. on vers. 18. Oth. to the possession (i.e. countrey) of Gath, that royal city of the Philistines, (See above vers. 10.) whose friendship and succour they should seek then by presents, but in vain, implies the Prophet. There was also a city, called Marescha, belonging to Juda, and placed by Achzib, Jos. 15. 44. as Gath and Marsa are likewise joyned together 2. Chron. 11. 8. see there] the houses of Achzib shall be a lie to the kings of Israel. [i.e. they shall fail and deceive them of Achzib in Juda, See Jos. 15. 44. and of an other in the tribe of Asser (lying by the midland sea as some maps have it) Jud. 1. 31. it may be that by the houses of Achzib there are understood here, the soldiers whom the Kings of Israel hired now and then among the remaining Canaanites; or, that they had made and stood in some confederacy with the inhabitants of these parts]

parts, for to assist them against the Assyrians; though all in vain. The Prophet names onely the city of *Achzib* because of the affinity of the word *Achzib* and *Achzab* *i. e.* a lie, or, *liar*, as in the sequel, *Marefcha* and *heir*. others understand by the kings of Israel here, the kings of Juda, which were to reign over the remnant of Israel, or the ten Tribes, but should be destroyed themselves also by the Babylonians.]

15 *I will bring yet an heir unto thee, thou inhabitress of Marefcha*: [An heir, or inheriting possessor, understand the enemy. The Prophet reflects to the signification of the word *Marefcha*, and morecheth; which it should seem (both signifying *inheritance*) he taketh for one and the same. Of *Marefcha*: see *Jer.* 15. 44. 2 *Chro.* 11. on verse 8. and 14. on vers. 9. also *Jer.* 26. on verse 18. as also 2 *Machab.* 12. 35. *he shall come unto Adullam*, [*i. e.* that new heir or possessor, the enemy, shall passe through and advance into Juda it self, where *Adullam*, formerly a Royal city, lay. See *Jos.* 12. verse 15. and chap. 15. 35. *Nehe.* 11. 30.] (*even so*) [this is inserted here, by Comparing above vers. 9. and 12.] *the glory of Israel*, [to wit, *Jerusalem*, which indeed was the glory of all Israel. These words being somewhat obscure, they are diversly taken and construed by the interpreters. Oth. *he* (to wit, the Enemy) *shall come* (unto, or as far as) *Adullam*, *the glory of Israel*, *i. e.* which city is glorious and renowned in Israel, situate far in the Countrey, near the Cave of *Adullam*, the shelter place of David.]

16 *Make thee bald* [Thee *viz.* thou inhabitress of *Marefcha*, and the other forementioned places: some apply it to *Jerusalem*, or *Sion*, and their transportation to *Babel*: bidden to make themselves bald, in token of their mournfull condition at that time. See *Jer.* 16. on vers. 6.] *for thy darest children* [Hebr. *children*, or *sons of thy pleasures*, or *recreations*, *i. e.* thy dearly beloved children] *make bare thy baldness, as the Eagle*, [*i. e.* make thy self extreme bald all about, even as the Eagle doth, when he is to renew his feathers, and plumes himself all over] *because they* [to wit, those darlings and pleasant children of thine] *are carried away captive*.

CHAP. II.

Wo, cruel Bondage and Banishment out of the land of Canaan, pronounced upon the Violent oppressors, Thieves and robbers among the people, vers. 1, 2, 3, 5, 8, 9, 10. a Lamentation upon the Enemies dividing of their land, 4. God doth sharply reprove his peoples loathing of propheticall reproofs, and their senseless delight in false prophets, 6, 11. a prophesie of the gathering and restoration of the Church by their King Christ, 12, 13.

WO to them that devise iniquity, and worke [The Hebr. word, which otherwise doth signifie to worke and do or act, is here used for *contriving*, *designing*, *practising*, what and how to act] *evil upon their couches*: [where and when they should be at rest, and think upon God and ruminate their course and conversation before him, so *Psal.* 36. 5.] *in the light of the morning they do it*, [making all the hast they can, as inflamed to execute their wicked designs. Compare *Hos.* 7. 6.] *whiles it is in the power of their hand*: [whiles the state and condition of Justice and Government is such in the land now, that they may do what they list: they are masters, and have all the world at will, as followeth. Compare the phrase with *Nehe.* 5. 5. *Prov.* 3. 27. Others for *their hand* is against God.]

2 *And they desire fields and rob them, and houses and take them away*: [If they do but fancy, or get a minde to such and such a piece of land, or house, possessions, they will have it, and force it away from the owners. Com-

pare 1 *Kin.* 2. 11. *Or, thus they practise Violence upon the man* [making him poor and sad] *and his house*: [dispossessing and bereaving the proprietour thereof] *yea, upon every one* [or the man (*hominem*)] *and his inheritance*. [which God would in no wise allow to be taken away, or alienated from the heir.]

3 *Therefore, thus saith the LORD*: behold I devise an evil against this Generation, [Even as they wickedly devise, continue and practise the evil of sin, so do I now devise the evil of punishment, that shall be executed upon them] *out of which ye* [here is a change of the person, by a vehement application, as below vers. 8. and frequently elsewhere] *shall not be able to draw forth your necks*, [the yoke of Bondage, which ye shall be made to undergo, shall be so close and strong upon you. *Com.* *Lev.* 26. 13. and *Jer.* 11. 11. with the annot.] *nor go so bolt-upright*; [Hebr. (*with*, or *in*,) *highness*, *haughtiness*, *elevation*, *i. e.* with the neck or head raised, or bearing up lofty, that is, ye shall not look so high, nor carry your selves so insolently, as now ye do] *for it shall be an evil time*. [See *Amos* 5. on vers. 13.]

4 *On that day they* [Hebr. *he*, that is they, men, people] *shall take up a Proverb over you*; [*viz.* to mock and jeer you every where in your Miseries and Lamentations; for the following bitter lamentings and complainings shall be so common, that it will grow into a common Proverb among men, thus and thus mourns Israel,] *and they shall lament a dolefull lamentation* (and) *say, We are utterly wasted*; [Hebr. *wasting* (or *with wasting*) *we are wasted*; That is, we are utterly ruined and undone] *He exchangeth the portion* [See *Psal.* 16. on vers. 5, 6. and so of the *line* and *lot* in the next vers.] *of my people*, [the meaning here is; God by the Assyrian gives away the land, which he had given formerly unto his people, unto strangers; and thereby he changeth the owners and proprietours of it] *how doth he take from me*! [words of admiration, very short and abrupt, and lively, representing the busie stir about new dividing the land, as if they saw it down before their eyes] *he divideth turning away our fields*, [*viz.* over unto others; or, doth he divide our fields, to restore (them) unto us? alas! no; (do they imply) there is now no more hope left, since they are given away thus to strangers. Thus they were to be made sensible of the punishment of their own iniquity, and their dispossession of others, mentioned before, vers. 1, 2. as they bereaved their own brethren, so they are now bereaved by strangers: See the next vers. and further below vers. 8, 9, 10.]

5 *Therefore thou shalt have none to cast the line into the lot*; *in the Congregation of the LORD*: [Or, by the lot, *i. e.* to cast the lot for thy share: for thee shall be no part nor portion more for thee among the people of God. The speech is addressed here to every one in particular of those wicked oppressors, that were threatened with the *Wo* above vers. 1. upon whom this particular judgment should light, by reason of their aforesaid wickedness; or there should be no casting of lots for them, because their land was now delivered up to strangers, and themselves quite outed, and destitute of a Josua to new-divide it by lot for them. Some give it a spirituall sense, understanding it of the Rejected ones out of the Church of God, which was typified by the dividing of the land of Canaan by lots and lines.]

6 *Do not ye* [This verse by reason of its abrupt expressions, is somewhat obscure, and is variously rendered: it should seem, that here are brought in the words or common speech of the wicked people, whereupon follows a heavey Reproof in the next verse] *prophecie*, [Hebr. *drop not*, and so in the sequel, *i. e.* do not ye prophesie. See *Dent.* 32. on vers. 2. and Compare *Isa.* 30. 10, 11. *Jer.* 11. 21. *Amos* 2. 12. and chap. 7. 12, 13, 16. These are the words of the people to the true prophets] (*say they*) *let (these) prophecie*, [*viz.* the false ones. Com-

pare below vers. 11.] *they* [viz. the true prophets] *prophesy: not as those*; [others, viz. the false prophets, or of those things of which the true prophets dropped] *they cease not from reproaches* [or *shameings, revilings*, (putting us daily and continually to shame,) *cease not*: the sence should be, These (true) Prophets never give over to inveigh, finde fault and rail, reproaching and threatening as with all manner of evil, they are intoleable. Compare 1 *Kin.* 22.8. Oth. read this verse thus; *Drop not*; (the peoples words) (*yet*) *they will drop*; (*but*) *they shall not drop for (or unto) them* (Gods words) (*that he*) viz. Israel, *may get no shame*, as the false prophets prophesied: or *that they* (my prophets) *may get no shame*, or *that no shame come upon them*, and so should it be a threatening, that by reason of their horrible ingratitude, God would bereave them of the true prophets, and spare his Ministers. Compare *Isa.* 8. 16. *Matth.* 7. 6.]

7 O Thou, that art called the House of Jacob, [Ye hear that name indeed, doth the Lord here intimate, and boast of it, but very wrongfully: such words, or speeches become not Jacobs house at all. Compare *Jos.* 8. 33, 37, 39, 40, 44. [is then the spirit of the LORD [i.e. the holy spirit by whom the true Prophets were acted, 2 *Pet.* 1. 21.] *shortned*? [or *straitned*? viz. so that he should not be able to direct and govern his servants aright? or, should not have liberty to cause them to prophesie, what he is pleased to charge them with; or, that he should nor have the same power still, to reprove you for your wickedness, and consequently pronounce Gods judgements upon you for the same, that ye go on thus to provoke and incense him. Compare the phrase with *Num.* 11. 2, 3. *Isa.* 50. 2. and 59. 1.] *are these his works*? [viz. Gods, i.e. are these the works which God commands you, or, which are acceptable unto him. Compare *Job.* 6. 29. This agreeth well with the sequel: others apply it to Jacobs house: thus, *are these works becoming Jacobs house*?] and do my [i.e. Gods] words no good by him that walketh aright? [See *Psal.* 7. on vers. 11. The sence is Are not my words indeed pleasing and acceptable for and with the godly, to whom they do not onely promise all manner of good things, but likewise instruct and correct them for their good? if you were pious, both my own and my Prophets words would likewise be pleasing and acceptable to and among you; the fault is yours, that they must prophesie harsh things to you.]

8 But yesterday, [i.e. but lately, of late dayes, not long ago] my people stood up (as) an enemy, [i.e. in an hostile manner, watching for all advantages to do mischief, rob, plunder &c. God seems to infer here; How is it possible, that my words should be pleasing and acceptable to such a people as this is?] over against a garment: [to see whether they might meet with any, that had good clothes on his back to strip him of it. Here God returns again to that he upbraided them with above vers. 1 and 2. Oth. read the words of this vers. (*Those that*) yesterday (i.e. heretofore) (*were*) my people, *are risen up (against me as) against an enemy &c.*] ye pull off [a change of person again, as above vers. 3.] a cloak [or goodly upper garment: touching the Hebrew word, Compare *Jon.* 3. on vers. 6.] from those that passe by securely, [Or, with confidence, thinking of no enemy; at least-wile, not doubting you whom they never offended] turning from the battel. [having no thoughts more of robbing and plundering, in regard the war was ended. Oth. being averse from the fight, i.e. such as have no minde to fight, or, to wrong any, passing along their way, with confidence. Or, whereas ye are removed from war. i.e. live in peace, and have no war in the Land.]

9 The women of my people ye banish, each one out of the house of her creation; [Wherein they keeping at

home for the most part) had their abode, content and freedom, with their own husbands and children: some understand it of the widows, others of cruel and groundless divorces, the men in a tyrannous manner repudiating their own wives by letters of divorce, at their own pleasure] from their little ones, yet take away my ornament [clothes, livelyhood, inheritance, and the like, all which I had bestowed upon them, by my especial fatherly providence in token of my goodnesse and absolute power of dispersing. Now ye bereave and dispossesse them of all this, to my dishonour: some refer it to the dissolvings and divorces of the Parents marriages; others, to the slavery and bondage, from which God had redeemed them, and made them a free people and his children] for ever. [i.e. ye go on in these practises without any ceasing or remorie, or yet deprive and dispossesse then of those things, so that they are past all hope of recovery. Compare *Jon.* 2. 6.]

10 Get you up (then) and go your wayes; [viz. into captivity out of the Land] for this (Land) shall not be the rest: [i.e. this Land which I had given you for a rest, shall not be able to endure you longer, because of the abominations, whereby ye have defiled the same; but it shall spue you out, and (as taking vengeance against you) utterly and forcibly destroy you. See *Deut.* 12. 3. *Psal.* 95. 11. *Hebr.* 4. 5, 6. again *Lev.* 18. 25, 27, 28. *Ezek.* 36. 13, 17.] because it is defiled, it shall destroy (you,) and that with a violent [or, sharp. Compare 1 *Kings* 2. 8.] destruction.

11 If there be any, that dealeth in minde, [i.e. with vain and false prophecies, which are as little able to edifie and comfort the soul, as the body can be fed with winde. Compare *Job* 6. 26. *Fer.* 5. 13. and *Isa.* 41. 29. *Fer.* 22. 22. Oth. with the spirit. i.e. falsely boatech of Revelation from the spirit of God, see *Ezek.* 13. 3. and *Hos.* 9. 7.] and lyeth falsely, saying; [Or, that conversing with wind and falsehood, lieth, saying, &c.] I will prophesie unto you, [as above vers. 6.] for wine and strong drink, [Or, by the wine. Compare below 3. 5. *Isa.* 28. 7, 8. Or, of wine &c. i.e. of a fruitful wine-year, all manner of prosperity and peace. See *Fer.* 13. 12. and 23. 16, 17. and chap. 29. 8, 9. *Lam.* 2. 14.] that is a Prophet of this people. [i.e. an acceptable Prophet to them, or, for this people]

12 Assuredly I will assemble thee altogether O Jacob, assuredly I will gather the remnant of Israel; [Heb. assembling I will assemble, and, gathering I will gather. These two last verbs are taken by many interpreters, to contain a gracious Evangelical promise of the gathering of the Universal Church, by their King the Messiah Jesus Christ: the propheticall stile usual in such matters, seeming to import this sence; and God being wont in his severest proofes and threatnings, oftentimes to intermix most gracious promises, for the comfort of his faithful ones. (Compare especially *Fer.* 16. 14, 15. *Hos.* 2. 13, &c. See also below the last use of chap. 3. and chap. 4. the first use, &c. the Christian attentive reader may likewise compare, *Fer.* 31. 10. *Hos.* 1. 11. and 3. 5, &c. especially *Ezek.* 36. 37, 38. *Zach.* 2. 4. Others nevertheless, considering what goes before and followes, take it to be a foretelling of the sieges, the straits and desolations of the ten Tribes of Juda by the Assyrians and Babylonians, and the carrying away captive of both their Kings, Hosea and Zedekia. 2 *Kin.* 17. vers. 4. and 18. 10, &c. also chap. 15. 6, 7. whereof the understanding reader may judge, and see the like phrase, *Zach.* 10. 3, 4, 5. with the annot.] I will set it together, like sheep of Bozra: [a plentiful place for cattel among the Moabites. See 2 *King.* 3. 4. and *Fer.* 48. 24. with the annot.] as a flock in the midst of their fold; [or, stabling] they shall sound of men.

13 The thorow-breaker shall march before their face; [Heb. is marched, and so in the sequel. i.e. he shall surely march. God shall remove all enemies & impediments to his

his work of grace, out of the way, and make the way plain and smooth for it: others refer it to the enemies, as was noted in the former ver. concerning whom the words *thorow-breaker* and *thorow-breaking* are frequently used. See *Psal.* 17. on ver. 4. though, when God delivers his people bodily and spiritually, he likewise violently destroys his and his Churches temporal and spiritual adversaries. See *2 Sam.* 5. 20. *Isa.* 28. 21. & 63. 3. 4. 5. 6. *Mich.* 4. 13.] they shall break thorow, and passe through the gates and march forth through the same: and their King shall go (away) before their face; [see on the former verse] and the LORD in their front. [Heb. head, as we use to say, in the head of them, i. e. in the fore-front: leading as it were the Vanguard of his people. Compare *Isa.* 51. 12 others understand it, that God being become an enemy and adversary to his people, would be with the enemy, and lead them as their General, against his rejected people. Compare *Jer.* 21. 5. and *Isa.* 63. 10.]

CHAP. III.

Gods judgements upon the Governours because of their tyrannic and baseness, ver. 1, &c. upon the Prophets, seducing the people and promising peace unto them, 5. from whom *Micha* doth separate himself, prophesying with great freedom of spirit of Jerusalems and the Temples future desolation, because of the general wickedness and corruption of the people, Governours, Priests and Prophets, 8.

Moreover said I, hear now, ye heads [i. e. governors] of Jacob and ye chieftains of the house of Israel: [See *Jud.* 11. on ver. 6.] doth it not become you to know the right? [Or judgement. Heb. (is it) not yours, or, unto you? i. e. hearken, doth it not befit you? is it not your part and duty to know the right or judgement of your God? yea verily, inferres the Prophet. Compare *Jer.* 5. 4. 5. and see of such manner of questioning, *Jud.* 4. on ver. 6, &c.]

2 They hate the good, and love the evil: they rob their skin from of them, and eat the flesh from their bones. [i. e. They fleece and flay and squeeze their poor subjects as bare and dry as may be. By these phrases is set forth the extreme, cruelty, baseness, wretchedness and tyranny of the Governours, practised upon their subjects and fellow brethren with whom they dealt as Lions, Beares and Wolves.]

3 Yea they are they, that eat the flesh of my people, and strip their skin off, [Oth. that which they eat, is the flesh of my people, &c. See *Psal.* 14. on ver. 4.] and break their bones, [or, knell them in pieces, for the Heb. word according to some, hath its signification from strong sounding, peales, knells, crackling: The sense is, that, instead of being fathers and shepherds of their people as they ought, they do by open violence without any pity or remorse, waste, bruise, destroy and convert to their own use, all the subjects substance and propriety, as followeth] and sever [Heb. spread] them, even as in a pot, and as flesh into the midst of a kettle. [the meaning is, They deal with men and the prey they take from them, just as if they were to put so much flesh and bones of slaughtered beasts into a pot to boil. Compare *Ezek.* 11. 6, 7. with the annot. And see the like phrase in the description of these wretches punishment. *Ezek.* 24. 3, 4. &c.]

4 Then shall they call unto the LORD; [When the plagues before mentioned chap. 2. ver. 3, 4, 5, 10. shall come and be upon them, then they shall be so impudent yet, that they will presume to call upon God, as if he were bound to help them: but they do it without any true and hearty Repentance, onely from the sense of the punishment, and therefore &c.] yet he shall not hear them: but

shall hide his face before them [See *Deut.* 31. on ver. 17. and *Job.* 13. on ver. 24.] at that time according as they made their dealings evil. [or, carryed themselves evil in their dealings, as it is said of the converted, that they made their wayes good. The sense is even as they plagued the poor subjects & had no compassion on them, so shall I requite them in the same kinde, &c. Comp. *Jam.* 2. 13.]

5 Thus saith the LORD, against the Prophets, that seduce my people: that bite with their teeth, and proclaim peace; [Under pretext of love and kindness, murdering their soul like devouring wolves, by their false seducing prophecies. Compare *Ezek.* 13. 10, 19, and 22. 25. *Mat.* 7. 15. or, like hunger-starved beasts, tear and devour all that is given them; and cry peace, peace, blis and prosperity, as long as you fill their bellies. Com. ab. ch. 2. 11. *Isa.* 56. 10, 11. *Ezek.* 13. 3. with the annot. but he that puts not into their mouth, against him they hallow a war. i. e. against such they set and incense every one, to arm and make war against them: or, they denounce and prophetic all manner of evil against them, as if they were the onely contemners of God and his word. Of the Hebr. words *hallowing war*, see *Jer.* 6. on ver. 4.]

6 Therefore it shall grow nigh for you [By this phrase God foretelleth unto these false Prophets not onely blindness of understanding (as some take this) but likewise all kinde of other plagues, mischiefs and sad conditions. See *Gen.* 15. on ver. 12. and *Jer.* 15. on ver. 9. *Joel.* 2. 21, 31, &c.] because of the vision, [i. e. by reason of your false prophecies which ye boast to have received by especiall revelation from me. Compare *Zach.* 13. 4. or, so that ye shall have no visions, i. e. be disabled to prophecy any more and so in the sequel, that ye shall not be able to divine. Ye shall then get something else to do then to practise your foretellings and sooth-sayings, ye will be taught to minde somewhat else. Compare *Ezek.* 13. 23. and there shall be darkness unto you because of your sooth-saying: [Compare *Ezek.* 13. 6, 7, &c. and see of the Heb. word *Prov.* 16. on ver. 10.] and the sun, shall go down upon these Prophets, and the day shall grow black upon them. [i. e. be very obscure *Joel.* 2. 10.]

7 And the seers [i. e. those false Prophets, which do falsely brag of visions from me. Of the word *seer*, see *1 Sam.* 9. on ver. 9. *Ezek.* 13. on ver. 3.] shall be ashamed, and the sooth-sayers blush; and all they together, wrap up their uppermost lip: [or, mustache, in token of mourning. See *Lev.* 13. 45. *Ezek.* 24. 17, 22. with the annotat.] for there shall be no answer of God. [no divine vision or prophecy, so as to enquire of God, for advice, or to receive comfort from him in the time of affliction. Compare *Psal.* 74. 9. *Ezek.* 7. 27. *Amos.* 8. 11, 12. or, no hearing (exaudition) as above ver. 4.]

8 But truly I am full of power [The Prophet being well-assured of his calling, of the truth of the divine revelations, and of the gifts of the spirit that sent him, he doth here plainly separate himself from the false Prophets, confirming his prophecies with divine authority, for the instruction of the godly, and conviction of the refractory, and shewing his courage and undauntedness in reproof of sin, notwithstanding the impudent pretences and base flatteries of the false Prophets, among a disobedient people. Compare *Isa.* 50. 4. &c. *Jer.* 6. 11. with the annotat.] of [how the Hebrew part *ele* is sometimes taken for of, See *Jer.* 51. on ver. 59.] the spirit of the LORD, and (full) of judgement [viz. to publish and denounce the judgement of God, according to his charge, as *Jer.* 6. 11. full of the LORDS indignation; &c. or, full of right. viz. Gods right, as *Jer.* 5. ver. 4, 5. also it may have respect to the governours, above ver. 1. and below ver. 9 who ought to know the right, but have it in abomination: this minister of God was quite otherwise disposed] and readines [or, alacrity, activity, or, ability, courage. Namely to suffer evil, and to go on cheerfully notwithstanding]

standing in my calling, as followeth] for to declare unto Jacob his transgressions and to Israel his sin: [understand, together with the punishment due to them for it.]

9 Hear now this, ye heads of the houses of Jacob, and ye chieftains of the house of Israel: that abhor judgement, [or the right: or make the judgement abominable; to wit, by their wicked abuse of justice] and pervert [Heb. they pervert, i.e. ye are those which pervert &c. as elsewhere frequently] all that is right. [or straight, righteous, equall.]

10 Building [Heb. in the singular, i.e. every one of them is building, viz. great houses and palaces in] Zion with blood, [Heb. bloods in the plural, i.e. slaying and murdering, (See Gen. 37. on vers. 26. Ezek. 22. 27. Zeph. 3. 3.) and therewithall the money which they get by it, or, for their countenancing conniving at, and sparing the murderers and oppressors] and Jerusalem with wrong; [i.e. with robbing, and all manner of injustice. See Jer. 22. 13.]

11 Their heads [The Governours and Judges of Zion and Jerusalem] judge for gifts, [Heb. gifts] and the Priests teach for hire [i.e. they suffer themselves to be drawn for money to teach and preach according to mens palates, when as they should be content with Gods allowance, and hold forth the pure word of God, without regard to men. See Mat. 2. 6, 7.] and their Prophets divine for money: [meaning the false prophets. God lieth here, that both in the civil and Ecclesiastical estate among his people, all was corrupted, and to be bought and sold for money. Compare Isa. 1. 23.] yet do they lean upon the LORD, [not with an holy trust and confidence (which is ever accompanied with godliness) but in hypocrisie, out of an impudent arrogancie, and a vain, bold and carnal presumption. See Isa. 48. 2. Jer. 7. 4, 6, 9, 10. how intolerable this was with God appears by the next verie] saying; Is not the LORD in the midst of us? [as if it were not be called in question, and as if God were engaged to protect them, let them live and do what they pleased] there shall no evil come upon us. [i.e. of all those mischiefs and miseries, which the other Prophets do so much preach and talk of, we shall be free enough. Compare Amos 9, 10.]

12 Therefore, for your sake, [That is, for your sins sake, whereby ye have filled and corrupted all things] Zion shall be ploughed like a field; and Jerusalem shall be made an heap of stones, [i.e. be utterly destroyed and laid waste; so little care and regard had God of Zion and Jerusalem and of his holy Temple itself, being thus polluted. These sharp and terrible prophecies, pious Hizkia, in whose dayes they were made, received with a believing and penitent heart, suing to God for mercy and favour, and doubtless doing his utmost for a general amendment. See Jer. 26. 18, 19, 20. and compare above 1. 5.] and the mountain of this house [to wit the Temple] shall be for high places of a forest. [as Jer. 26. 18. Upon this terrible prophetic there follows a glorious Evangelical promise, touching the mountain of the house of the LORD in the beginning of the next chapter, as likewise towards the end of the same and in the beginning of the fifth.]

CHAP. IV.

A prophetic of the future glory, spreading abroad, and peaceable blessed condition of the Kingdom of the Messiah, among the converted Jews and Gentiles, vers. 1, &c. A comfort for the Jewish Church against the approaching Babylonian captivity, by assuring them of the final deliverance from, and victory upon all the Church her enemies, by means of the presence and power of their King Christ; 9.

But in the latter days [In the time of the New Testament, or, of the coming of the promised Messiah, our Lord Jesus Christ. See Isa. 2. 2, 3, 4, 5. where this prophetic is recorded almost in the very same words. See the annotat. there] it shall come to passe, that the mountain of the House of the LORD shall be settled upon the top [Heb. head] of the mountains; and he shall be exalted above the hills: and the Nations shall flow unto him.

2 And many heathens shall go, and say; come and let us go up to the mountain of the LORD, and to the house of the God of Jacob; that he may teach us of his wayes, and we may walk in his pathes: for the Law shall go forth out of Zion, and the word of the LORD out of Jerusalem.

3 And he shall judge among great [Or, many] nations, and punish [or rebuke] mighty heathens, afar off: [even unto the ends of the earth. See Psal. 2. 8. with the annot.] and they shall smite their swords into spades, and their spears into sickles; the (one) Nation shall lift up no sword against the other, [Heb. Nation against Nation shall lift up no sword] and they shall teach no war more.

4 But they shall sit, every one under his vine, and under his fig-tree, and there shall be none to make them afraid: [Compare Lev. 26. 5, 6. Isa. 11.] for the mouth of the LORD of hosts hath spoken (it.) [therefore it shall surely come to passe.]

5 For all nations shall walk [Meaning all other Nations, that do not submit to the obedience of Christ] each one in the Name of his Gods; [i.e. Idol. Com. Jon. 1. 5.] but we will walk [we that are of Christs Church, that believe and follow him] in the Name of the LORD our God, [i.e. in his religion, worship, faith, confidence, &c. See 1 Kings 8. on verse 16. 2 Kings 2. on vers. 24] for ever and ever: [that is, both in this life and in that to come.]

6 In that day saith the LORD, will I assemble her, that was halting, and gather her that was banished: [i.e. that for a long time was grievously afflicted. See Psal. 35. and Jer. 20. 10. Zeph. 3. 19. with the annotat. The Heb. words halting, banished, are put in the Feminine; understand the daughter of Zion, by vers. 8. that is to say, the remnant of the Jewish Church] and whom I had plagued. [Heb. done ill to, i.e. ill entreated, grievously afflicted, and plagued]

7 And I will make [Heb. set or put] her that was halting for a remnant, [inasmuch that a part yet of the Jews and Israelites, shall believe in and be saved by the Messiah. See Rom. 11. 5.] and her that was cast away afar off, for a mighty people: [viz. by the calling and coming of the Gentiles, as above vers. 1, 2.] and the LORD shall be King [or reign] over them, upon mount Zion, from henceforth into eternity. [i.e. from that time, that the LORD shall execute this work of Grace, there shall be no end of his Kingdom: as Luke 1. 33. and so Isa. 9. 6.]

8 And thou sheeps-tower [Heb. Migdal-eder, which some take to be the place mentioned Gen. 35. 21. whereabout Jacob pitched his tents, close by, or within Jerusalem: others understand it of a Tower built upon the sheeps-gate, spoken of Neh. 3. 1, 32. See there, and understand by this and the next mentioned place Jerusalem itself, and consequently the Church of God, Christs sheep-fold] thou Ophel [i.e. hill, or hillock. See 2 Chro. 27. 3. and 33. 14. Neh. 3. 26, 27. it may be, that the Church of God hath both these Names given her, in regard of the strength and firmness of the sheep-fold of Christ, and the publick eminencie of his Church in the world] of the daughter of Zion, unto thee shall come; yea, there shall come, the former Dominion, the Kingdom of the daughter of Jerusalem. [i.e. of the people, or inhabitants of Jerusalem, that is of the Church, which is the Kingdom of Christ, the Kingdom of Heaven; where

where Christ is King, typified by the kingdom past of David, and especially by that flourishing and peaceable Kingdom of Salomon. Compare above ver. 4. with the annot.]

9 Now wherefore shouldst thou [*viz.* Thou halting daughter of Zion] make so great a cry, [Heb. crying cry, or cry (with) cry, i.e. make such a noise and complaint, keep such a stir and lamenting for the sufferings to come yet] is there no King among thee? [as if God should say; it shall seem so indeed, as if ye had neither King nor Councillour left, when ye shall be carried away into the Babylonian Captivity; but your King is not lost, therefore he shall in due time come forth again, and reestablish his kingdom among you] is thy counsellour perished, [com. Isa. 9. 5. on the word Councillour] that pain, as of a travailling woman, hath seized on thee?

10 Endure pain and labour to bring forth, O daughter of Zion as a (woman) in travail: [i.e. be content to undergo these pangs and sufferings, there is reason for it; it must first be so, before it can be otherwise; the issue will be sweet and comfortable. Compare Isa. 26. verse 17, 18, 19.] for now [that is, ere long, shortly, See Hos. 10. on ver. 3. and below chap. 5. 4. and chap. 7. 10.] thou shalt indeed go forth out of the City and dwell in the field, [i.e. go straying and wandering, forth out of thy land, and be scattered abroad] and come even into Babel, (but) there thou shalt be rescued, there the LORD shall Redeem thee [in token that thy King is safe still, and to typifie or shadow forth the spiritual Redemption, and setting up of the Kingdom of Christ, the true and only Redeemer of his people. See Gen. 48. 16. Job 19. 25. Isa. 59. 20.] out of the hand [Heb. palme] of thine Enemies.

11 Now indeed there are many heathens assembled against thee; [O Zion, or daughter of Zion] that say let her be prophaned [by bloodshed, abusing, plundering and all manner of Desolation] and let our eye look on Zion; [i.e. take pleasure and delight in seeing their ruin and destruction. Compare Psalm 22. on ver. 18.]

12 But they do not know the thoughts of the LORD, [They viz. the heathens, Jerusalems Enemies] and understand not his counsell; that he gathereth them as sheaves for the threshing floor. [after that he shall have made use of the Enemies, for the chastening and humbling of his people by them, then shall he execute a terrible Judgment upon those Enemies. Compare Isa. 21. on ver. 10. and Jer. 51. 33. Joel 3. 13, 14. with the annot.]

13 Get thee up and thresh, O daughter of Zion; [Trample and crush them under thy feet now, (those thine oppressours and Enemies) and that through the power of thy own Head and King Jesus Christ. Com. Isa. 41. ver. 15, 16.] for I will make thy horn iron, [Heb. put, or set, and so in the sequel: that is, I will make thy power invincible. See Deut. 33. on ver. 17.] and thy hoofs brass, and thou shalt beat in shivers many Nations; and I will banne their gain unto the LORD, and their substance to the Lord of all the earth; [this hath respect to the utter destruction or banning of a Nation in that sort, that the people being destroyed, all their goods were consecrated to the LORD. See Deut. 2. on ver. 34. Jos. 6. 17, 18, 19. and Compare further, Zach. 14. 20.]

14 Now troop together, [i.e. do your best and utmost, gather and make up all the forces and power you are able: as if the Lord should say; seeing, that for this time, it must needs happen so, by reason of your sins as was said ver. 10, 11. it shall be altogether in vain, whatsoever you shall enterprize against it; strive and stir never so much to the contrary, you must away to Babel. The speech addresseth it self to the inhabitants of Jerusalem, with whom the Prophet sorts himself in the sequel, by the word *Us*. Yet some do hold this to be the

speech of God, deriding the Babylonians; as if he should have said: Even do thy best, thou warring Babel, (as doubtless thou wilt do) yet shalt thou not be able thereby to hinder, or retard the work of Grace which I intend for my people, whereof in the next chapter. Oth. Now shalt thou be heaped (or packed) together with troops, to wit, by the siege, as followeth. Some do make this Verse the beginning of the next chapter] thou daughter of the troop, [i.e. thou warlike nation, as thou thinkst thy self to be for experience in war, and readiness of forces and provisions; and therefore, daring all, and fearing none; or, thou that art wont to make excursions with thy troops and companies, to set upon and strip the travellers and passengers, as so many high-way thieves and robbers: as above chap. 2. 8. See of the Hebr. word, signifying a Companie, or troop of souldiers, &c. 2 Sam. 3. on ver. 22. Jer. 18. on ver. 22. and Compare Israels example, Hos. 4. 2. and 6. 9. and 7. 1. as for the phrase daughter of the troop, compare Job 5. on ver. 7. and Zach. 4. on ver. 14.] He shall put a siege against us: [He, viz. the Enemy, the King of Babel. These are words of the prophet, as if he had said; this shall assuredly betide us, practise or prepare to the contrary, whatsoever ye may] they shall smite the Judge of Israel with the rod upon the Cheeks, [that is, basely abuse and vilifie the Rulers or Governours of the people. See 1 Kin. 22. 24. Job 16. 10. Psal. 3. 8. Lam. 3. 30. with the annot. This was a sign that their earthly kingdom should have an end; in lieu whereof there is promise made in the sequel of a new and heavenly King the Messia.]

CHAP. V.

A Prophecie of the Birth of our Saviour Jesus Christ at Bethlehem, and the Conversion of the Gentiles, ver. 1. of his Royall feeding and Governing of his; and of the power and meanes of his Church against her Enemies, 4. of the wonderfull growth, terriblenes, victoriously, safety and holiness of the Church, and Gods vengeance against the Disobedient.

And thou [i.e. As concerning thee] Bethlehem Ephrata, [See Gen. 35. 16, 19. Jud. 12. 8. with the annot. Hebr. Bethlehem, i.e. house of bread; as Ephrat, or Ephrata (which also was the name of Caleb his wife, 1 Chro. 2. 19, 24.) signifies fruitfulness] art thou small [i.e. indeed thou art not small Matt. 2. 6. or (although) thou be small, &c. yet, &c. Oth. it is (a) small (thing, or matter) that thou art among &c. (Compare the annot. on this place made by the chief priests and scribes before King Herod, Matt. 2. 6.) the sense is, thou art but small in deed, as to thy outward appearance, but thou shalt be exalted to great dignity, by the birth of the Messia and our Saviour Jesus Christ] among the thousands of Juda? [or Leaders, Princes of Juda. This hath respect to the dividing of the Tribes into their Thousands, each Thousand having their peculiar Head and Leader, or Chieftain; (See Jud. 6. 15. 1 Sam. 10. 19. with the annot. and 2 Chro. 12. 20.) therefore you have it, Mat. 2. 6. among the Princes, or Leaders, Guides, Dukes: the Hebrew words also that signify both Thousand and Leader, are neer of kin and derived from one and the same root] out of thee shall come me forth [words of God the Father] he that shall be [Hebr. for to be] a Ruler (Dominator) in Israel: [this is to be understood according to his humane nature; and in regard that the Eternall and self-subsisting word of the Father, was to be made flesh, the same should be born in Bethlehem, and so Come forth, or proceed out of it] and whose goings forth are of old, from the dayes of Eternity: [i.e. before the Beginning of the Creation, from eternity, or everlasting times. Compare Prov. 8. 22, 23, 24, 30, 31.]

John 1.1. and 17.5. that the Hebrew word *Kedem*, being used of God, doth sometime signifie Eternity, thereof see *Deut. 33. 27.* with the annotat. *Oth. though his goings forth* &c. as the word *goings* or *coming forth* in the former clause was used of Christs coming forth out of Bethlehem, according to his humanity, being to be born there, of the virgin *Mary*. So the same word is used here for his everlasting coming forth or proceeding from the Father, thereby to signifie his eternal Godhead and Divine generation from the Father: and that in the plural, *goings forth*, which is not unusual in the Hebrew tongue, especially to signifie some great and extraordinary matter. (See *Obad. 21, &c.*) such as indeed the Co-essence of the Son with the Father, and his incomprehensible birth and generation out of him. See *Heb. 1. 3.*

2 *Therefore shall He [God] deliver them [the Jews] up.* [Or, *leave them*, to wit, under the dominion and power of their enemies, both Babylonians and others, until their King, the *Messia*, come] *untill the time, that she which is to bring forth, shall have brought forth:* [i.e. until the Israelitish Church, by means of the Apostles preaching shall bring forth abundance of spiritual children, both of Jews and (especially) Gentiles. Compare *Isa. 54. 1, &c.* and chap. *66. 7, 8.* or, (as some) until the travel and pangs of children (i.e. the sufferings of the Jewish Church) be past, and the joy be come of the woman delivered. Compare above chap. *4. 9, 10. Job. 16. 20, 21.* This may likewise plainly be understood of the birth of the *Messia*, by the virgin *Mary*. Compare *Isa. cha. 7. 14.*] *then shall the remnant of his brethren convert themselves,* [viz. the brethren of the Lord Christ, that is, the elect or chosen ones among the Gentiles, which shall joyn themselves to the Communion of Christ and his Church, and be united together with the Jews under one head by faith. See *John 10. 16. Heb. 2. 11, 12. Eph. 2. 11, 12.*] *with the children of Israel.* [Oth. unto: the sense being one.]

3 *And He [viz. the foresaid Lord and Ruler, Messia] shall stand;* [i.e. be alwayes exercising of his office, as a faithfull shepherd, that keeps good watch over his flock, and is alwayes ready at hand in their behalf. Compare below chap. *7. 14. Zach. 1. 8. and 3. 5.* and the phrase with *Zach 14. 4. 12.* or he shall stand, i.e. subsist, have a stablished Dominion.] *and shall feed* [as a shepherd, doth his flock, with the staff or rod of his word and spirit: or feed, that is, govern, in the same sence. See *2. Sam. 5. 2, &c.* Therefore also, instead of ruling, (above verse 2.) *Matthew* hath the word feeding chap. *2. 6.*] *in the power of the LORD, in the highness of the name of the LORD his God;* [i.e. his Fathers, which is also his own. See *Job. 10. 38. and 14. 10. and Compare Job. 5. 18. Phil. 2. 6. Heb. 1. 3, 5.*] *and they shall dwell,* [i.e. his subjects or sheep shall enjoy a quiet, stedfast and assured condition under this Ruler and shepherd. Compare above *4. 4, &c.*] *for,* [or, when] *now,* [ere long, in his due time. See above chap. *4. 10.*] *he shall be* [or, become, wax, grow] *great* [Oth. made great i.e. his honor and glory shall encrease, be spread abroad and grow famous, by meanes of the gospel, and throw the effectual operation of the holy Ghost among the heathen] *unto the ends of the earth.* [i.e. he shall shew forth his greatness and glory, to the utmost ends of the earth.]

4 *And this (man) shall be peace:* [This is put in as the Reason, why the Church shall dwell so securely and peaceably, as was promised in the former verse, because Christ was to be peace. i.e. he should send and give them his spiritual and divine peace, so assuredly, and to all intents and purposes, that no enemy shall be able to bereave her of the same (Compare *Jud. 6. 24. and Job. 14. 27.*) however shee must endure much in the world, against which she is comforted in the sequel] *when Assur shall come into our land and when he shall enter*

into our palaces, then shall we put against him, [or, raise, cause to rise upon him: chuse, call, appoint and ordain, viz. by and under the conduct and government of our king and his spirit. See *Ephes. 4. 11. Act. 20. 28.* and likewise chap. *13. 2, &c.*] *seven* [i.e. a sufficient number, or a good many] *a certain number put for an uncertain.* Compare *Eccle. 11. 2.* with the annot. [shepherds, i.e. Ecclesiastical and civil rulers and governours; or, warlike Commanders, as the souldiery likewise are called flocks, See *Fer. 49. 19, 20.* with the annotat.] *and right Princes* [or principal persons, lieutenants, governors. See *Ezek. 32. on ver. 30.*] *out of men.* [Heb. of the, or, of a man, or, of men, i.e. according to some, of the common sort of men. Compare *Psal. 4. on ver. 3.* so that the very meanest of Gods Church, by a lawful calling, and the spirit of Christ, shall be sufficiently enabled to make resistance: according as God for this very end did call, enable and institute *Moses* and *Aaron* &c. and Christ his Apostles, out of the multitude, and others afterward by their means, and his people. See *Act. 4. 13.* or, it may be taken thus, the *Princes of men.* i.e. the excellentest and ablest or best gifted persons among us. Compare *Psal. 149. 6, 7, 8, 9.* with the annotat. also *2 Cor. 10. 4, 5, 6.* and *Job. 16. 8, 9, 10, 11.* In this verse the Church is brought in, shewing forth her quietness, and the confidence she put in this King of hers against all enmity and hostility whatsoever. Compare *Isa. 41. 25.* and *59. 19.* with the annotat. The plainest sense of these figurative words seems to be; when the enemies of the Church, the children of this world (typified by the hostile Assyrians, and the Land of *Nimrod*) shall molest them, (which she knowes well enough before hand, will happen unto her) that they shall be sufficiently, yea abundantly provided then by their King (who is said, to deliver from *Assur*, vers. 6.) with means of resistance and revenge, for to maintain their spiritual good estate, and to punish their adversaries: (as well altogether, as if she were able to draw forth and put into the field seven or eight good armies under so many able Generals or chief Commanders, against the Assyrians and Chaldeans:) and that first, by the sword of the word of God, and the means of Ecclesiastical discipline, (which are the spiritual weapons of the Church) managed by the shepherds and governours of the Church, (whereof onely some would have this to be understood, as also of the conversion of the aforesaid enemies to the Communion of the Church, together with their Ecclesiastical and spiritual government) and afterwards also now and then, outwardly and corporally, (as others here infer) when it shall please the Son of God, to call and deliver his Church from the assaults and pressures of her enemies, by his Champions, whom he is able to raise at all times, for the good of his people, until at last he shall surely and perfectly destroy and confound them for ever. Compare vers. 9 and 15.]

5 *These shall eat up the Land of Assyria with the sword, and the Land of Nimrod,* [See *Gen. 10. 8, 9, 10.*] *in the entrances thereof.* [Or, openings, doors of the Land. i.e. the borders, or frontiers, or open places thereof, where it lies most open. Oth. with us (the Lands own) naked swords; another like Hebrew word being likewise taken thus. See *Psal. 55. 22.* with the annot.] *thus shall he rescue (us) from Assur,* [he, viz. the ruler that is to come forth out of Bethlehem, shall do all this, making use of, and blessing to that end all the means aforesaid] *when the same shall come into our Land, and when he shall enter into our borders.*

6 *And Jacobs remnant shall be in the midst of many nations, as a dew from the LORD, as drops upon the herb,* [In regard that out of Jacobs remnant there were to proceed Christ (after the flesh) and his Apostles, and consequently out of the universal Church teachers from time to time, who by the preaching of the Gospel of saving

Saving Grace, should sprinkle and moisten many Nations, as with a heavenly Dew, and gentle drops of rain, whereby the spirit of the LORD, (whose alone work this is) should so work in the hearts of the Elect, that multitudes of Believers should spring up, or be born and grow up thence, and spread, and flourish, &c. Compare Psalm 110.3. Isa. 26.19. and 66.8.9. Ezek. 47.7. with the annot. &c. 1 Cor. 3.6,7.] *which waits for no man, nor attends any children of men.* [and consequently, shall be the meer and sole Work of God from above. Compare Job 38.26,27. and the notes.]

7 *Tea the Remnant of Jacob shall be among the Heavens, in the midst of many Nations, as a Lion among the leasts of the forest, as a young Lion, among the flocks of sheep:* [That is cheerful and courageous in his way, and terrible to his enemies through the invincible power of their Head Christ, (the Lion of Juda, Rev. 5.5.) and of his spirit. See Job. 16.33. 1 Job. 5.4,5. Some do here oppose the Dew of the Church, as pleasing and acceptable for the penitent, and the Lion, as Dreadfull to the impenitent and obstinate, in the Use of the keyes of the Kingdom of Heaven] *who passing through, doth trample down and tear, that none rescueth.* [See Psalm 7.3.]

8 *Thine hand [i. e. Thy power, O Jacob, from what goeth before. Compare Gen. 49. ver. 8. and see Gen. 16. on ver. 6.] shall be exalted above thine adversaries: and all thine enemies.* [not only the spiritual ones, but at last, all the corporall also, as ver. 15.]

9 *And it shall come to passe in that day, saith the LORD, that I shall cut off thine horses, out of the midst of thee; and I will destroy thy Chariots.* [By this and that which followeth, the LORD implieth; that he will take away all these meanes, whereby his people had for so long a time dishonour'd him; to wit, their fleshly arm, all their vain, idolatrous and devilish refuge and Confidence; and on the contrary so cleanse and sanctifie his Church, that thence-forward she shall trust in none but him alone, serve and worship him alone, and being safe and secure under his Protection, through his power and Judgments, shall triumph over all Her Enemies. Compare Hos. 2.7. and 14.4. with the annotations.]

10 *And I will destroy the Cities of thy Land: and I will break down all thy Forts.*

11 *And I will destroy the witchcraft out of thine hand: and thou shalt have no Fuglers.* [See Lev. 19. on ver. 26.]

12 *And I will destroy thy carved Images, and thy standing Images out of the midst of thee: that thou shalt bow down no more before the Work of thy hands.* [i. e. before thine idolatrous images.]

13 *Moreover I shall destroy the groves out of the midst of thee:* [Understand those, which were made and dedicated in honour of the Idols, and used for their worship. See Deut. 12. on ver. 3. and 18. 21. with the annot. and compare herewith Ezek. 43.7,8,9.] *and I will lay waste thy Cities.*

14 *And I will in wrath and fury avenge vengeance against the heathen; that hear not.* [i. e. That obey not. Compare Isa. 60.12. Jer. 12.17. Others which (viz. vengeance, i. e. the like) they have not heard, that is, such as never was heard of before.]

CHAP. VI.

A Declaration of Gods Controversie with his people, by reason of their unthankfulness for his Continuall mercies, ver. 1. God rejecteth their sacrifices, and shewes what it is he requireth, and they stand bound to perform, 6. and forasmuch as the contrary was known among them, to wit, unrighteousness, oppression, lies and

deceit; together with the Idolatrous practise of Omri and Achab, he threatneth them with Desolation, Famine, helplessness, and the sword, 10.

Hear now what the LORD saith: Get thee up, contend (or plead) with the mountains, and let the hills hear thy voice. [Some take this as against the mountains; and understand by the mountains, the Great ones, and by the hills, the meaner sort, or common people. But it should seem, the particle with, here implies as much as if the LORD had said, Take in the mountains for your aide, or as witnesses, or do it before, by, or in presence of, &c. for the Lord bids the Prophet in the sequel, to speak unto the mountains, to the further Conviction and Confusion of men. Compare Deut. 6. 26. and chap. 32. 1. and above 1. 2. and the notes.]

2 *Hear, ye mountaines, the Controversie of the LORD, as also ye strong foundations of the Earth;* [i. e. the Earth so strongly founded: or ye foundations, ground-works, roots, cuttings off (as Jon. 2. 6.) of the mountains, rocks and cliffs, which are as it were the strength and firmness of the Earth] *for the LORD hath a controversie* [or, plea, cause, proccesse. Compare Isa. 1.18. and chap. 5.3,4 and 43.16. with the annot.] *with his people, and he will go to law with Israel.*

3 *O my people, what have I done unto thee? [Com. Jer. 2.5,31.] and wherewith have I tired thee? [or made thee weary, have been toilsom and troublefom to, or molested thee? as if the LORD said; your own Consciences convince you, that I never dealt ill, but on the contrary, alwayes well with you: What reason have ye then, that ye carry your selves so revoltingly and dauntingly against me?] testifie against me.*

4 *Surely I have brought you up out of the land of Egypt, and delivered you out of the house of Bondage:* [Hebrew, house of Bond-men, or servants, slaves, as frequently. See Exod. 20. 2.] *and I sent away before your face,* [viz. for to conduct and assist you, both in spirituall and temporall concerns. See Isa. 63. ver. 11,12.] *Moses, Aaron and Mirjam,* [as being also a Prophets. See Exod. 15.20. Num. 12. 2.]

5 *My people, Remember but, what Balak the King the king of Moab consulted, and what Bileam the son of Beor, answered:* [viz. How that the King sought and endeavoured by all meanes possible and devillable, to bring my Curse upon you, and how I changed the same into a glorious blessing. See Num. 22.5. and 23.7. and 24.1, 14. Deut. 23.4,5. Jos. 24. 9, 10. Rev. 2.14.] *(and what hapned) from Sitim,* [where ye committed such heinous whordom with Baal-Peor, Num. 25.] *even unto Gilgal;* [where, according to my promises, notwithstanding your manifold unthankfulness, I led you on dry foot through the Jordan, and brought you into the land of Promise: a new, as it were, confirming my Covenant there with you, by the Circumcision. See Jos. 3. and chap. 5. 2, &c.] *that ye might know the righteousness of the LORD,* [i. e. those Righteous acts which the LORD performed for you against your Enemies, vouchsafing you those glorious victories against the Kings of the Midianites, and Sihon and Og. See Num. 31.7,8. Deut. 2.33. and 3.3. Some do understand by the righteousnesses of the LORD, his great faithfulness in keeping of his promises, or his endless compassions. Compare Jud. 5.11. and 1 Sam. 17.7. Dan. 9.16. with the annot.]

6 *Wherewith shall I* [Here the people is brought in, as making answer to the foregoing words of the Prophet, and demanding what they should do then, that might be pleasing to God] *come towards the LORD,* [i. e. go to meet him: thus the Hebr. word is taken, Deut. 23.4. Neh. 13.21. &c. or prevent, i. e. eschew his wrath and punishment] *(and) bow me before the high God?* [Hebr. the God of highness] *shall I come*

towards him with burnt offerings & with calves of a year old? [Heb. sons, or, children of a year?]

7 Should the LORD take pleasure in thousands of Rams? in ten thousands of oyl-brooks? [This may be taken, as the Prophets answer upon the peoples question going before, he by this other quere expressly acknowledging, that the outward offering would be nothing to purpose in this case, though they brought never so many] Shall I give my first born (for) my Transgression? the fruit of my wombe (for) the sin of my soul? [the people instanceth, further implying, why if beasts will not do it, shall we offer up men then, even our own first born? would that be availing to make our peace with God? according as they were wont to sacrifice their children to the idols after the manner of the heathen. See Lev. 18. 21. 2 Kings 23. 10. Jer. 7. 13. and 19. 5, 6. Ezek. 16. 20, 21. and 23. 39. with the annot. Thus the Prophet doth most lively expresse, what thoughts they had in their mindes, and wherein they, as hypocrites, did place true Religion and conversion.]

8 He [viz. the LORD] hath made known unto thee what is good: [namely, by his word; so that ye can pretend no ignorance, and notwithstanding ye proceed clean contrary thereunto (as they are told of it in the sequel) and yet ye go about to periwade your selves as if God must needs be well pleased with your offerings, and that nothing else can be required at your hands] and what is it the LORD requireth of you, but to do right, [or, judgement, See Gen. 18. 19. 1. Kings 10. 9. Jer. 4. 2. with the annot. These things which God required at their hand were so plainly and frequently exprest in the word of God, that doing the contrary (as they did) they could not but be extreme guilty] and to love mercy and to walk humbly [Heb. humbly be walking, or to humble ones self (with) walking, or, walking. See of the like joyning of two verbs together, Psalm. 45. on vers. 5.] with thy God. [See Gen. 5. on vers. 22.]

9 The voice of the LORD calleth to the city, [viz. Jerusalem. Some apply it to Samaria, from vers. 16. or to both these capital cities. The sense is, That ye do clean contrary, to what ye know God requireth of you, the same is sufficiently made known and daily preached and published unto you by his prophets, and by my self at this time] (for thy Name [i.e. thy self, O LORD, full of Glory and Majesty,] seeth the substance.) [i.e. thou seest all things, See Deut. 28. on vers. 58. or what there is, i.e. every thing, or all that passeth, how it is outwardly and inwardly conditioned. Oth. seeth after the wisdom (which consists in true Repentance) Oth. the wisdom (i.e. a wise man) shall see thy Name, i.e. he shall perceive that Thou art He that doth it, that they are thy words and works, and govern himself accordingly. See of the Hebrew word, Job. 5. on vers. 12.] Hear the Rod, [i.e. the prophesie of Gods rod, that is of his plagues and punishments. See Job. 9. 34. Isa. 10. 5. Lam. 3. 7. with the annotat.] and who appointed it. [i.e. him, that ordered or set the place and time for this rod, or that (evil) or, by way of question, who hath appointed it? viz. but God, or besides him. See the like words of the sword of the LORD, Jer. 47. 7. and Compare Isa. 30. 32. with the annot.]

10 Are there (not) in every wicked (mans) house yet, treasures of wickednesse? [i.e. such as are gotten by wicked and violent or other wrongfull means; yet, that is after so many divine warnings and chastisements. Oth. (hath not) every one yet a wicked house? or, a house of a wicked one? and treasures of wickednesse? but it should seem the prophet hath regard here to the generality of wickednesse, that every one was practising still all manner of wrong and wickednesse, or as some, are there not in the house of the wicked (man) yet treasures of wickednesse? Compare bel. chap. 7. 2, 3, &c. Yet the Hebrew word (here extant in the Text) may likewise

be taken for is or are. See the like 2 Sam. 14. 19. in the annotat. whence this diversity ariseth] and a scant Ephra [or sharp, i.e. such a one as is too little. Heb. an Ephra of leanness or meagerness. Of the Ephra. See Exod. 16. on vers. 36. and Deut. 25. 15, 16. Ezek. 45. 10, 11, &c.] which is to be abhorred? [or, is abhorred, ought to be abhorred.]

11 Should I be clean, [i.e. can any one be clean, &c.] with a wicked ballance? [Hebr. ballances of wickednesse] and with a bag of deceitfull weight? [Heb. weighing stones of deceit. They had their weights in bags. See Lev. 19. on vers. 36. and Deut. 25. 13. &c. in no wise, doth he mean, shall the Lord, account them clean, but he shall account of and deal with them, as followeth.]

12 Because her [viz. Jerusalems, from v. 9. or thus, whose (viz. Jerusalems) rich &c. and whose inhabitants &c.] rich people are full of violence, and her inhabitants speak lies; and their [i.e. her inhabitants] tongue is deceitfull [Heb. deceit,] in their mouth.

13 Therefore shall I also disease thee, [i.e. you the inhabitants or people of Jerusalem; I will punish you with diseases, sickness, faintnesse, &c.] smiting (and) wasting you for your sins.

14 Thou shalt eat, but not be satisfied, and thy pressing down, [viz. wherewith others shall bring down thine insolent and haughty course and carriage. See above chap. 2. 3.] shall be in the midst of thee [or within thee, in the inmost of thee. This may be understood of the great straits, which they should be reduced unto within the city, during the siege by the Babylonians. Some take it, as if God said, Yee shall be the cause your selves of all your miseries, and no body else; and ye shall be faine to see it with your own eyes, how ye shall decay from time to time, untill ye be utterly ruined] and thou shalt lay hold on, [or, remove, transport, transpose from one place to the other, viz. your wives and children; your goods and substance, for to save and secure them, but in vain] but not get away, and that which thou shalt get away, [i.e. shall have shifted to another place, and conceive it free and safe there out of harms way] I will deliver up to the sword.

15 Thou shalt some but not reap: thou shalt tread [i.e. press] Olives, [Heb. the olive-tree] but not anoint thee with oyl; and must, [i.e. tread grapes. Compare Amos 5. 11. Zeph. 1. 13.] but drink no wine.

16 For, the institutions of Omri are kept, and all the work of the house of Achab; [Understand the idolatries which Omri and his son Achab; so highly advanced among the ten tribes. See 1. Kings 16. vers. 16, 25, 30, 31. with the annot.] and ye walk in their consultations. [i.e. those of Omri and Achab, by all means and practises to introduce and settle that idolatry, and to frame and fashion all the land accordingly] that I may make thee a desolation, [i.e. whereby ye do even constrain me that I must &c. Compare Jer. 18. 16. and 27. 10, 15. and 32. 31. Lam. 2. 4. Ezek. 8. 6, &c. with the annot.] and her [Jerusalems] inhabitants, a whistling; [See 1. Kings 9. on vers. 8.] thus shall ye bear the reproach of my people. [i.e. the punishment of the reproach and shame, which ye have put upon my people, (especially the poor and needy ones among them) by all the foresaid base and wicked practises of yours: or, the reproach of my people. i.e. that which my people hath deserved. So, reproach of my youth. i.e. that which I have deserved in my youth, or, brought upon my own neck, by the sins thereof. Jer. 31. 19.]

CHAP. VII.

The church complains of her small number, and the gene-
ral

all corruptions of great and small ones, for which Gods judgement is at hand verse 1. &c. *He gives warning not to confide in men, and puts her confidence in God, 5. she triumpheth by faith over her enemies, and God comforteth her with his future work of grace by the Messia, their shepherd, though Canaan should lye waste, 11. Whereupon the Church doth cheerfully speak to Christ, 14. God promiseth to shew her wonderfull things, 15. she prophecies of the confusion of the enemies of the Gospel, 16. shee stands in admiration of the grace of God, and waits in faith for the coming of Christ 18.*

AT me ! [This is a lamentation of the Prophet, in the church her Name, for the generall corruption of the people.] for I am, [or, that I am, &c.] as when the summ or fruits are gathered in, as when the gleanings in the vintage are past : [Heb. as the in-gatherings of the summer fruits or, of the summer, and as the in-gleanings of the vintage. i.e. it is with me as with a passenger, or wayfaring man, which after the fruit and vintage-time, findes no where ought to refresh himself withall in his travel, which proves very irksome to him ; so, implies the Prophet, or the Church, here, doth it afflict and grieve me exceedingly, that I can see and perceive so little of any goodness among the people ; as is further explained in the sequel. Compare herewith Deut. 32. 32. Psalm. 12. 1, 2. and 14. 2, 3. Isa. 24. 33. Jer. 5. 1. Ezek. 22. 30. Hof. 11. 7, &c.] there is no grape for to eat, [or, bunch (of grapes) as Numb. 13. 23, 24.] my soul desireth early-ripe fruit (those) my soul desireth. [i.e. such as is very gratefull, which are much longed for, and give great content, where they may be had. See Isa. 28. 4. Jer. 24. 2. Hosea. 9. 10. with the annot.]

2 The kind (one) [Compare Psalm. 12. 2. Isa. 57. 1. with the annotat. there] is perished out of the Land ; [Oth. from the earth] and there is none upright [Heb. right or straight. See Psalm. 7. on vers. 11. the same word occurs also below vers. 4.] among men : They lurk all for blood ; [Heb. bloods, in the plural. i.e. killing and murdering. See Gen. 4. on vers. 18. and chap. 37. on vers. 26.] they hunt every one his brother with a hunting yarn : [for to get him into their net by all manner of practises, that they may take and swallow him up like a prey. Compare Psalm. 10. 8, 9, 10. and Ezek. chap. 19. 3, 6, &c.]

3 (With) both hands to do evil most readily ; so the Prince requireth, [To wit, gifts and presents. Compare Hof. 4. 18.] and the Judge (judgeth) for recompense : [i.e. bribes. Oth. read from the beginning of the verse, thus. The hands are for evil to do good, i.e. to further the cause of any : the Prince requireth, (to wit, presents,) and the Judge (to wit requireth) recompense : or thus, for to do good the hands are for to do evil &c. or, for evil the hands are very valiant &c. or, that both hands may do evil, or, both hands (are about, or busied) to do evil, or readily, to purpose, masterlike, craftily i.e. to do hurt and wrong. They endeavour and strive all they can, all their minde is set and bent to it : of the Heb. adverb here used, see Jer. 4. 4.] and the great (one,) [See 2 Kin. 23. 9.] he speaketh the destruction of his soul, [that is, he scruples not, nor is ashamed to speak of and utter forth, what mischief hurt and wrong he intends to others : or that whereby he doth bring his soul into utter destruction : or, whatsoever he hath but a mind or desire to, the same he dareth to profess in words and act in deed, be it never so base or unjust. See Psalm. 27. 12. and compare above chap. 2. 2.] and they shall twist it close together. [viz. their baseness and villanies ; even as divers small cords, or, ropes, are with great force wound and twisted together to make great ones, as cables, or cart-ropes, so do they draw and twist all their practises close together, combining themselves, and conspiring

together, by mutual strength and support, the better to compass and accomplish their wicked plots and designs. Compare Ecc. 4. 12. Psalm. 129. 4. Isa. 5. 18.]

4 The best of them [He among them, whom one might account the least guilty] is like a thorn, [See Ezek. 2. 6.] the most upright, is sharper then a hedge of thorns : [Compare Prov. 15. 19.] the day [i.e. appointed time. See Joel 1. 15.] of thy watchmen, [i.e. Prophets understand that day, which the Prophets (sent to thee from God) have foretold thee. See Ezek. 3. on vers. 17.] thy visitation, [or, of thy visitation, understand, that day of thy visitation, i.e. punishment. See Gen. 21. 1.] is come ; [i.e. shall surely come, the time is near hand, wherein God shall visit you] Now [very soon, suddenly. See Hof. chap. 10. on vers. 3.] shall their [those foresaid wicked wretches their] confusion be ; [even as they brought in all manner of confusions, and twisted all manner of wicked practises together, so shall they now themselves be enthralled and entangled with utter confusion and desolation, insomuch that for distress they shall not know which way to turn themselves, what to do or leave undone. Compare 2 Chron. 26. Jer. chap. 39. Ezek. chap. 4. 3, 4, 5, 6, 9, 10, 11.]

5 Do not believe (or, trust) a friend ; [All truth and faith is gone, doth the Prophet imply. Compare Jer. 9. 4. 5. some take this and that which follows, as a wholesome advice, which the Prophet gives to the godly, of what they are to avoid and eschew] confide not in a principal friend : [or guide, leader, him that should advise and assist you in all things. See Ps. 55. 14. Pro. 16. 28. and 17. 9. with the annotat.] keep the door of thy mouth [that thou discover not the secrets of thy heart, for to be deceived, or betrayed] from her that lieth [or, sleepest, lieth asleep : as lying down is taken for sleeping and afterwards for dying also, or falling asleep. See Deut. 31. on vers. 16.] in thy bosom : [meaning the wife. Compare Deut. 13. 6. and see the annot. there. Hebr. the lying or lyer-down (fem.) of thy bosom.]

6 For the son despiseth the father, [Or, dishonoureth, little esteems, meanly values &c.] the daughter riseth up against her mother, the daughter in law, against her mother in law : a mans enemies [this place our Saviour made use of, though to another intent] are his household. [Heb. men or people, folks, of his house. i.e. those of his own family, are unfaithfull to, deceive, and betray him.]

7 But [Or, therefore] I will look out after the LORD ; [Or, keep watch. Compare Psalm. 5. 4. with the annot. this the Prophet speaketh in the name of the Church, or, the Church her self is brought in here, cheering up and encouraging her self by faith in Gods mercy and promises] I will wait [or, hope] in the God of my salvation. My God will hear me.

8 Rejoyce not over me, [For being now in trouble and affliction] O my enemy ; [in the feminine. i.e. thou congregation of the wicked, my persecutress : the Church compares her self to a woman, and so the doth likewise her enemies] when I am fallen, [viz. into miserie and adversitie. See Prov. 24. on vers. 16.] I shall rise up again : [Or, I stand. Heb. properly, I am risen again, i.e. I shall rise again assuredly ; to wit, out of my misery and trouble] when I shall have sat in darkness, [See Gen. 15. on vers. 12.] the LORD shall be a light unto me. [Or, when I sit &c. the LORD is a light unto me. See Psalm. 27. on vers. 1.]

9 I will bear [viz. with a penitent and patient heart, as the sequel shewes] the indignation of the LORD ; [i.e. the plagues and chastisements proceeding from his indignation. Compare Ezek. 7. on vers. 3.] for I have sinned against him, until he plead my plea, and execute my right ; [i.e. make my right plainly to appear, which I have and maintain, nor in Gods regard (before whom I do acknowledge my self guiltie) but against my ene-

mies and persecutors. See *Psal.* 35. on ver. 1.] *he shall bring me forth to the light*, [Or, produce, advance me, bring me out of the darkness before mentioned, ver. 8.] *I shall see (my delight)* [this is inserted here to compleat the sense of the Heb. phrase. See *Psal.* 22. on ver. 18. and so in the next verse] *in his righteousness*. [Oth. *I shall behold his righteousness*. Whereby he shall right me against my adversary, delivering me, and punishing her: or, his salvation, which, according to his promises, he shall shew unto me. Compare above chap 6. 5. with the annot.]

To And my enemies, *she shall see it, and shame shall cover her*; [Oth. Thou (O LORD) shalt look upon mine enemy, to wit, with an angry Countenance, and cover her (with) shame] *that saith to me; where is the LORD thy GOD? mine eyes shall see on her*: [to wit, my desire, my expectation, or, Gods righteous vengeance. See *Pf.* 54. 9 with the annot.] *Now* [i.e. very shortly, ere long, as above chap. 4. 10. and 5. 4.] *she shall become a trampling, as mare in the street*. [i.e. be reduced to extremity of shame and reproach. See *Job* 30 19. *Isa.* 41. 25. *Psal.* 40. 3. with the annot. also 2 *Sam.* 22. 43. and *Psal.* 18. 43.]

11 *At that day when he shall rebuke thy* [This is a speech address to the Church of Christ] *Walls*; [understand hedge-walls: of the Heb. word see *Psal.* 62. on v. 4. This is an Evangelical promise of the restoring and gathering again of the church in the time of the new Testament, by the Messia. Comp. *Amos* 6 11 & above ch. 4 1, 2, 3. and chap 5. 3. 4. 5.] *at that day the decree shall go far away*. [Or, the institution, ordinance, viz. of God, touching his only begotten Son, the Messia. i.e. the Gospel shall be spread far abroad. Compare *Psal.* 2. 7. with the annot. *Psal.* 110. 2. *Isa.* 2. 3. and above chap. 4. 1, &c. and see hereof the declaration below here ver. 14, &c. Oth. the law: or tribute, or command, charge (the enemies tyrannie and imposition) shall be far removed (from thee.) The Hebr. word used here and *Psal.* 7. 7. of the Evangelical decree of Grace, is made use of *Ezek.* 20. 25. about the divine decrees, or determinations of his punishments and judgements. See there]

12 *At that day shall it* [viz. the aforesaid decree] *also come unto thee*, [O, one shall come unto thee; understanding the same of the concurrence of Nations unto the Church of God. Compare *Isa.* 19. 23, 24, &c. Oth. he, to wit, the Messia shall come unto thee &c.] *from Assur* [lying Northward from Canaan] *even (unto) the fenced cities*; [namely of Egypt, lying Southward, being very strong, as by their natural situation abounding with waters, so also by art and industrie of men. Heb. cities of strength. The word *Mazot* it self here used; hath some resemblance with *Mizram*. i.e. Egypt. Comp. *Isa.* 19. the annot. on ver 6.] *and from the strong holds* [Heb. strong hold, or, firmness, fortresses] *unto the River*; [Euphrates] *and from sea unto sea, and from mountain unto mountain*. [Heb. (unto) sea and from sea, i.e. from the one sea to the other, and from the one mountain to the other; from the North to the South, from the East to the West; Canaan had mountains North, East and South. The dead sea was in the East; the midland sea in the West; by which situation and description of Canaans borders the spreading forth of the Gospel throughout all the world, and the uniting of Jews and Gentiles in Christ, is typified.]

13 *But this Land shall become a desolation*, [or, after that, or, when this Land shall be become &c. Or, however, nevertheless this Land, understand the Land of Canaan shall &c. this happened first, in the time of the Babylonian devastation, and afterwards in the time of the new Testament, and continueth so to this very day. Comp. *Dan.* 9. 26, 27, &c.] *because of* [or, with] *the inhabitants thereof for the fruits sake of their dealings*. [i.e. the desert, or deservings, demerits thereof. See *Prov.* 1. 31.]

14 *Thou (then) feed* [Here the Church, cherished in the spirit; speaketh to the Messia, the chief Shepherd

of the Church Jesus Christ, as if she saw him feeding his flock and performing his personal office. Compare above chap. 5. 4. This serves for an explanation and coherence of ver. 11. and 12.] *thy people*, [i.e. thy Church, scattered all abroad upon the earth, and hated by the children of this world] *with thy staff*, [i.e. thy word and spirit. Compare *Psal.* 23. 4.] *the flock* [of sheep, whereunto the faithful are here and frequently elsewhere compared] *of thine inheritance* [See *Deut.* 32. 9. with the annot.] *that dwelleth alone*, [as a separated people of God, not intermixed with the rest of the world, with sects and hereticks, (for which reason also they are often persecuted and driven into solitudes) and yet living in safetie and confidence against all enemies and Hell-gates, under the protection of their shepherd. See *Num.* 23 9. *Deut.* 33. 28. *Job.* 1 5. 19. 1 *Per.* 2. 9. 1 *Job.* 5. 19. and compare the phrase with *Jer.* 49. 31.] *in the wood, in the midst of a fruitful Land*: [Heb. Carmel. See *Jer.* 2. 7. with the annot.] *let them feed in Bajan and Gilead*, [abounding with excellent pastures. See of Bajan *Deut.* 32. on ver. 14. and *Psal.* 22. on ver. 13. *Jer.* 50. on ver. 19. and of Gilead, *Gen.* 31. 21. *Jer.* 22 6. with the annot.] *as in the days of old*.

15 *I shall make her* [To wit, my flock, i.e. Church, spoken of in the former verse. This is the answer of Jesus Christ upon the foregoing address of the Church] *see wonders*; *as in the days, when thou* [O Israel] *wentest forth out of the Land of Egypt*.

16 *The heathen* [Or, Nations] *shall see it, and be ashamed*; [i.e. the enemies of the Church shall be fain to behold the glory of the Kingdom of Christ, or of his Church. Some understand this of the Elect among the heathen, who shall come on to the communion of the Church, with shame for, and the confession of their sins, by comparing this place with *Hos.* 3. 5. and 11. 10, 11. as also *Isa.* 45. 14.] *for all their mights sake*; [i.e. because that all their rage and fury against Gods work and Church proved bootlesse: or (as some) because of the spiritual might, which God shall afford and lend unto his Church by the preaching of the Gospel. See 2 *Cor.* 10. 4, 5, 6. and compare above ver. 5, 8, &c. *Psal.* 149. 6, 7, 8, 9. with the annot.] *they shall lay the hand upon the mouth*; [not being able, nor daring, to gainsay. See *Jud.* 18. on ver. 19. and *Job* 21. on ver. 5.] *their ears shall be deaf*. [with that they must hear, and are not able to endure; or, as some, the things which they shall hear shall be so strange, great and wonderful, that their ears shall be in a manner made deaf with the relations of, and astonishments at it.]

17 *They shall lick the dust*, [In token of their extream fear and deepest submission; their pride and haughtiness being brought down now to the very ground, as the manner was in the East-countries, to bow ones self down to the ground, to shew subjection and awefulness. See *Psal.* 72. ver. 9. with the annot. and compare *Isa.* 49. 23. where the like is said of the converted heathen] *as the serpent; as creeping creatures of the earth*, [or serpents, worms of the earth &c. See *Deut.* 32. 24. with the annot.] *shall they stir themselves out of their castles*: [with commotion, seating still, trembling and creeping forth upon their bellies as it were out of their castles, or fences and strong holds. Compare 2 *Sam.* 22. 46. *Psal.* 8. 46. with the annot. like as serpents or other creeping creatures, come creeping forth out of their holes] *they shall come with fear* [Heb. they shall be afraid or, fear to come &c. as *Hos.* 3. 5. See there, and compare *Hos.* 11. 10, 11. Oth. they shall fear (or) be afraid before &c.] *to the LORD our God, and shall fear before thee*: [understand (changing the person, as elsewhere) God himself, the Messia, whom the Prophet speaks unto here with lifting up of his heart and admiration; as in the sequel; or; the Church, being graced with the glory and might of her Head. Compare *Isa.* 19. 17, 17. with the annot.]

18 *Who is a God like unto thee, that forgiveth [Or, take away] iniquity, [see Psal. 25. on vers. 18.] and passeth by [i.e. winketh at, imputeth not, regardeth not, according to his justice, or, in wrath. Compare 2 Sam. 12. 13. with the annot.] the transgression of the remnant of his inheritance? [i.e. of his elect, faithful, or, Church. See above ver. 14.] he keepeth not his wrath for ever, [Compare Jer. 3. 5, 12. and see the contrary, in regard of Gods and his Churches enemies. Nah. 1. 1.] for [Or, but] he delighteth in mercy.*

19 *He will pity us again; [Heb. he will return, he will pity us. Compare Psal. 71. 20. and 85. 7. with the annot. again Num. 11. on vers. 4. Psal. 45. on verse 5.] he will suppress [Or, subdue, subvert] our iniquities: [so that they shall not be able to get up, or rise up against us in judgement: and consequently shall he take away the dominion and tyrannie of sin (under which we had been sold as slaves or bondmen) and sanctifie and renew us, here initially, and hereafter perfectly: unto which last favour some do apply this wholly. See Isa. 50. 1. Rom. 6 7.]*

yea thou wilt cast all their [the Elect and faithful, their] sins into the depths of the sea: [a very elegant and comfortable similitude, signifying, that our sins shall not be looked upon by God, but shall be put in everlasting oblivion, covered, unregarded, and sunk away for ever. Compare Psal. 103. 12. Isa. 43. 25. Jer. 31. 34. 27. &c.]

20 *Thou shalt give [Or, deliver. i. e. make good, actually shew forth and perform] Jacob the faithfulness, Abraham the mercy; [i.e. both these to the posterity of Jacob and Abraham. See Rom. 9. 6, 7, 8. or, the faithfulness, or truth of Jacob, the mercy or kindness of Abraham. i.e. that same which thou didst promise them. Compare Jer. 2. on ver. 5. 2. and understand here by the Messia the Mediator of the Covenant of grace, and together with him, all things. Compare Luke 1. 68, 69, 70, 71, 72, 73. Rom. 8. 22. A most excellent conclusion of this prophesie, full of faith and expectation of the Messia] which thou hast sworn to our fathers from the days of old. [Or age, that is a long time ago.]*

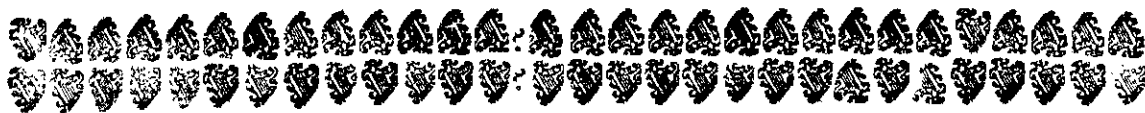
The End of the Prophet M I C H A.



THE PROPHET NAHUM.

The Argument of this Bo o k.

AT what time the Prophet Nahum lived and prophesied, is no where recorded in the Scriptures: yet it should seem, according to the opinion of some, that he did prophesie in the time of King Hizkia, and sometime after, about 90. years after Fozza, upon whose preaching they had indeed repented, so that the LORD therefore withheld the execution of his threatening at that time; But they returning afterwards to the practice of all their former evils and wickedness, persecuting and oppressing the people of God, the Prophet here foretelleth unto the City of Nineve, and withall to the king of Assyria, (whose capital City Nineve was) their ruine and subversion and consequently unto the Jews, their deliverance, out of the hand of the Assyrians: comforting them in their present miseries, according to his name, Nahum, signifying a Comforter. His words are alledged in the New Testament, Rom. 10. 15.



NAHUM.

CHAP. I.

A Description of the Nature of God, that he is strong and severe against his own and peoples Enemies, 2. but gracious towards the Godly and them that love him, 7, &c. The Prophet goeth on threatening the Ninevites with ruin, 8. and comforteth the godly Fewes; foretelling them that their Enemy the King of Assyria, would be defeated, 15.

THe Burden [This is the common Title, or inscription of all the threatening Prophets. See *Isa.* 13. on vers. 1. and chap. 15. 1. and chap. 17. 1. and chap. 19. 1. and 21. 1, 11, 13. *Ier.* 23. 33, 34. *Hab.* 1. 1. *Zach.* 9. 1. and chap. 12. 1. *Mal.* 1. 1.] of Nineve: [or over, upon, against, concerning the City of Nineve, which once was the Chief City of all Assyria: and understand here by Nineve, not only that City it self, but also the whole Kingdom of Assyria] *The book of the Vision of Nahum*, [i. e. the book in which the Vision or the Prophecie revealed to Nahum, is described] *the Elkoshite*, [i. e. that was born at Elkos, a village of Galilee: or as some write, in the Tribe of Simeon, standing yet in Hieroms time: but no where else mentioned in the Scripture. Others hold Elkos to be the Name of Nahums Familie.]

2 *A Jealous God* [i. e. God is Jealous, to wit, of his Honour. See *Isa.* 9. 6. not able to suffer any Idol to be worshipped and invocated besides him] *and an Avenger is the LORD*, [such a one as will not let the sin Committed against his Majestie go unpunished: nor the Tyrannie practised upon his Chosen people] *an Avenger is the LORD, and very fierce*: [being most highly offended with those that abuse or persecute his people. Hebr. a Lord, Master, or Possessour of fierceness, or of hot anger. See *Gen.* 14. on vers. 13.] *an Avenger the LORD is to his Adversaries, and he keepeth (the anger) to his Enemies*. [See the annot. *Psal.* 103. on vers. 9. and *Ier.* 3. on vers. 5. but on his Elect he hath compassion, as a Father on his children. See *Psal.* 103. 8 9, 10, &c.]

3 *The LORD is long-suffering* [See *Exod.* 34. on vers. 6. and *Num.* 14. 18.] *but of great power: and he holds (the guilty) no wayes guiltles*: [See *Exod.* 34.

on vers. 7. Others, he shall not hold (them) to wit, the enemies, guiltles] *the LORDs way is in (a) whirlwinde, and in tempest*, [the sence is, The LORD shews himself mighty, dreadful and terrible. See *Psal.* 18. 8.] *and the Clouds are the dust of his feet*. [Compare *Psal.* 104. 3.]

4 *He rebuketh the Sea* [Here in this verse, the Prophet describeth the power which God hath over the Seas, rivers and fields, whereof see examples, *Exod.* 14. 22. *Isa.* 4. and 2 *Kings* 2. *Psal.* 66. 6. and 106. 9. and 107. *Luk.* 8. 24. The meaning is, He, that is able to do such mighty things in the waters, and on the land, can likewise if it please him, worke a change in the kingdom of Assyria] *and maketh it dry, and he drieth up all Rivers*, [i. e. he is able to do it at his own pleasure] *Basán and Carmel wail*: [see of Basán, *Psal.* 22. 13. and of Carmel, 2 *Kings* 19. on vers. 23.] *also the flower of Libanon* [i. e. the flowers growing on mount Libanon] *wail*, [viz. because of his anger; or by reason of the great and long continued drought, which frustrateth the coming forth of the fruits of the earth.]

5 *The mountains tremble* [Or shake] *before him; and the hills melt away*: [compare *Mich.* 1. 4. and *Amos* 9. 13.] *and the earth lifts up it self before his face*: [as the like happeneth in Earth-quakes. Others, the earth burneth before his face] *and the world and all that dwell therein*, [i. e. If it did please God he could as well destroy the whole world, as he did Sodom and Gomorra; or he is able to burn the earth to ashes with extraordinary heats and droughts. See 2 *Sam.* 5. on vers. 21.]

6 *Who shall* [Or can] *stand before his fierceness? and who shall* [or can] *subsist before the heat of his wrath? his indignation is poured forth as fire, and the rocks are bruised by him*.

7 *The LORD is good*, [viz. to them that fear and serve him] *he is a strength in the day of distresse, and he knoweth them that trust in him*, [or that hope in him, that is, he doth love, and protect, and care or provide for, as *Psal.* 1. 6. those that betake themselves for Refuge to, and trust in Him.]

8 *And He* [To wit, the LORD,] *shall reduce her, place to nothing*, [meaning the City of Nineve it self. It being an usual scripture-phraze, that the place of a thing

thing is said to perish, when the thing it self perisheth. So Dan. 2. 35. Rev. 12. 8.] *with a thorough-passing flood*: [i. e. by an hostile invasion, that shall overrun all, God shall utterly destroy it. Or. *and wither thorough-passing flood, he shall make her* (to wit Nineve's) *place destruction* i. e. he shall cause, that the place of Nineve, shall be or prove destruction it self, and be reduced to nothing, viz. by the Medes and Chaldeans] *and darknesse* [that is, all kinde of great miseries and calamities, as Joel. 2. 2. Mich. 7. 8. and elsewhere] *shall persecute his Enemies*. [viz. Gods or his peoples, and understand here, by enemies, the Assyrians. Oth. *he shall cause the darknesse to persecute his enemies.*]

9 *What do ye devise* [Ye Assyrians] *against* [or, of] *the LORD*? [Oth. *what do ye imagine, or think of your selves, against the LORD*, as if he had said, God shall not alwayes suffer you, O thou king of Assyria, and thou mighty city of Nineve, to bear [way and rage as ye do] *be himself* [See Jer. 4. the annot. on verse 27.] *shall make an utter end*: [Heb. *he maketh an accomplishment*. The present tense is frequently taken for the time to come soon after, as Gen. 13. 15. and 19. 13, 14. and 48. 21. and 50. 5, 24. Exod. 12. 33. Jon. 1. 3. Matt. 3. 10. and 17. 11. Act. 27. 6. and 1 Cor. 15. 35.] *the distresse shall not rise up twice*. [or, *shall not come the second time*. The meaning is, God shall so take thee down, O Nineve, by this threatened invasion, that he shall not need to come the second time, or to do it over again; he shall destroy and cut thee off once for all. Others take it in this sence. He shall not suffer his people to be plagued all at once, or with utter destruction.]

10 *Because they* [The Assyrians] *are entangled one in another as thorns*, [i. e. so leagued and combined with other kings and nations. The meaning is; it shall fare with them, as with thorns entangled together, which the husbandman not being able to part or pull assunder, doth fling together into the fire, and burns the one with the other. Oth. *for they are distressed to the very thorns*. i. e. so perplexed, that they betake themselves for refuge to the thornes, there to hide and shelter themselves: it is a token of great perplexity and strait indeed, when one is driven to flee for refuge, where one cannot chuse but be hurt and annoyed. Compare 1. Sam. 13. 6.] *and are drunk, as they use to be drunk*. [Heb. *and are drunk, after, or, according, to their wine, or, drunkenesse*. Oth. *and as being drunk* (of) *their wine*. i. e. they are acted by a perverse spirit, which makes them giddy and reeling, as if they were drunk; and this because of their long prosperity, having had all to their wil] *therefore they are fully consumed, as dry stubble*. [or *therefore they shall be consumed* (Heb. *devoured, or eaten up*) *as whole, or, fully dry, stubble.*]

11 *From thee* [Or, *out of thee, O Nineveh*] *there is one gone forth* [i. e. shall shortly come forth, See ab. v. 9.] *that thinketh evil against the LORD*, [i. e. breatheth forth nothing but fire & flame against the people of God] *a counsellor of Belial*. [understand hereby Sanherib and Rabshake, who sought & thought to perswade the people of God, that God should not be able to deliver them out of their hands. See 2 Kings. 18. 35. and 2. Chro. 23. and Isa. 36. and of the word *Belial*, see Deut. 13. on vers. 13.]

12 *Thus saith the LORD*: [Now the Prophet turns his speech to those of Jerusalem, whom he comforteth, with the prophecy of the defeat and destruction of the Assyrians] *are they prosperous*, [Heb. *perfect, or having peace* i. e. perfect in power, or, prosperous] *and so many, so also shall they be shorn*, [the prophet Isaia makes use of this same similitude, chap. 7. verse 20. The meaning is. Let them be never so powerfull and numerous, the LORD shall nevertheless by his Almighty hand easily pull down and destroy them.] *and he shall pass away*: [Sanherib namely. 2. Kings 19. 25, 36, 37.] *I have indeed*

pressed you, (but) I will presse you no more.

13 *But* [In this verse God continueth speaking to his people, as in the former verse] *now break his* [to wit, the king of Assyria his] *yoke* [i. e. slavery, bondage, servitude. See of the Hebr. word *Jer.* 27. on verse 2.] *from you* [Heb. *break up from you*. i. e. I will take it off broken from your necks, and deliver you from it] *and will tear your bonds* [wherewith the king of Assyria is binding and keeping you in bondage] *in pieces*. [So that ye shall be no more subject and enslaved to him. Compare Psal. 2. verse. 3. and see it fulfilled 2. Chro. 36. 22. and Ezra 1. 4.]

14 *Yet against* [Or, of] *thee* [to wit, O Nineve, or yee Ninevites, or, O thou king of Assyria] *the LORD hath commanded*, [namely, to the king of the Medes and of Babylon, to destroy thee and thy people utterly. This God hath decreed, so that it shall come to passe thus, and be executed upon thee and thy people] *that there shall be none more sown*; [i. e. thou shalt so wholly and totally be extirpated, that after this, none shall bear so much as thy name any more. Or, that there shall be no further mention made of thee, such as hitherto was made] *out of the house of thy God I will destroy the carved and molten images*, [i. e. thine idols, which thou didst worship there] (there) [viz. in the house of thy God *Nisroch*. See the fulfilling of this Prophecy, 2. Kings 19 37. and Isa. 37-38.] *I will make thee a grave when thou shalt have been despised*. [to wit, after that with great losse and shame thou shalt be fled out of the land of Juda, whereby thou wast come into great contempt among all nations.]

15 *Rebeld, on the mountains*, [Or, *upon these mountains* viz. of the land of Juda, it being a mountainous country] *the feet of him* [or, of one] *that bringeth good tidings* [or, of an Evangelist; understand this of the glad newes, of the great laughter in the camp of the Assyrians, seconded by that of their kings death. However, this may also well be applied to the spirituall deliverance of the Jewes by Christ] *that causeth to hear peace*: [i. e. victory and prosperity] *keep thy feast-dayes, O Juda, pay thy vowe*, [as if he said; now ye people of Juda, may yee freely and publicly again attend your holy worship, and give praise and thanks to your God, which for a long time you were hindered and interrupted to doe] *for the Belials* (man) [See above verse 11.] *shall henceforth no more passe thorough you* [i. e. he shall not dare any more to march into, nor through your land, with his destroying army as Joel. 3. 17.] *he is wholly destroyed*. [to wit his great camp, whereof no lesse then 185000 men were smitten at once by the Angel, and himselfe soon after, by his own sons *Adramelech and Sarsar.*]

CHAP. II.

A further prophecie of the Ninevites destruction, by the Babylonians, because of their Tyrannie against the people of God and the other Nations.

The Destroyer [To wit, Nebuchadnezzar, the King of Babel, that subdued and destroyed many Kingdoms] *marceth up against thy face*, [O Nineve,] *guard thy fortress*, [this, and that which followes, the Prophet speaks Ironically, or, in a deriding manner, intimating thereby, that the Assyrians with all their means of defence and resistance, should not be able to do any thing] *view the way*, [take good heed, which way the enemy may come] *strengthen the towers*: *fortifie the power much*. [i. e. get ready, use and employ all thy power and might. See Job 40. 11.]

2 *For the LORD hath turned away the pride of Jacob, as the pride of Israel*: [As if he said; O Assur, it

is time the judgement of the LORD should come also upon thee now, it having layn a good while already upon the people of God, whereby the LORD humbled the pride of Jacob, as formerly he had done that of Israel: Oth. for the LORD is returned (with) the excellenc^e, or, glory, of Jacob. i. e. with Christ Jesus, as An^os 8 9. to wit, that henceforth he may assist his people, and suffer them no longer to be destroyed by thee, but rather cause thee to be destroyed for their sakes. See 2 Sam. 1. on vers. 19. of the ornament or glory of Israel] for the emptiers [i. e. the Babylonians, with their great armies, which did plunder and emptie all the places they came to] have emptied them, [to wit Juda and Israel, that is, they plundered their cities, and laid the Land waste] and they have spoiled their vine-branches. [this may well be understood according to the letter, yet some by the vine-branches here, do understand the cities and villages of the Land of Juda: as the people of the Jews is frequently resembled to a Vine. See Mich. 7. 1. Oth. understand by it, their sons and daughters; and some, the fruit of the Land]

3 The shields [In this verse and the sequel the Prophet describes, the condition and armature of those, which were to come with their great and puissant armies against Nineve and Assyrians, the enemies of the Israelites, for to subdue and suppress them] of his [viz. the enemies that was to lay siege against Nineve] Champions are made red; [viz. with the blood of the slain: or, it may be understood of the red-died garments, which many, especially among the souldiery of the Medes, Persians and Babylonians &c. used to wear. See Ezek. 23. 14.] the valiant men [of the word valiant see Gen. 27. on vers. 6. Exod. 18. on vers. 21.] are of a scarlet colour: [or, crimson-hue.] The charrets are in the fire of torches, [that is, they run so fast, and violently forwards, that as they passe the stones, they strike fire all along, whereof more vers. 4. understand here the fighting charrets, which were used in battail, men sitting in, and fighting forth out of them; see Jos. 17. 16. and 2 Sam. 10 18.] in the day, when he prepares himself. [viz. For the Battail] and the spears [Heb. the firre-trees: that is the spears made of that wood] are shaken. [Oth. understand it; that the charrets run so swiftly and fiercely that the wood, axel-trees and beams thereof did shake and tremble. See 2 Sam. 10. on vers. 18.]

4 The charrets [Understand the charrets with them that sit thereon] rage through the passages, and run to and fro upon the streets: [that is, the warlike charrets shall so run, and rumble throughout all the parts and passages of the street, as if the guides of, or men in them, were all raging mad] their hies are as the torches, [i. e. it shall seem as if fire were flashing forth out of their eyes, for anger and fierceness] they run promiscuously along like lightnings. [Oth. they shall break thorow like lightnings.]

5 He [viz. The king of Assyria] shall remember his excellent (ones) [i. e. he shall put his confidence in them; otherwise, he shall muster his mighty (men)] (yet) they shall stumble in their marches: [or in their goings, i. e. in all their wayes and passages; meaning they shall so precipitately run that they shall make one another to stumble and fall every where] they shall make hast [viz. the Assyrians] toward their wall, [the wall of the City of Nineve] when the protection shall be ready. [or the cover; understand such a warlike structure, fence, or galleiy, under which, or wherein the souldier was safe from the shot of stones, or arrows. Heb. and the protection shall be made ready.]

6 The gates of the Rivers shall be opened, [That is the water gates, here are meant the River Tygris and other lesser ones, falling into, or running out of Tygris, close by Nineve. The fence is, the Enemy shall fall upon the City, from that part where it seems to be strong-

est, to wit, where the Tygris and other streams run along. Diodorus Siculus saith, lib. 3. Biblioth. cap. 7. that when the Chaldeans besieged Nineve, it came to passe, that through the overflowing of the Tygris, the wall of this City was overthrowen, for twenty furlongs together, by which breach the Enemy entered the City] and the Palace [or the Temple; for the Hebrew word signifies, both Palace and Temple: and here may be understood the Temple of the Assyrians Idol] shall melt away [to wit, through the heat of the fire, either the material one, or that of the consuming wrath of God. Otherwise, shall flow away: and this agrees very well with the great overflowing of the waters before mentioned.]

7 And Huzab [Divers understand this to be the Queens name. Oth. that Huzab doth signifie a Queen from Iasab, to assist; she being dayly with, or about the King; or standing before him, as the phrase is. See Psalm 45 9. Oth. She that is settled: that is, the City, which concieves, she stands firm and safe enough] shall be carried away captive: [or shall be made bare, or uncovered, viz. of all her Jewels and precious ornaments] they shall bid her passe on, [or get up; to wit, on the waggon, or chariot, wheron she is to be carried away captive, out of her own land into another] and her maide, shall lead her, as (with) the voice of doves, [that is, wailing, weeping, sighing within themselves not daring to cry out and complain in the hearing of their Enemies, for fear of them] drumming on their heart. [as if he had said, they shall not play upon Tabres and Timbrels, as they were wont to do in their jollities; but they shall beat with their fists upon their own breasts in token of the distress thereof.]

8 Nineve indeed is like a water pond, from the dayes since she was, [Hebr. from the dayes she: and no more, i. e. Nineve hath ever been very populous, since its beginning. Thus many waters is taken for abundance of people, Isa. 8 7. and Rev. 17. 15. Compare Ion. 4. 11.] yet they shall flee, [i. e. the inhabitants of Nineve shall do all they can to get away and save themselves by flight, when their City shall be taken] stand, stand, (one shall cry) but none shall look about.

9 Rob silver, rob gold, [Thus the Enemies are spoken to which were to take Nineve; either by the Prophets words, or by one another, the souldiers encouraging their fellow-souldiers] for there is no end of the Provision, [understand here by provision, all manner of store and treasure, money, plate, jewels, garments, &c.] of the glory of all kind of desired vessels, [i. e. of all sorts of curious and costly household-stuff, one could wish or desire. Compare 2 Chr. 32. 27.]

10 She is enticed [Namely, Nineve] yet emptied-out, exhausted, and her heart melteth, [see Deut. 1. 28. and chap. 20 8. Jos. 2. 11. and 5. 1. and 7. 5. Isa. 13. 7. Ezek. 21. 7.] and the knees shake, [or strike, or push, one against the other, compare Psalm 13. 7. and Dan. 5. 6.] and in all the loins there is pain, [See Isa. 13. 8. and 21. 3.] and all their faces [See the annotat. on Joel 2. vers. 7.] attract [or draw on them] (as) a pot: [to wit, as a pot, or Kettle, wherein meat is drest, and that hangs over the fire, and comes to be all besmoked and blacked over.]

11 Where is (now) [These are the words of the Prophet, speaking in the Name of God, and deriding the subdued Ninevites] the habitation of the Lions, and the pasture of the young Lions, where the Lion, the old Lion (and) Lion-whelp walked, and there was none that made (them) afraid. [The Prophet calls the Ninevites Lions, they having been extremely given to prey and bloodshed, especially, their Kings, Princes and Commanders. See Ezek. 19. with the annotations on vers. 2, 3. &c. so the Apostle calleth the Emperour Nero a Lion. 2 Tim. 4. 17.]

12 *The Lion that preyed enough for his whelps, and worried for his old Lionesses; [It is the nature of the lion, to worrie and stifle the beasts whom they have taken] that filled his holes with prey, and his habitation with the rapine.*

13 *Behold, I will (come) upon thee, saith the LORD of hosts, [See the annot. on Jer. 21.13. Others (I come) to, or upon thee, to wit, for to punish thee: He turns his speech to the Ninevites] and I will burn her [the City of Nineve, their, &c. the second person changed into the third] charrets in smoke, [i. e. I will so consume them with fire, that they shall vanish away in smoke: Compare Job 20. 40.] and the sword shall devour thy yong Lions, [O Nineve] and I will destroy [or cut off] thy prey [i. e. the prey which the Ninevites made] from the earth, and the voice of thy Messengers [or Ambassadors, by whom ye were wont to denounce war to the Kings round about. See 2 Kings 18.17. &c.] shall be heard no more.*

CHAP. III.

A further Prophecie touching the Destruction of the City of Nineve, and of the Assyrians, after the example of the City of No, which was likewise destroyed for the like sins that Nineve committed, 8. the Prophet adds thereunto, that her strength and great power, should availle them nothing. 12.

WO to the bloody-City, [Nineve, yet further spoke of here: Compare Ezek. 22. on vers. 2. Heb. City of bloods, so also Ezek. 24. vers. 9.] which is altogether full of lies (and) scarings: [the Hebrew word hath properly reference to tearing and ravenous beasts, as Psalm 7.3.] the prey ceaseth not. [Hebr. turns not aside, as Exod. 33.11. and Isa. 46.7. The meaning is, the Ninevites go on still in committing all manner of rapine and violence.]

2 *There is the clashing [Heb. the voice] of the whip, and the sound [Heb. voice, likewise] of the rumbling of the wheelles. [Hebr. moving, or motion of the wheel] and the horses stamp, [or of the horses stamping the earth with the foot] and the charrets jump up. [or jumping up] In this verse there is set forth to the life, the approaching of a fierce and hostile army, by very fit and elegant expressions.]*

3 *The Horseman lifts on high as well the flaming sword, as the lightning spear; and there shall be the multitude of the slain, and an heavy quantity of dead carcases, yea there shall be no end of the carcases; they shall stumble over their dead bodies: [The meaning is, One shall not be able to walk or passe the streets without treading upon some dead body or other.]*

4 *Because of the great whoredomes [Or, because of the great multitude of the whoredoms, understand here as well spirituall whoredome, i. e. idolatry, as carnall uncleanness] of the very pleasant whore, [thus he termeth the city of Nineveh. Heb. the whore good of favour] the mistresse [or abettresse, patronesse] of witchcraft, who with [or, by] her whoredoms hath sold nations, [i. e. enslaved them, reduced them into bondage] and slain them with her witchcrafts.*

5 *Behold, I (will) upon thee, [See above chap. 2. on verse 13. and Isa. 47. 3.] saith the LORD of hosts, and I will uncover thy seams above thy face, [That is, I will cause thy seams or borders of thy garment to be taken up and put over thy face; meaning, he would prostitute, and shame them in the vilest manner. Compare Isa. 47.3. Jer. 13.22. and vers. 26. and Ezek. 16. on verse 37.] and I will shew thy nakednesse to the heathen, and thy shame to the kingdomes.*

6 *And I will cast abominable things upon thee, [Dirt,*

filth, mire, &c. Such things as people use to fling on base people punished with carting] and bring thee to shame; and I will make thee as a mirrour. [i. e. I will so punish, and so utterly destroy you, that ye shall be a mirrour and example of warning to other people and Nations; so that if they will speak at any time of an extraordinary Judgement upon a Nation, they shall name, and alledge thee for an example.]

7 *And it shall come to pass, that all that see thee, shall flee away from thee, [As, loathing and abhorring thee] and say: Nineve is destroyed, [i. e. ruined, laid waste, desolate] who shall pity her? [Compare Isa. 51. on vers. 19. and Jer. 15. 5.] from whence shall I seek comforters for thee?*

8 *Art thou better then No, [Or, should it go better, shouldest thou fare better than No? this was the name of a city in Egypt, afterwards called Alexandria, Alexander the great having rebuilt, enlarged and amplified the same. See Jer. 46. on vers. 25. and Ezek. 30. 14, 15, 16.] the populous [Compare Jer. 46. 25. or the Nurse, i. e. shee that was as it were the nurse or foster-mother of all Egypt, having been a very great, populous and mighty city for Traffique. Oth. that thriving city, i. e. shee that by her great trade and traffique, made many lands and Nations to thrive and prosper. Oth. No-Amon] situated in the rivers? [see Strabo Lib. 17. of Alexandria] which hath water round about? whose out-wall is the Sea? [or whose riches the Sea is. Oth. outwork, forresse] her wall is of [or subsists out of the] Sea. [understand the Egyptian Sea, or the lake Marcias, or Marcotis.]*

9 *Ethiopia and Egypt were their power, and thereof was no end: [That is, their confederate, and helpers were in a manner numberlesse] Put and Lybia [that is, Africa, or Mauritania. See Jer. 46. on vers. 9.] were for thy help. [the sence is, All these people did assist thee, O thou city of No, and yet they were not able to rescue or deliver thee out of the hand of king Nebuchadnezzar.]*

10 *Nevertheless she went captive: [i. e. her inhabitants were carryed away captive. That is, they shall be carryed into captivity and so throughout. This seemeth to have come to pass at that time, when Nebuchadnezzar subdued Egypt. See Jer. 46.] also her children were dashed in pieces [See examples of like cruelty, 2. Kings 8. 12. Psalm. 137. 9. Isa. 13. 16. Hof. 14. 1.] at the head [i. e. at the corners of every street] over their honoured ones, [i. e. the worthiest, best reputed, worshipfull, honourable] they cast the lot, [viz. when they came to divide them as prisoners, among the souldiers] and all their great ones were bound in fetters. [or chaines or bonds of iron.]*

11 *Also thou [O Nineve] shalt grow drunk, [viz. with the cup of Gods indignation. See Jer. 25. 15. and 27. &c.] thou shalt hide thy self; [to wit, for shame, shun and flie the face of people, whereas formerly ye were wont to go with a stretched-out neck, and elevated forehead. Compare Hof. chap. 10. vers. 8. Luk. 23. 30. Rev. 6. 16. Oth. Thou shalt be hid i. e. thou shalt be undone, reduced to nothing,] thou also shalt seek a strang (place) because of the enemy. [i. e. that thou mayest hide and shelter thy self there against the enemy, or, to stay and stop his course.]*

12 *As thy forctresses are fig trees [i. e. so weak that they shall fall into the enemies hands without any great trouble, as the figs from the tree being but shaken] with the first fruits, [Oth. and the first fruits, which are not lasting] if they be shaken, they fall into the mouth of him that will eat them. [Heb. of the eater i. e. of him, that hath a minde to eat them.]*

13 *Behold, thy people shall become women in the midst of thee; [i. e. grow faint hearted, cry and howle, like women, as not able to help or defend them selves. Compare*

pare *Iſa. 3. 12. Jer. 5. 57. and chap. 51. 30.] the gates of thy Land shall be made wide open* [Heb. *opening be opened.* See above chap. 2. v. 6.] *to thine enemy: the fire* [either of Gods wrath, or the material fire, or, that of war] *shall devour thy bars.* [i.e. thy strong holds, thus the word *bars* is taken 1 *Sam. 23. 7. & 1 Kings 4. 13. and 2 Chro. 8. 5. chap. 14. 7. Psal. 147. 13. Jer. 49. 31. and 51. 30. Lam. 2. 9. Amos 1. 5. Job. 2. 7. and elsewhere.]*

14 *Draw thee water for the siege,* [Or, *pit-water*; that is, get you provision of water, see ye have water in store, to make use of in time of need, when ye shall come to be besieged. Ironically spoken, to mock their providings. Here also by *water* (as elsewhere by *bread*) there may be understood, all manner of sustenance for mans life:] *fortifie your strong places; go into the clay, and tread in the mortar,* [i.e. prepare and get ready whatsoever is necessary for the rearing of walls and forts] *amend* [Heb. *strengthen*] *the brick-kiln.* [See *Neh. 3.* on vers. 4. &c. the meaning is, burn brick amain, and get as much provision of it as ye can to amend and repair or strengthen the walls and towers of your City.]

15 *The fire* [As above vers. 13.] *shall consume thee there:* [to wit, in thy forts and strong holds: or, wholly thou shalt be busied with fortifying thy self] *the sword shall destroy thee,* [or, cut thee off] *it shall eat thee up, as the caterpillers;* [the meaning is; as the caterpillers in a short time do eat up the herbs of the field, so shall the enemies soon dispatch and destroy thee. Oth. understand it, that God shall consume and destroy the Assyrians, as the caterpillers are destroyed by a great rain or cold tempest:] *multiply thy self like caterpillers,* [Here the Prophet addresseth his speech to the King, the verb being used in the masculine gender] *multiply thy self like grasshoppers.* [Here the speech turns to the Ninevites, again the verb being feminine the sense may be completed thus. *Multiply thy self O King, as the caterpillers, multiply thy self O Nineve as the grasshoppers.* i.e. Do all ye can, both King and people of Assyria and Nineve, it will be all in vain, your numerous armies, and multitude of men, will not be able to help you. Heb. *make your selves heavie* i.e. bring a heavy i.e. mighty hoste into the field. Great armies are oft-times compared to grasshoppers and caterpillers: as *Jud. 6. 5. and 7. 12. Jer. 46. 23.]*

16 *Thou hast more Traders and Merchants,* [Which trade and traffick all the world over, or into the neighbouring Countries. Hebr. *thou hast multiplied thy Traders more*] *then there are stars in the heaven: the caterpillers shall fall in, and flee away.* [The sense is, The souldiers shall invade and over spread your Land as caterpillers for multitude, rob and plunder, spoil and waste it and then pass away with the bootie. Others neverthe-

less understand it, that the merchants shall flee and seek to escape, hearing of those forein caterpillers approaching.]

17 *Your crowned ones* [Thus the Prophet calls the principal men and chief officers of the King of Assyria: Oth. *thy haired ones*, it having been the custom, that the great ones in those times wore long hair] *are as the grasshoppers,* [to wit, for number: that is, there are as many of them, they over-spread the Land like so many grasshoppers] *and thy commanders* [see of the word here used. *Jer. 51. on vers. 27.] as the great caterpillers* [Heb. *as the caterpillers of caterpillers*, as elsewhere: *Lord of Lords, King of Kings, people of people &c.*] *that camp themselves in the hedge-walls, in the cold of the days:* [i.e. in a cold season, or time, that is, by night, when the sun is down; or, in the day of cold. i.e. when it is cold weather] *when the sun riseth they flee away,* [i.e. they suddenly depart out of the Land. Thus the word *fleeing*, is taken for *hasty coming.* *Cant. 8. 14.* See the annot. there, and *Mat. 10. 23.] so that their place is unknown where they were.*

18 *Thy herdmen* [i.e. thy governours, as *Iſa 49. 19. and 50. 6.] shall slumber,* [i.e. they shall be dull and careless, or, dead altogether, as *Psal. 76. 6.] O King of Assur, thine excellent ones* [i.e. thy principal men and great Commanders, Princes, &c.] *they shall lie down,* [that is, tarry at home, or, they shall be defeated, and slain: or, the meaning may be; they shall sit still, remain lying on their beds, careless how things go, and minde nothing but their pleasures: or, *they shall be buried.* Compare *Psal. 94. 17.] thy people shall disperse themselves far abroad upon the mountains,* [the sense is, Thy people, being many in number, shall be scattered upon the mountains as sheep that have no Shepherd] *and none shall gather them:* [for the Shepherd shall be either slothful and careless, or dead and perished]

19 *There is no drawing together of thy breach,* [That is, there is no amendment. Thy breach or wound cannot be drawn together to be cured; it is past cure. When the wound begins to mend, it becometh drie: growing dry, it shrinks and draweth together, and so becomes whole again] *thy plague is grievous:* [See *Jer. 14.* on vers. 17. so also *Jer. 10. 19. & 30. 12. Mich. 1. 9.* The meaning is, Ye are so smitten, that there is no curing of you] *all that shall hear report of thee,* [Heb. *all that hear thy hearing* i.e. the same or newes of thy breach, that is, all they that shall come to hear of thy destruction and miserie] *shall clap the hands on thee:* [in token of joy and rejoycing at thy fall] *for upon whom hath not thy wickedness past continually?* [The meaning is. There is no people nor Nation, whom ye troubled and molested not, without ceasing; therefore they will all rejoyce in thy destruction, and praise Gods just judgement for it.]

The End of the Prophet N A H U M.

THE PROPHET HABAKUK.

The Argument of this B O O K.

The Prophet Habakuk foretelleth, that God had decreed the Jews should fall into the hands of the Chaldeans, because of their manifold and heinous sins, yet so, that these also, the Chaldeans themselves, should not escape unpunished for their own sins and wickedness. Then the Prophet inserts a very devout and fervent prayer, beseeching the Lord, that the misery which was to befall the people of Juda and Israel, might be rather a fatherly chastisement, then a final destruction, chap. 3. It is uncertain, when this Prophet lived and prophesied. Divers of the Learned hold it was in the time of Josiah his successors, or of Manasseh, in regard that the sins which he reproveth, are very like to those of Manasseh, and the people living in those days. Thus much appears however, from chap. 1. verse 6. that he lived and prophesied, before Jerusalem was laid waste by Nebuchadnezzar. Some passages of this Prophecy, we finde alleadged in the New Testament. as Acts 13. 41. and Rom. 1. 17. Gal. 3. 11. as also Hebr. 10. 38.

CHAP. I.

The Prophet complains of the great wickedness and iniquity of the Jewish people, verse 2. he declares that by reason of those sins, the Chaldeans should come suddenly upon them with great powers and destroy all things, 5. he prayeth to the LORD, that the Enemies having sinned more grievously then the Jews, may not be suffered to satisfy all their mischievous desires upon them, but be punished rather themselves. 12. &c.

The Burthen [See Isa. 13. on verse 1.] which Habakuk [Hebr. Chibakkuk] the Prophet saw. [to wit, in a vision. See Isa. chap. 1. 1.]

2 LORD, how long doe I cry, and thou hearest not? (how long) do I call violence [viz. In regard that the Great ones of the land, oppressed the meaner sort, or the wicked men, the godly ones, See the like phrase, Job 19. 7. and Jer. 20. 8.] to thee, and thou dost not deliver me?

3 Wherefore dost thou suffer me to see iniquity, and behold the vexation? [Or trouble, toil, as Psalm. 10. verse 14. to wit, such as the wicked put upon the godly] for desolation and violence is over against me, [i. e. I can turn my self no where, but I must see the sad objects of Desolation and Violence] and there is contention, [viz. among the people of the Jews, the one is at odds with the other, or they contend with and strive against me, and other true Prophets, see Hos. 4. 4. Jer. 15. 10.] and they take up quarrellings. [i. e. there are those almost every where, that raise differences, quarrells, and contentions, even for the least cause]

4 Therefore is the law forsaken [Or, weakened, to wit the law of God, and the preaching thereof, is no more regarded among the wicked Jews. See Ezek. 33. 32. See also Jer. 11. and 12.] and the right is never advanced: [i. e. judgement is never given in a righteous cause, the same remains hanging on the file, for years, and ages, and is never brought to an issue] for the wicked surrounds the righteous, [Compare Psal. 12. on verse 9. & Psal. 22. v. 13.] therefore the right, [or, judgement] comes forth perverted. [or, wrested, i. e. the ungodly lawyers do wrest and

pervert the cause. Or the Judges are turned about with gifts and presents; or, they pervert and wince the right about for favour, or grudge. But see, what such are to expect, Psalm. 125. 5.]

5 See among the heathens, and behold, and admire, [Here the LORD doth make answer to the prophets complaint, as if he said, mark and observe this well whether ever there went forth the like great and grievous judgement upon any, as are the grievous miseries and desolations, which I shall cause to come upon you, O ye wicked Jewes, by the Chaldeans. Yet the Apostle extends these words some-what further, to the punishment of the unbelieving Jewes. See Act. 13. 41.] for I do work a work in your days, [i. e. in your own life time] (which) ye shall not believe, when it shall be related. [or, if it should be related, too extraordinary great shall it be.]

6 For loe, I raise up the Chaldeans, a bitter and nimble nation, [Hebr. a people making haste. i. e. a people that is quick and expedite in their affairs. See Isa. 5. 26, &c.] marching through the breadths of the earth, [i. e. far and neer through many countreys] hereditarily to possess habitations which are not theirs. [i. e. to subdue and possess as their own, such countreys and cities, as did belong to other people and Nations, and especially those of the Jewes.]

7 Terrible and dreadfull they are [To wit, that people, or Nation of the Chaldeans.] their right and their height proceeds out of themselves. [i. e. they do whatever they list and please themselves, and all they do must needs pass for current right, because of their height and greatness:]

8 For [These words have regard to the first clause of verse. 7.] their horses are lighter [i. e. swifter, fleetier] then Leopards, and they are keener [or sharper, viz. for teeth, or sight] than the evening wolves, [Hebr. wolves of the evening i. e. such as do range abroad in the evening, or by night, for to steal the sheep. Compare Jer. 5. 6.] and their horsemen disperse themselves: yea their horsemen shall come a far off; [to wit, from far countries] they shall fly, [i. e. march on swiftly and with great expedition] like an eagle dispatching to eat. [Compare

2 Sam. 2.23. Job 9.26. Prov. 30.19. Jer. 4.13. Ezek. 17.10. Mat. 24.28.]

9 They [viz. The people of Chaldea] shall absolutely come to power; [i.e. to Commit violence] that which they sup up with their faces, (they shall bring) toward the east, [that is, into Chaldea, from whence these soldiers were to come: for Chaldea lies North-East from Judea, thitherwards they should bend their eyes, for to return thither with their Booty. The meaning here is; what ever the Chaldeans shall set their eyes on, the same they shall as it were sup, swill, or swallow up, through the greediness of their eyes, swallowing up with them, whatsoever they meet: see the like phrase, Job 39.27. Hebr. the supping, or lapping of their face shall be toward the East. Others the regard of their countenance shall be, as if the East-winde came against one; which in Judea used to be very violent and hurtfull] and they shall gather captives [Hebr. the captives; that is, the multitude of captives] like sand. [that is, a numberlesse multitude, even as the sand is past numbring. See Gen. 41. on vers. 49.]

10 And He [To wit, the King of the foresaid people, that is to say, Nebucadnezzar] shall scoffe at the Kings, [as among other the Kings of Egypt, of Tyre, of Zidon, of Arabia, and especially King Zedekia, as we read, 2 Kings 25. 10. and Jer. 25.29.] and the Princes shall be a mockery to him; He shall laugh at every strong hold, [i.e. at all places of strength, whether they be Cities, Castles, Forts, or other Fortifications] for he shall gather dust, [that is, he shall cause abundance of earth to be brought together, for to fill and dry up the water-ditches to make them passable, or raise up mounts and other works. Oth. he shall gather men for his armies like dust, so many and so easily] and he shall take them. [See of the great victories and conquests of Nebucadnezzar, Isa. 23. Jer. 25. 22. and 47. 44. Ezek. 26. 3, 7. and 27. 2. Amos 19. and elsewhere.]

11 Then [viz. after that he shall have taken Jerusalem and other places] shall He [viz. King Nebucadnezzar] alter the spirit, [that is, he shall become otherwise minded, than he was before; all these prophesies shall make him to fall into fearfull presumption: comp. Isa. 14. vers. 13, 14. Dan. 4.27. Others, he shall change (like) a winde] and shall passe through, [viz. into Chaldea, or to Babylon. Oth. he shall transgresse] and make himself guilty, [viz. against God, by Idolatry, presumption and insolence] (holding) this his power for his God [i.e. ascribing unto himself divine honour and excellencie, by reason of his great victories. Compare below vers. 16. Oth. (saying that) this power of his, is of his God. As attributing it to his God, Bell, and his powerfull operation and assistance, that he had done such great things in the world. See hereof the five first chap. in Daniel.]

12 Art thou of old [i.e. From eternity] the LORD my God, my holy one? [among other Names given to God, this also is one, The Holy one of Israel: See Psalm 71. on vers. 22. See also Isa. 12. 6. and 43. 3. and 49. 7.] we shall not die: [that is, we shall not be utterly destroyed by the Chaldeans but thou wilt deliver us again, by thy mighty hand] O LORD, thou hast put him for a judgement, [viz. the King of Babel, that he should execute thy judgements] and O rock, [i.e. O LORD, on whom we relie, to whom we run for shelter, as to our rock and defence: these are the Prophets words, in his own and the peoples behalf. Comp. Deut. 32. 4. and Psalm 18. 3. and 19. 15.] thou hast established him for to punish. [viz. both us and others, or himself also, to wit, after that he shall have chastised us as the rod and staffe of thine anger. Compare Exod. 9. 16.]

13 Thou art too pure of eyes then to see the evil, [Namely, that which the Chaldeans have done to us. There is nothing hid to Gods eye: he seeth the evil

which men are doing, well enough. Ps. 10. 14. but he seeth it not with an approving eye, nor shall he always wink at it, and let it passe unpunished. Yet, Obad. vers. 13. this phrase is taken for the wickedes delightful seeing of the evil, which lighted on the godly] and the tribulation [i.e. trouble and vexation, toil and drudgery, which the Chaldeans put upon us] thou canst not behold: [See the first note on this verse] why shouldst thou regard those that deal perfideously? [i.e. the Chaldeans, who were very unfaithful and perfidious. See Isa. 21. on v. 2.] (why) shouldst thou be silent, [i.e. forbear to punish] when the wicked [Chaldean] doth swallow up him, that is more righteous then himself? [understand the Jewish people, compared with the Chaldeans, but especially, the godly ones among the Jews, who indeed were those, the Prophet prayed for: for the wicked ones among the Jews, went far beyond the heathen in wickedness. See Jer. 2. 10, 11.]

14 And, (why) shouldst thou make the men, as the fishes in the sea? as the creeping creature, that hath no ruler? [Or LORD, that is, no great fish or creeping creature, bearing sway or rule over the rest, and protecting them against the violence of them that devour them. The meaning of this verse is, why shouldst thou permit, O God, that the great and mighty ones of this world should take, kill, swallow and destroy the meaner sort and innocenter part, according to their own base pleasure and appetite; as we see the great fishes do the little ones, as if thou didst let all things go in the world, by hap hazard, as it were, and never heededst nor cared for ought in it.]

15 He [viz. the enemy aforesaid, King Nebucadnezzar] drawes them all [to wit, all men or Nations; or it all, to wit, both men and goods] up with the angle, [or, our, forth, i.e. he subdueth them all under his power. Compare Dan. 4. 17. 18. &c.] he gathers them in his yarn, and he assembleth them in his net: therefore he is glad and rejoiceth. [The meaning is, He doth not onely not relent and repent of all this wickedness, but he joyes and rejoiceth in it, as if he had done very well. Compare Eph. 4. 19.]

16 Therefore doth he offer to his yarn, and burns incense to his net: [As if he said; The Chaldean prospering thus, and having all things to succeed him to his wish, he doth not ascribe the same to God, but to his own power and abilitie] for by the same [to wit, the yarn and net aforesaid] is his portion grown fat, and his meat unctuous. [Or greasie: that is to say; his state and condition, his portion in this life, is much mended and greatly encreased.]

17 Shall he therefore (alwayes) emptic his yarn? [To wit, to fit and prepare it for a new cast, to catch and ensnare more still; the sense is, seeing he is so insolent and presumptuous shalt thou therefore alwayes endure his wickedness and suffer it to go unpunished still? wilt thou give way, that he shall without any controul go on thus to take and waste still one country after the other?] and shall not spare evermore to slay the Nations? [i.e. destroy and root them out, without thy regard and punishment, that art so just a Judge. The answer is not expresse, but implied, as no, by no means, Thou shalt put a bit into his mouth at length and punish him according to desert; these questions do alwayes import a strong denial.]

C H A P. II.

The Prophet having waited for an answer upon his foregoing prayer and complaint vers. 1. the LORD chargeth him to set plain before the eyes of the Jewish people, the destruction of the Chaldeans, that it should assuredly come to passe, onely they, the Jews, should wait patiently for it, 4. which in the following verses, is declared more circumstantially, 7. &c. because of the excessive

excessive pride, greediness, tyrannie, intemperance, blood thirstiness and Idolatrie of those their enemies.

I stood upon my guard, and I put my self upon the fort, and I kept watch for to see, [This is spoken by way of similitude, as of a souldier or centinel, standing upon his guard and watching; the sense being this, I have been waiting and loaging a great while, to know what God should be pleased to reveal and answer me upon the complaint addressed to him chap.1.] *what he [to wit, the LORD] would speak in me, [or, by me, as 1 Sam.24.2. that is, what it would please the LORD to reveal unto and command one, by inward revelation. Compare Hof.1.2.] and what I should answer upon my reprofs. [that is, what answer I should return to the people of God, upon the complaint, which I made in their behalf, chap.1.verf.2, &c. where the Prophet in a manner argued with God, and complained of his Government, in regard it went so ill with the godly, and so well with the wicked.]*

2 Then the LORD answered me and said; write the vision, [i.e. the prophecie of the destruction of the Babylonians, spoken of in the following verses] and set it plainly [down] upon Tables, that he may read therein that runneth by. [Hebr. that he may run, that reads therein. i.e. write it in such large characters, that he, which doth but run by, may take notice of and read it as he runs. Compare Deut.27.8.]

3 For the vision shall be for set time yet, [i.e. that which is made known by this prophecie, shall be delayed for a good while yet] then he [viz. the LORD] shall bring it forth [i.e. this vision. Heb. shall blow it forth, i.e. God shall pour out his judgements, for to punish the wicked. Compare Ezek.21.31. and perform his promises to the comfort and deliverance of the godly] at the end, [i.e. finally, at length, or last: which is determined by God] and not lie, [he shall make it appear and shew, that he did not lie] if he tarries, [if the LORD doth not execute this prophecie forthwith, nor so soon as ye do wish for, Oth if it tarry, to wit, this vision, or the execution of it. See Heb.10.37.] wait for him; [i.e. for the LORD, Or, for it. viz. the vision] for he shall surely come, [Heb. coming come, Heb.10.37. namely, for to punish the enemies and persecutors of his people, and to deliver them out of their hand] he [viz. the LORD, or it viz. the prophecie] will not tarry behinde. [Or, foreflow, stay out, viz. beyond the day, by God appointed.]

4 Behold, his soul [i.e. heart, mind: understand that of the Chaldeans, and under that name, every unbeliever] exhorteth himself, [Oth, bubbleth up: though the wicked seems to be very stout and daring, yet he is but like a bubble, which seems indeed to be something, but is nothing in effect, and soon perished] it is not right in him: [but evil, base and perverse: thus we read, to know the face in judgement, is not good. Prov.24.23. i.e. it is very evil, or, ill done. Oth. read thus here: (whose soul) withdrawes it self, his (viz. Gods) soul is not right with, or, towards him, to wit, that is withdrawn or fallen off thus. Compare Heb.10.30. Where the Apostle explains the sense of these words] But the righteous, [i.e. he that is righteous before God through Jesus Christ] shall live [i.e. he shall, being reconciled with God, find and feel comfort and joy through the holy Ghost, here in this life, and inherit everlasting life hereafter] by his faith. [Or, out of his faith: namely by faith applying to himself the promises of God, concerning Christs righteousness. John 1.36. Rom. 1.17. Gal.3.11. Heb.10.38.]

5 And also because he [viz. the Chaldean, whether Nebuchadnezzar, or, Belsazar] deals perfidiously by the wine [or, grows perfidious (through) the wine. Hebr. the wine is unfaithful, or perfidious, i.e. drunkenness renders him perfidious] is an insolent man, [Or, proud] and stays not in his habitation, [or, cannot stay, or, abide, at home. Heb. inhabits not, dwells not. i.e. doth not con-

tent himself with the kingdoms and countries he hath already, but seeks for more still, and is never satisfied with any. See Dan.4.19. Oth. therefore he shall not abide in his place; that is, therefore shall he himself be thrust out of his own habitation, and shall enjoy no rest nor peace at all] that openeth his soul wide as the grave, [or, as the hell, which is never filled nor satisfied. Compare Isa.5.14.] and is like death, which is not satiated: and gathers unto himself all the heathen, and getteth in to him all nations: [instigated thereunto by his unsatiableness of domineering. See above chap.1.9. The Prophet seems to infer from what goeth before, that seeing this King hath so many grand enormities in him, there was no doubt to be made, but God would shortly and most severely punish and ruine him.]

6 Should [Or, shall] not (then) all those [to wit, all those heathen and Nations, whom King Nebuchadnezzar subdued and brought under his power, verf.5.] take up a Proverb of him, [i.e. mock and scoff at him, namely, when God shall have brought him to confusion] and an interpretation of riddles concerning him? [i.e. that which formerly they upbraided him with, in a covert manner and in borrowed words, the same they shall afterwards do in plain and down right language. Compare Isa.14.9,10.] and they shall say [to wit, every one among the godly, spoken of verf.4.] wo to him that multiplyeth that which is not his own; [i.e. that enrichth himself with other mens goods, that enlargeth his Dominions and possessions with that which belongeth to others] (how long!) [to wit, shall this last, how long wilt thou, O LORD, forbear to punish this? The sense is, thou art so righteous that thou shalt not be able to let this go long unpunished: others; how long? viz. shall this unufferable taking, taking and lankaking of goods and countries endure?] and him that loadeth himself with thick mire: [thus the Prophet calleth the silver and gold, together with all other earthly riches, which this King had raked and gathered together.]

7 Shall there not [This question doth strongly affirm, as if the Prophet had said, surely there shall] arise unawares [or, suddenly] such as will bite thee? [to wit, O King of Babel; if this be understood of Nebuchadnezzar, it implies, that he shall soon die, and his dead body be bitten and eaten of worms in the grave: but if it be understood of Belsazar, then the meaning is, that the enemies shall suddenly come upon, and bereave him of his life and Kingdom; which happened all in one night. See Dan.5. as also Isa.13.14. and 21.2. and Jer.50.51. so that to bite is here as much as to surprize and seize upon suddenly, even as Lions and other fierce beasts do] and awake, such as shall move thee? [or, remove from, thrust out of; viz. thy Throne. Oth. that shall shake thee] and shalt not thou become plunderings to them? [or, meer plundering, prey, breaving.]

8 Because thou hast bereaved many heathens therefore shall the remaining Nations bereave thee; [joyning themselves with the Medes and Persians, and understand here all those remaining Nations, or (as the Heb. words run) all the remainder of those Nations, which shall be left of the Nations, whom he had bereaved, or that stood yet in fear to be bereaved by him] for the blood of men, [to wit, which thou hast spilt without any cause or reason. See below v.7. and Isa.33.1.] and the violence on the Land, [committed on either any of the various countries he subdued, or in particular, the Land of Juda] the City, [viz. Jerusalem] and all the inhabitants of the same. [Compare Jer.50.9,10,11,17. and 51.2,24.]

9 Wo to him, that covets with evil covetousnesse for his house, [i.e. that seeks and practiseth by all manner of base wayes to enrich himself, his wife, children and posteritie. Compare Prov.1. and see the annot. there on verf.19, and Jer.22.13.] that he may put his nest on high, [i.e. that he and his family may rise, and become great

and famous in the world, and live secure and safe. A similitude taken from such birds, as love to build their nests in high places. Compare *Obad. v. 4.*] for to be freed [this was indeed his aim, but his hopes deceived him] out of the hand of the evil. [*Heb. the palm of Sec. i. e.* from the power thereof *Sec. Job. 5.* on verse 20.]

10 *Thou hast consulted shame for thine house:* [*i. e.* thou hast, setting all honour and honesty aside, raked much riches together, and raised great and stately Palaces by them, and filled and adorned the same with all manner of precious furniture, yet all this speaks but thy own shame and infamy. See *vers. 11.*] *destroying many nations,* [*viz.* by their great wealth to enrich thy self] *thus thou sinnest against thine own soul.* [*i. e.* thine own self.]

11 *For the stone out of the wall* [*i. e.* the stones wherewith thy palaces are built] *cryeth:* [*i. e.* testifieth against thee, namely, that thou hast built those palaces with stolen and unrighteous goods, which call to God for vengeance on thee] *and the beam out of the wood* [or *bution*, *kaub*, or *knor* of the tree, that is in the wood, or out of the wooden ceiling. The Hebr. word is no where extant but here; therefore it cannot be exactly said, what it signifieth] *answereth to the same.* [*i. e.* to the stone aforesaid, that is to say, The wood crieth and testifieth as well against the Babylonians, as the stones do.]

12 *Wo to him that builds the city with blood,* [*Heb. bloods, i. e.* with murder, or with the goods of him or them that are slain or murdered, or with the sweat and blood of the subjects, *Ezek. 24. 9. Nahum 3. 1.*] *and to him that fortifieth* [or, *layeth the foundation of*] *the city with wrong.* [*i. e.* with goods wrongfully raked together by rapine and violence. Compare *Mich. 3. 10.*]

13 *Behold, is it not from the LORD of hosts,* [*i. e.* doth it not come to pass, by the secret counsel of God] *that the nations labour* [*viz.* in building of houses and cities] *to the fire,* [or, *for the fire*, so that the houses and cities, which they build, come to be consumed by fire. See *Fer. 51. 58.*] *and people weary themselves in vain?* [or, *unto, for vanity i. e.* in vain, to no purpose, seeing it comes so soon to be destroyed and ruined, what they build.]

14 *For the earth shall be filled, that shee may acknowledge the glory of the LORD,* [Which the LORD shall manifest in punishing of the Chaldeans. See *Isa. 11. 9.*] *as the waters do cover (the bottom of) the Sea.* [*i. e.* altogether, as abundantly. See the annotat. on *Isa. 11. 9.*]

15 *Wo to him, that giveth his neighbour* [Companion, friend] *to drink,* [*viz.* unto drunkenness,] *thou that joynest thy wine bottle to it,* [*i. e.* doest bring in bottle after bottle to commit excess. Oth. *that joyneft or mixest thy potson to, or, among it*] *and makest drunken also, that thou mayest see their nakednesses.* [understand withall; and make them to become a scoffe and derision, when thou shalt have beguiled them and made them bare and destitute of all their means and power. A similitude taken from the lewd practise of drunkards.]

16 *Thou shalt likewise be satiated with shame, for honour:* [The sence is, O thou Babylonian, because of these and the like base & vile practises of thine thou shalt get far more shame then before thou hadst honor, by reason of thy wealth and power] *drink thou also, and uncover the forehead:* [*i. e.* even go on still in these thy lewd practises, but expect thou, what is sure to follow] *the cup of the right hand of the LORD* [*i. e.* that is in the right hand of the LORD: understand the judgement of God. See *Fer. 25.* the annot. on *vers. 8.* & *15.* *vers. 27.*] *shall turn it self toward thee,* [*i. e.* the time is come now, that the cup of Gods wrath being gone round almost, and very near thee now, thou must participate and drink thy share too of it,

as well as the rest; nay thou shalt be made to drink so deep of it, that instead of further glorying, thou shalt be defiled with it all over] *and there shall be a shameful vomiting upon thy glory.* [*i. e.* thou shalt be reduced to that dishonour and base condition, that every one shall abhor and loath thine excellency, as one doth a drunken wretch, that disgorgeth all his superfluities and belpews himself.]

17 *For the violence committed against Libanon,* [*viz.* by thee. Libanon doth here signifie the people of Judea, dwelling by mount Libanon, as *Isa. 40. 8.* and *17. 24.* See also *Ezek. 17.* the annotat. on *vers. 3.* yet some by Libanon do here understand the temple, which was built of the wood of Libanon] *shall cover you* [*i. e.* surprise, fall upon you; as thou didst deal with the Jewes and others, so shall it likewise fare with thy self. See further above, *verse 8.* and the annotat. there] *and the desolation of the beasts shall affright them,* [the sence is, the desolation of the beasts upon mount Libanon, shall affright the Chaldeans; understand by the beasts, or wilde beasts here, the Jewes of whom the Chaldeans made no more account then of beasts, carrying them away captives, and slaying them, sometimes in their anger, sometimes, for their pleasure. Other understand by the desolation of the beasts, those desolations, which were made and caused by the great beasts, the Tyrants of the world justly so called,] *because of the blood of men, and the violence in the land the city and all the inhabitants thereof.* [understand, therefore shall at this come upon thee, O thou Chaldea]

18 *What shall the carved images avail which its former carved?* [Here the Prophet reproves the idolatry of the Chaldeans, who relied on their idols and images: of whom see further *Isa. 44. & 46.* chap. *Fer. 2. 8. 11. & 16. 19.* and elsewhere] *(or) the molten image which is a teacher of lies,* [or, *that is the teacher of lying, or lies.* *Fer. 10. 8. 4. Zach. 10. 8.*] *that the former confides in his forming, having made dumb idols.* [*i. e.* that he is so senseless and foolish as to hold that for his God, and trust in it as God, which he made himself with his own hands, and which hath no life, no speech, nor motion.]

19 *Wo to him, that saith to the wood,* [*i. e.* to the image made of wood. The meaning is; wo to him that calleth upon or worshippeth the idols, or their images] *rouse up thy self* [*i. e.* get up to help us in this our distress] *and awake;* [so David speaks unto the true God *Psal. 35. 23.*] *to the silent stone,* [*i. e.* to the image made of stone, which is dumb] *should it teach?* [*it, viz.* that wooden or stony image, *Isa. 44. 9.* as who should say, what good can these things teach you, or how shall they be able to teach?] *behold it is overlaid (with) gold and silver, and there is no spirit at all in the midst thereof,* [or, *no breath, neither humane, nor that of any beast, much lesse divine breathing.*]

20 *But the LORD* [*i. e.* the true, living and everlasting God] *is in his holy temple:* [*Heb. in the temple of his holiness, i. e.* in heaven, as *Psal. 11. 4.* from whence he seeth all things: or in his church, which through his presence, he sanctifieth by the communication of his spirit in Christ, and which is the spiritual temple of the Lord. Some do here likewise understand the Temple at Jerusalem, which the LORD had chosen for his habitation, for to be worshiped and served there according to his laws] *be silent before his face, thou whole earth.* [*i. e.* all ye inhabitants of the earth, subject your selves unto him with all submission and humility, and acknowledge the righteousness of his divine judgements. Compare *Fer. 29. 9.* and chap. *21. 25.* and *40. 4. Amos 6. 10.* and *8. 3. Zeph. 1. 7. Zach. 2. 13.*]

C H A P. III.

Habakuk prayeth to the Lord, that he would preserve his

his people in the Babylonian Captivity verse, 1. &c. for the strengthening of his own and the peoples faith he relates how powerfully God protected his people, when he led them forth out of Egypt into the wilderness, 12. besides he relates how he was terrified, when he understood, that Jerusalem should be destroyed, 16. yet he comforts himself again with the consideration of God almighty his help.

A Prayer of Habakuk, the Prophet, on Sigjonth. [*i. e.* set in various meeter. The meaning is that it was to be sung after the manner of the songs which are called Sigjonth. See Psalm. 7. on vers. 1. Some render it, for the unknown, or, the unknowing, ignorant (*ones*) *i. e.* to crave pardon at Gods hand, for the sins of the people, which they committed ignorantly; but this is not so well liked by others, there being no such matter treated of in this Psalm.]

2 LORD, when I heard thy saying, [Heb. heard thy hearing *i. e.* that which thou wast pleased to reveal unto me, viz. the fearful judgements, threatened to thy people. See above chap. 1. 5, &c.] I was afraid, thy work O LORD keep that alive [some by the work here understand the people and church of God, that being the very chiefest of all the works of God, as Psalm. 100 3. 1st. 29. 23. and 45. 11. others understand it thus: Keep that up in good state and condition, which thou hast wrought among thy people, whom thou hast so mightily and wonderfully kept and protected hitherto; much to the same sense, as the former] in the midst of the years, [*i. e.* during the 70. years captivity in Babylon] make it known in the midst of the years: [the sense is; cause thy people to know and understand this, by the word and the preaching thereof, and make it effectually appear among the heathen, that thou art mindefull of, and wilt have mercy on, thy people] in the wrath remember mercy. [spoken of God after the manner of men. See Gen. 8. 1. and 9. 15. and 30. 22. Ex 6. 4. Now that God in his anger is mindefull of compassion, the same appears by many places of scripture, as Ex. 32. 11, 12. Num. 14. 17. 1st. 12. 1. Jer. 14. 7. Lam. 3. 55. Dan. 3. 89, 90. and chap. 9. 6, 16. Psalm. 6. 5. and 9. 10, 11. and 25. 6, 7. and 51. 3. and 103. 6, 7, 8, 9. and elsewhere.]

3 God [In this and some of the following verses the Prophet describes the majesty and power of God, which he shewed at the promulgation of his law, intimating thereby, that it is an easy thing for that puissant God, to deliver his people again out of the Babylonian captivity, whenever it shall please him] come, [*i. e.* he appeared to his people, viz. in Moses time, at the giving of his law to them. Heb. shall come, See Deut. 33. 2.] from Theman, [whereby some understand the mountain otherwise called Seir. See Amos. 1. 12. and Obad. 9. Oth. from the south] and the holy one [viz. of Israel] from the mountain of Paran. [see of Paran. Gen. 14. 6. a mountain lying near that of Sinai, which lay in the wilderness of Paran. See Num. 10. 11, 12. and 12. 1. and 13. 27.] Selah! [this word is found no where but in this song of Habakuk and in the Psalms of David. See Psalm. 3. 3.] His glory [or, Majesty] covered the heavens, and the earth was full of his praise. [this is to be understood in regard of the glorious appearance of God unto his people, when he gave them his law with thunder and lightnings &c. See Ex. 19. 16 & 2. Cor. 3. 7.]

4 And there was a splendour as of the light, [*i. e.* as of the sun, the sun is called the light, as being the greatest body of light that God created. See Job. 31. on v. 26. and 37. 21. and here by the splendour as of the light is to be understood the splendour of the pillar of fire, which shone to the Israelites in the wilderness] he had horns at his hand, [*i. e.* at his side. See Neh. 3. 2. 2 Sam. 18. 4. Prov. 8. 3. the meaning is; on each side there was a horn; as the horned beasts have on each side one. Oth. there were two horns on his side. This is said, to betoken his power, for by horns

is frequently in scripture understood power. Oth. understand here by horns, such beams as the bright shining sun casts forth, or, such as went forth from the face of Moses, after that he had spoken with God. See Ex. 34. 29.] and there his strength was hid. [Heb. the hiding of his strength. The meaning is, that by the splendour here spoken of, God made indeed his power known, (Compare Psalm. 18. 12, 13, &c.) yet so nevertheless, that he did not let his people see all his power and glory, but some rays onely of the same, lest the people should be too much dismayd and terrified, by beholding all the majesty of the LORD.]

5 Before his face (there) went the pestilence, [*i. e.* he destroyed the nations which rose up against his people with all manner of plagues, viz. the Amorites, Sihon, and Og &c. The phrase is borrowed from the kings and Princes of this world. As they use to have many servants and officers march before them, so when God is wroth; and will proceed to judgement, he sends forth before his face, as it were all manner of plagues and diseases, and other miseries and calamities. See Ex. 9. 3, 6, 23, 24. Num. 14. 12.] and the fiery cole [or, carbuncle. See Deut. 32, 24. and Psalm. 78. on verse 48.] went on before his feet.

6 He stood [The LORD namely, represented by the ark, which remained fourteen years at Gilgal, until the Jewes had divided the land of Canaan among themselves] and measured [that which was done at Gods command, God attributes unto himself; for the land was divided and meted out to the Israelites at Gods own command, by lot, Num. 32. and 34. Jos. 1. 5, 11, 12. Psalm. 78. 55.] the land, [viz. of Canaan.] he looked on and made the heathen loose, [or, dissolved them. *i. e.* his stern or severe countenance was enough to dissolve and drive out all these nations though never so firmly rooted in that land, that is, he dispossessed and expelled the Canaanites, which formerly inhabited those countries] and the lasting mountains were destroyed; the hills of eternity bowed themselves. [thus the hills and mountains are set out, because of their ever firm and steadfast abode. See Ezek. 36. on vers. 2. they are said to bow themselves as shewing submission and reverence to him] the courses of age are his. [or, belong to him; or, He had everlasting wayes, or courses, walk; *i. e.* his wayes are everlasting, or, the LORD did bring to pass what he had decreed from everlasting. He is alone eternal, and his determinations, whereby he governeth the world are from all eternity.]

7 I saw [speaking in the name of all the people of Israel; whereof see Exo. 15. 14. or, I saw, that is, I am as sure of it, as if I beheld it with my own eyes] the tents of Cushan [or, of the Moors or Ethiopians, understand withall and of all the other adjacent nations. See Jud. 3. 8.] under the vanity: [or in toy, or, proffure, or, given up to vanity, that is vainly and to no purpose persecuting the people of God] the curtains [i. e. the tents made of curtains; see the history Jud. 7. 21.] of the land of Midian shaked, [or, were moved, or, trembling. It seemes the Prophet hath respect here to the defeat of Cusehan-Risephataim. Jud. 3. 10. and of the Midianites, Jud. 6. and 7.]

8 Was the LORD incensed against the Rivers? [viz. against the red sea, and the Jordan, which he clave asunder as it were, the sense is, it seemed indeed, that the LORD was wroth against the Rivers, but that was not the cause of his striking them, but onely that his people might passe through them] was the wrath against the Rivers, was thine indignation against the sea, that thou rodest upon thine horses; [*i. e.* upon the clouds, and the fiery pillar, which are as the horses of the LORD, he moving and turning them whithersoever he pleaseth, as the rider his horse under him; or, to ride upon horses may here signifie, speedily to advance and execute] thy char-

rets were *salvation*: [as, whereby thou didst bring salvation and deliverance to thy people: it seems that this hath regard to the history described *Exod. 13.21.* and *14.14.*]

9 *The naked ground was discovered* [Or, *the nakedness of the sea*, to wit, of the red sea and of Jordan, made it self, or, was made, *naked*] (*through*) *thy bowe*, [or, *with thy bowe*, i. e. by thy power and command. Oth. *thy bowe was made bare and naked*. See *Isa. 63.22. P[sa]. 114.5.*] (*because*) of the oathes, made to the Tribes (by) the word, [understand the oathes and promises which the LORD made to Abraham, *Gen. 15.14, 15.* and *17.8.* and unto the rest of the Patriarchs; therefore it is said here *oathes* in the plural, because of the frequent renewing of his oath. Some read thus; *naked i. thy bowe, awaked for thy oathes sake (made) in the word &c.*] *Seli*; *Thou hast cleft the Rivers of the earth*. [Or, *thou hast cleft the earth with the Rivers*. See *Num. 20.10, 11.* and *21.16. P[sa]. 78.15, 16.* and *114.15.* and *1 Cor. 10.4.* Oth. *thou cleavest the Rivers unto the (very) ground*, that the people of Israel might go through it.]

10 *The mountains saw thee, and suffered pain*: [*viz.* for fear and aw of thee; or, *when the mountains saw thee, they were affrighted*: this some refer to the time of the promulgation of the law. *Exo. 19.17.* See *P[sa]. 114.* on *v.4, 6.*] *the water stream* [to wit of Jordan. Oth. *the overflowing of waters*] *past away* [i. e. run quite away, because the waters from above stood still encreeing, while the lower decreased and ran away. See *Jos. 3.16.*] *the abyſſe gave up his voice* [or, the bottom, or depth of the red sea was heard, to wit, running downward with a great noise and force, the one part tearing or building away from the other] *he lifted up his ſides (in) the height*. [Heb. *his hands* i. e. those heapes of waters which standing upright from both shores, were as hands to the body. This is to be understood only of the one part of those waters, which stood in as a well unmoveable, until the Israelites were quite past thereof: the other part ran downward, all away, making thus a drie and commodious passage for them. Oth. *the depth lifted up her hands*, i. e. their mountains on each shore, stood up so much the more conspicuous in sight, seeming to lift up their hands, to do homage and obeisance to the LORD.]

11 *The sun, the moon, stood still*, [To wit, whiles Joshua fought against the Amorites, *Jos. 10.12.*] (*in their*) *habitation*: [i. e. in the heavens] *with the light* [understanding the lightning] *thine arrows past*, [whereby are meant the hail-stones. See *Jos. 10.11.*] *with brightness, thy lightning spear*. [i. e. thy terrible thunder-claps, mixed with fearful lightnings & hail-stones, doing execution by hurting and slaying creatures, as so many sharp spears. Oth. *and with the splendour of thy spears.*]

12 *With fierceneſſe* [Or, *in fierceneſſe*] *didst thou paſſe through the Land*: [*viz.* of Canaan, driving out the Canaanites, for to plant thine own people there] *with anger didst thou thresh* [See of this phrase and kinde of punishment, *Amos. 1.3.* and *Mic. 4.13.*] *the beathen*. [*viz.* which dwelt in Canaan, seven several Nations.]

13 *Thou didst make for the deliverance of thy people, - for deliverance with thine anointed*: [i. e. for to help with or by thine anointed, that is, with Christ whose type Joshua was; others understand David here by the anointed, who likewise was a type of Christ, and whose victories are described, *2 Sam. 5.8, 18.* & elsewhere. Oth. *for deliverance to thine Anointed*: that is to thy chosen ones] *thou didst thoroughly wound the head of the house of the wicked*, [that is, the Lord and Prince of the people, which mightily opposed themselves against the Israelites, such as were the Philistines, the Moabites, Ammonites, Syrians, Edomites, &c.] *uncovering the foundation to the very neck*, [understand here by the foundation, the Land it self, which the LORD had cleansed from the one end to the other, of the enemies of his people, notwithstanding, that they had so covered and were so rooted and settled in the same, that it seemed an impossible thing to root them out thence. See *ab. v.6.* or the meaning is; thou hast made the enemies of

thy people assmed from top to toe as it were, that is, from the greatest to the least] *Seli*! [See *ab. v.3.* and *verſ. 9.*]

14 *Thou didst bore thorow, with his staves, the head of his village men*; [*his, viz.* of his Anointed. Or, *with thy peoples staves, or staves*; the sense is; as for those that lived in the villages and parts adjacent, and troubled or annoyed thy people, thou hast so confounded them by thine anointed, as if thou hadst bored their head through with an auger. Oth. *with their*, to wit, their own staves; that is, with the self-same means, whereby they meant to destroy thy people] *they did storm to destroy me*; [to wit my people, the Israelites] *that rejoiced* [Heb. *their rejoicing was &c.*] *as if they should eat up the afflicted in secret*, [to wit, those afflicted and distressed, yea oppressed, Israelites, who were often constrained, for fear of their enemies, to hide themselves in holes and caves, in the time of the Judges, when it seemed now and then that they would be devoured and swallowed all at once.]

15 *Thou didst tread the sea (with) thy horses*, [See above *verſ. 8.*] *the mighty waters became an heap*: [or, *by*, or, *upon the heap of many*; or, *great waters*: understand this of the great heapes of the waters of the red sea, which stood up as walls, when the Israelites past through it. Compare *Jos. 3.* *verſ. 13.*]

16 *When I heard it* [To wit, the Judgement of God, concerning the destruction of the city of Jerusalem by the Chaldeans, *ab. verſ. 2.*] *my belly was troubled* [i. e. all my inward parts, as *my heart*, as *Pro. 20.27.* *Comp. 1.16. 11.* Oth. *my belly trembled*] *before the voice* [i. e. whiles I was hearing the prophecie of the LORD touching Jerusalems destruction. See above chap. 1. *verſ. 6.*] *my lips trembled, rottenneſſe came in my bones*; [i. e. it grieved me very sore, even as much as if my bones were all testred and patrified with sores] *and I was troubled in my places*: [i. e. in the very place wherein I stand, or, stood, when I heard that voice] *surely I shall rest* [or *verily &c.* See of such a signification of the Hebrew word, *Hos. 14.* on *verſ. 4.* Or, *I, that am to rest*, or, *that I may rest*. Here the Prophet raiseth himself up again with the consideration of Gods gracious Government] *in the day of the distresse, when he* [to wit the King of Babel] *shall march up against the people* [*viz.* of Juda. See the history *2 King. 25.*] *to fall on them with troopes*.

17 *Though the fig-tree shall not blossom and no fruit shall be on the vine, that the work* [i. e. fruit] *of the olive-tree shall lie*, [i. e. produce nothing, but frustrate the husbandmans hope, see the like phrase, *Job 40.28.* & *Isa. 58.11.*] *and the fields bring forth* [Heb. *make*] *no meat*; [i. e. no fruits, for food and meat to men and beasts] *that the flock* [or, the cattle, understand the lesser sort, as sheep and goats] *shall be torn off out of the fold, and that there shall be no bullock* [i. e. none of the bigger cattel, oxen, kine &c.] *in the stalls*; [the meaning of the whole verse is, although the whole country of Juda shall be most lamentably wasted and spoiled by the Chaldeans.]

18 *Nevertheless shall I* [I Habakuk and all true believers] *leap up for joy in the LORD*; [by reason of the comfort which the LORD promised unto me of the deliverance of his people. See above chap. 2. *verſ. 3.*] *I shall rejoyce in the God of my salvation*. [i. e. that hath procured salvation for me. The Hebrew word for *salvation* and the word *Jefus*, are both of one root, so that this may fitly be applied to Christ, oth. *because of God my salvation.*]

19 *The LORD LORD is my strength*, [that is; he that gives me strength, his power is compleated in my weakneſſe] *and he shall make my feet as the bindes*, [i. e. so swift and expedite, as the feet of the bindes or harts. See *2 Sam. 22.34.* and compare this with *Psal. 18.34.* The meaning here is, God shall enable me easily to eschew and escape or outrun all trouble and danger, and happily to overcome all difficulties: this expression we finde likewise *2 Sam. 22.34.* See the annot. there, and compare the same with *2 Sam. 1.23.*] *and he shall cause me to tread on my heighs*; [that is to say, he shall bring me again into my

my own countrey to wit, into the Land of Juda, which is high, full of hills and mountains; or one may understand hereby *the heights*, strong holds, castles, fortresses] *for the chief song-master on my Neginoth.* [The meaning is. This prayer was delivered by the Prophet Habakuk unto the chief Musician, for to be sung in the assembly of the Congregation on *Neginoth*, or, on *Neginothai*,

others render it *on my stringed instrument.* See hereof further *Psal. 4.* on vers. 1. This last clause might also well stand forth by it self, after the words, *on my heights*: beginning a new line; as not being properly a part of the Psalm: in this manner: *on my heights.* For the chief song-master, (or, Musician) on my *Neginoth.*

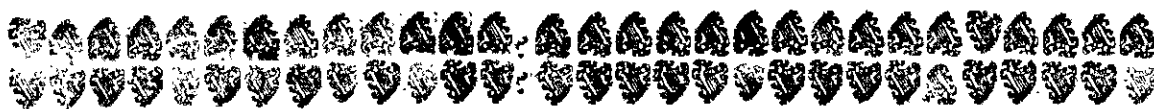
The End of the Prophet H A B A K U K.



THE PROPHET ZEPHANIA.

The Argument of this B o o k.

THe Prophet Zephania, is one of the lesser prophets, that prophesied before the Babylonian captivity: for the Prophets that follow after him, lived and prophesied, partly at, and partly after the deliverance of the Jewish people out of it: Zephania lived in the time of the King Josiah, when Jeremie began to prophesie, and the prophetesse Hulda also did prophesie. Zephania foretelleth the inhabitants of Jerusalem, and to the whole Tribe of Juda, that by reason of their idolatrie and other sins, they should be destroyed by the Chaldeans: in the mean while, he exhorts them to repentance; and he prophesieth likewise against some foreign nations; and after that he returns to set forth the sins and obstinacie of the inhabitants of Jerusalem, together with the punishments, which they were to expect. Finally he exhorts the godly to patience, and comforts them with Evangelical promises of the gathering and spreading of the Church in the time of the Messiah to the calling of the Gentils: and how God would sanctifie, blesse and glorifie them, and on the contrarie destroy all their Enemies.



ZEPHANIA.

CHAP. I.

The LORD foretells the ruine of Jerusalem, and devastation of all the Tribe of Judah by the Babylonians, because of their Idolatry and other sins, exhorting them to repentance; the transportation to Babylon being near at hand.

The word of the LORD which came to Zephaniah, Commonly also called *Sophanias* the son of Cushi the son of Gedaliah, the son of Amaria; the son of Hizkia, [who this Cushi, and the rest of this Prophets Progenitors were, is now uncertain to us, but doubtlesse in those dayes they were famous and well known men: And it should seem, that this genealogie of Zephania's progenitors is therefore set down here, to distinguish him from Zephania the son of Mehasia, who likewise lived in Josiah's time: our Zephania here, was also contemporarie with Jeremie and the prophetesse Hulda. Compare 2 King. 22. 4 and 2 Chro. 34. 22. and chap. 35. 25. and Jer. 1. 2.] in the days of Josiah, [to wit, after that Josiah had reformed the worship of God and true Religion, as may be gathered from vers 4.] the son of Amon, the king of Juda.

2 I will utterly rake-away all [Heb. *raking-away* rake-away: viz. by the King of the Chaldeans. See of the word here used, *Psal.* 26. 9.] out of this Land, [Heb. *from on the face of this Land*, to wit, the Land of Juda] saith the LORD.

3 I will rake away men and beasts, [Here the very beasts also are made lyable to the punishments, which men deserved by their sins, to make it appear, how hainous a thing sin is before God. Compare *Hos.* 4. 3. *Fer.* 4. 23, 25, 26, 27. and chap. 9. 20.] I will rake away the fowls of the air, and the fishes of the sea, and the scandals [Oth. *offences*; to wit, the remainders of Baal, vers 4. such as were the idols, the chappels, and all manner of furniture belonging to idolatry; for by such things the godly were offended and made sad, and many seduced from the true worship of God. See *Ezek.* 14. 37.] with the wicked; yea I will destroy the men [homines: mankind] out of this land, saith the LORD.

4 And I will stretch out my hand [viz. for to strike or smite. Oth. instead of the copulative *and*, read *that* as, in which sense the letter *Vau* is oft-times taken]

against Juda and against all the inhabitants of Jerusalem: and I will destroy out of this place [i.e. out of Juda and Jerusalem] the remnant of Baal, [that is all the furniture serving for the idolatrous worship of Baal, which the pious King Josiah was not able to root out at once. Yet some do understand this of the remnant of Idolatry, which after the carrying away of the Ten tribes into Assyria, remained yet among Gods people, in Juda it self] (and) the name of the Chemarim, [see the annot. 2 King. 23. on vers. 5. what is to be understood by these] with the Priests: [understand thote Priests, that had defiled themselves and unhallowed themselves with idolatry, in the common apostasie. See 2 Kings 23. on vers. 9. and Zeph. 3. 4.]

5 And [To wit, I will destroy] those that bow down themselves upon the roofs [which in Juda and other countries of those parts, were flat. See the annot. *Deut.* 22. on vers. 8. and whereon they much used to practise their idolatry. See *Fer.* 19. 13. and 23. on vers. 12.] before the hoste of heaven [that is before the stars, sun and moon. See the annot. *Deut.* 4. 19. and *Fer.* 7. 18. and 10. 2.] and those that bowing down themselves do swear by the LORD [or, to the LORD, as 2 King. 15. 14. which implieth promise of obedience and keeping of his Commandments, with a consecrating of, and yeelding up ones self to God] and swear by Malcham [see *Fer.* 49. on vers. 1. Oth. *Molech*, or, *Moloch* the idol of the children of Ammon; though under the name of this idol there may be understood likewise all other idols, whom the idolaters were wont to call their King; *Moloch* signifieth a King in the Heb. Here then in this verse God threatneth to destroy, not onely those that were open, professed idolaters, but such also, as had a mixt Religion, and wou'd serve the true God, besides or together with their idols; which God expressly forbiddeth 1 King. 18. 21. and 2 King. 17. 33. *Ezek.* 20. 30.]

6 And those that turn back from after the LORD: and those that do not seek the LORD, and care not for him.

7 Be silent [i.e. do not murmur against the LORD, but acknowledge, that he doth judge uprightly: or, be but quiet a while, and ye shall soon see the execution of his threatnings] before the face of the Lord LORD,

LORD [i.e. by reason of the presence of the **LORD**] for the day of the **LORD** [i.e. the day of Gods vengeance, wherein he will punish the wicked idolatrous Jews. So ver. 14.] is near [from the very death of King Josiah, under whom Zephania prophesied, the Jews fell still out of one calamitie into the other, untill their Kings and they together with them came to be destroyed, according to this prophecie] for the **LORD** hath prepared a slay-offering; [or, a slaughter: for which much cattel must be slaughtered. The Hebrew word doth also signifie a Beast slain for sacrifice: but here is understood a slaughter of the Jews. See the like phrase, Isa. 34.6. and Jer. 46. 10. and Rev. 19. 17.] he hath halloved [i.e. prepared, separated. See Jer. 12. on ver. 3.] his guests [or, invited ones: by them he understands the Chaldeans, and other enemies of the Jews, which were to come to Jerusalem out of their own countrie, for to kill and slay and plunder all they met with. Yet there may also be understood the fowls of the air, and the wilde beasts of the field, which should eat up the dead bodies of the slain: as Ezek. 39. 17. and Deut. 28. 26.]

8 And it shall come to passe in the day of the slay-offering of the **LORD** that I [for, that He; to wit, the **LORD**, and so also below ver. 9.] will make visitation upon the Princes, and upon the children of the King [see the fulfilling hereof Jer. 39. 6.] and upon all that clothe themselves with strange clothing. [Heb. that clothe themselves with the clothes of a strange (people,) for to please the heathen: others understand it of vain wanton people, that knew not for wantonnesse how to clothe, dresse and fashion themselves, being never satisfied with the usual wear and habit received and kept in their country, but must still have some new stufte, guize, fize, and new-fangled or other, to be in mode and fashion.]

9 Also on that day will I make visitation [i.e. punish] upon every one, that leapech over the threshold: [i.e. that violently enters into another mans house, to rob his neighbour: or, that transgresse the bounds or pales, and trespasse on their neighbours Land, Hos. 5. 10. or such as being well laden with prey and booty from abroad, are coming home, and for joy leap into their houses] that fill the house of their masters [Or, Lords, i.e. help to commit the like foul practises, as great mens servants used to do, who are seldom backward to assist their masters, in committing their villanies and violences] with violence and deceit. [i.e. with riches and treasure got and raked together by violence and deceit.]

10 And there shall be on that day [viz. when the Chaldeans shall come and take the City] saith the **LORD**, a voice of crying, [to wit among the inhabitants of Jerusalem, caused by surprisal or forcible entrance of the Chaldeans] from the fish-gate, [of this gate mention is made likewise. Neh. 3. 3. it was the nearest of all the rest, toward the sea-side, on that side of the City, which led toward Diospolis and Foppa:] and a howling from the second partition, [otherwise called the middle-City. See the annot. 2 King. 20. on ver. 4. and 2 King. 22. on ver. 14. Oth. the second (gate)] and a great breach [i.e. an excessive clamour, roaring and outcry; crying with that force and violence, that it even rears and rents both the throat and the air] from the hills. [i.e. from that side of the City, that was most hilly, near the dung-gate. See Jer. 31. 39 and the annot. there; on which side also the mount of Olives lay; in a word, the Prophets sets out in this verse, that the City would be in a sad and woful condition then, in all quarters, whereof three are named and the rest understood.]

11 How ye inhabitants of the plain: [Some keep the Hebrew word *machtes* in the Text: other render it, in mercers street: or the Apothecaries or, Drugsters. The Heb. word doth properly signifie a Mortar: and it seems to have been the name of a certain street in Jerusalem, called the Mortar-street the sound thereof being daily

much heard therein, as is usual with Apothecaries, drugsters, grocers, to keep a continual stamping, or beating and preparing in them their simples, drugs, spices &c. Oth. in the hollownesse or, hollow-street: implying that it abounded with vaults and cellarage: wherein the merchants laid up their wares. In this street the goldsmiths also dwelt, as may be gathered by Neh. 3. 8, 31, 32.] for all the people of Traffick [or, mercerie, trade, merchandize, Oth. the people of Canaan which is taken for merchants, the Canaanites having been much given to, and practised in Traffick] is destroyed, [or, excinded, i.e. they shall be destroyed and undone. Oth. shall hold their peace, or, be silent: understanding it that either their Trade or themselves shall be quite dead and gone] all the money-bearers [or all those that are laden with money, i.e. the merchants, their factors, cash-keepers, exchangers, those that carrie monies up and down to buy or pay for wares and commodities] are rooted out.

12 And it shall come to passe at that time, I [viz. the **LORD**] will search Jerusalem with lanterns: [i.e. with great diligence and exactness. I will cause the Chaldeans, and all the rest of the foreign souldiers to seek and search out all the wealth and treasure in it, and to carry it away: or, it implies, that God would most narrowly and strictly enquire and search out the sins of all the people, to punish them accordingly] and I will make visitation upon the men [or, people] that are grown stiffe upon their lees [or, that lie upon their lees, harm, or mother i.e. that live at ease and carelesse; in carnal security. Oth. that are mingled with their lees. i.e. cast up all manner of filth and vileness of sin and vice, which foams and works forth in their life and conversation, like new wine. See Jer. 48. 11.] that say in their hearts; the **LORD** doth no good, neither doth he any evil. [as if they said, God doth not minde the Government of this world; he neither punisheth nor rewardeth any according to his demerits.]

13 Therefore shall their substance [i.e. their wealth and riches,] become a prey, and their houses a desolation: [concerning these threatnings See Lev. 26. 32. Deut. 28. 30.] they build houses indeed, [See Amos 5. 11. Mich. 2. 2, 4. and 3. 10, 12.] but they shall not inhabit them: [i.e. they shall not dwell long in them. See Deut. 28. 30, 39.] and they plant vineyards, but they shall not drink the wine thereof.

14 The great day of the **LORD**. [i.e. the time wherein God shall execute his heavy judgement. See above ver. 7.] is near, he is near, and hastning much; the voice of the day of the **LORD**: [Compare Psalm. 29. 3. 4. 5. Jer. 4. 19. &c.] the valiant man, [how much more the weak man, and faint hearted, not to speak of women and children] shall bitterly cry there. [i.e. then, at that time, as Psalm. 13. 5. or, there, that is, at Jerusalem]

15 That day shall be a day of indignation: [To wit, an indignation of the **LORD**, as below verse 18. that is, at that time shall the **LORD** pour out many calamities and judgements in his anger. This is expressed by severall terms in this vers. Compare Jer. 30. 5. 6, 7. Amos 5. 18, 19, 20. Joel. 2. ver. 1, 2, 3, to 11.] a day of distress, and of anguish, a day of waste and desolation; a day of darkness and obscurity, a day of the cloud, and of thick darknes.

16 A day of the trumpet and of the sounding [i.e. a day wherein the trumpets and cornets shall sound alarm, because of the enemies approach] against the fenced cities, and against the high corners. [or, towers, which usually stand at the corners of castles or cities; or of the points. Yet by towers there are sometimes understood the heads and principal men, among the people, Jud. 20. 2.]

17 And I will distress the people, that they shall go as the blind ones, [Which know not whither they go or tend

tend, what they shall do first or last] for they have sinned against the LORD : and their blood shall be shed as dust [i.e. abundantly, in great quantity, as a matter of no value at all. Thus dust is taken *Mat.* 10. 14. *Ast.* 13. 51. and 18. 6.] and their flesh, [or body, properly meat. So the body is called, because it becomes at length worms-meat] shall become like dung. [the meaning is ; their dead bodies shall be cast forth upon the fields and grounds, even as dung is cast forth there, to fatten the soil.]

18 Neither their silver, nor their gold shall be able to deliver them in the day of the indignation of the LORD ; but by the fire of his jealousy, [i.e. by his jealousy burning like fire. See *Ezek.* 38. 19.] shall this whole land be consumed : [Heb. be eaten up, as below chap. 3. 8.] for he shall make an accomplishment [See *Fer.* 4. 27.] certainly, an hasty one, with all the inhabitants of this land. [v. 2. the land of Juda.]

CHAP. II.

The Prophet exhorts the Jewes to repentance, before the judgements fall upon them, especially the godly ones, that were remaining yet in the countrey, *vers.* 1. &c. Some foreign nations are threatned, 6, &c. and withal there is foretold the calling of the Gentiles, to the true knowledge and worship of God.

Search your selves narrowly, yea search your selves narrowly, [i.e. strive and endeavour with utmost care and diligence, to wit, to be atoned and reconciled with God, the sence is ; enter into your selves, search, try and examine all your wayes and doings, that ye may rightly understand, how heavily and grievously God must needs be offended with your great and manifold sins. Heb. gather, or assemble your selves, the word is properly taken, for gathering of stubble, small sticks, &c, as *Ex.* 5. 7. 12. and 1. *Kin.* 17. 10. which, since it cannot be done, without seeking and searching near and narrowly, therefore it is likewise used for seeking and searching narrowly in general, and making a thorow search] ye people, that are taken with no desire. [i.e. to be reconciled with God : or, of doing ought that's good. Oth. O people not worthy to be desired !]

2 Before the decree bring forth, [i.e. before that come to pass, which is decreed by God against you : Gods decree is then said to bring forth, when it comes to be executed, as the bringing forth of a woman doth not follow presently after the conception, but in the appointed due time ; so also is the decree of God not brought to light by the execution of it, until the time determined & appointed by himself. Comp. *Ezek.* 20. on v. 25.] (like chaff the day is passing by) [i.e. very swiftly, suddenly, therefore whiles ye have time yet, before the day, that runs and wears away so fast, do bring forth the decree, i.e. produce and make appear that which God hath decreed against you. Oth. (and) the day passe by as chaffe] whiles the heat of the LORDS wrath doth not yet come upon you : whiles the day of the LORDS wrath doth not yet come upon you.

3 Seek the LORD all ye meek ones of the land, [i.e. all ye that fear the LORD in these perverse and confused times] that work his right : [or, practise his judgement, that namely which God gave and prescribed unto you. Meaning all such, as had endeavoured to live uprightly and honestly, according to the rule and prescript of his lawes] seek righteousness, seek meekness, peradventure [see *Foel* 2. the annotat. on *vers.* 14.] may ye be hid [or, be able to hide your selves, and consequently escape being hurt or endangered by the enemy. Compare *Psal.* 27. 5. and *Psal.* 32. 6, 7.] in the day of the wrath of the LORD.

4 For Gaza shall be forsaken, [The inhabitants being driven thence, or the place destroyed by the Chaldeans] and Askelon shall be a desolation : Asdod shall be driven out at noon day, [i.e. openly, in full sight of the sunne and before all the world. See *Fer.* 6. on *vers.* 4.] and Ekron shall be rooted out. [in the Hebrew it sounds, as if one should say, the rooted one, (so Ekron signifieth) shall be rooted out. i.e. plucked up by the very root. The meaning of this verse and that which followes, is, God shall severely punish Gaza, Askelon, Asdod and others round about you, because of their sins : and therefore ye may well conclude, that he will not spare you neither, unless ye repent speedily. The three first places here named, lay in the Philistines countrey and were their capital cities. See *Fos.* 13. 3. Compare *Amos.* 1. 7.]

5 Wo to the inhabitants of the Sea-coast, [Heb. the coard (rope, line) of the Sea. See *Deut.* 32. on *vers.* 4. so also here *vers.* 6. 7. here is a description of the land of the Philistines, bordering on or coasting along the mid-land Sea] the people of the Cheretim : [or the Cheretites See *Ezek.* 25. on *vers.* 16. See also 1. *Sam.* 30. on *vers.* 14. They were stout soldiers, and therefore David, as some do hold, made use of them for his life-guard. See 2. *Sam.* 8. 18. & 15. 18. & 1. *Chr.* 18. 17.] and the word of the LORD shall be against you, [that is the punishment which God hath threatned and pronounced against you in his word, shall surely come upon you : ye that hitherto plagued others, shall your selves also come to be plagued by others, after that the LORD shall have done chastning his own people] thou Canaan of the Philistines countrey, and I [the LORD] will undo [or, destroy] thee, that there shall be no inhabitant.

6 And the Sea coasts [i.e. the land of the Philistines lying along the Sea-coast] shall be for huts, pits digged up of the heard men, [such namely as the shepherds or herdmen use to dig in dry heaths, for to get and keep water therein] and bedgings of the flocks. [the Prophet implies in this verse, that those goodly castles, seates and houses, which were to be seen in those parts, should come to be broken down and ruined, and that instead thereof one shall see nothing but poor shepherd huts and cottages, and in the stead of the great parsonages that lived there before, there should be none but herdmen and such like mean poor people, as must content themselves with petty houses and cottages, to have some abode there for a while]

7 And the coast shall be for the remnant of the house of Juda, [This may indeed, after a sort, be understood thus, that the Jewes returning out of the Babylonian Captivity should finde the land of the Philistines empty and desolate, and take and possess it for themselves : but it is principally to be understood in a spiritual sence, to namely, that the Philistines and other heathen nations, should in Christs time, subject themselves to the people of God, and be incorporated into the church or communion of Christ. See *Isa.* 11. 14.] for to feed therein [i.e. they shall have their pasture and abode there, as the sheep enjoy their rest by night in their stalls. Others understand it thus ; that the Jewes, having received Christ, should preach the Gospel to the Philistines and others, for that also is called feeding, as ye see *Joh.* 19. and chap. 21. 15, 16, 17. and this came effectually so to passe, that Gaza, Azotus, and other adjacent places were converted unto Christ by the preaching of the Apostles, *Ast.* 8. 26. 40. and chap. 9. 32, 35, 36. Compare *Obad.* 18, 19, 20.] in the evening they shall lie down in the houses of Askelon, [the sence is, they shall enjoy so much peace and quiet there, that even in the evening and night time, when commonly people are afraid one of another, they shall most securely and safely dwell and converse there] when the LORD their God shall visit them [or, for the LORD their God shall visit them :

them : to wit, with his graces, as *Psalm*. 8. 5. delivering them, first out of the Babylonian Captivity, and afterwards out of the power and bondage of Satan, namely when Christ, having suffered, and being risen from death, shall be ascended to heaven, and shall have taken captivity it self captive. *Eph.* 4. 8.] and shall have turned their captivity.

8 I have heard the scoffing of Moab [Or, the reproach, reviling &c.] and the slandering words of the children of Ammon, wherewith they scoffed at my people, and made themselves great against their border. [making war upon them, and taking a part of their countrey away from them, insultingly threatening they would take away more yet ; See the annotat. *Psalm*. 35. 26. and compare *Jer.* 48. and 49.]

9 Therefore, (as true as) I live, [*Heb.* I live,] saith the LORD of hosts, the God of Israel, Moab [i. e. here, the Moabites and their countrey. See *Jer.* 48. 1. &c.] shall surely be as Sodom, [viz. in some sort, and for a time, in regard of their countreys lying waste and desolate exceedingly, not that it was to remain so always, without hope of recovery, according to the destruction of Sodom] and the children of Ammon and Gomorra a nett-leech, and a salt pit, [i. e. waste and desolate, where nothing can grow. See *Jud.* 9. 45. *Psalm* 107. 34. *Plin. lib.* 31. nat. hist. cap. 7.] for ever : [i. e. for a long time ; for these countreys did not alwayes remain in this desolate condition] the remnant of my people shall bereave them, and the remainder of people shall hereditarily possess them. [or, shall inherit them. The meaning is, some of the Ammonites and some of the Moabites shall be converted to the Christian Religion, and received into the bosom and communion of the church. Compare above verse 7. and See *Isa.* 11. on verse 14.]

10 That they shall have, instead of their haughtinesse, [Or, for their haughtiness, their proud and insolent carriage and demeanour towards the people of God, being in distresse and misery] for they have scoffed at, and have magnified themselves against the people of the LORD of hosts.

11 The LORD shall be terrible against them, for he shall cause all the Gods of the Earth to consume : [i. e. destroy them by degrees. They shall have no burnt offerings more brought unto them. This was fulfilled upon the coming of Christ and afterwards] and everyone shall worship him [See *Gen.* 24. on verse 26.] out of his place ; [as if he said ; The true God shall be honoured and worshiped at that time, not in Juda onely, but by every nation also in all their countreys and cities, without having need to travell to Jerusalem for that purpose. See *Job.* 4. 21.] all the islands of the heathen. [i. e. all the heathenish nations who-ever and where-ever they be.]

12 Even ye Ethiopians shall be the smitten of my sword. [He calleth king Nebuchad-nezar his sword, in the same manner as Assur is called the rod or staff of Gods anger. *Isa.* 10. 5. Oth. thus, as for you, ye Moors, (or, Ethiopians) yee shall be smitten by my sword. The meaning is, ye Ethiopians shall indeed be made desolate at first, see 2. *Chr.* 14. 9, but afterward ye shall likewise be brought to Christ ; See below chap. 3. 9. *Heb.* also ye Moors, they shall &c. Compare *Mich.* 1. 2. with the annotat.]

13 He [viz. God] shall also stretch forth his hand against the North, and shall undo Assur ; [i. e. the Assyrians] and he shall set [i. e. make] Nineve to (be) a desolation, dry, like a wilderness. [having been abundantly watered formerly ; See *Nabum.* 2. 8.]

14 And in the midst of her the flocks shall lie down, all the beasts of the nations [i. e. of the neighbouring nations all about ; who shall cause their cattel to go there ; or, according to others, all kinde of fierce and terrible

beasts, which are found among the remote nations in deserts. Understand ; such creatures shall be there then, in lieu of men, and all the pleasant things that were to be seen there formerly] also the Buttern, [or, coo-mo-rant] also the screech-owl shall lodge upon their pomegranates ; [meaning those which were painted or carved and set upon posts and pillars or other parts of the house for ornaments sake. Compare *Amos* 9. 1.] a voice shall sing in the window, [or, their voice, to wit, the voice of those terrible creatures mentioned here and *Isa.* 13. 21, 22. and 34. 11, &c.] desolation shall be in the threshold, [or, on the posts] when he [viz. the LORD, or, the enemy] shall have uncovered [or, plucked off] their cedar work. [*Heb.* their cedars, or his cedars. i. e. their ciellings or houses made of cedar-wood]

15 This is that city, that leaps up for joy ; [i. e. thus shall it go with the city of Nineve, which in former time was so full of mirth and jollity] that dwells securely [i. e. is at rest and peace, and stands in fear of none] that saith in her heart, I am (shee), and besides me there is none more : [I alone am the invincible city ; there is none that may compare with me in dignity, in might and Excellency of all kindes. Compare *Isa.* 47. 8.] how is she become a desolation ! [See above verse 14.] a resting-place of Beasts : every one that passeth through there, shall whistle at her, [See 1. *Kings* 9. 8. *Lam.* 2. 15. 17. *Ezek.* 27. 36. *Mich.* 6. 16. *Nab.* 3. 19.] he shall move his hand. [in token of mocking or jeering, or, of admiring at her conditions]

CHAP. III.

The Prophets complaint of the sins among all sorts and conditions of people in Juda, especially of their stiff-neckedness, verse 1. &c. he threatneth them with the judgements of God. 8. after that, he prophesieth, how God would bring the heathen unto the knowledge of him and cleanse his church from her sins, protecting her, and destroying her enemies, till he should bring her to Glory.

WO unto the bairous [O, corrupt, rotten, vicious, or, greedy. Oth. Wo to the crop. i. e. the city with the great crop, that swallows up all like unto the birds of prey, that swallow all they meet with though never to come or raw] and the defiled : [or, prey-city : the *Hebr.* word signifies to prey and oppress. Oth. the stained city. viz. with all manner of abominable sins. Some read here, the pigeon-city, that sort of fowl having a great crop, and devouring up much meat] the oppressing city : [meaning Jerusalem, whose Kings and Princes and other mighty and insolent citizens and inhabitants were wont variously and grievously to abuse and oppress many. Compare with this verse, the first and fifth chapters of the Prophet *Isaiah.*]

2 She doth not hearken after the voice, [That is, after the warnings and exhortations of the LORD by his Prophets] she doth not receive instructions : [i. e. she refuseth to be instructed, which is a sure mark of folly *Prov.* 1. 7. Compare *Jer.* 2. 30. and chap. 5. 3. and chap. 7. 28.] she trusteth not in the LORD ; she draweth not near to her God. [viz. with all her heart. Compare *Isa.* 29. 13. but, *Hos.* 6. 1. the godly call one upon another, to turn unto the LORD]

3 Princes are roaring lions in the midst of her, [See *Prov.* 28. 15. and compare *Ezek.* 22. 27.] her Judges are evening-wolves, [that range about in the evening, to see what sheep they may catch and worrie. See *Hab.* 1. 8. by the evening here the night also may be understood ; as *Hab.* 2. 6.] that do not break the bones until the morning. [Or, on the morning, but presently devour all, flesh and bones together, not leaving so much as the bare bones

bones behinde to the next morning. Heb. *that do not un-bone* (exossure) *in the morning*. See Num. 24. on verl. 8. and compate Jer. 5. 6.]

4 *Her Prophets are light, very faithlesse men*: [Heb. *me of faithlesnesse*: which are faithful to neither God nor man; *their priests pollute the holy (thing)* [i.e. they profane, or unhallow the Sanctuary; or, that which is hallowed and consecrated to the LORD: or, they do not preach the word of God uprightly, nor explain the true meaning thereof] *they do violence to the Law*. [See Ezek. 22. the annot. or v. 26. Comp. are Mat. 23. 16. and Mark 7. 9. 10. &c.]

5 *The righteous LORD*, [Or, *the LORD that is righteous*] *is in the midst of her* [to wit, the city of Jerusalem; in regard that there he had set up his worship; Some conceive that these are the Jewes words, objected against those of the Prophet, verl. 4.] *he doth no wrong: every morning* [Heb. *in morning, in morning* i.e. daily. See 2 Chro. 36. 15. Jer. 5. 13. and 7. 25. and 11. 7. & 25. 3.] *doth he give his right in the light*. [i.e. doth he cause his right or judgement to be publicly taught, viz. by his Prophets, who doubtless did what Paul commends to his disciple Timotheus 1 Tim. 4. 16. and 2 Tim. 4. 2] *there is no want*, [to wit, of any thing, whereby this people may be instructed, Isa. 5. 4.] *yet the perverse knowes of no shame*. [all is like to him. Comp. Jer. 3. 3. &c. and ch. 5. 3.]

6 *I have destroyed the heathen, their corners* [See above chap. 1. 16. yet some do here understand by corners the uttermost borders or frontiers of their countries] *are laid waste; I have made their streets solitarie, that none passeth them: their cities are destroyed, so that there is none, that there is no inhabitant*. [i.e. there is not a man to be found in them. Comp. above ch. 2. 5, 6, 14, 15.]

7 *I said* [i.e. I thought with my self] *sure, [namely, in consideration of the judgements, that were executed upon the heathen] thou [O Jerusalem] wilt fear me, thou wilt receive instruction*, [taking example and warning by the heathen, Oth. read, *fear me, yet receive instruction* &c.] *that her habitation may not be destroyed*: [viz. Jerusalems. Others understand here by the habitation the inhabitants of that city: or, *her habitation*, for *their habitations*] *however I visited them*, [or, (by) all, *wherewith I visited them*: by them some understand the heathen, others, the Jewes] *verily they got up early, they have corrupted all their doings* [Or, *nevertheless they made haste* &c. i.e. they wilfully hastened on their own destruction: or *from the morning early have they corrupted*, (or, *spoiled*) *all their works*: or 3 *nevertheless they did spoil all their works*. See of the like joyning of two verbs. Psal. 45. 5.]

8 *Therefore wait for me, saith the LORD, in the day when I arise for the prey*; [He continueth his speech to the wicked Jewes; the sense is, do ye but attend, I will surely come and visit you by the Chaldeans and other nations] *for my judgement* [i.e. the decree of my purpose] *is to assemble the heathen, to gather the kingdoms*, [understand the Chaldeans and other nations. See Ezek. 16. 37.] *to pour out* [see Ps. 79. 6. and comp. Ezek. 22. 31] *upon them* [to wit, upon the Jewes, namely the stiff-necked ones. See ab. ch. 1. 18.] *my fiercenesse, all the heat of my wrath; for the whole Land* [viz. of Judea, as above ch. 1. 18. understanding thereby the major part of its inhabitants. So Gen. 41. 57. that all the countries came into Egypt to Joseph i.e. many inhabitants of the neighbouring countries] *shall be consumed by the fire of my jealousy*.

9 *Assuredly, then* [viz. after that I shall have visited these nations and the Jewes in manner aforesaid: others conceive that by them here is to understood the time of the Messias his coming] *will I turn a pure language* [Heb. *lip*] *to the nations*; [Or, *then will I change the lips unto the nations into pure (lips)*: that is to say: I will then regenerate mine elect among the Gentiles, by the holy spirit, that their tongues and hearts shall be pure, enter-

taining pure thoughts and communications, of God, and serving him holily, See Isa. 51. 17.] *that they may all call upon the name of the LORD, that they may serve him with one even shoulder*. [i.e. with one accord, or consent, unanimously: the phrase is borrowed from men or beasts bearing burdens. See Hos. 6. on verl. 9. Compare Jer. 3. 2. 39. and see the fulfilling, Act. 1. 14. and chap. 2. 1. 46. and chap. 4. 32 See also John 10. 16. Ezek. 2. 14, &c.]

10 *From the side of the rivers of the Ethiopians*, [i.e. from Ethiopia, yet under their name are likewise to be understood other remote people and nations. Isa. 18. 4. and chap. 60. 4.] *shall my serious worshippers*, [see the annot. Gen. 25. 21. and Ezek. 35. 13. understand here those that being converted to God, are daily addressing their prayers to God] *(with) the daughter of my dispersed*, [that is, together with the Jewes, that were dispersed in the Babylonian captivity, who are as dear unto me as a daughter to her mother. Compare Job. 11. 52. some Translators instead of (with) here, insert *namely* in this sense, that the present or offering to be brought in this place, shall be the Jewes, that were dispersed in the countries situate on the side of the rivers of Ethiopia] *bring my sacrifice*. [to wit spiritual sacrifices, or presents. i.e. they shall love and obey me. Compare Isa. 18. 7. and Malach. 1. 11. Rom. 12. 1. Oth. *from the other side* (or, *beyond*) *the river of the Moores, shall my serious worshippers be brought unto me for a present*. See the accomplishment of this prophetic. Act. 8. 27. 35. 36.]

11 *On that day shall ye* [O my people, O my Church] *not be ashamed because of all your dealings, Whereby ye transgressed against me*: [the sense is since, ye shall be sanctified and cleansed from all your sins, by the blood and spirit of the Lord Jesus Christ, ye shall not be made ashamed for the same before Gods Tribunal] *for then shall I take away out of the midst of thee those that leap up for joy, because of thy pride*, [Oth. *glory, excellencie*: for the Hebrew word is taken sometimes in a good and sometimes in a bad sense: and the sense seems to be this here; there shall be none more found among you thence forward, that shall exalt themselves boasting of their outward Ceremonies, and that glorious structure of the Temple; (Jer. 7. 4.) for the kingdom of God and his Church shall from that time forward be dispersed all the world over. Job. 4. 21, 23.] *and thou shalt henceforth no more exalt thy self for my holy mountains sake*: [or, upon mine holy mountain. Heb. upon the mountain of my holiness i.e. therefore that ye come and offer in my Temple, upon the mountains of the LORD, or, because of your vain confidence in the outward ceremonies, without heeding how your consciences may be sanctified]

12 *But I will cause to remain in the midst of thee an afflicted* [i.e. sufficiently by me chastised and humbled] *and poor people*, [i.e. mean and contemptible in the eyes and account of the world, and yet through the grace of God made rich in faith and other spiritual gifts] *they shall trust in the name of the LORD*. [i.e. in the LORD themselves, not in any outward thing, whether it be the city or the Temple at Jerusalem, or any other thing, but only sely in the LORD. See Jer. 9. 33. 34.]

13 *The remnant of Israel* [i.e. those whom the LORD elected from among the rejected and forlorn Jewes] *shall do no wrong*: [to wit, of set purpose, wilfully, or, against their consciences. See 1 Job. 3. 9.] *nor speak no lies, and in their mouth, no deceitful tongue shall be found*: [i.e. they shall not give nor use themselves to lying and deceit, but rather unto all is holy, upright and honest] *but they shall feed and lie down*, [i.e. God shall protect and keep them from all the evil, that wicked men shall seek to bring upon them. Compare Mich. 4. 4.] *and none shall make them afraid*. [i.e. they shall live quietly and safe: the wicked crue shall not dare to molest or annoy them, at their pleasure.]

14 *Sing cheerfully thou daughter of Zion, shout Israel*

rael ! [The Hebrew verb is plural, and Israel, singular] be glad, and leap for joy with all the heart, thou daughter of Jerusalem. [i. e. ye Israelites in the same sense, as the daughter of Zion, viz. in this place, the believing church of the new Testament.]

15 The LORD hath taken away thy judgements, [i. e. the chastisements or punishments for thy sins. This is the cause of that rejoicing spoken of before verse 14.] he hath chastised away [or, rid away, or, out of the way, See Gen. 24. 31. Lev. 14. 39.] thine enemy: [to wit, the Assyrians, Chaldeans &c. as also and especially thy spiritual enemies, the devil and hell, hath he laid under thy feet. 1. Cor. 15. 25, 26, 56, 57.] the king of Israel, the LORD, is in the midst of thee, [viz. for to defend and protect thee] thou shalt see no evil more. [thou shalt not need to stand in fear of any evil more. For there is nothing that can separate us from the love of God, which is in Christ Jesus our Lord, Rom. 8. 39. See Job. 7. 7. Psalm 80. 10. Isa. 40. 3. and 57. 14. and 62. 10. Mal. 3. 1.]

16 In that day it shall be said to Jerusalem, Fear not, O Zion; [Oth. to Zion] let not thine hands be slack, i. e. be not discouraged, do not grow remiss and backward in the zeal of godliness: the reason is given verse 15. viz. because the LORD is in the midst of her. See of this phrase 2 Sam. 4. on vers. 1.]

17 The LORD thy God is in the midst of thee, a champion that is able to deliver [In and through Christ alone we are able to overcome, Rom. 8. 37. and 1. Cor. 15. 57. and 1 Joh. 5. 4. 5.] he shall rejoice over thee with gladness, [by reason of that singular love, which he beareth unto thee] he shall keep silence in his love, [or, be still, at rest, that is he shall take content and satisfaction in the affection which he shall bear thee, 1 Pet. 2. 5. or he shall no more afflict thee as formerly he did, because he loves you now in Christ, and forgiveth you your sins] he shall rejoice over thee with shouting.

18 The sorrowsfull (ones) for the assemblies sake [i. e. those that are sad and sorrowfull, for not being able to meet in the temple for Gods worship and service. Compare Psalm. 42. 2, 3, 5.] I will assemble; they are out of thee, [i. e. because they also are Gods people, or out of thee, O Jerusalem that is, of the people of God] the scoffing is a burden upon her. [to wit, the sad congregation, namely, when they must converse with and among these scoffing companions, which make but a mock of God and his word. See the 42. Psalm throughout.]

19 Behold, I, at that time, will undo all thine oppressors: and I will preserve the halting (one) [i. e. my church, now suffering. See Mich. 4. on verse 6. and Compare Ezek. 34. 16. Mich. 4. 7.] and gather the ejected one, [hereby some do understand the heathen, as also Mich. 4. 6: others, those Jewes or Israelites which were carried away and dispersed into banishment] and I will set them, for a praise. [my people namely, the church, whom just now he had called the halting, or creple and ejected one.] and for a name, [to wit, of honour and renown, as below verse 20.] in all the land where they were ashamed. [Heb in all the land of their shame. Oth. whose shame hath been all the land over, that is, even there, where they were the common object of every ones scorn and reproach, especially among the Assyrians and Chaldeans, that made a mock and jeat of Gods people.]

20 At that time will I bring you [O ye ye Jewes] hitherward, [to wit, into this land of yours, which ye so greatly long after] in the time when I shall gather you. Assuredly [or, for or then,] I will set you for a name, and for a praise, among all nations of the earth, [this is to be understood in respect of the church her spreading all the world over, at the coming of the Messia] when I shall turn your captivities [i. e. the exceeding great number of your captives. Compare Amos. 9. 24.] before your eyes saith the LORD.

The End of the Prophet ZEPHANIA.



THE PROPHET HAGGAI

The Argument of this B o o k.

Haggai, Zacharia, and Malachy, all three of them lived and prophesied in the time of the Jews deliverance out of the Babylonian captivity. They exhort the people very zealously to the reedifying of the temple and the city of Jerusalem: for after that they had laid the foundations of the Temple, every one turned himself to the building of his own house, intermitting the progress of the temples restoration, for a time, whilest sundry impediments fell out, which retarded the same much more, as may be seen Ezr. 4. 1, &c. and ch. 6. 1, 3, &c. Yet the Prophets exhortations prevailed so far at length, that the temple (after the building had stood still 42. yeares, according to the computation of some after the foundation was laid) was compleatly built up and finished by the Jews in the time of four years. See Ezr. 6. 14, 15, &c. Job. 2. 20. The chiefest grounds and Arguments, which the Prophet Haggai made use of to rouse up the people to the neglected building up of the Temple, are these especially: first, that there is great reason, divine matters should be furthered and advanced before earthly and temporal concerns, which being neglected by men, God would likewise withdraw his blessings from theirs. Secondly, the Prophet declares, that the glory of the second Temple should be far greater then the first, namely therefore because Christ himself should bodily appear and preach in the same; and consequently dwell in his Church by his grace and spirit. Hereupon he advanceth the third main Argument, that God giving his blessing to this undertaking, it would be easily accomplished. Two moneths after Haggai, the Prophet Zacharia, began likewise to prophesie to the same purpose, most earnestly exhorting and pressing the backward slothful Jews to the building of the Temple.

Haggai.

HAGGAI.

CHAP. I.

The Prophet checketh the chief of the people at Jerusalem, that they dwelt in goodly houses, and left the Lords Temple unrepaired, verse 1. &c. he telleth them that it was for this neglect of theirs, that God withheld his blessing from them, in other things, 5. therefore he exhorts them to reassume the intermitted repairing of the Temple, and to perfect it, 7, which exhortation takes effect, 12.

IN the second year [See the annotation Ezra. 4. on verse 24. and chapter 5. 1.] of the king Darius, [Heb. Darjavesch,] in the sixth moneth, on the first day of the moneth, the word of the LORD came, by the ministry [Heb. hand See the annotat. Ex. 9. on ver. 35. Act. 11. 30. and chap. 7. 35.] of Haggai, [otherwise commonly called Aggeus, Heb. Chaggai] the Prophet to Zerubbabel, the son of Sealtiel, [some put, the nephew ; for to speak properly, he was the son of Pedaja, who was a son of Sealtiel. See 1. Chro. 3. 17, 18, 19. Zerubbabel nevertheless is called the son of Sealtiel also, Ezra. 5. 2. Mar. 1. 12. Some conceive Zerubbabel Sealtiels adopted son, from Luk. 3. 27.] the Prince of Juda ; [i.e. the prince out of and over the tribe of Juda] and Josua, the son of Jozadak, the high-priest, [Heb. the great (or greatest) Priest] saying :

2 Thus speaketh the LORD of hosts, saying ; this people saith, [The LORD doth not say here, my people, but this people, shewing thereby his displeasure at their great neglect of his worship, and their daily endeavour and eagerness to advance their own honour and profit] the time is not come, [this was the excuse which the slothfull self-seeking professors pretended then, why they delayed the building of the Temple thus] the time that the LORDS house should be built. [Heb. the time of the house of the LORD, for so be built.]

3 And the word of the LORD came by the ministry of the Prophet Haggai, saying :

4 Is it the time indeed for you, that ye dwell in your vaulted houses, [Hereby is intimated, that they had built houses for themselves, not onely such as necessity required, but stately and sumptuous ones, for pleasure

and delight, before they built the LORDS house] and shall this house be desolate ? [David was quite of another minde. See 2. Samuel 7. 2. and Psalm. 132. 3, 4, 5.]

5 Now then, thus saith the LORD of hosts, set your hearts upon your wayes. [i.e. Observe and consider well, how it fares with you, by reason of your finnes. Compare 1. Cor. 11. 30, 31. See of this phrase, Ex. 9. 21. 2. Sam. 18. 3. Job. 1. 8. and chap. 2. 3. and chap. 22. 22. and chap. 34. 14. and here below verse 7.]

6 Ye sow much and ye bring in little ; [Deut. 28. 38. Mich. 6. 14, 15.] ye eat, but not to satiffie ; ye drink but not unto being drunken ; [i.e. ye do not enjoy the efficacie of wine, to be made cheereful with it. See Gen. 43. on vers. 34. Cant. 5. 1. Job. 2. 20.] ye clothe your selves, but not to your warming ; [Heb. for to warm ones self. i.e. to get warmth by it. Comp. Zeph. 2. 12. with the annot.] and he that receiveth wages, receiveth those wages in a purse bored through. [or, in a purse that hath no bottom ; or, that is hollow ; meaning ; it vaniseth all what ye receive, that ye are nothing the better for it, according to what is threatned, Deut. 28. 15, &c. Amos 4. 9. Mich. 6. 14.]

7 Thus saith the LORD of hosts ; set your hearts on your wayes. [As before verse 5. which the Prophet repeates here, to make them take the better heed of it.]

8 Get upon the mountain, and bring on wood, and build this house, and I will take pleasure in it, [i.e. in this Temple. it seemes the Prophet hath an eye here to the prayer of Salomon, and the promise God made upon it. 1 Kings 8. 18, 19. &c.] and be glorified, saith the LORD.

9 Ye look about for much, [Or, turn your face toward much. i.e. ye look for a plentifull harvest] but ye get little, [Heb. (it becomes) to little] and when it is brought home by you, then I blow into it. [so that it turns to dust and chaff, and ye have no benefit by it]. Wherefore that ? saith the LORD of hosts ; because of mine house, which is waste, and that ye run every one for his own house. [namely to build and set out that. See above verse 4.]

10 Therefore the heavens withhold themselves from you, that there is no dew, [Understand, and no rain neither in fit and due season; this is that which God threateneth Lev. 26. 19. Deut. 28. 23, 24, 38. Amos. 4. 7.] and the land withhold its fruits.

11 For I have called for a drought [Oth. a desolation. See, 1 Kings 8. 1. and Jer. 25. on verse 29. See also Deut. 28. 22. Joel 1. 14. Amos 1. 2. and chap. 4. 7. 19.] upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oyl, and upon that which the earth would bring forth: also upon the men, and upon the beasts, and upon all the labour of the hands. [i. e. upon all the fruits and crops of the earth, brought forth by the labour of men.]

12 Then did Zerubbabel [See Ezra 5. 2.] the son of Sealtiel, and Jofua the son of Jozadak, the high-priest, and all the remnant of the people, [i. e. all those that escaped from the war, (during which many perished) and those that returned out of the Babylonian Captivity, where likewise many were consumed and dead] hearken to the voice of the LORD their God, and [Oth. that is] to the word of the Prophet Haggai, according as the LORD their God had sent him: [which they knew to be so] and the people feared before the face of the LORD.

13 Then spake Haggai, the messenger [Or, Envoy, Ambassadour] of the LORD, in the message of the LORD, [viz. that which he was charged to deliver to the people, in the name of the LORD: or by virtue of the message: according to the instruction or commission, which he had received at Gods hand and command] unto the people, saying; I am with you, saith the LORD. [or, I shall be &c. therefore, be of good cheer, and go on courageously in the building of my house. Compare Psalm. 56. 11. Matthew 28. 18, 20. Romans. 8. 31.]

14 And the LORD stirred up the spirit of Zerubbabel the son of Sealtiel the Prince of Juda, and the spirit of Jofua, the son of Jozadak, the High-priest, and the spirit of all the remnant of the people: and they came and made the work in the house of the LORD of hosts their God. [i. e. the Lord did by this exhortation of his Prophet, excite and stir up the hearts of the persons aforesaid, daily more and more, for to go on in the building begun, untill it was wholly finished and compleated. And very needfull also it was, that this people should receive this encouragement, in regard that Tharai, and other enemies of the people, did all they could, to crosse and hinder this work. Ezr. 5. 3.]

C H A P. II.

The Prophet exhorts Zerubbabel, Jofua and the people, to go on diligently in the building of the Temple vers. 1. &c. promising them Gods assistance, 5. foretelling them withall that the Messia was personally to appear in this Temple, 7. whereby the glory of this Temple should exceed the former, 10. after that he reproveth the hypocrisie of those, that relied upon the outward offerings and ceremonies, 11. he promiseth the upright and honest Jewes, that as before they had tasted the curse of the LORD, so they should henceforth be blessed by him, and their enemies destroyed, 16. He prophesieth also of the power of Christ, and his might against all that shall oppose him.

ON the four and twentieth day of the moneth, in the sixth (moneth), in the second year of king Darius. [Divers interpreters joyn this first verse to the end of the first chapter, and it seems also to belong unto it.]

2 In the (seventh moneth) [To wit of the year spoken of vers. 1.] on the one and twentieth day of the moneth came the word of the LORD, [viz. to the people of Juda

and the chiefest among them and so also below vers. 11.] by the ministry [Heb. hand, as also below verse. 10.] of the Prophet Haggai, saying;

3 Speak now unto Zerubbabel the son of Sealtiel the prince of Juda, and to Jofua, the son of Jozadak, the High-priest, and to the remnant of the people, saying:

4 Who is left over among you, that saw this house in its first glory, [viz. in that wherein it stood before it was destroyed by the Chaldeans] and how do ye see the same now? is not this as nothing in your eyes? [viz. Compared to, the temple built by Salomon. See Ezr. 3. 12. David had been gathering provision a long time, of gold, silver, copper and other materials, for the building of Salomons temple, and Salomon added a great deal of treasure to it besides, when he fell to the building of it: but the Jewes, which newly came out of the Babylonian captivity, were poor and had no such means and provisions, to build this Temple as gloriously. Oth. is not (this) by that, as nothing &c. ?]

5 Yet now, be strong, thou Zerubbabel, saith the LORD, and be strong, thou Jofua, son of Jozadak High-priest, and be strong, all ye people of the land, [i. e. all ye the common sort among the Jewes] saith the LORD: and work; [i. e. go on with the building, see of the word to work, Ruth 2. on vers. 19. and Prov. 31. on v. 13.] for I am with you, saith the LORD of hosts,

6 With the word, [To wit, that whereby the heavens are made Psalm. 33. 6, 8. i. e. with Christ] in which I made (a covenant) with you [i. e. in and by which word, i. e. Christ, I made (a covenant) with you; for which cause Christ also Malach. 3. 1. is called the Angel of the Covenant. And the Apostle saith, 2 Cor. 1. 20. that that promise is yea and Amen in Christ only. Oth. according to the word, when I, &c. i. e. according to the promise, which I made to your fathers, and your selves that I would be their God, and their seeds God after them. Gen. 15. 18.] when ye marched forth out of Egypt; [viz. in the loines of your fathers. See the like phrase, Act 7. 53.] and (with) my spirit, [understand the holy spirit, that helpeth our weakness, Rom. 8. 26. This verse contains a clear proof of the three persons in the holy Trinity] standing in the midst of you. [i. e. being present with you by his powerful operation. Oth. and my spirit shall abide in the midst of you i. e. he shall powerfully assist you in the great work of this building, giving you wisdom and ability to go through with it; and therefore] fear not. [doubt not of a good and happy successe]

7 For thus saith the LORD of hosts, once again, a little (time) it shall be, [i. e. it shall shortly come to passe, viz. to doe, what follows. See Hab. 12. 26. that which seemes long to us, is but as a moment with God, Psalm. 90. 4. and 2 Per. 3. 8.] and I shall cause the heavens, [together with the angels the inhabitants thereof] and the earth, [with the men upon it] and the sea, [together with the inhabitants of its Islands] and the dry (land) [with the men inhabiting of the high and dry countreys] to shake. [that is to say: all creatures in heaven and earth shall be moved at the time of Messia his birth, suffering, dying, rising from the dead, and ascending to heaven, and whiles his Apostles shall go and preach all this, throughout the whole world]

8 Yea I shall cause all the heathen to shake [Or, tremble, quake, so namely, as that it shall make them to come unto the LORD. This is a prophecy of the calling of the Gentiles, when the Gospel shall be preached all the world over. Compare Hof. 3. 5. and chap. 11. 10. 11. with the annot.] and they shall come (to) the wish of all heathen, [to wit, unto Christ, whom all heathen and Nations should wish to embrace, coming to his Church. Compare Gen 49. 10. others thus; and the wish of the heathen shall come: understanding it of the coming of the Messia. Oth. then (there) shall come the wished (ones) of

of all the heathen, that is, Mine elect and chosen ones, my dear and acceptable children, out of all nations and people, shall come to me and believe in me. See *Isa. 2. 3.*] and I will fill this house [i.e. this Temple with glory, saith the LORD of hosts; [for Christ the King of glory, (*Psal. 24. 7, 8.*) the Saviour of the Gentiles (that is greater then Solomon, *Mat. 12. 24.*) was to come in his own person bodily into it, to preach and work miracles in it, (as Malachie expressly foretelleth of him, chap. 3. ver. 1.) and consequently to dwell in his Church by his grace and spirit. Compare *Ezek. 43. 5, 7.*]

9 Mine is the silver, and mine is the gold, saith the LORD of hosts: [As if the LORD said: If I would have this Temple to be more glorious outwardly, and bedeckt with silver and gold, it would be easie for me, to bring it so to pass: for all the silver and gold in the world is mine, and at my disposing, so that I could soon finde it for you; but my pleasure is to adorn this place with a far greater gloriousness, namely with the visible presence of the Messia, the king of all kings, and with the abundant treasure of spiritual gifts where-with I shall adorn and beautifie the Church of the new Testament.]

10 The glory of this last house shall become greater, then (that) of the first, saith the LORD of hosts; and in this place will I give peace, [Namely in or through Jesus Christ the Prince of peace. See *Rom. 5. 1.* and *14. 17. Phil. 4. 7.* See also *Isa. 11. 6.* and *Job. 14. 27.*] saith the LORD of hosts.

11 On the four and twentieth (day) of the ninth (moneth) [Called Chisleu, *Zach. 7. 1.* in part agreeing with our December] in the second year of Darius, ca. e the word of the LORD, by the ministry of the Prophet Haggai, saying:

12 Thus saith the LORD of hosts, ask now the Priests the law, [To whom it doth belong to interpret and declare it. See *Lev. 10. 10, 11.* and *Deut. 33. 10.* *Malach. 2. 7.*] saying:

13 Behold, some body carrieth holy flesh, [Heb. flesh of holiness. i.e. such as hath been consecrated to the LORD by sacrifice. See *Lev. 7. 15.*] in the skirt [Heb. wing] of his garment, and he toucheth with his skirt, the bread, or the postage, or the wine, or the oil, or any vjand, shall it become holy? [Oth. shall he &c. The sense is, shall any thing else, that he toucheth, be hallowed by him?] and the priests answered and said, No; [for the garment indeed comes to be hallowed by such a touching, but not that which is touched by the garment. In this and the next verse the Prophet propounds two questions, by way of similitude, reaching first, in this thirteenth verse, that a man acquireth no holiness by touching of any thing that is holy; and then *vers. 14.* that a man being unclean, doth not only get no holiness by it, but on the contrary, by his touching he unhalloweth or maketh unclean, that which is holy; by which similitudes the LORD doth intimate the causes, why for so long a time now, he had visited & chastised the Jews, and why the sacrifices were not acceptable to God, namely because they were as unclean of heart, as those were outwardly, that had defiled themselves by touching of the dead body, or carcase. See *Lev. 23. 25 Num. 5. 2.*]

14 And Haggai said, If any one that is unclean of a dead body, [Heb. of a soul. See *Lev. 19.* the annotat. on *vers. 28.* and *Num. 19. 11.*] touch any of these things, [spoken of before *vers. 13.*] shall it become unclean? [viz. that which he touched] And the priests answered and said, it shall become unclean. [See the Law. *Lev. 11. 24, 25.* &c. and chap. 15 4. &c. *Num. 9. 10.* and chap. 19. 11, 13.]

15 Then answered Haggai and said: even so is this people, and so is this nation: [The Prophet infers from what was said before *vers. 13.* and 14 that it was just so with the people or nation of the Jews, which polluted whatsoever they came to, or undertook, as having their

consciences defiled, which manifested it self by their great neglect and contempt of my command, about the building of the Temple. Compare *Tit. 1. 15.*] before my face, saith the LORD [these Jewes were indeed a holy people, in their own account, but not at all in Gods sight] and so is the work of their hands: and that which they offer there, [to wit, upon the altar of burnt offer ing, and which was built up many years, before the Temple was compleated *Ezr. 3. 2.*] is unclean; [God had indeed straitly commanded the offerings of sacrifices; but here he declareth by his Prophets, that even; as all their other works were unclean, so were their offerings also (for whose sake they thought themselves highly in favour with God) as long as they neglected to build the house of the LORD, and because they were themselves unclean, that is, wicked and hypocritical, and without faith, for whatsoever is done without faith, is sin, *Rom. 14. 24.*]

16 And now, set I pray your heart on (it) from this day, and upwards [i.e. on the dayes or time past] before (there) was laid stone upon stone in the Temple of the LORD: [i.e. before the building of the Temple was reassumed, before ye went on with the superstructure upon the foundation (laid many years before) and advanced it in some measure. The foundation was laid by them in King Cyrus his time, but the building intermitted until the second year of Darius, *ver. 11.* See *Ezr. 4. 5, 24.* The meaning here seems to be this: Formerly, whiles you neglected the building of the Temple, God punished you with death; but since ye took the work cheerefully in hand, Gods blessing hath been apparent: Therefore take to heart that which happened to you in former times, that so understanding the cause of the calamities which pressed you before, ye may now also understand the cause of Gods blessing you thus, and therefore go on courageously in the building of the house of the LORD: some interpreters, to facilitate the sense with some insertion, read thus: And now set, I pray, your heart upon it (how it went with you before) from this day &c. See chap. 5. 5. and below *vers. 19.*]

17 Before these (things) came to passe [i.e. before they went on with the building] one came to the (corn) heap of twentie (measures) [i.e. supposing to find such a proportion or quantitie of grain, from that which, and the place where it was sowed] and there were but ten: coming to the wine-fat to take up fiftie (measures) [great or small vessels in ordinary portion to the wine expected] from the presse, and there were but twentie. [The meaning is, the Harvest and vintage for corn and wine, proved very scant, the LORD having withdrawn his blessing, by reason of their neglect and backwardness in the building of his house.]

18 I smote you [i.e. your fruits; here are further instances set down, what plagues God sent them because of their remissness in building of the Temple. Compare *Deut. 28.* on *vers. 22.* &c. See also, *1 King. 8. 37.* and especially *Amos 4. 6, 7, 8, 9.* and above chap. 1. 11. and *Psal. 48. 47.*] with blasting, with mildew, and with hail, all the work of your hands; and ye (turned) not yourselves to me, saith the LORD. [Oth. and there is none with you that to me, saith the LORD, suppressing the verb turneth.]

19 Set but your heart upon it, [Or, set now &c. as if he had said until ye began to build again at the Temple, the times were very bad and calamitous; but mark and give heed now, how things are altered, since ye have cheerefully reassumed the work] from this day and upwards: [i.e. the time past] from the four and twentieth day of the ninth (moneth) from the day when the foundation was laid for the Temple of the LORD; [i.e. when they gan to lay the foundation of it, which happened in the second year after their return out of the Babylonian captivity, what time also the altar was built. See *Ezr. 3.*

11. Howbeit some take these words according to the letter, being of opinion, that the foundations of the Temple which were laid presently after their return from Babylon, were destroyed by their enemies: so that the work was to be begun again from the very foundation] *set your heart upon it.*

20 *Is there (any) seed yet in the barn?* [The meaning of this verse is, if there be any seed left yet in the barns, fit for to be sown, I will bless the same from this very day; yea even the trees also, that were for many years barren and unfruitful, will I give my blessing unto] *even the vine, and the fig-tree and the Pomegranate-tree and the Olive-tree (that) bare not, (them) will I bless from this day;* [i.e. make them fruitful. All the trees and fruits here named grew very plentifully in Judea, see *Deut. 8.8.*]

21 *Now the word of the LORD came the second time to Haggai, on the four and twentieth (day) of the month,* [viz. the ninth month: on the same day, when the former word of the LORD was come to Haggai. See above vers. 11.] *saying:*

22 *Speak to Zerubbabel, the Prince of Judah, saying, I will move the heavens and the earth.* [See above v. 7.]

23 *And I will overthrow the throne of the Kingdoms, and destroy the firmness* [i.e. the strength and power]

of the Kingdoms of the heathen: and I will overthrow the chariot, and those that ride thereon, and the horses and those that ride thereon, shall precipitate themselves, every one into the others sword. [Heb. *the man into the sword of his brother.* The sense of this verse is; I will confound and bring to nothing all the power and might, that shall lift up itself against Christ and his Kingdom. See *2 Cor. 10.5.* and *2 Thess. 2.8.* yet others understand this, as spoken in relation to the rebuilding of the Temple, which none should be able to hinder, to the end that the Jews might be the more encouraged and quickened to go on cheerfully in the work begun: both meanings may stand well enough together.]

24 *On that day, saith the LORD of hostes, will I take thee, O Zerubbabel, thou son of Sealtiel, my servant,* [This is figuratively spoken to Christ, who according to the flesh, lay then in the loins of Zerubbabel. *Mat. 1. 12, 13.* thus Christ, *Ezek. 34. 23.* is called *David.* Compare *Heb. 7.9.*] *saith the LORD; and I will set [or, put] thee as a seal-ring:* [see *Cant. 8.6.* *Jer. 22. 24.* The meaning is. I shall dearly and tenderly love thee, I shall keep and preserve thee, as a man doth his seal-ring, wherewith he useth to seal up his best and secretest things] *for thee have I chosen,* [Compare *1 Pet. 1. 20.*] *saith the LORD of hostes.*

The End of the Prophet H A G G A I.



THE PROPHET ZACHARIA.

The Argument of this B o o k.

Zacharia is the second Prophet, that preached among the Jewes after the Babylonian captivity, beginning but two months after the Prophet Haggai, to wit, in the eight month of the second year of king Darius. In this book many excellent points are handled, whereof these are the principal. First, he exhorteth the Jewes, that were returned back out of the Babylonian captivity, into Judea, to true repentance and conversion. In the second place, he rehearseth sundry visions, wherby God taught them what a fatherly care he had of them, and especially how graciously he had delivered them out of the Babylonian captivity, with the promise annexed, that he would also keep and protect them for the future, if they would but turn to him up-rightly, and go on diligently in rebuilding of the Temple. Thirdly, he prophesieth of the destruction of all the enemies of Gods people, as also of the coming of the Messia, and the mercies and benefits, which he would shew to his Church, together with the enlargement thereof by the conversion of the Gentiles unto it. In the new Testament there are several passages cited, as well by Christ himself, as by the Evangelists and Apostles. *Mat. 21. 5.* and *26. 31.* and *27. 9.* *Mark 14. 27.* *Joh. 12. 15.* and *19. 38.* *Eph. 4. 25.* *Rev. 1. 7.* all which serves to commend unto us the reading of this Prophet, and to make him the more acceptable unto us.



ZACHARIA.

CHAP. I.

The Prophet exhorts the Jewes to true repentance, that they may not incur the like Judgment with their Fathers, verl. 1. &c. after that he describes two Visions, the former of a man on a red Horse, bringing newes that Jerusalem should be built again, 7. the latter, of four hornes and four smiths, signifying, that the Enemies of Gods people should be defeated, 18. &c.

IN the eighth moneth, [This was two moneths after that the Prophet Haggai began to preach, Hag. 1. 2.] in the second year of Darius, [the King of Persia. See Ezra 4. on verl. 24] the word of the Lord came to Zacharia, the son of Berechia [thus he is called in the Hebrew, but in the Greek Bazarachias. Some conceive, that this is the same, of whom mention is made, Matth. 22. 35. Oth. hold them to be distinct persons. Compare 2 Chron. 24. 2. with the annot. See further of the persons named in this verl. Ezra 5. 1.] the son of Iddo the prophet [or of the prophet] saying.

2 The LORD hath been very wroth against your Fathers. [Hebr. anger'd with anger, &c.]

3 Therefore say unto them, thus saith the LORD of hosts; Turn again to me saith the LORD of hosts, so shall I turn again to you, saith the LORD of hosts. [God is said to turn himself to us, when he causeth us to finde and taste the fruit, or return of our prayers: We are said to turn to the LORD, when in true faith and unfeigned repentance for our sins, we sue for mercie and favour to him. And yet we have not this from our selves: God must give it, as is exprest in Jeremie, chap. 31. 18. LORD convert me, so shall I be converted.]

4 Be not as your Fathers [To wit, in impenitencie. See 2 Chro. 36. 15, 16.] whom the former prophets called upon, [those namely, which prophesied before the Babylonian Captivity] saying; Thus saith the LORD of hosts, Convert your selves from your evil wayes, and from your evil dealings: but they hearkned not, and they listned not unto me, [i. e. not to that which I caused to be delivered to them by the Ministrie of my Prophets] saith the LORD.

5 Your Fathers where are they? [As if he said;

though they be dead and gone, it behooves you notwithstanding to take warning by them. See 1 Cor. 10. 5, 6.] and the Prophets, [shall they live for ever? [i. e. alwayes. Oth. doth they live forever? He meanes to shew, though the former Prophets be dead and out of the world, yet their prophesies remain alive still, see the next verl. and compare 2 Pet. 1. 15. Oth. read and interpret these words, as the objection and cavils of wicked men, thus, but the prophets (those that took us up so) did they live alwayes? what is become of them since; are they not dead and gone as well as others?]

6 Nevertheless my words and my institutions, which I commanded my servants the prophets, [verl. 10 declare the same to such and such people and nations] have they not hit your fathers? [did not the Judgments denounced and threatned come upon your fathers? I think they found and felt it; and therefore ye ought to take heed how to tread in their footsteps] so that returning they said, even as the LORD of hosts thought to do unto us according to our wayes, and according to our dealings, so he hath done with us. [This they spake as convinced in their Consciences, when the Lord punished them, as with other plagues and calamities, so especially with the Babylonian Captivity, wherewith he had often threatned them. Compare Psalm 106. 6.]

7 On the four and twentieth day of the eleventh moneth, [this is the moneth Schebat] [Answering mostly with our January, as having the Moon that falls partly in January, and partly in February; insomuch, that this Prophecie followed about three moneths after the former] in the second year of Darius, the word of the LORD came unto Zacharia, the son of Berech-ja, [Hebr. Berech-yehu] the son of Iddo the Prophet saying.

8 I saw by night, and behold, a man riding, [This was the Son of God in the shape of a man: yet others think it was a created Angel. Christ did otherwhiles take a humane shape upon him for a short time; as Dan. 7. 13. Ezek. 1. 26. and chap. 40. 3.] on a red horse, [hereby is shewed, that the Son of God consumes his Enemies like fire, or as others understand it, that he takes away the sins of his people by his blood. See Isa. 63. 1, 2, 3.] and he stood between the myrtle trees: [oth. be-
subsisted,

subsisted, (made a halt) among the myrtle-trees: By the myrtles are shadowed forth the faithfull, being still flourishing and fragrant before God, like unto the myrtle-trees: and by the standing still of this man, is signified the ready and ever-present help and assistance of the LORD, which were in the depth: [i. e. in a deep moist place, whereby is typified the condition of the Jewish people; which at that time were partly yet in the Babylonian Captivity, and partly in their own land, in great trouble still] and after him, [i. e. after the man that sat on the red horse] were red and brown (and) white horses. [Whereon Angels sit attending Christ, vers. 10. and those signifie all kinde of Ministers of the LORD, that serve him for to execute his Judgments, whether it be for delivering of his children, or for punishing of their Enemies.]

9 And I said, my LORD, What are these? [Or, who are these, i. e. what are they about?] then the Angel that spake with me, [oth. in me; as the Hebrew particles do properly signifie, implying an inward revelation of the things which he had seen outwardly: so below vers. 13, 14 and 2. 2. and chap. 4 v. 1, 4, 5. and chap. 5, 10. and chap. 6 4. See also Num. b. 12. 2. and 2 Sam. 23. vers. 2. Hof. 1. 1. &c.] said unto me, I will shew thee what these are.

10 Then answered the man that stood between the myrtles, and said; these are they whom the LORD [i. e. God the Father; for here the Son of God speaketh] sent forth [or, had sent out; for they had been abroad already then, and were now returning] to passe through the whole land: [for to see and observe how things were conditioned every where, and to bring in the report thereof. This is said by way of Similitude, having regard to the Custome of Kings and Great ones, sending forth their Ministers into all parts, for information. Compare Job 1. 7. and chap. 2. 2. All things are known to God, Psalm 113. 6. Jer. 23. 24. Heb. 4 13. yet he is pleased to make use of his Ministering spirits, the Angels, for to manifest and make known his wisdom and Government.]

11 And they answered [To answer is here as much as to say, or begin to speak, as also below vers. 12. and in many other places] unto the Angel of the LORD, [i. e. unto Christ there present, the supream head of all the Angels] that stood between the Myrtles, and said; we have passed through the land, [to wit the land of Chaldaea. Oth. the earth, i. e. the world, or all the Countreies of the earth] and behold, the whole land [i. e. all the inhabitants of the land, as may be gathered by vers. 15. or the whole earth, except only the poor land of Juda, which lies piteously wasted and spoiled, and is much annoyed still by its Enemies: or except the Jewes, which had been captive in Babel for many yeares, and were in a suffering condition yet, many wayes] smeth, and it is still. [or calm, meaning, that the Babylonians and other Nations were at rest and quiet.]

12 Then answered the Angel of the LORD, and said, LORD of hosts, how long wilt thou not have mercy upon Jerusalem, and upon the Cities of Juda? [The Angel here speaking, is Jesus Christ, the Mediatour and Advocate of his Church with his heavenly Father; the said Church being in trouble and under Persecution, whiles all other Countreies round about enjoyed peace and rest. This Church is meant here by the names of Jerusalem and Juda, although it be applicable also in the literall sence] with whom thou hast been wroth, these seventy yeares. Hence some do gather, that Zacharias spake this soon after the end of the Babylonian Captivity, out of which the Jewes were delivered through the intercession of Christ; the time being now fulfilled, spoken of 2 Chron. 36. 14, 15, 21. Jer. 25. 3, 4, 5, 12. and chap. 29. 10]

13 And the LORD answered the Angel, that spake

with me [Or in me; See above vers. 9 and understand, that the LORD, i. e. God the Father speaketh to the Son, and the Son to the Prophet, of the Love of God to his Church, and his wiath against the Enemies thereof, as is further explained, vers. 14, 15.] good words [i. e. friendly, kindly and acceptable words] Comfortable words. [to wit, Comfortable for his Church.]

14 And the Angel that spake with me, said to me; Proclaim, saying, Thus saith the LORD of hosts: I am Jealous for Jerusalem and for Zion, with a great Jealousie. [viz. To deliver them out of the hands of their Enemies: see Isa 9 7. Zeph. 1. 4. and Jer. 31. 20. and below chap. 8. 2. though the LORD had for a time withheld his help and assistance from his Church, nevertheless he loved the same still, as a Father doth his children, or a Husband his wife; and in due time he did deliver her out of all her troubles and distresses.]

15 And I am wroth with a very great wroth against these heathens at ease; [i. e. Against the Chaldeans, or Babylonians and their adherents, which now sit still and are at rest and ease, whiles my people is afflicted. See above vers. 11.] for I was a little wroth, [viz. with the Jewes] but they did help for evil, [as if God should say, they looked not to my end and purpose, which was but Faithfully to chastise them, for to bring them to Repentance and amendment, when all the Enemies aimes and endeavours were for their utter ruine and extirpation. See Isa. 10. 7. and 47. 8. see also Ezek. 25. 3, 6. Jer. 30. 11. Psalm 83. 4, 5.]

16 Therefore thus saith the LORD, I am returned to Jerusalem with compassions, mine House shall be built therein, saith the LORD of hosts, and the square-line shall be stretched out over Jerusalem. [According as we see Carpenters do, being about to set up a new building: the meaning is, Jerusalem shall be built again, let the Enemies plot and practise to the contrary whatever they are able. This was accomplished by the managing and encouragment of Nehemiah. Compare Neb. 2. 3, 4 &c. and Hag. 1. 13. under the building up of the City of Jerusalem, there are promised also to the Godly, all manner of spiritual graces and benefits.]

17 Cry yet, [Or preach further] saying thus saith the LORD of hosts, My Cities shall be spread abroad yet, [i. e. the Cities of Juda shall be too strait or narrow, they must needs be enlarged and made greater] because of the good; [that is, because of the great and abundant blessings which the LORD shall give them. Spiritually, it signifieth, that God shall so blesse and increase his Church, that the land of Juda should be too little and narrow for her to contain all: all the world being to be overspread with her Members, and the gifts bestowed upon her. Compare Isa. 49. 18. &c. and the whole book of the Acts of the Apostles] for the LORD shall Comfort Zion yet, and he shall yet chuse Jerusalem. [viz. For his people: the sence is, He shall so abundantly blesse them with all manner of gifts and graces, that it shall sufficiently appear, God chose them for his people; especially shall he blesse them with the setting up again of his pure worship among them.]

18 And I lifted up mine eyes, and saw; and behold there were four Hornes. [Typifying the several people and Nations, which in an hostile manner made war upon, and molested the people of God from all corners and quarters of the world: see vers. 19.]

19 And I said to the Angel that spake with me, what are these? [What mean these hornes, what do they betoken or signifie?] and he said to me, these are those hornes, which destroyed Juda, Israel and Jerusalem; [i. e. they signifie the Babylonians, and other mighty Nations holding with them; their confederates and associates.]

20 And the LORD shewed me four Smiths. [Or Carpenters. By these are likewise signified certain people and

and nations, Gods fellow labourers as it were, whom God should gather together from all the corners of the world for to break and destroy, those strong horns, that is, those enemies of God, which hinder the building up of the temple and church of God.]

21 Then said I, what come they to make? and he spake, saying; those are the hornes which destroyed Juda, so that none lifted up his head; but these are come, to terrifie those [viz. hornes i. e. kingdoms] for to cast down the hornes of the heathen, [i. e. to destroy their power, might and kingdoms] which did lift up the horn against the land of Juda, for to destroy the same. [i. e. which invaded the land of Juda with whole armies in an hostile manner, and made it desolate all over. Compare Ezek. 34. 21.]

CHAP. II.

The third vision, namely a man with a measuring line, measuring the place of the new Jerusalem, v. 1, 2. shewing withall the great multitude of the inhabitants of this city, and how God would protect the same, 3. &c. after that the Jewes remaining in Babylon are exhorted to repair home, 6. with promises that God would destroy their enemies, 9 of the conversion of the Gentiles, 11. and Gods continual care for his Church, 12.

Again I lifted up mine eyes, and I saw, and behold there was a man, [To wit, the same angel who was Christ in the shape of a man, as appears below vers. 3. and above chap. 1. 8. See Ezek. 40. on verse 3. and 41. and 42. chapters. Rev. 11. 1, 2.] and in his hand was a measuring line.

2 And I said, whither goest thou, and he said to me, for to measure Jerusalem, to see how great her breadth, and how great her length shall be. [i. e. to view and dispose, how great, large and ample that Jerusalem should be, which was to be built up again. See Ezek. 6. 3.]

3 And behold the angel [See above chap. 1. 9.] thus spake with [or, in] me, went forth: [to wit, from among the myrtles, where he stayed, chap. 1. 8. for to be the nearer in speaking to me] and another angel [to wit, one of the created angels, that stood behinde Christ chap. 1. 8.] went forth [viz. out of the foresaid company of angels] to meet him. [namely, at the place, which he was to measure.]

4 And he [viz. the LORD Christ] said to him; [viz. to that created angel last spoken of] run, speak to this young man, [the Prophet here doth understand himself, being at that time but young yet, or a young man is as much as a servant, the same word being likewise attributed to such, even those of ripe yeares, Ex. 33. 11. Num. 11. 27. 1 Kings 11. 28. 2 Kings 4. 12. and chap. 19. 6.] saying, Jerusalem should be inhabited village-wise, because of the multitude of men and of the beasts, that shall be in the midst thereof. [the meaning is, it shall be inhabited without walls, in regard those exceeding great multitudes of men shall not be able to be contained within the compass of any walls. Oth. Jerusalem shall inhabit the villages. i. e. those of Jerusalem, shall, by reason of their great increase, be faine, to retire, abundance of them into the villages with their habitations. However this ought to be mainly understood, of the great multitudes of men that were to believe in Christ and submit themselves under his spiritual kingdom, in regard the universal church was to extend and spread her self all the world over. See Isa. 54. 1, 2, 3, &c. 60. verse. 4. 11. Compare also Jer. 31. 27.]

5 And I will be unto her, saith the LORD, a fiery wall round about: [i. e. I will so protect them, that their enemies shall not dare nor be able to assaile them, and such

as shall presume to set upon them, shall be destroyed and consumed as with fire. Compare Isa. 26. 1. and 65. 18, 19. Jer. 15. 20. Compare also Psalm. 125. 2. and 2. Kings 6. 17.] and I will be for glory in the midst of her. [i. e. I will be the cause of much honour and glory to them. I will honour and favour the citizens and inhabitants of that city or church with many and great mercies, graces and benefits.]

6 Ho, ho, [Or, O, O, and so also vers. 7.] flee now out of the north country, [i. e. out of Babylon, which lay toward the north from Juda. See Jer. 6. on vers. 22. and chap. 16. on verse 15. the speech is addrest here to those Jewes, that were then yet at Babylon; and the meaning is, Get you away suddenly out of the eminent danger of those parts, hanging over the heads of the Babylonians, and repair betimes unto the church of God. See Isa. 48. on vers. 20.] saith the LORD: for I have spread you abroad toward the four windes of heaven, [i. e. so far as the four windes do extend themselves. Oth. as the four &c. or, into the four &c. Compare Ezek. 17. 21. Otherwise, because I now set you free, out of the Babylonian captivity, in which ye were cooped up and were detained like a bird in a cage, ye having the freedom now of all the country, and liberty to travell and remove whither you list. Or, as heretofore I scattered you into the four winds or quarters of the world, so I will likewise gather and recover you again from thence.]

7 Ho Zion, escape thou that dwellest [with] the daughter of Babel. [The meaning is make all the haste ye can to abandon Babel, and to come in to the church.]

8 For thus saith the LORD of hosts; after the glory [upon you], [i. e. after that he had resolved to honour you with the deliverance out of Babel] he sent me to those heathen, which bereave you: [or, against the heathen, to wit against the Chaldeans and other Enemies of yours; as if he said; God having begun to be gracious to you, he is resolved to continue the same, and therefore he hath sent me to protect you against the force and violence of your enemies, that they shall not be able to hurt you, neither in nor after your return homeward] for he that toucheth you he toucheth the apple of his eye [his, viz. the LORDS. The sence is, he that doth molest and trouble, afflict or annoy you, in so doing offends the LORD himself most sencibly, which he will surely avenge. See Deut. 32. on verse. 10. Psalm. 17. 8. and Act. 9. 4.]

9 For [Or, verily] I will move my hand over them [to wit, over or against those heathen, the Babylonians and other nations that preyed upon you, i. e. I will visit and plague them with my power] and they shall be a prey to their servants [viz. to the Jewes, their captives formerly, whom they made to serve and drudge under them, as their bondmen, spiritually, it implies, that the enemies of the church of God being converted unto Christ, they should offer up themselves and all unto Christ] thus shall ye know [these are yet Christ his words: and to know is as much here as to finde by experience.] that the LORD of hosts hath sent me. [i. e. ye shall then plainly know and understand, that I am the son of God, and was sent thus before hand, to foretell these things unto you, till I shall be sent to fulfill them in due time. Christ is sent by his father as mediatur for the good of his Church.]

10 Shout, and rejoyce, thou daughter of Zion: for behold I come, and I will dwell in the midst of thee, saith the LORD. [Thus Christ speaketh here unto the believing Jewes; and the sence is, as if he had said; I shall not appear then in the shadow of the old Testament, but come among you bodily, Col. 2. 9 and 1. Tim. 3. 16. Job. 1. 14. See also Lev. 26. 12. Ezek. 37. 27. and 2. Cor. 6. 18.]

11 And many heathen [Or, people, nations. The word

word *many* regards principally the times of the preaching of the Apostles. See *Isa.* 2. 2, 3.] *shall be joynd to the LORD on that day*, [*i. e.* in the time of the spiritual deliverance of the church by Christ, which was typified by the corporal deliverance of the Jewes out of the Babylonian captivity] *and they shall be a people unto me, and I will dwell in the midst of thee* [O Zion, O my church. I will be and converse, preach and work miracles among you] *and thou shalt know that the LORD of hosts sent me unto thee.* [*i. e.* that I am indeed the son of God, sent by the father to make this known unto you, and to come and dwell in the midst among you, that ye being jointly with the heathens united to me, may become my people.]

12 *Then shall the LORD inherit Juda for his portion*, [*i. e.* hold and esteem love and protect the elect among the Jewes, the true Israelites, beleiving in Christ, as his own peculiar people and inheritance. Oth. *then shall the LORD hereditarily possess Juda his inheritance.* See *Deut.* 32. 9.] *in the holy land*, [*Heb.* in the land of Holiness, *i. e.* in the land of Canaan, typifying the church of God] *and he shall yet chuse Jerusalem.* [See above chap. 1. on vers. 17.]

13 *Be silent* [See *Hab.* 2. 20. *Zeph.* 1. 7.] *all flesh* [*i. e.* all men or people, mankind. See *Psal.* 65. on verse 3.] *before the face of the LORD: for he is awaked* [that is, he hath manifested his divine power by the deliverance of his church and people. Oth. *when he shall be awaked*, viz. for the deliverance of his people] *out of his holy habitation.* [*i. e.* out of heaven. See *Psal.* 11. 4. and *Deut.* 26. 15.]

CHAP. III.

The fourth vision, to wit, the high-priest Josua, in whose person is represented, how God loveth, pardoneth, sanctifieth and protecteth his church, vers. 1 &c. Christ is promised, who destroyeth all our sins, and bringeth true peace along with him 18.

After that he [viz. the angel, spoken of above chap. 2. vers. 3, 4.] shewed me Josua [of this Josua mention is likewise made, *Hag.* 1. 1, 12. and chap. 2. 3.] the High [or, great] Priest, [he is brought in here, as a type of the church he having been at that time, the chief overseer or governor thereof on earth, as High-priest; nevertheless in regard he brought or conducted the people out of the Babylonian captivity, and rebuilt the temple, and was actually High-priest, he was likewise a type of Jesus Christ, both in name, and in deed] *standing before the face of the angel of the LORD*, [Josua stood before the angel who was Christ himself, as an accused person before the judge, Satan being the Accuser; others take the word *standing*, here, for, *serving*, *ministering*, as *Psal.* 135. 2.] *and Satan* [which signifieth an adversary, or withstander. See *Job.* 1. 6.] *stood at his right hand* [viz. Josuas] *for to withstand him.* [laying to his charge before Christ, that he was unworthy, the temple should be repaired under his direction. See *Rev.* 12. 10. The Hebrew words which are used here, import as much, as if one should say, the withstander stood to withstand him. Compare with the words of the text, *Eph.* 6. 12.]

2 *But the LORD* [viz. the son of God, whom before he had called the angel of the LORD] *said unto Satan, the LORD* [*i. e.* God the father] *rebuke thee*, [*i. e.* overthrow and confound thee, with thy false accusation, he judge and condemn thee for it, acquitting and justifying his faithfull servant Josua. See *Jude* verse 9.] *thou Satan, yea the LORD rebuke thee, that chooseth Jerusalem:* [See above chap. 1. 17. and 2. 16.] *is not this a fire-*

brand [viz. this High-priest Josua; see *Isa.* 7. 4.] *pluckt out of the fire?* [viz. of the Babylonian captivity Oth. as a firebrand rescued out of the fire, namely of the common or general destruction, for to shew him my favour, why then dost thou desire his confusion, See *Amos* 4. 11.]

3 *Now Josua was clothed with filthy garments*, [*i. e.* with his personal sins and infirmities, as appears from the next verse] *when he stood before the face of the Angel*, [spoken of verse 1. who was the Lord Christ himself]

4 *Then he* [viz. Christ, that forgiveth sins, and justifieth the unrighteous] *answered* [*i. e.* said] *and spake to those that stood before his face*, [*i. e.* unto the rest of the angels, as his ministers, standing alwayes ready to receive and execute his commands, *Hebr.* 1. 14.] *saying; put away these filthy garments from him: after that, he* [the same Lord Christ, they having taken away those filthy garments, as he bad them] *spake to him*, [to wit, Josua] *behold I have taken away thy unrighteousness*, [*i. e.* by this act thou mayst perceive the truth of it, that I have taken away thy unrighteousness; which was signified by the filthy garments. Compare *Isa.* 6. 7. *Fer.* 1. 9. and See 2. *Sam.* 12. 13.] *and I will array thee with change-garments.* [thus they were wont to call new, pure and goodly garments, such as people used to wear only on festival-dates. See *Jud.* 14. 12. Here by the change-garments are understood, the righteousness of Christ, true holiness, or, spiritual ornaments, the gifts and graces of Christ. Compare *Matthew* 22. 11. *Luke.* 15. 22.]

5 *Therefore I say*, [Oth. *then I said*, viz. by my self, as the Prophets words, wishing such a thing might come to pass, by the good pleasure of God] *let them set a pure hat upon his head:* [of the word *Hat* see the anno. *Ex.* 28. 4. the *Hat* doth signifie the priestly office, unto which the LORD hath ordained & confirmed him, having first cleansed and sanctified him from his sins. See *Pet.* 2. 9.] *and they did set that pure Hat upon his head, and they put him on clothes*, [to wit, those spoken of in the former verse,] *and the angel of the LORD stood (by it):* [as ready to execute the fathers command]

6 *Then the angel of the LORD testified unto Josua, saying:*

7 *Thus saith the LORD of hosts*, [To wit, God the father, who for those mercies and benefits, which he so freely bestowes upon man, requireth thankfulness from them, viz. continuall practise of true piety. *Luk.* 1. 74. 75. 1. *Pet.* 1. 15, 16.] *if thou shalt walk in my wayes, and if thou shalt observe* [or guard] *my guard*, [that is, if thou shalt carefully keep and observe mine ordinances and commands, so as I will have them kept and observed] *then thou shalt also judge my house.* [*i. e.* then shalt thou also have the oversight and government of my Church, so as thy fore-fathers had it. See 1. *Chr.* 19. 11. the church is oftentimes called the house of God, as *Nu.* 12. 7. *Fer.* 11. 15. and 12. 7. *Hebr.* 3. 2.] *and also keep my courts.* [*i. e.* thou shalt continually abide in thine High-priestly office, and have and keep the inspection over my church: it is the same thing in other words, which he said immediately before] *and I shall give thee walkes among these that stand here.* [that is, after this life, I shall take thee up into the everlasting life, and caule thee to converse with and among these holy angels here standing, and with the rest of the heavenly hosts. Compare *Mat.* 22. 30. *Hebr.* 12. 22. and 1. *Tim.* 4. 8.]

8 *Hearken now Josua thou High-priest, thou and thy friends that sit before thy face:* [*i. e.* thy co-partners, or, fellow ministers, the priests under thine inspection. or in general, the godly people, that partake with thee] *for they are a miracle.* [or, wonderment, *Hebr.* men of wonder. Some understand this so, that they were won-

dred

dred at by wicked men; they look upon them with amazement, whilest they heard the word of the LORD. See 1. 18. But some understand it, that they were lookt upon as a great wonder, being so wonderfully delivered out of the Babylonish captivity, and brought back again into their own country; the same being a token of the spiritual deliverance by Christ. See *Psal.* 71. on vers. 7.] *for, behold, I* [to wit, God the Father, whose words Christ here relateth. See above vers. 6.] *shall cause to come my servant* [i.e. Christ. See *Isa.* 42. on vers. 1. and 12. 13. The sense is, Him shall I cause to appear in the world in the fulness of time, and he shall do my will, even as a faithful servant doth the will and command of his master] *the sprout*; [i.e. the Messiah who is a sprout or branch out of the stem of *Isai.* See *Jer.* 23. 5. and 33. 15. and 38.]

9 *For, behold, concerning this stone,* [viz. Christ, just now vers. 8. called a sprout; being indeed the foundation and corner stone of his Church; as Christ formerly was typified by the corner-stone of the Temple. *Pf.* 118. 22. *Isa.* 28. 16. So here now again, the Temple being to be re-edified in the presence of Joshua] *whom I have laid before the face of Joshua; upon this one stone (there) shall be seven eyes:* [Oth. in that stone &c. i.e. in Christ there shall be, first the fulness of the Godhead, and then abundance of spiritual gifts and graces, and lastly a tender care of and for his Church. Oth. over, or upon that stone &c. understanding thereby, the great care which the Father had for Christ and his Kingdom. Compare with the words of this verse, those of chap. 4. 10. and *Rev.* 5. 6.] *to I shall grave his gravings,* [i.e. I shall curiously hew and fashion him, as they use to polish and garnish a precious stone: that is to say, I will adorn Christ with all manner of spiritual graces. *Heb.* *I shall open his openings,* which words some do apply to the sufferings and wounds of our Saviour Jesus Christ, where our unrighteousnesses are blotted out, and our Salvation is purchased] *said the LORD of hostes: and I will take away the unrighteousness of this Land* [to wit of the Church of Jewes and Gentiles] *in one day;* [namely, that wherein Christ shall be crucified.]

10 *In that day, said the LORD of hostes, shall ye invite every one his neighbour, even under the vine, and under the fig-tree:* [that is; ye shall live in peace, and enjoy abundance of all things. See *1 King.* 4. 2. 5. *Mich.* 4. 4. Yet this is not so much to be understood of a temporal peace and welfare, as of a contentedness and quietness of minde, and peace of conscience, through faith, because of Gods being reconciled to us in Christ. *Comp.* *Isa.* 2. 4, 5. and 25. 6, 7. *Hof.* 2. 15, 18. and 14. 5, 6, 7. *Jos.* 3. 18. *Amos* 9. 13, 14, 15. *Mich.* 4. 4. and 5. 4, 5. in which places, under figurative expressions, the peace of the Church and of every member thereof, is represented]

CHAP. IV.

The first vision, namely a golden Candlestick, and two Olive-trees by it, vers. 1, &c. which the angel applies to the holy Ghost, by whose powerful operation Zerubbabel should perfect the building of the Temple, 6, &c. Zacharia prayeth for a further explanation of this vision, and he obtains the same, 11, &c.

AND the angel that spake with me, [Or, in me] came again: [for after the former vision he was departed for a time] and he wakened me, [for, the Prophet was fallen as it were into a trance or fast asleep, upon the great amazement wrought in him by the forementioned visions. Compare *Dan.* 8. 17, 27. and 10. 8.] *as a man is wakened out of his sleep.*

2 *And he said unto me, what seest thou? and I said; I see, and behold, a candlestick all gold, and an oil-cruze upon the head of it, and his seven lamps thereon;* [or, that were a top, upon it: to wit upon the candlestick, Compare

Exod. 25. 31.] *those lamps had seven and seven pipes,* [or conveyances through which the oil past out of the cruse into the seven lampes, each lamp having its pipe for that purpose] *which were above his head.* [his, viz. the candlesticks; head, for top, upper part.]

3 *And two olive-trees besides it* [Or, by, or, on it] *one at the right side of the oil-bowl, and one at the left side thereof.*

4 *And I answered,* [i.e. I spake again, and so also below vers. 11, 12. and elsewhere] *and said to the angel, that spake with me,* [or, in me, as also vers. 5, see above chap. 1. on vers. 4.] *saying; my Lord, what are these things?* [as above chap. 1. 9.]

5 *Then answered the angel, that spake with me, and said unto me; knowest thou not, what these things are?* [Heb. what these same things are?] *and I said, No my LORD.*

6 *Then he answered and spake to me saying: This is the word of the LORD unto Zerubbabel,* [The meaning is, this is that which is represented by this vision, that thou shalt make known in my Name unto Zerubbabel, namely; That this goodly golden candlestick (made without the hands of man) doth betoken, the Temple shall certainly be re-edified and accomplished, so that the golden candlestick shall be brought again into the same, as it was in former times. Also God by this means intended to comfort and encourage Zerubbabel in his office and calling, whiles there were but slender outward means at hand for the building up of the Temple, and for the resisting of those enemies that sought to hinder it] *saying; not by power, nor by force,* [viz. of men, humane, worldly] *but by my spirit* [i.e. by mine holy spirit, by whom I shall powerfully work and effect all this] *(shall it come to passe)* [to wit, that the Temple shall be built up, and that my people shall be preserved and saved. All this, God is able, when he pleaseth, to do it quite alone, without the help of man, whom nevertheless he is sometimes pleased to make instrumental] *said the LORD of hostes.*

7 *Where art thou, O great mountain? before the face of Zerubbabel shalt thou become a plain field.* [Or, a valley. This speech is addressed to Saneballar and the other enemies of Gods people, who in regard of the mean condition of the same, and of Zerubbabel, thought themselves great mountains, and withstood them with all their power; as ye may see, *Ezr.* chap. 4. and 5, and 6; but the LORD saith here, that they shall not be able to prevail against Zerubbabel, nor to hinder the building of the Temple. Thus it hath alwayes been in vain for the enemies to rage and attempt ought against Christ and his Church here on earth; or thus: *who art thou, O great mountain, before the face of Zerubbabel! thou shalt &c.*] *for he shall bring forth the head stone.* [Or, the high-stone, viz. of the Temple: that is, he shall compleat the building of the Temple, vers. 9. yea, he shall not onely build up the Temple again, but he shall also be a progenitor of Christ the true Corner-stone, or Head-stone of his Church (*Psal* 118. 22.) for Zerubbabel was a prince of Gods people, and a Type of Christ our eternal King, descended from him, according to the flesh. *Mat.* 1. 12.] *(with) acclamations* [Heb. (with) cracking: when people cry and shout that they are ready to burst with it, or, that the air seems to rend in pieces by the force of it] *Grace, grace be to the same.* [i.e. all happiness and prosperity attend upon this Head-stone, and the whole Temple, and upon Christ himself, and his Church, of whom the Temple was a Type. The sense is, there shall be a general congratulation made, as well by angels, as true believers and all creatures besides, acknowledging, the fulness of all gifts and graces to be in Christ, and they shall wish and desire, that the Father, through his grace would be pleased to bless and prosper the Kingdom of Christ more and more,

Psal. 118. 26. Otherwise: it is grace, graces, then the sense would be; It is of meer grace and mercy indeed, that thou hast made us to re-edifie this Temple; it was not brought to passe by our own power or worthiness. The doubling, or, reiterating of the word grace, implyeth a very great grace. Compare Isa. 26. 3. and 57. 19.]

8 *The word of the LORD came further to me, saying: [viz. of the Son of God, called above chap. 1. 12. the angel of the LORD and Ezek. 3. vers. 2. the LORD. Otherwise for the word of the LORD was come to me, saying: as if the Prophet had said, this I speak by charge and command from the LORD.]*

9 *The hands of Zerubbabel have laid the foundation of this house, his hands shall also absolue it: that ye may know, that the LORD of hostes hath sent me to you.*

10 *For, who despiseth the day of small things? [That is, the day of the small beginnings of rebuilding the Temple? as if Christ said; the Father hath so disposed and ordered this, by his Almighty power, who shall hinder it? it is his pleasure, who shall despise it?] when as yet these seven [to wit, eyes, spoken of above chap. 3. vers. 9. and below chap. 5. 6. &c. Rev. 5. 6.] shall rejoyce, when they shall see the tin-weight [or, plummet. Heb. the stone or tin-stone, i.e. the measuring line, on which the weight of tin or lead called the plummets, doth depend. See Isa. 34. the annot. on vers. 11.] in the hand of Zerubbabel: these are the eyes of the LORD, [i.e. the assured providence of the LORD] passing through the whole Land. [Compare 2 Chro. 16. 9.]*

11 *Further I answered and said to him; what are [i.e. signifie] these two olive-trees, at the right side of the candlestick; and at his left side?*

12 *And answering [once] again, I said unto him; what are these two branches [Or, berries; or branches with berries] of the olive-trees, which are in the two golden cruets, [Heb. which are in, or, at the hand of the two &c. The Hebrew word Fael signifies sometimes a space or room, as Neh. 7. 4. Psal. 104. 25. sometimes, a side, as 2 Sam. 15. 2.] pouring out gold from themselves [to wit into the bowl: from themselves, is here as much as, of themselves, without the help or art of man. By the gold is understood the oil, being as pure, yellow and bright as it were gold. By this pure oil are understood, the gifts and graces of the holy Ghost. See the answer to the question here below vers. 14.]*

13 *And he spake to me, saying: knowest thou not what these are? [To wit, olive-trees, or, olive-branches. Oth. what these things are? i.e. what they signifie; as also vers. 14.] and I said, No, my LORD.*

14 *Then he said, These are the two olive-branches, [Heb. fons of the oil (see of the phrase Gen. 49. 22.) i.e. anointed ones, because the Kings and high-Priests used to be anointed with oil, 1 King. 10. 1. and chap. 24. 7. and Exod. 19. 29. and chap. 30. 30. Lev. 8. 12. Hereby the angel answers him his second question vers. 12. Compare this place with Rev. 11. 4. However, by these two branches the Lord Christ is principally to be understood, as the fountain of all the spiritual gifts, being typified in this place by these two faithful Ministers of the LORD, to wit, Zerubbabel and Josua, in regard of his Royal and High priestly office] which stand before the LORD of the whole earth.*

C H A P. V.

The sixth vision of the flying roll vers. 1, &c. and the seventh, of a woman sitting in the Ephra, 5, &c. signifying the punishments, which God would bring upon his disobedient people, and which he would turn from his penitent people upon the enemies of his Church and that they should remain upon them for ever.

A *And I lifted up mine eyes again. [Heb. And I returned, and lifted up mine eyes; which, according to our manner of speaking, is the same we read in our Text] and I saw, and behold, a flying roll; [which flew swiftly all the Land over, shewing, that the curse would come suddenly. By the roll is meant a certain writing rolled up, wherein stood written the judgements of God upon thieves and abusers of his Name in swearing falsely: of the word Roll, see Isa. 8. 1. and Ezek. 2. 10. and Luke 4. 17.]*

2 *And he [viz. the angel of the LORD, that spake with me before, See chap. 1. 8. 9.] said to me; what seest thou? and I said, I see a flying roll whose length is of twentie ells, and its breadth of ten ells. [The great length and breadth of this roll, signifieth the great number of sins the people committed, and the great and lasting punishments, which God would inflict upon them. Compare Deut. 27. and 28. and Lev. 26.]*

3 *Then he said unto me, this is the curse, [i.e. in this roll the curse is described, which is ready to come upon the whole Land] which shall go forth all the Land over: [understand the Land of Judea: or, over all the earth, understanding it of universal judgements on all the world] for, every one that stealeth, shall be cut off hence, according to the same [curse:] also every one that sweareth [falsly,] [this word is inserted here from vers. 4. the sense requiring it] shall be cut off from hence, according to the same curse. [Oth. Every one that stealeth shall be cut off, as (it is written) on the one side of (the roll); and every one that sweareth falsly shall be cut off, (as it is written) on the other side (of the roll) under these two sorts of grosse sins, the rest are comprehended & understood. Oth. All thieves are cut off hence, viz. out of this country, according to this (roll) or every one that stealeth holds himself guiltless, namely, by colouring his evil practises, being so impudent in justifying the same, as if God had never known any thing of it: sinning thereby both against the first and second Table of the Law; which is exemplified in the two sins here named.]*

4 *I bring forth this [curse,] saith the LORD of hostes, [Implying that God would punish the sins of his people, according to their desert] that it shall come into [or, upon, or unto] the house of the thief, and into the house of him that sweareth falsly [Hebr. for (or in) falsehood] by my name: and it shall lodge [or, remain] in the midst of his house [both the thieves and him that sweareth falsly] and it shall consume the same, with the wood thereof and with the stones thereof: [i.e. so utterly destroy and ruine the same, that there shall nothing remain entire. Compare Deut. 28. 30. Mat. 24. 2. Luke 19. 44.]*

5 *And the angel, that spake with [Or, in] me, went forth [viz. from among the troop of the hostmen, that were behind him; as chap. 1. vers. 8.] and said to me; lift up thine eyes now, and behold what this is, that cometh forth; [i.e. is represented to thee in a vision. Here the provident governing of God is described: as vers. 6.]*

6 *And I said; what is that? and he said, this is an Ephra [A certain measure of dry wares, see the annot. on Exod. 16. 36. here it signifies, according to some, the measure, or proportion of Gods judgements, whereby he punisheth the sins of men, according to his Justice] that cometh forth: moreover he said, This is the eye upon them in all the land. [Heb. this is their eye in all the Land. i.e. This is the eye that observeth them, whithersoever they move or turn themselves. By the eye must be understood here, the providence and care of God: as above chap. 3. vers. 9. & chap. 4. 10. and below chap. 9. 1. Otherwise this is the eye i.e. the face, shape, or condition of all the Land.]*

7 *And behold, a plate of lead was lift up [Or, was elevated, or brought on, hereby is signified the heavy and insupportable judgement of God against the Jewes] and there was a woman, sitting in the midst of the Ephra;*

8 *And*

8 And he said, *this is the wickedness*, [i.e. this woman represents the wicked people among the Jews, or the wicked members in the Church, who are cooped, kept and sealed thus for the judgement of God, spoken of immediately after] and [or, when] he cast her [viz. the woman] *into the midst of the Epha*: and he cast the *lead-weight* [or, lump of lead. Heb. the stone of lead; understand such a lump of lead, as was flat and broad, so made that it just fitted for a cover upon the Epha] *upon the mouth thereof*, [to wit, of the Epha, so that the wickedness was, as it were, close shut up and kept therein; intimating, that the wicked should not be able to escape the judgements of God.]

9 And I lift up mine eyes, and I saw, and behold, *two women came forth*, [By the one woman, some conceive, should be understood the mercy of God toward his people; and by the other, his severe Justice against their enemies. Both these women take up the Epha, that is, the punishment for sin, from the people of God, and carry the same into the enemies country, that those punishments may remain upon their necks] and *winde was in their wings*, and they had wings, as the wings of a fowl: and they carried the Epha between the earth and between the heaven. [this denotes, That when the time is come once, wherein God will execute his judgements, then the same shall be done forthwith, speedily, without delay.]

10 Then said I to the angel that spake with me; *whether do they carry the Epha?*

11 And he said to me; *for to build her an house in the Land of Sinear*: [that is, in the land of Babylon. See Gen. 10. 10. and 11. 2. implying, that the punishments were constantly to abide upon the enemies] *that it may be established and settled there, upon her foundation*. [Hereby is intimated, that under the idolatrous and vile Babylonians, both the wicked Jews, and all impious people besides, are to be comprehended, and punished accordingly altogether.]

CHAP. VI.

The eighth Vision of four Chariots, shewing that God would execute his judgments upon the Enemies of his Church, verse, 1. &c. A charge of making Crowns, whereby is signified, the Royal and Priestly Office of Christ, who was to build up the Temple of the LORD, that is, his Church, unto which the Gentiles also should be called, 9. &c.

And I lift up mine eyes again, [Heb. and I returned, and lift up mine eyes] and I saw, and behold, *four Chariots went forth* [signifying the four Angels, that were sent forth, speedily to execute the judgments of God in the four quarters of the world: the horses, vers. 2, 3. signify expedition. Some understand it, that this hath regard to the four Monarchies] *from between two mountains, and these mountains were mountains of copper*. [understand here, by the mountains of copper, the everlasting and unmoveable Council and decree of Gods Providence, who from all Eternities forelaw and determined, what should happen in all ages.]

2 In the first Chariot were red horses; and in the second Chariot were black horses.

3 And in the third Chariot, white horses; and in the fourth Chariot hail-spotted [See Gen. 31. on vers. 10] horses that were strong. [or ash-coloured, and so in the sequel: the difference of these colours signifieth, according to some, the different working of the divine Providence: black, sadness; white, joy; red, bloodshed; hail-spotted, various operations.]

4 And I answered and said unto the Angel that spake with me, [Or in me] *what are these, my Lord?*

5 And the Angel answered and said to me: *these*

are the four winds of Heaven, [Or the four spirits, i.e. the four Angels appointed to execute the judgments of God, towards all the four winds, or in all the four quarters of the world] *going forth from where they stood*, [or where they had placed themselves. See 1 Kings 22. 19. and Job 1. 6.] *before the Lord of the whole earth*: [a description of the true God, occurring also elsewhere.]

6 In the (Chariot) wherein the black horses are; (those horses) go forth to the North-country, [i.e. Towards Babylon, lying Northward to the land of Judah. Oth. those that are in this (Chariot) (and) the black horses go forth to, &c. understanding that the former words have regard to the red horses: but others that apply this Vision to the four Monarchies, conceive that the first chariot is not mentioned, because the first Monarchie was past then] *and the white go forth after them: and the hail-spotted, go forth to the South-country*. [i.e. Towards the land of Judea, lying South to Babylon.]

7 And those strong (horses) went forth, and sought to go forth, for to pass through the land; for he [To wit, the Angel that spake with me, i.e. Christ] *had said, go your wayes, pass through the land, and they did pass through the land*. [To wit, all those horses.]

8 And he called me, [Or he caused me to be called] and spake to me, saying; *behold, those that are gone forth to the North-country*, [from which quarter the Jews suffered most, by the Babylonians] *have caused my spirit to rest in the North-country*. [i.e. they have pacified, or satisfied me, by executing my judgments against the Babylonians, and avenging my people to the purpose. Compare Ezek. 5. 13.]

9 And the word of the LORD came unto me, saying;

10 Take of the Captive-carried-away; [To wit, of, or from the Jews, that were carried away captive by Nebucadnezzar; or of their Children: for probably, there were but few left alive by this time, of those that were personally carried away. Take of them: Namely, the gold and silver, which they bring, for to offer in the Temple] *of Cheldai*, [called Chelem, vers. 14.] *of Tobia*, [Heb. Tobijahu] *and of Jedaia*, and come thou on that day, and go into the House of Josiah, the son of Zephaniah, which came out of Babel: [to wit, the aforesaid Valiant men, being of the chiefest of those that were returned out of the Babylonian Captivity.]

11 To wit, take silver and gold, and make Crowns, [viz. Two Crowns, one of silver, and one of gold: this betokening the Kingdom, and that the Priesthood of Christ] and put them upon the head of Josiah, [representing the Messia, that is, both King and High-priest] *the son of Jozadak the High-priest*.

12 And speak to him, saying; thus speaketh the LORD of hosts, saying; *behold a man*, [Or, loe there shall be, (or come) a man: to wit, Christ, true God, and true Man, whose Type thou art] *whose Name is Sprout*, [see above chap. 3. 8.] *the same shall sprout forth out of his place*, [to wit, out of Bethlehem, out of the stem, or root of David, to whom he was promised. Comp. Mich. 5. 1. Isa. 11. 1.] *and he shall build the Temple of the LORD*. [i.e. the Church of the Faithfull; namely, by the preaching of the holy Gospel.]

13 Yea, he shall build the Temple of the LORD, and he shall wear the Ornament, [Or Majestic; that is, He shall be King and High-priest, whereof Josiah was but a shadow. Others understand these words thus; He shall so govern, that he will be had in honour for it] *and he shall sit, and bear sway upon his Throne*; [i.e. he shall bear sway, rule and govern, sitting upon his Throne &c.] *and he shall be Priest upon his Throne, and the Counsel of peace, shall be between them both*: [that

is, there shall be peaceable Consultations between them two; to wit, between that King and High-priest; for he shall be both King and High-priest together, which is shewed by both the Crownes before spoken of. See Heb. 2.7. and chap.3.3. Others understand this, as if here it were foretold, that both those offices, the Priestly and Royal, should alwayes and evermore be and remain united in the person of *Christ*. Some understand by both, both the Jews and the Gentiles, whom *Christ* would gather into his Church, the one as well as the other. Ephe.2.verf.16.]

14 And those Crownes shall be for *Chelam*, [v.10. called *Cheldai*] and for *Tobia*, and for *Jedaja*, and for *Chen* [v.10. called *Jofia*] the son of *Sephajja*: for a memorial in the Temple of the LORD. [The meaning is: after that these Crownes shall have been set upon the head of *Josua*, as was commanded above verf.11. and when that prophetic shall be performed, then shall the Crownes be taken off again, and laid up in the Temple, for an honourable remembrance of those four men, that gave the gold and silver to make them.]

15 And those that are afar off, shall come and shall build in the Temple of the Lord, [i.e. the heathen shall help to advance the building of the spiritual Temple. See Isa.57.19. Eph. 2. 19. being themselves living stones of it] and ye shall know that the LORD of hosts hath sent me unto you: This shall come to passe, if ye shall hearken diligently [Heb hearing ye shall hear] to the voice of the LORD your God.

CHAP. VII.

The *Jews* enquire of the Priests and Prophets, whether they are still bound to observe those fast dayes, which their forefathers had instituted of old, in cases of necessity? verf.1, &c. The LORD answers by *Zacharia*, that he had commanded them no such fasting, 4. but indeed, that they should practise justice, righteousness, and mercy towards their neighbour, 9. which they having not done, he was therefore constrained to punish them. 11.

Now it happened in the fourth year of the King *Darius*, [See above chap.1.1.] (that) the word of the LORD came unto *Zacharia*, on the fourth of the ninth month (namely) in *Chisleu*. [agreeing mostly with our November. See *Neb*. 1.]

2 When they had sent [viz. in the name and behalf of the people (as appears by verf.5) which was returned out of the Babylonian captivity; or, as others conceive, in behalf of the people, which yet was in *Babylonia*] (to) the house of God, [i.e. to the Temple, where the Priests and Prophets were, as appears by verf.3. Oth. when *Bethel* had sent] *Sarezzer*, and *Regum Melech*, [these doubtless were some of the chiefest men among the Jews at that time] and his men, [that is, together with other men, that were joyned in this Embassie, or Commission; or, with their men, that is, with their servants and retinue] for to petition [or, beseech] the face of the LORD.

3 Saying to the Priests that were in the house of the LORD of hosts, and to the Prophets, [To wit, *Haggai*, *Zacharia* and *Malachi*] must I weep [i.e. be sad and sorrowfull, and fast] in the fifth month [agreeing partly with our July, and being that moneth, in which many years before the first Temple was destroyed, 2 *King*. 25.9. and *Fer*. 52.12.] separating my self, [that is, abstaining or withholding, my self, from eating, drinking, and other bodily refectations, and afflicting my soul. See *Joel* 2. 15, &c.] according as I have done now so many years? [The meaning of their proposition is, as if they had demanded, whether they stood bound yet, now the Tem-

ple was almost set up again, still to observe that day of humiliation, which formerly was instituted in remembrance of its destruction.]

4 Then came the word of the LORD of hosts unto me, saying;

5 Speak unto all the people of this Land, and unto the Priests, saying: when ye fasted and mourned in the fifth [In remembrance of the destruction of the Temple, ver. 3. in the annotat.] and in the seventh (moneth,) [this fast-day was instituted in remembrance of *Gedalia*, who in this moneth was treacherously assassinated. 2 *King*. 25.25. *Fer*. 41.2.] namely now seventy years: [viz. as long as the Babylonian captivity lasted, and after that hitherto] did ye fast unto me, at all to me? [Heb. did ye fasting fast to me: i.e. for to please me, or, to do me pleasure thereby; or, as if some special honour and worship were conferred thereby upon me? Intimating, that the true worship of God consisted not properly in fasting, nor in eating and drinking, but in the keeping of Gods commands.]

6 Or, when ye did eat, and when ye drank, were not ye they that did eat, and ye they that did drink? [i.e. have ye not eaten and drunk for your selves? Not I, but ye your selves were the better for, or, had the benefit of it.]

7 Are they not the words which the LORD proclaimed by the Ministry [Heb. hand, as also below verf.12.] of the Prophets, [The sense is, your question is easie to be resolved: look but into the Prophets, and read what they preached and published formerly, on severall occasions, and ye will soon finde, in what esteem I hold your fastings. See *Isa*. 58. 3, 4. But others read the words of the Text thus, (ought ye not (to do) the words which the LORD proclaimed by &c. or thus: (Have) ye not (heard) &c.] when *Jerusalem* was inhabited and at rest, [viz. before the Babylonian captivity, or, while *Jerusalem* was yet in a flourishing condition] and her cities round about her? and the south, and the plain was inhabited. [See *Fos*. 15.1, 2. The meaning is; when the Kingdom of *Juda* was in a good estate yet, and the Tribes entire.]

8 Moreover the word of the LORD came to *Zacharia*, saying;

9 Thus spake the LORD of hosts, [viz. unto your fathers] saying: Judge [the meaning is; This indeed is a true Fast, well pleasing to me. See further of a true Fast, *Isa*. 1.16, 17, 18. *Mat*. 23.23.] a true judgement, [Heb. a judgement of truth, or faithfulness] and practise kindness and compassions the one on the other: [Heb. the man with his brother, or, with his neighbour.]

10 And do not oppresse the widow, nor the fatherless, nor the afflicted: and think not evil in your heart, [i.e. devise, contrive no mischief, damage, prejudice, the very thoughts whereof are sin] the one of the other. [Heb. the man of his brother.]

11 But they refused [viz. their fathers and forefathers. See above chap. 1.4.] to attend, and withdrew their shoulders, and they made their ears heavy, that they might not hear, [compare *Isa*. 6.10. i.e. they would not bear the yoke of the LORD, nor hear of it. Heb. they gave a backsliding shoulder. See *Neb*. 9. on verf.29.]

12 And they made [Heb. put, set,] their heart like a Diamond, [i.e. exceeding hard and refractorie. Compare *Fer*. 48.4. *Eze*. 11.19. and 36.26. Heb. as a durable (stone) see the annotat. on *Fer*. 17.1.] that they might not hear the Law, [viz. of the LORD] and the words which the LORD of hosts sent in his spirit, by the ministry of the former Prophets, [Hence it appears, that they were refractorie, not so much against the Prophets, as against the spirit of God, that spake in and by the Prophets] from whence arose great anger of the LORD of hosts.

13 Therefore it came to passe, that as he had called, [He,

[He, viz. the LORD; or the Prophet of the LORD. See above chap. 7. and Hof. 11. 2. and Mich. 3. 4.] yet they heard not; so they also called, [Isa. 1. 15. Jer. 11. 11. and 14. 12. Prov. 1. 28.] but I heard not, saith the LORD of hosts.

14 But I have stormed them away among all the heathen, whom they knew not, and the land became desolate behind them, [And it remained desolate a long time, namely after they were carried away captive] so that no man passed thorow, nor returned there, [i.e. none past to or fro, in or out there, all that time, till I brought you back again] for they [viz. your fathers, as above ver. 11. Oth. so they] made [Or, put, set] the desired Land to (be) a desolation: [meaning the Land of Juda. The sense is, that though their disobedience and obstinacie they were themselves the cause, that so excellent a countrie, as God had given them for their inheritance, was made so lamentably desolate: as they confessed at length themselves. Dan. 9. 16.]

CHAP. VII.

The Prophet comforteth the Jewes, that were active in the building of the Temple, that God would blesse them abundantly, and restore his decayed Church by Christ ver. 1, &c. after that he exhorts them to godliness, 16. with promise, that then instead of the former miseries, they should have cause to rejoyce, 18. and lastly he speaks of the calling of the Gentiles, 20.

After that came the word of the LORD of hosts unto me, saying;

2 Thus saith the LORD of hosts, I have been zealous for Zion [i.e. for Jerusalem, built upon mount Zion] with a great jealousy: [viz. to redeem Zion from the shame and dammage, which their enemies put upon them] yea I have been zealous for her, with great fierceness. [i.e. I have been provoked to great wrath against those that persecuted and distressed them so Tyrannically, to wit, against the Babylonians. Compare Isa. 9. 6. and the annot. there.]

3 Thus saith the LORD, I am returned to Zion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called, a city of truth, [That is, a city, which the lovers of truth shall inhabit; and where the truth shall be preached and embraced. Compare below ver. 8. 16, and Zeph. 3. 13. 1 Tim. 3. 15. and see the contrarie, Isa. 1. 21.] and the mountain of the LORD of hosts, a mountain of holiness.

4 Thus saith the LORD of hosts; There shall sit yet old men and old women in the streets of Jerusalem: and every one shall have his staff in his hand, because of the multitude of dayes: [i.e. because of his great age. The sense here is, that God would bleis the inhabitants of Jerusalem with great age and abundance of children ver. 5. This blessing Zerubbabel, Josua, Ezra, Nehemia, and other godly people, were made partakers of according to the letter. But these temporal promises and blessings must especially be applied to the spiritual benefits of the Kingdom of Christ; for the children of God are to live eternally contented and joyful in the celestial Jerusalem.]

5 And the streets of that city shall be filled with boyes and girles, playing upon her streets. [viz. Jerusalem. See the note on the former verse.]

6 Thus saith the LORD of hosts; Because it [i.e. that which was foretold just now, ver. 4. and 5.] is wonderful [Or, impossible, as Gen. 18. 14.] in the eyes of the remnant of this people in these dayes, [i.e. at this time, so also below ver. 9. and 23.] should it (therefore) be also wonderful in mine eyes? saith the LORD of hosts. [That which is impossible to men, is possible to God.]

7 Thus saith the LORD of hosts: Behold I will deliver my people, out of the Land of the rising, and out of the Land of the going down of the sun. [Heb. entrance viz. of the sun, see Psal. 19. 6. The meaning is I will assemble and gather my people together by the preaching of the Gospel, from all the corners and quarters of the world. Compare Mat. 8. 11. and Luke 13. 29.]

8 And I will bring them hitherwards, that they shall dwell in the midst of Jerusalem: [i.e. that they shall become true members of my Church] and they shall be a people unto me, and I will be a God unto them, in truth and in righteousness. [i.e. I will assuredly give them what I promised, and I will justify them through Jesus Christ. Compare Hof. 2. 19, 20.]

9 Thus saith the LORD of hosts; Let your hands be strong, ye who in these dayes have heard out of the mouth of the Prophets, that were in the days when the foundation of the House of the LORD was laid, that the Temple should be built [Oth. that from that day, when the foundation was laid in the house of the LORD of hosts, the Temple should have been built. In this verse the Prophet doth encourage the people, to go on courageously in the building of the Temple, nor so much looking at their own profit, nor heeding the discouraging Counsel of timorous men, nor being daunted by the enemies threats and attempts, but only hearkning to, and obeying the words and exhortations of the Prophets, such as were then Haggai, Zacharia himself and Malachi.]

10 For, for those days, [viz. wherein they went not on in the building of the Temple] a mans wages came to nothing, [according to the Hebrew letter: the wages of man was not. The meaning is; as ye were slack and sparing toward the building of the Temple, so the LORD also was slack and sparing, to impart his blessing unto you, but there was a dearth of all things, and ye were grievously plagued by your enemies: yea it was all in vain, what ever ye took in hand, Gods curse was upon all your labour; See Hag. 1. 6, 10. and 2. 16, 17.] and the wages of the cattel was none: [Or, of the beast viz. of such as bear burthens, horses, camels, asses, oxen &c. people earned no money by them, there was no profitable employment for them: or, their labour was all in vain, the Land yielded no fruit, though it was never so well manured, ploughed and husbanded] and they that went forth and they that came in had no peace, because of the enemy, [Or, because of the distress. The Hebrew word doth signifie an enemy, and an hostile distress; the sense is; no body could get safely into or out of Jerusalem; the stragling and licentious souldiers, and divers of your enemies, that grudged you the prosperitie ye enjoyed, and were vexed to see Jerusalem building up again, did hinder and mischief you, how and where-ever they could. Compare herewith the divine threatnings, Deut. 28. ver. 16, 19 and 2 Chro. 15. 5.] for I sent all men, every one against his neighbour. [The sense is, I did so order it in my righteous Judgement, that people persecuted and undid one another: nay I, even, did set them one against another. The LORD makes often use of evil instruments, to execute his good intents. See Joel 2. 25.]

11 But now [to wit, since ye go on so cheerfully in the building of my Temple, making it evident, that ye took my worship to heart] I shall not be to the remnant of this people as in the former days. [viz. whiles the building of the Temple stood still: henceforth, implyeth he, will I not be so severe to the remnant] saith the LORD of hosts.

12 For the seed shall be prosperous, [Heb. shall be seed of peace i.e. it shall take well, and yield good encrease; it shall be sown, and grow up in peace] the vine shall give its fruit, and the earth shall give her encrease, and

the heavens shall yield their dew, and I will cause this people to inherit all this. [i. e. to enjoy it, possess it, according to Gods promises, Deut. 28. 8, 11, 12. Psalm. 65. 10. and 67. 7. Joel 2. 22.]

13 And it shall come to passe, that as ye O house of Juda, and ye O house of Israel, have been a curse among the Heavens; [i. e. Overwhelmed with all manner of miserie and calamity, the effect of Gods curse] so I will keep you, and ye shall be a blessing: [i. e. ye shall be blessed by me, and favoured with all manner of graces and mercies. See Gen. 12. 2. and Compare Hag. 2. 19.] fear not, let your hearts be strong:

14 For thus saith the LORD of hosts; even as I thought [See Ezek. 18. on ve. 19, 20.] to do evil unto you, [i. e. to plague, both your fathers and your selves their Remnant, return'd out of the Captivity] when your fathers provoked me greatly to anger, said the LORD of hosts, and I repented not:

15 So I think again in do these dayes, to good to Jerusalem, and to the house of Juda, fear not:

16 These are the things which ye shall do; speak the truth every one with his neighbour: judge truth, and a judgment of peace in your gates. [i. e. in your publick Assemblies and Judicatories, which of old were held in the gates. See Gen. 34. 10. Deut. 22. 16.]

17 And do not think the one the others evil in your heart; and do not love a false oath: for all these are (things) which I hate, saith the LORD: [Or, all these are that which I hate, and therefore ye ought to hate them likewise.]

18 Again the word of the LORD of hosts came unto me saying:

19 Thus saith the LORD of hosts; the fasting of the fourth, [Intituled in remembrance of the City broken thorow. Jer. 52. 7.] and the fasting of the fifth, [See above chap. 7. 3.] and the fasting of the seventh, [See above chap. 7. 5.] and the fasting of the tenth (moneth) [in remembrance, that Jerusalem was then begun to be besieged. Jer. 52. 4. See also 2 Kings 25.] shall be unto the house of Juda [i. e. to the tribe, or people of Juda] for joy and for gladness and for cheereful festivities: [the sence is, all the trouble and sorrow which ye had hitherto, shall be turned into rejoycing and chearfulness, to wit, if so be, that ye turn seriously to the LORD and hold on diligently in the building up of my house] love ye therefore truth and peace.

20 Thus saith the LORD of hosts: yet it shall come to pass, that the people, and the inhabitants of many cities shall come: [This is a prophecy of the calling and conversion of the heathen unto Christ. See the fullfilling, Act. 2. 5, &c. and 8. 27. and 10. 1.]

21 And the inhabitants of the one (city) shall go to the inhabitants of the other, saying; let us diligently go (now), [Oth. let us go, let us go. Heb. let us going go] for to entreat the face of the LORD, and for to seek the LORD of hosts, I also will goe. [thus shall the one speak to the other. Oth. let me go also.]

22 Thus many nations, and mighty heathen [Or, exceeding many, i. e. strong numbers, great heapes, multitudes of them] shall come for to seek the LORD of hosts at Jerusalem, and for to entreat the face of the LORD.

23 Thus saith the LORD of hosts, it shall come to passe in those dayes, that ten [i. e. many Lev. 26. 16.] men of all tongues of the heathen, shall take hold, yea take hold of the skirt [or seam, Heb. wing i. e. skirt or loose part of the garment] of a Jewish man, saying; we will go with you [or, let us go with you for we have heard, that God is with you. [by this prophecy is shewed, that the Gentiles shall with great numbers and with as great a zeal, come in and joyn themselves unto the church of God, which formerly consisted onely of the Jewes. Compare Isa. 2. 3. and Mich. 4. 2.]

CHAP. IX.

A prophecy touching the destruction of the enemies of Gods people, verse. 1. &c. and of the deliverance and protection of his church by Christ her everlasting king, 8. whose entrance into Jerusalem is plainly described, 9. an exhortation to the rest of the Jewes, remaining in Babel yet, to depart thence, and to return to Jerusalem, 12. And God doth promise them victory against their enemies, and all manner of blessings 13, &c.

THe burthen of the word of the LORD upon [Or, in or, against] the land of Chadrach, [the burthen here signifies a burthensom and grievous prophesie, or foretelling what should befall the land of Chadrach (See Isa. 13. on verse 1.) whereby Syria seemes to be understood, seeing Damascus is presently joyn'd with it, the Metropolis of Syria. Some hold that Chadrach was the name of an idol, which the Syrians worshipped. Others read for, the land of Chadrach, the land of honour or glory, or, the glorious land; Oth. the land that lies round about thee O Judea,] and Damascus, [Heb. Damesek] the rest thereof: [Oth. though Damascus be its rest, i. e. that which it doth rely on or though it relie and repose it self upon it, Oth. but Damascus shall be its (viz. that Burthens) rest, i. e. it shall light on Damascus at last. Oth. and Damascus shall be his rest, i. e. Gods wrath shall rest upon Damascus; he shall spare that City as little as any other place] for the LORD hath an eye (upon) Man, as upon all the tribes of Israel. [Heb. to the LORD (there) is an eye, i. e. the LORD hath a watchful or providential eye upon all mankind, wherefore they are all the world over, as well as upon the Jewes; by the eye of the LORD there being understood here his providence, that is Gods omni present power, influence, whereby he governeth heaven, and earth, and all within them]

2 And he [viz. the LORD] shall limit Hamath also with the same: [viz. with his eye. Oth. Hamath shall limit the same. i. e. Hamath shall lie upon the borders thereof. See Jos. 19. 35. See of Hamath Numb. 13. 21. Oth. by the same, viz. the foresaid burthen of the land, The sence seems to be, God shall order the Syrians, how far they shall advance and extend themselves, for the good of his Church. Others take it thus, also shall that (burthen) limit Hamath, in the same sence] Tyre, and Zidon, though she [viz. Tyre, i. e. the inhabitants or Citizens of Tyre, as also the Zidonians] be very wise; [viz. in her own conceit. See Ezek. 28. the annot. on verse 3. &c.]

3 And Tyre built her self strong holds, and gathered silver like dust, [i. e. very great abundance. Compare 1 Kings 10. 27. and 2 Chron. 9. 27. See also Psalm. 78. 27.] and fine gold, as mire upon the street.

4 Behold the LORD shall thrust her out of the possession, [Or, dispossesse, or impoverish her, whereas before she was so rich and glorious] and he shall smite her forts into the sea: and she shall be consumed with fire. [i. e. although the Tyrians do hold themselves invincible, because of their situation, being round about environed with the sea, yet shall they not escape the judgement of God, but they shall be destroyed by fire, which was executed by Alexander the great as Curtius lib. 4. and Diod. Siculus lib. 17. testifie. Some do here, by their Forts, understand their strong and mighty Navies.]

5 Askalon shall see it, and shall be afraid, [i. e. when Askalon shall see the destruction of Tyre it shall make them be afraid of the like. Askalon and the other cities named in this verse, lay in the land of the Philistines, and by them the Philistines themselves are understood.]

derstood] likewise Gaza, and shall have great pain [viz. as a woman in labour] together with Ekron, because that which they look upon [i.e. which they relied on, viz. the city of Tyre, which they held invincible] did confound (them): [i.e. deceived and disappointed their expectations; for Alexander the great took and destroyed Tyre. See the like example, Isa. 20. 5, 6.] and the king of Gaza [i.e. the Prince: for the country of the Philistines was divided into five principalities] shall perish, [i.e. there shall be no king or prince more in Gaza] and Askelon shall not be inhabited.

6 And the bastard [i.e. a foreign, outlandish prince or king, with a rabble of foreign, base, unruly people] shall dwell at Asdod, [viz. the Prince as Lord and master of the city, and the rabble as the possessors of all the houses, goods and lands thereof] and I will extirpate, the haughtiness of the Philistines, [i.e. their pride, glory and excellency, with whatsoever made them proud and insolent. Compare Lev. 16. 19.]

7 And I will put away his blood out of his mouth [That is to say, after that I shall have punished, or chastized the Philistines, and received them to be my people then will I cleanse them from their sins, especially from the murders which they committed. Heb. bloods. Here God promisseth, that he will receive the heathen also into his church, and make them his people, that were not] and his abominations [understand the idols and their sacrifices] from between his teeth: [i.e. I shall cause them to mention them no more, Psalm. 16. 4. or, that they shall eat no flesh or meat more, that is offered or consecrated to the idols] thus he also [to wit the Philistine, the Philistine people, or he also, that is, not only the common people, but even the king himself also] shall remain to our God: [i.e. be brought to and received among the people of God, and into the church of true believers. See above chap. 8. 23.] yea he shall be as a Prince in Juda [or, as a leader, i.e. they shall be of great repute in the church of God, and goe before others, with exemplary piety] and Ekron as the Jebusite, [i.e. those of Ekron shall likewise dwell at Jerusalem, to wit in the spirituall Jerusalem, as formerly the Jebusites inhabited the material city of Jerusalem, and the Jebusites shall likewise be taken in to be Gods people.]

8 And I will camp round about [Or, by] mine house [i.e. church. 1. Tim. 3. 15. to wit by mine angels, Psalm 34. 8. and 121. 3. 4. and 124. 1, 2, 8.] because of the camped army, because of the through-passing, and because of the returning, [understand it of the enemies forces, that they may not set upon nor do any hurt to mine house, in their campings, marching and removings. See above chap. 2. 5.] that the driver [i.e. the enemy] may pass no more through them, [to wit, through my people, family, true believers, meaning it especially of the spirituall deliverance and freedom of them, from the force of the law] for now I have regarded it [to wit, mine house] with mine eyes. [understand this of a kinde and gracious regard, whereof see Deut. 12. on verse 13. Compare Ex. 3. 7. Act. 7. 34.]

9 Rejoyce much, thou daughter of Zion, shout thou daughter of Jerusalem, [i.e. thou people of Jerusalem, yea all thou people of God, both Jews and Gentiles] behold thy king [Christ Jesus] shall come (to) thee [i.e. for thy good and succour. See Isa. 62. 11, &c. Mat. 21. 5.] righteous, and he is a Saviour: [or Redeemer, Deliverer, that shall save and deliver all his chosen ones, out of the power of the devil, death and all their enemies. Oth. that is provided with salvation, or is saved, viz. from his sufferings, through his own divine power, for to save his church also. Compare Isa. 53. 8. Heb. 5. 7.] poor, and riding upon an ass, [i.e. in a very mean and despicable condition, in the shape or form of a servant, Phil. 2. 7. &c.] and [or, namely] upon a colt, a young

one of the shee asses. [the same in other words, which he had said just now.]

10 And I will destroy the charrets out of Ephraim, and the horses out of Jerusalem, [That is, I will give peace to my church, so that they shall need no more charrets nor horsemen, nor any other warlike provisions, the heathen being reconciled and united to the church of Christ. See Isa. 2. 2, 4. Hof. 2. 18. Act. 10. 34, &c. Eph. 2. 17. By Ephraim are understood all the ten tribes of Israel; by Jerusalem the tribe of Juda; by both the whole church of God] also the battel-bow shall be destroyed, and he shall speak peace to the heathen: [i.e. teach peace; by the preaching of the gospel declare and publish peace and reconciliation with God] and his dominion shall be, from Sea to Sea, and from the river unto the ends of the earth, [by the river here is understood the river Phrath, or Euphrates. See Psa. 72. on v. 8. and Ex. 25. 31. By these places best known to the Jewes, others also are to be understood, and the meaning is, that the dominion of Christ should extend and spread it self mightily all the world over.]

11 Concerning thee also, (O Zion) [i.e. O my church and people. The parenthesis is put in here, for clearnesse, out of vers. 9.] by [or, in] the blood of the covenant have I let forth thy bounden ones, out of the pit, wherein no water is. [meaning, that the LORD, in, or by the efficacie of the blood of Christ, whereby he purposed to establish the covenant made with them, had or would deliver their prisoners, bound with the bonds of sin, out of the pit. i.e. out of the power of hell and the devil, under which they had been made to starve and perish through a spirituall thirst; that is to say, the grievous sense & feeling of Gods heavy wrath lying upon them.]

12 Return unto the strength ye bounden ones, that hope: [Heb. ye bounden ones of hope, or of expectation. i.e. ye to whom hope is given, ye that are in good hope of being delivered out of your bonds and bondage. Here the Jewes, which stayed in Babel yet, are invited to return and repair to the city and temple at Jerusalem: yet, withall this, declare unto all such as are desirous to participate of Gods deliverances promised by the Messia, and to be protected and defended against the power and malice of Satan, that their only way is to get themselves incorporated into the church of Christ, in the true heavenly Jerusalem] this day also I declare unto you, [i.e. as in former times I have declared it often, so I doe it now again] that I will render you double, [the meaning is; I will bestow far greater gifts upon you, than is the deliverance out of the Babylonian captivity, namely spirituall mercies and benefits, such as are, forgiveness of sin, renewing of the minde by the holy Ghost, and life everlasting.]

13 When [Here God promisseth aid and protection to his people, against the enemies that shall assault and fight against them; yet so nevertheless, that it shall not be without combat and gain striving, as afterwards it was manifested in the wars, which the Macchabees were engaged in with the kings of Asia and Syria] I shall have bent Juda (and) shall have filled the bow to Ephraim: [(bent) Hebr. trodden. as the foot bow was to be to get it bent. (filled) viz. with arrows, for to shoot in the fight. Some read thus, in this vers. after that I shall have bent my Juda (like) a bow, and shall have filled Ephraim (like a quiver)] and I shall have raised thy children, O Zion, against thy children O Greece, [to wit, against the posterity or successours of Alexander the great, the kings in Asia and in Syria, against whom the LORD most wonderfully defended and protected the Jewes. See the books of the Macchabees, and the history of Josephus] and shall have set thee [O Zion] as the sword of a champion.

14 And the LORD shall appear over them, [To wit, the Jewes. Oth. over Juda and Ephraim. Oth. against them, viz. the Greekes] and his arrows [Heb. his arrow] shall shoot forth [viz. out of heaven against the enemies]

of his people] *like lightning: and the Lord LORD shall blow with the Trumpet, and he shall step-forth with storms out of the south.* [or, *like a storm, or tempest.* The sence is he shall come and fall upon the enemies of the church with that fierceness and violence, that it shall be like unto the tempests coming from the south. See *Isa. 2.* the annot. on vers. 1. and compare *Jos. 10. 11.* and *2. Sam. 5. 24.*]

15 *The LORD of hosts shall protect them, [viz. the Jewes, fighting against the Greeks] and they shall eat [i.e. they shall enjoy their goods quietly and comfortably] after that they shall have subdued the sling-stones: [i.e. overcome their enemies that used to throw sling-stones. Others render these words thus, and they shall subdue them (with) sling-stones, as of old it was the practise to fight, not only with arrowes, but with slings also. See *Jud. 20. 16.*] they shall drink also (and) make a noise, as the wine: [this noise or stir shall proceed from an holy rejoycing] and they shall be filled, like unto the basin, like unto the corners of the altar. [i.e. they shall have abundance of all manner of good things, according as the Basin, which used to stand by the altar, was full of the blood of slain beasts, and as they were wont to moisten or sprinkle the corners of the altar with the same blood. See *Lev. 4. 18, 30.* and chap. 7. 4. spiritually it signifies their thankfulness to God for all his mercies. Compare *Eph. 5. 18, 19, 20.*]*

16 *And the LORD their God, shall keep them in that day, [Or, deliver them, save them, procure salvation for them] as being the flock of his people: [and himself their shepherd. See *Psal. 100. 3.* *John 10.*] for in his land [to wit, in the land of Judea, which is called Gods land and the holy land] there shall be set up crowned stones, [i.e. pillars, or, monuments adorned with crownes or garlands. Others take it in this sence, for they shall be exalted upon, or in the earth, as stones of the crown, i.e. as rare precious stones, such as are worn by Kings in their Crowns. Heb. stones of the Crown] like unto a Banner; [viz. in token and remembrance of the victorie, which God had, or should grant them over their enemies.]*

17 *For how great shall his good [i.e. the LORDS beantie, or her good, i.e. the Churches benefit] and how great shall his Beantie be! [i.e. his happiness. The meaning is, how greatly shall the LORD blesse his Church, filling the same with honour and glory!] The corn shall make the yong men speaking, [Or, bring forth fruit abundantly. viz. the fruit of the lips. Compare *Isa. 57.* on vers. 19.] and the new wine the maidens. [i.e. God shall give such plenty of corn and wine, that the young people shall be chearful and rejoycing. Compare *Isa. 9. 2.* Compare also *Jer. 48. 33.*]*

CHAP. X.

The Prophet exhorts the Jews, to betake themselves to God for refuge in all their distresses, who would blesse them vers. 1, &c. which because their Fathers had not done but repaired for refuge to the Idols, therefore did all these calamities befall them, 2. after that the Prophet speaks of spiritual mercies and benefits, and the victorie, which the LORD would give his Church in the time of the Messia, &c.

Desire rain of the LORD in the time of the latter rain; [Of which see *Deut. 11. 14.* and compare *Hag. 1. 6.* and *2. 15.* *Zach. 8. 12.* See also *Joel 2. 23.* and *Prov. 16. 15.* The sence here is, If ye want any thing, make your addressse unto the LORD for it, by your prayers; whether it be rain, for the growth and encrease of your fruits, or whatever else it may be, do not ye run unto the idols, as your fathers did, and by me were

punished for it] *the LORD makes the lightnings; [or, showing clouds, or storms. See *Job 38. 25.*] and he shall give them [to wit, to them, that shall desire and ask it of him. Here is a change of person, to them, for you, or, unto you] rain enough [Heb. rain of the shower or, rain, (yea) showers; so *Psal. 40.* vers. 3. dirt of the mire i.e. a sink of it, deep mire, quag-mire] for every herb of the field.*

2 *For the Teraphim speak vanity, [Or, verily, (surely) the Teraphim &c. Here the reason is given why the godly ought to addressse themselves to God, for what they stand in need of, to wit, because the idols are nothing but vanity. See *Psal. 115. 3, 4, &c.* See also *Jer. 10. 8.* *Hab. 2. 18.* Of Teraphim, see *Gen. 31. 19.*] and the sooth-sayers see falsehood, [see is here as much to say as to prophesie, fore-see, foretell; viz. by the mouth of their false Prophets] and they speak vain dreams, they comfort with vanity: therefore [viz. because they worshipped the Images of their idols, and believed their sooth-sayers] they [to wit, the Jews, your fathers] went their way, to wit, into the Babylonian captivity] like sheep, they were oppressed, [i.e. they openly confessed (said, uttered)] for there was no shepherd: [or, that there was no shepherd: because neither Priests nor governours heeded their office, nor took any course, or pains to withdraw the people from that idolatry. Compare *Jer. 23. 1.* *Ezek. 34. 2.* *Mat. 9. 36.*]*

3 *Mine anger was kindled against the shepherds, [Spoken of in the former vers.] and upon the goates [i.e. the Governours, or the rich and mightie ones, using Violence, as *Isa. 14. 9.* *Ezek. 34. 17.* *Dan. 8. 5.*] I have made Visitation: [viz. in my wrath] but the LORD of hosts will visit his flock, the house of Juda, and he shall set [or appoint, (prepare)] them, as the horse of his Majestie in the battel. [i.e. as his own horse of war, deckt and set out gloriously, and which he honoureth with his own person going to war, and entering the battle confidently upon it. The meaning here is, that the LORD, after that he shall have chastened his people, he was resolved to prepare and set them out, as a well mannaged stately horse: implying, he would give them heart and courage, and every way enable them, both to resist and subdue their Enemies. Spiritually, this signifieth, that God endueth, armeth and strengthneth his Church with the power of his holy Spirit, so as they become sufficiently able to withstand the devil and all their Enemies, valiantly, and to trample them under foot at length, *Rom. 16. 20.*]*

4 *From the same shall the corner-stone, [Heb. the corner. See *Zeph. 1.* the annot. on vers. 16. and chap. 3. 6. The chief of the people are likewise called Corners, *1. Sam. 14. 38.* and *Isa. 19. 13.*] from the same shall the Nail, [or pin, to wit, such wherewith they used to pitch and fasten their Tents. By it is here signified the Chief Ruler, or Commander, as *Isa. 22. 23, 25.* but here especially a Military one; as is plain by the sequel] from the same shall the battel-bow; together from the same, shall all drivers [Hebr. all (or, every) driver] come forth.*

5 *And they shall be [They, viz. of the house of Juda, and all true Members of the Church. For these words have relation to that which was said before vers. 3.] as the Champions, which tread in the mire of the street, in the battel: [Och, which shall trample (their Enemies) in the battel, as the mire of the street] and they shall fight; for the LORD shall be with them: and they shall shame those, [that is, confound them] that ride upon horses. [i.e. the Enemies of Gods Church, notwithstanding they were so well horsed and armed for the battel.]*

6 *And I will strengthen the house of Juda, and I will save [Or deliver, as above chap. 9. 16.] the house of Joseph, [Understand hereby, first, the ten Tribes, and then*

then all true Israelites, which were yet to be gathered with the literal ones, to make up the Church of Christ] and I will set them in again, [the Hebrew verb here, seemes to be made one of two melted together, signifying setting in, and bringing again. Oth. I will set, (or cause them to dwell) quietly] for I have had compassion on them : and they shall be as if I had not cast them off ; for I am the LORD their God, and will hear them.

7 And they shall be as a Champion of Ephraim, [i. e. Stout and Courageous. Compare Psalm 78. vers. 9, &c. Oth. and the Ephraimites shall be as a Champion] and their heart shall rejoyce as (with) wine ; and their Children shall see it [that is, behold, hear, get and take notice of it] and rejoyce ; their heart shall rejoyce in the LORD. [i. e. because of the LORD ; that is, because of his gracious and mighty protection.]

8 I will hiss to them, and gather them, [i. e. Call and gather them into my Church by the preaching of the Gospell, Matt. 11.28. Mark. 16.20. Joh. 7.37. If this hissing be understood of the calling together an assembly of Gods people, for to withstand their Enemies ; then is it an argument, that it is very easie for God, when ever it pleaseth him, to raise and get great hosts together. See Isa. 5. the annot. on vers. 26. and chap. 7.18.] for I will deliver them, [or, when I shall deliver them, viz. by the blood and Spirit of my son Jesus Christ] and they shall be multiplied [or, they shall grow many, or great] according as (before) they were multiplied.

9 And I will sow them among the Nations, [That is to say, I will cause my Church, that shall be dispersed all the world over, to spread it self more and more, and to be fruitfull as seed, sown in a fruitfull soil. See Hos. 2. on vers. 23. See the fulfilling Acts 2.5. and 8.1,4. 1 Pet. 1.1.] and they shall remember me in far (or, remote) places, [i. e. they shall believe in me, call upon and serve me, as also make known and publish my holy Name. This came to passe especially in the time of the preaching of the Gospell, by the Apostles and their associates] and they shall live with their children, [this is to be understood of the spirituall life ; yet some take it, for a happy and prosperous life here on earth] and return. [viz. unto God, by conversion, or unto their earthly possessions, after their deliverance out of the hand of their Enemies.]

10 For I will bring them back out of Egypt, and I will gather them out of Assyria, and I will bring them into the land of Gilead, and of Libanon ; [The sense is, as in former times I delivered and led forth my people Israel out of Egypt and other countreys, where for a time they were kept in misery and bondage, and brought them into the land of Canaan : so will I likewise deliver my chosen people out of the blindness, idolatry and service of satan, to bring them into my Church, and save them everlastingly] but it shall not be enough for them. [Oth. but there shall not be found place enough for them. viz. for to inhabit : their numbers shall so mightily encrease. Of the signification of the Heb. word, see Numbers 11. the annotat. on vers. 22. Hos. 12.9.]

11 And he [viz. the Lord Christ] shall passe through the sea, distressing the fumes, [Heb. with straits, or distress : the meaning is ; He shall terrifie the sea, as it were, and put it to straits, as formerly he did to the red sea. See Psalm 114.3. Isa. 11.15, &c. meaning, that God would discover and open a free passage, for his elect, whereby to go forth out of the spiritual Egypt of this world, and to enter into the heavenly Canaan. Oth. and it (to wit, my people) shall passe through the sea, of distress, or, anguish, before it shall be transported into the heavenly Canaan] and he [viz. the LORD] shall smite the waves in the sea, and all the depths of the rivers shall drie up, [i. e. the LORD shall take away all impediments] then

shall the haughtinesse [or, eminency] of Assur be cast down ; and the Scepter of Egypt shall remove. [i. e. all their state and government : as Gen. 49. 10. for the Assyrians and Egyptians, together with all other heathen nations, which were wont to persecute the Church of God, they shall subject themselves to the Scepter and government of Christ.]

12 And I will strengthen them [God the Father will strengthen his people] in the LORD, [i. e. in the faith in Jesus Christ, that is the head of his Church] and they shall walk in his name, saith the LORD.

CHAP. XI.

A prophetic of the destruction of the City of Jerusalem and the Jewish nation, vers. 1. because of their great unthankfulness to Christ, their good and faithful shepherd, 4. whom they sold for thirty silverlings, 12. wherefore God would give them wicked leaders, for their destruction, 15.

Open thy doors [Gates, strong holds, forts, castles ; here the Prophet begins to foretell, that the Jews, rejecting Christ, and the preaching of the Gospell, should be destroyed and scattered] O Lebanon, [the Prophet turns his addresse to the woods and mountains, here and in the next verse : implying that nothing at all, shall be able to hinder or withstand God, when he is once resolved to punish : Lebanon is a mountain lying in the north-part of Canaan] that the fire may devour thy Cedars. [i. e. that your enemies, and here, by name, the Romans, may take your cities, and waste your country, and more especially the greatest and loftiest among you. See Jud. 9. on vers. 15.]

2 Howl ye firre-trees [i. e. ye commons, the common and ordinarie people of the land] because the Cedars are fallen ; [i. e. the chiefest and principal men among the Jews] because the glorious (trees) are wasted ; [i. e. the most excellent of them all] howl ye oakes of Bashan, [i. e. ye mighty inhabitants of Bashan. Comp. Ecce. 27. 6.] because the strong wood [to wit, of Lebanon] is fallen down. [Heb. gone down, or, come down. i. e. cut off ; felled down.]

3 There is a voice of the howling of the herdsmen, [i. e. one hears the herdsmen or shepherds, that is, the rulers and governours of the people, as well Ecclesiastical as civil, to howl, and make great and sad complaints] because their glory is wasted : [i. e. their people are destroyed, the chief glory of Princes consisting in their peoples number and welfare ; Prov. 14. 28. Others understand here, by the glory, the Temple, or the whole city of Jerusalem : some also, the whole countie of Judea. See Dan. 11. 16. 41.] a voice of the roaring of the young lions, [viz. the stout men of war] because the haughtinesse [or, excellencie] of Jordan, [i. e. of Juda, lying by the Jordan] is wasted.

4 Thus saith the LORD my God, feed these slaughter-sheep : [Understand the common people among the Jews, who were grievously oppressed by the great ones, and accounted little better then sheep for the slaughter. This charge here of feeding them, was given to Zacharie in a vision, or, under a figure, to shew, that Christ, the true and chief shepherd of his Church, had received command of his heavenly Father, to take care for his poor people, that was so much oppressed by wicked governours. And this charge is likewise given, to all faithful pastours, in their respective functions under him.]

5 Whose pastours [i. e. governours, the mighty ones among the people, such as were the High-priests, Herod, the Scribes, Pharisees, Sadduces &c.] put them to death ; [i. e. squeeze out their substance, by their greedy avarice, usurie, injustice and violence] and hold it no guilt : [i. e. they are not troubled for it in their consciences : nor are they

they censured, taxed, judged or punished for it. Heb. *they become not guilty*] and every one of those that sell them, saith, *blesſed be God that I am grown rich*, [the power which the great ones practise upon the poor, is grown so common, that the great ones think, they are allowed to deal with the poor, as if they were their bond-slaves, putting them to sale, as free and lawfull Merchandize. And besides, they dare ascribe that which they got upon their poor brethren by hook and by crook, by all manner of oppression, violence and unjustice, unto the blessing of God. Compare *Mat. 23. 14, 15. &c.*] and none of them, that feed them, spares them. [i. e. none of their shepherds spares them, nor shewes any pity or compassion on them. See *Ezek. 34. 2, 3, 4. &c.*]

6 Surely, I shall no more spare the inhabitants of this land, saith the LORD: [Understand this of those evil men, spoken of verse 5. who made farre the greatest number among the Jewes. But God the Father notwithstanding would have Christ to take care of the poor slaughter-sheep, as also effectually he did, after his appearing in the flesh here on earth] but behold, I will deliver up the men, [Hebr. *I shall cause the men to be found.* See *2 Sam. 3. 8.* meaning the wicked Jewes] every one in the hand of his neighbour, [i. e. I shall smite and destroy the one by the other. And so it came to passe; for by their civil, or intestine divisions and seditions, many thousands of the Jewes were miserably destroyed after that time. See *Josephus de bello Jud. lib. 6. cap. 1. and 4.*] and in the hand of his King; [after many differences betwixt the High-priest *Aristobulus, Alexander and Hircanus*, the Romans were called into Judea, who becoming masters of the Jewes, made and constituted *Antipater and Herod the great*, kings over them, who put most of the chiefeſt among the Jewes to death: Yet some do here by the King, understand the Roman Emperour] and they [to wit, the Enemies of the Jewish Nation, whether they were the Romans, or others] shall smite them to shivers, [as with hammers] and I will not deliver them [or it, viz. the land] out of their hands.

7 Therefore have I fed [Or, will I feed, or keep: they are Christs words] these slaughter-sheep, [see above verſ. 4.] because they are afflicted sheep: [Oth. O ye most afflicted among the flock; understanding the pious and godly ones among the Jewes] and I have taken me two slaves; the one I called Pleasantness, [or amiable-ness. Oth. keep the Hebrew word *Noham*, signifying pleasantness, and shewing, that the LORD is dealing very friendly and tenderly with the poor sinners] and the other I called Combinders, [Oth. keep the Hebrew word *Chobelim*, or *Hobelim*, that is to say; Binders, or Bands, or Combinders. The staff of Combinders shewed, that his care and endeavour was, to joyne and binde Judea and Israel together again. Oth. render it *Destroyers, or Corrupters*] and I did feed those sheep. [viz. The slaughter-sheep before mentioned:]

8 And I cut off three shepherds in one moneth, [i. e. In a very short time: understanding by the shepherds, all the Teachers of the Jewish people, who were divided into three sects, to wit, *Pharisees, Sadduces and Essenes*. Others take it thus, that he had bereft them of their Kings, Prieſts and Prophets: and observe, that the things to come yet, are here set down in prophetical terms, as if they were done already: by the cutting off, otherwise may also be understood, the convincing them of their false Doctrines and dangerous Errors: but if it be meant of the wicked Kings, Prieſts and Prophets; then cutting off, is as much as to say, keep off, or remove, or confound, destroy. And this is a Mercy, which God promisseth unto his people, to wit, that he would take away their evil Governours from

them, in token of his love and favour to them] for my soul was vexed over them, [Hebr. *my soul was shortened for their sakes*, i. e. I could not endure them, and they could not endure me, to wit, those ungratefull Jewes, or because of their false Teachers, &c. of the phrase see *Jud. 10.* the annot. on verse 16.] and their souls also loathed me. [See *Mat. 27. 21.*]

9 And I said, [viz. unto those unthankfull Jewes; or as others understand it, unto the Jewish people in generall, as *Mat. 23. 37.*] I will feed you no (more) [i. e. I, (viz. Christ) will take no further care on your behalf; I will preach the Gospel no longer unto you, neither immediately by my selfe, nor mediately by others. Hereby the LORD implies, that he was resolved to cast off the Jewes, because of their great unthankfulness, and to own them no more for his people: See *Deut. 31. 17.*] that which dies, let it die, and that which is cut off, be it cut off, [the sense is, seeing you contemn and despise my instruction, even take what followes, and be subject to all the ensuing troubles and calamities, both foreign and intestine. See further verſ. 10. and *Jer. 15. 2. &c.* and *Rev. 22. 11.*] and let the Remnant swallow the one the others flesh. [Hebr. the woman swallow the flesh of her she-friend or companion.]

10 And I [To wit, Christ] took my staff pleasantness, [See above verſ. 7.] and I broke the same, [thereby shewing, that he would guide and govern them no longer with that sweetness, as he was wont to do in former times] making void my Covenant, [which I had made with them on this Condition, that they should walke in my Precepts, *Exod. 19. 5, 6. Lev. 26. 3. Deut. 28. 1.*] which I had made [see of this phrase *Gen. 15. 18.*] with all these Nation. [understand the twelve Tribes, which were to be looked upon as so many Nations.]

11 Thus it was made void on that day, and so the afflicted ones among the sheep [See above verſ. 7.] that waited upon me, confessed, that it was the word of the LORD. [that is, came to passe thus, according to the word and pleasure of the LORD.]

12 For I had told them, if it be good in your eyes, bring my wages, and if not, let it alone: [Here Christ renders the reason, why he had given over his care of feeding the Jewes any longer, and cast or cut off their Shepherd. I had saith he, exhorted them, to bring me my wages, that is, suits worthy of Repentance, that being the wages or amends, which I had deserved at their hands, for keeping and feeding them] and they have weighed my wages, thirty silverlings. [Implying, that on the contrary, out of the bitter hatred which they bore him, they had weighed down money to his betrayer, by him to destroy me: see *Mat. 26. 15.* and *27. 9.* valuing me at no higher a rate. See of the weighing of monies *Gen. 23. 16. Exod. 22. 17. Ezra 8. 25. Esther 3. 9.*]

13 Yet the LORD said unto me, throw it (away) for the Potter, [Or unto, i. e. let it be given to the Potter, and so straightway again in the same verſ.] a glorious price; which I have been counted worthy of by them: [Hebr. *that glory, or excellency of the price, or worth, value.* Understand this Ironically spoken, to shew the vileness and unworthiness of the same] and I took the thirty silverlings, and threw them (into) the house of the LORD, [i. e. into the Temple] for the Potter. [viz. to buy a Potters field with it.]

14 Then I broke my second staff, (the) Combinders, [See above verſ. 7.] to make void the Brotherhood, between Judea and between Israel. [Hereby is intimated, since Judea and Israel refused to acknowledge Gods Grace and Favour, when he would have joynted them together, and owned them both alike for his people, and kept and fed them as his own flock; for which end and purpose he had sent severall Prophets unto them; that therefore he would

would trouble himself no further with them, to reunite them, but leave them in their divisions and to perish together.]

15 Moreover the LORD said to me, Take thee yet [i.e. besides this] the furniture of a foolish shepherd. [The Heb. word for furniture, signifies sometimes a shepherds pouch or wallet, 1 Sam. 17.40. sometimes a garment, Deut. 22.5. sometimes, all kind of furniture. Lev. 5.4, &c. Herby is represented, as in a Type, the foolish and strange Government of the Jewes, after Christs time: namely, how the same would be conditioned and managed, before its last and utter destruction.]

16 For behold, I will raise up a shepherd in this land, [Oth. shepherds: understanding the Scribes and Pharisees, as also other bad teachers, who should live in Christs time, and be teaching of the people, others understand here, by the word shepherds, the bad Governours that ruled the land of Judea] that which is ready to be cut off [Heb. those which are cut off. i.e. ready to be] he shall not visit, the young he shall not seek; [meaning the young and tender Lambs. Comp. this verse with Eze. 34.2, &c.] and the broken, [i.e. such as are hurt and wounded] he shall not cure; and that which stands still, [as not able for weakness to follow the other. Oth. the standing one, i.e. that which is in good health and well to passe yet: standing upon his own legs still] he shall not carry: [or, not apprehend, maintain, take care for, feed] but he shall eat the flesh of the fat, [viz. Lamb] and he shall tear their claws in pieces: [theirs namely, that stand still, and are not able to go further; being weak; and that by hard driving of them, over hills and dales, rocks and woods. Compare Jer. 23.2. Eze. 34.2,3,4.]

17 Wo to the shepherd of nought, [Oth. wo to my shepherd of nought] the forsaker of the flock, the sword [i.e. the hand and the punishment of the LORD. Oth. drought, see Deut. 28.22. or, the destruction, ruin, damage] shall be upon his arm, and upon his right eye: his arm shall wither altogether, [Heb. withering wuber] and his right eye shall be altogether dark: [shall grow dark growing dark.]

CHAP. XII.

A prophecie, that the Lord shall destroy the enemies of the Christian Church: but defend and protect his own people, velf. 1, &c. promising withall that he would endue the elect Jewes with faith and repentance, by the holy Ghost, 10.

The burthen [Or, prophesie] of the LORD over [or, concerning, for, or, unto. See above chap. 9.1.] Israel: [understand here by Israel, the Christian Church, or the Assemblie of the faithful, consisting both of Jews and Gentiles, whom the Apostle calls the Israel of God. Gal. 6.16. and who are promised here victory over their Enemies] The LORD speaketh, [viz. that which followeth velf. 2] that spreadeth forth the Heaven, and foundeth the earth, and formeth [or, fashioneth, shapeth as a potter his vessel] the spirit of man [i.e. his soul] in the inmost of him.

2 Behold, I will put Jerusalem, [That is here, the Christian Church or Assembly, as Gal. 4.26. Heb. 12.18,20.] (to be) a cup of giddinesse [or, shaking or, a poisonous beaker, or a reeling-cup or, a sleep-bowl; i.e. filled with wine that causeth sleep &c.] to all Nations round about: [The meaning is: God shall make his Church to be as it were a cup, or vessel, out of which all Nations, that rise up against the Israel of God, shall be made to drink so, that it shall cause them to reel, or fall asleep. This is that he means, the enemies of all the Nations, that afflict and persecute my Church, shall there-

by get and gain for themselves, nothing, but that whiles they are in the very act of persecuting the same, I will smite them with rage and madness, or dulness and stupidity, that they shall run headlong into their own ruin and destruction. Compare Psal. 60.5. Isa. 51.22,23. Jer. 25.15,16. with the annotat.] yea it shall be like wine upon Juda, in the siege against Jerusalem: [i.e. viz. the same cup of giddinesse. The meaning is, Not onely the Heathen Nations, but the Jewes also themselves, viz. all such as shall persecute the Christian Church, shall be confounded and destroyed by it: or, and it shall be also in the siege against Juda, against Jerusalem.]

3 And it shall come to passe in that day, that I will put Jerusalem [i.e. the Church of Christ] (to be) a burdensome stone [Or, a most heavy stone] to all Nations; all that load themselves with it, shall assuredly be cut through: [the meaning is: even as those which go about to shew their strength, by lifting up a great and heavey stone, and by that means come to be overborn and crushed by the weight: so shall those likewise, which go about to trie and practise their strength, thereby to subvert the Church of God, themselves be overthrowen and destroyed by it; and so find indeed, how hard a matter it is, to kick against the pricks. Compare Luke 20.18. Act. 9.4] and all the Nations of the earth shall assemble themselves against her. [Or, though all Nations do assemble &c. namely to fight against my Church]

4 In that day, saith the LORD, will I smite all horses with shennesse, [or, with dismayednesse, that is, I will disable them, take away all their strength and vigour. Compare Psal. 76.6,7, &c.] and their riders with senselesnesse: [or, stupidity] but over the house of Juda, [i.e. over my Church] will I open mine eyes, [i.e. take notice of, and care for them, as pitying their condition. Compare Jer. 39.12.] and all the horses of the Nations [viz. beings, or, such as are, enemies to my Church] will I strike with blindness.

5 Then shall the leaders of Juda [i.e. the Church governours] say in their heart, The inhabitants of Jerusalem [i.e. the members of the Church] shall be a strength to me, [or, are a strength unto me: or, that the inhabitants of Jerusalem have me a strong wall] in the LORD of hosts their God. [i.e. because the LORD is with them, for the LORDS sake.]

6 In that day will I put the leaders of Juda, (to be) as a fiery hearth under the wood, and as a fiery torch [Heb. an hearth of fire &c. a torch of fire] under the sheaves, and they shall consume all Nations, on the right and on the left side: [The fence is; they shall get the victorie of and subdue all their enemies, which is to be understood spiritually of the true believers victorie over their spiritual enemies. Comp. Psal. 48. and 87. and 125. and 129.] and Jerusalem [i.e. the true Citizens of Jerusalem, the whole Church of Christ] shall remain [Heb. sit, or dwell i.e. abide, continue] in her place at Jerusalem: [in that place where God is called upon in true faith, and served according to his will, where ever it be, all the world over.]

7 And the LORD shall save the Tents of Juda [i.e. the meaner and poorer sort of Juda, which dwelt without Jerusalem, and were nor of the house of David] with the foremost, [Or, first, or (as) formerly, in former times] that the glory of the house [i.e. family] of David [or, the excellencie, ornament of the house of David, i.e. those which are in more authoritie and esteem than the rest of Juda] and the glory of the inhabitants of Jerusalem, do not lift up [Heb. magnific] themselves against Judah: [i.e. lest the rich and mightie ones exalt themselves against the meaner sort.]

8 In that day the LORD shall protect the inhabitants of Jerusalem, and they that are stumbling [i.e. are but weak and feeble] among them, shall be in that day like David: [i.e. as valiant and courageous as David was:]

Under:

understand this of a spiritual valour and courage, which the holy Ghost begets in Gods children] and the house of David, [i.e. the Governours and overseers of the Church] shall be as Gods, [oth. God; otherwise, as Gods (house); by God here may likewise be understood the Angel] as the Angel of the LORD, [i.e. as Christ himself, for so it appears by what follows] before their face: [i.e. that goeth before, or passeth along before their face. Compare *Mish. 2. 13.*]

9 And it shall come to passe in that day, that I shall seek to destroy all the heathen, that come against Jerusalem.

10 But upon the house of David, and upon the inhabitants of Jerusalem, will I pour out the spirit of grace and of prayers, [i.e. the holy Ghost, bearing witness to the elect, that God will be gracious unto them; and the same doth stir them up to prayer and supplication, to sue unto God for grace and forgiveness of sins. Compare *Acts 2. 37.*] and they shall look upon me, [partly with corporal eyes in the time of his suffering. See *Joh. 19. 37.* partly, by faith, in regard of the penitent and believers, *Act. 2. 37.* and with terror, in regard of the unbelievers at the last day, *Revel. 1. 7.*] whom they pierced through: [this piercing through of Christ, comprehends his whole crucifying. See *Joh. 19. 34.* and *37.* and though but one souldier did this particular act of piercing his side, yet it is imputed to the whole Jewish nation, who importuned and pressed Pilate so much to crucifie Christ, and put him to death in this manner] and they shall mourn over him, [i.e. be heartily sorry and grieved for this their horrible sin and ingratitude] as (with) the mourning for an only Son; [departed this life. See *Jer. 6.* on *v. 26.* and *Amos 8. 10.*] and they shall wail bitterly [Heb. make bitter] as one wailes bitterly for a first born.

11 In that day shall the lamentation be great at Jerusalem, like the lamentation of Hadadrimmon, in the valley of Megiddo: [Where King Josias was slain, who was exceedingly lamented and bemoaned by his good subjects. See the history *2 King. 23.* vers. *29, 30.* and *2 Chro. 35.* vers. *22, 24, 25.*]

12 And the land [i.e. the inhabitants of the land] shall mourn, each family a part; [Heb. family, family a part] the family of the house of David apart, and their wives apart, and the family of the house of Nathan [See *2. Sam. 5. 14.* *1 Chro. 3. 5.* *Luke 3. 31.*] apart, and their wives apart. [the meaning is, that this should be an extraordinary mourning among all families: It hath regard to the manner of the Jewes mourning, as then was in use among them.]

13 The family of the house of Levi apart, and their wives apart; the family of Simeon, [Who according to the opinion of some, was a son of Gerson, the son of Levi. *1. Chr. 6. 16, 17.* This man is set down by name for an example; but the same is said in general of the rest of the tribes and their families, in the next verse] apart, and their wives apart.

14 All the remaining families: each family apart, and their wives apart.

C H A P. XIII.

A prophecy of the forgiveness and washing away of sins, by Christ, verse 1. of the extirpation of the idolatrous worship and false doctrine, 2. of the suffering and death of Christ, 7. of the destruction of the wicked and salvation of the elect, after their trial and retirement by the cross, 8, &c.

IN that day [viz, when the Messia shall be come] there shall be opened [namely, by the preaching of the

gospel] a fountain [or, spring-vein, well-spring (i.e. the grace of God, for the pardon of sin, by the blood of Jesus Christ, wherein we are washed)] for the house of David, and for the inhabitants of Jerusalem [i.e. for the believing children of God] against the sin, [i.e. for the washing away of sin, and all defilements, from and by sin contracted] and against the uncleanness. [the Heb. word doth properly signifie the separation by reason of the monethly uncleanness, treated of *Lev. 12.* and *15.*]

2 And it shall come to passe in that day, saith the LORD of hosts, that I will destroy out of the Land, the names of the idols, [i.e. all idolatry whatsoever, so that the same shall not be so much as named any more among you. Compare *Psal. 16. 4.* *Hos. 2. 16.* of the name idols see *1 Sam. 31. 9.*] that they shall be remembered no more: yea also the prophets [viz, the false Prophets. O:h. (their) prophets, to wit, those of the idols] and the unclean spirit [i.e. the false teachers, teaching impure doctrines, through the inspiration of the unclean spirit, the devil. Compare *1. Joh. 4. 1, 2, 3.*] will I put away out of the Land. [viz, either by judgements of destruction, *Deut. 13.* or, by perswading the people to renounce and abolish them.]

3 And it shall come to pass, when any one prophesieth more, [To wit, falsely, making use of Gods name for a cloke of his lies; or, when any one shall prophecy any more, by the inspiration of the unclean spirit] that his Father and his mother which begat him, shall say unto him, thou shalt not live, [i.e. thou art not worthy to live, thou shalt not be suffered to live any longer, but, deservest to be put to death according to the law, *Deut. 13. 1, &c.*] because thou hast spoken falsehood in the name of the LORD: [The meaning is, the faithfull shall be so zealous that they shall not suffer nor endure a false Prophet; his very parents and nearest relation shall not spare to tell and shew him, what he deserves according to the law *Deut. 13. 6, 8.*] and his father and his mother which begat him, shall pierce him through, when he prophesieth. [to wit falsely, being acted and driven by a godly zeal, they shall deliver him up, to the judges, for to be punished according to the law. Yet some take the Hebrew word, here rendred pierced through, for, correcting, not onely by words, but also by sore stripes.]

4 And it shall come to pass, in that day, that those Prophets, [viz, the false ones] shall become ashamed [as being convinced of their false doctrine, by the clear light of Truth, and their own parents remonstrance] every one because of his vision [i.e. his false prophecie] when he prophesieth: and they shall put on no hairy cloak, [such as Elia wore formerly. *2 King. 1. 8.* and John the Baptist. *Mat. 3. 4.* Compare *Isa. 20. 2.* and this the false prophets imitated, to gain so much the more shew and credit of holiness, in what they propounded] for to lie.

5 But he shall say, [i.e. every one of these false Prophets] I am no Prophet, I am a man that tilleth the Land, [as if he should say, I have given over that profession; I was brought up to husbandry from a child, and I am now fallen to it again] for a man got me (to it) from my youth. [Or, they put me over the cattle, or, to bring up the cattle &c. or for one taught me to deal with the cattle,]

6 And if any one sayes to him, what are these wounds in thine hands? [i.e. what mean or signifie these wounds, Heb. strokes, i.e. stripes, or, scars of wounds. Compare *1. Kings 18. 28.* By the hands here mentioned are likewise understood, the other parts of the body] then he shall say, they are the wounds, wherewith I was smitten in the house of my lovers, [or, of those that love me. To wit, of my parents, or, near friends and kindred, who by sore stripes and chastisements (whereof I bear the markes yet) have reclaimed and with-

Withdrawn me from lying, and prophesying falsely any more. It is a common saying, Hard stripes, leave good impressions, and hard knots require keen wedges. Some read, *Wherefore are these wounds in thine hands? then he shall answer, because I was smitten &c.*

7 *Awake sword, against my shepherd,* [Because it is said in the former verse, how the false prophet was entertained by his own friends, the LORD, viz. God the father, takes occasion thereby, to foretel, how Christ, his beloved son, and the chief shepherd, shall be smitten and put to death, as if he also himself were a false prophet; yet that should not happen accidentally, but according to divine appointment. Compare *Matt. 26. 31. Job. 14. and 16. and 18. Acl. 2. 23. and 4. 28*] *and against the man, that is my companion,* [viz. my only begotten son, coessential with my self] *saieth the LORD of hosts: smite thou shepherd, and the sheep shall be scattered, but I will turn my hand to the little ones.* [to wit for to gather them, and to strengthen their faith. Of this phrase See *Exe. 38. on vers. 12. Oth. and I will turn my hand against the little ones*, implying that they shall suffer persecution as well as their shepherd. By the *little ones* seem chiefly here to be understood, the disciples of Christ, who were but mean men, of small account and regard, of whom Christ said to those that took him, *If ye seek me, let these alone;* and after that they were scattered the LORD gathered them again. *John 18. 8.* Yet we may well also understand here by these little ones the elect children of God, who are small and little enough in the eyes of the world. See *Mat. 18. 10, 14.*]

8 *And it shall come to passe in all the land, saith the LORD, the two parts therein* [Heb. the mouth of two as *Deut. 21. 17. i. e. the two parts*] *shall be destroyed and give (up) the ghost,* [See of this phrase, and compare *Gen. 6. 17. and Num. 17. 12, 13.*] *but the third part therein, shall remain.* [The sence is the far greater part of men shall be cast away, that is, continue and perish in their sins and unbelief; and the smaller part or number shall be saved, through Gods gracious sparing and redeeming of them. See *Matthew 1. 13. Luke 8. 5. &c.*]

9 *And that third part* [To wit my chosen ones] *will I bring into the fire,* [understand here the fire of persecution and of the cross. See *Isa. 1. 25. and 48. 10. and 1. Pet. 1. 7.*] *and I will refine them, as one refineth silver, and I will try them, as one tryeth gold: they* [Oth. that third part, every one of them, whom I shall have refined and tried thus] *shall call upon my name, and I will bear them; I will say, They are my people, and they shall say, [viz. every one of them] The LORD is my God.* [*Psal. 144. 15. Job. 20. 28.*]

CHAP. XIV.

A prophetic of the great miserie, which was to befall the City of Jerusalem, vers. 1, &c. with the promise nevertheless, that the LORD would save and preserve his,
3. *Mention is made also of the rare gifts, which the LORD would pour forth upon his Church, of their blessed and glorious estate, 8. and of the punishment and destruction of their enemies, 12. as also of the conversion of some of them, 16. together with the holy zeal of the Church.*

BEhold, the day cometh to the LORD, that your prey shall be divided in the midst of thee (O Jerusalem) [Understand withall, and I and of Juda: the day comes to the LORD, i. e. for the LORD. Oth. the day of the LORD cometh or, the day from the LORD, i. e. that day which is well known to the LORD, as it is vers 7. Some understand this of the destruction of Jerusalem by Vespasian and Titus; others of the persecution of the Church, under the cruel Tyrant Antiochus, in the time of the Maccha-

ees. others refer it to Antichrist, and his cruel persecutions.]

2 *For I will gather all the heathen against Jerusalem in battle,* [Compare *Exek. 38. 4, 6, 9, 15. and Hab. 1. 6.* all is here as much as many, all sorts, as *Jonas. 2. 3.*] *and the city shall be taken, and the houses shall be plundered,* [*Isa. 13. 16.*] *and the women shall be abused, and half of the City shall go forth into captivity,* [i. e. a great many of the inhabitants of the city, shall be carried away captive: to wit, of them, that shall have escaped the sword, the plague and the famine] *but the remnant of the people, shall not be destroyed out of the city.* [If we understand this prophetic of the besieging of Jerusalem, by Vespasian and Titus; then the meaning is here, that the godly people, shall get out of Jerusalem, before the close siege, and withdraw themselves into the small city of Pella, and so be saved alive. And this is the third part before spoken of, chap. 13. vers. 8, 9.]

3 *And the LORD shall march forth, and he shall fight against those heathen,* [viz. against all those people and Nations, which shall be enemies to his Church] *even as in the day, when he fought in the day of the battle:* [or, according as he used to fight (for you) in the day of the battle. viz. in the time of Moses, Joshua, Gideon, Deborah, David, Asa, and others]

4 *And his feet shall stand in that day, upon the mount of Olives* [viz. in the time of Christ, who conversed much on that mount, and there began his suffering and thence he ascended up to heaven. See *Luke 22. 39. Acl. 1. 12.*] *that lieth before Jerusalem, towards the east:* [See *Acl. 1. 12.* Heb. that is before the face of Jerusalem] *and the mount of Olives shall be split in twain,* [Heb. in the midst thereof: or: in its moitie] *to the east and to the west,* [in length from the east to the west] *(so that there) shall be a very great valley; and the one half of the mount shall remove toward the North, and the (other) half thereof towards the South.* [By means of this division of the mount of Olives and the large valley that should be between the two parts, removed so far asunder, it should come to pass, that Jerusalem would lie clearly in view whereas it lay hid and obscured in a manner before, by this mount and others adjacent. Understand this of the spiritual Jerusalem, viz. the Church of God, of which, the Gentiles, before the coming of Christ, had no knowledge: but together with his coming, all hinderances and impediments, which kept them from the sight of the coming to Christ and his Church, should be taken out of the way, and a free passage opened for their approach and reception. Compare *Isa. 57. 14. and 62. 10.*]

5 *Then shall ye* [O my chosen ones] *flee* [i. e. come running hastily, as those that flee to a place of safety: or it may be understood of the wicked Jews, who for fear and terror of punishment, should flee away, and make room for Gods people coming on] *(through) the valley of of my mountaines;* [Oth. unto the valley &c. i. e. to my Church; or, of the mountains i. e. the two parts of the mount of Olives, meaning that valley which God had made by splitting and dividing the mount of Olives] *(for this valley of the mountains, shall reach to Azal)* [Oth. to the mountain whom he had separated, or chosen, to wit mount Zion. He, to wit, the LORD: the meaning is; there shall be a large passage, so that every one shall have room and place enough, to come unto the Church of Christ. As for the mountain of Azal, it is uncertain where it lay, there being no mention made of it elsewhere] *and ye shall flee* [Oth. ye shall flee I say,] *as ye fled before the earthquake,* [or, because, or, for fear of the earthquake. See *Amos 1. 1.*] *in the dayes of Uzziah, the King of Juda:* [of whom see *2. Chro. 26. 19*] *then the LORD my God shall come,* [this the Prophet speaketh in his own person: the meaning is, after the first appearing of Christ in the flesh, the other shall succeed,

ceed, at the last day] and all the holy (ones) [i.e. the blessed Angels. See Dan. 8.13.] with thee O LORD: [here the Prophet addresseth his speech to Christ, which, as some conceive, is done therefore, because the Prophet knew well, that the wicked Jews would not believe him. Compare Joel 3.11.]

6 And it shall come to passe in that day, that there shall not be the precious light, [i.e. the clear light as Job 3.1.26.] and the thick darkness. [Heb. contractions to wit, of darkness. Oth. twilight. The sense is, there shall be no vicissitudes, or turns of light and darkness, bright day and dark night, it shall be day still everlastingly, See Isa. 60.19,20. Rev. 21.23. and 22.5. Yet some do understand this of the light of the holy Gospel, which should shine in Christs time. Others refer it to the obscuring or darkning of the sun, at the time of Christs suffering.]

7 But it shall be one onely day, [i.e. a day to last for ever] that shall be known to the LORD, [The Lord alone doth know when that day shall begin. Mat. 24.36.] it shall be neither day, [to wit, such an one, as begins with the rising of the Sun] nor night; [such as is caused by the Suns absence] and it shall come to passe in the evening, [understand here by the Evening, the whole night; or that time, when the evening begins. See Isa. 60.20. Rev. 21.23.] that it shall be light.

8. Also it shall come to passe in that day, [i.e. in the time of Christs appearing in the flesh] that there shall flow living water, [i.e. ever-flowing and running. Hereby must be understood the gifts of the holy Ghost, which Christ should pour out abundantly upon his Church. See Ezek. 47.1. Joel 3.18. Rev. 22.1. Compare Job. 4.14. and 7.38.] out of Jerusalem; half of them toward the east-sea, and half of them unto the hind-most Sea, [i.e. all true believers, where ever they have their abode in the world, towards the rising or setting of the Sun, shall be made partakers of these spiritual gifts] they shall be [i.e. last, continue] summer and winter: [i.e. for ever, without change or, intermission. Oth. it shall come to passe summer and winter]

9 And the LORD [viz. Jesus Christ] shall be king over the whole earth: in that day the LORD shall be [i.e. be made known, or be acknowledged to be; thus the word be is likewise used, Job. 15.8. ye shall be my disciples, i.e. known and acknowledged for such] One, and his Name one: [i.e. he shall be honoured and worshipped, as being the onely true God and Saviour; all the idols shall be destroyed, above chap. 13.2.]

10 All this Land shall be made as a champain countrey round about, from Geba even to Rimmon, southwards of Jerusalem: [To wit the Land of Judea, from the one end of the Land to the other. For Geba, otherwise Gibeai, lay on the borders of Benjamin, 1 Kin. 15.22. and Rimmon on the borders of the Tribe of Juda. Jos. 15.32. and 19.7. See of Geba. Jos. 21.17. and 1 King. 15.22. and 1st. 10.29.] and free [to wit, the city of Jerusalem, whereby the Church of God is meant here, especially that of the New Testament] shall be exalted [i.e. her fame and glory shall rise and spread much] and inhabited in her place, [i.e. many shall come to and joyn themselves with her] from the gate of Benjamin, unto the place of the first gate, even unto the corner-gate; and from the tower of Hananeel, even to the Kings Wine-presses. [See Neh. 3.1. and 12.38. and Jer. 31.38. by all these places, are to be understood all the parts and places of the World, when the LORD shall have his Church. Of the Gate of Benjamin see likewise, Jer. 20.2. and 37.13.]

11 And they shall dwell therein, [viz. in the city of Jerusalem, that is in Gods Church] and there shall be no banning more, [i.e. she shall be no more destroyed as formerly, when it seemed, that the LORD had altogether banned and rejected her. See Deu. 2.34.] for Jerusalem

[i.e. the inhabitants of Jerusalem] shall dwell safely. [Heb. in safety, or security.]

12 And that shall be the plague, wherewith the LORD shall plague all Nations, that shall have made war against Jerusalem: [After that the Prophet had spoken of the state and condition of the faithful, he now speakes of the plagues and miseries which should befall the wicked, their enemies and persecutors] He shall cause every ones flesh [Heb. his fl. sh. i.e. every ones flesh, body, limbs, members, or, the flesh of the same, and so presently, his eyes, and his tongue] where he stands upon his feet [i.e. suddenly, unawares, when they least expect any evil. See an example in Herod, Acts 12.21. &c.] to consume, [i.e. utterly to be destroyed] and every ones eyes shall consume in their holes, and every ones tongue shall consume in their mouth. [having blasphemed and reviled God and his people with it]

13 Also it shall come to passe in that day, that there shall be a great rushing-noise [Or, a great tumult, uproar] from the LORD [Heb. of the LORD, i.e. which the LORD shall send] among them, so that they shall take hold, every one of his neighbours hand, [whether in an hostile manner, or out of fear and anguish, seeking for shelter, help and comfort to his friend, companion, or neighbour. Compare Jud. 7.22. and 1 Sam. 14.20. and Ezek. 38.21,22.] and every ones hand shall rise up against the hand of his neighbour: [whether to strike, or, according to others requesting help and assistance. The sense of the whole verse is, God shall not onely plague them by his own hand, as vers. 12. but also by themselves, one rising up against another, and likewise by his own people, as followeth in the next verse. Compare Ezek. 30.21, &c.]

14 And Juda also [i.e. the people of Juda, the Jews] shall fight [viz. against the people spoken of vers. 12. Oth. Also thou Juda shalt fight against Jerusalem] and the substance of all heathen round about shall be gathered; [viz. to be carried away] Gold and silver, and garments in great quantitie: [the sense is; God shall give unto his Church an absolute victorie, over all their enemies, so that they shall even plunder and bereave them of all their goods, according to the use and practise of wars, when enemies are overcome by force of arms: this is a figurative speech borrowed from worldly wars and warsours.]

15 So also shall be the plague of the horses, of the mules, of the camels, and of the asses, and of all beasts, [Heb. of the horse, of the mule &c.] that shall have been in those camps, [viz. which shall have been round about Jerusalem] according as the plague of them hath been: [viz. the plague of those men spoken of before vers. 11, 12, 13, 14. The sense is, the LORD shall not only destroy the enemies of his Church, but also spoil and consume all their might and power, together with all the means and instruments which they employed against Gods people.]

16 And it shall come to passe, that all the remnant of all the heathen that shall be come against Jerusalem [i.e. all those of them, whom the LORD shall not have destroyed; to wit, all the Elect among them, who by the preaching of the Gospel shall be brought to the true knowledge of God] those shall march up, [viz. to Jerusalem] from year to year, to worship the King [i.e. Christ] the LORD of hosts, [the sense is, The LORD shall convert them, so that they also shall be joyned to the Christian Church, for to serve the LORD. The Prophet describes the inward worship of the Church of the New Testament, by the outward worship used in the Old] and to celebrate the feast of the leave-takers: [i.e. to blesse and praise God for his mercies, as the people of God were wont to do, when they kept the feast of the Tabernacles. See Lev. 13.34. &c. and under the Name of this Feast, he comprehends all the honor and worship we owe to God.]

17 *And it shall come to passe, if any of the families of the earth shall not go up to Ferusalem; for to worship the King the LORD of hosts, that there shall be no rain over them: [i.e. the LORD shall not bless but rather curse them, the rain being an outward token of the blessing of the LORD. Compare Isa. 30.23. and Deut. 28. 23, 24.]*

18 *And if the family of the Egyptians [Some do here by the Egyprians (who were very great enemies to the people of God) understand likewise all other heathen nations, enemies of Gods Church] over whom (the rain) is not, shall not march up, nor come, then shall the plague be (over them) where (with) the LORD shall plague these heathen, that shall not march up, to celebrate the feast of Leave-huts. [The Egyptians are here described, over whom the rain is not, it raining very seldom in Egypt; the moistning of the Land being supplied by the ordinary overflowings of the river Nilus twice a year. See Deut. 11. 10. Others read here: although it (used not to rain) (yet) shall that plague (come upon them) where (with) the LORD shall plague those Heathen, that &c. as if the LORD had said, although it usually rain not with them, yet shall they not escape the curse here threatned; for the plague, which shall come upon others by the withholding of rain from them, shall light upon the Egyptians by other means: or thus; And if the family of the Egyptians shall not march up nor come, then (the rain) shall not be over them, the plague shall be, where-with &c.]*

19 *This shall be the sin of the Egyptians [i.e. the punishment of their sins] together with the sin of all the beathen, that shall not go up, to celebrate the feast of the Leave-huts. [i.e. to serve the LORD.]*

20 *In that day there shall stand [Heb. be] upon the bells of the horses, [it is the custome of several countries, that the carriers hang bells on the necks of their horses, conceiving that the sound of them doth somewhat refresh and encourage the horses] THE HOLINESS OF THE LORD: [this implies, that all things, even the least, yea creatures and things which had been made use of in war against Gods people &c. should at last be consecrated to the service of God. These words to be inscribed in the bells here, are the same which stood written upon a golden plate, which the High-priest used to wear on his forehead. See thereof Exod. 28. 36.] and the pots in the house of the LORD, shall be as the sprinkling-basins before the Altar: [to wit for quantitie and number. The sense is, There shall be plentie of means for the service of God, and of Ministers store, for the divine worship, as also there shall be great abundance of offerers.]*

21 *Tea all the pots in Ferusalem [i.e. those that then shall be there] and in Juda, shall be holy unto the LORD of hosts, [Heb. holiness, i. e. hallowed, consecrated] so that all those that will offer, shall come, and take of them, and dresse meat in the same: [viz. their offerings. See 1 Sam. 2. 13.] and there shall be no Canaanite more in the house of the LORD of hosts on that day. [i.e. no unclean or wicked man. Compare Rev. 21. 27. See also Isa. 35. 8. and Joel 3. 17. Understand withall, that those which shall be and converse in the house of the LORD, shall be cleansed from their sins, and regenerated, Eph. 5. 27. Others understand it thus, In the time of the Messia, no people nor Nation shall be excluded from the worship of God, or, out of the Temple; for the Nations, which formerly were unclean, shall then be holy and pure before the LORD.]*

The End of the Prophet ZACHARIA.



THE PROPHET MALEACHI.

The Argument of this Book.

AS to the Time, Maleachi was the last of the twelve smaller Prophets, and the nearest to the coming of Christ in the flesh. He prophesied, when the Temple and the city of Jerusalem were now built up again. His Name Maleachi signifieth, my Angel, or, my messenger, Ambassador. The sum of his prophecie is, That in the first place he reproveth the wicked Jews for their great unthankfulness to God, that had shewn them so many and so great mercies, and brought them again into their own countrie, and set up his True worship among them: he checks the Priests, for having falsified his worship; and the people, for their manifold sins and transgressions; in particular, for their profaning of marriage; marrying themselves with idolaters; and taking more wives than one; divorcing them again on slight occasions; for blasphemies, and obstinacies, foretelling them the judgements, which hang over their heads, by reason of all these exorbitances, and thereupon exhorting them to repentance and amendment of life. He foretelleth likewise, for the comfort of the godly, the Communion of Christ, as also of his fore-runner John the Baptist: and that Christ should abolish the shadows and figures of the Old Testament, and in stead thereof plant and establish the true worship of God, consisting in spirit and in Truth, throughout all the world. And as he exhorts the people of God to true repentance, and stedfastnesse in the true worship, so he threatneth no lesse throughout, the wicked and hypocrites with heauey punishments. In the New Testament diuers passages are quoted out of this Prophet: as Mat. 11. 10. and chap. 11. 14. and 17. 10, 11, 12, 13. Mark 1. 2. and 9. 12. Luk. 1. 16, 17. and 7. 17. Rom. 9. 13.

CHAP. I.

The LORD puts the Israelites in minde of his love to them which he shewed therein, that he loved Jacob, and hated Esau, verse 1. &c. and then he complaineth of their unthankfulness, first of the Priests, and afterwards of the people, being altogether unfaithful in their offerings, 6. exhorting them to sorrow and repentance, 9. and prophecying of the true worship of God, such as the faithful among all Nations in the New Testament should practise; 11. &c.

THe burden [See Isa. 13. 1. and Zach. 9. 1.] of the word of the LORD, unto Israel, [unto the people that was come back again out of the Babylonian captivity, into their own countrie, being not all of the tribe of Juda, but some of the ten tribes also. See 1 Chron. 9. on vers. 3.] by the ministry [Heb. hand] of Maleachi: [commonly called Maleachi.]

2 I have loved you, saith the LORD: but ye say, [To wit, scornfully; or at least wise, out of weaknesse, or ignorance. Oth. if you say] wherein hast thou loved us? [i.e. whereby doth it appear, thou lovedst us? We are visited with as many, nay more adversities and troubles then many among the very heathen, that neither know nor honour the true God] was not Esau Jacobs brother, saith the LORD, nevertheless I loved Jacob, [this is the LORDS answer upon the foregoing demand: as if he said; Is not this a clear evidence of my love unto you, that I chose your Father Jacob, and rejected his brother Esau? whence it came to passe, that I accepted of you for my people, and not Edom; and shewed you so many great favours, and now lately, that of delivering you out of the Babylonian captivity. See Rom. 9. 13.]

3. And Esau I hated: and I have made his mountains [i.e. the

[i.e. the mountainous, or hilly countrie, wherein he lived, called Seir] a desolation [that is to say, I have laid and left it waste, and to you I have restored both your countrie and Religion. Compare Jer. 49.8. and Ezek. 25.12, &c.] and his inheritance for the Dragons in the wilderness. [i.e. the country, which Esau and his posterity possessed many years as their own inheritance and proprietie, shall be given to the Dragons of the wilderness to inhabit. See Jer. 49.13, &c.]

4 Though Edom said, [i.e. the Edomites] we are impoverished, yet we shall build the waste places again; [Heb. we shall return, we shall build] thus saith the LORD of hosts; will they build, then I will break down; [or: they shall build, but I will break down: the meaning is, the Land of the Edomites is desolate, and shall lie waste for ever; past recovery] and one shall call them [that is, their country] the border of wickedness, and a people, against whom the LORD is incensed for ever. [Or, which the LORD hath loathed, or, abhorred for ever. See of the Heb. word Mich. 6. on ver. 10.]

5 And your eyes shall see it, [Namely, this desolation of Edom] and ye shall say, The LORD be magnified [viz. for this destroying of his enemies] from the borders of Israel: [or, over, for the borders &c. Oth. read the verse thus: which your eyes shall see from the borders of Israel; and ye shall say, the LORD doth magnifie himself. Compare Psal. 35.26,27. and 40.17. and 70.5. and 104.1.]

6 A son shall honour the father, [i.e. he is bound and obliged to do it] and a servant his master, [Heb. his masters. See Gen. 39. on ver. 2.] am I a father then, where is mine honour? [viz. that which is due unto me] and am I a master, where is my fear? [viz. due to me] saith the LORD of hosts unto you, O Priests, despisers of my Name: [He taxeth the Priests then living, in particular, that, their office requiring of them earnestly to reprove the sins of the people, they, on the contrarie went before them giving evil example] but ye say, [Oth. if ye say] wherewith do we despise thy Name? [these wicked priests not onely committed all manner of grosse sins, but they were so hardened in them that they would not acknowledge them.]

7 Ye bring upon mine altar polluted bread [i.e. such oblations, as are forbidden in my Law, Lev. 22, 20, &c. Deut. 15. 21. whereof some instances are given ver. 8. Bread is put for meat, or, oblation, such as were brought to be offered upon the altar of burnt-offering, to be consumed by fire. See Ezek. 44.7.] and say, [not that they spake it in plain terms, but they plainly shewed it by their practise, that such was their meaning] wherewith do we pollute thee? [thee, i.e. thine altar. He that despiseth the holy things which God ordained and instituted, despiseth God himself] therewith that ye say, The LORDS Table [i.e. the Altar of the LORD. See the annotat. Ezek. 41. on ver. 22. and chap. 44.16. Comp. 1 Cor. 10. 21.] is contemptible: [i.e. not to be so greatly esteemed, that we should need to offer just the very best of our flocks upon it, as the manner was in former times, when that glorious Temple and Altar stood yet.]

8 For, when ye bring somewhat [that is] blind, [i.e. a blind beast. See Lev. 22. ver. 20, 22, 25.] for to offer, it is not evil [with you;] [or, is not that evil?] and if ye bring [viz. to offer] somewhat that is cripple, [i.e. a beast that is cripple, lame, or, halting. See Deut. 17. ver. 1.] and sick? it is not evil. [Or, is it not evil? yea verily is it, because the LORD did forbid to offer any such] Bring it but to thy Prince; will he take pleasure in thee? [do ye think it will prove an acceptable present to him to offer him such things] or will he accept thy face? [i.e. graciously or favourably accept thy person, when thou comest to seek or sue for something at his hands? See of this phrase, Gen. 19. on v. 21.] saith the LORD of hosts.

9 Now then, beseech I pray, the face of God, to be gracious unto us; [This the Prophet speaks ironically to the wicked Priests; as if he should say, trie it once, I pray, and see, ye hypocrites, whether you shall be heard; I warrant you, no: for since you displease the LORD your selves, he can take no pleasure, neither in your prayers, or offerings,] this is done by your hands, [to wit, that ye have brought unwarrantable sacrifices unto the Altar of the LORD, and that others also did the same, you making them believe, it was not ill done, ver. 8.] shall he accept your face? [i.e. shall he regard your persons, offices, offerings or prayers? the sense is, surely no] saith the LORD of hosts.

10 Who also is there among you, [To wit, Priests, or among you all] that shutteth the doors [viz. of the Temple. See 1 Chro. 9. ver. 26.] [for nothing?] [as if God should say; Have I not sufficiently requited your labour, in giving you the Tenth, and divers other benefits and profits, as, the first fruits, and such and such shares and portions in the sacrifices and oblations themselves, for your comfortable maintenance? and nevertheless are you so remiss and careless in looking to and performing your duties] and ye do not kindle the fire [upon] mine Altar, for nothing: [Heb. and ye do not kindle my Altar for nothing] I have no pleasure in you, [saith the LORD of hosts, and the meat-offering is not acceptable to me, from your hand: [viz. because you are such wicked and base wretches. See Isa. 1. 11. Jer. 6. 20. Amos 5. 21, 22.]

11 But from the rising of the sun, unto his going down [i.e. throughout all the world. See Deut. 32. ver. 21. and Psal. 113. 3.] shall my Name be great among the heathen; [i.e. not in Judea onely, but even all the world over, shall my Name be honoured and worshipped: which was and is accomplished in and since Christs time, abundantly] and in every place shall incense and a pure meat-offering be brought unto my Name; [i.e. people shall serve me every where with true and pure worship; understand especially the inward and spiritual worship and sacrifices, whereof the ceremonial, here expressed, were but Types and figures. Compare Zach. 14. 16, 20.] for my Name shall be great among the heathen, [saith the LORD of hosts.]

12 But [Or, for] ye profane the same [viz. my Name] when ye say; The LORDS Table is polluted, [namely, because it was destroyed by the Chaldeans: therefore these priests pretended, that they were not so strictly engaged now, to the new one, set up but of late, instead of the old, nor bound to give such exact heed to the sacrifices, whether they were perfect or imperfect, clean or unclean. See above ver. 7.] and [oth. therefore] the income thereof [i.e. that which comes, or is brought in there] the meat thereof is contemptible: [the sense is: as for the oblations or sacrifices which are laid thereon, the same is but contemptible meat.]

13 Yet ye say, Behold what a toilsomness! [How doth it weary and tire one to bear it!] but ye should be able to blow it away, [Oth. and ye have blown him away: that is, despised him, viz. God. Compare Psal. 10. 4.] saith the LORD of hosts; [the sense is, Ye hypocrites, when ye have carried once such a lean starveling sheep or kid to the Temple, as one might well be able to blow away, yet dare you make a shew and semblance, as if the beating had tired you, so fat and heavy it was in the shew you made of it] also ye bring that which is robbed, and that which is cripple and sick: [contrarie to Gods command. Lev. 22. 22.] ye bring meat-offering likewise: [to wit, such as is no better then the rest. Oth. ye bring (or offer) me the same for a meat-offering] should this [viz. meat-offering] be acceptable to me from your hand? saith the LORD.

14 Tea, cursed be the deceiver, that hath a male in his flock, [i.e. hath the power and means, to offer a sacrifice to God, according to his Law, Lev. 1. 3.] and voweth

and offereth to the LORD that which is corrupt: [i.e. of meer wretchedness neglects that, which he is bound and hath in readiness to offer, and bring in stead thereof, that which is hurt, or defective, or spotted, and therefore unfit, and unwarrantable for sacrifice] for I am a great King, [thus the LORD is also called by David, Ps. 47.3. and therefore he is to be honoured and feared above all Kings and Princes. See above ver. 8. See also Psal. 48.3. and Mat. 5.35.] saith the LORD of hosts, and my Name is dreadful among the Heathen. [How much more then, ought ye, that are called my people, to fear, honour and serve me?]]

CHAP. II.

The LORD threatneth, to punish the Priests, unless they amend their lives, ver. 1, &c. reproaching them, that they were turned aside from the piete and sincerity of their fore-fathers, 5. He reproveth the profaners and breakers of wedlock, 11. and the blasphemers, 17.

AND now ye priests, to you is this commandment [viz. of keeping Gods worship in honour, and of reforming the abuses crept in there, spoken of above cha. 1.] (sent:) [this word is inserted here from ver. 4. to complete the sense.]

2 If ye shall not hear (it,) and if ye shall not take it to heart, [Heb. lay it upon the heart] to give honour to my Name, saith the LORD of hosts, then I will send the curse [Lev. 26.14. Deut. 28.15.] among you, and I will curse your blessings: [i.e. the goods and enjoyments, which through my blessing ye have gotten: or the blessing which the priests utter over the people] yea, I have (already) cursed every one of them, because ye take it not to heart: [as before.]

3 Behold I will corrupt your seed, [i.e. I shall cause the seed, which ye throw into the ground, to corrupt and spoil there. See further of the signification of the Hebrew word, Psal. 9. the annot. on ver. 6. some understand here by the seed, their posteritie, in this sense: I will curse your posteritie] and I will strow durt upon your faces, [i.e. I will make you so vile and contemptible, that every one shall loath and turn away from you] the durt of your feasts, [i.e. the dung of the beasts, whom ye bring to be offered and sacrificed, on your solemn feasts. See Psal. 118. on ver. 27. where likewise we find feasts, for feast-offerings. See also Exod. 23.18. Isa. 29.1.] so that one shall take you away with them: [the sense is, ye shall so be covered over with filth and ordure, that the scavengers shall take and take you up with the rest, to make riddance of you, as of noisom carion. Oth. the punishment shall take you away]

4 Then shall ye know, [i.e. find indeed, and be made sensible of it] that I sent this commandment unto you: [i.e. that you bear this punishment, because ye transgressed my commandment. See above ver. 1.] that my Covenant may be with Levi, saith the LORD of hosts, [i.e. that my grace and favour, together with the priestly dignitie, which by a special promise and Covenant I gave unto the Tribe of Levi, (of which ye O priests are descended) may continue among you, and ye not utterly be deprived of it; by your unfaithfulness and wickedness.]

5 My Covenant with him [i.e. with Levi, that is, with the Tribe of Levi; or, with Aaron and his posteritie] was, Life and Peace, [that is to say, I promised unto the Tribe of Levi, together with the Priesthood, all manner of prosperity, temporal and spiritual: or, of life and peace: or, unto, for life &c.] and I gave him the same, [viz. life and peace i.e. all prosperity] (for) a fear, [i.e. that he should fear me, as also he did] and he feared me: and he was terrified for my Name sake: [See an ex-

ample of the zeal of the Levites, Exod. 32.26, &c. and Num. 25.7,8,12. Others understand this so, that the Levites served the LORD with all submission and humility. Oth. He; viz. Levi,] is bruised for my names sake. i.e. he hath undergone and suffered all kinde of troubles and hardship for my name sake.]

6 The Law of Truth was in his mouth, and in his lips there was found no iniquitie: [i.e. no false doctrine, or unrighteous Judgement: understand this, so far forth as humane capacities permitted: for to speak properly, this phrase, of having no deceit or guile found in his mouth, belongs to none, but to our Lord and Saviour Jesus Christ. Isa. 53.9.] he walked with me [See Gen. 5. on ver. 22.] in peace and in righteousness, [i.e. obediently, without rebellion, so that we could well agree together] and he converted many from iniquity: [he viz. Aaron, or Levi, ver. 4. that is, the whole Tribe of Levi.]

7 For the lips of the Priest ought to preserve knowledge, and the Law shall be sought at his mouth. [A good Teacher ought to be as a treasure in Gods house, and he must not keep the Treasures of the divine Mysteries for himself alone, but freely and faithfully impart them to his Hearers. See Lev. 10.11. Deut. 33.10. Hag. 2.12.] for he is an angel of the LORD of hosts: [i.e. his Messenger, Ambassadour, Hag. 1.3. and 13. and 2 Cor. 5.20.]

8 But ye are turned aside from the way, [viz. of the true knowledge and fear of God, wherein your predecessors, those holy men of God, did walk] ye have made many to stumble in the Law; [i.e. ye became to many a stone of offence, and have caused many to stumble by your evil example and leading courses] ye have corrupted the Covenant of Levi; [i.e. the Covenant made with the Tribe of Levi and all the priesthood. See above ver. 5.] saith the LORD of hosts.

9 Therefore also have I made you contemptible and vile [Heb. low, base] before all the people; because ye keep not my wayes, [Heb. according to the mouth, that ye are not keeping my wayes. i.e. the course and frame of life which I prescribed you in my Law, and which befits all godly persons] but accept the face in the Law: [i.e. in matters of the Law, in the exposition or application of the Law; or, against the Law. i.e. whereas ye ought to judge according to the Law, ye judge according to the appearance of persons, as ye affect or dislike them. See Ezek. 22.26. Zeph. 3.4. See of this manner of speaking, Gen. 19.21. and Lev. 19.15. others take the words of this Text thus: ye lift up the face against the Law. That is to say, whiles ye pervert the true sense and meaning of the Law, ye bear it out with much insolence and arrogance.]

10 Have we not all one father? hath not one God created us? why (then) do we deal unfaithfully the one toward the other, [Heb. the man with his brother] profaning the Covenant of our Fathers? [whereby the Jewish people stood engaged to be an holy people. The Prophet seems to include himself here, saying why do we deal &c. meaning the generality of the Jewes dealing thus one with another, and marrying over and above the lawful Jewish wives, Heathenish ones besides. Some taking these words to be the Prophets own, give this sense of them, as if he should say. Are not we the people, whom the LORD chose out of all Nations, and who derive our selves all from Abraham, why then do some among us break the Law of God, by matching with idolatrous women? which Abraham, Isaac, Jacob &c. never did. Others take these words, as spoken by them, that would defend such heathenish matches, as if they should argue thus; Are we not all together descended from Adam? is it not one and the same God, that hath created us all? how or, wherefore then should we despise those that are of one and the same nature with our selves, & have all one and the same father, which we must needs do, if we cast off the wives we have taken out of others Nations?]]

11 *Juda deals unfaithfully; and there is an abomination committed in Israel and in Jerusalem: for Juda profaneth the holiness of the LORD, [i.e. the holy wedlock instituted by God himself] which he loveth; [he, viz. the LORD. Oth. which he (viz. Juda) ought to love] for he hath married the daughter of a strange god: [thereby he profaneth the holiness of the LORD; that he marieth the daughter of a strange god, that is a foreign woman without the Commonwealth of Israel, one that serves a strange god. See Exr. 9. 10. and Neh. 13. 23, &c. and observe here, that as the godly are called the children of God, so wicked idolaters are called the sons and daughters of idols, or, strange gods.]*

12 *The LORD shall extirpate the man that doth this [viz. thing, or, abomination spoken of ver. 11] out of the Tents of Jacob; [because this is conceived to be spoken to the Priests and Levites, who had likewise defiled themselves, with marrying of strange women, therefore extirpating here seems to imply a casting out of the Temple, or from the Altar, so that they shall not be admitted or suffered any more to serve the LORD] him that maketh, and him that answereth, [or, defendeth, pleaderth i.e. not onely him that doth it eagerly, seriously and industriously, but also him or them that go about to maintain and justify the same. Others understand here by the making one the door-keepers of the Temple, and by the answering, the Priests, that were appointed to teach the people, and being asked about matters of Religion or divine worship, to give answers. See above ver. 7. Others hold them to be the Chanters in the Temple, who were wont to sing by turns, interchangeably answering one another; the Prophets intent being here, onely to shew, that all conditions and degrees of Ecclesiastical persons, had defiled themselves with these sins] and him that bringeth meat-offering unto the LORD of hosts: [viz. for to appease God, as, knowing, that he must needs be offended, for having married a foreign wife.]*

13 *This second (thing) also ye do [ye namely, that marry strange wives] that ye cover the altar of the LORD with tears, [not with your own, of sorrows and repentance, but with the tears of your lawful proper wives, giving them cause to complain to the LORD of the wrong ye do them, by marrying besides them, other wives yet and foreign ones. See Lev. 18. 18. & 1 Sam. 1. 6.] with weeping, and with sighing: so that He [viz. the LORD] will no more regard the meat-offering, [which ye offer him] nor accept (it) from your hands with well-pleasing.*

14 *Now ye say, wherefore? [viz. will the LORD not regard our meat-offering?] Therefore, that the LORD hath been a witness between thee, and between the wife of thy youth, [i.e. whom thou didst marry in thy youth. Oth. thy young wife; the meaning is, The LORD was a witness of the promise which thou madest to thy first wife in marrying of her, wherein thou hast expressly called him to be a witness] with whom thou dealest perfidiously, whereas she is thy companion, and the wife of thy Covenant. [i.e. with whom by solemn Covenant and obligation of wedlock, and by calling upon the name of God, thou art firmly joyned and indissolubly contracted. See Pro. 2. 17.]*

15 *Hath not he [viz. the LORD] made but one [to wit, man, namely Adam, out of whom he produced Eve, implying, that is against the first institution of marriage, that one man should have more then one wife; for God would have one man and one woman to be one flesh. See Gen. 1. 27. and 2. 24. Mat. 19. 4, 5. Mark 10. 6, 7, &c. 1 Cor. 8. 16. Eph. 5. 31.] though he had spirit over? [God could well, if so it had pleased him, have created more female bodies, and breathed a living breath into them; he wanted no power nor means to fit and provide more wives for Adam: but having not done it, it is evident, his will and pleasure was, that One man should*

have but one woman to his wife] and wherefore (but) that one? [viz. man.] He sought a seed of God: [Or, he sought a divine seed, i.e. a lawful marriage of one man and one woman. Some read it thus; But hath not the single One, (viz. Abraham) done (that) and he had an excellent spirit? what did the single One? he sought the seed of God: as being first an objection of the Jews, hath not Abraham our Father done that, when being single and childless, he took Hagar to wife also beside Sarah? nevertheless he had an excellent spirit. The answer is, He hath done no such thing; but what then hath he done that single one, viz. Abraham? He sought the seed of God that was promised him, and married Hagar, one that knew God, not to vex and spight his own lawful wife Sarah, &c.] therefore take heed with your spirit; and that none deal perfidiously against the wife of his youth. [Heb. thy youth: the meaning is, Beware and look well to all your senses and understanding, that thou despise not, nor cast off thy own lawful wife, nor take any other beside her; bridle thy carnal appetite desires. Compare Mat. 19. 4.]

16 *For the LORD the God of Israel saith, that he hates the forsaking [To wit, the forsaking of lawful wives by a bill of divorce. See Mat. 5. 31. though some take it thus: when he (to wit, the man) hates, (to wit, his wife,) let him forsake her: not by way of Command, but by permission and connivance because of the peoples hard-heartedness, as God formerly permitted it by Moses; Mat. 19. 8.] although he [viz. that unlawfully forsakes his wife] cover the violence [done to his wife, sending her away without any lawful cause] with his garment, [i.e. with that excuse or cloak, that Moses permitted it to men, that they might forsake their wives by a bill of divorce. (See Deut. 24. 1.) or with any other colourable pretence and palliation, to serve his turn] saith the LORD of hosts: therefore take heed with your spirit, that ye deal not perfidiously: [viz. with your lawful wives, by sending them away thus by letters of divorce.]*

17 *Ye tire the LORD with your words: [Or, ye make him weary; the meaning is, Ye murmur against God, that he doth not forthwith hear you, as soon as ye call upon him; spoken after the manner of men. See Isa. 43. on ver. 24.] nevertheless ye say, [Oth. if you did, (or should) say] wherewith do we tire him? [or, make we him weary?] therewith that ye say; Every one that doth evil, is good in the eyes of the LORD, [i.e. he pleaseth the LORD, and is acceptable to him. This they concluded thence, that they saw many wicked prosper much on earth, and many godly suffer much. See Psal. 37. 1.] and he takes pleasure in such, [viz. that do evil] or where is the God of Judgement? [or, the God, that punisheth? as if they said: He is far from us; we cannot see, that he easily punisheth those that offend him: therefore it is in vain that thou threatenest us with him, say they.]*

CHAP. III.

A propheete of the sending of S. John the Baptist, and the coming of Christ, who should separate the hypocrites from the true children of God v. 1, &c. whereupon follows a threatening of punishment for the manifold sins reigning among the Jews, 5. and an exhortation to repentance, and that they should deal faithfully in the bringing in their tithes and heave-offerings, 9. together with a complaint in regard of their blasphemous sayings, 13. and a comfortable encouragement of the godly, 16.

BEhold, I [viz. the LORD Christ] send mine angel, [or, my messenger; to wit, John the Baptist, Mat. 11. 10, Mark 1. 2, Luke 1. 76. and 7. 27.] who shall prepare the

way before my face: [Heb. rid the way, i.e. shall remove and take away all lets and impediments, by his preaching &c. disposing and preparing the people for the receiving of Christ. See 1sa.40.3, &c. Mat.3.3.] and suddenly [or, soon, i.e. very soon after the coming of John the Baptist, and his preparing the way] shall that LORD [viz. I the Lord Christ] come unto his Temple, [i.e. Christ shall appear in the flesh in the new-rebuilt Temple, whereby also is typified his Church] whom ye seek, [i.e. whose coming ye wish and long for, or at least wise seem to be desirous after. The godly indeed among the Jews did earnestly long and hope for the coming of the Messia, as for the Saviour, Mat. 13. 17. Luke 10.24.] so wit, the angel of the Covenant, [viz. Christ himself, as the Mediatour of the Covenant of grace between God and his Church. See 2 Cor.5.19.] in whom ye delight; behold he cometh, saith the LORD of hosts.

2 But who shall endure the day of his coming? [i.e. who shall be found then void of sin, or so clean and pure, that he shall be able to abide and pass the trial? there shall be none at all then, that shall not stand in extrem need of a Mediatour. See Mat.3.veis.10,11,12.] and who shall subsist, when he appeareth? for he shall be as the fire of a gold-smith, [Heb. of a melter, or, refiner] and as the soap of the fullers: [others understand it of fullers-earth]

3 And he shall sit, refining and purifying the silver, and he shall cleanse the children of Levi and he shall refine them thoroughly as gold and as silver; [He shall begin with the Priests, that they may shine as lights among a wicked and adulterous generation: yet some do understand here by the children of Levi, all true believers and upright Christians, whom the Lord Christ doth make Priests, to offer up spiritual and well-pleasing sacrifices. See Rom. 12.1. Rev. 1.6. and 1 Pet.2.5,9.] then shall they bring meat-offerings unto the LORD, in righteousness: [i.e. suitably to Gods order and institution, according as he requires it at our hands in his Lawes.]

4 Then shall the meat-offering of Juda and Jerusalem be sweet [i.e. acceptable and well pleasing, as Jer. 6.20. Hos.9.4.] unto the LORD; as in the days of old, [Heb. according to the dayes of age, viz. before the Babylonian captivity; or, when they were better and more pious, then now: or, understand it of those days wherein the former Temple stood and flourished] and as in the former years; [i.e. in the years past.]

5 And I shall draw near unto you for judgement, [This regards the words of the wicked, when they said, where is the God that punisheth; chap. 2.17.] and I will be a quick witness against the forcerers, and against the adulterers, and against them that swear falsely, [i.e. I will convince them of and punish them for their wickedness. Nothing is hid from God; He seeth all we do and practise, yea all we think and devise, and therefore he can soon and easily convince us] and against those that withhold the wages of the day-labourer with violence, [or, that oppress (or, deceive) the day labourer in his wages. See Lev. 19.13. Deut.24.14,15.] that pervert (the right) to the widow, and to the fatherless, and to the stranger [Heb. perverting the stranger; &c.] and do not fear me, [the fear of God indeed, is the beginning of wisdom: on the contrary, not to fear God, is the beginning of all folly] saith the LORD of hosts.

6 For I the LORD am not changed: therefore ye O children of Jacob, are not consumed; [The meaning is, my being gracious and merciful, and ever so abiding, is the only reason, that ye are not wholly consumed and destroyed, as by your manifold sins ye otherwise well deserved. Lam.3.22,23. Compare Hab.1.12. See also Psal. 33.11. Prov. 19.21, 1sa. 14.26,27. and 25.1. and 46.10.]

7 From your fathers days are ye turned away from mine institutions, and have not kept them: [i.e. not done accordingly] Turn again unto me, [see Zach. 1. on verse 3.] and I will turn again unto you, saith the LORD of hosts; but ye say wherein shall we return? [as if they meant to say, what have we done amiss, or, when did we depart from thee, that thou bidst us to return.]

8 Shall a man rob God? but ye rob me, [As if he said: it is against all fence and reason, that man should dare to do such a thing; and yet many among the Jews did it. See Neb.13.10.] and say, [Oth. if ye say,] wherein do we rob thee? in the Tents and heave-offering. [or, oblation, sacrifice. The Priests lived of the Tents, and had their share in the offerings, which not being duly paid, that was a robbing of God and disappointing his service. See verse 9.]

9 Ye are cursed with a curse, [i.e. ye are so cursed, that nothing thrives nor prospereth what ever you take in hand] because ye rob me, even all the people, [to wit, rob me: or all the people also is cursed, because they also rob me, Oth. they are all heathen, i.e. all those greedy Jews, deal so basely and wickedly with the tithes, as if they were all meer heathen.]

10 Bring all the tithes into the Treasurie, [i.e. into my storehouse, where all was laid up, which appertained to the maintenance of Gods publique worship. See 1 Chr.26.20. Neb.10.38.] that there be meat in mine house, and trie me now therein, [viz. whether I shall not bless you, if you do uprightly pay your Tythes, and whatsoever else belongs to the worship of God] saith the LORD of hosts; if (then) I shall not open unto you [viz. in due season] the windows [or, flues. See Gen.7.11.] of heaven, and pour down blessing [i.e. a fruitful and plentiful rain, Heb. emptie, or, void blessing. i.e. give blessed rain in such abundance, that it shall seem, as if I emptied and poured out all my store at once] so that no (barnes) shall be sufficient. [Heb. unto not enough: the sense is: I shall give you such plenty and abundance of fruit, that ye shall not be able to gather them in all, nor shall have barns and receptacles enough where to lay them up.]

11 And for your sakes [Or, for your good, or, advantage] will I rebuke [i.e. turn away, or drive away, refrain, withhold] the devourer, [hereby are understood the caterpillars, grasshoppers, and other such like wasteful vermine, which consume and spoil the fruits of the earth. See Joel 1.4.] that he do not spoil the fruit of the land, and the vine in the field shall bring forth no miscarriage unto you, [i.e. shall not be unfruitful nor miscarry. Compare Lev.26.19. Deut.11.14,15. Job 12.14. Amos 4.7. Hag.1.10.] saith the LORD of hosts.

12 And all the heathen shall call you happy: for ye shall be a pleasant Land, [Heb. a Land of pleasure, i.e. your country shall be a sweet and pleasant country. Compare Dan.11.16. Zach.7.14.] saith the LORD of hosts.

13 Your words are become too strong against me, saith the LORD: [This is yet another particular sin, which the Prophet reproves in the people, namely that they durst take the boldness to speak, to argue with the LORD, and to lay this and that to his charge. Too strong that is, too bold, too daring and presumptuous] but ye say, [Oth. but if ye say] What have we spoken against thee?

14 Ye say, It is in vain to serve God: [Comp. Job 21.15.] for what profit is it that we observe his guard? [i.e. that we keep and observe, what he hath charged us to keep and observe] and that we go in black before the face of the LORD of hosts? [i.e. that we grieve and mourn in black clothes. See Job.30.28. and Psal. 38.7. and 42.10. and 43.2.]

15 And now, [These are the words of the wicked again] we count the high-minded happy: [i.e. the proud and insolent] also they that do wickedness, are builded, [i.e. they

[i.e. they speed and prosper, they bud and grow, and get great wealth and riches in the world: thus the word *building* is likewise taken, *Prov.* 24.3.] *also they tempt the LORD* [see *Psal.* 95.9.] *and escape*: [to wit, out of all trouble and danger: or they escape, i.e. they are not punished]

16 *Then they that fear the LORD speak every one to his neighbour*: [viz. the words following in the Text, to comfort one another; namely when they hear the wicked speak so presumptuously] *The LORD sure marketh it and heareth*, [viz. what the wicked so blasphemously utter, which God will not suffer to go unpunished, either here, or hereafter] *and there is a book of remembrance written before his face*, [spoken of God after the manner of men; implying that God doth not forget those that fear him. See *Deut.* 32.34. *Psal.* 139.16. *Rev.* 20.12.] *for those that fear the LORD, and for those that are mindful of his Name*: [that is to say, for such as have the LORD always before their eyes, that stand in awe of, honour and worship him.]

17 *And they shall, saith the LORD of hostes, in that day, which I shall make, be a propriety to me*: [The sense is; on that day, when I shall punish the wicked and deliver my people, they shall be as my own peculiar inheritance, people hereditarily appertaining to me. See *Psal.* 135.4. and *1 Pet.* 2.9. and *Tit.* 2.14. Oth. *In that day, when I shall make me a propriety*, i.e. when I shall separate my people from the wicked worldlings. Oth. *in that day when I shall separate my most precious Jewels*] *and I will spare them, as a man spareth his son, that serves him*: [i.e. I will not destroy them with the wicked]

18 *Then shall ye see again (the difference) between the righteous and the wicked*: [Oth. *Therefore convert your selves, so shall ye see &c.* This regards chiefly the wicked spoken of *vers.* 14, 15. That then they should be made to think and speak otherwise, then they were wont to do] *between him that serveth God, and him that serveth him not.*

CHAP. IV.

A prophetic of the destruction of the wicked, vers. 1. But the godly are comforted with the apparition of the Sun of righteousness. 2. therefore the Lord exhorteth all the people to true repentance and conversion, and to the observing of the Law given them by Moses, 4. he speaks again of the sending of John the Baptist, and of the efficacy of his preaching, 5.

[Some joyn this chapter altogether to the third.]

For behold, that day cometh burning as a furnace: [To wit, the day of the Judgement of the LORD; to be understood, either of the first apparition of Jesus Christ in the flesh, or the second, when he shall come to Judgement at the last day. Some understand it thus, that this day began with the first day of Christs incarnation, and is to last until He shall appear in the clouds, to the last Judgement] *then shall all high minded (ones,) and every one that doth wickedness, be stubble, and the day to come shall set them in flame, saith the LORD of hostes, which shall leave them neither root nor branch*: [i.e. he shall so destroy and consume them, that they shall never recover or rise up again.]

2 *To you, on the contrary, that fear my Name, shall*

the Sun of righteousness arise, [Thus our Savior Jesus Christ is called, because he enlightens our understandings by his word and spirit, and cheareth the hearts of the faithful with forgiveness of sin and imputation of righteousness. Compare *Isa.* 60.1, 19. and *Dan.* 9.24. *Luke* 1.78,79.] *and there shall be healing* [viz. for the afflicted mindes, who are sensible of and grieved for their sins] *under his wings*: [his, viz. that sons of righteousness, which is Jesus Christ] *and ye shall go forth*, [to wit, into a fat and goodly pasture. Others understand this of going forth out of the captivity of sin, and the bondage of Satan, for to serve God in holiness and righteousness. See *Joh.* 8.36. and *2 Cor.* 3.17.] *and increase* [in temporal and spiritual welfare, through the blessing of the LORD] *like fatning calves.*

3 *And ye shall tread down the wicked*; [i.e. subdue them, namely in Christ Jesus your Head, who hath overcome the world, *Joh.* 16.33. and daily yet subdueth and overuleth the enemies of his Church, until at last he make them altogether his foot stool. See *1 Cor.* 15.57. and *1 Joh.* 5.4.] *for, they shall become ashes* [as things of no worth at all, most vile and contemptible. Compare *Isa.* 66.24. *Dan.* 12.2.] *under the soles of your feet in that day which I shall make*, [See above chap. 3. on *verse* 17.] *saith the LORD of hostes.*

4 *Remember the Law of Moses, my servant, which I commanded him on Horeb*, [See *Deut.* 4.10.] *unto all Israel*, [i.e. to the whole people of Israel] *the institutions and rights*: [Or, statutes and judgements. The time being at hand, that the people of God should be many years without Prophets, to preach unto, and to teach them, for Maleachi was the last of the Prophets in the Old Testament; therefore the Prophet doth exhort them, that during that time, they should diligently practise the reading and studying of the Law given them by Moses, thereby to arm themselves against all assaults and temptations, and to strengthen their Faith.]

5 *Behold I send unto you the Prophet Elia*, [i.e. John the Baptist, who was to appear in the spirit and power of Elia, as Christ declared it, *Mat.* 11.14. and 17.11,12. 13. *Mark* 9.11. and the Angel, *Luke* 1.17.] *before that great and that dreadful day of the LORD shall come*. [that day namely, wherein the LORD shall appear in the flesh, which shall be dreadful to the wicked, but stir up the godly seriously to repent of their sins, and to amend their lives. Compare *Jos.* 2.31.]

6 *And he shall bring back* [Or, turn, convert] *the heart of the fathers unto the children, and the heart of the children, unto their Fathers*: [the meaning is; his preaching shall be of that power and efficacy in the hearts of the elect, through the operation of the holy Ghost, that both fathers and children, shall convert themselves to the LORD, and serve him all with one accord] *lest I come and smite the earth* [i.e. the inhabitants of the earth] *with the Banne*. [i.e. lest I do utterly destroy the world, because of their unbelief and contempt of Jesus Christ, together with their hard-heartedness and impenitence; See *Zach.* 14. on *vers.* 11. as also *Deut.* 18.15,18. *Acts* 3.22,23. and *1 Cor.* 16.22. Of such there have been many in the world at all times, as now also there are but too many: so that according to the rigour of justice, God might have cause to punish the world most severely, but he spareth them yet, for the small companies sake of the godly, which are in the world. See *Gen.* 18. *vers.* 23. 24. &c.]

The End of the Prophet Maleachi.

Psalm 106.48. *Praised be the LORD, the God of Israel, from Eternitie and into Eternitie, and let all the people say, Amen, Hallelu-jah.*

Epist. Jude *verse* 25. *To the alone-wise, God our Saviour, be Glory and Majestic, Power and Might, both now, and into all Eternity; Amen.*

